

CHAPTER ONE

The present research is a study on R. K. Narayan's novel, *The Vendor of Sweets* published in 1967. The study attempts to examine the major character, Jagan's resistance to the influence of the western way of living. The Novel clearly presents a conflict between Jagan and his son Mali, the major cause of the conflict being Mali's adoption of western culture and Jagan's severe objection to it. Jagan feels the encroachment of the western culture on the Hindu culture. He tries to counter the western influence and develop the feeling of adherence to own tradition by following eastern Hindu culture, especially Indian and Gandhian way of life. So Jagan's strict obedience to Hindu culture by committing himself to the *Bhagavad Gita* and by using Indian native products like *Khadi* clothes and herbs reflects his voice of adherence to native culture against the western culture, and this is the main issue of discussion of the research work.

People from distinct nationality or ethnicity consider themselves to be unique with their own set of personal opinions, preferences, habits and quirks. They do not care what they are doing in their daily lives because it is so much a part of them. But People become aware when other people have feelings, habits, preferences and opinions different from theirs. This is because of the culture. Culture is very powerful force in our lives. It determines many of the experiences we have and the meaning we give to them. But what exactly is culture? To sociologist, Culture is everything that we are socialized to do, think, use and make. Much of what humans think and do is learned from the society they live in.

Culture refers to innumerable aspects of life. Most anthropologists define culture as a set of learned behaviors, beliefs, attitudes, values and ideals that are characteristic of a particular society or population. The elements of culture such as:

family relationship, marriage, love affairs, sexual means, or attitude towards lifestyle and living style are the main dominating elements because we find culture referring to the total way of life in any society. Every society has a culture, no matter how simple this culture may be and every human being is cultured, in the sense of participating in some culture in the society. Culture, as a way of life or historically transmitted patterns of meanings codified in symbol, is vast in itself.

Not all the things shared generally by a population are culture. The typical hair color of a population is not culture nor a natural growth and development. For something to be Culture, it must be learned as well as shared. Humans eat because they must; but what, how, and when they eat are learned and vary from culture to culture. Most Hindu cultures do not consider dog meat edible, and indeed the idea of eating dogs horrifies us. But in China, as in some other societies dog meat is considered delicious (*Ember and Ember* 16). In the eastern culture, cows are worshiped as god. Hindus in India, for example, would consider our custom of eating beef both primitive and disgusting. In their culture, the cow is a sacred animal and may not be slaughtered for food. But in the western society it is considered as delicious meat.

To sum up, we may say that something is culture if it is a learned behavior, belief, attitude, value or idea generally shared by the members of a group.

Traditionally, Anthropologists have usually been concerned with the cultural characteristics of a society, by which they mean a group of people who occupy a particular territory and speak a common language not generally understood by neighboring people. There is always individual variation, which means that not everyone in a society shares a particular cultural characteristic of that society. We must remember that a society is not forced to adapt its culture to changing

environmental circumstances. People may not change their culture and customs. Every society develops a series of ideal cultural patterns that represent what the members of the society believe to be the correct behavior in particular situations. A society's ideal cultural patterns, however, do not always agree with its actual cultural patterns. Culture is influenced by the social and political force that grows in a human being and its manner. The impacts can give other results in the situations. In this sense, the term culture refers to a state of intellectual development or manner in the society which is changeable in the physical environment that occurs and affects each other trying to invent better ways of doing things.

In the novel, Jagan, a sweet vendor of Malgudi, a famous place in India, comes into conflict with his son Mali. Mali is strongly influenced by western culture. He insists on using imported products and adopting modern business. But Jagan continues to use Indian domestic products and traditional sweet business. They have a quarrel over continuing this business. The son brings a half-American woman as his wife which terribly offends Jagan.

One morning, when his son announces that he cannot study anymore, Jagan's everyday life is shocked and disturbed. Jagan gets his second shock when he learns from his cousin that Mali has made all preparations to go to America to learn the art of story writing. Mali's decision to leave mother land without permission hurts Jagan. The unexpected experience and lifestyle of Mali in America is thus reflected: "I have taken to eating beef, and I don't think I'm any the worse for it. Now I want to suggest why don't you people start eating beef? It'll solve the problem of useless cattle in our country and we won't have to bet food from America" (Narayan 62). It makes Jagan feel outraged. The unexpected return of Mali form America adds further complexity

to Jagan's problems. In fact, real challenge of life begins from now and his professed faith in teachings of Gandhi and particularly of the *Gita*, are in a test.

Indian culture and literature originates from the *Vedas*. It is written in the Sanskrit language. This is also regarded as the oldest language of the world. At first it was used as an oral language and slowly it was developed as written language. It is also emerged as a philosophical language of the ancient Hindu culture. The documented history of Indian religions begins with historical Vedic religion. The religious practices of the early Indo-Aryans were collected and later written into the *Samhitas*. Four canonical collections of *hymns* or *mantras* were composed in archaic Sanskrit. *Vedas* are the source of Knowledge which is supposed to have been gained by *Rishi* and *Mahararishi* from divine grace of god. The philosophical meanings of *Vedas* are knowledge. As F.S.C. Northrop has also written "every idea contained in at least the older Upanishads, with no exceptions, is not used to the Upanishads, but can be found set forth, or at least very clearly foreshadowed, in the older *Vedic* texts" (313).

"When the *Vedas* were composed, there was probably no system of writing prevalent in India. The *Vedas* were handed down orally from a period of unknown past. Even if one goes back to the earliest date at which they have seen that the people had to look upon them not only as very old, but so old that they had theologically at least no beginning in time." (Acharya 73)

According to Acharya, "The Vedic period extends from 4500 to 800 B. C. *Rig Veda* is the oldest piece of writing in the eastern civilization." Whatever the date is, Indian civilization is found to be older than other in the world. Tagore says, "For centuries we did hold torches of civilization in the East when the West slumbered in darkness"

(2). Again Tagore adds, “The lamp of ancient Greece is extinct in the land where it was first lighted; the power of Rome lies dead and buried under the ruins of its vast empire. But the civilization, whose basis is society, truth and spiritual ideal of man is still alive in China and India” (14-15).

India is the cradle of the world’s oldest civilization ... (222). It shows the strength of maturity and infinite potentiality of a new life. India has legacy of ancient culture from its ancient history. The culture that enjoys man to look for its true wealth and growing power is in her (India) inner soul. The culture gives self-sacrifice without counting the cost or hope for gain, defiance of death, acceptance of countless social obligations that we owe to mean a social being. Raghavana Iyer in *The Glass Certain between Europe and Asia* agrees with the point, " The transmission of ideas, goods and influence was mainly from East to West in the ancient world and from west to east in the modern age..." (7).

The date or the period from which the Indian civilization started is not much important, but the set of the Indian culture is important. Inside it, Spiritual yearning, immediately experienced, aesthetic continuation and, transcendental thinking of Indian tribes are found. According to F.S.C Northrop, the whole Indian culture is directed by the *Vedas*. He further says:

Even at this day all the mandatory duties of the present day well shows that the system of image worship is one that has been grafted upon life, the regular obligatory duties of which are ordered according to the old Vedic rites, the laws which regulate the social, legal domestic even to the present days are said to be but were systematized memories of the old Vedic teachings, and are held to be obligatory on their authority.

(314 -15)

The conversation of the west with Christianity in between the first and the seventh centuries gave a decisive turn to the development of the west, the Christian religion or civilization took firm root in Western Europe. With whatever the origin, the western culture now has developed a rationalistic philosophy of life by breaking from the purely 'aesthetic' eroticism of the eastern civilization. Westerners attempt to give a relational justification for their ethical and religious view. They have faith in the power of human reason not in mystic God or divinity. The yearning for material life, individual selfness are also the marked features of the West. The principle of 'Fit to exist' motivates them to have material prosperity rather than spiritual salvation as Rabindranth Tagore says, "Western civilization is more mechanical than spiritual, more political than religious more mindful of power but perfection" (*Nationalism* 270).

Religion in the east is the cultivation of the interior life. It is the attainment of spiritual freedom and is essentially the private achievement of the individual won by hard effort in loneliness and separation on mountain tops and in monasteries, whereas in the west religion is a social phenomena and a matter of the ecclesia in the community. Religion for them is a support for social stability. The western converts religion into a sort of police system for the sake of social order.

In the east, religion is the life of spirit. It is the perception of governess of man with the spirit of truth, love and beauty in the universe. An eastern religion lays stress on the patience of spirit and the gentleness of soul; Famous Chinese traveler Hsuan-tsang, who visited India in the seventh century, says, "the Indian are of a light temperament, they are distinguished by the straight forwardness and honesty of their characters. With regards to riches, they never take anything unjustly: with regard to justice" (Chaudhari 24). But west appears in vigorous life and active service. For

westerners, life is a thing to be possessed and enjoyed. The western mind is rationalistic and practical while the eastern is more unived to inward life and intuitive thinking. Eastern religions are mystic whereas western are intellectual. For Easterner, God is not seen, He is everywhere, and His grace is attained by sacrificial deeds. God is divine power which holds the key of the universe, while Europeans want to make life better for them individually. Radhakrishna comments:

We learn the truth not by criticism and discursion but by deepening life and changing the level of consciousness. God not the highest four to be known but emphasized, like the meditative claim and the strength of spirit which are outcome of self-control and waging war on lost, anger, and worry. (52)

In this regard, the eastern culture is applied to the eastern mind, eastern spiritual strength, and recognition of social obligation. Religion is more inclined towards nationalistic thinking. India has been home to a large number of religious thinkers and spiritualists. A major reason for this has been the tolerant and liberalist tradition of ancient Indian society. Another reason is the huge diversity of people found here. Majority of religious, spiritual, and nationalist thinkers from ancient to modern have advocated themselves as reformers and not as prophets. The beliefs in Hindu mythology, religion and the use of the traditional products such as herbs and food, cloths reflect the ownership of the Nationalism.

R. K. Narayan, born in 1906 in Madras is one of the most distinguished and social realist writers, whose urbanity in style, experience of life, clarifying triple vision of man in relation to himself, his environment and his gods, widening, deepening sense of comedy, all give new dimensions to his art as a novelist. Most of his works, starting from his first novel *Swami and Friends* (1935) is set in the fictional

town of Malgudi. At the same time, it captures Indian unique identity of its own in Indian English literature. After having read only few of his books, it is difficult to shake off the feeling that one has vicariously lived in this town. Malgudi is perhaps the single most endearing character R. K. Narayan has ever created.

He has published numerous novels, five collections of short stories (*A Horse and Two Goats*, *An Astrologer's Day*, *Lawley Road*, *Malgudi Days*, and *The Grandmother's Tale*), two travel books (*My Dateless Diary* and *The Emerald Route*), four collections of essays (*Next Sunday*, *Reluctant Guru*, *A writer's Nightmare*, and *A Story-Teller's World*), a memoir (*My Days*), and some translations of Indian epics and Myths (*The Ramayana*, *The Mahabharat*, *Gods, Demons and others*). In 1980, R. K. Narayan was awarded the A. C. Benson award by the Royal Society of Literature and was made an Honorary member of the American and Institute of Arts and Letters. In 1989 he was a member of the Rajya Sabha (the non-elective house of parliament in India). He received the Sahitya Academy Award for writing.

