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**NARAYAN'S NATIONALISTIC SENTIMENT AND CARTOGRAPHIC RESISTANCES:  
INVERSING POLITICAL, ADMINISTRATIVE AND ECONOMIC CONTROLS IN SEARCH OF  
INDEPENDENCE**

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**ABSTRACT**

Rejecting colonizers' approaches in territorial invasion for commercial dominance and strategic profit especially political, administrative and economic control over native colonized individuals are surprisingly the fundamental pockets of raising intense resistances against foreign settlers in the native lands. Sriram's evolution into a Jihadist for motherland from an introverted man through following Bharati, who has been a follower of Gandhian philosophy and movements; e.g. 'Quit India', 'Salt-Satyagraha' or 'Non-Violence Movement', and Jagadish, the terrorist who has been the follower of Subhas Chandra Bose, an Anti- Colonial movement activist against the colonizers directly matches the idea of cartographic (against political, admiration and economic controls) resistances, rooted in extreme nationalistic sentimental attachments with the people and belonging nation, where Gandhi has been used as the embodiment of native power to be charged with nationalistic energy. The paper scrutinizes R K Narayan's masterpiece *Waiting for the Mahatma*, to be critically engaged, and find out the colonial discourses cemented in all forms of native existence and divulges how Narayan resists the colonial ideologies ingrained in natives blood, especially in the *Economic, political and Administrative* institutions, through *Cartographic* colonial resistances, in term of every character's sentimental feelings towards Motherland.

**Keywords:** Resistance, Cartographic, Sentiment, Destruction

**Introduction**

Introverted, non-patriotic, reluctance towards girls have been the suppressing traits of the lead character Sriram in the early passage of life, who later has transformed himself into a Jihadist or patriotic by accompanying an intellectual, furious, lovely, hypnotizing, and passionate girl who is the follower of Gandhi and committed to free her country from oppressive colonizers. Sriram is a twenty years old orphan who has been living with his grandmother. As soon as, he reaches twenty, he has been provided a pass-book of savings and started unpredictably leading his life and this is the opening of R K Narayan's master-piece *Waiting for the Mahatma*. Sriram falls in love with Bharati and transfers himself as a stand out from the crowd type of man who also later joins the slogan of 'Quit Indian' movement to confront the persecution of the foreign settlers in

his own land. The whole text asserts the up-rise condition of Indian native people against colonizers especially British Raj. Sriram and Bharati's bhakti or respect towards the motherland exhibit an unparalleled and unconditional love, while Jagadish the Terrorist and Subhas Chandra Bose' violating roar towards the independence depicts nothing but a resistance towards colonialism and the process has been considered as Cartographic colonial resistance from every level of the Indian existence especially economic, administrative and political institutions. The whole text has been written as a colonial resistance from nationalistic sentiment and performed the actions through the romantic couple Sriram and Bharati. The masterpiece terminates abruptly by the assassination of the greatest leader Mahatma Gandhi which provides a master twist to conceive the real meaning of freedom and resistance against oppressive foreign settlers from the mother-land India

### Objectives of the Research

The paper critically observes the reasons behind the abrupt decision of involving in Bharati and transforming himself into a Jihadist especially from an introverted home-sick young boy. It also scrutinizes the stereo-type and ingrained colonial discourses in the society as well as in the established political, economic and administrative institutions in India. One of the major functions of dealing with this study and research is to divulge the colonial hegemonic discourses in every level of the nation which is also the main purpose of Narayan for producing this masterpiece. I am studying *Waiting for the Mahatma* to bring out the approaches of resistances against colonialism through nationalistic sentiment and power, which also might help readers to conceive the world differently as well as might assist them to be conscious about the conceal discourses. The core objective of conducting this research is to make the readers understand about the discursive construction of inferior others through colonial discourses in the society as well as the visible powerful institutions which are sometimes unseen and not understandable by the usual-average readers. Last but not least, the study also divulges Cartographic colonial resistances to be freed from institutional colonial discourses, which has been portrayed conspicuously in the master-piece, *Waiting for the Mahatma* by R K Narayan.

