Dhan Na Apna, it may sometimes result in a loss of existing coherence and the search for a new balance often leading to the creation of a new kind of collective. This is what happens in Hansulibak Ki Upkatha.

**Conclusion**

Community as a social category is not necessarily pre-modern. It continues to exist as an active component of contemporary ‘modernity’ in India and may be used as a fundamental tool or understanding social
reality as well as its representation in the novel in the sub-continent, built around pre-capitalist forms of privilege by birth and power through tradition, status. These communities class with the basic tenets of democracy based on a belief in the essential quality of each human being. The nature of social development both derive after the colonial period. After the colonial period its create strong conditions for recognizing that the individual was actually located within the community and not just within a set of social relationship with a number of other individual, is also an inalienable part of community a collective, where his/her individuality is molded by the group ethos. Here the confrontations between the individual and the group ethos get reflected in a configuration that is very different from the classical novel in the west.

The forms in which the conflicts between characters and their society get articulated in the novels of west are ultimately determined by the written and unwritten codes of civil society with individualization forming the basic ideological core of personal and social relationship. In these novels the balance between the individual and the society is a precarious and but the regular is expected to emphasize with the aspirations of the individual. The relationship between the character and their social world is qualitatively different in the novels we have examined in the previous chapters. The
social context in these novels is provided by the community that remains a strong controlling factor in the lives of individual character.

The community may be seen as a distinctive category in the novels in India since it over arching influence affects the evolution of characters, plot structures, and even the authorical perspective. Since the various communities depicted in the novels are very different from each other, the portrayal of community individual relations also requires a wide combination of variables that is very different from the novels written in England, where by and large, individualism is the major ideological thrust.

The communities in the novel discussed in this dissertation and are all different from each other as far as aspects like social, organization, degree of isolation; specific history and culture, kinship system, and morality are concerned.

The community of the Santhali snake Charmers is farmers, isolated thus some other communities like that of, chamars in Dharti Dhan Na Apna or the Kahars in Hansulibuk ki Upkatha to exist in interactive relationship with the other groups living around them. Kinship relations over with caste identity in Inside the Haveli. In both Hansulibuk ki Upkatha and Dharti Dhan Na Apna caste does shape personal relationship and social status
but it is gotra (a sub group with a given caste) that becomes the foundation fear kinship relations.

The presence of community myths in Kanthapura, Hansulika and Nagini Kanya shapes a large part of the life and consciousness of its members. The absence of communities, myths in the nat community of Kab tak Pukaroon becomes an indicator of the nomadic character and the absence of an unbroken history of the community. Feminine chastity and faithfulness in marriage is the ideal of the Rajput community in In Side the Haveli but carries no significance for the nats of Kab Tak Pukaroon. These differences have their impact on rituals and even personal relationships of love and marriages.

These configurations however, are far from static and are always in a state of flux depending largely on the interaction between the community and what lies outside it, like technological changes, national disasters, wars and political movements. The Kahar community is finally destroyed by the forces of mechanizations, coming of the railway and the Second World War. The village community of Kanthapura disintegrates in its but the against British rules.
These communities challenge the notion of heterogeneity in society as well as literature in India. We can understand the reluctance of some critics to accept Indian Literature as being a unified whole if we take cognizance of regional. Cultural and literary diversities that these community represents, on the other hand it are the presence of these communities that becomes one of the dominant feathers of novels in India.

Starting from the novels from Bankim Chand to Arundhati Rai’s, God of Small Things the community becomes a major component that controls and or conditions the character and action in the novel. Any approach to the novel in India they require an acceptance of differences amongst various communities as they occur in social reality and literature, as well as common aspects and reasons that become responsible for their creation and continuation. The discreteness of the community therefore can be studied fully only if it is perceived as being a part of the whole society and literature in India.

This part whole relationship of the community in India cannot be fully appreciated without understanding the connections between the community and nation state and its actual working in India. The community and the nation state in India develop along different territories but
continued to interact and influence each other. The concept of community has dominated.

