
“Life of Change: A Comparative Study of Impact of Urbanization on Rural Lives in Society and *Marali Mannige*”

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Abstract

Converting farmland for non-agricultural purposes is increasingly taking place in the developing countries. India recorded about million hectares of decline in farm land mostly converted for non-agricultural purposes. That leading the issues of migration, financial crisis, cultural changes, mass urbanization and unemployment too. As well as that phenomena also we can see in *Marali Mannige* by K. Shivaram Karanth is a landmark Kannada novel chronicling three generations of a coastal Karnataka family from the mid-19th to early 20th century, capturing the transformation of a traditional agrarian society under the pressures of colonial modernity and social change. The novel vividly portrays the erosion of agricultural roots as the English-educated second generation loses its connection to the land, mirroring today's trend of agricultural land being converted for commercial purposes due to urbanization, rising property values, and business opportunities. As usual with the text now days we can see the not a single family with the issues of lost land for commercial purpose (sale), rises the financial critical condition, cultural changes, urbanization, lake food as well as unemployment too.

Key Words: Society, non-agricultural, financial crisis, migration, cultural changes, unemployment and mass urbanization.

Introduction

The agriculture land converted to non-agriculture purpose is leading to the migration of a large group of rural as well as Rise the urban population too. Now-a-days conversion of agriculture land for business purpose is a brand new business; moreover comparatively the price of one acre of agricultural land is equal to 1200 sq.ft. of commercial land, if we evaluate across urban and rural areas. It has affected the rural peoples' beliefs and practices culturally, financially and in terms of lifestyle too. This ideology holds well in our observation of the society around us. When it comes to literature, K. Shivaram Karanth, a kannada writer has portrayed these ideas in subtle manner in his *Marali Mannige*.

Karanth's *Marali Mannige*(1941) provides a valuable historical literary document for understanding the foundational impacts of urbanization and rural life. This study aims to provide a comprehensive analysis of urbanization's impact on rural lives by integrating broad sociological research with specific literary insight. The paper just exposess macro-level trends observed across India with the micro-level detailed experiences in '*Marali Mannige*', examining the socio-economic, cultural, and environmental elements of the transformation. Karanth, a celebrated Kannada writer, social activist, environmentalist, and Yakshagana artist, he is often admired as the "Rabindranath Tagore of Modern India" and received the Jnanpith Award, India's highest literary honor.

His novel, '*Marali Mannige*', chronicles the story of three generations of a Brahmin family residing in the coastal Karnataka village of Kodi, near Mangalore, from 1850 to 1940. Within the wok comparatively we are analyzing the society in which the people who are living around us, in the society some peoples lost their land for purpose of business as well as in the name of dhatti(charity) to math and temples too.

The urbanization revolution movement since from the industrial revolution times, at the time of 2050 world population will be living the urban areas around 86% of the developed as well as in African and Asian countries 64% will be urbanization, In India, this transformative process has been particularly significant, with the urban population projected to reach 600 million by 2031, constituting 40% of the total population. This growth is driven by greater economic prospects, enhanced social mobility, improved living conditions, and natural population increases within urban centers.

Along with that if we look the regional geographical areas especially Karnataka, during the last few decades, India has undergone a dramatic demographic shift; its predominantly rural population has been rapidly urbanizing, and over 300 million Indians now live in cities. India still has the world's largest rural population, but by 2040 or so, it will be home to the world's largest urban population. Karnataka has followed this national trajectory closely, led in particular by the eye-catching way growth of its capital city, Bangalore. During 1991-2001, urban Karnataka grew more than 2.5 times as fast as the rural areas. The future of Karnataka will increasingly be determined by the economic and social well-being of its cities. (This statement according to urban development policy by Indian government)

Survey of Literature:

The urbanization of population has increased more and more, because of countryside people migrating to find manual jobs into the urban areas, because of lack of income sources in the villages, moreover, high qualification and agricultural land largely converted to commercial land, leading to migration as well as the modernized generations losing day by day family values and human relationships. With a serious focus on the said topic, the research has found a gap that these are not a part of literary discussions and have not been brought into light by the researchers. Although, some research articles related to these ideas were found, and are studied as the secondary sources.