### Literature Review

Based on the criticism of Narayan's *Waiting for the Mahatma*, varieties of books and critical essays have been collected for the study. Different books and critical writings were composed by Anderson (1991), Chatterjee (1986), Seton-Watson (1977), Nairn(1977), Kulke and Rothermund (2010), Fanon (1963), Rao (1989), Cabrial (1973) and many more are very effective for the progress of the study. Interestingly, Narayan has given many master twists which are a bit ambiguous to understand the meanings easily by a common mind because it has been produced with the dualistic idea of nationalism, and also provided the scope of resistances for independence from cartographic colonialism, where Anderson(1991) describes nationalism in his "Imagined Community", as the spirit of reconciling all communities in a body during state emergency especially warlike circumstances while Chatterjee (1986) sees it as problematic because he believes that Indian nationalism or *Third World Nationalism* comes from European Nationalism that might deviate the natives from root ideologies and finally, defines from three perspectives how nationalism as a problem. By hailing Chatterjee, Setan-Watson (1977), exposes that there is no scientific definition of it, while Nairn (1977), sees nationalism as Marxism' great historical failure. However, Kulke and Rothermund strongly support nationalism as the tool of stirring up powers for people to fight against colonial rulers. These counter altercations finally, lead the researcher to confess nationalism as blessings for revolutionary movements. To be continued with the research on Cartographic colonial resistance, the researcher takes help form Fanon' resounding book *The Wretch of the Earth* (1963) where he says "Violence is a cleaning force" which is a strong support of Bose's ideologies of political resistance while Rao in the masterpiece *Kanthapur* (1989) references religious allusions of Krishna and serpent Kali where Krishna represents Narayan' s Subhas Chandra Bose, Sriram, and Jagadish who kills Kali, or British rulers through destructive movements. It is a matter of notice that Cabrial squeezes on the reconciliation and mobilization to become strong enough to be freed which supports both Gandhian and Bose's philosophy of colonial resistance. Last but not the least, the arguments and counter-arguments of the post-colonial or anti-colonial scholars have terminated by referencing Ashcroft et al (2006) to judge and

evaluate the research's new findings on the rigorous studies of the text *Waiting for the Mahatma* (2001). However, some literary online websites were also supportive to support the paper.

## Discussion and Findings

### Is Nationalism as Problem or Blessing in Search of Independence?

Nationalism or "Desh-prem" or royalty towards own nation has been a milestone belief existing in the psyche of human beings since the inception of the world. Nationalism has been considered as one of the strongest and core foci for movement to imperial subjugation in the colonial territories. The territories have tried to be freed from all sorts of persecutions and dominations of foreign dominating group of people or territories and started compiling the territories together which Benedict Anderson calls an "Imagined Community". The community builds a nation-state to reconstruct own image and identity in the own land by liberating from imperialist or colonialist oppression. Nationalism in this sense as a force of spiritual sense of togetherness by which, all types of resistances have been produced in world history so far. However, Fanon and Chatterjee also describe nationalism as a problem because the national bourgeois might take over the control of the nation which Marx asserts "base controls superstructure", while Chatterjee is afraid of *Third World Nationalism* which has been emulated from European and American nationalism. This chapter delves into the thesis and anti-thesis of Nationalism and finally, reaches a consequence whether nationalism as problem or blessings in search of independence especially, through referencing the masterpiece *Waiting for the Mahatma* by R K Narayan.

