CHAPTER-4

INTER-TEXTUAL STUDY OF WOMEN CHARACTERS IN JAI NIMBkar’S NOVELS:-

4:1:-INTRODUCTION:-

Women writers in Indian English in the post independence era are very conscious of the concept of the newly liberated woman. All these feminist writers as activists, depict women with an almost missionary zeal who fight against the injustice and the oppression perpetrated by male chauvinism. In India particularly feminist writers relate the theme of feminism with economical and political issues as well. It is because these things question the inequality of the sexes and insecurity of women in society. So, these writings are always seen to be concerned with the social problems of women that are typically India-based. The Indo-Anglican writers during the early phase of imitation show considerable mastery over English language and versification but they also sowed the seeds for the new phase of Indianisation, by writing with a national consciousness. They interpret the mind and heart of India to the west. So, their novels have an all-Indian character and are likely to be tending to explain regional customs, rites, traditions and ceremonies which are very skillfully woven into the fabric of the total design of the story. Srinivasa Iyenger says: “women novelists of quality have begun enriching Indian fiction in English. Of these writers, Kamala Markandaya and Ruth Prawer Jhabvala are unquestionably the most outstanding.” Anita Desai, Jai Nimbkar, Nayantra Sahgal, Santa Rama Rau, Shashi Dshpande are also some other most important names to be mentioned in this connection.

The existencial pressure created during the journey of women from tradition towards the modernity, is voiced by women writers is well embodied in their most significant fictional works. Their literary works are related to the problematic self-location emphasized in the man-woman relationship, female biological illusion, mythological illusions and women’s emancipation and feminine sensibility. Myths are still more powerful in Indian due their stability and effect in our lives since a long period. These writers portrays their fictional characters in such a way that it shows the reality of the contemporary issues, so the man-woman relationship which most often shows the similarity of the bond between a master and a slave.
I would like to present a short profile of the author. She belongs to a very cultured Maharastrian family of Pune which is known for its cultural and social commitment. Jai Nimbkar
was born in 1932 and was brought up in Poona. She is the eldest daughter of Mr. Dinkar Karve and Mrs. Irawati Karve. Her younger sister is Mrs. Gauri Deshpande who is a well known Marathi writer of short stories and poems. Her brother, Mr. Anand Karve runs an NGO in Pune called ‘Arti’. She started writing from a very young age and has contributed greatly to the literary world by writing fiction, short stories, articles, reviews and different language books too. Now she lives with her husband and two daughters in a small town called Phaltan, in North Maharastra. Her daughter Nandini Nimbkar is a distinguished alumnus of University of Florida, U.S.A. Mrs. Nimbkar is also interested in farming and spends most of her time doing horticulture. Her father was Maharshi Karve, a great sage and social reformer. Her mother Irawati Karve was a well known Marathi writer. So, obviously Jai Nimbkar has inherited her parent’s cultural make up and their social commitment. And her writing career has been greatly influenced by the reading of books, both ancient and modern. The house that Mrs. Nimbkar at present lives in, Nimbkar’s Bungalow, is not far away from the town of Phaltan, itself speaks of history and culture. It is an old very traditional Maharastrian house surrounded by a forest of trees. So, the house has a very traditional look and the whole place has an idyllic nature. Perhaps, that the idyllic nature of the place has also been a great inspiration to Jai Nimbkar in her literary activity. The very first sentence of the novel ‘Come Rain’ is a very poetic description of the place, besides many other such references through out the novels: “Moonlight touched with milky iridescence the coconut fronds framed by the bedroom window”. While enjoying the beautiful scene of the house and its surroundings I also had visions of Mrs. Nimbkar’s idealistic American mother-in-law who had maintained the place and insisted that it was kept in the traditional way. She must have loved the Indian country life a thousand times more than the highly urbanized life of America and so she tried her best to maintain her adopted house in India with its entire traditional make up.

Jai Nimbkar as one among the eminent feminist writers delineates feminism in all her three novels. In these she has portrayed woman in her quest for identity, who struggles with all the hurdles and the rigidity of the social system. To show this quest the author very meticulously deals with the theme of marriage in Indian the context. Here, in this chapter we have a deep analysis of the characters of the women protagonists with regard to theme ‘the quest for self identity’. Jai Nimbkar being a meticulous craftperson and a conscientious, stylistic writer, she often gathers stories for her novel from the trivia of daily life to create art. She breaks new ground in the world of Indian English fiction. Her women protagonists are intelligent who are in the eternal quest for their identity. Dr. J.M. waghmare says: “Jai Nimbkar’s fiction is characterized by feminism, no doubt. But the world of her female characters ultimately ends not with a bang, but a whimper. The cultural condition of Indian women is, by and large, responsible for this pathetic situation.”(17) Thus, the protagonists aspire to get something unique from their life, and their desire ultimately succeeds for them to realize their identity fully. Here, in her all three novels the central theme is the existential quest
for identity which is projected through incompatible couples, educated and intelligent wives and ill-matched husbands. All her three novels show a gradual growth of maturity, which are clearly depicting the real image of society and family as well as their interaction with the individual life of woman. In Jai Nimbkar’s view a literary artist must have a direct or indirect involvement with society and must have real relevance in their works, as all writers are social reformists too. Hence, she always highlights marriage and women issues which always revolve around social problems in her own inimitable way. Having started at a comparative young age of twenty-eight, Jai Nimbkar has contributed largely to the literary scene with her unique three novels. Her Female characters approach as integrated individuals who very well synthesize both personal and social lives in a harmonious way. She successfully depicts the oppressed and suppressed condition of the women in the so-called under-dog society. She reinforces the female dilemma in the discourse to get equal opportunities. Indian women always try to realize their identity within the confines of the socio-cultural milieu.

Jai Nimbkar sketches her female protagonists in such a way that they never spoil the bliss of their marital status. But always these new women get their middle way out to solve their problems intelligently. They are neither meek nor weak, nor do they compromise and succumb to the male patriarchy. Nimbkar is a very conscious writer that she never allows her female characters to cross the boundaries socially of the plutonic relationship. Vineeta, Jyoti and Ann are the three central female protagonists of her three different novels. They face all hurdles of their life very boldly and very intelligently and achieve their aim to get their identity. They are able to control their emotions and set up a smooth pleasurable life before any damage is done to their harmonious lives. Moreover these women do not want to harm other’s freedom or identity in their journey to get their own. No doubt, they are strong and determined but they achieve their will after a conscious analysis of each and every aspect of life. They think in all directions, into the past, onto the present and into the future as well. Jai Nimbkar comes out as a successful feminist writer who very minutely observes the psychological conditions of the women and their reaction to the surroundings. So there is full-fledged realism in her writings. She also makes for her readers enough of sarcastic account of the gender conflict in Indian society. Her novels are rich with Indian family relationships, social conventions and ethnicity as well as cultural and traditional beliefs. Her female protagonists face problems of life like other women do and fight against the patriarchal canons. The search for self, self-analysis and a probe into the existential vacuum in women are the main methods in her novels. As human beings these female protagonists assert to preserve their inner strength and conviction without trampling upon the other’s rights. Jai Nimbkar uses the woman’s question and puts forth the idea that family and marriage should follow the way of understanding and respect for all members whether male or female.
Jai Nimbkar depicts brilliantly the theme of female assertion and their quest for self identity in her first novel ‘Temporary Answers’ which was published in 1974. In this novel the quest for realizing a unique identity is clearly seen in the central character Vineeta. At the beginning she cannot avoid the socio-cultural milieu but faces bravely her misfortune of a sudden and early widowhood. Vineeta’s keen observation of married relations makes her to wake up, to be emotionally independent. She feels marriage and love are all only temporary answers to avoid her loneliness, unless and until there is equality and respect between the couple. Jai Nimbkar’s perceptive observation of Indian middle class family can be clearly seen through her this character Vineeta. Her conclusion is that marriage only a temporary answer and not a final solution to all of women’s problems. She arrived at this conclusion after experiencing three distinct relationship and involvements with three different members of the male species: 1-her husband, 2-her childhood friend Vilash and 3- her lover Abhijit. Dr. A.P. Dani, in the prescribed lines in the article “Jai Nimbkar’s temporary Answers: A Unified World of Transience”, writes: “Vineeta undergoes vicissitudes of relationships in her personal, domestic and professional life to realize that love and marriage, unless based on equality, freedom, trust and self-respect, will continue to be temporary answer to her problems and frustrations”(3)

First let us analyze vineeta’s involvement with her late husband Nagendra and its effect on the realization of her identity for a middle class Indian family to get a suitable bridegroom for their grownup daughter is a dream come true. As Vineeta was not beautiful though very well educated and a doctor too, the family thought a husband wouldn’t come easily by. So when Nagendra proposed to her they could not, at first, believe it, least of all Vineeta. He had all that an ordinary girl would wish for in a husband. He was handsome, educated, savvy and well mannered. And he had a steady job with a good salary. So, Vineeta didn’t have to wait to say ‘yes’. Her dreamy bridal eyes could only see glamour in this marriage. It’s only later that reality bit in to her and made her realize why he really wanted to marry her. It was his sense of ownership that came into play. He would be proud to posses a doctor as wife and to display her as a showpiece to his numerous friends. “He would have thought it a matter of prestige if his wife was a practicing doctor. He told me he was attracted to me because I was different from the other girls he knew, because had a sense of direction.”(P-22, Temporary Answers)(11) Nagendra was attracted to her because she was not an ordinary girl though she looked like one.

Vineeta was so happy in her early days of marriage. Nagendra attended to her every want and wish: he talk to her pleasantly and made much of her. They enjoyed each other’s company fully at home as he didn’t bring back walk from office, as other officers usually did, so as to be available to her. But his pleasantness with her had a patronizing air about it as she found out
later. Vineeta was so submerged into the marriage that she eagerly tried to learn to fit in to the scheme that her husband had for her. “Nagendra had his group and the same faces turned up everywhere. I tried to feel part of them but couldn’t. Learn to be like them outwardly….. But I rebel against it all.”(P-23, Temporary Answers). So, together with compliance and conformance, rebellion also began to draw within her soul. Vineeta felt cheated. She thought she gave herself in completely to Nagendra but she didn’t get much of him in return. Of course Nagendra sensed her state of rebellion but did not decide to fight it out as he was not a violent man by nature. He merely ignored her. “So we had bitter fights. Or no, that’s not an accurate description. It was I who fought, I who hurled accusations at him. He was comparatively calm because he was not really involved in the issue I fought over….. I was not a very important part of his life.”(P-92, Temporary answers).

Then there was marriage party of one of Nagendra’s friend’s. It was a Sunday, a holyday which Vineeta had looked forward to spending with her husband. She wouldn’t go along with her husband to the party as she would be completely bold in the company of Nagendra’s male friends. Anyway, without giving any consideration for Vineeta’s wish Nagendra decided to go alone to the party and spend almost his whole day with his male friends. Vineeta resented it. To top it all, after the party he went on to visit his aged parents at their home. Vineeta who wanted to spend at least some part of the holiday with Nagendra thought that he could have visited his parents on another evening. She felt it very bad. “I cried because it was impossible for me to reach him. I considered committing suicide. I took a lot of pleasure in imagining his shocked disbelief when he came home and saw me dead.”(P-94, Temporary Answers)(11). He returned late at night, made love to her as usual and went to sleep as if there was nothing the matter. “The next morning he did not even refer to the incident the last word had been said about it, as far as he was concerned. He was cheerful and affectionate and I could only feel bruised and beaten.”(p-94, Temporary Answers).Then all of it, at once came to an end. A sudden heart attack of Nagendra put an end to her married life. There was no immediate cause for the sudden heart- attack as otherwise his health was excellent and as he was careful to maintain it with rest and exercise. Characteristically Vineeta took upon herself the blame for the sudden turn of events. She now thought that perhaps he was trying to change over to a new way of life with his marriage and that it was her fault that she was unable to understand it and to cooperate with him. “Perhaps, when he chose to marry me he honestly was looking for a different way of life. On fortunately, I adopted the negative attitude of resenting his way of life without offering him a substitute for it…… Perhaps he was not really a strong man and he was looking for strength in me. But I was too blind to see any of this. Anyway it’s too late now for all this wisdom.”(p-24, Temporary Answers).

The novel opens with her widowhood, showing the emptiness in the heroine’s life after the sudden death of her husband. It is because in India the socio-cultural conditions make the
widow an outcast. Society looks down upon a widow. She refuses her mother to attend her cousin’s thread ceremony. She says: “I just don’t feel like facing all relatives…. I did not say there was anything wrong with them. I just don’t enjoy the idea of meeting all of them at once, that’s all.”(p-9 Temporary Answers) This made her to become so negative and diffident in herself so that she does not even take up practice as a doctor. The culture which has ingrained in her soul was pushing her back from moving or even thinking to move forward. Now to get some solace for her troubled mind Vineeta takes the advice of her friend Kishori, who suggested to her to meet a certain saint. So, she goes to meet the saint and says to him: “The possibility of failure, I feel so empty; I don’t feel capable of giving anything to others’…. I have nothing to hope for, to live for.”(p-15 Temporary Answers). But she was struggling inside herself and also with the rigid norms. At once she could not hold herself beyond the social norms, but she is different from other contemporary women so, she does not want to succumb herself under the drastic traditions and customs which give the female a marginal status. As an educated woman she does not like blind beliefs. She thinks over her own situation again and again. Though she is a modern educated woman she realizes her identity as a woman, she says: “I would laugh if some one had made a barefaced statement that women are inferior to men “. She tries to preserve her identity. Vineeta thus overcomes the grief of widowhood. She can feel the earthly pleasure now, as she remembers her past relation with her first husband Nagendra which was an incompatible one. She feels as if the fortune has given her another chance to enjoy life as per her own wish. She takes pleasure in little things like her favorite food, exhilaration of cold shower and the feel of freshly ironed cloth when its warmness gives her extra feelings. She says: “Then I knew that it is the little things that mattered, that give continuity to life, what one thinks of as the big things are only interludes.”(P-26, Temporary Answers). Dr. A.P. Dani, in the article, “Jai Nimbkar’s Temporary Answers: A Unified World of Transience”, writes: “As a widow trying to encounter and reconcile with her misfortune, she is unable to choose for her life partner again”,(3).

Vineeta’s second encounter with the male species is with Vilash, her childhood friend. Vilash as given up his practice as a doctor in the U.S.A and has returned to Pune where he comes face to face with the now widowed Vineeta. He encourages her to take up medical practice again and arranges for it in a joint setup. Of course, everybody advised her to think of her future. Her mother and her neighbor, Vilas and Kishori insist that she must find her own way. Vineeta’s mother thinks it only too proper that the two should get married. Vilash too hopes that things will ultimately move in that direction. But Vineeta is a different person all together. She sees Vilash only as a friend and not as her future life partner. She herself is able to realize her power and identity so she starts her practice as a doctor. The chief characteristic of Vineeta is her ability for cold and calm reflection. She always thinks over the incidents and the situations of her life and thus directs herself. She also has a wonderful capacity to size up people. Of course she got married to Nagendra without being fully aware how it would turn out
and what kind of husband he would be. Towards the end of that marriage she realized it was an unequal marriage where her own identity was not even acknowledged. But now she wanted to make sure that such a thing shouldn’t happen again. Vilash was very good as a friend, very sincere and helpful. One day Vilash invites Vineeta to his house to have a cup of tea with him. He prepares the cups of coffee himself and serves her in an inimitable way which makes Vineeta feel that he would be very easy person to leave with, even as a husband “I thought it rather endearing. The way he set a tray and made the coffee with precision and an economy of movement. For all his bulk he was not clumsy. There was a special intimacy in being alone with him in his flat at one in the morning and I thought he would probably be a very easy man to leave with.”(P-32, Temporary Answers). But his attitude to her as a woman was that she was a weak and fragile thing, certainly ‘a thing of beauty and a joy for (for man). It meant that woman was not an equal person.

She always needed protection of man. He didn’t seem to believe in the economic independence of woman too and in her ability to pay for things herself. “He said, ‘when I go out with a woman, I pay.’ ‘You allow for no exception?’ ‘None’. ‘Haven’t you heard of women’s lib?’ I have heard of it. ‘But you don’t believe in it.’ ‘I didn’t say that.’ ‘You imply it. You wouldn’t insist on paying for everything yourself if you were with a man.’ He didn’t reply.”(P-31, Temporary Answers). Vineeta had a shared childhood with Vilash when both played together and liked each other’s company. “I didn’t feel self-conscious with him the way one does with someone to whom one has barred one’s soul. The bonds of a shared childhood were almost like sibling feelings. It seemed immaterial that we had not had much in common.”(P-24, Temporary Answers). So, when Vilash offered to help her set a practice and start a new life, she accepted it without any reservations. “I found it very comforting to entrust my life again into a man’s hands. Vilash was the manager and the decision maker, though he went through the motions of consulting me about plans and estimates and even the remodeling and decorating.”(P-26, Temporary Answers). While helping Vineeta to settle into practice as a doctor Vilash of course wish that Vineeta ultimately would fit into his scheme of joint medical practice and joint life too as man and wife. But for some time “Vilash said nothing- he wasn’t the impetuous sort, he would wait until the right moment, until the right amount of time had passed.”(P-30, Temporary answers). But later when Vineeta puts her into his confident and tells him about her desire to move into an independent dwelling place away from the strict control of her mother, he invites her to share his flat with him and share his life too as wife. But she puts him off by saying that she wasn’t going to marry again in fact Vilash feels so much let down by Vineeta’s refusal to marry him that almost as if he wanted to spite her, he suddenly gets married to her sister Madhuri who is only too willing and available. And the way Madhuri entwined on him, Vineeta feels that she was right in her assessment of Vilash’s character and that her sister was the right wife for him. She finds Vilash swooning over Madhuri and she is glad that she has not taken Madhuri’s place. But even while making do with what to him is only a second best of a wife, his
subconscious desire to unite with Vineeta could not be hidden away always but Vineeta always shows him his place. In this way Vineeta finds Vilash an unequal partner to share her life with and rightly rejects marriage with him.

The most decisive of Vineeta’s relationship is with Prof. Abhijit Gokhle. He came into her life having been introduced to her by her friend Kishori at a party. Walking into the sphere of Abhijit’s relationship, she at once felt that he was a totally unique person, a person of solidity and substance. She got attracted to him and desirous of more and more of his company. At the party they talked together easily and comfortably. But the first opportunity that Vineeta got to take in the personality of Abhijit was when both met a second time at a lending library of books. After selecting books Vineeta and Abhijit came out of the library talking pleasantly to each other. Abhijit politely invited her to have a cup of coffee with him at the quiet Triveni Restaurant. There while drinking their coffee they went on talking about philosophy, particularly the philosophy of love. “But much of the time what passes for love is not really love at all. It is either a form of self-love or a form, a very subtle form, of cruelty.”(p-36, Temporary Answers). His manner of talk attracted her very much, the way he expressed himself, with real conviction but at the same time quietly. His personality too attracted her. He could not be called handsome but was a striking person. His smile too was very special. It was “mild, restrained. It didn’t light up his old face.” But this time the conversation between Abhijit and Vineeta wasn’t as easy and comfortable as at Kishori’s party. It was a broken conversation with silent intervals in between. Some tension was pulpit able. Abhijit also talked about his work in the college, the way he wanted to bring interest and life into teaching Geography which had antagonized his superiors. “I could see that he believed in his ideas and was willing to fight for them. He did not need any encouragement from me.”(P-38, Temporary Answers). She looked at his hands which extruded a sense of power “Brown hands with surprisingly long fingers. Sensitive hands, which at the same time looked capable”. (P-38) Before they parted, however to meet again and again, there was a poignant moment when they faced each other. “When I looked up, he was looking at me. His eyes were probing, questioning, asking something…..One of his hands rested on the table beside his cup. I looked at it and wandered what its touch would be like.”(P-39, Temporary Answers). They departed, deciding to meet again on the next holiday which would be a Sunday.

