Chapter VI

CONCLUSION

Shiv K. Kumar, Gieve Patel and Keki N. Daruwalla can be ranked with Nissim Ezekiel, Stephen Spender, Vinay Dharwardker, R. Parthasarthy, Monica Ferrell, Vikram Seth, Ravi Shanker etc. There is no denying the fact that they are advocates of Indian culture and civilization. Due to new atmosphere after 1947 they felt the need of cultivating new pattern of life where Indians start growing mentally and economically. They wanted that exploitation of Indian resources must come to end as the monster of colonization had shown its terrible face in all walks of life. With his poems Shiv K. Kumar tried his level best to create the interest of readers in the preachings of The Upanishads, The Mahabharata, The Ramayana, The Bhagwadgitas etc. and asserted the need of detachment and liberation. He illustrated the teachings of Buddha in his major poems and asked people to follow the principles of Buddhism. Thus Spake Buddha and Voice Of The Buddha confirm this fact as he felt the need of positive vision of life. While living in New York he felt disgusted as the atmosphere of 'ghetto' was intolerable to him. Quite often he had an inner desire to return home so that he may lead a liberated life. He felt indebted to
Mother Teresa as she dedicated her life for the welfare of lepers, crippled people, old people and the people who felt themselves unwanted. He felt shocked when the fundamentalists killed the innocent missionaries for no fault of their own. As a modern poet he had the courage to assert that God can't punish His creatures for getting knowledge. In Genesis he accepts the theory of the origin of earth and yet shows Adam and Eve making love to each other in the Garden of Eden. Then he justifies the role of knowledge on earth. Secondly, Adam and Eve request God to forgive them. For him, both of them are equally interested in redemption.

Keki N. Daruwalla, like Shiv K. Kumar, believes in the theory of creation, preservation and destruction (of evils) and offers prayers to Lord Shiva. Both the poets hate the fascism of Mussolini and Nazism of Hitler as they are supporters of democratic socialism. Keki N. Daruwalla studied the poems of a few Chinese poets who were exiled by the monarchs. He is shocked to know that Stalin tortured Mandelstam as the latter awakened the Russian masses.

Shiv K. Kumar, Gieve Patel and Keki N. Daruwalla felt the need of new themes as traditional subjects were not dealt by them in poetry. Quite
often they use bombastic and uncommon words in their poems. Their symbols are new and they are to be ranked with T.S. Eliot. Keki N. Daruwalla attaches due importance to his dreams in day time to give them the shape of a poem. In other words, the working of the unconscious mind and the subconscious mind has been illustrated with conscious mind. However, these poets understand the power of words and use them carefully for creating dignified effect.

Shiv K. Kumar, Gieve Patel and Keki N. Daruwalla have real sympathy for marginalized sections of society. In the poems Refugees, Delhi, Rickshaw-wallah etc. Shiv K. Kumar feels disgusted with the poverty of people as they work hard since morning till evening. Gieve Patel wrote the poem Nargol and expresses his sympathy for the beggars. Quite often he feels offended with their presence and yet asserts the need of charity. In the poem Servants he mentions the agonies of servants as they work mechanically since morning till evening. He puts them in the category of 'animals' as they have no voice of their own. Gieve Patel presents the scenes of public hospital in the poem Public Hospital. He says that doctors often behave in autocratic manner with the patients. After all they are human beings and yet helpless victims of several diseases. At
times he feels satisfied in the evening as he has performed his duty with satisfaction. In the poem *Post-mortem* he laments the fact that dead bodies are not checked carefully by the surgeons and obscure language is used to explain the causes of death. He paints the scene of forensic labs in *Forensic Medicines* as various unpopular acids are applied to dead bodies to reach some conclusion. The injured dead bodies are further cut with knife to confirm the problems of cause and effect of death. Keki N. Daruwalla mentions the agonies of patients in the poems *Pestilence, The Epitectic* etc. Their major tools are irony and satire. Like Shiv K. Kumar, Keki N. Daruwalla asserts the need of world civilization in the poem *Map-Maker*. He asks — What is the need of a national map? Why to create barriers among people? Why to give them names of races? Why to call them people of the East or that of West? Perhaps God does not want to divide people at all. After all they have the same feelings, emotions, passions and obsessions. He asserts the need of non-violence in *The King Speaks To His Scribe* as a strong lesson has got to be taken from the battle of Kalinga. The two world wars created a lot of problems for the people and yet there is cold war among several nations. It is never late to learn the lesson of peace and non-violence.
In the poem *Vistasp* Gieve Patel feels a little confused about the purpose of prayer as many divine facts are beyond his comprehension. As a scientist he can't catch hold of things as he has a sense of reason. Quite often he wants to fly high beyond 'doubt', 'motion', 'fact', etc. He admits:

