



AMBIGUOUS RESOURCES: NEGOTIATIONS BETWEEN MODERN AND TRADITIONAL KNOWLEDGE AND PRACTICES

¹Dr. Hemant Radhakrushna Gaikwad

¹Assistant Professor,

¹Department of English

New Arts, Commerce and Science College, Shevgaon, Dist. Ahmednagar, State – Maharashtra, India

Abstract: The postcolonial Indian societies including the state seem preoccupied with a great belief in modernity as a most efficient resource for solving problems in nearly every walk of life. Due to such pervasive assumption along with some of the demerits of tradition, it is generally observed that people tend to assume traditional knowledge, expertise and techniques to be outdated and/or futile.

The above mentioned pervasive and popular view seems to be one sided and simplistic because it unnecessarily places a high belief in the reliability and potential of modernity. It seems necessary to carefully scrutinize the reality about modern and traditional knowledge and expertise in order to obtain nuanced information about them. A careful scrutiny of the primary resources in this article shows that the application of modernity could be counterproductive or problematic and one could combine both traditional and modern resources productively.

Index Terms - Knowledge, modernity, practices, resources, tradition.

I. INTRODUCTION

The Indian consciousness got acquainted with modernity through colonial experience. During and after colonial era, though modernity was accepted skeptically and gradually, Indian imagination seems assuming reliability, potency and resourcefulness of modernity for any kind of productive 'change', transformation, progress or development. Modernity triggered a dream of prosperity for individual selves and national life. Thus, a popular notion came into being which assumed unquestionable resourcefulness of modernity as well as futility of tradition. Modernity was considered as present and future of society while tradition was relegated as outdated, old, hopeless, backward and 'past' of society. While discussing the Indian tendency of travelling to city, Nandy, by referring to the Victorians, notes that, with the assassination of M. K. Ghandi, the urban middle classes shed off cultural and ethical encumbrances in the hope that a set of civic virtues would fight the romanticism of nasty, sterile and rustic past (viii). Within this consciousness, it seems that, modernity was unnecessarily and indiscriminately considered as superior to tradition. This situation would appear as tragic at times; because, it is observed that, the tradition deprived of its vigour and capacity cannot work while modernity being either insufficient or counterproductive betrays in particular situations. Along with this notion about modernity and tradition, the popular imagination also cherishes a similar assumption about city and village. Generally, city is viewed as the representation of modernity while village is viewed as the abode of tradition. Thus, the tendency of equating city with modernity becomes evident in popular understanding of modernity. So, both city and modernity are recommended, extolled and appropriated for better future and transformation or 'change'. On the other hand, tradition and village are considered as backward, stupid, useless or outdated; thus, they are generally disapproved.

In popular Indian imagination, the roles of modernity, city, tradition and village are viewed as being fixed within a rigid framework. In this framework, tradition and village are 'past' of society while modernity and city are future. Modernity and city are considered to be resourceful while tradition and village are set as useless. Village is considered in need of external intervention that would necessarily be a modern one generated from city. Ashis Nandy notes that, "The new city enlarged the scope for a radical and legitimate rejection of the village as the part of one's self which had out-lived its utility" (12). It is assumed that village cannot develop or change itself; but it needs resources from outside, and that external resource is considered to be city based expertise, knowledge or initiation. This notion or assumption is so pervasive in Indian mind that it influences policy making of the state meant for progress of the nation and especially development of the countryside. It seems overtly or covertly expressed in popular literatures, films and media. Ashis Nandy rightly hints at the 'charm' of city that is difficult to escape: the anonymity and atomization, freedom against caste specific vocations and ascribed status as observed in traditional village society (12). While criticizing inappropriate justification of city and modernity, Nandy also points out the arrogance and domination of city over village as follows:

This re-imagined village cannot take care of itself; it is the subaltern that cannot speak. All initiatives in the village, including remedies for social discrimination and institutionalized violence, must originate in the city. (Nandy 13)

However, actually, the assumption that city based and/ or modern knowledge, expertise and practices are authentically better than those related to village and/ or tradition seems less than convincing. It seems to be very rough assumption which is based on very superficial but striking features of both city and modernity. The above mentioned popular notion needs a close scrutiny with the help of proper analysis of experiences and interactions between village and city on the one hand and tradition and modernity on the other. So, this study proposes to verify the claim of city based or modern knowledge and practices that they are authentic and reliable resource for the betterment of society or villages particularly.

