2.2 Voices of the Marginalized in Indian English Novels
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2.1 Introduction:

Marginality is undeniably a major problem to reckon with in the world. A society that values the principle of liberty, equality and fraternity is dream of social scientist and social reformers. Socrates, Karl Marks, M. K. Gandhi, Martin Luther King, Dr. Babasaheb Ambedkar, Mahatma Phule, Savitribai Phule and many others had worked to establish equality in the society. These social reformers fought for the right of ordinary people and wash out the blot of marginality and inequity from the society.

The nature of marginalization varies from nation to nation and region to region. People are marginalized on the basis of class i.e. high class low class, colour i.e. white and black, religion i.e. Hindu, Muslim, Christian, caste, race etc. A common thing noticed is most of the marginalized groups constitute minorities- religious, ethnic, linguistic or otherwise. They suffer from economic, social or political impoverishment and find themselves alienated from this mainstream.

Before dealing with the issue of voices of the marginalized in literature and acquainting with the plight of the marginalized it is vital to be acquainted with the accurate meaning of the term ‘marginal’.

Oxford Dictionary defines:

“To make somebody feel as if they are not significant and cannot influence decisions or events; or to locate somebody in a powerless position”.

So, the word ‘Marginalized’ refers to the group of people who are deprived of their least rights and are demoralized by the majority of the society. Anderson and Larsen defines marginality,
“Marginality is generally used to illustrate and analyze socio-cultural, political and economic spheres, where deprived people struggle to gain entrance to resources, and full participation in social life.”

Here Anderson and Larsen take into consideration social, cultural, political and economical areas where specific section of the society is disadvantaged and has to struggle to gain access. They are kept outside the main stream of literature and sphere of supremacy and culture.
Brodwin describe marginalized as

“Marginalized people might be socially, economically, politically and legally unnoticed, excluded or neglected, and are therefore vulnerable to livelihood change.”

N.M. Aston in his book *Literature of Marginality* enumerates the causes and circumstances leading to the age old existence of oppression and dejection of the lives of the marginalized class. Aston thinks that the untouchables are accused to live in a squalid condition. The minimum right food, shelter and clothing are denied. He comments.

“The self down-gradation of these people since ages suppressing even the slightest protest against unfairness that sought to find a voice. The conditions of abject poverty, unhealthful and insanitary conditions in which these people had been sheltered, but they held a belief that they were accursed to live such lives. Even the minimum
To conclude the introductory discussion on marginality and marginal one can say that marginality is injustice to specific section of the society. Marginal people are deprived of their basic right. Inequality is the main cause of marginality. Marginality is existing all over the world in one form or other. The marginalized group or sections are consciously or unconsciously distanced from the power centers. They are scattered here and there lack of cohesiveness and strength. Deprived of economic, political or religious power, as they are fumble in the dark for survival. They struggle for liberation. The American Black, Indian Dalit, religious-ethnic minorities and women all over the world are marginalized and exploited. The marginalized people voice their agonies problems and experiences through literature. It will be an exciting journey to take an overview of literature produced by Indians where marginalized section of the society gets some focus. In third part of this chapter we will have review of those researchers who had traveled through the literature about marginality has been taken.
2.2 Voices of the Marginalized in Indian English Novels:

Marginalization is one of the severe problems all over the world. Inhuman treatment is given to the people of the specific section of the society. In the western countries the marginalization is on the basis of colour and creed. In India and some other countries the marginalization is on the basis of religion and caste. A person belongs to the high class or caste is given value in the society and a person belonging to low class or caste is given offensive treatment. This is going on in Indian society for years together. Somerset Maugham wrote after a visit to India years ago wrote about India. And the pity is that the social and economic conditions of the peasants, the working class and the weaker section of the society continue to be the same though the years have gone by and the nation has celebrated the silver jubilee of its independence. The observation is that the rich have become richer and the poor have become poorer. The exploitation of marginalized group continues. Some of writers from Indo-Anglian novel focus on the problem this injustice on the basis of class, caste, creed and religion. The writers like Tarashankar, K.S. Karanth, Munshi Premchand, Hira Dom, and Nirali in regional languages and Mulk Raj Anand, Raja Rao, Arundhati Roy in Indian English attacked on these social evils.

The central theme of this group of writers are political dependence, class exploitation, caste dissimilarity, capitalistic injustice, poverty, growing disillusionment and the unresponsiveness of the government to the suffering of the people.

Mulk Raj Anand emerged as the most convincing and successful advocate of the down trodden and the underprivileged. He has been a ferocious critic of the existing social evils and is totally dedicated to the war of working class and the other weaker and weaker sections have been waging to stop exploitation. He personally had seen how the lower class people are exploited by the high class people. He is the first Indo-Anglian novelist who seem to have followed what Albert Solomon has said,

“The novel emerges as a new literary form, not because bourgeoisie patrician and people as such are different
from the knight of gracious romance, but because sociological awareness, totally new factor becomes the focusing element of plot. In the simplest possible terms, society is now the destiny of the individual, the horizon under which the individual lives is determined by the pressure, power and control of society” 5.

The novel Untouchable is written in the convention of social realism. In this novel he deals with the horrifying evil of untouchability afflicting the Hindu society of the pre-independent era, in the large background of the caste-configurations within Hindu society that have successfully stifled healthy growth of a huge section of Indian community for centuries. Anand is obviously astonished by the cruel way the untouchables are treated by superior castes. The novel narrates a day in the life of a sweeper boy Bakha. While he was walking at the sight in the town a man brushes him. A shout follows.

“Why don’t you call, you pig and pronounce your move toward! Do you know you have touched me and corrupted me, cock-eyed son of a stumpy legged scorpion?” 6.

Through this novel Mulk Raj Anand’s endeavor is to show how inhuman and insulting treatment is given to the persons from low class and caste. Anand’s Coolie is a courageous attempt in this direction and its world of the proletarian misery and wretchedness coupled with capitalist’s exploitation shook the conscience of the society. The protagonist of the novel, Munoo, an orphaned village boy from Kangra Hills who sets out with boyish zest in search of a livelihood, does not appear to be a single individual but only one of the million of such boys whose birthright is denied.
Untouchability is the main theme of Anand’s novels The Road. It is a novel of today where casteism is abolished and untouchability lawfully forbidden. The novel however shows that untouchability still exists. The writer describes the mindset of the hero of the novel Bhikhu when he was insulted by the upper class Thakur as

“He went in the direction of the road, he had helped to build, and in his soul, he took the direction out of the village towards Delhi town, capital of Hindustan, where no one knew who he was and where there would be no caste, or outcaste.”

R.K. Narayan’s Waiting For Mahatma also deals with miserable plight of the untouchables. It records the atrocities inflicted on them by upper caste-Hindus. The Harijans colony where Gandhi stayed with the city sweepers was probably the worst area of the town. Municipal services were never extended to those gutters, though the scavengers living there were mockingly employed by the municipality for scavenging work in the town. Narayan’s another novel The Guide also shows this caste consciousness strongly prevailing in the society. Raju’s mother is at first sensitive towards Rosie. But she undergoes a complete change in her attitude after knowing that Rosie belongs to the ‘dancing girl’s community’. It is hard for Jagan in The Vendor of Sweets to accept a non-Hindu as his daughter-in-law.

Kanthapura is a novel by Raja Rao. It represents the independence movement in India. The revolution in the field of the caste takes place with immense willpower. Moorthy the protagonist of the novel preaches and practices ahinsa, the hallmark of the overpowering reaction among the villagers who connect them ordinary reason, ready to fight against social evils like untouchability.
In Kamal Markhandaya’s *A Silence of Desire* the problem of racial antagonism is expressed. Babani Bhatacharya’s ‘He Who Rides a Tiger’ is also an expression of this caste-conflict. Kalu is a saga of the downtrodden lower caste. His ‘So Many Hungers’ also deals with the same issue.

