CHAPTER - I

OVERVIEW OF LITERATURE ON HUMAN RELATIONSHIP

Human beings, when they live in society, have to depend on one another for their livelihood and existence. Relationship is a social recognition which results due to interaction between various individuals. This interdependence evolves into an emotional bondage even though the individuals may belong to different cultural and economic standards. Human relationships do not exist and flourish in an emotional vacuum. Thus individuals of a society come close together for a common purpose with a common goal. They stand connected to each other with society imposing the norms of behaviour amongst them. The interaction between such individuals forms the basis for human relationships. Hence human relationship springs and flourishes because of this emotional rapprochement.

Relationships are cultural symbols of the society and present themselves in various forms. They can be broadly classified into external and internal kind. For example, friendship, fellowship, companionship etc. are the relationships of an external nature. Relationships of the internal kind may be hereditary like those among siblings and their parents. Marriage brings forth a new relationship, when two individuals, from
different families, come together to live as husband and wife. Human relationships, whether external or internal, are important for a person in the society. However, the internal relations, which include blood relationships, are more significant and strongly bind persons with deep mutual affection and attachment. Therefore any violation in the internal human relationship disturbs the entire life of a person. That is why healthy relationships are the real determinants of a healthy society.

Society is a web of human relationships, networking with each other to make the world a better and healthier place to live in. Man is social by nature and therefore he cannot live as an individual isolated from his surroundings. Human nature develops in man only when he lives in society, and when he shares a common life with his fellow beings. Qualities like goodwill, kindness, mutual affection and understanding create a feeling of oneness among human beings. The social needs of human beings, such as emotion, cement attachment between individuals in a society over the years.

Man and society are like the two faces of a coin. Both are thus interrelated, interdependent and interwoven to complement each other. Man associates himself with other members of the society for various purposes which include sociological, political and economic needs. Human beings also relate with each other intellectually, morally, spiritually and religiously and these qualities of interaction become very much essential
for their existence. Many of the needs would remain unsatisfied if a man does not get the co-operation of his fellow beings. In order to validate his relationship, man has to acclimatise himself with his natural surroundings and develop meaningful social contacts. Hence the interaction between persons in a society, gives rise to what is termed as ‘Human Relationship’.

Human relationship, in general, plays a vital role in the progress and well being of man and also in enriching and strengthening the bonds. It also means the sense of belonging among the people related either by birth, marriage or by routine association. One’s relationship with one’s neighbours and friends are social in context and the relationship among people of various countries spring from humanitarian considerations. Human relationship, therefore, is interdependence, natural attraction or inclination of an individual towards another person living in a group or society. Emotions that develop as a consequence of the association strengthen the bonds of affection between them. Hence ‘Human relationship’ is an associative characteristic of mankind, which brings people together due to their inherent interdependence for social needs and humanitarian considerations. It is an amalgamation of human affinity, trust, companionship, co-operation, faithfulness and devotion.

Every individual is influenced by the social relationship established between man and woman. In fact, among all human relationships, the relationship between man and woman plays a pivotal role and remains
the focal point of any civilised society. It gives rise to a complex gamut of relationships. Thus society comprises of various kinds of human interactions that spring from man-woman relationship.

Indian writers have contributed immensely to the understanding of man-woman relationship through literature. Literature is a medium through which are recorded the happenings in the society, interspersed with an imaginative spirit. A creative writer provides an imaginative impression of human life, human relations, social systems, political and religious institutions and the culture and customs of the time. Literature reflects the prevalent conditions existing in the society. Even Seema Suneel, a perceptive critic of modern Indian fiction voices her opinion thus:

> Literature reflects not only the social reality but also shapes the complex ways in which men and women organize themselves, their interpersonal relationships and their perception of the socio-cultural reality.¹

Mythological documents are the first texts which delve into man-woman relationship. Indian mythological documents like the "Ramayana", the "Mahabharata", "Satyavan-Savitri" and "Shakuntala" have depicted man-woman relationship in a very endearing and enduring way.

"Ramayana," depicts the life of Rama and Sita as exuding great loyalty and sincerity between themselves. King Dritharashtra, in order to fulfil the boon given to his wife Kaikeyi, banishes his son Rama from the kingdom for fourteen years. His wife Sita accompanies him to the forests, and as a dutiful wife, endures the miseries that they encounter on the way. When Sita is abducted by Ravana through deceit, Rama searches her at all likely places and even reaches Sri Lanka from where he redeems her finally.

