

Tribhuvan University

Culture as a Remedy: in R. K. Narayan's *The English Teacher*

A Thesis Submitted to the Central Department of English  
In Partial Fulfillment of the Requirements for the Degree of  
Master of Arts in English

By

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Kirtipur, Kathmandu

March 2018

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Letter of Recommendation

Shalik Ram Ghimire has completed his thesis entitled “Culture as a Remedy: Remedial Study of Culture with the Context to Colonialism in R. K. Narayan's *The English Teacher*” under my supervision. He carried out his research from 2074/5/02 B.S. to 2074/11/22 B.S. I hereby recommend his thesis be submitted for viva voce.

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Approval Letter

This thesis entitled “Culture as a Remedy: Remedial Study of Culture with the Context to Colonialism in R. K. Narayan's *The English Teacher*” submitted to the Central Department of English, Tribhuvan University by Shalik Ram Ghimire has been approved by the undersigned members of the Research Committee.

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## Acknowledgements

I am indebted to a number of people for their help with this project. First and foremost, I would like to express my thanks to my dedicated supervisor and mentor, Raj Kumar Baral, Lecturer at the Central Department of English, for his expertise, patience, perseverance and guidance at all the stages of the thesis. His willingness to motivate me contributed tremendously in this research for its completion. I would also like to extend my sincere and hearty gratitude to him.

Thanks are also due to Prof. Dr. Amma Raj Joshi, Head of the Central Department of English, for his friendly presence and approval of this research work in its present shape. Similarly, words cannot express my gratitude toward respected teachers Prof. Dr. Ram Chandra Poudel, Dr. Dhurba Karki, Dr. Anirudra Thapa, Dr. Shiva Rijal, Dr. Taralal Shrestha, Badri Acharya, Maheshwor Poudel and other sirs for their feedback, insights and valuable questioning.

Last but not least, I want to express my love and gratitude to my parents for their constant and lifelong support and encouragement. Finally, and importantly, thanks to all my friends near and far who have been there for me through all the ups and downs and help me to complete directly and indirectly.

March 2018

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## Abstract

*R.K. Narayan's The English Teacher examines the cultural importance with the context to colonialism in India through the character Krishna, deployed in the English Teacher. An educated and culturally conscious Krishna follows western way of life. Krishna studies and teaches English in Albert Mission College run by westerners, from where, he gets material succession and fulfills material desires. When he realizes that, only the material succession is not the source of inner peace, happiness and cultural dignity. Realizing this fact Krishna abandons western life, resigning from his highly paid job at Albert Mission College and joins hands with New Children's School headmaster aiming to begin to preserve Indian culture through the new education system in India.*

*While being lecturer at Albert Missing College Krishna experienced cultural domination by his boss Mr. Brown, for not being able to teach correct pronunciation to students. Pronouncing a word wrongly is not the big sin for Krishna but he takes this issue as a cultural hegemony of westerners over Indians. Krishna believes that the education system must be creative but it should not like swallowing and vomiting system, which he followed at Albert Mission College. After experiencing humiliation and domination from colonizers, Krishna realizes that western culture as the root cause of despair and dismay in his life as Stuart Hall believes on "culture brings change in the human situation". Ultimately, Krishna's decision to quite from Albert Mission College and join local school is returning from western culture to his original culture, which works in his life as a remedy, providing him happiness and Shanti.*

Key words: Cultural remedy, colonization, root culture, cultural hegemony, alienation, individualism, spiritualism, inferiority complex

Culture as a Remedy: in R. K. Narayan's *The English Teacher*

Rashipuram Krishnaswami Narayan's *The English Teacher* represents the life of a scholarly character Krishna in the context of colonial India whose life as an English teacher is incomplete and humiliated. The central character of the novel Krishna becomes the English teacher in Albert Mission College where he cannot enjoy his job instead he gets pain, humiliation, anxieties, excitements and domination in his life. While reading this novel, one sees that fluctuation, dilemma, cultural destruction, inferiority, and the impact of cultural hegemony in the life of Krishna. The story of this novel is about the cultural clash of Indian people with colonizer's culture. Krishna trapped between two cultures but finally he gets relief and happiness in his own culture. After British colonization, Indian people felt inferiority complex, to uplift themselves, they start to copy British culture. Krishna too in the name of uplifting himself adopts English culture. He teaches at Albert Mission College, which run by westerners. While teaching English at this college he feels identitylessness, as a teacher, he gets no taste in his profession. Westerners humorless and commodity like behavior make him sensational and excursive for his own culture. He feels no taste in his profession, but later on enjoys the same profession at the school where he teaches Hindi near his house. An English educated person teaches Hindi without any preparations is the good evidence of affinity towards his root culture. After all, he turns back on his own culture, studies English but teaches Hindi to the native Indian students and enjoys on it.