The diverse expecting of India reality in recent years. It secures a control position in current debates and theories like the nature of religious, ethnical or/and village communities character of social and economic development notions of hegemony in cultural and political spheres, and the creation of civil society. It penetrates direct policies in the guise of reservations of backward classes and it affects on electoral politics. These different categories show the difference of group identities in India.

That persists despite the belief in individual as citizen on which parliamentary democracy is predicated. Their inclusions at the national level indicates the existence of two control directory elements- acceptance of distinctive history and culture of communities establish regional diversities in language, development, change and nationalism but they also provide the possibility of creating new contexts to become a part of the nation state.

The continuation of the community within the nation state leads to an intermingling between the new and the old value system. This some times leads to a reinforcement of the old traditional asymmetries and the
equalities even within the modern notion of individual right and uniform legal system.

A glaring example of this is the judgment by the Jaipur district and session judge in the Bhanweri Devi rape case. Acquitting the five accused of gang raping Bhanweri Devi the judge announced “Rape is usually committed by teenager, the alleged rapists here are middle aged and therefore respectable citizens. Since the offenders were upper caste mean and included a Brahmin, the rape could not have taken place because Bhanweri Devi was from lower caste.” The intrusion of the pre – modern category of caste into the supposedly modern, rational and impersonal legal system shows the persistent hold of prescriptive custom the ultimate advantage however, goes to the dominant sections of society like the high castes and educated groups of individuals who make and implement state policy.

The judgment shows the deep internationalism of old community values and norms even by the educated class. The confusion between the modern and the pre-modern forms a significant part of the mental and ideological worked of both the readers and the writers in India. This gets reflected in novels through recurrent themes like the
centrality of family and the insistence of feminine chastity. Widow Remarriage is shown very rarest.

These novels, even when they depict communities beyond the pale of the middle class, tend to largely express the aspiration and hopes of the dominant middle class that may be very different from the tradition, culture and value system of local and regional groups. These groups have their own social ethics and personal norms that become the distinctive features of their different communities. The scheduled caste communities perceive themselves mostly as local and regional communities…. A number of them conserve cow beef, whereas 117 community’s course ox beef other eat pork 358 communities.

Number of scheduled castes gives bride, price in marriage---, widow remarriage among the scheduled castes is almost universal, but the phrase widow remarriage is not applicable, communities which practice this use various local forms like, Sagai, Chadar Dalna, Mares, Manu Veer, Chunri Pehnana or matra etc.

These instances from the world of experience show how the social text and the literary text are inextricably woven together, confirming the fact
that ways of reading western novels cannot be transferred to the reading of certain.

Indian novels that deal with communities in now urban context. It has been my attempt in this thesis to combing various literary, historical and sociological approaches in the reading of there novels. The chapters on Myth, Caste, social chars and gender attempt to analyze separately how these various features of community existence. Influence the narrative, although in actual fact most of these elements get inextricably, fused, these different and perspectives provide multiple entry points into the novels, opening the text to different ways of reading.

I have mainly focused on rural occupational continue in my thesis. In recent years however there have been many novels that have focused on urban communities within Indian cities. These may be groups of displaced professionals like the weavers in Jini Jini Bini Chadarriya, by Abdul Bismillah, the migrant farmers who become wage workers in leather factories in J.D novel King Mc Bass or the ethnic Parsi community in Such a Long Journey by Robinton Mistry. A study of these novels from the perspective of Broker and communities in community culture could furnish different kinds of critical tools for
assessing both the novel as well as the effects of migration or/and isolation of community existence.

The background of a rural community they sometimes been used both in fiction and Indian films as a colorful and exotic packaging. There by classifying the actual complexities of each social unit. A novel becomes meaningful only which this complexity is recognized in its various ramification and its efforts on human behavior, personal relationship and world view. It may be words examining if the novels in the indigenous Indian language tend to represent the specification of a community more accurately or creativity then the novelizing English where the target audience is geographically scattered and culturally heterogeneous. This is a controversial and complicated issue but falls outside the scope of my thesis.