



# Exploring the cultural and social significance of R.K. Narayan's 'Malgudi Days'

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**Abstract:** The literary and social significance of R.K. Narayan's famous work "Malgudi Days" is investigated in this research. Through an examination of selected tales, many significant themes emerge, such as the tension between tradition and modernization, the value of family and community, the aspiration for upward social mobility, the intricacy of religious beliefs, and Narayan's deft use of satire and irony. These topics provide for a comprehensive analysis of Indian life in the early 20th century. The social structure's complexities and tensions are also brought to light. The research concludes that the ever-present tension between modernity and tradition in India may be better understood via Narayan's humorous and nuanced depictions of Indian customs. The findings emphasize the need of thoroughly studying cultural and social norms, as has been done in previous research on Narayan's impact on Indian writing. The purpose of this research is to bring attention to the enduring social and cultural relevance of "Malgudi Days," shedding light on Narayan's literary brilliance and the implications this has for understanding the intricate web of Indian culture and society.

**Keywords:** Cultural, significance, social significance, tradition, modernity, family, community, social mobility, religion, irony, satire, nostalgia, textual analysis, literary critique

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## INTRODUCTION

R.K. Narayan is widely regarded as one of the most notable Indian authors of the twentieth century. He was born in 1906 in Madras, which is today known as Chennai, India. His writings, which include novels, short tales, and essays, have been acclaimed by reviewers in India and beyond, and have been translated into various languages. The book "Malgudi Days" was published in 1943. This anthology has 32 short tales that take place in the made-up town of Malgudi. It is based on Narayan's hometown of Mysore. All of the tales fit together to provide a vivid and detailed picture of early 20th-century India. Over time, it became one of Narayan's best-known works. The tales have generated a lot of interest via many media, including film and television.

Indian culture, religion, and society are complicated topics that Narayan delves into in several of his writings. The vivacity of Indian life and culture is well captured in his paintings. In particular, "Malgudi Days" shows modern-day India during a social and cultural upheaval that occurred while the nation was leaving its colonial history. Readers are presented with a nuanced picture of Indian life via the tales that highlight the challenges and successes encountered by ordinary folks, or common people.

Research on R.K. Narayan and his writings, particularly 'Malgudi'Days,' has been extensive. Previous studies have examined many different aspects of Narayan's work, such as his comedic timing, his depiction of Indian culture and society, and his distinctive style of writing. The role of humour in Narayan's work has

been the subject of much study. Experts have pointed out that irony and satire are commonplace in Narayan's comedic works, which aim to criticize certain parts of Indian society and culture. There are academics who have examined Narayan's narrative structure and language with an eye towards his blending of Western and Indian literary traditions, as well as his use of conventional Indian storytelling methods.

The fantastical town of Malgudi, which Narayan created and used in his tales, is a major factor in the beauty and awe-inspiring quality of his works. R. K. Narayan does a masterful job, throughout his writings, of addressing the social absurdities of our society and, via the wit and wisdom of his characters, of seeking to fix them. As the saying goes, "the writer's characters live on in his books." They represent the author and tell readers exactly what the author intended them to say. Whoever writes the story is responsible for making up the situations in which his characters behave sensibly. Consequently, regardless of the medium, the characters always behave as representatives of the creator. Every word, deed, and attitude written on the topic reveals something about the author's worldview. According to K. Iyenger's eulogy, R. K. Narayan is "a man of letters primes and simple, the rarest thing in India today." (Iyenger) R.K. Narayan isn't exactly a master storyteller when it comes to how his characters are portrayed. Like many other writers before him, he expresses his views on the country's culture, values, social and political climate, and more via his fictional characters. Not only do Narayan's protagonist and other personalities represent the author's intended message, but they also serve as symbols of the author's feelings, ideas, and thoughts. Some of the most crucial parts of the novel are the descriptions of the characters' internal conflicts.