His writing career began with *Swami and Friends*. At first, he could not get the novel published. Eventually, the draft was shown to Graham Greene by a mutual friend, Purna. Greene liked it so much that he arranged for its publication. Greene was to remain a close friend and admirer of his. After that, he published a continuous stream of novels, all set in Malgudi and each dealing with different characters in that fictional place. Autobiographical content forms a significant part of some of his novels, for example, the events surrounding the death of his young wife and the way he coped with the loss form the basis of *The English Teacher*. Narayan became his own publisher, when World War II cut him off from Britain.

Narayan's novels are characterized by Chekhovian simplicity and gentle humor. He tells stories of simple folk's trying to live their simple lives in a changing

world. Characters in his novels are very ordinary down –to-earth Indians trying to blend tradition with modernization. His writing style is simple, unpretentious and witty. Many of Narayan's works are rooted in everyday life, though he is not shy of invoking Hindu tales or traditional Indian folklore to emphasize a point. In general he is viewed as an accomplished, sensitive and reasonable prolific writer of India. He is said to be a widely known novelist of Indian soil.

The influence of Gandhi on Indian writing in English is very evident. Gandhi was in himself a legacy of philosophy. Narayan shows the relation of Jagan and Gandhi to show the liveliness in the novel. Jagan remembers much about Gandhi and his term “service” (Narayan 47). Ever since Mahatma Gandhi visited Malgudi, Jagan participated in the Freedom revolution. The long term impact of the man warrants every comment on him in its own right. If all those individuals and movements that have been influenced by Gandhian ideals were to be listed; it would read like a roll-call of the great moralist of the twentieth century, and of its great crusades. Talking about the influence of Gandhi on different great personalities, Partha Chatterjee remarks:

The careers of men like Danilo Dolci and Martin Luther king or the numerous civil rights campaigns and peace movements were inspired by the ideals of passive disobedience and non-violence. Gandhi has inspired operas like Philip Glass's 'satyagraha' and novels such as R.K. Narayan's *Waiting for the Mahatma*. (135)

It is often assumed that within India Gandhi suffered the fate of all political saints- he was placed on a pedestal and forgotten. This is not true. The ideas of Gandhi continued to be debated among Gandhians, his opponents, especially the

Indian communists, and the ruling elite, particularly during the premiership of Jawaharlal Nehru.

What is most striking about the famous work, *Waiting for the Mahatma*, perhaps, is the portrayal of Gandhi, who appears in Malgudi to speak to the people, and of events that we see from a number of widely differing perspectives. For the authorities this is potentially awkward, as India is at war and the British are anxious about the tide of feeling, Gandhi is provoking. At the same time even those who represent the state are aware of the importance of this man and the resonances of his message of Indian freedom and of love.

Narayan is a widely known novelist of Indian soil. He is one of the 'Big Three' among the Indian novelists in English. He is admired for his remarkable gift for telling stories, for portraying memorably, the people of small oddities and eccentricities, and for his humor. Hariprasanna comments on Narayan's themes and says, "The themes Narayan chooses are man's susceptibility to self deception due to entertaining illusion, the renunciation, generational disaffiliation, conflict between tradition and modernity, The East west encounter, education etc" (9). He further comments, "Narayan's novels make a universal appeal although they confine themselves to a narrow region in south India" (9).

Critics like Hariprasanna, R. K. Shrinivasa Iyengar and Nagendra Nath Sharan interpret the novel in different ways, in terms of its meaning and theme. For Hariprasanna, the theme of renunciation is the key point in the Novel as a whole:

It is the text illuminating his deep insight into the complexities of human nature and human behavior. It is whiled exploring the embarrassments, confusions, and complexities of the relationship between the middle-aged protagonist Jagan and his only child son Mali

that the theme of renunciation is brought fore. Unable to solve the riddle created by Mali, Jagan voluntary withdraws himself from all contact with his son and retires in to a grove outside Malgudi to live the life of a recluse in a determined bid to free him self form the delusion of attachment. (121)

Narayan highlights the theme of renunciation by showing Jagan's apparent devotion to the *Bhagavad-Gita*, which teaches the ideals of non attachment and disinterested action. A copy of the *Gita* is his continuous companion of life. He reads the Lord's saying aloud everyday for his own learning and on occasions for the benefit of his staff in the sweet shop. He strongly and honestly believes that he understands its teaching and refers to them complacently whether it is applicable to the occasion or not.

Another theme that critics deal with in *The Vendor of Sweets* is the conflict between good and evil. Though it is not "so sharply polarized in *The Vendor of Sweets* as in the other novels of Narayan" (Iyengar 383). In *The Vendor of Sweets* evil takes possession of Mali and uses him as a "Vehicle for fouling the sanctities of home and marriage, and even the sovereignty of the creative Imagination" (Iyengar 383). Commenting on the theme, Iyengar further says, "In the theatre of Jagan's mind, Mali's machine is pit against the stone man's chisel that can release a goddess from her imprisonment in stone" (383). Just when Jagan is in the need of a cure for the oppressive feeling induced in him by his son, there comes the barded man as a rescuer. There is an inner revolution in Jagan, something like religious conservation as Narayan says:

'Why don't you buy this garden and install the goddess?' 'I -- I -- don't know,' replied Jagan thickening his armour of self defence Yes,

yes, God knows I need to retreat. You know, my friend, at some stage in one's life, one must uproot oneself from accustomed surroundings and disappear so that others may continue in peace. (126)

On the other hand, the end of Mali's dreams to become the manufacturer of story writing machines is the beginning of his new career. Later, he returns from prison, as a vendor of sweets. The termination of everyday worldly life of sixty long years is to give Jagan the start of new life study and meditation in the calmness of forest and, as Iyengar further says, "Death of heavy amorphous stone might betoken the birth of Goodness of Radiance and a new lease of life of now abandoned temple" (Iyengar 383). The novel also leaves in ambiguities and uncertainties as there are some contradictions like Jagan's reliance on his cheque book even when he decides to live of a recluse. However, "the demon has been worsted though deity hasn't arisen yet" (383).

The theme of East-West encounter has also been popular among the critics like Nagendra Nath Sharan. Sharan says, "Jagan not very much tensed on hearing the news about Mali's imprisonment, remains undisturbed since he thinks that he is not responsible of Mali's fall. Mali's lack of sanctity constitutes his modern way of life and leads him to the wrong tracks" (*Sharan* 265). His defiance of Indian concept of marriage and his going against what is treasured in the scriptures, as Sharan thinks, mean "little sympathy for him" (265). Not only being disapproved of by his father totally, Mali stands for the violation of all that is decent and sanctified in the society. His idea of discontinuing his education, living with Grace without marrying her properly, and after deserting his wife, is highly objectionable from the Indian way of life. "No wonder no thing gets done in this country" (*Narayan* 95) says Mali. This shows that the new generation of Indian youth is corrupted from a number of serious

problems related to the westernization concerning the interaction between old and new generation. So Narayan's Malgudi is protected from the blemishes of modern western culture. Culture of Malgudi society is fading where Mali is profoundly involving himself in the heartless commercial world. On the other hand the references to Gandhi, his theory and practice form a significant part of the novel *The Vendor of Sweets* is:

As a matter of fact, the novel depicts the degeneration of Gandhian ethos. The post independent situation is represented by his son Mali who rejects Gandhism in favor of modern technology. His sense of baffling novelty comes in sharp clash with Gandhian Values. (Sharan 268)

Narayan refers to Gandhi incidentally but his main purpose is to deal with the contradictions in Jagan, a follower of Gandhi. Thus, various critics interpret the novel *The Vendor of Sweets* in their own ways and their interpretations differ from one another. Jagan, a steady evolution from an ordinary man to self realization, shows and hopes into the ultimate state of self-realization that shows his native feeling of adherence to culture. Some focus on the theme of the conflict between old - new generation of postcolonial situation of India. Some focus on the theme of father and son relation, theme of renunciation and other try to prove the novel as the theme of the degeneration of Gandhian Ethos. No one seems to discuss on another kind i.e. the theme of Native cultural adherence. This is the gap found among the interperpetators of *The Vendor of Sweets*. The Gap has raised a question why does Mali mistreats the country and is leading it in to a wrong track? Why does Mali not support the national product, business and its important? Attempts are made to find the solution to the problem with the hypothesis that R. K. Narayan's *The Vendor of Sweets* explores the adherence to Indian Culture Values and Gandhian Nationalism.

CHAPTER TWO

Indian Nationalism, Culture and Mahatma Gandhi

Indian nationalism has been collectively referred to the expressions of social and political thought based on the native spiritual and cultural traditions of historical India. Some scholars like Vinayak Damodhar, Balgangadhar, Dayananda Swami and others have argued that the term 'Indian nationalism' refers to the concept of Hindu Rashtra and Hindu Sastra. They instill Hindu history, heritage and culture into Indian nationalism and politics during the Indian Independence Movement. The notion of Hinduness is promoted by multiple indigenous tradition of India including Buddhism, Jainism, and Sikhism. Hindu nationalism has played a crucial role in the recent history of India and that of Hinduisms. We find the root concept of nationalism in the religious book like *Bhagawat-Gita*, *Ramayan*, and *Mahabharat*. But the uses of word 'Hindu' to describe the native polity of India have been found in the historical accounts of medieval India. These practices show that the word 'Hindu', until the early nineteenth century, was emphasized by nativity rather than by religion.

Prominent among the South Indian rulers of the fourteenth century, Krishna Deva Raya, was the Hindu ruler. At the time, the word Hindu in the title was obviously to distinguish him as a native ruler. He regarded Hinduism not mere a religious but it had a deep relation with the nationality. Same as the Rajput ruler, Maha Rana Pratap, Maharaja Partap and Pratap Aditya were the most prominent of the Hindu rulers. Many of Hindu reform movements were originated in the late nineteenth century. These movements led to the fresh interpretations of the ancient scriptures of Upanishads and Vedanta and also emphasized on social reform. The marks of these movements were that they countered the notion of western superiority and white supremacy propounded by the colonizers as justification for British

colonialism in India. This led to the upsurge of patriotic ideas that formed the cultural and an ideological basis for the freedom struggle in India.

Many revolutionaries and political leaders of Indian Independence Movement like Ramprasad Bismil, Shyamji, Krishnavarma and others developed the nationalist feeling among the people of India. Organizations like Brahamo Samaj and Arya Samaj were established and involved in the activities of the social reform. They helped to create a vision of modern India. Swami Dayananda, Ram Mohan Ray and Swami Vivekananda were the reformers leader of that time. They advocated equal status and opportunity, untouchability and cast restriction. Their Major achievement was to ground Hindu spirituality in a systematic interpretation of Vedanta. They made Hindu spiritually, intellectually available to the western audiences. A Major element of their message was nationalism. They show their effort very much in terms of a revitalization of the Hindu Nation which carried Hindu spirituality and which could counter western materialism.

