

Tribhuvan University

Representation of East in Ruskin Bond's *The Room on the Roof*

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Requirements for the Degree of Masters of Arts in English**

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Declaration

I hereby declare that the thesis paper entitled,
Representation of East in Ruskin Bond's *The Room on the Roof*
is my own original work carried out as a Master's student at the Department of
English at Ratna Rajyalaxmi Campus except to the extent that assistance
from others in the thesis paper's design and conception or in presentation
style and linguistic expression are duly acknowledged.

All sources used for the thesis paper have been fully and properly cited.
It contains no material which to a substantial extent has been accepted for
the award of any other degree at Tribhuvan University or any other
educational institution, except where due acknowledgement
is made in the thesis paper.

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March 2017

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Letter of Approval

This thesis entitled “Representation of the East in Ruskin Bond’s *The Room on the Roof*” by Jyoti Bindukar has been submitted to the Department of English, Ratna Rajyalaxmi Campus. It has been approved by the undersigned members of the Research Committee.

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As a personal achievement, I dedicate this paper to my respected parents whose blessings always give meaning to everything I do. Their love and blessing always lead me towards the successful achievements in my life and all I have ever accomplished, and all I will ever be, I owe to my dear mother and father.

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Abstract

This research examines the cultural issue in Ruskin Bond's *The Room on the Roof* in which he represents Indian culture. The novel represents post-colonial period when different cultural prospects were redefined and reviewed. Bond fictionalizes the eastern culture comparatively exalted and social rather than the western culture. It created a platform where minor and marginalize cultures also were studied. The western beliefs regarding the east is associated with vulnerable but the novel considerably values particularly Indian culture which one is representative to the eastern culture. Bond attempts to fictionalize the concept of cultural studies and presents eastern culture through this novel. He believes that eastern culture is in favor of entire humanity. He presents that Indian culture is warm place for humanity. He tries to justify that English materialistic culture cannot provide happiness; whereas Indian culture gives deeper happiness.

The research examines how western stereotypical outlook of the east has changed. This novel reveals that cultural study in modern world change a singular perspective of the westerners. The west society interacted with global cultures and the multicultural study also emphasizes on marginalized cultures. It is new experience of the westerners who observes others' culture from their respective perspective. This experience is reflected in this novel in which Rusty English representative character observes the Indian culture and understands other.

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Chapter I

Representation and Ruskin Bond

This research examines the cultural representation in Ruskin Bond's *The Room on the Roof* in which he observes and valorizes Indian culture. The novel represents post-colonial period where cultural discussions took place. It created a platform where minor and marginalized cultures also were studied. The western beliefs regarding east and westerner's views about their perspectives toward east changed. Similarly, Bond attempts to fictionalize the concept of cultural studies and presents eastern culture through this novel. He believes that eastern culture is in favor of entire humanity. He is against the belief that eastern culture as a minor one but, he valorizes Indian culture.

Bond presents that Indian culture is rich which English rulers inferiorized in order to make them superior. He tries to justify that English is materialistic culture which cannot be communal culture whereas Indian culture encompasses feeling of all human beings and prioritize to human values. The protagonist Rusty represents the westerner who travels in India where he is passionately infatuated by Indian culture and practice. It is indirect presentation of Indian culture that is comparatively warmer than English culture. Rusty's way of behaving and adjusting in Indian culture exposes his fascination toward culture. Rusty's voice in novel represents comparison between the west and the east culture.

Representation is a stereotypical presentation which leads or carries holistic meaning of something. The concept of representation generates modular concept of something in which rest of things must have shared features. It is through representation people know and understand the world and reality through the act of naming it. Representation has been associated with aesthetics and sometimes the term

representation carries a range of meaning and interpretation. Representation is a stereotypical concept through which rest of the thing is understood. It is a modular concept which generates a common idea for everything. Foucault was the problem in the orient the representation of discourse.

The discourse is a system of representation framed by a whole set of forces that bring the non west in to western learning and western consciousness. Said is foundational orientalist examines the process by which this discursive formation emerge, said holds the belief that the discourse of orientation has been functioning from the ancient times. There were the lenses through which the orient was experienced and they shaped the language, perception and form of the encounter between west and non-west. And the representation of the orient, until now, remained always same because the west inherited and articulated the same images' of the orient as 'barbaric', 'uncivilized', 'sensual', 'enigmatic' that needed 'our project of civilizing then'.

Such types of patronizing and didactic qualities of the orientalist representation were self-containing, self-reinforcing character of a closed system having no empirical base of analyzing 'other'. The orient is always represented as out sides in the rhetoric of orientalism. By manipulating certain images of the orient, the westerners legitimated the vocabulary which could help them control and dominate the orient. What is for more significant is that Said has assembled that whole narrative of European literature from Aeschylus to Edward lane on a history of literature complicity in exteriorization of the orient Said further expresses his idea:

Imaginative geography, from the varied portraits to be found in the inferno legitimate a vocabulary, a universe of representative discourse peculiar to the discussion and understanding of the Islam and the orient

the vocabulary employed whenever the orientates spoken or written about is assert of representative figures or tropes. (36)

In this way we need not look for correspondence between the language used to depict the orient and the orient itself these figures are like stylized characters.

During colonial period, English rulers imposed their cultures to Indians, but it was not one way imposition. Even English men copied Indian cultures while being in Indian society. It is a normal situation that cultural exchanges take place where two cultures exists in one location. This kind of cultural influence has been shown in the novel. Rusty, represents an English man who lives in India where he comes to contact with Indian people and copies their cultural patterns. In this way, his cultural position is hybridized. Rusty belongs of English culture; his master strictly restricts him from having Indian culture.

Michel Foucault insists both up on the materiality and the social productivity of discourse. Foucault is concerned about the involvement of textual practices in relation to power. The writing discourse or the texts are representation because they are always contracted. Discourse, according to Foucault, is produced in which concepts of madness criminally and sexual abnormality and so on are defined in relation to sanity, justice and sexual normality. Such discursive formation massively determines and constrains the form of knowledge, the type of normality and the nature and subjectivity, which prevails in a particular period.

Every system of knowledge established rules for exclusion and discriminations and it always implies taking sides. The discursive practice has no universal validity but is historically dominant ways of controlling and preserving social relations of exploitation. Foucault regards the nature of discourse on an event

in time since it is not only that which represents struggle of systems of domination, but the object through which and with which we struggle the power we seek to possess.

The imperial authority always tried to create one such class that would act as mediator between the colonizers and the colonized to perpetuate the colonial domination because the Empire would not have survived so long as it did without the early cooperation of colonized elites. Frantz Fanon writes:

The European elite undertook to manufacture native elite; they picked out promising adolescents; they branded them, as with a red-hot iron, with the principles of western culture; they stuffed their mouths full with high-sounding phrases, grand gluttonous words that stuck to the teeth. After a short stay in the mother country, they were sent home, white washed. (7)

Fanon argues that colonial culture constructs a western cultural image. It is a centre for culture because it is deeply motivated with it.

