

Kamala Markandaya's Woman and her Aspects of life

Bilal Ahmad Ganaie

PhD. English Research Scholar
SRM University Sonepat Haryana

Supervisor

Dr. Sushil Kumar Mishra

Head Department of English & Foreign Languages
SRM University Sonepat Haryana

Abstract

Woman is the part and parcel of each and every society, neglecting her role and rights are equal to neglecting whole society. A society cannot progress unless its womenfolk is educated, socially, economically, and politically developed. Believing in myth that woman is biologically weak and on such pretext considering her weak in every sphere of life has lost its relevance in today's globalized world. Kamala Markandaya keeping in view of these aspects in her fictional world promotes the image of woman in general and the image of society in Particular. She portrays that oppression, injustice, unlawful activities, violence against the womenfolk renders the society corrupt, stagnate, backward and regressive. Inclusiveness is the boon and exclusion is bane and a medium of corroding forces she believes and portrays in her works exclusively.

Keyword: biologically, educated, socially, economically, politically.

Woman and Social aspect of life:

Society is something that demands first priority in Eastern philosophy. A man/woman is grown/developed in such an environment where he/she cannot go beyond the boundaries laid, trespassers will be punished as per the suitable clause of Law. East has the philosophy to develop its human in the pattern by inculcating in him to sacrifices his life for the betterment of society. An individual is considered successful only if he delivers successfully to society. An individual and society is interdependent to each other is the concept of east. It is society that provides an individual its individuality by giving him both name and fame if delivers on the expectation of the society. In contrast to it western philosophy lays stress on individual rather than society. An individual is free to do whatever he wants. Kamala Markandaya's novels are fortified with the characters belonging to each social stratum. She has characters from peasants to princes, housewives to

Queens, thieves to priests, etc. to project the social aspect of life. Mehta holds that “the discussion of the roots of different classes of Indian society is the recurrent theme in her novels.”¹

In *Nectar in a Sieve*, Kamala Markandaya evinces its audiences that society is something an individual has to obey to run his/her span of life. While delineating this she portrays the characters of Rukmani and Nathan, as a story of a peasant couple. Rukmani while recounts her story of past she says “ My three sisters were married long before I was. Shanta first, a big wedding which lasted for many days plenty of gifts and feasts, diamond earrings, a gold necklace, as befitted the daughter of the village headman. Padmini next, and she too made a good match and was married fittingly taking jewels and dowry with her; but when it came to Thangam, only relations from our own village came to the wedding and not from the surrounding districts as they had done before, and only jewel she had was diamond nose- screw.” (*Nectar In a Seive-*) Here the novelist wants to convey two sets of beliefs, one that social standard is dynamic not static, it keeps changing from time to time, so time is precious should be counted with heart and head, second the vogue of dowry prevails in the life of rural people, which acts as a fortune scribe in the life of a woman. The more dowry guarantees the richer groom in return. This trend is still existed in India after seven decades of independence. Rukmani goes to say “ by the time , I came to womanhood, even I had to acknowledge his (her father’s) prestige was much diminished. Perhaps that was why they could not find me a rich husband, and married me a tenet farmer who was poor in everything but in love and care for me, his wife, whom he took at the age of twelve.” (*Nectar In a Seive-*) One more evil come to surface is the child marriage common in rural and downtrodden people. The question here is what provokes these evils in the life of people who struggles to get two time bread to fill their belly? The answer perhaps in my opinion is the thinking capacity today’s Indian citizens possesses, whose slogan is individuality over society. It is good to desert the society only over the negative things, beliefs, rituals and customs which in the end render this society by the blessings of goodness. The peasant couple has well established relations with their neighbors. Old Granny is a well wisher in return to Rukmani who understands that the daughter of Rukmani is the daughter of her too and understands herself duty bound to nourish her, protect her besides having an eye for a good groom for her. The novelist wants to convey its readers the message that Indian rural folk have their own ways of living and they feel themselves socially bound to help each other in times of need which is the spirit of humanity too. This spirit if today seems diminishing yet there still existed

hope, the only thing need to sustain this, is to rejuvenate this, by fueling it, by the eradication of certain social evils now a day's spreading and engulfing this.

Social life in *Some Inner Fury* has a different view to provide its audiences. The novelist here moves to another extreme by portraying the social strata of a bourgeois family with episodes of the quite India movement, a national movement in 1942 in background. It is the novel where two sets of social life came into contact I.e., east and west. Social life unlike *Nectar in a sieve* is portrayed in this novel in a unique way. Mirabhai, the protagonist of the novel undergoes the sacrifice of her Love for the sacred cause of society. She bids good bye to Richard her lover without any hesitation when she feels the pain and agony of her surrounding country men. Mirabhai sounds her agony: "Go? Leave the man I loved to go with these people? What did they mean to me, what could they mean, more than the man I loved? They were my people- those others were his. Did it mean something then- all this 'your people' and 'my people'? or did it have its being and gain its strength from ceaseless reaction? They are nothing to you, cried my heart. Nothing, nothing, if you go now there will be no meaning in anything, even more. But that stark illumined moment- of madness? Of insanity?- want, and I knew I would go, even as I knew Richard must stay. For us there was no other way, the forces that pulled us apart were strong."(*Some Inner Fury*) On personal level the relationship of Mirabhai and Richard is possible but not on social level. What acts most strikingly in the context of east and west is the hegemony of social forces. If it was the battle for freedom from the colonial forces then kicking out a lover like Richard is nothing but a step by an 'absurd' he was white in colour definitely, but not in trait of love, he loves her whole heartedly not with an eye of an Englishman, but with an eye of a human and a true lover. Such feeling arise each and everywhere where illegal occupation prevails, the individual of that part of the world take everything as a hegemonic trait of the occupant. In that sense, the parting episode of the story deserves to be mention. In contrary, the relationship of premela and Kitswamy was nothing but a blot on the Marriage institute of India who acts as a sponsor of such flesh business. The marriage Premala and Kitswamy portrays the same ethnicity but separate intellect and civic, in easy senses the binding of 'Englishness and Indianness'. Premala, who has been moulded in such a way, where she has to set her life on pattern of 'Savitri' a mythological figure, who has been worshipped when in portrait but battered, raped, abused, tortured and spoiled in real life. Premala is pious, well characterized but simple in outlook in contrast to Kitswamy who is a true product of English life, a complete replica of the desire/ prediction of T.B Macaulay "an Indian by Colour and blood but English

in taste.”² Premala, tries to adopt the ways and outlook, Kitswamy desires and is the admirer of but she fails as Mirabhai recounts the scene by saying “she would have done anything for him- Premela came to borrow my shorts, put them on, blushing: blushed again, furiously, when kit looked at her bare legs, for she had never worn anything but a Sari. But this modesty, which is supposed to grace a woman, found little favour in Kit’s eyes.” (*Some Inner Fury*). To please kitswamy the act of premela speaks volumes about the identity crisis one goes underwent during the cultural clash or social mismatch. The novelist conveys a message that it is the fractured society which forces a woman to do compromise with her body and soul to please the men folk, after pleasing them; it is the same men folk who will blow you out of the society. In case of Premala the story is same, earlier she was asked to prepare herself obedient and submissive, but time and circumstance demand from her some other pattern of life in which she failed to create a space later. The portrayal of Govind and Roshan in the novel is , both glorifying the idea of freedom, but the ways for both to achieve the same is different. Govind whose belief is totally radical, whereas Roshan a woman having free will and free mindset aspires the same through non violent means. Govind onces approaches her having discuss the situation prevails she replies: “Everybody is interested in freedom...only we do not agree on the means to the end, as I think you know too”. (*Some Inner Fury*). The novelist frankly portrays that destructive is the trait of men folk but not of woman folk. Roshan a librated woman has not denied the help and support but the ways she definitely demands to mend and progress. The novelist gives prominence to the ideology of the women folk over men folk as is the evident in portrayal of Kitswamy and Roshan. Kitswamy a man grown and educated in England is a misfit in the native society now, but Roshan also educated and grown in England have an understanding of positive things only, abundant in both the societies.

