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Mimicry in Ruskin Bond's *The Room on The Roof*: A Case of Cultural Hybridity

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Letter of Recommendation

Ram Bahadur Shahi has completed his thesis entitled “Mimicry in Ruskin Bond’s *The Room on The Roof: A Case of Cultural Hybridity*” under my supervision. He carried out his research from 2015/10/02 B.S. to 2016/2/ B.S. I hereby recommend his thesis be submitted for viva voice.

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Approval Letter

This thesis entitled “Mimicry in Ruskin Bond’s *The Room on The Roof: A Case of Cultural Hybridity*” submitted to the Central Department of English, Tribhuvan University by Mr. Ram Bahadur Shahi has been approved by the undersigned members of the Research Committee.

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Abstract

The research brings into discussion to cultural mimicry as a colonial issue which occurs from both colonizer and colonized sides. It has been introduced in Ruskin Bond's *The Room on the Roof*. The novel projects an Englishman who lives in India and in course of living there, he imitates Indian cultural pattern. It becomes his option for adjustment in new scenario. In this regard, cultural exchange takes place when there are two cultures together. During colonial period in India, both English and Indian were influenced by each other's cultural pattern. Though English ruler supposed to impose their cultural aspects, even they could not remain untouched from Indian cultures. Rusty represents the English culture, but he imitates Indian cultures while living in India. Being in India, he comes into contact with Indian people and he easily influences from their cultures. Being away from his culture, he feels alienated and frustrated. Therefore, in order to lessen his cultural distance and for the adjustment in new location, he adopts Indian culture.

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I. Cultural Influence in Ruskin Bond's *The Room on the Roof*

This research project is a study of Ruskin Bond's *The Room on the Roof* and discusses how colonization created a cultural mess in which both colonized and colonizer influenced each other's cultures. It is a possible factor of exchanging cultures when two cultures exist together. England colonized India and imposed its cultures. However, it is not a one-sided cultural influence; English people were also influenced by Indian cultures. This research study analyzes how the major character Rusty, an Englishman, adopts Indian cultures while living in India. It shows that during the colonial period, even English men were influenced by Indian culture. And Rusty represents such counter influence.

The novel portrays the colonial period in which English people came to India. The period distinctly invited two cultures together. However, the colonizer established their supremacy in India; even they were influenced by Indian culture. Bond in this novel projects the impact of Indian culture upon English men. Being apart from their own English culture while living in India, Rusty like an English man adopts Indian culture. To adjust in a new location it was a cultural option for an Englishman. Therefore, Rusty adopts Indian lifestyle to minimize his cultural gap and escape from his loneliness.

Ruskin Bond's *The Room on the Roof* presents a story of an English boy who mimics Indian culture. Rusty, the major character of the novel, represents an English culture. Along with colonization, he comes to India. In the course of living there, he gets contact with the life pattern of the Indian society. Even for existing there, he gradually comes closer with Indian customs, festivals and foods. Having been in contact with Indian society and cultural patterns, he mimics their way of living. However, his master's prohibition for adopting culture, he cannot maintain his culture intact. Consequently, his English identity is hybridized by Indian cultural

pattern. Rusty, cannot maintain his cultural identity, but his identity is remarked by hybridity. Rusty makes contact with Indian fellows. He befriends with Somi and other so many Indian fellows. After being friends with them, Indian cultures fascinate him. Then he copies their behaviours and life patterns. Rusty's company with Somi, Ranbir, Suri and others makes him closer even with Indian culture.

During colonial period, English rulers imposed their cultures to Indians, but it was not one way imposition. Even English men copied Indian cultures while being in Indian society. It is a normal situation that cultural exchanges take place where two cultures exists in one location. This kind of cultural influence has been shown in the novel. Rusty, represents an English man who lives in India where he comes to contact with Indian people and copies their cultural patterns. In this way, his cultural position is hybridized. Rusty belongs of English culture; his master strictly restricts him from having Indian culture.

Colonialism is not merely an act of occupying the land of a colonized country. It brings new values, new beliefs, new language and alien traditions with itself and these cannot be shed like the skin of a snake even after the end of colonialism. It will always leave something behind, some forms of colonial residue. So, colonialism brings new languages and new cultures in the colonized lands. Postcolonial theory deals with this issue. There is a debate regarding the significance placed on English language. Homi K. Bhabha's idea refers new cultural location creates hybrid identification of any individual. However, this animosity seen towards the language of colonizers expressed seems self-defeating since these criticisms were originally written in English language. The colonizers believed that only their own Anglo-European culture was civilized, sophisticated. Therefore

native peoples were defined as savage, backward, and undeveloped or they are rejected.

The novel projects Rusty as an example of hybrid character who is embodied by both the English and the Indian cultures. It represents a diasporic character who undergoes with similar hybrid identity as Rusty has got. Regarding Rusty's cultural option is to adopt new culture in new location shows existing values of culture. Therefore, this study makes significant theoretical connection between cultural hybridism in order to unmask the postcolonial situation of either colonized or colonizers that often inform the discourse of cross-cultural situation of mimicry.

The primary objective of the study is to show cultural influences of more than a cultures which are existed together. By presenting an English character Rusty, it shows predicament of diasporic character who lives in between two and more cultures. Being closed with Indian cultures, he also finds some better aspects by which he is fascinated. Having such new cultural practices, he feels more comfortable life and he can minimize his psychological stresses. Even, he finds Indian culture is amiable, friendly and human. These cultural values and positive aspects also make him closer.

This study identifies a significant concept of cultural hybridity in new cultural location and it is also related with existence. As Rusty imitates Indian life in order to comfort his life there. In the novel there is English community in Dehara which is away from the Indian community. Rusty one of the Englishmen lives in Indian society. He is strictly forbidden to assimilate in Indian culture hinting that it is uncivilized, inferior and barbaric. But, Rusty does not make any differences, he finds gap between his and Indian life. In order to make better existence, he encloses him within Indian way of living.

The Roof on the Roof has got many critical responses so as to the novel has been studied from many perspectives. However, the researcher is going to analyze the novel from hybridity standpoint which has not been used yet. Unlike the researcher's standpoint, many critics observe the drama from several perspectives. Similarly, the drama is enriched from other perspectives as well. The novel depicts cultural displacement of the Rusty who hangs between two cultural locations which creates an identical problem of the character. Regarding this, Geetu Saini writes:

Autobiographical nature of this fiction makes him an Indian Charles Lamb. The dilemma of growing up is powerfully presented through Rusty, his favorite autobiographic hero of the stories Rusty, The Room on the Roof. Through him Bond speak of his own tribulation standing at the threshold of manhood. Rusty's sensibility, his urge for friendship and above all his Indians are truly of Bond himself. (47)

The above mentioned extract actually dramatizes Ruskin Bond's own cultural mimicry through Rusty as the novel is autobiographical.