Regarding, cultural colonialism most colonized countries are structured by colonial culture. Even having sense of own culture, the colonized cannot escape from it due to the innermost influence impact them. Furthermore, he writes:

Every colonized people-- in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality finds itself face to face with the language of the civilizing nation; that is with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. He becomes white as he renounces his blackness, his jungle. (18)

Colonized people, thus suffer from the inferiority complex- the feeling that they lack something which the westerners have i.e. the civilization. The term ambivalence was first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and it's opposite. It also refers to a simultaneous attraction towards and repulsion from an object, person or action.

The novel *The Room on the Roof* introduces the major character Mr. Harrison who is a typical Englishman. He represents the west as the powerful and dominant in relation to the east. An orphan boy, Rusty lives in his house who is also an Englishman, but, he desires to play with Indian children, however, Harrison tries to show difference between the Indian and English.

The western society ruled over the east during colonial period in which time period west observed the eastern cultures. The westerners never tried to understand the east, but looked from single view point. With the view of preoccupied concept, the west never changes own understanding to the east. What is the perspective of the west toward east? How does the west interpret to the eastern cultures?

The western ideology is fixed and unchanged toward the east. On the basis of binary relation the west represents to the east. The west supposes to the eastern culture that is inferior one. Moreover, the easterners are irrational, uncivilized and unrealistic. Having as such mindset, one of the representative characters, Mr. Harrison never allows Rusty to involve with the Indian people. Mr. Harrison does have western mindset through which he looks upon the Indian people. He considers eastern people are not inferior to the westerners themselves and then he restricts Rusty to adjust in Indian society.

The Roof on the Roof one of the renowned novels by Ruskin Bond and it has been reviewed by many critics. Those critics have read the novel from several

angles. However, all those interpretations on the novel enrich its critical dimensions and thematic perspectives. The researcher has raised one more critical issue, representation of the east in the novel, has not been used yet. First of all, it is important to know what kinds of subject matters the writer raises. Regarding, the author Ruskin Bond, Michael Heyman writes:

It has taken the better half of fifty years for Ruskin Bond, one of India's most prolific writers in English for adults and children, to receive the critical attention that he deserves. Quietly, Bond has been writing novels, poems, essays, and countless short stories for his mostly Indian fans since the 1950s, yet critics have tended to pay more attention to expatriate Indians rather than the indigenous, especially those known mostly for writing children's literature. (253)

Heyman closely observes his way of writing regarding on particular theme. Ruskin always focused on post colonial issue similarly in the novel *The Room on the Roof*. Moreover, he observes the eastern and the western existing idea regarding this world and society.

Unlike the researcher's standpoint, many critics observe the novel from several perspectives. Among as many critics upon this novel, one of the major critics, Geetu Saini presents her view:

The dilemma of growing up is powerfully presented through Rusty, his favorite autobiographic hero of the stories Rusty, *The Room on the Roof*. Through him Bond speak of his own tribulation standing at the threshold of manhood. Rusty's sensibility, his urge for friendship and above all his Indians are truly of Bond himself. (47)

This aforementioned reviewed portion finds cultural dilemma of a person when the person stands between two or more than two cultural situation. One of the victims Rusty is as such cultural location in which he does not find confusion what should be followed.

While reading the novel, Chetan Trivedi observes the novel from existential perspective in which the major character Rusty experiences identity crisis in such multicultural zone. He further analyzes the novel; “On the day of Holi people forget their homes and work and all problems of life as Rusty who also forget at least for one day his guardian and his home” (112). As he believes that Rusty's struggle in India was inevitable because he was struggling against the existential problems. He lives in India so he does not find any exception without being an Indian. It is his compulsive situation in which he became an Indian. But his intention of being an Indian is not unconditional.

The above mentioned line illustrates the assimilation and enchantment of Rusty to the Indian festivals. He does not find his cultural position, therefore, he attaches with the Indian cultural practices. Similarly another critic Guinaz Fthima discusses on culturally mixed position:

Ruskin Bond does not have a sense of superiority over Indians nor does he apologize for European in his stories. He seems comfortable with both cultures. There is not sense of tension between the two cultures of East and West. He lived in Indian in both colonial and postcolonial period and as a result of the post colonialism and globalization, his contacts with different cultures increased with the passage of time when he portrays in this stories. (1)

By going through these critical views, many of them raised the issue of adaptation of other's culture. But we do not find any of them are carefully examining the fact the cause's difficulties in cultural mimicry.

The literature review above shows that *The Room on the Roof* has received criticism from various perspectives. All of these critics have their monotype and one sided interpretation of the text, which is not complete understanding of the book. Approaching the text through some perspectives and assuming to get final and complete understanding of book is cultural approach. None of the above cited critics have touched the issue of cultural in fiction which demands a genuine research. The researcher therefore, wants to approach. Ruskin Bond's fiction through cultural perspective is observed. So my understanding of this fiction is that it is a cultural quest of the young hero throughout.

Through this novel, Bond introduces Indian culture as a true national culture by which Indian people are identified. Bond treats the cross-cultural discussion among different cultures, where people from different culture and race try to develop a mutual understanding. Through a host of uprooted and alienated characters from their original homeland, Bond beautifully observes the predicaments of these outsiders in an alien Indian culture.

The research explores a cultural meaning which helps to know about people and their lifestyle. Mainly, it discusses about the meaning of eastern philosophy which was taken as a minor culture in relation to western culture during the colonial era. But, Bond explores the meaning of this culture by discussing its values in the society. In fact, the Indian culture is spiritual rather than material one. However, it makes people freed from earthly suffering and provides them a peaceful eternal joy. He has

depicted the values of their own culture. The newly formed society invites multicultural perspectives where cultural diversities are discussed and interpreted.

Bond tries to explore meanings of mystic and spiritual culture and it represents eastern philosophy. However, he interprets it from new ways unlike it has been done before. In this novel, the author valorizes Indian culture by showing humanistic values in this culture. Moreover, the cultural values change when westerners study these cultures and find meaning of spiritual world. His intention of valorizing own culture is to show Indian culture that can comfort to Indian people. Moreover, Indian culture enshrines to Indian people. The English culture still has enslaved Indian people but his valorization of Indian culture reflects that Indian people can feel comfortable in own culture.

He affirms the connection between Indian nationalist discourses. The depiction of classical Indian cultures in this text appears to be framed within the, nationalist ideology and its quest for authentic cultural practices that signify the 'spiritual' identity of the nation. The text seems to reify the nationalist imaginings of national culture that is predominantly encoded in the text.

Chapter II

Post Colonial Cultural Studies

The post colonial period declares the end of physical presence of colonizers however their cultural and ideological presence remained in the same way. Therefore, Indian people started a trend of ignoring colonizer's culture. Hans Bertens writes; "It focuses on the cultural displacement and its consequences for personal and communal identities that inevitably followed colonial conquest and rule and it do so from non-Eurocentric perspectives" (200). Likewise, *The Room on the Roof* introduces a similar issue of resistance in Indian society. All Indian people collectively resist to English culture for sake of the own existence. Edward Said claims; "The idea of rethinking and re-formulating historical experiences which had once been based on the geographical separation of peoples and cultures is at the heart of a whole spate of scholarly and critical works" (352-53). Indian culture has a kind of influence of western culture so, they do not want to retain any longer.