The Sunday meeting between Vineeta and Abhijit was a familiar and friendly affair. They walked leisurely through a wooded and secluded terrain. They first discussed the cultural but provincial make up of the city of Pune where both now lived with the cosmopolitan ethos of Bombay where Vineeta had lived her married life. Abhijit went on to tell her how he became a writer. Then they said good bye to each other. The parting moment proved to be more poignant than the earlier one. The touch of the customary shaking hands ignited a fire in Vineeta’s heart: “He took both my hands in his, pressed them briefly and let them go. I
wandered if he could sense my sudden response to his slight touch...... whether he had loved a woman, awakened her every nerve with a skilled and knowing touch. I found myself shaking and thought that if a man’s casual touch did that to me ”(p-53, Temporary Answers). The next meeting was at Vineeta’s house where she lived all alone. She had invited Abhijit for dinner and so they met there in the evening. This time too the conversation did not proceed smoothly: it floundered often between periods of tense silence and then kick started again. It seemed Abhijit was navigating through uncharted territory, stopping now and then to have his compass right. Compared to the slower steady way that Nagendra used to talk in to intimacy, Abhijit seemed to lack aggressiveness and his reticence attracted her. They had a discussion on the usual display of dishonesty on human relations, especially in marriage. Abhijit’s was all for complete honesty and Vineeta felt he could never be dishonest. Soon it was parting time and Vineeta for the first time made him see how much she desired him by asking when she would see him again. He understood the depth of her feelings for him and assured her that he would be meeting her soon and often. The parting scene shows how fully they were in love. It was only their concern for social conventions which always a certain amount of dishonesty and hypocrisy that stood in the way of their physical union and of course Abhijit’s sense of honor: “I longed for him to touch me, but he didn’t. What was stopping me from going to him, putting my arms around him, showing him that I wanted him to love me? Convention? Fear of rejection?”(P-65, Temporary Answers).

The next meeting was at Abhijit’s home where he had taken Vineeta to meet with his aged mother. She was very impressed with Abhijit’s mother who became a widow at an early age and single handedly brought her son up. She still cooked food for him and cared for him as a very loving mother. And she showed herself to be very eager for her son to get married and gift her with a grand son. After visiting Abhijit’s home and meeting with his mother she returned to her room. Now she had bout of her loneliness: she felt overwhelmed by the intensity of the lonely life she was living. “The loneliness always hit me like an uncontrollable shaking fit of malaria...... the loneliness hit me like a tidal wave, the frightening of total responsibility for myself”(p-70, Temporary Answers). As if in answer to her inner cry, Abhijit visits her the next morning. And what has been building up, their union of souls, gets sealed up by the physical consummation which both were being impelled in to. “...the silence between us was heavy with things waiting to be said.... The moment of waiting before he reached me was almost unbearable. Then I turned around. I had forgotten what some one’s arms felt like, holding me tight, what some one’s heartbeat sounded like against my ear”.(p-72, Temporary Answers). Vineeta surrenders herself to Abhijit who takes her in and promises to love her. Now Vineeta gets into philosophizing saying that love, even such intense and fulfilling love as theirs is only a temporary answer to the human predicament of her loneliness. But Abhijit answers that only such a temporary fulfillment is possible for us human beings. But now, Vineeta and abhijit after their physical union feel themselves completely fulfilled in them selves and in each other. It’s a
fulfillment of both her identity as a woman and his identity as a man, an equal and complementary partnership and a union “I could ask for nothing more….what had happened was natural and inevitable. I had expected and wanted it to happened since I first met him... the only thing I kept thinking about, after he left was that it takes a certain kind of man to announce that he loves you in such a completely matter-of-fact manner, without dramatizing the idea at all…” (P-72, Temporary Answers).

Abhijit, being a writer, has the capacity to understand other people and always gives proper consideration to their feelings. So, Vineeta finds Abhijit a better person to be a related to. He is able to understand the mental state of the other and to react accordingly. So, Vineeta finds him different from any other man she has known. Whenever she meets him, his words, is appearance and his confidence attract her. She is gradually drawn to him as to a magnet. Vineeta describes her feelings about Abhijit as: “His eyes were probing, questioning, and asking something his word had not set; I looked down again and said, I had better be going. But I did not make a move.” His gentleness and his magnetic voice make her fall in love with him. During conversation he talks less and listens more so this makes Vineeta feel that she gets from him all the respect that is due to her as a woman. However, Vineeta does not any sudden decision with regards to her relations with Abhijit. She is educated, intelligent and decisive by nature. So, she very quietly analyses the full situation and sees the past, the present, and future coalesce. While the attracting personality of Abhijit is there right before her beckoning to her, as he does not forget to contrast his personality with that of her late husband and even with the personality of her friend Vilash. This comparison of this contrasting personality makes her see that Abhijit is the perfect match for her. So, finally Vineeta finds that Abhijit is perfectly compatible to be united with, both in body and soul. Hence, they give themselves completely to each other. Vineeta, now fully a woman, enjoys giving herself to the man. “He took me in his harms ....his arms tightened around me when he realized what I wanted. I asked myself why I wanted it. Sex had never been very important for me... Why must love making be enjoyed for it’s own sake?”(P-107, Temporary Answers).

While Vineeta and Abhijit grew and thrived in their love for each other, they knew very well that they would have ultimately to face up to social convention of marriage with in which only society would allow the interpersonal relationship between man and woman to operate. They had to take in to their account the approval of their own families as well as of society as a whole. Abhijit’s mother would approve of any girl her chose to marry provided she gave her a grand son. Vineeta’s mother who was a strict teacher, both in school and at home, wouldn’t tolerate an intimate association between them out side of marriage. They some times joked that, to remain as they were without marriage, would be ideal as they wouldn’t be troubled with children. If they got fed up of each other, they could easily wind up their relationship too. “I added, ‘Don’t You see there is safety in not marring? Then there are certain limits that have to
be accepted certain demands that cannot be made.’ He said, ‘I am not going to say anything about marriage again. I am going to wait until you bring it up, of your own free will.’” (p-122, Temporary Answers). But then Vineeta sees that there is no point in waiting. Both desire each other and are ideally matched. Vineeta knows that Abhijit will always respect her personality and identity. So, she makes the final resolution and says to him; “Darlig, I am going to marry you’.”

Love and interpersonal relationship is good so far as the going is good, particularly in the beginning. But gradually problems arise, of mutual adjustment and often both have to sacrifice their own selves. When you live with other you will have to live also for the other, sharing with each other your time and ways of life. Marriages which once seemed to have been made in haven, so perfectly blessed often flounder on conflicts over ego, career or way of life or way of thinking. Prashad. Dagwale & Mrinalini,(2012), in their article, “Inequality in Marriage: A study of Temporary answers”, writes: “A relationship like marriage should be based on love, Nimbkar through Vineeta comments that it is a false notion. Any love is self-love in disguise” (15) For Abhijit his career as a writer is very important; it is what he lives for. But his involvement with Vineeta seriously effects his imagination and his writing. For some months he has been unable to write anything. He describes the situation himself: “For the last couple of months I haven’t been able to write anything…. Is it because you spend so much of your spare times with me?... It’s more the state of mind. Happy, flabby and unproductive.” (P-157, Temporary Answers). To console her he says that such ‘empty, sterile, periods’ between intense creative production is usual with him but she knows that the drying up of his creative mind is the direct result of their mutual involvement.

Now, Abhijit’s mind enters on a crisis, a crisis of his identity as a writer and a lover. It becomes so intense that he says that life has reached ‘a dead end’ for himself. So, he decides to withdraw himself away from Vineeta and go into a quite forest where he might think things over and get peace of mind. He wants ‘to get away by myself’ as he says. These things disturb Vineeta too. She now thinks over the entire relationship with Abhijit and her promise to marry him. She wanders “Couldn’t he achieve mental peace and balance through me? Isn’t that the whole idea of marriage?” (P-160). She had always confided in him, told him all her problems and frustrations and surrendered her self to him. But now she finds that there hasn’t been a similar ‘reciprocity’ on his part. He had told her that ‘a writer has to be self –propelled’. Vineeta thinks that: “his one big fear is that he may loose the power to propel him self. If he doesn’t write for a few days, a few weeks, the fear creeps up on him that may be he is through. If he allows it to, the fear can cripple him.”(P-160, Temporary Answers). Such a problem had a reason in her relationship with Nagendra too; In fact it’s a problem in every interpersonal relationship where there is always ‘a struggle to own another’s soul’. In effectual wives such as her sister Madhuri who do not have an identity of her own, skirt this issue. They always busy
themselves with producing children and through them they manage to get control of their home instead of their husbands. For Vineeta this becomes a spiritual crisis. She wanders “Why he felt he couldn’t feel himself, renew himself through me? I was a cripple?....Whether I was a cripple or not or had nothing to do with. I had nothing to do with.”(P-161, Temporary Answers).

So, Vineeta tells herself that it was vain on her part to think that she ‘could fulfill every need of his’ and that she should give up trying ‘ to pattern him after myself’. Abhijit had decided to depart for his retreat on his own and had made all the arrangements without telling her. Then he comes to say good bye to her. But she knows that Abhijit realizes that he is going to hurt her by his action of going away and she sees in his eyes an appeal ‘ for understanding, for strength’. After Abhijit leaves vineeta feels ‘a vast emptiness’ in her soul. There were earlier occasions when Vineeta was lonely but she “Had felt peace in my aloneness. And a kind of power even because I was in control of myself and therefore in control of the world”.(p-166) It was the kind of peace Sage Balmiki had ,shutting himself in the ant hill and being aware of only himself and not the moment of the ants. It was a kind of negation of living. But now Vineeta feels that “I had not been so wise.. I had reached out and tried to grab at something. And failed “ She felt that her failure was mainly in the art of proper communication as she knows only straight forward, natural way of communication while the irony is that : “ Resentment, pride, Language itself, which is suppose to be the means of it can distort communication” and she wasn’t aware of this.Prashad. R. Dagwale & Mrinalini , 2012, in their article “ Inequality in Marriage: A study of Temporary Answers” , write: “The reality of relationship dawns on Vineeta. She was emotionally attached to Abhijit. He doesn’t reciprocate her feelings. She feels their proposed marriage to be based on an equal status, and hence meaningless”(15)

But the crisis, the disturbance, in Vineeta’s soul, in the end, brought out a resolution, a new boldness to live a completely free life, unencumbered in the bondage of marriage. She now realizes: “I was only marrying because I wanted to escape from the wall, escape from myself. Now I knew I was running away from myself. I would have to stop running.”(P-167, Temporary Answers). Such a life would also give Abhijit his freedom for his pursuit, his identity as a writer. But before this new resolve would be sield with the concurrence of Abhijit, there were a few more days of gloom when she had often thoughts of death and even felt that she was really made. “I tried to think about death, to make it more understandable...... I had disintegrated. ... I was made.” (P-171) But she knew that she was not really insane and was perfectly capable to reorient her life, herself. “ I had to ‘think things out, decide something before Abhijit came back. I will try to think. I was of no use. It only made me busy and tired”.

At last, by getting news about Vineeta from Vilash that she is in very dire straits Abhijit breaks up his seclusion and returns to her. And he professes his love to her. But she does not now respond to his physical love. Before going away he had asked Vineeta to have strength in herself and now it would be strength that she would show him to have, strength to stand solidly
alone on her own feet before too strong people, in their own full identity, could unite in to an equal relationship. “We must stand alone, complete in ourselves, before we could meet marriage. I could not remain lame, crippled, only half a person and expect him always to lend me support, the illusion of wholeness.”(P-173, Temporary Answers). She now felt that so far she had encouraged Abhijit to treat her as a child and that it was time now when she should raise up to be a fully grown and a fully realized woman. So, Vineeta now tells Abhijit to treat her no more as a child and leave her to fight her battles Abhijit. “I said, ‘Abhijit, do you understand? You must go away. You must let me handle with my problems in my own way. You must trust me.’” Abhijit fully understand love the meaning of her words that both of them should now travel separately on a journey together their independent strength, for some time, so that finally they could be united as fully realized person in to the unity of love. So, now walks away quietly without trying to make love as he used to do on earlier occasions when they met together. Now they would give to each other only if both wished it and consented to it. From now on it would be an equal relationship between them with the identity of each remaining intact. And Abhijit, being an honorable man, wouldn’t demean himself and Vineeta by trying to make love to her without her consent. So, now he goes away quietly, to come back again when both are ready and fully grown and fully matured. Dr. G. Hampamma, 2013, in her article “Mother Figure in the Shorter Stories of Jai Nimbkar” writes: “Women’s new assertiveness need not be a duplicate of male aggressiveness; rather, it could become a model of how human can assert their inner strength and convictions without trampling upon the rights of others”.(6)

The last word with which the novel ends is ‘perhaps’. It is an ambiguous word which here has here a dimension of multiple meanings attached to it. “In thought, when he comes back, in his own time, I would be able to tell him that I loved him. Perhaps”.(p-174).The line doesn’t say anything definite. Perhaps Abhijit will return to Vineeta, Perhaps not. Because he can return only if he has gathered enough strength of his own. If he returns, it will be ‘in his own time’, when he will have fully resolved the identity conflict involved in such a union. And if and when a fully realized Abhijit should come back, her own reaction to him too can not be conformed. She would accept him if she is fully ready, having realized her own identity and her own inner self, and sure of herself; if not she would refuse. She might decide to be united with him or she might not. In any case it would be her decision, only her own.

The novel shows Vineeta’s ambivalent attitude towards every aspect of life. She wants to be free and independent of the social taboos and customs regarding the widows but at the same time she does not want to break entirely away from all social norms and traditions. The novel realistically portrays Vineeta’s psychological process in her mind which analyzes her situation as it is now and in comparison to the past. Here, the first person narration also shows the inner progress she makes towards the realization of own feminine identity. Jai Nimbkar’s philosophical expression exposes the reality of one’s soul and situation very honestly to the
readers. Here, the sequence of three different generations of Indian women is carefully maintained through the characters of her mother, Vineeta herself and her sister Madhuri. The central character Vineeta is carefully maintained to justify her womanhood in terms of the social milieu in the Indian context. She belongs neither to the old world of subservience nor to the ultra modern one represented by Madhuri, who can break all social boundary. Jai Nimbkar in an interview says: “The total emotional independence is not really achievable in this sense, because then where would the need be for her to relate emotionally to another person? So, it is relative independence in the sense of release from total slavery.” (G.S.Balaram Gupta, 1993)(4)

Gradually Vineeta achieve her self confidence. When she remembers her past she realizes that she has spent her life not as per her own wish but as Nagendra wanted it to be. Vineeta’s frustration can well be assumed from her wish to live an independent life. The novel depicts inequality of sexes, place of women in the contemporary society as well as in family. Vineeta narrates her own story and also the interaction between all members of the family and society. She deeply observes the marital attachment between her parents. As the father did not want to have tension of running the family on him, he left it to the mother, who then took the command. Even when father was ill her mother had to serve him even a glass of water. Here, the main thing should be observable that Vineeta’s mother was a teacher, an economically independent woman but yet, she compromised with all aspects of life. But ultimately her surrender to patriarchy made her rude and harsh. She always looked for faults in the children and always tried to correct them which the children resented. Vineeta says: “now I realized why mother was sometimes so bitter about it…. From disciplining us to scolding the milkman for giving watered milk, all unpleasant situations were handled by mother.” (P-32, Temporary Answers). Her mother would not give her the freedom to select her own friends even when she was a woman of twenty. If she were a man, then her parents would have been more liberal and allowed her to select her own job and her life partner. She says: “Mother never gave you the satisfaction of apologizing. She wanted a complete victory, and she got it only by leaving you feeling guilty. I had no right to demand that I be allowed to go out my own way.” (P-12 , Temporary Answers).

Vineeta never felt close to her sister Madhuri. Though they shared a room still they did not share their feelings or secrets as sisters do. Madhuri always considered Vineeta in the same category as their mother. She says: “The gap between us had not closed with the years. We still belonged to different generations”. Dr. M.S.Pawar,(2011), in her Book “New women Novelists with New Horizon”, writes: “Vineeta lives in an age where widow remarriage is no longer revolutionary. Society at large has accepted it both in principle and in practice. But this does not mean that life for widows in particular and for women in general have changed”. (14) So, while trying to relate herself as a part of this society, she found herself lost in identity in this
A Joint Venture

Jai Nimbkar’s second novel ‘A Joint Venture’ has a simple story of a couple, Jyoti and Ram. The former, an ordinary middle class girl, has just completed her graduation. And her parents are, like all middle class parents, anxiously looking about a suitable background for her. So, when Ram, a handsome young businessman, proposes to her and wants to marry her, even without the usual dowry, it’s a dream come true for Jyoti and as also for her parents so, she gets happily married and tries to live adjusting her life to the demands of her husband. The dominating trait is that he is a businessman in and out. He lives for his business and he makes his associates also live their lives for the success of his business. But his unquenchable business ambition creates an intense inner conflict in Jyoti whose priorities of life are different from her husband’s. While Ram seeks greater and greater success in business, jyoti, on the other hand seeks the natural happiness of life as a wife, mother and friend. When jyoti sees Ram moving in another direction from hers’ she thinks things over about her marriage and last decides to leave him. But before she can do so Ram’s business suddenly fails and he becomes heart broken. At this juncture, the mother instinct rises up in Jyoti. A mother is always ready to sacrifice herself for her child. So, when Jyoti finds Ram helpless and vulnerable she forgets about her plan to leave him and rushes to his aid. In this way at last she redeems her feminine identity as a mother protector. The business symbolism, implicit in the title ‘A Joint Venture’, is also important to the story as here Jyoti’s and Ram’s married life is like a joint business venture where, at first, the husband is the dominating partner while at last the wife becomes one as the mother figure.

