Chapter - V
East – West Encounter

Impact of colonial rule – divergent political and cultural values – West’s materialistic progress – political dominance – Influence of Western ways – East’s hankering for West – East’s spiritualistic and traditional values – West’s need.
CHAPTER V

East – West Encounter

The process of interculturation between two divergent ideals started in India during the British Empire. The Cultural tradition of India, imbued with many socio-religion, economic and philosophical, has an excellent integration. The impact of the colonial rule is reflected in life, literature and culture. Bhattacharya has witnessed the colonial and post – colonial situation in India. His writings have been greatly influenced by the political and social condition during the independence and post-independence India, which reflects a panoramic view of India’s socio-cultural life. Bhattacharya, what Cromwell says-,

"Is a multi, cultural person who uniquely equipped to mediate between several groups in a culturally diverse world."\textsuperscript{1}

Bhattacharya as a social realist has focused much attention on an encounter between two divergent cultural values. He illustrates the influence of the Western ways of
living on the Easterner, which is the outcome of British rule in India for more than two centuries. The Indians were impressed by the materialistic glamour of the Westerners, forgetting their own rich tradition of spiritual upliftment. The change in the attitude—the Easterner’s hankering after the material, industrial and mechanical prosperity and the West’s interest in the spiritual practice has been delineated in the novels of Dr. Bhabani Bhattacharya and Dr. Chaman Nahal. Bhagvat S. Goyal points out that the novels of Bhabani Bhattacharya are

“Somewhat more powerful and artistically satisfying expressions of the philosophico-cultural duality of East-West.”

Bhabani Bhattacharya’s first novel ‘So Many Hungers’ presents the scene of exploitation by the British rulers, breaking down the financial set up of the famine stricken mass who struggled defiantly to uphold the basic values in the face of deluge. The continuous oppression made them bold enough to encounter with the hurdles of life and they come out spiritually victorious. Bhattacharya seeks to re-
establish India's culture and ethical values which had vanished during the long period of foreign subjugation. He has taken up serious problems faced by the country and drawn attention to the readers towards the traditional values of our society and culture, which may be useful in building up a stable and happy future free from corruption, exploitation, despair and injustice.

The novelist leads Rahoul, the scientist, who is doing research on cosmic ray for the British, to jump in the freedom struggle. Rahoul wants to use his knowledge and education, acquired from West, for India. Bhabani Bhattacharya has brought synthesis here.

In 'He Who Rides A Tiger', the Western influence is marked showing the dark side of the alien rule and Bhattacharya hammers on the casteism as a social evil, which spoils the unity in the society.

In 'Music For Mohini', the novelist has portrayed the old and the new values. In the very beginning, the two heterogeneous values are shown in sharp conflict with each other; but according to circumstances clash becomes less
and ultimately reaches the ideal stage of reconciliation and synthesis. The Old Mother of Mohini, the mother of Jayadev, the grand-father of Sudha and the father of Harindra have faith in old, traditional values of the culture, while Jayadev, Harindra, Mohini, her father and Sudha have new ideas and attitudes of the Western life.

The novelist brilliantly sketched confrontation between the old and the new ideas, the traditional Indian and the modern Western ways of life, at the time of Mohini’s engagement. An old fashioned party of elders comes to see Mohini, they do not bring the groom with them because they think that he will not be a good judge as his elders in the matter of selecting a wife. They disappoint Mohini by asking questions on mythology and religion.

Later on after a gap of month, there is another bride showing. It is a party without elders, and “the prospective groom is a modern young man.” He arrives with his friends to see Mohini. They are very jolly and talkative and are full of courtesy for Mohini. They admire her in several other ways. They ask her a few questions concern with sport,
films, novels, dancing etc. Mohini replies each and every question in her own way. The party approves the girl. But the old Mother cannot bear the sight of the modern young men. She is greatly annoyed by their questions about dancing. This leads to a battle between the old and the new, the traditional and the modern, ancient Indian culture and Western broad-mindedness and frankness. Father and Mohini are joyous and proud, and want that the marriage should be settled. On the contrary, Old Mother is unhappy and she rejects proposal of the marriage with the young man because “He has his roots in that soil. They are all alike. No tradition, no true culture. Apes of Westernism!”

