CHAPTER-5

MARRIAGE AND FAMILY IN JAI NIMBKAR’S FICTION

5:1:-Introduction:-

“A Happy marriage has in it all the pleasures of friendship,

All the enjoyment of sense and reason

And indeed all the sweetness of life,”(1).

----Joseph Addiison.

Family is the basic unit of society. Man and woman unite to form a family for the purpose of the propagation and the nourishment of human life. It is the universal law that the male and the female elements in nature, when they unite, have the potential to create life of its own kind. This union of the male and female elements to produce life is a great mystery. How wonderful is the way that plants perform this function by producing beautiful flowers with pollen (basically, seeds of life) inside them which, then is cross pollinated, with the agency of nature (wind, water, insects etc.) and thus is fertilized and a new plant is born. In animals this union takes place instinctively. Human beings unite of their own free will and with the sanction of society, in which the form of life has to remain and has to grow. Nature achieves its ends by making action pleasurable. So, there is a mutual attraction between the male and female elements, which, in human beings is called love. But this love alone is not enough; a couple needs to get social approval, without which it will be difficult for life to live and grow in society as human being is social by nature. Some times couples do run away from society and marry in secret (which is called “gandarva vivah” in Indian terminology) but ultimately they will have to return the society for peaceful living.

The union of man and woman, with the intention to live together and to generate new life, is called marriage it has two elements, one individual and other social. Man and woman should mutually agree, of their own free will, to unite, which is the individual element in marriage. But society too should aprove it after seeing that this union is not against its traditions and practices, i.e. it is fit to exist harmoniously in society. Society not only approves such a proper
union but it also solemnizes it as it is an important action, affecting the very existence and
welfare of the society. This union between man and woman is forever as it is a permanent
union unlike in animals where mating is just for the purpose procreation and not for continued
co-habitation. So, marriage is just the beginning of a perment relationship where man and
woman resolve to live together till death, even after their primary duty and the main function
of marriage, i.e. bringing up children, is over. So couples marry and bring up children and after
these children have moved out to live their own independent life, the wife and the husband
continue to live together, supporting and assisting each other till death makes them apart. The
father is usually called the head of the family though the mother’s role is much more important
and more vital. Nature has made man stronger in body and mind so that he can fulfil the role of
the protector of the family batter. And usually it is the father who is the bread-winner of the
family. For these reasons man assumes leadership of the family but these roles of the father are
not so essential as, if there is no father, the mother often performs them in a much better way.
And the mother is always more devoted to the children, more unselfish and more self
sacrificing by nature. The essential functions of giving birth and nourishing the child with her
own milk only the mother can do. So society, from times immemorial, has always appreciated
woman’s essential service as mother ‘Janani’ to human society, and has always given her great
honour and respect. In the beginning man and woman worked harmoniously together for the
welfare of family and society and there was no struggle at all, between wife and husband, for
power and supremacy.

Gradually the human tendency to devide society into classes and groups and to fight for
control over them raised its head and began to vitiate human living. Initially human being lived
a simple life, having very few wants which nature amply supplied them with. But as the
economics of living became more complex, man solely took upon himself the role of the bread-
winner and began to consider himself better than his wife who remained at home, cooking food
for the family and looking after the children. In this way man began to assert his power and
primacy over woman and gradually society too became male- dominated or patriarchal.
Gradually, too woman lost her right and privilege to greater honour and respect in society and
she came to be considered inferior to man. Not only that; the quality of selfishness that is more
inherent in man’s nature, increased so much that woman came to be denied justice and to be
illtreated for man’s selfish ends. In this way the patriarchal society turned to be unkind to
woman and they began to be victims of all kinds of injustice and even atrocities. But the advent
democracy, which, basically recognizes equality and equity for all, whether man or woman,
has changed the whole situation. At least theoretically, woman is equal to man; she has the
same right to vote as the man has, which is a very empowering right for woman. And now
different feminist movements have also become alive which want to fight for the rights of
woman. In this way women are well on their way to achieve equality of status and power in the
democratic polity that we also have in India.
Religion originated to provide a motive for the organization of society at the highest level by raising social living to the level of the sacred and the divine. The theology of every religion recognizes the importance of woman and the crucial role that woman plays in the organization of society. So every religion assures woman great dignity as wife and woman and she is given pride of place in its liturgy and worship. In Hindu religion the woman is worshiped as ‘sakti’. Even the mighty Siva becomes a humble devote of Goddess ‘Sakti’, personised as siva’s wife Parvati and he prayed to her to stop her Tandav Dance which violently shook up the heavens and made all the Gods very frightened. In fact, all the great gods of the Hindu religion are dualities of the male and female principles such as Sitaram, Radhesyam, Umashankar, Laxminarayan, Siddhivinayak etc. Hindu mythological stories always show the real relation and purpose of creation of male and female. The figure of ‘Ardhanareswar’ in Indian mythology shows the male and female to be one. Woman is considered here as ‘Bamanga’ meaning left side of the body of man. It is perhaps because the heart of the body is situated on the left side of the human body, and it is also centre of all emotions, fine feelings of art, literature and poetry. In Indian Tradition Marriage is a sacred union between the male and female, they should attach to each other spiritually and emotionallyIt shows that our tradition always gave the primacy to women even in matter of religion. But in the later stage, due to various influences, this tradition of honoring women turned into one of enslavement of women. But it increases the responsibilities of a woman as she has to perform a lot of different roles after her marriage. It is considered that all the fate of a woman directly depends on the fate and work of her husband. She usually looses all her self identity. Chintan Mahida says: “Marriage provides a woman with an acceptable social identity in the same way that initiation into the caste does so for a man. Marriage is a crucial need for the woman ... Looking after other members and her less physical strength make her subordinate to her husband.”(6). From the beginning Hinduism enjoined honour and respect for woman who was worshiped as a Goddess. Maharshi Manu says:

“Yatra Naryestu Pujyante
Ramyanti Tatra Devataha.”

(Translation: where woman is worshiped, there gods are pleased).

But gradually male domination crept into Indian society and subordinated woman and took away her individual rights. And the evil of castism, which became the greatest bane of Hinduism, heaped untold injustice on women of lower castes.

In the Christian Religion, Mary, Mother of Jesus, has a very dominant position, second only to that of Jesus Christ. She is worshipped as the universal mother and the most powerful
mediator between God and man. So Christian Religion, basically, has a very high concept of womanhood. The Bible says that God created Eve, The First Woman, as the mate and companion of Adam, the First Man and God formed Eve out of Adam’s own body “Then the Lord God said, ‘it’s not good for the man to live alone, I will make a suitable companion to him’”. And again: “Then the Lord God made the man fall into a deep sleep, andwhile he was sleeping, he took out one of the man’s rib and closed up the flesh. He formed a woman out of the rib and brought her to him.” (2). Then the man recognized the woman as a true companion and accepted her as such, saying:

“At Last, here is one of my own kind -
Bone taken from my own bone, and flesh
From my flesh .

‘Woman’ is her name because she was
Taken out of man.” (2).

And the Bible concludes: “That is why a man leaves his father and mother and is united with his wife and they become one.” (Ref- Book of Genesis, ch. 2, verses-18, 21-24) This quotation from the Bible shows that in Christianity man-woman relationship is really very equitable as woman is said to be a true friend and companion of man. And Christianity has been traditionally very liberal to woman and she has enjoyed, comparatively, more individual rights such as to marry a man of her choice. But here too male domination has come down to restrict women’s rights in society and in religion. Mother Mary has always been, for Christians a symbol of purity and holiness and an object of worship. But in Christian mythology there is the story of Eve, the First Woman who brought sin to the world. According to the story, Adam was persuaded by Eve to eat the Forbidden Fruit and so what is called in Christian terminology, Original Sin came to be committed by man. So because of Eve’s role in the Original Sin, woman as a category got the false name of a temptress. In this way a covert idea of woman being the cause of evil became prevalent.

For all the wrong reasons Islam is sometimes considered less favourable to the status of woman. Prejudiced people point to such negative practices in that religion as the right of Muslim man to marry more than one woman -in fact, four wives in all-, the easy manner to divorce wives (“talaque”), and the ‘Purdah’ system i.e. covering the whole body of woman. But the Holy Book of Quran accords women a very high status in society and a position of great respect. The Great God Allah has made the following revelation through prophet Mohamed about women: “O mankind! fear your guardian-Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered ( like seeds) countless men
and women; fear Allah, Through whom You demand your mutual (rights), and(reverence) the wombs(that bore you): for Allah ever watches over you.” (Quran, Bk-4, Verse-1). Again the Quran enjoins man to protect and support woman: “Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore, the righteous women are devoutly obedient, and guard in (the husband’s) absence what Allah would have them guard.”(Quaran, Bk-4, Verse-34). The practice of marrying more than one wife and up to four wives became a practice even from Prophet Mohammad’s times and he himself followed the practice. But it was done for good and kind, sociological reasons. In Mohammad’s times there were frequent inter-tribal battles and wars on regional levels, which always resulted in the death of men in their thousands, leaving a large number of war-widows, with nowhere to go for protection and sustinance. And the only way to give legal and permanent protection to these widows was to allow the few men that remained to marry more then one woman. But now-a-days when monogamy is the universal practice and is even an economic necessity, there is no reason for Muslims to follow this anti dated practice. In fact, some times non-scrupulous people exploit this loophole in Muslim practice for their selfish ends and convert to Islam to marry a second wife. Though divorce or ‘talaq’ is easy to get in Islamic society, both for men and women, the considerations were always humanitarian, with emphasis on the words: ‘Mutual consent’ and ‘equitable terms’ : “When you divorce women, and they (are about to) fulfil the term of their ‘Iddah’, either retain them on equitable terms or set them free on equitable terms: but donot retain them to injure them , (or) to take undue advantage; if any one does that, he wrongs his own soul.Do not treat Allah’s Signs as a jest, but solemnly rehearse Allah’s favours on you.”(Quran, Bk-2, Verse-231). Even the custom of ‘Purdah’ or covering up the entire body of woman was a social necessity to save woman from the evil eyes of wicked men who roamed about during disturbed times. So its not a mandate but a practice that should be left to the free choice of woman.

Now in most parts of India, women enjoy the low status in family as well as in society. The selection of life partner is made usually by the male elders and the females are rarely consulted. The common practice in Indian marriage says that the girl is given a new name on the day of her marriage; this shows that marriage seeks a suppressed and different identity of woman after her marriage. The modern educated women resent this rigidity of social norms through in marriage. Due to this factor, modern woman is facing and fighting against the entire complex situation generated by this venture of marriage. Especially in India marriages are being fixed as per the dowry given by the bride’s father. Indian couples do not want to have girl child because it would entail large expenditure to bring up and to get her married. So, this is perhaps the main reason for female infanticide. In a broad sense, now-a-days the marriage as an institution has become a weapon to attack women’s freedom and their status. If marriage fails due to any reason, then society questions the woman’s ability, not the man. If the husband
dies then the wife who is now widow is considered to be outcast and is prohibited from all religious ceremony. Even the husband’s extra-marital affair or even adultery, if any, is overlooked by society and often the wife’s lack of attraction is blamed for it. So, we can say straightforward that marriage in India often stands for subversion and social obliteration of women.

However, the status of women in Indian society is a paradox. Now the woman is in battle to achieve the top most position parallel to man, but her path has become full of problems while she has left the secured domain of her home to prove her talents. So, there is still a conflict, whether the Indian women are enjoining the real taste of independence or they are only the mute sufferers of the violence inflicted on them by evil mined men, in the name of tradition. We can neither say that Indian women have achieved total the peak of ladder of success nor we can say now they are totally liberated from the odds of the patriarchy. Anyway, we shouldn’t forget that theoretical and practical evidence suggests that sexual identity is never shaped in isolation, but it can only get its existence through experiences and interactions which mean nothing but one and only term i.e. ‘marriage’. So, women should accept their own responsibility for what they are in the present situation, they should see how much they themselves have contributed to their own victimization. Marriage is a bonage between two different sexes that needs to reflect social changes which are impossible to have, urbanization and education. And women as persons are defined by the fixity of their age-old role. So, the feminine self needs to be recognized in this married relationship. Shashi Deshpande writes in her story ‘The Stone Women’ (2000) : “The fact is, we don’t start with a picture about ourselves on a clear slate. Already inscribed in it are things told to us by others, there is what we read, what we gather from the ideas and the expectation around us, what we imagine and dream.”(5). So now a critical situation arises as the families, myths, religious taboos, cultural narratives and spheres of exclusion have created a strong demarcation between moral woman and immoral woman. Now the woman has misplaced her own self in between these two extremes.