Jyoti is an ordinary middle class girl. As she is intelligent she passes B.Com with distinction. Being ordinary looking and not beautiful, she is not sure that she will find a husband easily though her parents hope that some how she too will get one. Her own intention is to pursue higher studies with the scholarship that she is eligible to get. It is under this circumstance that suddenly she comes to meet Ram in a social gathering Ram immediately likes her and comes to her home to meet her parents to get their consent to his marriage with her. Her parents are only too willing. Her mother feels some misgivings as she does not understand why such an eligible bachelor from a higher society and with a good salary too, should wish to marry an ordinary looking girl, that too without any dowry. Though Jyoti’s parents’ consent was good enough, he does not forget to talk separately with his future bride and ask for her opinion. As
she too was willing an agreeable, he announced there and then his intention to marry Jyoti at the earliest in a simple ceremony. Jyoti is very happy and pleased she liked the way he looked and talked with her: “She had liked the direct fortnight manner in which Ram had spoken and liked his independence. He was not one of these weak livered young men who hid behind his parents to demand a dowry. She believes in the custom. And she liked the way he looked, tall- she was only five two, and his five and a half feet looked tall her- lean and brown, with a dark colored hair.”(P-27, A joint Venture). And so, the marriage was gone through and she began her married life in right earnest, hoping to be happy for ever. Borate . T.S. 1995, in the article “ Jai Nimbar’s  A Joint Venture : A Study in- feminine –Feminist-female Consciousness”, writes: “A Joint Venture shows a woman’s world when she enters into marriage, she hopes for an equal relationship but, she gets only the illusion of wholeness in which she stands alone, complete in herself”(1)

In the early days of the marriage Jyoti was ‘Radiantly’ happy. Ram was attentive to her every need and was ready to fulfill her every wish. The honey moon days spent together in Mahabaleswar were wonderful. She enjoyed the natural beauty of the place as well as Ram’s loving and caring company. “She felt as though she had been suddenly transported from a life of dreary possibilities to a paradise. As the beauty of the place unfolded under Ram’s guidance, she fell in love with it, and with Ram.”(P-17, A joint Venture). Jyoti was now sure about her husband, but, what about her parents? What would be their feelings about their son’s bride entering the portals of their house as a simple and ordinary girl, not laden with jewelers, not decorated in a golden brocaded Pune sari and what was most telling, not with any dowry? Ram assured that he had married her and not they and if she was alright for him, she was alright for everybody else. But she had her misgivings about the future. It was alright now. But what about after five years, after ten years when the newness of marriage would have faded out? Would Ram then be the same husband as he is now! “She had thought, it’s all very well for him to talk that way now. All husbands probably do so, on their honeymoon. But do they back their words with their actions later? Do they still say, a year later, that nothing else and nobody else matters”.(P-17-18, A joint Venture).

Jyoti’s husband Ram is a typical businessman. He looks at every aspect of life with business point of view. Even his family is for him a part of his business venture. He provides all facilities to his wife and children. But he is not sensitized to their human needs, so he never shares his feelings or problems with them. This is the main reason here that both his children have distanced themselves from him and at the same time his wife also has started searching for her own identity. Both his children reject the financial support from him too and have made them selves independent and live their separate lives as per their wish. They know that their mother is in vulnerable situation but they can’t help her. Ram as a strong willed person achieves success in his business to a great extent. He also recognizes the educational ability of Jyoti , to
be a perfect accountant for his business. He adopts himself so well to his new life style. But Jyoti realizes that he is moving apart from her. Jyoti decides to leave Ram because of his dominating ways of being a decisive person who never consults to Jyoti while taking any decision not even important decisions. In fact Ram has been an isolated person from his youth. He did not like to make many friends even he did not have communication with the others in his tiny family. After his mother’s death he went on his own way of life of making decisions and he never found it necessary to discuss with his father or anybody else. So, this habit carries on throughout his married life. At the beginning Jyoti makes a compromise with all this but after suffering for a long period of thirty years she feels just that she has been living Ram’s way of life, not her own. It hurts her a lot. She is ready to make allowances for Ram’s nature, but she does not get the same understanding from him. She now needs something beyond his financial and physical protection. Jyoti tries to teach him about the smoothness of married relation but he never learns nor does he care for it. Jyoti admits here, that she does all that Ram expects her to do as a wife. Jyoti gets all comforts of life in Ram’s house which were not there in her parent’s house as they were financially very poor. Whatever Ram says seems very factual, whereas all this is his fascination. He formally asks Jyoti “Are you happy Jyoti…. If you do miss your family and friends, I hope you’ll feel free to invite them to spend some times with you.” (A Joint Venture). He is so fully involved in his business that he forgets all the caring concept of the husband. He never looks back when he is going up as a successful businessman.

Gradually Ram changes his attitudes but jyoti does not want to forget about their beginnings, the real position from where they have started their journey of life. Now Jyoti wonders what is actually the meaning of love for Ram? “What is love? Is it something you feel for someone who depends on you, or someone you are dependent on or someone who does your bidding? Should not someone who loves you be sensitive to your feelings, your needs?.”(P-134, A Joint Venture). It is obvious that Ram’s behavior shows that he is a typical Indian husband who thinks that providing all needs to his family is the only duty, which he has to fulfill at any cost. He thinks that if he is providing a rich life to his wife and children then they should be happy and be grateful to him. There is no place and time for feelings. He is a person who is vain about his success as a business person. So, sometimes he even shows objection to her way of wearing saris. He says “If someone saw you dressed like that they would think our business had failed or something. I mean, you are not just nobody.”(P-13, A Joint Venture). He thinks himself as the commander who rules over the family or as one who makes laws for everybody. This becomes one of the reasons that both his children rebel against him. They leave home and stay separately. Jyoti feels very unhappy when Smita, her daughter sweeps out her last traces from home but Ram’s response to it is very simple as he does not get any financial loss by the action of his children. He simply says to Jyoti that if she does not want her children to stay in hostels then simply she should stop paying hostel charges; they will definitely come back home.
Ram is a good business man but yet he does not have any feeling for his workers. He used to dislike visiting sick people as well as attending wedding parties. Perhaps he is an insensitive person, who does not have sensitivity of feelings of love and other emotions. According to Ram money is all mighty. If you give some money that is all the help you are required to do. He is concerned for Jyoti’s sick father and gives him financial support. He also treats his children and his labor similarly. Earning money and being successful is the main way for him. He says “Working hard and denying yourself is one part of a success story. The other part, when success comes, knowing how to accept it and live up to it. If you continue your pre success mentality and lifestyle there’s no point in achieving success.” (P-75, A Joint Venture). In his relationship with others too he behaves like a business man. When he meets people, Jyoti observes that it looks like he is enjoying their company but it is all superficial. Nobody can guess his innermost thought. He listens to other’s problems and gives advice but never shares his own problems with them. He realizes that Jyoti would be suitable as an accountant in his firm and he directly asks her to take the charge. But he never even asks Jyoti’s opinion, whether she likes to do the job or not. His decisions are always final decisions. This is the pinching point for Jyoti; she feels that her identity as a woman and wife has no significance for her husband. So, in this way her frustrations build up. Ram is also an educated clever man, and he handles his business very well. He knows how to tackle all problems and knows whom to trust in business. But he is just like a machine man. He feels one should not fraternize with his men. If one is friendly with them he feels that he will not get unquestioning obedience from them. Ultimately it will harm his business. As his business grows and extends, he sees people as cogs in the wheel, while he gradually gets distanced from Jyoti and his children. Dr. G. Hampamma, 2011, in her article “Self Victimization in the Shorter stories of Jai Nimbkar”, writes: “Jai Nimbkar’s vision is fundamentally affirmative. The world of suffering and struggling households is overarched by a transcendent joyousness, available to whomever is willing to experience it. In fact the process of illusionment never end; there is always further to go.”(5) In the beginning Jyoti’s responsibility is only to audit accounts. But later, as Ram ignores his staff, her responsibility increases. She has to smoothen the rough edges and to apply balm to calm them. Now Jyoti has to constantly mind the three sides of her triangular personality, i.e. her husband, her children and her work force. She knows well that if one side is damaged then the whole triangle will collapse.

For thirty years, Jyoti tried as Ram’s wife to live the life as he intended for her. And Ram was a very good husband, at least outwardly. He tried to make her happy in his own way. So, her life merged in to his; and she never had time to think about her own identity, her own life; “That was the essence of marriage, the negation of a women’s life up to that point, and a fresh start made with new people, new ideas and values, a new style of life. This was all in the natural order of things, and Jyoti accepted it without resentment, with pleasure and pride, In fact.”(P-32, A Joint Venture). She saw excitement in Ram’s shining eyes and it made her to
excited and happy. ‘In truth she missed no body and nothing. She had become totally assimilated in to his surroundings in a very short time’. Thus, she made Ram’s life her own and tried to live it as he wished it. But the main thing about Ram was that he was a businessman, first and foremost. All other things were secondary to him- his family and friends, his employees and, in fact, his every thing. Though not properly educated- he was not a graduate like Jyoti; he did not complete his study as he was not interested in them- he knew all the ins and outs of business. He managed it so well that his business went on from success to further success. Jyoti was very happy and very satisfied. She thought that she was lucky. “He had always taken in stride every change in his life, effortlessly leaving behind the place he had occupied earlier. Long ago he must have looked ahead and seen himself where he is now, and so had climbed without surprise or fuss every step which led him there.”(P-9, A Joint Venture). And she saw that his ambition was still boundless; he wanted to rise even higher in his business. In fact he did. But it was at a great cost. He had to sacrifice on alter of his business venture more worthwhile things such as the happiness of his family and good social relationship.

But after period of thirty years of married life Jyoti came to feel an impending crisis in her life. She came to realize that she was not living her life, but her husband’s. She felt that Ram was getting what he really wanted in life that is success in business. But she had a different purpose in life, to enjoy the normal human happiness as a wife and as a mother. And now she found that she was not getting what she really wanted in life. She was only acting as a tool of Ram to achieve business success. She felt cheated; “It was simply a case of their wanting different things from life. He had apparently got everything he had wanted, while the things she now knew were worth having had quietly slipped through her fingers. They were no longer retrievable.”(P-144, A Joint Venture). Now she stopped to look back at her entire married life. And she saw that every stage of it she was being misled. Life for Ram was the growth of his business and he did achieve success in it. But it was a gradual death for her. Her finer self which wanted to absorb and all embracing humanity died when she allowed herself to be a tool of her husband’s business ambition. She list out on her inborn humanity and concerns for others when she forced herself to practice her husband’s eminently practical business principles. What was most painful to her, she lost out as a mother to the their two children whom Ram’s business like behavior drove out of home and made bitter rebels.

Looking back, she saw that Ram was a self centered man from the very beginning and that he was always led by his business ambition. He married her, she had thought, because of his good nature. But now she came to feel that it was really his business sense. His generosity to her was merely a ploy to get her unquestioning cooperation in his business venture. What he really lacked, her education, he wanted to employ it usefully in the development of his business as she would be able to her of accounting of money and office management. Had he married some other girl, with a batter sense of self importance, she would not be as will a tool in his
hands. Being unaware of his nature, Jyoti allowed herself unhesitatingly to be tough by him all business practices. Given to herself, she would be kind and tolerant to the employees who, out of necessity of habit, sometimes played truant or shirked work or even stole money. Ram always advised her to be strict with the employees and to be business-like with them: “You must never fraternize with them; they mustn’t feel that you are one of them. They must always know you are boss. You can’t run a business any other way.”(P-77, A joint Venture). He advised her not to have a friendly give-and-take relationship with the employees so as to get unquestioning obedience from them. But Jyoti felt otherwise, that “in order to be a good master you have to be in communication with those who work for you, not put an unbridgeable distance between them and yourself”.

Ram’s relation with his friends was also very opportunistic. Earlier he used to feel ill-at-ease with them but now only superficially so. He had many buddies now whom he mated parties and talked with an endlessly and enjoyed their company. He was very good, in fact at organizing gala parties: “He was an export. He knew which guests to mix, what food to order, what sort of conversational gambits to throw out when a party seemed to flag, and at which point to start off a chain of slightly off-color jokes.”(P-3, A Joint Venture). For Ram’s sake, Jyoti also went along with him and attempted to mix and to be friendly with them though it was boring company for her. However, she found out that his philosophy was not to have a friendly relationship with people which would certainly be detrimental to his business interests. She felt that Ram “shied away from probing below the surface. He did not reveal his inner most thoughts to anyone. He gave a sympathetic ear or advice when people were inclined to discuss their problems, but he never reciprocated by discussing his problems with them. These, Jyoti thought, were worse than his earlier aloofness.”(P-77, A Joint Venture).

What hurt Jyoti most was the way his business-mindedness turned their children into rebels and made them run away from home. Their son Pratap was more inward-looking than their daughter Smita and he really needed real love and affection more than her. But the tragedy of her life was that Jyoti was unable to shower her motherly love on Pratap as Ram controlled even her relation with him. He dealt with their children in a business-like fashion. Pratap particularly required the loving atmosphere of home to grow physically and mentally. But Ram packed both the children off to a boarding school at a very young age so that, as he justified it, they might be independent and they might be able to stand on their own legs. Even when the parents took off on holidays to the hill stations, Ram never would take the children along. He said that children would always spoil their holidays and never would allow them to be with each other and to enjoy each other’s company. Actually, he wanted to keep the children away. He said that it was the duty of the mother only to give birth to the children and the duty of the father was only to pay the bills. He said, “Just because you have a child, it doesn’t mean you have to give twenty-four hours of the day to him. Children are only a part of your life, not the
whole of it”(p-98). He never felt that children needed love and affection too. As a result, Jyoti felt that their son, “With his mocking smile, his ironic voice…. From being an affectionate confiding boy had suddenly, almost over night, it seemed to her had become a stranger. She could no longer touch him, physically or in any other way.”(p-86, A Joint Venture). He looked unclean and un cared for, moved lazily and slovenly and habitually irritated them.

Their daughter Smita too refused to come home and stay with them as long as father would be there. She even advised the mother to take a firm stand in their conflict with the father: “Either you believe that daddy does, or you don’t. There’s no middle ground, Mummy. And if you don’t, then you’ve got to show it. Not just follow his wishes blindly the way you’ve been doing all your life.”(P-124, A Joint Venture). But she could only keep quiet and the mother’s love dried up within her heart as she lost out on her children. Jyoti felt that Ram: “Refused to understand that different children needed different amounts of time and attention from parents. He refused to understand a lot of things”, such as the intensity of her inner conflict and the quiet tears she shed for the loss of her children. “She could not receive comfort from him because he could not understand her pain. Had she been wrong in not trying to break down the barrier, to force him to see that she suffered?”(P-98, A Joint Venture). Jyoti’s husband never became socialized with others, not even with his children. His behavior to them was just like a business deal. Pratap and Smita gradually started rebelling against his decision. They tried to be self-dependent from a very early age and departed from their parents. They in fact tried to show that they didn’t need their father’s money at all. There was no emotional communication between all the four members in the family. It was only Jyoti who could understand every body’s feelings and emotions but she could not stand against Ram and at the same time leave both her children. Both her children knew it very well that their mother was helpless. Jyoti thought back, that after giving birth to a son she did not get the chance even to select the name. It was Ram who instantly finalized the name ‘Pratap’ as if everything was preplanned by him so meticulously.

Jyoti gets very frustrated about her life and, at the same time is very confused too about what to do next. She decides to withdraw herself into solitude for some time to think all the things over again. With the Ram’s consent, she checks herself into a non-descript hotel in a far corner of a hill-station for meditation on her married life. She wanders around trying to analyze what has happened to her life and to find out the meaning of marriage. She knows well that it is not that much easy to break a marriage relation so suddenly In India, as in western countries. Chintan Ambalal Mahida (2011) Says: “Marriage in India is a human reality founded on mutual consent and reciprocal love.”(9) Jyoti again questions herself whether marriage is a compromise with your identity; she cannot pretend to be happy in her life and now she is afraid of the future of their relationship. At last Jyoti feels that her life has reached at turning point. If she continues to live with Ram, then she would loose her own identity. So, now she wants to decide one way or the other. Looking back on her married life of thirty years, Jyoti now realizes
there is now really an identity crisis for her. She feels “I have ended up with the feeling that I have been cheated out of every thing I consider worthwhile.” (P-133, A Joint Venture). It has been always ‘Ram’s house, Ram’s life’ and Ram’s business. She has been ‘only a participant in it’. In her early years of marriage, Jyoti had admired his business acumen as he managed it so well and brought it to great success. But then she found that his ambition was boundless and that he lived only for his business. “And when you have achieved success ambition seems like greed”. She now feels that she cannot any more live with a man without any morality, even business morality. Jyoti feels the mistake has been partly hers’ as in the beginning she could have nipped all this trouble in the bud by asserting her own identity. But in the false hope of a successful marriage, she completely gave herself to him. “The time to start was right at the beginning, and once she accepted the role of meek follower, ineffective protester, passive recipient of whatever credit he chose to give her, she had closed the door to real communication.” (p-137, A Joint Venture). And she now takes a hard look at the man who has been her husband for thirty years and now she wanders if there has been real love between them or if they have been living together only due to mutual dependence and fear of social ostracization. And so she resolves to leave Ram; “ I want to leave him only because I am no longer happy or comfortable living with him. That is all.”

So, far, Jyoti was always thinking of Ram as the one who had dominated her married life and had made her deviate from her own concept of life and denied her such happiness of life as is true and worth having. That was why she decided to leave her Ram, to live alive of her own, certainly not so safe and secure, but still her own. But now Jyoti learns that Ram who has dominated her life so far has become a weakling with the crashing down of his business which has been the single pursuit of his life. She now finds him helpless and vulnerable. Now her mother instinct arises in her. The child is always helpless and vulnerable. And the mother always hovers over the child trying to protect it, feeding it and making it strong. She even sacrifices herself for her child so now she sees her husband broken hearted and helpless because of the failure in business. So she takes it upon herself to go the aid of her stricken husband and no more thinks of leaving him.

Jyoti’s friend Vinnie plays an important role to change her mind. In her own life Vinnie had so many compromises with her self identity and status. Though forced to sacrifice her identity she had all the other things that a married woman would wish to have such as ‘money security and status. So, she advised Jyoti to accept a similar pattern of life for the sake of her marriage. She has been envying Jyoti because her husband has allowed her to have her own career and she feels that a career is necessary for a woman to have respect and status in society. And her own husband does not allow her to have her economic independence. So, she admires Jyoti and her husband Ram as a good understanding couple. When she comes to know that Jyoti has decided to leave Ram, then she makes her understand about Ram’s good nature. She says:
“Have you thought what it will do to Ram? He simply worships you.” (P-133, A Joint Venture).

She tries her best to solve their problem she advises her to discuss everything again with Ram and to think over the situation again. Jyoti as an intelligent person doesn’t want to take a decision which will come as a bang. She very care fully analyzes every aspects of life with Ram. She has tried to balance every thing but she felt that woman’s love for man is nothing but a dependence syndrome. She thinks that the husband with whom she lived so many years must have an understanding of her feelings. Finally when Vinnie breaks the news to her about the sinking of the seed business and the helplessness of Ram, Jyoti rushes back to him. Now Jyoti remembers her own hard work that has gone into the building up of the business and she feels heart broken at the state of affairs. She remembers Vinnie’s words that there is really a need for her in Ram’s life and she decides that “if there is some sort of crisis, I’ll stick with Ram long enough to see him through. But afterwards --”. (P-139, A Joint Venture).

The emotion that Jyoti felt for her husband “It surprised her. This was an emotion she had never felt in relation to him”. But she now thought that “there was a pattern about it inevitability. She thought of her mother tending her father in his last long illness. She realized that it is not merely love and loyalty; it is a certain reversal of roles. The man who takes the brunt of life burns himself out”. (p-144, A Joint Venture). Jyoti remembered that her mother had earlier only contempt for her father; she always nagged him and fought with him. But when he was bed-ridden she lovingly looked after him as a mother looks after her sick child and was entirely devoted to him. This reversal of roles in her mother, Jyoti found, repeating itself in her life too. A dynamic and dominating man so far Ram who had reached the pinnacle of success in his business life now looked for shaken and for long. The man who has played the dominant role so far now looked ‘a little ridiculous, a little inadequate’. So now the woman who has been on the sidelines takes on a new role of a savior. Ram has been taking the role, and also the stress involved in it, of the decision maker and Jyoti has been only passively sharing in his active life. It has been a life where she has “been loved, protected, pampered and also perhaps held in contempt”. Now she becomes the protector and her subservient and subjugated life so far has not been useless as she has meanwhile gained spiritual strength which now arises in her for the protection of weak husband.; “Living her life at a low pitch, she stores up toughness and wisdom, and so in the evening of life, becomes the stronger one, and her mate who had all along been dominant, now seems vulnerable, and arouses a protectiveness, perhaps even pity”. (p-144, A Joint Venture).