Bhabha discusses about post colonial literature which has influenced from English culture and literature. In this respect who introduces colonial legacy what they left in India which governed all people because it was supposed that English culture is richer than others. In his words, he argues:

Post colonial criticism bears witness to the unequal and uneven forces of cultural representation involved in the contrast for political and social authority within the modern world order. Post colonial perspectives emerge from the colonial testimony of the Third World countries and the discourses of "minorities" within the geopolitical division of east and west, north and south. (437)

Postcolonial criticism is an examination of western cultural influence during the period of colonization, which finds colonizer's legacy that is found in colonized country. It is a western representation in Indian culture. Similarly, Fanon writes:

The European elite undertook to manufacture native elite; they picked out promising adolescent; they branded them, as with a red-hot iron, with the principles of western culture; they stuffed their mouths full with high-sounding phrases, grand gluttonous words that stuck to the teeth. After a short stay in the mother country, they were sent home, white washed. (7)

Frantz Fanon studies how colonial authority works to create their images in colonized country. He argues that colonial culture constructs a canonical representation in colonized country.

After decolonization Indian people attempted to restore Indian culture and tradition. However, the societies are found divided on the basis of cultures. During long colonial period, the Indian people adopted the English culture when colonizers were able to show their culture higher. During colonial period, English colonizer imposed their cultures to Indian people. Colonizers were able to train their ideology and English culture. The impact of colonial rule over India remained even after post colonial period. English people left the country however, ideological or cultural impact have governed to the Indian people.

Regarding, cultural studies, as many thinkers focus on finding more cultures. It makes possible for finding various human practices and understanding others. Stuart Hall, Dasenbrock and Marry Poovey discusses on cultural study which analyze different cultural practices to know about their place, cultural values and their cultural identity. It becomes a matter for studying particular race, culture and group of people.

These cultural theorists interact among different cultures around the world. Moreover, the cultural study makes possible to study even marginal cultures. It creates a platform where different cultures are discussed and understood.

In this regard, Marry Poovey discusses on cultural studies which can help to know about others. In her word, "culture as the ensemble of categories and signifying systems that provide the terms through which humans understands our world from which we derive our identity and it which we formulate and express desire" (6). She distinctly talks about cultural studies which bring all cultures together to find out different way of living. Moreover, it helps to study and find the totality of them.

Similarly, Dasenbrock examines cultural studies that help to understand others as well as difference of them. He remarks; "Interpretation is of an assumption of similitude to a location of and on understanding of difference" (41). This understanding of difference means to know other. The previous interpretation of west created different truth and it represented for all. But cultural studies revives those all cultures then it leads them to know about them.

The central strand in cultural studies can be understood as the study of culture as the signifying practices of representation which requires us to explore the textual generation of meaning. It also demands investigation of the modes by which meaning is produced in a variety of contexts. Cultural representations and meanings have certain materiality since they are produced, enacted, used and understood in specific social contexts.

Cultural studies give meaning of social practices that are brought into view going through all kinds of cultures. Culture picturizes clear vision regarding particular human society. Barker writes; "one set of people to another... but the processes that generate and enable any form of social action, relationship or order" (10). He

emphasizes on knowing people from cultural study. it reflects their history, culture and total civilization.

Similarly, Hall examines human identity in relation to culture. His ideas chew over on meaning of culture and its representation. Therefore, he discusses; “culture is not a fixed essence at all, lying unchanged outside history and culture” (113). Hall gives emphasis on representation of culture. As westerners represented eastern culture from their perspectives therefore, it represents them all time. Unlike those cultural studies rereads those cultures and finds out particular cultural norms and values. Culture is overview of human being therefore, it carries all history, myth, religion and human society, therefore, cultural study helps to find out or understand them.

The representation of oriental people, geography, culture religion and language cannot be matched with the essence of real orient. Representation is distortion of fact that is fact or nature of the orient does not remain static. This kind of confusion regarding easterners was blurred after cultural studies bring those cultures into discussion. Thus, cultural studies makes possible for understanding other by studying their cultures. Moreover, changes in cultural studies support his vision because it equally focuses on both eastern and western cultures. The historical understanding of both western and eastern cultures has created a unbridgeable ditch between the west and the east therefore it has been readymade idea of knowing both of them. In this novel, he tries to blur this kind of decimation between the west and the east when she brings eastern cultural values into discussion. He emphasizes on eastern philosophy by fictionalizing a character, a character Rusty who gets spiritual freedom when he practices Indian culture. It means a person can possibly salvage spiritual freedom in eastern culture. In this way, the author indirectly valorizes his own culture and society.

This study helps to find out cultural aspects of different cultures. Moreover, this study meticulously observes internal relation between human identity and deep structure of culture. In course of representation westerners portray a gap between the west and the east. It is a way of thinking about Asia and Asians as strange, servile, exotic, dark, mysterious, erotic and dangerous, and has helped the west to define itself through this contrasting and dichotomous image.

Accordingly, cultural study focuses on each and every culture in which both positive and negative aspects may exist in either culture. Mary Poovy further argues; " the fact that any claim to totality, representativeness, or universality depends upon excluding some groups from that totality precisely because the differences among those groups cannot be assimilated into an internally coherent whole" (8). This notion of representation establishes some group of people and culture however; the cultural study dismantles all canonical representation in terms of culture and politics.

Furthermore, western perspective interpreted all non-western cultures and it highlighted negative aspects of culture to valorize own culture. This western discourse ruled over all cultures until decolonization. Later on this concept is redefined and it brings all cultures for discussing about cultural existence and comparative studies. Cultural studies treats equal for all cultural practices, rather than judging any cultures. The novel addresses similar context in the field of culture and further it tries to explain Indian way of life which can make them happy and satisfied. This kind of perspective of the author clarifies interrelationship between human being and culture. All easterners have long practices over these culture therefore they can find desired life within own culture. By adopting western or other cultures, they find difficulties in way of living. He deeply explores eastern philosophy which is in favor of humanism and human freedom. Therefore Reed Way Dasenbrock claims:

Theory of cross cultural interpretation, but they give us the crucial starting point. There aspects of his work are crucial. First the central movement in interpretation is form an assumption of similitude to a location of and an understanding of difference. Second this understanding of difference leads not to an inability to interpret but to an ability to communicate across that difference. It is not essential for us to use the same words or mean the same things by those words.

(41)

He argues that cross cultural studies sheds light on shadow area when those area were lighted then it was found. The monolithic western view upon Indian culture goes wrong. Eastern culture was supposed to be inferior during the colonial period. The discrimination between eastern and western culture created a gap at reading and knowing each other. As being politically powerful, westerners represent eastern culture and society.

