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She is diligent at work with a vision to provide holistic education. Being an ardent reader band critic of literature she believes that literature has a great influence on both individuals and society and it can inculcate great qualities like leadership in the individuals. Leadership is not about glorious crowning acts. It's about keeping your team focused on a goal and motivated to do their best to achieve it, especially when the stakes are high and the consequences really matter. It is about laying the groundwork for others' success, and then standing back and letting them shine. This idea is the driving force behind this compilation.

The work aims at throwing light on the genesis of nationalistic ideology in the days of freedom struggle so that it becomes easier for the present generation to understand it's true spirit.

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Indian English Literature with
Freedom Struggle as Background

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information and served as propaganda against the British. However many intellectuals of the time also considered it important to use fiction and poetry for a patriotic purpose and to create a nationalist discourse. The protagonists of Pre-Independence literature were ordinary men and women who joined the freedom struggle and became heroes. They were not intellectuals or even educated they belonged to different castes and classes, came from different parts of India and spoke different languages. However despite their differences they believed in the same ideology one which led them to give up, everything in the quest for a better quality of life and freedom with the first step being independence from Britain.

Key words: Freedom struggle Nationalism, scarifies, inspiration.

KANTHAPURA: A NOVEL OF INDIAN FREEDOM MOVEMENT

Presented by

B.NeethuPrathyusha,

Research Scholar,

P.R.Government College (Autonomous) Kakinada

This paper focuses on the Historical perspective and Background of the Kanthapura to explore Raja Rao's Indian sensibility during the middle of the 20th century. Raja Rao, the great Indian writer, well maintained eastern and western style in the "Kanthapura" novel. Through the "Kanthapura" novel, he showed the slavery life of Indian people. During this decade he had a significant role in the fight against British rulers because he had also participated in the freedom struggle movement. Through this paper, we show the mysticism and spiritual insight of Raja Rao. In this paper we can see how Raja Rao showed Mahatma Gandhi's thoughts, nonviolent moment, and devil side of our society. Thus, art and literature played an immense role in India's freedom struggle. It gave birth to many nationalist artists who tried to influence public psyche through their work. It not only led to a silent criticism of colonial atrocities but also acted as a force to unite mass against colonial forces.

Key words: perspective, explore, sensibility, slavery, immense, influence

CHAPTER-13

KANTHAPURA: A NOVEL OF INDIAN FREEDOM MOVEMENT

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Abstract: -This paper focuses on the Historical perspective and Background of the Kanthapura to explore Raja Rao's Indian sensibility during the middle of the 20th century. Raja Rao, the great Indian writer, well maintained eastern and western style in the "Kanthapura" novel. Through the "Kanthapura" novel, he showed the slavery life of Indian people. During this decade he had a significant role in the fight against British rulers because he had also participated in the freedom struggle movement. Through this paper, we show the mysticism and spiritual insight of Raja Rao. In this paper we can see how Raja Rao showed Mahatma Gandhi's thoughts, nonviolent moment, and devil side of our society. Thus, art and literature played an immense role in India's freedom struggle. It gave birth to many nationalist artists who tried to influence public psyche through their work. It not only led to a silent criticism of colonial atrocities but also acted as a force to unite mass against colonial forces.

Key words: perspective, explore, sensibility, slavery, immense, influence

Introduction:

Gandhiji's impact on the novelist Raja Ram is quite obvious (clear/evident) and it is also reflected in the whole novel 'Kanthapura' through his mouthpiece character 'Moorthy' and even though several other ways. After reading a few pages of this novel, the action of the novel catches speed in one direction that is Freedom Movement of India, the mainstream of the novel.

Raja Rao was born in Gandhiji's era, so he had a deep impact of Gandhian ideology in his mind. Gandhiji's role in India's Freedom Movement attracts even foreign reputed minds. So he is one among the main freedom fighters of his times. Mostly in the novels, Rao's themes are very wide, and through the novel of Kanthapura. He described at the time of 1947 that the situation of India during our struggle and fight for freedom. For the independence of the country, many people sacrificed their life such as they happily sacrificed their lives in the feet of god. Do not let the many difficulties faced our country for freedom. Gandhi was a political leader and his reputation as a spirit of India. The impact of Gandhi and his movement spread in the whole nation and the villagers of Kanthapura were also so much inspired by Mahatma Gandhi.