Similarly in the mythological story of "Satyavan and Savitri", the unshaken fondness of the wife Savitri towards her husband Satyavan has been described. Lord Yama, the God of Death, carries away her husband, but Savitri follows him and manages to get him back. Her devotion towards her husband makes her conquer the designs of even the Lord of Death! In the legend "Shakuntala", King Dushyanta happens to see Shakuntala while hunting near the abode of sage Kanva. Both of them fall in love with each other and when Dushyanta proposes marriage to her, she tells him to ask her foster father’s consent as she believes that ‘a woman is dependent on her father as a child, on her husband as a wife and on her sons at the time of old age’. Thus, mythological literature which is an astoundingly rich and explicit account of the historical past has revealed human relationship between the man and the woman.

Literature reflects man’s internal as well as external relations and its impact in a very appropriate manner. According to Subba Rao M.,
If literature is the recording of human contacts and the relationships rising from these contacts, it cannot possibly evade or miss the contact of man and woman, impact and effect and his recording the feminine personality cannot but come in for full unfolding. In the great works of literature, irrespective of language, region or time, and written by men, woman gets portrayed in archetypal lineaments without impairment of her subjection along with all else to the larger laws of existence. ²

During the past few centuries, novels have emerged as a powerful form of expression of life. Novels are intensely written literature that reveal human relationships. Thus in the vast expanse of the world of literature, the novel has acquired its own place of importance. It is, therefore, referred to as an epic of the modern age. It came to India in the last quarter of the nineteenth century with the publication of "Rajmohan's Wife" by Bankim Chandra Chatterjee in 1864.

The novels written before the time of the struggle for independence depicted mainly the sociological problems existent in the society. During

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that period the man-woman relationship was a very simple one. The novel, "The Dark Room" (1938) by R. K. Narayan gives a glimpse of the traditional role of woman which keeps her within the bonds of marriage, in spite of all the marital discord, due to the then rigid society. Savitri, the wife of Ramani learns about her husband's affair with his office colleague, Shanta Bai. She rebels and leaves her home, only to return later on when she realises the ill consequence it would have on her children. The Sita-Savitri image adopted during that period made women dutiful towards their husbands.

Indian novelists in English have marvellously represented human relationship. They have dealt with the changing perceptions in the man-woman relationship, which is the most intimate of all human relationships. Various facets of human relationship with their changing role from the traditional heritage to the more complex present one have been explicitly described. Contemporary novels offer glimpses that deal with the perceptions of coherent interrelationship. Therefore, literature reflects the changes in the contemporary society. According to Saroj Sharma,

\[ \text{Literature and society interact with each other and are undeniably interdependent. It is aptly said that literature is a mirror of contemporary society.}^{3} \]

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The novels written about the traditional man-woman relationship depict women who keep within the bonds of marriage in the face of several hardships. The Indian society before independence were infested with many social evils like preference of boy over girl, early marriages, the plight of Hindu child widows, purdah system, sati system, untouchability and poverty. The novels written in its background, describe these major social evils which were very prominent during those times. The novels "Kanthapura" (1938) and "Inside the Haveli" (1977) have depicted child marriages and the plight of child widows. These child widows were not only treated shabbily by the society but also had to lead a life of ridicule and were not allowed to participate in any religious function.

At the time of India's independence struggle man-woman relationship came to acquire an equal position due to the impact of freedom movement as woman worked shoulder to shoulder with men. It was the need of the times as manual power was required which made women to come out of the four walls of their house. They became a part and parcel in the freedom movement. The powerful influence of Mahatma Gandhi inspired women, as depicted in the novels written setting the period of those times. The novelists gave expression to national sentiments by focussing the attention about the British treatment of the Indians, not only to the people of the West but also to the world at large. The novels like "Kandan, the Patriot" (1932) by K.S. Venkataramani, "Kanthapura" (1938) by Raja Rao, "So Many Hungers" (1947) by Bhabani Bhattacharya, "Waiting for the
Mahatma" (1955) by R. K. Narayan, and "Some Inner Fury" (1957) by Kamala Markandaya, gives a glimpse about the active involvement of women in achieving freedom for the country. Those written about independence struggle highlight the involvement of men and women in freedom struggle, where both played an equal role, in achieving freedom for the country.