At this point, it is argued that westerners have preoccupied concept regarding easterners, therefore, they do not know about eastern cultures and society. The bias preconception creates a nascent feeling before going into it. The way he lives is totally western culture. Even remaining in India, he does not leave own cultural standards. He does have sense of ego of western culture. This kind of feeling does not allow his to know about other culture. The preconception regarding non-western culture creates problem. Similarly, Dasenbrock asserts:

Way of dividing the terrain- in proclaiming the local perspective the right one- discourages more than just a colonialist appropriation of the literature. It discourages outside reading of any kind. In this way a movement insisting on the importance of the study of non-western

literature ends up arguing that the only culture one can study is one's own. (36-37)

Cultural studies transcend the confines of a particular discipline such as literary criticism. It is rather politically engaged and at the same time denies the separation of “high” or “low” or elite and popular culture. But what is crucial here, is cultural studies’ connections to “power” and “politics”. As argued by Chris Barker “cultural studies is a body of theory generated by thinkers who regard the production of theoretical knowledge as a political practice” (5) where knowledge is never an objective phenomenon but a matter of positionality. Regarding the discussion of east and west culture, Levinas also finds to an eastern culture as a democratic culture. He argues; "This valorization of the originality of alternative sources of thinking, especially in the context of suffering non-Western traditions, represents an epistemological openness" (149). Cultural studies, in this sense, is a ‘discursive formation that is a cluster of ideas, images and practices which provide ways of talking about the forms of knowledge and conduct associated with a particular topic, social activity or institutional site in society. Thus a good deal of cultural studies is centered on question of ‘representation’, that is on how the world is socially constructed and represented.

The one way of thinking takes mode when he somehow knows about the eastern philosophy. Moreover, it removes his illusion of western thinking. Hall believes that cultural identity exists only in the representation. So, on this concept, he argues:

It is not as transparent or unproblematic as we think, perhaps instead of thinking of identity as an already accomplished fact, which the cultural practices then represent, we should think identity as a ‘production’

which is never complete, always in process, and always constituted within, not outside representation. (110).

Hall's idea of identity is that it has no fixed archeology but has become a "retelling of the past" (112). Identities are the names we give to the different ways we are positioned by, and position ourselves within the narratives of the past.

Similarly, Foucault identifies the creation of truth in society. Individuals would do well to recognize the ultimate truth. 'Truth' is the construct of the political economic forces that command the majority of the power within the social web. He clarifies; " falls under the category of truth and that which comes under same other category, but in seeing historically how effects of truth are produced within discourse which on themselves are neither true nor false" (1139). His ideas of knowledge suggest that it reveals human perspectives.

Representation is a concept that is related with one thing stands for another. Representation is right that stand for and take place something else. It is through representation people know and understand the world and reality through the act of naming it. Representation carries a range of meaning and interpretation. Regarding concept of representation it derives from early Plato philosophy that matter represents idea. However, this concept extensively evolved through new historian Michel Foucault who advocates power represents something.

Michel Foucault insisted both up on the materiality and the social productivity of discourse. Foucault is concerned about the involvement of textual practices in relation to power. The writing discourse is representation because it is contracted. Such discursive formation massively determines and constrains the form of knowledge, the type of normality and the nature and subjectivity, which prevails in a particular period.

The discursive practice has no universal validity but is historically dominant ways of controlling and preserving social relations of exploitation. Foucault regards the nature of discourse on an event in time since it is not only that which represents struggle of systems of domination. Foucault saw every action and very historical event as an exercise in the exchange of power. The society is a huge web of power. Foucault writes:

Problem does not consist in drawing the line between that in a discourse which falls under the category of scientific or truth and that which comes under some other category, but in seeing historically how effects of truth are produced within discourse which on them is neither true nor false. (1139)

Foucault identifies the creation of truth in contemporary western society with five traits: the centering of truth on scientific discourse, accountability of truth to economic and political forces. Individuals would do well to recognize the ultimate truth. 'Truth' is the construct of the political economic forces that command the majority of the power within the social web. There is no truly universal truth at therefore the intellectual cannot convey universal truth.

As his claim, western representation about eastern culture is no longer remained unchanged. Along with having knowledge about eastern cultural values; they judge and adopt eastern social practices. By reading books and having contact with people help him to know about others. In this regard, Mary Poovey argues:

I am not going to argue that rock and roll single handedly caused literary criticism to take a new direction; rather this turn is as much the product of the cultural and material forces that have produced this stage of rock and roll as is the post modern rock roll phenomenon

itself. For the purpose of this essay, I want to look at his turn as the conditions that have made possible the practices that has been called cultural criticism. (5)

Her arguments are related with cultural criticism which reinterprets all cultures exist in the world. Before cultural study, only English culture were studied but the trend of studying English culture no longer exist when cultural studies occupy in criticism. In this regard, Dasenbrock views; "Thus understanding of difference leads not to an inability to interpret but to an ability to communicate across that difference" (41). His argument justifies about the different perspective of knowing other broaden of perspective. But, the western did not practice it by ignoring others. It means westerners ignore other cultures and philosophy which narrows down their perspective therefore they are unable to understand others. He further assimilates monolithic western viewpoints which fall back to them. He argues;

As trends in our own and in the world economy create an increasingly interdependent world economy, non-western nations are playing an increasingly powerful international role. It should again be obvious to virtually everyone that we cannot go on talking about just the western tradition, as if the west Asia that invented printing and gunpowder and that increasingly finances our debt ridden economy can or should be ignored. We need to incorporate the heritage of a variety of peoples and cultures into our curriculum. (35)

His arguments states non-western countries' role in this world which makes clear that non-western culture and countries are not inferior as west knows it. This kind of wrong assumption of non-western countries deprive from an actual reading reality. For this reason, he suggests that east should be read for knowing their cultures or way

of living. The cultural reading of other cultures helps to know us about their in totality. His ultimate reasoning is to include all culture for studying in present scenario then only we can know others.

The research has focused on knowing of eastern culture by westerner since post colonial era begun. The novel's narrative reveals westerner's interest in finding and studying eastern culture and in which they search spiritual as well internal freedom. The preoccupied concept is changed after the cultural study introduced. The author intends to redefine western unchallengeable concept of east by showing the values of the culture. Similarly, cultural theorists claim that cultural studies enforce people to think again about other's culture along with introducing such possible way of reading cultures. The cultural studies dismantled all previous supposition about the east and the west' binary opposition. The west discourses of representing the east change along with cultural studies. It mainly paves the way for bringing all culture together. Moreover, media and literature help them to know about all major and minor cultural practices. Therefore, both the easterners and the westerners studied all cultures without preconception. It helps them to know about others. In this regard, as many sources like literature, media and multicultural teaching play vital role for understanding others. The cultural theorists claim that cultural studies dismantle existing truth that was manipulated by the westerners. It rereads and rethinks about the eastern cultures. The previous assumptions and values of the eastern culture were determined in relation to the western culture.

Chapter III

Representation of East in Ruskin Bond's *The Room on the Roof*

The present study on Ruskin Bond's *The Room on the Roof* explores an Indian culture from the perspective of westerners during the postcolonial period. Further, the research attempts to reveal meaning and interpretation of eastern culture as well as philosophy. The author aims to change western perspective that always undermines eastern culture, civilization and philosophy, therefore, Bond intends to change it through his fictional writing. In this novel, he tries to blur this kind of discrimination between the west and the east when he brings eastern cultural values into discussion. He emphasizes on eastern philosophy by fictionalizing a character Rusty who gets spiritual freedom when he practices Indian culture. It means a person can possibly salvage spiritual freedom in eastern culture. In this way, the author indirectly valorizes his own culture and society.

