CHAPTER VII

CONCLUSION

After thorough discussion made in the foregoing pages, it can be said that many Assamese novelists have been influenced by the ideology of Gandhi. It has also been evident that the Second World War as well as the Freedom Movement of India was the turning point of Assamese novels. At the very beginning, the background of Assamese novel was religious and historical. After going through the history of Assamese novel, we can say that American Baptists are the pioneer of Assamese novel. But the real nature of novel is not found in their writings. Their aim was to express the directive preaching of the Christian ideal. So, the historical novels of Padmanath Gohain Boruah and Lakshminath Bezbaruah may be called the pioneer of Assamese novel in the real sense. Rajanikanta Bordoloi was also a famous novelist at that time. Bordoloi is more famous as the Walter Scott of Assamese literature, being a writer of historical novels. Most of the novelists at that time wrote their novels on historical background.

After the Second World War, the real social and humanistic novels appeared in the field of Assamese literary history. The post-war period witnessed a complete transformation of theme and technique of the Assamese novels. The depiction of the various problems confronting with the society and the representation of the actual world became the main pre-occupation of the novelists at that time. Moreover, another cause of the changes of Assamese novels was the Indian National Movement led by Gandhi. At that time, many novelists were influenced by the ideal and principle of Gandhi. During that period, a great prospect was made for social activity to promote nation-building sentiments. The impact of the National Movement and the method used by Gandhi in the movement has been reflected in the Assamese novels.
At that time, the aim of the novelists was to grow the national sentiment in the minds of common man. Their internal feeling was to create love for the motherland and to make the people more sentiment to make free India from the British rule. Therefore, the novelists wrote their novels on social reformative setting.

As Mahatma Gandhi at that time came to the political field of India and took several ways and means for social upliftment of the poor Indian people, his ideas influenced the writers of India and as a result the Assamese writers including the novelist also undertook to write various novels based on Gandhian ideas and thoughts.

What is Gandhism? How is the ideology of Gandhi reflected in various Assamese novels? All these questions have been discussed thoroughly in the First Chapter- Introduction of this thesis briefly. There are many novels of pre-independent and post-independent period which were written on Gandhian ideology. It is because of using the non-violent method of Gandhi during the time of the National Movement. The real aim of the novelists was to portray the real life of common people and their social reformative activities. Gandhi’s aim was not only to make India free from the British rule but also to reform Indian society in different ways. He believed that without self-dependent and economical development, the freedom of India would be meaningless. Majority of Indians are rural. So, no development of India is possible without the development of rural economy. For that reason Gandhi gave importance on rural economy. Someone calls it self-sufficient village economy. Therefore, for Gandhi freedom to individual means freedom to self-rule. Gandhi’s Panchayati Raj is the example of village development. Different ideologies of Gandhi such as- boycott foreign goods, use of native goods, to give importance on handicrafts, cottage industry, importance on education, especially, on women education, raise hand against intoxicating drinks etc, which have been found in different Assamese novels.
The Second Chapter is titled as Gandhism- the basic concept. The basic concept of Gandhi has been discussed in detail in this chapter. Basically Gandhi’s thoughts and ideas are called Gandhism. Gandhi’s principles and ideologies are discussed in this chapter. Gandhi’s methods of non-violence, Satyagraha, Truth and God, Trusteeship, Sarvodaya, concept of freedom, social-justice, self-sufficient economy, self-governing policy, social reformative ideas, concept of education, importance of women education, Panchayat Raj, etc. are discussed broadly.

The concept of God, truth and non-violence are very important theory of Gandhi. According to Gandhi God and truth are not different. So, he said that truth is God and God is truth. According to Gandhi to attain the path of truth or Godhood non-violence is very important. He said, “Non-violence is nothing but love. It is a feeling of oneness. Non-violence is the search for truth.” Gandhi said that Satyagraha is a powerful weapon of a non-violent person. Satyagraha is a force against violence, tyranny and injustice. Satyagraha is one of the important concepts of Gandhi. According to Gandhi, Sarvodaya means to be kind to all. His basic philosophy is service to man is service to God and it has been found in his whole life. Gandhi’s method of Satyagraha is civil-disobedience, non-cooperation, fasting and prayer.

Gandhi said that religion cannot be far from politics. Religion is pervading every aspects of life. Gandhi’s method of education is very practical and skillful. Gandhi offered Indian nation a new education system which is called basic education. The aim of his education is to make a man all round development. Gandhi’s aim was to make India free from different dogmas and superstition. In his time child marriage, widow marriage and untouchability were the disease of the society. Therefore, Gandhi boldly stood against all these evil customs of the society. Gandhi gave more importance on building the foundation of rural economy. Therefore, he gave importance on agriculture, spinning, weaving, carpentry etc to uplift the village economy.
In the Third Chapter, the influence of Gandhism in the socio-political and economic history of Assam has been discussed. How many times did Gandhi come to Assam? What did he do here? Basically, Gandhi came to Assam four times. His entire visit was purposive and effective. His first visit to Assam in 1921 was in connection with the non-cooperation movement. His second visit was for the purpose of attending Congress Party meeting. His third visit was for Harijan works and his last visit was in 1944. During his visits Gandhi stayed in Sarania Ashram for three days and gave philosophy (Darshana) to people of Assam.