Social life in *A silence of Desire* has a pure Indian insight in background. The novel has husband and wife in lead role to highlight the social life generally prevailing in India. Sarojini, the protagonist in the novel is a submissive wife like Rukmani of *Nectar in a Sieve*, the only difference is Sarojini is the wife of middle class man Dandekar, an employee by profession and having a rational approach in life. One can say the story highlights the clash between religion and reason, mysticism and pragmatism in life. Sarojini, a firm believer of the Indian philosophy. She visits the swami frequently for her well being, as she discovers herself is suffering from a tumor in her womb, which as per her belief is curable only by the divine force not by the seizers and medicines of rational world her

husband belongs to. Her secret visits to swami and the photograph found in the belongings of Sarojini instills the doubt in the mind of Dandekar, that her wife Sarojini is disloyal to him. It was mere a presumption not a proved guilt of Sarojini that widens the gap and engulf the whole family in a state of standstill mode. Sarojini now has to break the ice and she does by saying to him “ the man whom I worship as a god ; she said, looking at him directly. You are very nearly right in that one thing. Just that one thing.”(A silence of Desire) To jump to conclusions without having a proper knowledge is a curse and average Indians have blessed with this trait. The novelist wants to convey that a marriage is not mere a binding of two bodies but of two souls. It is a scared bond and to keep its sacredness evergreen for ever one need to be trustful, faithful and trustworthy. What is the point to grab through the portrayal? The answer is the faith, that is unshakable which is the trade mark of Indianness. Never let the string of faith loose, no matter what the situation is. Dandekar, a man who believes in reason over faith but sacrifices a lot for family to live prosper and happy life. He walks by foot from office to home and vise versa to save six rupees in a month at an average. This saved money he then uses for keeping his home happy by providing his children toys to play and certain other essentials for daily use at home. As the narrator recounts by saying “what he did with it was, at the close of each month, to take a bus- ride to the market at the other end of the town, and there to expand it on, first, rose- water or similar toilet preparation for his wife; second, a toy for the baby and trinkets for the girls; and finally, hulvas or sweets for general distribution.”(A Silence of Desire) such span of social life is the fate of an average Indian. What is the crux of the story then, the novelist wants to convey through the episodes of the domestic life of Dandekar and Sarojini?. While analyzing the facts it becomes an assumption that a society is the driving force present in the mental setup of every Indian individual to live life. To protect, feed, nourish and sacrifice is the mantra to live a successful life for a successful man in Indian social setup.

Unlike *A Silence of Desire* Social life in *Possession* deals with a different perspective. Poverty, simpleness and the occupation paves the way for an arbitrator to spoil, suck and cage a human being. When two different social groups come into contact there always seems a rift between the two, because the two groups have their own ideas and ways to flourish which can remain parallel always but cannot have an intersecting point. Caroline has grown in a society where it has been taught to her always be aggressive over a submissive one. Following the suit in practical she buys a man mere against 5000 rupees to render her wish fulfill. Valmiky, a local Indian boy not fair in skin but enough fair in talent. He is an artist

by profession but fate has given him poor and needy parents, who know nothing but to fill their belly. Caroline Bell an English lady who on a visit in India discovers paintings on the rocks in the surroundings of the valmiky's village. She bear it in her mind that valmiky is the thing, worth to be possessed. The point here is that oppressed, poverty stricken people could be sold and bought whenever an oppressor felt the need. They don't have the life over which they have the control, their life is controlled by the oppressor who acts in the guise of a master. Annabale and Ellie the Two woman characters other than the Caroline have been shown innocent, sympathetic and loving to Valmiky without having the notion of an oppressor one. Caroline Bell is a woman grown up in the atmosphere which legalize the possession of a needy and downtrodden one, where as Annabel is a woman who takes humanity in mind and befriends valmiki without discriminating between east and west. It is only after Caroline Bell who brain washes her against the Valmiki, that she parts with him. Similarly Ellie a Jewish girl who makes a relationship with valmiki to quench her womanly thirst and reciprocally valmiki loves her. Comparing Ellie and Annabel, Anasuya the narrator says " they shared some qualities in common perhaps a deep need for shelter- which had drawn valmiki to each of them in turn, and which now supplied their elusive simplicity. But Ellie had been worn out with knowledge. Annabel, with her clear eyes and the insulting freedoms of her race and breed, had not, except physically, even touched its fringes" (Possession). Markandaya, the novelist portrays the social life in Possession via the characterization of her women characters Caroline Bell, Ellie and Annabel, each has her story to tell, but the motive of the novelist is to convey that there is possibility of a relationship between an Indian and an English only at personal capacity not at social capacity. While perusing the social phenomenon one has to master the oppressed one and not love the oppressed one.

Social life in *A Handful of Rice* is quiet similar to that of *Nectari In a sieve* the only difference is social life is portrayed in urban area here. Nalini, the wife of Ravi is the protagonist of the novel. She is a mother, wife, daughter and sister in the novel to facilitate the mind tattered Ravi. Ravi, a village boy by origin has been displaced by the evil of poverty and hunger to a nearby town, where he dreams to get rid of the evil of poverty and hunger by earning a good waged job. The dream if to some extent has been full filled by getting both job and wife after an unsuccessful act of theft has not bring him laurels and buckets of happiness. He gets the responsibility to feed a big family in return to wife and job. Nevertheless, he embraced the job and wife with a promise in return to feed the entire family, he failed in the mission. The social life is something if its demands have been fulfilled

as per the social privilege, the chances of better result can suffice, but if the same can be tried to fulfill outside the social privilege could have disastrous results. It is what Ravi becomes the simple prey of. Ravi, a man who is living on someone else's shelter and soil, have limited to earn and eat, must be content with it and should not intermix his head and heart with the desires which cannot be fulfilled. Nalini, quiet satisfied with whatever they have never dreams or compare themselves with the people having access of luxury cars to board and crimson bed to sleep. She is aware of her social status. The episode of Jayamma's rape by Ravi is a blot on the status of a son in law, Ravi a vagabond and drunk spoiled the status. What the novelist wants to convey her audiences through this ? my opinion is probably that when such elements try to sustain their social life, the beast already instilled in them somewhere comes out, which makes the whole boat of society to sink deep. To eradicate this beastness one needs to take care of his family and society on any cost. This question kept by the novelist unanswered. She defends her portrayal of the episode by mere stating that an angry man is a hungry man, who knows no good and evil. As Neerja Garg says "Ravishanker undergoes four kinds of transformation in tune with four kinds of social life: vagarancy, workmanship, domesticity, mobestrism. As a vagarant, his social life is confined to wine, woman and sharp practice; as a workman, his social life moves within the sphere of hard work and sincere earning; as a domesticated individual, he deals fairly with those who are related to him by his marriage with Nalini; and as a mobster, his social life is marked with recalcitrance, animosity and grouse."³ This oscillating nature of his life between Vagrance to respectability and responsibility left him misfit in every sphere of life.

