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RESEARCH PAPER

Study of Socio-Cultural Transition in Twilight in Delhi with reference to Vygotsky's Sociocultural Theory

Ali Hassan Khan*¹   Bushra Meraj²

1. Lecturer, Department of English, Govt. Graduate College Civil Lines, Multan, Punjab, Pakistan
2. Lecturer, Department of English, Govt. Associate College for Women Jahanian, Khanewal, Punjab, Pakistan

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PAPER INFO	**ABSTRACT**

The study investigated Socio-cultural aspects in novel 'Twilight in Delhi' by Ahmed Ali published in 1940. It analyzed the cultural and social transition that the sub-continent was going through during the British rule in the region. Vygotsky's sociocultural theory has provided the theoretical framework for the study which describes how the society plays its role in learning and shapes the behavior of the individuals. Qualitative research has been used and the content analysis of the primary data has been made which has been taken from the text of the novel. The findings indicated how the behavior of the main characters was transformed as they come under the influence of two different cultures. It was identified that younger generation mainly represented through the character of Asghar was more influenced by the British culture than his elders like Mir Nihal primarily because both grew up in different socio-cultural settings.

Introduction

Societies are classified in terms of differences in communal culture i.e. civilization, customs, traditions, language, religion, heritage, etiquettes, manners, beliefs and ways of living life that are believed to be inherited and unchangeable. One has to accept all these differences from opposite culture for his own objectives i.e. to achieve a respectable status in the society, to achieve some requisite goals or to survive and adjust himself in an indigenous group or ethnicity.

Thompson (1973) describes culture as:

"*Culture is complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.*" (Nicholas S. Thompson, François Tonneau, 1973, p. 74)

Every country has its own culture and every person has right to think and imagine about it that is endowed by Allah. Culture is not all about what we do by living in society. It is also our ideas, norms, aims, attitude, appearance and customs. People portrays their culture attributes and feels superior. There is a great difference

between eastern and western culture and their literature. Literature tells about culture of every era.

"Culture is an assemblage of imaginings and meanings that may be consonant, disjunctive, overlapping, contentious, continuous, or discontinuous". (Lewis, 2002)

Culture is a pith of society and has affected individuals in all circumstances. History tells that culture has assumed a gigantic part in the improvement of individuals, countries and social orders. Each country or group has a remarkable culture of its own and inside it there are different social gatherings. In spite of the fact that culture has not its same roots in the human world, it likewise isolates individuals into various gatherings, causing irritation in human connections.

The cultural conflicts and crashes started as the people started with the mobility of people even within their native and local territories. The human history shows the hatred and misrepresentations among various cultures and ignorance of cultures have been the main reasons and root causes of human conflicts. These realities of the modern world are coupled with the fact that the time and space are no longer challenging barriers to fuel an urgency, during the last fifty years of the 20th century, providing a model for cultural coordination and cultural understanding in the practice of human interaction for this new century. It is an admitted fact that culture has a great impact on society, the people moving and settling across the globe, for whichever reason. Each and every one develops understanding that one's culture is multiple and one's experience and existence is due to the interaction with other ones.

After the Partition of Indo-Pak the issue of culture has been much debated and discussed in fiction. After the partition of Indo-Pak every person seems shattered. When they migrated to Pakistan from India for settlement, issues of culture, identity and religion irritated them. These issues affect every individual life. Every person loves own culture and never tolerates the disgrace of his culture. A man indulged in two cultures have many concerns and ambiguities regarding cross-cultural identity.

Ahmad Ali has taken up the issue of the social and cultural distinctions and the subsequent socio-cultural crisis in almost all of his works. Ali is broadly perceived as a standout amongst the most noticeable authors from Pakistan. He was conceived and raised in New Delhi before the partition. He skillfully interfaces gender to social class, nationality, religion, and community, and exhibits that these parts of social character and social structure don't only effect or reflect each other, yet additionally gets interlaced coming about into the mess of social contrasts and issues regarding identity and existence.