Manohar Malgoankar in his novel *The Princess* lashes against the egotistical and haughty behavior of upper caste Hindu, the Brahmins who consider themselves to be among the chosen few of Gods. Kanakchand, the powerful minister in the democratic republican ministry, draws a touching picture of the atrocious system of caste discrimination practiced in Indian society. The novelist reveals through him,

“The miserable lot of the lower caste people, not being permitted to draw water from the well because it would pollute the water supply.”

Ruth Prawer Jhabwala in her novel *The Nature of Passions* portrays a typical high caste Hindu businessman, Lalaji who twists his religious views to suit his business benefit.

Arundhati Ray’s publish *The God of Small Things* published in 1997. It deals with the similar problem of untouchability. The novelist attacks the civilization which denies courteous life to certain persons because they belong to lower class. The novel is an authoritative condemnation of those ugly social forces which crush an innocent young man Velutha, who belongs to an untouchable class Paravan. In the novel, the Paravans are hated by the upper class people. Velutha tries to live a decorous life but he becomes the sufferer of collective hatred of his own class. He belongs lower caste. The lower caste people are not permitted to walk on the roads. Mammachi, Rahel’s grandmother even remembered a time in her girlhood.
“When Paravans were anticipated to crawl backwards with a broom far-reaching away the footsteps so that Brahmins or Syrian Christians would not pollute themselves by by chance stepping into a Paravans’ paw marks.”

Marginalization on the basis of gender is yet another important thing noticed in the Indian society. The female writers as well as male writers focus on this issue in their novels.

In regional languages Hindi literature in considered as a rich literature in India. The problems in the society are the key interest of the writers. These writers are using literature as an instrument for social change. The writers like Munshi Premchand, Hira Dom, Nirali, Giriraj Kishore, Bhagwandas Mohandas Naimishrai, Omprakash Walmiki, Dharmvir Bharti, Shauraj Sinh Bechain, Jaiprakash Kardam, N. Sinh, Tej Sinh, Surjpal Chouhan, Rajani Tilak, Ashok Bharti, C.B. Bharti, Malkhan Sinh, Kausalya Baisantri and Sushila Takbhaure are some of important writers dealing with the issue of untouchability.

In 1920 Mahatma Gandhi and Dr. Babasaheb Ambedkar started working for the welfare of the downtrodden. Mahatma Gandhi and Dr. Babasaheb Ambedkar started making the Indian Untouchables conscious of their rights. Some writer wrote about these weaker sections of the society. In this regard the comment by Chandrakant Bandivadekar is very important. He says:

“In search of reality, fiction has reached to farming, country side and slum areas. In the process of understanding and evaluation, along with downtrodden,
the weak and useless people one gets glimpses of reality.”

In Hindi literature in the year 1930 Munshi Premchand was highly impressed by the movement of giving right to weaker section of the society. For the first time in Hindi literature Munshi Premchand handled the theme untouchability. He wrote his first short story Thakur ka Kunwa and Mandir in which he deals with the theme of untouchability. At that time the untouchables were not allowed to take water from the well directly. They had to rely on the touchable for water. The untouchables were also not allowed to enter in the temple. Though belonging to upper class Munshi Premchand handle this sensitive issue and tries to make people aware about the injustice they are doing with untouchable. In his first novel Godan also he handles the issue of bias on the foundation of caste. In the novels and short stories he shows the miserable condition of the weaker section of the society. But his characters are not revolutionary. It seems that they follow the tradition. This tradition of social justice is also continued by, Hira Dom, and Nirali in their novels.

After independent it is expected that the miserable plight of the untouchable will come to an end. But this hope never fulfilled. The writers continue focusing on the theme of untouchability in their novels. Shailsh Matiyani’s Dere Wale, Krishna Agnihotri’s Tapare Wale, Amrutlal Nagar’s Nacho Bahut Gopal Giriraj Kishore’s Yatha Prasthvit and Parishishta, Shivprasad Sinh’s Shailush, Abdul Bismillah’s Zini-zini Bini Chadariya Rameshchandra Shah’s kissa Gulam Jagdishchandra’s Dharti Dhan Na Apana and Madhukar’s Safet Memane are some important novels on the theme of untouchability.

After the independence the Dalit writers started expressing their agonies and experiences through memoirs. Basically these memoirs are the tales of the problems created to the lower caste people by the upper class Hindu. The theme of the Dalit literature is again untouchability, the plight of untouchables at the hand of upper class Hindu. The literature about the inhuman treatment given to the dalits is written in
abundance in Marathi. In Hindi also the writers like Mohandas Nemishrai, Omprakash Walmiki, and Kausalya Baisantri wrote remarkable memoirs.

It becomes clear that only because being untouchable how he is not allowed entering in the temple. He is insulted by the Hindu Brahmin. The fact that the untouchables are not allowed to enter in the temple is focused in this novel. Omprakash Walmiki’s memoir Juthan (1997) focuses on the problem of food. In it he narrates his experiences how he has to rely on the waste food of the upper class. Kausalya Baisantri’s Dothar Abhishap is another heart rendering story. The problem of casteism and untouchability against which Mahatma Gandhi and Dr. Babasaheb Ambedkar preached in and around the country, has been strongly and genuinely expressed by Indian novelists in their novels before and after independence.

The early English novelists were imitators of the British models but conscious experimenters. It has been a constant endeavor of the writers of the early period to reflect national sensibility in their writing. The early writers Bankim Chandra Chatterjee Lal Behari Day, Toru Dutt, Krupabai Sathinandhan, Romesh Chunder Dutt, and others cultivate the novel form in the early period. The most important event in Indian English fiction was the appearance on the scene of its three major novelists. They are Mulk Raj Anand, R. K. Narayan, and Raja Rao. Premila Paul Sudhakar says,

“In Anand’s novels he reveals a triune intuition of the
inhumanity of man, his exploitative nature and his possible redemption.”

It has been a constant effort of the writers to reflect national sensibility. The Indian writers proved themselves to be the interpreter of India. In their novel the social condition of India get reflected. The freedom struggle, the society before and after independence, the changing society and its basic problems have been the staple of Indo-Anglian fiction. Major novelists who began writing after the independence are Bhabani
Bhattacharya, Manohar Malgonkar, Chaman Nahal, Arun Joshi and others. The women novelists like Kamala Markhadaya, Ruth Prawar Jhabwala, Anita Desai, Nayantara Sahgal, and Jai Nimbkar also contributed to the development of Indian English novel. After 1980, the Indian English fiction has gone international with many writers living in the west and writing from a perspective beyond nationality. On the other hand there are many novelists who still work on question of identity. This may be the era of the post modern novel but Indian English novel still do not abandon India.

The exploitation on the basis of class, caste, creed, gender and religion are some important social issues tackled and focused by Indo-Anglian novelists. The writers like Munshi Premchand, Hira Dom, and Nirali in regional languages and Mulk Raj Anand, Raja Rao, R. K. Narayan, Kamala Markhadaya, Arundhati Roy, Rohinton Mistry, Manju Kapur and others in Indian English attacks on these social evils in their novel. At least in the hands of these novelists novel is tool for social change. These writers through novel attack on the evils in the society and try to transport favorable change in the society. It is interesting to make a comparative study of the novels who tacked with the issue of marginality in their novels.
2.3 Review of literature on Marginality:

A review of related literature is a significant part of research. It deals with the examination of works related to the present study. This chapter gives a synopsis of previous work on related topics that make available the necessary background for the purpose of this research. It provides a general idea of earlier research on knowledge sharing and intranets. It introduces the structure for the case study that comprises the main focus of the research described in this thesis.