### Defining Nationalism as a Problem

The spiritual sense of togetherness or being One is one of the criteria to build a Nation-State where every individual must have an interest in unifying in the one body by sharing the same culture, language, geography and sometimes religion because nationalism relies on these aspects. Seton-Watson speculates, "All that I can find to say is that a nation exists when a significant number of people in a community consider themselves to form a nation" (5). However, it is considered by many people that nationalism itself has some shortcomings because there is no any significant definition of it where Seton-Watson asserts, "Thus I am driven to the conclusion that no Scientific Definition of the nation can be devised, yet the phenomena have existed and exist" (5). Interestingly, Nairn explains nationalism in the text *The Break-up of Britain*, from the Marxist point of view and says "The theory of nationalism represents Marxism's great historical failure" (329-63). Nation, nationalism and nationality, all have judged notoriously arduous to provide definitions because it has historically distinct types to be discussed conspicuously. For instance, Partha Chatterjee sees these innate types of nationalism as a problem and those have been distinguished as three categories: *Creole Nationalism*, *Linguistic Nationalism* and last but not the least, *Official Nationalism* where he believes Creole Nationalism of the Americans has been developed on the aspirations of classes whose financial interests have been ranged against the metropolis. This idea has been taken from the European idea of enlightenment which itself divisive issues and criticisms of imperialism and ancient regime, along with that Creole Nationalism remained incomplete because it lacked linguistic communality. At the same time, Linguistic Nationalism of Europe based on independent nation-state has been also pirated:

But preciously because it was by then a known model, it imposed certain standards from which too-marked deviations were impossible.... Thus the populist character of the early European Nationalisms, even when led, demagogically, by the most backward social groups, was deeper than in the Americans: serfdom had to go, legal slavery was unimaginable – not least because the conceptual model was set in ineradicable place (Anderson 78-9).

Finally, the third model has been given by Official Nationalism which typically was related to Russia and involved the imposition of cultural homogeneity from the up-most top, through state action. Interestingly, all three modelers are being present to the *Third world nationalism* in the 20th century which is also a matter of shortcoming in the advancement of resistance or understanding the real motto of nationalism because, in the *Third World Nationalism*, people get too much lunatic about own motherland which creates *Otherness* or

develops egoistic sense in the psyche. This problem later ameliorates Foucault's 'discursive formation' in the mind of state dwellers and finally, institutionalizes them about the idea of nationalism. This false perspective of nationalism develops the idea of *Otherness* which has been conceived by Chatterjee and he says from post-colonial perspective: "Nationalism ... seeks to represent itself in the image of the Enlightenment and fails to do so. For Enlightenment itself, to assert its sovereignty as the universal idea needs its Other; if it could ever actualize itself in the real world as the truly universal, it would, in fact, destroy itself" (17). To recapitulate, it can be said that according to some scholars, the idea of nationalism is undoubtedly problematic because it hasn't any specific definitions and its purpose depends on various aspects in building a spiritual sense of togetherness or an ideal nation-state while some existing anti-thesis have been developed to emphasize on the importance of nationalism to stand resistance because these group of people believes that without being in a body, it is quite impossible to be freed from persecutions of foreign invaders, for what nationalism is the base to develop nationalistic sentiments which have found in the resounding masterpiece *Waiting for the Mahatma* by R K Narayan and later would speculate in the anti-thesis part with shreds of evidence.