Many women writers feel an increasing need to forge strong bonds among women. They believe that the concept of super woman will further divide women by creating a separate group of women than the privileged women. So, each and every feminist writer expresses her distinctly personal voice, yet their voice forms the collective voice, a chorus, which indicates the female autonomy. Jai Nimbkar highlights these issues such as suffering of Indian women, marital disharmony, existentialism, dual tradition etc very sensitively and intelligently. She wants to depict men and women as equal partners in maintaining family and culture. Moreover, a woman is the architect of society. Their contribution makes an ideal family, ideal society and ultimately an ideal country. Here, one should remember the words of Aristotle, the father of political science: ‘State is a ‘union of families and villages’. So, Shabnam Azhar, 2011
rightly says here: “Family is the basic unit of society, which is the foundation of state itself. Happy families create a healthy society and healthy society is a pre-requisite of strong political order in democracy.”(3) So, to make a cultured country there should be happy families. And a family would be considered happy where the equality between the two is maintained. Government of India has enacted various laws to protect and defend women. Anti-dowry law is one important law by which giving dowry in marriage is a serious crime. Historically the inheritance of the property is passed to the male offspring and the female offspring gets her share in the form of jewelry and household goods at the time of her marriage. But this system is misused by some people and they use it as a weapon against the bride. This weapon even now breaks up many marriages, not only in rural areas but also in urban society.

In India the woman is expected to have a lot of patience and unconditional love for husband and the others family. Nobody thinks what she expects from this new relationship. So, the main concern is that the religious beliefs and practices, sometimes, give contradictory viewpoint on the patriarchal traditions. We all know that myths are at the center of the cultural and social construction but all these are creations and the creative process is very complex as it moves from image to idea, from involvement to detachment. Woman’s life always splits into two- the physical and intellectual but artificial construct of the society divides their life into a different division, such as married life and unmarried life. Indian women have their particularity after their marriage, as they are treated as custodians of culture. On the other hand their own relationship and positions are referred as subculture. Dr. M.S. Prawar in her book “New Women Novelists With New Horizon” (2011) writes in her concluding part: “Marriage in India means marrying the husband’s family traditions”.(10) After her marriage, her own parents even advise her to bend down in compromise on every matter including ill-treatment. They usually suggest to her to accept all wrongs with the husband. Most of Indian husbands don’t take suggestions from wives in matters of financial management. It is perhaps due to their fear that if their daughter will not compromise or sacrifice then the marriage will ruin. Dr M.S. Pawar, states in the book ‘New Women novelist With New Horizon’ that: “The woman, to gain her freedom, seeks marriage as an alternative to the bondage created by the parental family. The simple need to be independent becomes a demand. Looking forward the role of a wife, she hopes that the new role will help her in winning freedom. But this decision brings her back to the prison.”(2011,p-40)(10).

Of course, marriage is the combined venture of every member of the two concerned families. So, all should take equal responsibility to create a harmonious family. Husband should not be a mere spectator while the wife is the sufferer. Both the male and the female partners are equally responsible for the upbringing of their children. In a broad sense we can say that not only love but also appreciation, help, confidence, cooperation and respect for women are
needed to make a marriage successful. Now, the Indian Woman is comparatively more independent, so that she can raise her voice against injustice. New women have proved their abilities in all fields of life. So, society should change its attitude towards the woman as she is no more the marginal sex. Now they should love and respect women in reality not as a show up. Hence, in this marriage venture the husband is no more the decisive partner neither is the wife a slave. Time has changed the meaning of marriage now. So, all the relations should be maintained with care and equal respect for each other, otherwise there is the risk of family disintegration. In India, the oppression and the feeling of emptiness which remain buried, unspoken for years have now made their way to the emergence of a new consciousness of women to realize and to assert their feminine identity.

Now its time to think beyond similarities of images, themes and structures which, been constructed by the male group of the patriarchal society. The present day woman can question their rightful position and mode of responding, that persists despite social change. In the ancient ages they had to make a choice between their micro-identity and macro-identity. The micro-identity consist their traditional role given to them, and the macro-identity consists of being a human. When a woman encounters her macro-identity then she is caught up in the flux of issues concerning the ethos of quality. In the search of ‘self-identity’ women try various strategies and the journey of Indian women from tradition to modernity voiced by women writers is embodied in a significant stage. Marriage and family both play a great role in woman’s life especially in Indian context. After marriage the husband’s family is usually assumed as the family of the wife. This new family of the new bride influence to her life greatly. So, it is trusted by all Indian women that life totally changes its shape after their marriage because the happiness and unhappiness of a married woman only and only depends on the status and mentality of the husband.

Metaphorically speaking, Jai Nimkar’s women raise their voice in a unique way because they are neither orthodox nor modern Westernized even being American. Family, marriage and social system bind them totally, yet they are financially independent. In all her three novels Jai Nimbkar wants to show how the woman even after resisting the social taboos, can not resist herself from her conventional role. Her women characters believe the conformity and compromise for the shake of continuity of the domestic harmony. Of course they are not heroic, yet they can understand their inner strength as modern women and strive to make their self identity in a better way, in the midst of all known restrictions. These women characters are following their unremitting assertion of individuality, and turning their path towards the gradual and steadily changing position. Nimbkar presents male authority, paternalistic or tyrannical impact on the process of socialization and ultimately its effect on the social stereotyping norms. Marriage and family in Indian culture is a many-coloured fabric in which many
strands such as, individual and social, physical and psychological, rights and duties, struggle and cooperation, sacrifice and blaming are interwoven.

5:2:- Marriage as a temporary answer:-

Marriage, that is the setting up of the basic social unit of the family, with man and woman as partners, is very crucial for our theme of feminine assertion, also in this novel ‘Temporary Answers’. Marriage is a social necessarity and it is presupposed as such in this novel too, for without it society will die out and man and woman would remain incomplete and unfulfilled. The central point or the plot of the novel is Vineeta’s relationship with Abhijit which, at last, is found to be most suitable for both Vineeta and Abhijit. But, ironically, this relationship fails to get consumed at the end and they decide to break it up, at least, for the time being. In the course of this saga of love between to intimate souls, Vineetaa’s previous marriage with Nagendra plays a crucial role. It is not merely the background of Vineeta’s emotional and psychological makeup; it serves as well as a powerful contrast. The previous marriage was in reality a subjugation of Vineeta’s female identity but the future one is going to be a full-fledged assertion of her identity. And in this course of love, the option of marriage with Vilash comes as very natural as he is her childhood friend. But Vineeta realizes that, given Vilash’s psychological makeup, a marriage with him would not recognize her full identity as woman. So, Vineeta gives no serious thought to it but Vilash takes it rather negatively that his friend refuses to marry him.

The final decision by both Vineeta and Abhijit, not to consummate their love in marriage but to break up the relationship, is a result of much reflection on the part of both Vineeta and Abhijit. They do so because they realize that marriage is only a limiting factor, “a temporary answer”, for real and deep love. In her final decision, not only Vineeta’s previous experience, of marriage with Nagendra, is taken into account but even the marriage experiences of her parents and even of her friend Kishori and her sister Madhuri exert their own influences. Two psychological factors play important roles in directing Vineeta’s life such as her emotional sensitivity and capacity for analysis and comparison. Ultimately, Vineeta and Abhijit decide not to marry though they admit eternal love for each other. The novel has an open ending. Abhijit leaves Vineeta and goes away from her. But it is not eternal parting. When Vineeta would feel that she would be strong enough for Abhijit to be accepted, then if he comes back desiring her, naturally they would unite eternally. So the last word ‘Perhaps’, with which the novel end is a very pregnant word; it definitely points to the possibility of their union.

Her marriage with Nagendra was a love marriage Nagendra got attracted towards Vineeta because she was different from other girls whom he thought were often silly and stupid. But after marriage he only dragged her into lethargy and desolation. Their way of thinking about life
was gone on in different ways. After Nagendra’s unexpected death Vineeta prepared herself to marry again. But, her past experience and analysis of a number of other married relations such as; her own parents’ marital life, and that between Vilash and Madhuri made her wary. And finally she looks at the future marriage with Abhijit Gokhle. Whenever she is in conversation with Abhijit or Vilas, she constantly compares their male feelings and thinking with her past experience with Nagendra. Vineeta was simple, middle class woman and as Nagendra looked up to elite society, he wished to convert his wife after the marriage into a high society woman. From the childhood a girl usually feels the unequal treatment by different relations of her own familiars in the forms of different relations. Vineeta also feels the same, while her intolerable restrictions make her to think that if she would be male then she might be given all the sorts of freedom to choose professional as well as personal needs. Even about her mother’s compromise, Vineeta thinks: “Even if mother had not been a strong and competent woman, she was thrust into a situation in which would she have had to become one. And father, the eldest son of an overbearing and autocratic father, was the appropriate husband for her.”(p-84, Temporary Answers).

Vineeta, the central protagonist faces major crisis in her life. When her husband dies at that time she is only thirty year old, without any job, ingrained with Indian culture and traditions. She feels scared to face their relatives as she feels her self as an outcast after being a widow. Though she is educated yet she faces the dilemma of her inner fear of society and her modern liberal mentality to get her self identity. While struggling with her inner conflict between loneliness and modernity, culture and wishes for freedom, career and remarriage she faces a lot of obstacles in her path. Somehow she manages to break the tradition of India that shuts the widow within the four walls to live a mournful life. Her mother, an old traditional teacher, and her friend Kishori, encourage her to come out of the traditions. While she is painstakingly molding her current life as a single individual and independent working woman she feels confronted with the question of a secured marriage. Her ambivalent attitude towards marriage makes her face some social problems. She has learned more from her first experience in marriage, but when luck gives her the second chance this time she does not want to do any mistake. In a human life particularly in woman’s life the marriage comes with a lot of changes the life. It takes out all freedom from her life. So, her human relations weave her into a suspicious and vulnerable person. But as she is an intelligent, modern, educated woman she preserves her identity and does not allow it to be annihilated by male. Dr. M.S. Pawar (2011) writes about this protagonist that: “Nimbkar portrays her widow protagonist, her awakening and her resisstence to regressive pressures that come more from within than from without, because the chances for a widow to get remarried are meagre and also self respect is at stake, when it comes to her remarriage”(p-152,) (10). Inequality of sexes, the subordination of woman in the family and compel Vineeta to rethink her decision of remarriage.
At the most crucial stage in the story, when Vineeta and Abhijit face each other for a final take on their relationship, Vineeta’s previous marriage with Nagendra looms up in the background. When Vineeta entered on her first marriage she was just a young girl, all ignorant about life. As marriageable young girl from a poor family, she always prayed to god to give her a good husband, with whom she could live a happy life. And when they Nagendra, on his own accord declared that he wanted to marry Vineeta, she was only too happy. He was a very eligible bechelor for her, came from a rich family, had a steady job and was even handsome to look at and he offered to have a simple marriage with her, without the usual demands for dowry etc. So, Vineeta couldn’t expect to get a batter man to marry then Ngendra. And courtship and honeymoon with Nagendra was really a fairy tale. He attended to every wish and desire of hers, with the slightest notice, and the early stage of their marriage was also a smooth period for her. However, it was Vineeta who was making all the sacrifices to adjust to her hauband. She tried her best to give up herself to please such a big benefactor of hers who was kind enough to marry her for what she was. So if Nagendra liked weak tea with plenty of milk and sugar, she too drank it though she had previously never liked such tea. She even tried to socialize with his cronies for his sake. So though Vineeta made all these sacrifices willingly, she was angry and upset within her: “I even learnt to put up good naturedly with a moderate amount of flirting from the other men. But inside I rebelled against it all”. (p- 23, Temporary Answers).

But gradually Vineeta opened up to the true nature of Nagendra. He was, basically, a self-centered man; and he was brought up that way. He always followed his will and expected his wife to obey him unquestioningly. Initially, in the euphoria of marriage Vineeta closed her eyes on her husband’s imposing ego but gradually Vineeta began to feel a stranger with her husband. His not taking her into confidence, not sharing his experience with her, all frustrated her. There was a particular Sunday which was a holiday for Nagendra, and she wanted very much to enjoy, spending it at home with him. But without any consideration to her, he decided to spend the whole day out attending a marriage. Nagendra told her that she could join his trip but she never enjoyed such social occasions where all the company would be mostly his male cronies. Vineeta expected that he would spend at least a part of his evening at home with her. But after the marriage party he went on visiting his old parents, which, she felt he could have done at some other time. Nagendra insisted that he would never change his plans to suit her. Vineeta asked her why then did he marry. “You don’t want me to interfere with anything. If you wanted your life to go on just as before why did you bother to marry at all?” (p-93). He did not answer her, when he came back home very late at night, she felt very bitter and cried. She even thought of comiting suicide “I cried because it was impossible for me to reach him, I considered committing suicide...... I thought of the suicide note I would leave. I would not acuse him directly of having driven me to suicide but the implication would be there. ”(p-94, Temporary Answers). But he behaved as if nothing really had happened. He even made love to her. So, she felt deeply
insulted. "I felt that it was the final degradation. He had not allowed me a single way in which to resist my protest. 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).

