

CHAPTER-V

CONCLUSION

Rabindranath Tagore is a poet not of an age but for all times. His works are rich in style and deep and profound in thoughts. His works reflect illuminating thought and poetic craftsmanship. After going through his works critically, we find an amalgamation of art and morality, feeling and form in all his literary and non-literary works.

Tagore's short stories present the society and precisely captures the conditions of woman. His works from Bou Thakuranir Hat to Char Adhaya are mostly apparent in caste, class, colour and creed. The reading of his novels possesses a greater importance bearing different strands of ideologies and movements that go into the making of a society culminating into nation building. His novels are a blending of philosophy and ideology woven within a framework of objectivity. Issues of Nationalism, Women and Religion, Masculinity, are again and again reframed, readdressed and reinterpreted in his works.

Rabindranath Tagore's novels are based on the theme of nationalism, conjugality, position of women in the society, casteism, untouchability, the illusionary idealism and love marriage conflict. In his novels, he presents his characters with a vision for his country which is very much pragmatic. The research aimed at bringing out the genius versatility of Tagore as a novelist by providing a new dimension to the reflection of contemporary ideas and counter ideas in Tagore's works. The present research revisited the ideas of Tagore on nationalism, femininity and religion. Mostly his ideas on the emancipation of woman are analysed through his different novels and the thesis validates that all the issues dealt in this thesis remain as crucial today as they were in Tagore's time. Tagore's idea on these of each issue is so universal that they provide solution to each problem eternally.

The research presents the women fighting for their equality and freedom and for their voice against the conventional disparaging attitude towards them. They have been called the 'New Women'. The thesis has been divided into five chapters which include 'Introduction' and 'Conclusion'.

In the first chapter entitled ‘Introduction’ a brief assessment of Rabindranath Tagore as a literary artist has been made. Tagore was and will remain one of the greatest poets and fiction writers the world has ever seen. His innumerable contribution to Indian literature, music, arts and drama cherished him not only to Indians, but also to the world. Through his indefinite songs, poems and stories, he devoted a priceless vessel of creative genius to the nation – a support to free from the clutches of Britishers but also from social oppression and mediocrity. Thus, in this chapter there is a short description of the life of Tagore along with some works he has produced. Some writers and thinkers who had exercised an influence on the growth of mind have also been mentioned.

The chapter is an endeavour to show Tagore’s creativity and influences and how they framed. Along with a literary genius, Rabindranath was an outstanding scholar, thinker and intellectual. He was an integrated personality framed by exceptional literary and magnificent achievements. With little formal education, he was born and brought up in an extraordinary literary and intellectual atmosphere. He was quite inspired by his grandfather, father, several of his elder brothers, sisters and cousins etc. who were in their own way accomplished scholars, poets, artists and intellectuals.

This family atmosphere was most suitable for the fructification of Tagor’s artistic talents and creative interests. Consequently, he emerged as the most powerful literary and powerful figure of modern India. The literary intellectual development of Tagore was inspired by many other sources like Upanishads, Vaisnavism, Bramho Samaj, Bhagavat gita, Modern Western thinkers and literature, Christianity and the liberal and humanist philosophy of Bramho Samaj etc. Drawing inspirations from all these sources, Tagore has created a voluminous works of poems, novels, short stories, dramas, paintings, drawing, and songs.

The second chapter of the thesis entitled ‘Women in Love’ hinges upon the different phases of love that Tagore’s women pass through. Women become the central character of almost all Tagore’s short stories. Tagore’s greatest discovery is love. His concept of love discovers a new idea as he carry away love into a personal world of fairies and imagination. All his short stories describes the relationship of men and women in this society. Initially ,characters are physically attracted towards each other for their charm and beauty but finally achieve spiritual union and mystical bliss.

Love is a feeling of affection and interpersonal attractions. In philosophical ground, love is the highest virtue comprises of affection, kindness and compassion. Love refers to a varied attitude and state of mind, feelings, derived from pleasure to pain. Familial love or spiritual love that ranges from friendship to the communication with the unity.