I am no god-destroyer,

I have little against prayer. (13-14)

However, eternal facts have got to be accepted by the devotees to 'accommodate the fact'. (16) Holiness is not a 'meaningless motion' as the questions of human relationships can't be ignored at any cost. A man has to think of the relation between the finite and the infinite, good and evil, faith and reason etc. The poet rises above communal feelings in the poem *Catholic Mother*. Here he asserts the value of humanitarianism as people can't survive in watertight compartments. Let the woman feel free of worldly considerations and he is prepared to share her agonies. He tells her:

I can see that your people

Have more right to you now than I.

Aunts and uncles will be closer

But before I let you leave, pious woman,
Your weeping soft,
Unrebellious,
From what perverseness
Do I appose for you
Your simple original trust
Against the present horror? (25-34)

In the poem *What's In And Out* he comes closer to Shiv K. Kumar as he wants to understand the secrets of his inner forces. How can he feel satisfied only with the details of physical body? He wants to know the force that gives motion to different organs of the body. In the poem *How Do You Withstand Body* he is shocked to find that the physical body is attacked again and again and it has to swallow many salts to get cured. Many patients are operated several times for various diseases. In the poem *University* he accepts the importance of higher education for all and sundry and yet laments the situation when violence spreads in the campus. However, the common people can send their children to colleges and universities now. He feels elevated with the feeling:

Tell us
To change our thought. (39-40)
This is a healthy symptom of the age of democracy and positive approach is still required as a lot has got to be done for the improvement of universities. His poem *On Killing A Tree* shows his dynamic approach towards the root cause of diseases. As a physician he does not want to provide mere temporary relief to the patients. He gives the example of a tree whose roots may blossom again. Green leaves may grow on the remaining branches. No. It is not acceptable to the poet at all.

In the poem *Transcendental Medication* Shiv K. Kumar follows the theory of Indian saints and controls his five senses to get peace of soul. He controls his physical mind to develop his higher mind and forgets violence, greed, lechery, ego, pride etc. to meditate in search of divine light. All his physical thoughts wither away as he has understood the temporary pleasures in meditative mood — beyond time and space. It is almost the stage of nothingness and he experiences Shantih like Buddha. This poem describes the basis of post-colonialism and poet's interest in Indian culture. Indian saints concentrated on intuition and the Europeans work hard for power and industries.

So, Shiv K. Kumar, Gieve Patel and Keki N. Daruwalla don't defend colonialism at all. They are
against the growing American capitalism in Asian and African countries. They are conscious of the fact that computers, e-mail, internet etc. are being used in the name of new technology. They know that capitalists are trying to capture various markets of the poor nations in the name of economic progress, regeneration and social reconstruction. However, these poets raise their voice against oppression and resistance and their poems have a purpose in them.

The poems of Victorian age and those of post-colonial period can be compared to know these differences — historical, social, economic, political, cultural etc. Now the thinking of neo-colonial poets has changed and they are deeply attached with Indian culture and Indian civilization. They raise their voice as and when Indian farmers and labourers are exploited with dollars. Even Indian capitalists have started business outside India as they are afraid of the voice of resistance. John MCleod asserts :

... it (Post-colonialism) provides us with a challenging, innovative set of concepts which we can bring to bear in our reading practices ...

(258)

Contemporary scenario of power relations is changing fast. A lot of lectures are still being
delivered to protect American capitalism. But the intellectuals understand the difference between reality and appearance and post-colonialism is no more an attractive term. Neo-colonialism makes people think on new lines and in new ways. People have decided to bury multinational capitalism even if they have to use military forces for that. Western economic power seems to be crumbling down at several places. The expansion of western capitalism and imperialism seems to be passing through a critical phase now. People are fully aware of the dark side of 'capitalist modernity'.
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