Tension of tradition and modernity in ManjuKapur's*Home*

This research project analyzes the tension of tradition and modernity between old and new generation in ManjuKapur's*Home.* In this novel, she shows the traditional orthodoxy of Indian people which gradually changes by modern ideas and perceptions.Kapur uses the family to show the ups and down in Indian society after the post independence. Through the family she wants to show the tension between tradition and modernity that is existed in the society. In transforming Indian society there appears a generation gap, old generation's belief regarding family structure, business style, marriage system are not viable to new generation. New generation is different as they are guided by western way of life and business style. They want to create their identity and settle life on their own ways where old generation's thinking act as blockade to new generation's ideas and strategies. Hence, there comes a conflicting situation of new and old generation in terms of social norms and values. There comes tension between old and new generation people in due to the impact of modernity.The researcher claims that education, family background and personal experiences help the female characters to struggle and create their identity within family and in society by challenging traditions, norms and values, which is the basic feature of modernity.

Kapur is an Indian female writer of late twentieth century, who writes fiction on different issues of Indian people. She writes mainly on the female issues of urban Indian middle class family focusing on man and woman relationships, impact of modernity on females, females suffering, marriage, divorce, education, migration, partition, tradition, culture socio-political condition of Indian society and female individuality, identity and economic independence after independence of India.

According to critics Honey Sethi and SeemaDhillon "ManjuKapur being a novelist primarily concerned with the problems of the newly emerging urban middle class.The female protagonists of her novels protest against male domination and the marginalization of woman" (57).Indian society is a traditionalsociety; it follows traditional Hindu orthodoxy which gives priority to the male and secondary role to the females. Even when females are compared with devi and goddess, they are treated as evil then a human being. Another critic H. Uma Maheswari critically analyzesher writing. According to MaheswariKapur novels "throw light on the various shadows of Indian social life and culture. Her novels have a typical Indian outlook, and she doesn't write to please the western readers" (256). Through these lines it is clear that Kapur writes on Indian society, life and culture. She realistically presents the social political condition of Indian society in her writings. Maheswari further states "She select the Indian background, characters and themes. She loves to present the Indian way of life which respects moral values" (256). Her observation proves that Kapur writing is based on Indian social background, characters and themes which present Indian moral values, culture and lifestyle. Kapur writes on the issues of Indian women with different thematic perceptions in her novel.

Home is the Kapur's novel which was published in 2006. It is a story of a family who was migrated from Lahore, Pakistan to Karol Bagh, New Delhi in India during the time of partition between India and Pakistan. BanwariLal, his wife, son Yashpal and daughter Sunita came to India and later another son PyareLal was born.BanwariLal starts a business,where he sold readymade sari. Later both sons continue the family business and progress by raising the family status from poor to middle class business family. Yashpal married to Sona, who came as a customer in the cloth shop. After ten years of marriage, Sona had a daughter Nisha and a son Raju.

PyareLal married with Susila who was the daughter of business family, had two sons Ajay and Vijay. Sunita was married with Murli and had a son Vicky. There is the parallel story of Rupa sister of Sona, who is married with a low paid government job holder, Premnath. Rupa with her family support had done pickle business which gave her identity and financial independence. The protagonist of the novel is Nisha and the story is about her struggle in the family and in society for her identity, education and for economic independence. Other female characters are Rupa and Pooja, wife of Raju who search for their identity and independence. The struggle of characters between tradition and modernity and their need for self-identity in the family and society is the key theme of the novel.

Kapur's novel *Home* after its publication, many native and foreign critics review it, appreciate for the issues raised by the novelregarding its style, story and the plot of the urban Indian middle class business family. The novel has been reviewed from the different perspectives by many critics in different research journals. Critic N. Padmamma has reviewed the novel through its structure and elements of popular novel. The elements of popular novel are formulaic plot, stereotype characters and clicked language, which carry the interest and give entertain to the readers. Critic RomikaBatraSukhija studied the novel from post modern feminist perspective which describes the pathetic condition of females in India. Females are dominated by the males and they are limited to perform traditional gender role, limited within the four wall of the house which control their freedom and individuality. Critic TabishKhair also analyzed the novel from female perspective. The socio economic and political changes in Indian urban society doesn't bring drastic change in the life of women, due to patriarchal social structure, which is governed by traditional religion, norms and values. Other critics Kale Savita T. and Arvind M. Nawale also study the novel from

same perspective of female suffering due to infertility, which is related to female issues based on feminism theory. Another critic PurneetKaur studies the novel from the perspective of Nisha, the protagonist emancipation. The protagonist of the novel is Nisha, who struggle for her self - identity and individuality within family members and society. Another critic James Joseph reviewed the novel from the concept of joint family. He argues that Indian tradition of joint family is changing its structure and there is the practice of single family which has parent and their own children only. This new structure of the family gives personal freedom and respect individual choices than in a joint family.

Kapur's novel deals with the subject matter of Indian life style in changing scenario. It has been basically approached through three key themes: popular novel, socio-economic approach and middle class female status in Indian urban society. *Home* has been studied from the point view of popular literature, which has the features of popular novel. The elements of popular novel are formulaic plot, stereotype characters and clicked language with powerful ideologies which carry the interest and give entertain to the general readers. It is the story of a family and shows the daily life after forceful migration to Karol Bagh, New Delhi India from Lahore, Pakisthan. It shows that how the people in the hand of fate are compelled to survive is beautifully woven in the thread of popular novel and gives social ups and downs through the character in the novel. N. Padmamma reviews the novel through its structure and elements of the popular novel. He states:

> ManjuKapur's novel *Home* (2006) is replete with elements that can be
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> regarded as the one of the popular novel. *Home* is perhaps the story of
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> struggle of lower middle class people who have come to India during the time
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> of partition from Pakistan after losing their wealth and property to finally

struggle and rise like the stories of rags to riches wherefore the characters rise

by saving each penny they have . . . The opening page of *'Home'* tells of the

theme of the fiction that it is a tale that moves around two sisters Sona and

Rupa. (54)

Padmamma argues that the opening page of novel tells the theme of the novel, which

is the feature of popular literature. In popular literature, writer uses certain elements,

features and strategies to capture the attention of the readers. In the novel, Kapurraises

the issue of middle class people who were migrated from Pakistan to India during the

time of partition. It is the story of people who were migrated to India with their bare

hands, their struggle from ordinary to middle class social recognition, their pain and

agonies they devour. Regarding the issue Padmamma argues: "It is through depicting

the social life, the culture, marriages, festivals and functions that ManjuKapur adds a

lively vividness to entertain the reader, a necessary element of popular literature" (57).