Raja Rao had all these points in his mind while creating Moorthy's character in this novel. As Moorthy is introduced, a very good image of him is formed in the reader's mind. He begins his role following the footsteps of Gandhiji by practising his ideal's great principles of life, i.e. love for truth, justice, and non-violence. He left his higher education and dedicated his life to making the people aware of Gandhiji's Freedom Movement. He observed fast not to attract people's attention, but to purify his soul out of the guilt that people resorted to violence because of him. He gets mixed up with people, who were victims of caste division and the social evils of untouchability, and ill-treatment given to the widows. He goes from one door to the other just to inspire the people of the Pariah caste to do something for their upliftment.

He distributes 'charkhas' to them so that they may make threads and sell them to add to their livelihood. He tells them how the British are exploiting them economically, socially, politically, and mentally also. His own mother turns insane and dies because of his decision not to stop getting mixed up with the Pariahs. He suffers much mental pain due to all that, but every time he emerges as a stronger person, capable of moving ahead overpowering all odd that impede his way.

He continues his task of making people aware of Gandhiji's ideas and inspiring them to take part in the freedom movement of India. When Moorthy was arrested for anti-British Rule activities in India, not only the women but also the men of Kanthapura come forward to take Moorthy's task ahead. A 'Sevika Sangh' was formed in Kanthapura. Thus the novelist depicts Kanthapura as India in miniature form, where one may watch the Freedom Movement going on with the same enthusiasm and fearlessness as it was continuing elsewhere in India.

Raja Rao didn't ignore the role of women in the novel. Kanthapura's freedom movement was the growing participation of women. Women played an especially role in the boycott campaigns and non-cooperation movement. In it, we see women's spirit for freedom. Ratna and Rangamma were also freedom fighters in Kanthapura. The all-women of the village organized 'Sevika Sangh' and Rangamma was a leader of the Sangh. Women, men, and children were all the fighters and prepared to fight against the British Government. They arranged to 'Congress Committee' in Kanthapura. And the first step that they started Gandhi's "Don't touch the government campaign."⁴ Rao's description of Kanthapura is so realistic and natural that when we go through the pages of Rao's novel we feel that we are living in a real village. He depicted the truth of life as he perceived it. His themes reflected almost on Gandhi's movement. Gandhi was very sad to see that many innocent people of India have been tortured and beaten by British rulers. They treated women and children very cruelly.

Several activities like 'Don't Touch the Government Campaign',

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Gandhiji's Dandi Yatra', and picketing of the 'Boranna's Toddy grove' were supported. The police arrested several 'satyagrahis' and inflicted torture on them, but it did not deter (stop) people from their aim to free India. Moorthy taught his people Gandhian ideals of non-violence to stick to it under every odd condition. He spread the message that only homemade clothes be used. No foreign material should be bought and used. People arranged 'Prabhat-Pheris' and sang bhajans in temples in Gandhiji's praise.

The novelist has shown Kanthapura in this novel India at a micro-scale. Whatever was happening at Kanthapura was also happening everywhere in India. The people of Kanthapura got so much attached to Moorthy that they were bear all tortures inflicted on them by the police force. They forgot all of their social, economic, and religious boundaries.

Thus, 'Kanthapura' evokes a sense of community and freedom, construed as a spiritual quality which overcomes all bounds and crosses all barriers. In order to allow an easy interchange between the world of men and the world of gods, between contemporaneity and antiquity, Rao thus equips his story with a protagonist whose role it is to motivate the villagers into joining the political cause of India's struggle for freedom without reservation.

Conclusion: -The novel ends with villagers being forced to leave Kanthapura and take refuge in another village, and Moorthy becoming a Nehru supporter. While the ending can be seen as the loss of the villagers' dreams, Achakka expresses her faith in Gandhi "to bring them Swaraj" and instills hope in others by recounting her story (Rao, 1963, p. 189). In the end, the villagers remain dedicated to Gandhi and the promise of the nationalist movement, which first awakened a sense of collective belonging and shared destiny among them. The novel represents the possibility of mobilizing populist resistance and reaching out to different segments of the society by cultural and religious means. Nevertheless, taken in a broader framework, Kanthapura focuses on a certain kind of Indianness defined through Hindu Brahmin traditions. Its attempt to counter the hegemony of colonial discourse through an emphasis on religious and cultural tradition helps create an

exclusionary mode of nationformation that develops a dominant class within itself. Revisiting the Hindu past determines the contours of the projected nationhood by prioritizing a homogenous societal structure rather than a heterogeneous one. The difficulty of overcoming social and religious codes in the construction of new national identity discloses both the contestation and negotiation with the already existing cultural systems, as well as the possible means for their reconfiguration and transformation. That the novel brings up Nehru and his principles at the end leaves the reader with the possibility of further transformation to the Indian identity that is still in-the-making with the potential and means to give itself a new form.

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