Similarly, another critic Dr. Chetan Trivedi portrays identity crisis of the major character who is as a diaspora while living in India. Having double cultural standard, he suffers from a distance of both cultural situation which creates a physical and psychological complexity:

On the day of Holi people forget their homes and work and all problems of life as Rusty who also forget at least for one day his guardian and his home. Thus, Bond describes the significance, importance and purpose and the way of celebration minutely in this novel. (112)

The above mentioned line illustrates the assimilation and enchantment of Rusty to the Indian festivals. He does not find his cultural position, therefore, he attaches with the Indian cultural practices. Similarly another critic Gulnaz Fathima discusses on culturally mixed position:

As a writer, Ruskin Bond does not have a sense of superiority over Indians nor does he apologize for European in his stories. He seems comfortable with both cultures. There is not sense of tension between the two cultures of East and West. He lived in India in both colonial and postcolonial period and as a result of the post colonialism and globalization, his contacts with different cultures increased with the passage of time when he portrays in this stories. (1)

The above mentioned extract shows the blurring of hierarchy between European and Indian cultures. Going through these critics views, many of them raised the issue of adaption of other's culture. But we do not find any of them are carefully examining the fact the cause's difficulties in cultural mimicry.

Hybridity refers to the mixed identities of persons or ethnic communities within the domain of postcolonial criticism. Hybridity is the outcome of the orientalist project of the west which refers to the ambivalent relationship of the colonizers and the colonized. The colonial settlers arrived in an alien land; they felt the need of establishing new identity since they were displaced from their own point of origin. In the colonized society, there emerges binary relationship between the people of two cultures, races, languages, and such relation produced a hybrid or cross cultural society. Hybridity occurs in postcolonial societies both as a result of conscious moments of cultural suppression, as when the colonial power invades to consolidate political and economic control and when settlers-invaders dispossess

indigenous people and force them to assimilate to new social patterns. Bhabha in *Location of Culture* echoes:

The authority of the mode of colonial discourse that I have called mimicry is therefore stricken by Indeterminacy: mimicry emerges as the representation of a difference that is itself a process of disavowal. Mimicry is thus the sign of double articulation, a complex strategy of reform, regulation, and discipline, which appropriate, however, a difference or recalcitrance which cohere the dominant strategic function of colonial power, intensifies surveillance, and poses an imminent threat to both normalized knowledge and disciplinary power. (85)

It responds clearly to the quality of colonialism. Characterized by literature and theory, it focuses on the effects of mixture upon identity and culture. In cultural theory, hybridity refers to the mixed or hyphenated identities of persons or societies. The concept of hybridity is the most widely employed and most disputed term in postcolonial theory. So, hybridity signifies to the creation of new trans-cultural forms within the contact place produced by colonization. Mimicry is also a kind of hybrid position.

Ashcroft writes, "Copying of the colonizing culture, behavior, manners and values by the colonized contains both mockery and a certain 'menace', 'so that mimicry is at once both mockery and menace" (140). Colonizer imposed their culture upon colonized. However, they are able to represent the colonizers partially. Bhabha uses the term 'mimicry' to describe the colonized as a mimic man, not the same person as the colonizer though he wants to be so by wearing a mask to imitate the colonizer. He further clarifies; Bhabha writes: "The menace of mimicry is its

double vision which in disclosing the ambivalence of colonial discourse also disrupts its authority. And it is double vision that is a result of what I've described as the partial recognition of the colonial object" (88). He focuses on double standard of people who have been two cultural positions.

He strongly supported giving a European education to Indians to create an intermediate class of people by refining and training native people and making them civilized. He argued that by training certain Indian elites in English or Western education, language and culture, the British rulers would be able to create an intermediate class of people who would be distinguished from the mass or the native population by help of their ability to mime the colonizers. The intermediate class of people would be brown in terms of their skin color only; in terms of their cultural training, manners, languages, mode of speech and accent, they would be "almost" white. He proposed the construction of these kinds of people because he thought that few hundred thousand British subjects would be unable to rule and regulate millions of native Indian people. The idea was that, with the help of such intermediate class of natives who would be culturally superior to the native fellows, though inferior to British model they mimed; British colonial subject would rule India.

The imperial authority always tried to create one such class that would act as mediator between the colonizers and the colonizers to perpetuate the colonial domination because the Empire would not have survived so long as it did without the early cooperation of colonized elites. Frantz Fanon writes:

The European elite undertook to manufacture native elite; they picked out promising adolescent; they branded them, as with a red-hot iron, with the principles of western culture; they stuffed their mouths full

with high-sounding phrases, grand gluttonous words that stuck to the teeth. After a short stay in the mother country, they were sent home, white washed. (7)

Fanon in argues that colonial culture constructs a western cultural images. It is a centre for culture because it is deeply motivated with it.

Regarding, cultural colonialism most colonized country are structured by colonial culture. Even having sense of own culture, they cannot escape from it due to the innermost influence impact them. Furthermore, he writes:

Every colonized people-- in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality—finds itself face to face with the language of the civilizing nation; that is with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. He becomes white as he renounces his blackness, his jungle. (18)

Colonized people, thus suffer from the inferiority complex- the feeling that they lack something which the westerners have i.e. the civilization. The term ambivalence was first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and it's opposite. It also refers to a simultaneous attraction towards and repulsion from an object, person or action.

Adopted into postcolonial theory, as Ashcroft and et al claim; "It describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and the colonized" (12). It means complicity and resistance exist in a fluctuating relationship within a colonial subject. It also characterizes the way in which colonial discourse relates to the colonial subject, as it may be both explosive and nurturing at the same time. According to Bhabha; "ambivalence disrupts the clear cut

authority of colonial domination by disturbing the simple relationship between colonizer and the colonized" (86). Ambivalence, therefore, is an unwelcome aspect of colonial discourse for colonizer.