However the clashes disappear and the marriage takes place. Mohini is married to Jayadev who belongs to a very orthodox family named the Big House of Behula. While she is a sceptic because of her father’s teaching. Her mother-in-Law is more traditional and orthodox than her Old Mother. She encounters numerous difficulties in the new house, as she is brought up in a different environment. She has to struggle hard “to retouch her mental values, readjust her expectations.” Mohini is complete misfit in the Big House,
but later on she adjusts herself. She is ridiculed by village women folk for her clothes, behavior and nature. She is prohibited colourful saris, sleeveless blouse, use of powder and cosmetics etc.

Old Mother and the mother of Jayadev are so superstitious and rooted in traditional culture and religion. They are not ready to think reasonably and accept the fact. They both have faith in horoscope and curse of the deities.

While Jayadev’s entire personality is a healthy admixture of the old and the new, the Indian and the Western values. He is dedicated to the task of bringing about a synthesis of the cultural patterns of East and the West. Jayadev is a modern man, who “seeks in ancient thought sanction for the West-influenced ideals of our time. And he finds it. He is a man with a message for his country.” He really aims at uniting one culture with another, the old Eastern view of life with the new Semi-Western outlook. It is his dream to reorientate the values and patterns of Hindu Society.
In ‘Shadow From Ladakh’ Bhabani Bhattacharyya focuses his attention mainly on the theme of synthesis. The novelist has made an attempt to bring out the integration of material civilization and the Gandhian way of life, East and West, Gandhian asceticism and Tagorean aestheticism, the old and the new values, village and city, India and China etc.

The novel deals, in detail, with conflict and compromises and between two distinct modes of life represented by steel town and Gandhigram – the first stands for the modern Western industrial civilization, and the other represents the old, Eastern values of life.

Early in the novel, we learn that Steeltown has started to spread its expansion due to the Chinese aggression. Its intention is to face the challenge of aggression; but it begins to spread so fast as to threaten the existence of Gandhigram centering around satyajit. Satyajit and the people of Gandhigram decide of fight against Bhaskar, the central figure of Steeltown, called Lohapur. Gandhigram follows the ideal of selfless service and self-help and thus called
Sevagram, which primarily aims at teaching people through action alone. Gandhigram and its people threaten when they learn that the people of Lohapur begin to take the measurement of Gandhigram's land to acquisition. Gandhigram's people think that the Gandhian values cannot be comprehended by steel town:

"Men with no understanding, Men with no idea of Gandhigram meant. Four square miles of farmland that could be acquired by a cash payment.... that was what they thought..."

Both the prominent figures, Satyajit and Bhaskar Roy, who represent ideals of Gandhi and Western materialism respectively meet each other and express their different viewpoints. Bhaskar, the Chief Engineer of Steel town, is a scientist, trained in the West. He is very sincere and works hard for the improvement of the country's economy. He represents Western values and pleads for the industrial development of the country. He has lived for twelve years in America and wants the American way should be imitated by Indians. According to him the production of steel on a large
scale will promote industries in the country and enable Indians to encounter the Chinese invasion. He recommends that Gandhigram should be acquired for the expansion of the Steeltown. The village could be shifted elsewhere. What India needs most, is big machines, not spinning wheels. Bhattacharya is keen about the sovereignty of the country. He feels the need of industrial development for the preservation of the freedom. Steel is essential to wipe out poverty and hunger from the face of the country. A sound economy is a shield for the safety of the freedom. Bhaskar, a Young man dressed in the Western way emphasizes the importance of steel for India by asserting that:

"Steel means economic progress. Machine tools, tractors, big industrial plants, locomotives. Steel to fight poverty and hunger.... It stands for our country's freedom."\(^8\)

