

STUDY ON THE HISTORY OF INDIAN ENGLISH NOVELS



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ABSTRACT

The Indian English novel, which had begun its voyage with the publication of Bankim Chandra Chatterjee's *Rajmohan's Wife*, went through a significant transformation in terms of its style and theme throughout the course of time. The *Calcutta Literary Gazette* and *Saturday Evening Hurkaru* were two of the first publications that included the germ of an idea for an Indian book written in English. The earliest attempts at writing a novel were *Kylash Chunder Dutt's A Journal of 48 Hours of the Year 1945*, which was published in the *Calcutta Literary Gazette* in 1835, and *Shoshee Chunder Dutt's Republic of Orissa: Annals from the Pages of the Twentieth*

Century, which was published in *The Saturday Hurkaru* in 1845. However, these works were more like short stories than novels in their own right. Only after Bankim Chandra Chatterjee's *Rajmohan's Wife*, the first and only novel written in English by Chatterjee, was published in the *Calcutta weekly, The Indian Field*, in serialised form and then finally got published in book form in 1935 did the real journey begin. *Rajmohan's Wife* was Chatterjee's only novel written in English. Writers from Bengal and subsequently Madras played a significant part in the early stages of the creation of the English novel, beginning in the 1860s and continuing until the end of the nineteenth

century. Among them, it is important to highlight the contributions of Bankim Chandra Chatterjee, Romesh Chandra Dutt, Toru Dutt, and Rabindranath Tagore from Bengal, as well as A. Madhaviah and T. Ramakrishna Pillai from Madras. Their literary style was mostly derivative, or we

might say that it was westernised; it was primarily influenced by British writers working in the previous and current eras, and the issues that they focused on were socio-historical in nature.

Keywords: history, Novels, themes, writing

INTRODUCTION

The appearance of three literary giants—Mulk Raj Anand, R.K. Narayan, and Raja Rao—on the literary scene in the 1930s resulted in a shift away from a style that was imitative and toward one that was original, as well as a remarkable addition of a political motif to the previously prevalent socio-historical motif. This was seen as a remarkable addition. In point of fact, they were the ones who laid the groundwork for the modernization of the Indian English book and liberated it from the conventional imitative style in favour of the current form of originality. Since the turn of the past century, the Indian English novel has been plagued by instability and a lack of recognition; but, because to the efforts of the key three, this form has been firmly established. The motion picture "Untouchable" (1935) directed by Mulkraj Anand, "Swami and Friend" (1935) directed by R.K. Narayan, and "Kanthapura" (1938) directed by Raja Rao pushed the form to its pinnacle of dominance in the 1940s. These books were able to achieve a higher level of realism by shifting their focus from events of the past to those of the present.

After the country gained its freedom, a substantial shift occurred in both the style and the theme of the English novel. A number of writers decided that rather than travelling on the established path, they would rather walk on the uncharted path. They avoided looking directly at public concerns and instead concentrated on solving their own personal problems. They looked further into human psychology in order to bring to the surface the sorrow and suffering that was the post-war effect, which was deeply touched by the loss of mental peace and harmony among people owing to the widespread damage caused by World War II. Although there were a few novelists who did not welcome the new trend of writing, such as Bhabani Bhattacharya, Manohar

Malgonkar, and Khuswant Singh, who still adhered to old tradition and followed in the footsteps of Mulk Raj Anand, there was an emergent of a new class of novelists such as Arun Joshi and Anita Desai who welcomed the changing trend and studied their characters psychologically. For example, Joshi and Desai wrote novels Their personalities are not your typical, run-of-the-mill types when seen from the perspective of the public; rather, they are unfettered by any influence from the public at all, becoming entirely independent entities. They provide for an intriguing subject of research from a psychological standpoint. The shift in authors' focus from the social to the personal lives of their characters became a dominant theme in the works of the new generation of novelists, and this tendency persisted well into the 1970s.

