

**SHRI VIJAY MAHANTESH ARTS & COMMERCE COLLEGE
FOR WOMEN, ILKAL**



TITLE OF THE PROJECT WORK

“THE VENDOR OF SWEETS- A Critical Study”

SUBMITTED BY

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GUIDE

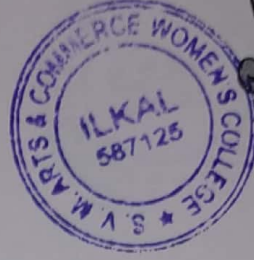
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*THE PROJECT WORK SUBMITTED TO THE HOD, DEPARTMENT OF
ENGLISH, S.V.M ARTS & COMMERCE COLLEGE FOR WOMEN, ILKAL*

2021 - 22

CERTIFICATE



This is to certify that the project work entitled a "The Vendor of Sweets- A Critical Study" submitted by Susmita Pawar, Aparna Jigalur, Akshata Hunagund, Shilpa Haripalled under my guidance and supervision during period of 2021-22 at the Department of English, Shri Vijay Mahantesh Arts & Commerce College for Women, Ilkal

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I hereby declare that the project work entitled "The Vendor of Sweets- A Critical Study of first hand project work done by me during my B.A course (2021-22) under the supervision of Dr R.B.Baad Dept. of English Shri Vijay Mahantesh Arts & Commerce College for Women, Ilkal.

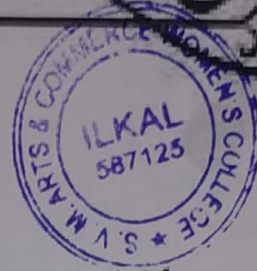
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I wish to dedicate this project work to my beloved Parents for their constant support and encouragement in all my endeavors.

I also thank my Friends for their support in doing my project work.

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CHAPTER-I



INTRODUCTION

A. IMPORTANCE OF THE WORK

"The vendor of sweets" novel written by R.K.Narayan (1967) I chose this novel for project work because it is a very simple and famous novel. And it is placed in the sixties of post-independence India. The vendor of sweets novel moves the character Jagan. The here who is under the influence of Gandhi Myth. It shows relationship between father and son. The conflict between tradition and modernity is presented through the relationship between father and son.

In this novel used the over tradition of Indian culture and Gandhian movements. The vendor of sweets gives an important message that tradition is a base of Indian society and shows a way to the freedom of soul. The culture dissimilarity is a source of clash between old and new generation. This is a very interesting novel.

Another reason is I chose this novel because it is a post-colonial novel because in this novel it is revolves under the two cultures. Father believed in Indian culture and son believed in Western cultures. So this novel called as a post colonies. And the central character is Jagan who is the follower of Gandhi and his son under the influence of western civilization. And the motivational aspects love and money are noticed in the novel. Jagan is very much devoted to the child.

Mali from the day he was born. He is seen dependent upon Indian fatherhood. The morals are preserved as values. Jagan is haunted by Gandhiji's principle of simple living. The story which is made up of characters situation and climax appears in the fourth knob. The generation gap is wilder because of the influence of the west from which Jagan is totally free and his son mali adheres to do.

R.K.Narayan novel "The vendor of sweets presents Malagudi as a fast growing and developing for which stands for a symbols of India. The novel is so is a keen observation of life of the people. Their activities and even the weakness of local grass happens does not escape of his eyes. According to him the summed in Malagudi screeches everything and even the grasshoppers are unwilling to leave the paltry dark place which is made of useless plans.

This novel is a very interested for readers because in point of fact it is built on a few index. Related themes of which the most reading obvious is the father son motif. The others are: youth versus age. The generation gap between tradition versus modernity. East versus west and search or quest. The quest motif is the most meaningful in the novel and encompasses all the others.

In the novel Jagan is a true follower of Gandhi. This is also a very interested topic. Jagan's devotion to the Bhagavad Gita it may be assumed is a consequence of his reverence for Gandhi, although it is not explicitly said so in the novel. Jagan's frequent references to Gandhi and the Gita are more than a harmless vanity he indulges in.

The rest of the novel shows how under the pressure of experience Jagan's searlier interest in Gandhi and the Gita and his newly acquired interest in the godless Gayatri coalesce. Jagan collects in a "Little bundle" his requirements. It is to be

particularly noted that the bundle includes his Charkha. It is a duty I owe Mahatma Gandhi. The novelist constantly reminds us that his protagonist is of the ordinary and average humanity. In his strength as well as weaknesses. So it is a very interested to choose this novel for my project work.

B. SURVEY OF GENRE

➤ MEANING OF POST COLONIALISM

Post colonialism is an academic discipline featuring methods of integrated disclose that analyze explain and respond to the cultural legacies of colonialism and imperialism to the human consequences of controlling a country and establish in settlers for the economic exploitation of the native people and their land.

As a genre of contemporary history post colonialism questions and reinvents the makes of cultural perception. The ways of viewing and of being viewed. As anthropology post colonialism records human relations among the colonial nations and the subaltern peoples exploited by colonial rude. As critical theory, post colonialism presents explains and illustrates. The ideology and the praxis of neocolonialism with examples drawn from the humanities.

➤ DEFINITION OF POST COLONIALISM

It is an intellectual direction that exists since around the middle of the 20th century. It developed from and mainly refers to the time after colonialism. The post colonial direction was created as colonial countries became independent. However, post colonialism can take the colonial time as well as the time after colonialism into consideration.

➤ DEVELOPMENT

The term "Decolonization" seems to be of particularly while taking about post colonialism. In this case it means an intellectual process that persistently transforms the independence of former colonial countries into people's mind. The basic idea of this process is the reconstruction of old fashioned perceptions and attitudes of power and oppression that were adopted during the time of colonialism.

However, post colonialism has increasingly become an object of scientific examination since 1950 when western intellectuals began to get interested in the "The World Countries" and it also leads with confides of amenity and cultures belonging colonial powers came to foreign states and destroyed main parts of native tradition and culture, further more they continuously replaced them with their own one.