The novel set in a fictional town of Malgudi portrays a microcosm of India during colonial period when Indian government was defeated and surrendered in front of British Empire. It lost its own cultural norms, which caused Indian people some kind of inferiority complex. Therefore, they, with the hope of uplifting their lifestyle

start to follow western culture and ideologies without thinking its possible consequences. After all, Indian people, neither completely abandoned their own native culture nor they could adopt western way of life completely. This incompleteness leads them towards the cultural inbetweenness.

This book raises the issue of colonialism, which generally caught Indian people in the time of British Empire, where Narayan truly displays its cultural traits minutely through the character of the novel. Narayan clearly deals with the condition of the English teacher, Krishna, who could not remain happy in English culture. It is the matter of fact that culture is that very asset and cannot be exchanged in terms of material succession. Krishna, a Hindu boy studies English and teaches it too, he gets material succession, but his Indian culture deeply rooted in his soul, after all it awakens and he totally returns in his own culture. Narayan shows the clear-cut picture that how Indian people underwent during the colonial period. How oppression, resistance and adaptation influenced the lives during colonial rule. How colonizers in the colony best practiced specific strategies of power, domination, hegemony and oppression to establish their culture and how culture becomes remedy and an English teacher, Krishna, totally U-turns to his own Hindu culture. Colonizers impose their own culture through art, agriculture, economics, political philosophy, law, medical, education system and cultural codes which Narayan wants to restore through the character Krishna.

Krishna, although teaches English in Albert Mission College, he is not satisfied from teaching English, constantly tormented by a feeling that, he is "doing the wrong work" (Narayan 5) as he identifies English language as colonizers. Krishna is deeply rooted in his own indigenous culture; therefore, the feelings of humiliation of being English teacher come in his mind deliberately. He perceives English as a

language of colonial domination, but he caught into cultural inbetweenness and cultural hegemonic situation that he has to teach the same language which he hates. Krishna's tragic story is the story of the spiritual agony and anguish of learned, sensitive and imaginative modern Indians, who is an unhappy blend of a revolutionary and uncompromising idealists having his cultural root firmly embedded in native tradition.

The central character of the novel Krishna is an English teacher. His wife Sushila is with her parents, some miles away as she had recently given birth to their daughter Leela. Krishna anxiously expecting the arrival of his wife and daughter to 'Malgudi', a creative town of Narayan. Thirty years old Krishna feels bored with life in the absence of his wife and daughter. Krishna teaches at the Albert Mission College but his wife and daughter live some distance away with his parents-in-laws. They arrived to Malgudi along with his mother. Krishna and Sushila lead a happy contended life for several months. The house, they live is not quite good and they go out on house hunting. On their journey something misfortunes be falls on them, mysterious ailment comes over Sushila. She is stung by a flea, develops typhoid and dies after a few days.

The death of Sushila is a stunning blow to Krishna's life. He is much upset and loses all interest in life and in his work at college. The only comfort for him is his little daughter Leela, who now occupies much of his time and attention. Although, he teaches English, deeply rooted Hindu culture overthrows perceived English culture. After the demise of Sushila, his inner desire of cultural norms and values evokes tsunami. He frequently wonders about a lotus-pond where he meets a Sanyasi who can communicate with dead spirit, through Sanyasi Krishna is able to communicate with the spirit of his dear desperate Sushila. This is an act of cultural representation as



defined by Stuart Hall. According to him, "culture is a process, a practice . . . in the constructionist perspective, representation involves making meaning by forging links . . . we might broadly call the world of things; people, event and experience" (61). As defined by Hall, it is purely a cultural practice whatever Narayan wants to depict through Krishna. It is Indian (Eastern) culture where communication between dead spirit and alive one is possible is the portal of Indian culture. Where Krishna talks to his dead wife Sushila, which is not possible in colonizer's culture. Krishna is thrilled, and he regains his interest in life too.

As he starts to perceive the Eastern culture way of life, a new strength comes and runs through his veins. He feels thrill in his daily lives. Krishna now meets the headmaster of new Children's School. As headmaster preaches him Indian way of life, stanzas of *Geeta* and *Bhagawata*, incorporating Hindu educational theories, which impacts indelible marks on his psychology towards Indian culture and works as the turning point for Krishna in the way of cultural remedy. As a result, he forsakes his job on Albert Mission College and starts to teach at New Children's School, which gives him ecstasy and a thousand smiles of rainbow magnificence, an ineffable joy depends upon his soul. Among and between these happenings, his own culture plays a crucial role.