Indian English novel, which had made its initial commencement through imitation of foreign style, finally reached the stage of experiment in the nineteen eighties. In order to reach this much desired form from imitative stage of late eighteenth century to experimental stage of late twentieth century, Indian English novel had to walk a long path of nearly one hundred years passing through realistic stage of nineteen thirties and psychological stage of nineteen fifties. In addition, in order to reach this much desired form, Indian English novel had to reach this Since the 1980s, a significant number of authors from the current generation have been experimenting with the structure of the book as well as the themes that appear within it. *Midnight's Children*, the magnum opus written by Salman Rushdie, is credited with starting the trend of the experimental book and paving the way for many aspiring authors to explore. Both male and female authors embraced the shifting aesthetic of the '80s, and they crafted their works to conform to the decade's new emphasis on experimental writing.

History of Indian Writing in English

The beginnings of Indian writing in English may be traced back to the time when the British ruled India. The arrival of the British East India Company in India marked the beginning of the English-language literary tradition in India. As the East India Company expanded its operations across the southern peninsula, emerging pockets of influence for the English language began to emerge. But there was still time for the very first book written in English to start using capital letters. The printing press was introduced to India in the latter part of the 17th century, although the majority of its publications were either copies of the Bible or decrees issued by the government. After it, there were newspapers. It was in the year 1779 that India saw the publication of its first English newspaper, which was called *Hickey's Bengal Gazette*. In the year 1793 A.D., a gentleman by the

name of Sake Dean Mahomet wrote a book in London named Travels of Dean Mahomet. This event is considered to be the turning point in the development of Indian literature written in English. This was basically Mahomet's journey story, which may be classified anywhere on the spectrum between a travelogue and a work of non-fiction. It is not quite as ancient as some other things, since it is just one and a half centuries old.

The first Indian authors wrote in English, without adding any words from their own language, to create a phrase that was fundamentally Indian. In addition to the freedom struggle that roused many of the Indians who fought for freedom, the writers of that time were able to convey their point of view, which ultimately assisted in motivating and guiding the crowds. This was accomplished in addition to the freedom struggle that roused many of the Indians who fought for freedom. The euphoria that came from achieving such a glorious triumph against the British overlords was abruptly ruined by the terrible and tragic split that took place in 1947. The horrors, tragic consequences, and partition such as the large scale migration, adventurous looting, and merciless massacres were portrayed by the writers in their works which captured the interest, and imagination of the reader, and the Indian English novels began to prove their mark towards the globally dignified storyline. English literature started making its imprint on the more dignified storylines being told across the world.

The first relationship that we need to investigate is the one between the dissemination of the English language in India as a medium of instruction and the dissemination of the English literary canon as a topic in the country's educational institutions. Before composing poetry in English, earlier Indians were required to fulfil two prerequisite criteria. To begin, the English language required a level of Indianization that was enough for it to be capable of expressing the realities of the Indian predicament. Second, Native Americans were required to attain a level of Anglicization that would allow them to communicate effectively in English. As a consequence of this, the employment of the Arabic and Sanskrit languages that had previously been used for communication and documentation was gradually phased out in favour of the English language in educational institutions, courts, and offices. In the year 1835, Lord William Bentinck made the announcement that the government would "favour the English Language alone," and as a result, they would strive towards "a knowledge of English literature and Science via the medium of the English language alone."

In India, the form of the book written in English witnessed a slow but steady increase in popularity around the beginning of the 20th century. Romesh Chandra Dutt was a significant player in the literary world at that era. The name of Rabindranath Tagore, on the other hand, is immediately distinguishable from the rest of this group. Because he could also write with felicity and elegance in Bengali, it would be inappropriate to usurp him as an English writer. His writing in Bengali was as felicitous and graceful. In point of fact, he was recognised not only as a writer but also as a poet, dramatist, and painter of equal acclaim. He was a multitalented artist.