### Counter Opinion on Nationalism as Blessings

Subhas Chandra Bose's invitation for freedom, Mahatma Gandhi's *Non-Violence* resistances against colonial rulers, Sriram's metamorphosis towards nationalist from an introverted young boy, Bharati's bhakti towards India and finally, Jagadish the terrorist's agitation in the mind and body to attack the colonial oppressors are the pervasive phenomena of nationalism or nationalistic sentiments which are the vital ingredients to fuel anti-colonial resistances because nationalistic sentiments assist to unite people together and this togetherness works as a fuel to fire the oppressive foreign invaders. Therefore, the main purpose of Narayan is to divulge the concealed and unprecedented furies towards colonizers to be freed from them. Kulke and Rothermund speculate in the essay that "The Freedom Movement and Partition of India", "India nation had existed from the time immemorial and that it only had to be awakened for it to shake off foreign rules" which has been portrayed conspicuously in the novel, *Waiting for the Mahatma* through the characters' traits (278). However, wearing a dhoti, rejection of colonial language, avoiding all types of colonizer foods and culture are the depiction of nationalistic feelings towards motherland which develops the idea of nationalism in an individual psyche and this idea is vividly represented in the novel by Narayan. Narayan describes about *sari* and *dhoti* and states through the narrator that "Khadi only is going to save the nation from ruin and get the English out of India" (33). The narrator also asserts, "Please leave this country to be managed or mismanaged by us, that's purely our main business, and come back any time you like as our friends and distinguished guests but not as a ruler" (32). Those statements are enough to support how nationalism has been depicted by Narayan. However, some believe that nationalism is nothing but a menace and problematic issue in seek of independence while another group of individuals especially, post-colonial writers confront those statements by stating that nationalism works as the foundation of constructing a new community and later an individual free nation. To sum up, the whole arguments over the question whether, nationalism as a problem or blessings in search of freedom from colonizers, it can be said that despite having some challenges of nationalism, it is the source of strength and power to annihilate all types of colonial chains from the motherland which has been divulged in the novel *Waiting for the Mahatma* by Narayan, through the chivalrous characteristics of Sriram, Bharati, and Jagadish the Terrorist, as well as Bose's roaring for freedom and Mahatma's *Quit Movement*.

### Gandhian Philosophy and Political Resistance

Fighting against outside force to become free has been the pervasive phenomena in the colonized countries since the inception of human civilization where political attempts were very much important both for colonizer (to invade the foreign territories) as well as colonized (to become free from domination). *Waiting for the Mahatma* by RK Narayan is one of the post-colonial masterpiece writings where he comments on how the British Raj has subjugated and vandalized Indian properties, at the same time how the oppressed group of native people stood against colonial domination through political resistances. However, Narayan tried to depict the real scenario of Indian movements just before the Indian independence movement where Gandhi has brought as *Non-Violence* political reader, "No good. Not enough. I like to see more vigor in your arms,

more rhythm, and more spirit. It must be like the drumbeat of the non-violent soldiers marching on to cut the chains that bind Mother India.... I want to see unity in it" (26). While Subhas Chandra Bose has been portrayed as agitating, annihilating and violating political reader who believes that freedom does not come from sweet words instead of taking crackdown steps against colonizers or foreign powers. However, Gandhi's 'Non-Violence', 'Quit India', 'Salt –Satyagrah' and 'Non-Cooperation' movements have lured young Sriram and Bharati to be comprised with Gopod's slogan of "I will not rest till British are sent out of India" (75). Besides, Disciples Sriram and Bharati' active part in the Gandhian political resistance has been considered as a significant part of the novel because they appeared as the ambassador of Mahatma's silent and non-violating influential resistances like 'Quit India', and 'Salt-Satyagrah' where nationalism has found everywhere with the distribution of nationalist leaflets and guerrilla activities. In the novel, *Waiting for the Mahatma*, Sriram takes his cravings more from Gandhi than Bharati even when Gandhi is not present in Malgudi and Sriram feels that his movements were being guided. Living almost a hermit's life, he receives communication from Gandhi through Bharati. The narrator's direct comment on the efficacy of the Gandhian political movements epitomizes the Narayan's own attitude towards Gandhian methodologies of political action and Gandhi says,

Before you aspire to drive the British from this country, you must drive every vestige of violence from your system. Remember that it is not going to be a fight with sticks and knives or guns but only with love. Until you are sure you have an overpowering love at heart for your enemy, don't think of driving him out. You must gradually forget the term enemy. (160)

Finally, Gandhi's spiritual sense of political resistance spreads all over the country through his disciples which finally brings freedom for Indian, even though, the revolutionary anti-colonial *Non-Violence* movement has been highly scolded by his contemporaries especially Bose, but every reprimand has been transcended by Gandhian ideologies of toleration and love to be freed from colonial persecutions.

