

CHAPTER IV

**CULTURAL IDENTITY OF A TOWN
THROUGH CHARACTERS,
EVENTS AND SETTING IN
ARAVIND ADIGA'S
*BETWEEN THE ASSASSINATIONS***

CULTURAL IDENTITY OF A TOWN THROUGH CHARACTERS, EVENTS AND SETTING IN *BETWEEN THE ASSASSINATIONS*

Between the Assassinations is a collection of short stories. The title of the book refers to the period between the assassinations of Indira Gandhi in 1984 and her son, Rajiv Gandhi, in 1991. Kittur is on India's south-western coast, a small undistinguished every town and it is mapped across class, religion, occupation and preoccupation. The following stories reflect cultural identity of a town through the characters, events, themes and setting.

Story 1 Day One: The Train Station

In the first short story, Adiga throws light on the cultural identity of a Muslim boy, Ziauddin.

He is an illiterate boy. He works in a teashop near the railway station. In the story the reader is led by his false identity but at the end the boy shows his real identity. Ziauddin feels proud of being a Pathan.

He says to the owner of the teashop, "I'm a Muslim, sir. We don't do hanky panky".¹

He works in Ramanna Shetty's shop. Ramanna Shetty is a Hindu and he is an owner of a teashop. In the town, Muslims do only sundry jobs. No one hires a Muslim worker in the shop except Ramanna Shetty. The Muslims think that Hindus are treated as first class citizens of India and Muslims are treated as second rate citizens. So they don't feel that India is their country. They don't get jobs. They do sundry jobs. They are accused of not wearing good clothes and not doing good jobs. They are treated as dirty people. They are treated as outsiders or foreigners by Hindus. They feel proud of their ancestral country i.e. Afghanistan.

Ziauddin complains about Hindus and swears never to work for a Hindu again when Ramanna accused him of stealing samosas.

Ramanna Shetty says, "There is no work here for a Muslim, and he has to fight with the one man who gives him a job". (p. 9)

Ziauddin thinks that Hindus are prejudiced against Muslims. He further thinks Hindus consider Muslims as low class people. This shows cultural clashes between two communities. They consider Muslims hanky panky. But in the short story Ziauddin shows his real identity.

He says, "I'm a Pathan! From the land of the Pathans, far up north, where there are mountains full of snow! I'm not a Hindu! I don't do hanky- panky!" (p. 8)

Hindus call him dirty, unclean. But Ziauddin discovers his real identity. He meets a stranger and helps him in searching a Muslim restaurant. The stranger is also a Pathan. The stranger thinks Ziauddin as an honest man.

Ziauddin says to the stranger, "I hope you're not staying here for a long time sir, it's a bad town. The Hindus don't give us jobs; they don't give us respect". (p. 14-15)

Ziauddin is a real patriot. He is a god fearing boy. He is not interested in money but in values and principles. Integrity is very important for Muslims like Ziauddin. So the stranger says to Ziauddin, "A Pathan takes care of other Pathans". (p. 20) He selects Ziauddin for his work and sends him for counting trains.

The stranger says, "There are fifty thousand Muslims in this town. Every one of them seethes. Everyone is ready for action. I was only offering this job to you out of pity. Because I see what the Kaffirs have done to you. Otherwise he would have offered the job to any of these other fifty thousand fellows". (p. 20)

The stranger tells Ziauddin that the Indian army is setting up a base somewhere between Kittur and Calicut. They want 'To do to the Muslims of south

India what they are doing to Muslims in Kashmir'. (p. 20) When Ziauddin realizes that the stranger is interested in and involved in terrorist activities; he leaves the stranger's job of counting trains immediately. It shows his integrity of character. It indicates his patriotic attitude. He is a man of principle. He is for peace and non-violence. Hindus think that Muslims are violent people but here Ziauddin shows his real identity. He is for fellow feeling and rejects money. He values his nation. He wants to avoid terrorism.

Thus Ziauddin stands for Muslim culture and its values. Adiga throws light on the cultural identity of the young Muslim boys through Ziauddin. It is suggested that we should not be prejudiced against them in India. They love India and Indians. The Muslims are patriots like the Hindus.

Story 2: Day Two: The Bunder

In the second story Adiga throws light on the Bunder, or the area around the port. It is populated now mostly by Muslims. He shows the culture of a Muslim businessman.