The post colonial authorized centers these exists through a specific cordial sense or a specific way of reading a text. The critical sencepost colonial theory or post colonialism asks the recorder to analyze and explain the effects that colonization and imperialism or the extension of power into other nations have on people and nations.

➤ EFFECTS OF COLONIZATION

As mentioned above, post colonialism asks the reader to order a text through the post colonial sense. The chart below will help you see how to approach a post colonial reading of a text. As a reader you would look for the effects of colonialism and how they are addressed through the plot setting and characters action.

➤ POST COLONIAL IDENTITY

A decolonized people develop a post colonial identity from the cultural interactions among the types of identity and the social relations of sex, class and caste determined by the Gender and the act of the colonized person and the racism inherent to the structures of a colonial society.

In post colonial literature the anti-conquest narrative analyze the identity politics. That are the social and cultural perspectives of the subaltern colonial subjects.

The postcolonial critique analysis the self justifying discourse of neocolonialism and the functions of its over one terms to establish the factual and cultural inaccuracy of homogeneous concepts such as “ The Arabs” and the foreign world and the Islamic World” etc.

> CHARACTERISTICS

Post colonialism is the critical destabilization of the theories that support the ways of western though deductive reasoning rule of law and monotheism by means of which colonialists perceive understand and "know" the world.

Post colonialtheory thus establishes intellectuals spaces for the subaltern people to speak for themselves, in their own voices, and so produce cultural discourses of philosophy and language of society and economy etc.

As such the terms post colonial and post colonialism and post colonialism denote aspects of the subjects matter recognized world is an intellectual space of contradictions of help finished process of confusions of hybridist and of liminalities.

The term post colonialism also is applied to denote the mother country's neocolonial contract of the decolonized country effected by the legalistic continuation of the economic cultural and diagnostic power relationship that controlled the colonial politics of knowledge about the colonized peoples on the non-western world.

An anthropology post colonialism records human relations among the colonial nations and the subaltern people exploited by colonial rule. As an epistemology as an ethics and as a politics the field of post colonialism address the politics the knowledge the matters that constitute the post colonialism identity from the cultural in tractions among the types of identity.

➤ POST COLONIAL WRITERS AND THEIR WRITINGS

1. RUTH PRAWAR JHABVALA :

"HEAT AND DUST"

Winner of the 1975 Booker prize The story flits between a woman who travels to India on the present day and that of her grandmother who lived their during the British Raj in the 1920's in Indian society the before and after contrasts mark by exposing the strange dusts of that most magical country pre and post independence.

2. SALMAN RUSHDIE

"MIDNIGHT'S CHILDREN"

Midnights Children may well be the quintessential book on the story of India's journey to independence and odds subsequent brawly partition. The children of the title are those born at midnight on 15th August 1947, the exact time that india was declared free form British rule.

3. E. M. FORSTER

"A PASSAGETO INDIA"

Written in the 1920's about the 1920's based on his experienced in the country. The book as critical of the Raj exposing its agent as weak and ridiculous Highlighting the pain of divisive racial and social reasons with characteristic stylistic skills. Forster real talent as always is in his unite characters on beautiful humanity.

4. ROHINTON MISTRY

"A FINE BALANCE"

If you are happy to have your headed broken cleanly in the real this set in Mumbai.India between 1975 and 1984. The story takes place aamil. The backdrop of the Indian Emergency,which suspended civil liberties for the population for a period of almost two years.

5. AMITAV GHOSH

"RIVER OF SMOKE"

A long and engaging read this novel plays with fascinating references to ancient interconnectedness fabricating the origins of familiar phrases. An forgettable lesson in history and in story telling.

6. GEORGE ORWELL

"BURMESE DAYS WORK"

Burma was once a colony ruled by the British as part of India. This is Orwell's first novel, but his voice is already clear, critical and tripping with disdain.

7. CHINUA ACHEBE

"ANTHILLS OF THE SAVANNAH"

Achebe's importance as a post colonial voice cannot be underestimated. Set on 1987 much later than *Things Fall Apart*.

8. CHIMAMANDA NGOZI ADICHIE

"HALF OF A YELLOW SUN"

A heartrending account of that all too similar story of ethnic groups who have in relative harmony until politics turns violent and rips worlds apart. *Half of a Yellow Sun* won the Orange Prize for Fiction in 2007.

9. J.G. FARRELL

"TROUBLES"

Winner of the retroactively awarded 1970 Lost Booker Prize. *Troubles* set in 1919 in an old hotel on the Rixford coast of south east Ireland.

10. CHINUA ACHEBE

"THINGS FALL APART"

Things fall apart on Achebe's flight to or from Nigeria which he apparently did. The result was dramatic. In the words of the letter shown to me, "he had never seen Africa on that way and that after having read that book he was no more innocent" And he closed the Nigeria chapter.

➤ **CRITICAL PURPOSE**

The critical purpose of post colonial studies is to account for and combat the residual effects of colonialism upon the purpose once ruled by the mother country. To that end, post colonial theory upon the peoples establish social and cultural spaces for the non western peoples especially the subaltern peoples whose native cultures were often suppressed by the western value systems promoted and establish as the dominant ideology.

To that end post colonial critically destabilizes the dominant ideology of the west by challenging the inherent assumptions material and legacies of colonialism. As a literary theory post colonialism leads with the literatures produced by the peoples who once were colonies of the European imperial powers and the literatures of the decolonized countries engaged in contemporary postcolonial arrangements with her former mother countries postcolonial literary study is on the categories.

1. That of the post colonial categories.
2. That of the nations who continue forging a post colonial national identity.

C BIOGRAPHY OF THE AUTHOR

R.K.NARAYAN

➤ INTRODUCTION

He as an Indian writer, best known for his works set in the fictional south Indian town of Malgudi. He is one of three leading figures of early Indian literature in English. The setting for most of Narayan's stories is the fictional town of Malgudi. R.K.Narayan was born at November 1st Vellala Street in Madras India (1906). His father was a school teacher and head master and Narayan some of his studies at his father's school. His grand mother Parvati gave him the nickname of kunjappa a name that stuck to him in family corridors. She taught him arithmetic mythology classical Indian music and Sanskrit. According to his youngest brother R.K.Laxman, the family mostly conversed in English and grammatical errors on the part Narayan and his siblings were forward upon.