Ruskin Bond's *The Room on the Roof* presents a story of an English boy who mimics Indian culture. Rusty the major character of the novel represents an English culture. Along with colonization, he comes into India. In course of living there, he gets contact with life pattern of the Indian society. Even for existing there, he gradually comes closer with Indian customs, festivals and foods. Having been contact with Indian society and cultural pattern, he mimics their way of living. However, his master's prohibition for adopting culture, he cannot maintain his culture intact. Rusty makes contact with Indian fellows. He befriends with Somi and other so many Indian fellows. After being friends with them, Indian cultures fascinate him. Then he copies their behaviors and life patterns. Rusty's company with Somi, Ranbir, Suri and others makes him closer even with Indian culture.

During colonial period, English rulers imposed their cultures to Indians, but it was not one way imposition. Even English men copied Indian cultures while being in Indian society. It is a normal situation that cultural exchanges take place where two cultures exists in one location. This kind of cultural influence has been shown in the novel. Rusty, represents an English man who lives in India where he comes to contact with Indian people and copies their cultural patterns. In this way, his cultural position is hybridized. Rusty belongs of English culture; his master strictly restricts him from having Indian culture.

Rusty, protagonist of the novel, represents an English culture who settles with his master. While living with his master in limited area, he feels alienated. But, his master always controls him from being a part of Indian people. In course of living in Indian society, he gradually comes to contact with Indian people. All his Indian people treat him properly then Rusty fascinates from Indian cultural patterns. Being with Indian people he familiarizes with Indian cultures and he also adopts their way of livings.

Being an English man Rusty is fascinated by Indian culture when he comes into contact with Indian culture. While being with Indian people, he learns cultural patterns and also appreciates communal culture unlike individual culture in English society. Being familiar with all cultural pattern of Indian society, he finds this culture welcoming, humanitarian and friendly. Even more he assimilates to Indian culture.

Rusty firstly practices Indian cultural patterns as he takes Indian foods which he finds tasty dishes. His Indian friends invite him every day for having dinner and lunch which fascinates him to have Indian dishes. Similarly, he loves speaking Hindi language when he spends most his time with Indian friends. Later on the

heavily practices Indian language and he often speaks it. More significantly, he is fascinated by spiritual and religious life of Indian people. He experiences peaceful life when he practices yoga and other cultural phenomena. It convinces him to find better peace going through spiritual livings there. This practice encourages him to study spiritual books and hymns therefore; he often studies as such text books.

This research project is a study Ruskin Bond's *The Room on the Roof* in which the author shows infatuation of the eastern culture. The major character Rusty represents an Englishman; however, he tends to adopt the eastern culture rather than the western one. It is a reflection of the eastern culture and Rusty's tendency to have the eastern culture shows glorification of the eastern culture. Rusty, even being a man from English society, does not follow the own cultural practices, but he always observes the eastern culture. He finds the eastern culture more civilized and humanistic when the Indian friends properly behave him. During colonized period, many English settled down in land of India. It was rule upon Indian; however, they did not only rule over India, but also studied the eastern civilization including India. Because India is a heart of developing the eastern civilization, the English were impressed by the civilization. It can be found that many English settled down permanently when they found friendlier cultures in Indian than their own culture. England colonized India and imposed its cultures. However it is not a one side cultural influence; English also were influenced by Indian cultures. This research analyzes how the major character Rusty adopts the Indian cultures while living in India. It shows that English were influenced by Indian culture.

The novel portrays colonial period in which English people came in India. While living in India, he comes into contact with many Indians who treated him as a member of family and invited him every cultural rites and rituals. This kind of

orientation fascinated him, therefore he involved in every cultural performance in India. Being apart from his own English culture, Rusty follows Indian culture when he lives in India. Rusty adopts Indian lifestyle when he is fascinated by the Indian cultural practice. More than his cultural option, he is mostly attracted by the way Indians practice cultures and lifestyles.

Ruskin Bond's *The Room on the Roof* presents a story of an English boy, Rusty who practices Indian way of living. After the colonized period begins, he shifts into India with other English. In course of living in India, he becomes familiar with Indians and their life pattern. Being an Englishman he cannot be away from the Indian customs, festivals and foods. Having been contact with Indian society and cultural pattern, he is infatuated. Though his master prohibits him from adopting Indian culture; he gradually practices Indian cultures.

Before he involves in Indian culture, he thought to Indian culture differently as if it is inferior and uncivilized. It goes wrong when he finds it humanistic culture. Rusty completely leaves his culture and makes a member of the Indian community. Rusty's company with many friends like Somi, Ranbir, Suri and others makes him an Indian.

This kind of cultural influence has been shown in the novel and Rusty represents an Englishman who is fascinated by Indian culture when he comes contact with Indians. Rusty lives in India where he comes to contact with Indians and imitates their cultural patterns. Rusty really appreciates to the Indian culture; though, his master strictly restricts him from practicing Indian culture.

The novel *Room of the Roof* is a novel about valorization of the eastern culture in which the eastern cultures are comparatively acclaimed. From a English point of view, the Indian culture has been projected. The major character Rusty

always stands in favor of the Indian society and culture, but he criticizes English cultural patterns. He supposes to the English cultural as a hypocritical and selfish when he learns societal, communal and inclusive manners from the eastern civilization. He is positively influenced by Indian cultures. Rusty is born in English culture, but grows up in India. He is strictly prohibited by his master because his master scares from him if he could be an Indian. When he becomes a young man, he feels a kind of distance between his parents and then he adopts way of Indian culture. He loses his cultural identity; as a result he changes himself as an Indian. The new atmosphere in India he feels loss at the beginning, but he ideally appreciate to the Indian cultural patterns and life patterns. This creates inner chaos and he decides to have Indian cultural pattern in order to achieve a sense of belonging with Indian culture.

The novel depicts a story in which two distinct cultures exist. The main character Rusty is from English culture, but he comes to contact with Indian cultural pattern. Rusty experiences new taste, circumstances, culture, and lifestyle and there, where he has to reshape his cultural pattern for proper adjustment. The new cultural location redefines his way of living. Rusty's identity is originally English, but he shifts to Indian society where he feels comfortable and feasible.

In this novel, the author valorizes her culture by showing humanistic values in this culture. Moreover, the cultural values change when westerners study these cultures and find meaning of spiritual world. His intention of valorizing own culture is to show Indian culture that can comfort to Indian people. Moreover, Indian culture enshrines to Indian people. The English culture still has enslaved Indian people but his valorization of Indian culture reflects that Indian people can feel comfortable in own culture.

During colonial period, English people also imitated Indian cultures to cope up with new cultural location in India. As Rusty finds Indian society, he adopts many Indian cultural patterns. This research shows how English are affected by Indian culture. The novel describes his condition in India, "He was a pale boy, with blue-grey eyes and fair hair; his face was rough and marked, and the lower lip hung loose and heavy. He had his hands in his pockets and his head down, which was the way he always walked, and which gave him a deceptively tired appearance. He was a lazy but not a tired person" (1). This extract clearly shows his tilting toward the Indian culture. Due to having attachment with the Indian culture, Rusty practices all Indian lifestyles. Huntington suggests; "people and countries with different cultures are coming apart. At the same time he insists cultural identities are the central factors shaping a country's association and antagonism to others" (125).