According to Bhaskar Western way of material progress is the only way to fight poverty and hunger and defend the country's freedom. He believes in "change, not tradition, Not the heritage of philosophic insanity, but the
dynamism of technological progress even with all its inevitable chaos." He further says that Western way of life only could solve the problems of society. On the other hand, Satyajit, a social philosopher, wants to go forward from the point where Gandhi left off and is opposed to the Western way of life. Satyajit stands for Gandhian ideals and traditional culture. He stands in opposition to Bhaskar's way of life. Under the impact of Gandhi, he undertakes the work of rural construction. He abandons his surname with a view to making himself casteless and rootless. Gandhigram is a concept in which there are no caste and class barriers. Bhattacharya is full of high praise for Gandhian ideals, his spiritualism, his economic and social concerns, his political ideals, and his stress on self-sacrifice.

While Bhaskar thinks that the Gandhigram type of village life should be ended and should be merged into the pattern of Lohapur. According to him the village craftsman will find it easy to adopt new modern techniques. He wishes to achieve the integration of East and West, the old and the modern. Modern materialism ought to enter India so that she might receive its full benefit and "life be easier, freer and
happier." In order to materialize his plan, Bhaskar starts building a house in the meadows near Gandhigram's dooryard. This house is to belong both to the village and to the Steeltown, and so "it would be their meeting ground." But the Meadow House disturbs Satyajit and Gandhigramians, for they believe that it will ultimately destroy Gandhigram, which "was a citadel to the destiny of man." Bhaskar knows that Gandhigram actually is, and wants that it must be annexed because its whole outlook is contrary to his own and a fight against it is essential for the proper growth of India.

Bhattacharya concentrates upon the problem of bridging the gulf between the East and the West, the old and the new and the different cultures so as to bring about their integration. Bhattacharya concludes "one dominant culture absorbing the rest-that can not make for harmony; that will be an artificiality and forced unity. That we do not want." Satyajit seems saturate this idea, and he thinks that there is no permanent gulf between the ways of life represented by Steeltown and Gandhigram. He further says that the two can adjust with and be complementary and
supplementary to each other. He remarks; "Steeltown belongs to the present. Gandhigram to the future. Steel-town must do its work. But that work is done, when the material benefit of production have been fully attained, Steel-town decrepit and soulless, will have to see new moorings. Then it will be Gandhigram's turn to come forward."\textsuperscript{14}

The synthesis of East and West, of materialist and spiritual values is also achieved through the marriage of Bhaskar Roy and Sumita who embody two contrasting ways of life. Bhaskar is educated in the West. He has traveled widely in Europe and seen cabarets and nightclubs. He understands only the body and mind, and not the soul and high morals. Before meeting Sumita, "his body had never thrived on asceticism."\textsuperscript{15} He sometimes feels restless and disturbed, and he uses to ask questions himself if he is a machine. And he himself answers, "perhaps I am a kind of steel that can think. A computer. But I can't feel."\textsuperscript{16} He has a typically Westernized outlook towards life. On the other hand Sumita is Indian in her views. She respects asceticism and spiritual values. She belongs to the India of the epic
age. She is a true follower of Gandhian ideals. When she comes in contact with Bhaskar both are attracted to each other and fall in love. Their marriage is in fact, the integration of body, mind and soul, of Western materialism and Indian spiritualism.

Bhattacharya has shown vividly the compromise and integration of the two ideals. His idea of synthesis is clearly embodied in his observations on the adjustment between Gandhigram and Steel-town.

Bhattacharya in his last novel ‘Dream in Hawaii’ analyses the cultures of two countries, India and the Island of Hawaii. In this novel prominently, the novelist has sketched the encounter of East and West, and like other novels he brings synthesis of two ideals at the end of the novel. The novel is designed to project a synthesis between the materialism of the West and the spiritualism of the East. Bhattacharya’s stay in Hawaii for some years provides him with ample realistic ideas of the American life.