➤ HIS EDUCATION AND CAREER

Narayan studied at a succession of schools in Madras including the Lutheran Mission school in Parasawalkam, R.C. High school and the Christian college High school. When he was twelve years old Narayan participated in a pre-independence March for which he was represented by his uncle. The family was a political and considered all governments wicked.

R. K. Narayan was born in Madras, British India. He was one of eight children; six sons and two daughters. Narayan was the oldest of the sons; his younger brother Ramachandran later became an editor at Gemini studios, and youngest brother Laxman became a cartoonist. His father was a school headmaster, and Narayan did some of his studies at his father's school. Narayan spent a part of his childhood under the care of his maternal grandmother, Parvati.

His grandmother gave him the nickname of Kunjappa, A name that stuck to him in family circles. She taught him arithmetic, mythology, classical Indian music and Sanskrit. While living with his grandmother, Narayan studied at a succession of school in Madras, including the Lutheran Mission School in Purasawalkam, C.R.C. High school, and the Christian college High school.

Narayan moved to Mysore to live with his family when his father was to the Maharajah's college High school. After completing high school, Narayan failed the university entrance examination and spent a year at home reading and writing; he subsequently passed the examination in 1926 and joined Maharaja College of Mysore. It took Narayan four years to obtain his bachelor's degree, a year longer than unusual. After being persuaded by a friend that taking a master's degree (M.A) would kill his interest in literature, he briefly held a job as a school teacher; however he quit in protest when the headmaster of the school asked him to substitute for the physical training master. The experience made Narayan realise that the only career for him was in writing, and he decided to stay at home and write novels. His first published work was a book review of Development of Maritime Laws of 17th Century England. He started

writing the occasional local interest story for English occasional local interest story for English news papers and magazines. In 1930, Narayan wrote his first novel "Swami and Friends". With this book, Narayan created Malgudi, a town that creatively produced the social sphere of the country; While it ignored the social limits imposed by colonial rule, it also grew with the various socio political changes of British and post-Independence India

Narayan won numerous awards during the course of his literary career. His first major award was in 1958, The Sahitya Academy Award for the Guide. When the book was made into a film, he received the filmfare Award for the best story. In 1964, he received the Padma Bhushan during the Republic honours. In 1980, he was awarded the Ac Benson Medal by the Royal society of Literature, of which he was elected an honorary member. In 1982 he was elected an honorary member of the American Academy of Arts and Letters.

➤ **TURNINGPOINT AND MARRIAGE**

While vacationing at his sister's house in Coimbatore in 1933, Narayan met and fell in love with Rajam a 15 years old girl who lived nearby despite many astrological and financial obstacles. Narayan managed to go in permission from the girls father and married her. Following his marriage narayan became a reporter for a Madras based paper called the justice dedicated to the rights of non Brahmins.

Earlier narayan had sent the manuscript of swamy and friends showed the manuscript to graham greene. And it was finally published in 1935. His next novel the batchelor of arts (1937) was inspired in part by experience at college it was published by defend publisher again at the recommendation of greene. His third novel the dark room 1938.

In his first three books narayan highlights the problems of with certain social accepted the practice. Rajam died of typhoid in 1939. Her death affected narayan deeply and he remained depressed for a long time; he was also concerned for their daughter hema who was only 3 years old. His first collection of short stories Malgudidays was published in November 1942, followed by the English teacher in 1945.

➤ THE LATER YEARS

Narayan was commissioned by the Govt. of Karnataka to write a book to promote tourism in the state the work was published as a part of a larger Govt. publication in the late 1970. He thought it deserved better and republished it as The Emerald Rout. The book contains his personal perspective on the local history and etc. the same year (1980), he was elected as an honorary member of the American Academy of Arts and later and won the A.C.Benson medal from the Royal Society of literature.in 1983 Narayan published in his next novel a Tiger for Malgudi about a Tiger and it's relationship with human.

Narayan another different novel the vendor of sweets. It was inspired in part of his American visits and consists of extreme characterization of both the Indian and American stereotypes, drawing on the many cultural differences. In may 2001, Narayan was hospitalized however Narayan did'nt get better and never started the novel. He died on 13th may 2001, in Chennai at the age of 94.

HIS FAMOUS WORKS

- 1) Swamy and friends(1935)
- 2) The English teacher (1945)
- 3) The Guide (1958)
- 4) The vendor of sweets (1967)
- 5) Mr. Sampath (1948)
- 6) The dark room (1938)
- 7) The painter of signs(1977)

➤ **WORKS**

NOVELS

- ✓ Swami and Friends (1935)
- ✓ The Bachelor of Arts (1937)
- ✓ The Dark Room (1938)
- ✓ The English Teacher (1945)
- ✓ Mr. Sampath (1948)
- ✓ The Financial Expert (1952)
- ✓ Waiting for the Mahatma (1955)
- ✓ The guide (1958)
- ✓ The Man-Eater of Malgudi (1961)

NON FICTION

- ✓ Next Sunday
- ✓ My days
- ✓ Reluctant Guru
- ✓ The Emerald Route
- ✓ A Writer's Nightmare
- ✓ My dateless Dairy

MYTHOLOGY

- ✓ Gods, Demons and others (1964)
- ✓ The Ramayana (1973)
- ✓ The Mahabharata (1978)

SHORT STORY COLLECTIONS

- ✓ Malgudi days (1942)
- ✓ An Astrologer's Day
- ✓ A Horse and Two Goats (1970)
- ✓ The Grandmother's Tales and Selected

1. SWAMI AND FRIENDS : (1935)

Swami and Friends is the first of a trilogy of novels written by R. K. Narayan English language novelist from India. The novel, Narayan's first, is set in British India in a fictional town called Malgudi. The second and third books in the trilogy are The Bachelor of Arts and The English Teacher. Malgudi schooldays is a slightly abridged version of Swami and Friends.