Mimicry is an act of imitating other's cultural pattern. Mimicry takes place as it is described "the ambivalent relationship between colonizer and the colonized" (Ashcroft 139). In a colonial society, the colonial people try to establish their domination in every aspect of life through various means. Mimicry is closely associated with it. The colonized people mime the colonizers because they think the colonizers are superior to them. In other words, the colonized mimic the colonizers by adopting colonizer's culture, language and values. Mimicking the colonizers become what Bhabha says, "almost the same, but not quite" (150). This means, the mimic men never become the pure white men, and what they mimic also appears as mockery or parody. Cultural shifting from one culture to another creates a dualism in personal identity. A man is divided into two self. As Bhabha shows a mimic man never can adopts another culture entirely; however, it can be similar or almost same but cannot be a complete man culturally. The novel projects a similar situation in which Rusty represents a hybrid character who posses both cultural characters, but he becomes nowhere man when he gets both cultural patterns. His identity is divided into both cultures. Therefore, a mimic man does not belong any culture but his personality is divided into more than a single culture. This kind of situation takes place in new cultural location.

The present research has been divided into three chapters. The first chapter presents an introduction with a brief outline of the present study. The second chapter analyzes a text with theoretical perspective. It sorts out some of the extracts from the text as the evidence to prove the hypothesis of the study. The third chapter is the conclusion which concludes the entire research.

II: Cultural Hybridity in *The Room on the Roof*

The novel *The Room on the Roof* projects a hybridity as a part of human identity in new cultural location and it becomes a cultural option for adjustment in new cultural location. An individual adopts new cultural patterns in order to cope with new circumstance. Mimicry of culture occurs as a necessity for new adjustment in new place. Coming contact with another culture, a person cannot remain away from it. Even in colonial period, colonizer did not only impose their culture, but also adopted or learnt other's cultural pattern. During colonial period in India, English imitated as many cultural practices, though they would hate eastern culture. Living in another culture a person is influenced by another culture. In this regard, an individual cannot be away from the influence of another culture. Living in another culture, an individual willingly or unwillingly adopts another culture. In the novel, Rusty assimilates the Indian culture while living in India. Though, he as a colonizer, exchanges his culture with Indian culture. Rusty is an Englishman, however, he adopts the Indian culture while living in India. He follows the Indian cultural pattern because he wants to adjust in new situation. As a result, he mimics Indian cultures while staying there. Ruskin Bond brings an issue about mimicry which takes place in multicultural zone and shows cultural imitation between each other. Rusty is born in English culture, but grows up in India. He is strictly prohibited from Indian culture. When he becomes a young man, he feels a kind of distance between his parents and then he adopts way of Indian culture. Nowhere, he finds his cultural identity. This creates inner chaos in him and he decides to have Indian cultural pattern in order to achieve a sense of belonging with Indian culture.

The novel depicts a story in which two distinct cultures exist. The main character Rusty is from English culture, but he comes to contact with Indian cultural

pattern. This kind of cultural shifting makes possible his hybrid identity. Rusty experiences new taste, circumstances, culture, and lifestyle and there, where he has to reshape his cultural pattern for proper adjustment. The new cultural location redefines his way of living. Rusty's identity is originally English, but he shifts to Indian society where he meets a unique and different culture which causes him to be nostalgic in with his culture. Rusty's life begins as a culturally alienated when he involves in Indian society. He acquires of his position in between two cultures. He lives in multicultural society where he feels loss of his previous culture. He finds heterogeneous cultures which hybridize his identity.

During colonial period, English people also imitated Indian cultures to cope up with new cultural location in India. Rusty, in this novel, has found Indian society wherein he has adopted as many Indian cultural patterns. In this colonial period both cultures are affected each other. It does not mean that English does not get affected from Indian society. Comparatively, it shows English might have less affected from Indian society, but they were also affected. This research shows that not only Indian but also English are affected by Indian culture. The period of colonization shows cultural influences from two sides.

Colonial period explains socio-cultural impact of the colonizer to the colonized people or country. It is an experience of colonized people who still find effect of colonizer's ideological presence in own country. In the same experience, India has been experiencing similar colonial effect in the Indian society, even today. English colonial rule reigns India over nearly two century. On the hand hand, English people left their culture as effect for Indian, on the other hand western culture were getting introduced in India. The post colonial period declares the end of physical presence of colonizers however; their cultural and ideological presence

remained in the same way. Therefore, Indian people started a trend of ignoring colonizer's culture. Hans Bertens writes; "It focuses on the cultural displacement and its consequences for personal and communal identities that inevitably followed colonial conquest and rule and it do so from non-Eurocentric perspectives" (200).

As soon as Rusty enters into Indian society, he is trained by Indian lifestyle. Due to the cultural alienation and loneliness, he desires to have Indian way of living. At first he looks frustrated in India because he does not find his way of living and cultural proximity. The novel describes his isolation, "He was a pale boy, with blue-grey eyes and fair hair; his face was rough and marked, and the lower lip hung loose and heavy. He had his hands in his pockets and his head down, which was the way he always walked, and which gave him a deceptively tired appearance. He was a lazy but not a tired person" (1). This line explains his physical appearance and his frustrated mood.

Due to the attachment of another culture, Rusty practises Indian culture. In order to find easier life, he mimics to Indian social and cultural practices. Mimicry refers to a critical position of any individual who is forced to take another culture. It indicates a cultural position and its influence. Mimicry has been crucial in Bhabha view of the ambivalence of colonial discourse. For him:

The consequence of suggestion is that mimicry is the process which the colonized subject is reproduced as almost the same, but not the same. The copying of colonizing culture, behavior, manners and values by the colonized contains both mockery and a certain menace, so that mimicry is at once resemblance and menace. (86)

Mimicry and cultural identity are interrelated concept and mimicry is a process of adopting another cultural pattern whereas cultural identity is a process of coming

out of another culture. Cultural identity depends on some degree of continuity with the past the geography, culture and location. It has its own history which is constructed on the binary of self and other. Rusty enjoys in Indian culture when he gets freedom there. He is born in English culture where he learns cultural patterns but he does not find his culture in India therefore, he adopts new way of living. Rusty gets multicultural standards where he has been living. By this way, he loses some cultural traits and influences from an Indian culture.