‘Dream in Hawaii’ is about the Indian life, social practices and their reactions and American social life of the
present day. The novel is a satire on life in the West and the East. The Western society is in peril due to its self-induced venom called progress. People take tranquilizers to get rid of tension and turn eastward with great expectation. The novelist has offered a criticism of life and tradition in India too, in which he criticizes superstition, hypocrisy and immoral acts and immoral use of religion. The novel demonstrates the Indian faith in spiritualism, tradition and in action free from desires for the fruit. Extra-sensory perception is shown to be the core of India’s strength. To do work without keeping any view of the fruit is delineated in the novel. It gives reference of the four great personalities. Gautama Buddha, Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi. Vivekananda’s Vedantic concept of mind and his interest in contemporary man are neatly discussed.

The novel presents an interesting account of East-West encounter with special emphasis on the popularity of Eastern culture in America and other countries of the West. Chaman Nahal says, “Bhabani Bhattacharya goes beyond the purely social novel and concerned himself with the East-
West encounter, a theme on which several other contemporary novelists have also written.\textsuperscript{17}

The novel gives a convincing and evocative picture of present day seeking and frustration of the people of the West. The novelist is mainly concerned with growing sense of disenchantment of the people with the materialistic culture and their frantic search for inner peace. There is contradiction between Eastern spirituality and Western materialism.

The action of the story is based on the novelist's first hand knowledge of the Island, Hawaii, where he stayed for three years during 1969-72 in connection with his job at the East-West center in Hawaii as a senior specialist. He acknowledges the impact of the East-West center:

"The East-West center with its unique human content along with its concrete realizing of interculturization in terms of life ways has illustrated for me over again what Tagore's Visva-Bharati (World University) envisioned several decades ago. And I value this experience very deeply, indeed. Perhaps I may be able
to dramatise some of this stuff of experience in a novel."18

The novel gives a satirical picture of the growth of science and technology in the West and its impact and human life. The materialistic progress of the Western people has made human life more comfortable but at the same time they have proved equally disastrous to mankind. The whole approach to life in the West is materialistic. Almost everyone here is evaluated by "the quantum of green-backs in his Bank are turned into cars, gadgets, real estate."19 The acquisitive nature of man results in the merciless exploitation of the fellow beings. The weak and the defenseless find it hard to exist material progress, thus implies the loss of spiritual nature of Western man. The novelist observes the commercial and technological culture of the West:

"The dead rat – I call it technology; up to a point technology is good for mankind. It's tool of civilized living. Beyond that point it turns anti-social and defeats its original purpose."20
The material progress has made American society hopeless race. This super technological society is outwardly glamorous but actually is "a dead rat lies somewhere under its brightly carpeted floor, rotting away, the strench rising, filling our nostrils. The vomit comes to our throat."\textsuperscript{21}

In the novel, Swami Yogananda voices the novelist's vision of both ideas and their necessity of synthesis.

"I see an East-West encounter on American earth. An encounter of the spirit. American seems to be in the throes of change. Yesterday this was wishful thinking. Today it is believable."\textsuperscript{22}

Yogananda points out the Westerner's full of interest in the soul-killing materialism. Westerners give much priority to the growth of science and technology. The growth of science and technology has widened the area of research activities. In the plea of the national interest, the Westerners are engaged in the rat race for preparing the nuclear bombs. In this novel Carol remarks about the fearful effect of the technological progress:
“Spectacular crimes committed in the name of national interest...and our of every four Americans one will become radioactive ash.”

