

Portrayal of Social Ethics in R.K. Narayan's *The Guide*

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Abstract

Malgudi is an innovative area made by Narayan in his books and short stories. It frames the setting for the vast majority of Narayan's works. The endeavour in this Research Paper is made to appear, how through the arrangement of Malgudi books Narayan presents the social qualities standards, mores which have been in presence and still keep on assuming a noteworthy job in forming the lives of Hindu individuals. The critical family subjects like Marital loyalty, spouse wife and father-child relationship, parental love and absence of correspondence between the old and the youthful age and so on all are perfectly bargain by Narayan in his books.

Keywords: Social quality, Family, Child , Relationship, Love

Through the arrangement of Malgudi books Narayan reliably introduces the social qualities, standards and mores which have been in presence and still keep on assuming a noteworthy job in molding the lives of Hindu individuals. Since, the Indian culture has experienced a significant change under the effect of Western Civilization; the progressions have been strikingly seen among the general population. O.P. Mathur properly watches: "Narayan asserts the legitimacy of conventional Indian qualities yet the breeze from the west has Changed a significant part of the scene. [1]. Malgudi is seen saturated with convention and its occupants are people with their underlying foundations in family and religion. Indeed, even today they love a legacy of confidence and qualities, traditions and customs and even authoritative opinions and superstition.

The customary Hindu family as the core of social structure has enthusiastically monitored its old standards, mores and qualities. Its holiness is sacred and its infringement is absolutely blasphemy. It causes disturbance and misery. Conjugal constancy, the most valuable of the Indian qualities is the topic of the Dark Room. Savitri, the conventional Hindu spouse can endure affront and abuse, yet her significant other's disloyalty is the straw that broke the camel's back. She blasts out, "Don't contact me ... you are messy, you are tainted. Regardless of whether I consume my skin I can't purify myself of the contamination of your touch." [2].

Also Sampath (The Printer of Malgudi) gets the hardest kick from life when he gets sincerely included with Shanti, the film performing artist. When he attempts to seek after her, she leaves him a note of caution: "In the event that I discover you seeking after me, I will shave off my head and excursion away my gems and wear a white sari. You and individuals like you will flee at seeing me. I am, all things considered, a dowager... " [3]. Margaya (The Financial Expert) can't tolerate seeing his smooth little girl in-law Brinda in tears because of his child's revelry. Indeed, even Marco who his unfeeling and cutthroat, repudiates his

significant other, Rosie when he comes to know about her betrayal. "However, you are not my better half; you are a lady who will go to bed with anybody that compliments your tricks." [4].

Raju's mom, (The Guide) being saturated with social qualities, couldn't oblige living with a 'corrupted lady' and she cleared out her home to run with her sibling. The couple relationship in a Hindu family is pretty much uneven. For the man, rule the family scene. In actuality, the lady has an essential task to carry out in the Indian family unit. She is instrumental in keeping the family amicable and joined together. But then she is enslaved to insensitive savageries and torments.

Her status and position in the conventional Hindu family has been decreased to nothingness. For instance, Savitri (The Dark Room) feels barren in her own home. She needs to welcome the visitors Ramani brings at odd hours, regardless of if there is no sustenance left for her. In any case, at that point, there is a social custom that the visitor ought to be gotten and legitimately encouraged. In any case, Ponni, a low rank lady we meet in The Dark Room, does not appear to endure because of her significant other, nor does she have any negative viewpoint, in her life. She is loaded with existence with her very own free personality to confront the difficulties of life. The vanity, the disappointment and a certain ethical shortcoming that has made Savitri cry and wail, does not contact Ponni who gives her better half with a firm hand.

Savitri has only annihilation in her life. "How weak she was, she thought; she had not the smallest capacity to do anything at home and that following fifteen years of wedded life." [5]. This is the pitiful cry of a dominant part of universal Hindu ladies even in the present society. Rosie's (The Guide) dilemma is simply more terrible and hopeless. Her significant other Marco is hard and brutal.

He doesn't give the scarcest consideration regarding Rosie's desires. Raju is correct when he remarks: "Dead and rotting things appeared to loosen his tongue and fire his creative energy, instead of things that lived and moved and swing their appendages." [6] Beside marital relationship, Narayan deals with other important family themes like the father-son relationship, parental love and lack of communication between the old and the young generation. For example, Jagan, The Vendor of Sweets has all the cares and love for his son. But having come under the impact of Western Civilization Balu is a completely changed person. Consequently the father-son relation has been strained so much so that there is a total lack of communication between the two. It is only through the uncle that Jagan could get some information about his son's doings. As a result, in his old days Jagan has no other choice but to go out in wilderness out of frustration. Margayya, (The FinancialExpert) too is very much anxious for his son's welfare and expects good many things of him. But, ironically enough, the very son, Mali becomes the cause for his total ruin in the end.

The entire financial edifice that he built so laboriously collapses in no time. Sex, even in so polite a form as arranging marriage, is the subject of much embarrassment for the young that Chandran's (The Bachelor of Arts) younger brother Seenu cannot even bring himself to

voice the matter to his brother. As for Chandran, it is impossible to address the girl he has fallen in love with, directly. His plight has become all the more intolerable for him when he comes to know of his mother's determined opposition to any change in social convention that initiative for marriage proposal should come only from the bride's parents. Hindu society is divided into castes and sub castes and marriages are often arranged within the caste as is evidently seen and observed even today.

Raju's mother does not accept Rosie as her daughter-in-law; Raman's aunt is opposed to his marriage with Daisy; even Jagan, the Gandhian follower is shocked to know his son's relations with a half- Korean half- American girl that he has brought from America. When Chandran is opposed by his parents to marry the girl he loves, he sounds rational: He wants that the watertight compartments in the society must be abolished. There are very persons like Marco (The Guide) who do not stick to their caste, as he accepts Rosie of a Dancing class as his wife. But the marriage between Marco and Rosie ends on a very sad note. In India where marriage is a sacrament, a man and woman living together without getting married is sinners.

Jagan (The Vendor of Sweets) the tradition respecting sweet Vendor, winces under the blow of disclosure that Mali, his Americanized son and Grace are guilty of outraging this eternal moral tenet. What breed of creatures are these? He wondered, 'they had tainted his ancient home'. Some women characters like Swami's grandmother, Shrinivas's Granny, Raman's aunt can be cited as the representatives to uphold the old values of Hindu life. They are certainly irrational and superstitious in their outlook, and opposed to any kind of change in social conventions. Need of the hour. It is well-nigh impossible for people to effectively shape their destiny, improve the quality of life and provide the basic necessities to people and an opportunity for doing creative things in life unless they are steeped in science and in the use of latest technologies. For, science awakens the urge to enquire and search for truth. It gives one the ability to observe and sharpens one's perception. This kind of attitude would certainly help bring about a social change removing from its surface the mark of traditionality that has kept Indians in its vicious grip. Many of the social values upheld in ancient times, are now outworn and irreverent in the changing times, and are to be discarded once for all.

References

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