The major landmark in the Bunder is the Dargah, or tomb-shrine of Yusuf Ali, a domed white structure to which thousands of Muslims from across south India make pilgrimage each year. It shows the religious attitude of Muslims. They visit such places and give alms to the poor people like lepers, amputees, victims of partial paralysis and geriatrics squat outside the Shrine. This practice of giving alms to the poor is a religious practice. The act of charity is the part and parcel of Indian culture.

Abbasi is the owner of a factory. He is a Muslim and good businessman. As a Muslim he cares for the welfare of the workers in his factory. He gives importance to the safety and health of the workers. He is the first industrialist who closes the factory on the humanitarian ground. He closes the factory as its product damages the eyesight of the women. He is against corruption. He is harassed by

the corrupt officials from different government departments. He doesn't like these bad practices. He decides to teach a lesson to the income tax department officials. So this story throws light on the cultural identity of Abbasi. He is a loyal businessman. He lays down an example before other businessmen. One should not fall victim to the bad practice of corruption.

Abbasi is a religious minded person but he is God fearing. It is illustrated with the following lines:

“He was offering Allah a compromise. He would be taken to jail, but his factory would go on with its work: he closed his eyes and prayed to his God to accept this deal”. (p.41)

He wants to close the factory but some questions arise in his mind-

“And after that? Who would send his son to school? Would he sit with a knife by the port and smuggle cars like Mehmood? The women would go elsewhere and do the same work”. (p. 41)

When he comes on the floor of the dim room where women stitch shirts he gets disturbed. He can't bear the thought of worker's blindness. So he said, “All of you please go home. Come back tomorrow. But please go home today. You'll all be paid.” (p. 40) It shows his humanity. Muslim businessmen like Abbasi are humanists. Adiga throws light on the Indian values through Abbasi's character.

Story 3: Day Two (Afternoon): Lighthouse Hill

The story shows how people are treated on the basis of language and caste.

India is a multi-lingual country. People speak different languages. English is a foreign language. It occupies an important place in India. There are also local languages. But English is considered as a prestigious language. So the guard in this story gives a special treatment to the visitors who speak English but he doesn't pay any attention to those who speak local languages. For example-

“If the visitors are poorly dressed, or speak to him in Tulu or Kannada, he will say, ‘can’t you see it’s closed?’ If the visitors are well dressed or speak English, he will say: Welcome’.” (p. 43)

Adiga further throws light on the cultural identity of the main character namely Ramakrishna, also called Mr. Xerox. He is the son of an untouchable. He is aware that his father took out crap for a living from the toilets and sanitary blocks of the landlords. He did the dirty job of collection excretion from the houses of the higher caste people. For example-

He narrates to the policeman, “His father did all his life for a living taking the crap out of the houses of the rich landlords. All day long, his old man would hang around the back wall of the landlord’s house, waiting for the smell of human faces; as soon as he smelled that smell, he came close to the house, and waited, with bent knees, like a wicketkeeper waits for the ball in cricket.” (p. 44-45)

It was the traditional occupation of people of his caste to work as scavengers. This inhuman work affected the dignity of the protagonist’s father. The protagonist’s wanted to be away from this kind of dirty work. So he began to sell Xerox copies of popular books. This practice of selling books was illegal. So he was arrested many times. Salman Rushdie’s *The Satanic Verses* was a banned book. Ramakrishna was arrested for selling this book.

The kind of ill- treatment that he received from Ramesh, the police inspector, and Miguel D’Souza, the lawyer, throws light on the cultural identity of the protagonist of Ramesh. The inspector and the lawyer abuse him and torture him in the prison. This happens because he is an untouchable, a lower caste man. See the following examples-

“That fucking untouchable’s son, thinking he’s going to photocopy *The Satanic Verses*. What balls?” (p. 47)

“These people think they own India now. Don’t they? They want all the jobs, and all the degrees at university, and all the ...” (p. 49)

The untouchables are not treated with dignity like people of other higher castes. It is a result of cultural practice. The people of lower caste lose sense of dignity and don’t feel equal to others in higher caste. Social disparity is part and parcel of Indian culture.

Story 4: Day Two (Continued): Our School

The story focuses on the cultural identity of a low class boy and his mother.

