

Location-Behaviour Nexus in McCarthy's *The Road*

This research paper tries to explore how a location shapes identity of the people in Cormac McCarthy's novel *The Road*. For this, I am going to apply the theoretical concept of Raymond Williams's and Georg Simmel regarding country and city. Raymond Williams in his book, *The Country and The City* discusses the nature of the city and the country. Williams draws the conclusion by analyzing several literary works in the very issue in the history of English literature. Williams' brings various references regarding the very issue from several literary figures around England and very carefully observes the presentation of a country and city. Georg Simmel supports this idea in his essay, *The Metropolis and Mental Life* by differentiating between metropolitan life and village life. Both theorists discuss the country life of the people and city life. They not only explain city culture and country but also their psychological as well as the mental state of the people. With this regard, McCarthy renders his novel in the post-apocalyptic world where a city has collapsed and turned into a rural area. This world contains plenty of remnants of the modern city and its periphery of modern civil structures, like roads, bridges, high buildings, gas stations and modern home appliances and so on. These all-modern structures are on the verge of extinction while some of them have already decayed. This ruined modern city turns into the rural area with the vast debris of modern materials.

For what reason the modern city has collapsed is not mentioned explicitly in the novel but it has collapsed completely. With this unknown disaster, the entire modern civilization has collapsed. After this collapse, there is the establishment of a new life for the survivors. Apart from them, there are some other people who show the typical behaviours which are related to the city people. A man is a prime character under this category in the novel. The old man he must have lived in the modern city at

his young age. Living for such a long period, he must have got all experiences of the city and has been accustomed to them. There are also a few other characters like this old man, however, they have little role.

Contrary to him, his son is a beginner of his young life. As a beginner, he has not got any opportunities to experience city life as his father has got. We can argue that he does have the possibility to experience city life from his father. If one argues in somebody's behaviour then how can he follow the idea of such a person? In the case of this novel, the father is struggling in the new environment. Then how can he teach his son as it is? So, he lives a natural way of life and behaves in the same way. For example, whenever he meets people on the way he asks his father, "Cant we [his father and he himself] help" (52)? He has not been affected by the city life the way his father has been affected. He has been struggling with rural life, since his birth. Therefore, this 'rural' area shapes his identity of the boy. This identity is a country boy. By analyzing the traits of both father and son in relation to the setting of the novel justify the fact that McCarthy juxtaposes the identity of these two characters for the advocacy of humanity.

The Road consists of two unnamed central characters who are survivors of the post-apocalyptic environment. They are struggling with different environmental adversity like extreme cold, the hostility of some other characters they meet in the road like a half-blind old man (15), "roadrat" (58), a blind old (171), heavy rainfall and so on. These adverse environmental situations create them for seeking a better place for living. So, they set out their goal for reaching a south coast of that place. As they go, they plan to move along the road. As they move along this road, they meet their goal. Meanwhile achieving their goal they struggle with various obstacles on the way. After reaching there, "[the boy] slept close to his father [the man] that night and

held him when he woke in the morning his father was cold and stiff" (300). Then, the boy joins the other family, who have come from woods of the same coast.

As they walk along the road, they face several people and both treat them differently. The father seems rationalist, materialist, and indifferent to the other. Contrary to the man, his son seems to be emotional, helpful. He has compassion, empathy, and feeling towards others. For example in the last part of the novel, they meet a thief who steals all clothes and food from their' cart. They find the thief, the man, and the boy treat him differently. The man gives threats, "If you dont put down the knife and get away from the cart, . . ., I'm going to blow your brain out" (274). The boy reacts such behaviour of the man by requesting, "[p]apa please dont kill the man" (274). After this threat, the man makes the thief putting off all the clothes that he has worn. The man asks him why he has stolen all things form the carts. The thief argues that it is his circumstance rather than intention. In this situation, the man does not try to understand his situation rather begins to punish him and makes him nude on the road and left. However, the boy misses him time and again on the way and argues:

Just help him, Papa. Just help him.

The man looked back up the road.

He was just hungry, Papa. Just help him.

He's going to die anyway.

He's so scared, Papa. (277)

Here, the man threatens and punishes the so-called thief. He punishes him inhumane way despite the fact that the thief tells the truth behind committing the crime. But, his son is asking to help him instead of doing so. He shows compassion and genuine empathy to him and cries form him although his father ignores his requests.

By observing their distinguished behaviors as Raymond Williams argues the system of a city is "motion way system, supermarket . . . and calculating profit" (294). This means there is the existence of the money system. This money economy of the city changes the overall social behaviours of the person. Such behaviours compromise with the basic humanitarian stand, thereby they lose the ties of humanity with each other. This system of the city makes a man of rational, calculative, materialistic, indifference, rigid individualistic and self-centered. As a person develops his or her perspective on the accord of the social environment, he begins to practice in the same way. Having learned such behaviours from such environment, such a person happens to get his or her identity based on the very location. The same thing happens in the novel in the case of not only in the man but also happens in his son.

