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## SOCIAL EVILS IS THE GLOBAL PHENOMENON IN THE WORKS OF R.K. NARAYAN

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### ABSTRACT:

*In Malgudi books, Narayan reliably exhibits the social structure, evils and traditions which have been in presence and still keep on playing a noteworthy part in molding the lives of Hindu individuals. V. Pandurange rightly says, "Narayan is a writer full of commitment to certain spiritual and religious values and ideas, with which Indians are normally familiar...."*

**KEYWORDS:** *Malgudi books , social structure, evils and traditions .*



### INTRODUCTION

The present article intends to explore the various socio-cultural aspects in the novels of R.K.Narayan (1906-2001). Among Indian writers in English he was one of the most accomplished and well known throughout the English speaking world. He not only reflects the socio-cultural truths in his novels, but also he criticizes society for a better manner of living through his subtle irony. His novels can be regarded as more or less a socio-cultural chronicle of Indian society.

Social evil is the Global phenomenon in the novels of R.K. Narayan. He seeks to enlarge the scope of money, sex and other social evils and

includes various aspects of the material world. He endeavors to point out the frantic effort made by certain egoistic characters who defy traditional norms as a result of degradation in the moral values of the Post-War period. The deep-rooted religious tendencies in the Indian psyche that very often inspire Narayan's characters to return to the religious fold intellectually enlightened and spiritually refined. Their turning to religion and spirituality tends to make them wiser and also enables them to emerge as better human beings.

Among the academic critics, V. Pandurange Rao does not subscribe to the popular acceptance of Narayan as a writer to serious comedy. For

him, "Narayan is a writer full of commitment to certain spiritual and religious values and ideas, with which Indians are normally familiar. Narayan's vision is essentially moral, for the problems he sets himself to resolve in his novels are largely ethical. This is not to underplay the comic irony of an artist much admired by critics in the West, on the contrary, it is the comic vitality that humanizes Narayan's grand vision. The elusive charm is the direct result of a rare combination of comic sense and religious-sensibility.

In R.K. Narayan's novels human nature is presented veraciously, interestingly and memorably while doing so there is neither overt condemnation nor undue praise of Malgudi and Malgudi

humanity is one of the theme of these various frictional essays and each new novel is a jerk of the Kaleidoscope when a new engaging pattern emerges to hold our attention all things pass and change. His works reflect ideas like , Over indulgence in anything causes harm. Excess of money and the vices it breeds destroy the finer qualities of the heart and mind. Lust for money and sex paralyses the mental faculties. Money begotten through dubious means brings nothing but destruction in its aftermath. R.K. Narayan through his Kaleidoscope of Malgudiancharacters tries to convey that hankering after power and wealth and living a life in sin leads to a miserable and forlorn existence. He also satirizes the fake myths, rituals and superstitions introduced by astrologers and priests where it is thought that a mere sneeze can take a person to the stake sometimes. He also criticizes fake sadhus who cheat the credulous humanity in the country. India is plagued by so called sadhus for whom sainthood is reduced to a matter merely of external appearance. Even if they may be ex-convicts they are worshipped by the gullible masses. They are hypocrites like Raju in the Guide who goes on assuming the saintly gesture from time to time. He is merely one of the countless frauds posing as sadhus and living on the credulous people as parasites.

The first problem that the hero of The Bachelor of Arts has to face is the problem of educated unemployment. Chandran, the hero of the novel is unable to find a job after taking his B.A. Degree. Actually, the present system of the education is perhaps to large extent responsible for this problem. Narayan has thrown light on the futility of English education in India in the The English Teacher. Here he shows his preference for the introduction of a new type of school where children are absolutely free to do things according to their own will. Here teachers, don't impose their will on children by punishing them. Apart from it, we also learn the problem of cast divisions, class snobberies, absurd marriage customs and blind superstitions. He has written the dark room keeping in mind the helplessness and miserable condition of a hindu housewife. The problem of helpless Savitri is not the problem of savitri alone but it is the problem of innumerable Hindu women. The dilemma of ever widening gulf between the old generation that was influenced by Gandhi and Gandhism and the new generation of modern youth, who throws to the wind all old values and traditions, is the theme of his The Vendor of Sweets.

While assessing the work of a writer like Narayan, there are certain points one may observe. The aura of Narayan's legend presents the novelist with different images as a conformist in the time honored dictums of the Shastras, as a Karma conscious writer believing in the cycle of Janmas, as a humanist accepting writer believing in the cycle of Janmas, as a humanist accepting the wholeness of life and the pre-ordained scheme of things and adds a comic ironist watching the absurd drama of human existence with amused detachment. A cursory reading of his novels reveals that beneath the deceptive veneer of modernity the life cycle of the Malgudians moves steadily, with the same age-old tempo and rhythm. Regarding the place of social evils in human life, Narayan is of the view that somehow, for working out of some destiny, birth in the physical world seems to be important. All sexual impulses and the apparatus of sexual function seem relevant only as means to an end. All the dynamism, power and beauty of sex having a meaning only in relation to its purpose. Narayan, no doubt, seems to see the world as a mere balance of forces, wrongdoers ad policemen keeping one another properly engaged, light and shadow endlessly chasing each other, hope and failure forever playing a duet never to be concluded. But the 'soul' of Narayan's fiction is not this delicately self-adjusted mechanism of irony, but rather the miracle of transcendence and the renewal of life, love, beauty and peace. The miracle of faith enacting its own mysterious sunrise in minds darkened and deadened by the galloping herds of the sickness of the modern life!

## CONCLUSION

The new approach of analyzing Narayan's impact on Society renders his novels a hunting ground to understand the sociological implications of his novels. He not only reflects the contemporary society in his novels, but criticizes it to work for a better order of living through his subtle irony. Narayan's novels are a serious critique of his contemporary society. It's highly essential for the refinement of Indian Society that the contemporary Indian populace is exposed to the work of writers like R.K.Narayan.

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