#### **Subhas Chandra Bose' Ideologies in the Political Resistance**

Reversing the Gandhian philosophy in the political resistance, Bose emphasizes on violating movements because he strongly and deeply believes in the violation as a liberating force where Fanon writes, in his book *The Wretched of the Earth* (1963), "At the level of individuals, violence is a cleansing force. It frees the native from his despair and inaction; it makes him fearless and restores his self-respect" and Gopod, the Disciple of Bose, explains, "I will not rest till British are sent out" (94; Narayan 75). However, these audacious and bold revolts are noting but Bose' conspicuous ideology of political resistance where Bose himself asserts, in the novel from Tokyo through Radio to the Army forces to stand against British tyrants, "Men of Indian Army, be patriots. Help us free our dear motherland. Many of your friends are here, having joined the Indian National Army which is poised for attacked on your birders. We shall soon be across, and then you can join the fight on our side, Till then, don't aim your guns at us, but only at the heart of our enemy" (149). Jagadish is a devoted follower of Bose who has been always taken the opposite position of Gandhian ideology of political resistance in the novel because he also believes in aggressive movements only which might bring liberation for Indians from British colonizers. Jagadish says, "we are waging remember. Mahatmaji is his own way and we are our own" (147). He has a strong respect for the Gandhian ideology of resistance, at the same time, he also believes in action because he has some sense of Indian mythologies where Krishna kills the dangerous serpent Kali at the age of four which has been brilliant, written in Raja Rao' *Kanthapura*. *After all*, in the most important part of the novel, Moorthy says, "You remember how Krishna, when he was but a babe of four, had begun to fight against demons and had killed the serpent, Kali. So, to our Mohandas began to fight against the enemies of our country" (12). As resistances are being raised for independence, all of the citizens are called to be reconciled together to strengthen the hand of native fighters because unity has been always acted as a strength and liberating force, drives from nationalistic sentiments, which is the fuel of violating movements against foreign settlers. These ideologies also are visible in the activities of Bose, where Rao says in his book *Kanthapura* to support Bose, "Lift the flag high O, lift the flag high brothers, sisters, friends and mothers, this the flag of the revolution" (12). To support Rao' call to be reconciled together for fighting and Bose' organizational political roaring against British rulers, Cabrial says, for liberation movements people must be mobilized and organized under a particular political institution or a person like Bose, "the liberation movement must mobilize and



organize the people, under the direction of strong and disciplined political organization, in order to resort to violence in the cause of freedom- the armed struggle for the national liberation" (3). However, both Gandhian and Bose's ideologies are crying needed to fuel nationalistic political movements to be freed from all sorts of colonial tyranny and oppression in the motherland.