Taking hypothetical bits of knowledge from the literary creations of Stuart Lobby (1993) Bhabha (1994), Pennycook (2007) and others, the research work problematizes the mind-boggling thought of socio-cultural ambivalence as to the development of identity from the literary creation of Ahmad Ali and it is entitled as 'Twilight in Delhi'. A consistent idea going through the book is the juxtaposing of British and Pakistani social and cultural identities to catch the quintessence of transnational and transcultural battles over issues of identity as far as race, class and nationality. In the novel, characters are passing through the ambivalence of identities

and trying to recognize themselves in the new culture. The elder ones who have seen the glory of past are striving to preserve the memories of their period while the younger ones are enchanted by the charisma of new life style introduced by the British nationals. The title and the catastrophe of the novel catches the embodiment of way of life as liquid, never entire, dependably in process attributable to transnational and transcultural streams in the present globalized world. The issue is whether the characters which are characterized in the novel have to face the clashes of social orders particular personalities of sex, sexuality, race, class and nationality, that are already crumbling to their decay, offering ascend to new types of social and cultural identities and orders.

Socio-cultural Theory

Socio-cultural theory is a sublime theory and a rising aspect of psychology that takes a gander at the imperative commitments that has been created by the social order in order to ensure the element of progress in the life of human beings especially for the young generation. This theory focuses on the association between mentoring or guiding individuals and the way of life that has been adopted by them in order to secure a sublime position in the society or nation. This theory recommends that human education is generally a social and cultural procedure.

Lev Vygotsky is the founder of this theory. He was born in Russia on 1896 and he is regarded as the great figure in the field of psychology. He is of the view that guardians, parental figures, peers, and the way of life everywhere were in charge of creating sophisticated and developed cultural and social orders.

Theoretical Framework

The research is based on socio-cultural theory given by Lev Vygotsky. This theory of human development interprets the impact of a man's social and cultural world on his development. The theory may be applied all through the life-span and across the cultures. According to this theory, the social world of a child is guided by the language, he uses to understand and experience the world around. Ultimately, the language he hears, the symbolic system he practices, and other cultural tools become co-opted and help a child control his activities. As a child grows older, he uses the language to spread the cultural ethics, beliefs and values transmitted from his parents and elders. The language helps the learners spread and convey the cultural customs or norms. This process continues for generations to pass onwards. According to Vygotsky, education and development are socially inherent.

Vygotsky's socio-cultural concept meets the social involvements leading to the development. Whereas, learning is the form of social activities and inter-actions, leading the biological development onwards. The main codes of Vygotsky's socio-cultural theory are as follows; First the cognitive process is developed socially. Secondly, the language and culture play significant roles in the relationship between psychological functions and social occurrences. He believes that higher-level mental aptitudes originate in all the creatures before integrating into an individual's psychological field. The linked concept with socio-cultural theory is the Zone of Proximal Development (ZPD) which describes the learning and development of a child through the support and help of experienced individuals like parents, teachers,

coaches and scholars. Another idea of "scaffolding" is about the assistance of fully skilled person to a less skilled person in order to help him complete its task. (Zubaidi, 2015)

Literature Review

This chapter reviews the related literature in this study and the literature that provides background to this research so the section of the dissertations reviews the literature published on the theme of cultural ambivalence and particularly dealing with the seeking or construction of the theme presented by the writers of Indian fiction. How socio-cultural issues have been used by the writers in order to find their place at communal or national level. 'Socio-Cultural Theory' that was presented by Lev Vygotsky in his famous work 'Thinking and Speech' on 1934 which played a vital role in gaining and comprehending the gist of social and cultural study of the novel is also the part and parcel of the chapter.

Miller explains in his book, "Vygotsky in Perspective" that Vygotsky's

"Theory states our actions are determined by our socialization. By demonstrating using private talk shows that our inner talk and imagination is tied to the development of higher mental functions, or internalization". (Miller, 2011, p. 36)

Before adopting and assuming something, one must first see it done and then reflect views on it to do it by self. The such actions are visible in Vygotsky's theory, result in learning to achieve and get adopted. Just like a musician who sets and gains muscle-memory after repeated rehearsal and practice of a song. The learners become automatically aware of their previous knowledge which builds everything to get learned, using secretive speech all through the procedure. . (Miller, 2011)

Natalia Gajdamaschko's Theoretical Concerns on Vygotsky's Imagination Development theory, interprets and explains that an imaginative development is vital and significant during the school going age to develop the cognitive ability of the learners. Vygotsky realizes that the people can get several complicated and multi-layered levels of knowledge in different areas like social, emotional and academic. She states that children are in the form of a battle and inward struggle between development of interests along with their personalities and the things socially forced upon them to view them as acceptable. (Gajdamaschko, 2006). Over-generalization is an example of the child to imagine the nature of something. For example, if he mixes up the things, rectangular with a pillow, Vygotsky views imagination as a social function placed to enable the learners master their behaviors and Vygotsky looks at the two kinds of imaginations: emotional and intellectual ones. With the physical and intellectual growth, the learners are able to expand and control their emotions, thoughts and logical imaginations, with their ability to deliver thoughts deliberately. (Dennington, 2011)