P. G. Joshi, 1989, in the review entitled “Review of A Joint venture, The Indian P.E.N” writes “The novel is full of the solutions for women’s problems that emerge from the churning of Jyoti’s self-realization”(7)

Just as there is a conversion in Jyoti, there is an equally wonderful conversion in Ram too. He is happy and relieved that Jyoti is back. It is a new Ram that meets Jyoti on her return. He realizes that he has been so far living a one –dimensional life, with business as his life’s only
aim. Now he wants to live a fuller life, to have Jyoti entirely for himself. So now he would give up his mindless pursuit of business and live only for his and her happiness together. Ram says to her: “All this doesn’t matter, you know. Not without you. You are the only thing that matters.” (P-146, A Joint Venture). Ram continues to say to her that he knew very well that she didn’t care for the expansion and that was the main reason she got estranged from him. Actually he was not insensitive to her feelings but only thought that she would “get used to it, realize that all this things are superficial, that they don’t touch the real you and me”. Jyoti accepts Ram’s words, his promise to make her his priority and not his business. But still she doesn’t understand everything. She knows that Ram is always straightforward and never devious by nature and so she can trust him. But life is always uncertain and, while Jyoti commits herself to be with Ram always, she is uncertain what the future holds for their relationship. “The ultimate equation is between the two of us. The rest can be blanked out. Or dealt with. She felt as though, after examining, with regret and relief, to the known shores.” (P-147, A Joint Venture)

Ram fails to weave the relationship into his life. Even he can not understand Jyoti’s submission is a way to follow him as a meek, ineffective protester and passive recipient of every decision. In fact, underneath a big storm of violence was under the process of germination. For instant change Ram allowed Jyoti to go to a hotel but, the sinking business made him feel the importance of Jyoti in his life finally he says: ”Now that you are back, I’ll do anything to make you happy. You have come back, haven’t you? Jo?” (P-146, A Joint Venture). But still the end Jyoti wanders whether all he is saying to get only her support to manage seed business again or it is a realization of guilt. Jyoti in her life served Ram in such a way that she even did not get chance to give sufficient live to her children. When she wants to draw attention and love towards her son Then Ram says her: “Just because you have a child, it does not mean you have to give twenty-four hours of the day to him. Children are only a part of your life, not the whole of it.” (p-98, A Joint venture). So, Partially Ram’s thinking is different to all, in his life nothing values in front of money. He is ready to deny his own emotion as well as others’. Like all other novels This novel also has a unique ending in a questioning way, which makes the reader to wander that whether the change in Ram’s life a pretending one to convincing Jyoti or it is a real changing.

Women’s assertion of her identity is a common thing in Jai Nimbkar’s all three novels. But each novel has a different perspective. In A Joint Venture, Jyoti is a symbol of the typical woman who is traditional and modern too. The beginning of the novel depicts the frustration of Jyoti and her reaction to leave Ram. Seeing Ram vulnerable she suddenly liquefies and feels protective for him. Here, she changes her role. It’s our Indian culture that no body can resist a woman when she feels her identity is threatened. On the contrary she cannot face her husband’s dignity hurt. Jyoti examines her husband quite dispassionately. In fact she is thinking to leave Ram because both are incompatible with each other but she does not lose her regard
and concern for him. It is her mother instinct which becomes dominant in her when she sees Ram vulnerable. So, finally Jyoti accepts her husband as he is but there is a change in him. His entire dominating ego is gone. He is now a weakling that needs motherly protection. So, now Jyoti’s identity grows more potent than that of wife. The novel ends with the realization of Jyoti’s true identity as a powerful mother who is strong enough to protect the weak child. This the distinguishing features of this novel which makes it different from other two. At the end the symbolism of ‘Joint venture’ which is the title of the novel becomes, besides being a description of their business, also a symbol of their life together. Both the partners of a joint venture have to give an equal contribution, with mutual understanding and acceptance. Throughout the novel Jyoti performs her part of the duty as a wife very devotedly. But since a similar contribution from Ram hasn’t been forthcoming their marriage comes almost to a breakdown. But Jyoti’s good sense makes her to think of all sides of life and at last she finds a middle way out, without damaging the relationship with Ram. “True, she felt as though, after examining uncharted territory, she was returning, with regret and relief, to the known shores.”

The novel revolves around the psychological analysis of Jyoti by herself. She is an educated, modern woman who has the courage to manage her husband’s seed business as a partner in all aspects. Here, the author wants to depict that a wife has a multidimensional role in her life; sometimes she can be an advisor, sometimes she plays the role of an associate and often times as a mother protector. Here we may remember the different roles assigned to a woman by Sage Manu:

“Karyeshu mantri, Karaneshu dasi,
Dharmeshu Patni, Kshamaya dharitri,
Sneheshu mata, sayaneshu vesya,
Range sakhi Laxmana! Sakutame…..”(Manu Smriti)

A woman is so indispensable to a man’s life as she performs these different roles as per need to support her husband at any cost. Jyoti did that entire Ram expected of her as wife but what did she get from him except a lost identity? She now realizes that “life is not a logical progression of events, or may be, it is. But one can not see it until too late, if sees it now then it can not help her because she cannot change and control all the factors which are contributing to this chain of relation.” Ram only develops his business and runs after earning money at the cost of his family. Jyoti allowed Ram to take the lead in everything. Whenever anybody gave her special respect then she always hesitated because she thought Ram would not like it. All decisions were preplanned by Ram, as if, it seemed he keep a few paces ahead of her. As long as Jyoti accepted her husband as such she felt secure and shared the age-old traditions that did not
allow woman to live her own life. But gradually it turned futile and her self was emptied of all
dignity. So she came to feel that she was being cheated for thirty years and that this venture of
marriage for her was an unequal one where Ram played with her emotions and she was being
utilized by him. Dr.M.S.Pawar2011, in her book “New Women Novelists with New Horizons”,
writes that: “In fact Ram doesnot insult her directly, but ignores her or take her for granted.
The last stage of Jyoti’s protest is the attractive stage of her inner development. It is the stage
of self-realization. She must solve her problems as a woman as different from a man”.(14)

The modern woman has now realized, she no more now a helpless and dependent like a
creeple. Itt the traditions that shake her at once to rebel or to be selfish. The patriarchal system
has been so much ingrained in the Indian culture that it makes woman of all classes, grades and
groups to be subordinate to man. No doubt now-a–days the modern woman tries to redefine
her own position but she cannot enjoy full happiness with her husband’s defeat at any cost.
That is the reason perhaps, that from ancient ages, woman is considered to be ‘Mother’.
Mulkbhai Kaltarhi (1962) rightly says:

“The mother’s heart is the key to the reservoir of power which lies shut in a woman.
At a certain stage in her life the wife becomes like a mother even to her husband”(8)

4:5:-COME RAIN:-

Jai Nimbkar’s third novel Come Rain depicts a diametrically new and different theme. It is
written in a very mature and conscious way. It does not delineate the usual cross cultural
conflict but adds much more to it. This novel is different from others because, the author
portrays very lucidly and stylistically the Indian traditions and customs through the eyes of an
American girl Ann, who values them and tries to make them her own. On the contrary her
husband Ravi an Indian by birth, has the scant regard for his country. He is unable to
understand the cultural heritage and valuable past history of his own motherland. After
returning from America with his foreign bride he can not help constantly comparing India’s
poverty and dirt with the affluence of American. So, he always looks down on the culture and
social ethos of India. Though this novel is not a complicated one, but still the reader has to
make it a psycho-exercise to think over the depth of every dimension portrayed here. The story
is indirect and has a great meaning. The quest for identity is the main theme but revolves
around the cultural conflict between the East and the West.

The character of the female protagonist of the novel, Ann is crucial to the novel. It is in her
soul that the cultural conflict is fought and, at last, won. Ann fully represents the idealism of
America, love for freedom, spirit of adventure, openheartedness and grit and determination to have one’s way a head in spite of problems. Much like Henry James’s American lady (Ref-Henry James, “A Portrait of a Lady”), who sets out on the cultural conquest of Europe, and, the young and idealistic American lady sets out to conquer the heart and soul of Indian culture which most Westener thought as decadent and retrograde. Ann here is not a typical foreign woman who often comes here as a visitor to this mystical land, who but hates the bizarre ways of Indian life. Ann however, poses in abundance her native qualities of idealism and the spirit of adventure and comes to India to live and die here. She wants to accept and adopt Indian ways of life and to make this alien culture her own. Ann’s quest for identity is for her a realization of her American values together with the Indain ones such love and bonding in the family, the pursuit of mental and spiritual happiness more than the material which the West is always crazy about. Her love marriage with Ravi, and Indain Botanical research student creates a lot of hurdles but Ann faces them all with great determination and overcomes them. In her article “Decoding Marital Problems in Anita Desai’s Novels”, Chintan Ambalal Mahida says: “Love marriage, those in which a man and woman decide to marry independently of family consultation, are regarded as anti-traditional and even dangerous.”(9). So, Ann also faces the same tragedy, but instead of running away she handles all problems with care and stays on in India.

Ann’s interest to talk with Gitabai, to go to slums and farms, to wear saris, and her interest to know the history of Sangampur and, at the end, her application for Indian citizenship, all these show her love for Indian traditions and culture which she has accepted. It is Ann’s American culture to accept life as an adventure. She has loved freedom from her childhood, and she was an independent child and rebelled when her mother tried to impose restrictions on her. Hence, she decided to stay in a hostel only to escape her mother’s obsessive love. She was the youngest of five children in her family. Later on it made her mother very unhappy and melancholic. But when she realized the joy of pregnancy, then she understood her mother’s obsessive love. Now she realized that all her mother’s caring way was only to protect her as she was very young and immature. It was Mrs. Palmer’s motherly care that made her send a lot of vitamin pills to Ann from a distance of thousands of Kilometers. Ann remembered how her mother did not give her consent for her to go to India with Ravi. Her mother always used to say that there was nothing interesting or exciting in India: “It’s one thing to think of India as a romantic far away country, and quite another to actually live there and put up with all the poverty and disease and dirt and heat, day in and day out.”(P-31, Come Rain). But Ann valued Indian culture and tradition, so, she adopted it. She enjoyed India’s glorious past and did not hate slums and the dirt everywhere. After Ravi’s going back to the U.S.A, she plans to spend all her holidays with her son Rahul, travelling the length and breadth of this country.
At the beginning when Ann comes to India, she is quite a young and her mind is full of idealism, hence she looks at Indian values with dreamy eyes. But when she comes face to face with the reality, she comes up against the traditional social evils such as, patriarchy and even matriarchy that plague Indian society. However it is due to her ‘do or die’ attitude that she does not run away from the situations and problems, but she faces them boldly and makes her life adapted to the new environment. She never complains about the silent insults from the members of the family. Ann has left her own country, her parents and her culture only to discover and enjoy new culture and traditions of India. On the contrary, she gets a strange negative response from the whole family. She spends her new married life just like an animal in the zoo. She says to Usha that really she had wanted to come to India even before her marriage, to live in India for a long time, to get to know and to be involved in the Indian culture and to make it her own. She loved to learn Marathi in order to know the glorious past of India, to wear the graceful saris, to taste the spicy Indian food and the colorful festivals. But Ravi being an Indian feels tiresome with such expression of Indian life. And he is in love with the West and has only contempt for his own mother land.

Ann’s conquest of India began with her marriage with the young Indain student Ravi who was pursuing higher studies in the U.S.A. Whatevr Ann had read about India and had heard from friends fascinated her. So, falling in love with Ravi and marrying him was only a first step towards the great adventure of going permanently to India and making Indian culture her own. Ravi too was greatly excited to live and marry a Western girl who, he understood has less inhibitions about love and marriage then an Indian wife would have and would be a better friend though a less devoted one. Walking hand-in-hand with a fare and charming Western girl and going to parks and restaurants and other hot spots raised the adrenalin in his veins. But in this process Ann had to face up to her mother’s displeasure and break her boy-friend Jack’s heart. Back home in India Ravi’s Parents, Particularly his mother demurred and was distressed but they didn’t have the courage to dissuade Ravi. Thus Ann had her first conquest rather easily; she had her man falling at her feet, as it were. But hence it would be long haul, going with her man to the fascinating country of India and making a conquest of its culture and traditions. Being an idealistic person and being quite enthusiastic about entering the new way of life that just opened up before her, Ann was ready to absorve all that was positive about India. But things looked different when she faces them from how they appeared while looking over from the other horizon. Ravi as a friend and lover was one kind of being while in the U.S.A., but he was all together a different social being and from far only the fascinating elements of the Indain culture were present to her while in actual contact the dark and unwelcome aspects of the cultural and social tradition she had to deal with more often.
In the early years of their married life together in India, Ravi was always beside his wife with love and understanding, helping her to navigate the cultural chasm. But gradually, perhaps due to the circumstances, he becomes a different person from the one he was in America during the period of their courtship and romance. In the early days of their living together in India, Ravi, to a large extent came up to Ann’s expectations of him. A Western girl would consider the qualities of friendship and love most essential in a boyfriend. He had them in abundance while in the U.S.A and he did not fail her in their early days in India too. Ann wanted Ravi to have his native Indain sensibility in full because it was with the ideal of assimilating Indain culture that she, in the first place, got married to him. And she wanted him to be a catalyst in this assimilation. But in the end Ravi fails her abysmally in all these respect and the marriage breaks down. To unfortunate things worked mostly to break this marriage asunder; one was Ravi’s extra-marital relationship with Usha, his college friend; and the other was his decision without even a word with her, to leave for the U.S.A.

While studing together in college, Ravi came to like his class-mate usha who was beautiful and good in studies as well as very vivacious socially. They went together to the college, ste in the same class, studied and exchanged notes and participated together in all social functions in the college. So, it was very natural for both of them to come close to each other. But nothing came of it as always such college friendships are mostly intramurial affairs. After college they moved apart; Ravi went to the U.S.A. for higher studies and got busy with his Ph.D programe. And during the course of his studies he came into the ambit of exhilarating friendship with the Ann. So, he had no time to think of Usha. Usha too moved along her own trajectory, got married and give birth to a girl child. She kept herself busy with her duties as a house wife. She too joined a Ph.D programme just in order to escape being a slave at home of her overloading mother-in-law. So, Usha too didn’t have time to think of Ravi.

After a period of enjoyment of the bliss of a happy married life when Ann’s and Rav’s relationship soured due their interpersonal differences, then, as it always happens in such cases, the hidden attraction between Ravi and Usha resurfaced. Ravi on the pre text of fixing of government sanction for his new bio-product, started, making regular trips to Bombay. Usha too toke advantage of her Ph.D programme at the University to rendezvous with Ravi. Ann was wisened about the affair by Shree, her coworker in the social programe and sectrete admirer of hers who had seen both of them in compromising circumstances. Ravi’s behavior came as a great shok to Ann. She knew that she was a reliable witness and that he wouldn’t tell a lie but she didn’t want to completely trust on his account. She personally visited Usha’s mother-in-law and confirmed from her that Usha too had made the same trip, at the same time, to Bombay as did Ravi. Now Ann came fully to believe Sree’s revelations. She reconstructed in her mind the full course of Ravi’s and Usha’s escapades to Bombay. She remembered that Ravi didn’t seem the least to mis home and wife during his trips: “He went and came and went back, and there
was nothing to show that he minded being away, or missed her”. (p-225). And when was at home in between, it was a very a tense situation, with bitter words flying out of each other’s mouth “And when he was home, it seemed that any conversation they had deteriorated into a quarrel. They heard overtones in each other’s simple words, hidden meanings which were tortuously dragged out to be used as weapons. It seemed that when they were together, hostile words hung in the air and held them taut, like bows poised to discharge abolley of arrows at the slightest provocation”. (p-225-226).

With all hard evidence in her possession, Ann decided to confront Ravi. Ravi had a little chance to deny it all. He admitted to the affair and first said that it was just casual meeting, only twice and no more. But on being questioned further by Ann, he admitted that the meetings were in fact a preplanned by both Ravi and Usha. But he apologized to her saying that it was just ‘a casual madness’ and nothing more: “No, I don’t want any permanent relationship with her. It was just a–Passing madness. I don’t know what to call it. But it’s over, what ever it was.” (P-244, Come Rain). It is a mark of Ann’s innate goodness that she wanted to believe the sencierity of Ravi’s apology and wanted to forgive him. She wandered at the nature of what Ravi called a ‘Passing madness’: “Was it just an expression of what the psychologists are fond of calling man’s essentially polygamous nature? Or the desire to take advantage of an opportunity that had presented itself? Or a need to punish me?”. (P-244, Come Rain). Ann thought that perhaps it was all this. She asked him what was the real reason for ‘the passing madness’, whether it was due to her fault of not loving him enough or whether something or some person external to them. He merely indicated that Usha was the course but Ann knew that Ravi was not blameless either. Anyway she agreed with Ravi that it was pointless to rake up things over and over again: “You are right. I must stop torturing myself. I know it’s morebid.... All right, I’ll stop. Stop talking, that is. But I wouldn’t be able to stop thinking about it”. (p-244, Come Rain) And Ann really wept, while apparently deciding to gorgive Ravi of his misdemeanon.

Usha was told by Ravi himself about Ann’s reaction to the affair. She decided to go to Ann on her own and ask her pardon. Ann was really surprised to see Usha as usually the guilty woman would hide her face away. Usha’s behavior had shocked Ann more than that of Ravi because she thought that Usha was her real friend. They had been very friendly together and Usha helped and guided her in various ways to adjust to the Indian ways of life. So, her act of cheating a friend was really perverse but Ann would forgive her too. She saw a look of appeal in her eyes and wandered if she didn’t fear the matter being disclosed to her fiance’ whom she was to marry soon. Muriel Wasi,(1993), a freelance literary critic, in his book review entitled “Clash of Culturees: review of Come Rain”, writes: “In Come Rain the girl, Ann Palmer, an ordinary American girl demonstrates by her character, condour, steadfastness and openness that she is far better human being than her academically able husband, mohini and friend Usha”. (18). Ann assured her that it would not be from her that the word would go out.
Usha made a final appeal to her goodness of heart: "I know I am making a fool of myself. But you can afford not to despise me. You can afford to forgive me. You see, you have nothing to blame yourself with, nothing to haunt your conscience" (p-245, Come Rain). And it worked. Ann not only forgave her wholeheartedly but also stood by her to facilitate her second marriage. When Usha announced her marriage to her mother-in-law, she immediately turned her out of the house. Then it was at Ann’s home that she took refuge. And it was from there that she went for the marriage registration with Ravi and Ann as best man and bride’s maid respectively. Not only that; they invited a few friends and gave her a party which would be ever memorable for her.