*The English Teacher* represents the condition of Indian culture in the hand of colonizers. Colonizers want to destroy Indian culture and establish their own culture in Indian continent. Initially, Krishna forgets his own culture and celebrates the western way of life. He speaks in English, Teaches in English as an English teacher, sometimes gets simple mistakes on spelling and pronunciation, which results principal's psychic domination on him. As administration in the college is under the jurisdiction of imperial rulers and this constantly puts pressure on him. The very fact

alienates him from his traditional existence. The alienation is also from his culture; one as a teacher of English, being a colonized subject, the other as a worker under the colonial institution. Bitter experience, intolerable pressure, identitylessness overtly imposed upon Krishna work as a cultural remedy and Krishna wants to return to his own original culture with the hope of solace and happiness. Finally, he quits from Albert Mission College and joins at the local school to collaborate with the headmaster.

Indeed, Krishna, through the difficulties, different circumstances he bears while working at Albert Mission College as an English teacher, he could not get the position of human beings. He cannot get happiness in align culture, material successions seem meaningless in terms of spirituality. In his whole life, he perceives English as the way of life and sacrifices young and energetic period of life but gets solace and harmony in his own original culture.

True happiness comes from the innermost psychology of human beings, which is deeply rooted with his cultural principles that are unchangeable and unsaleable. Krishna although works as an English teacher in colonial India, he is always longing for his root culture. The aim of Albert Mission College was to destroy Indian culture and to establish imperial culture through Kriahna. In the course of implantation, colonizers better exercised their imperial codes and conducts upon Krishna. The situation comes in the lives of Krishna, while exercising imperial cultural norms and values he could not get any meaning and harmony in his life. In such a situation, imperial culture turns to be remedy in his life and he returns to his own original culture, where he gets solace and harmony.

Narayan's *The English Teacher* is widely covering its succession as it analyzes from different perspectives aftermath of its publication. Leena Sarkar has viewed it as

a document of Hindu subjectivity. She further argues that, "The retaliation of Krishna reveals his high Hindu subjectivity. He is against the Anglicized culture forced by Mr. Brown and co-workers in college. Mr. Brown and other co-workers accept forceful appreciation of British culture, Krishna has pro-Hindu perspective" (2). Here, Leena argues that Krishna is against the British culture and he retaliates at the college, while his other co-workers accept forceful appreciation of British culture. As she argues, no doubt that Krishna retaliates the British culture, at the same time Krishna's dissatisfaction with his profession leads him to know the real cultural identity in the education system of India. Quitting from The Albert Mission College and joining hands with the school headmaster is the beginning of realization of original culture, which works as a remedy in his isolated life, but Leena is away from this line of argument.

Another critic to analyze *The English Teacher* is Charles R Larson who views The English Teacher as spiritual and secular transformation of Krishna:

Narayan's greatest characters are not only reborn through some kind of spiritual or secular transformation but also in each instances this metamorphosis comes at the expense of the character's communal designation. Krishna in The English Teacher is freed of his past only when he is liberated from the profession that has suffocated him, when he ceases being an English teacher. (90)

This comment takes this novel to spiritual and secular transformation. In his argument, he seems in line with the researcher but in the case of cultural colonialism and remedial analysis of the text, he too is away from the argument.

Dr. Madhukar Janrao Nikam commenting on *The English Teacher* views the text as autobiographical subject, he claims:

*The English Teacher*, Narayan's autobiographical novel, we realize that he is offering to us something of a bildungsroman of a colonial upbringing where we witness consistently ambivalent responses to induction into the colonizer's culture... As a writer, Krishna cannot quite make up his mind whether to write in English or Tamil, thereby showing his bewilderment and more than a little anxiety about the English influence and uncertainty about future directions he will have to take. At the end of the novel, he resolves to give up his job as a teacher of English because he has had enough of it; he would rather not be part of a system of education. (27)

Dr. Nikam takes Narayan's *The English Teacher* as psychological upbringing of the colonial culture and the ambivalent nature of the writer.

An Indian critic, Arpan. T. shares his perception about Narayan. Arpan's perception towards Narayan totally changed after reading the text. As his previous perception was, Narayan is a writer of children's stories. According to him, *The English Teacher* is the story of human relationships. Life is full of sorrow and agony, which may fall in any one's life. Arpan further claims:

When I first read *The English Teacher*, I was surprised, for I had hitherto known R. K. Narayan only as a writer of children's stories, having read only his *Swami and Friends*. The inclusion of the supernatural in the novel surprised me and I felt it was irrelevant. I did not understand the plight of Krishnan in coming to terms with his wife's death and all that interested me were the antics of the child Leela [ . . . ]. I found that I have responded entirely differently from how I have responded to the book in the first instance. I now find the book an

engrossing example of how human relationships are to be depicted.

The descriptions of Krishnan's married life, his agony during Susila's illness and his trials in coming to terms with her death have moved me.