Dr. M. Shahbaz Arif & Hina Gull in their article, 'A Socio-cultural Study of Delhi Khushwant Singh and Twilight in Delhi by Ahmad Ali' are of the view that Ahmed Ali's very first novel 'Twilight in Delhi', portrays him having much similarity with the Victorian writers in voicing and expressing his pains, sorrow and displeasure on the destruction of long-standing order of life with its eminent norms, values to replace with the fluctuating social-styles. He expresses his grief at the loss

of deep-rooted traditions, long-standing customs and old manners of behavior, in most of his writings. With the novel, *'Twilight in Delhi',* he has brought East and West on the same page successfully. He has generated an association and connection between the two poles or ends apart cultures to bring an artistic and cerebral accord in their levels. The writer through this novel wants to display the success and conquest of vice over virtue in our life. He has stand-point that evil wins at all times in spite of Omni-present God. The foremost signature-tune behind this novel is to highlight the weakness and defeat of man before the destiny. (Gull, A SOCIO-CULTURAL STUDY OF DELHI BY KHUSHWANT SINGH AND TWILIGHT IN DELHI BY AHMED ALI: A COMPARATIVE ANALYSIS , 2015)

In an article, *'Self and sovereignty: Individual and community in South Asian Islam since 1850'* **Jalal (2007)** says that the real character of Delhi is based on essential activities of Fort, Chandni Chowk and a multitude and massive crowd, gathered daily at Jaama Masjid. She adds further that visiting Jamna bridge once a week, has been a practice besides the flower-anniversary, held every year at a very large scale. She shows her regret and sorrow at the loss of the five most important things from the culture of Delhi and don't exist in the present times. Ali (2007) reviews and recapitulates the circumstances of Delhi in the words that the story of his immediate descendants hold the key to the paragon or treasure-trove of mysterious secrets, his grandmother was five and grandfather eleven during the Ghadar in 1857 afterwards taken place the blind persecutions and butcheries of the citizens of Delhi. (Jalal, 2007)

M. Dayal (2010), in the book *Celebrating Delhi* endorses Ali and says that no explanation of history of Delhi can be completed giving no detail of investigation of the 'revolt 'or the 'war of freedom of 1857 (p. xii). The Muslims considered this war as jihad against the non-Muslim colonizers and the Hindus named it as a war to save Hinduism but the English colonizers were making their men fight this war as a religious obligation to spread Christianity across India to each and every corner or nook of India, to preach the people of India that there is the same and only one God for all the mankind. It is the historical fact that they spread Christianity across India at the cost of merciless butcheries, fierce murders and unwarned massacre. (Dayal, 2010), Erikson (2004) says that places were at the intersection of history and geography. The 'purs', 'Kots' and 'Sarais', and 'paharis' contained the true amorousness of Delhi's past. He further observes: "The names have the meaning in the local language and history. They are parts of the cultural network of the city". (Erikson, 2004). Bond (2003) has shown the life in Delhi in his Travelogue through his novel *'Delhi Is Not So Far'* in the position of colonialism and capitalist society and hence in charge for the backward conditions of the geography of Delhi and its worsening structure of education. He writes in the preface of the same novel that he wants his characters, better to be a barber like Deep Chand or a rickshaw-puller like Pitamber than a degree-holder without any job". (Bond, 2005)

Tikait (2009) describes 'Khushwant Singh's Delhi' as a marathon journey in which he discloses and exposes a wide-range of characters with specific natures, historical data, socio-political concerns and religious or cultural disturbances. Its story rotates and revolves around the central characters, 'Mr. Singh' and his beloved, 'Bhagmati' who is a castrated, eunuch or impotent. He indicates further towards the religious coat of the novel and quotes the text that every Hindu believes an incarnation of 'Vishnu', a four-armed goddess come soon to rescue the people. It is a

classic Hindu belief, "when Kalug reaches the climax, God sends a savior". (Tikait, 2009)