Unlike the man, the boy is the boy in the country. His attributes are liberal toward people and day-to-day life. This way of life what Williams called the "natural way[s]" (297) of life. For him "the pull of the idea of the country is towards old ways, human ways, and natural ways" (297). This means those who are from rural area possess basic features of local people, which include empathy, help to the needy, tie with a strict human bond for the sake of humanity. There has been a sense of 'we' not 'I'. In the novel, the boy is the right person in the 'new' village in a post-ruined metropolitan city and behaves in the same ways.

In the novel, a man and his son are walking along the road seeking a better place in the post-ruined city. Meanwhile, the father treats whomever he meets as though he has been a merchant of a metropolitan city or a customer or employee. The whole scenario of the ruined world reflects upon his way of life. The way McCarthy has presented the city in such post-apocalyptic condition in order to show the link between it and his character, the man. Through this link, the author tries to engage the

idea of the excessive practice of modernity of the modern world and its consequences upon the entire human civilization. City means a place, where one can see the larger number of population, and the rapid speed of people, money, and materialistic things. Materialistic commodity includes motors, cars, and other means of transportations, technical home, and other field appliances and so on. In this city people, live with their life by running after money. So, this makes people selfish, self-centered and malevolent.

Most of the people of a city do not have little time to meet and to interact to in each other even in emergency work. They do not have much time in comparison to the people of the country. In case, they happen to meet one for a little time to another feel huge loss. They compare this little time with huge money ignoring humanitarian relation to each other. They have such a trend because they have been driven by money. This is the main cause of showing indifference to the other of the city people. As they use hectic life in the city, they do not have any time to think of others. As a result, they lose basic humanitarian criteria and become like a machine. They lose their human emotions and feeling. This sort of city attributes we can see in the man in the novel.

The boy is quite liberal to a fellow being having the compassion to the disaster victim people; asks for help to them, and has genuine empathy to them. This is the nature of village life. The village is less developed in the modernist or materialistic point of view. In the village, people live even in the time of adversity sharing their values, thoughts, feeling equal to fellow beings. They can feel the problem and happiness of others. Whatever they face or experience new thought or skill in their life in the name of happiness and sadness share to the community. This is the culture of a country. The boy happens to be in such post-ruined world that possesses this

basic feature of the village. In this point of view, village life is the beginning of the stage of human civilization. In this respect, he is the boy from the village. Therefore, we can say the village has determined his identity by shaping their country way of life. Through all these means, this paper tries to justify how a location shapes the identity of the local people from the perspectives of city and country in the novel, *The Road*.

Euan Gallivan views the world of this novel, as "the wasteland which constitutes the world of *The Road* is one of seemingly hopeless suffering" (99). Gallivan examines the post-apocalyptic world, which is hostile to a human being. It is hostile because of the devastation of human civilization. With this devastation, survivors use their sense for their basic needs and are equally aware of their security.

Gallivan further states, "The world of *The Road* is lawless one, through which stalk bands of thieves, murders and cannibals, all intent on maintaining their own essentially futile existences at the expense of the weak and vulnerable" (99). Here Gallivan does not satisfy to the world of this novel as well as futile existence of the people. For this, Gallivan points out that this world is lawless and lack of order because there is the frequent occurrence of thieves, murders and human eating tendency. Gallivan questions such issues and responds accordingly in her article.

Similarly, another critic, Philip A. Snyder interprets this novel from the perspective of hospitality. He points out that, "McCarthy, . . . reverences hospitality especially given its inherent risk, namely harm and death - because such humane generosity in an inhumane world where self-preservation seems paramount may constitute McCarthy's essential notion of goodness and grace" (70). Here he argues that even though there has been a diverse situation of any human in such a collapsed world some people perform hospitality is quite remarkable. This is controversial but

McCarthy's goodness succeeds to exist. This view of Snyder seems to be an overall generalized view of hospitality regarding the entire novel. If we go through this novel, we can find the negation of hospitality. Just discussing these two major characters -the man and his son they look opposite to each other. The man seems quite inhospitable in his nature. The son, however, seems liberal regarding the very issue. This inhospitality of the father proves that his old experience does not allow him in the new world and his contemporary people present in the same way.

Contrary to the man, his son seems hospitable to the other they meet on the way. That is why Snyder does not contrast this view between the father and son even though, he accepts "[e]thical behaviour is never easy to enact in McCarthy's fictional world" (70). My question goes with regard to this issue that why does such a situation come on the surface? It needs to find out the reason.

Furthermore, Hannah Stark examines this novel from an environmental point of view that has presented by McCarthy. For Hannah, human-centeredness is the core issue of the text. She states that "anthropocentrism at the heart of McCarthy's text, and reflects on the place of the human in broader debates about anthropogenic climate change" (71). Along with this, Starks opinions it is the "metaphoric place of vision, sight, and blindness" (71). For this, she argues it is a " climate fiction because it positions the human as the chosen witness to the end of the world" (71).

Another critic Oliver Volker examines the issue of language. He studies the scarcity of language for the aesthetic point of view. He argues, ". . . the devastation of the natural world is not only one of the main subject of the novel, but that is also reflected by the formal linguistic qualities of the narrative itself" (76). He also talks about the landscapes and states, "In its many descriptions of landscapes, the novel creates a gray, empty, and lifeless world that seems to offer no visual orientation"

(76). In this view, he observes how the use of language can be performed in the visual orientation of landscapes.