He strongly argues that *Home* deals with the issues of popular fiction as it

incorporates the features of popular literature. The features of popular literature is it

gives detail picture, liveness of events and characters to entertain the readers.

Women in Indian urban society as described in the novel are facing pathetic

condition. Females in Indian culture are dominated and their subordination is continue

in modern India. Hindu culture is totally dominated by male centric ideology where

women are compelled to follow social norms and values. Time has changed,

perception of people is different from the old ones but patriarchy has maintained its

codes and conducts to control women in post-modern Indian society in a new way.

Regarding the issue, RomikaBatraSukhija approaches Kapur's novel from

postmodern feminist perspective. She states:

ManjuKapur's*Home* displays the intertwining of post modernism with feminism in an apt and subtle way - the multiplicity of ways that the female characters have adopted to assert themselves, the presence of history, in the form of generational sweep, and the complex terrain of joint family with all the characters having relatively different experiences, though caught up in almost similar situations. (228)

Sukhija argues that female characters adopt multiple strategies to assert themselves. *Home* is the story of a joint family headed by BanwariLal and the story ends to the third generation family member Nisha gives birth to the twins children. The situation of female members in Indian urban society is somehow different but their situation and identity is not equal to male. Patriarchy has developed its discourse to maintain its status quo in a new format. Sukhija further states that the female characters apply, "the curious ways and strategies that they adopt to counter the pressure fit this novel in the post-modern feminist mould" (229). As insisted by Sukhija, the female characters in the novel Sona, Sushila, Pooja and Nisha adopt a balance way to resist the traditional patriarchal society. Postmodern feminism tries to question on the existing norms and values. It tries to break the stereotypical and traditional gender role practice by female characters.

Another critic TabishKhair judges ManjuKapur's novel with the issue of socio-economic and political change in Indian urban society where the situation of women is not satisfactory. The responsible factors of women's hindrances as the second class citizen under patriarchal structure of the society is governed by religion and traditional norms and values. The female characters are marginalized and victimized in the family. TabishKhair sees the novel from females' perspective. He argues:

The joint family and even the business are fragmenting; the price of both

cohesion and fragmentation being paid in different ways by different

characters. Of these, Nisha, Yashpal and Sona's beautiful daughter, bears then

brunt of the tensions that are tearing at the family, making home a site of

manipulation, repression even sexual abuse. (17)

Khair analyzes the novel from females' perspective as they are under exploitation, suffering and their position in Indian urban society. He further analyze that female suffering, exploitation, marginalization and their status in the society is miserable due to patriarchy.

Patriarchal society attributed women by different stereotypical attributions such as submissiveness, docile, kindness, cowardice which are the core symptoms and weak points of female character suffering. In the novel too, Bareness of Sona is taken as the matter of shame and the suffering cause in her life which does not let ahead her life smoothly. Supporting the idea of TabishKhair, Kale Savita T. and Arvind M. Nawale also review the novel from the same perspective, raising the issue of female suffering due to infertility. As they state, "Barrenness is still the big hurdle in woman's life. In Indian society woman has no value if she is childless" (3). Female suffering because of infertility and bareness is the social problem in traditional Indian family. In the novel at first Sona is unable to give birth to the child leads her the miserable life, where she faces mental torture from her mother-in-law. Her status and identity is also lower in the family.

Similarly, another critic, PurneetKaur studies the novel from the perspective of emancipation of the protagonist Nisha. He states, "Nisha defies the oppressive mechanism of closed society and assert her individuality. She nurtures her desire to lead life of her own" (20).Kaur raises the issue of female protagonist emancipation

which is the main idea of feminism. He shows her struggle with family members to establish self -identity and able to be financially independent.

Kapur's*Home* is the story of a joint family incorporating the story of an Indian urban middle class family. In joint family, females perform traditional gender role, child bearing and limited themselves within the household affair. James Joseph analyzes the novel through contextualizing the concept of joint family. He mentions, "*Home* presents the relation and conflicts that usually appear in any joint family. The beauty of the novel is in giving a balance view of the troubles, pains, joys and jubilations experienced by every member in the joint family" (61). Joseph uses the concept of joint family and its changing nature in Indian society to review the novel. He argues that writer has present the suffering and troubles of every member of a joint family in a balance way. But he is unable to show the relation and conflict among the family members by giving concrete evidences in the study.

Kapur's novel *Home* deals with the issue of urban society in Indian. BanwariLal's family hardly escapes from Lahore during the time of partition of India and Pakistan and deals with the issue that how BanwariLal adjusts his family in urban society. Although in past India is an agricultural country but it rapidly changing its identity as an industrial nation. In changing scenario of India, BanwariLal's children get trained in order to maintain their urban life, marriage, their habits to maintain the family and status on urban foundation and uplift themselves into middle class urbanism they receive, imbibe and alliances with modern phenomena. Influence of western culture, socio economic change, development of education, science and technology bring changes in their perception on different issues are the fundamental elements to establish BanwariLal's family from traditional poor to modern middle class urban people as well.

The novel *Home* has been basically approached through three key themes such as popular novel, socio-economic approach and women's position in Indian urban society. These studies shed light on various themes and issues raised in the novel through different frame of interpretations and theoretical perspectives. The novel has not been discussed along the lines of modernity and the theory associated with this. In this sense modernity has remained an unexplored domain of knowledge in the text. This study will helps to understand the impact of modernity in the life of people especially in non western country which have different tradition and culture than in western countries. The setting of the novel is New Delhi which is the capital city of India. The novel deals with many issues such as patriarchal domination, identity, violence, gender discriminations,female suffering, traditional culture, norms, values and impact of modernity in the characters.