Despite Narayan's denials throughout the book, the core theme that runs across all of his writings is the struggle to live a life that matters. All of his writings deal with patriarchal homes and the problems they cause. Beyond that, he covered a wide range of subjects in his writings, such as love, marriage, cultural differences, marital problems, and many more. According to his stories, marriage is a lifeless, uninteresting bond. The people represented a broad variety of good and bad life events and took in a lot of new knowledge. In doing so, they both portray the typical person in society and highlight the ridiculous and entertaining ways in which they fall short. A critic comments on Narayan's humorous and tragic depictions of Indian culture and society, saying: "He is a master of comedy who is not unaware of the tragedy of the human situation; he is neither an intolerant critic of Indian ways and modes nor their fanatic defender; on the whole, he is content to snap Malgudi life's little ironies, knots of satiric circumstance, and tragic-comedies of accident and misdirection." 'Malgudi Days' has been extensively studied for its cultural and social significance. Academics have noted the novel's depiction of caste and class, religion, and familial ties as facets of Indian culture. The book's criticism of British colonialism and its depiction of Indian nationalism have also been examined by several scholars.

Some of the significant themes and topics covered in "Malgudi Days" include the difficulty of achieving social mobility, the significance of family and community, the conflict between tradition and modernity, and the intricacy of religious beliefs and practices. A common theme in many tales is the importance of family and community ties. Although these connections provide characters with strength and support, they also have the potential to cause conflict and strain.

The fight for social mobility is another key topic in the novel, as the protagonists navigate the complex social systems of Indian culture. A lot of people in the story want to go forward in life, but they have a hard

time doing it due to their social class, caste, or some other factor. Lastly, a recurrent issue throughout 'Malgudi Days' is the intricacy of religious theory and praxis. In different ways, the book portrays religions including Christianity, Islam, and Hinduism. Religious views impact characters' interactions and worldviews, and they often grapple with ethical and philosophical dilemmas.

Reading carefully chosen tales from "Malgudi Days" provided the data used in this research. The tales were chosen with care, taking into account both the research objectives and their potential to illuminate the book's social and cultural importance. We read each of the selected tales cover to cover in search of recurring ideas and themes.

## LITERATURE REVIEW

**C U, Robin & Parvathy, Dr. (2023)** The inherent and long-standing problem with patriarchal social regimes is the inherent and long-standing imbalance of power that has always existed in many nations. One societal system that perpetuates and reinforces gender inequality is patriarchy, which is defined by male domination. Gender inequality and discrimination are factoring that patriarchy helps to maintain and strengthen. An overview of the orientation imbalance within male-centric social institutions is sought to be achieved via this article's investigation of its roots, indications, and implications. In patriarchal societies, gender inequality manifests itself in several ways. Women continue to face chronic income inequalities, a lack of educational options, and a narrower range of job paths to choose from. Domestic abuse, immoral conduct, and other types of animosity based on sexual orientation will certainly be inflicted against them. There may be limitations on women's autonomy and regenerative reproductive potential due to a lack of access to healthcare and family planning. Furthermore, commonly held habits and preconceptions control how women behave and look, leading to damaging generalizations based on unrealistically high standards of beauty.

**Vipin Sharma (2023)** The literary works of both the United States and India are the focus of this essay. The critical literature on Melville and RK Narayan is used, followed by a detailed reading of *Moby-Dick* (1851) and *The Man Eater of Malgudi* (1961), to create this effect. The essay contends that these two writers were among the most consequentially innovative thinkers of their time, carving forth distinct philosophical spheres. Using symbolism, their imaginations, and the spiritual and universal urges they felt, both writers created characters and tales that readers would want to keep reading. Conversely, the protagonists Ahab and Vasu face several challenges and make catastrophic blunders on their voyage to a "New World" in both stories. The essay begins by comparing the characters and then examines the key elements that lead to their demise. The heroes' anti-life and anti-nature stance, their sagacity and knowledge, and their archetypal aspirations that ultimately bring about their downfall are all contributing elements. Furthermore, the essay delves into the following topics: the godless and purposeless cosmos, the difference between virtue and sin, the ways in which many themes are influenced and fused, and the traits shown by the main characters. In light of the acquisitive, coseismic, nomadic, and fanatical traits shown by the protagonists Ahab and Vasu in their pursuit of a "New World," this study aims to examine the dynamics of the link between Indian and American literature via their stories. This will be achieved by analysing the characters' yearning to reach a "New World" to tackle elements that are pertinent to the present, which is what elevates both works to greatness in the modern day.