Ashocroft 2015 in '*Dominance Over Colonized Culture in Twilight in Delhi By Ali*' says that it is the deep analysis and study of European's regional takeovers, the repulsive attitudes of rulers, the institutional rule of European colonization, the confrontation of colonial discourse by the occupied subjects and their questioning for social, cultural, political and historical rights. Ahmed Ali (1997) states that the Muslims of India lost their Mughal rulers, language, identity, culture, homeland and the capital city Delhi after the British take-over (p.43). He is an innovator thinker and theorist in his novel "Twilight in Delhi". We observe his melancholy and longing for the restoration of the Muslim civilization. He says that Delhi has been snatched by the Muslims just like Cordova and Granada in Spain. Talbot (1996) says that Ahmed uses a term 'Andalus Syndrome' meaning that the Muslims had no future after the British take-over and they were reliant on the laws set by the British colonizers. (Aslam, 2015)

Shabnum Iftikhar (2012) says in her article '*The Twilight of Muslims in Ahmad Ali's Twilight in Delhi*' in the form of "*Twilight in Delhi*" *t*hat Ali has created the most reasonable master-piece of his literary art in English ever found in the history of the sub-continent. He describes matchlessly and truly the Muslim-life in Delhi, their social values and culture gradually declining and also the strong consequences of imperial domination thereafter.

Ahmad Ali has access to the dormant aspect of the individual human life of Delhi and catches successfully the distinctive tones of Delhi and ensures a significant place for his novel in the realistic literature. Delhi city and the people living in it, are immortalized in "Twilight in Delhi" by Ali Ahmed as done in 'Egdon Heath' by Thomas Hardy and also in "The Return of the Native". (Iftikhar, 2012)

Use of English dialect for the artistic talk in India is the result of pioneer run the show. Rehman states that Ahmad Ali, Muhammad Hanif, Mohsin Hamid and Shahnawaz were the pioneers who adopted English language in order to present their views in the form of fictions and literature. Through their compositions they discussed social, political, religious and nationalistic issues. They utilized English chiefly for two points of view initially to challenge the government and also to raise voice against double character. (Rehman, 1991)

Talbot (1996) refers to that Ahmed has utilized a term 'Andalus Syndrome' which implies that Muslims had no future after the rise of pioneer administer and they were subject to the laws set by the British. (Talbot, 1996) Ahmad (1998) is of the view that during the British lead Indian Muslims lost their country, their Empire that was granted them by Mughals, their dialect, their culture and their city Delhi too. Also, the most destroying actuality was that they lost their social and cultural orders. Ahmad Ali is known as progressive ideologist as in his novel 'Twilight in Delhi' he has presented the wistfulness for the restoration of Muslim development. As indicated by him Delhi has been grabbed by the Muslims like the Cordova and Granada in Spain. (Ahmed, 1998)

Material and Methods

In order to interrogate the elements of social and cultural conflicts in Ahmad Ali's novel 'Twilight in Delhi', the research relied on and observed different aspects of social and cultural ambivalence and its codes of living especially regarding Pakistani community and its modernization. Then the text of the selected novel was analyzed through the dialogues as uttered by different characters in different situations created by the author. So textual analysis was the most suitable method that was employed in order to weigh and judge the grounds that constituted identity crisis and were present in this novel.

The mode of the research has been qualitative and descriptive in nature. Alongwith the analysis of the text of 'Twilight in Delhi' and other helping material like reviews of different scholars, interviews and biographies of the author were also observed in order to attain clarity on the issue of cultural ambivalence. Moreover, discourse analysis of the dialogues and their semantic meanings also constituted an important part. Further, evaluated the texts by keeping in view the cultural ambivalence in post-colonial context.

Results and Discussion

Ahmed Ali is very renowned and great Muslim critic, novelist, dramatist, short-story writer, and translator. The time of 1940s is considered as the most important era in the history of Indian English fiction and many great writers emerged during this period and appeared as shining stars of literature, Ahmed Ali is one of them. Ahmed Ali writes about Indian heritage. His first work 'Twilight in Delhi' is considered one of the classic works in Indian English fiction. 'Twilight in Delhi' is a novel that deals with a Muslim family and it lifts the veil from the history of Delhi. Mir Nihal, the leading character of the novel is a middle-aged man and the representative of the old traditions and customs, while his son Asghar is the representative of the hybrid culture. He is the follower of English traditions.