Nishant Verma's article titled "Indian Urbanization and Its Impact on Rural India" demonstrates the double influence of increasing urbanization within the rural areas. Verma marks that it affects the rural residents for seeking of good opportunities show off India's increasing urbanization in rural areas. This paper raises the issue of denial of the rural workspaces and affecting the agricultural land as well as its influence on the rural economy too. Verma explains the social issues in rural areas like an aging population and limited education and healthcare, however, Verma appreciates and highlights the rural food culture, mass productivity. In this way Verma designed the paper in the concern area of study.

Aslam, Muhammad, et al. "Urbanization: A Comprehensive Analysis of Causes, Impacts, and Policy Implications" Corresponding Author, this paper have concern on how the government policies are affecting the rural areas, and how that will be effecting the rural people also as well as B.S., Babitha, et al. "Migration Patterns and Its Impact on Social Structures in Indian States." The author has tries to convey the idea of migration pattern, it works and effect also, such as internal migration like rural-to-urban, within the state- and inter-state, and seasonal migration, he is focuses the how effected India's demographic, economic, and social systems.

Earning every day's livelihood also has a systematic problem that is discussed by Firdaus, Ghuncha, and Ateeque Ahmad in their paper "Impact Analysis of Urbanization on Rural Livelihood – an Empirical Study of

an Urban Centre of Delhi, India.” Both of them tried to bring clear picture of Delhi's rapid urban growth from 1951–2001 leading to a marked decline in traditional farming, evidenced by job shifts and crop pattern changes. Notably, residential and small-scale industrial developments played a key role in transforming land usage.

The Life of Change and impact of Urbanization on Rural Lives and livelihood is one such research idea that has not been identified with the literary work *Marali Mannige* (*Back to Earth*), also having a different orientation like, how the Aithal family chronicles the deeply rooted regional culture. Through natural dialogue and precise social observation, Karanth crafts a narrative that is both historically grounded and emotionally resonant, which is explored by Rao and A. N. Moorthy through the paper titled “*Sivarama Karanth's 'Marali Mannige'*” as well as Gangadhar Gadgil discussed in his paper titled “*Grandeur in Simplicity in 'Marali Mannige'*” as to how simplicity of language and lifestyle subsists with people like Rama Aithla and all the female characters, representing the richness and skillful writing Kannada literature.

Research gap:

Through this research paper the researcher will be exploring the influence of conversion of the agricultural land to non-agricultural land activities, culture, lifestyle and financial crisis. The agriculture land conversion for commercial purposes is a research topic which is explored in literature to a limited extent so far, and still to a very little scale in the Kannada literature.

Methodology:

This article's research of nature is based on primary, secondary and Tertiary sources, the primary source have gives the original ideas of the context, the textual analysis is attach with close reading method, it help deeply understanding the text and the secondary sources important to clarifies the concept. Tertiary sources are gives the external knowledge for the topic.

Objectives:

To explore how the modern people loses ancestral land and/or use it for commercial purpose.

To conduct a study of *Marali Mannige* and how it represents the sociological phenomenon.

To demonstrate how the effect of decline of coexistence, migration, changes of family structure, traditional value are impacted by modernity and economic changes.

Discussion

This work narrates the story of the three generation Brahmin (Aithal) family, its focused almost a century from 1850 to 1950, its has been started with Rama Aithal, followed by his son Lakshminarayan Aithal and grandson name also Rama Aithal, which is set in coastal village Kodi, near Mangalore as well as it represents writer's own experience and memories also. The novel tragically follows the experiments and tribulations and importantly looks at the early industrialization and colonial influence, which is recognized majorly behind urbanization. With this work Karanth creates skillfully a small world within the family, which helps us to closely study the society, representing the several elements.

Life of Change: From Land Dependence to Urban Migration

The first or old Ram Aithal, the first generation mainly followed traditional way of life, heavily dependent on the land and inclined towards the religious practices. Rama Aithal, a purohith, embodies frugality and a strong mindedness for saving resources for the future generations. Lakshminarayana Aithal, the second generation was passionate about colonial English education who begins to lose connection with the land, it shows significant departure from traditional attitude and the familial attachments. This represents a clear break from the traditional agrarian livelihood that defined their ancestors.