Social life in *The Coffers Dams* have again east and west confrontation in lime light. Here the educated class of west is portrayed against the tribal labour class of east. The characters through which social life is portrayed in the novel are Bashiam, the Tribal leader and a crane operator working for the construction company, Helen, the wife of Mr. Clinton, the contractor of the construction work of Dam. Helen, a pious soul knows that all humans are equal. She often argues with the officials of the company over their behavior with the labour class Indians. Clinton her husband gives prominence to machines over Human beings. Helen the young lady has nothing to get from Clinton except wealth and materialist approach. It repels her from Clinton and bring her more near to Bashiam. As the narrator says " she glanced at Bashim and his eyes were brilliant, lust lay like a heavy bloom on his lips were parted over sharp white teeth like an animal close on quarry and she knew then that she was like that too, that was how she looked; and it was not a

judging but a recording. Then it was over.” (*The Coffer Dams*). The point is that marriage institution of west is not making justice to individuals, where woman has to sacrifice her sexual desire over wealth. Helen, a young lady rebels and has intimacy with Bashiam, the tribal leader who is a strong man able to do justice with Helen. Helen besides being a liberal woman knows that man is man no matter whether he belongs to west or east. She does not discriminate on the basis of colour, creed, region, she simply submits herself to Bashiam. She likes to live the life as a free individual, not as a caged bird. She believes that life is to live, not to surrender. As Neerga Garg says that “Helen’s infidelity to her husband and Bashiam’s quick response to her desire do not sound unsocial, for the two are emblematic of the meeting of two aspects of social life.”⁴

Social life in *The Nowhere Man* continues as the portrayal of two cultures East and the West. The novel has vasantha, the wife of Srinivas who performs all the social duties expected from a true Indian woman. She never let her husband to feel angered, unhappy and alienated till her death. She is a careful woman and has the concern for the future of her children. She suggests her husband to buy a house having three compartments one each for her two sons and one for themselves. In India to have a house, bread and Cloth to wear is a prerequisite for a man and woman to sustain in the progress of life. India a populace country only 2nd biggest in the world its inhabitants naturally opts for having the three paramount necessities viz. bread, cloth and shelter to live. Carrying the same ideas in mind vasantha insists her husband for a suitable accommodation to live, which Srinivas fulfills then very soon. Laxman’s way of living his life in England brings muttering in Vasantha’s voice and concern on her forehead as the Laxman totally bypassing the Indian code of life and even hates the social life of India while freely mixing with an English girl Pat and decided to Marry her, without the involvement of his family. Srinivas while carrying the ashes of her late wife to wash away in the River Thames, he is objected by a security man with warning don’t pollute the water. What novelist wants to convey here, is that sometimes rituals and social life may evoke anger and opposition when two different set of social life get face to face. People should show restraint and patience while dealing such episodes of life. The security man doesn’t know that in India such practice is a religious one. Social life from the English side has been portrayed through Dr. Redcliff, Mrs. Flether, Mrs. Glass, Mrs. Pickering and Fred Fletcher. The portrayal of Mrs. Pickering and Srinivas is of unique kind. it shows that there is possibility of union between an Easterner and a westerner, if both are mature and weighing things around, only through the prism of humanity. Mrs. Pickering after the death of Vasantha, the

wife of Srinivas, totally make herself available for Srinivas for any kind of service except sexual one. The portrayal evinces that Platonic relationship has more power to sustain shocks of life. Mrs. Flether, the mother of the miscreant, Fred Flether consoles srinivas and felt ashamed on the guilt done by her son. She loudly speaks that “ you have been a neighbor to us these many years, Mr. Srinivas and you have been a good neighbor, and whatever has been said you have as much right to be here as any of us and there is few as wouldn’t be sorry if you were to feel you had to leave because of what our Fred said.” (The Nowhere Man) when two perspective of social life come into contact in an individual’s life he should opt his native one freely, but the social life he is now living in should not be in any way disrespected. It was the conduct of Srinivas that evokes the support for him in an alien country.

Social life in *Two Virgins* points at the two levels ; rural life unaffected by the western way of life and urban life largely influenced by western education, culture, and civilization. It is true that rural people hardly pay heed towards the changing standard of life in terms of fashion, rituals, customs and traditions. They remain firm what they have received in heredity and became guardians of the age old rituals, customs and traditions. In contrast to rural life, people living urban standard of life witness dynamic change in living standard. The basic reason behind it is that people of urban areas come in contact with other cultures frequently; there always remain exchange of thoughts, habits and civilization in the shape of tourists, public servants, Govt. officials and easy availability of latest technology. The novelist portrays the victims of having keenness to embrace the manners and livelihood of the urban areas in the form of Lalitha and in her *A Handful of Rice* Ravi. Both became the simple prey of having affection to live as per the life style of Town people. Saroja , remains content to live her life as per the social customs and traditions of the rural areas. Initially saroja trapped in the fake love of Chingleput a nearby Sweet vendor, but the incident of Lalitha enlighten her to remain aloof from the wolf of the street of the village. Lalitha, having western education and a lover of western culture feel proud in intermix the company of Mr. Gupta, the film Director, who trapped her by giving the greed of making her actress by giving her a chance to work in an upcoming film. In this course of time she gets pregnant by the Mr. Gupta. Lalitha, left her home forever and her social life remains unknown thereafter. What is the crux of the story is an unnecessary affection towards an art and profession from an individual having no experience sometimes proves fatal and dangerous. Life is not for desire and jump, of course it is of desire, process and accumulate. It is what lacks in the Character of Lalitha,

she desired but she can't process to accumulate that, she jumps deep into the sea. In the case of Saroja, she afraid of the masculinity and remain virgin for life.

Social life in *The Golden Honey Comb* is altogether a different experience to the audience of the novelist. Novelist deals here with the social life of royal people. Bawajiraj III, Manjula (his mother), Shanti Devi (his Wife), Mohini (his concubine) and Rabindranath (his son born of Mohini) belong to the royal class and royal living. Bawijiraj marriage portrayal in the novel is as “ the nuptial ceremonies are everything the agent has feared they would be and the couple's parents have desired. The festivities go on far a month. In that time there is hardly a corner left where the sounds of revelry and rejoicing do not penetrate. Time itself is upset, as firecrackers turn night into day with the masked approval and connivance of the populace” (The Golden Honeycomb) and recounting the situation further “there are forty chests of brocade and fine linen, retinue of two hundred servants in full equipage, Jewellery valued at several lakhs of rupees, and a casket of loose emeralds –on which no Jeweller has cared to set a price” (The Golden Honecomb). Shanti Devi failed to give birth to a male child which prompts Bawajiraj to yearn for an extramarital relations with his one house-maid, and have sexual intercourse with her, the repeated intercourse impregnant Mohini and Rabidranath takes birth. The episode makes it clear that even in royal social life birth of a Male child get prominence over a girl child, and people in royal life can go any extreme to have a male child. By the time Rabindranath start making friendship with the children of common people. This shift from royal social life to common social life is a unique experience an audience goes through in this novel. The balance that the novelist till this novel had maintained in portrayal of social life seems shrinked the boundaries. Rabindranath, who become the king who is different from the kings of previous kings. Rabindranath is friendly with local workers as is contrary to his palace life. The novelist tries to make the focus of her audiences that exchanging of social life can bring laurels to the overall society. The gap between aristocrats and proletariat is not good for the well being of the society. Both are the part and parcel of the same society. Aristocrats are when there are proletariats, when there is no proletariat there is no aristocrat. Choosing best between the two set of social life is the way forward. The act of extra marital affair is not getting glorification from this presumption, had there the provision to marry outside the royal life, the incident of sexual intercourse may not take place. Social space is necessary that is the focus of the novelist. In today's India, the dalit women are getting the ill treatment and one can say a mere use as a sexual object. The mindset of the people must undergo change and should opt the best, prevails in

the society overall, the class structure in the society should get vanished, for the betterment of the society and country. Once such social life prevails the Riots, discrimination, equality, justice and disharmony may get a big blow and society will progress.