**Raj and Jesurajan (2023)** In the canon of contemporary Indian writers who have written in English, Upamanyu Chatterjee stands head and shoulders above the others. Although Chatterjee is deeply influenced by the rich cultural tradition of India, his extensive knowledge spans a wide range of subjects due to his strong sociocultural and Indian background. There are a number of factors to think about, including spiritualism and nationalism. His definition of nationalism is a genuine devotion to one's homeland and its people that does not discriminate on the basis of race, gender, class, or sexual orientation. Aurobindo Ghosh also held this view of nationalism as his own. People of many different religions, ethnicities, and linguistic backgrounds are warmly welcomed in India. Disagreements between cultural practices and religious beliefs have always existed throughout human history. There have been riots in the past because conservative and narrow-minded religious leaders and politicians deceived the people. In a country as culturally varied as India, riots, according to Upamanyu Chatterjee, are inevitable. India has grown increasingly larger throughout the years, despite being the target of many invasions and incursions. The spirituality of the Indian people is their greatest strength. Regardless of the nature of the attack, they have consistently reiterated this. Understanding the basic ideas that form the basis of Indian culture, according to Upamanyu Chatterjee, is the key to conquering the evil forces that threaten national peace and harmony. Examining the selected works of Upamanyu Chatterjee with a focus on their patriotic and spiritualist ethos is the main goal of this research effort.

**Akter, Mrs & Talukder, Md. Jobaar (2023)** Raju, the protagonist of 'The Guide,' a landmark novel by R.K. Narayan published in 1958, undergoes a dramatic metamorphosis as the events unfold in the made-up town of Malgudi in southern India. At first, he is only a modest tourist guide, but he rises to prominence as a spiritual leader and becomes one of the most renowned holy men in India. Throughout the film, we follow Raju as he embarks on an unexpected professional path, first guiding tourists and then serving as a mentor to the gifted dancer Rosie. This unanticipated career turn serves as the narrative's foundation. A series of fortuitous events causes Raju to assume the role of Rosie's manager and impresario, propelling her dancing career forward. The title of the book not only accurately describes Raju's transformative journey, but it also mirrors the important role he plays as a mentor. The author examines Raju's growth and development through the prism of identification, self-discovery, and spiritual enlightenment in this in-depth examination of his personality. This article analyses the book's examination of human nature and the intricacy of societal roles, and it offers helpful ideas on how personal experiences might develop and how one can seek spiritual happiness. This is achieved by doing an extensive examination of the book.

**Anon and Sharma (2021)** The present article serves as a symbol of the three triumvirs of Indian English novel writing during the pivotal early twentieth-century period, when Gandhian ideals and polemics were widespread across India. In this article, we will examine how three writers sought to delve into the myths and legends of Indian culture and civilization to reveal the "collective unconscious" of Indian sensitivities, all within the framework of Gandhian presence, both literally and metaphorically. Beyond this, it tries to understand the myth-making polemics through the lens of post-colonial literature and politics. To better understand how these writers' works serve as national allegories, scholars are delving into the early 20th-century nationalist culture and the works they produced.