Rusty stands between two cultural locations where he does not find a normal situation. For this reason, he feels alienation; dislocation is like leaving a person in a dense forest, where there is no contact and communication with other person especially in the case of his root. Regarding this idea Stuart Hall writes:

A dislocated structure is one whose center is displaced and replaced by another, by a plurality of power centers, and the societies have no center, no single articulating or organizing principle. Modern societies are compact with different types of cultural institutions, organizations and principles. One culture is giving pressure to another to establish its own culture, which goes until sea goes dry because of the diversity in culture. That's why; the sense of dislocation is a never ending structure that always exists. Huntington suggests; "people and countries with different cultures are coming apart. At the same time, he insists the fact that cultural identities are the central factors shaping a country's association and antagonism to others. (125)

Since we know that dislocation makes the individual feel the loss of the cultural belongings which comprises isolation, formlessness, powerlessness of individuals.

Only when the association between two cultures is possible then only the sense of dislocation can erase from our mind. However, our misfortune is that there are no possibilities of association between two cultures.

Living in another culture a person is influenced by multicultural domain. We are governed by our cultural pattern that guides our aptitude and habits. In this regard, culture is one of the defining factors of human being which determines identity. Cultural identity is a person's cultural origin or background. A person's culture usually deals with where he is from, what language he speaks, and what religion he belongs to. So, people's tradition can be shaped by their religion too. Cultural characteristics play vital role in shaping the identity of human beings. Identity can be built through the social norms and values which they belong to. If the people cannot relate themselves in one particular culture, they have to suffer from cultural difficulties which result in loss of identity. This situation transforms them as completely isolated and lost beings. The people, who migrate from one country to another, mostly suffer from identity crisis because culture does not remain the same everywhere.

Rusty's life is influenced by both cultural aspects. He is from English society and culture, deals with cultural transition with another culture. He meets cultural dualism where he has to face both cultures. In fact, the presence of more than one culture brings possibility of hybrid human identity. Being a western, he is brought up and shaped in own culture. But along with his escape into Indian culture forces him to adopt Indian culture. When he contacts with Indian culture then it attracts him to adopt it, though his parents have a strict restriction. At first, he comes to contact with Somi who welcomes him and shows friendly behaviour. This way of behaving seduces him. Both of them exchange their way of behaving each other. It is the beginning of realization of another culture while living in the India. Somi

meets him on the way while going to Market and he offers him to sit behind him. At first he does not thank his offer, however, he accepts finally. Somi offers him:

Hullo, said Somi, giving his bell a tinkle. The boy looked up and saw her young, friendly face wrapped untidily in a turban. Hullo; said Somi, would you like me to ride you into town? If you are going to town? No I am all right, said the boy, without slackening his pace, I like to walk. So do I, but it is raining. And to support Somi's argument, the rain fell harder. I like to walk in the rain, said the boy. And I do not live in the town. I live outside it. (4)

This is the first impression upon him. Outwardly he denies Somi's offer and shows his indifference, however, this kind of behaviours influences him inwardly. He becomes grateful to have this kind of friendly behaviour. In fact, he grows up in English cultural manner which is comparatively monotonous culture in which individual aspects is valued rather than social approach.

In this regard, he is impressed by his way of behaving. This means he is in amazement watching his new friend's cultural pattern in India which was different from his own culture. Rusty is taken to Indian culture where he finds so many difficulties. As a result, he gradually adopts Indian language, life pattern and way of life for easing the then problem. Furthermore, both of them introduce each other and Rusty shows interest toward Somi's culture and way of behaving:

The boy considered the question too familiar for a stranger to ask and made no reply. Do you like Dehra? Asked Somi. Not much, said the boy with pleasure. Well after England it must seem dull . . . There was a pause and then the boy said, I have not been to England. I was born here. I have never been anywhere else except Delhi. Do you like

Delhi? No much. They rode on in silence. The rain still fell, but the cycle moved smoothly over the wet road, making a soft, swishing sound. (5)

This is his cultural shock while living in India. He finds some cultural aspects which are friendly for him. Somi's behaving attracts him ahead. Rusty feels painful realization of his cultural position which tortures sometime because he finds gaps and difficulties. It moves his deep inside his psyche. However, his friendly behaviour fascinates toward their cultural practices.

Rusty's cultural identity is lost when he follows Indian culture. He finds adopting culture is different and difficult, but, he easily adopts it. As the same way, when two and more than two cultures meet one place where is possibility of assimilating cultures. In the same way, Rusty bears both cultural position and he carelessly follows Indian culture. Rusty enjoys in such unidentified culture. It is the process of exploration about one's culture in order to learn more about it. The new cultural location changes his lifestyle. Rusty practises his life under the unknown new adjustments where he feels isolated him.

As a result, Rusty sometimes misses his own cultural location. He suffers from gap of culture because he has adopted Indian culture as well. He gets influenced from Indian culture. But, he has English culture within house but outside he has to practice Indian system and culture which creates tussles towards his walk of life there in India. At first he confuses with Indian culture, but his involvement with Indian boys takes him nearness of them. In this way contacting with Indian boys, he feels a kind of nearness with them and their cultures. This following extract explains:

Ranbir steadying the cycle with his feet on the ground, well thank you, said the boy. Somi said, why don't you come and have your meal with us, there is not much further to go. the boy's shyness would not fall away. I have got to go home, he said. I am expected. Thanks very much. Well, come and see us some time said Somi. If you come to the chaat shop in the bazaar, you are sure to find one of us. You know the bazaar? (7)

This above extract shows his involvement in Indian culture of elevator where Rusty locked himself on the exploration of it. Rusty gets relief only contact with these friends. It has strong impression over him. This problem, in one hand, can be taken as the assimilation for Rusty which fostered him to know that foreign system and culture of India and on the other hand, his fever of difficulties has been healed and solved by some kind of relationship with them.

Along with mimicking cultural patterns take a person closer to another culture. Culture is a rope that ties various people in a single bond, which gives the feeling of being. It is also believed about a particular thing that people, in different areas share same norms and values. In other sense, we can also say that culture is a form of human identification. Since ancient era, culture made man civilized creature. People, at first, were barbaric. Later different cultures taught them about civilization. Culture is a way to be civilized. Culture includes all the things around us like norms and values behaviour, knowledge, belief etc. To make a clear concept about culture, a famous anthropologist E.B. Tyler defines culture like this, “[. . .] culture is a complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by a man as a member of society” (45). In this sense, culture is an umbrella term to know a man and his

behaviour. The acquisition of a man from his/her birth to death is, in a perfect sense, culture.