Shankara is neither a Brahmin nor a Hoyka but a low caste boy. He is Brahmo-Hoykas, a bastard. His father is a Brahmin man and his mother is a Hoyka woman. His father belongs to a high caste and his mother belongs to a lower caste and the son is born to parents whose marriage is inter-caste. So Sanankara thinks he has no identity. He becomes caste consciousness. He thinks he is nowhere from the point of view of caste.

He says, “I have the worst of both the castes in my blood, I have the anxiety and fear of the Brahmin, and I have the propensity to act without thinking of the Hoyka. In me the worst of the two has mixed and produced this monstrosity, which is my personality”. (p.76)

He is obsessed with inferiority complex. He is ill-treated and his mother is also ill-treated by the society. He thinks people are prejudiced against the lower caste people and people of mixed origin. Brahmins treat him like the untouchable because he is a hybrid, a bastard. It is shown through the following example-

“Once, a Brahmin boy in school had invited him home. It was a ‘modern’ family – one that had lived abroad. He felt reassured that he would not be ill-treated here. He was given tea and biscuits. But when he left, he turned around, and saw his friend’s mother taking a cleaning rag and had begun wiping the spot on the sofa clean where he had been sitting”. (p. 68)

He gets humiliated by this incident. So he suffers a lot. People believe in purity of caste and race in the community. Once his teacher, Lasrado had caught him smoking a cigarette outside the college. So he punished Shankara to kneel outside the Chemistry class. At that moment he thought,

“He is doing this to me because I am a Hoyka. If I were a Christian or a Bunt he would never have hurt me like this”. (p. 64)

He suffers from the problem of loss of identity and starts behaving like an uncultured man. He is frustrated. So he becomes nihilist. He resorts to violence. He explodes a bomb in the class. He looks at him negatively. He behaves very rudely with the teacher. He humiliates the teacher. But he feels guilty about his behaviour because he considers the teacher as a respectful person. Our culture teaches us to treat a teacher with dignity. The teacher moulds young men into honourable people and shows students a right path. It is a cultural training. But Shankara breaks the code. There are some ways of behavior with teachers. Then he understands it. He becomes conscious of these cultural practices or code. Professor D'souza said,

‘They are lost and directionless. They have ...’ a pause ‘... lost the moral standards of our nation. Our traditions are being forgotten’. (p. 75)

He lectures him on caste. So he feels guilty about his behavior with the teacher. He wants to say sorry to his teacher. He wants to behave like a man of culture. He wants to confess before his teachers. But they don't take him seriously.

Story 5: Day Two (Evening): Lighthouse Hill (The Base of The Hill)

The story throws light on religious attitude of Indian people and represents culture clash between tradition and modernity.

Students of Muslim community are allowed to visit their Mosque on Friday to pray (Namaz). The Christians in Kittur are looked with suspicion. They are considered as having sympathy for the British instead of for the Indians.

D'Mello the assistant teacher stands for orthodoxy, purity of character observation of religious codes. He believes in – *spare the rod and spoil the child*. If somebody violates the cultural practices he should be punished. For example – When D'Mello understood a soundless knot around a magazine, he went the last row where the tall, over-developed, boys sat. The boys turned around and the magazine dropped to the floor. He heaved Julian D'Essa out of the seat by his collar. Rip-the collar came off the shirt and said, “Get out of the class, you animal ... and kneel down ...” (p. 97)

D'Mello is not like teachers trained in Bangalore or Bombay! He is old fashioned. Violence is his staple. Being old fashioned he wants to make use of violence to bring discipline among the students and shape their character. For example-

“Once a small boy had been talking in the front row, right before D'Mello's eyes. He snatched the boy from his seat and hoisted him into the air and took him to the back of the class: he shut him in a cupboard. The boy beat on the insides of the cupboard with his fists for the rest of the class. ‘I can't breathe in here he shouted. When the cupboard was opened, the boy fell out in an unconscious heap”.

(p. 94)

As against this there is the headmaster Father Mendonza who is for modernity and he wants to implement new ideas in education and field of culture.

The students violate the cultural norms. They become rebellious and so make use of ragging. They take interest in pornography and do not hesitate to disobey the teacher. For example – The boys chanted as Mr. D'Mello passed, ‘Ogre, Ogre, Ogre!’ (p. 93) The assistant teacher Mr. D'Mello cannot tolerate the cultural norms violated by his favourite student Girish. He is shocked to see his favourite student watching pornographic images and so he falls a victim to his strong headed cultural practices.