'Twilight in Delhi' is one of the marvellous creations of Ahmed Ali. In this work, he shows the actual picture of Delhi as well as the cultural transformation in Delhi. He minutely observes the culture and customs of Muslim society in Delhi. He highlights the life style of Muslims and Hindus as well as the ways of other minority groups living in India at that time. The story revolves around Mir Nihal's family and the writer uses this family as a medium to show the previous glory of Muslim society and its transformation.

The novel is set in a time that is at the conjunction of two cultures. The traditional culture of Indian Society is receding and the British culture is taking its place in the most atrocious manners. The novel in this regard gives a very important study of Vygotsky's notion of social learning which states that the society is mainly responsible for the learning and conscious development of a child. In the story, two generations are presented which though living in a same society are being influenced by two different cultures. The elder ones, the likes of Mir Nihal spent their early childhood in the splendour of Muslim rule in India and saw Britishers as the occupants who took away this glory of past. Their attitude towards Britishers is that of hatred and paranoia. In the novel we see the people from older generations putting the blame of everything bad, from war to plague to inflation on the Britishers. The younger ones, like Asghar, though raised in same place are greatly influenced by the

charm of British culture since they had grown up in the society dominated by British culture and civilization. In the contrast of the people of both these generations we see the Vygotskian concept of social learning that shapes and influence the behaviour of people. Present study is aimed at identifying the manners in which society and culture in this transitional period i.e. the period of Twilight, has shaped or transformed the attitude of the new generation.

Ahmed Ali's marvellous creation 'Twilight in Delhi' is divided into four parts and it covers the time from 1910 to 1920. Ahmed Ali uses the epigraphs in Urdu poetry at the start of every chapter and each epigraph describes the story and happenings of the whole chapter. 'Twilight in Delhi' is one of the historical pieces of work and describes the social and cultural effects on the lives of the individuals. It defines the miserable condition of suppressed people and it reveals the attitude of different nations towards the society and rulers.

The title of the story is noteworthy as it is a symbol of the whole story. "Twilight" is defined as a very dim light, a light that cannot stay for long time and nothing can be seen through this light. The title is very symbolic, and it reveals the life of Muslims and it is a minute description of transformations which occurred in the lives of Muslims and other people of the subcontinent. The story of 'Twilight in Delhi' revolves around the transitions in the subcontinent due to the arrival of other cultures in the subcontinent. 'Twilight in Delhi' deals with the story of a nation, which has been apple of world's eye once but, with the passage of time, this nation became the victim of identity crisis. This is the story of a nation that remained the most dominant and a sign of inspiration and courage, but then came the time when it became the victim of identity crisis.

Mir Nihal's family plays a very significant part in whole the story of the novel. Writer paints the character of Mir Nihal as a representative of traditional culture but in some matters, he goes against the traditions and customs. Ahmed Ali has defined many aspects of Muslim domestic culture. Pardah (veil) is an important element of Muslim culture. The women are not allowed to encounter men without covering their heads. The men of other families, even the father and brothers are not allowed to meet the women without he pardah. If he comes to ask something, he has to warn women to cover themselves using specific signs.

"*A man clears his throat in vestibule. Begum Nihal sits up on the bed and covers her head with her head cloth.*" (p. 9)

Ahmed Ali uses the character of Mir Nihal to show the traditions and old culture of Indian society. He loves his customs and wants his children to follow their ethnicities. Mir Nihal belongs to old generation and this generation is familiar from the past glory of Muslim culture; it is very difficult for them to accept the new culture. On the other hand, the new generation embraced this culture with open arms. They adopted this way of life as their own to the angst of the older generation. Therefore when the son of Mir Nihal, Asghar wears the English boots or wears modern clothes, he warns him to leave this.

You are again wearing those dirty English boots! I don"t like them. I will have no aping of the Farangis in my house. (p. 13)

Mir Nihal shows his deep hatred toward the colonizers. Even he does not want to see the belongings, which are associated to them. The eastern people call English people as "Farangis" and this word shows their feelings of hatred towards them. As before the arrival of the colonizers, Muslims were the rulers of the subcontinent, it is difficult for them to accept the others as their rulers, and the former rulers have to do laborious tasks in order to live.

The colonized people wanted to get rid from these rulers. With the arrival of the new culture, the inhabitants of the subcontinent become the puppet between both the cultures. They want to follow their customs and rules as well as they have to follow the traditions of the rulers in order to survive in this society. Even they are against the followers of English tradition as Mir Nihal does not allow Asghar to get the higher education in Aligarh , despite of the fact that it was a Muslim institute.

