CHAPTER - 8
Conclusion

Literature is the mirror of the society and as such the picture of the society is reflected in literature. India is a country dominated by villagers and that is why the picture of rural life is found in Indian literature. The zeal for depicting village life in the Hindi prose literature is to be appreciated. It is not only zeal for depiction of village life but also the zeal for the whole of Indian life-style. Most of the Hindi literatures depicted the rural life in the novels in addition to other prose literature. Of these writers, who depicted the rural life in the novels, the names of Premchand, Phaniswarnath Renu, Rangeya Raghav, Ram Darash Mishra, Shiv Prasad Singh and Bhairav Prasad Gupta are worth-mentioning. But above these writers Nagarjun was able to create one particular identity for himself.

Nagarjun was strong supporter of socialistic realism. Therefore, he had given an emotional expression to the troubles of the exploited society and of the class struggle in almost all his novels. The sympathy for the exploited and down-trodden and his sincere emotions for them were the main attraction of his novels. Nagarjun had pushed forward the tradition of realism set by Premchand by introducing the low class characters and their problems in his novels. Nagarjun has given a new shape and explanation to the problems of the lower class people in the new context which Premchand made the fabric of his story in his novels. Premchand wanted to solve the problems of widows by establishing ashrams for widow. But Nagarjun supported
remarriage and inter caste marriage to solve the same problem. Nagarjun regarded widow remarriage as necessary and natural and wanted to highlight this necessity.

Satirical writing is another feature of Nagarjun’s novel. In writing political and social novels, he introduced satire in such a way that he was successful in establishing himself as a great satirical writer. He made the capitalist, imperialists, people with feudal mentality, the polygamous system, religions dishonest political leaders and workers, ministers, dishonest social workers etc. the satirical characters. His satire was quite realistic, definite and so powerful that a reader cannot but be severely influenced. In this manner, he established himself as an unparalleled satirical writer in Hindi literature.

The art of characterization is another quality of Nagarjun. After Hori of the Godan, Balchanma, the hero of the Balchanma is another important character. Hori is the symbol of the weaknesses and necessities of Indian cultivators; but Balchanma is the carrier of the growing consciousness of the exploited lower class. Nagarjun used the art of craftsmanship in very different way. In his Baba Batesarnath, he used art of craftsmanship in a new manner. Here he personified the ‘Bargad’ (banyan tree). The vatvrix in the form of a man bears the feelings and thought of the novelist.

Regionalism is regarded as another conception of Nagarjun’s writings. But to us, Nagarjun should be regarded as a novelist of the rural areas rather than a regional novelist. Because like Premchand, he bye-passed regionalism. The chief aim of Nagarjun was to depict the specialties of the Mithila region like superstitions, traditions and customary values rather than depicting the folk songs and folk culture, which was the main theme of Renuji. Renu had romantic attitude towards the social problems and had greater interest towards regionalism. But in contract to it, Nagarjun’s interest was with
the folk-life of the Mithila region along with the interest to expose the social problems and their internal controversies. Therefore, Nagarjun was successful in bye-passing regionalism. In Nagarjun's novels, there is no romantic attitude towards regionalism, but there is only socialistic realism in them.

Nagarjun was determined to reform the lives of the exploited and needy people of India. In his novels, he raised the problems related to the lower and middle class people to which he was not only an observer but a sufferer to it. Therefore, there are no imaginary things in his novels but reality in them. He depicted very forcefully with realistic outlook the inequalities, troubles, needs, defamations struggles etc. existed in the society. He also depicted problems like child marriage, problems of widows, in equal marriages etc. of the society. Along with them he raised before the readers the economic and political problems that troubled the common mass. He criticized the fraudulent sadhus who looted the common people in the name of religion. He also exposed the inhumane treatment of sadhus in the maths in his novels. Nagarjun studied all these varied social, economic, political and religious problems and challenges under the principle of Marxism.