Westerners are totally blinded about life, due to their materialistic greed. Material hunger leads Westerns towards inhumanity, physical hunger and hatred. To get rid of this, Yogananda thinks of the need of ‘Vedanta’, which only can make human life better. The knowledge acts as a pathfinder leading man to the state of absolute peace. Stella’s frustration exemplifies the failure of material bliss in the American society. Marriage has been reduced to dating and mating. Walter Gregson, her husband, is the victim of the promiscuous habit, which has put Stella into a great harassment. Their conjugal life is severely disturbed since Walter Gregson believes in the consummation of sexual passion and any restraint of the energy is abnormal. He opposes the eastern theory of restraint. He says,

“The right to enjoy sex—that’s normal. Abstinence, societal or self-imposed that is abnormal. In our permissive society abstinence has no validity whatever
for? Why kill the fires which are very substance of life."\textsuperscript{24}

Yogananda sternly opposes the idea of free sex and full of physical pleasure. He believes in abstinence. He further states that:

Western society is imperiled by its self-induced venom called progress. Implied in that progress is science destroying as much as it creates. Implied equally is the loss of humanness. It's hard to evade the question. Is this the death march of Western life."\textsuperscript{25}

Stella's character explores the new dimension of the American society that the society's permissiveness for all things, which is the hurdle to know the life and soul. The novelist satirizes the Western permissiveness. Instead of making man free, it has enslaved him. Man has become a slave of money and drug culture, which in its turn has proliferated sex crimes. This permissiveness becomes the curse to American and Western civilization. The novelist, while delineating the Asian and particularly Indian civilization, gives the description of India as a land ravaged
by poverty and hunger, but a land of spiritual values. Indian culture is full of spiritualism and moral. That's why they accepted the Gandhian way of freedom struggle, in which there was ethical touch and action. He also mentions the condition of the Indian economy, the explosion of hunger and population. In the context of India's dependence for oil on Arab countries, the author says:

"Take India's case, it would be no exaggeration to say that India's economic future was being decided in the Mideast desert floating on an ocean of oil." 26

By and large, the novel briefly mentions various social problems and evils of the tradition, like widow remarriage, Indian education system etc.

Stella is deeply impressed by the fiery speech of Swami Yogananda at Ramlila Ground on the spiritual freedom. Stella feels the need of Yogananda in redeeming the permissive society in America. Yogananda's speech at Hawaii has inspired the American youth who is affected by materialism. His speech on the theory of the Vedanta and Bhagvat Geeta metamorphoses the American youth and

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evokes the sense of detachment from the excessive material enjoyment and the pragmatic approach of maintaining an equilibrium in action. In America many Eastern religious societies like ISKCON and T.M. of Mahesh Yogi start their activities as they feel the Westerner's interest for the Eastern ideals. Westerners are tired and exhausted with permissive society and therefore, their interest in spiritualism is multiplied.

“There is deeping spiritual quest in America. He started to speak the sings are clear. Christianity changes, but two slowly, grudgingly. Western eyes are turned Eastward with great expectations.”

Violence is another important feature of contemporary American society. This great society with all its splendor is shaken at its very foundation. People feel utterly disappointed and find nothing within or without them to depend upon. The Western youths feel lost and look for something that holds out the promise of fulfillment. The established church has disappointed them because it is also “Soulless, materialistic, and money minded as the
selfsatisfied society itself.”28 In their state of lostness, young people desperately search for “emotion based relationships.”29 The disenchantment is very deep in their minds. The old ways of life having been disappeared, the young men find themselves in a sort of emotional mess. A frantic search for escapes takes various forms, and most of them are futile. Caught in a malaise, they turn to the East for inner peace and solace. They look for light, but there is no light without darkness. The East offers both light and darkness in ample proportion.

The West stands ready to accept all that the East represents. The disenchanted American youths are attracted towards the ways discovered in the East in their desperate search for peace. The American’s interest in temples, caves and products of handicraft is motivated by “the current lostness in American life.”30 The Easterns are too ready to offer the ways of inner adjustment and peace. Indian values discarded in the land of their birth are attracting people abroad. This leads to the popularity of a number of spiritual movements in American society today.
The 'Hare Krishna Movement', 'Transcendental meditation' and the Yogic disciplines are the forces imported from the East, which have swayed the lives of the Americans. Men and women living together in the same house lead a life of strict celibacy. This spiritual movement is spread all over the Europe. These peoples used to say "All the World has great need of us, but the Western world in particular."  