He says that it is all evils -doing of the Farangis who want to make Christians and atheists of all of us. (p. 50)

Ahmed Ali explains the responses of different people at the situation of Delhi as Sadiq Bania is one of them. He always goes against the Muslims and he says that though it is reality that the prices of the things are raised but government is providing other benefits as well and it is not good to go against the king and the government**.**

"He will be your king, not ours,' Mirza said sarcastically. 'our king is only God." (p. 211)

Ahmed Ali designates the emotions of the residents of Delhi at the changing of their city. The city of their ancestors and their place is going to change totally and it becomes beyond the recognition. The English rulers want to make New Delhi and it means new people will come to live in the new city.

"They brought with them new customs and new ways. The old culture, which had been preserved within the walls of the ancient town, was in danger of annihilation. (p. 197)

The language of Delhi has pride in the whole world, but it would become adulterated and impure and loose its beauty and uniqueness of idiom. The people of Delhi turned into dead by heart. They have no love for the ancient history and splendour of the city. Mir Nihal and his friends often discuss the current miserable situation of the Muslims that they are no longer the owners of their lands.

"They were in the hands of the foreigners who did as they pleased, and they had no command over their own destiny." (p. 197)

Mir Nihal's family is the focal point of the novel. Ahmed Ali has artistically paints the picture of Mir Nihal's family and home. Mir Nihal wears the white muslin coat that touches his knees and a round cap that covers his bobbed head. While Asghar is a tall and handsome young man but he is the admirer of the English fashion as he wears the same things.

"The upper buttons of his sherwani are open and show the collar of the English shirt that he is wearing under it". (p. 13)

Ahmed Ali uses the character of Mir Nihal as a symbol of ancient order of life in Delhi and he is completely changed by the death of his beloved mistress Babban Jaan. The death of Babban Jan leaves deep impact on his life and on his psyche as well. He leaves his favourite hobby of flying pigeons. The marriage of Asghar against his choice plays a vital role in the destruction of his personality.

He does not make relation with Bundoo's family because they are from other class. These incidents force him to escape from his old hobbies like mysticism and alchemy. Toward the end, he becomes physically paralyzed. Ahmed Ali paints the character of Mir Nihal as the representative of old order of life who is defeated by the new ways of life. Asghar is the symbol of new ways of life which he learnt through the new culture and therefore, he wants the change according to the time.

Asghar buys a home besides the house of his in laws and he lives there with his wife. He decorates his home with beautiful English furniture. He decorates his home according to his choice. One Sunday, his ex-brother-in-law comes to his home and feels surprized by the life style of the Asghar. As Asghar is in the English dress and all the furniture of his home is also in English style.

"You became a fashionable gentleman, saeed hassan said as he looked around with curiosity and bewilderment." (p. 193)

Asghar says how a poor man like me can become fashionable. He uses the dress to cover his body whether it is shirt or a dressing gown.

"Saeed Hassan felt the chairs and bent down to have a good look at them. Then he stood up and looked ling at Asghar with pity and grief on his face." (p. 193)

He feels the transition in culture and says that our people used to sit on floor and sleep on floor as well. But with the passage of time, the people of that time are changing.

"But we are forgetting our own culture and are learning the ways of others. The virtue of constancy is dying from the world." (p. 193)

The event of Asghar's marriage is one of the most noteworthy part of the novel. It once again presents how the younger generation is not living up to the standards set by the older generations as they feel these outdated under the influence of new culture. Asghar is the youngest son of Mir Nihal who likes his friend's sister, Bilqeece and wants to marry her. He knows the tradition and culture of his family that according to the culture he cannot marry in a lower caste. However, since there is no such caste system in British culture which has a great impact on Asghar, he goes against his family's will to obey this. His father totally disapproves the idea of him marrying into a lower caste.

"I am not going to marry my son to Mirzaji's daughter, Begam Nihal replied, raising her voice a little in anger. "They are Mughals, and we are Saiyyeds." (p. 59)

However, this opposition does not work on Asghar and he eventually gets his way into marrying Bilqeece, the woman he chose for himself. This, once again, shows how British culture and traditions have altered the mind of younger generation with the ideals of freedom of choice and liberty to marry with only their own consent.