2. THE ENGLISH TEACHER : (1945)

The English Teacher is a novel written by R. K. Narayan. It is the third and final part in the 'Malgudi Days'. This novel dedicated to 'Narayan's wife Rajam is not only autobiographical but also poignant in its intensity of feeling. The story is a series of experiences in the life of Krishna an English Teacher and his quest towards, achieving inner peace and self development.

3. THE GUIDE : (1958)

The Guide is a novel written in English by the Indian author R. K. Narayan. The novel describes the transformation of the protagonist, Raju, from a tour guide to a spiritual guide and then one of the greatest holymen of India. The novel brought its author the 1960 Sahitya Academy, India's National Academy of Letters.

4. THE BACHELOR OF ARTS : (1937)

The Bachelor of Arts is a novel written by R. K. Narayan. It is again set in Malgudi, the fictional town Narayan invented for his novels. The story describes the complex transition of an adolescent mind into adulthood and the heartbreak which a youth faces. It revolves around a young man named Chandra who resembles an Indian upper middle class youth of the pre-Independence era

5. THE DARK ROOM : (1938)

The Dark Room is a novel written by R. K. Narayan. The central character of this novel is savitri, a submissive housewife, who is married to Ramani, an employe of the Englandia Insurance Company. They have three children, Kamala, Sumati and Babu. Savitri is a typical housewife of the India of those times very much dominated and neglected by her husband. There is a dark room in their house where savitri retires whenever her husband's harshness seems unbearable to her

. THE FINANCIAL EXPERT : (1952)

The Financial Expert is a novel by R. K. Narayan. The central character in this book is the financial expert Maragayya who offers advice to his fellow towns people from under his position at the banyan tree. He is a man of many aspirations and this novel delves into some level of psychological analysis

6. WAITING FOR THE MAHATMA : (1955)

Sriram is a high school graduate who lives with his grandmother in Malgudi, the fictional southern Indian town in which much of Narayan's fiction takes place. Sriram is attracted to Bharati, a girl of his age who is active in Mahatma Gandhi's Quit India movement, and he becomes an activist himself. He then gets involved with anti-British extremists, causing much grief to his grandmother. Sriram's underground activity takes place in the countryside, an area alien to him, and the misunderstandings with the locals provide the book's best comic moments. After spending some time in jail Sriram is reunited with Bharati, and the story ends with their engagement amidst the tragedy of India's partition in 1947.

7. Mr. SAMPATH : (1949)

Mr. Sampath – The printer of Malgudi is a novel by R.K. Narayan. It was adapted into the films Mr. Sampath and a Tamil film sharing the same title (1972). The novel is made up of two parts: a first part dealing with publication of a news paper and centered on Mr. Sampath, and a second part focusing on movie production and centered on Mr. Srinivasa.

8. THE MAN – EATER OF MALGUDI : (1961)

The Man – Eater of Malgudi is a 1961 Indian novel, written by R. K. Narayan. This story revolves around the life of an Indian printer named Nataraj. The story with its pleasant twists features the metamorphosis of a quiet, spineless man (Nataraj) to rise up against his “friend” vasu and the self destruction of the evil.

➤ AWARDS & HONOURS

His first major award was in 1958 the Sahitya Academy Award for the guide when the book was made into a film, he received the filmfare award for the best story. In 1964 he received the Padma Bhushan during the Republic Day honour

.A year before his death in 2001 he was awarded india’s second highest civilian honour the Padma Vibhushan.

D. STRUCTURE OF THE WORK

This novel deals so many points about the novel topics, character, structure and etc. it is firstly deals with the importance of the work and then the survey of genre meaning it means our topics meaning character and etc. and then a it is deals with author's introduction these all are involved in the first chapter.

And in second chapter is deals with the importance of the writing. Firstly deals with the introduction of the work and then about the plot or brief summary. And main centre thing is novel main them or topic and it's meaning and then it turns the short conclusion.

Thirdly or last chapter deals with the very short i.e. conclusion first we write about the novel's conclusion and the novels bibliography. These two main last things comes around in the third chapter. These three chapters involved all novel structure and the patterns and their types. This is the structure of the project.

CHAPTER- II

CRITICALLY ANALYSIS

A. THE VENDOR OF SWEET'S CHARACTERS

R.K.Narayan focuses on a single protagonist in the process of spiritual change and he builds a cast of foils around this central figure. Jagan is the hero caught at a time when most people his age think about retirement. A prosperous widower, he has made only superficial preparations for old age and a different mode of life. He has renounced salt, sugar, and rice, staples in an Indian diet but he has not yet conquered the salt. His austerity is contradicted by his monetary greed, after he piously reads Hindu scripture, he carefully counts out his daily profits and then secures the money in a drawer with a strong lock. A former political activist, he is now given to eccentric ideals about diets and nature cures.

The conflicts between his materialism and spirituality are displaced, however, by the conflicts with his spoiled son, whose laziness and waste fullness eventually yield to a westernization radically at odds with Indian customs and values, Mali's cold contempt for his father's occupation and way of life deepens the gulf generation. The chasm is widened by Mali's wife, Grace, a woman

who first baffles, embarrasses, and annoys jagan, before eventually winning his respect and love.

Jagan is never, however, the innocent hero. The long flashback to his youth and marriage demonstrates his own quirks and failures in the past. Like Mali, he also failed as a student, and like Mali, he also failed to be a kind, thoughtful husband. Jagan's wife turned in caressingly temperamental

1. JAGANNATH

The protagonist .Jagannath called jagan a manufacturer and seller of sweets in the fictional town of Malagudi in southern India. A prosperous widower, Jagan has almost reached the age of sixty, at which Hindus are expected to enter into a life of detachment from worldly affairs. Deeply imbued with Gandhian values, he reads from Bhagavad Gita, lives. Ascetically, and engages in numerous dietary experiments. Jagan is a parsimonious and wealthy businessman who secretly counts his earnings in a daily ritual and hides his profits. He makes and sells a product that he thinks is bad for people but rationalizes. That he uses the purest of ingredients. Jagan deeply loves his son Mali but is unable to understand or communicate with him.