By examining these above reviews, they have discussed various issues like ethics, hospitality, and climate change and the environment. Although they talk about their issue and justify them, I have brought something different issue, which is related to the locational identity of people based on their behaviours in the same novel. This paper further explains how a place in the novel *The Road* shapes the identity of the people in detail. For the justification of the title, I apply the insight of Raymond Williams and Georg Simmel of city and country. Along with this, I also try to dissect these issues by observing the lifestyle of the city dweller and village inhabitants in thoroughly. While observing this issue my core focus will have been on the man and his son and their environmental historical background form that they have been affected and shaped their identity.

Different aspects determine a person's identity and it has multiple dimensions. It can be a social, professional, psychological, temporal, national, cultural, spatial and many more. Among this identity, I want to discuss the location related, with regard to the country and city. With this regard, a location can determine the identity of a community or psychological aspects of people can determine the locational identity of the people. An individual is a member of any community either he or she may be in rural or urban. Being a member of such community he or she has to follow the code of conduct of the same community, thereby it shapes the identical traits of the person. There are several types of environment, which shapes a certain pattern of behaviors to a certain community. It includes the climatical environment, cultural environment, and economic environment. For example, a village or a country can determine a personal identity as innocent, emotional, liberal, and helpful. For Raymond Williams

"[Country] has gathered the idea of a natural way of life: of peace, innocence, and simple virtue" (1). In this sense, the village is a location where people live their life of innocence, liberal, reciprocal and egalitarian way. This happens to exist because in literal sense village is developing the site of human society. In the very beginning stage of human civilization, there is not active awareness of class. If there is no sense of class there is not any chance of conflict. Therefore, in the country people live in harmonious relation to each other. Although Williams admits that country is ". . . a place of backwardness, ignorance, limitation" (1) he finds some positive aspects of it. It is heading towards the development in every sector like communication, education, transportation, electricity and many more. So, this is a phase of human civilization after the phase of pristine age. In this phase of civilization, people have a sense of 'we' rather than "I" and have strong solidarity for their development. For that, they have a strong commitment to improving their way of life.

Contrary to this, the city is a world of experienced, rational, and individual people. For Williams "the city has gathered the idea of an achieved centre: of learning, communication, light. Powerful hostile associations have also developed: on the city as a place of noise, worldliness and ambition" (2). The people of the city are in high competition. For that, they concentrate on their pace of life. This pace of life pays much focus on work due to the money economy. Georg Simmel argues, "Modern mind has become more and more calculating" (185). They calculate the money or material gain and achievement from each and every action. By working in high speed, they earn little money and with this money, urban people promote their economy, hoping for a better way of life and social status.

Williams argues in favor of country life by observing the pessimistic aspects of the city during his period. Louis James argues that "The Victorian city,

he[Williams] argues, created a new sensibility - subjective, isolated, caught in the flux of the city where people became dehumanized, and places, things, and institutions took on a directing life" (114). He raised the issue of isolated nature developing in the city, being caught in the flux of the city where a human being is not treated as human. The way human is treated as a commodity is the critical issue of the city. In this sense, Williams endorses the country life and longs for reviving socialism as well as humanity.

Money is the heart of the city. It is the determining factors of a person status and prosperity. Without money, no one can survive and get social status in the city. Georg Simmel also points out, "The metropolis has always been the seat of the money economy. Here the multiplicity and concentration of economic exchange give importance to the means of exchange which the scantiness of rural commerce would not have allowed" (184). For that, people join in the race of earning money and things in high crowd. In the name of this competition, they forget the sense of humanity. These people of the city what Williams called, "worldly men of the city"(48). As a result, there happens to emerge the sense of rivalry with each other. This rivalry makes people self-centered, individual, rational and violent as well. Sometimes in the name of such competition there can exist unhealthy competition thereby various sorts of crimes like murder, rape, and theft and so on take place on a larger scale.

In a metropolis, most of the people have high ambition. This ambition makes them busy all the time. This busy life creates a calculative mind over there. This mind goes on forgetting the basic humanitarian values and begins to take the fellow beings to as an object. For Simmel, "Money economy and the dominance of the intellect are intrinsically connected. They share a matter-of-fact attitude in dealing with men and with things; and in this attitude, a formal justice is often coupled with an inconsiderate

hardness" (184). Here, Simmel discusses the human relation to things in the city. For him because of the money economy, human relation is not counted; rather a human is taken as a thing itself. In this context, does humanity exist in the city? Although we can find negligible numbers of people who advocate humanity in the city most people are like a machine.

Moreover, a city is a place of hustle and bustle. Everything goes on changing at high speed and people try to catch them in high according but fail to get it. As they try for catching and updating to the changing scenarios of there repeatedly, their mind fails to respond to that rapidly changing. As a result, in the mind of the people, an attitude happens to develop what Simmel called "blasé attitude" (186). Having developed this attitude people shows indifference to such situations, feeling lonely in the crowd. In the novel, the man shows this attitude in several situations. For example, the boy asks the man about the activities of survivors, "Why do they have to do that [eat people]" (134)? The man responds, "I dont know" (134). Again his son asks another question, "Are they going to eat them" (134)? Again he answers, "I dont know" (134). In this dialogue, the man can answer to his son questions with reasons but he does not notify his questions seriously because his mind is full of the blasé attitude of city people. This attitude, not only concerns the changing environment of the city but also to the issues of human. This is the reason why people in the city ignore humanity.