Nagarjun experienced the downfall of human values in his own society. He witnessed the various problems related to marriages right from his childhood. The husband and the wife being united form the foundation of the society. They smoothly pass their lives by introducing division of labour according to the capacity of each of them. The husband earns the livelihood of the family while the wife arranges for food etc. and decorates the house. This happy ideal of family has been changed along with the change of time. The concept of happy conjugal life i.e. the family began to change in the
name of male dominated culture. Nagarjun is a worthy son of the Mithila region. He himself witnessed the customs and traditions of the marriages in his locality. So also he witnessed the evil customs and arrangements for the Saurath Sabhas for marriages. He was well-equipped with knowledge of the various problems arising out of the anmel vivah, the jarath vivah, bal vivah, the antarjatiya vivah etc.

The centre of inspiration for Nagarjun was the backward region of Mithila of Bihar. Due to traditionalism and illiteracy, the life of the woman of that region was troubled by several severe problems like polygamy, dowry system, problem of widowhood, problem of prostitutes, raping etc. Like Premchand, Nagarjun in his novels, deals with life of women who were neglected for centuries and were exploited for long past. They proved the need for changing the status of women in the society. They depicted woman chiefly of two types one, a widow, who was troubled by the society and two, a woman having her husband, who was troubled even when she was with her husband. Along with the raising of the problems, they wanted to show the path of solution by introducing women who successfully fought against the odds of the society and found the way to a new life.

In addition to the above problems, Nagarjun depicted several other problems which are spread to the rural society. These problems are – aggressive casteism, immorality, male-domination, domestic violence, family problems etc. which troubled the mass-life. These problems could not escape from the eye of Nagarjun, who also tried to put forward suggestions for the solutions of them.

Money is one of the deciding factors of human life. India is mostly an agricultural country. Indian cultivators labour hard with sweat in the fields. Yet they
could not earn livelihood well. During the British rule, the zamindars were the owners of the land. The zamindars along with the mahajans exploited the cultivators during those days. The petty mahajans in the villagers also troubled the cultivators. Even their houses and land were usurped forcefully and deceitfully from them, and made them landless labourers.

The pandits and purohits also exploited the cultivators for their illiteracy and poverty. They spoiled the economic life of the cultivators by means of introducing various ceremonies, pujas Prayaschitas due to their superstitions. Adding to these tortures they had to face the calamities of nature like earthquakes, flood, famine, diseases and epidemics etc. Therefore, the mass people of the villages had to live a very painful life. After independence several plans were introduced for the development of villages. But due to dictatorial and corrupt government, these plans could not reach to the common people. Nagarjun has dealt with natural, manmade and political difficulties that deteriorated the economic condition of the mass-people. In his novels, Nagarjun not only depicted the problems of the mass people in their farming, for their labourer, animal husbandry and even in the selling and buying of labourers but also have advanced probable solutions to all these problems.

The novels of Nagarjun are deeply mixed up with political consciousness. In his novels he reflected the ideals of the contemporary movements like the Non-Co-Operation movement of 1920, the Civil Disobedience Movement of 1930, and the Quit India Movement of 1942 etc. All these movements were organized under the leadership of Gandhiji to freed India from the clutches of the British; where the Indian people joined without caring for personal happiness and even some of them left their government
services. Nagarjun's novels gone descriptions of these movements and showed how the people joined them. He also exposed the British principles of domination, the weakness of the freedom movement, the Peasant Uprising and the abolition of Zamindary System, the class-struggle etc.

The dream that the people dreamt prior to independence was completely lost after independence. Authority came to the hands of the people of the land, but the mass people had to suffer equally as before for their Roti, Kapra and Makan (bread, cloth and residence). The novelist has depicted the picture of the hopeless social economic and political environment of the people with full emotion in his novels. The people could not have a ray of hope for future due to economic inequality, political distributions, changing of values, price rise, change in human relationship, corruption, hooliganism, encroachment, bribery, selfishness, moral degradation etc. along with the weakness of the administration and the judiciary. The dream of the people was lost. Nagarjun has depicted all of these incidents. A situation of breaking of dreams was created by the dismemberment of India. Almost all modern Hindi novels, particularly those of Nagarjun deal with all these realities. Nagarjun made the foundation of his novels on the basis of realism. Realizing the selfishness of the congressmen, Nagarjun's faith was diverted to socialism. Later with the change of time he also found some weakness in socialism and therefore he hoped to solve the problems through communism.