Rusty's life is influenced Indian cultural patterns. At the beginning, he does not show any more interests to the Indian cultures; however, it becomes a part of his life when he comes to understand rich practice of the Indian culture. He comparatively studies both the western and the eastern culture; he finds culturally humanistic practice in Indian culture.

As a western he is brought up and shaped by his own culture. Along with involving in Indian culture he understands meaning of the eastern culture. When he contacts with Indian culture then it attracts him. Due to the hearty behavior of the Indians he is fascinated in the Indian culture. While living in the society, he firstly befriends Somi who welcomes him and shows friendly behavior. This way of behaving seduces him. Both of them exchange their way of behaving each other. It is his understanding of other culture and it makes him feel happy. This friendlier behavior of Somi touches his heart. The concept of cross-cultural adoption refers to a

process in which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. As the individual acquires some of the characteristics of the host culture he/she may lose some of the characteristics of their original culture, such as language, customs, and rigid original cultural identity.

This experience is not limited to anyone region, cultural group or nation, but is a universal concept of the basic human tendencies, that accompany the struggle on each individual when they are faced with a new and challenging environment. While he was going to market he meets her and she invites him to join with her:

The boy looked up and saw her young, friendly face wrapped untidily in a turban. Hullo; said Somi, would you like me to ride you into town? If you are going to town? No I am all right, said the boy, without slackening his pace, I like to walk. So do I, but it is raining. And to support Somi's argument, the rain fell harder. I like to walk in the rain, said the boy. And I do not live in the town. I live outside it.

(4)

This behavior makes first impression to him. Unlike the western individual culture, he finds the eastern culture is very sociable. Somi offers him to ride in his bicycle but he ignores and feels awkward. However, this kind of behaviors influences him inwardly. He becomes grateful to have this kind of friendly behavior. It is not his cultural practices where people do not care for others. English cultural manner are comparatively monotonous and individual whereas he finds the eastern culture is welcoming one.

Furthermore, western perspective interpreted all non-western cultures and it highlights negative aspects of culture to valorize own culture. This western discourse

ruled over all cultures until decolonization. Later on this concept is redefined and it brings all cultures for discussing about cultural existence and comparative studies. Cultural studies treats equal for all cultural practices, rather than judging any cultures. The novel addresses similar context in the field of culture and further it tries to explain Indian way of life which can make them happy and satisfied. This kind of perspective of the author clarifies interrelationship between human being and culture. All easterners have long practices over these culture therefore they can find desired life within own culture. By adopting western or other cultures, they find difficulties in way of living. He deeply explores eastern philosophy which is in favor of humanism and human freedom.

In this regard, he is impressed by his way of behaving. He needs as such welcoming culture because he feels alone in Indian society. Rusty is taken to Somi's house where he feels embarrassed. It was his first experience in Indian cultures; therefore he cannot feel good. But, he gradually adopts Indian language, life pattern and way of life. Furthermore, both of them introduce each other and Rusty shows interest toward Somi's culture and way of behaving:

The boy considered the question too familiar for a stranger to ask and made no reply. Do you like Dehra? Not much, said the boy with pleasure. Well after England it must seem dull . . . There was a pause and then the boy said, I have not been to England. I was born here. I have never been anywhere else except Delhi. Do you like Delhi? No much. They rode on in silence. The rain still fell, but the cycle moved smoothly over the wet road, making a soft, swishing sound. (5)

This is his cultural shock while living in India. He finds some cultural aspects which are friendly for him. Somi's behavior attracts him ahead. His friendly behavior fascinates toward their cultural practices.

Rusty's cultural identity is lost when he follows Indian culture. He finds adopting culture is different and difficult. Even knowing the reality he is ready to accept the Indian culture. In the same way, Rusty bears both cultural position and he carelessly follows Indian culture. Rusty enjoys in such unidentified culture. It is the process of exploration about one's culture in order to learn more about it. It is his strong passion for own cultural practices. He gets influenced from Indian culture. Even the new situation supports him at adopting new cultural practices. At first he confuses with Indian culture, but his involvement with Indian boys takes him nearness of them. In this way contacting with Indian boys, he feels a kind of nearness with them and their cultures. This following extract explains:

Well thank you, said the boy. Somi said, why don't you come and have your meal with us, there is not much further to go. The boy's shyness would not fall away. I have got to go home, he said. I am expected. Thanks very much. Well, come and see us some time said Somi. If you come to the chaat shop in the bazaar, you are sure to find one of us. You know the bazaar? (7)

This above extract shows his involvement in Indian culture where Rusty enjoys his on the exploration of it. Rusty gets relief after he makes contact with Indian friends. The company with Indian boys impresses him. This problem can be taken as the assimilation for Rusty which fostered him to know that foreign system and culture of India.

It explores an Indian culture from the perspective of westerners during the postcolonial period. Further, the research attempts to reveal meaning and interpretation of eastern culture as well as philosophy. The author aims to change western perspective that always undermines eastern culture, civilization and philosophy, therefore, Bond intends to change it through his fictional writing. Moreover, changes in cultural studies support his vision because it equally focuses on both eastern and western cultures.

In this novel, he tries to blur the decimation between the west and the east when he introduces to eastern cultural values. Along with mimicking cultural patterns Rusty becomes closer and familiar with Indian culture. Culture is a rope that ties various people in a single bond, which gives the feeling of being. It is also believed about a particular thing that people, in different areas share same norms and values. In other sense, we can also say that culture is a form of human identification. Since ancient era, culture made man civilized creature.

Rusty meets Indian people and he exchanges his cultural sharing. Being in both cultural locations, he cannot avoid the Indian cultural influences from another. The surroundings, the environment, the people in these places play role as a factor in how one feels about the culture that they wish to adopt. Rusty finds the needs to change his cultures. It is not required to stick on a culture and it is not possible to follow a single culture when more than one culture exists there.

He was under strict inspection from his guardianship. Until his young he was controlled by his uncle who was supposed to be guardian. His master wants to keep him away from being involved in Indian culture. Rusty learns the Indian ways when he lives there. He trains about Indian ways of living and ways of having. At first, he follows his uncle who guides his and visits her. He loves having new cultures and

new lifestyle. It is his desire to have new situation and environment in which he can feel freedom of life.

Culture always shapes human mind and his attitudes while s/he lives in society. There are seven or eight major civilizations in this world. Every civilization has its own history. And culture varies because each society or civilization has its own different history, religions, customs, behaviour, norms and values. Everything survives upon culture which is a whole way of life. Because of the transformation of cultures, the originality of the culture is lost along with global phenomena. Even westerners come to know value of the eastern cultural civilizations. And there appears the crisis, crisis of culture. Everywhere, hybrid culture is different from the original culture. In this situation, the native people feel cultural loss. While in the process of colonization, whites start to impose their own culture, norms and values upon natives. Later on even colonizers feel significance of the eastern culture and society. As a result, Rusty even infatuates from the eastern culture. Moreover, this study meticulously observes internal relation between human identity and deep structure of culture. In course of representation westerners portray a gap between the west and the east. It is a way of thinking about Asia and Asians as strange, servile, exotic, dark, mysterious, erotic and dangerous, and has helped the west to define itself through this contrasting and dichotomous image.