There is struggle between haves and have not in the world. The writers are sensitive towards the disadvantaged section of the society. Creative writers present the troubles of common people in their writings. The writers from the West William Faulkner, Toni Morrison, Alice Walker and Toni Cade Bambara outside India and Mulk Raj Anaand, Raja Roa, R. K. Narayan, Kamal Markhadaya Arundhati Roy, Rohinton Mistry, Manju Kapur and other from India are deliberately giving voice to the voiceless section of the society. The research scholars had also paid due attention toward the literature produced by these humanistic author. A short view on literature and research on marginality can be taken in the following way.

J. M. Waghmare in his article ‘Literature of Marginality’ regards ‘marginality as a term relevant collectively to the peoples of the world living in condition of abject poverty and as a result isolated from the mainstream life. The blacks in other countries and the Dalits belong to this marginalized group. He thinks dissimilarity is a source of insecurity, injustice and exploitation. Marginalized sections of society are generally beyond the pale of the leading culture. All culture and societies advanced or disadvantaged have authority centers in their corpus. The marginalized groups or sections are intentionally or unintentionally distanced from the authority centre.

The Indian Dalit writing rising as a commanding voice claiming the rightful place for the Dalits and standing out as a new poetics of Dalits, redefining the identity of the Dalits which in recent times has included dalit women’s rights as an indispensable
condition for dalit independence and equality, exploding the myth of marginality, is a crucial step in this direction.^{12}

Dr. Savin Sauda in her article ‘The Concept of Marginality in Indian Context: A brief survey’ explores Marginality can often be understood in terms of culture, religion, caste, and gender. She thinks that marginalization is the enemy of spontaneous expression.^{13}

R. Bhongle in his article on “Dalit Literature and African–American Literature: A Comparative study” holds the view that Dalit and African-American literatures are not ‘marginal’ but ‘mainstream’ literatures by virtue of their focus on the elementary question of human life, which embraces every cross-section of cultured society. Ironically enough, even the language, phrase and dialect and employed in the writings of this literature is the mainstream English, dispossessing the elitist claims to English.

The article refers to seminal and germinal works to establish his relationship. Dr. Bhongle’s theory is that Dalit and African-American literatures, in their respective societies do not challenge, but new cannon of writing.^{14}

Barbara J. Gardner in studious thesis ‘Speaking Voices in Postcolonial Indian Novels from Orientalism to Outsourcing’ observes that western business requires truly Indian tone. This exhibition identifies how a number of postcolonial Indian writers confront the silence of Orientalism and the authority issues of the west through various ‘speaking Voices’ of narratives ambassador of Indian life. Arundhati Roy, Salman Rushdie, Bapsi Sidhwa, Khushwant Singh, Rohinton Mistry together these various ‘speaking voices’ show the power of Indian writers in challenging the silence of Orientalism through narrative.^{15}

R. G. Jadhav in his article entitled ‘Some Reflection on Dalit Literature’ considers Dalit Literature as the nativist, post colonial movement intended at the nurturing of creative urges of the downtrodden masses, thanks to the rigid Indian caste system. He
argues that Dalit Literature focuses attention on elementary human values to reinstate secular values like individuality, identity, equality, fraternity, which were long eschewed in their context. Primarily, Dalit literature began as a voice of complaint against an unfair social order. Today, it has attained the status of a dissimilar, creative world, and highlighting the troubles of the majority people of the world, and highlighting the fight of the human of the human spirit against age old oppressions.  

Dr. Sharmenaz Bano and Dr. Shaistha Maseeh in the article ‘Writings of the marginalized and the oppressed Class: The Ultimate Territory of Dalit Life’ try to explicate the concept of marginalization. Through the article, they argue that Dalit Literature forms an important and diverse part of Indian Literature. They rightly argue that Dalit literature can be limited to the literature of a particular group but it can be extended to any marginalized and oppressed group of any section of the society around the world.  

M. D. Nalavade in his article ‘Dalit Literature: A Historical Background’ conducts a succinct historical survey of Dalit literature in India in various states. He opines that ancient Hindu literature was conspicuously Brahmnic and excluded a vast majority of India. He draws attention to the intrinsic lacunae in Manusmriti which expelled Dalits, whereas the Shudras derived their origin from the solar race, as Dr. Ambedkar’s research revealed. Dr. Nalavade affirms that Dr. Ambedkar has been the advocate of the dalit and toeing his line Dalit writers began to write focusing on themes such a disabilities imposed upon dalits, demand of social equality, social justice, Buddhism and social and economic democracy.  

N. Sowamia Kumar in the article ‘Treatmentof theMarginalized in selectNovels in IndianWriting inEnglish’ finds out the relationship between marginalization and literature. She thinks that Mulk Raj Anand in ‘Untouchable’ and Arundhati Roy in ‘The God of Small Things’ are about the theme of untouchability. The purpose of these novels is to bring out the ignorance of marginalized section of the society.
Abba Singh, in the article “Racial and Gender Discrimination in Dalit and Afro-American Literature – A Cross Cultural Studies” analyses the condition of Dalits in India and Afro-American race. How they were ghettoized, ill-treated and cruelly outlawed from all avenues of decency, hope, progress and livelihood. Black writers and Dalit writers of both sexes have dealt with this theme expansively. The writer observes racism, as a distinct phenomenon of the American social and political scene was clearly rooted in that period of history. Dalits in India are in similar position. Important Dalit writers like, Baburo Bagul, Om Prakash Valmiki, Tara Bai Dongre in their novel have discussed about isolation in every village in India. It reveals to the reader the stiffness and narrow mindedness in India which is applicable even today. In both Dalit and Afro-American society, girls are viewed as sex objects without any reluctance on the part of the males of the dominant culture.²⁰

V. D. Phadke in his article ‘Dalit Literature: A Minority Discourse’ dismantles the age-old term ‘Dalit’ as applied to the marginalized Maharashtrian underdogs by arguing, that it is a misnomer to call them ‘Marginal’ when they are numerically majority. He opines that the successive on slaughts at the fortification of Dalit by the actual minority Sadashivpeth culture was the cause of the relegation on the Dalit. He argues that the future emergence of the Dalit as the true delegate of Maharashtrian social culture depends largely on the need to develop an idiom of their own as well as the possibility of neo-capitalism doing away with the existing caste hierarchy.²¹.

Rita Barnerd, in ‘Apartheid and Beyond’, takes the reader from author to author and various books to demonstrate economical, political and historical realities presented through literature. Bernard is interested in working on the question of space on multiple levels. The book provides an addition to the theory of South African Spatial relationship. Bernard gives comprehensive survey of apartheid and post apartheid era.²².

Allan Massi, in the book ‘The Novel Today’ examines Nadine Gordimer’s novels almost completely with the political concerns of South Africa. Allan through Gordimer’s work attempts to prove how Gordimer was passionate enemy of apartheid. Allan also
observes Gordimer’s literary expressions as simplistic of journalism. Allan declares Gordimer a political novelist as she stood as anti-apartheid.\textsuperscript{23}

\subsection*{2.4 Review of Literature on Mulk Raj Anand:}

Mulk Raj Anand is one of the most resourceful of Indian English writers. He was eminent Indian English writer with worldwide acknowledgment. He has written \textit{Untouchable, Coolie, The Road, Death of a Hero and Seven Ages of Man}. His works have not only been translated in many languages but have also been researched and extensively re-researched. It will be fascinating to see the review of the researcher on Mulk Raj Anand.