Transcendental Meditation of Maharishi Mahesh Yogi is another fast growing cult in the West. It is not a philosophical system of thought. It is an experience in which the mediator reaches the deeper layers of his awareness. It is known as an awareness - Expansion technique. Transcendental meditation is defined as:

“A simple natural technique which expands an awareness, develops clear thinking and perception, and provides deep rest-resulting in more dynamic activity and full expression of creative intelligence in daily life."
Yogananda’s World center of yogic discipline is another example of the West’s attraction towards the East so as to get away from the futilities of life. Swami Yogananda, professor-truned-yogi receives his mystical experience from Swami Vivekananda. He is considered a Neo-Buddha who will lead Americans from darkness to light. He follows the traditional way of inner purification and he lectures on the topic ‘Crisis in sick society’. He belongs to both America and India.

Swami Yogananda is well aware of the growing materialistic pursuit of the Americans as he rejects commercialization of spiritualism. While Dr. Vincet Swift thinks to make World Center a profit-making organization shows that spiritual knowledge must be compelled with material gain. It is a new institution giving a balanced view of life.

Yogananda knows that there would be a chaotic condition when technological progress would reach its climatic point. He too observes that there is an interest for spiritualistic ideals in the West. The complexity is described:
“American society is a complex fantastic contradiction. Reason is at its peak point; and also at the lowest depths. There is a sort of parallel, kindness and cruelty, humanity and brutality – both prevail equally. That makes it very hard for us, aliens, to understand the American. A love-hate reaction becomes inevitable.”

Bhattacharya has depicted realistically and humanistically the picture of American society. In which he says that to much use of technological power makes man parasite and one loses all kinds of creativity. Matter is more than the spirit in him. It is also believed that man is dehumanized for his excessive attachment to technology. Due to mechanization on large scale “Western man loses his boundaries and his targets. While it goes on hitting at every aspect of traditionalism, technology super-technology-becomes an end in itself. Machines with monstrous power take over the functions of the human brain, control human action. As machine get humanized, man gets dehumanized.”
The novel also gives the realistic picture of India and Indian culture. India is a land of high spiritual attainments. Indians have interest somewhat higher in value. But here is also so much injustice, indignity and poverty. Indian philosophy emphasizes the importance of action free from desire for its fruits or results—i.e. desire less action. The novelist has also mentioned the most important personalities like Gautama Buddha, Vivekananda and Tagore, who practiced the noble ideals of Indian culture in their own lives and continued its rich tradition. All great personnel's offered ideals for common man. But India, which has produced great leaders of mankind, could produce great imposters and phony gurus who exploited the fantastic gullibility of the village folks and made money out of their blind belief. Bhabani Bhattacharya has rendered the realistic picture of Kolkata and Varanasi, the dirtiest cities as the cities of widows and destitutes.

The novel presents a very interesting contrast between the West and the East. The West is going ahead with its laudable scientific and technological achievements, whereas and East is densely populated and is facing problems of
poverty and starvation. The novel presents a graphic description of what is happening in the West and the East. The West’s acceptance of all that the East represents, its disenchantment with its material progress, and the use of spiritual means to attain worldly targets, Indian’s interest in the higher things and their strange capacity for blind belief—all these are realistically depicted in the novel. The East with all its spirituality has not yet completely mastered the flesh, while the West too continues to remain commercialized and confused.

Bhabani Bhattacharya seems to be well aware about the enrichment of both East and West side. And he wants to percept the West for the goodwill of the East and vise-versa. As a social realist, nearly in all his novels, we find that he has compared the ideals of East and West with each other. And while comparing and contrasting, he attempts to bring synthesis of both in the perspective of political and social situations.

In Indian context he has shown the ideology of Gandhi and focused much attention on the teachings of Gautama
Buddha; but also seems lambasted for its lack of perception by the followers and society. East has old traditions, spiritual knowledge and practical ideology. With modernism scientific technology and new approach, India may lead for the welfare of the society and to run politics smoothly.

