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SUMMARY OF THE WORK DONE (FINAL) OF MINOR RESEARCH PROJECT

1. Name of Principal Investigator : **Mr. Shivaji Shankar Kamble**
2. Title of the Research Project : **“Nativism in Girish Karnad’s Folk-tale Plays”**
3. Period of Work done : **From 08.03.2012 to 31.03.2013**
4. Approximate time by which it is likely to be completed: **March 2013**

EXECUTIVE SUMMARY

1. In order to evolve a native literary theory based on our national genius, culture and traditions, Bhalachandra Nemade, a poet-Novelist critic, advanced the positive term ‘Nativism’ to start a nationwide literary movement emphasizing India’s many regional languages and cultures, a movement just now being widely recognized and challenged. The concept of Nativism has its affinities with the ideology expounded by two Mahatmas: Phule and Gandhi, both posed danger to the greater Anglo-Sanskritic tradition by introducing a different system of moral concern which emphasizes truth and threatened to alter the basic characteristics of Indian Society by making its cultural periphery its center. Notwithstanding, combining Jotirao Phule’s ideology and Gandhian way of life, Nemade, successfully, advanced the term *nativism*, shaped by decentralized impulse rather than centralized one and advocated indomitable literary values : tradition, Indian modernity, new morality, verbal action, truth, language of the people and nativisation.

2. Nativism locates *non-vedic* and oral tradition as the most significant creative upsurge of the Indian mind not only for the merit of ideas and insights it can offer but for its place in the process of acquiring Indian sensibility. It prefers discontinuous historical tradition of Buddha, Charvak, Mahaveer, Basaveshwar, Akkamahadevi, Chakradhara,

Dnyandeve, Namdev, Tukaram, Bahinabai, Phule, Shahu, Ambedkar, Gandhi, Lohia, Jayprakash Narayan etc. In this tradition, the literary culture has been shaped by democratic impulse rather than an elitist one. Jotirao Phule boldly attacked the stronghold of the Brahmins, who prevented others from having access to all the avenues of knowledge and influence. Nemade is the first important literary critic to introduce nativism which has the context of a living *desi* (native) tradition inherited from the *Satyashodhak* (seekers of truth) movement started by Phule. Like *Satyashodhak* movements, there were many nativistic movements in the 19th century India and the shining example of this is Gandhiji's freedom movement based on non-violence and truth. Dr. Ambedkar was true nativist, hence preferred Buddha to Karl Marx. In sum, each nation has its unique culture and civilization, which may be called its soul; hence we should cultivate the habit of looking within and be proud of our Indian culture and institutions in the right spirit. Consequently, we must rule out the colonial and brahmnical literary canons as being the only authentic literature.

3. Indian modernity is a culture specific phase of history. In India modernism came to be recognized as synonymous to westernization, hence it is not only great insult to India but also betrays gross ignorance of sociological science. Modernity cannot and should not be transplanted; it must be shaped according to past traditions and present circumstances. We should create our own modernity that suits our ancient heritage and have Indian growth. The real strength of Indian modernity will be tried on our indomitable *desi* (native) values. Any attempt to be different from the western models which is a sign of originality also may lead to a new native tradition.

4. Nemade's dichotomy : old and new morality, being purely sociological, is a paradigm of Phule's distinction between true and false morality as expounded in *The Universal Religion of Truth*. Nemade advanced a modern literary value : New Morality, to set a very high premium on the morality of the writer. Nemade believes that the existence of the novelist implies community and his group consciousness. The novel as a social document essentially embodies value judgements and imposes some kind of morality on the novelist. The writer has to employ his own scale of values, which are based on the original social values. Since literature is an art form the writer must imply a plane, a condition that goes beyond social values. True morality, for Gandhi – New morality for Nemade – consists not in following the beaten track, but in finding out the

true path for ourselves and fearlessly following it. This is what Nemade means by the morality of a writer.

5. Indian nativism articulates itself gradually through reason. A nativist selects the theme as a verbal action with a specific moral angle in the context of the multi-faceted relation between the individual and the community. And in keeping with the action oriented theme, he organizes the novel through the medium of language. The novel becomes, then, the vehicle of thought.