Usha, Ravi’s college friend, was a very beautiful and clever woman. But bad luck strikes at her as her husband died in an air crash. Now she is totally alone with her only girl child and continues with her Ph.D so that ultimately she can get a job as a lecture in college and can be independent. But she is not interested at all to spend all her life as a widow as she wishes to marry Arun. To fulfill her wish, she faces a lot of problems as her in-laws enjoy to see her drowned in her own problems. They even refuse to give the custody of the girl child to her, and show great rigidity in their attitude for her. But Usha has the courage to rebel against the traditions. She becomes a good friend of Ann with in a short period. She teaches Ann a lot of household things. Because of her open nature, Ann never minds Usha’s friendly conversation with Ravi and she allows it, knowing that they both are good friends from their college days. But it is Ravi who seeks pleasure in Usha’s company. Once he has a rendezvous with her in Mumbai. And for explanation Ravi simply says: “It was just a passing madness. I don’t know what to call it. But it’s over, whatever it was.” (p-244, Come Rain). But it is handled by Ann so good naturedly, that is really admirable and shows her maturity as well as openness.

After Usha left out of Ravi’s and Ann’s lives, to live her married life with her second husband, there was a kind of co-existence between Ravi and Ann. Ravi deliberately extended more understanding and consideration towards Ann than earlier but in his heart of hearts, Ann felt, he maintained a sense of uneasiness. And Ann’s heart too was heavy with forbodings. In fact, “they no longer had the bitter arguments that they had ahd earlier, and their relationship became quite pleasant. Ann felt that it had entered a new plane, a shot of placid uncaring phase which Ann was not bt all sure she liked” (p-240, Come Rain). From hence, however, their marriage would be far from the ideal of a complete union of heart and mind. It would just be just living under the same roof. It was unsatisfactory but Ann thought that she should be realistic and practical. With the passage of time, her mental disturbance did die down. And what mattered more was Ravi’s willingness to carry on as before. He not only said that he still cared for her, he also did put his resolve into action. So, Ann consented to carry on as before. But heart continued to simmer and burn. What hurt her most was the element of visit on Ravi’s part by which he tried to hide from her his dalliance with Usha. She now guessed that there has
been a natural attraction between them and that it had lain hidden only due to lack of
opportunity. “The iescapable conclusion was that under the surface a strong attraction must
have existed between the two, enough to send caution to the winds and jeopardize their
relationship with her. It also meant that the attraction still existed. At Ravi had said that
whatever had happened did not inicate a desire for permanent relationship with Usha. Ann
Believed”.(p-167, Come Rain). So, she agreed to go on with her life together as before. But
there love for each other would not be as solid as before. “Something had gone out of their
relationship, perhaps for ever, and Ann felt an overwhelming sadness for the loss. Yet, she
found herself reluctant to face the possibility of ending the relationship. She still loved Ravi, and
she felt sertsin that he still cared for her. And she had become dependent on his presence in
her life”.(p-246, Come Rain).

Manish A. Vyas in his research paper “Ideological Conflict and Assertion in Jai nimbkar’s
Come Rain” says: “Thus, Ravi’s extra-marital affair renders irretrievable loss to their
relationship. They seem to be standing on two opposite extremes at one stroke of fate. What
irritates Ann more is that Ravi is not able to perceive, understand and sympathize with the
mental agony that Ann is undergoing.”(16) She tackles with all problems very patiently, In the
situation she can rebel against this madness of Ravi or can go back to the U.S with her son or
can destroy the relation by simply divorcing Ravi and marrying her previous lover Jack. But she
does not do any of it ; she thinks : “ If this is all that marriage is going to be, the sharing of a
roof and nothing else, it’s not worth preserving. “ (p-246, Come Rain).Ann feels an
overwhelming sadness for this loss of faithlessness from Ravi, but does not show it. She always
forgives and forgets everything and mentally prepares herself to help Usha in her love marriage
with Arun. She even arranges a celebration of this second marriage of Usha. Ann is still
ingrained with her good civilized culture so, she does not forget that once when she separated
from the in-laws’ house then Usha helped her to find a new home and to set it up

Finally this unfortunate incident of unfaithfulness by Ravi was unreservedly forgiven by Ann.
But there were another trait of Ravi’s character that still created hurdles in their interpersonal
relationship. Ann, as we have seen was open-hearted by nature and the Western culture that
Ann was brought up in was such that there always was such a healthy intermingling of the
success there which would be an unforgiving offence of Indian traditions. In the Indian culture a
wife is always ‘Pativrata’ i.e. one who worships her husband, thinks of him only and faithfully
serves him, twentyfour hours of the day, in all his wishes. Such an attitude was completely
unexpected to the independent minded Ann. Innitially, when love and romance was there;
Ravi fully respected Ann’s identity and independence. But in the Indian situation when an
inferiority complex developed in Ravi due to his not getting a good job and due to the failure of
his ventures, he started becoming envious of Ann. So, the typically Indian attitude of looking
down upon a wife’s interacting with the males, Ravi started taking it on Ann for being open and friendly with man, be they there own associate and friends.

The display of the role of jealous husband was first shown by Ravi in his reaction to Ann’s dealings to another agricultural scientist like Ravi, Mohan Pathak. Actually Ann came in contact with Pathak through Ravi who had business dealing with him. Pathak was providing him the use of his farm to test the efficacy of a new agricultural product of Ravi. As Ravi had to meet Mohan often, Ann too came along a few times with him and amte Pathak. And the more she mate him, the more she came to like him while Ravi came more and more to dislike him for the same reason that his wife and Mohan seemed to him to be turning in to good friends just then and possibly a rival, afterwards, for his affections. In fact, Pathak plays the role as a counterfoil to Ravi’s. During this period Ravi and Ann came to admire each other and at some stage both felt in their heart that they are made for each other as they have a congenial nature and a congenial philosophy of life. But what should happen doesn’t really happen. Even at their first meeting Ann notices the ‘grace’ of Pathak’s personality, with which he mate them, talked with them and behaved, in general. He also seemed to her to posses a great human quality of understanding in large measure. He seemed to understand her inner feelings so well aa if he was able to read her mind. He also dwelt tactfully with Ravi whose heart was turning into a well of jealousy. Ann found that he lived by a philosophy of life which was very akin to hers and in contrast to Ravi’s.

Ann first met Pathak when she went along with Ravi on a visit of some distant agricultural farms with Shree as a guide. At first Ravi was not agreeable to take Ann along on the pretext that she was pregnant. But since Ann insisted, Ravi consented but only after getting a medical certificate from the doctor. During their return journey, their way just passed by Pathak’s farm house. The stone built house, with goolmohar trees around, and set in an orchard of fruit trees, surrounded by farms quite attracted Ann. Shree spoke of the man who lived there, Mohan Pathak, as a good agricultural scientist who always tried out new crops and new techniques and had done a lot of good for the farm house around. But he said that the man was still an enigma to the people as he behaved quite differently from the ways the villages. Shree’s brifing about Pathak made Ann eager to meet the man. And the meeting proved to be a very pleasant surprise for her “Nothing had prepared Ravi and Ann for the tall graceful man in faded denims, striped T-shirt and widebrimmed hat. His eyes, which had spidy lines at the outer corners from scrunching up against the sun, looked a startling blue-grey against his deeply-tanned face ” (p-112, Come Rain).

While talking with Ravi and Ann, Pathak revealed that he too was an agricultural student in the U.S.A. but had chosen to come back to his ensestral farm to live a simple life here. He said he prefers a thousand times more the contented and happy life of the Indian village to the rich
and fast paced life of America. Pathak’s idealism impressed Ann greatly but Ravi felt only jealous towards him because he was able to live a very integrated life here which Ravi couldn’t get too or, perhaps, didn’t want to. His jealousy multiplied when he saw Ann being attracted by Pathak’s ideals and his personality. “Pathak’s smug, bland manner irritated him. And he felt annoyed that Ann was apparently falling for his surface charm. She had not got along so well with anyone else she had met, but with him she had been chatting comfortably as though they were old friends”. (p-113, Come Rain). On their way back Ann couldn’t but speak favourably of Pathak to Ravi, about his self sufficient and contented way of life. But Ravi belittled it all by saying “great things are not achieved by people who are satisfied with the way things are”. And later on when they were in bed, Ravi brought out all the bitterness in his soul by saying; “I know what you are trying to do. You are holding him up as an ideal for me. I can’t understand what impressed you about him. What does it take to do what he is doing? Not any special knowledge or ability or intelligence. Almost anybody could do it, given the capital”. (p-113, Come Rain). He told Ann that success came to Pathak without any effort on his part and that he didn’t deserve any praise for it. Ann didn’t strongly react to Ravi then and there as she could very well understand that he was just having a big bout of jealousy. But these meetings between Ann and Pathak continue, often in Ravi’s presence, and their intimacy grows further. It also makes Ravi’s inferiority complex to develop into making him bitterer against Pathak.

Next Ann met Pathak at the Marathi theatre in the town. Ann had forced Ravi to her there. He had a poor taste for entertainment of any kind, be they films or dramas. Ann was happy to meet Pathak there and he charmed her by his interest in the theatre and his knowledge of the arts in general. Ravi remained only a silent listener. But before they were to part, Ravi asked Pathak when they could meet for business purpose. It came as a revelation to Ann that the two men were often having business meetings but that Ravi never put in a word to her. Ann felt very bad about the secrecy on Ravi’s part. “Ann had had this feeling before, but the meeting with Pathak brought it by, that there was a lot going on in Ravi’s life which she had no knowledge of, and he intended it to be so”. (p-170, Come Rain). So, she asked him why he didn’t talked to her about his work, why he didn’t feel any need to share things with her and why he was so secretive. She even remonstrated to him that she knew only from Usha, to whom she had confided and not to his own wife, that he was looking for anew job. On being closely questioned on this, Ravi became very angry and souted at her. He said: “Alright, I don’t tell you things because you don’t just listen. You always have to give advice or makes on comments or criticize me and I don’t like it. I want to run my life my own way, without your interference”. (p-170, Come Rain). This proved Ann right. “He didn’t want to share his life. He didn’t want a discriminating listener who could offer intelligent comments or dare to criticize his action. He wanted a passive listener who would atmost offer sympathy.” (p-170,) Well, Ann wasn’t going to be such a passive wife. She wanted to maintain her individuality and identity at any cost. After this, Ravi was quick to apologize to her and to be extra attentive to her. So, Ann decided
to leave it at that and not to be butthering more to be thinking and butthering her self about it. But now she had the feeling that their married life had become a mere rutine. “Somehow it left her cold, although she tried to respond to his justure by being pleasant and desisting from making any statement which might be construed as criticism. She felt as though they were playing the roles of husband and wife instead of really being a couple.” (p-171, Come Rain).

Meanwhile, Ravi was planning to meet Pathak in connection with his business. Just so that Ann might not feel neglected, he asked her if she would like to join him in the trip. Ann excitedly grabbed at the opportunity as she thought the trip would delight her and more than her their little son Rahul. She had a very warm reception at Pathak’s house where, beside himself, there was also Pathak’s mother who were all courtesy and kindness for her. What most surprised Ann about Pathak’s house was its well stocked agricultural library full of corrent journals and books. It showed that Pathak tried to keep himself updated with the latest developments in the field. Though Ann knew that copmarasions were always odiousand, still she could not help comparing the progressive minded Pathak with Ravi who never cared to read and update his knowledge about agricultural science and about business techniques. She felt that Ravi, instead of trying to have extensive knowledge, was just to concentrated on his immediate work. At noon, when both Ravi and Pathak came back together for lunch, Ann noticed an air of tension around them. It was obvious that they failed to strike a chord of friendship. Ann remembered that Ravi never had any real friends and so, his life too was a bit unreal “as though he related to people only through a glass wall”.

Further conversation with Pathak brought out the fact that he was really a well rounded person. Though he lived a sybomple, primitive life in the village, still he had a very cultivated mind. After his working hours, he always read the numerous books and periodicals that he subscribed to, wrote articles, both in English and Marathi, on agriculture and natural history, and all the time listened to music. He said to her: “I like all the good things in life, good books, good music, and good food.” Ultimately after talking with himso open heartedly, Ann felt bold enough to ask him he was still unmarried. Pathak answered straight forward that he hadn’t married just because he couldn’t come by a suitable girl who would love to give up the city life and to live the simple village life. He elaborated his bitter experience with girls. “Well, there was a girl…. However, quite early in our relationship I discovered that she would never consider living outside a big city. In fact she considered me some kind of a nut or a recluse to have chosen to sattle in a misearable village. She couldn’t believe that it was for keeps. So that was the end of that.”(p-174, Come Rain). He also revealed to her the real reason why left a very rich and prosperous life in America for the simple village life of India. He said that he was an independent minded person who wanted to be his own boss and to do his own things. But the system in the U.S.A. was always geared for the big boss who controlled all other individuals and to the big business which manipulated all other small ones. “In the U.S. the big guis swallow up
the small man. He can’t possibly compete with them, whether it is the corner grossory store owner or the small entrepreneur or the farmer. Even farming is mostly done now by large corporations who have holdings of thousands of acres. The little man has no place in this scheme, unless his part of a big enterprise". (p-175, Come Rain). As Pathak didn’t want that kind of life, he threw away a very prosperous but meaningless life in the U.S.A. for life in the village in India where he could be his own boss doing his own things in his own way. And he spoke of another contradiction about life in India he said “ I feel that our society, tradition bound and rigid as it is, doesn’t demand as much conformity as the American society does. Once you set yourself outside their system, they let you live by your own rules. Yet, they don’t throw you out of the mainstream of society.” (p-175, Come Rain).

Here again Ann couldn’t help comparing Pathak with Ravi who seemed to be dissatisfied with his work and so also with his life in India and was just looking for an opportunity to go back to the U.S.. Ann said: “he thinks he is wasting his knowledge and training. He wants to be able to work in his field and is getting discouraged that he can’t find the right job. He is even considering going back to the States.” (p-175, Come Rain). Pathak reminded Ann that the desire of such people not to come back to India was often “a cover for a deeper maladjustment”, though he said that he was only making a general statement, not one about Ravi in particular. He said that actually he had a lot of respect for Ravi because he was thorough and conscientious in his work. Ann told Pathak that Ravi really seemed to suffer from a deeper malaise then his seeming dissatisfaction and that she couldn’t exactly what it was. “You are right. Although he complains about his job, his dissatisfaction is deeper, wider. And I don’t know what it is that makes him unhappy. He was so enthusiastic about coming back. I don’t know what went wrong, why he has given up trying to make things work.” (p-176, Come Rain). Suddenly Ann realized that he was that perhaps she was going too far in his confidenciality with Pathak even to discuss her husband’s hidden psyche with him and she became anxious that if Ravi acme to know it he would really take it amiss. But Pathak assured her that he would never betray her confidence in him and she became convinced that Pathak was a real gentleman she told him that on her part she was really happy living in India whhatever her husband’s feelings about it. On hearing this, “he looked at her speculatively, and smiled. It was a real smile, meant for her, and it warmed her”. She realized that his smiled beautifully for her because he really admired her idealism and her courage.

During their stay at Pathak’s house, there was an incident of a snake bite which revealed a new aspect of his character. It was one of his farm workers who was bitten. Pathak got ready to take him to the hospital for antivenom treatment. But the ignorant and superstitious village folk would rather take the patient to the manthrik in whom they had more faith then in scientific medication. What really shocked Ann was that, Pathak readily acquiesced with the villagers’ decision without any apparent concern for human life. But ultimately she had to admit the
validity of Pathak’s reasoning. Pathak said to her: “you have to let people live or die by their own believes. If you claim that freedom, you have to allow it to them.” (P-177). Ann realized that “expressing concerns at the man’s fate would really have been hypocritical. It was a harsh lesson, but, she thought, a useful one”. Ann finally tried to make an assessment of the personality of the man seating right before her and talking to her she found him to be a man of some inner contradictions but more or less a very integrated person. “Pathak seemed to her full of contradiction, yet, he was an integrated person. He was not aware of any contradiction in himself, nor any doubts about his convictions.” (P-177-178, Come Rain).

Now Ann tried to appreciate Pathak for the ways he seemed to be helping the farmers with such things as a lift irrigation system and also for the larger donations he was said to have given for good causes and even to temples. Pathak only deplored his generosity. He said that he set up the irrigation system more for himself then for other farmers and that they also financially contributed to it as he wouldn’t have been able to finance it entirely on his own. And about his donations, he said that he made them too in self interest, as a price for letting him stay in the village undisturbed with his own life that was different from that of the villagers. He said: “all these things are a small price to pay for not being resented too strongly and being left in peace to follow my own way of life”. He further said “I’m neither a do-gooder nor a social reformer. I leave people alone, respect their right to their own believes so long as they respect mine, and we manage to live together quite amicably”. (p-178) Now Ann felt that both she and Pathak were communicating on the same wavelength, that they have opened up their true inner self and that both have become really kindred souls. On their way back when Ann described her experiences with Pathak, he only derogated him. Ravi said that Pathak’s making allowances for superstitious believes was complete “non-sense. People of the civilized world like to imagine that the people of undeveloped countries have some innate wisdom which serves them in place of science.” (P-179). Then she retorted and said that what people like him called ‘wisdom’ was it self “a set of superstitious believes which renders this people unfit for survival in the modern world” and that, if they died in the thousands, it was not due to them but “because of conditions imposed on them by others. Now Ravi looked very irritated and kept a morbid short of silence. But at last his one sentence ‘that broke the silence’ said it all about ravi’s discomfort with Pathak: “you acted as though we are an uncivilized lot who don’t even have any books in the house”. (p-180, Come Rain). He was here referring to his motivication at Ann for caring away some books from pathak’s house.

The next occasion, when Ravi’s jealousy was aroused, was when pathak one day dropped him at their place while he was on his way to a wedding. As he didn’t like partying much, he thought that some of his time could be more pleasantly spent talking with Ann. Ravi was out with some work and meanwhile Ann and Pathak spent the time talking to each other, mostly, about Ann’s social activities. Afterwards Pathak invited Ann and Rahul for a ride in his car upto
the Mahakali Ghat. Ann readily accepted the invitation because she thought that it would be
good fond for Rahul and so joined him. Some short distance up from the top of the Ghat was an
ancient cave with a perennial spring near by. They climbed upto the cave to enjoy the cold
bridge there and the beautiful natural scenery around. Ann naturally spent a good part of the
evening in this adventure and reached back home late when Ravi was already there, anxiously
waiting for her. To Pathak Ravi showed normal courtesies but with a sullen heart. But, after he
had gone, he really brought out his real chauvinistic mentality that couldn’t stand his wife
‘gallawanting’ with another man. He told her “Ann, you have been in this country long enough
to know that this sort of thing isn’t done here. I mean, if you had some work with him, alright.
But just going for a drive with him looks very strange.... When you live in a society you have to
consider what every body thinks, not just go head and do what you want.” (p-216, Come Rain).
But Ann wasn’t the one to take things lying down; she decided to assert her own individuality
and independence which she thought was more precious to her than the security and comforts
provided by a husband. So, she said to him: “If I feel there is nothing wrong with doing it, I see
no reason why I should consider what every body else thinks;” and “I don’t consider myself a
foreigner, but I still claim the right to behave according to the dictates of my own conscience
even when that behavior may not be socially sanctioned”. (p-216, Come Rain). So Ann’s
acceptance of Indian values was strictly on the condition that she wouldn’t have to give up her
own native values of equality and individual freedom.