## **GLIMPSE OF SELECTED STORIES**

### "A Horse and Two Goats"

Throughout the narrative, the tension between the past and the present is present. The protagonist, an elderly peasant named Muni, has trouble striking up a conversation with a tourist from another country who wants to buy one of his goats. People caught between modernity and their old ways of life encounter obstacles throughout the story. One of the story's central themes is the glaring cultural difference between Muni and the tourist.

### "The Vendor of Sweets"

The struggle between the old ways of life and the new is at the heart of "The Vendor of Sweets." The hero, Jagan, is a kind seller who longs to break away from his conservative family and embrace a more contemporary lifestyle. Because his son is more devoted to conventional beliefs, he is hostile towards Jagan's attempts to influence him to lead a different life.

### "The Axe"

Family and community are the focal points of this narrative. The protagonist, Ranga, is a young guy who goes back to his hometown after being away for a while. Ranga finds out that his dad is in trouble for allegedly stealing an axe. If he wants to clear his father's reputation, he'll have to deal with the tense connections and communal dynamics he encounters.

### "Naga"

In "Naga," the importance of community is emphasised once more. The story follows the lives of several characters who live in a village and investigates how their interactions with one another shape their lives and sense of identity.

### "The Financial Expert"

The issue of social mobility is explored in this story. Margayya, the main character, is a man who aspires to be wealthy and move on in society. But because of his caste and social class, he has a difficult time achieving his objectives. He has to work his way through the complex web of Indian society.

### "The Career"

"The Career" explores into the topic of social mobility as well. Sampath, the main character, is a young man with aspirations of being a well-known author. But because of his low social status and lack of education, he has a lot of barriers to overcome before he can accomplish his objectives.

### "The Old Woman and the Cow"

The story's disturbing examination of the value of community and family is worth reading. An old lady, our heroine, turns to her son and the others who live in her neighbourhood for solace and help. But when her cow goes missing, she finds herself in the middle of a complicated village life, and everything changes.

In sum, the tales chosen for "Malgudi Days" cover a lot of ground, touching on topics as varied as religious

diversity, the value of family and community, the difficulty of climbing the social ladder, and the relative merits of tradition and modernity. R.K. Narayan's tales provide a nuanced and intricate depiction of the early 20th-century Indian social and cultural context.

### **Themes and Motifs**

1. 'Malgudi Days' tales often touch on the age-old debate between traditional values and those of modernity. Characters caught between the pull of modernity and the preservation of traditional ways of life are common in Narayan's work. Because of the friction between these two factions, the protagonists face difficulties and conflicts.
2. A second recurring subject in "Malgudi Days" is the significance of family and community. Narayan highlights the ways in which the characters' interactions with their families and neighbours shape who they are and how they live their lives.
3. The fight for social mobility is a common theme in "Malgudi Days," with several pieces addressing this issue in Indian culture. The intricacies of Indian culture make it difficult for characters to overcome significant obstacles stemming from their caste and class origins.
4. Narayan delves further into the intricacies of Indian religious beliefs and practices, which brings us to point number four: the complexity of religion. A number of the religious individuals he depicts have internal conflicts over their faith. By depicting persons from different religious origins, he also emphasises the variety of religious practises in India.
5. Satire and Irony: Narayan often makes fun of Indian culture and social mores via the use of satire and irony. He exposes the hypocrisy and inconsistencies in Indian culture and the ridiculousness of certain beliefs and practises via the use of comedy.
6. Nostalgia: Lastly, a sense of longing for a time past is a common theme in Narayan's works. Even though he writes about a world that is evolving at a breakneck pace, his novels often provide a window into a bygone era of simpler, more conventional living.