Vineeta is a modern woman but she does not reject the old traditions out right. She belongs neither to old generation nor to ultra modern new generation. So, she couldn't share her experiences and feelings with her sister or mother. This is the reason that she could not help her younger sister Madhuri who is vulnerable and frustrated after her elopement with a boy of lower society. When Vineeta is in a reminiscent mood, she remembers how Nagendra usually did not spend much time with her. On the contrary he has a lot of friends with whom they both used to go out and have fun. After trying it for a long time to mix up in the elite society finally Vineeta feels she was not matching with them. She says: “Nagendra had his group and the same faces turned up everywhere. I tried to feel part of them but couldn’t." (p-23, Temporary Answers). Actually she felt herself odd woman out in this highly show off society. She felt chocked inside herself. This relationship ends with the unnatural death of her husband, so she begins to look for a perfect match for life, with whom she can enjoy the real joy of a perfect marriage.

Vineeta’s parent’s marriage revolved around the fact that in the traditional marriage all the burden was set on the women’s shoulders and man never cooperated. Her mother took the full responsibility to look after and service her in-laws. She had to care for four children after her mother-in-laws’ death. Vineeta remembered her mother’s words that she used to say: “When father ill. He calls me every five minutes. He wants me to pour a glass of water so that he can swallow a capsule, he wants a book, he wants to be dried if he perspires.” (P-81, Temporary Answers). Her mother’s life was spent serving the family in the multiple role of a daughter-in-law, a wife, a mother of three children, a teacher and manager of all household. About her husband she says: “He is repelled by anyone else’s illness. He simply ignores it, if he can. If I am ever ill, I don’t of course expect him to look after me. But he won’t ever help himself. “(82, Temporary Answers). Indian women naturally know very well to manage their family, job and motherhood along with other responsibilities. It is probably the high handedness of men that motivate women to try her best to stand on her own feet. Vineeta then passes her search light on the relationship between Vilas and Madhuri. Here, the main question which we have in our mind is, whether marriage is really based on love and respect? Or is it a mere compromise with all dreams and wishes? Who suffers more in a marriage, whether the husband or the wife? So, through Vineeta’s conclusion we comes to the answer that unless and until there is love and respect among both the partners, marriage is a temporary answer for one’s loneliness. It is meaningless if there is no equality between them. It is a burden to woman whose wishes and freedom are snuffed out. William Blackstone (1758), in the eighteenth century, describes
marriage as “civil death” of women, Mr. Blackstone who, himself was a distinguished professor of law at Oxford, wrote in his own commentaries on the laws of England: “By marriage, the husband and wife is one person in law; That is, very being or legal existence of the women is suspended during the marriage, or at least is incorporated and consolidated into that of the husband; under whose wings, protection and cover she performs everything”.

Nagendra’s sudden death put an end to her embittered life. But looking back, she felt that she too was at fault in turning their marriage into a ‘difficult’ and ‘troubled’ one. It was because Vineeta asked for more to be given than Nagendra could and would. So, getting less and less of her husband to herself, Vineeta began resenting it and fighting it out with him. “Yes I felt I gave all of myself and in return I should have all of him. It was unfair, but then I did not have enough balance to see this. So we had bitter fights.”(p-92)(7). The fight was one sided as Nagendra remained unconcerned “It was I who fought... 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”.

Vineeta however was honest enough to admit that perhaps with his marriage Nagendra wanted to change over to a new kind of life from his previous self-centered life. Perhaps because she reacted negatively to him, he couldn’t make the change over. “Perhaps when he chose to marry me, he honestly was looking for a different way of life. Unfortunately, I adopted the negative attitude of resenting his way of life without offering him a substitute for it”.(p-24, Temporary Answers). Vineeta thought if she had worked and hadnot remained dependent on him, he might have allowed her to have her own identity. “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, its too late now for all this wisdom.” (p-24, Temporary answers). It was only when everything was over that Vineeta realized what actually went wrong with her marriage. But the lessons so well learned remained in good stead with her and helped her face her future relationships with man.

In the second part of her life, she comes face to face with two lovers who want to marry her. First it is Vilash, her childhood friend and schoolmate. So it was a very congenial friendship with him. Besides, both were in the profession of doctors. So they could turn out as an admirable doctors-couple if they had married. In fact, Vilash, who came back to India, leaving a very lucrative practice abroad, to get really settled in life in India, found in Vineetaa a suitable partner for his life. With that secrete intention in his mind, he began to help her out to start again her professional practice as a doctor, which she had given up after her marriage and which would really make her financially independent now. Vilash tells her that he owns a good building in an important subverb of the city; where he invited her to set up her practice too, along with his. Though she took time to think over, it was really a god-send for her. “I knew of course that the answer had to be yes. I might not be offered another miracle. Even if it was charity he was offering me, I couldnot offer to balk at it.”(p-25, Temporary Answers). While
accepting his offer, Vineeta was, all the same, fully aware of Vilash’s secretive intention and she was certain she was not going to accede to it.

Vineeta put her professional life under the care of Vilash and she was happy about it, because a woman—be she a doctor or anyone else—would need to depend on the sure hands of a man to set up a business enterprise such as doctor’s practice. So, it didn’t militate against her inner determination not to accept any male superiority. “I would have laughed if someone had made a barefaced statement that woman are inferior to men. Nevertheless, somewhere along the way, I must have swallowed the idea. I found it very comforting to entrust my life once again into a man’s hand.” (p-26, Temporary Answers)(7). Though Vineeta took all the help from Vilash, she was sure from the very beginning that she would not have him as her husband. But Vilash worked according to his plan, ultimately hoping to marry her. Being a patient man, by nature, he was willing to wait for the suitable moment to make the proposal to her. Vineeta sometimes played up with the idea of Vilash as her husband and she thought he would be an easy and comfortable husband to live with, though not on equal terms. “I thought it rather enduring, the way he set a tray and made the coffee with appreciation and an economy of movement. For all his work he was not clumsy” But Vineeta feels: “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 live with.” (p-32, Temporary Answers)(7). One day Vilash gathered enough courage to propose to her: “My offer is serious however. You must know I care for you. A great deal”. (p-33). Vineeta merely avoided him by saying that she would never marry again. Actually her sister Madhuri secretly wished to marry Vilash and Vineeta thought that she would be a suitable wife for him. So, Vineeta made it clear to Madhuri that she was not in her way of marrying Vilash. In this way Vineeta put an end to Vilash’s ‘mooning over’her. Ultimately, what turned Vineeta against Vilash was his mental makeup. She knew that with Vilash as her husband she would not be able to assert her identity, not certainly in the way of Nagendra, by acting self-centeredly, but making her a pet of his: “He would be the sort of husband who treat a wife like a fragile thing which requires protection, smother her with the good things of life and be genuinely baffled if she rebelled against playing the role of a household pet” (p-31, Temporary answers)(7).

Vilas first wants to marry Vineeta as she is his childhood friend and a doctor. Vineeta agrees to give her service in his hospital in Pune but rejects his marriage offer. She thinks his over caring attitude implies that for him she is a fragile thing who needs protection. But Vineeta want to be independent both economically as well as physically. She knows very well Vilash does not wish women’s liberation and has an attitude which implies contempt for women. The relationship between Vineeta and Abhijit has all the ingredients of true love such as respect for each other’s identity, spirit of partnership and moreover they both have the same viewpoint about marriage. But at the end Vineeta realizes that Abhijit thinks his relationship with her is
diminishing his literary output. The conversation goes as: “For 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?’ Only partly,” (p-157, Temporary Answers)(7). Vineeta observes that his voice is studiedly casual while he is smiling. Abhijit wants to go alone for a trip to rejuvenate him. It means he is not getting rejuvenated by Vineeta’s love. All such analysis makes Vineeta think that: “Anything less then an equal relationship was not enough, must not be made to do. we must stand alone. Complete in ourselves, before we could meet in marriage.” (P-173, Temporary Answers(7)).

Dr. M.S Pawar, in her book ‘New Women Novelists With New horizons’ (2011), writes: “The problem as identified was that woman’s identity was expected to be merged with and grow from her role as wife and mother, female children grew up with indoctrination that held up, overtly and covertly, this ideal as the only one a ‘good’ woman was to aspire for; and they believed that it was this cultural conditioning that was the culprit,” (p-40)(10). So, Vineeta has perhaps totally set her mind that marriage for woman is a concept which totally damages the personality, remarriage will make her self-respect always at stake, because she felt it in her first experience with her first husband Nagendra, but nobody was aware of this damage that happened to her personality, neither her parents nor her relatives. Her parent’s domination made her want to escape from the parental home after her husband’s death. In the search of her liberty and identity now Vineeta has recovered a lot of confidence in her, now she became aware not to loose her identity again by being a plaything in the hands of the male. She knew it well that the ironical paradox of woman’s life is the married relationship which looks at woman in a peripheral position. The married relation is useless if the life partner does not relate with the desires and aspects of the wife. Indian history is witness that procreation and duties were traditionally more important in the Indian marriage than the sexual satisfaction. Many historians agree that history never regarded husband and wife to be equal. These may be the reasons that Vineeta had analysed from the different married relations and finally feels marriage a tricky game which gives woman a subordinate role.

Abhijit, Vineeta found, was really a suitable person to marry to. He had his own identity as a writer and dramatist and he was a man who had definite ideas, of his own, about arts and about life itself. And he was considerable and willing to share his life with her. The central plot of the novel ‘Temporary Answers’ is the relationship between the female protagonist Vineeta and her lover Abhijit. The story moves from Vineeta’s early marriage to Nagendra, through the intermediary relationship with her childhood friend Vilash, to its final consummation in the relationship with Prof. Abhijit Gokhle. So, the relationship between Vineeta and Abhijit is the key part of the story, all others leading upto this. In fact, the novel begins with the providencial meeting between these two central characters. The very first paragraph of the first chapter it self is an introduction of Abhijit into Vineeta’s life but the meeting was accidental. “ if I had not come back to Pune, if Nagendra had not died. It is an interesting game to regard life as a series
of accidents, and speculate on its course if one or the other of these accidents had not happened. But they all happened and so I met Abhijit at Kishori’s party.”(p-1, Temporary Answers)(7).

In the very first meeting both get deeply attracted to each other and come to feel that they are made for each other. So the first meeting leads to many more and they go on becoming more intense and more romantically linked. The first meeting was just chance but the later one were intensely willed and fixed up by themselves. The first few meetings established a very close personal intimacy and a friendship between them. In the next meeting Vineta mostly asks questions about Abhijit’s work both as a college professor and as a dramatist. They talk and laugh together as if they were friends for ages. “It was surprisingly easy to laugh and talk and enjoy myself. I felt like someone, who tries to bicycle after a long time and is surprised to find he can keep perfect balance.”(p-3,Temporary Answers)(7). Vineeta felt that Abhijit talked to you from your level. And while he talked pleasantly, he fully listened to you as well. “He had the capacity to make you feel that he was really interested in you, in what you are saying. Perhaps writers need to have it, in order to inspire confidence in people and make them talk”. (p-5, Temporary Answers)(7). What impressed Vineeta most was that he had ideas of his own about arts and about life and about teaching and that he was ready to fight for his ideas, instead of merely following the crowd. Even his body appealed to her as of a highly capable intellectual person: “He sat hunched over, with his hands resting on the table. Brown hands with surprisingly long fingers. Sensitive hands, which, at the same time, looked capable.”

Warm friendship and easy conversation between a very sensitive woman such as Vineeta and a stable man such as Abhijit naturally led to intense love. It was emotional love at first but later on it became deeply personal and spiritual too. It was in the woman that the desire first manifested itself but the man responded with equal intensity and both felt delighted and fulfilled in their intense love. The first touch between them was when Abhijit took both her hands in his to shake them, in the normal way, to say good bye. But the touch fully electrified both: “He took both my hands in his, pressed them briefly and let them go. I wondered if he could sense my sudden response to his slight touch. I wondered how much he knew about women, whether he had loved a woman, awakened her every nerve with a skilled and knowing touch.I found myself shaking”(p-53, Temporary Answers). Further meetings fanned the flame of desire in Vineeta for more; she wanted him to make love to her. But Abhijit was restrained in the beginning because being more steady he was careful not to cross the boundaries of social conventions. “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? He was right.” (p-65, Temporary Answers)(7).
But soon this love that rained down became a flood and there was no stopping it. The first physical union between them came as a natural event: “I knew he was watching me. I wandered if he felt the same as I did, that the silence between us was heavy with things waiting to be said.” And “The moment of waiting before he reached me was almost unbearable. Then I turned around. I had forgotten what someone’s arms felt like, holding me tight, what someone’s heart beat sounded like against my ear.” (p-72, Temporary Answers)(7). So it was the first physical union of love between them. And when it happened Vineeta felt excited and fulfilled. “I could ask for nothing more for the time being. What I had was enough. What had happened was natural and inevitable. I had expected and wanted it to happen since I first met him.” So it was her own fulfillment but equally also of Abhijit’s. And Vineeta admired Abhijit all the more for the straightforward way to respond to a woman’s love as a man should. “The only thing I kept thinking about after he had 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 and without asking for a verbal response.” (p-72, Temporary Answers)(7). In this way Vineeta and Abhijit united in intense love and found fulfillment. And they reached a stage in life when they could not live without each other.