Thus, D'Mello stands for tradition in the field of culture. It is his cultural identity and all others stand for changing cultural scenario called modernity. The story also shows the generation gap in terms of cultural identity.

Story 6: Day Three: Angel Talkies

The story focuses on truth and the theme of marriage.

Ideally Indian culture is based on truth, goodness and beauty. These are the three principles. Many people try to follow these principles in their respective fields. They don't want to compromise with the violation of these principles. These people become the heroes. The sympathies of the people go for such heroes. In the present story we see the same. Truth is given great importance in Indian philosophy and culture. Gandhiji's experiment with truth, Mahatma Jyotibaji Phule's Satyashodhak Samaj and India's slogan Satyamev Jayate are some examples which give prime importance to truth.

In Indian culture marriage plays an important role. It is a cultural binding on an individual that he or she should get married and form a family and play the role as a member of that family. It is also a responsibility of a married person to take care of the family. It is the responsibility of a male to take initiative and get married. Elderly people and well wishers help in arranging the marriage. In this story Gururaj goes against this cultural practice. He ignores marriage and concentrate too much on his work. It is suggested through the story that Gururaj behaves like a mad person because he doesn't get married at the right time. His abnormal behavior is the result of not forming a family through marriage. The family is very important for the Indians.

In this story it is shown that India is a multi-cultural country. People of different religion live together peacefully. People of different communities are interested in living together but it is the politicians who are responsible for

communal riots creating enmity among people of different religions. Gururaj discovers the truth about Hindu-Muslim riot.

Ethics and Morality are very important in jobs. People are involved in jobs and professions. They are expected to follow some norms, some ethical and moral principles. But when these principles are violated, people think that this is against their culture. The protagonist in this story Gururaj stands for truth. He says, "The truth alone shall triumph". (p. 134) He represents an ideal Indian cultural norm that one should do one's job truly and honestly. But he finds that the field of journalism is corrupt. Newspapers are mostly owned by the politicians. Our culture teaches us that we should not work under pressure. We should not violate the ethical and moral principles of that job. Gururaj follows all these principles but he has to work in the corrupt society where politicians spoil everything. He doesn't like the thought that a man might be sent to jail for no good reason and a guilty man goes free. As a result of his following all these principles very strictly, he goes mad and lives an isolated kind of life but he emerges as a hero because he follows the cultural norms. He is a representative of Indian culture as far as observation of rules of ethics and morality are concerned.

Story 7: Day Four: The Cool-Water Well Junction

The story throws light on the people of low class culture and their habits and relationship.

This story suggests that in Indian culture taking drugs by any person is a taboo. People should have good habits. There can be no justification for a person's indulging in drugs trafficking or getting addicted to drugs. Here is a worker working on the construction site. He is an addict. He can't work without the dose of smack. It is because of his bad habit his family suffers a lot.

Begging is a crime and Indian culture doesn't defend begging because it lowers the dignity of man. Here the children beg and earn the money as a means of livelihood. But this is not justifiable.

Poverty is a social evil. It is a monster and many crimes take place because of poverty. In Indian culture parents are supposed to be responsible for feeding their children and taking care of the children but here the parents fail to look after their children and so culturally these parents have failed in their duties.

Here the family of the worker is fallen on evil days because of the bad habit of the worker. But the four members of the family care for each other, love each other. The typical Indian family feeling is noticed here through these members. The woman who is the wife of that worker feels very bad that the foreman beats her husband. As a wife she is touchy about her husband. The daughter loves her father and father also loves his daughter. The relationship between the two is culture-specific. Brother-sister relationship is typically an Indian one. The sister takes care of her younger brother. It is a pattern noticed in Indian culture.

The principle of humanism is crucial in Indian culture. No man is expected to harm, to trouble, to insult and to ill-treat another man. Here the foreman dehumanizes the worker. It is against the principle of the culture of India.

Story 8: Day Five: Valencia (To The First Crossroad)

'One is not born, but rather becomes, a woman' Simone de Beauvoir declared boldly in *The Second Sex*.² Cultural burden is on her. The story is mainly about the problem of women particularly spinsters and widows. Married and unmarried women are the same. But culturally we look down upon unmarried women.