Rusty meets Indian people and he exchanges his cultural sharing. Being in both cultural locations, he cannot avoid the Indian cultural influences from another. The surroundings, the environment, the people in these places play role as a factor in how one feels about the culture that they wish to adopt. Rusty finds the needs to change his cultures. It is not required to stick on a culture and it is not possible to follow a single culture when more than one culture exists there.

He was under strict inspection from his guardianship. Even up to his young age, he does not get contact with other culture; his guardians want to keep him away from being involved in Indian culture. Due to this reason, he loses his personal self. Mr. John Harrison, boy's guardian does not like his company with the Indian boys, therefore, he suggests:

I hope you will put the boy to work while I am away, he said. Make some use of him. He dreams too much. Most unfortunate that he's finished with school. I don't know what to do with him. He does not know what to do with himself, said the missionary's wife. But, I will keep him occupied. He can do some wedding, or read to me in the afternoon. I will keep an eye on him. Good, said the guardian. And having cleared his conscience, he makes quickly his escape. (8)

Rusty learns the Indian ways when he lives there. He trains about Indian ways of living and ways of having. At first, he follows his uncle who guides him and took him visit new locations. He loves having new cultures and new lifestyle. It is his desire to have new situation and environment in which he can feel freedom of life.

Culture always shapes human mind and his attitudes while s/he lives in society. There are seven or eight major civilizations in this world. Every civilization has its own history. And culture varies because each society or civilization has its own different history, religions, customs, behaviour, norms and values. Bhabha, culture is a strategy of survival. He believes, “Post colonial criticism focuses us to engage with culture as an uneven incomplete production of meanings and values [...] produced in the act of social survival” (438). Defining the idea of culture, he further says:

Culture is a strategy of survival is both transnational and translation. It is transnational because of contemporary post histories of culture displacement [. . .]. It is a translational because such spatial histories of displacement [. . .] make the question of how culture signifies, or what is signified by culture, a rather complex issue. (438)

The transnational dimensions of cultural transformation, immigration, diaspora, displacement and reaction, makes the process of cultural translation. Everything survives upon culture which is a whole way of life. Because of the translation of cultures, the originality of the culture will be lost. And there appears the crisis, crisis of culture. Everywhere, hybrid culture is different from the original culture. In this situation, the native people feel cultural loss. While in the process of colonization, whites start to impose their own culture, norms and values upon natives. Thus, natives feel their cultural loss. Being far from their own land is not only the reason to have the feelings of diaspora but the newness in language, culture and environment makes them creative. The changes in every field also bring the margins into the center in the form of involuntary diaspora of indentured labours.

Rusty assimilates both cultural aspects by which he is influenced. As a result, he faces illusion, pain, abuses and difficulties in the alien land. He makes very hard attempts to retain to his root for the assertion of his genuine identity. After being kidnapped from one culture to another culture, tribe and religion, he has been living forcefully in the unknown cultural surroundings. Rusty's alienation is explained here:

Rusty, being the only young person in the community was the centre of everyone's attention, particularly the ladies, he was lonely. Every day e walked aimlessly along the road, over the hillside, brooding on the future or dreaming of sudden and perfect companionship, romance and heroics, hardly every conscious of the present. When an opportunity for friendship did present itself, as it had the previous day, he shied away, preferring his own company. (11)

Because of mixed cultural circumstances, Rusty becomes a victim of both the English and the Indian culture. When he enters into Indian culture, it was not possible to adjust easily, however, positive value because he was from mixture of both East and West and Indian culture. He cannot understand way of living life in Indian manner and lifestyle.

In some point of view, he gradually assimilates Indian way of living. In fact, he is victimized from such cultural dualism:

Mr. Harrison, who was really a cousin of the boys' father, had done lot for Rusty, and that was why the boy was afraid of him. Since his parents had died, Rusty had been kept, fed and paid for, and sent to an expensive school in the hills that was run on exclusively European

lines he had in a way been brought up by Mr. Harrison. And now he was owned by him. And he must do as his guardian wished. (9)

He ever encounters dual cultural situation, however, he does not interpret such inherent aspect. He prioritizes his personal choices and her innermost desires. The cultural practices in the other geographical locations have different dimensions. Rusty is slowly habituated by culture that is not the same as his own. The ongoing life of Rusty is hybrid identification when he adopts both cultural patterns. Living in alien land he looks happy in a sense that he does not have any more knowledge about cultural meaning whereas he just wants to enjoy. He comes into contact with Indian way of living; however, his guardian had maintained English life even in India. It is explained here:

Mr. John Harrison's house and the other houses were all built in an English style, with neat front gardens and nameplates on the gates. The surroundings on the whole were so English that the people often found it difficult to believe that they lived at the foot of the Himalayas, surrounded by India's thickest jungles. India started a mile away, where the bazaar began. To Rusty, the bazaar sounded a fascinating place, and what he had seen of it from the window of his guardian's car had been enough to make his heart pound excitedly and his imagination soar; but it was a forbidden place- full of thieves and germs said the missionary's wife and the boy never entered it save in his dreams. (10)

This kind of regular contact with Indian way of living encourages him to have Indian life instead of following English life. In fact, even being an English cultural origination, he forgets almost all cultural heritages. He has lived for years; his all

cultural attributes are shaped by Indian cultures. Rusty does not have much knowledge about it; however, he is impressed by such new cultural trend. Firstly, he is taught by his friends. Later on, he is habituated by it. He confuses about her original culture. He is lost within Indian culture. Culture is pattern of life which is not inborn but it is outcome of society and outer world. Although, he is English, he is brought up in Indian culture. Then he acquires Indian culture. Moreover, he gets influence from Indian culture.

Having regular contact with Indian culture, he practises same culture where he lives. It is a means of existence while living in another culture. Cultural encounters do not always entail merge or through a process of cultural borrowing. This happens when the respective cultures face each other on a more nearly equal or roughly comparable basis. It is closely affiliated to the process of acculturation. Within the acculturating group, individuals lose their ties with the original cultural background and acquire values, habits and behaviors from the dominant culture. Regarding, cultural assimilation Hall asserts; "Subsequently through cultural assimilation and integration. The enormous diversity and complexity of the population was considered to be inimical to the achievement of national community and consensus" (69). In this regard, cultural identity can be different. Regarding this Hall argues:

A kind of unsettled space or an unresolved question in that space, between a numbers of intersecting discourses. Until recently, we have incorrectly thought that identity is a kind of point of thought and being, a ground of action the logic of something like a `true self. Identity is a process, identity is split. Identity is not a point but an

ambivalent point. Identity is also the relationship of the other to oneself. (125)

The modern society creates confusions regarding this term because cultural identity has been a hot cake. Similarly, Rusty's identity basically deals with the issue of cultural hybridity of mixed, divides him culturally between Indian and English culture as the source of original culture. Rusty gets Indian culture as a secondary culture but he doesn't forget his own cultural identity moving from one culture to another. In course of living in Indian, he encounters different cultures and lifestyle, and then he tries to adjust in such situation for freedom.