While the younger generation is completely comfortable in adapting new culture they grew up in, the older generation tries to reincarcerate the glory of past from the memories of their own youth. The coronation ceremony under British rule reminds them of the sad glory of the days of the Muslim kingdom. Mir Nihal, the man of traditions and customs, does not like all the things because he knows the glory of that time. He feels sad at the current situation of the Muslims. Mir Nihal wants to get rid from all these thoughts by closing his eyes but these painful thoughts did not allow him any peace.

"Right in front of him was the Red Fort built long ago by Shah Jahan, the greatest of artist in mortar and stone, but which was now being tramped by the ruthless feet of an alien race." (p. 145)

Mir Nihal sees on his right, beyond the city wall, is the Khooni Darwaza (the Bloody Gate) and beyond that still was the old fort built by Feroz Shah Tughalq many more centuries ago. The tomb of Humayun or Qutab Minar shows the splendour of Muslim rule. The Muslim kings of Hindustan makes the real city of Delhi. All these great places reveal the Culture and the traditions of that magnificent time.

"Today it was this very Delhi which was being despoiled by a Western race who had no sympathy for India or for her sons, thought Mir Nihal. Already they had put the iron chains of slavery round their once unbending necks." (p. 145)

Delhi, as a city and center of of old culture itself underwent a great transformation. Ahmed Ali describes the time of 1912 or 1913 that Delhi is changing due to the new culture. The infrastructure was being transformed.

"The gutters which were deep and underground from the Mughals to this day were being dug shallow, and the dirty water flowed very near the level of streets, and the dirty water flowed very near the level of the streets, and the stink was everywhere" (p. 195).

Ahmed Ali designates the emotions of the residents of Delhi at the changing of their city. The city of their ancestors and their place is going to change totally and it becomes beyond the recognition. The English rulers want to make New Delhi and it means new people will come to live in the new city.

"They brought with them new customs and new ways. The old culture, which had been preserved within the walls of the ancient town, was in danger of annihilation. (p. 197)

The attempt to demolish the Jamma Masjid and its transformation into a church was also significant as it showed how a cultural and social transformation was being forced upon the city and how it met with resistance from those who admired the culture of past. Similarly the different of attitude towards social order and other gender is observed in both generations. Mir Nihal, growing up in conservative Muslim society and education has a quite reserved attitude towards women of family and outside. Asghar, on the other hand, is influenced by Western education and has a more liberal attitude towards women. In all the aspects of the novel, both the generations which came under the influence of different cultures are portrayed in quite different manner. Their bahavior, attitude, psychological development and perception are all influenced by the society they live in. This

conforms the notion of Vygotsky that a person's development is mainly based on his/her society and culture.

The present study was aimed to find out how Vygotsky's concept of social learning is developed and presented in the novel Twilight in Delhi. Through the detailed analysis of the characters of novel, mainly the father-son duo of Mir Nihal and Asghar who both being a members of same family, yet belonging to two different socio-cultural settings, it has been identified that both have quite different outlook of life. Asghar was greatly influenced by the European culture. From his education to his dress and the furniture of his house everything reflected his admiration for the British culture and civilization. He adapted to the changing atmosphere and became a part of it as he was brought up in the same social environment. Mir Nihal, belonging to older generation, presents a total contrast to this as he is still living among the reminiscences of past where he spent his childhood. His attitude of life has been affected by the cultural values that existed at his own time and were now declining owing to the domination of new powers. Mir Nihal is seen sticking to the old habits like flying pigeons, going to Jamma Masjid and following the cultural norms of older times. The study has identified that the Vygotsky's concept of social learning holds ground in the pretext of the novel under discussion. The personality of a character is consciously and unconsciously developed through the society he or she live in. Socio-cultural setting is a major stimulus in shaping the behaviours and attitude of a person and thus must be considered while studying personal development.

Conclusion

The novel, 'Twilight in Delhi' is the first and one of the most remarkable creations of Ahmed Ali. The novel has been set in a period of twilight, a crossroads of two cultures and thus provides an ideal ground for socio-cultural studies. It incorporates the idea of social development under the influence of various cultures. Ahmed Ali has realistically and very artistically portrayed the cultural ambivalence, transition and transformation that Delhi was going through in the British Colonial rule. Taking the socio-cultural theory of Vygotsky as a reference point, the study has been successful in determining the connection between the cultural changes and the development of individuals in society. The characters of the novel are juxtaposed in various manners to highlight how the society was going changing in that period of transition. In this way, the study has explored the socio-cultural transformation and social learning of behaviors without indulging into the political scenario of the period and limited its focus on academic learning and development.

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