In the article ‘Sabaltern Concern of Mulk Raj Anand’, B. R. Agarwal deals with the subject of subaltern anxiety in the novels of Mulk Raj Anand. Indian society despite its distinctiveness in its hierarchical gradation can be taken as a microcosmic example of a macrocosmic problem – the problem of the subaltern. The article is a real tribute to Anand’s philosophic visualization and humanistic concern for the subalterns who have been dominated to a subsidiary position in society. Bakha, Bhikho, Munoo, Gangu and Gauri are all victim of suppression and exploitation. The writer thinks that Mulk Raj Anand was a multitalented genius, a pioneer of Indian English fiction. The writer comment that Anand is not only a novelist but also a political thinker and an energetic humanist committed to the cause of world harmony and universal brotherhood.\textsuperscript{24}

M. K Naik, in the article ‘Humanitarianism in Mulk Raj Anand’ analyses Anand’s \textit{‘Untouchable’} as a part of rich humanitarianism Indian tradition. The writer also tries to define humanitarianism and gives different kind of humanitarianism. He succeeds in differentiating humanitarianism and sentimentalism. The writer argues that the novel loses artistic qualities. He thinks that Anand violates the artistic integrity of the novel.\textsuperscript{25}

Arjun Jadhav, in the article ‘Speech Acts in Mulk Raj Anand’s \textit{‘Untouchable}’ explains that speech act analysis is considered as one of the most authentic ways of
interpreting discourse, particularly fictional discourse. The analysis helps the reader put the characters, events, themes, and other issues related to the novel in a proper perspective. The article is an endeavor to interpret the fictional discourse in the light of speech act theory as put forward by J.L. Austin and John Searle. For this purpose, Arjun Jadhav has selected some conversational pieces from the novel ‘Untouchable’ and is analyzed socio-cultural background.26.

In the scholarly article ‘Awakening Social Consciousness : Mulk Raj Anand’s Untouchable, R. K. Dhawan points out that a close study of Anand’s work shows that he juxtaposes the social evils against the mindsets of individuals and some advantaged sections of the society. In Untouchable, he deals with the terrible evil of untouchability afflicting the Hindu society of the pre-partition era.27.

Ashok Kumar Bachchan, in his paper ‘Humour and Irony in the Pre-Independence novels of Mulk Raj Anand’ analyses the components of Humour and Irony. He shows Anand has utilized these elements in his novels Untouchable, Coolie, TwoLeaves and a Bud, The BigHeart, The Village and Across the Black Waters. The writer compares the mockery of Mulk Raj Anand with the mockery of Jonathan Swift and Alexander Pope and comments that Anand’s Irony is not so severe.28.

Ashok Thorat, in the book ‘A Discourse Analysis of Five Indian Novels’ explains that literature can be looked at as discourse. In this book, the writer has tried to examine different aspects of speech with the help of supporting data from Indian novels in English rather than striving for a comprehensive treatise of what discourse analysis has been. The writer has concentrated on three model based on the speech act theory, politeness principle and cooperative principle.29.

Dr. Reena Mitra in her article ‘Mulk Raj Anand and the Human Predicament’ seeks to explore Anand’s handling of women, orphans, urban labourers and untouchables. She refers to three categories of such characters, namely the victim, the oppressors who oppose change and progress, and the good. It is the victims who are usually protagonists
in his novels and in fighting for them, despite noticeable propagandist inclinations, he often proves to be of considerable power.\(^{30}\)

Binod Mishra in his article ‘Despair and Delight in the Novels of Mulk Raj Anand’ shows how these two factors are an fundamental part of human life itself. Studying the characters of Bakha, Munoo, and Gangu of Anand’s first trilogy, the author portrays the deep despair and the arrested energy in these characters.\(^{31}\)

Alam Firoz in the research paper ‘Mulk Raj Anand and the Plight of Untouchability: A voice for the liberation of the Untouchable’ thinks that the novel is a powerful reflection on the caste discrimination and hypocrisy of the Hindus, especially Brahmins.\(^{32}\)

Ashok Kumar Bachcahn in his article ‘Humour and Irony in the pre-Independence Novels of Mulk Raj Anand’ analyses the components of Humour and Irony. He shows how Anand has utilized these elements in his novels Untouchable, Coolie, Two Leaves and a Bud, The Big Heart, The Village and Across the Black Waters.\(^{33}\)

Dr. Madhumita Ganguli’s research paper ‘Place and Displacement: A Post-Colonial Reading of Coolie’ offers a heartrending study of the pathetic odyssey of Munoo- the coolie who moves from place to place in search of livelihood, driven by hunger, till he finally meets his destiny. The essay is an endeavor to present a postcolonial analysis of the tragedy of Munoo.\(^{34}\)

Shiv Kumar Yadav in his article ‘A Comparative Study of MulikRaj Anand’s Untouchable and SharanKuamr Limbale’s Akkar mashi’ arrives at the conclusion whether it is fiction or fact, Akkarmashi analyses universal set of miseries and Untouchable is just its subset. This paper seeks a compare Mulik Raj Anand’s Untouchable, a fiction and Sharan Kumar Limbale’s Akkarmashi a fact, which narrates the plight and sufferings of a large section of the Hindu society which acquired different names in different periods of the Indian history
M.P. Sinha and B.R. Agrawal in their article ‘The Novelas History: A Study of Anand’s Private Life of an Indian Prince and Malgaonkar’s The Princess’ aims at presenting a vivid account of the unification of princely states and decline of feudal glory as recorded in the novels of Mulk Raj Anand and Manohar Malgonkar. Anand’s Private Life of an Indian Prince along with The Princess by Malgonkar remains the best and the most vehement account of this turbulent phase of national political history after Independence. The National Movement for independence was not a single movement but a mixture of many forces, the Gandhian force being the most overriding of them all. Gandhi exercised an irresistible influence on the novelists writing in Post-Independence India. Mulk Raj Anand was deeply inspired by Gandhiji and began to wear home spun clothes too.  

Indramohan in his article ‘Untouchable: A social Document’ narrates how Mulk Raj Anand has treated the sensitive and inhuman subject in a lucid way making the novel even relevant to our time. Indramohan comments, “Mulk Raj Anand’s love for humanity and his concern for the society and economically oppressed came from his peasant mother and father who was a traditional copper smith. In consequence Anand acquired a status of being the advocate of the downtrodden and the underprivileged.”

Dr. Ravi Jauhari and Kiran Kamboj in their study “A Social Evil in Untouchable” have offered a detailed sociological study of Anand’s epoch making novel Untouchable, and pointed out atrocious caste system as a single greatest social evil. As caste is a burning issue, the novel becomes a telling document of relevance even in today’s society. Dr. Jauhari and Kamboj mention “It is story not of Bakha’s suffering alone but of sufferings of all untouchables as a class. This novel deals with the lives and fortunes of modest scavengers.”

Dr. Ramakrishna in his article ‘Anand’s Vision of War and Death in Across the Balck Waters’ leaves the trodden path of Anand’s critics and studies the other facets of the novelists genius, like art and cross-cultural studies, with special reference to Across the Black Waters. War and Death are the special features of the analysis. Comparing
Anand with Crane and Hemingway, Ramakrishna shows how Anand has universalised the horrors and the pity evoked by war.\textsuperscript{39}

Parul Singh, in article ‘Socio-economic study of Anand’s Novels with Special Reference to *Untouchable* and *Coolie*’ investigates into the social and economic forces which blasted the hopes and joys to Anand’s simple poor rustics, as fate does in Thomas Hardy’s novels.\textsuperscript{40}

Kiran Pratap in the research paper ‘Human Fervour in the Novels of Mulk Raj Anand: WSR to *Two Leaves and a Bud*’ has thrown light on the humanistic concerns of Anand as revealed in *Two Leaves and a Bud* and examined the social tragedy in the novel by presenting the tragic predicament of Gangu and others in the train who are demoralized by the imperialists in the tea-plantation gardens of Assam. The writer thinks that Anand through this novel focused on the problems of tree plantation workers. The plight of worker is presented harmonistically \textsuperscript{41}. 
2.5 Review of Literature on Rohinton Mistry:

Rohinton Mistry is one of the most resourceful writers. At present he lives in Toronto, Canada. His novels are located in Mumbai. Mistry published *Tales from Firozsha Baag* in 1987 and then *Swimming Lessons and Other* *Such a Long Journey* his first novel published in 1990. For this novel he got the Commonwealth Writers' Prize, and was shortlisted for the Booker Prize. *A Fine Balance* is his second novel published in 1995 and *Family Matters* come into print in 2002 and both were shortlisted for the Booker Prize.