(299)

In the above lines, Arpan takes Narayan's text as a beautifully woven story in colonial Indian society. Krishna's fragmentation after his wife's death, responsibilities of father towards Leela come to his shoulder, his daughter is ultimate goal of his life now, that he accepts and follows his destiny.

Similarly, Ranchan and Kataria also commenting on *The English Teacher* claim that the text is the transformation of psychology of Krishna. As an English teacher how he takes U-turn when his ego haunts among and between the situations that be fall on him. His dearest and nearest Sushila's depart from this material world remains no more interests on him rather pile up the responsibilities towards remaining life. They further assert:

In psychological terminology, however transformation is taken to mean a deep change in the existing personality structure. In Jungian analytical psychology, transformation describes a massive shift from the ego to the self, ego being the center of personal consciousness, which has a certain measure of continuity and consistency, while self, denotes a center of the whole of consciousness in which the conscious and the unconscious are integrated in a dynamic way. Transformation thus understood is a vital happening, a geological upheaval, wherein, the limited ego personality structure gives way to a deeper, wider, and a more transpersonal personality dynamic. (5)

Ranchan and Kataria jointly written an article by taking the idea from Carl Gustav Jung, who is Swiss psychotherapist and psychiatrist. They opine that human life is solely integrated within unconscious mind. These integrated-self transforms and unconscious ego and self turn to be personal consciousness. In the same way, Krishna's integrated ego and self of his life turns into his life's focal point when Sushila departed from this world, and responsibilities of Leela becomes his life objective, he does accordingly.

Similarly Venkatachari in "R. K Narayan's Novel: Acceptance of Life" is about a person's acceptance that he is destined in his life. He asserts that life is full of sorrow and happiness, which be falls on them. Experience creates mental problem because mental sufferings are more painful than physical one. He asserts, "The protagonist may disentangle himself from the automation of his past actions. What follows such a critical event is the consciousness of gradual awakening" (76). In these lines, it is clear that past actions are more traumatic. Remembering past is to bring it into present, absence of it, human beings sufferings, start from here; therefore according to critic *The English Teacher* is about suffering and pain.

The researcher found that many critics have raised the issue of culture and the cultural colonialism in the analyzed text but none of them has forwarded the issue of culture in the line of remedial perspective. Therefore, the researcher is going to explore the very issue from this perspective.

Stuart Hall, in *Representation: Cultural Representations and Signifying Practices*, takes language as the circuit of culture, which is deeply rooted in the lives of people. In *The English Teacher* too, as proposed by Hall, this issue can be notice in the lives of Krishna. Krishna, as an English teacher teaches English, which is his second language. After the demise of Sushila, he could not remain in English because

his cultural belonging is Hindi language and Hindu culture. Therefore, as claimed by Hall, Krishna is able to make cultural circuit in his own culture. He argues:

Culture is about 'shared meanings'. Now, language is the privileged medium in which we 'make' sense' of things, in which meaning is produced and exchanged. Meaning can only be share through our common access to language. So, language is central to meaning and culture and has always been regarded as the key repository of cultural values and meanings. (1)

In these lines, Hall seems in favor of Krishna's original culture where he can get solace psychologically. According to him culture is that very ground where, one can share, produce, exchange meanings. Making sense about things can be beautifully coined one's own culture, which is impossible within imperial culture. As Krishna, remaining in imperial culture could not perform, but after returning to his own Hindu culture, it seems possible and each and everything runs smoothly. Hall further writes, "Representation through language is therefore central to the processes by which meaning is produced. This is the basic, underlying idea which underpins [. . .] the production and circulation of meaning through language" (1). Halls believes that culture is the core entity, which provides solace to the people of their respective cultural arena.

Similarly, anti-imperial nationalist, Frantz Fanon viewed that the colonized behaviors which they thought as superior to the native ones. Like Macaulay, he also developed his idea of a 'comprador' class or elite who exchanged rules with white colonial dominating class and argued that these "Comprador" were 'masked' by their partnership with the value of white colonial powers. In *Black Skin, White Masks*, he

studied how colonial authority works by inviting black subjects to mime white culture. He further stresses:

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)

Therefore, Fanon argues the colonized people suffer from inferiority complex; they feel that there is lack of something within them in comparison to what the westerners have-the civilization- when they are away from the colonizers. Unknowingly colonizers capture the mindset of colonized people to impose imperial codes and conducts upon native people. This is the hidden vicinity of missionaries but some time it turns to be remedy and people try to overthrow imperial vicinity and return in their own culture.

Similarly, Chris Barker also talks about the hybrid culture in imperial colonies. He talks about how the cultural changes come in the native people. He poses two kinds of hybridizations; structure and cultural in native people in his book *Cultural Studies: Theories and Practice* as:

[. . .] structural and cultural hybridity. The former refers to a variety of social and institutional sites of hybridization, for example, border zones or cities like Miami or Singapore. The later distinguishes cultural responses, which range from assimilation through forms



separation, to hybrids that destabilize and blur cultural boundaries.