Along with the independence achieved by India in 1947, came the fateful blow of partition of the country into India and Pakistan. The reflection of partition finds its way in the novels of a few writers, where especially lover-beloved relationship gets devastated due to the geographical barrier. This holocaust which followed independence have reflected the changes in the writings of the novelists and novels like "Train to Pakistan" (1955) by Khushwant Singh, "The Dark Dancer" (1959) and "A Bend in the Ganges" (1964) by Manohar Malgonkar and "Azadi" (1975) by Chaman Nahal, show how gender based relationship got affected due to the division of the country. The novelists gave vent to their feelings of the human sufferings and the wide scale atrocities heaped on them.

After independence of the country the novelists have reflected the change that took place in the relationship between man and woman due to their enlightenment. Meenakshi Mukherjee, a writer of great repute too says:
Indo-Anglian fiction, which has served for so long as a file of documents of sociology or anthropology or educational theory, must now be regarded as literature, and evaluated as such.

The independence of India brought about a radical change from the West on Indian women. This was particularly due to education received in English and subsequent employment opportunities, which brought women to the forefront. The Indian woman wanted to assert her individuality thus resulting in ego clashes, disharmony, unrest, restlessness and breakdown of marriages. During this period the relationship between man and woman was not harmonious as that found in the novels of earlier writers. Woman writers portrayed dissatisfaction in marriage. Anita Desai's novels, "Cry, the Peacock" (1963), "Voices in the City" (1965), "Where shall we go this Summer?" (1975) "Fire on the Mountain" (1977) shows women revolting in a very strong manner. Nayantara Sahgal's women characters in her novels, "This Time of Morning" (1958) and "The Day in Shadow" (1971) are depicted as trying to assert their individuality which unfortunately results in divorces. Shashi Deshpande's novel, "The Dark Holds no Terrors" (1980) depict ego clash between partners due to the inferiority complex in man that brings out the brute in him.

Thus, the introduction of English in India opened up new avenues and areas of knowledge which enabled the writers to express themselves to the rest of the world. Indian novels in English have played a dominant role in understanding and presenting the prevalent society. A writer being sensitive views the perspective changes and gets influenced by the ethos of a nation which is interwoven with its cultural heritage. Through these visions and experiences the writer visualises the world around him. He tries to feel the pulse of the society which is in consonance with the culture of the times. English language meant for British society is now being used by Indian people. Therefore there is a confluence of meaning. The Indian writing in English has been said to be “a Janus-faced literature born of a cross-fertilization of two faithful cultures – Indian and European”.5 The Indian novels in English have acquired a very distinct significance due to the contact with the West. This created an awakening among the Indian writers giving rise to a new kind of literature.

After the publication of “Rajmohan’s Wife” in 1864, it was only in 1920s that Indian novels got the due recognition. The novels like “Untouchable” (1935) by Mulk Raj Anand visualised the sufferings of the downtrodden classes. Indian writing was compared to “Matthew Arnold in a Saree” by Gordon Bottomley. During the last few decades Indian writing in English has gone up considerably in its quality and has been flourishing

to a considerable extent. According to R.C. Shukla regarding the use of the English language as the medium by the Indian he says that,

> There has been an unprecedented efflorescence of Indian writing in English since independence. This is a rather queer phenomenon - queer in the sense that though we bade farewell to the English in 1947, the English language continues to be with us. All those of us who have had an English education cling to it like a small child clinging lovingly to the skirt of its foster mother.6

The post-independence Indian writers of English have learnt to use it naturally in expressing their sensibility. They find the use of the English language very comfortable in order to explicit themselves and to fashion it according to the Indian cultural background and requirements by focussing on the contemporary issues. R. C. Shukla further says that,

> English is, undoubtedly, moulded to a different sensibility and demands uncommon skill on the part of the Indian writer to mould it to suit the Indian sensibility, which is very complex and invariably

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colours all our perceptions of reality, both
consciously and unconsciously.7