Chaman Nahal, a political novelist too treated East-West encounter in his novels; but not as prominently as Bhabani Bhattacharya. While delineating the values, cultures of both the East and West, he always tried to praise the Eastern values and attempt to reform. In his 'Into Another Dawn', 'Sunrise in Fiji (1988)' 'Azadi' he touched the theme of East-West encounter.

In his 'Azadi' he lead the character, Lala Kanshi Ram to praise the Western democratic values, ideals, loyalty and disciplined administration. With this he also has full of pride and nationalistic fervour. The novelist has shown Lala Kanshi Ram, who is an Arya Samaji and has proud of the ancient civilization and culture of India. He respects Sanskrit, the language of the 'Vedas' and has owned up Hindi, a derivative of Sanskrit, as his mother tongue.
He hates British Empire, who holds India in captivity; and not the English people. While praising their modern ideas and progress, he is full of aware of the India's captivation.

His attitude towards the British Raj is ambiguous.

"He is on the one hand moved by the patriotic exhortation of free the country. Yet he likes the pageants and processions and the safety of the British Raj."\(^{35}\)

Lala Kanshi Ram admires the British for bringing some kind of peace to India, for their pageantry, precision, impartiality, their efficiency in controlling situations and taking action during crises. "He enjoyed the safety of the British Raj and hugged it lovingly."\(^{36}\) He believed that, in spite of everything, the British "had brought some kind of peace to this torn land."\(^{37}\) He knew that the country had been united by them. The Sikhs, the Marathas, and the Muslims—all these rulers had given only trouble. He could not trust any of these. It was the British brought peace and justice to the land. Though Lala Kanshi Ram hate the
British Empire, but he has faith in English soldiers and their loyalty. He has no confidence in the Indian soldiers. He says they ‘did not know how to stand properly’ and wish that ‘English military in a situation’ like the partition crisis.

Lala Kanshi Ram is a great admirer of Mountbatten and the English Superintendent of police for their impartiality and loyalty.

Chaman Nahal too attempts to show the richness of Indian tradition and culture with reality. The English named Ashby is impressed by the Indian festivals and seasons. The novelist gives the brief explanation of various festivals, like Holi, Baisakhi, and Lahiri etc in the novel ‘The crown and Loin-Cloth’. In this novel, the novelist has shown contradiction between Western Imperialism, political power and Gandhian ideology. Gandhi, who was educated in England and imitated the English in dress and food later under went a complete change. He started wearing a loincloth and led a simple life. He knew that he was an Indian. The novelist has shown that Western education aware the Indian intellectuals about the culture and politics
of our country. Gandhi accepted the ethical values of Indian culture and religions for the freedom struggle and politics against the mighty, modern equipped scientific invented West.

'Into Another Dawn' is based on the theme of East-West encounter and tradition versus modernity. The novel is primarily at the emotional level. In U.S.A. the hero Ravi comes in contact with the whites, the blacks and the Jews and achieves true cosmopolitanism of which he himself in his colour, neither particularly dark nor white, is a true embodiment. Ravi Sharma, who belongs to a tradition bound Brahmin family in Hardwar, spends some time with Irene in America and then returns to India. The novelist realizes that despite geographical and colour differences human nature is the same everywhere. The West in this novel is not a wonderland of science and technology but a region where people are free to mix with one another and establish a community of men. Chaman Nahal depicted the permissiveness of West in the novel.
The novelist delineated the theme of universal love. The theme is sharply focused in the passionate union of two highly sensitive individuals, Ravi and Irene. Ravi and Irene are outwardly different from each other. Ravi is an inexperienced unmarried Indian student and Irene is an American married woman. The novelist has brought East and West together through these characters by contrasting and comparing. Though Ravi and Irene are different from each other, but love brings them together. Heart knows no East and West, brown or white. Ravi nagged by his family and India, but look towards America for another dawn, which lead him for fulfillment of love and dream.

The socio-political overtones of the novel are obvious. India and America are alike in their inequalities, social discrimination.