### **Administrative Resistance and the Indian Independence**

Administrations are the basic forces to run and protect a nation from outside intrusion because almost all sorts of physical powers and strengths of a nation rely on these particular State Institutions as well as a nation's future, how she would continue her journey of advancement. If the process of advancement is being hindered by any outside forces, then the citizens lead their life as outsiders in the native land and sometimes die from different malnutrition where colonial India has not been a different nation who had been subjugated, dominated and finally dismantled by British rules for two hundred years. To annihilate British colonial rules has been the fundamental phenomenon for native Indians for years and finally, they got independence after bloodshed war which has depicted by Narayan in his masterpiece where he intends to restore the administrative powers as a Post-Colonial writer. In his text, Jagadish says, "Britain will leave India with a Salam, if we crush the backbone of her administration" (Narayan 168). Jagadish also understands through his nationalistic senses that all the courts, schools, offices, money producing factories and industries should be attacked and annihilated because these Administrative Institutions are the backbone of them, "Britain's backbone must be smashed, and it lies in the courts and schools and offices and railways lines, from these she draws the strength for her survival" (168). In a colonial nation, the civil service holders are very much powerful especially, Police, Army, and Navy because they are recruited from rules countries and ordered to be rude to constant their powers on colonized territories. The police always seek for revolutionary groups to arrest and persecute them where, in the novel, Sriram has arrested by a brutal police inspector, "you are under arrest, said the inspector. We have been looking for you for a long time now" (185). The doom life has been always like an inferno to the prisoners because they are forced to do many laborious unpaid jobs for the jail even without much food. They are always under surveillance like panoptic situations because they are always afraid of policemen, even though they are not present right now. Prisoners are dumb not to talk when the offers come to observe them because "The prisoners had been advised to stand stock-still, and not to utter a word or move a muscle when the man passed" (189). Colonial English Government usually takes tariffs from all types of native business persons even without providing a proper budget for cultivation and crop productions. As the government knows that salt is one of the most everyday ingredients for Indian, it imposes a high tax on it and Mahatma marches against this tyranny because the British are not supposed to take even a single penny from Indian salt peasants, the government neither produce nor provide proper amenities to the farmers, "For every pinch of salt you consume, you have to pay tax to the British government" (120). However, these are the basic sectors of restoring and reconstructing again by sending out the colonizers from native land, for that all types of people from all the corners of the nation have started confronting and standing against their persecutions. They started deteriorating the payment of the tax to the rules, dismantling all bridges and roads, seizing all vehicles with export products, closing all administrative offices and marching on the roads with the slogan of destroy the executive offices and crack the ruler's backbone, for such horrific situation all the police officers become jittery and afraid in the heart. "There were police everywhere, although the district superintendent of police felt that security arrangement had not been satisfactory" (43). The timber collector of the novel also represents the British officials who do not dare to cut off the unripe tress for money, "You are cutting down green unripe timber" (107), only because of strengthening the colonizer's hand to rule the Indian. However, Sriram strongly resists this collector from abolishing forests from the motherland. After all, resisting against the administrative control in the native land is one of the intentional mottos of Narayan's writings to be freed from Cartographic control more specifically, administrative subjugation from British dominance.

### **Resistances to be freed from Economic Controls**

If economic control is one of the key parts of cartographic colonialism, then resisting all types of colonial products based on profits from the colonized country is the moral, political, nationalistic and communal responsibilities of colonized people, because all the colonial powers and strengths have been fueled

by this amount of money which is the fundamental concern of colonial and post-colonial writers where R K Narayan is an impeccable example of such figure. Local Indian spinning industries have acted a vital role in the Indian economy but finally, these running forces of the Indian economy have been seized by British colonizers, on what Mahatma Gandhi started his resistance in the novel. The Mahatma said: "Nowadays I generally get up an hour earlier in order to be able to do this: spinning a certain length is my most important work, even my prayer comes only after that. I'd very much like you to take a vow to wear only cloth made out of your own hands each day" (67). Mahatma strongly encourages to wear own clothes, made of own country and finally has been able to relocate their industries. Gandhi also has prioritized their own agricultural products to make native farmers affluent rather than importing colonizer' products, he says, "I shall be happy to look at the oranges grown in your own gardens" (46). In a colonized country, all the means of the economic transaction was completely monitored by the rulers, and the benefactors of finances could not use as their wish or own, Sriram agitatedly exposed his inner feelings to the banker when he could not withdraw his savings from the bank and says, "I'm supposed to be the master of this money, but I cannot draw what I want! A nice situation!" (16). However, this is the way how colonizers suppressed economic sectors and finally, withdrawing all the amount of savings by fighting with the banker, shows the spirits of economic resistances. Sriram's non-violating speculations with shopkeeper probably, the most eye-catching moments of the novel regarding economic resistance because he strongly confronts not to sell British biscuits in the shop which makes the colonizers financially strong to fight against Indians and says to the shopkeeper, "You may close the shop if you like but I want to destroy those biscuits" (117). When Sriram asks about the costliest papers and ink, then the shopkeeper replies, "I swear by the goddess in that temple. I have no stock, and I swear by all that is holy I will hereafter avoid all English goods" (125). These attitudes of Sriram came from just nationalistic sentiments and love towards Motherland to make it free by dismantling colonizer's economic foundations because the Economy is the driving force of any nation of the globe where colonizers have been no longer aliens from this idea.