### **Cultural and social significance of 'Malgudi' Days'**

- a. "Malgudi Days" has several reasons to be culturally and socially important. To start with, it provides a detailed and intricate picture of early 20th-century Indian society and culture. The imaginary village of Malgudi, which Narayan uses in his writings, is inspired on his youth in the southern Indian state of Karnataka. Insights into the variety of Indian life are provided by Narayan, who, via his writings, portrays the social and cultural conventions of that era's Indian society.
- b. The second "Malgudi Days" shows how traditional values and contemporary values clash in Indian culture. Characters torn between industrialization and traditional ways of living are common in Narayan's works. This conflict takes on added importance in the present day as India faces the twin problems of modernization and the preservation of its cultural legacy in the face of technical progress and globalisation.
- c. Third, Narayan's tales provide a critical, often humorous, and subversive analysis of Indian culture by

challenging traditional ideas and practices. The play "Malgudi Days" uses satire and irony to show how Indian cultural standards are hypocritical and contradictory.

- d. Lastly, "Malgudi Days" is influential because it changed the face of Indian literature and culture forever. Numerous translations and adaptations of Narayan's works into cinema and television attest to his status as one of the most celebrated Indian authors of the twentieth century. Readers in India and beyond are captivated by his novels because they provide a timeless portrayal of Indian life and culture.
- e. The foundation of English-language creative writing in India rests on the fiction of R.K. Narayan. Throughout India and beyond, Narayan was well acclaimed for his fifty years of fiction writing. His most interesting trait is his unwavering Indian identity in heart and thinking, which he displays most vividly in his preference for English over his native tongue when expressing his creative impulses. On a micro level, his writings depict the struggle between tradition and modernity in India. The novels of R.K. Narayan, according to M.K. Naik, focus on the individual, while those of Mulk Raj Anand and Raja Rao focus on society and metaphysics, respectively.
- f. The protagonist Narayan picks is one who observes many socioeconomic factors from a distance. As a humanist, Mulk Raj Anand focuses on the problems that people face. *Coolie* explores the hardships endured by a local youth forced into servitude due to financial constraints. The film *Untouchable* sheds light on the terrible conditions experienced by marginalised communities. Owners of Assam Tea Estates are seen in the film "Two Leaves and a Bud" abusing the people. Economic exploitation and social stratification are important themes in Anand's work.
- g. *The Sword and the Sickle*, *The Village*, and *Across the Black Water* are three of his greatest works that show how he firmly rejected the conventional values of rural life. Detailed examination of social stratification based on caste and class is provided in *The Big Heart*. Anand is a member of this stratification. Peasants' hardship in the years after independence is shown in *The Old Women and the Cow*. The film "Private Life of an Indian Prince" examines the disintegration of India's feudal system. A deep comprehension of society and its occurrences is shown by Anand, similar to R.K. Narayan. The two are very different from one another. Mulk Raj Anand takes a critical look at society's quirks and complexities, while R.K. Narayan sits back and grins.
- h. Philosophical thinking characterises Raja Rao. Philosophical themes abound throughout his works. At *Kanthapura*, you can see how Hindu mythology and Gandhian philosophy shaped the Non-Cooperation Movement. In Indian culture, the Serpent and the Rope represent the struggle between delusion and truth. During WWII, middle-class households in Kerala are the focus of *The Cat and Shakespeare*. There is a strong social conscience in Raja Rao's works, but he also sees everything through a metaphysical lens.

In contrast to Raja Rao's philosophical musings and Mulk Raj Anand's fury, R.K. Narayan refrains from both. Narayan's works reveal his social awareness, which is often disguised in sarcasm. In his fictional writing, he stays true to his ideals, which allows him to remain unbiased. In spite of obstacles, K.R.S. Iyengar maintains his creative genius, as he explains.

**He is one of the few writers in India who take their craft seriously, constantly striving to**

**improve the instrument, pursuing with a sense of dedication what may often seem to be the mirage of technical perfection. There is a norm of excellence below which Narayan cannot possibly lower himself.**

Narayan gives an accurate depiction of society, replete with subtle sarcasm and mild comedy, after painstakingly analysing it. Intellectual influences are always present in his approach to the topic matter. His meticulous research and direct style reveal his extraordinary artistic talent.