Kapur's*Home* presents the tension between modernity and tradition. The forces of modernity appears in the text through the characters like Nisha, Pooja and Rupa, while the older people like BanwariLal, Grandmother and mother Sona resist the aspiration and quest for novelty in them. The younger generation find it difficult to cope with the contemporary situation. The tension exhibited through the interaction of the characters shows the ways modernity penetrates through tradition. This study examines three major responses rejection, resistance and appropriation in the encounter between tradition and modernity. Modernity refers to the western culture, modern education, science and technology. It further refers to the revolt against traditional culture and adoption of new culture, norms and values which insures personal freedom and autonomy for the progress in the life of person in any society. For this study tradition refers to the Indian Hindu religious culture, norms and values and traditional gender roles perform by characters in the novel. This study approaches

Kapur's*Home* from the theoretical perspectives of modernity that has appeared in the

studies of JurgenHabermas, Immanuel Kant, Michel Foucault, Peter Wagner,

DilipParmeshwarGaonkar and ZiauddinSaradar.

Modernity is a term to describe the condition of being newness in human

thinking, in doing task or in human behavior. It is a radical change in any tradition.

Tradition refers to old, religious doctrines, myth, culture, norms and values, which are

transmitted to one generation to other by practice of them in daily life. Whereas

modernity refers to rationality in thought, modern education, innovation of science

and technology, industrialization, capitalistic social order, democratization and

material prosperity. Modernity is used to describe the condition of being modern. The

term 'modern' is used to describe new, innovative or change in old one to make more

in advanced level. In other sense modernity is the byproduct of rational thinking,

scientific and technological development. It is dynamic, multi dimensional and

complex which have plural meaning according to the context. Modernity is the

progress of societies from primitive civilization to more advanced ones. It is achieved

through application of modern thinking in each and every sector of human life. In

political sector through democratization, in economic sector through capitalism and

industrialization and in social sector promoting through secularization and personal

individuality, modernity will flourish. Through the development of power and

authority modernization will be applied. "The term 'modern' was used in late fifth

century in order to distinguish the present, which had become officially Christian

from the Roman and Pagan past" (Habermas 3). Modernity refers to the historical

period of sixteenth century renaissance, eighteenth century enlightenment period to

late twentieth century western Europe.

JurgenHabermas in his essay "Modernity: An Incomplete Project" states: "Modernity revolts against the normalizing function of tradition, modernity lives on the experience of rebelling against all that is normative" (5). For him revolt against the tradition and experience of it is known as modernity. During the certain period of time person question on the existing tradition due to rational thinking. The result of it on personal level is that he start to revolt against the existing tradition. Habermas argues that: "Modern again and again express the consciousness of an epoch that relates itself to the past of antiquity, in order to view itself as the result of a transition from old to new" (3). He argues modernity as a transformation from old to new social structure. Modernity is achieved through the modernization process where every attempt is directed towards logical justification and collective happiness. In the novel, BanwariLal'sgrandson, opens luxurious franchise which provides him ultimate happiness.   Everyone by their power of reasoning can help to understand any things in totality. Modernity assures everyone with better life and it focus on rationality, which is the subjective potential of an individual to achieve emancipation through the power of logic and reasoning. This is the concept develop by Immunel Kant who focus on rationality for emancipation. According to Kant, "Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another" (1). Kant focuses on personal rationality which guides the person to be modern. The shifting process from tradition to modern comes through reason. Michel Foucault defines modernity as an attitude of people that comes on him/her. As opinion by Foucault such attitude appears on different characters is a transformation from tradition to modernity. Foucault further states:

> Modernity rather an attitude than a period of history.And by "attitude." I mean
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> a mode of relating to contemporary reality, a voluntary choice made by certain
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> people, in the end, a way of thinking and feeling, a way, too of acting and
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> behaving that at one and the same time marks a relation of belonging and
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> presents itself as a task. (39)

In these lines Foucault perceives modernity as experience and exploration of one's innovative self-practice with contemporary thinking, act and behavior and relates it with present reality. The certain behavior, thinking and acting of the person on his/her own choices leads towards the modernity. During the time expansion, certain types of change are inevitable and drastic change takes places gradually and slowly. He further states, "I prefer the very specific transformations that have to be possible in the last twenty years in a certain number of areas that concern our ways of being andthinking" (46). In these lines, Foucault perception is that drastic change is not possible but gradually changes come in the behavior of the people.

Kapur'sHome is the story of underclass business family who were forcefully migrated from Lahore, Pakistan to New Delhi, India during the time of partition between India and Pakisthan. BanwariLal with his wife, son Yashpal and daughter Sunita came to India and started business of readymade sari by selling the jewellery of his wife. Later, another son PyareLal was born. Both sons also help the family business after they complete the school level education. Their business was growing up due to the hard labor to make customers satisfied by the family members, both father and sons. BanwariLal was strong devotee of the god who would worshipand believe in traditional religious culture, norms and values. Due to the progress in the business,Lalfamily raise their status from under class to the middle class business family. There is a conflict of tradition and modernity between different characters,

due to their personal understanding and believes in their mind. In novel the relation between family members, their thinking and the way of life has gradually transformed towards modernity. Indian traditional norms and values get changed as it intermingled with modern social ethos.

It is basic element of tradition and modernity when its elements intermingle, there comes a kind of tussle. Regarding this feature of tension of tradition and modernity, JurgenHabermas argues, "Modernity revolt against the normalizing function of tradition, modernity lives on the experience of rebelling against all that is normative" (5). Due to rational thinking and power of logic or reasoning, person used to revolt against existing tradition and culture.