It wasn't until the late 1970s that a new generation of novelists and authors from boarding schools, convents, and other prestigious educational institutions began to contribute to the canon of English literature. The literary world was stoked into a frenzy by authors such as Salman Rushdie, Vikram Seth, Amitabh Ghosh, and Dominique Lepierre, amongst others. In 1981, the Booker Prize was awarded to Salman Rushdie for his novel *Midnight Children*, which sent a resounding statement that Indians are here to stay. Both Arundhati Roy and Kiran Desai were able to achieve the same result when they were awarded the Man Booker Prize in 1997 and 2006, respectively. In the meanwhile, a new generation of writers such as Pankaj Misra, Chetan Bhagat, Jhumpa Lahiri, William Dalrymple, and Hari Kunzuru have emerged on the worldwide stage, and the works that they have produced are garnering praise from readers all over the world. A particular mention should be made of Jhumpa Lahiri and her work; the emotional turmoil caused by cultural diaspora and the identity problem that Indians experience when they live beyond the confines of their own culture and geographical environment served as the impetus for her writing.

REVIEW OF LITERATURE

Importance of English Literature in India

The literary tradition of India has been profoundly impacted by the prevalence of English as a worldwide language. The history of writing by Indians in English may be traced back to the. One way to think of the Indian Writing in English is as an ancient stinging root that has regrown its branches in today's generation. The young trees are now flourishing with green leaves and twigs, and they can be appreciated by everyone not only in the Indian subcontinent but also in other parts of the world.

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Role of Woman Authors in English Literature

The quantity and quality of Indian English Fiction has been significantly improved thanks, in large part, to the contributions of a growing number of female authors. They have taken the works one step further by including a woman's point of view as well as feministic elements. These substantial contributions have broadened the scope of the themes that were meant to be addressed in the book. Historically, patriarchal ideas have led to the undervaluing of Indian female writers, which has led to this problem until now. Male writers were accorded a higher level of respect in Indian society. In those days, women were more likely to write about their perspectives and experiences related to the home realm. These writings were often autobiographical. Since male writers are more likely to tackle weighty topics, one may assume that their work would be given greater attention and be more widely accepted in society. Because of these presumptions, the existence of women writers in the eighteenth century was declared. During the nineteenth century, an increasing number of Indian women took an active role in the independence struggle in India, which was directed against the British authority. Once again, it led to the literature written by women. During that time period, the primary focus of their write-ups was on the ongoing independence movement in the country. As time went on, many feminist philosophies from across the globe started to have an effect on the English literature of India.

It is impossible to ignore the contributions that female authors have made. In point of fact, the majority of current Indian literature that is written in English can be traced back to its female authors and their works. Women in today's society are able to carve out a place for themselves in almost every aspect of life, and they have also ushered in a new awareness within the world of writing.

The Indian novel in English has been divided into three successive periods such as: a) novel from 1875 to 1920, b) novel from 1920 to 1947, and c) novel from 1947 onwards. This division was made by Indian scholars such as K.R.S. Iyengar (1962), M.K.Naik (1982), and Meenakshi Mukherjee (1985), taking into consideration the socio-political changes that occurred in India

before and after the country gained its independence. On the other hand, P. K. Rajan's (1995: 9) classification of the novel divides it into four distinct periods: a) Early Realism, which spans the years 1864 to 1935; b) Critical Realism, which spans the decades 1935 to the 1960s; c) Modernism, which spans the decades 1960s to the 1980s; and d) The New Novel, which begins in 1981 and continues onwards. The placement of a single author inside a certain time period, however, gives rise to a number of complications, therefore such a categorization is not without its flaws. In addition, throughout the process of writing, a single author engages in the practise of several literary modes and ideals of representation. As a result, the whole body of work that constitutes the Indian novel written in English may be classified into three main categories:

- The traditional novel of social realism before Independence.
- The modern novel of experimentation after Independence.
- A new contemporary novel since 1981.