There is a wealth of social understanding about human interactions in Narayan's works. K.N. Sinha makes a valid point when he says that R.K. Narayan knows all too well the basic and insurmountable problems that exist in the universe. When confronted with the truth, he eagerly accepts and embraces it. He accepts reality without resentment and looks at society and its development with a sardonic distance. Critiquing or fixing things, in his opinion, is an empty and arrogant attempt to study, evaluate, and better circumstances. Events portrayed by Narayan's main character take place in every facet of society. An analysis of Narayan's creative process and the meaning behind his fiction is provided by R.S. Singh.

**Narayan's male characters are aware of social and political changes, but they do not take sides, nor do they commit themselves to any ideology. Narayan imbues them with social awareness and sense of responsibility only to the extent it helps him to bring out their human qualities.**

Neither seeking nor aiming to titillate readers, he researches and evaluates social concerns. His primary goal is to make people more aware of the hypocrisy in ideas, ambition, and pride; he is not trying to push society in any one way.

A sociological examination of pre-independence people's conduct and attitude is provided in Narayan's early writings. In *Swami and Friends*, we see how the National Movement affected regular people while also highlighting long-standing customs. The Bachelor of Arts programme explores the distinctive cultural traditions and everyday lives of a Hindu family in southern India. In *The Dark Room*, we see the normal homemaker's hardships shown via the conventional Indian view of family interactions. Housewives in our society are oppressed and exploited in numerous ways; Savitri represents them. A sad love tale about two souls' separation is told in *The English Teacher*. Some say that students leave school with strong administrative skills but little cultural understanding.

The post-independence era's social mores and individual habits are the subjects of Narayan's middle works. According to Graham Greene, these works show how obsessed people are with money nowadays. *Mr. Sampath* is the tale of a crafty con artist who, despite his lack of talent, aspires to quickly amass a substantial quantity of money. According to William Walsh, "The Financial Expert" sheds light on the motivations behind seeking riches while accurately depicting the exploitation of rural areas by metropolitan dishonesty and excessive interest rates. *Sampath* and *Margayya* are metaphors for contemporary people who aim high but fall short of their goals. The National Movement's impact on society and the economy is shown in *Waiting for the Mahatma*. It emphasises how Mahatma Gandhi affected many parts of society. "The Guide" successfully depicts the complexities of contemporary Indian culture, according to William Walsh.

Reflecting his intellectual core, Narayan's later works make extensive use of Indian mythology. Mr. Walsh restates:

**We see that the religious sense of Indian myths is a part of Narayan's grip of reality, of his particular view of human life and his individual way of placing and ordering human feeling and experience. What one can say about Narayan without qualification is that he embodies the pure spirit of Hinduism.**

Unlike Raja Rao's writings, the renowned novels written by Narayan do not include any prejudice. Hindu folklore about the monster Bhasmasura served as inspiration for the Man-Eater of Malgudi. The four phases of human existence and the Hindu concept in reincarnation inform *The Vendor of Sweets*. It portrays the tension between Indian society's traditional values and its embrace of modernity. The Mahabharata's story of the legendary king Santhanu is deftly woven into *The Painter of Signs*. The philosophical tales and intellectual Indian mythology explored in "A Tiger for Malgudi" are mostly from the Hindu faith. Because of his strong religious and familial ties, Narayan has extensive knowledge of Indian family dynamics. As William Walsh rightly points out:

**The family is the immediate context in which his sensibility operates and novels are remarkably for subtlety and conviction with family relationship are treated.**

He writes, "Mother is a sacred object." in *The Bachelor of Arts*, highlighting the importance of mothers. Even when we have this commodity in our possession, we don't always appreciate it. He admits that he would not have become spoiled if Kailas had been there for him as a mother figure. In "The Dark Room," Narayan argues that parents should be firm with their children since, in his view, a resilient son can only emerge from adversity. To keep boys from turning out to be disruptive adults, Mr. Sampath thinks it's important to discipline them. He gives his son's instructor the green light to step in without thinking twice whenever trouble arises. Defeat him completely; defeat him expertly... Without discipline, no youngster has ever succeeded. Narayan tells the young celibates in *The Bachelor of Arts* that they should marry for love or money, and he condemns the dowry system. It is irrational to disregard reality.