Another instance, when Ann was forced to assert her individual identity and individuality,
was when her boyfriend, Jack, came to India to visit her, after a period of many years. Ann’s
decision to give up on his boyfriend and marry the Indian student Ravi truly broke Jack’s heart.
Though he happened to marry another girl, by name Ruth, both of them were an incompatible
couple and were never happy together. While Jack’s heart was always heavy with the loss of
Ann, Ruth regretted the marriage as she knew that she was just the second choice for Jack.
While Jack’s sadness remained pentup in his arch, Ruth’s disaffection made her a drunkard.
Both, however, continued to stay together and Jack made his best efforts to take care of Ruth’s
disintegrating personality. Jack, being a journalist, got fully involved in his work while Ruth tried
to drown her sorrow with the help of alcohol. After Ann’s marriage with Ravi and their coming
away to India, Jack, a few times, tried to contact Ann just to remind her of his mental gloom but
as he always got cold response from Ann he gave up trying again. But after many years he was
now on a journalistic tour of the Asian countries and he deliberately planned his tour in such a
way that he and Ruth could spend some time with Ann. His real intention was to show Ann what
her marriage with Ravi had done to Jack and Ruth, making a mental wreck of Jack and a physical
wreck, as well, of Ruth. In this way he actually wanted to spite her for faithlessness to him by
exhibiting to her the pitiable condition they were in, particularly the wreck that Ruth had
become.
Now that it was a fait accompli, Ann couldn’t refuse to meet Jack and Ruth. After Ann’s settling down in India with Ravi, Ann never cared to look back to the days when she had Jack as her boyfriend. And never for a moment had she thought that Jack had taken so negatively to her refusal to marry him and that it had, somehow, made such a devastating effect on Ruth. So, when Ann met Jack and Ruth, Ann was quite shocked but she considered herself in no way responsible. However, she saw with great sadness that not only Ruth but even Jack was disintegrating too. But Ann was wise enough not to interfere in their personal problems. She knew that she would not be able to do any thing for them. Jack too now had a sick mind. So, in the guise of leaving Ann at her home, Jack drew her back and tried to make love to her in her own bedroom. But as Ann sympathised a lot with Jack and understood well his condition, she initially didn’t object to his kissing her in his bout of intense passion but she stopped him proceeding further. “He held her very tight and kissed her again and again, and she let him because she did not want to hurt him. But when he started running his hands all over her hungrily, as though he would devour her through his touch, she disengaged herself. She found no answering emotion in herself at all on the contrary she felt a faint disgust which was not merely physical, although that was also pat of it”.(p-234, Come Rain) . Though Ann would have nothing to do with her former boyfriend, she was very sad to see his fast disintegration and to see Ruth who had already completely disintegrated. “And there was something else now that clung to him- a smell, a taste, of decay, as though he had given up on life, had been defeated by it, as though Ruth had infected in with the hurriable incurable deases which carried.”(p-234) when Jack realized that it was now impossible to get back to his initial bonding with Ann, even for a moment, he turned to go away. But before departing from there, she remarked that Ann didn’t seem to him to be in the best of terms with her husband Ravi. He had observed their indifferent and matter-of-fact interaction and that might be the reason why he saw a glimmer of hope of getting Ann back to him to rekindle his forlorn life. Anyway, Ann put him off, once and for all, by warning him that her life now was none of his business and that he must keep off from it.

After Jack had left for good, when Ravi came back home, Ann faithfully narrated him all that had happened. Although her conduct towards Jack was blameless, she had acted in such an independent manner as would be intolerable to a typical Indian husband Ravi now showed to be one such husband. He had no doubt at all about her moral character. But still he felt that meeting her former boyfriend alone at night in their bedroom was indiscrete, to say the least. To make the worse, Ruth had taken an over dose of sleeping pills and committed suicide while Jack was with Ann in their home. The police required a statement from her though they found nothing suspicious. But Ravi feared that the media were sure to sensationalized the event and misrepresent her. And that they might get a bad publicity. Ravi said to her: “If you’ll only use your head, Ann think of what some unscrupulous reporter can do with the story. Wife commits while husband is visiting former girl friend.” And Again: “Why was he visiting you at that time of
the night while I was away? People are not as naïve as you think. They can put two and two together.” (p-237, Come Rain). Ann vigorously resented his accusing tone: “what do you think I was doing? Making love with him in your bed, is that you want to hear? Well, I’m sorry I can’t oblige you. We were talking. Just TALKING. Does that disappoint you?” Ravi told her: “in this country there are some things you don’t do.” It was a challenge from Ravi to Ann to compromise herself to the Indian sensibility. But as she valued her individuality and independence more then ever Ann couldn’t take things lying down. She told him straightforward: “Don’t tell me what I can and cannot do in this country. What was I suppose to do? Tell him I’m sorry but my husband is away and I am not permitted to entertain a man in his absence? Well, I am simply not going to do it, no matter what the custom of the country demands.” (p-237-238, Come Rain).

Ann, really, was less angry and more bewildered. She couldnot understand how Ravi could sink so low and doubt her commitment to their marriage so that a casual meeting with her former boyfriend would make him fear that it would rekindle the fire of love that was long dead and forgotten. Ann was also greatly bewildered about Ravi’s lack of any sympathy to the tragedy of Ruth’s suicide. Humanity required that Ravi first expressed the basic human sentiment of sympathy. But he showed no such reaction. At last when she lay down on her side of the bed to sleep what buthered her most was not sadness about the tragic event but it was really about Ravi’s peculiar behavior. She couldn’t bear Ravi descending so low: “What kept her away were not Jack and Ruth and the way their relationship had got snared up. Disturbing as that had been, it had already receded in to the dis tance. It concerned her only peripherally, and Ravi was at the center of thoughts.” And “She kept going over their conversation but after what seemed hours found herself no closer to understanding him. How could some one she thought she knew prity thorouly behave so unpredictably?” (p-238, Come Rain). But when Ravi got down to his part of the bed and lay down beside Ann he behaved admirably. He made an unqualified apology for his ‘beastly’ behavior. And he played the role of a very intence lover, perhaps, with the intention to cover up his mean behavior earlier. Ann surrendered herself actively to his love making asshe was aware that this physical bonding was perhaps the only thing that would , if it could , sustain their marriage. Ann’s wounded psyche tried to bear a mark of conviviality inspite of Ravi’s jealous reaction to Ann’s open and friendly dealings first, with Pathak and , then, with Jack, which was momentarily forgiven and forgotten. But it didn’t prevent Ann from going into the real meaning of such a reaction and into its possible impact on their future relation. Ann found that Ravi, today was quite different from what he was yesterday; that something essential had gone out of him which she had admired in him earlier and the which she regretted now. She remembered that earlier, in America, when she had met him, he had a great zest for life and now it seemed to have disappeared. “The things she had always loved about him was the same, at there was something missing, something which had definitely been part of him- a zest for life, a willingness to explore the world around him, prepared to be
charmed and amused by it.”(p-239, Come Rain). Earlier life was an adventure to him as well as to her. They enjoyed going together to visit a grossory store or a book stall and doing together their daily routine things. So, Ann wanted why Ravi was not enjoying his life here and how he had even lost his capacity for enjoyment. “By rejecting the whole range and quality of life here, he had made their life barren, and then become bored with it. He behaved as though nothing here was worth laughing at, or taking seriously, or being observed with avid interest.”(p-239) Suddenly she realized what was the reason for all this. Actually he had meant never to come back to India. Then, she thought, why did he apparently so gladly brought her along in to India to live with his people in his home. She thought perhaps he had hoped that Ann would find it impossible to live in India and then she would force him to go back. Ann blamed herself for not trying to make Ravi realize that America was an impossible dream and that though he would have first rate comforts, still he would be a second rate citizen there. “Blind to his needs, she had trapped him into a role he had never meant to play. How could she now make him see that when he talked nostalgically about his days in America, he was respondind to a country where he was young and in love, happy and free, without identity and without responsibility, so that he could enjoy the good things and dissociate himself from the bad things…. Why didn’t he realize that you couldn’t remain a temporary sojourner any where forever?”(P-239, Come Rain).

So, the ultimate break between Ann and Ravi came about because their ideals of life torned and happy life while Ann wanted to live in India, adopting Indian traditions and assimilating Indian values that she found much more fulfilling then the seemingly attractive rich and first life of America. She wanted to liveon in India but fighting to mentain her independence against some of the oppressive Indian ways that came in her way. Ann found from Pathak that Ravi was secretely making all arrangements for him to go back to the U.S.A. , without even a word to her. Ann thought, perhaps he feared that she would oppose his attempt even from the beginning and perhaps hoped that if he would tell her when every thing had been finalized then she wouldnot be able to prevent him. Ann decided to make a firm stand against what she thought was a deceit on his part and confronted him. “Let me get this straight. You take a decision, without even consulting me, to go the U.S. You then leave me the choice of following you or staying here. Which means either that you have the supreme egotism to take it for granted that I have no recourse but to accompany you, or that you don’t really care.” (P-261, Come Rain). Even now Ravi refused to open up before Ann and to discuss his plans with his own wife as he should . Ann strongly resisted this as she thought, she had every right, as wife, to know what his plans are as they concerned their life together. Ann told him: “You treat me as though I mean nothing to you. Don’t I even have the right to protest about it? Where are you going?” Ravi paid no attention to her and was about to hurry out from there. So, Ann gave a last warning to him: “Ravi, if you walk out that door now, you need not come back. Ever”. Ravi thus walked out of her life and she locked the door against him, for ever.
While Ravi went back to the U.S., alone, Ann was determined to stay on in India, with her son Rahul. She had earlier confided in Pathak that she had realized that living in India for her was more worthwhile than living in America. “I’ve got used to living here. I feel that I have made a certain investment in my life here. I have never thought in terms of going back.” (P-258-259, Come Rain). Pathak could not really understand why she wanted to live in India, alone, without her husband “as you said, you like living here. I don’t know why. This is not a country that has much to offer. I have always thought that only people who were born here could live here, because they feel most at home here.” (P-259, Come Rain) But Ann had decided that India was her real home. In fact, Ravi’s leaving Ann was a blessing in disguise for her. Now she had utter freedom to live the life she wanted to live here in India. She had always wanted, like a gypsy, to wander all over India, to its ancient temples and to its vast open beaches, savouring all its delights. Now she “had the freedom to wander about at will and was not accountable to any body”. She now realized that the state of a married woman was detrimental to her ideal of a free acceptance of India. “It was a mistake for me to have come here as a married woman. Marriage gave me responsibilities, status, a locale, all of which meant restrictions. But now I’m untrammelled, free to follow my own inclinations.” (P-267, Come Rain). Ann now felt thrilled at the prospect of a new discovery of India which was now lying before her, inviting her to wander around it and to enjoy herself. “She felt as though, for the past few years, she had been in a limbo. She was now feeled with the excitement of having just arrived in this strange and beautiful land.” (P-267).

Ann’s fight to assert her identity was, first, with regard to her husband Ravi in the matter of marriage relationship but it was equally relevant with regard to Indian traditions and values as represented by her mother-in-law. Ann found the Indian traditions and values more relevant to her true inner happiness than the Western values of a rich and first life. Being a very idealistic person Ann wanted to adopt this Indian values as her own but for Ann, her own native values of individuality and independence were also very valuable. So, there arose a conflict between these two sets of values. In the Indian tradition, it is the mother-in-law is the custodian of the traditional values; she rules the family. And her daughter-in-law or ‘bahi’ has to unquestioningly obey her and behave as she wants. While Ann admired the bonding in the Indian family, still she was not the one to obey her mother-in-law unquestioningly. So, Ann’s life in Ravi’s home under the control of his mother could have turned in to a war-zone, mother-in-law and daughter-in-law fighting for dominion and power. But Ann, by bringing her innate sense of goodness and tact in to play, admirably solved this conflict, with a happy mutual understanding. In the end Ann’s mother-in-law realized that it was her American born daughter-in-law who was really more true to the Indian and ways of life then her own India born son who ultimately gave up his own mother land and his own family to opt for the prosperous Western way of life. And at last the mother-in-law came to respect the daughter-in-
law who really asserted her individuality and independence while also adopting an Indian identity.

Ann’s first evening, at Ravi’s Indian home was really very traumatic for her. After a long flight from America, she had reached this new home of her’s, very tired but hoping to find a very warm welcome. Of course she was warmly received at the air port where almost all of Ravi’s relatives had come except Ravi’s mother and her new mother-in-law. When they reached home Ravi was received at the door with a proper ‘arrati’ by the mother-in-law but Ann was completely ignored. Of course, Ann didn’t know the Indian custom where in it is the daughter-in-law who comes to her husband’s home as a new bride who is to be received first with the traditional rite; otherwise she would have felt really insulted at the very first instant of her entry in to the new hom. Anyway, afterwards Ravi and Ann put their things in their newly allotted room and began to settle themselves there. So far Ravi was playing admirably his role as an American husband who once got married to a woman, spend every moment of his life with her leaving his parents and his former family to themselves. But in the Indian tradition the husband would spend only his allotted time with his wife and most of his time had to be spent in the affaires of the family. Accordingly, Ravi leaving Ann in the room went down to meet and to be with his family members. He spends most of his time with them and Ann felt very neglected and lonely. She could hear Ravi talking and laughing with his family members. So, she almost felt that she had now lost Ravi to his family. When Ravi came back to her at night, she expressed her displeasure to him: “Damn you, didn’t you feel like spending some time with me on our first day here? Didn’t it occur to you that I might want to share my first impression with you, ask you about things, that I might simply be lonely, home sick? Ah, shit.”(p-2, Come Rain) But at night Ann had his company all for herself and so the bitterness was eventually forgotten. She awoke early morning without any negative feelings what so ever and full of anticipation of what lay ahead. She was determined to fight all odds so that she could explore and assimilate all the new possibilities.

As soon as Ann land in India and came to Ravi’s home to begin living there with her husband, she came face to face with the reality of the mother-in-law who really controlled the family system in India. Ann didn’t get to see her at the airport where almost all other family members had arrived to receive them. At the reception at home she expressed her displeasure at Ravi’s marriage with a foreign girl by totally ignoring her. Ravi had to remind his mother of Ann’s presence there. When Ann greeted her with the specifically practiced ‘Namaste’, she merely nodded her head and hurried in to the house. However before she went in Ann got an opportunity to assess her. She had a good look at this specimen of the proverbial Indian mother-in-law. She seemed to her to own a strict patrician look and she felt she was eyeing her with malice return all over. “…. She had watched with curiosity this woman who, despite her shortness and plumpness, managed to look patrician. Ann had felt the cold scrutiny of those
gray-green eyes, the complete absence of warm welcoming, and recognized an enemy.(p-6, Come Rain) In her first letter from India to her mother in America Ann didn’t fail to warn her about her mother-in-law saying that he was really a ‘deadly specimen’ but her inimical look did not, at all, frighten Ann out to make her decide to take an immediate return flight to the U.S. She would, definitely, run away from the ‘enemy’, but she mentally assessed her up so that she would get ready to fight it out with her, her own battle, for her place in the family.

Through her character Jai Nimbkar questions the fundamental values of the Indian family, where everybody plays the role as directed by the mother-in-law, who is in fact the head of the family and every movement of each member is controlled by her. Mrs Gogte does not like Ann because she was brought up in a foreign culture that is fundamentally against the Indian culture. She is afraid that this new bride with her spirit of freedom and openness will ruin the rules and regulations of the family. So, all the family members do not become friendly with her and avoid talking to her, lest ‘Mother’ should be offended. The author nicely puts it in the following words: “She had found that a lot of people thought it unnecessary to talk to her. To them she was not a person to be explored, understood, respond to, but only an adjunct to Ravi, to be looked at, seized up and then relegated to the background,” (p-12, Come Rain) In fact Ann feels much insulted when some one asks Ravi about her in her presence, as if she is absent. At the beginning Mrs Gogte treats her just like an enemy. It is perhaps the Indian tradition or culture to treat the new bride as an outsider, as an enemy. Perhaps it is traditional psychology of almost all mothers-in-law that they think the new bride will snatch out the baton from her hands. May be, this makes them forget about their own bridal days and they treat the new bride as enemy. Here, in this novel not only Ann’s mother-in-law but Usha’s mother-in-law also has the similar sense. She enjoys making Usha’s life difficult after her husband’s death. Usha thus become bound to stay with her in-laws for the sake of her daughter and to complete her Ph.D.

Ann’s coexistence with her mother-in-law become interspersed with a series of encounters where in her mother-in-law tried to assert her authority and Ann tried as powerfully to assert her independence. Ann would never want to be dependend on any body, not even to her husband and much less to his family. So, with the idea, initially, to be able to talk to the people around her and, ultimately, to enable her to get a job, she got a tutor arranged to teach her Marathi language. But the mother-in-law resented the paying out of what was apparently a big sum of money as salary to the tutor. Ravi tried to reason with his mother “She wants to learn systematically, Aai. You learn better and faster that way. Why are you complaining? You ought to be pleased that she is making a serious effort to learn Marathi.(p-23, Come Rain) Ann realized that as long as this money was payed out from the family kitty, the mother-in-law would have the right to grumble. So, now Ann asked Rabi to take out the dollars that they had brought with themselves from America to spend a part of the money to pay her tution fees. But
Ravi wouldn’t even hear of it. It seemed to her that he had some other idea about the dollars but he wouldn’t tell her what it was. Anyhow, Ann wanted them to be financially independent and to have their own resources to support themselves. She felt that as long as they depend on the family, Ravi’s mother had every scope to insult them and every intention to make their life miserable. Ravi tried to make Ann understand that the joint family system was geared to take care of all its members, irrespective of whether they earned or not, unlike the nuclear family system in the west which required the married couple to stand on their own legs financially and to earn for themselves. Ann didn’t agree; “You can’t sell me that, Ravi. She obviously feels that she has the right to complain if I spend too much money. In any case, why do we have to spend our money?” (p-23). So Ann asked Ravi to look for a job for himself so that they would be financially independent and deny her mother-in-law chance to complain. She told Ravi: “but honestly Ravi, I can’t see what is wrong with taking one of the jobs you have been offered, and then looking around for one that you like. May be I’m ultra-sensitive about this, but even though your father piles of money and he doesn’t mind supporting else, I definitely got the massage that he respect you more if you got a job.” (p-24, Come Rain). But Ravi was choosy about the job; he would only accept such a job where his educational qualifications and research experience would stand him in good stead. “I am not going to accept just any job. It doesn’t work the way you think. Just by taking a job, especially in a field in which you don’t want to work, you are narrowing your options. You become a fixture before you start looking around. I’m not going to walk in to that particular trap.” (P-24, Come Rain). So Ann decided, eventually, to take up a job herself. She would get trained and, when the opportunity for a job came up, she would gladly take it up.