Each nation must have consciousness of its mission. The whole social and political philosophy of traditional India is founded upon the concept of harmony. Nationalism is the key that unites people and ideas of nationalism. In his book Nationalism Rabindra Nath Tagore writes:

We must show those who are over us that we have in ourselves the strength of moral power. The power to suffer for truth. Where we have no thing to show, we have only to bet. It would be mischievous if the gifts we wish for were granted to us at once and I have told my countryman, time and again, to combine for the work of creation opportunities to give vent to our spirit of -self sacrifice and not the purpose of begging. (106)

The notions of white supremacy and western superiority, strongly believed by the colonizers, were to be questioned by Hindu spirit. Sri Aurobindo was one of the first to embrace the idea of complete political independence for India. He based his claim for freedom not on any charge of misgovernment or oppression. Both Swami Vivekananda and Sir Aurobindo are credited with having found the basis for a vision of freedom and glory for India in the spiritual richness. Thus, Indian Nationalism refers to those forces that molded the Indian Independence movement and strongly continued to influence the politics of India. It often raises the consciousness of Indians prior to 1947. In the rebellion of 1857, Indian soldiers and regional kings fought the forces allied with British Empire in Different parts of India. The event laid the foundation not only for a nationwide expression, but also for future nationalism and conflict on religious and ethnic terms, the Indian desire for complete freedom or Swaraj. Bal Gangadhar Tilak, a man of extraordinary energy and his followers were the first to express the desire for complete independence.

The influence of the Hindu renaissance movements was such that by the turn of the last century. There was a confluence of ideas of the Hindu cultural nationalism with the ideas of Indian Nationalism. Both could be spoken synonymously. The Hindu renaissance movements held considerable influence over the revolutionary movements against the British rule and formed the philosophical basis for the struggles and political movements that originated in the first decade of the twentieth century.

Post colonial discourse gave rise to the awareness of marginalized people and addresses itself to the cultural, historical, social, and intellectual oppressions made to the nature by the colonizers. It also offered us a framework for examining their operation politically, socially, culturally, and psychologically in which the native

were neglected and defined as savage backward, uncivilized and uncultured. They had the prejudiced attitudes towards the oriental as not possessing advanced technology in their daily lives. They also believed that orient is an invention of the west.

Colonies go through many changes throughout their existence. Their customs and culture are running smoothly accepting many changes from their colonizers. In most of the cases, the norms, beliefs and cultural values of the colonizers are forced upon the natives. The natives have no choice rather than accept new ways of life. It is found that many people were forced to use English in each field in British colonies. Their imitation of the dress, speech, behavior, and lifestyle make their identity low. Their own systems, culture, and moral values of the local origins are degenerated by the application of western education, culture, values and morals. Thus there is the alienation from their own indigenous cultures, which have been forbidden or devalued for a long period of time. The practical meaning and the operating ideology of culture and literature are fully Euro-centric.

Post colonialism, a name of critical theoretical approach in literary and cultural studies, is a body of literary writing that reacts to the discourse of colonization and often involves writing that deals with the decolonization or the political and cultural independence of people who were formerly subjugated by the colonial rule. It also designates a politics of transformational resistance to unjust and unequal forms of political and cultural authority.

Edward W. Said, one of the renowned cultural theorists studied the relationship between the east and west. He focuses on cultural representation of both sides as a form of hegemony. Said in this connection finds Mathew Arnold using culture as a powerful means of differentiation. Culture is an ideal for Arnold but Said argues, "Culture, with its superior position has the power to authorize, to dominate to

legitimate, demote interdict and the power of culture to be on agent of and perhaps the main agency of powerful differentiation within its domain and beyond it too (9).”

Postcolonial writers write in order to give expression to the experiences related to colonialism. They write to destabilize the discourse which supported colonialism directly or indirectly. In these days we can experience empire textually in a retrospective manner through newspapers, articles, novels or any other form of writing. In this sense, empire is textual exercise. Boehmer writes:

Colonial settlement too was expressed textually. Writing in the form of treaties was used to claim territory. The text, a vehicle imperial authority, symbolized and in some cases indeed performed the act of taking possession...writing served also as instrument of rule, as a means of collecting information and exercising power. (13)

English studies, cultural analysis and anthropology can be seen as affiliated with the empire and, in a manner of speaking even contributing to its method for maintaining western ascendancy over non western native. In the introduction to *Contemporary postcolonial Theory: a Reader*, Mongia writes:

It is a historical marker referring to the period after desalinization as well as term signifying changes in intellectual approaches, particularly those which have been influenced by post-structuralism and deconstruction. Secondly, in the last twenty years the term has been deployed or replace what earlier went under the named of third world or common wealth; literature, to colonial discourse analysis. To deal the situations of migrant groups within first world stakes, and to specify oppositional reading practices.... The problems surrounding issues of definition and the purview of postcolonial theory reflect the

difficulties of engaging with such notions as representation, identity, agency, discourage and history. (2-3)

The post-colonial literatures are the product of interaction among imperial social and cultural practices. Said in the introduction part of his book *Culture and Imperialism*, defines culture as “a concept that includes a refining and elevation element, each society’s reservoir of the best that has been known and thought” (xii). Said further says, “Imperialism means thinking about, setting on, controlling land that you do not possess that is distant, that lined on and owned by others” (5). Said, thus, argues that imperialism includes multiple activities that exceed the mere fact of political control of land mass.

Previously, non-Indians wrote about India. Now, Indian attempt themselves to narrate the Indian approach. There are no mediators and the message comes directly from India to the world. There is no manipulations, no derivations, no change we see India as it is. In his book *Culture and Imperialism*, Said further says: “Independence was for whites and Europeans; the lesser or subject people were to be ruled; since, learning history emanated from the west” (26-27). Postcolonial writing is a written reply against written documents of white people. They embody the cultural responses to the injustice done by imperialism:

Westerners may have physically left their old colonies in Africa and Asia, but they retained them not only as makers but as locals on the ideological map over which they continued to rule morally and intellectually.... Moreover, it focuses to on what was shared in the colonial experience, but on what must never be shared, namely the authority and rectitude that come with greater power and development. (Said 27-28)

Colonial's adverse effect remained in effect even after freedom. After freedom, the expectations of the people proved futile and useless. In some cases, they themselves realized that the situations had even worsened further. Decolonization did not bring any changes in their life style, replacing old settler ruler. They frequently maintained a touch with Westerners and courted their matters of governance. Said writes: "One that began to hear and read how futile it was to support revolutions, how barbaric were the new regimes that came to power, how his is an extreme case decolonization has benefited world communism" (30). Said adds, "West is an enemy, a disease, evil ... in which the formerly silent native speaks and acts on territory taken back from the empire" (35). Now these writers can truly read the great colonial masterpieces, which not only misrepresented them but also assumed they were unable to read and respond directly what had been written about them.

After World War Second, people became more conscious about Nationalism and all their writing reflects some deep nationalistic feeling, which strengthens the colonized party to resist colonizers. Now different parts of the world gathered together with all the experiences, knowledge slowly knitting into one intellectual state, which will be the true bond of the entire colonized world. It has helped to widen the scope or the horizons of their imagination. "Europe and the United States together were the centre of the world, not simply by virtue of their political positions, but also because their literatures were most worth studying" (Said 54).

Now most of the world is politically free from colonization and geographical control. They controlled culture and history but now geographical decolonization is slowly leading to cultural and historical freedom which is now going on. To dismantle is easy but to construct is very difficult and the process invites hard labor. Same kind of difficulty is now being faced by ex- colonized countries.

This is the age of indirect colonialism as well as an age that celebrates various forms of resistance to it. This age belongs to a period of theoretical elaboration, of the universalizing techniques of deconstruction and structuralism. Said says, “From the late eighteenth to the middle nineteenth century, when the cultural riches of India, China, Japan, Persia and Islam were firmly deposited at the heart of European culture” (234).

During the period of imperialism, there seems very little domestic resistances in comparison to the aftermath of the imperialism. There seems a kind of tremendous unanimity on the question of having an empire. Although the empires were very frequently established and maintained under adverse and even disadvantageous condition, there were very little domestic sentences in the imperial expansion.

The idea of having an empire is very important. Imperialism acquires a kind of coherence, a set of experiences and a presence of ruler and ruled alike within the culture. To every great degree, the era at the high nineteenth century imperialism is over. But the impact of the imperialism in the colonized are always lured by the colonizers and their culture because they always find the culture as new and innovative. The meaning of the imperial post is not totally contained within it, but has entered the reality of hundreds of millions of people. Their existence is reflected as shared memory in a highly conflicted teetnes of culture. Ideology, memory and policy still exercise tremendous force. Frantz Fanon says:

We should really refuse the situation to which the western countries wish to condemn us.... Colonialism and imperialism has not paid their dives when they withdraw their flaws and their police faces from our territories. For centuries the foreign colonists have behaved in the underdeveloped world like nothing more than criminals. (3)

Imperialism does not end in a point. It continues from generation to generation through the culture and it becomes the legacy. It is necessary to look carefully and integrally at the culture and returned the sentiment, the empire, and to understand the beginning of imperial ideology. It had become completely embedded in the affairs of cultures whose less regrettable features we still celebrated. Said writes, “Imperialism did not really end, did not suddenly become past once decolonization had set in motion the dismantling of the classical empires. A legacy of connections still binds countries like Algria and India to France and Britian respectively” (4).

Thus, Imperialism consolidates the mixture of culture and identities on a world scale. But its west and most paradoxical gift was to allow people to believe that they were only, manly exclusively white or black western or oriental. Human beings make their own history. They also make their cultures and ethnic identities; no one can deny the persisting continuities of long traditions, sustained habitations, national language and cultural geographies. Those who attempt to escape from their original culture are engulfed by the loaded culture of the colonizers and the Alien culture gives only pain and discomfort rather than soothing life style of own cultural legacy.

The post colonial desire is the desire of decolonized communities for an identity. Obviously, it is closely connected to nationalism. For the colonial to speak or write in the imperial tongues is to call forth a problem of identity, to be thrown in to mimicry and ambivalence. The question of language for post colonialism is political, cultural and literary. National identity is based on both language (the home of culture) and soil. It is a means of production. Nationalism emerges when some languages get in to print and are transmitted through books, allowing subjects to identify themselves as member of community of readers implied by these books. A national culture is the whole body of efforts made by the people in the sphere of thought to describe, justify,

and praise the action through which people has created it and keep itself in existence. Nationalists bring movement of anti-colonial, and then advocate of assimilation of natives or colonized people in colonial society in order to obtain self-representation. Indigenous culture is an important vehicle of national self expression. In the process, they have their respective campaigns for freedom.