Jayamma, the advocate's cook wanted it to be known that her life had been second to none. She is God fearing. She is a religious woman. In Indian culture spinsters consider to be worthless, deserving no respect, or honour. The position of

spinsters is bad. They are considered useless. They are possessed by some complexes. Jayamma is a spinster so she thinks she is married to Krishna. Women who remain unmarried for this reason or that reason consider that they have been married to God. Radha and Krishna myth is a part and parcel of Indian culture. Radha and Krishna marriage is celestial marriage. This is an archetypal story. It is used in literature to show the archetypal pattern of love between a lover and a beloved. It is a kind of heavenly love. Jayamma considers herself Radha. When she feels insecure, she goes to God to express her feelings. She offers prayers to God which is a typical Indian practice. She seeks shelter of God. She feels secure in the company of God. She considers God as her protector and only friend.

Jayamma is a high class Brahmin woman but she a cook and in Indian culture ideally no work is below dignity. Her master being an advocate expects to be respected. So Jayamma and Shaila both respect their master. In Indian culture generally upper class people look down upon lower class and caste people. Shaila is a Christian girl. So Jayamma doesn't like to share a room with Shaila. She says, "What kind of era is this when Brahmins bring lower caste girls into their household? Where have the rules of caste and religion fallen today, O Krishna?" (p. 164) But the advocate is a cultured man. He behaves with his servants like a cultured man. For example, when Jayamma told her master that Shaila doesn't know their Brahmin ways, he replied, 'She may be a Hoyka, but she is clean, and works well'. (p. 166) He treats his servants with dignity.

In Indian culture people are divided on the basis of the kind of food they eat. There are vegetarian and non-vegetarian people. It is a cultural practice of vegetarian people to criticize the non vegetarian people. Jayamma criticizes Shaila and Rosie. She doesn't like to live among meat eaters.

A woman is a selling commodity in Indian culture. In her marriage her parents have to give something to the bridegroom's family. When Shaila gets married, she has given a gold necklace to the boy's side.

It is a cultural practice to make a person religious. To develop religious sentiment among children naturally comes easily to women as women are more religious minded than men. So Jayamma wants to take Kartik to the temple. His mother is no more so being a woman Jayamma doesn't want Kartik to fall out of the habit of prayer. She is an honest woman. Ethics and morality are very important for her. Indian culture teaches people to be honest in whatever they do. So Jayamma is afraid to steal, to hurt or to tell a lie. When she was leaving for her brother's home, she wanted to take the blue ball for her little Brijju. But Kartik opposed it. So she saw herself catching him by the hair and raise the cleaver over his pleading head. But Indian culture doesn't allow her to punish the child. She thought if she sinned enough in this life, she would be sent back as a Christian in the next one. She would turn into an animal. Culture doesn't allow her to exploit or to take disadvantage of the child.

Story – 9: Day Five (Evening): The Cathedral Of Our Lady Of Valencia

In the story there is a culture clash between popular culture and high class culture.

Mrs. Gomes stands for high class culture and George and his friends, Maria, the driver and workers stand for low class culture. Mrs. Gomes lives sophisticated kind of life. Her standard of living is high. She maintains her physical and mental health. She learns Yoga to maintain herself physically and reads novels to keep herself mentally healthy. She maintains a particular kind of standard in her life. She cares for her health and also for her reputation. She is an independent woman and she is able to look after herself. She takes care of the servants even though she represents high class culture.

George stands for low class culture. He is addicted to bad habits. He enjoys drinking which is against Indian culture. He talks about dishonest practices. He quarrels with people. Low class people abuse each other. They criticize about high class people. George and his friends talk about Mrs. Gomes and her life style. They are not on good terms. George doesn't care for maintaining good relations. He quarrels because his interest clashes with that of his rivals. George wins his mistress's confidence but by entering in her room at night he violates the cultural norms of behaviour and morality. As a low class man he shows that he is not a cultured person. He should have deserved the faith she imposed on him but he proves to be an unreliable person so that she comes to the conclusion that low class people are third class people. The servant violates the norms of behaviour. He wants to take hold of her house. But Mrs. Gomes realizes his real character. She thinks that this man is not reliable. She is a cultured and modern woman so she doesn't like her servant's bad behavior. Mrs. Gomes is liberal. She enjoys freedom. She cares for her character, for her privacy, for her culture decency and for morality. She lives without her husband but she is able to look after herself. Being a Christian Mrs. Gomes helps George who is also a Christian and she keeps him as her gardner but she dismisses him when he violates cultural norms of behavior and morality and manners.