During ancient times, religions had a special place in India. The meaning of dharm (religion) is dharan karna (act of bearing or holding). People accepted some ideals related to human activities and related to some philosophy of life. Therefore, there are different systems of activities and mode of prayer for different communities.
Gradually the philosophical part of religion is washed away by the customery and traditional part of religion. The outward customers and activities began to change. The *pandits* and *purohits* began to spread traditional values and superstitions in such a manner that illiterate people began to give more stress on religions customs rather than on the real principle of religion. The real religion became so crippled with *pujas* for Devtas, *bhut-pret*, human sacrifice, *tantra-mantra*, superstitions, customs and conventions, casteism, untouchability, influence of religion on medical science that the contractors of religion began to twist it for their own interest. Nagarjun dealt severally with such evils in the society.

A novel is primarily an explanation of life. The novelist Nagarjun was responsible to the society as writer. The philosophy of life as expressed in his novels is much similar to socialistic consciousness. The main voice of his novels is to establish equality all, to have equal opportunity for development for all classes, to do away with class differences and exploitation etc. His thoughts and emotions are humanistic and socialistic. Premchand placed the idea of social responsibility above all. In Hindi prose literature the populist tradition began to grow since the Bharatendu era. But it’s practical form was introduced by Premchand in his prose and at the same time he made it developed and complete, which forms can be found clearly in the writings of progressive writers like Yashpal, Bhairav Prasad Gupta, Rahul Sankrityayana and Nagarjun.

Nagarjun is one of the forerunners of Hindi progressive writers with social consciousness. On one hand he put forward the Premchand tradition and on the other he developed the tradition of realistic novel writing of his own. Premchand had his own limitations. He being under the influence of Gandhiji followed *kalpanic sudharvad*
(imaginary reformative 'ism') and thereby he arrived at realistic approach. On the other hand Nagaijun right from beginning was the influenced by communistic principle of Marx. He decided all conclusions from the point of Marxism only. Nagarjun with all progressive consciousness wrote his novels on the basis of communistic realism. Nagarjun believed that it was utterly necessary for the establishment of a classless society to do away with the traditional values and the exploiters like capitalists and zamindars in the way in which Marxism believed that real literature was a powerful instrument in establishment of a classless society through revolution. That was the reason as to why the struggle of the exploited ones against social inequalities came to the fore front in his novels. The troubles and difficulties of the exploited society and the class struggle are depicted with emotions in almost all his creations. He was determined to reform the lives of the exploited and needy people of India. He exposed clearly the discrepancies of the society, he witnessed, in his novels. He also exposed the problems arising out of casteism, child marriage, widow remarriage, dissimilar marriages, religious rigid customs etc. in his novels. He tried his best to introduce equality in the society. His main aim was to do social welfare. Therefore, he prepared an extensive picture of economic and political struggle in his novels. He stroked hard at the wrong principles of the congress leaders, their hankering after power, their selfishness, their nepotism, their corruption and above all, their exploitation of the common mass.

Nagarjun was a complete supporter of communist idealism. He believed that the poor labourers and farmers might be liberated from their exploitation only through establishment of communism. He also believed that the class in equalities could be done away with the establishment of communism only. And then only everybody
would get necessary facilities for their livelihood. With the help of his characters, he showed the way to organize the *kisans* and *majdoors* to fight against the *zamindars* and capitalists.

Nagarjun believed that the causes of the economic disasters of the farmers were illiteracy, rigid customs, superstitions, casteism and natural calamities. He wanted to say that so long as there was no improvement in the economic condition of the farmers, there would be an end of exploitation. Therefore, he tried to introduce communism to the readers through his characters. He believed that through Marxist consciousness only the lower class could be freed from slavery. He had given the call to the members of this class to organize themselves and to fight incessantly for their own rights. His novels introduced a particular ideology throughsocialistic realistic point of view. The chief reason behind it was the painful life of his characters due to their poverty. Their felling of the pain was quite natural. He always gave inspiration to the common mass for living as he himself had to fight against the odds of the circumstances that existed in the society. Various problems came to the common people in their lives and if one sits idly doing nothing to solve them, one cannot hope of getting freedom from them. One should face these problems with full force and with all intelligence and knowledge. Then and then only one can solve all problems.