Literature is replete with varied complexities of man-woman relationship. The man-woman relationship or so as to say, the husband-wife relationship is of utmost importance compared to any other kind of relationship. This relationship, binds both the partners by an emotional bondage which provides a purpose to human life. If this relationship loses meaning due to distracting forces, then the society becomes barbaric. Hence it is very essential to see that the man-woman relationships, on which all other relationships depend, should be cordial enough to maintain the tranquillity of the society. In fact, man-woman relationship has played an important role right from the time of Adam and Eve, who are considered as the first man and woman on this earth. God made Adam first, and then out of his ribs he made Eve just to serve the former as his help mate. According to literature, Adam himself says,

This is now bone of my bones, and flesh of my flesh:

she shall be called woman, because she was taken

out of man.8

Indian literature has depicted affectionate and devoted man-woman relationship like Rama-Sita, Satyavan-Savitri, Dushyanta-Shakuntala,

7. Ibid., p.16
Arjun-Draupadi, Harishchandra-Taramati and others from times immemorial. These husband-wife relationships from ancient literature became guiding examples for the subsequent generations. As we move further into time we have heard of popular legends of lover-beloved relationships like Laila-Majnu, Heer-Ranjha and Soni-Mehiwal. These partners have been oft-quoted for exemplary sacrifice for their beloved.

Husband-wife relation has occupied great importance as compared to many other forms of human relationships. It is the fountainhead of all the familial relations. Therefore, happiness in life depends on the accommodative nature of husband and wife. The society plays a pivotal role in accomplishing meaningful interaction between man and woman. The man-woman relationship, especially the husband-wife relationship, forms very important core of our social life, and being vital, this relationship has to be cherished and nurtured for meaningful co-existence. This relationship can run smoothly by maintaining peace and harmony by both the partners. Mutual trust and maintenance of harmony are the criteria for a successful and everlasting man-woman relationship.

The husband-wife relationship is considered sacred in Indian culture. The Indian women took pride in self-sacrifice. They emulated the role of Sita-Savitri and hence were eulogised as a silent sufferer, having patience, devotion and the one capable of bestowing selfless love. Even our Indian tradition is rich in the presentation of husband-wife
relationship. In Indian classics, ideal and affectionate husband and wife relationships have been presented in a very sublime manner. The loving and sacrificing kind of husband-wife relationship between *Rama* and *Sita*, *Satyavan* and *Savitri*, *Harishchandra* and *Taramati*, is a guiding principle to the distracted human society. In Indian scale of values these partners stand as models for others to follow.

A civilised society draws heavily upon the fruitful relationship between man and woman. As man-woman relationship is the most significant of all human relationships, the creative writers have dealt with this gender relationship, with all its bewildering complexities in the society. The transition of woman, from her conventional role to that of the modernity, shows that education and social awareness have influenced the formation of a new social order in place of the old. Women no longer want to play a secondary role in the society when compared to man. This has resulted in a conspicuous change in their sphere of activities and social values. The harsh and repressive image of man-woman relationship has enhanced the self-awareness in the modern educated women and made them realise the imbalance.

After India's Independence women vied with men to become economically independent and therefore took up jobs in various capacities. Due to newly earned economic independence the woman also became a
partner along with the man in managing the affairs at home. Thus, the Indian woman acquired a better position in the family.

Some of the Indian English novels have shown this kind of independent nature among the Indian women characters as shown by the writers. In R.K. Narayan's novel, "The Guide" (1958), Rosie (Nalini) is determined in her pursuit as a dancer and earns fame. In another of his novel, "The Painter of Signs" (1976) Daisy pursues her career without bothering for a husband or family, thereby showing the changing role of Indian women. In the novel, "The Dark Holds no Terror", Sarita (Saru) becomes a flourishing doctor and is in a higher position than that of her husband. In the novel, "Gauri" (1960) by Mulk Raj Anand, the woman protagonist, Gauri, unable to bear the mental torture by her husband, Panchi, and aunt-in-law, Kesaro, becomes economically independent by working as a nurse to a doctor, and becomes self-reliant. She becomes a self-willed, bold and individualistic person. Her feminist attitude helps her to find a way out at the time of hardship.