As the story starts from Lahore to Karol Bagh, New Delhi incorporating the BanwariLal's family, who is the survivor of partition victim of India and Pakistan. BanwariLal was a shopkeeper, "Before partition, his had been one of the largest cloth shops in Anarkali, the famous commercial district of Lahore" (4), but after partition rain of terror falls on hisfamily. He "with his seven-year-old son, two-year-old daughter, pregnant wife" (4), traces the painful voyages of the family. Transformation is inevitable in the lives of human beings which seems fit in this world "nothing is permanent" (4) rather transitory.

In this changing world human beings have no alternative than to change according to the society within its norms and values are always in the changing process. BanwariLal believes in god and strongly devoted towards Hindu Indian culture where marriage is decided by their parents. But his son Yashpal keeps somehow different viewpoints regarding the marriage. As by profession they are shopkeeper run a cloth shop in Karol Bagh, New Delhi. Yashpal discontinues hisgraduate level of education to promote the family business, one day he meets with

Sona on his own cloth shop. Yashpal, as he sees he has good feelings in the heart for Sona, he wants to marry with her. Yashpal falls in love because of her physical appearance, "and contemplated a future with this beauty by his side" (2). BanwariLal as he guided by traditional norms and values and does not allow to marry a customer.

Sona does not like old fashion and not ready to follow tradition customs too, her thinking, dressing and make up show that Indian girls are slowly and gradually change themselves as modern. The following lines of the novel show the specific transformations as: "She had been dressed in the latest fashion. ChudidarKurta tight around the knees, two large flowers appliqued across the front. Her fringe sweep her eyebrows, highlighting her long brown eyes. She had a little bouffant, and down her back hung a long, glossy, thick plait with reddish tints. Did all this portent simplicity? Homeliness?Dutiful service to elders?" (6). In these lines Sona breaks the traditional way of customs and moves healedtowards modernity. Modernity in terms of her physical appearance and dress up which is deliberately questions by BanwariLal when Yashpal desires to marry with her. Indian Hindu society expects girl to be docile and submissive but Sona, seems quite different challenges traditional society by applying modern getup. She prefers ChudidarKurta and trimming her eye brows so as to become stylistic. She wearing Kurta decorated with two big flowers in her chest also signifies she is not traditional one, whom Yashpal wants to marry, but BanwariLal goes against of modernity, he wants his future daughter-in-law submissive, docile and traditional.

Due to the ideology of traditional and modernity between father and son, there occurs a kind of familial tension. Yashpal does not believe in old tradition rather he strongly presents himself in front of his father and mother. Yashpal challenges his parents "if he could not marry her he would leave the shop and spent the rest of his

life celibate, by the banks of Ganges" (3). In these lines, gradual changes and its impact in young generation makes compel to perceive modern ideas, when Yashpal determines, if he could not marry to Sona, he would celibate his life as a saint, his parents also compel to fit themselves in modern trait and let him marry with Sona, is the change occursin certain areas. Here, Yashpal challenges with his parents and married with a customer, his own choice who is economically poor than him. Marriage became a personal matter rather than family affair. On the other hand Sona transform her wearing modern and fashionable dress of her personal choice, which is against old age tradition. According to Habermas modernity is the revolt against tradition and experience of new culture which is practiced by Yashpal and Sona.

Michel Foucault, argues that transformation is historical attitude which is changeable and experimental. During the time expansion, certain types of change are inevitable and drastic change takes places gradually and slowly. He further opines, "I prefer the very specific transformations that have to be possible in the last twenty years in a certain number of areas that concern our ways of being and thinking" (46). In these lines, Foucault states that drastic change is not possible but gradually changes come in the behavior of the people. As behavioral change on Yashpal's parents and their thinking changeon some specific tasks i.e. they are ready to accept Sona as their daughter-in-law, who is educated, modern in terms of dress and gesture, whom they firstly reject.

Critic DilipParameshwarGaonkar critically observes the modernity theory and develop the theory Alternative Modernities. Modernity based on different national and culture sites that have certain unique features. The result of modernity in somehow similar and some differences in different countries. Due to the cause of

different national culture, history and traditions that didn't seems to converge.
Gaonkar states modernity as:

> Modernity always unfolds within a specific cultural or civilization context and
> that different starting points for the transition to modernity lead to different
> outcomes. Under the impact of modernity, all societies will undergo certain
> changes in both outlook and institutional arrangements. Some of those
> changes may be similar, but that does not amount to convergence. (15)

Gaonkar clearly define the alternative modernity as modernity with different feature
where certain changes do not converge. There are multiple modernities within a
specific location,culture and civilization.Indian society is purely traditional as it deals
with its antiquity norms and values, which are barbaric. The responsible factors of
such traditional rules and regulation are maintain by the religious people. Sona gives
birth to a female child. "The baby's horoscope was cast: the configuration of the
planets at her birth made her Mangli" (39). In Indian old generation, there is believes
on traditional norms and values. According to pundit,Mangli is "horribly difficult to
marry off" (39). To avoid from such evil fate, BanwariLal seems so "protective
towards his baby grand daughter" (39) and requests pundit to avoid such ill fate.
Pundit calculates his mathematics and gives "the auspicious letter taken out was 'a'
(39). From the letter 'a' her name given to her as 'Anandlaxmi' on which Yashpal does
not believes and seems a bit modern and "said he did not believe in such nonsense,
there were mangalis in this world who led perfectly decent lives" (39). In these lines it
shows that Indian society has deep faith in mangali, which modernity cannot
eradicate. Though Yashpal challenges it, cannot truly ignore which is the feature of
alternative modernity as stated by Gaonkar. Yashpal is not ready to follow traditional
rules and regulation, rather thinks in a new way. Mangli system is famous in Indian

traditional Hindu society, but Yashpal thinks differently as he is guided by modern norms and values which is his voluntarily choice he made as Foucault suggested in terms of modernity.

Modernity is that very entity is achieved through the transformation from traditional norms and values. In such process one has to free from traditional social barriers. Everyone by their power of reasoning can help to understand anything in totality. Modernity in thinking with regards to Yashpal as he is free from socially incurred tutelage and challenges pundit declaration as his daughter is mangli, who is unlucky, in this world there are many Manglis and they are leading this world in a perfect manner. Such type of thinking is transforming from tradition to modernity. Here Yashpal used reason to be free from tutelage as Immanuel Kant suggests which helps to adopt modernity in thinking process.