In life there is always a contradiction between love and society. Love as a reality is great but society has its conventions and traditions whereby this love is directed to marriage and building up society. The society always puts barriers and roadblocks, preventing the free flow of love; it will never tolerate the emotional union between man and woman outside of marriage. So now Vineeta and Abhijit came up face to face with the problem of marriage. Particularly, Vineeta felt that marriage would be bondage that would break up their love. She feared that marriage would make their love different from what it was, less of a fulfillment and more of a burden. So Vineeta tells Abhijit that they are now in a hopeless situation and she asks him to leave her and go away “But you do see now how hopeless it is... The only sane thing you can do is to give me up, leave me alone” (107, Temporary Answers). Even as they discuss about parting at the same time, they can not help expressing what they are full of, i.e. “LOVE”. So they have another physical now more intensified and more full of love. In this way they get blessed and fulfilled in each other. Again it is, firstly the woman’s desire and the man responds fully. “He took me in his arms as he would a hurt child. I rejected his gesture impatiently. His arms tightened when he realized what I wanted” (p-107). Vineeta now analyses this action of love from her part. Sex with the man she loves is certainly fulfillment for the woman; but she equally enjoys the wooing part by the man. For Vineeta now it was also an assurance of comfort and security that a man’s words can never give. “Sex had never been very important for me. Then was I using it to prove something? What? That I was desirable to a man? Or, to get something? A feeling of comfort and security which his words could not offer me? Why not? Why must love making be enjoyed for its own sake?” (107, Temporary Answers).
From this affirmation of love they again return to the question of marriage. Vineeta affirms that marriage is not a complete answer; it is only a temporary one. Abhijit philosophically tells her that in this life we have only temporary answers and so let us make the best of what we have. He further tells her that they can not go on living like that: “I don’t want to leave you and go away, but I have to. Vineeta, don’t you see how untenable this situation is…. So we have practically one alternative- to continue as we are. What guarantee is there then that even this won’t develop into the kind of relationship you are afraid of?”(P-108). Vineeta tells Abhijit that it would be better if they don’t marry; so if they get tired of each other, they can easily separate. Abhijit tells her that they will never separate as their love is really very deep. At the end, though the problem of marriage is not clearly solved now, Vineeta feels only about the fulfillment that she gets in love and she felt proud of Abhijit whom she found to be a true lover.

While the problem of marriage was really serious, it was a less intense one as it was external to the characters; it was quite a question of social completion. But the more serious problem was internal to the characters which led them ultimately to break up the relationship and make the story end as a tragedy. While Abhijit got fulfillment in his love with Vineeta, another dimension of his life, his work as a writer, suffered. To be a writer, a dramatist, was his mission in life but during the course of his love, his literary genius withered and dried up; his mind remained ‘happy, flabby and unproductive’. So abhijit was deeply disturbed at this sterile period in his creative life, concurrent with his life of romance. Vineeta was intelligent enough to recognize the problem but as she was more sensitive and emotional, she was shocked at the turn of events and felt sad and responsible for it. Abhijit lost his mental peace so much that, in order to recover it, he decided to go away, all by himself, into seclusion where he would be able to think things over and attain peace. He explained to her that in his life he had a couple of such major mental crises, such as he faced now and that the only way to recover was to go away into solitude to be all by himself. He described to her one such seclusion which made him, at the end, reconciled with himself. “I went for long walks, I delighted in the scenery and in the illusion the trees created that I was far away from any human habitation. It gradually drawned on me that the world was a big and beautiful place and the incident which had disturbed me so much was a very significant part of it”. When he came back he was not in a condition to completely forget it, “but I felt put back together. The holiday had restored my balance and my faith in myself.” Vineeta recognized not only Abhijit’s problem but also his need to go in to solitude to recover himself.

However, she was really sad that their love should come to such a pass and she felt really offended that Abhijit didn’t take her into confidence about his decision. He had infact planned his journey to the minutest details before meeting Vineeta; however, he gave her no inkling. She wandered “but didn’t I make any difference? Didn’t he achieve mental peace and balance through me? Is n’t that the whole idea of marriage?”(p-160, Temporary Answers)(7). He
explained to her: “you see, a writer has to be self-propelled... 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)(7). But “his idea of going and living in idyllic surroundings for a spiritual renewal still sounded strange”to her. That he had not forewarned her about it really hurt her. She was aware that even lovers required an interval the more to sustain their love. But his words made really no sense to her in her state of extreme perplexity. She now felt herself to be in the same situation when she ahd lost Nagendra to himself; now again she seemed to be loosing Abhijt. “I felt catapulted back in time- Abhijit became Nagendra. I felt sick. What is love, I thought... A struggle to own another’s soul.”(P-160)(7). She felt now really very sick in her soul. After Abhijit left, she sat pensive for a long time. Then, sense began to filter into her soul. She now understand that Abhijit didn’t want to caouse any hurt to her very sensitive soul and that was why he had hidden the problem within himself. “The appeal in his eyes had been for understanding, for strength, because he knew he was going to hurt me. But I was not strong. Not yet. Perhaps not ever.” (P-161) So Abhijit had gone away not only to strengthen his mind but he also wanted to strengthen Vineeta through this separation. She now began to realize that she had to understand their love less subjectively and more realistically. It was not to be a self-centered love that eats up the other; they were to be two distinct power centers that embraced each other. “Did he know it? Was that why he felt he couldn’t heal himself, renew himself, through me? ..... Why couldn’t I accept that? Why did I think that I could fulfil every need of his? Why did I have to pattern him after myself?”(P-161, Temporary Answers)(7).

Vineeta now had a rough grasp of the reality but she became a psychological wreck due to the pangs of desolation and loneliness, in his absence. “I felt a vast emptiness. Actually, a kind of negation of living, but why not? I had not been so wise, however. I had reached out and tried to grab at something. And failed.”(P-166, Temporary answers)Now, Vineta thought of getting into communication with Abhijit so that they could share their desolation. But she realized that no meaningful communication was possible until she realized herself, realized her real self. “It was no use sending out massages. I stood inside an impenetrable rock wall and the massages only rebounded. They never reached the living, laughing world outside.”(P-167, Temporary Answers). Vineeta now realized that she was looking at love only in her self-centered way: “I was only marrying because I wanted to escape from the world, escape from myself. Now that I knew I was running away from myself, I would have to stop running”. (p-167, Temporary Answers).

Vineeta’s loneliness and her internal spiritual struggle was a very exhausting and nerve breaking experience. She felt very sick inside and an intense headache as well. But, at the end of it she regained a certain degree of mental equilibrium; she got a rough mental grasp of the whole situation. “He had asked for strength in me and I had to give it to him. Anything less an
equal relationship was not enough, must not be made to do. We must stand alone, complete in ourselves, before we could meet in marriage”.(P-173, Temporary Answers)(7). She now understood that for her marriage should have a new meaning: “My acceptance of marriage must be conditional on my being able to translate this knowledge in to reality. There was no other way.”So now vineeta takes courage into her own hands and decides to deal with her own problem herself. She had to be strong in herself and then only she would be able to accept Abhijit as another strong person. They can not be satellites of each other; each must be a star, in its own right, shedding light and strength to each other. At the end Vineeta tells to him: “Abhijit, do you understand? You must go away. You must let me deal with my problems in my own way. You must trust me.”(P-173, Temporary Answers)(7). Abhijit fully understands her; so he turns away and goes from there. He doesn’t attempt to embrace or to make to love her before going away as on earlier occasions. Now this union will be only after they will have realized each other; and then it will be a union of two strong willed people. But will such a union happen? The novel ends with the word ‘PERHAPS’, pregnant with all possibility. If he comes back as a fully integrated person, as she expect him to, she will be ready and strong to receive him and then they will unite in love, adding strength to strength.

So after an intelligent analysis of the different aspects of marriage, Vineeta comes to the conclusion that marriage is a temporary answer if there is no equality. Her ill-matched first marriage, modernity and inner conflict, stress to preserve self identity, insensitive marriage rules all push her to break the thought of marriage again in her life. Hence the novel focuses on the marital discord and family relationship, which are analyzed by the central character. It’s true that Vineeta is emotionally attached with Abhijit but, she detects some feelings of inequality in that relationship so, she perhaps because conscious of it and wants to preserve her identity as an independent individual and a responsible citizenship as a working woman. In the concluding part there is a nice contemplation of marriage: “I felt sick, what is love, I thought, I thought of Madhuri prettily admitting to tiredness... of her pregnancy to appear vulnerable. A struggle to remain first in some body’s thought”. (P-160, Temporary Answers)(7).

Of course at the beginning of this novel Vineeta was not aware of the fundamental problems of married life as she was totally unknown about the social traditions that had invaded our society but later while experiencing her own married life she gradually understood the marriage trick played by the traditions against the woman. She was more concerned with the Indian society so, at the last part of the novel she has not lost her hope completely, she rejects male protection but yet she hopes that perhaps she can be able again to say that how much she loves Abhijit. This shows that she also has a human hope like all other human beings have till their death. She perhaps rejects the remarriage because she knows it very well that at the contemporary social traditions one marries a widow, as if one were obliging her.
5:3:- Marriage as ‘A JOINT VENTURE’:-

The desire for autonomy is reflected in the life of the central character Jyoti in the second novel ‘A Joint Venture’. Here, her conjugal life was not peaceful. It is not the matter of love and security but is the betrayal by her husband. Her marital discord starts when rivalry develops between Ram and Jyoti; they gradually drift away when Ram became unable to sort-out the strain and tension in Jyoti. The novel deals with the incompatible marriage of Jyoti and Ram. Jyoti, thinking back about her marriage with Ravi, remembers that, at the beginning, when Ravi asked her for marriage, then the only marriage he had seen till then was his own parents’, “and he had not found anything in it to make him want to get married. There was no disharmony between them, but it seemed to Ram that there was very little communication. They shared life on the principle of division of labour. He looked after the farm and the business; she was busy raising the children, running the house, looking after the dairy animals”.(p-23-24, A Joint Venture(8)). So, at the beginning of the novel it seems that Ram was totally ignorant what real meaning of marriage was for a man. For his refusal to get married, while his aunt asked him the reason, then he refrained and thought about her (aunt’s) own marriage: “She had had an ill-tempered sickly husband who had died leaving her destitute, after which she had had to slave for the husband’s family as an unpaid servant and listen to them discuss how expensive it was to feed her and her brats”.(p-24)(8). But later he met with Jyoti, a sturdy, dark girl with educational qualification of B.Com and working in a bank. Then Ram realize probably, Jyoti was as good a wife as any other. Ram thought: “marriage is a gamble any way you looked at it. Then why not trust your instincts and bet on the first reasonably good chance?” From the early ages the distaste and no regards for woman have tought Ram the wrong meaning of marriage. Sometimes our atmosphere and our rusty cultures teach us a wrong view about the social traditions. And it was perhaps the result that Ram had a male-ego in himself. He never had seen anybody in his own family giving respectful position to a woman, so in his own married life he never thought about the feeling and desires of Jyoti. As his father used to do he always felt himself as the boss of the whole family and took all decisions himself without consulting others, even decisions concerning their’s lives such as his wife’s, his children’s. “That was the essence of marriage, the negation of a woman’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 the natural order of things, and Jyoti accepted it without resentment, with pleasure and pride”.(p-32, A Joint Venture)(8).

In the beginning of her marriage life Jyoti had dreams of a loving and happy life. She was once bitten by leeches. Then, at the hotel room while remembering the incident she thought: “Everything my mind runs on is an experience shared with Ram. It is almost as though my life before he entered was barren, without significance. My mind never dwells on that period at all.
Does it mean that I will subject myself to living in the desert if I banish him from my life". (p-33-34, a Joint Venture(8)).It was the usual feeling for her as she was a common woman. Like other girls she was also having the same dreams about her future life. Her acceptance to get happiness from her married life was more, because from her childhood, as she was a girl child, she has been compared with her brother Sanjay. Jyoti is led toward an equally fragmented and starved life, whereas her husband is characterized by self decisiveness and lack of communication with the family members, even with his children. Jyoti feels secure as she is satisfied of being an obedient, unquestioning acceptor. Later, she realizes that she has done enough, now the time has come to get out of all these posses, dishonesty and verbal fencing. Here the woman character shows that women do not require the trappings of love or dutifulness in the relationship. Jyoti sets on a quest for her identity as she realizes that her identity is going to be futile due to the domination of her husband. The novel is about the married relationship of the couple, where the alienation is treated in terms of married relationship, the consequence of which ultimately is dissonance in husband and wife relationship. It revolves around the feelings of the central woman character. There are also two other married relationships which serve us subplots. Jyoti analyses and compares these marriages with her own.