The voices of the Parsi Community, mother son relation, husband wife relationship, father daughter relations, identity crisis, sufferings of the middle class during emergency, minority discourse, inter-ethnic, inter-caste, inter-religious marriages in India, plight of the untouchables, political and personal corruption, are some of the important issues handled by Mistry through his novels and short stories. He has attracted the attention of young scholar from India and outside. Many research scholars are researching and re-researching his work from different angle. Let’s have a look at the review of literature on Rohinton Mistry.

Sharmaneepatricia in her scholarly thesis ‘Constructions of Home and Nation in the Literature of the Indian Diaspora,’ tackle the issue of nation and identity, from the point of view of diasporic narratives. The objective of the research work is to center the artistic tensions of displacement which can confront the reductive processes of homogenization. At the end of the thesis, she examines and analyses representations of national and cultural identity.42.

R. Manju, in the article ‘Prtrayal of Religious Etos in Rohinton Mistry’s *Sucha Long Journey* and A Fine Balance’ analyses the novels of Mistry. The writer thinks that religion plays a significant role in the lives of the characters in the novels. The writer expresses her view that Mistry provides vivid snap-shots of the religious life, especially of the Parsi in India.43.
Bharathi Harishankar in the research paper ‘Problems of Selfhood: A Study of Rohinton Mistry’s Tales from Firozsha Baag focuses on the theme of selfhood. In this paper, an endeavor is made to learn the social psychological perspective on immigration and its representation in literature. Rohinton Mistry’s Tales from Firozsha Baag is taken up for illustration.44.

Vinodhini in her article ‘The Prayral of Prsi Cultre and Religon in Rohinton Mistry’s Such a Long Journey,’ comments on Mistry’s novels deal with Indian social and economic life of the Parsi. The novel also handles the issue of Parsi tradition and religion. She thinks that being minority in India Parsi’s feels racial nervousness. The Parsi’s feel anxious, worried about identity and feel helpless by possible submersion in the leading culture. 45.

Nidhi Gupta in her paper ‘Major Themes in Mistry’s Novels find that politics is the major issue in the novels. Mistry handles the issues like Bangladesh Pakistan war, Indira Gandhi’s declaration of emergency and Hindu fundamentalism in his novels. Gupta comments that various themes are inter related in the novels of Rohinton Mistry. Nationalism, estrangement, domination, human association, fright and attraction are some of important theme of Mistry’s novels.46.

Bharati, in her article ‘The Ties of Kinship in Rohinton Mistry’s Novels’ takes a brief survey of themes and the issue handled by Mistry in all his three novels. She thinks that focus on family, focus on identity, father son relationship, loosing of family ties, gender distinction are touched by Mistry.47.

Anil Kinger, in his thesis “The Minrities and ther Vices: A Criical Stdy of the Contempoyr Indian English Writng with refernce to the Nvels of Salmn Rushde, Rohinton Mistry, Alln Sely and Easther David” examines that how the communities of the respective writer reflect in their work. The researcher observes pressure and problems perceived by the writers as they belong to a minority community.48.
Anvar Sadhath in his article ‘The Agony of a Cultural Outsider: Rohinton Mistry’s Such a Long Journey’ thinks that giving voice to the marginal Parsi community is the chief motif of the post independent Indian Parsi writer. Sadhath observe that Firdaus Kanga, Farukh Dhondy, Bapsi Sidhwa, Rohinton Mistry articulated Parsi’s expectations and uncertainties, aspirations and frustrations, struggles for sustained survival and individuality crisis.”49.
2.6 Review of Literature on Arundhati Roy:

Arundhati Roy is one of the most gifted writers of the post-independence era. Roy’s ‘The God of Small Things’ came in print in 1997. The novel won the Booker prize. The novel engrossed contemplation of the critics and researcher all over the world. After the completion of The God of Small things Roy focused on the writing of communal and political issues. She has published two collections of essays. She was awarded Sydney Peace Prize for her social work in 2004. Sahitya Academy award was given to Roy for her collection of essays ‘The Algebra of infinite Justice’. Roy denied accepting it.

The God of Small Things got violent reactions on the caste transgressive content. The Left Party’s have strong objection on the depiction of the communist party in the novel. But Arundhati Roy was firm on the opinions expressed in the novel. Apart from the controversies regarding the content of the novel Roy’s novel has studied by scholars from India and outside from various angles such as feminism, post-colonialism, post-structuralism, Marxism, historicism, female identity crisis, marginalization of female and untouchables and so on. Arundhati Roy and literature produced by her is the matter of keen interest of the researchers all over the world. A brief survey on literature review on Arundhati Roy can be taken in the following manner.

In the article ‘The Changing Image of Women in Indian English: A Study of Arundhati Roy’s ‘The God of Small Things’, T. Maarx comments that given her examination that women and their world is changing in the course of time. The writer analyses the character development of Rahel and Ammu. The writer thinks that disadvantages and subjugation of women run through generation. It has its effect on individual, family, and society.

In the article ‘Caste Consciousness in Roy’s The God of Small Things’ Khobragade finds Arundhati Roy’s novel ‘The God of Small Things’ to show how she is conscious of the caste system that has come up in the contemporary India. The study is based on the hypothesis that Arundhati Roy’s novels successfully portray the
caste consciousness of modern India. The researcher has attempted to analyze the caste consciousness in Arundhati Roy’s novel ‘The God of Small Things’ in terms of its overlapping effect on social system. Researcher’s concern remains to find out how the different structures have their bearing on the characters and their social responses.  

In the thesis ‘Arundhati Roy: Reclaming Vices on the Margin in The God of Small Things’ the researcher Olsson thinks that Roy had focused on the important issue of marginality. The writer thinks that women and untouchables are marginalized in Indian society. Roy has focused on this important issue. The novel achieves worldwide success.

Yu-Ru-Chu, in the research thesis ‘Reesting India: Caste, Trama and the Plitics of Transression in Arundhati Roy’s The God of Small Things’ infers that Roy’s novel examines India’s artistic alteration from colonial, postcolonial period to contemporary period of globalization. Culture play important role in India. It is one of the important areas need to be concentrated. The novel represents the fusion element of Indian culture and the subjugated, secondary “cultural others” that require our deep concern. The study aims to explore the possibilities within and beyond the postcolonial subcontinent of India by listening to the varied voices of its people.

In the article ‘The Criss in Humn Valus in MulkRaj Anand’s Colie and Arundhati Roy’s The God of Small Things: A Comparative Study’ Rosy Misra points out that the two novels are comparable on various levels. Both are revolutionary novels and depict the social reality of conflict between the powerful and the powerless, and treat the downtrodden. Mulk Raj Anand novel ‘Coolie come into print in the pre-independent time and Arundhati Roy’s novel The God of Small Things published 1997 fifty years after independent. It is interesting to see weather is there any change in the lives of common people, untouchables living in a squalid condition in the society. The comparative study of these two novels gives answer to this question. The answer is frustrating.
Arunima Singh, in the book ‘Persecuted Women in Indo-Anglian Novels’ explains the situation of the Indian Women characters as portrayed by the post independence Indo-Anglian novelists such as Anita Desai, Kamala Markandaya, Nayantara Sahgal and the more contemporary Arundhati Roy and Shobha De. The writer thinks that on a broad basis the women characters are found to be suppressed, oppressed and persecuted. The writer had given a survey of women from an ancient time to the present time and comment that women are persecuted in different time by different way. The writer focuses on the persecuted women only.55.