Modernity focuses on rationality which is the subjective potential of an individual to achieve emancipation through the power of logic and reasoning. According to Immanuel Kant transformation of a person leads to emancipation through power of reasoning. Kant states, "Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another" (1). In these lines Kant gives priority on human being rationality. He focuses that if human being deals with the motif of emancipation from all sorts of tutelage then shifting process from tradition to modern comes through reason. As possessed by Kant *Home* offers a sociology of modernity which can be seen in the lives of three generations people of BanwariLal's family. Yashpal mother who is strong in her traditional faith, she wants to make marital relationship of her son in a traditional family so as to take dowry and choose a girl who is submissive, docile and have similar family background. Sona's family does not believe in traditional

norms and values and not rich enough to provide dowry of their daughter's marriage as well.

Traditional mode of Indian practice is collectivism which can be seen in BanwariLal's family. All the family members do their work collective for collective identity and prosperity, but in modernism person seeks individual freedom and identity. According to Peter Wagner "Modernity is about the increase of individualism and individuality" (6). Obviously, modernity is a western practice slowly and gradually creeping in the lives of Indian people where effect on their psychology is clearly visible. After getting marriage, Sona keeps faith on individualism and deliberately persuades her newly married husband down stairs kitchens is "hot kitchen along with the older one" (12). Her tricky persuasion exposes that she wants to separate for their individual life and settle their own world. She further says, "separate kitchens led to a sense of mine and yours, dissatisfaction, emotional division, and eventual parting of the ways" (12). In these lines Sona seems in the way of modern. She prefers individualism rather than collectivism, where sense of mine and yours is germinated in the psychology of her is a deviation from tradition to modernity as stated by the critic Peter Wagner modernity perspective.

Peter Wagner regarding the issue keeps his opinion heading individualism in daily life in the process of transformational action towards modernity. According to him, "Historical transformations of modernity involve major efforts by society's to redefine their social places with the outcome of these efforts always being uncertain" (xiv). It is historical practice that modernity deals with new human behavior on social practice of daily life in the society.

The impact of modernity can be seen capitalism as a source of economic development which is based on market economy. Implementation of advance

technology in the mega cities like Madras, Varanasi, Bombay and Calcutta haveseveral shopping Malls where Yashpal and his brother PyareLal deliberately visit for modern and seasonal fair and the situation of their business has been changed as generation shift from father to son**.**BanwariLal's time of Indian trade of local dress sewing, dyeing and repairing have taken place by readymade colorful dresses. The new opportunities of wearing readymade and fashionable has transformed the habits, thinking and doing psychology of the people, they have abandoned their traditional lives and emerging new mode of life which flourishes in full flex manner in their generation. In second generation BanwariLal's traditional cloth shop is changed with shirting and suiting, readymade and fashionable items. This change of tradition to modernity is as state"It posited western civilisation"(122) by ZiauddinSardar modernity based on western civilization.

Transformation from old social norms and values where women are deeply rooted in Indian patriarchal society is another glimpse of impact of modernity in traditional Indian women. Hitherto history of Indian women under Hinduism is almost confinement in the name of religion. Their fasting and feasting calendar is too much crowded, sometimes in the name of husbands long lives, in the name of material prosperity and in the name of giving birth to the male child. In the novel *Home* too such social practices are done by females. Sonadaughter-in-law of BanwariLal keeps deep faith on fasting and feasting. Gradually, scenario has taken changed,Sona does not believe in fasting and decided not to fast on coming Ganesh Charturthi. The following conversation between Sona and Rupa clarifies the changing mentality of Sona, where Rupa still is pondering the whirlpool created by Hindu traditional Indian society.

'Isn't the Ganesh Chaturthi fast coming up?' It was winter, and she was well aware of Sona's fasting schedule.

'I'm not keeping it this year. What is the use?'

Rupa clicked her tongue disapprovingly. 'Don't be like this, Didi. God is watching; you should be afraid.'

I don't care. I am tired of praying, tired of hoping?' Said Sona bitterly. (27)

Above conversation between two sisters ways out that gradually Indian traditional societal norms and values are being changed. It indicates the gradual transformation of Indian culture from tradition to modernity. Sona, by her saying it can be said that she does not remain no more in traditional norms and values. The transformation of the consciousness on Sona brings change in belief system that ultimately changes on her regarding perception towards society. Michel Foucault defines modernity as an attitude of people that comes on him/her. As opinion by Foucault such attitude appears on Sona which is according to his definition is transformation from tradition to modernity. Foucault states: "Modernity rather an attitude than a period of history. And by 'attitude' I mean a mode of relating to contemporary reality, a voluntary choice made by certain people, in the end, a way of thinking and feeling" (39).In these lines Foucault perceives modernity as experience and exploration of one's innovative self-practice with contemporary thinking, act and behavior and relates it with present reality. In the novel, Sona's deviation from traditional practice of abandoning fasting of 'Ganesh Chaturthi fast' is her new practice. As described by Foucault, certain people of certain time and venue dare to challenge traditional practice is exactly the risen of new practice.

Modernity challenges the age old tradition, person tries to reject and resist the old tradition which are based on false beliefs or superstitions. Nisha the protagonist

of the novel, reject the fasting request by her mother Sona, in the name of future husband when she was ten years old arguing that her friends did not follow fasting in their school. "The first time Nisha was told she had to fast for her future husband she protested. Why should I?" (92).These lines clearly states that she reject the fasting culture by reasoning with her mother as state by Kant. When her mother and aunt were worshipping evening of fasting days and listening a religious story about the result of fasting by a widower that her dead husband get life after god blessing that was mention on "The KarvaChauth Katha" (93). ButNisha was young and protested. "It was not the girl's fault, it is the brothers who should be punished. They made her a widow" (94).These lines show that Nisha strongly resist against traditional views which are based on gender discrimination and false reasoning.Nisha of her education, rational thinking and power of reasoning as states by Kant enlightenment theory anyone can create new ideas based on rationality. Through the power of logic and reasoning anyone can be free from false belief imposed by tradition or religious superstition.