The married life Jyoti and Ram, which is the topic of discussion here, has two parts. The first part is the period of marriage itself and most of their married life together, which was, in general, a happy period. Jyoti was fairly educated and had passed B.Com. She belonged to a comparatively poorer middle-class family. Her father had retired as a compounder and the family lived on his meager pension which was not sufficient for the upkeep of the family and for the education of her younger shiblings. Due to economic necessity, she started working immediately after her graduation. Her mother was a teacher who was not able to earn much for the family as, in those days, teachers were very poorly paid. Jyoti’s parents were in a general way, looking for a suitable groom for jyoti, not immediately though. Middle-class parents of marriageable girls, such as Jyoti’s, dreaded that prospective grooms would always demand fatter dowries than they could bear. Though not ugly looking, Jyoti could not be said to be beautiful, which is often a big consideration in a marriage.

Under these circumstances when Ram, who was, in all respects, a very desirable groom for Jyoti, appeared on the scene and offered to marry her without any demands of dowry and in a simple marriage, it was a dream come true. He belonged to a well-to-do land owning family, was fairly educated- though he was a poor student and couldn’t get a degree like Jyoti- , had a good Job and enough resources to support a wife. He was handsome too and well mannered. When he came to see the girl at her home what impressed Jyoti most was that he was a decisive person who took all decisions himself. Though it was against the practice, he insisted on talking to the girl in private to know her mind about the various conditions of the marriage.
She was city-bred and Ram wanted to get an assurance from her that she wouldn’t mind living in their farm in the village, far from the city, without all its conveniences. Of course she had no problems, he wanted to know further if she would be ready to give up doing a job; she was ready for that too. Not taking the dowry was also his idea and Jyoti admired that he was not the usual weak-livered-boy who always remained timid and silent before the dowry-demanding parents. She had never expected such a good fortune. Her parents too were quite realived that they could marry her off without much expenditure and tension.

The honey-moon period was a very happy one for both Jyoti and Ram. Ram took her to the beautiful hill-station of Mahabaleswar which proved to be a very enchanting place for her and made her honey-moon a very memorable one. “Everything about Mahabaleswar had seemed touched by magic, the mountain air, the walks, the mist coming up from the valleys after sunset, shrouding everything in mystery and making her feel a little unreal, as though she existed in a make-believe world.” (p-11, A Joint Venture)(8). She enjoyed wandering aimlessly through the wooded hills in the loving company of her husband. “It is so nice she thought, to go walking aimlessly and end up in a place where you have probably never been before. You start down anything that looks like a train and often find that it peters out… And when you do emerge into the open, it is in a totally unexpected place because you have wandered without any sense of direction for quite sometime before reaching this spot.”(p-11)(8). Ram too liked the scenic beauty of the hill-station and it gave joint exhilaration to their honey-moon. So, the honey-moon period was a very happy one for Jyoti. “She had been radiantly happy. 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)(8). And “he took such delight in feeding her delicacies, buying her nonsensical presents and being solicitous if she seemed the least bit tired, that she sometimes felt like a cherished little girl. She enjoyed the feeling because no body had treated her as one for a long time.”

Marriage made Ram also happy. So far he was living a life within himself. Now he got someone to be near him for always. Actually he had many misgivings about marriage. It was the married life of parents that he had seen at the closest quarters and he was none too impressed by it. “The only marriage he had seen from close by was his parents’, and he had not found anything in it to make him want to get married. There was no disharmony between them, but it seemed to Ram that there was very little communication.”(p-23-24, A Joint Venture)(8). It seemed to him that for his parents marriage meant little at the personal level: “If that was all marriage meant, Ram thought, is there any point in getting married?” Another marriage within his preview was that of his father’s widowed sister- who now lived in his family-, which was all misery for her: “She had an ill-tempered sickly husband who had died living her destitute, after which she had to slave for the husband’s family as an unpaid servant and listen to them discuss how expensive it was to feed her and her brats.”(p-24, A Joint venture)(8). Marriage is always a
risk as it never guarantees personal happiness. Jyoti willingly took that risk because she realized she was not going to get a better husband of than Ram. “And so when she met Ram, she asked herself practically, where else am I going to get an offer of marriage as good as this? And if there is a risk involved in accepting it, I am willing to take it” (p-29)(8). Ram too came to accept the marriage with Jyoti in the same way.

After the euphoria of marriage and honey-moon, Jyoti and Ram settled down to the business of life, which was here, ironically, more business and less life. Their life centered on Ram’s seed business, with their personal lives entwined in it. It was a well organized life as Ram was at the center of it. He was very good at organizing business; he knew all the ins and outs, knew all the important people connected with it and also knew how to get them around in various ways such as drinking parties etc. “And there was of course Ram who was at the center of things, from whom these different strands flowed, He not only had amazing mental and physical energy himself, he also had a capacity to call it forth from those who worked for him.”(p-41, A Joint Venture)(8). Jyoti felt happy that Ram knew where exactly she fitted most in the business, with her educational background and decided to use her service as an accountant and financial manager to the advantage of the company as well as of both Jyoti herself and also Ram and Jyoti also felt happy that she was making her own contribution to the business “Perhaps what she liked best of all was the way her personal and working life intertwined. The various elements blend harmoniously, flowed naturally out of one another. (p-40, A Joint venture)(8). While Jyoti worked earlier, she felt, then there was a dichotomy between her work and her life as she was not personally involved in her work. But now her work was also her life. In fact she was married into the business. And she hadn’t to do the sludgery of house work which normally all married woman had to do as she could afford to employ servants for the same. Earlier before her marriage, being a girl she had to do all house work though she never liked it. Now she was relieved of that and she was happy.

As Ram worked systematically, and diligently his business became a great success. In fact, it was business ambition that drove him. He employed all the techniques and the machinery available. He never allowed his workers to be lethargic and directed all the man power to the best results. He cultivated all the people who mattered in business. In fact, his whole attitude to life was business-oriented. He looked at people, friends, workers and even family members with his business-friendly eyes. His was thus a one dimensional life and it had in it all the seeds of ruin of their married life. While Jyoti lived within the ambits of the business life, she tried her best to sacrifice herself and adjust herself to Ram because she had grown up with the idea that woman was always the sacrificial lamb at the altar of marriage. “That was the essence of marriage, the negation of a woman’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.”(p-32, A Joint venture (8)). So she tried in all ways to live
up to Ram’s ideas even about her personal life. Ram was always status conscious, so Jyoti learnt
to dress accordingly to impress others. When he arranged parties for others Jyoti tried to
socialize with them, out of consideration for him. Innitally she did all this, out of a sense of duty,
even cheerfully. But after sometime she began to feel resentment which continued to grow
within her. Then she tried to assess Ram’s character with a view to find what really moved him,
she realized that it was business ambition and that he lived only for his business. Now she felt
that she and Ram had quite different priorities in life. She wanted to enter into life in all its
amplitude, as a person, as a woman and as a mother. Now she realized that what she was living
was not her life; it was Ram’s life that she lived and she regreted it. She resented the fact that
life was always presented to woman as a take-it- or -leave-it package. “The man , the place, the
Job, were all part of a package which she had been given when she married. She could either
keepthem all or lose them all. And she had this problem basically because she was a
woman.”(p-41, A Joint Venture(8)).

Jyoti first enters her husband Ram’s house with the hope for equal relationship, but she gets
only illusion of completeness and she stands alone. Looking back at her own married
relationship, she now realizes that she has been denying her own wishes and freedom since last
thirty years. Mechanically she has been accepting all Ram’s decisions through out her life: “She
had been happy and comfortable in the relationship, but the fact remained that it was not
subject to trial and error. “(p-3, A Joint Venture(8)).Her long involvement with the seed business
and obedience to Ram’s decision gave her neither satisfaction nor a sense of respect. The
circumstances have left no other way to live life. So, she opt herself to withdraw from all these
and search her existential identity. But she was scared- more of her middle-class mentality,
Ram said- of tangling with government and court cases. She now firmly believed that sensible
people never went to court for something that could be settled out of court. But Ram’s
atmosphere was different; they are different people who can drag the other for silly things.
Jyoti wonders whether staying with Ram since a long time she, her self is becoming like Ram.
But life was not a logical progression for her or it was sometimes , which could be seen by Jyoti
earlier and then she realized then she could not help herself, either, because she now cannot
change anything or cannot control the influencing factors which have a great role behind the
present situation. As Jyoti was educated she managed her husband’s business very well but she
unknowingly became enslaved to the male domination of her husband. She is a modern
woman, who had the capacity to think, analyze and to decide as well as to fight against all odds.
So, she feels that she has made her whole life a part of Ram’s life. She is now shocked thinking
about the depth of this bitterness. Ram showed love for her but underneath it all she felt like a
dull inert mass and it caused her resentment. Joti compares her marital life to a joint venture,
where Ram is the decisive partner and she is the silent one. After her marriage Jyoti accepts
new ideas and values set by her husband as well as his way of life, with out any resentment. As
Jyoti continued with it she felt like an outsider, a pretender, among the people whom she met.
Now, her eyes opened to the fact that Ram was a self-centered person. He grew up that way. It made him a successful businessman. But at the same time it had made him dominate other lives around him. In this way he was missing out on life, himself; he was missing out all the really important things in life. He thought of his children only from the business perspective; he thought the duty of a father was only to pay for their food and upbringing. He never shared his time and his life with them. As a result his children, both Pratap their son and Smita their daughter, turned rebels and ran away from home to live in hostels. Ram didn’t allow Jyoti to fulfil her role as a mother to the children which she wanted very much. But Ram’s word was the rule; he decided everything, their names etc. So, now, Jyoti felt very frustrated about her life with Ram. She tried to think what was the meaning of marriage: “Is it fear ..that keeps people married? Is that the whole purpose of marriage, to satisfy, within the frame of the relationship, all your basic needs? Does it mean that I ought to make any sort of compromise in order to keep alive a relationship which has become untanable, which makes me unhappy?”(p-84, A Joint Venture)(8). She felt “she could not go back to a life which gave her none of the things she thought worth having.”(p-137, A Joint Venture)(8). So, she came to the conclusion that life with Ram was a mere shame: “she had lived through this sense countless times with a tolerant smile, but this evening she found herself suddenly thinking, I’ve had enough. I want to get out. I am sick of it all, the poses and the dishonesty, the verbal fencing which substitutes for conversation, the one-up-manship. Everything.” (p-5, A Joint Venture)(8).

So at last, Jyoti decides that it is too much for her to go on living this peripheral kind of life with Ram. He goes to tell Ram that she wants to leave him. At first he doesn’t understand, or perhaps pretends not to understand, what she tells him. But when he comes to realize the full meaning of her words, he advises her not to take such an important decision in a hurry. He suggests to her to go away into seclusion for a few days to think things over and to take a calm decision. She does as he suggests. During this period she meets her friend Vinnie who had always thought that Jyoti and Ram were the most well-adjusted couple ever. So, she is shocked when she learns that Jyoti wants to divorce Ram. She advises her to talk to Ram: “Jo, have you talked to Ram? Have you said to him all the things you said to me? I think you have gone on brooding and blown this thing up until it has assumed enormous proportions. Talk it over with Ram.”(p-134, A Joint Venture)(8). Jyoti tells her that he only loves her in words and not really in his action. “You said he loves me. 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? Shouldn’t someone who loves you be sensitive to your feelings, your needs?”(p-134, A Joint Venture)(8). Jyoti finally tells her there is no way she can change her decision.