RESEARCH METHODOLOGY

There is enough research and abundant writing about modernity, tradition, city and village separately. Examples are lacking that all of these important elements having stake in the development of present human society are considered collectively and comparatively. Generally, a tendency of either glorifying or criticizing any one of these elements as against the other is seen. The thesis "The Country and the Village: Representations of the Rural in Twentieth-Century South Asian Literatures" is written by Anupama Mohan. She focuses on utopian, dystopian and heterotopian representations of villages in South Asia. The research paper titled "Gandhian Influence on Indian Writing in English" is written by Koyel Chakraborty. She attempts at assessing the portrayal of Gandhi's developmental communication by modern Indian writers. Bose Joseph writes a thesis titled "The 'Village' in Narratives: A Study of the Representations of Rurality in Selected Novels of Mulk Raj Anand, R. K. Narayan, Raja Rao and Kamala Markandaya". He focuses on multidimensional space and static nature of Indian village. He tries to show that Indian villages have physical, social and conceptual aspects. However, the aspects of and interactions between modernity and tradition or city and village are not considered for study. Alexa Weik von Mossner writes an article named "The Home, the Tide, and the World: Eco-Cosmopolitan Encounters in Amitav Ghosh's *The Hungry Tide*". Here, she explores that the novel *The Hungry Tide* written by Amitav Ghosh represents the groups of 'place-bound characters', and 'worldly characters'. According to her, these groups show movement across cultures. She is keen on rejecting superiority of either local or cosmopolitan knowledge over the other. Her concepts of 'worldly characters' and 'place-bound character' are akin to modernized and village based characters respectively; however, her analysis is not meant for the verification of the said popular notion about modernity as expounded here. Thus, she does not correlate or compare the roles of modernity, tradition, village and city.

This paper analyzes the interactions between modernity and tradition in the selected novels along with the same between village and city in order to verify the claims of city and modernity as expressed through the popular Indian imagination about modernity. The novels that project the encounter between these elements are selected for the study. The first novel is *Bharathipura* written by U. R. Ananthamurthy. This novel primarily depicts an active intervention by an educated and 'foreign returned' villager named Jagannatha in his own village of Bharathipura. The second novel is *English, August: An Indian Story* written by Upamanyu Chatterjee which represents an authentic account of 'cultural dislocation' of its protagonist. In this novel, a city based traveller named Agastya is displaced to a rural area for performing his job. The third and last novel selected for this paper is *The Hungry Tide* written by Amitav Ghosh which projects the confrontation of global modern expertise with the traditional and village based knowledge and expertise. It also incorporates faithful interactions between city and village as well as modernity and tradition. All of these novels are replete with

the interactions between city and village, and modernity and tradition as represented through the characters and places.

The above mentioned novels are analyzed using a theoretical framework based on the contemporary debate on modernity that is contributed by scholars viz. Ashis Nandy, Dipankar Gupta, Zygmunt Bauman, Partha Chatterjee, Jürgen Habermas, Dilip Gaonkar etc. Ashis Nandy in his book *An Ambiguous Journey to the City: The Village and Other Odd Ruins of the Self in the Indian Imagination* discusses the aspects of Indian consciousness regarding the assimilation of modernity and 'city' as a means for social change or transformation. Dipankar Gupta is keen on showing our mistakes in accepting or understanding modernity through his book *Mistaken Modernity: India between Worlds*. Partha Chatterjee in his article "Our Modernity" tries to explain the need for a national kind of modernity (18). Dilip Gaonkar with reference to Daniel Bell's model of societal modernization explains the tenets of modernity (2). The researcher has used the theoretical framework developed with the help of the seminal writings of these scholars for analyzing the said 'interactions' after close reading of the select novels.

IV. RESULTS AND DISCUSSION

In *Bharathipura*, a character named Jagannatha travels to London for his higher education. He comes across many social, economical and educational institutions during his stay there. When he returns to his native place, he notices a striking difference between the infrastructural and socio-economic conditions of London and Bharathipura. As an educated and urbanized person, he cannot neglect the differences and feels a very strong urge within for social 'change'. Hence, he determines to change the place and the existing social conditions therein. While doing so, he confronts the places, the people and the social structure predominant in Bharathipura.