Rusty assimilates both cultural aspects but he comparatively finds the Indian culture better and more humanistic. He finds a communal culture in which he feels respect and friendlier relations. So, he adopts the culture:

Every day he walked aimlessly along the road, over the hillside,
brooding on the future or dreaming of sudden and perfect
companionship, romance and heroics, hardly every conscious of the

present. When an opportunity for friendship did present itself, as it had the previous day, he shied away, preferring his own company.

(11)

Rusty finally realizes eternal joy in spiritual life in India. It tries to reflect a new vision of knowing others. During the colonial era, this culture would be interpreted as a superstition and comparatively observed as a secondary culture. As a result, as many people adopt the western culture, however, the adopted culture did not provide what they would have expected. Later on, Rusty finds happiness and space in Indian lifestyles which ends his sense of alienation. In his point of view, he gradually assimilates Indian way of living:

Mr. Harrison, who was really a cousin of the boys' father, had done a lot for Rusty, and that was why the boy was afraid of him. Since his parents had died, Rusty had been kept, fed and paid for, and sent to an expensive school in the hills that was run on exclusively European lines. He had in a way been bought by Mr. Harrison. And now he was owned by him. And he must do as his guardian wished. (9)

He firstly feels peculiarity in cultural performance in India when he studies and observes the Indian culture he is fascinated by their behaviors. He prioritizes his personal choices and her innermost desires. The cultural practices in the other geographical locations have different dimensions. Rusty is slowly habituated by culture that is not the same as his own. The ongoing life of Rusty is culturally more like Indian. Living in alien land he looks happy where he gets supportive and congenial environment. He comes into contact with Indian way of living. It is explained here:

The surroundings on the whole were so English that the people often found it difficult to believe that they lived at the foot of the Himalayas, surrounded by India's thickest jungles. India started a mile away, where the bazaar began. To Rusty, the bazaar sounded a fascinating place, and what he had seen of it from the window of his guardian's car had been enough to make his heart pound excitedly and his imagination soar; but it was a forbidden place- full of thieves and germs said the missionary's wife and the boy never entered it save in his dreams. (10)

This kind of regular contact with Indian way of living helps him to understand Indian pattern of life, so he follows Indian life instead of following English life. In fact, even being an English cultural origination, he forgets almost all his cultural heritages. His all cultural attributes are shaped by Indian cultures. Rusty does not have much knowledge about it; however, he is impressed by such new cultural trend. Firstly, he is taught by his friends. Later on, he is habituated by it. He confuses about her original culture. He is lost within Indian culture. Culture is pattern of life which is not inborn but it is outcome of society and outer world. But he finds the Indian culture is better one that his own culture.

By adopting western or other cultures, they find difficulties in way of living. Rusty deeply explores eastern philosophy which is in favor of humanism and human freedom. Having regular contact with Indian culture, he practices Indian culture where he lives. He feels the Indian culture is more practicable. Cultural encounters do not always entail merge or through a process of cultural borrowing. This happens when the respective cultures face each other on a more nearly equal or roughly comparable basis. It is closely affiliated to the process of acculturation.

The author explicitly presents Indian way of living. Mostly, Indian culture defines human life from religious perspective. Unlike western perspective, it interprets all mysterious happening of human life. He further explains that human spiritual and religious beliefs can lead eternal freedom of human being. His ideas in the novel have been represented through major character Rusty. The author implies his sense of cultural valorization when both of them assimilate spiritualism for the sake of finding eternal happiness as well as freedom.

Rusty has been living there for years. In this way, Rusty is habituated in Indian culture. Living in Indian society, he cannot be away from Indian culture and being an English origin, he does not leave his culture. Therefore, he adopts the Indian way of living and also is closer with Indian people as it has been described, "He would squeeze all the freedom he could out of the next few days; explore, get lost, wander afar; even if it were only to find new places to dream in. So he threw himself on the bed and visualized the morrow where should he go into the hills again, into the forest?" (11).

The spiritual quest theme culminates into a transcendental experience which is quite difficult to communicate in ordinary words. He moves towards some awareness of the depths of spiritual development which forms the cultural values. The self-realization becomes possible only after intense spiritual conflicts and moral awareness. Many obstacles and distractions come in the way of his spiritual journey, which is dispelled finally. He attains spiritual liberation and balance of mind only after self-examination or self-exploration which is very similar to the Hindu belief as explained in religious books. Thus, it shows the influence of Indian thought and sensibility.

In this regard, he needed to follow a complete Indian life. Rusty moves from own culture to Indian culture. He learns by his friend who changes his habits and way of living. He had already been affected by the environment. The following line further explains his infatuation toward Indian culture:

The English he used while speaking to his friends was informal because it had a mixture of Urdu and Punjabi words tossed in for emphasis, expression, or cosmic effect. When he talked intonation and accent also changed. Not to mention the blithe bounce of the Gujrati idiom that popped into his English. But he could hardly speak to that way. (49)

This was his cultural position in Indian society where he could not escape from cultural variation. It is linguistic variations among different cultural existence. He even cannot move away from such cultural juncture. The Indian society regenerates people like Rusty who have been influenced by many cultural traces.

Rusty observes his life and assumes that his life has moved away from own cultural trends. The English culture is his inborn culture but he practices to the Indian way of living. He has changed his lifestyle as Indian:

Rusty's heart was beating fast as he reached the Clock Tower. He was about to defy the law of his guardian and o his community. He stood at the clock tower, nervous, hesitant, biting his nails. He was afraid of discovery and punishment, but hungering curiosity impelled him forward. The bazaar and India and life itself all began with a rush of noise and confusion. (13)

It explains how Rusty adopts to the Indian culture. But, the present reality melts him into Indian culture. His every lifestyle is changed. He has been changed by Indian

popular culture. However, he does not leave his culture completely. Indian cultural practices have been highlighted in the novel.

The author introduces for Indian culture in order to bring it into discussion. Moreover, she wants to show his cultural values in comparison to other cultures as well. Along with talking about his own cultural practices, the indirectly suggests that Indian culture is in favor of humanity and freedom. Furthermore, Somi and Rusty discuss:

Somi said, tell me something about you. By what misfortune are you an Englishman? How is it that you have been here all your life and never been to a chaat shop before? Well my guardian is very strict, said Rusty. He wanted to bring me up in English ways, and he has succeeded. (18)

This conversation introduces presence of more than one culture. As a result, he gradually adopts Indian language, life pattern and way of life. He regards to Indian culture as a part of his life therefore he copies their way of living.