To maintain her marriage relationship she tries to walk on the sharp edge. She becomes physically separated from her children due to Ram’s one-sided decisions. In this relationship Ram never shared traditional emotions, mutual commitment, but on the contrary his reaction
to his wife is a frequent puzzlement for Jyoti. He plans every aspect of their life as if everything is predefined. Now she is in doubt whether really love is the basic foundation of her marriage as she has believed till now. She says: “It (love) can’t be criterion of relationship you can’t say you live with some one because you love him. You live with someone because society decrees that people who stand in a certain relationship to each other should live.” (P-143, A Joint Venture(8)). After spending thirty years of happy life with a man, she now feels that she has been cheated by the same person. Through out the novel she compares her married relationship with that of her parents and that of her friend, Vinnie and Atul. When her father died after a long period of suffering then Jyoti was looking at her mother’s over reaction. In fact her husband was living just like a dead body, so there was no point to weep after his death. Jyoti observes in her mother, dedicated service to her sick husband. Her mother was having sufficient capacity to manage every household work including her husband’s service. She was quite self-contained, that she never cursed her misfortune. But after her husband’s death she feels restless as if everything has been snatched away from her by misfortune. It means she had been quite happy with her marital status, and now she is shaky as a widow who will be an outcast from society: “When a visitor started talking about her husband, she would start mooning, then wailing, building up to a hysterical crescendo, hitting her head on the floor.” (p-62, A Joint Venture)(8).

Actually when Ram proposes to marry Jyoti her mother had her own suspicion. She wondered why Ram from an upper class rich society should wish to marry a poor and not so good looking middle class girl. She had even hinted that he might be impotent or have leprosy. But later when she knew that he was perfectly alright without any physical deficiency, then she concluded that he wanted to marry a poor girl because he could look down on them and humiliate them. Ram of course did not make Jyoti’s role easier but yet, now she realized that her mother’s reaction was not her over reaction but it was an automatic flow of emotion. In fact her mother was enjoying a reversal of role while she was serving her sick husband “Man who was her husband, master of the house, head of the family….. Was it that gratified her, that she was the only one who could fulfill his every need, bathe him, dress him…..”(P-67, A Joint Venture)(8). Her mother was feeling happy with her married status as long as her husband was alive. Ram, was feeling very uncomfortable, because he could not say appropriate words for such occasions. He left the situation as soon as he coulds.

Jyoti observes Vinnie’s marriage as a compromise. Vinnie want to be a liberated working woman but her husband’s refusal to cooperate makes her life a catastrophe. She tries to keep her married relationship to be maintained for the sake of her children and also to get all those luxuries which she has become habituated to. She knows it well that if she will leave Atul then nobody will provide her food and shelter. On the other hand, she herself is unable to be economically independent. So, she accepts the role of a meek wife, an ineffective protestor.
And so Vinnie does not want to disrupt the usual pattern of her life. She can fulfill all her wishes such as **money, security and status**, within the confines of marriage. But Jyoti is different; she cannot accept this role of woman like Vinnie. She is intelligent enough who ever wants to keep herself sane and cannot bear bitterness, resentment, and exasperation throughout her life like Vinnie. She feels her problem is not a material one but rather a philosophical one. Daily depression due to the loss of her respect has been dragging her into loneliness and boredom. But she fights against the situation with full daring. “**Naturally the change had not come about overnight. It must have been going on for quite a while, but she had only achieved the perspective to observe it.**” (p-143, A Joint Venture)(8).

At the end of the novel Jyoti assumes the role of the mother protector which is the reversal of role of woman. In every wife there is a mother in the hidden form. Whenever needed, it automatically comes into the wakeful form. This gives woman a better identity, a higher status and more respectable position. Here, comes the turning point in jyoti’s life when she finds that her husband’s business is going to ruin then all her bitterness and sense of rebellion becomes extinct. It is really a reversal of woman’s role. “**And the woman who had played a passive role- even Jyoti who had shared so actively in Ram’s working life, had after all not felt the stress of being the decision maker, the weight of ultimate responsibility- been loved, protested, pampered and also perhaps held in contempt, finds herself suddenly the ‘protector’.**” (p-144)(8).

She realizes that Ram really needs her support now to come back to his usual self. So, finally Ram says to Jyoti that instead of business her presence matters for him a lot. ‘I knew you don’t care for the expansion of the business, for the kind of life we have here. I’m not insensitive. Only I thought you’d get used to it, realize that all these things are superficial, that they don’t touch the real you and me.’

Now something very strange happens, actually a tragedy as far as Ram is concerned, that changes the equations completely and, instead of destroying their marriage, puts it on an even more solid footing. Suddenly, Ram’s business is ruined and he has no adequate resources to recover. So, he gets down to a very vulnerable position. Jyoti hears the sad news and begins to feel anxious for Ravi as any mother would when she finds her child in danger and helpless. The mother instinct now arises in her which is the best side of a woman’s character. She immediately rushes to the aid of Ram. Here, the roles get reversed. So far it was Ram who dominated their lives. But now Jyoti, rushing on to protect Ram, assumes the dominant role. She now looks deep inside her soul and finds there is still much love left there for Ram. It leads her to a renewed attempt to live their lives together again. “**Love? What is love, anyway? It is so many different things at different times even to the same person...I certainly don’t hate Ram. I want to leave him only because I am no longer happy comfortable living with him. That is all. It is enough.”** (p-143, A joint Venture)(8).

Now she feels the beginning of a renewed relationship with him: “**It made him seem very vulnerable and she felt suddenly protective towards him. It surprised her. This was an emotion she had never felt in relation to him. But now, feeling it, she thought that there was a pattern about it, an inevitability.”**(p-144, A Joint
Her rememberance now of how her own mother played the role of mother protector to her bedridden and helpless father enthused and guided her. “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.”(p-144)(8). She wondered at life’s mystery where certain untenable roles get reversed: “The man who takes the brunt of life burns himself out… And the woman who has played a passive role… been loved, protected, pampered and also perhaps held in contempt, finds herself suddenly the protector.”(p-144),(8) Jyoti now assumes this role of the woman: “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 her protectiveness, perhaps even pity.”(p-144)(8). The direction of Ram’s life too gets changed now: “My life was one dimensional before you became part of it. Everything worthwhile that’s happened to me is bound up with me. I am only sorry that its all been one way.”(p-146, A Joint Venture)(8). Jyoti consoles Ram and tells him not to worry about the past but to be hopeful about the future: “The ultimate equation is between the two of us. The rest can be blanked out. Or dealt with. She felt as though, after examining uncharted territory she was returning, with regret and relief, to the unknown shores.”(p-147, a Joint Venture)(8). So, finally Jyoti assures Ram with the words: “I have come back, I have come home”.

The joint venture of seed business becomes a symbol of an introspective venture within the consciousness of Jyoti and Ram established due to their marriage bond. At the beginning Ram cannot comprehend her boredom, her frustration with the life process but at the end of this novel he realizes his fault and wrong treatment of Jyoti, being more of a machine than a man. Jyoti feels that in search of her identity she has travelled a long uncharted territory, she has returned to the same place from where she has started her journey. Now she has got another chance to act this role which, no doubt, will give her a more prestigious position in Ram’s life. Dr. M.S. Prawar, in her book “New Women Novelists With New Horizons’ (2011) writes: “In the ‘Joint Venture’, she uses the image of a pair of bullocks yoked together which suggests a world of meanings. It means that the bullocks so yoked share the burden between themselves, but no one knows whether they love each other or not.”(p-150) (10). So in this novel the author depicts the Indian marriage, in which the wife and the husband, like a machine perform their different roles, which ultimately lead their relationship towards stress and distrust and gradually to hatred. Nimbkar writes: “Is it fear of this that keeps people married? Is that the whole purpose of marriage, to satisfy, within the frame of the relationship, all your basic needs? Does it mean that I ought to make any sort of compromise in order to keep alive a relationship which has become untenable,….. people do live alone.”(p-84, A Joint Venture)(8).
In Indian tradition the parents have the actual authority to select life partner for their children. It is because according to tradition marriage is not only union of the male with the female but also of two families. So, marriage creates a large web of interrelationships which encourage and develop social canon and intercourse. If marriage does not follow this pattern but takes to the other pattern of a love relationship, how does it run it’s course? How does such a bride bond to the new family? In What way do the mother-in-law and other in-laws react? And particularly if the bride is a foreigner, what would be the consequences? These questions and their answers provide the theme of the novel *Come Rain*, by Jai Nimbkar. This novel focuses on the personal struggles of an anglicized, middle-class woman in contemporary India as she attempts to overcome the societal odds imposed on her by the traditional bonds of patriarchal culture. Mrs Nimbkar with a touch of feminist sensibility describes the marital discord and failed marriage relationship in this novel very promptly. Ann is the American bride portrayed by Nimbkar often leads to alienation and loneliness in her conservative in-law’s house, as no body here is bothered to talk or make any conversation with her. She values Indian traditions more than her Indian husband, it is perhaps the main reason that she rushes to India after her marriage. Here, the author juxtaposes the oriental and western ideologies in a unique way. The description of the patterns and norms of marriage is described through a foreigner’s view who values Indian traditions.

Woman’s self-assertion, which is the theme of our thesis, is affected in this novel too in the context of the female protagonist’s marriage and family relationship. But here, the theme has a new and wonderful dimension. The female protagonist is a young, idealistic American lady who is dissatisfied with the Western way of life and wants to embrace a new, different way. We realize, from reading this novel, that Ann is not just a day-dreaming type but a person with great determination and tenacity of purpose to achieve her ideal. The cultural conflict inherent here between the East and the West, two characteristically opposed cultures is deep and difficult but the lady battles all odds with courage and tact and finesse. It also involves a deep inter-personal conflict between the wife and the husband. Ann has imbibed all the good values from the West such as independence, respect for woman’s rights and equality and justice for all. And she has a do-or-die attitude. But the husband has only a superficial understanding of both his own native Indian culture and the American one, which he adopted while there during his studies. He is not content with the culture he was born in and wants to go back to the other one which will offer him only superficial benefits such as a good job and all comforts of life.

The ideals of independence and adventure were engrained in Ann from her childhood. Ann was born in a strange situation when her mother had lost, psychologically, all holds on life as
she and her husband, Ann’s father, became dissatisfied with each other and, instead of supporting each other in their middle age, turned total strangers to each other. Under the circumstances the mother felt an excessive attachment to her child as her true ambiacal chord that really bound her to life, and she became very possessive of Ann. Ann resented this and asserted her full independence and went to the extent of living separately from her mother even from her college days. With the spirit of independence, Ann set down to the business of selecting a life partner for herself. First she became cozy with the musician Jack. Ann’s mother had no objection as her boyfriend was a talented American boy. But, after some years of going together, Ann realized that the relationship with him would not take him to her ideal. So, Ann cut the relationship off with him and attached herself to the Indian student Ravi, who was doing his higher studies in the U.S. This step of hers broke her boy friend’s heart and she earned her mother’s censure as well.

From Ann’s childhood idealism directed her life. Even as a college student she joined agitational programmes such as, for instance, against the War in Vietnam. Later when she grew up and was able to think for herself, she felt the American ideals of ‘bigger, better, newer, faster, more powerful’ etc had their own limits. These ideals, surely, made American nation what it became, the most powerful nation of the world. But you can not go on with them for ever; there would come a time when you must say enough and no more. “But you can’t endlessly define human striving in these terms. Sometime or the 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 off the trademill.”(P-162, Come Rain(9)). So she said to herself: “I want something different out of life”. It was when she was in this mood of frustration with the Western values and when she was thus in a very vulnerable situation that she chanced to come by Ravi whose distant and different culture enchanted her. So, Ann was powerfully attracted to Ravi as what he represented, an idyll, of a far way culture and way of life, beckoned to her. Ravi had acquired, during his stay in the U.S., enough American culture and so it occurred to Ann that she could use him as a medium or bridge to connect her to the as at mystic Eastern culture: “Ravi had been in the U.S. for several years, and had absorbed 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(9)).

For Ann marrying Ravi was a good strategy as she hoped through it for the realization of her ideal of a new culture and way of life. Surely she was, indistinctly though, aware of the hazards involved in it as she had to face up to an entirely different cultural ethos, with its own customs and traditions. She had to face an entirely different philosophy and way of life. In effect it meant living and adjusting with the family into which she was married and living, in union of heart and mind with her husband who was the nodal point that connected her to the family.
Ann’s falling in love with and marrying Ravi was easy enough as it didn’t involve any conflict; for he was already acclimatized to the American culture. But going with him to live in his traditional family in India was a very stiff climb-up. While in India his mindset became deeply Indian with all its ingrained perceptions and prejudices; here, he was a mere cog in the whole cultural wheel. But Ann brought to her task, great enthusiasm and an insurmountable will power. With courage and determination she squared up to the task of making Indian culture her own.

In the beginning, as Ravi was fully in love with Ann, he bent himself to render all assistance to her, in all possible ways. But as life went on he had to decode his mental makeup, which was engrained with preconcieved perceptions and prejudices, in the course of his adjustment with Ann. Living within the confines of a Maharastrian Brahmin family with its own rigid traditions and ways of life and ruled by the proverbial mother-in-law presented her Herculian problems. The mother-in-law resented Ann from the first as she was not just the idea of a wife for her son Ravi. She thought a foreign girl with her spirit of independence and free ways would destroy the ethos of the family. “an American girl can never adjust to our way of life. She will never become part of our family and ultimately she will take you away from your people.”(p-45, come Rain)(9). So the mother-in-law always remained hostile to her. When Ravi and Ann first arrived at home the mother-in-law received her son with traditional ‘arti’ and embaced him but she entirely neglected the daughter-in-law. When she said the carefully rehearsed ‘Namastey’ to her, she merely noded her head and looked gravely in her direction.

