

CHAPTER VI

CONCLUSION

It is always an arduous job to estimate Jawaharlal, a literary versatile whose eminence as an icon in the field of literature and politics mesmerizes many. The consummation of Jawaharlal as a creative writer even after his much acclaimed statesmanship reminds one of the dexterous pen and 'trickery words' he used to convey his notion of man and society. Truly, then, the same man wrought sensation in the domain of literature by his contributions which were timely, just and humane. It would be another difficult task on our part to claim any originality in the perspectives of thought in our interpretation. In this work, however, the newer point of entry would be, in our belief, the highlighting of the humanistic concern of Jawaharlal as a committed writer. This, indeed, is a remarkable trend in his line of thought as a statesman also. Hence, it may be maintained that Jawaharlal as a man of letters has aimed at the same socialistic goal associated with the well-being of humanity much ahead as the statesman in him has done.

The literary works of Jawaharlal, it appears, often lead the reader to clear his perception regarding individual and society. According to him, the welfare of society lies in the well-being of the individual as both are subject to each other. His works echo this ideology showing his exact stance as a humanist whose profound belief in man as the measure of all things ruled him most. However, Jawaharlal's equalitarian views are

imbued with sensitiveness at the sight of human suffering while he feels the need of lessening their plight.

The thoughts of Jawaharlal are solidly grounded in his knowledge of the East and the West which has been observed in our discussion. His emergence as a thinker in the modernist tradition also shows his uncommon vision on society. That vision as trapped into his creative works is embedded in many and varied ideologies of Karl Marx, Engel, George Bernard Shaw, Bertrand Russell, Gandhiji and others. Profoundly moved by the Fabian socialism of Shaw, Jawaharlal's intention was to contextualize it in India. While the egalitarian concept of society preoccupied his idea of humanity, it was further strengthened by the reading of Karl Marx's *Das Capital* (1867). Jawaharlal, of course, rejected communism as an ideology as unsuitable in the context of India where democracy only, as all the Congressmen believed, was a worthy socio-economic policy. Amalgamating socialism and democracy, Jawaharlal coined a new term-democratic-socialism, which he considered to be befitting strategy to lead the newly awakened nation. Keeping humanity in mind as the essential side of society, Jawaharlal did all these. He is the champion of humanity for holding up the value of human dignity that forms the major part of his works.

Again, it is well to recall that as a student in England, Jawaharlal was privileged to observe the Sinn Fien Movement of Ireland that impelled him to question the British authority on India as the nationalists of Ireland did.

The inspiration Jawaharlal drew from the surroundings equipped him with a unique spirit that is humane in nature. Thus, with all these aspects, the literary works of Jawaharlal are, as a whole, an enriched entity with the representation of the newly awakened social consciousness of the masses. They share and cheer up the spirit of the Indians that is new in the creative realm of the period. The colonial experience and the pluralities of Indian culture are the two significant facets of the literary works of Jawaharlal. The *Autobiography* and *The Discovery of India* emphasize these as the criteria of that period. These two works are resonant with Jawaharlal's 'self' that merged in history reflecting the Indian social system. The problems he underlines in India as a man with indomitable scientific spirit are casteism, superstition, religious bigotry etc. which hindered the progress of the nation.

However, as a writer, Jawaharlal offered solutions to all these problems advocating scientific approach to life and society as a whole. Although Jawaharlal was a disciple of Gandhiji, yet he rejected some of his ideas, considering them unsuitable to humane growth. Jawaharlal, the man widely acknowledged as a man of science and technology, was aware of Gandhi's psychological approach to people. Jawaharlal's vision of a modern India often collided with that envisaged by Gandhiji. Thus, the utopian India was to Gandhiji a 'Ramarajya' wherein the untouchables and the poor would enjoy equal power regarding their works, while to Jawaharlal poverty was the only a curse to humanity, and he wanted it removed at any cost for building up a developed country. Jawaharlal's literary works rightly address these issues pertinent to our society, and their

significance as social documents are invaluable. It is clearly seen that Gandhiji's emotional stance has somehow been overshadowed by the rationalistic impulse of Jawaharlal. Obviously, then, Jawaharlal crucially deals with some of these thoughts in some of his works.

Apart from offering a clear picture of the times Jawaharlal belonged to, his presentation of the past is also impressive. Without being a historian in the academic sense, Jawaharlal knew how to interpret the facts of the past on his own even after facing a hardship in acquiring reference or source materials. Even the craft of epistolary method used in *Letters From a Father to His Daughter* and *Glimpses of World History* show the inherent passion of Jawaharlal whose art of narrativizing history has been maintained as objective.

The rich legacy of India has been viewed as strongly implanted in the pluralities of culture exercised by people living throughout the ages, and it has been analysed in very sensitive language by Jawaharlal in *The Discovery of India*. The interest, thus, rests on the existing culture denoting plurality in it. Although he pursues to apprehend that diversity, from the point of view of a friendly westerner, later his priority lay in her identity as a unique country sheltering various religions. As a man of letters, Jawaharlal has tried to delve deep into the mystery that is India. Thus, the literary works of Jawaharlal mark that effort to undo the cloud to clear his perception about India.