Gandhi equally passionate adherent to democracy, religious, ethnic equality and brotherhood, rejected the caste-based discrimination and untouchability as well. Gandhi feels that no matter how great his love for his country may be, his faith in his ideal, in religion as expressed in truth, is greater still. As he says: "I am wedded to India because I believe absolutely that she has a mission for the world.... My religion has no geographical limits. I have a living faith in it which will transcend even my love for India herself" (Rolland 21). He united the people across these demographic lines for the first time in the history of India. The masses could participate in India's freedom struggles for the first time. Nationalist leaders and Intellectuals like Sardar Patel, Jawaharlal Nehru, Maulana Azad, Mohandas Gandhi, Rajendra Prasad and many others brought together generation of Indians across religion and demographics and provided a strong leadership base, giving the country political direction. Indian nationalism is a much a diverse blend of nationalistic sentiments as its people are ethnically and religiously diverse thus the most influential undercurrents more than just Indian nature.

Gandhi remained in South Africa for twenty years. He faced the discrimination directed at Indians. He was thrown off a train at Pietermaritzburg after he refused to move from the first class to a third class. Not only Gandhi but all Indians are treated as uncivilized beings and are regarded just like animal. Being a conscious and truth speaking leader, he formed the association to pass complaints to the

authorities concerned in respect of the hardship and suffering of the Indian settlers. Writing on the subject of immigration in 1903, Gandhi commented: “We believe as much in the purity of race as we think they do.... We believe also that the white race in South Africa should be the predominating race” (15). He also speaks about the livelihood and stress of Indians in South Africa, “Indians were divided into different groups. One was that of Musalman merchants who would call themselves ‘Arabs’. Another was that of Hindu and another Parsi, clerks. They belonging to the laboring classes and all Indians were called coolies” (99).

In 1896, after being attacked and beaten by white South African, Mahatma Gandhi was put in jail many times. This made Gandhi formulate a policy of passive resistance and non-cooperation with the South African Authorities. Gandhi became a leader in a complex struggle; the Indian campaign was started with the demands of getting freedom in their native soil. Gandhi advocated *Satyagraha* and launched a peace full movement of non-violence. *Satyagraha* spread throughout India gaining millions of followers. *Satyagraha* was a big campaign initiated by Gandhi to resist western political and cultural domination. Thus his campaign can be taken as a typical Hindu mode of resistance. In this regard, Gandhi says: “The rightness of Satyagraha is not philosophical or even a legal proposition, but a full and complete expression of Hindu people, resting firmly upon their willingness to rise or fall” (116). In this way, Gandhi devised a purely Hindu way of countering western political and cultural domination.

Gandhi became the international symbol of a free India. He believed a spiritual and ascetic life of prayer, fasting and meditation. Indian reversed him as a saint and began to call him Mahatma (Great-soul) a title reserved for the greatest sage. Gandhi's advocacy of non-violence, known as “*ahimsa*” (non-violence), was the

“expression of a way of life implicate in the Hindu religion” (*Narayan* 110). Gandhi’s practice of nonviolence, and non-cooperation in against Great Britain Raj would eventually consider violence unless the English would leave India. Gandhi wanted a total focus on the task of winning independence. Gandhi traveled throughout India teaching “ahimsa.”

Obviously, Gandhi is taken as the respected leader. His simple but noble attitude has influenced important leaders and political movements of the world. Leaders of the Civil rights movement in the United States, including Martin Luther King and James Lawson were inspired from the writings of Gandhi in the development of their own theories about non-violence. Anti-apartheid activist and former president of South Africa, Nelson Mandela was inspired by Gandhi. The U.S. President Barack Obama at the Wakefield High School speech in 13 Sept 2009, Said that Obama’s biggest inspiration came from Mahatma Gandhi. He said, “He is somebody I find a lot of inspiration in. He inspired Dr. King with his message of nonviolence. He ended up doing so much and changed the world just by the power of his ethics”.

Since Rabindranath Tagore and Mohandas Gandhi were two leading Indian thinkers in the twentieth century, many commentators have tried to compare their ideas. On learning Rabindranath’s death, Jawaharlal Nehru, then incarcerated in a British Jail in India, wrote his prison diary on August 7, 1941:

Gandhi and Tagore, Two types entirely different from each other and yet both of them typical of India, both in the long line of India are great men... It is not so much because of any single virtue but because of the fact ensemble, that I felt that among the world’s great men today

Gandhi and Tagore were supreme as human beings. What good fortune for me to have come in to close contact with them. (Chatterji 54)

Gandhi brought the unity in religion, self-realization or liberation which is the goal of Hindu Philosophy. He believes the Bible, the Koran and the Zend-Avesta to be as divinely inspired as Vedas. His belief in the Hindu scripture does not require him to accept every word and every verse as divinely inspired. He declines to be bound by any interpretation, however it is repugnant to reason or moral sense. As a common Hindu, he believed all religions to be equal. He was an avid theologian and read extensively about all major religions. He had the following to say about Hinduism:

Hinduism as I know it entirely satisfies my soul fills my whole being... when doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to the *Bhagavad Gita*, and find a verse to comfort me; and I immediately begin to smile in the midst of over whelming sorrow. My life has been full of tragedies and if they have not left any visible and indelible effect on me, I owe it to the teachings of *Bhagavad Gita*. (Rolland 24)

Gandhi is taken to be one of the greatest spiritual leaders of India. Gandhi's life was much influenced by Gita's message. He took to reading Gita everyday, later in the original Sanskrit language. Jyotsan Kamat comments "Krishna of Bhagavad-Gita as wisdom personified to Gandhi" (35). He might be or might not be an incarnation of God. That point was immaterial. A person who thinks and acts ahead of his times and who is a deeply religious person is considered 'avatarapurasha'. He was complete emancipation in Lord Krishna. Gandhi is taken as the living form of God.

But for Gandhi, *Gita's* Stress is on attaining liberation through selfless action. Gandhi comments on the *Bhagavad Gita*:

The Gita is the universal mother. She turns away nobody. Her door is wide open to anyone who knocks. But that peace and joy come not to skeptic or to him who is proud of his intellect or learning. It is reserved only for the humble in spirit who brings to her worship a fullness of faith and an undivided singleness of mind. There never was a man who worshipped her in that spirit and went disappointed. I find a solace in the *Bhagavad Gita* that I miss even in the Sermon on the Mount. (9)

This shows Gandhi's strong faith in the Bhagavad-Gita, which is one of the unique features of the Hindu religion. And this is his Hindu cultural adherence.

Another feature of Gandhi's mode of resistance to Western domination is his concept of "Passive resistance" (G. Lives 119). Gandhi's passive resistance becomes more and more popular and he soon had many followers and he encouraged peaceful protests. Passive resistance is a method of securing rights by personal sufferings; it is the reverse of resistance by arms. In passive resistance, the means is non-co-operation. Gandhi writes: "The non-cooperation movement is a revolution of thought, of spirit. It is a process of purifications, and, as such, it constitutes a revolution in one's ideas" (117). People still followed Gandhi even though many of them were killed by the British Government in the protests. Gandhi's campaign of nonviolence and the self sacrifice of his followers slowly forced Britain to agree to hand over some power to Indians and to meet other demands of the congress party.

Each Nation must be conscious of its mission. The whole social and political philosophy of traditional India is founded upon the concept of harmony. Nationalism is the key that unites people, and an idea of how nationalism can be achieved differs

from the ways in other countries. Talking about the nationalism Rabindranath Tagore says:

We must show those who are over us that we have in ourselves the strength of moral power. The power is suffer for truth. Where we have no thing to show, we have only to beg. It would be mischievous if the gifts we wish for were granted to us at once. I have told my countryman, time and again, to combine for the work of creating opportunities to give vent to our spirit of self sacrifice and not the purpose of begging. (*Nationalism* 106)

In spite of its great difficulty, India has been demonstrating and achieving something. It has tried to make an adjustment of race. It has acknowledged the real differences between races and their existence. It seeks for some basic of unity. This basis has come through their saints, like Nanak kabir, Chaitanya and others, preaching one God to all races of India. Gandhi believes in the religions of the people of the country. He says:

I do not believe in the exclusive divinity of the Vedas. I believe the Bible, the Koran and Zend-Avesta to be as divinely inspired as the Vedas.... Hinduism is not a missionary religion Hinduism tells everyone to worship god according to his won faith or *Dharma*, and so it lives in peace with all religions. (*Mahatma Gandhi* 20)

The most important fact is that all the different races of men and women have come close together and gain the power of unity to revolt against the colonizer. At the same time Marriage of Indira with a boy of Parsi, gave rise to a fierce controversy in the country. Both Gandhiji and Jawaharlal had to publicly clarify the issue and

Gandhiji wrote: “As the time advances such unions are bound to multiply with benefit to society” (*Masani* 69).

When, the whole country was in revolt. The people of India participated in the freedom revolution. The most significant aspect of this mass civil disobedience campaign was that, for the first time, the women of India came out of their homes as volunteers. There was an age bar for the participation that the youths under eighteen did not have chance to participate but the children played the role of Vanar sena, The Monkey Brigade. This was exactly what Hanuman had done with his Sena of Monkeys in battle against the demon King Ravana. The children would pretend to play outside a prison or a police station, listen to what was being said and convey it to members of congress. A kind of National Unity was built up among the youths of India to participate in the Freedom revolution and to save and develop the Nationalist feeling. Motilal wrote to Indira Gandhi; “Each member of the monkey brigade should wear tail; the length of tail should be according to the rank of the office, the more important the office the longer the tail.” (*Masani* 47)

When Jawaharlal was in the prison over a couple of years, he traced the history of mankind from earliest times to the present situation through the letters to I. Gandhi which were written in a simple and conversational style so people could read and enjoy. The letters were about the village panchayats and the Industrial Revolution in Britain and Europe, about famous thinkers, soldiers and statesmen who had influenced the course of history. Indira Gandhi says, “These letters were not merely letters to read and put away. They brought a fresh outlook... and aroused interest in the world around. They taught me to treat ... nature as a book” (48).

Mahatma Gnadhi is taken as the most remarkable nationalist. Nehru was also in relation with Gandhi. Nehru the supreme rationalist was attracted to the indefinable

thing that is personality of Gandhi, and the nationalist thought went along at every step with Gandhi. Gandhi was democratizing nationalism and bringing support to congress.

With the turn of present century, nationalism became a ruling passion with the Indian intelligentsia, and during the 20s and after, even with the masses. The gospel of nationalism of great leader like Tilak, Aurobindo, and Mahatma Gandhi has given the modern Indian writers one of his inexhaustible impulses for creative work in art and literature. Fortunately, for Indians the great political leaders have been both men of vision and man of action.

Gandhi is taken as the important Indian and cultural leader. He advocates strong legacy of tolerance for the diverse philosophies and reform movements. The role and root ideas of universal brotherhood are the reason for the country's independence. Nehru's appraisal of Gandhi as being more an idealist than realist answers why leadership eventually fell to Nehru and other nationalists. Gandhi's active non-violent protest was a logical, moral and political goal. It shaped British-Indian relations, attracted peaceful followers and achieved a goal that Indian could be proud of.

Gandhi is related with issue of non-violence. Gandhi supports the English in the First World War to achieve a political end. The support was directly related to the issue of liberties. Gandhi took 'non-violence' as a weapon to resist any kind of injustice and domination but he never took being non-violent as a sign of weakness. He writes: "we must secure an atmosphere of enlightened non-violence as fast as possible, not the non-violence of the weak but the non-violence of the strong who would disdain to kill but would gladly die for the truth" (112).