Ram Aithal or Grandson, the third generation is forced to "travel to cities in search of earning a living" due to the problem of unemployment in rural areas. Although Rama rediscovers his love for the village seashore and his ties with his native village, he eventually relocates to Madras in order to further his education and obtain employment, making "endless travels" for his pursuit of security. Passing with the larger political awakening of the era, he is also drawn towards the emerging freedom struggle. A fundamental break in the generational transmission of traditional livelihoods, the values demonstrated by understand generational progression from land dependence to detachment and finally to urban migration. The "English-educated" second generation loses its links with the social structure, which is a sign of modernity, actually contributes to this disconnection rather than just ease upward easily within the limits of the rural system. This suggestion of traditional attachment to land and communities are actively disconnected by modernization, especially through education, pushing future generations into new, and frequently unstable urban pathways.

Rural-to-Urban Migration: The *Marali Mannige* portraits the third generation's migration to cities like Madras in search of life security, it directly mirrors the rural-to-urban migration driven by economic disparities, searching for better opportunities, making the work a document in humanities studies. One of the landlord families now lost their roots and migrated to urban area and the young Rama Aithal living in his friend's room, because he is not capable to pay the expenses of living, when Rama comes out as a graduate and is unemployed, sometimes he visits his friend for save his expenses as well as visiting the family friends' houses.

The Maruthi family treated Rama like a son whenever he visited; in fact, the two of them were as close as Krishna and Balarama. Rama Aithal had hoped to continue his education for another two years, but a lack of funds made that impossible. So, he went from house to house looking for work. Everywhere he went, people told, 'Come back next Sunday and sing a song, then we'll decide.' Eventually, Rama managed to secure a job paying 12 rupees for five days. (380-388)

With these elements we can see the similar scenarios in the society, Manjunath Rudrayya Hiremath belongs to village Bevoor, he also belongs to a purohit family, after his father's death his grandmother denied to share them the ancestral property and so he was sent by his mother to Mundragi Math to continue his education. Similarly, in the same village Devappa also relocated to Koppal for pursuing education, as he lost his parents. These two circumstances reflect to Karanth's work in the real life society.

Decline of Livelihoods: Through this narrative Karanth brings out how people lose their hold of the land and family connection from the generation to generation. The past generations completely depended on land, but in the second generation Lakshminarayana Aithal detaches from the land, during this time second generation Udupi's hotel business was newly picking up, Seena Maiya's children migrate to the city to work in a hotel, but this profession was considered inappropriate for a Brahmin by Rama Aithal. However, very soon Seena Maiya's children begin to return profits to their father and he holds the property in the village. He builds the first house in the village with a Mangalore-tiled roof. Due to their influence Lachha also turns passionate to do the same business, but as all the property was in the name of Satyabhama, entrusted by elder Aithal, he cheats his wife and sells the land for 8000 rupees and then begins a hotel business. After that he did not visit the home land, except once for his mother funeral rituals, but he does not enter the house. This incident demonstrates silently

how the second generation loses its hold over the land ownership as well as how the conversion of agricultural land for business becomes a normal. When Nagaveni learns that Laccha sold the land that belong to her and their child, she expresses her anxiety, because she feels that their ancestral land is the root of their existence

Holding Rama in her solder, her tears fall down onto him. With my own hands, I put the soil into my child's mouth. Even then, in my deepest pain, I never once thought that he would break faith with me. (239)

A similar context as that of Karanth's work appears in real life too. An example can be picked up from Bevoor village once again of Tupad Gangappa's family which is basically not less than a land lord's family, but in early 2000 this family sells their agriculture land for non-agriculture activates like domestic and business. After that they relocate to Koppal. This episode is similar to that of *Marali Mannige*. His family represents the three generations, the first which was entirely associated with the land, the second generation, which has sold their agricultural land and relocated to the urban arena, as well as the third generation's granddaughter, graduated as lawyer, still struggling to find jobs and a secured life. Moreover, not only this family in modern world several family members suffering with such situation, such this phenomenon not only lead by sell of the agriculture land, several cases has been occupied by government projects e.g. in a village named Shiroora, presently one of the villages having more number of government job holders and well developed as modern world, loses its agricultural land and residential area because of the dam project that had been constructed near the village, and the village completely shifted to new place from old one, causing disputes among a number of families suffering.

Changing Structures of Family and Women's Roles: *Marali Mannige* demonstrate the picture of strong rural women like Parvathi, Sarasvathi, and Nagaveni, it shows their great physical work. Moreover, it reflects the increase of more physical burden on women in rural households due to Rama Aithal practices as Purohith, he leaves from home early and returns at the end of the day from work, as well as second generation's Lakshminarayana Aithal ends up as a dark sheep in the family, because of pampering him and consequently everyone in the family suffers. However, grandson of Aithal also leads a life outside of home land, one can observe slight changes in the family structure too, as compared to the structure of family from early generation to modern one, and they had differentiation.