Rusty does not have option except accepting cultural hybridity as he has hybrid cultural identification in Indian society. It forms hybridized with the mixed pattern of cultural influences. The new scenario in India and his contact with Indian people brings him close to Indian culture. He sometime, realizes his position in society but along with his living in India conceptualizes the cultural pattern which mixed up his identity.

Therefore, he accepts hybrid culture there though he does so by social context. He is already shaped by Indian culture because he spent almost long time there. In the global context, people do not belong to one culture who are defined by multiple unstable identities. Bhabha further puts his idea:

Colonial mimicry is the desire for a reformed, recognizable other, as a subject of difference that is almost the same, but not quite. Which is to say that the discourse of mimicry is constructed around ambivalence; in order to be effective, mimicry must continually produce its slippage, its excess, its difference. (86)

Rusty has been living there for years. In this way, Rusty is habituated in Indian culture. However, he shows English flavor too. His position is in-between where he meets hybrid position. Rusty makes choices for living freely, it influences his personal life. However, he does not forget his culture totally and society.

It leads him toward in-between or dilemmatic position. Living in Indian society, he cannot be away from Indian culture and being an English origin, he does not leave his culture. In this respect, the concept of in-between positions creates and adopts mid position. Therefore, he adopts the Indian way of living and also be closer with Indian people. He imitates Indian way of living, but it is not only his desire for having culture but, it is only option of him. Then his identity becomes a hybrid and mixed of both culture.

In hybridity one can adopt some of good and useful things from other culture and eschew bad things from origin culture. At the same time one can preserve the uniqueness of own practices and culture. In this way, one can neither feel of alienation nor difficulty in cultural practices. In the same way, Rusty faces such cultural dilemma while living in India. Rusty feels complexity in Indian life when he deeply moves in Indian ideology. At first, he finds free and independent life there, later on; he realizes Indian ideology which is completely different from own culture. He finds different mysterious and magical cultures existed in India; most of them worship god and nature. Rusty visits and becomes familiar with Indian culture. He is trained by Indian friends therefore, gradually he feels easier within Indian society. He visits new different friends and places in absence of his master:

Mr. John Harrison was going to Delhi. Rusty intended making the most of his guardian's absence; he would squeeze all the freedom he could out of the next few days; explore, get lost, wander afar; even if

it were only to find new places to dream in. So he threw himself on the bed and visualized the morrow . . . where should he go into the hills again, into the forest? or should he listen to the devil in his heart and go into the bazaar? Tomorrow he would know, tomorrow. (11)

This kind of new environment astonishes him at the beginning and pleases him afterward when he becomes able to cope with variations, where he meets different people. Even, he meets people from his own culture. In this regard, he needed to follow a complete Indian life. Rusty moves from own culture to Indian culture. He learns by his friend who changes his habits and way of living. He had already been affected by the environment. The following line further explains his then environmental problem here:

The English he used while speaking to his friends was informal because it had a mixture of Urdu and Punjabi words tossed in for emphasis, expression, or cosmic effect. When he talked to Menaka, her intonation and accent also changed. Not to mention the blithe bounce of the Gujrati idiom that popped into his English. But he could hardly speak to that way. (49)

This was his cultural position in Indian society where he could not escape from cultural variation. It is linguistic variations among different cultural existence. He even cannot move away from such cultural juncture. The Indian society regenerates people like Rusty who have been influenced by many cultural traces. This is a result of having Indian culture, now he has been entrapped within multicultural scenarios and more importantly, he has involved in western popular culture. He foolishly adopts cultural trends which leads him up to cultural hybridity.

Rusty does not restore his primordial cultural identity when he involves in multicultural world which divides him by both culture and ideology. He is divided culturally as he is born in English society but brought up in India. He is culturally divided. It is his Indian life where he has been patterned by all types of modern and western culture. He gets a large company of friends who have come from Indian society which makes his life more complex and more hybrids. He observes his life and assumes that his life has moved away from own cultural trends. The English culture is his inborn culture but he practices to the Indian way of living. He has changed his lifestyle as Indian:

Rusty's heart was beating fast as he reached the Clock Tower. He was about to defy the law of his guardian and of his community. He stood at the clock tower, nervous, hesitant, biting his nails. He was afraid of discovery and punishment, but hungering curiosity impelled him forward. The bazaar and India and life itself all began with a rush of noise and confusion. (13)

It explains how Rusty adopts to the Indian culture. But, the present reality melts him into Indian culture. His every lifestyle is changed but his psychological hangover is toward own culture. He has been changed by Indian popular culture. However, he does not leave his culture completely. Furthermore, Somi and Rusty discuss:

Somi said, tell me something about you. By what misfortune are you an Englishman? How is it that you have been here all your life and never been to a chaat shop before? Well my guardian is very strict, said Rusty. He wanted to bring me up in English ways, and he has succeeded. (18)

This conversation introduces presence of more than one culture. Rusty has got English culture and his master imposed his own culture. Because he does not make him Indian, however, Rusty has got as many Indian cultural traits. As a result, he is brought up and shaped in his own culture. But along with Indian fellows he has shared Indian culture which forces him to adopt other cultural inheritance. As a result, he gradually adopts Indian language, life pattern and way of life.

Rusty meets cultural juncture where he has to face more than two cultures. English cultural background shifts into Indian society. In fact, presence of more than one culture brings possibility of hybrid human identity. It is presented here. He copies all Indian tastes and foods. It shows that he does not continue his own culture whereas he imitates Indian way of living. Having contact with all Indian fellows he does not find his own culture is closer to him. He regards to Indian culture as a part of his life therefore he copies their way of living. Therefore, he involves into their cultural patterns. Instead of having his cultural foods, he loves having chaat from Indian society:

Rusty was enjoying the chaat. He ate gol-guppa after golguppa, until his throat was almost aflame and his stomach burring itself out. He was not very concerned about Holi. He was content with the present, content to enjoy the newfound pleasures of the chaat shop and said, well, I will see if my guardian does not come back tomorrow I will play Holi with you all right? Ranbir was pleased. He said, I will be waiting in the jungle behind your house. When you hear the drum beat in the jungle, then it is me. Then come. (19)

This above line clearly shows Rusty's attitude toward Indian cultures where he wants to involve. He participates in Holi festival as it was belong with his culture.