In addition to this, the city people are reserve people. They never share their feeling and emotions that have been aroused in different situations of day to day life thereby they become more isolated and self-centered. For this point, Simmel argues, "As a result of this reserve we frequently do not even know by sight those who have been our neighbors for years " (187). Being the neighbour everybody has to know but

the irony of the city is that one does not know him or her even though both of them have been living for years. This nature of human of the city traces the demarcation line between the people of a country. This nature of city people raised a question regarding humanity. They are people who have never known to each other being neighbour. In this situation, how can we expect for help in the adverse situation on behalf of people of the city? In a normal situation, they even do not want to have a dialogue with each other then, how can they be ready to help in a diverse situation? Humanity exists only in dialogue, exchanging feelings and emotions to each other. If there is no communication between human to human there is no point being a human.

Based on these above features of location, people get their identity. Those who belong to the city or urban site show the behavior of a city that has already mentioned above. If a person shows such behaviours as the city-people do, he or she is known as a city dweller. Contrary to this who shows the features of the country is his or her identity of the country in terms of an individual's behaviour. From this perspective, I am going to analyze the man and the boy of the novel and try to justify the fact that the man is a city person and the boy is a country boy. Presenting these two different characters McCarthy rings the bell of warning and asking for maintaining the humane world in the city. He also points out the original human status and common problems of the global community for the sake of humanity.

This novel is set in the post-apocalyptic world. McCarthy does not mention any cause behind such devastation of this world. However, if we observe the entire world of the novel critically we can draw the conclusion that this world is devastated due to the excessive practice of materialism. It is the cause of this because there have been many pieces of evidence which are mentioned in the following discussion.

The road, from where they set out their journey, is the modern way of life. It itself is the hallmark of modern civilization. "With the first gray light he [the man] rose and left the boy sleeping and walked out to the road and squatted and studied the country to the south" (2). Here, the man is waking in the very morning and walks out to the road. This is a road for the vehicle. It is so much longer that the man and his son can cross for years from the North to the south coast. In the past, this sort of road construction could not be possible. It is only possible in the modern age of human civilization.

Similar evidence is a huge highway bridge over a big river also a product of modern civilization. "[The man and his son] cross . . . [a] river by an old concrete bridge and a few miles on the come upon a roadside gas station" (4). In the pre-modern period, people would not get such facilities for crossing bridge. Although there would not any such modern bridges, they would cross by swimming or taking risk of their life. So, in the backdrop of such a modern bridge, there has been modern civilization before the disaster that has taken place.

Another example of a modern city in the novel is a means of transportation like truck, cars, and trains. This means of transportation also symbolizes the modern civilization and life a city. For example, "[o]n the outskirts of the city . . . [the man and his son] come to a supermarket. A few old cars in the trashstrewn parking lot" (21). However, these all means are old and about to decay and rust out. "The truck had been there for years, the tires flat and crumpled under the rims. The front of the tractor was jammed against the railing of the bridge [. . .]" (45). These all means of modern means of transportation indicates the modern age and its culture. Before this era, people used traditional means of transportation like horse, donkey, sheep, oxen,

elephant, and so on. Nevertheless, the world that has been mentioned here in quite a modern world.

Other things like a revolver, binocular, and the map are the things exist only in the modern world. "[The man] just sat there holding the binoculars and watching the ashen daylight congeal over the land (3). Father uses a revolver for their security. Both father and son use the binocular for looking for places on the way. They read the map for specifying thing right path and location. Father said to his son in one point that, "[t]hese are our roads, the black lines on the map. The state roads" (43). This all-modern equipment also implies that at least they have access to modernism.

Finally, crucial evidence of modernity is the city. The father and son meet several cities during their journey and go there for foodstuff and cloths. "By dusk of the day following they were at the city. The long concrete sweeps of the interstate exchanges like the ruins of a vast funhouse against the distant murk" (23). This city is also in a ruined condition. They also happen to meet many cities and go there for food and clothes. "[The man] stood and looked over the building. . . . looking around the garage. . . . He went into the office. Dust and ash everywhere" (5). This city includes not only the road but also tall buildings, artificial luxury, electricity, electrical home appliances, petrol pumps and so on. While the man and his son walking along the road they happen to see a dry lake and the son make a query as:

What is that, Papa?

It's a dam.

What is it for?

It made the lake. Before they built the dam that was just a river down there.

The dam used the water that ran through it to turn big fans called turbines that would generate electricity.

To make lights.

Yes. To make lights. (18-19)

This conversation makes it clear that there would be hydro-electricity. This hydro-electricity is a symbol of the modern world. But, it is the historical fact for them because it is in devastating form. It is old and in the ruined in its situation.

There are many cities in the novel. These are cities but in the form of ruined. [The father and his son] passed through the city at noon of the day following. . . . The city was mostly burned. No sign of life. Cars in the street caked with ash, everything covered with ash and dust" (10-11). This city contains remnants belongings of a city like tall buildings, a highly sophisticated petrol pumps, means of transporting like car, trucks, train, and so on. Such all-modern means of transportations and other moderns machines are about to decay and ruin because of these all things abandoned by the people. As a result, these things are just old things in the country site.