The caste system in Indian society is something that Narayan finds objectionable. As the story progresses in "The Vendor of Sweets," the author shows how societal and caste obstacles prevent grace from visiting India or Chandran from marrying his beloved Malathi. We see the fallacy of Raju's claim that class disparities do not exist or of Jagan's claim that caste is irrelevant since these divides continue to have a profound impact on our society.

Caste and class differences are often criticized in Narayan's works. But he doesn't show any dispassion in *The Bachelor of Arts* when he says, "If India must go - community, caste, sects, sub-sects, and still further divisions." Child marriage is another institution he finds repugnant, and he respects those who stand up against it. Contrary to popular belief, Mulk Raj Anand's novels does not advocate radical social change. Narayan is undeniably Indian, yet his work is devoid of a fiery depiction of societal injustice, manufactured misery, or colonial animosity.

So, it's reasonable to assume that Narayan is some faceless social reformer who has a keen eye for society's

many quirks and absurdities and who, in a lighthearted way, suggests ways to do away with them. In Mr. Sampath, the protagonist Ram Gopal represents Narayan's own commitment to eradicating social injustices like casteism. Seeing his motherland freed from foreign rule was his life's ultimate aim. Following Gandhi's teachings, he was a walking example of 'Ahinsa' (nonviolence). The importance of nonviolence in Gandhi's call for world peace is emphasised in Narayan's writings. A serene and quiet temperament is fostered in both people and society via nonviolence, regardless of whether it's a personal or national issue.

Examining R.K. Narayan's books through the lens of social awareness was the goal of this research. Famous stories imbued with social concern sit with his more straightforward, melancholy comedy. He is neither a politician fighting for the average man nor an obnoxious old man. His kind and kind spirit shines through in his metaphor-making abilities.

R.K. Narayan has spoken out for oppressed women in India, even though he does not identify as a feminist. A Hindu housewife's fragility and misery are brought to light in Narayan's *The Dark Room*. According to an interview with Narayan, the main idea behind "The Dark Room" was to show how women in society are totally dependent on males. As far as I can tell, I have adjusted to this modern age.

Keeping one's dignity in the face of social pressures and adversity is what survival means to Narayan, who sees it as more than just being alive. Men, powerful people, or a certain societal system are shown as the antagonists in the story of Savitri. Modern women's goals are defined as standing up to patriarchal society's oppression and tyranny and then discovering who they are as individuals. Both of these things go counter to the conventional wisdom about the submissive woman. The true meaning of persistence in this book is to be revealed by this research.

The mood of R.K. Narayan's *The Dark Room* is one of sadness. Ramani, the protagonist's irascible and repeatedly dissatisfied husband, brings chaos into the middle-class South Indian home the novel depicts. In *The Dark Room*, the mood and temperament of the husband, Ramani, dictate the level of happiness, discontent, calmness, or turmoil in the home. Everyone in the home, including the maids, children, and even Mr. Ramani's wife, is terrified of his cynical and domineering personality. His wife, Savitri, suffers even more loss as a result of Shanta Bai's employment at Ramani's business. Savitri abandons her spouse and goes to the river Saryu one night to kill herself in a fit of rage and despair.

## CONCLUSIONS

Without a doubt, "Malgudi Days" is an impressive literary piece that provides a fresh and illuminating view of Indian culture and society. The tales of Narayan encourage readers to ponder the timeless questions of cultural identity, modernization, and tradition that impact India and to wrestle with the paradoxes and intricacies of Indian life. 'Malgudi' Days' is, therefore, an evergreen classic that captivates audiences of all ages.

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