Social life in *Pleasure city* is portrayed through the relationship of Rikki and Tully, one represents Eastern social life and another western social life. This kind of experiment has done the novelist prior to this novel too viz., *Nectar in a sieve*, *The Nowhere Man*, *The Coffin Dams* and *Some Inner Fury*. Mrs. Bridie is a woman who favours humanity and believes that it is the debt over her unless to do something good for the cause of humanity. She runs a school there in the fishermen's colony and providing education to the children of this downtrodden section of the Indian society. Rikki came into contact with Tully one of the Directors of Shalimar Complex Building Company. They became close friends with heart. In this novel there is no episode or portrayal of love affair and Marriage but simple commentary of the events occur in the life of Rikki and Tully. The novelist again insists that people to people contact is must to deal any situation or to eradicate menace of casteism, hatredness, jealousy and communal discord. Mrs. Bridie a symbol of peace and well wisher of humanity needs glorification enough to dumb the voices of hate and discrimination.

Woman and Economic Aspect of Life

The portrayal of economic life is not only realistic but also affirmative. As Iyenger remarks that Kamal Markandaya's novels, especially those which deal with economic mischance, "assert the unconquerable spirit of humanity",⁵ "points to what has been prevailing and what may follow. It is seen that her descriptions of want and poverty are tinged with hope against hope for improvement and betterment."⁶

The economic life portrayed in *Nectar In a Seive* is delineated through the peasant folk of the rural India. Rukmani, the solid force to show the effects of economy in the life of a woman. Economy, a basic need and desire of both man and woman to sustain and to live a suitable life. It was the dearth of this economy that restrains her father to give dowry for a well reputed groom. It was this economy that retrieves her daughter back only on the fake allegations of a bareness. Economy is the force that haunts the women as well as men characters of the novelist throughout all her novels in one or the other pretext. Nathan a poor farmer builds a mud house with thatched roof for the welcome of her wife. After arriving in the home of Nathan she recounts as "this mud hut, nothing but mud and thatch, was my home." (*Nectar In a Seive*) And further she says "my husband did

not own the land he tilled, as my father had done; yet the possibility was there that he might one day do so. We owned our own ploughing bullocks; we kept a milk goat. From each harvest we saved, and had gunny-sacks full of the husked rice stored away in our small stone-lined granary. There was food in plenty for two people and we ate well; rice for morning and evening meals, dal; sometimes a coconut grated fine and cooked in milk and sugar; sometimes a wheat cake, fried in butter and melting in the mouth.” (Nectar In a Seive) The novelist tries to convey its audiences that soon after having marriage it was the family comprises only Nathan and Rukmani and they were living a happy life, eating dishes as per their desire but the shades of starvation was not too far from the sight. Rukmani gave birth to six children, had she planned her family earlier their condition might have little better if not best. As she herself expresses the oddity over it by saying that “with six children to feed we could no longer afford to eat all the vegetables we grow. Once a week I would not and pack our garden produce, selecting the best and leaving the spoilt or bruised vegetables for ourselves, cover the basket with leaves and set off for the village.” (Nectar In a Sieve) Further she says “we no longer had milk in the house, except for the youngest child; curd and butter were beyond our means except on rare occasions.” (Nectar In a Sieve)

Economic life in *Some Inner Fury* deals the life of the elite: Kitsamy, Premale, Mirabai and Richard. Though Kamala Markandaya has delineated the life of aristocrats in this novel yet there are the glimpses of the downtrodden section of the Indian society in the novel. The novelist conveys that these people have wealth in abundance and how they manage their economic affairs in day to day life: “outside, the servants were loading the car with the gifts they had unloaded a short hour ago the fruit, flowers, betel leaves, sugar leaves and the thick white cups of halved outward array of the heart’s welcome, which had served their purposes and would soon be heaped in the servant’s godowns for bickering division.” (Some Inner Fury) The novelist portrays that although in Indian society a section has enough to eat and rejoice but a major section of society is underfed and remain alert to collect the leftovers of these aristocrats to fill their empty belly, the novelist presents the scene of hunger and poverty: “So they waited, watchful even while they played, brown wily urchins with the warped bodies of perpetual hunger, and the bright eyes of children who somehow contrive to ignore it.” (Some Inner Fury). The novelist tries to convey her audiences that a country like India must have a mechanism to stop wastage of eatables and its people must ponder that their society has a section without food.

Economic life in *A Silence of Desire* deals with the life of a middle class family. The family has enough to eat and live in. As the novelist says that “ a courtyard about eight feet with an uneven cement floor in the middle of which stood divine Tulasi that his wife worshipped.” it is a family saga a contrast between faith and rationality. Dandekar, a Govt. employee by profession a believer of rationality and sarojini a firm believer of religion. Although, the novel presents the story of a middle class family wherein the primary concern shouldn't not be economy yet there are episodes where it can be seen that Dandekar a hardworker has a quest for more better and comfort for his family. He daily walks from home to office and vice versa by foot to save six rupees, which he then use in the weekends to provide their children toys to enjoy and certain housekeeping items for daily use in home. Sarojini, on the other had a firm believer of Swami and offers him certain crockery items and a necklace of his son to render herself cured from the tumor in her womb. It gives the reader glimpses that how sound economically the Dandekar family is , not caring about the absence of these valuables in home Dandekar never asks for whereabouts of such items.

Possession, like *Some Inner Fury* and *A Silence of Desire* focuses attention on Indian Values in association with the western way of life. Nevertheless, Caroline Bell and Valmiki's parents present the two extremes of economic life: the former is rich, extravagant, fanciful as well as possessive; and the latter poor and want ridden, worried and dispossessed. Valmiki the son of a poor Indian villager whose job was to graze goats in the hills : “ He was in rags, smelling a little of his goats, which grazed unheaded farther up the hill slope.” (*Possession*) Valmiki's father says, “ if my son goes with her another must take his place, but I am not young. I need both my sons if the land is not to be furrow. We could not afford that, being as many as we are. Yet I could not sell my goats. The season is not always kind, you understand, it would be foolish to rely only on one pot to fill one's belly.” (*Possession*) The novelist conveys that poverty makes a man , mean, ruthless, angry and tyrant. The father of Valmiki not cares for his son Valmiki he is willing to give away his son for a handsome amount in return. Valmiki a talented youth has an art in him, Caroline Bell by the aid of her wealth not only buy his art but the human flesh too. Poverty is evil which renders an individual parasite, fatigue, shortsighted and futile in efforts to get rid off. Valmiki's mother dies due to lack of treatment. It is common in India still after seven decades of independence still people crying for the availability of medical facility at their doorsteps. A least standard test facility is not available in Govt. run hospitals. Such portrayal of the novelist has a great relevance even after such a long journey after

independence. More than 70% population of India living in rural areas is the victims of such dearth of medical care. The novelist wants to convey its audiences that grimness of economic life of Indians is the outcome of “early marriage, large number of children, lack of sources of livelihood, want of nutritious food and excess of sex are some of causes of economic backwardness in India. Economically both men and women are wretched.”⁷