Mrs Gogte, Ravi’s mother thinks that such type of marriage cannot be happy and long-lasting because an American girl can not adjust to the Indian way of life and she can never be a part of the family. So, as a result of it she will run to her own country. But Ann is a different type of girl; she is idealistic, values other cultures and languages as also she likes the new way of life and is enterprising enough to try hard to realize these ideals. She says to her friend Jack at the latter part of the novel: “Of course there are things I would want to rebel against. But somehow, even though, this is essentially a traditional, conformist society, rebellion is still possible within the system. .... The fabric of social life is so complex that it can take a lot of strain without disintegrating.” (p-229, Come Rain)(9).

Manish A. Vyas in his research paper ‘Ideological conflict and Assertion in Jai Nimbkar’s Come Rain’ says: “She is marveled at seeing that the family, instead of assuaging the daily life of an individual, magnifies the difficulties and furthers the problems. Ann sees the family as an integrated institution, which should provide a better platform to the individual.”(12) But Ann wants to be a typical Indian woman not a foreigner or an outsider in her in-laws’ house. No doubt in the beginning she gets a bitter response from her mother-in-law and less cooperation from other members of the family but later on her strong determination, makes her able to prove herself as a patriotic Indian woman, who values Indian cultural heritage. She
follows all the Indian traditions and rigid ways of life not as a meek follower but as a strong liberal woman who is able to preserve her self respect and identity.

And in her day-to-day living in the family she had to face innumerable problems. No one care to talk with her, not only the mother-in-law but even the two other ladies of the house, Uma, Ravi’s brother’s wife and Mohini his sister. They took refuge on the pretext of language but language was no problem; Gitabai, the house maid, was able to talk interestingly with Ann inspite of this problem. Ann felt that Ravi was not adequately helping her.

Ann had great difficulty with the food as she was used to bland food and the thickly spiced food here made her stomach burn, but her mother-in-law remained rigid and never allowed any change in the menu to suit Ann. She ate little food and as a result she began to get sick frequently. The only thing she managed to get was some warm water prepared in the kitchen to drink. Ann didn’t like the sugar-milk concoction called tea, made in the family kitchen. As she had managed to bring a coffee brewing-set with her from America she took it out and got Ravi get coffee powder and made coffee for herself. As Ravi had got used to coffee in the U.S.A. he also began to drink it with her. But this created a great commotion with the mother-in-law. She remarked to Ravi: “It must be very nice to have a husband who change his life-long habits to suit her instead of expecting her to adapt to the way of his family. Even in little things it’s she who dictates you” (p-33, Come Rain)(9). When Ravi asked her not to take such a small matter so very seriously, she 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.” (P-33(9))

But it is to Ann’s credit that she dealt adequately with her ‘terrible mother-in-law’, without sacrificing her own independence and without offending her too much to rupture the family relationship. She always dealt with the situation with firmness and understanding. Ann realized that to maintain her independence she should move out to her own house which she did. But she didn’t wish to move far away so that the family relation could be maintained. In this way Ann succeeded in trimming her mother-in-law’s powers to control her. The mutual family relations were thus maintained on an even keel and they continued their mutual coexistence without any friction and tension. Soon a son was born to Ann and Ravi which helped to improve the relationship significantly. Birth of a heir to the family made mother-in-law very happy and she rushed to the side of Ann with flowers and sweets and she insisted on taking the mother and child home for all post-natal care and treatment. Ann here was lucky that she gave birth to a male child. She readily obliged her and enjoyed her stay at home. As she was now accepted as a family member, it became easy for her to fit into it. But “she was fully aware that it did not represent a change of heart. 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)(9). In fact, she was really a hard-hearted woman who could never change and become really affectionate to her: “Basically she was a cold and unforgiving woman, who could command respect but never affection. She ruled her household with an iron will.” (p-134)(9).

While the family relationship was repaired and reconstructed, what was still more important, the relationship between Ann and Ravi as wife and husband began to slide down to a break up point. The reason of it all was basically the difference in their cultural makeup and ambitions. Ann found the Indian way of life basically more satisfying for her than the Western one which was a materialistic one. So she wanted to stick to the Indian way of life which was more peaceful and more suited to a contemplation of life. Actually Ann had put all her energy and enthusiasm in adopting it. She tried to learn the local Marathi language fully so that she could be able to talk well with people and to be fully involved with life here. Ann had some foreign friends who thought that it was not required of them to learn the local language as all important people here talked in English. Besides, they said, there was going to be ultimately a global culture, all over the world, dominated by one international language or perhaps two—most probably, English— and that speaking local language made one insular. Ann didn’t agree. “And really there’s no such thing as a world culture….. Your so-called world culture doesn’t give you a special concept of life…. It doesn’t matter what that concept of life is, it is what makes an integrated person out of you.”(P-152, Come Rain)(9). So Ann decided that learning Marathi was very important for her to imbibe Indian culture and to be involved with life here: “I don’t want to remain an outsider, communicating on a superficial level... I want to be part of the community where I am living be able to speak the language, understand their manners..., their mythology and history, lead a meaningful life. That’s entirely different from being a misfit”.(p-152)(9) with the same purpose she wanted to take up the citizenship of the country too. In all these ways she took firm steps to be rooted in Indian culture. So when a crisis came in her relationship with her husband who wanted to go back to a better quality of life in the U.S., Ann decided to stick up here. She decided that India was her country and that in spite of its poverty and dirt, social inequality and injustice, the Indian culture had an inner quality that appealed to her soul and made the promise of true inner happiness and contentment.

Though Ravi had brought Ann to India, his mind was never here. For one thing, he didn’t get a suitable job here. He was qualified as an agricultural scientist and he would settle down only to a research job nothing less. What went by the name of research in India was really finding quick-fix solutions for purposes of marketing. With his influence, Ravi’s father would have got him a job easily. But Ravi thought that such a job would be demeaning to a man of his abilities. So this frustration to get a suitable job made his life miserable. Therefore, he started in earnest planning to go back to the States. But he gave no such inkling to Ann. He knew that Ann wouldn’t like the idea and he thought that if she came to know of it, she would try to prevent it.
Ultimately when the full plan was ready she told Ann. It quite exasperated her. This made their marriage come to the breaking point.

In other ways too their marriage life was sliding down to crisis. One such thing was Ravi’s unfaithfulness to Ann. Though Ann gave all of herself to him, he began to feel distance from and dissatisified with her. Ann’s Indian friend Usha was an old flame of Ravi in his college days. Now she was a widow. As Ravi felt distanced from Ann he got close to Usha after a break of a long period. They had a couple of occasions of rendezvous with each other in Mumbai. When Ann came to know the extra marital relationship of Ravi, she faced Ravi who confessed her it as “a passing madness” of his and begged for forgiveness. Usha too fell at her feet asking for pardon Ann was large hearted and generous, she completely forgave Usha and helped her to remarry. As her former husband’s family had turned her out of the house Ann gave her refuge and made all arrangements for her marriage. She also forgave her husband Ravi. But she could not forget the reality entirely as it caused a permanent rupture in their marriage relationship.

Ann’s open-hearted nature also brought her in conflict with her husband, particularly because of her uninhibited friendship with different men. An important friend of both Ann and Ravi was Mr. Pathak. Ravi was associated with him in the field trial he had of agricultural seeds. On some occasions Ann accompanied Ravi to meet Pathak and she became a close friend of his. She liked his philosophy of life which was the opposite of Ravi’s though both had same backgrounds. Pathak too was an agricultural scientist in the U.S. But he gave up a good job and a very comfortable life there to come and settle in his farm here. He loved the simple life of the village and got busy developing the farm scientifically for his own benefit as well as a model farm for the benefit of the villagers. He enjoyed music and was a writer too, so, his personality attracted Ann. Being an open-minded person she told Ravi of her admiration for him. But it implied condemnation of Ravi whose mind moved in the other direction as that of Pathak. So Ravi’s jealousy came to the fore and he took it upon her for getting close to Pathak. He said: “I get so mad at these types who romanticize life in the country and being close to nature and all that rubbish.” (p-222, Come Rain(9)). He also said that Mohan was a ‘hypocrite’ and a man of ‘poses’. Ann resisted his characterization of Mohan. She also resisted Ravi’s wish to restrict her independence and to deal open-heartedly with male friends.

Such a situation also came up when her former boyfriend Jack who, along with his wife Ruth had, come to India to visit Ann. As we indicated earlier, he was broken hearted when left him for Ravi. His wife Ruth, who seemed at the time glad to marry him, later turned into a psychological wreck as she felt that she was merely the second choice to fill the place void left by Ann. Perhaps Jack brought Ruth along with him just to shock Ann with her pathetic condition and with his own misery as a sort of revenge for Ann’s dereliction of him. Before
leaving, Jack came into her room apparently to say good bye to her personally but tried to get close to her and to make love to her. His sickened mind perhaps wished to get back Ann at least for a moment. Ann handled him tactfully and asked him to keep off and not mess up her life. But while Jack was in Ann’s room, Ruth happened to commit suicide and Ann was required to give a statement to the police though they did not find any fault with her. Ravi feared the possible public shame and took offence at Ann for allowing Jack access to their bed room. But Ann asserted her independence and told him it was for her to decide whom to talk to, and when and where: “Don’t tell me what I can and cannot do in this country? What was I supposed to do? Tell him I am 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)(9).

In all these ways Ann’s and Ravi’s marriage reached a crisis point there were constant quarrels and bickering between them: “And when he was home, it seemed that any conversatio deteriorated into quarrel. They heard overtones in each other’s simple words, hidden meanings which were tortuously driven out as weapons.. hostile words hung in the air and held them taut, like bows poised to discharge a volley of arrows at the slightest provocation“(p-226, Come Rain)(9). The last straw was Ravi’s letting it out that he was about to go back to the U. S. to settle there and he just casually told her that she could come along too. Ann was very upset with Ravi’s secretiveness: “That’s it. You never talk about your work. Why not? Don’t you feel any need to share things with me?...You didn’t tell me that you were thinking about a new job.”(p-170, Come Rain)(9). Ravi now shouted at her, “All right, I don’t tell you things because you just don’t listen. You always have to give advice or make some comment or criticize me and I don’t like it. I want to run my life in my own way, without any interference.” Now Ann realized: “he didn’t want to share his life. He didn’t want a discriminating listener who could offer intelligent comments or there to criticize.” He wanted a passive listener. Ann finally let Ravi go his way. But, on her part, she decided to stay on in India to live and enjoy life here with her little son. In fact, Ravi’s leaving her was a blessing in disguise as it offered her unlimited freedom to realize her ideal of assimilation into the soulful Eastern culture and way of life and thus to find fulfillment in her life.

In this novel different aspects of marriage are depicted through description of different marriage relations. A noble and unique aspect here is the intercultural conflict between the East and West. The real domination of the patriarchal norms for a newly wedded woman is clearly shown here. The central protagonist Ann, though she is an American, loves to know the mythological stories of India and enjoys visiting historical and cultural places of India such as; temples, caves, mosques and of course the Taj Mahal. She craved for more independence, and after a period of unabating strife decided that the only way to escape her mother’s obsessive love was to leave home. We can observe that the main aspect of marriage in especially Indian
context is the solid presence of the mother-in-law as an important factor of influence in the bride’s life. In India generally the elder woman of the family as mother-in-law rules the whole family and she is a terror always to the new bride. Perhaps she wants to meet out to the new bride the same injustice, she herself suffered in the past. Ann never directly rebels against her mother-in-law. But by her inner goodness she wins over her gradually. So, ultimately when she gives birth to a male child, she wins her heart very wisely. “Ann smiled to herself to think that in their relationship the advent of Rahul had introduced a new phase.”(p-137, Come Rain)(9).

She observes the happiness and total satisfaction in her mother-in-law’s face, when she takes over the care of the boy. It shows how important it is for a woman to give birth to a male child to gain status and respect. This gives a new confidence to Ann to manage the mother-in-law so, she ventures to repair the ruptured relationship between Mohini and her mother who had barred her entry into the house after her inter-caste marriage. Ann asked “cannot we invite Mohini? Her mother-in-law was so taken aback that she doesn’t know what to say, and simply stares at Ann”.(p-135, Come Rain)(9). But after Ann insists she replies “we’ll see”. At the beginning when Ann was new to this house, her sister-in-law, Mohini, was not friendly with her. While Ann is struggling to adjust with the new locale, new home and new customs Mohini does not cooperate. Yet, Ann helped Mohini. She accepts her out-of-caste marriage whereas Ravi opposed it. He says “our society has functioned for thousands of years by keeping them intact.”(p-136, Come Rain)(9). Some people marry of their own choice and among them some have total disregard for the caste, social position, religious affiliation and nationality. But Indian society very rarely accepts them or we can say they can never be assumed as a normal marriage by custom. So, especially for Indian tradition marriage is a very important bond of life. It is an important decision, which can only be taken under the supervision of elder members of the family. It is perhaps that they think that the bride should not face the cross-culture or alienation of feelings in the new locale of her in-laws’ house.