Tagore's woman Mrinalini in 'The Wife's Letter' is an emancipated woman who writes a letter to her husband recalling fifteen years of their married life in a joint family, unearthing layers of patriarchal oppression suffered by her and other women in the so called aristocratic home. Tagore's women do not just live happily ever after but always search a reason or a motive to go on. Tagore's heroines are the ideal woman as an embodiment of love and union. They reflect the true moral values, tolerance and purity. Tagore displays their positivity and hope. They sacrifice their whole life and possesses great endurance.

Tagore in his portrayal of female characters has shown how they hazard their lives, needs, desires and wants keep their society and most importantly their family content. Tagore's women are strong, bold, powerful, believing righteous actions. Kumo in *Vision* dealt bravely even with the most difficult situations. The quality of adjustments is the principal theme of Tagore's *Vision*.

Tagore describes a challenging spirit of a woman by the characters like Aparna and the Queen Ganavati. In *Sacrifice* these women are filled with kindness. Both of them have great mother like qualities in them. They are complete in themselves. They all are bold, forward and fairly understands the life and people in total fullness. Thus, Tagore wants the woman's position to change. He highlights the sacrifice woman and aspires their uplift by demolishing societal evils like dowry system by equipped with knowledge and widow re-marriage.

The second chapter shows how *Chokher Bali* is a deviation from the conventional theme of the deprived life of widowhood. It, on the other hand, deals with Binodini's psychological drive for sexual emancipation. Condemning the age old orthodox traditions forced upon widow, Tagore's Binodini is the first representative of the modern Bengali woman who emerges as a 'New Woman' in the novel. New Woman as a feminist ideal was used to describe the women who were voicing the limits and rules imposed upon them by the patriarchal society.

Tagore was the first prominent novelist of Bengal who not only brought forth the sexual desires of widows but also treated their zeal and desires from the perspective of spirituality. His novels reflect political and social systems of the society. But he is not confined within that system. His novels possess a Psychological trait also. He very aptly focus on the psyche of his women characters in relation to its chaning environment.

He has vividly focus on different examples that presents the deep understanding that Tagore thinks of a human psyche. All his characters possess the real strength and power to choose the correct path.

Tagore's novels highlight the difference between the high and low rich and poor, Eastern and Western values, tradition and modernity. Many times, people stick to certain rules and norms in the society and cannot accept the changing demand of the prevailing times. What hurts us more is people making false interpretations of the religious scriptures for their own interests. Now a days, it's easy to exploit people in the names of religion and this is what the autocrats are wanted to do. A high thought and open mind is needed presently. For maturity to solve these conflicting beliefs.

The third chapter has analysed the life of women who are victims of social conventions. Though Tagore advocates adjustments and pressurise the same through his woman characters, yet his novels, *The Home and the World*, *Chaturanga* and *Stir Patra* present strong women voicing equal rights and position in this society. These female characters constant fight for establishing their self is seen in these novels. These women are simple and sometimes win over their family and society through their will, honesty, hard work, grace and sincerity. They cannot think of a blessed life. All of them, whether rich or poor, their ordinariness is an example from others. They are not the modish and smart people, instead they are confused in the great cause, they are involved in. All characters are intellectuals and have profound understanding.

Bimala, the heroine of the novel *The Home and the World* is bound by the conventions and traditions of the patriarchal society by confining herself to the boundary of the purdah that she wears. Like every traditional woman in the society, Bimala too feels happy in her servitude towards her family, without giving much importance to her own whims and fancies. She knows neither what she has nor what she wants. Thus, Bimala is represented as the embodiment of a typical woman of independent India. As a dutiful person she always appears

as an ideal wife before her husband. A liberated soul has a unique personality compared to the woman, seeking equality with man, emphasizing on her personality and own rights. She is blessed with rational things and a deep heart, which is also aware of a value system. The credit goes to Bimala for holding the flag of liberated woman. After winning the heart of Nikhil and Sandip she wins in the game of value, following all the norms and customs imprinted by the society upon them. She has found an identity and recognition for herself. Having known the perceptions of women, Tagore has carefully wrapped a sublime feminine character, Bimala in *The Home and the World*.