Before India gained its independence, the country's intellectuals focused their attention on the process of national awakening and on the society as it really existed. Since the prominent pioneers of the nineteenth century were upper-class Bengali writers like Bankim Chandra Chatterjee, Romesh Chandra Dutt, Toru Dutt, and Rabindranath Tagore, who dealt with the social problems within their reach, Bengal appears to be the source of the Indian novel written in English. According to Meenakshi Mukherjee (1971: 19), these authors were not just copies of Western culture; rather, they had "deep participation in ideals and experiences which are legitimate in the Indian context." In lieu of the age-old societal ideals, the pioneer authors were attempting to develop a new sense of social morality in their writing. They were activists for social change, and as a result, the story evolved into an exploration of social realism. "The Indian writers who write in English have their origins in two different literary traditions: the Western tradition and the Indian heritage." It was difficult for them to articulate clearly an Indian sensibility while using a language that they had not been up with. In spite of the fact that the novels were being written in regional languages like as Bengali, Hindi, Marathi, and Malayalam, there was no English tradition present in the works. Naturally, during the formative period, the European masterworks of Leo Tolstoy, Henrie Balzac, and Fyodor Dostoevsky in English translation had a significant impact on the Indian authors. Novels written throughout the romantic period and in the early Victorian era, such as those written by Dickens and Thackeray, had a significant influence on society. However, they

were not slavish copies of the Western models in any way. On the other hand, they attempted to develop their own tradition of novel writing in line with the age-old Indian tradition of storytelling. They did this by creating novels in a style that was inspired by traditional Indian storytelling. The one and only book written by Bankim Chandra Chatterjee in the English language The book Rajmohan's Wife established the groundwork for the first generation of Indian authors to capture India's rich cultural history and the country's ongoing socioeconomic upheaval. Following in his footsteps were male and female authors alike who placed an emphasis on the intimate and private experiences they had. Therefore, the early books were vague, focused on family life, and disengaged from the political developments of the day. The early authors portrayed rural and household life, which was full of superstitions and religious whims, with an equal focus on morality and societal evils in their writing. In spite of this, their attempts at being inventive were not very good. "The most profound concerns of national as well as individual existence do not appear in their works of fiction. Their male colleagues wrote on sociopolitical themes, while the female authors wrote about naive loves and the challenges married men have in adjusting to their wives.

HUMAN RELATIONSHIP THROUGH LENSES OF GLOBALIZATION

In the social and cultural backdrop of the modernity and postmodernity of the twenty-first century, which are dominant in the socio-cultural landscape of India, the chapter deals with the changes in human relationships with a special focus on globalisation, capitalism, and consumerism. The society of the twenty-first century is examined in this chapter, with a focus on modernist and postmodernist remnants and their repercussions in relation to globalisation, capitalism, and consumerism. This chapter critically examines and discusses the societal changes that occurred in the twenty-first century as a result of these influences and how they affected human interactions. The main focus of this chapter is the emergence of the market economy, the increasingly globalised century, and its impact on interpersonal relationships. The chapter primarily focuses on two books from the twenty-first century that closely address the concerns of changes in human interactions in the twenty-first century in order to achieve the aforementioned aims. Salman Rushdie's 2002 novel Fury and Aravind Adiga's 2011 novel The Last Man on Tower are the chosen texts for the course.

Human Relationships and Globalization:

Due to the numerous changes brought about by globalisation, consumerism, and capitalism, the twenty-first century heralds the start of an era with higher complexity in relation to humans. According to Roland Robertson's book *Globalization: Social Theory and Global Culture* (1998), the term "globalisation" refers to both the condensing of the world and the amplification of global consciousness. (8) Globalization has spanned geographic gaps and made it simpler to tour the globe and experiment with human life as the human brain undergoes multiple social and psychological transformations.

With the process of globalisation, which transcended international borders and connected the entire planet as one, the idea of a global village was born, making it easier for the free flow of people, goods, and commodities around the globe. The emergence of the global market altered the global economy. Roland Robertson accurately depicts its results and aftereffects.

Despite the fact that the processes and actions to which the term "globalisation" now refers have been going on for many centuries with some interruptions, the primary subject of the discussion is directly related to the characteristics and contours of modernity, and the term "globalisation" specifically alludes to more recent events.

The world has undergone several structural and cultural changes as a result of globalisation. Different concepts were formed thanks to the free movement of people and culture from throughout the world. These concepts were advanced, and they were crucial to the many developments in science and technology. The highly globalised world aided in the development of many different countries around the world. The free flow of trade and commodities aided in the growth of many countries. Global development was made possible by viewing the world as a single little village and the many nations as a single neighbourhood. It aided numerous underdeveloped countries in paving the way for growth. The nations' ability to put an end to hostility and reach out in favour of friendship and progress was also facilitated by globalisation. Globalization facilitated progress and prosperity on a universal scale. It assisted in resolving several disagreements and clearing the path for advancement. Globalization primarily focuses on and assists in achieving global development in a variety of ways. The interconnection of many nations paved the way for beneficial global development.