The discourse of modernity is based on the idea of freedom and autonomy. The quest for autonomy is for scientific innovation and freedom for political democratization, which promotes personal individuality. There must be rapid changes in the social structure of the society that insure individuality, autonomy and freedom in the life of person. Wagner in his book *Theorizing Modernity* define modernity as:

> Modernity generally as a situation in which a certain double imaginary signification prevails. The two components of this signification, ambivalent on their own and also tension- ridden between them, or the idea of autonomy of the human beings as the knowing and acting subject, on the one hand, and the

idea of the rationality of the world, i.e. its principled intelligibility on the

other. (4)

Wagner's concept of modernity is based on the autonomy and rationality of the person in the society. It always deals with the behavior of human beings new and sophisticated life spanning roadways. The discourse of modernity is based on the idea of freedom and autonomy in the personal level of the any society. Wagner's concept of modernity is based on western context that gives priority to individual self, which gradually transmits through different means of communications in the Indian people. In western society women are free than in Indian society. Due to the globalization and its effect through education, mass media and multimedia Indian women are aware of their rights and duties. They are aware about their individuality and personal identity that is created by doing creative works in the society, leaving the four wall of the house. Human innumerable necessities are always in the way of betterment, as described by Wagner always seek for better lifestyle, individualism and liberty. In the novel *Home*Rupa by adopting pickle business gives the message of her shift from tradition to modernity.

Indian society is rigid towards women where they are ignored from public life mostly limiting them within the domestic affair. Generally, women are limited within four walls of their houses and male members of the society involved in outdoor activities. The novel *Home* keeps explanation of the changing scenario of twenty first century where Indian women dare to appear in public places. As they are transforming from tradition to modernity, women started to involve in trade and business which is significant change in case of Indian women. Rupa younger sister of Sona is married to a government job holder and "her husband encouraged her, her father-in-law helped her paste on the labels with a trembling hand, her brother-in-law (Sona's husband)

helped her with his contacts among the shopkeepers of Karol Bagh. As long as her products were good, orders were plentiful. Rupa worked hard at her recipes, experimenting with new ones and expanding her repertoire" (16).Rupa, starts and does good business in the market, whom first of all PremNath her husband and father in law supports, because he is educated and have positive thinking towards woman rights and empowerment. In doing so it seems that PremNath does not believe in old traditional norms and values. In traditional Indian society where women are dominated and limited within four walls of the house, Rupa dares to throw away all the restrictions made by patriarchy tradition and involves in her own business, which is obviously her gymnastic from tradition to modernity, that brings freedom and autonomy in her life as states by critic Peter Wagner. It gives economic independence and personal identity in the home and in society which increase her autonomy and personal freedom that are the basic features of modernity.

In Indian society females are transforming themselves in modernity where male members are playing positive role behind them.They are liberal towards their female members, their needs and ideas to become independent. Supporting through economically and morally to became independent that made female empowerment.PremNath husband of Rupa does not believe on superstitious believes that are rampant in Indian society. PremNath and Rupa are childless but she is not ready to keep fasting as Indian society believes that if someone is childless, she has to keep Tuesday fasting and God will reward her with children, but Rupa of being childless take solace as she takes it as burden. "Rupa was childless, but free from torment" (16) signifies her heading towards western way of life as "she did not spent every Tuesday fasting" (16). This line indicates that Indian people are gradually

adopting modern thinking and behavior abandoning religious traditions which are based on false belief and reasoning.

Education is that very eye which open ups human beings knowledge. "Better education would allow people to overcome the rural attachment to the soil and to recognize the advantage of the modern times" (Wagner 92). Wagner in this line theorizes that education helps us to overcome from traditional orthodoxies. In the novel too,Nisha is too much eager to perceive English honors that helps to understand the world with different perspective of knowledge. Indian culture is gradually engulfing by western culture i.e. Indian cultural values are increasingly infected by western education values. Nisha is fascinated towards English education, as "it would be a shame to not educate her further. . . let her do English honors, not too much work" (140). This statements clearly expose that if Nisha does not study English it would be a shameful matter in the Indian society. Fascination towards international language has been taken as a prestige, it will creates more courier opportunities and instrument to increase the knowledge of reasoning and rationality.

In modern times, people are guided by their free will. Nisha is a college student, meets a boy in a coffee house, Suresh who is doing engineering. After chatting for long times she falls in love with him and goes dating, sharing everything, easily accepts his proposal. She is the representative character of Indian modern society, where girls take marriage as a personal matter as in western society. Discrimination is decreasing towards caste and ethnicity in the life of young generation in India as shown in the novel. It is Indian society, where social hierarchy according to caste is still prevailed but Nisha, a bachelor student keeps her free will regarding her marriage, after that she bunks her classes and frequently "sitting with Suresh in Kamala Nagar restaurants, going with Suresh to the room in Vijay Nagar"

(193). Nisha is modern girl who does not believe in old tradition that's why she shares her feelings and emotions with boyfriend which is unethical in traditional Indian society. Living in India and celebrating western way of life is transformation from tradition to modernity. Love marriage in Indian traditional society is taken as bad act, because a marriage in India is a family matter that must be match by the parents ,but Nisha opinion of her will to get marry with a boy whose family background and caste is quite different to her. The conversation between Rupa and Nisha picture the modern view of young generation in India:

> How does it matter? It is him I want to marry, not his family.' Have you meet his family? What do they do? Shop owners like us. 'Where?',Kasmiri Gate. 'Caste?' 'I don't know'. 'He hasn't told you?' 'Of course he has He tell me everything, but I don't have to remember, do I ?' 'How long has this been going on?' Not long I meet him sometimes at the coffee house with my friends, that's all'. 'What does he do?' , 'Engineering'. (196)

The above conversation between Rupa and Nisha is quite interesting, where marriage is taken as a personal affair, that is decided by the person own rather than other family member. In the same way, Nisha takes her marriage to decide herself as in western society, that gives the glimpse of western tradition is imported in the lives of Indian people. Indian orthodoxy might be traditional but modern young generation developed themselves in western norms and social values. Love and sex are common personal matter in young generation that Nisha deliberately exercise with her boy-friend Suresh.