Repeatedly disappointed by Mali's behavior, he lacks the confidence to confront his son and solve the problems of their relationship. when pressed to invest in his son's business idea, he tries avoiding Mali but finally must abandon his old way of life.

2. THE COUSIN

The cousin an unemployed man about town who survives by sponging off others and ingratiating himself with his benefactors by offering them advice and the latest gossip. A contemporary of jagan, the cousin serves as the primary channel of communication between jagan and his son Mali and from him jagan learns of Mali's plans and behavior.

3. MALI

Mali Jagan'sson .an ambitious young man, spoiled by Jagan, he has a strong repugnance towards the educational system of India, and desires for more modern prospects of business. Blames his father for his mother's death. After studying Creative writing in America, he comes back to his hometown and tries "modernize" it.

4. GRACE

A half- American and half- Korean girl whom Mali brings home, claiming that she is his wife .she works like a catalyst between the two conflicting culture, and tries to integrate into, but result only in strengthening the cultural difference

B. INTRODUCTION TO THE WORK

The story vendor of sweets by R.K.Narayan revolves around an intelligent man named jagan. He is a creator and merchant who sells sweets treats. He uses only the best. The title represents what the vendor does and sells to make a living.

As the story progressed the title becomes a representation of the sweet practices that the vendor demonstrates. He is also a man who uses enterprise and the laws of supply and demand to give the public what they desires sweets.

The conflict in the story occurs between the vendor and his son Mali. Mali constantly seeks money from his father reduces the price of his sweets so that he will have less money to give to Mali. This action creates problems among other vendors who are now faced with uneven market distribution as the people are purchasing more sweets from jagan.

The book is as much about the old and the young the old ways and the modern ways, and the need for change. As it is about finding inner peace by ending his role as the vendor of sweets in the end of the story. The vendor finds final peace. He resolves himself to the fact that his son will gain everything he was any way and that he cannot influence his son to continue take on the role as "The Vendor Sweets"

C. PLOT SUMMARY OF THE NOVEL

It is one of the greatest novel by R.K.Narayan it is the story of father and son relationship and their conversation. The novel deals with the tragic comic clash two generation. The entire story revolves around the central figure of jagan a protagonist a prosperous and flourishing sweet vendor in Malgudi. Jagan a 55 years old high minded honest hard working and humble resident of Malgudi, he is a true follower of Mahatma Gandhi. Jagan always says that simple living and high thinking jagan's son is Mali is the apple of his eye.

Jagan, the protagonist of the novel is an odd and eccentric fellow. It is his peculiarities and angularities of character and behaviour which actually make Jagan so memorable. He leaves a deep impression on the hearts and minds of the readers by way of his oddities and eccentricities of character which become a source of great humour and laughter in the novel. This is what Shiv K.Gilra observes regarding the comic aspect of the novel, "THE VENDOR OF SWEETS is richly comic in the incongruities of its central character, Jagan, the ageing Sweet-vendor. The theme of juxtaposition of tradition and modernity, a recurring source of comedy in Narayan's fiction, is treated here in a comical-fantastic manner" (102).Jagan is a selfish businessman who uses his Gandhian principles and eccentricities to justify his meanness and selfishness. P. S. Ramana has observed about the personality of Jagan, "Jagan is a curious mixture of an uncanny business sense,a few Gandhian fads and some eccentric theories" (107).

Jagan is a second generation character who is a sweet-vendor and has accepted his social role.

He leads a calm and peaceful life in the Malgudi social milieu. He fulfills all the demands which the Malgudi society makes upon him. He passively performs the role of a son, a brother, a husband and a father and does what his society desires of him. He had strong desire to see his future wife, but he was strictly told to behave sensibly and "not to be too communicative, as a certain mysteriousness was invaluable in a son-in-law" (133). He had married according to the wishes of the society and had suppressed his individual urges for the sake of his adjustment in the social milieu. He curbs his being while undergoing through the process of becoming a useful member of society, but this unconscious suppression of being, the natural core-self, leads to aschism in his personality. He becomes neurotic and out of this neurosis arises his abnormal behaviour. Because of the split in his personality, he starts believing in things without having his inner sanction to them. His beliefs are mechanical and lack any deeper conviction.

Jagan is the widower and he take care of his son. After some days Mali was does'nt interest in study. When jagan heard about this matter he was shocked and disappointed. And Mali says that he is going to America and become a story writer. Then jagan discussed with his cousin about his plan. The cousin said also that why go so far. And jagan also refused to go to America. But Mali does'nt change his plan and Mali went out and returned home at some hour of the night. Jagancould'nt understand where his son spent one day. After some time jagan asked to his son what are you writing now " A novel" the boy said

jagan was happy. Then they sat talking until one in the morning about the Mali's plan. The cousin came at the usual hour and heard the story jagan repeated himself and concluded. " I hope he will also emulate my philosophy of living simple and high thinking as Gandhi has taught us"

The character of Mali is a fine study in social and moral deviation which too results from the dialectic of his being and becoming. While going through the process of becoming, Mali loses all contact with his being which is the moral and spiritual self and follows his own instincts and desires and deviates from the established pattern of social behaviour. He feels fascinated by the affluence of American materialism and rationalization and defies all spiritual and moral norms to which his conventional society is so deeply attached. In his attempt to fulfill his reckless individual desires, he recoils back from the social milieu of Malgudi and consciously rejects all the mores so dear to the people of older generation like Jagan. He tries to leapfrog into a new age of materialism and defies all customs and traditions of Malgudi which appear burdensome to him. He does not realize the importance of these customs and traditions and rejects them straightway. Every society or social group is based upon certain common principles or patterns of behaviour which are adopted, obeyed and respected by all people of that society and these common principles form the culture of that social group and with the passage of time become its life-line. Dr. S. Radhakrishnan has depicted the importance of tradition and culture in the following words, "Tradition is not a rigid, hidebound framework which cripples the life of spirit and requires us to revert to a period that is now past and beyond recall. It is not a memory of the past but a constant abiding of the living Spirit. It

is a living stream of spiritual life”(145). But some people fail to realize the importance of such traditions and act against them like Mali in the novel, who too does not pay any heed to these traditions and acts against them and becomes a deviant.