Gandhi’s influences in socio-political and economic history of Assam led a tremendous effect. During the time of non-cooperation movement, many people of Assam came out including women to help Gandhi to make free India from the British rule. They also did social works in different ways. In 1934, Gandhi came to Assam for the upliftment of Harijan and raised fund for the welfare of Harijan.

Gandhi appealed to the people of Assam to make free Assam from drugs and opium that had a stirring effect. During that period, Assamese women were confined within the four walls of the houses and dependent on their householders. But it is because of Gandhi; many women along with men came out and contributed to the freedom movement. Gandhi requested women to make themselves self sufficient and self dependent to popularize small industries. Of course, in support of Gandhi, people of Assam began to start more small industries. Till today, Assam is very rich in spinning and weaving. It is true that Assam is advance in small industries from the earliest period but in the influence of Gandhi, many people, especially, women involved more in such handicrafts works.

The Fourth Chapter of this thesis, discussing about the history of Assamese novel has been done. From the discussion of the history of Assamese novel, it has been found that the American Baptist Missionaries
were the pioneer of Assamese novels. Establishing press in Sibasagar district of Assam, they published various books and journals. But their aim was not to develop Assamese language or literature but to spread Christianity in Assam.

Basically, Assamese literature and language got its new form in the hands of Gunabhiram Baruwa and Hem Chandra Barua. But their novels were not the absolute novel. Assamese novel got its existence during the modern period of Assamese literature. In this context, the names of Padmanath Gohain Boruah and Lakshminath Bezbaruah can be mentioned who wrote Bhanumoti and Padum Kuwari respectively. Therefore, they may be called the pioneer writers of Assamese novels.

But the real Assamese novel is found in 19th century. Basically, scientific attitude and new social consciousness is the main cause of the uprising of social novels in place of historical novels. Actually, social novels came into existence after the Second World War. Another cause of emergence of the social and reformative novels is freedom movement of India led by Gandhi. Therefore, during that period some novels were written on Gandhian ideology with social and reformative motives.

In the Fifth Chapter of the thesis, the impact of Gandhism on Assamese novels of the pre-independence period has been discussed. This research work has observed that during the pre-independent period, many Assamese novelists wrote their novels on Gandhian ideology. In this regard, the names of Daibachandra Talukdar, Dandinath Kalita and Bina Boruah can be mentioned. Basically, the novelists were involved in the freedom movement and became the volunteers of National movement directly or indirectly. Their aim was not only to write novels but also to spread the sentiment of patriotism and non-violence method of Gandhi amongst the common people of India. There are eight novels such as Daiba Chandra Talukdar’s novels- Tarun Axom, (1920), Bidrohi (1948), Apurna (1930-31), Adarsh Peeth (1939), Kerketuwa (1947), Joy Asom (1948) and Dandinath
Kalita’s novels Sadhana and Aviskar which have been discussed in details and after the discussion, it has been found that Gandhian ideology has been reflected in these novels.

In the Sixth Chapter of the thesis, the impact of Gandhism on Assamese Novels of the Post-Independence Period has been discussed. In Post-independent period ten novels have been selected for discussion. These are- Daiba Chandra Talukdar’s Novel Bidrohi and Joy Asom, Hitesh Deka’s novels Ajir Manuh and Mati Kar, Navakanta Barua’s novel Kapiliporia Sadhu, Jogesh Das’s novel Dawar Aru Nai, Birendra Kumar Bhattacharya’s novels Yaruingam and Mrityunjay, Chandra Prasad Saikia’s novel Tore More Alokare Jatra and Arun Sarma’s Ashirbadar Rang. After going through these novels, it has been found that Gandhian ideology has been reflected in these novels of the post independent period also.

Thus, in this way, the impact of Gandhism has been found in Assamese novels both in the pre-independent as well as post independent period. Many novelists wrote their novels with a determined effort to bring about social reformation during the period of Indian National movement led by Gandhi. Many writers including novelists of that period were immensely influenced by the ideals and principles of the father of the Nation. Therefore, the impact of the movement and the ideals and principles of Gandhi upon the ages has been reflected in these novels. Of course, it is not the end of this research. There are various scopes to do research on this topic. There is a possibility to do research on comparative study on different Gandhian novels, Gandhian novels and other literary forms. Gandhi’s thought, ideas and activities which have been found in many novels.