(202)

According to him hybridity concerns with social and institutional frameworks and it also destabilizes and blurs the cultural territories. The hybridity is institutionalized in Indian continent, which aims to change the native Indians language, which is culturally connected asset of native Indians, which seems to be inseparable. In the time of misery and pain it revives as in the life of Krishna, a completely follower of English culture, later one returns in his own culture.

The critic Edward Said talks about colonialism. Colonialism is that very discourse which is used "as an instrument of power, initiated what came to be known as colonial discourse theory" (Ashcroft, Griffiths and Tiffin 41). In Said's words colonialism prepares that very ground where people attract, slowly and gradually it becomes a discourse to implement imperial codes and conducts, whose main thrust is to destabilize and bring contradictions in the lives of colonized people i.e. "in Homi K. Bhabha's words hybridity, ambivalence and mimicry, which revealed the inherent vulnerability of colonial discourse" (42). In this line, there are vulnerable entities in hybridity, ambivalence and mimicry as its primary objective is to destroy native culture and bring twists and tangibles on it.

Hybridity known as a post- colonial phenomenon, it has occurred since the time of cultural mixing hundreds of years ago. Cultures are trans-local and involve globally. Hybridization actually occurs out of recognition of difference and produces something new. It refers to the creation of new cultural forms. Most recently, it is associated with colonizer/colonized relations. To be more precise, hybridity is associated with their independence and the mutual construction of their subjectivity. It is the in- between spaces that carries the burden and meaning of culture; therefore,

postcolonial situation follows from the west to the East. The impact even of non-western ideas and practices can be observe in the West. Thus, mutual cultural flows between the West and the East develop the situation of cultural hybridity. Hybridize identity is always a place of territory rather fixed and stable. While talking about Fanon's vision of revolutionary cultural and political change, Homi K. Bhabha in his essay "Cultural Diversity and Cultural Difference" says:

Hybridity as a fluctuating movement of occult instability could not be articulated as cultural practice without an acknowledgement of this indeterminate space of the subject(s) of enunciation. It is that third space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, re-historicized and read new. (qtd. in *Location* 208)

Thus, culture is always changeable and has been fluctuating where no fixity or indeterminacy remains. It creates a third space that is the place of intermingled subjects. Bhabha's ideas of culture always keeps changing in terms of context and power, when the location changes the culture changes. Talking about hybridity, Bhabha, in his essay "Cultural Diversity and Cultural Difference," claims:

[Hybridity] is the 'inter'- the cutting edge of translation and negotiation, the in- between, the space of the center that Derrida has opened up in writing itself that carries the burden of the nationalist, histories of the 'people'. It is in this space that we will find those words with which we can speak of ourselves and others, and by exploring this hybridity, this

third space, we may elude the politics of polarity and emerge as the others of ourselves. (qtd. in *Location* 207)

Hence, Bhabha stresses that hybridity is a place where cutting edge of translation and negotiation create 'third space.' There is no subjectivity. It will be the case of others of ourselves. The term 'negotiation', according to him, is the cultural exchange. In this essay "The commitment to theory" Bhabha, further writes, "the event of theory comes the negotiation and antagonistic instances that open up hybrid sites and objectives of struggle, and destroy those negative polarities between knowledge and its objects and between theory and practical- political reason" (*Location* 25). Regarding the matter of hybridity, Bhabha focuses that hybridity is revaluation of the assumption and belief of colonial identity in which there may be repetition of dominant identity. He adds:

Hybridity is the sign of productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal; that is the production of discriminatory identities that secure the 'pure' and original identity of authority. (*Location* 112)

Thus, hybridity is the product of colonialism. Colonialist best exercises their thrust in their colonies in order to make them and their culture hybrid. As the main aim of colonizer gradually, it becomes success, colonial people slowly and gradually start to feel alienation and identity crisis.

When Kriashna is away from his family and culture to involve in his profession and is involve in western culture he starts to feel alienated. It proposes to the general problematic estrangement under which one feels a loss of his/her cultural belongingness. After Sushila's demise, Krishna feels quite alienated which creates a kind of powerlessness in his life. Powerlessness is the term, which deals with human

emotions, when one keeps hope in his activity, will fail to yield his/her expected results. (b) meaninglessness, when one has no clear understanding of the events in which he/she participates, (c) normlessness, a situation in which one encounters contradictory role expectations and is compelled to behave in the socially approved fashion to meet the his/her aim. (d) isolation, when one feels estranged from the dominant norms and values in the society. (e) self-estrangement, it is one's estrangement from the self, the feeling that his/her own self and its capabilities are a bit strange and alienating.