Further, Lachha disappearance from the village, effects Nagaveni highly, who is now a contract labor in what used to be her own property, as it was necessary to feed her family from the "geni" or the portion of the produce that she can retain in lieu of the labor. She sub-contracts the hard labor to Sura and his family, who has been faithful to her father-in-law Rama Aithal for years, and develops gender roles in a society undergoing modernization. This shows dispersal of family members especially younger generations seek opportunities, its indication of the societal shift towards nuclear family units. In the similar way we have to see the family of Drakshayanamma the grandmother Manjunath, she suffers after the death of her son Rudrayya , now both Drakshayanamma and daughter-in-law living separately in rented house.

Impact of Modernity and Traditional Society: Aithal family known as a traditionally cultured family, they have been strictly following the religious practices and it has been broken the roots when the Laccha went to get the modern or English education, moreover, day by day Rama Aithal also reduces visiting the houses for the practices, but Laccha completely stands outside of the traditional practices, because the name of modern education as well as western lifestyle, like this modernity has been effected and gone made separate the generation, however, the third generation rama aithal passionate living the villege after that, but lake traditional knowledge did not practices and modern education made him detachment of traditional practices. But at the end of time rama aithal had been setdown in home land with his mother satybhamy as school teacher. This narrative illustrates how "winds of colonial modernity bring about sweeping changes". Karanth expose effect the

introduction of English education to India, which plays important role to bring the Goals and route for the younger generations. In the matter of education have done the conversation of elder madayya and Rama Aithal

Madayya suggested that Laccha should stay and complete his schooling up to the 5th grade. He also spoke about his own son's knowledge, noting that he was highly intelligent. Although his son had dropped out of school, missing the chance to become a lawyer, his English skills were strong. In fact, two days prior, the Tahsildar had appointed him as the Shanbhag. Hearing this, Rama Aithal fervently hoped that his son would also become a lawyer or a Tahsildar in the future. (132-133)

Within the lens of Karanth and sociological observation we can see changes the people within the society with influence of modernity, industrial and ITBT jobs, also day by day going to be less value of relationship within the family, if we thought what is reason behind of that is just hope modern lifestyle, more salary and urbanization of the people.

Economic Challenges: The first generation has rich land holding and highly following the traditional roots. After Laccha sell the land for business pursues, at time of second generation started the financial crises, even one the loan of the Laccha 2000 rupes from Shinappaya pushed down them to living in the owned house as rent house, as well as junior Rama Aithal also struggle the financial condition, so sped most time in the friends room and works at several places and Ram settle-down in village as school teacher. After A chance discovery of a small inheritance a pot of coins buried by his grandfather – brings a twist in the life of Rama and Nagaveni. Rama invests the money to gain control of his ancestral property. However, in our society still now less numbers of people have find solution for the problematic world.

Conclusion

Urbanization stands as a powerful and pervasive force, profoundly remaking rural India, its socio-economic, cultural, and environmental roots. Though tries how this macro-level societal transformation is intricately reflected and humanized through the literary narrative of K. Shivaram Karanth's '*Marali Mannige*'. Its multi-generational scope and poignant focus on the tension between tradition and modernity, offers a compelling account of land loss, rural-to-urban migration, and evolving family and gender roles. This article highlights the crucial for interdisciplinary approaches to hold firmly. The structure of urbanization, suggesting for the process of concerned literary and experience insights. The durable theme in '*Marali Mannige*' is not just a feeling sentiment, but in the context of contemporary environmental crises and the social detachment often associated with urban life, it emerges as a profound commentary on sustainability and human well-being. This demonstrated Karanth's work, written decades ago.

After carefully examining, one can suggest that policy and planning must be a sustainable implication and is important. We can also observe that the Telangana government has done hundred acres of deforestation. With this issue numbers of wild animal lose the living spaces, moreover, cultural heritage and environmental sustainability is important both in the rural and urban areas. As India continues its rapid urbanization, understanding the human cost and the durable psychological and cultural attachment to the land, is portrayed in a persuasive manner in *Marali Mannige*.

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