With Ravi’s family members, mostly his mother, being a less communicative with Ann, she found the servant Geeta bai an interesting person to communicate with and very friendly and talkative too. One reason why the family members didn’t talk with Ann was that she didn’t know their language, Marathi. But this was no problem for Geeta bai. She talked very friendly with Ann telling her all about her children, her drunkard husband and about her poor living conditions. But Ann’s comraderie with the servant came naturally to Ann who never believed in any class distinction between people. But in India the people of high society never fraternized with the lower classes. They always kept a distance because they feared that this people would exploit for their advantage the friendly nature of the employers. So, Ann’s mother-in-law took great offence at Ann being friendly with the servant and talking freely with her. She commented: “She has nothing to say to us but she seems to have a lot to say to Geeta bai. These American go overboard with their ideas of equality. I don’t mean you to treat servants as though they were dirt under your feet. But fraternizing with them is never a good idea. They will take advantage of you every time.” (p-28, Come Rain). What Mrs. Gogte wanted was that Ravi should advice Ann to keep some distance from servants so that she might not feel an equal with her employers. Ravi, having lived a life of equality with all classes of people in America,
couldn’t be so blunt. Still he suggested to Ann that she shouldn’t seem to jump the social 
devide so first as it would seem to be a drastic one in the Indian situation. But Ann was 
forthright on this too. She told him: “I don’t care what any one think I know your mother had 
sent you to talk to me. I can’t help it if she feels embarrassed because I talk to the maid servant. 
Geeta bai is a friendly soul and I like talking to her. Becides, she is the only person with whom I 
can practice my Marathi because no body else will take the trouble to talk to me.”(P-29, Come 
Rain). Ravi couldn’t contradict Ann’s reasoning. “Still, he wished that she would show a little 
more sensitivity to the customs and manners of the country she was living in, not as a tourist 
but as a member of an Indian family. After all, the whole social setup here was different, and it 
didn’t do to behave as though class differences did not exist at all”. (P-29) But Ann wasn’t 
convinced; nor did she change her behavior with the servant. Ravi, being an educated person 
could not condemn Ann’s social philosophy but he was ready to make compromises with his 
convictions by conforming to the family traditions. He continued to behave with the servants as 
his mother wanted him to. “He refused to acknowledge Geeta bai’s presence by a word of 
greeting or a friendly exchange of any any sort. It was as though he thought of her as a machine 
which was programmed to perform sertain jobs and was beyond the pale of ordinary human 
intercourse.”(P-30, Come Rain).

Ann had to fight a big battle on the food-front with her mother-in-law. The food was very 
hot as well as spicy, as usually Indian food always is, while in America she and Ravi together 
ocasionally visited Indian restaurants to eat food. But they were occasional exercises. So, food 
cooked in Ravi’s house did not suit Ann and she use to eat less and less of it. Ultimately she felt 
weak and become anemic. But instead of making her problems easier Ravi use to make her 
compel to adjust with all this. He uses to says:“You’ll get used to the food after a while .You 
used to eat Mexican food, and that is as hot as our food,”(p-31, Come Rain).Usually in Indian 
tradition the customs and norms are obeyed by the woman mostly, hence it ultimately make 
the older woman of the house as the ruler of the family. The women some times also play a 
role of ‘Lady Hitler’ in the form of mother-in-law to create problems in her daughter-in-laws 
life. By doing all such activities perhaps they want to show the pathetic conditions, which they 
have past in their early days. Ann’s father-in-law had sympathy for Ann but he could do 
decious little. Her mother-in-law was adamant that no other kind of food would be prepared in 
their kitchen except the routine one. Ann prepared to assert herself and to fight it out step by 
step. First she dealt with the question of tea. The tea prepared there was not at all to her taste 
as it was too sugery, she too milky and too strong. And Ann was used to coffee which she liked 
more then tea. So, she took out the coffee percolator that she had brought along with her from 
America, bought ground coffee and began making coffee for herself in her room. Ravi too was 
attracted by the fragrance of Ann’s coffee and as he too was used to it in America he also 
stirted drinking coffee made by Ann instead of the home made tea.
But Ann’s mother-in-law got very exasperated and took it very ill that even her son joined Ann in this un-heard-of thing. So, she took it on him: “*It must be very nice for her to have a husband who changes his life-long habits to suit her instead of expecting her to adapt to the ways of his family. Even in little things it’s she who dictates and you follow like a meek dog.*” (P-32-33, *Come Rain*). When Ravi told her not to mind such a small thing, she simply exploded: “*Now you are shutting me up. That’s the way things are done in America I suppose. The moment you marry, your mother becomes a bit of garbage for you, to be thrown out and forgotten. Overnight you forget all that I did for you and can be rude to me for the sake of this white faced monkey.*” (p-33, *Come Rain*). When her mother-in-law had gone away, Ann wanted to know why she considered her an enemy and refused to accept her. Ravi explained what had hurt her most was that she had chosen to marry a foreign girl without even consulting her: “*Our’s is a very rigid society in which parents traditionally arrange their children’s marriages. Naturally a very traditional woman like my mother feels hurt because I didn’t even consult her about my marriage. And then the fact that I married a girl who doesn’t belong to our caste or religion or race compounds the insult.*” (P-33, *Come Rain*). Ravi advised Ann to have patience and hope that eventually she would find favour with her mother-in-law.

As a result of taking less quantity of food, Ann became very weak and thoroughly sick. She became a victim of amoebic dysentery. Their family doctor, who was a very kind person, insisted that she should drink only boiled water and eat bland food consisting of some non-vegetarian items, if not meat at least eggs. With some difficulty Ravi managed to get some water boiled in the kitchen for Ann to drink but it was not well received by other family members who always drank only unboiled water and never got sick. They lacked the understanding that Ann’s stomach was more sensitive than there’s as she wasn’t used to drinking such water. But it was a real problem for Ravi to provide eggs to Ann, which was a much forbidden item in their orthodox kitchen. Ann however showed great magnanimity and didn’t insist that she should have non-vegetarian food. She assured Ravi that for the time being she could manage with vegetarian was won gracefully. But gradually Ann felt sick intermittently for lack of proper diet, Ravi at last came to the conclusion that they should start living in a house of their own, separate from the family, where they could cook and eat whatever food they liked. Ravi’s father helped them in the ways he could for them to shift to a new house. He found out a suitable house for them, on easy terms and he even allowed them a loan to meet the initial expenditure. Ann would only agree to a loan from Ravi’s father and not an outright gift as it would compromise their independence.

But her mother-in-law vigorously protested against their decision to move out. She told them: “*It’s not the custom here for a son to make a separate home in the same town where his parents live. These boys marry foreign wives and then act like their pet cats. Why should this girl marry him and come here with him if she didn’t want to follow the customs of his people?*” (p-
Ann’s mother-in-law even feared that now she would take him out of his own home and the next day she would take him away to her own country America. But Ravi, being propped up by Ann, didn’t waver in their decision to move out. So, that the decision might not be a reverse under pressure from Ravi’s mother, Ann decided to move out to their new home first, doing with minimum furniture and even doing without required maintainance. So, at last Ann had a house of her own where she would be her own mistress. She could cook and eat whatever food was suitable for her. Thus she began enjoying proper family life in India, away from the shadow of her overbearing mother-in-law. Though she got separated from her mother-in-law, she didn’t cut her relations with her. In fact the relations started becoming more cordial, after she began living in her home. Ravi and Ann would visit their ancestral home occasionally to meet Ravi’s mother and to talk with other members of the family. As a result Mrs. Gogte began appreciating her daughter-in-law’s independence as well as her good sense. Soon enough there were some good news for Ann and Ravi. Ravi got a new job and Ann became pregnant. So, to celebrate this event they decided to give a house-warming party to their family members and their friends. Mrs. Gogte of course wouldn’t come down to the party, her reaction being what it was to the very idea of a new home for Ann and Ravi. Still she sent a beautiful sari as a gift to Ann. It really showed that she really appreciated her daughter-in-law.

Still for Ann, living with her mother-in-law in her home was, on the whole a very frustrating experience. Once when Ann and Ravi were and talking together, they happened to have an animated discussion about their mothers. Ann was norishing her pregnancy then and her own mother became very solicitous about her and kept sending her all kinds of unsolicited advice and also al kinds of medicine that were easily available here in India too. While living in America with her mother Ann had always tried to get out of her mother’s almost morebid and stifling love. But now she felt that compared to Ravi’s mother, her one was a far batter one in as much as she really cared for her daughter, though perhaps in an immature and stupid way. Ann told Ravi: “alright, she is ignorant, provienial, a lot of other things. But atleast in her stupid, bumbling way she cares about me. She wants to help me. Which is more then your mother ever did.” (p-76, Come Rain) And she added: “atleast my mother was never rude and offensive to you. Your mother hasn’t shown even that much disency. She has treated me as though I were an enemy. I came here as a stranger, a foreigner, nervous and scared. Did your mother, did any member of your precious family help make my adjustment to a new country easier.” (P-76). But Ann blamed Ravi more for being a caward and for not facing up to her: “Oh yes, I understood her perfectly and you knew I did. But you are such a caward you refuse to stand up on my behalf.”(p-76, Come Rain)

A major confrontation, with her mother-in-law and with the rigid Indian traditions, that she represented, came about because Ann, with her characteristic open-mindedness and good nature actively helped Ravi’s sister mohini to marry a boy of her choice. Mohini acted
somewhat like Ravi in marrying out of their orthodox Brahmin caste into a Sindhi family. The
boy had all the right qualities; he was tall and handsome—which of course, induced Mohini to
fall in love with him—but he was also an engineer, well behaved and belonging to a good
business family. But Ann was sure that her mother-in-law would be dead-against her marriage.
But she was more sucked to find that Ravi was not really as open-minded as appeared to be
when he married her. Now he took the side of his mother and argued that mixed marriages
would never succeed in the Indian situation and that the girl would be left without family
support, from either side, in case the marriage came to trouble. “You’ve got to understand that
social conditions are quite a different here. In a mixed marriage like this, the couple gets cut off
from both families. This puts a tremendous strain on their relationship which not many people
can withstand.”(P-103, Come Rain) Ann however reminded Ravi that it was the duty of a
brother to stand by his sister and fight against the repressive social system: “In which case, your
family can stand by her and make things easier for her. You talk so much about social conditions
being different. But you can’t feel that they should be perpetuated. So, if some one has the guts
to choose a marriage partner out side their caste or community or religion, why shouldn’t they
be encouraged instead of deterred?”(P-103, Come Rain) But Ravi persisted in his obstinacy and
told Ann that it was none of their business and that they should completely keep themselves out
of the affair so as not to earn the wrath of his mother. Ann’s conscience, however, wouldn’t
permit her to do so. So, she encouraged Mohini in her resolve and even marked her presence at
her marriage, which she was the only one from their family to attend, just to protest against the
evil social system that would destroy genuine love. Of course, as foreseen, her mother-in-law
completely disapproved her attitude and the relations between them became even colder but
Ann didn’t mind it as she felt convinced that she had taken the right step in a noble cause just
to fight for the breaking down of heinous traditions. So, while Mohini was, once and for all shut
out of her home and forbidden ever to enter it, Ann took every opportunity to meet and help
Mohini to smoothen out her family life.

The cold relationship between Ann and her mother-in-law made a remarkable change, for
the better, when Ann gave birth to a son. The birth of a grand son and heir to the family was a
very joyous event for Ravi’s mother. As soon as she heard about the birth she came to the
hospital with of sweets just to see the child. She expressed her happiness by picking up the
child and held him admiringly. She insisted that from the hospital Ann and the child should go
straight to their home where both could have all the traditional postnatal care. Ann had
traditional massage with the medicated oils and had to take special diet and aurvedic medicines
to regain her strength and yield abundant milk for the child. A beautiful singing cradle was
specially ordered for the child to sleep in. So it was pleasant for Ann, for a time, to live in the
family and to be treated as a privileged member. However, she knew that it was not going to
be for ever as there was never a real change of heart in her mother-in-law. “Her mother-in-law
was simply responding to a changed situation. A disliked daughter-in-law was to be treated with
kindness and consideration when she became the mother of your son’s son”. (p-134, Come Rain)

Ann further realized: “Ravi’s mother had not suddenly become fond of her; she probably never would. Basically she was a cold and unforgiving woman, who would command respect but never affection. She ruled her household with an iron will.”(P-134).

Ann however, didn’t want to stay for longer than absolutely necessary with her mother-in-law. Her initial enthusiasm was very fine but, Ann knew, that any moment it may change if she should remember any earlier slight from her part or if her independent nature could cause any offense. She saw as a warning the envious reaction of sister-in-law Uma who, having given birth to no son and only to two daughters instead, lived a neglected life. But her mother-in-law would allow the child to be taken away only after the naming ceremony. So, a naming ceremony was hurried arranged. Though Ann was permitted by Ravi to give their son an English name, Ann insisted that he should have an Indian one, Rahul. She thought that an English name in the Indian situation would make the child conspicuous which was bad for him. “Little things matter to children. I don’t want him to be conspicuous…. In important things he can be different, conspicuous; according to his own convictions. But trying to be different in little things only shows eccentricity.”(p-130, Come Rain) Her mother-in-law appreciated very much her feelings for the Indian sensitivity.

Ann, very tactfully, tried to use her authority as the mother of the child to invite Ravi’s estranged sister Mohini to the naming ceremony. When Ann made this suggestion, “her mother-in-law was so taken aback that she didn’t know what to say, and simply stared at Ann”. Ann, however pressed her advantage: “ wouldn’t you like to? After all she is your daughter. And she has not committed any crime.” (p-135, Come Rain). Her mother-in-law at last simply nodded her head. But Mohini was a chip of the same old block as her own mother. She said that as long as there family didn’t accept her husband in to it, she would never set her foot in the house. Mohini, however, knew that the invitation to attend the naming ceremony was all Ann’s initiative and so she had a thank –you note sent to her with a beautiful gift for the child. Ann’s mother-in-law was very offended with her own daughter for insulting her by refusing her invitation and she was not pleased with Ann too for putting in to an awkward situation. So, Ravi told Ann that she should not have insisted on inviting Mohini as his mother had ultimately “put in a false position.” Ann retorted: “If loss of face matters more to her then Mohini, then she deserves to be put in a false position.”(P-136, Come Rain). Ann realized that Mohini’s reaction was a fare one and that she “was actually reinforcing what her mother believed. Her parents’ exceptionate mattered to her and she hoped eventually to get it. There was no tradition here of cutting your umbilical cord.”(p-136, Come Rain). Now she realized the truth in what ravi always use to tell her : “You can’t apply your value to us. Your society has been built on fluidity; your whole thinking is based on the possibility of breaking down barriers, while our society has functioned for thousands of years by keeping them intact”. Ann realized too : “ The stability
and basic sanity of the Indian society was based on this. The strength of the social fabric lay in the fact that over the centuries important changes had taken place and it was flexible enough to allow them, and still it retained its essential character. It was a society that fought every change."(p-136, Come Rain) . Ann was convinced that Indian society always held firm to its basic core while being, at the same time, flexible enough to face every change. She knew that with the spread of education and the increased scope for mobility in Indian society, things had changed and young people now-a-days easily intermarried across barriers of class, language and religion. “Yet, though these marriages were more or less accepted, they were not, and would never be considered the norm.”(P-136).

After the naming ceremony Ravi and Ann moved back to their own house with their son. She spent some months in entirely taking care of her son, though she had the assistance of a maid servant, kindly suggested by her own mother-in-law. But after wards she found that she had much more time on her hands which she could, she felt, more usefully spend elsewhere. With that idea in mind she took up some social activity for which Ann didn’t want any salary but as they insisted on it she took it. Now Ravi suggested to her that while she would be away from home walking, they could keep their son under the care of his mother. Ann was totally against the idea. She knew that Rahul’s grand-parents had great love for him but she was afraid that excessive love would really spoil him.She told Ravi: “I don’t like the way children are treated in family. Nobody respects a child’s right at all. They think nothing of picking up a child who is fast asleep or playing happily because they feel like playing with him, or want to show him off to a visitor”.(p-167, Come Rain). She also told Ravi that “they have no idea about proper nutrition or a child .... They spoil his appetite, and get him in to the wrong kind of eating habits, spoil his teeth.”(p-167).So, Ann said to Ravi that she had her own ideas about bringing up the child and that she wouldn’t like his parents to interfere with her scheme: “I won’t give in , because I have certain ideas about child-rearing, and unless proved wrong, I’m not going to give them up...I am sorry if I sound very selfish, but I want to bring him up my own way.”(p-168, come Rain).Thus, though , with the birth of her son Ann found favour with her mother-in-law still she would never tolerate any compromise with her own sense of individuality and independence. Hence, she affirmed her own identity while accepting, and being accepted in to, the Indian way of life. At the beginning Ravi’s mother did not accept Ann whole heartedly because she thought this foreign lady would not follow their traditions and would take Ravi back to the U.S. But later on at the end when Ravi goes to the U.S and Ann stays in India, then she realizes that Ann is more Indian than Ravi. So, she adopts her as true daughter-in-law saying: “You can come and stay with us’.... Will you bring Rahul to see us now and then?...Do you need any money?”(p-165, Come Rain).It shows that finally Mrs Gogte finds fulfillment in, instead of Ravi’s invisible presence, in the actual presence of grandson Rahul.
There are some other female characters in this novel, whom Ann helps to get their identity as she is on a quest of her own. Usually the patriarchal norms operate the set-behavior of the weaker sex (female) as a process of socialization. The woman is always considered inferior due to her biological make-up. So a woman is not allowed to have her voice. Here in this novel, like Ann, Usha and Mohini are also victimized by patriarchy. But they fight for their individual independent human identity and win, encouraged by the central character Ann. She loves life to the full and wants to imbibe the Indian ways of life, its custom and traditions. Hence, she conquers life within the confines of social and traditional norms. Her personality approaches to that of an integrated individual who generates both personal as well as social harmony. In spite of Usha’s involvement with Ravi’s polygamous attitude, Ann helps her. Both Mohini and Usha have the courage to challenge the rigidity of Indian traditions. Ravi’s sister Mohini does not accept Ann easily and remains silent with her and keeps a distance. Although she herself is educated yet she is unable to understand the feelings of a newly wedded bride who comes from a totally alien culture. But when her turn comes to select a life partner then she dares to marry Prem, a Sindhi boy. Ann always believes in ‘live and let live’ so, she open-heartedly forgets all Mohini’s ill treatment and helps her to unite with Prem. It is her American culture that she does not stretch the bad things for a long time inside her heart. Mohini faces almost the same situation as Ann does. In her in-laws’ house Mohini becomes the victim of inter culture conflict. Now Ann observes that Mohini has realized her fault in treating Ann in a rude manner; she has really changed into a more open and more receptive woman. After Mohini’s marriage, her mother does not talk to her does not even keep any relation with her. But it is Ann who tries to make the mother and daughter comes closer, forgetting all that has passed. Mohini wants that her parents should accept Prem as their son-in-law.

Another woman character Uma, Ravi’s brother Mahesh’s wife, with a peculiar figure, is a typical Indian ‘Bahu’ i.e daughter-in-law. She is obedient to her mother-in-law. She is the mother of two girls. In Indian society, if a woman has no son she gets no respect because the son is to inherit all the property and all family traditions. Uma usually does not talk to anybody, not even to Ann. She pretends to present a friendly face to everybody. In Ann’s house-warming party Uma gives Ann a present, a peacock-blue silk sari with silver motifs, which was actually sent to her by her mother-in-law. On that occasion, she appreciates Ann’s simple ways of fixing up the new house. Ann detects some feelings of jealousy in Uma’s voice because she gives birth to a male child and gets extra favor and nursing from her mother-in-law. Uma says: “There is a perfectly good cradle stored in the loft, one that her children had used, but of course Ravi’s child must have a specially-made new one.”(p-135, Come Rain). But Ann, as an open-minded person, never involves herself in the matter of family jealousies. So, she over-looks Uma’s and Mahesh’s jealousy. Uma is a meek character here, who surrenders her identity to male chauvinism. Being a mother of girls, she never gets an equal status with the other members of the family. Her husband Mahesh does not have the courage to ask for his rights to
share in the process of decision-making and financial management. Ann observes all this and also insists that Mahesh should get his share, as he is managing the whole farm and the whole business. Manish A. Vyas, in his research paper titled “Ideological Conflict and Assertion in Jai Nimbkar’s Come Rain” says: “Through the characterization of Ann, Jai Nimbkar juxtaposes two different ideologies; Oriental and Western. However, Ann’s perspective is not that of an extremist, who disapproves the family life diametrically and advocates the carte blanche”.