Human Relationships: Individualization and Alienation

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The individualization era frequently contributed to estrangement. Older ethics were not given much weight because values and society were evolving at the same time. The link that people once shared changed along with the shift in societal values. The rise of capitalism also kept people busy and occupied at work. A further effect of this estrangement was alienation. Human connections also became more complicated as the world grew more complex. The value that previously served as a means of evaluating human-centric ethics was no longer able to support its own content. Human connections were likewise affected by the general state of chaos. Individual freedom brought about a separation and individualization that altered both society and interpersonal relationships.

With the start of a new era, the old ethics slowly perished. It altered the way I thought about everything. The development of the internet and other technologies has also aided people in forming a variety of interactions. With the arrival of the new age, a new type of partnership emerged. In the very globalised society, human interactions underwent significant transformation. It was further altered and transformed with the rise of capitalism and consumerism. The more established society was undergoing a change. Accepting change did not come naturally. Values and morals were disregarded at a time when the entire world cried out for fresh, comfortable, and sophisticated ways of living. The elderly have a difficult time adjusting to the environment's changes. The society's emphasis on values made adjustment difficult. For senior individuals, the new culture and way of life were also foreign. The younger generation accepted the changes well and managed to exist in the new, libertarian society. Additionally, the gaps between the older and younger generations were a result of these changes. As they evolved into new identities, communication between them got challenging. Distancing occurred as a result of the gap in society caused by different ideas and opinions. Human interactions were impacted by this separation in society.

Human Relationships: Capitalism and Commodification

The notions of commodification and materialisation were also introduced by capitalism. The sole proposal for each person was the profit. Morals and values no longer govern people. Making money was the sole objective of capitalism. Every person sought financial success, and money became a vital role in life. For their own benefit, people put in a lot of effort. The high quality of living that capitalism demonstrated became the ultimate goal of each individual. And the race to

accumulate wealth drove people to take risks in all facets of life. The candidate seized the employment opportunity provided by MNEs. In order to accomplish a goal, people travel all over the world. With the advent of the new age, the desire for money peaked.

The technical advancement brought about a new boom. Humans eventually became into machines and were controlled by money. The person who was simply interested in making money did not care about society or societal values. The person with a monetary agenda altered society. Their capacity to reject everything of the principles they were taught and the rejection of conscience rendered them inhuman. This person had a significant negative impact on society.

The growth of marketing also led people to believe that anything could be transformed into a product. Art was commercialized and aesthetics lost their importance. The monetization of these ideals produced a culture in which morality was not appreciated. The need and the desire grew to the point that conscience had no room to distinguish between evil and good. Ethics and immorality are not distinct from one another. Money was the first language that humans learned to speak. In the new period, the relationship that existed in the previous one was broken. Humans no longer shared the respect and understanding they previously did. People's interactions with one another underwent changes. People become estranged from one another and isolated because of differences in thought and views. The international rivalry that existed within the world market began to affect interpersonal connections. Every person has a stronger desire for one thing than another. There is no longer the neighbourhood where the brotherhood formerly existed. The neighbourhood was filled with the spectre of the dead sensation. Human ties are harmed by the violent death of understanding and regard for one another.

CONCEPT OF LOVE, MARRIAGE AND FAMILY

The concept of love, marriage, and family in the twenty-first century is the subject of this chapter, which critically examines the changes that came about as culture and time advanced, blurred by local and global ups and downs, and affecting society and interpersonal interactions in general. It considers the changing social climate and its different effects on people's interactions with romantic love, sexual desire, marriage, and family life. The evolution of sexuality's perception in the twenty-first century has been studied from a variety of angles in line with modernity and postmodernity's theoretical articulations. With specific reference to marriage and love, it focuses on how society's perception of sexuality has changed with the arrival of the twenty-first century.