Agrawal and Laxmi in their article entitled ‘Bakha and Velutha: A Comparative Study of Untouchability in the Novels of Mulk Raj Anand and Arundhati Roy’ have drawn a comprehensive comparison between the humanistic concerns of Anand and Arundhati Roy in their treatment of ‘dalit’ and downtrodden untouchables, Bakha and Velutha Anand’s Untouchable and Roy’s The God of Small Things presents the plight of untouchables. It seems that Anand and Roy had first hand experience of the miseries of untouchables.

Influence of Gandhi is no less visible in the novels of Arundhati Roy. A study in comparison is meant to highlight the humanistic approach of Mulk Raj Anand and Arundhati Roy. The male protagonists in both the novels are untouchables. The writer thinks that the plight of the untouchable protagonist is more or less same as they belong to backward section of the society.56.

Varun Gulati in the article ‘Ammu’s Lugubrious Tale of Alienation in Roy’s Man Booker Novel’ comment that Ammu the chief feminine character suffers from excessive sense of loneliness. She was alien in her husband’s house and also alien in her mother’s house at Ayemenem. Ammu’s loneliness leads her on to depression as the lady was confirmed despoiled by the society. It is the tragic story of isolation of a woman.

The writer has registered her inspection that the society is responsible for the isolation of Ammu. In the beginning the parents had not paid much attention towards her
marriage. So Ammu has to take aggression in her own marriage. The decision taken under pressure Ammu proves to be wrong. When Ammu comes back to her parent’s house the parents had given horrific treatment to her. All this throw her in a sense of isolation. 57.

Amar Nath Prasad in ‘Arundhati Roy: A Novelist of the Dalit and the Deserted’ asserts that Roy is a champion of downtrodden like Mulk Raj Anand. She tears an artificial veil of conservative Indian society in The God of Small Things. Amar Nath Prasad thinks Roy is a great supporter of the cause of the dalit and the abandoned points out those shades of a social predicament which generally flee the eyes of social scientists. The article comment that how Arundhati Roy has focused on the situation of Dalits in the progressive state of India. Roy criticized the society for its brutal treatment. 58

A. N. Prasad in the article ‘Roy: A Novelist of the Dalit and the Deserted’ observes that Arundhati Roy reveals the misery of discrimination between man and man or between man and woman. This is one of severe issue in Indian society. At the time publication of this novel India was celebrating fifty years if its independence. But the dream the social scientist and freedom fighter had seen for India that there will be equality liberty and fraternity is not fulfilled. It is a social hypocrisy to pronounce some people as untouchable on the basis of caste. Their capabilities, cleverness and liberty are suffocated in the environment of social discrimination. Arundhati Roy delineates such social hypocrisy in her seminal work. She reveals the pitiable situation of suppressed class of the society, including the condition of women. 59.

RS. Shaarma and SB. Talawar in ‘Arndhati Roy’s The Godof Small Thngs: Critque and Comentary’ spotlight critical attention on the text itself instead of letting the debate continue on the controversial periphery. After the publication of The God of Small Things there are several views supporting and against the novel. The storm regarding the novel needs to get analysis. The present book is comment on the issue of anti-Marxism, obscenity and overuse of technique. The writer makes an endeavor to clear the controversies but that is kept to the minimum. The writer has devoted ample space to
such formal aspects as structure, point of view, style and imagery. The writer has given enough room to the analysis of the theme and other related issues.

The writers have made evaluation the novel ‘The God of Small Things.’ The evaluative statements made by the writers found to be based on solid facts. The statements are not mere impressions or prejudice. 60
2.7 Review of Literature on Manju Kapur:

Manju Kapur is a marvelous novelist of the postcolonial era. She has written five novels. Her first novel Difficult Daughters published in 1998. A Married Woman appears in 2002. Her Haome (2006), The Immigrant (2008) and The Custody (2011) are notable. Difficult Daughters has won the Commonwealth Prize for first novels. The Immigrant has been long listed for the DSC Prize for South-Asian literature.

She has presented woman, when women had no voice. Her novels deal with man–woman relationship, human desire, longing, body, gender bias, marginalization, rebellion and protest. Through her novels Manju Kapur had given right to be heard to the woman, the deserted section of the society and made the male dominant society accepts that woman is separate individual. Feminism in Manju Kapur’s novels is the prime interest for the researcher. A review of literature on Manju Kapur can be taken in the following way.

Mayur Chhikara, in ‘Manju Kapur’s Difficult Daughters: A Saga of Feminist Autonomy and Separate Identity’ critically analyses feminism in Kapur’s novels. The writer thinks that Manju Kapur presents the desire for independence and separate identity in her women protagonists. In Difficult Daughters in the sequence expansion of the events, Virmati becomes the difficult daughter for her mother as well as Ida for her.61.

Dr. Annie John in ‘Manju Kapur’s Difficult Daughter’ comments that the novel Difficult Daughter is the story of female ragged between the forces that pressure her life. Dr. John thinks that the novel is an commendable staging by Manju Kapur. She leaves no stone unturned in presenting human desire and the urge to lead a self designed life very often creates an irreparable line of pain.62.

In the article ‘Contemporary Women Writers and the Problematics of the Nation’ Seema Rana and Anup Beniwal observe that the intellectual trajectory of female aesthetics has taken a turn, from a attentiveness on women’s literary subordination and
elimination to women’s separate literary tradition. The writers think that a closer look is essential at the negotiations of women writers with bigger subjects like nation and its politics in the inventive and critical field of English writing in India.  

Sushila Chaudhary and Usha Sharma in their article ‘Feminism In India and Manju Kapur’s Fiction’ make a statement that Feminism in the faith that all people should be treated uniformly in legal, economic and social arenas- in spite of sex, belief, sexual direction and other character. It traces the need to distinguish Indian feminism and feminism in the western countries. The article is divided into few sections. The first section is about the Female characters. The second section is about Origin of the Term Feminism in India. The third section deals with Manju Kapur and Her works. In all these novels Kapur focused the subject of Indian feminism. Her novels manifest women’s effort for liberation from economic, political and social bondages. The writer thinks that Kapur’s novels significantly insert to the increasing convention of Indian women’s literature in English. The article indisputably makes the reader to understand Indian feminism and the involvement of Manju Kapur. It differentiates Indian feminism and western feminism.

In the article ‘Women on the Margins: Reflection on Manju Kapur’s ‘Difficult Daughters’ Christopher Rollason questions Women in India today are free? The writer focuses on the attainment of women in different fields. Women have achieved success in different field but are women really free. Difficult Daughters give rational presentation that women are marginalized in Indian society. Christopher Rollason thinks that Manju Kapur in her novels depicts the sensible picture of Indian society and the situation of women in it. According to Rollason the novels of Manju Kapur makes it clear that women are reliant either on parents or on husband.

Dr. Shaleen Kumar Singh in the article ‘Tradition versus Modernity in Difficult Daughters’ comments that Manju Kapur has fruitfully handled the clash between convention and modernity. There is clash between the male dominated conventional world and the modern female characters. She has narrated this conflict in the form of
generation gap. Kasturi, Virmati and Ida are major female characters whose relations are affected by generation gap. The writer rightly observes that in the conflict between tradition and modernity the protagonist loses a lot.66.