Mali get ready for going to America jagan said to his cousin I have always told him to by a lot of cloths especially in foreign countries and also tells him to go by steamer it's safer. After some days “ jagan feels proud and says my son is in America” he said to a dozen persons every day. Jagan was waiting his son's letter after one letter had arrived by post. The message simply said, “ arrivedNewyork is big, food is difficult. I am in a hostel next week I go to school” jagan read it with pleasure.

After some years Mali returns to india from America and Mali was completely changed his style,jagan is surprised and Mali introduce a girl who was a grace (half Indian and half Korean) and also said we are married jagan was complete confusion and shocked and ask to Mali you did'nt tell me about your marriage and she looks like a Chinese.

Grace is respect to jagan and working in home. Because jagan and grace very good conversation to each other. Mali starts a project of selling story writing machine which is like a radio with American collaboration. He wants to drag his father into the field. Mali says that it is a essential for every Indian home. Jagan keeps himself alone from all these activities. He finds an invisible barrier between himself and his son. Though living under the same roof they are in two different worlds. “ East Is East West Is West” the twain shall never meet

When jagan comes to know that Mali did'nt really marry Grace. He wants to send her back as his project has completely failed. Jagan is completely at sea and he is unable to enter his own house as it is tainted and polluted by the presence of an unmarried couple. Jagan was very disappointed and this matter shares to his cousin and he also very shocked the cousin gave a clear – headed statements. “ Get through their marriage very quickly in the hill temple. It can be arranged within a few hours”. Firstly jagan was annoyed then he also agree. After that jagantired to his son and say that you must both be married. Screamed Mali’ jagan explained. Mali said that Grace has been getting funny notions, that’s why I told you to pack her off but you grudged the expenditure, said Mali.

After this matter jagan was worried. The entire day passed with his mind completely obsessed. One day the cousin say to jagan Mali is in prison for he was found with half a bottle of alcohol in his car. “Siva” cried jagan. And jagan has attained extraordinary clarity. He is least perturbed by the news. He tells his cousin that truth ultimately will win and a doseof prison life is not a bad thing. And he learnt his mistake. He hands over the keys of his shop to his cousin which will ultimately reach his son. And lastly jagan said to his cousin “ if you meet Grace, tell her thatif she ever wants to go back to her country. I will buy her a ticket. It’s a we owe her. She was a good girl”

The conflict between the old and young generation their ideals and the generation gap makes “ vendor of sweets a Memorable Story”

D. ABOUT TOPIC

“THE VENDOR OF SWEETS” AS A POSTCOLONIAL NOVEL

“The Vendor of Sweets” novel written by R.K.Narayan (1967). This novel is called as a post colonial. In this novel writer used two cultures western culture and Indian culture. Let us see this novel how was called post colonial. The vendor of sweets is largely considered and praised for it's theme- the theme of post colonial and generation gap between the people of second and third generation, between traditionalism and modernism. This theme of is represented through jagan and Mali, who is a spoilt motherless. Jagan is a second generation character and is an advocate of the tradition and customs of Malgudi society. The novel in the treatment of his theme brings home the readers to the conflict of values of 1960's and 1970's because of the ideas and behavior pattern's of the second and third generation.

Jagan turns out to be a cowardly father in the course of the novel and uses his Gandhian eccentricities to hide his cowardliness or rather to justify it. When Mali refuses to study and more, jagan, though wants his son to be graduate. Fails to press his wishes on him later, when Mali runs away to America after stealing away his hidden money. Jagan instead of getting angry over this act of his son, pleads before his cousin.” Please tell him to go by steamer.

It's safer. Let him be safe. I don't like aeroplanes" (37) when he comes to know that Mali has started taking beef in America, Jagan's morality is shaken to its root. But he is unable to scold his immoral and ruthless son even in this situation. He tries to evade this mental tension by his reading of Bhagavad Gita. Jagan's cowardliness comes to the fore once again, when Mali brings home a foreign girl named Grace and introduces her as his wife. Though he feels disturbed of having a daughter-in-law who is of different caste and ethnicity, he fails to tell of his grudge to anyone. The same Gandhian eccentricity comes to his rescue. He consoles his own self by telling this to Grace, "well, we don't believe in caste system these days, you know Gandhi fought for its abolition" (51) Jagan adopts the same policy of non-cooperation or escapism when he comes in conflict with Mali on the issue of establishing a factory for the manufacturing of story-telling machines. He avoids the same Gandhian eccentricity comes to his help when Grace tells him that she and Mali who are living like a married couple to all appearances are not have the courage to say anything to his son. He decides to insulate himself from the evil effects of the tainted couple. He shuts the middle door of his house and evades even their shadow. So his Gandhian eccentricity again comes to his help in this state of utter shock and humiliation.

But later in the novel a transformation starts taking place in Jagan which too results from the dialectic of his being and his becoming earlier in the novel. Jagan's sense of judgment has been eroded by his blind love for his son, but now the light of reason dawns upon him. He undergoes great psychological and spiritual transformation. The theme of the novel as Bagwat s Goyal observes is "of man's quest of identity and self renewal, which is portrayed. Through its

protagonist jagan. He entire outlook is conditioned by Gandhian thinking, with all its contradictions and unadorned impulses”(158)

Jagan feels so much disgusted of the ungratefulness and immorality of his son that he says, Money is an evil. We should all be happier without it. It is enough if an activity goes on self supported' no need to earn money' (73) jagan had been doing all that money making only for his son and the same money has now made the relationship of the father and the son bitter and poisonous jagan feels too much depressed that his existence of a sweet-vendor appears meaningless too him.” In my next life I'd like to be born. Pet dog. Predatory cat street-corner donkey, maharaj on an elephant, anything but a money sweet-maker with a spoilt son”(93)

Jagan is further subjected to torture and tension when he comes to know that Mali and Grace who are living like a married couple to all appearance are not married actually. He is utterly shocked and fails to get to the reality. Jagan's plight makes him introspect and realize the gravity of the situation.