Jagannatha confronts two prominent realities in his village. One is the unreasonable exaggerated glorification of the village god called Manjunatha and the other is the practice of caste based discrimination. All the people in Bharathipura including the downtrodden and the elite believe in the bounty and supernatural powers of the deity. Actually, religion and deities are a matter of individual belief and practice. But he observes that the main part of the village economy and social life revolves around the superstitious practices regarding the god and the temple. People unnecessarily donate wealth and food grains in the name of god and fear the wrath of god. In general, the people in Bharathipura do not follow reason for having an appropriate attitude about religion, god and their social duties. People from all social strata in the village are so preoccupied by the importance of the god and the temple that the village society seems to be 'god-centric'. Due to this condition and vested interests of some of the stakeholders, the villagers avoid change and innovations. As the village is yoked to the irrational concept of god's bounty, it could be said that the society is not emancipated. While elaborating the idea of emancipation, Immanuel Kant contends that emancipation is 'escape from tutelage and coming out of dependence' (Chatterjee 10). Here, the villagers prefer to have free meals provided in the temple by the 'Manjunatha Trust'. The publicity of the glory of the god fetches abundant pilgrims from the region who visit the temple and worship the god. During their stay the villagers get a variety of businesses including selling goods and accommodation to them. Hence, maintaining god's glory and bounty is not only convenient but also beneficial for them. For this reason, despite Jagannatha's modern education and knowledge about emancipation and rationality, people do not pay heed to his attempts at stopping their dependence on the temple. Thus, Jagannatha's experience and knowledge remains futile and he fails to change the traditional religious practice in the temple with the help of his modern knowledge.

Nagaraja Jois is one of the Brahmins in Bharathipura. Nagaraja Jois understands the importance of modern formal education. He educates his son accordingly who is practicing as a lawyer in a city. However, Nagaraja does not stop the use of traditional knowledge of horoscope for soothsaying along with the traditional practice of priesthood for performing religious worships, rites and rituals for clients. In this way, his family depends on both the resources of modernity and tradition for earning money: his son's practice as a lawyer and his own traditional practice of seeing horoscopes and priesthood. Apart from this, Nagaraja Jois is seen using modern resources wherever they are profitable and convenient. Although he is a tradition oriented priest, he makes use of the western technique of calculation instead of traditional methods for tracing or computing the movements of planets in horoscopes. Thus, though he adapts modern technique, he continues the practice of the traditional knowledge simultaneously. It is evident that he does not practice modernity and tradition separately; but here, he yokes a modern technique for the practice of traditional knowledge. Here, it is observed that modern knowledge and practices are not thoroughly accepted; instead, they may be combined with traditional knowledge. Here, it seems that, the claim of modernity as a unique resource is thwarted as the traditional aspects of life style are productively continued.

Once, Jagannatha visits Puranik's house for getting his support for his own endeavour. Jagannatha observes that Puranik is a westernized old man in Bharathipura. He is very keen on keeping his own lifestyle perfectly modern. Puranik consumes imported liquor and listens to the western music. His room contains modern kind of furniture and objects. However, a part of his house is reserved for traditional lifestyle because his wife is a traditional kind of religious woman. She cannot live without particular religious and traditional aspects such as images of deities hanging on the walls, an almanac, 'rangoli' - a decorative design drawn by putting a kind of stone powder in lines - on the threshold, a picture of god Manjunatha in the house, and so on. Puranik cannot eradicate tradition from his house due to his love towards his wife although he maintains his personal things strictly according to the western style. In this instance, the traditional knowledge of almanac and other traditional religious practices are continued by Puranik's wife. Thus, the house becomes a shelter for both tradition and modernity due to the simultaneous observance of modern and traditional knowledge and practices.