Shilpi Rishi Srivastava in her research article ‘A Quest for Identity in Manju Kapur’s *Difficult Daughters*’ tries to classify Indian Feminism and Feminism in Indian English fiction. Dr. Shilpi differentiates between Indian feminism and the feminism in the western countries. She thinks that giving equivalent rights, authority and opportunity is the first step to establish equality. The reliance of women is responsible to loose her identity. The Indian female writers are giving innovative model of feminism. The fiction writer’s especially female writers are focusing women character as they are separate individuals. The theme of quest for identity finds some appearance in the novels of Nayantara Sahgal, Anita Desai, Shashi Deshpande, Shobha De, Namita Ghokhale, Gita Hariharan and Manju Kapur. The search for identity is the key theme. The novel *Difficult Daughter* is the story of three generation women- Kasturi, Virmati and Ida. Virmati is the protagonist of novel. She breaks the tradition and looks like new woman. The writer’s observations are quite right when she says, Virmati fight against the male domination for her right of education, right of choosing her mate in life and economic autonomy. Virmati is the symbol of changed way of thinking of modern Indian girls.67.

Dwivedi in the article ‘The Glorification of “The Second Sex”: A Quest for female consciousness in Manju Kapur’s *Difficult Daughters*’ thinks that the democratic set of the nation has given platform for women to elevate their voice. The title of the novel suggests that Virmati is difficult daughter to handle with for her parents. The writer thinks that Manju Kapur in her novel *Difficult Daughter* focuses on the issues such as impure environment, mortifying human values and male domination against the weaker sex. Dwivedi thinks that Manju Kapur has successfully handled the issue of female education, abolition of child marriage, their empowerment and economic independence. The writer thinks that Manju Kapur had given message to the society that “society would be better off if its females were efficient and capable”.68.
Jaya Chakravarti in the article ‘A Study of *Difficult Daughters* and *A Married Woman*’ observes that Manju Kapur with the publication of her first novel *Difficult Daughters* obtain international acclamation. Jaya Chakravarti comments that Manju Kapur is budding Indian feminist. The writer thinks that Manju Kapur’s both the novels facilitate us to get an idea of feminist effort against the biases of the society. The writer passes reasonable remark after reading Manju Kapur’s *Difficult Daughters* and *A Married Woman* that woman’s life is like the life of a nation which is passing through various trials. The life of women is not effortless in tradition Indian society. The woman has to struggle to create her own identity. The writer thinks that there are some similarities in both the novels. The writer observes is that the novels deal with extra-marital affairs of the protagonist. Virmati, the protagonist of *Difficult Daughters* and Astha, the protagonist of *A Married Woman* undergo humiliation, insult, exploitation by the elders and the society. Both the protagonist struggles to restructure their life.69.

Sangeeta Mehta in her article ‘Women’s Odyssey of Liberation in Manju Kapur’s *Difficult Daughters*’ expresses her disagreements with the view of that woman are subsidiary. The writer thinks that through the novel *Difficult Daughter* Manju Kapur speaks about the autonomy of woman. Manju Kapur’s *Difficult Daughter* is women’s odyssey of emancipation. Virmati, the protagonist of the novel *Difficult Daughters* is torn between family accountability and education and illicit love. Through this novel Kapur wants to give message to the society that woman no longer can be treated as a doll or attractive ornament.70.

Singh, (2010), ‘Tradition Versus Modernity in *Difficult Daughters*’ discusses one of the themes of the novel *Difficult Daughter*. In a multicultural nation like India the debate between tradition and modernity has not confined for sociological and cultural studies but in modernism supported. Virmati in *Difficult Daughters* breaks the age old traditions and sicks for freedom which is the symbole of modernity. Ida, Virmati are the new women who adopt modernity. Writer thinks that even in post –independent period of modernization the two poles tradition and Modernity are making the man more and more pendulous.71
Shrivastava, Shilpi. (2010), ‘A quest for Identity in Manju Kapur’s *Difficult Daughters*’ presents a women’s quest of identity in *Difficult Daughter* novel by Manju Kapur. The writer says that concept of men and women’s work has changed. Virmati like modern woman has courage to fight against male chauvinism for her right of education right of choosing her life partner and economic independence. Virmati is the changed mindset of Indian girls. In the conclusion author says that women’s gathering voice symbolises the freedom the female run after.  

Chakravarty, Joya. (2010), in the article, ‘A Study of *Difficult Daughters* and A *Married Woman*’ is a comparative study of Manju Kapur’s two novels. Firstly both novel deals with the women’s issue but in paralal it also handles a political as well as religious issue. Both novels deal with the extramarital affairs of the protagonist. Writer concludes aptly by saying that a woman’s life is like the nation’s life which is passing through various trials and tribulation.  

Mehta, Sangeeta. (2010), in the article ‘Women’s odyssey of Libratation in Manju Kapur’s *Difficult Daughters*’, comments on the changing image of woman in society and houses in India. Like the woman in Tennyson’s poem or Helen who drive herself to other person according to her husband’s wish is now no more dumb. Manju Kapur’s Virmati’s goes against the age old traditions, breaks the taboos. Through Virmati, Shakuntala and Swarn Lata Kapur just wants to convey that now with the spread of education, the present scenario has changed. The writer gives such a great title ‘Women’s Odysseey of Libration’ to the struggle of women.  

Deshmukh, (2014), in the article, ‘Manju Kapur’s *A Married Woman*’: a novel of Women’s Quest for identity and self realization’ is presents the struggle of married Indian woman for her own identity. The path she has chosen is different than other novelists. She presents a new woman in her novels. Where a woman suppose her
husband the God and worships him till death, Astha raise her voice about the imbalance in family and society. She not only starts doing job but also she took active part in social work. Astha in her life struggle for her identity and in that process she becomes more confident about her skills. No doubt it is a story of herself realization. Someone has said that “All is well”.  

Nath, (2013), in the article, ‘Female Consciousness in Manju Kapur’s Difficult Daughters’ presents the Kapur’s treatment of feminist issue. The novelist has presented her fministic ideas within the preview of Indian consciousness with a new perspective. Virmati is a model and representative of new woman. Virmati whi is portrayed with great sympathy and warmth to cloud our colonial consciousess. Virmati’s fight is agaist the rules made for women by male. Her suffering relates to the vital issues of modern women and their emancipation. She is caught between family duty and love for education as well as for her illegitimate love with married man. She accepts her suffering with great fortitude and fight for education and economic indepedence gives her new thinking power.  

Maji, (2013), in the article, ‘Feminism in manju Kapurs Custody’, comment on the feminism in the novel Custody. Manju Kapur known as the ‘Jane Austen of India’ her most of the novels are about modern woman who are ready to demolish the walls of patriarchal system. She presents the burnning issues like education, women freedom, family problems, self, identity in her novels. Through her novels she gives suppor to the modern woman and indirectly helps them to put one step forward in male dominated Indian society. Her protagonist goes against the social man made norms. Shagun in the Custody is a rebellious woman from her childhood.
2.8 Review of Literature on Other Writer:

Mulk Raj Anand, Rohinton Mistry, Arundhati Roy and Manju Kapur are the writer selected for the purpose of research. Excluding these writers there are several other writers in Indian English and local languages, where we find these writers try to give voice to the voiceless section of the society. A brief survey of the review on literature produced by other writer can be taken in the following way.

S. D. Khandagale in his article “Treatment of Women in the Fiction of Anna Bhau Sathe” is of the opinion that the four fold caste system denigrated women to the lowest and fourth category alongside Shudras. He thinks that Manusmriti rendered their troubles worse than that of slaves. Anna Bhau Sathe trough his fiction projects women as strong, self respecting and of good honorable character, thereby equating them with men and even uplifting them to a model of sacrifice and unselfishness, worth emulation even by men. Khandagale claims that Anna Bhau Sathe gives names such as Sandalwood, Lotus to elevate the female characters. He regards Anna Bhau Sathe in real sense of the term real supporter of Feminism in India. Anna Bhau Sathe presents a new image of woman from among the downtrodden.