Economic life in *A Handful of Rice* is delineated same as *Nectar in a Sieve* except former is the story of a rural family and the later is the story of a rural boy in an urban Town. In former the destructive force is nature and in later it is fate. Hunger and poverty is the pivotal forces that reduce the hopes and aspiration of a young man like Ravi in ashes. Ravi since bearing it in mind to migrate for the better life ahead has a victim of poverty. To overcome from such gorge he planned to migrate from his home to a nearby Town, he failed their miserably at the end. Prior to his migration there has a chain of such cases but none turns successful. Having firsthand experience of such case Ravi makes railway station initially a temporary shelter with one or two other friends. One day Ravi is hungry and drunk and breaks into the house of Apu a nearby tailor master where he is beaten but given food after articulating that he is hungry. Ravi’s life to some extent gets some hope of brightness ahead. Nalini, a young daughter of Apu is the woman Ravi likes and dreams to spend his whole life with her. Apu too reciprocates the desires of the Ravi and tie the nuptial knot between the two. Ravi starts his new life with full responsibility, but it is obvious a family having ten members for eating and one or none for earning has a doomsday nearby. After the death of the Apu the fate of Ravi starts ticking backwards again for worse. The son of Ravi, Raju becomes the victim of the dearth of medical care, here. Poverty is the cause of death that surfaces in most of the works of the novelist. It is the hunger and poverty a man confronts and obscurely follows the wrong way to accumulate wealth. Ravi is no exception to this who tries each and every trick to make sabotage this hunger but failed. He saw the mob , marching towards godowns for filling their baskets, sacks, shirts and dhotis. “ this time Ravi said to himself as he struggled to reach the grain, this time at least, and he clenched his empty hands and watched with frantic eyes as the heap dwindled, and the empty sacks flopped and sagged and were unmatched up and filled or humped away full on shoulders that could bear them. All round him were men driven by the same fear, screaming and fighting in the contaminating lice-frenzy, until suddenly there was a shrilling of police whistles the equal of breaking trucks, a confused shouting, and the thudding of heavy boots.”(*A Handful of Rice*) The dearth of money and work

again turns him a vagabond and a thief. His life oscillating between two extremes respectability and insult.

Economic Life in *The Coffers Dams* presents the life of Tribal Indians and the educated and wealthy Westerners to the fore. Although, there is not much of economic portrayal in the novel yet the glimpses of downtrodden and needy children could be seen impressing the Mrs. Helen, who on a visit to the up side river spotted the underfed, starved and thumb sucking children, have questions for the wealthy ones: “ brown, pot-bellied, they surged on her from all sides, their shining faces clearly expressing gratitude for any break in their ordinary day, even the timid thumb sucking ones turning out in their anxiety to miss none of the fray.” (*The coffers Dams*). People living in tribal areas of India are content with what they have and govt. too feels itself exhausted to improve the living style, medication, access to schools and other essential necessities to live. Lack of policy for the cause of the upliftment of this section of the society besides poor implementation of the already existed policies is responsible for such fatal life conditions in such areas. Govt. is not taking the cognizance of such mess and chaos created in such areas. If Govt. of India having certain scheme for the welfare of such people but the presence of goons, touts and middle man sabotages the actual aim of the scheme by mere utilizing the poor man power in return to meager wages. Such tactics of sabotaging shall be quashed on priority and many alternatives available shall be implemented which suits better to the upliftment of the downtrodden. The age of science and technology in India till now has not done its work upto the standard the people desires for. The novelist stresses that Science and Technology should perform as a savior to the downtrodden people from the situations of drought, untimely Rain, storm and other natural calamities, if it is done the life of the tribal definitely could change upto the expectations.

Economic life in *The Nowhere Man* provides altogether a different experience in the portrayal. The dearth of economy in other novels remains a pivotal force of Kamala Markanday but here economy is in abundance. Srinivas belongs to a royal family where no one complains about the dearth of economy since generations. And equally the householders of Vasanta too were rich since generations. The poor economic life surfaces in the novel only, when Fred complains that Indians are responsible for the chaos and other degradation in the life of the natives and subsequently give rise to hate, discrimination, jealousy and other crimes. The nowhere man deals with three kinds of economic life: economic life of the landed gentry, economic life of the elite and economic life of businessman. Srinivas's grandfather was a “Brahmin, a landowner, descendant of a

long line learned men, lord of all he surveyed, a survey which took in some excellent forest land.” (The Nowhere Man). Srinivas’s father a teacher by profession resigned from his duties because his junior was promoted as a deputy principal leaving his seniority aside. It shows that economically he was sustainable without continuing his duties and start working as a political activist. In days of Second World War, there was a trade depression, but Srinivas was not worried because he had already amassed wealth. Srinivas on demand of his spouse affords to buy a house in London inspite of the trade depression.

The Novel, *Two Virgins* paints the economic life of middle class villagers who are not in any way better than the lower class people of the town. Chingleput runs a sweet shop in the village. Manikkam and his wife are poor; and Manikkam’s wife served as a wet nurse. “ she could not have other women’s babies for them, but she sucked them at the same time as her own. When the women in the big houses had babies they sent for Manikkam’s wife, if she happened to have had one too.” Appa, Amma and their two daughters, Lalitha and Saroja, were neither rich nor poor. They lived a complacent life; the land that Appa possess was “ a gift from the govt.....Appa had been a fighter for freedom. Lalitha, a dreamful girl has high aspirations from her life and the world around her. She dreams her career as a film star unfortunately she falls easy prey of the craze. Bad people has no humanity, they keep watch world only through evil eyes. Lalitha, a desirous girl looks for a successful career but the meanness or wildness of Mr. Gupta vanishes her efforts by having physical relation with her and spoiled her chastity mere offering her greed to be an actress in his upcoming film. Innocence, Zeal to modernity, economic will and compulsion renders Lalitha ready to accept all deals of Mr. Gupta. Saroja, the younger sister of Lalitha is simple but beautiful. Mr. Chingleput the local sweet vendor has an evil eye over her. He offers her sweets and tries to seduce her but the incident of Lalitha compels her to remain aloof from the people like Chingleput. Except Mr. Gupta and Devraj, almost all other characters belong to a class which stands between middle and lower classes as far as their economic life is concerned. The novelist portrays women as a worst sufferer in meager economic condition as compare to men. Women loses both chastity, respect, health, career and will in the catastrophe of meager economic condition.

In *The Golden Honeycomb* the economic life of the three classes is obliquely presented; the highest class is represented by the household of Bawajiraj III; the middle class comprises royal servants holding important positions in government: the lower class is made of menials, workers and peasants. Bawajiraj

III is a sensual person, and he is largely concerned with lasciviousness: “Mohini’s pregnancy is the result of a first affair. Bawijiraj, on the contrary, has used his privilege as a prince to the hilt and indulged in a string of liaisons. None of them has ended in a pregnancy. None of them, he tells himself, has been like this one. He has never loved his wife, the tepid Shanta Devi as he loves Mohini. He sighs, kisses her beautiful hands and bemoans his fate.” (The Golden Honeycomb) His son Rabindranath is slightly different from him: Rabindranath’s infatuation for Sophia and Usha, his liaison with Jaya, his love Janaki, and his sympathy for the cause of workers and peasants make him a distinct Character. As for as money matters are concerned, he is as reckless and extravagant as his father. For instance, he purchases, a few gifts for jaya: “ Rabi had to hunt hard for what he wanted. This could not, times being what they were, command acres of cloth to be slithered across counters for his consideration, but he did, after unsparing effort, track down what he wanted: a combination of popular taste, grafted on to the finest silk that the most particular of his female relation would not have caviled at.” (The Golden Honeycomb)