Story – 10: Day Six: The Sultan's Battery

The story mainly focuses on the theme of sex and marriage. It shows how Indian people look at it.

Before marriage and beyond marriage sex is a taboo. It is not allowed before marriage. Sex is sin. In the story the boy uses different places for enjoyment. Before marriage he enjoys sex. In Indian culture it is sin. But the boy commits it. So he suffers a lot. He falls a victim to an incurable disease as he enjoyed sex before marriage and beyond marriage.

Marriage is a sacred relation in Indian culture. It creates new relations and one has to maintain these relations with care and love. But the boy violates these norms of behavior laid down in our culture. So he suffers. Ratna wants to save money for his daughter's marriage. So he starts a business of selling pills mostly for the young men. He works as a fake doctor. He violates code of conduct on a professional level. In Indian culture people look at doctors as their protector and God. They believe in them. But Ratna deceives people by selling only sugar pills. He does it for his daughter's marriage, for dowry. He wants to find out a good bridegroom for his daughter by saving money. But he doesn't follow business ethics and so he feels guilty. So he helps the boy who suffers from incurable disease. Our culture states that we should help the needy. He does this. He helps the boy for getting proper treatment. He gives a humanistic treatment to the boy and it shows he is a cultured human being.

Story -11: Day Six (Evening) : Bajpe

The story focuses on the childless couple which lives in the company of natural beauty. Their hospitality and humanity throw light on Indian culture. How Indian people welcome guests and how they look at nature is reflected through this story.

In Indian culture to give birth to a child is important. The child is the heir to the family. But Giridhar Rao and Kamini have no child. They are childless. A woman who is unable to give birth to a child is not respected by orthodox Indians. So the visitors and the old lady look at Mrs. Rao with suspicion. The old lady spoke, "... that a man ... a man who has no son may not aspire to enter the gates of Heaven!" (p. 247) It shows her traditional kind of nature. A woman naturally attracts towards a child. So Mrs. Rao throws herself on any available child in a storm of frustrated maternity.

In our culture we are taught to treat guests like God. So people treat their guests with hospitality. In the story the childless couple shows Brahmin hospitality. They treat the visitors with honor. They take care of their guests. They don't have blood relation with them but they try to maintain perfect relationship with others.

Parents take care of their child in his/her childhood and the son takes care of his parents in their old age. But here old Sharadha Bhatt lives lonely because her only son lives in Bombay. He doesn't take his mother's responsibility in her old age. So he is criticized. The Raos are childless so they feel sympathetic to the old lady and the old lady towards the Raos. The old woman is a traditional kind of woman and Mrs. Rao is a modern woman and is tied up in a Western-style 'bob'.

All the creatures are part and parcel of nature. Human beings are one of them. So they share their happiness and sorrows with nature. People pray nature like God. Mr. Rao feels comfortable in the company of nature. He forgets his lack. He feels happy. He is happy in the company of nature. He finds peace but due to urbanization his peace is broken. The beautiful beach is destroyed. The government wants to create a stadium. There is encroachment of urbanization. It destroys natural beauty. Indian culture does not approve of destruction of nature on any ground. Nature is sacred.

Story – 12: Day Seven: Salt Market Village

The story throws light on the political culture of leaders. It shows how they switch from high culture to low culture. Then it focuses on the theme of age difference.

It is the culture of politicians to help the poor and the needy to solve their problems. Murali is a fifty-five-year-old communist. He wants to help the widow whose husband commits suicide due to poverty. He helps her to get her money. He wants to marry the widow's daughter who is much younger than him. In Indian

culture marriage between the one advanced in age and the one who is too young is not easily approved. The widow doesn't permit it. She is not ready to marry her daughter with fifty-five-year-old person. The communist wants to marry the girl but Indian cultural practice doesn't allow it. He shows that he is condescending by showing his willingness to marry a poor girl.

In this way Adiga throws light on cultural identity of Kittur through various aspects of culture like caste, class, religion, principles and norms, language, food, age difference, tradition, modernity, hospitality, humanity and the place of nature in the life of Indian people. It can be seen that the setting affects characters, atmosphere and tenor.

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