Sri Aurbindo built up a comprehensive scheme of political action known as passive resistance, the most potent and fruitful contribution to the whole of India in the beginning of the twentieth century. He writes:

the first principle of passive resistance, which the new school has placed in the forefront of their programs, is to make administration under personal conditions impossible by an organized refusal to do anything which shall help either British commerce in the exploitation of the country or British officialdom in the administration if unless and until the manner and to the extent demeaned by the people. (67)

Aurbindo expounded detailed programs of non-cooperation. While advocating –Non-cooperation movement Sri Aurbindo was careful to define its limits. He writes:

There is a limit however to passive resistance. As long as the action of the executive is peaceful and within rules of fight the passive resistance scrupulously maintains his attitude of passivity. Passive resistance cannot build up a strong and great nation unless it is masculine, bold and advent in its spirit and ready at any moment and at the slightest notice to supplement itself with actions resistance. (97)

Therefore, Indian nationalism is much a diverse blend of nationalistic sentiments as its people are ethnically and religiously diverse. Religion forms a major, and in many cases, the central elements of Indian life. Ethnic communities are diverse in terms of language social traditions and history across India. Culture and nationalism have been an important feature of decolonization struggles in the third world. Different Indian thinkers, politicians and the statesmen have expounded the theory of Nationalism so as to protect Indian culture and religion. They showed the

confident strength of maturity, and the freshness and infinite potentiality of a new life at the same movement. On the basis of the theoretical framework outlined in the second chapter, the third chapter will analyze the text, *The Vendor of Sweets* at a considerable length. It will analyze the activities of the major character Jagan in terms of his cultural adherence. It will sort out some extracts from the text as evidence to prove the hypothesis of the study that R. K. Narayan's *The Vendor of Sweets* explores the adherence to Indian cultural Values and Gandhian nationalism to counter the Western cultural Values.

CHAPTER THREE

Jagan's Craze for Native Culture in *The Vendor of Sweets*

The Novel, *The Vendor of Sweets* presents a Gandhian ethos. Jagan, the protagonist of the Novel, believes in simple life, his historical culture and religion. He strongly loves Indian national products and herbs. His habits of using homemade medicine and homemade clothes reveal a kind of his attachment to his native culture. He uses the herbs like *margosa*. "Regularly at five in the morning Jagan got up from bed, broke a twig from a margosa tree in the backyard, chewed its tip" (26). He has kept the *margosa* plant in his courtyard. It is used as his morning toothbrush. Naryan writes:

Jagan had immense faith in the properties of *margosa*, and in spite of its bitterness he called it "*Amrita*"- the ambrosia which kept the gods alive; and sometimes he called it '*Sanjivini*' the rare herbs, mention in the epics, which held at the nostrils could bring the dead to life. (26)

He also follows the life style of Gandhian philosophy of simple living high thinking. He is a man with kind heart and love for domestic traditional arts and products:

Being a follower of Gandhi he explained, 'I do not like to think that a living creature should have its throat cut for comfort of my feet.' He wore a loose jibba over his dhoti, both made of Material spun with his hand; everyday he spun for an hour, and produces enough yarn for his sartorial requirement. (15)

This belief of Jagan reflects his strong support for national product in opposition to the western products. He opposes the modernized and imposed lifestyle and commodities. Jagan even opposes his wife and his son when they simply insist on using the medical pills to prevent severe headache. Jagan says to his son: "Boy, don't go near

it; it is poison” (28). With the passing of time, Mali grew older. One morning Mali said to his father that he wanted to quit his study: “I can’t study any more” (29). The father was aghast. And requested him to tell what happened to him. “Nothing said the boy, ‘I do not find it interesting, that’s all” (29). Jagan has to cook for his son. It started when his wife had her first attack of brain –fever and was taken to hospital. The boy opposes the cooking job of his father and demand for a cook. Jagan is much attached to the religious and traditional things too. He does not care mali’s displaying strange notions. And he is perfect to do his job without demanding others help. Whenever Jagan gets into any trouble, he remembers God, prays to him and opens the *Bhagavad Gita*, the holy book of Hindusim. The words of the book work for him as medicine. He gets great solace by reading the book:

Jagan noticed nothing, his gaze unflinchingly fixed on the Sanskrit lines in a red bound copy of the Bhagavad Gita, but if there was slightest pause in the sizzling, he cried out, without lifting his eyes from the sacred text, ‘What is happening?’ He had uneasy thoughts sometimes when he sat on his throne in the shop looking at the pages of the *Bhagavad Gita*. However profound the lives before him may be, his own thoughts seemed to be stranger and capable of pushing aside all philosophy, while revolving round the subject of Mali's manuscript.

(Narayan 30)

Jagan, the calm religious and faithful person, is disturbed by his ambitious and westernized son, Mali. Mali's activities and behavior are the product of the modern, academic, and westernized society. Mali is sent to the college but he always wants to run away from the Indian social, cultural and traditional boundaries. He does not want

to continue his study. He discontinued his formal study in the name of writing novel and stories, but Jagan is not satisfied with his son in this case:

‘Oh wonderful, where did you learn to write novels?’ Mali did not answer the question; Jagan repeated it. ‘Are your friends also writers?’ How can they be? They are only reader and went to get their degrees. The boy added, ‘they are all ordinary fellows who are no good for anything else.’ Jagan had had a fear that his friends might be misleading the boy; ... for twenty years, he has grown up with me, under the same roof, but how little I have know him! But the boy has been up to something. (41)

Jagan remembered the history of his past. He knew that kalidas was a village idiot and a shepherd until the goddess Saraswati made a scratch on his tongue and then he burst into that song Syamala-dandakam, and wrote *Sakuntala* and so on. He had heard it often enough. He thought that Mali will be another kalidasa. Jagan says: “No wonder Mali wants to try a new line. There are bound to be changes of outlook from generation to generation. Otherwise there will be no progress” (46). But the character of the boys was not developed as he thought. He could not understand where his son spent the day, or what he ate and did. Mali did nothing for a long time. He felt disappointed that the boy was not writing. “Jagan look about. There was no sign of a book in the making.” (40). He hopefully imagined that the writer burning the midnight oil and littering the table with sheets of paper in a delirium of inspiration: “kalidasa suddenly bursting into inspired song, the walls of the ancient house reverberating with a new song to be on everybody’s lips for a thousand years to come” (39). But the picture that presented itself in front of him was different. His son’s repeated actions of drifting away really bewildered his father, Jagan. Narayan writes: “The boy’s movements were

so finely adjusted out of his own orbit that, though they lived under one roof, they might be in two different worlds” (48). Mali collapses as a result of his much drinking behavior which is the result of Western influence. Jagan remembers much about Gandhi and his term "Service" (Narayan 47). He is very conscious about the country and its economic condition. He is not happy with the situation:

This is a poor country; Per capita income is three annas.’ He still stuck to the figure that he had got out of a book called *Poverty and un-British Rule in India* in his college days, but this figure restrained him from demanding of every parent in the town that he spend eight annas a day at his shop. Poor country! Most people cannot afford even rice for two meals a day. (32)

Jagan is much influenced by Gandhian philosophy of nationalism. There are some instances to prove that Jagan like Gandhi is much concerned about service and much worried about freedom. He equally shows his willingness for self-sacrifice:

The first time he had heard the word 'service' was in 1937 when Mahatma Gandhi visited Malgudi and had addressed a mass gathering on the sands of the river. He spoke of 'service' explaining how every human action acquired a meaning when it was performed as a service. Inspired by this definition, Jagan joined the movement for freeing India from foreign rule, gave up his studies, home and normal life and violated the British laws of the time. (47)

Jagan is the freedom fighter of India. He believes that the prosperity and welfare of a country depend upon its adherence to the ancient systems of education. He always hopes that he would be a graduate and it's the basic qualification one should have:

‘I had to leave the college when Gandhi ordered us to non- co- operates. I spent the best of my student years in prison,’ said Jagan, feeling heroic, his reminiscential mood slurring over the fact that he had failed several times in the B.A., ceased to attend the college and had begun to take his examinations as a private candidate long before the call of Gandhi. (33)

His close attachment to Gandhi has become successful to shape his nationalistic ideology. When his son talks about his plan of writing the books, he compares his son's 'service' to the nation. Jagan thinks of this in terms of upholding India's respect and honor.

One day Mali firmly announces his strange decision to bid good-bye to education. Jagan is surprised by hearing about his son's plan of leaving study and writing the books. He expresses his keen desire to go to America to become a writer. He is feeling bored with Indian education system. “Jagan was always hopping that he’d be a graduate and that’s the basic qualification one should have, don’t you think so?” Jagan added, ‘if I had passed the B.A., I could have done so many things” (33). Mali hardly talks to his father but Jagan knows every plan of his son through a mediator, his cousin. His cousin explained each and every activity to him. Narayan writes about the plan of Mali: “I heard him say, ‘My father has other plans- probably he is sending me to America’”, said Cousin (35). When Jagan listens confusion feeling of Mali form his cousin, he gets surprised. “Ah! Jagan exclaimed, what’ll he do in America? America indeed!” (35). He requests his cousin to watch Mali and his activities. Jagan wants to learn Mali’s daily activities and asks his cousin to tell in detail. Cousin relates Mali’s activities and behaviour at college:

The cousin took the hint and said, ‘College, college and Course College.

The very word drives him crazy, although you like it so much. He hates

his lessons; he hates his syllabus and all his books. The very thought infuriates him. Do you know that he did? He had his class book on his hand. He suddenly tore up the pages of his books savagely, beckoned an attendant and said, "Put these in the fire in the kitchen". (37)

Mali becomes wilder and he does not treat books respectfully. Jagan extremely dislikes the activities of his son. Mali ignored the books and made of a verse on the spot: "Let us show gratitude to the Great Fire that consumes our horrid books- or something like it" (38). Jagan takes notice of the changing behavior of his son. All the college books have been swept out of view. He made no consideration in college education.