He realize his own role in the whole chronology of events. He himself acknowledges to the cousin. “I will have to do a lot of reckoning with concentration. I have left things to drift too long” (74) the dialectic of being and becoming gradually works to bring about a change in the inner self of jagan. It leads him on the path of self-consolidation. In the company of the bearded man who is a dyer and also a sculptor. Jagan comes at peace with his own-self his mind which was greatly tensed and disturbed because of the rudeness of his son gets great relief and comfort. sweetmeat vending, money and his son's problems seemed remote and unrelated to him. The edge of reality was beginning to blur.

This man from the previous millennium seemed to be the only object worth notice" (89) thus jagan gets a peace with himself gradually. He gets united with his being, the center of his core-self at last. He is rightly told about this realization by the bearded man. 'True, you must not lost sight of your real being, which is not mere bone or meat'(91)

Gradually, the dialectic of his being and becoming leads him to self-consolidation. He no longer leads a life of split and disintegration. He realizes the worthlessness of the whole existence and decides to retreat into the life of mental peace and trace, " God knows I need a retreat. You know, my friend at some stage in one's life one must uproot may continue in peace" (96) .thusjagan comes out to be an odd and eccentric fellow in the earlier part of the novel which result from his too much anxiousness about the process of becoming than being. He feels very much involved in his social roles these social roles.

Though he fulfills his social responsibilities but no transformation could take place in his personality in the beginning of the novel. He could not achieve that detachment from his social roles which is essential for an by self-realization and self-transformation, nor could he harmonies his social roles with his being. He recitation of Bhagavad Gita could not help him in coming out of the grooves in which his mind moved.

Jagan's transformation makes him realize of his own fault in spoiling and pampering Mali. He accepts his own fault in the whole state of affairs. He realizes " we are blinded by our attachments. Every attachment creates a delusion and we are carried away by it" (111) the dialectic of being and becoming results in the self- consolidation of jagan and the life of split and

divisions which he used to lead earlier comes to an end. His whole personality undergoes a complete change, he gets transformed and takes a , new birth in the spiritual towards life and world.'Rebirth' as C.G.Jung says, "may be a renewal without change of being, in as much as the personality which is renewed is not changed in its essential nature, but only its functions, or parts of the personality are subject to healing, strengthening or improvement"(114)

So jagan undergoes this rebirth and he decides to retire into the life of forest, or what is called as the Vanaprastha ashram, " Everything can go on with or without me. The world dosen't collapse even when a greast figure is assassinated or dies of heart failure. Think may heart has failed, that's all" (151). Now he no longer feels troubled for the well being of Mali whom he loves very dearly, when he comes to know that Mali has been sent to prison, he does not feel worried about him and leaves him to his own fate. (151) he realizes that his purpose of life has been completed and he feels himself to be entering into a new phase of life. " I have probably outlived my purpose in this house. At sixty one is reborn and enters a new Jamma"(143)

The character of Mali is a fine study in social and moral deviation which too results from the dialectic of his being and becoming. While going through the process becoming. Mali loses all contact with his being which is the moral and spiritual self and follows his on instincts and desires and deviates from the established pattern of social behavior. He feels fascinated by the affluence of American materialism and rationalization and defies all spiritual and moral norms to which his conventional society is so deeply attached. In his attempt to fulfill his reckless individual desires, he recoils back from the social

milieu of Malgudi and consciously rejects all the mores so dear to the people of older generation like jagan. He tries to leapfrog into a new age of materialism and defies all customs and traditions of Malgudi which appear burdensome to him. He does not realize the importance of these customs and traditions and rejects them straightway.

Every society or social group is based upon certain common principles or patterns of behavior which are adopted, obeyed and respected by all people of that society and these common principles or pattern of behavior which are adopted, obeyed and respected by all people of that society and these common principles from the culture of that social group and with the passage of time become its life-line. Dr.S.Radhakrishnan has depicted the importance of tradition and culture in the following words, " Tradition is not a rigid, hidebound framework which cripples the life of spirit and requires us to revert to a period that is now past and beyond recall. It is not a memory of the past but a constant abiding of the living spirit. It is a living stream of spiritual life" (145) but some people fail to realize the importance of such traditions and act against them like Mali in the novel, who too does not pay any heed to these traditions and acts against them and becomes a deviant.

Mali is the spoilt motherless son of a loving father jagan who is a sweet-seller. Both Mali and jagan are totally different in their nature and ideology. Mali does not care for the concerns of his father and does not listen to his advice. He feels fascinated by the showiness and gaudiness of American materialistic culture and does not think of anything else.

Mali adopts the western materialism as a pastiche being without getting to its roots and tries to use the same in the traditional society of india without realizing that the Indian society is based on a different plane, and is spiritualistic and not materialistic. He gets utterly disrespectful to the pristine purity of his sacred traditions and openly flouts and decries them. He alienation for " the fixed classical background of india with its complex rules, institutions and customs" (Williams62) is completely unacceptable and irreparably disguising for a traditionally and culturally brought up person like jagan later, Mali returns to india with a half American, half Korean girl and introduces her as his wife to his father jagan feels utterly helpless and ashamed for having such a daughter in law after coming back from American Mali poses himself to be an American, but actually becomes a half American both in his dress and manners and in his thinking. His vision has become completely materialistic and selfish and all the traditionalism and spirituality of his own country appears useless to him. He finds fault with everything that is Indian and hates the Indian ways and mannerism. He seems to be so much at war with Indian traditionalism spirituality that his father wishes to tell him. Why do you blame the country for everything? It has been good enough for four hundred millions... you were not born in those days"(70)

Mali feels ashamed of his father for being a sweet seller and says. " I have better plans than to be vendor of sweetmeats" (71) he wants his father to shop selling sweets and join his business of establishing a factory of story writing machines. But jagan refuses to indulge in any such plan.Mali still believes that his father, being cowardly, will bow to him and will accept his proposal. But later

it is revealed to jagan that Mali and grace, who are not married actually. This is how grace tells him of their relationship. “ but we are not married. He (Mali) promised he'd marry me in the Indian way, because I liked it and brought me here” (108) jagan's soul is shaken to its roots at this realization. He has never thought that Mali would bring him to such an immorality of his own son. “ what breed of creatures are these? He wondered. They had tainted his ancient home which had remained unsullied for generation” (109) jagan feels so much shocked to know of this that he loses interest in everything. He does everything to save himself from the evil vibrations of that unmarried couple living together. But Mali still does not have any pricks of conscience and he plans to send grace back to America. He receive no restraint, but at last he is found guilty of carrying illegal liquor in his car and is subsequently sent to prison. Thus Mali is a deviant character. This deviation is the result of his too much preoccupation with the process of his becoming. While ahead on the path of becoming, he cannot hold converse with his being and gets swayed by his own animal instincts and individual urges. He does not conform to the cultural and social norms represented by his society and deviates from all that for which he Malgudi society stands.