Identity is something previously assumed to be fixed or stable but it is to be questioned with the experience of doubt and indeterminacy. One of the reasons that identity questioned is because of globalization and immigration. Thus, today's identities are not static and they are not absolutes of nature and culture. The factors of changes in identity, Chris Barker argues:

Globalization provides the context for just such a crisis since it has increased the range of source and resources available for identity construction. Patterns of population movement and settlement established during colonialism and its aftermath, combined with more recent acceleration of globalization particularly of electronic communications, have enabled increased cultural juxtaposing, meeting and mixing. (*Cultural Studies* 200)

Thus, the issue of identity is changeable it is not fixed entity. Colonizers through science and technology best exercise over Indian people, they allure them by means of electronic instrument to show their culture is superior. They taught Indian people their language, to destroy their Hindu culture which brought identity-lessness in Krishna in *The English Teacher*.

Regarding the issue of identity, Clifford says, "culture and cultural identities can no longer be adequately understood in terms of place, but are better conceptualized in terms of travel" (qtd. in Barker 200). It can be argued that the identity is sketched from various dimensions because of the emergence of new theories in the recent era. Indeed, identities are not constant. Furthermore, they are influenced by different sectors like economic, political and cultural as colonialism, globalization and immigration. As a result, no fixed and constant identity will remain for a long time, which causes cultural hybridity, mixed indispensably. The exponents of post-colonial theory agree that cultural hybridity is one of the vicious consequences of an ambivalent relationship between the colonizers and colonized, between the dominant and marginal group. Once the colonial settlers had arrived in the new place, they involved a binary relationship between the people of two cultures, languages and races and it created a hybrid and cross-cultural society.

Identity is not stable and fixed, and is always fluctuating. The notion of identity is ignored unless it is questioned. So, the crisis of identity may happen due to the lack of location to a specific culture or nation. Kobena Mercer quoted by Hall says, "Identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable, is displaced by the experience of doubt and uncertainty" (275). In this way, Kobena Mercer says that the question of identity is considered when he/she is departed from the fixed and stable culture. Thus, the crisis of identity insists on the feeling of alienation who are dislocated from their own culture or origin return to their own cultural arena as Krishna completely returns from imperial culture to his own Hindu culture, gets solace and shanti.

In this way, many questions can be raised that draw people's attention. As, why does alienation consist of all these then what are the causes behind? So,

alienation is inextricably related to such terms as dislocation, displacement, diasporas and cultural hybridity. In a sense, displacement and dislocation give the sense of alienation. Hybridized experience realizes the loss of original root that en-lights the feeling of loss of home and homelessness.

Dissatisfaction towards western hegemony turns to be remedy in the life of Krishna. In the name of modernity and city, Indian people and their society is being rapidly changing. As he is an English educated teacher and sees his dream to be a successful one but in a true sense he is not satisfied with western way of life. Therefore, he always waits for the next bell in the class room. As an Indian born man, all the internal mechanisms seek his own root culture. Therefore, his tone of absurdity regarding monotonous work as he says, "I took stock of my daily life. I got up at eight every day, read for the fiftieth time Milton, Carlyle and Shakespeare" (1) only because he has no interest towards western culture. In the same way later on, he teaches Hindi in local school so easily without any preparation and he enjoys there. It means Krishna is not dissatisfied with western-way of life. No matter, at the beginning he seems guided by western culture and accepts individualistic life style. He forgets his family, brothers, sisters and parents too. He further says:

I returned from the village. The house seemed unbearably dull. But I bore it. There is no escape from loneliness and separation . . . I told myself often, wife, child, brothers, parents, friends . . . we come together only to go apart again. They move away from us as we move away from them. (177)

In these lines, Krishna is optimistic towards western way of life that would give him everything. His individualistic thinking in the beginning of his job works until and unless he feels nothing in western way of life.

Colonizers only aim is to blur Indian native culture and establish their own. He works in Albert Mission College as a machine in terms of "secure high marks and save me adverse remarks from my chiefs at the end of the year. For his pain the authorities kindly paid me a hundred rupees on the first of every month and dubbed me a lecture" (1). Krishna in colonizers culture gets nothing except humorless behavior, machine like relationships. There is only the relationship of give and take. If he could not make student secure good marks in their final examination Krishna's job would be on the verge of danger. He is hired machine like entity there in Albert Mission College, does not teach to the students rather speaks as if dubbed or recorded machine. This type of culture he could not bear at all and gives the resignation to Mr. Brown, which is his return from western colonizers culture to his own Indian culture.