By maintaining, all the above evidence clarifies the fact that the man strictly belongs to such city because these cities have already collapsed. But we can see that though these cities collapsed, the man of the city still alive in his old age. The age and experiences of the man and the collapsed city are similar because the city has already collapsed whereas the man on the verge of extinction. Raymond Williams brings references from some of the renowned authors in English literature and states, "As in Gissing and Morrison and the others it has left many memorable images of that particular city. Nevertheless, there are other images, as there is another history. The city of darkness, of oppression, of crime and squalor, of a reduced humanity, [. . .] " (227). This argument of Williams shows the negative feature of a city. This argument of Williams comes in the surface because for Jonah Raskin "A number of contemporary writers have insisted on the necessity of socialism on the grounds that

capitalism turns people into monsters. Socialism is necessary; capitalism is dehumanizing" (483). This exists when excessive capitalism comes on the surface by ignoring humanity.

The pessimistic environment of a city is a place of capitalism where humanity is in threat. Everything is linked with money and material in the city. They also believe that they can buy the people in the money. As a result, they forget the natural traits of human being, which contains the emotional qualities of a human. In the novel, the way the man behaves to "an old man" (171) they meet on the way justified this fact that he is the man of the city. His entire young age must have been in the city. Having lived there, he had acquired such inhumane behaviour over there due to excessive capitalism. Otherwise, he does perform the social treatment to the old man. His son opines, "He is scared, Papa, The man is scared" (172). However, the man shows indifference arguing that "He cant see dont hold his hand. Let's go" (177). The way he treats or shows attitude related to the location of the city towards the other they meet during their expenditure. This psychological aspect of the man underscores the concept that the behaviours also shape the identity of a person. At the same time, this ruined city represents a country because there is no such thing as it has to be in a lively city. It is a dead city. As a city collapses entirely, it turned into a country and the man survives with the life of a country boy. That is why in the novel the boy belongs to this new county as he is a beginner of his young life and he has not been affected by the city life.

According to Raymond Williams, "the city has gathered the idea of an achieved centre: of learning, communication, light. Powerful hostile associations have also developed: on the city as a place of noise, worldliness and ambition" (2). This means a city is a place of artificiality. It includes an environment or opportunity for

learning knowledge and skill, advancement of communication and technology and electricity. These all opportunities pull the people in the city thereby the population of it increases rapidly. Having increased the population of the city there is the possibility of sound pollution. Among this huge population, people have their own ambition and goals. This variability makes different to each other in the city. This makes people different even in the same issue. So, sometimes hostility existed in the mind of the city dwellers. Unlike this city for Williams, "[Country] has gathered the idea of a natural way of life: of peace, innocence, and simple virtue . . . a place of awkwardness, ignorance, limitation" (1). It means the lifestyle of a country is natural which include peace innocence and simple virtue even though there has been a certain limitation, like awkwardness, ignorance, and others.

As Williams argues about city life and country life. We can explicitly see such idea in the novel where his father used to live in the city and where the boy lives after the ruined world. These aspects of a city can find in the novel while the man and his son heading to the south. They meet a city and stop there and his son asked that "[w]hat is this place, Papa? It's the house where I grew up." (24). By looking this house it is really modern having several rooms, like "the kitchen" (25), "diningroom" (25), "living room" (26), and so on. This division of rooms the house indicate the achieve center of the city. Not only these rooms indicate the feature of the city, but the man recalls his memory to his son by pointing a place near the house also highlights. "One cold winter night when the electricity was out in a storm we would sit at the fire here, me and my sisters, doing our homework"(26). This means he is a man of the city where there is electricity. The way he meets his old ruined house and becomes nostalgic to clarifies the fact that he is the man of the same collapsed city. But, this young boy begins his life along with this devastation of the world.

This point is quite near to Wesley G. Morgan who tries to link the setting of the novel to the real world of the author. "It seems to me that the importance of the route is that McCarthy is fictionally returning once again to his own roots in Knoxville and the southeast, to some of the places of the places where the author spent the earlier years of his life" (Morgan, 46). Here, Morgan states McCarthy factually goes back to his childhood. If it is so, why the author presents the real world in such a ruined situation? Although there can be several responses, my response to this question is perhaps he contemplates country way life which is quite natural with the adverse situation in wild environment. By experiencing his modern world especially the way the people change their pattern of behaviours, he expresses his anxiety through this novel. He also hopes for a better future with humanity. McCarthy presents the thoughtful boy as his mouth piece in the novel.

The boy's lifestyle and way of living are completely different from his father's young life. He and his father live not such electricity-mediated house of the modern city rather inside tarp in open place. This open place is related to a country. Raymond Williams states, "[T]he pull of the idea of the country is towards old ways, human ways and natural ways"(297). Sometimes, they live under the bridge, sometime in the bunker and sometimes the side of the river. For example, "They [the man and his son] went back up the hill and made their camp in the dry dirt under the rocks [. . .]" (7). On the way, they have to stay for a night. For such purpose, they made a camp and stay for the night. This way of living is their natural way of life. Moreover, "They settled under a tree and pile the blankets and coats on the ground and he wrapped the boy in one of the blankets "(100). This settlement of the boy in his young age indicates a country boy and his natural way of life. His father is just a guest for the post-apocalyptic world. Although he is struggling for his existence and he cannot do so

thereby finally died. This very death indicates that he has died with the former world by experiencing much pain in his old age as a survivor of the collapse. His expectation of future luxury from the capitalistic world must have deviated through such a disaster because most of the city people think that money and materialistic advancement brings ultimate happiness and prosperity.