Mali does not care for the concerns of his father and does not listen to his advice. He feels fascinated by the showiness and gaudiness of American materialistic culture and does not think of anything else. He becomes a pastiche being and everything of his own culture and country appears worthless and base to him. The Malgudi town and culture also look abhorrent to him, and he feels obsessed with the idea of going to America. In his ways and manners, Mali,

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as C. P. Sharma observes, represents "those Indian youths who, being oblivious of their own cultural heritage, ape the alien cultures blindly and think that they are progressive" (129). He steals away Jagan's money and goes to America to fulfill his foolish dreams. He goes to America and adopts its ways and manners without getting to its roots. His sojourn in America consolidates his disliking or disenchantment with the traditional life of his country. He starts cherishing the American ideals and departs from his own traditional culture. He starts eating beef there and suggests the same to his father. He tells his father in a letter written to him, "I've taken to eating beef; and I don't think

I'm the worse for it. Steak is something quite tasty and juicy. Now I want to suggest why not you people start eating beef? It will solve the problem of useless cattle in our country and we won't have to beg food from America" (42). Mali talks of killing stray cows to solve the problem of hunger and starvation in the country without caring that "the Shastras defined the five deadly sins and the killing of a cow headed the list" (42). Mali adopts the western materialism as a pastiche being without getting to its roots and tries to use the same in the traditional society of India without realising that the Indian society is based on a different plane, and is spiritualistic and not materialistic. He gets utterly disrespectful to the pristine purity of his sacred traditions and openly flouts and decries them. His alienation from "the fixed classical background of India with its complex rules, institutions and customs" (Williams 62) is completely unacceptable and irreparably disgusting for a traditionally and culturally brought up person like Jagan. Later, Mali returns to India with a half-American, half-Korean girl and introduces her as his wife to his father. Jagan feels utterly

helpless and ashamed for having such a daughter-in-law. After coming back from America.

Mali poses himself to be an American, but actually becomes a half-American both in his dress and manners and in his thinking. His vision has become completely materialistic and selfish and all the traditionalism and spirituality of his own country appears useless to him. He finds fault with everything that is Indian and hates the Indian ways and mannerism. He seems to be so much at war with Indian and spirituality that his father wishes to tell him, "Why do you blame the country for everything? It has been good enough for four hundred millions ... You were not born in thosedays" (70).

So the characters of Jagan and Mali in *The Vendor of Sweets* result from the dialectical tension of their being and becoming. It is this dialectic which gives both of them their peculiar nature and temperament and results in the oddities and eccentricities of character as seen in the case of Jagan and also gets him transformed at the end and makes Mali a social and moral deviant.

So we called the *Vendor of Sweets* as a post colonial novel and its central theme is generation gap between father and son.

E. CONCLUSION

This novel is a very interesting and meaning novel. This novel revolves the story of father and son relationship. In this novel the writer used a two culture Indian culture and western culture.

The paper tries to highlight serious study of the novel “ The Vendor Of Sweets” the focus of the paper is on the binaries embedded in the text and how generational conflicts between jagan and Mali aggravate and conflict in the text. Along with the difference between jagan and Mali we have also tried to explore the economic thought of Mahatma Gandhi and Jawaharlal Nehru and how there difference of opinion moved Narayan and how he has used it in the thematic construction of the novel.

At the end of discussion we can say that the novel is deluged with multifaceted ideas ranging from east and west encounter to Narayan’s empathetic consideration of Indian women in their post marital life. The plight of ambika, Mali’s mother and grace. Mali’s wife; opens a new dimensions besides the main context i.e.jagan and Mali’s ideological difference.

In “ The Vendor Of Sweets” action is set going by the changing tension between jagan and Mali.

CHAPTER-III

A. OVER ALL CONCLUSION

Narayan is at once the most popular and at the same time the most adversely commented among Indian Novelist he has been criticized to be working on a limited world view, the lower middle class south Indian life, with no great social elevates. The story of abula presented in a certain manner. A fibula is series of logically and chronologically related events hat are experienced by actors.

R.K.Narayan in the Vendor of Sweets criticizing the role of technology penetrating into even creating writing makes Mali import a story writing machine. Mail describe theme, plot, character and setting are ordered in different slots, novel will be ready. The crucible of creative product. In the study of narratology they are studied as separate entities, more to enable better comprehension.

The setting for all of Narayan's novels is Malgudi, a country town that gradually gets transformed from rural to modern urban society. The vendor of sweets is a novel where Narayan's mature handling of narrative techniques are sustained to great artistic achievement. The theme of vendor of sweets is widely acknowledged to the east-west encounter. Jagan the titular hero passes as the champion of Indian and Gandhian

Values and his son Mali the adaptor of American pattern of life. But both observe the two values in superficialities. Jagan is more preoccupied with earning of more and more money even with cheating of tax of officials.

The novel portrays the average opinion of the Gandhian movement, how little people understood and followed it. It was looked upon as a disturbance to the hierarchical structure of the society. Those who followed him were ostracized for coating arrest and mingling with all sections of the society. In the vendor of sweets, Nasrayan the author is the narrator but he is unintrusive but often focalizes through Jagan's wife but he only ironically deflates the value system by allowing to be it championed by a man of average understanding.

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