Jawaharlal has given us a prose of a period that has now receded into history. His prose is safely nestled into history having direct bearings of politics. So, the prose he wrote may aptly be described as historical-political prose. Chronicling the momentous changes in the socio-political scenario in India, Jawaharlal's creative works are social documents marked by opulence, clarity of expression, and literary sensibility. A nation at its edge of change from a subjugated into a liberated one has been presented by Jawaharlal as a prose writer. Thus, as a man of letters Jawaharlal looked for fresh avenues wherein he could portray this nation's aspiration, justifiably putting aside the elements detrimental to human civilization.

In the foregoing chapters different talents of Jawaharlal as a literary versatile have been brought forward with an endeavour to view his creative works as social documents. His range of thought, interest etc. are understood in the diverse genres of literature he produced exhibiting his preoccupation with society in its totality. However, Jawaharlal's views on nationalism were not confined to India only, it was beyond the narrow idea of the subject in his treatment. So, his fame as the 'citizen of the world' rests on the wider periphery of nationalism, taking his reader beyond the wall of India. His knowledge, vision and the like know no limit and by transforming his thoughts into language Jawaharlal proves his standing as a modernist.

Weilding the problems of identity in linguistic expression, mainly during the colonial regime, Jawaharlal grappled with the consciousness

that was a deliberation on India's part. Treatment of it done in a masterly way epitomizes his strength as a creative writer besides enabling one to understand him as a radical and thoughtful visionary.

Embarked upon a deep study of both the East and the West, Jawaharlal reflected the thoughts of either in his literary works. Thus, Jawaharlal's thoughts of variegated modes enlighten the reader. The formative part of Jawaharlal's life spent in London helped him have a perception of the motherland, while his attachment to her grew more and more, and this has been echoed in *An Autobiography* and *The Discovery of India*. But the tone we notice in both the works is not the same. The 'self' as a construct comes to the surface in the *Autobiography* wherein the 'other', India, is a rediscovered entity although it has been geographically as well as culturally in existence since five thousand years.

The letters and speeches of Jawaharlal are revealing of his standing as a man who could inspire the nation with his poetic imagination. The epistles show his humane side while the oratory establishes him as a rebel and a statesman characterized with a flair for freedom. They, in fact, are additions as particular literary taste to his creativity.

The present work, hence, tries to determine Jawaharlal as a man of letters for mirroring the above aspects in his creative oeuvre. Further, widely hailed as the advocate of 'scientific humanism', Jawaharlal is again the true voice of the human cause whose just depiction of crucial times a nation experiences, projects his literature as well crafted, authentic social documents.

Chapter I speaks of the life and sketches of Jawaharlal reflecting the influential factors, luminaries that shaped him as an intellectual of the twentieth century.

Chapter II has thoroughly discussed Jawaharlal as an autobiographer whose credit as an unconventional one has sprung from the treatment of the 'self' and 'surrounding'. Spontaneous literary expression is really suggestive of his literary versatility, while the beautiful description of nature imparts a distinctive taste to the *Autobiography*. Although the political interests of Jawaharlal as revealed in the work have not been discussed in detail considering them out of the aim of this work, yet they have not been totally avoided as it has been believed that without giving attention to both the sides of Jawaharlal's personality the discussion would remain incomplete. The *Autobiography* is itself a saga in Indian English literature singing many songs on the autobiographer's varied interests.

Chapter III chronicles Jawaharlal as a historian whose projection of history is noticed as a different one from the Euro-centric mode adopted by the British historians. Jawaharlal has narrated history from the 'Marxist' point of view emphasizing the role of man without romanticizing the past. He is a historian on his own merit.

Chapter IV has discussed Jawaharlal's standing as an epistolarian whose eminence as such has emanated from his power of writing expressive letters. Again, putting the letters chronologically one gets the idea of India's struggle, thus sustaining an interest in them as social documents.

Chapter V has discussed Jawaharlal as a prose writer wherein his style of writing has been analysed. Despite the subjective mode of writing, Jawaharlal, it has been seen, has maintained an objective stance and it gives us a true account of the events narrated in his literary works. Besides, his imagination wedded to reality makes his oeuvre an interesting reading. The treatment of self, nature, history, art, culture, politics and the like shows his powerful literary acumen. The incorporation of the description of nature oft and on reminds us of his bond with her that mesmerizes the reader conveying a sense of pure joy.

To conclude, it may be said that this is not the ending of our discussion on Jawaharlal as a man of letters. In fact, throughout the discussion it has been kept in mind that Jawaharlal's resources would always invite the reader and the critic to treat them in an exhaustive manner that would certainly accelerate tempo to the need of the debate going on.

Jawaharlal, we strongly believe, would always promote serious critical attention as a writer. The same encomium he is enjoying as a man of letters in the liberal humanist tradition, it is believed, he would receive even in the non-analytical perspectives. The continuous delight Jawaharlal takes in observing man and society in their totality either as a statesman or as a man of letters would always inspire the critic in his futuristic attempt to judge him as a prolific writer.