Not only this way of life indicates their identity but also indicate the aspect of learning or experience and innocence. As Williams argues, the city indicates experience and the country indicates innocence. The man's "money, credit cards . . . driver's license. A picture of his wife" (52) are more evidences to prove that he is an experienced man of the city's way of life. Credit cards and driving license indicates that he has experience of banking in the modern city. Along with this, his driving license indicates he is an experienced driver. Moreover, he has basic knowledge about some other things that one adult man is supposed to have.

Contrary to the man, the boy is so much innocent and simple virtuous. Whenever the man and the boy happen to meet some strange situation he gets frightened and said that "I am so scared" (27). He expresses this expression at the time of the earthquake on the way. He expresses this scariness in many situations on the way. This scary personality indicates his innocence. This the common features of country people. Most of the people of a rural area do not have enough learning and huge experience in comparison to the people of a city. These limitations make the country innocent and simple virtue. In this sense, they treat every deal more seriously.

Furthermore, they encounter several people during their journey. The man and his son behave in different ways to the people they meet on the way. The father shows indifference, ignorance, violent action, a threat on the way they meet other people. His son, however, tries to care, compassionate, help, sympathize and empathize to

them. These treating ways make the father and son difference thereby conflict takes place between them for time being. My point of research is to find out the reason behind behaviors of father and son.

The lighting-struck man is their first encounter on the way. Regarding this encounter, father and son are in the conflict. This lighting-struck man condition is extremely poor because "one of his eyes was burnt shut and his hair was but nitty wig of ash upon his blackened skull" (51). When they saw him the son whispers with a sound that:

What is wrong with the man?

He's been struck by lighting.

Cant we help him? Papa?

The boy kept pulling at his coat. Papa? he said.

Stop it.

Cant we help him Papa?

No. We cant help him. There's nothing to be done for him. (51)

This conversation highlights several personality traits with regard to the father and the son. First, the boy speaks about the man for querying the wrong with the man. When his father informs him that he has been struck by lighting. The boy asks for help on behalf of them. But his father ignores his question. By taking his ignorance seriously, he asks again, "Papa?" This repetition generates a tone for asking the same deed that is for helping. But his father shouts upon him, "Stop it". This shouting indicates that he does not want to help him. But his son again questions theirs' ability that whether they can help him or not. And his father further says that they cannot do anything for him although they have some food items and clothes. If we analyze their behavior based on Williams's nature of country and city explicitly justify that the country

people are really innocent, helpful and simple virtue. The boy holds such personal traits and belongs to the country. Unlike this boy, his father shows just contrary behavior to his son by not caring other. If he wants to help him for the sake of his son he can help him but does not want to do so. This ignorance highlights the traits of the city people what Williams called experienced, learned behavior.

In the aforementioned dialogue between father and son, there is the indifference on the behalf of the man. The way the father does not show his feeling towards the injured man is a point to discuss. If the father was a countryman he would speak something instead of telling, "No. We cant help him. There's nothing to be done for him" (51). He can sympathize through verbally. Majority of the city people do not believe such a culture because they do not have even little time to think and say such a thing. If somebody asks for such thing they react in a hash way. This happens to the city people because they use their sense rather than the heart. So, they hide their emotion, feeling thinking that being emotional is worthless and it is not beneficial for them.

Similarly, their second encounter is a roadrat. This roadrat is also survivors among the many of the city dwellers. He happens to meet them while the roadrat is on the lookout for food. "When he [the man] looked up the roadrat was holding the knife in his hand" (68). This roadrat begins to show his cityness in the form of violence. The roadrat sees the boy and,

He [the roadrat] dove and grabbed the boy and rolled and came up holding him against his chest with the knife at his[the boy's] throat. The man had already dropped to the ground and he swung with him and leveled the pistol and fired from a two-handed position balanced on both knees at a distance of

six feet. The man fell back instantly and lay with blood bubbling from the hole in his forehead. (68)

This is the scene of an encounter with a roadrat on the road that has encountered. The man and the roadrat is from the city. Because of this, the roadrat is ready to kill the boy but fails to do so. If there is an absence of the man, the roadrat kills the boy. But, his father who is also a city fellow he uses his rationality and uses his sense faster than the roadrat and able to save him from him. This shows the rationality of the city people. They do not have any emotion when the time comes in front of them. This violent activity is what Williams terms "learned" behavior of the city dweller. But, the boy is too innocent. He even does not speak even a single word for his own security. This virtue of innocent resemblances to the people of a country. Therefore, he is a representative of a country people. McCarthy presents such character as a mouth person of his own as innocent, social being and so on.