The world is changing. And it is changing form generation to generation. Jagan accepts the modernity and the story writing activities of Mali. Jagan pushed his way in announcing that he would like to follows his son. Jagan comes nearer to his son and request him to tell about the setting of writing: "I am sure you are going to write something good, my boy. I do not in the least doubt it. I just wanted to know the story, that's all" (44). He loves his native language. He wants to know which language his son accepts Whether, Tamil or English. Jagan understands the important of Tamil which is recognized at home. Mali seemed to have become detached, more detached than ever these days. The only link between them was the five-rupee currency note that he left on the hall table every morning and checked later to find out if it had been accepted. Jagan is informed by his cousin about the daily activities of Mali. When he learns about the son's plan for America from his cousin, "New things are coming your way; your son wants to go to America. Didn't I hint to you long ago that it was coming?" (51) He shows the indignation as well as he is shocked:

The first shock of the impact blanked out Jagan's mind for a time and he caught his breath as he had a momentary panic of the thought of his

son removing himself geographically so far. He inanely repeated, 'America! Why America? What has happened to his book? Has he written it?' Jagan was furious at his notion; it was outrageous and hurt his national pride. Going there to learn story telling. He shows rather to a village granny. (51)

The activities of his son Mali along the changing social and political idea of the time made him (Jagan) feel in a state of utter confusion. Parents play vital role in shaping the children's mind during their seminal years. But his son could not follow any norms and values of his father's identity. The matter of choices varies between the father and the son Mali. Mali's western nature towards the value of life and Jagan's unhappy relation with his son are clearly reflected in his own account. Jagan expresses his feeling as: "It's not like my generation; we came under the spell of Gandhi and could do no wrong" (45). Mali hasn't kept any relation to his father. Though they lived under one roof, they behaved to each other as if they were in two different worlds. There is no chance of their meeting or conversation in the hall or outside. Jagan felt restless by the lack of information about his son. Cousin played the role of mediator for the communication between them. Jagan knows that his son is going to remove himself geographically so far. "He inanely repeated, America! Why America?" (51) Jagan was furious at this notion; it was outrageous and hurt his national pride. Mali has made all kind of preparations and plans to go to America without his farther permission or help. Mali's plan for moving to America is not completely supported by Jagan. He expresses the doubt and sees only negative aspects behind his plan; "Mali was going to corrupt his body with wine, women and meat, and his soul with other things. He said with a sudden determination, 'But it's unthinkable. Mali shall stay here (53).'" Jagan opposes the plan by giving the example of Ramayan too, "Did Valmaki go to America or

Germany in order to learn writing his Ramayan?' (51). The conversation between Jagan and his cousin always gives the information about Mali, his nature and plan. Jagan and the cousin criticize America. The cousin replied and promised to arrange for a fresh supply about Mali's activities. Once Jagan hears about Mali's plan going to America, he feels so hopeless:

'Have you found out where he spends his days?' 'At the Town Public Library.' What has happened to his book? Jagan asked desperately. 'He will write in America,' said the cousin.' Jagan felt completely crushed; adverse forces seemed to him in all sides. What has America to do with writing his book? (52)

Jagan finds the unsuitable and unmatched behaviors of American and Indian Culture. American society does not keep any remarkable positive meaning for him. He listens to his cousin describing some of the features of American culture as:

They eat only beef and pork in that country. I used to know a man from America..... They also drink a lot of intoxicating drinks, never water or milk.... And the women are free....I have seen some of their magazines about films; their women mix freely with men and snap off marriages without ado, and bask in the sun without clothes. (53)

Jagan had a momentary stab of suspicion. He says " 'It may not all be true,' not wishing to think a country to which Mali was going was one to corrupt his body with wine, women and meat, and his soul with other things. He said with a sudden determination, 'But it's unthinkable. Mali shall stay here'" (53).

Mali has documented all kinds of paper. He used the typewriter of his library. His cousin informs Jagan about his son's preparations of the necessary documents for the arrival of America. Jagan feels that it is an evil activity. "Jagan shouted suddenly

without thinking of what he was saying, 'If they are going to make use of the library for such nefarious activities...!' The cousin said, 'Did you know that he had gone to Madras for a few days?' (53-54). In the reply of his cousin Jagan says, "No? Without my permission or help, without telling me any thing? I thought he was in his room" (54). He remembered that the five-rupee notes left by him had not been picked up on certain days. Jagan felt shocked for a moment. He requested his cousin to stop Mali going to America. "Jagan sniggered gently at the thought, 'As my good cousin. Please try and stop him. I don't know how I can live in that house without him. The very thought depresses me'" (55).

Jagan does not oppose Mali when he decides to discontinue his education. Jagan loves his son very much as an Indian father should do. Jagan feels very sad when he knows that Mali is going to America by the aeroplane. Jagan almost weeps as he says, "Please tell him to go by steamer. It's safer. Let him be safe. I don't like aeroplanes"(55). It is not only the love that Jagan shows but it is a cultural identity of Eastern Culture. The money counts no things for Jagan in comparison to his son as he says, "What is the cash worth to me? It's all for him. He can have everything he wants" (55). And he considers himself and says:

As they say in *Gita*, "Every soul is God..." 'And God can always look after himself,' added the cousin. 'That's the whole point,' said Jagan. 'That's why I never wished to interfere when he suddenly decided to end his education. I said to myself, "Perhaps he wants to educate himself in the school of life," and left him free,'- echoing various tit-bits of banality he had picked up in the course of life and haphazard reading.

(54)

Jagan knows much about people and their problems and the world from his experience of life. So, Jagan's attitude reflects the Indian way of thinking which is quite different from western materialistic attitude.

The change we see in his (Jagan) life is the most challenging and changing. He is unable to stop his son. His thinking was changing. All he does is for his son as a eastern culture follower. At last he hardly supports his son financially. It is because a father from eastern culture can't avoid his son in any case. The property of his father goes to his son by law. He takes all the information of balance, clothes and goods of his son in his bags. He says:

I have always told him to buy a lot of clothes; especially in foreign countries one must always wear tie and shoes and such things, morning till night. Does he want any sort of help from me? Jagan asked pathetically, almost appealing to the cousin to intercede and so something about it. 'Is he going to fly?' asked Jagan, panic-stricken. 'Who does not nowadays?' Jagan almost wept as he said, 'Please tell him to go by steamer. It's safer. Let him be safe. I don't like aeroplanes' Naturally. What is the cash worth to me? It's all for him. He can have everything he wants. (55)

Jagan comes to know that his son has reached America and it seems to him worth all the money and pangs of separation, with a touch of pride. He informs everyone about his son in America. He receives a series of Blue Air Mail letters with an elated feeling and slowly they take the place of *Bhaagavad Gita*. The love towards his son cannot stop him. He reads the letter of Mali arrived by the first post:

New York is big. The buildings are very tall, not like ours. Thousands of motor cars in the street. Food is difficult. I am in a hostel. Next week

I go to school.’ Jagan read it with pleasure, although he was somewhat disturbed at the boy’s mention of ‘school’ rather than ‘college.’ (57)

Jagan follows his daily routine. The result of his son’s absence, talking disease causes him. He shares all the happenings with his cousin and gets feedback form him. He tells the information about Mali: “Mali has safely reached the other end” (60). He flourished a fragment of the air letter. The letters becomes his special needs. He remembers all the writings as lots of tall buildings, cars, street, food is good, the country of millionaires. Everyone is so rich. “From their study he formed of picture of America and was able to speak with authority on the subject of American landscape” (61).

Jagan compares the beliefs of Mali. Jagan's indignation comes toward when he reads about his son experience in America. Mali proved unusually communicative from across the sea. And although at times he sounded brusque, disconnected or impersonal. Mali generalized a good deal about the civilization in which he found him- self. In one of the letters, Mali advises his father and the nation to eat beef, as it would solve the food problem of our country. Jagan receives a shock. Jagan compares the American way of thinking, lifestyle and the Hindu *Shastras*. Influence of American culture on Mali and Jagan’s response is clearly reflected in this text:

I've taken to eating beef, and I don't think I'm now the worse for it. Steak is something quite tasty and juicy. Now I want to suggest why don't you people start eating beef? It'll solve the problem of useless cattle in our country... slaughter useless cows which wander in the street and block the traffic. Jagan felt outraged. The *shastras* defined the five deadly sins and the killing of a cow headed the list. (62-3)

Given description shows the loss of cultural attitude of Mali and the cultural gap between son and father. The identity of father's life and ideology is broader than his son. It expresses inspiration that represents the Indian nationalism and culture. He helps his villagers in pain and happy situation. Jagan even keeps the philosophy of simple living high thinking. The materials that he used in sweet making are also pure, natural, and national product. The sweet business becomes his Indian identity. But on another side, Jagan is puzzled when he sees Mali in the strange dress, get up and with a Korean American girl to whom he says he has been married:

He wore a dark suit, with an overcoat, an air bag, a camera, an umbrella and what not on his person. Jagan felt that he was following a stranger. When Mali approached him, extending his hand, he tried to shrink away and shield himself behind the cousin. When he had to speak to his son, with great difficulty he restrained himself from calling him 'sir' and employing the honorific plural. Matters become worse when Mali indicated the girl at his side and said, 'This is Grace. We are married. Grace, my dad.' 'Complete confusion. Married? When were you married? You did not tell me. Don't you have to tell your father? Who is she?' (64)

Mali brings the hybrid, impure and low cultured woman, a Korean-American girl, Grace. Jagan doesn't show his anger and rudeness to the girl, but instead he asks "tell me what you want. I will get it. I do not know exactly what you like to have" (65). However the girl is unknown to her cast. In the situation, Jagan wants to keep his relation fine. Whatever the change comes to his house and in his son's attitude, he never changes himself and follows the cultural practices strictly. He cooks his food himself. "One day Grace said, 'I wish you would let me cook for you.' 'Oh, that is impossible. I'm under a vow about that.' He explained how he ate to live only on what he could

cook with his own hands” (69). He protects Grace by allowing her to mix up with him only because Mali may not like it all the things. But Grace openly appreciates the house of Indian society as she says: “This is the loveliest house I have ever seen in my life. She clutched the broom and raked every corner of the floor, saying, ‘father, you think I mind it? I don’t. I must not forget that I’m an Indian daughter-in-law” (68). Grace talks about Jagan’s acceptance and Indian culture. Jagan wants to know the relation between Grace and his son Mali. He would also like to take the family information of a girl which Mali does not write him about it. The girl explains as:

I am an Indian now; I might as well get used to things and tell you something. My mother was Korean and my father was an American soldier serving in the Far East after the Second World War. I was born in New Jersey when my father went on home leave and took my mother along; My mother decided to stay in America and I studied at Margaret’s. (71)

She asks Jagan “Didn’t Mali ever write to you himself? Jagan remained silent. This was not going to do anyone any good; he silently prayed to Gandhi's spirit to forgive the lie he was about to utter. Yes, yes, but I did not know these letters were yours” (70). Jagan is the man of simple and kind heart. Jagan accepts a casteless girl because he knows that the cast system is bad and Ghandhi himself had fought against the cast system. Grace beautifully presents her logic to Jagan and he gets convinced:

She said, ‘I had heard so much about the caste system in this country, I was afraid to come here, and when I first saw you all at the railway station I shook with fear. I thought. I might not be accepted. Mo has really been wonderful, you know. It was very courageous of him to bring me here.’ ‘Well, we don’t believe in caste these days, you know,’

Jagan said generously. 'Gandhi fought for its abolition.' 'It's gone now?' 'It's going,' we do not think of it nowadays,'.... (72)

The book *Gita* and *Vedas* are important for the Jagan's life. The literature of culture brings him strong religious beliefs. From the knowledge he finds the direct relationship between God and the texts. Jagan says, "Margosa is the ambrosia mentioned in our vedas, of course they do, all the *Vedas* have emanated from God's feet" (74). Jagan agreed his book and resist to wear of socks. He opposes when he finds his son wearing the socks,

Socks should never be worn, because they are certain to heat the blood. Though interference with the natural radiation which occurs through one's soles, and also because you insulate yourself against beneficial magnetic charges of the earth's surface. I have argued in my book that this is one of the reasons, a possible reason, for heart attacks in European countries....' (74)

Wearing of the socks is taken as the western culture. Jagan wears simple dresses. He prefers dhoti. On the contrary his son never wears dhoti but wears only pants and shirts. This shows Jagan's strict adherence to typical Indian way of life.