Jagannatha meets a businessman in Bharathipura named Prabhu. Jagannatha discusses with him his plan meant for initiating social reforms that of entering the low caste people named Holeyaru in the Manjunatha temple who are prohibited from entering the temple. Prabhu shrewdly suggests another plan that of bringing railroad and electricity to Bharathipura for prosperity. Actually, Prabhu's plan is beneficial for the established businessmen and the temple priests because the arrival of railway and electricity would be beneficial for businesses and transport. The railway would bring more visitors to the temple and the businessmen and the priests alike would get more customers and increasing profits. Prabhu does not prefer social reforms. He secretly seeks economic gains but overtly expresses his opinion in terms of progress and welfare of society. In this way, it could be inferred that, the businessmen and the priests seek economic gains for them by neglecting or even rejecting the basic social reforms and the existence of equality, rationality and emancipation in the society. They want to maintain tradition because the basically irrational concepts about deities, their wraths and the glorification of the god are at the backbone of the local economy. According to the superstition about the god, it is generally assumed that the Holeyaru would omit blood if they enter the temple. The priests and traders in Bharathipura fear that if they enter and do not omit blood, the irrational edifice of god's glory and wrath would collapse and become a cause for their loss. In this way, there is coexistence of modern and traditional aspects. People seek technical and infrastructural reforms in the village by maintaining or continuing the tradition of the god and the temple along with the practice of caste system.

The novel *English, August: An Indian Story* clearly shows the existence of traditional practices in a modern set up of district administration. In this novel, the main character named Agastya is an urbanized and westernized youth grown up in and travelling from metropolitan cities to rural area in order to perform his duty as a trainee collector. Agastya is to be appointed as Block Development Officer in a village named Jompanna. He is informed by his colleagues that the local politicians divert the tribal development funds for the benefit of the non-tribal population. Ultimately, they use these funds to meet their own political ends. Zygmunt Bauman provides very apt description for this situation: 'the politics overlaps with the actions of the state' (47). Here, the consideration of tribal welfare is the action of the state which it is committed for. However, to get the non-tribal populations appeased by the funds is the politics in self-interest of the local politicians. Thus, the modern democratic attitude of the state regarding tribal community cannot bear fruit due to the non-conforming and selfish tendency of the local politicians. They try to continue the traditional autocratic role in the veil of democracy this way. Secondly, the tribal population is deprived of the funds meant for them. This deprivation is based on the divide of tribal and non-tribal population. Therefore, it seems that the divide becomes a new form of caste system. Another instance of this kind of negotiations between modern and traditional practices and concepts is seen in the case of the president of block committee of Jompanna. He has been repeatedly elected for that post regularly for last thirty years. His getting elected for that post despite his corrupt practices is not purely democratic business in that this is monopoly of the politician. As the president is in power constantly for thirty years, the situation is very similar to the traditional power structure of feudal lords whose position in power was fixed and based on hereditary rights. Actually, the ruling power is meant to be controlled by the voters in democracy. However, this does not seem to be happening effectively in Jompanna. It could be said that the tribal voters are not rational and emancipated enough in order to assert their right to vote effectively and freely. In this way, although the democratic political and administrative set up is seemingly operative, the actual practice of the same takes a form of traditional practices of predetermined and fixed power structure.

Agastya comes across many examples of disgraceful treatment to the servants and peons in the administration. Apart from the official duties, the official servants are also yoked to the works that they are not entitled to do. Agastya witnesses that the collector and his wife expect the official peons to clear their urinating son and change his clothes. The collector Srivastav shouts slang at the servants as they are not quick to do this. The absence of the servants when the little boy is urinating is considered as an act of neglect of

duties by the officer. Actually changing wet clothes of children of the officers is not the duty of the official servants or peons. However, the respective servants do not complaint about their misuse for such works. They are habitual of doing such chores for the successive collectors. They do not feel anything wrong in doing such works for the officers. However, this is not the whole truth about the relationship between the servants and the senior officers. Agastya learns that the servants take the work at the residence of the officers as an opportunity; because, by that way, they can develop rapport and a private relationship with the officers concerned as they remain close to them. Then they can take advantage of the administrative powers of the officers through that connection for obtaining some sort of favour from them. In this way, the servants concerned get the officers as their patrons in exchange for the demeaning household chores. Thus, the whole matter is actually an example of tradition specific patron-client relationship. Though the officers and the servants are stake holders in a modern system of administration, they participate in a traditional kind of practice of patronage. Here, Dipankar Gupta's observation is very apt. He writes about the context and conditions for existence of patronage in his book *Mistaken Modernities: India Between Worlds*:

...the poor know that the bread line is so long that the best way to jump the queue is to find a rich patron.

The rule of law and universalism can wait. Life is too short and its demands too pressing. (Gupta 147)

Thus, the relationship between the officers and the servants in the district administration exemplifies how traditional practices prevail even in a modern set up.