The economic life of Tirumal Rao, the Dewan, takes after the one lived by the upper middle class people. Money matters never fade him and his family. He lived a content life. It goes without saying that the economic life of the working class people is miserable. Not to speak of individual man and woman like Das, Danaki and Jaya, even peasants and workers are in a cesspool of hunger, want and misery. Jaya, the wife of an agitator, refers to the rule of no work no pay: and she is forthright in telling Rabindranath : “ money’s what I think about most. Especially since my husband went.” Neither Das nor Janaki had enough to eat: they breathed on the crumbs from the plate of the rich. The workers at large are not paid as much as is justly due to them, and when their suffering goes beyond limits, they resort to strike and violence”. (The Golden Honeycomb) In absence of economic justice the workers find it difficult to make both ends meet. Men, women and children are oppressed and exploited in fields, factories and mines. Oppressed people feel protest as the best weapon to demand justice, equality and other basic rights, but cruel rulers always remain curious in seeking the ways to crush such protests and sabotage the will and demand of the oppressed ones. Rulers know that the exploited and oppressed ones never sustain a protest against the establishment too long. The gist of the novel is that the ruling class has the availability of both necessity and luxury but the people belong to lower class has to face hardships to earn their livelihood. Their hard earned money is not released to them easily, they have to protest first for the release of the same.

Economic life of the fishing community of the coastal settlement is given in pleasure city. The orphan, Rikki, is brought up by Ape and his wife Ape's son, Mathu, "took the place of Rikki's brother. They fished together. They mended the net together. They would have gone together to the Bridies, if Rikki could have persuaded." (Pleasure City). However, Muthu would have no truck with Rikki as far as going to Bridies' school was concerned. He would learn all he needed to from the sea, or his elders, he declared. It does not mean that Rikki was not interested in the traditional work of the community. On the contrary, "he divided his time, as they allowed him to, between his village and the strange dot in the landscape that was the Bridie compound." (Pleasure City) Once Mrs. Bridie rebuked Rikki, conscious of his duty to the family to which he belonged as he was, said politely that food is not everything in life, "but it's a good part." (Pleasure City)

While learning the art or craft of fishing, Rikki worked very hard without caring for his own pain and torture: "Muthu, making ready for an ocean trip, oiled his limbs, sifted sand over to give grip, to doubleseal against wind and weather. Rikki had copied faithfully. Nevertheless the skin of his palms was rubbed raw from helping with the heavy, salt encrusted nets." (Pleasure City) speaking about the Ape and Amma's family, the novelist remarks, "when the fishing was bad they went hungry, and ran up debts. In good seasons they ate well, and it washed out the misery." (Pleasure City) The construction of Shalimar complex changes the general life of the community; Bridies perception of education to the children of the community brings laurels to the community. Education transforms the life of the community by inculcating the skills and pure mindset in the children of the community.

Woman and Political Aspect of life

Kamla Markandaya's novels is full of wisdom and best out of the best. Her novels are packed with numerous spheres of day to day life. She touches each and every aspect of life with great skill and mastery. Mehta holds the view that "artistic sophistication reaches its high water mark in the coffer dams and The Nowhere Man where the conflicting issues get their artistic and subtle handling by a mature touch."⁸ At the heart of such issues she puts justice and equality, and she does not fail to point out that man's life in absence of justice and equality is no better than that of the animal. She loves these two strands of political life.

Political Life in Nectar In a Sieve is not floating openly but obliquely only in certain situations. Rukmani's Father was a village headman who has to left it only after a new order has been established. The circle of life too runs accordingly in the

family of Rukmani. When he was a village headman he offered a grand feast to villagers and even to outsiders. It is only after he has been dethroned from the post he underwent in a deep cycle of economic dearth and miseries. “Don’t speak like a fool, the headman is no longer of consequences. There is the collector, who comes to these villages once a year, and to him is the power, and to those he appoints; not to the headman.” (Nectar in a Sieve) Rukmani briefs about the change in the chair “this was the first time I had ever heard that my father was of no consequences. It was as if a prop on which I learned had been roughly kicked away, and I felt frightened and refused to believe him. But of course, he was right, and by the time I came to womanhood even I had to acknowledge that his prestige was much diminished.” (Nectar In a Sieve) There was a system of priorities and effects the general life of the people. Now a days too Indian Political system is governed by and for the supporters and well wishers, rest of the people are wailing for the basic necessities and suffer. It is good to inculcate the craze and awareness among the masses the benefits and values of their Right to vote by rewarding them the basic necessities but neglecting other population who neither have any interference or opposing the political belief of a particular party don’t hold the sustainable claim.

Some Inner Fury pulsates with the spirit of political life as Mirabhai the narrator of the story recounts about the political figure of the story : “Govind, was a distant relative, and also my adopted brother. He had lost both parents in infancy and my mother, from caring for him in the weeks following their deaths, had grown so fond of him that she had eventually adopted his a course with which his uncles and aunts, with their own numerous children, were happy enough to concur. Govind was silent by nature by inclination. As a child he had hardly ever cried; as a man it was very seldom that he spoke, or he had never been heard to voice an opinion.” Govind, a man with firm belief, determination and dedication has never felt exhaustive in the matter of freedom from the colonial forces. He believes that by hook or crook the occupation of an alien shall get vacated. Another prominent figure in the story is in the form of Roshan a strong lady faces all hardships but always remains an advocate of freedom, peace and tranquility. Roshan, a journalist by profession writes about the initiatives needed to promote peace, protect rights of people and freedom. “ She had been campaigning for some months to try and get third class travel conditions improved. Each week she wrote articles describing some intolerable journey or other (all of which she had undertaken: I do not think she wrote even once of anything at second hand); of spending a whole day on a slow train on a blistering day with no provision for water ; of travelling on the foot boards, because there was no room anywhere else,

or jammed in with a hundred people in a carriage meant for half that number.” She supports the slogan of Govind to boycott the goods having westernized stamp and manufacture. She visits prison to meet Govind and by returning, she gathers people and advised them to assemble in support of Govind at the Magistrates court during hearing of the petition of the case. Mirabhai, the narrator herself sacrificed a lot for achieving the lost pride, respect, wealth and resources of her nation which has been snatched by an ugly occupant. Although, she loves Richard but she deserted him against the national interest. She keeps nation first not her personal happiness. She too favors Govind and took part in the gathering at the Court. The novelist clearly evinces that the women in no means were behind from the men in any case. Women also have suffered a lot in times of political turmoil.

A Silence of Desire does not go beyond faith and skepticism; however, glimpses of kamla Markandaya’s vision of political life can be had from the office in which the protagonist works. C.V. Chari was “the head of the department, a washed and brilliant ex-congress leader, organizer, and now civil Servant.” He gets undue promotions and postings after retirement too just because he has a well setup lobby in the imperialist Government. Political aspect of the story can be seen in this sense only rest of it there is tales in abundance of domestic life. A Silence of Desire is nothing but a family saga. A story of a middle class couple who live peacefully, happily but a little judgmental error worsen their flow of smooth life for a while but returns normal after accumulating knowledge of the error. To exhibit its desires one needs sometimes to maintain silence if to some extent it brings pain, sorrow and hate. Sarojini maintains silence earlier and hides her ailment before her husband, just to get cured by the faithhealer.