Jagan always tries to favor his culture. He raises his voice towards the perfection of his cultural, social and national identity. He is also aware of the modernization of the country:

'Boys must have their own vehicles nowadays; they don't like to walk,' generalized Jagan. 'I always like to move on my feet, but these are the days of speed; people must go from place to place quickly. They have more to do than we had, don't you think so? Mali has never fancied walking. (77)

He raises voice in opposition to the western culture by adopting the Gandhian philosophy, lifestyle and traditional business of sweet-vendor. Jagan glorifies the importance of hey day of Indian culture. Jagan never gets down in front of the western culture, ideology, but whatever he does is the great love for his son which is the shining aspect of Indian society.

Mali, the son of Jagan, is the result of present American society. All his activities are seen unfinished and need help from others. He can't afford modern technologies by himself. Story writing, telephone, and new business are only the showing things for him. However, he has the bottomless effect of mechanized world. He wants to have to do the innovative writings through the machine. Mali feels the need of telephone to promote his business and inquired to Jagan:

'Can't you get a telephone for the house?' Jagan merely said, 'I've no thought of it.' While he wanted to reply, 'My daily sale is such and such even without a telephone, which shows that when one wants to eat sweets one doesn't wait for a telephone.' How can we do any business without a telephone?' The boy said, 'I felt embarrassed because I could not give my associates a telephone number.' (73)

"The cousin watched his face, relishing the bewilderment he saw in it, and said with an innocent look, 'Haven't you heard of story-writing machines?' as they were an article of daily use. This was the minor victory for him in the matter of American knowledge" (80). The father son relationship is seen through the gap of the ideology. Mali finds the present world a different one: "Mali said with a gesture of disgust, 'Oh, these are not the days of your ancestors. Today we have to compete with the advanced countries not only in economics and industry, but also in culture'" (84). Instead of respecting the Indian culture and ideology, Mali starts to see the profit in it. Jagan, on the other hand,

looks silently about the happenings of the household. Mali makes the proposal to leave the traditional business of sweet-making. Mali says to his father, “‘Ultimately, you may have to give up your sweet-making and work in our business. I’ll give you a nice air-conditioned room with a couple of secretaries’” (84).

Jagan disagrees on the proposal of Mali to become even the principal promoter of the enterprises. The opposition is not merely the rejection of being the new mode of businessman but it is also the adherence to his own traditional sweet making business. Jagan does not want to make change in his life and business. He remembers the Gandhi and his philosophy. Gandhi has taught him peaceful method. He was bewildered by his son’s scheme and distrusted totally. He was going to meet the situation by ignoring the whole business; a sort of non- violent non –co-operation. He thinks that the new enterprise becomes the main attack on his nationalistic and cultural view. He rejects the son's proposal that is totally grasped by the western approach of culture. Jagan likes the Indian traditional business, productions and consumption. He requests his son to take over the business traditionally:

He pleaded, ‘Son, I’ll leave you in charge of the shop, it’s yours. Take it.’ The boy made a wry face at the mention of the shop; fortunately the dim knight did not reveal it fully. ‘I tell you once and for all, I don’t want to be...’ He merely concluded. (131)

The conflict arises between Mali and Jagan all the time. Jagan even proposes Mali to accept the traditional business of sweet. But Mali shows anger and claims that the sweet business is trivial. He argues with his father, "You expect me to do that? I have better plans than to be a vender of sweet-meets. Jagan did not wait to hear more" (96). Jagan's rejection is physical as well as psychological. He has doubt on his son’s activities. “‘What did Mali...? I mean what I want to ask is, has he finished his studies

and acquired a degree in America?" (69) The repeated opposition and ignorance of the presence of his son shows his extreme craze to his Nation and culture and against his westernized son.

Jagan is a poor father. He cannot provide him with the sufficient money to buy the motorbike and to keep the telephone. Jagan generalizes the situation as, "Boys must have their own vehicles nowadays; they don't like to walk,' I always like to move on my feet but these are days of speed; people must go from place to place quickly. They have more to do than we had, don't you think so?" (77). He accepts the process of modernization by following the Indian traditional culture, National identity and the spirit of freedom by giving the repetitive example of Gandhi. The path shown by Gandhi leads him to feeling of nationalism. He has plans to continue his business of sweets when his son Mali requests him to participate in the modern business. Narayan presents the clash of father and son on their business:

'I really do not know what you mean. You expect everything to be said ten time; no wonder nothing gets done in this country.' 'Why do you blame the country for everything? It has been good enough for four hundred millions.' (95)

Jagan's belief that the western culture is more economized. The west runs more with money and matter of consumption. The feeling of humanity dies in the westernized mind; Jagan always thinks that money does nothing. So, he opposes money, the mechanized world and mind. He criticizes money, Jagan comments, "Money is an evil we should all be happier without it. It is enough if an activity goes self-supported; no need to earn money" (98). Jagan does not care about the earning. He is satisfied by serving others. As Gandhi used to be happy with the simplicity and service, Jagan, takes satisfaction in other people's happiness. Jagan distributes all the sweet packets of

his factory in a very low price. He sells the productions at the loss. He says, “let more people eat sweets, that is all. Aren't they happy? We shall reduce nothing, either in Quantity or quality” (100). This behavior of Jagan is an example of Indian culture and Indian thinking.

Jagan starts to give much time to reading the *Gita*. He takes the reading of the religious books as the best way to utilize time and to gain knowledge. Reading gives him the peace and solace. He explains the importance of The *Gita* to the common people:

You have leisure now and do not know how to use it. Let me help you. Sit down and learn how best to utilize the precious hours that come to us, not by longing in the market place or discussing money matters. Sit down, all of you. I will read to you from the *Bhagavad Gita* everyday for an hour. You will benefit from it. (102)

The reading of *Gita* becomes a ceremony to the people. People from distance places come to listen to him. He makes his identity like a god. Everyone becomes happy when they find the place by his feet "The bearded man edged nearer and sat on the platform at Jagan's feet"(104). The knowledge of history and culture is very notable and useful for the modern life too. Jagan talks about the Margosa leaves.

“He said, Margosa is the ambrosia mentioned in our Vedas, did you know that Grace? How did they know? They know all about everything in the Vedas, Don't they?’ All the Vedas have emanated from God's feet.’ Jagan said, No harm in it. It is a natural antiseptic, purifies the blood, supplies iron...’ His eyes lit up when he spoke of margosa leaves. (74)

Jagan is happy when he replies "so that more people may enjoy the eating of sweets"(104) to the question about the cheapness of the sweets. Mali wants to make a large profit-making business but Jagan is happy to serve the more and more people as far as possible. Jagan destroys himself by serving the people. Jagan is more influenced by the *Gita* and says:

‘I can help you to get supplies if you like. As Lord Krishna says in the *Gita*, It is all in one's hand. Make up your mind and you will find the object of your search.’ The bearded man sitting on the platform butted in to remark, ‘Ah, The *Gita* is a treasure, truly a treasure –house of wisdom.’(105)

Jagan is much influenced by *Gita* and cannot tolerate other cultures ideology and religions. Jagan’s faith in temples and other holy places is strong evidence to prove that he cannot be easily convinced to give up what he has learnt about his culture and nationality. Reading the *Gita* and providing service for the general public are what Jagan thinks the cultural traits of India. That is why he goes on doing these activities, and directly or indirectly this tendency of Jagan display his obsession with his nationality and culture:

He has visited a hundred temples of all sorts, may be more. The god or gods are the figure of Shiva, the Destroyer, Vishnu, the Protector, Devi, who vanquished demon Manisha with the dreadful weapons she bore in her eighteen arms, The Dwarapalakas, gate-keepers at the shrine, and the designs on the doorways and the friezes on the walls, were alike all done by my master all over the south. (110)

The bearded man description of the gods made Jagan regret. He feels sorry for his business which stopped him. He takes the business as the monotonous job of frying

and cash counting. He even does not feel good about his traditional business in front of serving the God. Jagan continues his business for the sake of his staff. It would actually be more economical to close down his business. ““We cannot do it; people would suffer; innocent office-workers, labours and students who depend upon us for their nourishment would be the real ones to suffer,’.... ‘Our problems are numerous’” (107).

Gandhi is a national leader for Jagan. He takes Gandhi as the leader who can solve the economic and psychological ills. Jagan follows the path of Gandhi; he uses the charkha (spinning Wheel) and takes pleasure in it. Narayan writes: “Gandhi had prescribed spinning not only for the economic ill of the country, but also for any deep agitation of the mind” (127). Mali opposes the reading of the *Gita* by his father, Jagan resists saying “I am a new personality and have to speak new tongue” (127). Jagan protests against his son's western attitude. Mali wants to change his father's traditional business of sweets. He wants to utilize his knowledge gained from the United States. Mali says:

The boy made a wry face at the mention of the shop; fortunately the dim light did not reveal it fully. ‘I tell you once and for all, I don’t want to be...’ He merely concluded, ‘I have learnt valuable things in the United States at a cost of several thousand dollars. Why can’t our country make use of my knowledge? Why your business can’t.... Mali added the final touch: ‘In any case your business is worth nothing now.’

(131)

Jagan keeps silent. He feels shocked about his son's interferences. Being silent, Jagan wants to avoid the matter. Therefore, the resistance is silent but strong. He never lets his son implement his western knowledge and behavior. Jagan raises the questions about Grace when he knows about her returning back. Jagan thinks that a married

woman can't leave her husband and house in Indian culture. "Jugan just asked, 'Where is Grace?' Grace will have to go back; we will have to buy her an air ticket, that's all.' 'What has it to do with her?' asked Jugan;" (132). Jugan again brings the eastern belief that "wife must be with her husband, whatever happens." 'That was in your day,' said Mali and left" (133). Jugan wants to keep the marital relation between his son and Grace. But Mali believes that if Grace is not earning much in India she can go back to America. But Jugan wants to keep them together. There is conflict between son and father about t Grace. Narayan writes on their relationship:

Jugan stood up desperately, bent close to his son's face and cried, 'Where is she going? Why is she going? Is she unhappy here?' Mali rose to his feet and said, 'Who are you to stop her from going where she pleases? She is a free person, not like the daughters- in law in our miserable country.' Jugan said, 'I just want to know why she is thinking of going, that's all. She is, of course, free. Who says she is not? Has anything made her unhappy?' What is there to keep her happy? cried Mali. This is a miserable place with no life in it. She was used to a good life. She came here to work, and she is going back because she has no work to do.' (132-33)

Jugan takes Grace as a problem when he knows about their close relationship without getting married. Jugan thinks that if they are unmarried and live together, it is very bad. He takes the advice of the cousin and makes a plan for their marriage ceremony. He opposes their life style of living together without getting married. He cannot accept the western mode of youths' lifestyle of living together. He takes them to the temple and compels them to perform marriage ceremony in the eastern Indian cultural way. He does not like Mali, who even does not know about his wife. Mali lets

her go everywhere freely even in the night. Jagan questions, “Was this how a man kept track of his wife?” (133).