Even, having threatened over him, he gets ready for having cultural way of his fellows. All these happening in his life invites new cultural adoption, therefore, he becomes and makes his identity as a hybrid identity. However, he is into an alien land where he encounters many difficulties and cultural variation, nonetheless, he cannot leave his own cultural reality, "Before he left Houston, Rusty promised that he would spend a month of his summer vacation helping them"(31). These very lines depict his inclination towards his own culture.

He has become pleasure seeker and habituated of the individual freer life of Indian life style. It is newly formed identity which can also be said that it was the resultant effect of assimilation to form his hybrid identity in which he adopts good thing from other culture and leaves bad things from origin. In this scenario, we confirm his new identity that means hybridity in his identity where he enjoys with adopting culture.

In course of having Indian way of living, he does not feel uncomfortable where as he loves having it. All of his friends Somi, Suri, and Kishen get him practiced all cultural patterns. Even he is fascinated by Hindu religious notions and beliefs, therefore, he tries to be saint. Somi and his friends discuss about Guru Nanak who is a perfect saint who has taught as many right paths for all Indians and as his sermons, many of them follow him. In this way, he is convinced by their explanation about cultures and life patterns. Then he accepts their proposal:

Rusty put on a pair of white pyjamas, and they were definitely small for him, ending a few inches above the ankle. The sandals would not buckle; and when he walked, they behaved like Somi's and slapped against his heels. There exclaimed Somi in satisfaction. Now everything is settling, chaat in your stomach, clean clothes on your

body, and in a few days we find a job. Now is there anything else?

(37)

With respect to cultural forms, hybridity refers to the ways in which forms become separated from existing practices and recombine with new forms in new practices. With this concept, the newly composed, mixed or contradictory identities are formed resulting from immigration, exile, and migrancy. There is the evidence of linguistic crossbreeding and the use of loan words from either language of the colonizer or the colonized. Cultural identity always emerges in contradictory and ambivalent space, which for Bhabha makes the claim to a hierarchical purity of culture, untenable. Identity may help to overcome the exploits of cultural diversity in favor of the recognition of an empowering hybridity within cultural difference may operate:

It is significant that the productive capacities of this third place have a colonial or postcolonial provenance for or willingness to descent in to that alien territory may open the way to conceptualizing an international culture, based not on the exoticism of multiculturalism on the diversity of cultures, but on the inscription and articulation of cultures hybridity. (38)

The hybridity can be understood by referring to Bhabha's notion of mimicry and "ambivalence". Ashcroft, Griffiths, and Tiffin define ambivalence along Bhabha's line as "It describes the complex mix of attraction and repulsion that characterizes the relationship between colonizers and colonized. The relationship is ambivalent because the colonized subject is never simple and completely opposed to the colonizer" (12). Hybrid culture exists in colonial society where people occupy an in-between space by the mimicry of the colonizers.

Due to his new hybridized identity, he follows total Indian culture. Sense of belongingness arouses in Indian culture. He struggles to be an Indian though his master strictly controlled. Due to the belongingness with both the first and the second cultures, he is forced to live among new situation. Along with the obstacles on the walk for Rusty to his imitative Indian culture and nostalgic pain for his own inborn culture can be taken as his struggle in newly formed hybridized identity. His new identity as an Indian shows his distance from English culture. His master stops him from being an Indian; however, he continues his cultural proximity with Indian culture:

Mr Harrison broke into a torrent of words, How can you call yourself an Englishman, how can you come back to this house in such a condition? In what gutter, in what brothel have you been! Have you seen yourself? Do you know what you look? No said Rusty, and for the first time he did not address his guardian as sir. I do not care what I look like. You do not well; I will tell you what you look like? You look like the mongrel that you are. (28)

His master strongly stops him from being an Indian, but he does not follow his strong voices. He has crossed his cultural boundaries. It is a dual situation in which both colonizer and colonized exchange cultures each other. The conflicting situation of cultural exchange and cultural encounter always arises from the situation of dialogical relationship of diametrically opposite sides having different interests, desires, thoughts, values, and norms. Then the both sides attempt to come to interact through dialogue. When the emigrants come to the alien land with a mission to civilize the natives, the natives are fascinated by the motives of missionaries. There exist certain customs, opinions, and manners of doing that is

hybrid one. The natives try to mime the certain moral standards. Therefore, hybridity, mimicry, and ambivalence are inseparable and interrelated entities at the land where two distinct cultural people meet.

The colonized adopts the colonizer's culture, language, and values thinking it as superior. The mimic men never become pure white man; and mimicking the colonizers, the colonized become almost the same. They want to acquire the superior position of the colonizer and to be able to represent the colonizer partially as defined by Bhabha, "The menace of mimicry in its double vision which is disclosing the ambivalence of colonial discourse also disrupts its authority" (88).

The colonized is a mimic man not the same person as the colonizer, though he wants to be so by wearing a mask to imitate the colonizer. In the name of civilizing mission, colonizers impose the education system to the colonized to create an intermediate class of people by refining natives, making them civilized. Giving western education, language, and culture, British rulers would be able to create intermediate class of people. Then they would differ from common native peoples by mimicking colonizers. Frantz Fanon says that the colonial culture builds up a class of people who have black skins but become symbolically white adopting the mask of colonizer. So the colonized people suffer from inferior position when they are away from the colonizers and come to meet with them to improve jungle status, to maintain standard lifestyle by mimicking the western civilization. Fanon defines:

Every colonized people in other words, every people whose soul an inferiority complex has been created by the death and burial of its local cultural originality – finds itself face to face with the language of the civilizing nations; that is, with the culture of the mother country. The colonized is elevated above his jungle status in

proportion to his adoption of the mother country's cultural standards.

He becomes white as he renounces his blackness, his jungle. (18)

Regarding the issue of cultural mimicry and hybridity, the novel introduces a situation in which all cultures encounter together. The central character Rusty encounters the Indian culture, though he is from English culture. In course of living in Indian society, he has to adjust with Indian culture. In course of adjusting himself, he assimilates and embodies with both native and Indian culture. Being an immigrant, he has to face many kinds of difficulties; however, he cannot be free from cultural influence. He adopts Indian cultural patterns; however, he cannot be away from his native culture too. In this respect, he maintains both cultural patterns.