"There is not much to choose between India and America, really. Both are caste-ridden, feudalistic strongholds-in their own separate ways." 38
Chaman Nahal portrayed America as a new America with dawn, where there is unity among the whites, the blacks and the browns by the bonds of love. East-West’s meeting takes place at the level of human emotions.

In the another novel The English Queens (1979) the novelist satirizes the colonized Indians. The novelist shows the encounter and confluence of the East and the West. The novelist ridicules the Indians for their frivolous behaviour and blindly acceptance of the Western mentality. Instead of generating the Indian values and ideas, they pretend to think and behave like Western. And cause of that they are unable to reason properly.

The novelist while satirizing the Western impact also ridicules Indian social pictures like Delhi bus service, student agitation, Indian telephones, Indian car industry, English teachers’ conference, Indian lethargy, pigs, religious jagarans, Indian marriages etc.

The Western impact made Indian elite to loss the linguistic identity and ultimately unable to realize the cultural richness of the country. It dominates the
artificiality, the unreal, the mechanical over the sincere and
the natural.

The novelist delineates the stable ethical and moral
values. Nahal is firmly on the side of India maintaining her
cultural authencity and not allowing herself to be wafted on
the Western breeze. By and large, the novelist thinks that
Indian should enrich their culture by accepting English
language, not English manners and life style.

"After all, to be able to speak an additional language is
no handicap, it is an advantage. And over the years the
gods waited for the Indians to evolve a special English
of their own, having its own peculiarities and
eccentricities. Indeed when some of the Indians began
producing creative writing in English the gods
was overjoyed. These writers had checkmated
Mountbatten: the Indians would employ a variety of
English a shade finer than the original. The gods
would still allow them the use of Indian English if they
so wanted. But the cheap imitation of English
mannerisms the gods could not tolerate."\textsuperscript{39}
The problems with the Indian intellectuals is that they cannot see through the treacherous plan of the retreating British to keep the Indian mind colonized through the use of the former rulers' language. Instead, inspite of their education, they are unable to appreciate their own traditions, values, and language because they are spiritually colonized. For them everything superior is British in nature and origin. The six queens representing the different sections of the class and their intellectual slavery to the British.

These English Queens are like paper bags, which crumple up and fall to pieces. They have no any identity and value. As well they too have "no relation to the multitude outside."⁴⁰ The masses of India whose vitality strength and resilience proves to be unconquerable. Nahal proves the strength and success of Indians against the futile inanities of the English Queens.

Being a political novelist, Chaman Nahal portrayed freedom struggle, political situations and the tragic partition in his novels. The depiction of such realistic situation is not

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confined merely to pessimism, protest and rejection. Political values always remain at the core of it. The quest for freedom, justice is narrated with intellectual reasoning, metaphysical and ethical interpretation. The definition of political community is seriously hampered by another kind of ambivalence, generated by conscious import and adaptation of the Western, modern political structure. The post-independence political vision continued to be influenced by the concept of spiritualization of politics in quest of an egalitarian Utopia. Chaman Nahal evaluated the historical events by politico-aesthetic sensitivity.
References

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4. Ibid P.44
5. Ibid P.108
6. Ibid P.94
7. Bhabani Bhattacharya: Shadow From Ladakh P.
8. Ibid P. 30
9. Ibid P.
10. Ibid P. 60
11. Ibid P. 86
12. Ibid P. 177
13. Ibid P. 156
14. ‘Shadow From Ladakh’ P.
15. Ibid P. 122
16. Ibid P. 124
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19 Bhabani Bhattacharya: Dream in Hawaii, P. 123

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29 Ibid P. 109

30 Ibid P. 49

31 Bhabani Bhattacharya: Dream In Hawaii, P.

32 Ibid P. 98

33 Ibid P. 192

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36 Chaman Nahal, Azadi8, P. 18

37 Ibid P. 18

38 Chaman Nahal, Into Another Dawn, P. 60

39 Chaman Nahal, The English Queens, P. 156

40 Ibid P. 89