The chapter discusses the traditional traditions that were ingrained in the culture and the challenges that arose with altered human relationships that tore apart the social fabric. It is also taken into account how society currently views love, sex, marriage, and sexuality. The foundational justification for the idea of love, sex, marriage, and family is the concept of family that altered with the dawn of the twenty-first century. According to the aforementioned contentions, the books *In the Country of Deceit* (2008) by Shashi Deshpande and *The Private Life of Mrs. Sharma* (2015) by Ratika Kapur were selected for the critical debates.

Sexuality: Cultural Condition of Twenty First Century

The 21st century is frequently described as a transformative period that has heralded numerous changes in all facets of society and human problems. The changes brought about by the development of science and technology had a significant impact on the ideological foundation of the society and started to modify people's moral behaviour. The idea of love, marriage, and family has begun to deteriorate as a result of the numerous changes that have occurred on a moral, societal, and individual level in the twenty-first century. The society's long-maintained structural order began to fall apart, and doubt, destruction, and disbelief began to erupt in both the structural and psychological spheres of people's minds. Individualism, self-centeredness, free space, and liberalism, among other new concepts and ideas, therefore altered existing perspectives in society and had a significant negative impact on interpersonal relationships. The onset of globalization and many scientific advancements changed how people live and perceive their way of life. Due to the rigidity and fluidity of culture taking shape in the lives of people living in the twenty-first century, the cultural exchanges and changes became yet another source of conflict. These multiple adjustments led to the creation of new discourses in pedagogy and in everyday human life. In the modern era of scientific advancement, the traditional social standards and earlier ideas of perceiving/determining things are no longer relevant. Globalization and capitalism's effects on cultural interaction distorted cultures and gave rise to the idea of cultural hybridity everywhere. The previously dominant idea in society was altered by the Westernization of the market, the emergence of popular culture, and new cultural activities. The remnants of postmodernism were substantially reexamined in the digital age of the twenty-first century as a result of these revolutionary processes. The entire world was caught up in the rapid pace of growth, which altered

manner of life. Information technology and other innovations replaced the old ways of doing things with new concepts and systems, greatly altering human life in many ways.

Notion of Love, Sex, Marriage, and Family in Indian Society

Due to the aforementioned factors, Indian society underwent a cultural transformation in the twenty-first century. Traditional values and ethics started to lose their significance and influence on human civilization as a result of Western influences on Indian culture, which pushed society toward liberal practices. The development of Western culture, which sparked a civilizational and cultural disintegration in Indian societies, also had an impact on the multiethnic, multilingual nation of India, which is anchored in a variety of cultural and geographical denominations. By adopting and ingesting the new promises that Western cultural practices were projected to carry, this transformative phase altered traditional practices and ways of thinking. Due to advances in science and the influence of Western culture, people could no longer just accept the ancient way of life because these factors seemed to provide better perspectives on life, paving the way for Western cultural dominance in Indian society. The prevalence of Western culture altered the perspectives of the younger generation, which was more accepting of social change. Contrary to the West, "The sexual and marriage revolutions are unfolding simultaneously; it is a cyclical process rather than the linear advancement of the sexual and marriage revolutions that are witnessed in the West," Ira Trivedi says in *India in Love: Marriage and Sexuality in the 21st Century* (2014). (2) The social changes were heavily influenced by the diverse changes coming from many fields. Global developments that were occurring in various parts of the world served as a compass for the society's growth and advancement. Numerous people were able to advance because of the society's openness and tolerance. Prior to the change, conservative civilizations were also undergoing change as the new century arrived.