Usually after marriage the bride gets into new relationships in the husband’s house. She weaves her flowering dreams with these relations and thinks of a very happy family. But all her dreams ruins when she faces the drastic behavior from the in-laws. The in-laws are always dominant and the bride is subordinate to them, she has to serve them in every way. The in-laws may behave roughly with the bride still she has to respect and obey them. In the mean time if the bride is intelligent enough then she struggles for her identity and if she cannot preserve her identity then she accepts the subservient role. So, not only mutual understanding but also internal intimacy and emotional love among the relations can make any relation stronger and happier. This novel delineates the portrayal of woman in different phases, i.e from conventional woman to that of new modern woman. When Ravi decides to live separately from his parents’ house, then his mother blames Ann for insisting to live away. She points out that after marriage generally a boy becomes her pet. However, Ann gradually succeeds in winning
over all relations. But her innate goodness, intelligence and cultured personality does not work to make her love marriage long lasting. Ravi’s rendezvous with Usha ruins all her trust on Ravi. It breaks all her strength and also makes this smooth relationship unbalanced. But it was not an instant action or a sudden madness, Ann knows very well that Ravi has been distancesing himself slowly from her. She could perceive it in the irritation of Ravi which he used to show during any conversation. Ann detected a sense of bitterness arising in their married relationship.

Ann’s American culture insists always not to carry grudges for long time accumulating them in, and she so she forgets all that her happened between Ravi and Usha. Though she knows that this faithlessness of Ravi has totally crushed her dreams with her husband, yet she allows Usha to come to her home and talk with Ravi frankly. In fact it is her open nature that she allows to give her married relation another chance. As Ann is a simple, intelligent and well cultured girl, she excuses Ravi’s passing madness. She becomes silence; they usually talk less, only as per necessity. After some weeks she feels that their relationship has entered into a new and smooth plane. “Ann felt that it had entered a new plane, a sort of placid uncaring phase.” She thinks it is used to over react. The loss of trust will not come back. But she knows it is a temporary affair and not a long lasting relationship. Now she gives Ravi a chance to reform his life and settle in India with Ann and his son Rahul. But, on the contrary Ravi being a weak character again breaks Ann’s heart by taking a strong decision to go back to America. He does not even consult her. Now, Ann realizes that Ravi really does not know the meaning of marriage. She asks Ravi” Why don’t you ever tell me anything, discuss anything with me? Don’t you feel sharing your thoughts, your plans with me? What does a marriage mean to you? Just two people living under the roof for the sake of convenience.”(P-160, Come Rain)(9). She finally thought that the failure of a marriage is like fire or an accident. She handled the situation very tactfully. She says to her self “What she grieved for. Was it the endless self-interrogation which was bound to follow?... or was it the humiliation?” (P-162)(9). As she is a strong determined woman she boldly faces the situation and decides not to go back to U. S. A. with Ravi. She realizes that marriage after all is ‘a breakable contract’.

Ravi loved Usha, his college friend, when he was in India. They both wanted to marry but Ravi’s parents did not agree with this relationship so, they sent Ravi to America as he was in search of such a chance. Afterwards Usha married Arvind, who was an army officer; he was always on duty and after some years died in an air crash. So, Usha spent a good part of her life with her in-laws. She could not go to her parent’s house because her father was dead and mother lived with one of her sons. Now a helpless widow, Usha is compelled to live with her in-laws in spite of her unwilling. Indian matriarchy in the role of mother-in-law has been a serious topic of discussion in the literary world since ages. Here, Usha’s mother-in-law’s role is also remarkable as a ‘lady villain’, she is a very rigid woman who enjoys seeng her daughter-in-law
drowns in problems. She never allows her to go anywhere without taking her daughter Rasika with her. After her husband’s death all the insurance money went to Arvind’s parents who suspected always to Usha’s nature. Ann knows that Usha is Ravi’s first love but she keeps the things to herself and does not make it an issue in the relationship with Usha. She becomes her good friend sharing everything, shopping together and learning from her different Indian recipes as well as traditions. Usha on the contrary boldly marries Arun secretly at the Registrar office. Ann in spite of being cheated by both Ravi and Usha, yet, she helps her to celebrate her marriage. Usha leaves the town and goes away to Baroda to live with her new husband and her daughter now becomes an orphan because Arun may not adopt her. This is the main tragedy in a widow’s life in India, where if anybody it taking interest to give another chance to a woman to live a new life then she has to face a lot of social questions. A widow In Indian tradition never can claim her identity and respect in the society. Usha is mother of a girl child but for the sake of her future she becomes vulnerable to claim her daughter’s custody. She was afraid that Arun may not accept her with a girl child, or even if he accepts her then how will the society react to it? Hence she at the last decides to leave Sangampura.

Here, both Usha and Mohini, have the courage to break the age old traditions and select the pattern of marriage and live for themselves. They have the courage to challenge the society and take rebellious action against their parent’s wish. Ann on the contrary is a foreign woman, who accepts traditions; she adjusts herself in the orthodox family and learns Marathi first to break the silent behavior of her in-laws and of others too. She does not show any such rebellion and very intelligently wins her mother-in-laws’ heart. But all such behavior of hers does not subjugate her role as she is bold enough to live without any protection. After Ravi’s separation she never feels weak or meek. She thinks that marriage really gave her restrictions and with these restrictions she did not get the real taste to enjoy the atmosphere of India truely. She feels for the last few years she has been in a limbo... Her failure of marriage does not give her stress but she feels the fresh essence of air of freedom to inhale properly. Now she is a free bird who spends most of her time playing with her son and doing social work and visiting different historical places of India. She has real candor, and is open-hearted unlike Ravi who seeks pleasure in the company of Usha. Ann not only balances her own life but she helps other characters also to keep a balance among the relationships. But her married relation breaks up only due to the fault in her husband’s nature.

Being the last of Mrs Nimbkar’s three novels which she wrote in the ripe age of the 60s, ‘Come Rain’ reflects more maturity of thought and craft than the other novels. Indian marriage and the concerned problems are delineated by the author very sensitively. The novel attempts to claim autonomy and independent identity for woman within the confines of social traditions and family relations Shashi Deshpande in her book ‘The Binding Vine’ says: “... No human being wants to be dominated. The most important need is to live-from the movement
of our birth, we struggle to find something with which we can anchor ourselves to this stray world. In the article entitled ‘Image of woman in Indo-Anglican Novel’, Meena Shirwdkar(1979) claims that following the change in our Indian society, almost all fiction has started to progress from depicting women characters solely as epitomes of suffering, womanly virtues to portraying more complex, real characters. “Tradition, transition and modernity are stages through which the woman in Indo-Anglican novel is passing. The image of traditional woman, the Sita, Savitri type was at once, easy and popular”(11). She again says: “In India, with it’s strong bent for tradition, women was expected mainly to live for others than for herself because ‘others’ controlled and moulded the social structure. Even woman in life and literature herself voluntary surrendered to the real ideal of self-sacrifice.”(11) Today’s liberated and free minded woman wants to be herself an ideal for the society. Of course Indian woman obeys and respects the ideal goddesses who are still worshiped by our society but to be like the ideal images modern woman never allows others to cheat her in the name of idealistic women. So, rather than limiting their lives with the examples of age old Sita and Savirti, let us push her to be more than the ideals. Instead of loading burden on her let her do all that society expects, on her own wish with respect and honor for the traditions. Women of post-independence generation now are capable of surviving in the midst of the degradation of some moral values of life, so author here adopts satire as the mode of expression to voice her women protagonists. She presents modern new woman, independent, composed and confident for her determination of life.

5:5:- CONCLUSION:--

The theme of emancipation and women’s search for individuality has forced questions for the Indian Marriage traditions too to arise. Marriage is that important aspect of life which is necessary to propagate the human race. Here, both male and female partners have the equal shares of responsibility and requires mutual trust and emotional attachment for each other. But in reality as we analyze a number of relations we can observe that the meaning of marriage is quite different today. More often it is one of inequality of the sexes, rather than only subjugation of the female and loss of freedom as well as respect. True married relation refers to wife and husband being together in life; here the husband secures the wife because the new locale and relation for bride becomes a tough task for her to handle. The husband’s house becomes the new home for the bride, where she should live with happiness and contentment. But why the rigid norms are only for the bride? Society often sees the young wife as an unpaid servant who is denied her rights as a person and is even ill-treated by in-laws. Dowry death is the modern version of ‘sati’ system. In- laws burn new brides due to greed for money. If they
are not burnt, they are seduced or compelled to suffer in silence to save the reputation of the society. The present day feminism is viewed as a humanistic philosophy, which seeks to challenge change and destroys patriarchal hierarchy, but it aims at the balanced relationship with all factors between man and woman. So, feminist writers illustrate the struggle of Indian women, to come to terms with tradition, to realize and to identify their own individuality.

All the three novels of Jai Nimbkar offer confidence and affirmation to the women. The new women presented by the author are urban, educated and professional who are self-respecting, dignified and capable to handle any critical situation without male protection. They are capable to smoothen their relation with all the in-laws. They reject all male domination and want to spend life without any male restrictions. After suffering for long, now woman analyses her situation and is conscious of her individuality. She tries to assert her rights as a human being to get equal status in society. Vineeta represents the modern day intellectually strong woman with a different vision to perceive freedom in life in the novel Temporary Answers. She confronts her loneliness and alienation with courage after her husband’s death. Being independent and internally strong she resists the age old submission of women to man. She thinks of marriage as only a temporary answer to avoid loneliness if there is no mutual love and respect. Now the new woman does not discard and defy the concept of Indian marriage and family. Neither do they show any hostility to men as such. Indian woman always seeks her fulfillment and self-expression within the confines of the marriage bond but when she fails to get equality in this relation, and then she struggles to preserve her identity. The novel A Joint venture explores jyoti’s search for individuality giving her a new ideological experience. She is a liberated woman and at the same time she has the qualities of her cultural stereotype as well. So, she very easily preserves her identity but in a different way by destroying the age old subservient role of wife. She withdraws herself from her male world. Meena Shirwadkar, 1979, in her article “Image of Women in the Indo-Anglian Novels“, writes: “In India, with its strong bent for tradition, woman was expected mainly to live for others than for her self because ‘others’ controlled and molded the social structure. Even woman in life and literature herself voluntary surrendered to the ideal of self-sacrifice…..Yet a woman on her way to liberation is trying to be free from inhibitions,”(11). Jyoti proves that woman is not only a servant but is bold enough to be a protector. The American woman, Ann, wants to be recognized as an Indian bride and tries her best to adopt all traditions with confidence, understanding and good companionship with Ravi. She overlooks Ravi’s extra-marital affairs with Usha. But finally finding it impossible to continue her marital relation with Ravi, she refuses to go back with him to the U.S.A and enjoys Indian cultural as well as historical places. She proves to be more Indian than Ravi is. About the character Ann in the novel “Come Rain”, Manish A. Vyas, in his article “Ideological conflict and Assertion in Jai Nimbkar’s Come Rain”, writes: “being a matured and a responsible woman, she does not rebel against the familial ties outrightly; but quite cleverly finds a middle way out. She has never raised her voice to express her resentment.”(p-180)(12).
While Vineeta represents the modern woman, her mother represents the traditional woman. So, Vineeta wants to assert her identity in the face of all patriarchal norms and at the end she even rejects the idea of a second marriage so that she might not loose her freedom. But her mother on the other hand submitted to all traditional norms. Her whole role as a bride was to be a silently suffering woman. When she came into the husband’s home, She had been burdened with a lot of responsibilities. She was a working women yet she had a very busy life since marriage up to the end. So, here, both these characters are contrasting to each other. There is a contrasting conflict between patriarchal society and woman for power. Society wants to control life and hence it pushes the woman to the marginal position. Jai Nimbkar depicts the struggles of Indian women in relation to society and man for the sake of preserving their unique identity. The trials and sufferings of all women might be the same, but their attitude and reaction are totally different from each other. The author adds a new dimension to the psychological complexities of Indian women. The educated, emancipated women have to face loneliness and alienation not only in a psychological sense but more emotionally. Very carefully the author here depicts the fact that women today may not be raised to heroic levels but man is always identified in relation to woman.
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