

CONCLUSION

Hence, it can be concluded that both the movies adopted a different approach in representing nationalism. Both movies are period movies, meaning set in the past. Both movies take the story from the Indian epic the *Ramayana* and the *Mahabharata*. The story of *Gadar* is inspired by the *Ramayana*. Ram goes to Sri Lanka and destroys it to save his wife. Same way in *Gadar*, Tara Singh goes to Pakistan to save his wife, and destroy Pakistan's army and Ashraf Ali's man. Both have a common enemy as another country and people of another nationality. In both movies, the hero fights for himself and his family. The villain is defeated at the end of both movies. A challenge or conditions are put in front of the hero and the hero accepts the challenge along with the condition.

Captain Andrew Russell is made the villain in the eye of the spectators, and they ignore caste, gender and religious issues that are already hierarchical economically, as well as the complex and ambiguous relationship that exists between some colonizers and some Indians. Farred states in his argument that *Lagaan* is presenting the secular future of India through the past: "*Lagaan* offers itself as the future anterior. Champaner represents the future of the secular Indian state imagined through its anterior location in the imaginary moment" (110).

Further, if we compare both movies based on the theme of nationalism, we will find that *Gadar: Ek Prem Katha* is a more jingoistic movie than *Lagaan: Once Upon a Time in India*. *Gadar: Ek Prem Katha* supports the idea of the European model of nationalism. It depicts Muslim and Islam as 'Other' and enemy of the nation. On the other hand, *Lagaan: Once Upon a Time in India* movie supports the idea of Indian

nationalism. In the movie, we can see people come from different backgrounds and they are fighting together against the colonial power. *Lagaan* does not support the theme of the European model of nationalism at all. In conclusion, we can say that *Lagaan* demonstrated true nationalism. Limitation of *Lagaan: Once Upon a Time in India* is only from a Dalit perspective.

In order to solve the problem of modern nationalism, we have to be united on such nationalism which has no threat to modern society. We must be united on some common modern values, which are more democratic, secular, and must develop the culture of pluralism. The focus on the idea of multiculturalism, diversity in language, must be increased. The rights of minorities in terms of religion, language, race, etc. must be protected. These common modern values must be humanitarian in nature. Only with this kind of nationalism can we live united in the time of globalization. It is observed that the European model of nationalism is not affordable. The world has to follow the idea of inclusive Indian nationalism or Third world nationalism which shows that multiple cultures can co-exist with tolerance.

This research will help in further inter-disciplinary research. More movies can be taken as primary texts to study the various forms of nationalism. We can apply the various themes of nationalism in different cinemas and on the OTT platforms. Web series are a new trend in India. The Muslim characters in the movies can also be studied to examine how they are depicted and stereotyped in cinema.