ZiauddinSardar critics of western modernity focussing on modernity based on own history and culture which gives the perspective of multiple modernities. According to him, modernity oppresses and marginalizes all non western, ethnic

cultures and voices where post modernity seeks to represent other cultures and voices. Sardar argues modernity as:

> Modernity that emerged as the consequence of the discoveries of the 'new world' and instrumental reason was monolithic and oppressive. It posited western civilisation as the norm, the sole repository of truth, yardstick by which all 'others' are to be measured. It saw history as a linear progress towards western capitalism and liberal secularism, concluding with the transformation of the world into a single, global, western civilisation.(122)

In the above line Sardar define the nature of modernity that is based on western culture. Modernity is a movement that has western root but it flourished all the parts of the world. It takes footstep from west to other parts of theworld. Modernity is based on rational thought, modern thinking, used of science and technology. Sardarcritique the western modernity andapproach the alternative modernity in the following lines. "we must thus seek our own individual identities within the context of our own history, tradition,culture and civilisation" (125). Alternative modernity is the modernity that respects non western culture and civilization.

After the post-independence India turn into a industrial nation from agriculture nation, where the capitalism based economy is adopted. After that multinational industries enterin the country which changes the business pattern. The massive opportunity of earning a lot of money and the joy of owning modern type of structure construction almost engulfed Ajay and Vijay to imagine mega project of business place structure. Ajay and Vijay want to establish their own business in a new decorative way but "they could not have when their grandfather was alive. PyareLal and Yashpal thought this was throwing away good money. A shop was shop-goods made it special not extravagant decorations" (161). Ajay and Vijaya want to invest

large amount of money in decorating shop, where PyareLal and Yashpal are against of
it, that they theorize business in a traditional manner but the scenario has changed.
Vijay and Ajay believe that decoration allures people and accuses old tradition
business as "old fashioned structure" (161). Imagination of new ideas, new things,
new sense and longing for the modernity put them conscience and curiosity on the
trial business hall with "central air-conditioning . . . plaster of paris ceiling with frills
and moulding, mirrors, a gold and glass chandelier . . . fairy lights . . . could be the
best shop in Karol Bagh" (162). Ajay and Vijay contract and "his fees were thirty
thousand" (162). In these lines, the concept of metropolitan market hub indicates that
Ajay and Vijay are shifted too far from tradition as their concept of trading ideas are
praiseworthy. It is the example of modernity as indicated by ZiauddinSardar that has
western culture. Shopping with multiple experience that focus on readymade and
fashionable item in highly decorated shopping store is the impact of western business
culture. This is modern era and people in this time believe in glamorous world. Use of
innovative ideas to expand the business is ultimately necessary to fulfill the demand
of the customers in the competitive market, is the basic principle of modernity. Using
innovative ideas and modern trend to fulfill customersdesires and satisfactions are
applied in the modern business field.

      Huge technological change in the psychology of people the dwelling in New
Delhi in twenty first century regarding their career is germinated. Nishafinishes her
graduate degree from reputed college. Her parents are still running in traditional
belief, they want to finish their daughter's study and get married, but Nisha is not
ready to stop her study, rather continues her study in fashion designing. Dispute
between mother and daughter regarding Nisha's fashion designing creates tensions
between old and new thinking of the people as:

'What obsession do you have with courses?' rebuked her mother.' A BA degree is not enough? 'You want to spend your life running on the streets?' 'Nisha ignored this.' 'I want to study fashion designing. Lots of girls do it, why can't I?' Why should I sit at home every day waiting for proposals?' (226)

As modernity has various approaches. It has manifested in these lines differently. Her mother wants to stop her study because she thinks of her marriage and settle her house, but Nisha thinks differently, she wants to stand on her own. After finishing BA degree, she wants to do vocational course i.e. fashion designing which is completely western wing of modernity. It will creates her identity and gives economic independence within the family and in the society. It will increase personal autonomy which is the main idea of Peter Wagner concepts of modernity.

In the current Indian Hindu culture, the trend of marriage has been gradually changing in the urban areas. Late marriage, inter cast, love and court marriage are increasing in Indian society. Several marriage bureau and marriage advertisement agencies have been established to facilitate modern youth's quest for suitors and life partners. However, Indian traditional Hindu culture andlives might it be, is too affected by the fever of modernity. People of India are taking shift from tradition to modernity. Regarding the marriage of Nisha parents published a marriage advertisement in *The Hindustan Times,* which signifies the transformation in marriage custom and bride and groom seeking technique as:

Wanted own business, graduate, Manglik boy, over 1.65, from Kayastha community, own property, for only Mangli daughter, UP Kayastha, migrated from Lahore, graduate from prestigious women's college, extremely fair, beautiful, homely, 1.60, 20 years. Early marriage, Horoscope a must, send details with recent color returnable photograph (must) to box. (224-225)

This is an advertisement of marriage seeking suitable groom for Nisha. Obviously, there are some cultural constrains of Indian people because modernity is ongoing process, that is unfinished for seeking new innovation and experience. In this advertisement, certain limitations and constraints are demanded but trace worthy point can be taken as the traditional system and technique of seeking life-partner is taking totally different i.e. modern. The limitation such as mangalik boy of same caste shows the continuity of tradition deeply rooted in the mind of parents. At the same time they continue tradition and modernity as the critic stated by DilipParemeshwarGaonkar on alternative modernity based on own tradition and civilization. In the current Indian Hindu culture, the trend of marriage has been gradually changing where several marriage bureau and marriage agencies have been established to facilitate modern youth's quest for suitors and life partners. Therefore, Indian traditional Hindu culture and life might be, affected by the trend of modernity. People of India are taking shift from tradition to modernity due to the rapid change in the social structure of the society that insures individuality, autonomy and freedom in the life of person.