Interestingly, in the economic sphere, he advanced the idea of Swadeshi (self-land) large scale industries. He has especially emphasized on short of dependence on cottage industries, as it would make India economically freedom as well as self-sufficient. He has fought for the farmers in Champaran and Kheda, and laborers in Ahmadabad. He sought a healthy balance between economic growth and the decentralization of the economy. Through his concept of *Trusteeship*, he deconstructed the theory of capitalism by trying to mobilize the relationship between the common people and the capitalist, where the revenue of an industry has been reciprocally shared by the capitalist and the laborers. Thus, these real-life ideologies have been a vital part of resisting the colonizers from the economic arena. Sriram, one of the disciples of Mahatma in the novel, has started saving the forests and its valuable lives which have been used to as the prominent source of finance and Sriram says to the timber collector who is a British agent;

We shouldn't have to strip our forests for these tasks. It's going far away, too far off countries, and the money you are getting puffed up, illusory currency, which will lose its value soon. Don't supply these materials for the war; it will take a century for us to grow all this timber again. Refuse to do this job; it's in your hand. Don't strengthen the hand that is opposing you. (107)

This resistance is considered as one of the primary resistances against colonial rulers especially British. However, the primary resistance of the colonized people is against Economic control which is one of the three vital parts of Cartographic colonialism (territorial invasion for commercial dominance and strategic profit). The economic shutdown also annihilates the backbone of a nation which is conspicuously visible in the colonial and post-colonial texts and studies. Ceasing to go outside with native products to reconstruct in the colonizers land and sell to the colonized countries with the high price, has been the utmost goal to them because it is not only one kind of oppression but also a reluctant acceptance of the colonial fathers which products make the native destitute, and affluent to the colonizers. When Sriram fights against the British by accompanying Jagadish, then Jagadish asserts, "Well, the country. A trainload of chrome ore is leaving a certain railway station for England. It should not reach the port. If it reaches the port, it will return to us in the form of triggers and what not and plague us..." (Narayan 161). Jagadish knows that if the supplies went to England, then definitely, would

come back with a more disastrous way to the native which finally, it has been stopped and detonated which annihilated the British heart of economics.

### Conclusion

Mahatama Gandhi's *Non-Violence* political movements, Sriram, Jagadish, and Subhas Chandra Bose's destructive political resistances and Gopod's retaliation against colonizers are the consequences of nationalism or *desh-bhakti* for freeing Motherland from the foreign British rulers where the natives have been dominated politically, economically, and administrative forces for centuries and the political readers have also been scolded by the British politicians. When India gets independence from British in the text, Sriram asserts, "Fancy Nehru and Patel and the rest sitting there where there haughty Viceroy's before. Didn't Churchill call Mahatamaji the *Naked Fokir*? The *Naked Fokir* is everything now, think of it..." (Narayan 226). Rejecting, all sort of daily products from English, destroying and hindering to send Indian products to England, annihilating British backbone or administrative powers are noting but the unprecedented, concealed and Edenic spirit come from nationalism to become free from cartographic dominance because Said explains in his essay, "*Resistance, Opposition and Representation*" that "Nationalism is a form political behavior that has been superseded by new transnational realities of modern economic, electronic communications and superpower military projection" (98), exactly this incident happens in the colonial period in India which is depicted vividly by Narayan in his masterpiece. The main consequence of this study has been judged by its all the characters' revolutionary traits who want to become free and finally, have done it by reconciling pockets of resistances to be freed from political, economic and administrative foreign control in inside and outside because all the British rulers, at last, have left the country forever where Sriram says It was Indian duty to help and should protect herself from enemies within and without" (Narayan 127). Finally, it is conspicuous to us that resistances are vital tools to become independent from Cartographic (political, economic and administrative) colonialism.

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