Jagan is furious about Mali's telling lies about his marriage. When Jagan finds a beef-eating Christian girl for a daughter-in-law, he feels most shameful. His days pass with complete obsession. Jagan suffers even greater stress when he knows that Mali does not have good relation with Grace. Jagan had to wait for his chance to meet Grace:

‘I want your help,’ said Jagan don’t laugh at me. I have to speak to Grace and find out a few things for myself.’ He explained the situation in a round-about way without letting the cousin know too much. The cousin knew that a lot of things were being hidden from him, but did not mind. (137)

He wants to make clear about the situation created in his home. He wants to speak to Grace and find out a few things for himself. Jagan went home, washed himself, went into the Puja room, stood before the gods and prayed for the goodness of the family life:

‘Please help me. Enlighten me. I don’t know what to do. He recollected the bearded man’s advice during their rables:’ at first don’t hurry, but when you decide, be swift and positive. That was more or less what he had learnt form Gandhi. (138)

At the same time, Grace received the questions in silence. Jagan felt she might break down if he asked any more questions. When Jagan was about to pass out:

She said in a matter –of- fact way, “Father, Mo wants me to go back. Why Jagan asked, ‘Is it his idea or yours?’ She repeated, ‘He wants me to go back. He says he can’t afford to keep me here any more. Grace said rather shyly, ‘the only good part of it is, there is no child.’ (140)

The stress caused by his son's marriage leads him to the memory of his own past. "He said, 'If you read our *puranas*, you will find that the wife's place is beside her husband what ever may happen'" (141). Jagan wants to know whether they were married or not. His intention was to make them go together and work more harmoniously. But he feels a bit bewildered when he hears Grace:

'But we are not married,' Grace said simply. 'He promised he'd marry me in the Indian way, because I liked it, and brought me here.' And the marriage didn't take place, after coming here?' wouldn't you have know it, if it had? I feel awkward standing here,' Grace said. (141)

There is no good relation in the family. The people in the village are talking about the relation of Jagan and his family. It makes them shy and uneasy. Jagan was afraid to mention the actual reason at the time where all the neighbors providing an audience with the son scorching. He has caught his son in a talking mood:

Let us move on to the shade in that corner. The man won't see us there.' But all the passers- by will watch us,' said Mali. Jagan asked, 'Why should not people look at us? What's wrong with us?' People must respect other people's privacy, that's all. We don't find it in this country. In America no one stares at another.' (151)

Jagan recollects every event of his marriage. He cannot do any harm to his son. The silence and shamefulness were the jewels of his time. Naryan writes: "Jagan's father had set his elder son to accompany his and had commanded Jagan, 'Don't stare at the girl. I have seen her and I know she is good looking. Don't imagine you are a big judge of persons'" (154-5).

Jagan's own marriage was full of relations, cultures, experience, and love. In contrast to this, Mali had a marriage in unknown caste, irrelevant religion and culture.

R. K. Narayan wants to glorify the Indian culture, nationalism by presenting the two types of culture by juxtaposing them in the same context. The matter of dowry, feast, and customs are the part of Indian marriage. The whole journey of marriage ceremony becomes complete representation of India. The marriage contains the reciting of sacred *Mantras*, not any thing else of drinking or the parties.

Jagan gives emphasis upon the familial relation. He wants that the relation should be sacred. The sex should not be taken as the mere way of enjoyment. He takes the relation as pure and fertile; Jagan takes sex as the natural thing. Narayan writes: “Nature had never meant sex to be of being anything more than a means of propagation of the species, that one drop of white blood was equal to forty drops of red blood...” (172). On the other hand, Mali defines relation in mechanized way. Mali defines the relation in the monetary way. Jagan never fails in his struggle. He counters the idea of his son by presenting his history. He even remembers that the son is the blessing of the *Badri yatra*. Mali, the blessing of god becomes the Westernized man. Jagan takes Mali as the fulfillment of the prophecy. He even delivered an offering of Mali’s weight gold to the god on Badri Hill at his birth. Jagan believes in “god and prophecy” (179). A new son in God and Badri, at his birth he believes: “A new son in the house is a true treasure in his life and beyond life” (180). The belief on legacy, heritage and property is the luminous aspect of the Indian culture. Towards the end of the novel, Jagan the widower of sixty indulges himself everyday in spinning the *Charka*. Jagan cannot leave *charka* and his son completely. He believes that the age of sixty opens him for new birth “I am sixty and in a new Janma” (184). But on the other hand, Mali starts a life of a drunkard. The alcohol becomes his favorite thing. When Jagan knows about Mali’s condition, he opposes everything. He thinks the car, bottle of alcohol are the causes of

his ruin. Mali is arrested and kept in the prison. The dialogue between Jagan and his cousin presents the contrast between Jagan and Mali's ideology:

Mali is in prison since last evening... Jagan came to a dead stop on the road and screamed 'oh God! Why'? 'He was found with half a bottle of alcohol in his car' 'Siva!' cried Jagan. "That's why I discouraged his idea of buying that horrible car! (185)

Jagan decides to leave the business completely. He also wants to escape from daily life. He locks his house and decides not to go back again. He is sleeping near the statue. Jagan feels terrible and nearly faint. He stretches himself flat at the foot of statue:

Jagan felt so heartily in agreement that he wanted to explain why he needed an escape- his wife's death, his son's growth and strange development, how his ancient home behind the Lawley statue was and reserved about talking of his son- like one not wishing to exhibit his sores. (126)

By this time Jagan has been fed up with Mali. Mali has proved that there is no need of ceremonials, not even the business. He does nothing, no bonds, or links or responsibilities. He is tired of listening to the description of Mali's activities which he does not like at all, so he wants to retire from everything. He prefers to walk off, just walk, as the Buddha does.

I don't care what he does; I am going to watch a goddess come out at a stone. I don't like the place; I will go away somewhere also. I am a free man..... The world doesn't collapse even where a great figure is assassinated or dies of heart failure. (191)

Towards the end of the novel, Jagan the widower of sixty indulges himself every day in spinning of the Charka. Jagan cannot leave charka and his son completely.

Jagan passes every responsibility to his son through his cousin. Jagan takes everything positively. He says, “A dose of prison life is not a bad thing” (91). He is even satisfied with his son’s imprisonment. He thinks that it will improve him. He is satisfied with Grace too. Mali will take responsibilities of Grace himself. He praises her and takes promise for ticket of her return, if she wants. Thus, by being mild and sticking to Indian way of life, Jagan adheres to the eastern culture and eastern philosophy.

Jagan's resistance to his son’s shifting behavior comes to a conclusion that he has won. Jagan says briefly: “If what you say is true, well truth will win. If it is not true there is no thing I Can do (190). He believes Mali is changed after going to the police-lock-up. And Grace also found a job and has not planned for returning back. Jagan has changed himself and plans for pilgrimage. He hands over all the business to his son. His continuous resistance to his son never ends in a compromise. But he advocates for his Gandhian ideology, Indian nationalism, Hindu religion and eastern Indian culture.

CHAPTER FOUR

Love of Native Culture in *The Vendor of Sweets*.

The Eastern culture, social structures, philosophical system, arts, literature and tradition are broadly glorified in R. K. Narayan's *The Vendor of Sweets*, and are reflected throughout the novel with high importance. Hindu culture and Hindu traditional literature like *Vedas*, *Mahabharat*, *Ramayan*, and *Bhagabat Gita* are partly responsible for the continuation of original Indian's cultural Values. Narayan maintains that the division between East and west is a product of European cultural history. Narayan's voice is against the Westernized Indian people who imitate the western manners and try to erase the own culture, tradition, customs, and religion. Narayan is able to show Indians' adherence to the Indian culture and resistance to the western influences through Jagan, who captures the Gandhian philosophy.

Jagan represents Indians, who are the product of typical Indian culture, history, and society. He has been influenced by Gandhi's philosophy 'simple living and high thinking.' Through Gandhi Indians all over the world are known for hospitality and high level of tolerance. Jagan regularly reads the *Gita*, uses the Indian products like herbs, Neem, puts on khadi-clothes, pins the charkha and sells the sweet in Malgudi. On the other hand, his son Mali is influenced by the American life style after visiting America, which Jagan does not like at all. Mali wants to bring about changes in Indian tradition by doing creative writing in the machine work and by bringing the Korean-American girl to his house without marrying her and keeping her as his mistress. His marriage is strange and anti-traditional. He is not able to satisfy Jagan. He represents the class of young Indian men who are fascinated by American affluence and culture. And all his activities show that he makes airy plans for the improvements of their own prospects and sometimes criticizes own country. He has completely changed into

westernized youth for nothing but contempt in Indian way. Jagan takes all these Mali,s activities and behavior as the encroachment of the western culture on the Hindu culture.

Narayan celebrates the Indian identity and Hindu culture. Jagan's happiness is in service to others. He does not leave the traditional business of sweet making even when he is at loss and also distributes the sweets to all. Mali, on the contrary, wants to make profit by turning his writing into business and open an enterprise. That is why Jagan rejects to be the chief promoter of the business and resists the business which does not provide much service for the common people. He believes in doing all his work himself and continues his traditional sweet-making business without adapting the new and modern business.

The act of the Jagan highlights his strong adherence to Indian culture and tradition. Respecting others, understanding cross culture traditions, free mingling to accommodate and staying interested in rural welfare are the values of Indian culture. It has the strength on faith and clarity of mind to know certain lumbering structure of modern progress, which runs upon the wheels of ambition, which cannot hold together for long. Jagan believes that those who bring the Western culture into Indian soil are vanished or collapsed. Mali who brings the Western culture to the Indian soil merely spoils himself in alcohol and mechanical life. He cannot keep his wife as wife in Indian way. The ideology of Indian culture is needed to reunite them. Jagan tries to settle everything for them about their lives.

For the west, a nation is the sense of the political and economic union of a people. It is that aspect which a whole population assumes for a mechanical purpose. Society has no ulterior purpose. It is an end in itself. The truth is that the spirit of conflict and conquer is the origin and in the centre of western nationalism. Its basis is not social co-operation. It has evolved as a perfect organization of power, but not

spiritual idealism. Their civilization is civilization of power. The eastern doctrine is much broader, much more human and much more universal. It has discovered that nature reserves the power in forms of beauty; and it is this beauty which, like a mother, nourishes all the giant forces at her breast.

Thus, Narayan writes with the genuine power of Indian culture because he has sufficient honesty towards India. It is a historical document that presents social emotions and moralization. The social consciousness in India is superior to the other cultures. Here Narayan supports the Indian traditions and cultures. Culture, for him, is the genuine living motive of each individual which shows the path of perfection. Without original culture man cannot run smoothly and be satisfied. The novel *The Vendor of Sweets*, thus, celebrates the originality of Indian culture. It emphasizes the tradition, culture and religions which are true assets of the mankind. Narayan is successful in presenting Jagan as the true person who adheres to the Native culture and resists the western influence among the Indian people.

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