Santosh Gupta, in his article, "Entrapment and Freedom in Inside the Havelli," voices his concern that a woman in modern times do not want to be tied any longer to the traditional role as is expected of her by the society, but desires mental and economic independence. She is now unwilling to accept the old taboos that had been thrust upon her by the
patriarchal society. The modern woman finds it very difficult to adjust to
the old traditional customs.

This desire for mental and economic independence
poses a strong threat to traditional familial and social
structure as the women find it increasingly very
difficult to adjust to the old traditions and
expectations made of them.9

The status of women in Indian Society is subject to speculation. The
patriarchal oppressions have robbed woman of her subjectivity and have
turned her into a passive object, incapable of acting on her own. This view
is based on unjustifiable theories and distortions of perspectives. The
woman is always considered as the 'essential other' in a male dominated
society. From the beginning of civilisations the 'otherness' is equated with
her weakness and dependency, making her a subordinate species.
Gandhi, the great social and political leader of our country, too felt that
the role of woman in Indian society was like that of a domestic slave
attending to the whims and fancies of her husband. In his own words it
can be appreciated better –

More often than not a woman's time is taken up not
by the performance of essential domestic duties but
in catering to the egoistic pleasure of her lord and

9. Santosh Gupta, "Entrapment and Freedom in Inside the Haveli", in Indian Women
master and for her own vanities. To me this
domestic slavery of women is a sample of our
barbarism. It is high time that our womanhood was
freed from the incubus. Domestic work ought not to
take the whole of a woman’s time.\textsuperscript{10}

Man-woman relationship is determined mainly by the prevailing
conditions and position of women in the society at any given time. The
Indian society has seen tremendous changes in the status of women from
the Gandhian era to India’s post independence period. The Indian
Constitution has laid down the fundamental rights of equality between the
sexes. But this transition from an utter ignominious state of women in the
nineteenth century to that of an equal status with men in the twentieth
century is indeed a very difficult journey. In fact, due to the recent
changes in the status of women in India she is slowly regaining the
position that she held during the early Vedic period.

Marriage is an institution of mutual dependence. The husband has
been given the role of earning livelihood and the wife’s duty has been to
use the earnings sparingly in running the family affairs. Marriage is not
merely a social contract between two partners but a sublime association
of two minds, two hearts and different aspirations of two individuals. This

ideal situation could be prevalent in a society only when both the partners enjoy equal status. If one is placed above the other, under any pretext, there occurs a kind of relational crisis between the partners and their marriage becomes a futile exercise.

The joint families did not provide proper atmosphere for the blossoming of love between the young husband and the wife. Women could hardly interact with their husbands due to the pressures of domestic work and due to the presence of a large number of members in the house. Thus, because of non-availability of free time and seclusion, the wives did not get the opportunity to communicate with their husbands in broad daylight. This was an obstacle to the blossoming of natural love between the husband and the wife. The mother-in-law’s ill-founded fears, that the new woman would snatch her son away from her, would make her behave in a violent manner and the much talked of tussle between mother-in-law and daughter-in-law used to erupt. Often the siblings of the husband would add to the conflict and make life miserable for the newly married girl. The oppression was confined only to the women of upper castes and those living in urban areas.

It is an interesting proposition that in spite of great love and reverence to their mothers and sisters, the men folk rudely curtailed the liberty of their daughters and wives. The constant fear of ‘Do as I say’
dictum of male chauvinism, made women fear their men. Hence, except for a feeling of willing slavery, there existed nothing like 'relationship' between them. Frieda Das rightly remarks that never a man has, "dug a deeper rut for himself than did the Hindu when he worshipped goddesses and degraded women; when he adored the mother and slighted the wife".11

At this juncture education did a lot good to the Indian women. It not only improved their living conditions but also helped them to understand and respect the marital relationship. There was a tremendous social resistance to women's education at the beginning because only the dancing girls were supposed to know reading and writing. Education, for women, was considered to be a devilish design to push their families into hell. Not only men, but women themselves were against other women's education. Elderly women, in the traditional families, did not allow their daughters to get education. Study of scriptures was considered sacred and therefore women were barred from studying it. Informal education was also denied to women, thus adding to their woes. A superstitious fear prevailed among the women of the Hindu families that a girl knowing how to read and write, would become a widow soon after her marriage.