The novel *English, August: An Indian Story* also shows that village and tradition could solve the problems and cannot depend on modernity or city. The representatives of a village called Chipanthi repeatedly complaint about the problem of drinking water. They have a well in the village but it has gathered mud in the bottom. Hence, they cannot get clean and sufficient drinking water. The administration fails to respond appropriately to their complaints. The block administrative office has a unit consisting of modern machinery and equipment for cleaning wells. After waiting for the response and action from the administration, the women in the village start the well cleaning activity with the help of village children. The women tie themselves to ropes and climb down in the well for that work. They risk their lives for getting clean drinking water but do not depend on modern machinery and the administration. They use traditional and village specific equipment and methods to solve the problem of drinking water. When Agastya approaches the village, he is aghast to see the ongoing work. It could be said that, while doing the risky work, the women and the children cross the borders of gender, age and technology. Agastya too, seems to cross the borders of his self because he could not imagine that the women would enter the well and clean it themselves. As Ashis Nandy in his book *An Ambiguous Journey to the City: The Village and Other Odd Ruins of the Self in the Indian Imagination* observes that the travellers, while visiting strange lands and experiences, meet strange and hitherto unknown regions of their own selves.

Journey as a metaphor, however, can also be a way of bearing witness: psychogeographically, it is almost always an expedition to the borders of the self. ... By trying to understand the stranger in the stranger's terms, he not merely confronted his own self but also extended its borders. (Nandy x)

The incident shows that the villagers could transform themselves with the help of the village specific and traditional knowledge, practices and expertise. If they undertake to resolve their problems, they can do it without the resources of modernity.

For analysis, this paper also uses one more novel titled *The Hungry Tide* written by Amitav Ghosh. The novel faithfully represents the life in countryside as it is written after a careful study of the area 'Sunderbans' by the writer. In this novel Amitav Ghosh attempts at bringing out global and regional changes and their impacts on human life. P. Prasanna Devi comments on his works as follows:

Amitav Ghosh, one of the foremost Indian English writers writes his works in tune with the global changes, multicultural environs and cosmopolitanism. But at the same time, he has not failed to portray the darker sides of the real India in his novels. His novel *The Hungry Tide* tells the sad tale of the agonies of the low class refugees and the harsh realities of the life of the Sunderbans islanders. (Devi 1)

In this novel some city based characters move to a barren countryside that is Sunderbans. They bring global, urban and modern knowledge to the rural and backward region while operating there. So, the novel is replete with the negotiations between village and city as well as tradition and modernity. In this novel, Kanai and Piya are main characters who travel from global urban centers to Sunderban for their work. Kanai appears there on the invitation of his aunt and Piya undertakes to complete her research about dolphins. Fokir is a local boatman who assists Kanai and Piya.

Once, Fokir and Kanai are travelling through Fokir's boat. They have to get down from the boat to a shore. Fokir gets down and wades through muddy water very easily; however, Kanai tumbles while doing so. Fokir laughs at him. Kanai cannot take Fokir's laughing easily. He considers it as a great insult to his modern and urbanized personality. He needlessly blames Fokir with very venomous language. It seems that Kanai is secretly aware of his modern urban character and its alleged superiority over country life and traditional set

up. Kanai's anger seems generating from extreme individuality and a sense of superiority. While operating in city, individuals get so extremely individualistic that they fail to think beyond themselves. Ashis Nandy points out this tendency of city bred or city dwelling people. Ashis Nandy explains the ego and individuality of a city dweller as follows:

... a record which shows the complicity of the secular city of citizenship, civility, and civic virtues with a particularly ruthless form of self-indulgent, unrestrained, asocial individualism. Such individualism shelters at its centre not the classical, potentially emancipatory Freudian ego, but an overly protected gilded ego that has only apparently shed its encumbrances. (Nandy viii)

Thus, it seems that Kanai gets angry at Fokir due to his 'unrestrained' and 'asocial' individualism and ego. However, this is not the only fact. The other reason is the arrogance and dominating authority assumed by city and modernity. Due to this Kanai cannot accept his failure while getting down from the boat. It is assumed that the city dwellers would be superior to the villagers due to their knowledge, experience and education; however, this assumption fails in village specific environment. The incident proves that an urbanized or modernized individual would fail to perform as against traditional or village specific practices. In this case, it is also evident that Fokir has developed his physical abilities and skills while operating in village. Kanai lacks that practice and individual physical skills which are also important apart from technological urban expertise. Thus, the assumption of superiority and reliability of modern and city based knowledge and experience is thwarted.