Like *A Silence of Desire*, *Possession* does not present much of political life. The system of headman ship as we find in Nectar in a Sieve is a denomination of countryside politics in India. Massuye, the headman visits to Valmiki’s parents along with Caroline Bell to fix the deal of purchasing Valmiki against his will. Headman is obeyed and honoured in the village; “Now take him to the lady and don’t let me hear any more about baksheesh unless you want to feel the fist of my hand again.”(*Possession*) Caroline Bell is impressed by the talent of painting Valmiki possesses. Valmiki, the son of the poor parents who values goats and sheeps over his son. By fixing the deal they only have a concern for the grazing of these goats and sheep but not of his son. Caroline Bell offered them Five thousand rupees in return for the possession of valmiki forever and they quickly accepted the deal. Here is two things to think on i.e the blood and flesh of an occupied individual is always considered costless by the occupant whenever he desires he

can avail his services, beat him, kill him, detain him, make allegations against him etc., and second is poverty compels an individual to do ruthless deals in life in order to fill his belly. Caroline Bell being a womanly figure in the novel but having manly traits indicates that political class remains always dominant and the occupied one always a submissive. The suppression of will, talent, voice of the occupied one then looms only for a godly voice for his rescue similarly as Swamy appears in the story and the life of Valmiki and finally rescues him from the clutches of Caroline Bell.

A Handful of Rice treats political life a bit obliquely. Ravishanker, the protagonist of the novel is a desirous man. Initially he starts living a decent life after breaking into the house Appu. He gets both things from the Apu's house i.e Nalini, the wife and business to run his livelihood. Soon after the death of the Apu he starts pondering that there is something wrong in the govt. policies through which people are divided in Rich and poor classes. This idea struck his mind and soul which left him intellectually polluted and emotionally fatigued. Similar ideas are possessed by the Puttanna who unhesitatingly says, "His father had been the owner of a shop, he too had been a shop owner and still would be but for government policies which had more or less put the old money lenders out of business so that man like himself found it impossible to raise credit." (A Handful of Rice) Both Ravishankar and Puttana accuse government of bad policies and defective planning. Obviously, it is political set up in India that renders people unhappy before and after independence. People's leader is one who can sacrifice his life for the welfare of people but in India a leader is one who sacrifice his voters aspirations for his well being only. Ravi Shankar a poor man is chased by the policeman. "he ran heard the man's sharp yalp, and gloted. Big boots was after him, very hard and purposeful; but the feed inside were Indian, unused to running in boots. He ravi, on the other hand, though barefoot was drunk, which evened the odds. Well, he was not so drunk that he could not shake off his official tail. Abruptly he stopped, looked for a turning, doubted back on his tracks. The street must have lain parallel, the pounding boots sounded very close as they passed, unseen. The sound died." (A Handful of Rice) The mismanagement of the ration supply and distribution renders Ravishanker painful. He saw there that people are fighting for getting their due share and only mighty one have the access of the rice grains and the weak ones return bare hands. Had there been the proper management in place, people may have access to their share easily and comfortably.

The coffer Dams does not deal directly with politics, but there is some interesting suggestion to political life; the great Dam is to be built with the help of British Engineers who do not have a high opinion of Indian technologists and architects. The novelist affirms that “it was a powerful heart.....powered to match a project ambitious in its scope and nature: a project that looked at the human coin of future centuries, and envisaged harnessing to its needs the turbulent river that rose in the lakes and valleys of the south Indian highlands and thundered through inaccessible gorges of its hills and jungle down to the plains with prodigal waste.” (The Coffers Dams). The opposition of the people of the area to the construction of the Coffers Dams is suggestive of backwardness on the one hand and their hard approach to their own natural problems on the other. After attaining independence India was very much dependent on the foreign experts to expedite the work of development, construction, planning, military equipments, finance problems and other import export related matters. There are various construction companies who tendered for the construction of the Dam. Finally, it was the Clintons Construction company who under the supervision and favoritism of the Government agency become successful to accumulate the contract. These loopholes of the Indian political system always make its people dishearten, dis endeavored and annoyed. The Coffers Dams faces the same havoc and its contract is given to a British Construction Company. Clinton the contractor of the Dam in addition to get contract to build the Dam get license to make use of the local Labour force on meager wages. He was very hard hearted person who gives prominence to construction work over human flesh and blood. Two characters Subramaniam and Krishnan, illustrate how political interference in technological advancement weakens its foundations. Though in a jocking mood, Mack endrick suspects the sudden falling down of the banglows which have been built under the the supervision of the so called efficient and conscientious contractor, Subramanin, who “ thereupon tore up the fresh contract they had sent him for signature and departed, roundly declaring himself unamused by the jokes of the British and determined to have no further dealings with them on any terms thereafter.” (The Coffers Dams) Krishnan, the leader of the Indian delegation, was unhappy over delay in completing the dam; but the way in which he expresses his displeasure shows his privileged position in the political structure of the country; “it is not only in completion of a dam that is involved...the whole reputation and prestige of the government is at stake.” (The Coffers Dams). The novelist highlights the evil designs of favoritism in providing contracts, sponsorship, entrepreneurship and public private partnership deals. She cautioned Political system that favoritism is

an evil which can crush the dreams and desires of the general public within no time. By favoritism people's lives are on stake, hence the need of the hour is to maintain transparency, no compromise on quality and selling contracts against merit.

Political life in *The Nowhere Man* is presented through Srinivas, the protagonist of the novel. He belongs to an aristocrat family. When he was at eight, he found it difficult to comprehend that how British come and put scare in the minds of natives. There were considerable debates and discussions about the world war, the presence of British in India and the way out, which imprints in the mind of Srinivas deep the instinct of patriotism. India supported and praised the people who participated in it. Some people objected it too on the grounds that if Britian wants to free the oppressed people from the clutches of injustice, slavery, alien law and discrimination on certain grounds then why Britian want to keep such a tight hold on India. Srinivas, too understand it that Britian want to keep india: "so captive and lucrative a market for her exports was not easy to come by elsewhere".(The Nowhere Man). India however wanted to be free and the issue would not be decided without a long struggle. " It meant sacrifice, of home and family and career and ambition, and discipline of mind and emotions; it meant cutting free, now and illimitably, of that robust human stanchion me and mine first." (The Nowhere Man). It was vasudev, the brother of Vasantha, who decided and advocated non-cooperation with Britian because Britian denied India self rule.

The spirit of freedom made one after another the male members of Vasantha's family send in letters of resignation. Vasudev, certain times organized protest of fellow students against the atrocities of British rule and the hated ordinance under which he was convicted. The women of the family made their contribution in support of the free India and against the atrocities and the non cooperation movement. "they kindled a bonfire and burned on it every article of what they thought to be British manufactured that they could find." (The Nowhere Man) But there was a different environment in the family of Srinivas, they were celebrating the award winning degree of Srinivas from an English Vice chancellor, Drinkwater, who accused Indian students of rowdy radicalism. "He said, a pleasant task to reward so deserving a young man as srinivas: a young man whose exemplary conduct, he felt, might with advantage serve as an example to all students-to, he would venture to say, all India's young men-especially those rowdy radicals who roamed the streets to the detriment of their studies, wasting their own and their parents and the country's time and resources." (The Nowhere Man) Narayan, the father of Srinivas had resigned in protest against the appointment of

Platt as the deputy principal: Platt was junior to Narayan in experience, age and qualifications. Vasudev returned from jail after having served the term of his sentence. Soon General Dyer issued a proclamation to the people, and the same evening. “he ordered his troops to open fire on ten thousand people assembled at a meeting in contravention of his order. The military fired 1650 round and 379 civilians died.” (The Nowhere Man) British start using arrest spree of heads of the families, which received more criticism, anger and protest from the people. Srinivas in protest against this tactic and foreign rule returns the Gold Medal. Narayan, start wearing Khaddi cloths as a mark of non violence. When he came to know that Vasudev and his friends are planning to make the use of petrol bombs, he advised them to refrain from such tactics. Srinivas too is advocating freedom through peaceful means as he says “All I want peace, starting at himself: stranger in the glasses; all I want peace.” (The Nowhere Man). After Vasudev’s death, the scene of political life changes to England where racialism has dislocated the life of immigrants. Young man like Fred, Mike, Bill and Joe held that man like Srinivas had got no right to be in England: “ He (Fred) decided he hated England that Colour , and the man (Srinivas) his country, his beloved England which he left its shores for Australia.” (The Nowhere Man). This racialism turns ugly and engulfs the whole aspirations, desires and love of peace loving people like Srinivas.