Love, Marriage and Extra-marital Affair in Shashi Deshpande's *In the Country of Deceit*

Shashi Deshpande's 2008 book *In the Country of Deceit* presents a unique perspective on marriage and love. The prevalent notion of love in various regions of India evolved in the twenty-first century. Various reformations and the impact of western culture contributed to the process of change. In the book, Devayani Mudhol is a member of the new-thought generation. Her view on marriage and unwillingness to wed can be interpreted as a kind of defiance against a culture whose

philosophy is still based on antiquated ideas. Her relationship with a married man is a form of defiance against conventional expectations and a stark contrast to the modern ideas of love, marriage, and family. Many "do's" and "don'ts," as well as the meaning and relevance of marriage for women, are being questioned by new ideas held by people in the twenty-first century. She responds differently when asked about her marriage. "I'm not sure. It happens and doesn't happen both at times. I haven't experienced it. (13)

Family, Marriage and Affairs in Ratika Kapur's The Private Life of Mrs. Sharma

In her 2015 book *The Private Life of Mrs. Sharma*, Ratika Kapur discusses how middle-class people's marriages and ideas of family have changed over the past two decades. Marriage is seen as a sacred and religious union in which two individuals commit to one another for all time. The couples must carry out their societal obligations. The expectation is that the husband and wife will always be partners. But in the twenty-first century, these ideas evolved. Individual responsibility changed along with the concept of marriage and the family. The morals and beliefs that imposed numerous constraints have also evolved in today's society. People's marital lives changed when certain changes in the new age occurred. The traditional idea of marriage, in which the husband and wife were to remain together, was modified. Extramarital affairs were frequently the result of this distancing between the husband and wife. When a husband and wife maintained extramarital affairs with the consent of both spouses, the idea of an open marriage was born. The sexual revolution altered how society perceived sex as well.

In many Indian civilizations, marriage is viewed as a traditional institution. Even if many changes are occurring, there is still a society that adheres rigidly to traditional customs. Additionally, those who desire to welcome change find life in such communities to be a little challenging. Although many people view change as an unavoidable aspect of life, it can be challenging to accept change in a conservative community. The book demonstrates how the changes of the twenty-first century impacted middle-class people. Numerous Indian societies have undergone alteration as a result of Western cultural impact. Various cultural improvements were made possible by the tendency toward western civilization. It altered not only societal conventions but also people's perceptions. The beneficial aspects of these influences brought about a number of societal developments. Changes in society were also brought about by the demand for women's empowerment and the improvement of women's position. Change happens slowly, but it works. Additionally, this

transformation affects not only the individual but also society and interpersonal relationships. The way people think and behave has changed, and this has had a significant impact on society's values and morals. Individual freedom also refers to liberation from the constraints of society and family. Additionally, this freedom caused a separation from society and the family.

CONCLUSION

Human relationships in the twenty-first century are heavily influenced by several factors related to sexuality, technology, psychology, capitalism, consumerism, and violence, which is why they are constantly changing. The ideological frameworks and people's adherence to them have undergone significant change, destroying conventional ideologies and formulations. According to the thesis, the twenty-first century marked a turning point in human kinship, introducing a new culture and civilization based on endogamous relationships in which an individual's peculiarities and uniqueness have no significance. The cultural context of the twenty-first century has created fluid and liberal places where stories about global foundations challenge the idea of fixity. In order to address human concerns, these fluid and liberal venues have embraced logical and practical sciences rather than conventional and stereotypical ideas. Following the Second World War and the fall of the colonial empire, modern education and imitation of Western culture have been effective in establishing their dominance as the guiding principles of human posterity. The current educational system or Western culture are basically built on superiority complex, subject to imitation, although this thesis does not strive to support or declare this. The arguments put forward in the thesis for the evaluation of literary texts do point out that following the aforementioned historical events, which deconstructed existing conceptions by which all of humanity was believed to be one existing force, some form of disintegration occurred. The production of knowledge with the potential to aid in human freedom was the only goal. With the help of its scientific and technological tools, human civilization has advanced, which has facilitated the process of learning and applying new information for pragmatic purposes. This shift in the knowledge system is emphasized in the thesis as being crucial to bringing about changes and transformation in human civilization in general and in human relationships in particular. According to the thesis, the commercial application of knowledge tainted humanity's core, which through time evolved into war, violence, and conflict that are documented in the history of human civilization and culture. Additionally, it sees these destructive forces as the main cause of how human relationships are

deteriorating and gradually falling apart. Globalization, capitalism, consumerism, sexuality, psychology, technology, migration, terrorism, and violence are just a few of the elements that have shaped and continue to shape human connections in the twenty-first century as a result of the society's steady changes.

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