Education, impact of self-sustainable and personal identity of her aunt Rupa, Nisha wants to do something and create her own identity in the society. Nisha express her desire with her father that she wants to work in the shop like her brother Ajay, Vijaya and Raju. "I have seen girls working in shops. Why should it be only Ajay, Vijay and Raju? There must be something I to can do" (267). Through these lines, Nisha express her desire to work in the shop. It shows that she wants to break the tradition limiting the female within four walls of the house. Later she got a chance to teach in pre- primary school arrangement made by her father. "Nisha was given the three-year-olds; being used to school, they wouldn't cry"(272). After few months she was disappointed with the teaching job because she really wants to do her own

business that will give satisfaction to her. "She saw herself the maker and seller of suits. She had the background, she had the resources, it would be far more satisfying than teaching nursery children" (284). It was the business idea came in her mind that she really wants to do andestablish her identity in the family and in the society. It helps her to be financially independent that insures more freedom in her personal life. Nisha asked her father to help and support her business idea "I want to do business, papa"(285). Yashpal, father of Nisha gives twenty-five thousand to start the business though the other family members were not supportive for that. They thought if it is gone on loss it will be bad for the family. "She who had been earning six hundred a month, to be responsible for twenty five thousand. Her father was trusting her as he would have trusted a son" (290). This lines shows the modern thinking of the Yashpal, father of Nisha who support her to establish the boutique business 'Nisha Creations' as her father suggest. "Sometimes it occurred to him that she was more intelligent, methodical, and independent than Raju "(295). This line shows that she became a successful entrepreneur which creates her identity in the society. According to critic Peter Wagner concept modernity creates individuality and rationality in the individual, which gives more freedom and rights in the daily life of a person.

Marriage is the tradition which cannot be ignored in the name of modernity, that has great influence in the life of Indian people. Personal freedom, independence and autonomy is exercised within it maintaining a family. Person believes in group support and in collective identity to sustain in the society, is the common feature of Indian society. Nisha became a successful entrepreneur do court marriage with Arvind, was a businessman, who is mangalik. She keep the promise "I would like to continue"(302), with him about the business after marriage and he agrees to do that. "I cannot give it up, she confided. This was the only thing she could visualize in any

marriage" (302).This lines indicate her desire to continue her business after the marriage. She didn't want to leave the business which gives her personal identity and financial independence. Late marriage and court marriage are practices of western values which are not popular in traditional society of India. Continue towards business after marriage is a western values which helps to create personal identity and self independence in the society for the female. Modernity creates more freedom, opportunity and leads the female to enjoy individuality self, is the basic feature of modernity as stated by the critic Peter Wagner concept of modernity. Even Nisha and her father are modern characters, they couldn't totally reject the mangali tradition. At last she marry with mangali boy is continuity of Indian tradition which is the feature of alternative modernity as critics DilipParmeshwarGaonkar and ZiauudinSardarargues that Tradition cannot be totally ignored while adopting modernity because tradition is an identity of the people that have deep faith in the mind.

The depicted society in the novel is changeable and while taking change there comes a kind of tussle in the society. Kapur has interwoven the fiction incorporating of the story of a Hindu family who migrates from Lahore to Karolbagh, New Delhi due to the partition of India and Pakistan, writer's intend to show how traditional Indian Hindu society is gradually transforming into western way of codes and conducts. While making judgment in the novel *Home* through this lenses, BanwariLal's family first seems completely traditional but slowly and gradually there comes change as the family members of different generation. In the novel, there is tussle between old generation and new generation. BanwariLal wife always keeps herself within four walls of her house, but her granddaughter Nisha, who is academically sounds does not follow the demands of her parents rather directly rejects

their proposal. She refuses to do fasting in the name of god for future husband and try to focus on the education than in kitchen. While she was studying in the college, she had love affair with a low caste and economically poor boy, she enjoys freedom, goes on dating, sharing everything with him which is unethical in traditional Indian society. Even Rupa, is childless, she had pickle business which gives economic independence and identity in the society. She don't do worship or fasting in the name of god that will bless children for childless rather believe in business. Yashpal also have modern thought so, he do marriage with a customer, don't believe in mangali rather support her daughter to start her business even other member are not supportive at first. Ajay, Vijaya and Raju applied modern techniques to do the business. The impact of modernity can be visualized in the characters of the novel.

Tussle between tradition and modernity is seen through different characters in the novel. BanwariLal, grandmother and Sona are the representative character had deep faith in the traditionwho resist change. Whereas other characters Nisha, Yashpal, Rupa and Premnath adopt modernity, but they can't completely ignore tradition, because tradition is an identity that has deep faith in the life of people. Education, family background and personal experience helped to develop consciousness to be independent and create self identity in the society. Rupa and Nisha both of them struggle and create their identity as an entrepreneur.

Modernity is the rejection, leap and change of the past traditions, which are based on superstitions, blind faith and false belief.Person challenges, rejects and resists over the tradition, culture, norms and values whichare against the spirit of modern society. Yashpal, Nisha and Rupa challenge, reject and resist the age old tradition. Yashpal choose the life partner according to his choice rather than family member. He challenges on the belief of mangali and support the daughter to do the

business financially and morally. Rupa and Nisha do graduate, start business and reject of fasting culture is the challenge to traditional Indian society, is the impact of modernity in Indian society. In this way, Kapur's novel *Home* shows the impact of modernity in the Indian society. They can't completely adopt the modernity that ignores Indian tradition and culture that creates tension among the people in Indian society. They want to create self identity and enjoy personal freedom that modernity insure in the society, helps to increase gender equality. When the person is educated, develop the consciousness, start to question on existing tradition and start to adopt modernityin thinking and behavior. To sustain in the society we have to accept the changes and act according to it by maintaining own tradition and culture. The society is not traditional, nor completely modern, certain tradition and modernity goes side by side because tradition and culture are the identity which cannot be ignored in the name of modernity.

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