The next encounter there is a boy. His age is "about his [the boy's] age" (88). As the boy notices for being him there and said horridly that, "There's a little boy, Papa. There's a little boy" (88). As his father hears he just denies his notification and says, "There is no little boy. What are you doing?" (88). This shows, this man is indifference to the other and it is the feature of the city and its identity of the city people. People of a city shows indifferent because for Georg Simmel, "metropolis has always been the seat of the money economy" (184). This money economy makes people rather harsh for a social matter because money is everything for surviving. Because of this, most of the people in the city focus on how to earn more and more. Having focused on it, they lose the values of the human bond. Before taking any action over anything or anybody they calculate their profit or loss. If they feel no possibility of profit, they show such indifference to the others.

The same behavior is being performed on behalf of the father. He shows such indifference because he does not see any profit by notifying to him. But his son notifies of being the boy there and make his father as well. He asks his father for looking at the boy time and again. As the boy asks to see him his father responds that "Didn't I tell you? Now we've got to go. Come on" (89). What he asks for is not so much significant before the city mentality of the father. As a result, the man wants to ignore to notify. If he notifies he has to help him. If he helps the little boy they will lose not only time but also some helping items, like food, clothes and so on. By calculating the loss of time and such things, he does not want to help him or notify him; ignore his son's sense of humanity.

Moreover, the man ignores the changing scenario of the environment and the people they meet on the way. He does not take any care in different people and other things on the way. Heading towards the south is only one his work and focuses on the same work. His reluctant behaviour is a habit of the city. This type of indifference is what Georg Simmel called "blasé attitude" (186) of city people. Georg Simmel states:

[In a city a] life in boundless pursuit of pleasure makes one blasé because it agitates the nerves to their strongest reactivity for such a long time that they finally cease to react at all. . . . they have no time to gather new strength. An incapacity thus emerges to react to new sensations with the appropriate energy. This constitutes that blasé attitude which, in fact, every metropolitan child shows when compared with children of quieter and less changeable milieus. (186)

This explicitly shows how the mentality is set by such a blasé attitude in a city dweller. In a city, there are multiple facilities take place. This new types of facilities attract each and every people in that city. They try to achieve at high speed. They

keep on going to achieve but it does not have a finite destination such things in a city. Paying attention to one thing attracts another thing and this other thing leads another and another. In the initial phase, a person tries to catch them at once. As s/he regularly tries, his or her mind gets exhausted and stop to react. Having failed to react he or she has to stop paying attention to such things and begins to develop a kind of negative attitude in the person's mind. This attitude Simmel called 'blasé attitude'. In this respect, the way the man does not want to take care or even notice around the environment is his past habit and he shows blasé attitude not only towards people but also towards the environment. This past habit work in the mind of this man, as a result, he shows indifference, ignorance to the situation and people on the way.

Most people of any country are helpful because the economy of the country is what Williams states, "working rural economy" (248). This economic system is a system of economy in which people help each other in day to day life. By working, whatever they earn they share to those who are weaker in comparison to the strong one. They do not believe in money as the city people do. The money is a secondary thing in the country whereas money is primary in the city. This working economy makes them spiritual to the humanitarian stand. This economy system fight for the adversity of nature and longs for perverting humanity thereby they give equal priority to the human sentiment and emotion. This prioritizing of human emotions and sentiments generate sympathy, empathy, and compassion for the needy people. This all country-related feature can be seen in the boy in this very encounter. Williams further states, "The idea of charity and benevolence is powerfully reasserted: derived from the ideal of a natural moral economy [. . .]" (59) of the country. This argument of Williams very clearly states that the economy of a country is a natural moral

economy in which people survive not by buying things rather helping each other in the community.

The boy's empathy is remarkable to the boy he meets on the way. Despite his father ignorance, he says, "What if the little boy doesnt have anybody to take care of him? he [the boy] said. What if he doesnt have Papa" (89)? If he wants to ignore he can it easily but he is not affected by the city life. As he is the beginner of country life, nature teaches the humanitarian lesson for having genuine empathy the fellow human being.

Moreover, the boy's emotional aspect also indicates the feature of country people. In this respect, he is the representative of a country people. In the above-mentioned encounter, he cries for not letting to see the lonely boy by the man. As his father takes away from the little boy with him by ignoring his condition, the son move looks back. "The man took him by the arm and they went back up through the yard. The boy would not stop crying and he would not stop looking back. Come on, the man said. We've got to go" (89). This crying of the boy shows his emotional quality and genuine empathy toward human and other because he cries for other boy thinking that he is human at the same time he is a boy who is in his age. This emotional aspect is the state of the natural way of life in which the dominance of human emotions has not been influenced from the artificiality. The same thing we can see in the behaviour of the boy because expressing emotional attitudes are parts of nature. However, his father rationality loads his rational power for hindering his endeavor of saving humanity. His father in the name of such hindrance he shows the threat of death. "Do you want to die? Is that what you want" (89)?

In addition to this encounter, the boy is so much emotional and helpful. For example, when they left this little boy from there on the way he misses and argues with his father as:

We should go get him [the little boy] and take him with us. . . .

We cant . [The man said]

And, I'd give the little boy half of my food. [Said the boy]

Stop it. We cant.