In an article “Subaltern as Metaphor: A Dialogic Reading of Mahasweta Devi’s Breast Stories” A. S. Dasan comments that to say Mahasweta Devi a subaltern writer would be limiting her artistic awareness and art-emotion. Mahasweta Devi has earned a distinctive place in the world of Indian fiction, short –fiction and drama. She tried voicing the subaltern without sentimentalism. Devi’s writing is an act of dedication. Her instinct as a writer is to protest against all forms of inequality and exploitation. The writer thinks that using the subaltern as metaphor, Devi via her shorter work “Stanadayini” meaning “Giver of the Breast” or “Breast Giver” gives, as she herself states, a parable of India after decolonization. Mahasweta Devi through the Breast Stories focus on the tribal poor of India, whose liberty and identity is still a question mark even many years after India attained political independence.
B.S. Korde in his article “The Theme of Marginality in Anna Bhau Sathe’s Novels and Short Stories” observes that Anna Bhau Sathe’s works deals with the downtrodden classes. The writer think that the novels and short stories project the theme not of surrender and fatality but of putting up a brave front to write a new chapter of their lawful place in society by reordering the caste-ridden society into recognizing the worth of the oppressed, so called marginalized. The article deals with Anna Bhau Sathe’s famous works which prove where the theme of marginality is focused.  

Adi Lakshimi Devi, (2013), ‘The Inheritance of Loss by Kiran Desai’ deals with the theme of loss sensitively with different angels. Kiran desai is a modern novelist. Her present novel The Inheritance of Loss deals with the concept of marginality is contrasted with the rich, educated and powerful people. It highlights on the life of poor and marginalised people contrasted with the higher class people. It also dealt with the historical event and its effect directly on the lower class people. Kiran Desai like her mother is allrounder writer. Though she is born in India brought up in abroad but is a love for her mother land.  

Sharma, (2013), the article, ‘Feministic Reading of Mulk Raj Anand’s Gauri’ is about the feministic study of Mulk Raj Anand’s novel The Old Woman and Cow. ‘Gauri’ the protagonist of the novel struggle for happy life. She is emancipated from the cow to brave girl. Gauri a simple girl cheated by her step mother bear a lot of torture. Her step mother does her second marriage with a old person for the sake of money. She longs for happiness but she always got sadness in the absense of happiness. This article focuses on different issues in the point of view of feminism. Gauri is compared to a cow. Her mother sells her because of money.  

Meera, (2011), in the article ‘Rama Mehta’s "Inside the Haveli” A feministic Perspective’ Indian Stream Research Journal, Vol-1, Issue-1, is a feministic study of Rama Mehta’s novel Inside the Haveli. Writer says that this novel is written under the influence of such literary theories in its moment of euphoria. This novel appears on the
platform of trendy feminism. The protagonist of the novel Geeta tries to search the mystery inside the haveli. She is sympathetic about the problem of society. Her curiosity has increased and as she become aware of the contradiction between her desire to conform a cultural idea of feminine passively. The article suggests that women like Geeta should pursue some meaningful activity and find happiness within them. 83

Premalatha and Delvasigamani, (2014), in the article, ‘Image of Lesbian in Shobha De’s Starry Nights and Strange Obsession’ The Criterion, An International Journal in English, deals with a different issue in the novels of Shobha De. These two novels are most popular novels in her novels. Her novels are about the life of urban women and reveal the plight in the present day society. She has focused on the voices of marginalization of women in society. The protagonists of her novels are involved in order to get rid of their rigid and orthodox marital framework. Astha Rani in Starry Night and Amrita in Strange Obsession are involved in lesbian relationship. The suffering and emancipation of woman in the male dominated society is most presented issue in Shobha De’s novels. While concludeing writer says that presence of lesbian relationship in Shobha De’s novel is a part of the new rebellious woman who wants to equal footing with man. 84

Jamir, (2014), in the article, ‘The Feminist Perspective in Buchi Emecheta’s Second Class Citizen’ is about the African writers views about the women issues. Though may be in India or Africa the suffering of women is the same. In her novel Second Class Citizen, she exposes the inequity of traditional male dominated African social custom that relegate women. She is a feminist writer. This present novel Second Class Citizen tells the story of Nigerian woman, Adah Obi who wants to become a writer and dreams of going to United Kingdom. Emecheta in her novel reveals that not every marriage is a bed of roses for woman but it is also full of thorns, struggling and suffering of women’s life. 85
Karanday, (2014), in the article, ‘Identity Crisis in Shobha De’s Fiction’, attempts to study the identity crisis in the novels of feminist writer Shobha De. Her most of the novels are deals with such an issue. Her protagonists are bold. In *Socialite Evening*, Karuna unhappy married life with to Krish becomes the purpose of taking revenge on male dominated society. She refuses to obey the patriarchal norms. Another character Anjali leaves her teenage daughter under her husband’s protection and allows her take any man to bed. Another novel *Strange Obsession* reveals the lustful relationship of two young women. Lesbian relationship between them was a result of hatred and fear of depiction from men. The article concludes on the note that Shobha De in her novels deeply concern with the issues of identity of women.

Pachore, (2014), in the article, ‘Women Characters in Vijay Tendulkar’s *Silence! The Court is in Session*’, comments on the male domination with the help of this novel. Vijay Tendulker a Marathi play writer, essayist, journalist, social commentator and also film script writer. The present article is on Vijay Tendulkars Marathi novel Shantata! Court Chalu Ahe translated in English by Priya Adakar. The present article reveals attitude of the contemporary society towards women. Miss Leela Benare is an unmarried school teacher is main character of mock trail. The dramatic troup starts so called harmless game of an imaginary court and soon the game develops into a true case of the murder of the unborn baby. Writer comments that Tendulkar exposes the wild beasts hidden in the members of civilized society.

Arun C, in the article ‘The Portrayal of Women in the Short Stories of O’ Henry’, attempts to point out the position of women and their attitudes as presented in the short stories of O Henry. Women writers have a different vision because they treat women as they see and understand. Their own experience about women can be written but Male writers observe and understand women. Then imaginatively they treat women in their writings. O’ Henry had spun stories of women as he had keenly observed women in the true perspective of their respective countries and ages. Women in his stories either belong to middle class or lower class. As a writer, he never portrays the aristocratic women.
Because he belongs to middle class, undoubtedly he writes about the women he came across, moved with, and understood clearly from their own circles. They write about the women with great authority and authenticity. They also steal the hearts of women in order to present them in their short stories.\textsuperscript{88}

In article “Unveiling the Mundari World.: A Reading of Mahasweta Devi’s Novel Chotti Munda and His Arrow” D.S. Yamuna remarks that Mahasweta Devi attempts to highlight the rich history and culture of the tribal of Chottanagpur region which often lies outside the purview of the mainstream Indian historiography. D.S. Yamuan thinks that though the novel is actually set in a Mundari village during the post-independence period more often it swings back to the colonial phase when the Mudas were dispossessed from their land and to their legendary leader Birsa Munda who sacrificed his life for their cause. The writer comments that Mahasweta Devi’s first novel ‘Chotti Munda and His Arrow’ articulates the tribal tale, placing it within the wider canvas of India’s colonial as well as post-colonial history.\textsuperscript{89}
2.9 Conclusion:

Discrimination and its consequences is rigorous issue all over the world. Discrimination is made on the basis of class, colour, caste religion and gender. The creative writer and researcher try to focus on this issue through their writing and research. The present chapter explores the concept marginality and its various definitions. Efforts are made to make a survey of literature produced by Indian English novelists on the issue of Marginality.

The present research is an effort to make analytical, interpretative and comparative study of the selected novels of Mulk Raj Anand, Rohinton Mistry, Arundhati Roy and Manju Kapur. The comparative study will help how different author have handled the issue of marginality and given voice to the voiceless section of the society in their novels. The literature review will be helpful to analyze successive chapter.