Tradition seems to assert that it contains the transformative resources. At times, it is observed that the reciprocation or interdependence of transformative resources belonging to modernity and tradition is natural and inevitable. While operating in the Sunderbans, almost all of the urbanized travellers have to cooperate with or depend on traditional and village based resources to be successful or at least to be operative on the site. In the novel *The Hungry Tide*, Piya, the main character, very effectively combines the resources from both modernity and tradition without being biased about them in order to meet her point of maritime research about the dolphins. An individual would be very independent while operating in a city due to urban facilities and infrastructure. However, it seems that, the traditional value of interdependence gets importance while operating in village. Ashis Nandy notes the independent agency of an individual in a city: "Such a city vends a dream of total freedom for the individual and the reasoning self, both organized around an ego so autonomous that it yields agency to nothing outside itself" (Nandy 5). On the other hand, D. D. Vadekar puts the case for tradition: it comprises 'mutual tolerance' in Indian context along with following one's own duty (Swadharma), accommodation and assimilation (Vadekar, 120-23). In this way, while an urbanized and/ or modernized individual would be purely individualistic, objective and free; tradition emphasizes social values of tolerance, accommodation and assimilation. It seems to give way to interdependence among individuals rather than purely individualistic and independent agency. In the incident of Kanai's discomfiture in a forest and his rescue due to the assistance of others exemplifies the importance of interdependence among individuals. Once, while moving alone on a shore, Kanai abruptly confronts a tiger. This is his first encounter with a tiger in his life in an open space. The city based and modern expertise as acquired by him cannot rescue him from the tiger. In a traditional way, depending on own physical strength and running ability, he has to get away from the tiger. In that attempt, he gets his cloths and skin torn by rushing through the thicket. However, though he saves himself from the first attack of the tiger, he is not out of the reach of the tiger yet. He is really saved when the team of Piya, Fokir and Horen by sailing through their boat approach and help him. Had they have behaved in an urban and modern individualistic and drastically objective way, they would have neglected safety of Kanai and it would have been none of their business to care for him. So, their careful approach toward Kanai indicates their tendency toward traditional social values. Thus, it is evident that neither the urban-modern expertise of Kanai nor the objective and individualistic approach of others comes to his rescue. Instead, the team comprising Piya, Fokir and Horen save him when they undergo traditional values of interdependence and fellow feeling. This incident seems to prove that the purely modern or urban resources, knowledge and practices cannot win in every situation.

The novel seems to emphasize the need of combination of resources from both modernity and tradition as well as from city and village for better results in the case of Piya's research. Although Piya hires a motorboat operated by Horen, she has to depend on a small traditional boat rowed by Fokir also; because, as the small boat can move through every narrow creek of the river, the motorboat cannot. Thus, she hires both of the boats and continues her research about dolphins successfully. She combines a modern motorboat of Horen with Fokir's conventional rowing boat. She also combines Kanai's knowledge of English and the local language in order to translate Fokir and Horen's conversation to her in English. Thus, by combining all these resources, Piya carries on her research. The local fishermen such as Fokir and Horen have knowledge of the local nature, weather conditions, rivers and the creeks. They know how to survive in harsh weather conditions. They also know the places where they would probably observe the dolphins. They are expert in operating the

boats with proper speed and care. In this way Piya combines her global knowledge and physical resources of research with the local knowledge, physical resources and expertise. Thus, Piya's approach seems to debunk the one-sided notion of determinate superiority of modern knowledge and practices. The novel also indicates that village or tradition could also provide one with reliable resources.

The analysis of these three novels provides this study with particular conclusions about the negotiations between the modern and traditional resources, knowledge and practices. If the stake holders are interested in traditional practices due to their vested interests, they try to continue the tradition for a particular practice. The stake holders can operate in dual way regarding their approach toward modernity and tradition. In this, they appropriate the resources from both modernity and tradition which are found to be beneficial for them. They do not stick to the strict and pure adherence to either modernity or tradition. Instead, they tend to combine the resources according to their interests. At times, it is observed that the stake holders combine traditional and modern aspects of living as a need due to a variety of interests and inclinations among themselves. One can witness the simultaneous existence of modern and traditional aspects within a particular space. Sometimes, people tend to yoke modern technology or practices for the better operation of traditional aspects. Here it seems strange but it is true that tradition is maintained with the help of modernity. Through this analysis it is observed that people tend to welcome technological and infrastructural aspects of modernity by neglecting the fundamental and cognitive aspects of enlightenment, modernity and emancipation. People seem to be more interested in economic gain and progress rather than social reforms such as equality, emancipation and rational attitude. It seems that the dominant social groups try to remain traditional on social level as it is beneficial or convenient for them in order to exploit the poor on the traditional basis. Here, they even tend to glorify the traditional aspects of life those are helpful for their domination.