Many of the immortal characters created by Tagore become super humans towards the end of each novel. Whether it is Mejo Bou or Bimala, Damini or Bindu – all are larger than life. In fact, all are faces in a crowd. Tagore has presented different facets of a woman's personality. Mrinal with indomitable will power, Bimala an outstanding and educated woman having the courage to face the male dominance, Damini, a victim of patriarchal social values, and Ela of *Char Adyay* go beyond femininity to stand against patriarchy. These women with common wifely duties have been extraordinary only after their act of raising voice for rights and position.

The patriarchal society treats women as the subordinate to men. It exploits them through powerful indoctrination. Tagore's women characters always tried to safeguard them from the atrocities coerced upon them. Social conditioning of a woman as an enduring figure, as a devoted wife who never utters a word against the will of her husband, and other taboos were broken down in order to ameliorate the state of women.

The fourth chapter explores Tagore's women who are fixed with national consciousness and participate in the national movement for liberation. Tagore presents a radical woman of different world view and national consciousness. They are known basically possessing the new Indianess in modern India. The woman's issue dates back to the British rule in India over times. Similarly, it also deals with the nationalistic feeling and space that Indian woman inhibits. They are known mostly getting a new portrayal of extra ordinary woman in Tagore's work. *Gora* is one of his most famous novels. It covers various pictures of the society. *Gora*, the main character is drawn towards Sucharita. He also comes under the guidance of Brahmo Paresh Babu. Anandmoyi in the novel is an effective contrast to *Gora*. Lalita is lovely, beautiful impulsive and restless. Sucharita is calm and quiet, but is very empowered. She has the

potentialities to raise her voice and participate in the freedom movement. Sucharita is enthusiastic about serving the country and the people. Gora realizes that women have to play a major role for the uplift of the country. Tagore also describes the women through Lalita who is ready to sacrifice her home and join the national movement. Her courage, confidence and energy make her the most prominent of all Tagore's female characters. She can be considered the pioneer of women's freedom. She rejects the age old conventions which are used by others to exploit women.

The agony of extreme nationalism and intolerance which Tagore himself faced during Swadeshi period, took its shape in Gora. The maturest reflections on imperial oppression and the politics of armed resistance are clearly apparent in Char Adhayay. Women came forward to participate in the National Freedom Movement. The woman embodied and upheld the values of their nation and acted as a repository of its heritage and culture. Tagore's deep sympathy for the Independence Movement and his admiration for the young men and women who sacrificed themselves to the cause of independence, have found glorious expression in all his works.

The progress of women became an important aspect in claiming nationhood as a nation's progress was related to the progress of women. The women question came to be situated in the inner domain far removed from the interference of the colonial state. Thus, a new identity was consciously constructed by the intelligentsia in the figure of the new women. The women presented as the catalyst of this social changes in terms of their position are radically active for woman's rights and socially injustice that objectify and dehumanize women in the modern society. Simultaneously, these new women originally contribute to reach at Tagore's world of imagination of the modern woman and criticises the nationalistic discourse in the issue of woman in the society. The new women that was created could participate in the outside world without losing her essential feminine virtues in the society. The heroic mother and the motherland were constructed to work according to the call of nationhood. Tagore, thus, throughout his writings has made a constant attempt to recover tradition and readapt it to the need of the time. He has brought forth the position of the women in the society from a state of degradation and inferiority to a liberated and glorified state of new woman. Nationalism indirectly inspired a confidence in the women of the time which made them recognize themselves as active subjects. They felt the necessity to voice themselves as

subjects and this is revealed in their urge to articulate which is best reflected in their writings. A woman began to write herself. The act of writing to express herself can be seen as a sign of emancipation of the self and a move towards personhood.

Tagore attempts to release women's voice, women's subjectivity, women's emotions and women's passions that helped, to bend the wall – the inner and outer into a bridge between the two. Even the significance of the music that Rabindranath created was not simply in the combination of music and poetry towards women's affective and expressive features in both the text and context, but the unforeseen possibilities of women's space in rendition and reception. It resulted in opening a new social space for a new class subjectivity in which women were equal to men.

In conclusion, Tagore presents the new women and the roles played by them for their uplift. He presents the women with a vision of their incarnating the progressive social values and ideals which are very essential for a beautiful modern society. Although these characters seemed a bit ideal at that time, they are very relevant to the present-day society in which women have to play as important a role as men.

It is hoped this dissertation will stimulate the scholar to carry out further research in this field.