REFURBISHMENT OF INDIAN CULTURE IN THE NOVELS OF ANITA RAU BADAMI

A.ROSHINI¹, Dr. P. JEYAPPRIYA²

¹Ph.D Scholar, Mother Teresa Women’s University, Kodaikanal.
²Head & Associate Professor, Department of English and Foreign Languages, Mother Teresa Women’s University, Kodaikanal.
roshinialagumalai@gmail.com
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ABSTRACT

The renovation behind the cultural element is fundamental in unifying the nation and for building a healthy society. Reading or writing novels is not a mere act of entertainment but through them one is defining and expressing one’s identity and culture. Novels should be born from the living conditions and aspirations of the natives to throw light on the way of the future. Indian English Novels penetrate into the core of Indianness related to the selection of theme, setting, language construction, and above all ‘the Indian Spirit’. They should portray the core of Indian ethos. This is the high time to promote Indianness in the global scenario. India has a diversified and rich ethno-cultural context which facilitates Indians to nurture a firm ethos of their own. The portrayal of women in Indian writing in English modern times has also been influenced, in good measure, by the idea of women’s liberation which is a social struggle aiming to eliminate forms of oppression based on gender and to gain for women equal economic, social and moral status and rights to determine their own lives as are enjoyed by men. Badami attempts to exhibit the status of women with a realistic touch. The term is used for the emancipation of women with regard to moral, religious, social, political, educational, legal and economic levels. She considers the evolution of man as complete only if the women attain her independence and individuality. This paper focuses on the renovation of culture in the lives of Anita Rau Badami’s protagonists.

Key words: renovation, cultural dislocation, Indianness, individuality

The collective perspective of ethos is that the actions and motives a person acquires to repeat similar activities, which lead to habits, are from the society. Along with the individual characters, the communal aspect of ethos was emphasized in the Greek tradition. Ethos is used to denote the guiding ideals, views, values, convictions, and beliefs of a group, community, or nation. Even in the individual dimension, the communal aspect is implicit. While judging the ethos of a rhetor, the audience, which is the miniature form of the society, is reflecting the accepted ethos of the society. As part of Socialization the individual assimilates and internalizes ethos of the society and later the individual tries to modify the social ethos. The society becomes the soil for the individual to root and to nurture and in turn, the individual contributes to the betterment of society. The process intertwines the society and individual. Once the individual assimilates the ethos, s/he feels at home in the society and moves with the collective psyche. The word ethos also carries the meaning of a comfortable space of a person in the community. From birth, each member of the society is formed in...
遵从生命哲学的个人化。个人的道德观形成于社会。个人的人格是社会结果的反映。社会意识是个人与社会的统一。社会的统一性取决于如何深入地连接社区。因此，道德有助于标准化过程和建立团结。社区的道德观促进了个人间的相互关系和归属感和安全感。

Badami的写作完全关注于社会成员的地位，以及他们的争取和生存。她的女性角色逐渐学会如何为自己的权利而战，并生活在不只作为妻子，母亲或女儿，而是个人和新女性的新角色中。道德观不能仅被理解为个人或社会。它是一种社会意识，因为它给集体身份以意义。它以各种形式出现，但基本上，新女性的概念与生活在生命中的人们有关，他们共享相似的体验。道德观在社会中是极其重要的，因为它在社会认同中起着基础作用。它展示了如何接受和适应社会的道德观，以确保集体的身份感。

在传统印度社会，男性拥有权力。女性角色被限制在家庭和社区中。不良的自我意识是女性成长的主要障碍。在这样的情况下，道德观有助于弱化分离。国家基于共同的统一道德观，起着作用。印度文化是多元和复杂的，就像一棵有空中的根的榕树，它生长并支撑着树。结构中，它对其他部分有影响。同样，印度道德观总是开放接受和适应其他文化。它展示了借和适应，但他们没有失去自己的身份。

印度文化有独特的接受和容纳许多意识形态的本能。文化在保持其本质的同时，允许接受和接纳来自其他文化的影响。它促进了文化在自己的基础上成长。接受和接纳许多流派而不会失去自己的身份。在借用和适应中，它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。印度文化是多元的。它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。印度文化是多元的。它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。印度文化是多元的。它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。印度文化是多元的。它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。印度文化是多元的。它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。印度文化是多元的。它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。印度文化是多元的。它展示了对其他文化的准备。这种准备性使文化保持自己的本质。它具有包容性和普适性。
Instead of interpreting women from the patriarchal point of view, men should put themselves in women’s shoes. Only a sound male ego can motivate women to the front. The empowerment of women includes: environment for holistic development, freedom for decision making, participating in nation building, and job for economic independence. These parameters may facilitate women to contribute effectively to the nation building process. Badami explores the emotional world of women, revealing the various deeper forces at work in feminine sensibility as well as psychology. Quest for the definition of self and search for identity are the main features of the women of Badami, who are seen caught in the flux of conventional and contemporary. Badami focuses on the working psyche of her female characters. They desperately struggle to assert their individuality. Sensitive to the changing times and situations, they revolt against the tradition. The problems of her protagonist rise mostly from situations in the Indian context and differ from those of their Western counterparts. At the beginning Kamini is an angry woman questioning, protesting, and defying every form of domination. After marriage, she becomes timid following the dictates of the society and the roles prescribed by culture. Lastly, she attains a kind of selfhood that leads her to a more secure, meaningful and independent life.

Indian English writers also responded to the situation and oriented the people about the need to respond creatively to build the nation. They used satire and allegory to criticize the personalities who misused power. They presented social evils and sufferings of the people for upholding the democracy. They can empower Indians to embrace the Indianess in all their endeavors. The novels kindle the Indian hearts for being faithful to Indian ethos and the development of the nation. Values play a prominent role in the nation building process. From time immemorial Indian ethos has been giving due significance to noble values ad it is carried out in the society through various customs, teachings, and religious practices.

The patriarchal society makes very deceptive comments on women. On the one hand, the writings seem to be enhancing the power of women but on the other, the same words endangered their empowerment.

Outcome

Women writers have generally written about the problems of the women against the background of changing social, economic, cultural and political patterns. Her mother had been an orthodox old fashioned woman who, as was the general practice then brought her children up with some amount of strict discipline. The mothers were stricter with daughters because daughters were trained to submit and adjust in a new household. For sons it was different. No household chores for sons, these were meant for daughters only. The sons will have to earn bread. They were the ones who would carry on the family name and light the pyres of their parents. She was too young to understand the mother’s logic. She resented this discriminatory treatment.

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