The novel *English, August: An Indian Story* shows that the seemingly modern set-up of a district administration maintains a plenty of traditional approaches toward individuals and the work. Despite the democratic set up, traditional power structures could be operative. The administrative officers and servants participate in the traditional practice of patron-client or master-servant relationship. The study makes it evident that the villages can help and change themselves by operating the resources available to them without the help of the modern administration. In the third novel *The Hungry Tide* we can witness the successful and mutually beneficial combination of modern and traditional as well as local and global expertise. Traditional and local knowledge would also be helpful and reliable. It is observed that the traditional values such as interdependence could prove to be more fruitful than the modern values of objectivity and independence. The analysis thwarts the notion of determinate, completely reliable and efficient nature of modern resources. At the same time it also disproves the notion propagating uselessness and backwardness of tradition. The novels under study seem to propose an eclectic approach about modernity and tradition. The combinations of the aspects of modernity and tradition could be tragic, neutral or productive. The novels seem to suggest the meaningful and beneficial combinations of modern and traditional resources after proper negotiations.

II. ACKNOWLEDGMENT

Primary Resources:

Ananthamurthy, U. R. *Bharathipura*. Translated by Susheela Punitha, New Delhi: Oxford University Press, 2013. Print.

Chatterjee, Upamanyu. *English, August: An Indian Story*. London: Faber and Faber Limited, 2002. Print.

Ghosh, Amitav. *The Hungry Tide*. Canada: Penguin Books, 2005. Print.

REFERENCES

- [1] Bauman, Zygmunt. *Liquid Modernity*. Cambridge: Plity Press in association with Blackwell Publishing Ltd., 2000. Print.
- [2] Bose, Joseph. *The 'Village' in Narratives: A Study of the Representations of Rurality in Selected Novels of Mulk Raj Anand, R. K. Narayan, Raja Rao and Kamala Markandaya*. Thesis submitted to University of Calicut, 2007. Print.
- [3] Chakraborty, Koyel. "Gandhian Influence on Indian Writing in English". Chinsurah, West Bengal: Academic Journal of Hoogly Mohsin Government College, 2007. Print.
Chatterjee, Partha. "Our Modernity". Rotterdam/Dakar: SEPHIS & CODESRIA, 1997. Print.
- [4] Devi, P. Prasanna. *Journal of English Language Teaching and Literary Studies*, Vol. 5, No. 1, Jan.-Jun. 2016, Web. <<https://sites.google.com/site/jeltals/archive/1-2/the-hunger-motif>>. Accessed 11 Sept. 2019, time 5.46 pm.
- [5] Gaonkar, Dilip. "On Alternative Modernities". *Public Culture* 11 (1), 1999, pp 1-18

- [6] Gupta, Dipankar. *Mistaken Modernity: India between Worlds*. New Delhi: HarperCollins Publishers India, 2007. Print.
- [7] Mohan, Anupama. *The Country and the Village: Representations of the Rural in Twentieth-Century South Asian Literatures*. Thesis submitted to University of Toronto. 2010. Print.
- [8] Nandy, Ashis. *An Ambiguous Journey to the City: The Village and Other Odd Ruins of the Self in the Indian Imagination*.
New Delhi: Oxford India Paperbacks, 2007. Print.
- [9] Vadekar, D. D. "The Indian Traditional Values and Their Indications for Education in India in the Modern Age of Science and Technology". *Journal of The University Poona* Vol XXIII, 1965, pp. 63-74.
- [10] Weik Alexa. "The Home, the Tide, and the World: Eco-Cosmopolitan Encounters in Amitav Ghosh's *The Hungry Tide*".
The Journal of Commonwealth and Postcolonial Studies 13(2), 2006, pp 120-142.