Assimilation is the process whereby individuals or groups once dissimilar become similar, share the same sentiments, values and goals and whereby attitudes of many persons are united and developed into a unified group. Hall discusses about types of cultural assimilation, according to him, cultural assimilation is a process which happens in two ways; one is cultural assimilation and second one is structural assimilation. According to him, cultural assimilation is; "the profound process of assimilation, of dragging the whole society into some imitative relationship with this other culture which one could never quite reach" (8). It is an imitative type of assimilation in which an individual copy other's culture as well. It is a socio-cultural change or it is structural change of an individual. Therefore, he makes fundamental differences on it.

It facilitates partial adaptation and finally assimilation. Partial adaptation, in any case, involves a greater subtlety in self with other relations. Rather than self imposition of hegemonic situation, selective borrowing requires a willingness to recognize the distinctness of other culture coupled with the desire to maintain at

least some indigenous preference. That means the result of such borrowing that is assimilation, is not always motivated by the hegemonic influence, rather it may turn otherwise.

The novel depicts the like situation of protagonist, Rusty in the alien land, India which is alien to him. He seems to be desperate to walk through the difficulties due to his newness which consents him to adopt something from Indian culture at least to maintain indigenous preference. Nonetheless, he is not untouched with the nostalgia in such diasporic situation. Due to that nostalgia, he happens to drag his cultural pattern in the imitative zone of Indian ness where he can never reach. He adopts the Indian culture, style, dialects and individualism for adaptation or for healing the pain of alienation. Hence, his identity becomes hybridized by which he cannot be complete Indian or can he is complete an English. That situation generates a new identity of him.

The novel introduces cultural encounter between Indian culture and English culture together. Rusty maintains both cultural standards while staying in India. He feels some native cultural tests whereas he forgets it outside from himself. For this reason, he suffers from double standards. In fact, he is culturally displaced from one place to another. In the novel, Rusty gets birth in a particular English cultural origination in which he grows up. The culture shapes cultural and social behaviours; however, the cultural attributes are influenced by Indian culture when he enters into India. It is caused by the decline of old identities, which stabilizes the social world so long. It gives rise to new identities and fragments modern subject. This is the crisis of identity. The experience of dislocation indeed becomes the mother of invention. The disruptive and disorienting experience of dislocation becomes a primary influence on the regenerative energies in a post colonial culture. Ashcroft,

Griffiths and Helen see it as a term that cannot be separated from the issue of culture:

Place in post colonial societies is a complex interaction of language, history and environment. It is characterized firstly by sense of displacement in those who have moved to the colonies or the more widespread sense of displacement from imported language, of a gap between the 'experienced' environment and descriptions the language provides, and secondly by a sense of immense investment of culture in the construction of place. (391)

A sense of displacement, of the lack of 'fit' between; language and place, may be experienced by both those who possess English as a mother language and those who speak it as a second language. In both case, the sense of dislocation from a historical homeland is possible.

The concept of place itself may be very different in different societies and this can have quite specific political as well as literary effects in the extent of displacement. For instance, in aboriginal societies, place is traditionally not a visual construct, a measurable space or even a topographical system but a tangible location of one's own being.

It is necessary for them to survive there. When they have these kinds of dual situation, it follows them that they have the deity of dualism. Though they are ambivalent struggling, they always suffer from the compulsive dilemma and endeavor to get rid of it. Bhabha argues, "In the Diaspora, immigrants suppress their ethnicity in the naked of pragmatism. Initially, then assimilate actively hiding their distinct ethnicity to be successful in the new world and lastly seeks the hyphenated integration of ethnic identity with national identity" (221).

It is the attitude of colonized subjects who strongly tends to resist or separate the colonizer's authority hegemonic attitude on the one hand they want to involve into the complicity interrelation. They also reproduce assumptions, habits, values, pattern of tendencies of colonize that is the minimum of the colonizer on the other hand.

The novel discusses on cultural exchange is a two way process. According to the novel, it presents Rusty's shifts from English to Indian culture. In course of shifting from one culture to another he mimics Indian cultural pattern. Having been influenced from Indian culture, he experiences a hybrid position in Indian world. It shows that having stayed in another culture, one has to be copied another cultural patterns.

III: Cultural Assimilation in Bond's *The Room on the Roof*

The research has discussed mimicry is a cultural option when an individual moves from one culture to another. The relation between man and culture is associated. It has raised the main concern regarding culture and how a man is affected by another culture. Culture shapes the way of living. Every man is affected by a culture and it does not remain intact when a man comes to contact with another culture. Culture is evolved by practices therefore it is influenced by involvement of another culture. In the context of this novel, it raises colonial situation in which both English and Indian cultures are influenced. Even English copied Indian cultures when they came into contact. In the novel, Rusty imitates Indian way of living while living in India; though, his masters strictly prohibited him.

Mimicry is cultural condition which happens in a certain situation. When a man wants to adjust in new situation, he has to follow it at certain level. Rusty suffers from loneliness. He feels detached from his culture and distanced. Rusty has English who has been practiced from own cultural origin. Naturally, he wants to have own way of life. He sets off into foreign land, where he is imprisoned or suffocated from strange culture. By mimicking the Indian lifestyle, he loses his own cultural originality; however, he acts in dual culture. There is certain kind of cultural gap between English and Indian society, however, he attempts to have the Indian culture. In this regard, he remains in between two cultural locations. Sometimes, he revisits his own cultural pattern; however, his present situation is far away from it. He feels lonely in his culture comes into contact Indian culture.

Indian culture is alien to Rusty; but he comes into contact with it when he lives with Indian fellows. In this assimilated zone, selective borrowing happens as the cultural exchange. Neither he follows all the hectic pattern of Indian life nor

does he go to total English culture which makes him separated from both that of Indian culture. But, the reality is that a person adopts to involving culture. We are defined from different cultural practices but when we leave own culture then it creates problem. As Rusty loses his cultural protection where he can be pleased and he finds closeness with own identity. He does not find any familiarity with Indian culture at the beginning, but he slowly assimilates their cultural pattern. Rusty assimilates and mimics Indian culture while living in India where he finds sense of closeness and happiness. However, he cannot totally be an Indian.

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