6. Nativism shows a strong inclination towards realism and social reality, which has been inherited from Jotirao Phule's *The Universal Religion of Truth*; from his writing we can discern quite clearly that he equates truth with reality. Truth has certain inevitable and determinable consequences for nativistic literary theory that it affords to judge literature in terms of its relationship to the world rather than in terms of inherent aesthetic criteria. At the heart of nativism lies a commitment to socialist humanism. Truth as a form of Indian social reality is not as simplistic as the western idea but it has Indian social ramifications from Buddha to Gandhi, hence nativism outwardly follows the Sartreian concept of freedom but inwardly emphasizes the Gandhian concept of absolute and relative truth which lies in the acceptance of the need for a corrective process of experimentation with our own experience. Nativism emphasizes Indian hungers : equality, modernity and spirituality, as absolute as well as relative truth.

7. Nativism emphasizes the language of the people in the production of culture and privileges the language and culture of the common folk as opposed to that of the elites, hence Buddha preferred Pali, Mahaveera Ardhamagadhi, Basaveshwara Kannada, Dnyaneshwara and Chakradhara Marathi and so on. Nemade's nativistic anti-English attitude is Gandhian, which draws our attention to the central literary process in the Indian languages which are deeply rooted in the life of the people with the tradition of two thousand years.

8. Nativism does not mean to suggest that we should be blind to the experience of other nations and develop a kind of narrow nationalism; but it expects that the borrowed elements should be thoughtfully chosen and some of them should be properly nativised. The texture of a vibrant society is strengthened by nativization of abstract and concrete

influences impinging from outside. In short, if we believe that nativisation is a value system explicit in theory and practice of Indian literature we should initiate a process of critical reconsideration of our existing culture material and practice it with confidence.

9. Thus, nativism is a value term. It stands for the writer's clarity of vision about his place in his society and culture; it stands for mature understanding of things in their proper perspective; and it stands for the writer's sense of responsibility as an adult to forge in the smithy of his soul the uncreated conscience of his race.

10. Indian literature, though written in many languages, it has been observed that different regional literatures, i.e. Bhasha literatures, cherish and nourish nativism in different degrees. These literatures display a firmer hold on nativism; and all these literatures though not entirely free from the lures of literary modernism, present greater number of literary works with a splendid awareness of native tradition.

11. The strains of nativism are seen in all the Indian languages and literatures but they do not form the mainstream. However, Nativism has become a dynamic counter-literary movement in Indian Literature. After 1960s, many of the better literary works in Indian literature came from Nativistic writers.

12. As can be expected, Nativism suffered apathy and neglect of the literary establishments as well as stiff opposition from the established elite writers because Nativistic theory is the very reverse of elitist. Elitist represents particular sort of cultural breeding, Anglo-Brahmin in particular. When new kinds of students entered in higher education from supposedly uncultivated backgrounds, Nativistic theory helped them to emancipate literary works from the stranglehold of a civilized sensibility. Consequently, Nativism expected literature itself to be an ordinary kind of language instantly available to everyone. Thus, Nativistic theory is shaped by a democratic impulse. As a result, the major literary movements (currents) have been a part of the Nativistic movements. They are : Dalit, *Gramin* (rural), *Adivasi* (tribal), feminist, muslim.

Girish Karnad's two folk-tale plays presents ancient thought of mankind, their feelings, desires, dreams, experiences, observations, world-view and wisdom. Indeed it is nothing but an expression of rich and complex archaic culture. It consists of customs, beliefs, ritualistic behaviour, legends, traditions, superstitions etc., which are transmitting

from generation to generation through oral forms of literature such as folk-tale, folk-drama, folk-song, folk-music, folk-dance, folk-magic, ballads, proverbs, fairy-tales.

Folk-tale is an important form of folk-lore. It is a popular story handed down by oral tradition or written, which includes myths, fables, tales of heroes and fairy tales. It tells particulars of an act or event but its sole purpose is an amusement of the community.

It is this aspect of folk-lore finds way in Girish Karnad's plays namely *Hayavadana* and *Naga-Mandala*. These two plays deals with the unexplored and hidden recesses of feminine psyche of Indian women with their psychological problems and emotional complexities of socio-cultural dilemma. *Kathasaritsagar* and two Kannada folk tales provides basis of these two plays. But they are criticism on unjust patriarchal culture, their modes of conduct, loose morals and age-old traditional values.