In the view point of Edward Said, colonialism is that very instrument which is implemented to a particular society to make it hybrid. Hybridity in cultural context always works as a development without the basis neither root nor later perceived. In the case of Krishna's life, neither he totally forgets his root culture nor does he totally accept western own. This type of contradictory situation in Homi K. Bhabha word is "vulnerability of colonial discourse" (42). In this sense, there are vulnerable codes and conducts of colonialism i.e. hybridity, ambivalence and mimicry. Examining the novel *The English Teacher* through Krishna, who is the victim of western culture and could not bear its hegemonic nature, ultimately returns in his own culture. In the starting lines, Krishna confesses his guiltiness about his western way of life and seems happy on his return to his own culture. He indicates that, western way of life is an animalistic life where sense of a human being is muted. "I should cease to live like a cow" (5) clearly indicates towards western way of life which, he passed away as "swallowed a meal, dressed, and rushed out of the hostel" (5) are his daily routines.

Western authority keeps him a kind of pressure that he would not think anymore and surrender in front of it, but Krishna becomes dissatisfied from such types of western hegemony and by kicking it with his resignation better returns in his root culture and argues:

One whole night I sat up in the loneliness of my house thinking over  
[. . .] my mind was made up. [. . .] my resignation by letter to Brown  
[. . .] in it I was going to attack a whole century false education. I was  
going to explain why I could no longer stuff Shakespeare and  
Elizabethan meter and romantic poetry for the hundred times into  
young minds and feed them on the dead mutton of literary analysis and  
theory and histories [. . .] This education had reduced us to a notion of  
morons; we were strangers to our own culture and camp followers of  
another culture, feeding on leavings and garbage. (178)

In these lines, Krishna puts his strong dissatisfaction towards the way of western education system. His resignation letter is only for against western tradition of education through which he wants to regain his lost cultural norms and values of Indian cultural aura. He bitterly pitches towards the western hidden interest of destroying Indian culture and make them rootlessness. He takes himself a responsible person to preserve Indian culture, so as the cause of resignation and return in his own local school.

Transformational shift from western culture to Indian culture provides happiness and peace in his life. It was challenging job for him to take educational shift from imperial culture to Indian culture in terms of educational dynamics, but it turns to be favorable to him because he easily deals with the situation that comes to him. An English educated person teaches Hindi to local people is his aim of his life now,



so, as to preserve his own culture. He does it so easily without any preparation but while teaching English at Albert Mission College he "reads fifteen times Milton, Carlyle and Shakespeare, looked through compositions" (5) only because imported culture but Hindi without any preparation, as it is his inherent by birth and descended from ancestral period too. His return to his own culture is his cultural shift due to dissatisfaction towards imperial culture.

Culture, purely provides human beings harmony in his/her life, which lacks in the life of Krishna. Key theorist of cultural studies Stuart Hall believes that no one can be happy without his root culture. Therefore, according to him the main cause of returning Krishna into his own culture is lack of harmony in colonizers culture. Borrowing the idea of culture from Hall, "[. . .] language is central to meaning and culture, and has always been regarded as the key repository of cultural values and meanings" (1). Hall opines that rootlessness never provides solace and happiness in the life of people. Therefore, Krishna in the novel is deviated from his Indian culture to colonizers with the aim of prosperity and flourishing. Certainly, economically he gets the flourishing into his life, they "kindly paid me (him) a hundred rupees" (1) but in the absence of his own culture he always wanders here and there.

In search of harmony he, early in the morning goes to morning walk, delves into pure sprinkle river water, which all the Indian people are doing from their ancestral period. This is his first experience returning into his own culture, which amazingly brings creativeness and he writes a beautiful poem within a single stay. He adds, "This gave place to distinct memory of half a dozen similar revolves in the past and the lapses . . . I checked this defeatism!" "Don't you see this is entirely different? I am different today . . ." (10). In these lines, we can see Krishna's boundless happiness which he feels entirely amusing. Extreme joy and happiness remain the key

to Krishna's own culture. Abandoning original culture is transitory and fragile as surrogate mother. Until and unless one can make payment, surrogate mother pays joy and happiness otherwise not. In this regard, Raymond William in his book *The Long Revolution* claims: "Culture as a whole way of life represented the expressive totality of social relations. [. . .] The study of relationships between elements in a whole way of life" (63). According to William, culture is that very entity which is essentially an unbendable thing. In absence of it, life is fragmented and chaotic. Here, William rightly wants to show the cultural importance in his own life. In the text too, Krishna wanders far away. Lives his life into fragmentations, loses harmony. His individual life seems to be barren. "It was delightful surprise for me one day, returning home from college, to receive a card from my mother, saying she was coming [. . .] on the following morning (170) which gives a new type of amusement in his life and blood runs in each and every veins of his body with new enticement. As Krishna is loving his individual life, bore on western norms and values which is almost defusable inactive, but her mother is coming to join him, it means his own traditional norms and values are awakening, emotions and feelings come into the lives.