(16).

Ann is an idealistic woman, from her childhood she imbibed the American culture of freedom and independence, enterprise, adventure and respect for others’ culture. Inwardly she is very strong and bold to face all problems in her adjustment with another culture. Ann’s character is full of great determination and courage. She is different from other foreign women who visited India only as tourists. Here Ann bravely allows Ravi to leave her and her son. She shows full maturity and understanding though out the story with all her relations. It is not the over night change in the relationship between Ravi and Ann, but it is a gradual rift, that makes Ann to leave Ravi to go back to the U.S. Ravi has no desire to explore India as he always dislikes the quality of life here, whereas Ann, though brought up in highly civilized society, accepts Indian traditions and consequently generates sufficient will to live in India. In his book, The Freelance Literary Critic, Muriel Wasi (1993) says: “In ‘Come Rain’ the girl, Ann Palmer, an ordinary American girl, demonstrates by her character, condor, steadfastness and openness that she is a far better human being than her academically able Maharastrian husband, Ravi Gogte, her sister-in-law Mohini and Ravi’s college girl friend Usha.” (18). so, as a matured, well cultured woman, Ann does not rebel against the familial ties and age-old, rigid, traditional injustice made against women. But on the contrary, very consciously, she gets a middle way out and, without raising her voice, she becomes able to lubricate all her relationships

In this thesis, it is our intension to establish that the main theme of each of these three novels of jai Nimbkar is, as we see it, the affirmation of the feminine identity, but in each novel, in a distinctive way. And her third novel, which is considered by critics as her best and most mature novel, adds a new dimension to this affirmation, that is , its intercultural dimension which is an integration of th Eastern with the Western. Ann, the female protagonist in this novel, is an idealistic, young, American woman who is disillusioned with her own native culture and dreams to merge in to a non materialistic culture such as India’s. So, she sets out on a cultural conquest. But she values, more then ever, the Western ideals of individuality and freedom, enterprise and enlightenment. Ultimately Ann achieves this intercultural intigration of her own native ideas with the non materialistic Indian values. In the process, however, her family breaks up, with her husband, ironically, abandoning his own native Indian culture for the materialistic culture of America which Ann disowns. Ann, from her student age in America, was fed up and disillusioned with the American ideal of ‘bigger, better, newer, faster’ etc .Of
course, these ideal helped to make America a great nation. But Ann felt that following in the path of these ideals for ever was dangerous for the soul of living. There was always a need for whole some living to pause and stop from ceaseless striving to enjoy the fruits of contemplation. Ann told Ravi who always praised the American ideal and had only contempt for the Indian one: “Yes, but they have also, I think, brought us to a point of diminishing returns. Up to a point, striving for bigger, better and so on is fine. But you can’t endlessly define human striving in this term”. She added: “Some time only other you should reach the optimal level where you stop striving, or strive in other direction. But we have become trapped in the bigger-better ethic and no longer know how to get of the trademill.” (P-162, Come Rain). Ultimately Ann felt, man got trapped in ceaseless activity and wouldn’t know how to get out of the trap. Such a situation was death for the soul of living. The only people who could get out of this vicious circle were the drop-outs, hippies and drug addicts.

So, in her heart of arts, Ann wanted to get out of this ideal of a first life. But she did not, as at, have a clear vision of her future, of the new ideal that she would embrace. The only idea she had was a negative one that it should be what the American system was not. From what Ann had read, she had got a rough idea that the Eastern way of life was more or less that; that it practiced contemplation and quietness rather then feveries activity; that it preached of controlling not only greed but even desire itself; that, to sum it up, it emphasize on ‘niskarma’ (non-activity) and ‘niskama’ (non-desire). American tourists and hippies regaled to her enchanting stories of a beautiful India with its mountains and sea shores, an India of great architectural structures such as Taj Mahal, and the temple of Khajurao, of a mythical India of snake charmers and ‘tantriks’ which was, at the same time, deeply spiritual with divine ragas and classical dances. All this helped to form Ann’s idealistic vision of India. And “she wanted to step in to the unknown (as) she was repelled by the known world”. Ann told her boy friend Jack that she wanted to be different from what she was and that she wanted to give up the fast and prosperous life of America for her as yet unknown ideal. “But that’s just it, jack. Don’t you see? I have this suffocating feeling that I am travelling a predetermined well-travelled route, I don’t want to. I want something different out of life”. (P-157, Come Rain). Jack made fun of her saying that she was following a mere utopia. “Where are you going to find the utopia in which there are no patterns? Every society has its own patterns. And anything new you want to try has already been done by a thousand people in a hundred different ways”. (P-158, Come Rain) Ann just told Jack that she hadn’t yet any answers but only the questions and the hope that some day she would get to her ideal. Anyway, she wanted to jump in to that unknown world to seek the ideal that she envisioned.

And Ann found in Ravi the perfect medium that would take her to her ideal. “Ravi has been in the U.S. for several years, and had observed the cultural milieu to an extent which, combined with his foreignness, made him the perfect companion for Ann at the particular point in time
when he entered her life.” (p-159, Come Rain). Ann hoped that marriage with Ravi would open up her way to the realization of her ideal. As his wife, Ravi would take her to India, to a traditional Indian family where she would have to confront India’s social and cultural traditions and, ultimately fulfil her life’s mission to absorb a different way of life to her own. Ann would have accepted Jack as a suitable companion if she wanted to live in America, living the American ideals. But she wanted to be different, to have a different, yet unknown, ideal. So, she cut shot her relation with Jack and got close to the Indian student Ravi. Marriage with Ravi was not the ultimate goal; it was only a medium, a way that would take her to her ideal. And it happened just like that. When Ann realized that Ravi didn’t share her ideal and that he wanted to go back to America, she let him but she herself chose to remain in India with her son Rahul, to be a true Indian in every aspect.

Ann’s facing up to her mother-in-law and the traditions represented by her, was part of her attempt to assimilate Indian culture on her own terms. Ann admired the basic Indian values as such as, she felt they elevated the soul since they always emphasized a non material way of life. But due to the blind following of these values in India, coercion and subordination crept in to the system. What Ann wanted was to realize these values themselves without giving in to the negative aspects and she, with her spirit of independence and interprise, with her intelligent acceptance, ultimately succeeded in realizing these values without loosing her own identity. So, ultimately her mother-in-law came down from her pedestal and accepted Ann as an equal person, with her own rights, and her own ideas, as could the mother-in-law too have her own rights and her own ideas. In this way, there resulted in coordination between the different persons and integration of the two ideals. Finally the American Ann accepted the Indian way of life while her Indian husband escaped in to America.

So, what Ann’s boy friend had ridiculed her as being her utopia, turned in to a reality through her rationality and interprise. Ann wanted to embrace the whole of the Indian experience and not just remain at the peripheral level, as an outsider and foreigner as Ravi would, certainly remain in America. For this purpose, she wanted to assume the full citizenship of India. She said to Ravi: “I don’t want to live here indefinitely as a foreigner. I want to be involved with the life of the country.” Ravi thought that she could involve with the country without being q citizen, but felt otherwise: “Not really. People don’t take you seriously. They feel resentful if you criticize anything, for instance. I can see it in their eyes. What right have you to find fault with anything here? They always consider you an outsider.”(P-154, Come Rain). Ravi pointed out to her that restrictions and hazzles would hound her at every step if she became an Indian citizen. Ann said that she was decided that it was the right step for her to assume Indian citizenship if she wanted to live a purposeful life in India. “I have thought about all this things, Ravi, and I still think taking Indian citizenship is the right thing for me to do.”
Ann tried to learn Marathi language also with the same intention she herself said: “I don’t want remain an outsider, communicating on a superficial level only with people who can speak English. I want to be part of the community in which I’m living, be able to speak their language, understand their manners and customs, their mythology and history, lead a meaningful life.” (P-152, Come Rain). Ann felt that if a foreigner in India didn’t know any Indian language, he would only “insulate yourself and end up being what you’ve always been fated to be, a white skinned privileged foreigner”. But there were many other foreigners in India who didn’t care to learn any Indian language, nor did they feel the need to. Some of them philosophise that this was the age when a world culture was taking routes all over the world, with English becoming an international language even for educated Indians so they felt no need to speak any other language except English. But Ann was completely against this idea of a world culture: “Ravi, you’d see that world culture means nothing. It’s just a word used to express a negative idea, an unwillingness to learn anything about the country in which you are living.” (p-153, Come Rain)

So, set out learning the Marathi Language in right honest. While other members of Ravi’s family refuse to talk with for the reason that she didn’t know Marathi language, Ann regularly had interesting and friendly conversation with the maid servant. And with the determination to learn the language in the most perfect way, she engaged an experienced tutor to whom she paid the required fees from her own pocket so as not to give her mother-in-law any reason to complain. In this way Ann got a sound knowledge of the Marathi language and she used her facility of language to intermingle with all kinds of people around her.

A very interesting point about the idealism of the American girl Ann is that in reality she was modeled on Mrs. Nimbkar’s own mother-in-law. I went to see Jai Nimbkar, this January (year 2014) at her ensistral house at Phaltan, Some distance from the city of Pune. Then she told me the full story of her mother-in-law. She was a very determined person, idealistic and independent natured, just like Ann in the novel. And she married her father-in-law who was a student, like Ravi, in America and came along with him to India with the aim of living here permanently and making Indian culture her own. As in the novel her husband went back to the U.S. because he was more attuned to the American way of life and also because he could have a suitable job only there, not in India. However, it was not a complete breakup of the family as in the novel. While her father-in-law lived and worked in the U.S. he did not give up his Indian culture and his family in India. Often, and for long periods, he was in India while his family too joined him in the U.S. for longer periods. Mrs. Nimbkar told me that after her marriage she and her husband had spent almost three years with them in the U.S.and she has very happy memories of the days she spend withy them in the U.S. and also with them in India.

So, the novel revolves around the maturity of Ann’s character. Though Ann was brought up in American cultural millue, still after coming to India she tries her best not remain as an outsider in the family. Her fisrt step for it was to learn the Marathi language. She also adopts
the family traditions and tries to understand the real hidden meaning behind norms and manners of life in the Indian context. She with her full enthusiasm tries to know the glorious heritage and the mythology of India. She believes that no culture is insular and if one tries then one can easily adopt the other’s culture. She says very nice words here: “it does not matter what that concept of life is, it is what makes an integrated person out of you.” (p-152, Come Rain). She is idealistic and wants to make her life unique. So, her quest for identity succeeds at last. She came to India develops into a new personality, as a mother, friend, social worker, a good friend and a good daughter-in-law, More to all an ideal Indian woman. Ravi’s leaving to U.S does not change her mind moreover, she feels free to follow her ideals and ambitions to fulfill her new identity. On the contrary Ravi seems to be less patroite in nature is an immature and childish with a complicated mind. He has no respect for his own country neither has the respect and care for his parents, Ann’s marriage fails only due to their incompatibility. In fact here Ravi is the victim of cross cultural conflict in a reversed way, which leads his life towards failure in life. Here, Ann rejects the man protector shell and feels her life complete in company of her Indian born son and Indian relations.

4:6:-CONCLUSION:-

The age old Indian traditions and norms always keep women under the custody of men. This pattern of life apparently makes her life safe and smooth. But really it allots woman a slavish role with the dependence syndrome. Jai Nimbkar through out her three novels depicts different aspects of the quest for female identity. Now the modern woman knows it very well that equal status with man is her right and she is ready to fight for it. No doubt, the fight is tough for her but it has set in. Vineeta in Temporary Answers at first being a widow has no identity of her own because a widow is an outcast in Indian society. But she fights against the social norms; rejecting the idea that woman is ‘inferior to man’. And hence at the end decides that she no more wants a man’s protection or any support through the marriage bond. She feels marriage as a tricky game, which is only a temporary answer for one’s loneliness. She aspires to prevalence of her lost control over herself because she knows it very well it is necessary to have a control over the world. She believes that men and women have their different world but yet they fulfill their needs form each other and that much is enough for life. Jyoti on the other hand in novel A Joint Venture is a well educated wife who helps in her husband’s seed business and still does not the equal respect from her husband. She knows it very well that outwardly smooth relationship apparently existed in a delicate balance which can rupture at any time. Her husband refuses to treat her as an equal partner by taking all minor as well as major decisions at his own way. So, she starts on her quest for identity and dares to reject male-domination. She can think for her own identity as she is able enough being an educated woman. She feels that after thirty years of relation her husband should understand her mental state, she gives a
break to her relation with Ram, so she go far away from him. As she is intelligent she knows the truth of love that’ it is different thing at different times even for the same person’. Perhaps after the long sacrifice of her life she now realized that it was her mistake that she does not have exerted a more decisive influence on Ram’s life, it’s her fault that she accepted all Ram’s decisions as a silent receiver. But at the end she realizes that when husband is in his vulnerable condition then there is no question of loyalty, then wife has perform her reversal role as protector; that needs a motherly protection.

Ann in third novel **Come Rain** is not an Indian woman but values Indian Traditions and shows more consciousness towards them in comparison to her husband Ravi. Actually traditional marriage means husband and wife stay in together under one roof and sharing all the experiences of life. But here Ann and Ravi go in a separate ways; she opts to live in India alone and he goes to the west. She faces boldly her life’s turning point in the form of her husband’s faithlessness. Her will does not break down and she adopts Indian traditions and continues to live in India more freely then before. Now she realizes that her decision to come to India and to enjoy it’s cultural heritage was not a wrong decision but coming here as a married woman was her fault. Her marriage gave her only restrictions and responsibilities. With passing of time she became more determined to live life as per her own wish. Her dreams seem to be fulfilled when she set her self free from all bond of Ravi. This novel of Jai nimbkar seems to be pre-eminently a novel of about the East-West encounter and discussion of the trumas in finding the identity in this cross cultural adjustment. Anita desai’s novel ‘**Bye Bye Black Bird**’ (1971) is also an authentic study of man-woman relationship bedeviled by the cultural encounter. But here in this novel the central protagonist Sarah stands in between poles of India and Englands becomes victim of psychic and social alienation. Her husband Adit begins nostalgic for his own country India and gradually gets disenchanted in the foreign environment. But Ann in ‘Come Rain’ shows a different attitude; she never show any such attitude which proves her to face the conflict of the immigrant who can’t save her cultural roots and makes a strong effort to strike new roots in alien territory. On the contrary she loved the new traditions and cultures of India, of course she rejected some of the rigid norms of Indian traditions, but althose only which makes a woman to feel the subjugated one which are the barrier in the equality between man and woman. Ann did all that which she desired and she never long for fulfilling her desires. Everything else being gone, she didn’t feel the shock of loneliness, she come to the grip of reality of her married relation so, ultimately she find a more furnished identity in a different way in a different society. She is quite a solved woman so she onjectively analysed the changes in the two different socio-cultural milieus.

Here, all the three characters Vineeta, Jyoti and Ann are well educated and modern women. But don’t follow the ways of ultra modernity. They bravely reject the set pattern of male domination but not the Indian society as such. They have respect for others and always find
satisfaction among the relations and also doing social works. It shows very clearly that these women intended to get their identity within the confines of society not by creating a separate world of their own. They struggle for liberty and equality, compatibility and self reliance and independence. They maintain their self unique status. Jai Nimbkar’s art of expression and style and her craft gradually matures throughout the development of novels. The theme of quest for feminine identity well delineated; but the third novel depict it with a finer sensibility as it was written at the writer’s ripe age of sixty. It also depicts what might be called western diaspora. She has succeeded to portray the keen observation of her own life experiences in her novels. Hence her writing makes her different from other contemporary feminist writers.

All the three women characters here are up against marriage problems and difficulties in family relations. These novels depict women as persons who require individuality and freedom. A deep inter-textual analysis shows that decisive influence of the socio-cultural, historical as well as economical factors on the position of women characters of the novels. As women they need men to fulfill themselves, but as persons they require to be free and independent. Author here highlights on the question of remarriage of widows. At the beginning these characters bows down their heads in front of the age-old traditions and compromise with their situations but later they becomes aware of their ruined status and reestablishes their individuality. The most prominent theme dealt with in all three novels is the inequality of sexes in marriage relations. The protagonists are intelligent; they are not meek or weak. They are unique, with an integral personality and are good patriots to solve the problems of the country. They doesn’t want to be depend on men, they can very well step out of the rigid sex roles assigned to them. They “craves out her own niche in professionally competitive world of advertising and acquires all the necessary to live an independent life with no man to dictate terms”(Subhash Chandra,2000)(2). Traditionally man has been regarded as protector but Jai Nimbkar’s female characters reject this attitude and legitimately claim themselves as the protector of the whole they can able to create vigilance and courage to change their situation in the lives. Man-woman relationship always faces the conflict of compatibility, self reliance and so on. All these three women characters here are very careful towards getting their self identity, yet they are also careful not to root out themselves from the old foundations. They know it very well that while running behind the modern thinkings; we are leaving our encient tradition which gave us our real identity first. Now- a-days every body is busy in coordinating their own desire, own achievement and own identity. But human being especially women should not forgate that in India particularly, they are the career of the traditions and customs from one generation to the other. Women are, since ages playing their part in multitude activities and also doing well. Yet, typical Indian women never cut off from her age old tradition, instead of the emergence of new traditions. It is of course a dead truth that ‘Every Woman’ has replaced her place into ‘New Woman’, but Indian woman knows very well how to manage this difference between theses two.
So, as the woman is the most patient human in the world had faced many problems while her pride is in suffering. But Indian woman is always shows their uniqueness while there is a question of their identity and pride. Hence, Jai Nimbkar being a voracious reader of English and American literature has projected her novels with different kind of consciousness, with a separate attempt of feminine-feminist-female phase of development. In man-woman relation the element of hypocrisy that inevitably accompanies in a society is apparent with ungenerous attitude of men towards their women. Unless, the realization of men to think over what they really accepted in the theory of equality of sexes, no action of legislation, social reformation and awareness programmes, can remedy this state of affairs. Even the marriage, as an institution which favours more to men than women is the thematic concerns is specially highlighted by Jai nimbkar in all her three novels. Dr. G. Hampamma, 2011, in her article “Self Victimization in the Shorter Stories of Jai Nimbkar” writes: “Jai nimbkar’s characters are torn between a search for an authentic existence and the limitations of the human situation that prevent them from such realizations”. (5). Women in society have developed womanly instinct, as she is also a person more than a woman. They want to exercise their own freedom. Hence, claiming for her freedom is her real right in the independent country which she deserves. Jai Nimbkar’s female characters instead of believing only in the “compromise and reposing into tame domesticity for the sake of security and comfort”, they can protest against the stereotype norms as they have their own abilities to fulfil their individuality.
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