Therefore, he involves into their cultural patterns. Instead of having his cultural foods, he loves having chaat from Indian society:

Rusty was enjoying the chaat. He ate gol-guppa after golguppa, until his throat was almost aflame and his stomach burring itself out. He was not very concerned about Holi. He was content with the present, content to enjoy the newfound pleasures of the chaat shop and said, well, I will see if my guardian does not come back tomorrow I will play Holi with you all right? Ranbir was pleased. He said, I will be waiting in the jungle behind your house. When you hear the drum beat in the jungle, then it is me. Then come. (19)

This above line clearly shows Rusty's attitude toward Indian cultures where he wants to involve. He participates in Holi festival as it was belong with his culture. Even, having threatened over him, he gets ready for having cultural way of his fellows. The novel explains Indian way of life which is different from western life. Indian cultural practices have been highlighted in the novel. The author introduces for Indian culture in order to bring it into discussion. Moreover, he wants to show his cultural values in comparison to other cultures as well. Along with taking about his own cultural practices, the indirectly suggests that Indian culture is in favour of humanity and freedom. As having some knowledge about east, he decides to travel once of India.

The monolithic western view upon Indian culture goes wrong. So, the representation of oriental people, geography, culture religion and language cannot be matched with the essence of real orient. The representation is distortion of fact that became the fact or nature of the orient does not remain static but the western knowledge about it becomes static and unchangeable.

Eastern culture was supposed to be inferior during the colonial period. The discrimination between eastern and western culture created a gap at reading and knowing each other. Having contact with all Indian fellows he does not find his own culture is closer to him. He regards to Indian culture as a part of his life therefore he copies their way of living. Therefore, he involves into their cultural patterns. Instead of having his cultural foods, he loves having chaat from Indian society:

Rusty was enjoying the chaat. He ate gol-guppa after golguppa, until his throat was almost aflame and his stomach burring itself out. He was not very concerned about Holi. He was content with the present,

content to enjoy the newfound pleasures of the chaat shop and said, well, I will see if my guardian does not come back tomorrow I will play Holi with you all right? Ranbir was pleased. He said, I will be waiting in the jungle behind your house. When you hear the drum beat in the jungle, then it is me. Then come. (19)

This above line clearly shows Rusty's attitude toward Indian cultures where he wants to involve. He participates in Holi festival as it was belong with his culture. Even, having threatened over him, he gets ready for having cultural way of his fellows. However, he is into an alien land where he encounters easiness and cultural attachment, "Before he left Houston, Rusty promised that he would spend a month of his summer vacation helping them"(31). These very lines depict his inclination towards his own culture. At this point, it is argued that westerners have preoccupied concept regarding easterners, therefore, they do not know about eastern cultures and society. The bias preconception creates a nascent feeling before going into it.

He has become pleasure seeker and habituated of the individual free life of Indian life style. It is newly formed identity which can also be said that it was the resultant effect of assimilation to form his hybrid identity in which he adopts good thing from other culture and leaves bad things from origin.

In course of having Indian way of living, he does not feel uncomfortable where as he loves having it. All of his friends Somi, Suri, and Kishen get him practiced all cultural patterns. Even he is fascinated by Hindu religious notions and beliefs; therefore, he tries to be saint. Somi and his friends discuss about Guru Nanak who is a perfect saint who has taught as many right paths for all Indians and as his sermons, many of them follow him.

In this way, he is convinced by their explanation about cultures and life patterns. Then he accepts their proposal:

Rusty put on a pair of white pyjamas, and they were definitely small for him, ending a few inches above the ankle. The sandals would not buckle; and when he walked, they behaved like Somi's and slapped against his heels. There exclaimed Somi in satisfaction. Now everything is settling, chaat in your stomach, clean clothes on your body, and in a few days we find a job. Now is there anything else?
(37)

The way he lives is totally western culture. Even remaining in India, he does not leave own cultural standards. He does have sense of ego of western culture. This kind of feeling does not allow him to know about other culture. It is further explained here:

Way of dividing the terrain- in proclaiming the local perspective the right one- discourages more than just a colonialist appropriation of the literature. It discourages outside reading of any kind. In this way a movement insisting on the importance of the study of non-western literature ends up arguing that the only culture one can study is one's own. (36-37)

In the novel, Rusty gets birth in a particular English cultural origination in which he grows up. The culture shapes cultural and social behaviors; however, the cultural attributes are influenced by Indian culture when he enters into India. It is caused by the decline of old identities, which stabilizes the social world so long. It gives rise to new identities and fragments modern subject. This is the crisis of identity. The experience of dislocation indeed becomes the mother of invention. Bond dramatizes an eastern philosophy in order to emphasize the meaning of eastern culture and

philosophy. He means to present the eastern culture is for understanding the cultural values. The western presentation of eastern culture always shows it as an inferior and the discourse has created truth on this matter. Bond he presents meaning of spiritual life according to eastern culture and society.

Ruskin Bond justifies the richness of Indian culture which can lead toward complete freedom under spiritual realm. He compares his culture with the western culture then he implicitly claims that western materialistic culture only brings frustration and depression as Rusty experiences there. As long as he shifts in Indian culture he experiences joy of living after they come in India. This is his inner desires to show values of cultures which provide a new insight for living.

Chapter IV

Exaltation of Eastern Culture in Ruskin Bond's *The Room on the Roof*

The research underwent in Ruskin Bond's *The Room on the Roof* by applying cultural study. It mainly focuses on knowing of eastern culture by westerner since post colonial era begun. The novel's narrative reveals westerner's interest in finding and studying eastern culture and in which they search spiritual as well internal freedom. The preoccupied concept is changed after the cultural study introduced. Author intends to redefine western unchallengeable concept of east by showing the values of the culture.

In the novel, Rusty as a representation of the English man, overviews Indian life and culture. As soon as he involves in Indian culture, he is fascinated by way of living and social culture. As a result, he arrives in India and practice day to day life along with other cultural pattern. The novel portrays an English man who settles down in India where he feels comfortable and adjustable situation. He befriends with Indian people for whom he found friendly and homely, therefore, he considers Indian culture is inclusive and social.

Similarly, cultural theorists claim that cultural studies enforce people to think again about other's culture along with introducing such possible way of reading cultures. The cultural studies dismantled all previous supposition about the east and the west' binary opposition. The west discourses of representing the east change along with cultural studies. It mainly paves the way for bringing all culture together. It helps them to know about others. In this regard, as many sources like literature, media and multicultural teaching play vital role for understanding others. The cultural theorists claim that cultural studies dismantle existing truth that was manipulated by the westerners. It rereads and rethinks about the eastern cultures. The previous

assumptions and values of the eastern culture were determined in relation to the western culture. The notion of ranking cultures has been dismantled after the cultural studies were introduced. It defines culture is a way of living and it may be differently practiced in all around the world. Therefore, it brings all cultures together but it does not rank or posit any culture as higher and lower. Therefore, Bond attempts to show that Indian way of living is different from rest of the culture. The novel clarifies that cultural studies let people study it then as many westerners fascinated from the Indian culture. Therefore, it inspires and encourages them to understand spiritualism. Moreover, both of them find that spiritualism help to find inner ecstasy and experience freedom in this world.

Bond justifies the richness of Indian culture which can lead toward complete freedom under spiritual realm. But, both of them experience joy of living after they come in India. This is his inner desires to show values of her cultures which provide a new insight for living. Bond valorizes Indian culture through fictional presentation.