He was crying again. What about the little boy? he sobbed. What about the little boy? (90)

Here, despite his father objection he misses the little boy and asks his father to go and brings back with them. But his father just says, "we cant". This shows the man's mentality that was set in the city. This behaviours of the man what Williams called "mechanical habits of mind" (266) of a city. His mind is a calculative mind. But his son generosity and sense of helping the other is the basic feature of a countryman. These two different behaviors indicate two different location-related features in the context of mentality that has been set by such respective places, a city, and a country. The former indicates of loss of humanity in the name of the money economy, calculative mindset and latter indicate the existence of humanity in the forms of thinking, helping, caring other without expecting any in returns. These two different features of different location shape the identity of the man and the boy respectively.

Likewise, another encounter is "an old man" (171) of them. As they meet this old man the man treats in the same way as he treats in the previous encounter with indifference, ignorance to the other by performing the mentality of a city dweller. On the other hand, his son also treats as the country people do by helping, caring and sympathizing the old man. "Country life, as traditionally, is an innocent alternative to

ambition, disturbance and war" (Williams, 24). The father seems by warning to his son that, "He can't see don't hold his hand. Let's go" (177). But his son still remains holding the old man's hand innocently by thinking that whether he can help him or not. He even opines to his father that, " He is scared, Papa, The man is scared" (172). As the boy gets scared time and again this sense of fear influenced by seeing a boy lonely like him. As he sees the boy, he feels very empathetically. This also points out that this behavioral pattern set by the new country i.e. the post-apocalyptic world.

Similarly, how city people ready to die or kill each other highlights the behaviors of the man and a bowman they meet in a city house. According to Raymond Williams, there is ". . . active immediate and persistence struggle" (302) in the city for things and money. More specifically Williams argues:

As late as the early twentieth century, one main response to the city- as evident, though in varying tones, even in a Dickens or a Hardy as in the most reactionary politician or magistrate - identified the crowding of cities as a source of social danger: from the loss of customary human feelings to the building up of a massive, irrational, explosive force. (217)

This struggle or social danger or explosive force can be seen on the behalf of the bowman the way he attacks the man with his bow and the man they way he encounters to him by killing by the bullet. They perform such inhumane treatment because they are searching for some food items in the house from where the bowman attacks the man. He might think that the man is going to take the abandoned food and cloths items from that house. The bowman takes a human, less valuable than the things and in the same way, the man takes revenge by killing him by flaregun. This attacking features and taking revenge to death is a culmination of the city mentality

that has set by a city. The man and the Bowman perform their habituated behaviour even in the country site where the younger generation does not agree with it.

Contrast to city people, the dominance of the country people are innocent as I have already discussed above, helpful, caring. In this harsh struggle, the boy raises the voice of a country even after looking blood from one of the legs of his father. He asks his father, "Did you kill him" (289)? As he asks such a question to his father, he simply denies and tells lie. This question of the boy implies he should forgive him. Again, this sense of forgiveness is also aroused in on the behalf of the boy. Such sense we rarely find in the city but everywhere in a county.

From the above discussion, what justified is that a place or location can shape the mentality of the people. This mentality shapes the identity of the people as well. As a result, people show certain patterns of seeing things in different ways. For example, being the man in the novel, *The Road* the man, a city man his city mentality works and shows different behaviors. He shows indifference to the people he meets on the way, shows materialistic traits, individuality, reserve personality, has a blasé attitude, rationality and so on with a light-striking man, a roadrat, a so-called Ely, a little boy, and a thief. These all behaviours of the man resembles Raymond Williams ideas of a city. Williams discusses some of the dominance harmful aspect of the modern city and city behaviour city by contrasting with some of the qualities of the country life. For him, the city is the center of artificiality and ambition. Artificiality refers to materiality and money economy whereas ambition refers to the source of conflict and inhuman relation to the fellow beings. This idea of the city also supports of George Simmel. For Simmel, the dominance of metropolitan people are guided by money economy; this money economy makes people unaware of human feeling and creates a mechanical mind thereby people become a reserve; practise rigid

individuality. These all activities flout the norms and values of a human in the name of modernity. This so-called modernity leads to the entire civilization up to its end. This end of civilization leads into a very serious condition of a new civilization where some of the survivors or next generation face an adverse environment for starting it from its foundation.

The initiator is a boy who is a beginner of his young life i.e. country life that shows care, compassion, sympathy to the people he meets on the way. The way the boy presents on the way to the disaster victim people like light-struck man, the roadrat, a little boy, the so-called Ely, and the thief are and behaves is just similar to Williams notion of natural behaviours of a country people. He also wants to help as he could and asks for the same to his father. The way he believes in collective lifestyle underscores the humanity. His emotional behavior regarding human is also crucial from the point of view of humanity and the country. By presenting this boy as a country boy McCarthy criticizes the materialistic lifestyle of the city and appeals for humanity by thinking naturally. Along with this, McCarthy puts this little boy as his voice and warns the modern world that their 'cityness' is going to harm this world. By presenting such adverse environmental situation, he wants to appeal to consider and reconsider the basic features and status of human linking the country life. Therefore, McCarthy presents the old man who shows typical city behaviors for criticizing the materialistic thought of the modern city, which ignores basic social behaviors. At the same time, he presents the boy on behalf of a country in order to show the origin of human civilization. Through this boy, McCarthy tries to advocate humanity, which has been in crisis in the modern materialistic world.

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