*The English Teacher* is the document of imperial codes and conducts that developed with the expansion of Europe in Indian continent. It shows how the Indian people lose their cultural norms and values. In the beginning, the protagonist of the novel Krishna, adopts western way of life, he is totally detached from his own culture in terms of improving his life style, but later on he realizes that imperialists have made him victim. According to Said, "imperialism' means the practice, the theory, and the attitudes of dominating metropolitan center ruling a distance territory; 'colonialism', which is almost always a consequence of imperialism, is the implanting of settlements on distant territory" (8). These lines of Edward Said, describe the

nature of imperialism, which is applicable in the life of Krishna. As he is there in Albert Mission College, working as an English teacher cannot take any taste in his profession. Inwardly as he dissatisfied on western culture he loses almost all harmonies in his life, which turns to be remedy and he ultimately decides to preserve his own culture. Culture helps to share the feeling, emotion, anxiety, happiness, love and affection.

Stuart Hall also in this regard seems in favor of Said. He also believes that feeling, emotion and happiness and culture are the two sides of a same coin. He further opines, "Culture as the practices that intervene the human situation in order to improve it, then culture as cultural studies suggests to bring change or improvement in the human situation" (19). Culture is depends upon human practices and understanding. It produces meaning of life with respect to people and society. Western culture in this term cannot produce meaning and make good relationships with Indian people and Indian society, but it brings chaosness in the life of Krishna. Krishna could not find out the meaning of culture and tradition in English, first swallowing Shakespeare and Elizabethan meter and vomiting it in terms of making students secure high marks in the examination, and secure his job cannot give meaning of his life consequently:

My mind was made up. I was in search of a harmonious existence and everything that disturbs that harmony was to be rigorously excluded, even my college work. On whole night I sat up in the loneliness of my house thinking it over, and before the night was out my mind was made up. I could not go with that work; nor did I need the one hundred rupees they gave me. At first I had thought of sending in my resignation by letter to Brown and make an end of it. (178)

As defined by Hall, in western tradition and culture, Krishna cannot feel harmony. His earlier feelings and emotions that he had seen come false and turned to be traumatic to Krishna. He comes to the situation that he is ready to leave each and everything except his culture. To preserve his own culture, he gives resignation and joins local school where he gets three times less salary. By this fact Krishna proves that human beings could not remain happy in align culture.

Sense and sensibility of culture is the main argument of this thesis, which Krishna learns from westerners. Colonialism destabilizes Indian culture, to establish colonialism in India, they are snatched their identity, language and nationality too. Krishna is the victim of western hegemony, which he perceives in the beginning of his life as good, but slowly and gradually, the hidden interest of colonialism could not give him solace and peace. He perceives essentiality of preservation of his own culture and it makes him think over a whole night. Finally, he decides to give resignation from Albert Mission College.

His daughter Leela, a small child, whom he keeps in local school and provides Indian way of culture. Symbolically, it is the preservation of culture, which he wants to protect as his own child. As he loses his dearest wife Sushila, she is a symbol of Indian culture. Most of the Indian people have lost their identity unknowingly as he loses his wife with the unknown disease. When the disease recognizes, it becomes too late, and Ultimately Krishna loses her. Krishna, after losing her, makes again connection with her through deep meditation. It symbolizes that westerner are almost blurring Indian culture in terms of civilizing Indian people, Indian people are formerly happy too, as they are unknown about the hidden thrust of emperors., but when they are able to understand, it would be too late to preserve her mother, that is Indian culture.

Therefore, R.K. Narayan in his fabulous novel, through the protagonist Krishna makes Indian culture as a remedy to western culture and wants to restore his own culture. Western culture is a typhoid, which kills Indian culture mercilessly as Sushila, in her bed without recognizing disease waits for her death. In the same manner, westerners are playing, saying one thing and doing another one.

Finally, the protagonist of the novel in the beginning deals with the issues of individualism, materialism and believes in western way of life, thinks matter is everything, but when Sushila demises, his third eye of consciousness i.e. his cultural consciousness comes in his mind. He could not remain happy in English culture, as Hall believes culture and people are interwoven/ Krishna, in the beginning leaves his original culture so as to improve his life, studies English at the Albert Mission College and later works as an English teacher at the same college. He fulfils material desires; his life starts to bust-up towards material succession and individualism. Until and unless, his inner psyche remains silent, he is happy in western culture. As an intellectual, his inner psyche awakens, he regrets on his conducts. He realizes that he has done great mistake. He stayed on meditation whole night and decides to return his own root culture. He gives resignation from Albert Mission College and joins local Indian school where he teaches Hindi. He feels inner satisfaction in his doings and this is his transformation from western culture to his own root culture, which provides him happiness and 'Shanti'.

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