Though, *Two Virgins* is mainly concerned with two kinds of attitude to life and reality, yet there is something in it that provides avenues to political life. Appa had been a fighter for freedom “not like, some, he said, bootlickers, who had founded upon the sahib for crumbs from their table.” (Two Virgins) Appa recounts his experiences as a fighter for freedom, and he attributed his poverty to his generous contribution to the freedom of his country.: “The ancestral home was stuffed full of freedom fight leaflet which he had printed. He should have distributed them too, but he hadn’t got round to it. When the British Tommies found them they simply set fire to the whole lot, not being finicky about what caught right, and the house went up as well. So did the printing press and every stick of furniture bar four chairs.” (Two Virgins) when British left his country and the new Government was in charge , he was forgotten too. “ the British had called him a terrorist, though everyone- even they- knew he was fighting for freedom”. (Two Virgins) The point is that people who demand self rule, self government from the occupants are always labeled as terrorists besides denying their basic rights. At present there are various issues around the world where people demand freedom and are labeled as terrorist movements. This attitude of world must change for the betterment of humanity and peaceful global village. Appa, as any

other member of society, was deprived of the privileges of a fighter for freedom, and he lived by a piece of land as a gift from the government. Leaving such attitude aside, appa continuously showing faith, love and pleasure towards his government. Freedom fighters must receive love, respect and help from their native government and countryman if not special status and special privileges.

In *The Golden Honeycomb* Kamla Markandaya presents India before independence. The prologue reproduces the appeal of Lord Rendolph Churchill to the members of Parliament : “watch with the most sadulose attention to develop with the most anxious care, to guard with the most united and undying resolution, the land and the people of Hindustan, that most truly bright and precious gem in the crown of the queen, the possession of which more than that of all your Colonial dominions, has raised in power, in resources, in wealth and in authority this small island home of ours has placed it on an equality with, perhaps over in a position of superiority over, every other Empire either of ancient or of modern times.” (*The Golden Honeycomb*) To prevent this gem in the crown of the queen, they use certain tactics and operated a system of subsidiary treaties and engagements between themselves. Under this system a British controlled force was planted with in the princely states to safeguard them against attack, the Ruler of the state paying a subsidy for the upkeep of the garrison within his borders and usually in his capital. The State of Devapur was , under this political dispensation, subservient to the British rule in India, and the British chose Maharajah, Bawajiraj. But he could not conform to the wishes of the British; as such he was deposed and a young man Bawajiraj was made the ruler of Devapur. His wife Manjula, in course of time, gave birth to a son who was to become Bawajiraj III. When Bawajiraj III comes of age, he is married with Shanta Devi. Unfortunately, she failed to give birth to any male child, and Bawajiraj III finds an opportunity to have sex with one of his maid, Mohini and Rabindranath born and is to succeed Bawajiraj ID. Rabi cuts across the royal traditions and befriends the children of servants. “Ravi plays with Das, the child of the labourer. He plays with the Palace children, the nobles children, and with the children of the servants of the Palace and its estates.” (*The Golden Honeycomb*) With the coming of youth, Rabindranath comes in contact with people who are either subjected to injustice and oppression or filled with the passion for equality, liberty and fraternity. The practice of Delhi Darbar failed to imprint a strong message to the intellect of Rabindranath, who extracts from it that it is the wastage of money and a mere power show. The purpose to bring happiness in the ordinary life of the people is not fulfilled through it. Rabindranath heard of the strike of workers of a cotton mill in Bombay, “ the strike which began with the mill

workers could have developed into a national strike.” (The Golden Honeycomb) The striking workers agitated for justice and equality: “Scores of thousands of people had been disinherited, some of them of their land, most of them of their spirit.” (The Golden Honeycomb) Rabindranath sympathized with the people, and he did not hesitate in standing by them. People in India were desperate to see that any leader may stand by them during the British era so that their miseries will eradicate to some extent, this desperation came to an end a bit by the coming of Rabindranath who dedicated his life for the cause of people.

Though pleasure city has nothing to do with the political life of the people of India, one will hardly fail to find that the vision in Tully and the naked and devastating spirit in Rikki are the political connotations of relations between England and India. If Tully represents the friendly feelings of the British, Rikki shows Indian attitude of peace, friendship and harmony towards the British. Rikki knows that love ought not to stand in the way of duty. Similarly, when Tully began to leave Shalimar, he said to Rikki “Subtle country, my boy. The mind knows what she’s given, and how to give back, in exact proportion.” (Pleasure City) This overflow of love is indicative of the sweet memories that Tully is having in his mind. Further, there is no instance that shows any disharmony between Rikki and Tully: they have different countries, cultures and qualities but seldom do we find them at variance with each other. Harmonious relations between individual as well as between countries can be maintained by sacrificing a little of self interest for the sake of others. It is only then that the backward village can be turned into Shalimar.

The three fold study of the novels of Kamala Markandaya presents deep insight about the Indian society both rural and urban, proletariat and aristocrat and eastern and western. Women characters are the energetic and enthusiastic participants in all spheres of life. Socially women have great role to play and in grooming the family in all odds. She rears child, cooks food, maintains home, and makes her husband ready for work. She honestly abides the laws of the society but only revolts if the limit exceeds. She bears hate, discrimination, jibes only for betterment of the family and society. Politically she enjoys abated position both in the novels of the Kamala Markandaya and in reality hitherto. In the fictional world of the novelist nowhere it is seen that a woman is enjoying a political position. Women are the worst victim of the political turmoil everywhere in all instances. The need of the hour is that women shall be given its due role in politics so that the issues of the womenfolk shall be addressed without any bias and prejudice. Although, if anywhere women are enjoying the space in politics it is just for a

better impression or hoodwink the votebank but for the decision making their powers are limited. Economically women characters are having vision and contribution in making both home and society peaceful and prosperous. Woman is equal participant in collecting daily needs of the family in the fictional world of the novelist. She is enjoying all sorts of roles from maids to managers but becomes the prey of the lust everywhere. Concrete but punitive policies can bar the discriminative approach of the miscreants.

Notes & References

1. Mehta, P.P. *Indo-Anglian Fiction: An Assessment*. Bareilly: Prakash Book Depot, 1979.
2. <http://scroll.in/magazine/821605/thomas-macaulay-and-the-debate-over-english-education-in-india>
3. Garg, Neerja. *Kamala Markandaya's Vision of Life: New Delhi: Sarup & Sons, Publishers, 2003, P. 50.*
4. *Ibidi. P. 51*
5. Iyengar , K.R. Srinivas. *Indo-Anglian Novel. Bombay: The International PEN Centre, 1943.*
6. Garg, Neerja. *Kamala Markandaya's Vision of Life: New Delhi: Sarup & Sons, Publishers, 2003, P. 73.*
7. *Ibidi. P. 80-81*
8. Mehta, P.P. *Indo-Anglian Fiction: An Assessment*. Bareilly: Prakash Book Depot, 1979.