Due to various reasons overt or covert, various movements started for the emancipation of the status of women. Indian woman's freedom from the shackles of illiteracy and ignorance heralded the awakening of her consciousness for recognition. She, benefitted by the western education, wanted that women should have political equality with men. This was a transitional phase from the conflict between tradition and modernity. As a result, the stiff attitude towards gender differentiation, gradually lost ground. Today, the modern woman has consolidated her position in the society. Indian writers in English too have re-defined the roles of husband and wife in accordance with the changing times.

This study is to trace how the impact of society on man-woman relationship is depicted in literature; that is, to see the writers’ expression from literary point of view. Literature depicts life not as it is but as it ought to be. It is not just creation of life but an imaginative recreation, reproduction and representation of life. Therefore, the man-woman relationship, dealt with here is a spontaneous bond between man and woman, as different novelists have seen it. Given below is an overview of the chronological pattern of the man-woman relationship surfacing in Indian literature. The period from 1930-1947 is a period of Independence struggle. In 1947 when partition of India took place, novels depicting the fateful event were written and after that the post independence writings have started emerging.
In olden times the bond between husband and wife was considered a sacred thing and both enjoyed equal status. This was followed by social law-givers like Manu, who considered woman as an inferior creature and therefore all the infirmities were heaped upon her. Then the British rule in India introduced English education. This education made Indian woman bold and optimistic. With the spread of education in India, the much needed social changes also set in. As a next step, the industrialisation provided employments to women. An earning woman was considered not only as an important member of the family but she also claimed equality with man. Reform movements started by social reformers like Raja Ram Mohan Roy, Justice Ranade and Natarajan put an end to some of the inhuman practices where the woman was victimised. Finally, the freedom movement under the magnetic appeal of Mahatma Gandhi instilled a patriotic feeling among women and brought them to the fore and gave them opportunities to be a part in the struggle for independence. The writers belonging to the period of Gandhi gave a distinct picture of the Indian society of that time. In addition to this, women's liberation movements in different countries provided much needed impetus to the women leaders in India. The present study is planned to pursue the chronological order of man-woman relationship in English novels as depicted by various Indian writers.

Man-woman relationship is reciprocal to each other and is the epitome of discerning society. Since society undergoes transition in
political, economic and social conditions, human relationships are also bound to undergo inevitable changes. The present thesis strives to study the relationship in regards to the Indian literature in English in an objective manner.

Therefore the main task envisaged in the present thesis is

- To trace and analyse the causes of happiness springing from healthy man-woman relationship in the society.
- To study the causes that vitiates the happiness of man-woman relationship.
- To enumerate the remedial measures to restore the happiness
- To see how best the writers of Indian English novels have depicted this delicate human drama in their novels.

The present topic of study, 'Man-Woman Relationship in Indian Novels in English', is mainly centred on the relationship between husband and wife and how the novelists from the pre-independence period to the post-independence days have depicted the same in their writings. The thesis undertakes a thorough study of the creative novelists’ concerns for the socio-political realities in modern Indian history. Man-woman relationship is an important subject; it occupies a prominent position in the novels and thus becomes a subject matter of serious consideration. Indian novels in English highlight how this relationship has been passing through various stages due to a number of social factors like female
education, employment, breaking of joint families, formation of nuclear families, economic independence, liberal views, realisation of being subdued and desiring individuality and recognition and how the writers have tried to depict the same in their literary works. Indian novelists have described the man-woman relationship with the changing trends in the society. In the beginning, this relationship was in its simple form. Female education brought social awareness among women. Industrialisation provided monetary relief to them. Due to mobility of job seekers, the joint families gave way to nuclear families. This helped to make the man-woman relationship more free.

Indian Independence Movement also brought women to the front. During the freedom struggle, women participated in the Independence Movement along with men, under the magnetic influence of Gandhi. The man-woman relationship during this time was more determined by the nationalistic fervour. It was a patriotic society and relationship between man and woman was based more on their involvement in the struggle for independence of the country. This has been reflected in the novels, "Kandan, the Patriot" by K. S. Venkataramani, "Kanthapura" by Raja Rao, "So Many Hungers" by Bhabani Bhattacharya, and "Waiting for the Mahatma" by R. K. Narayan.

In "Kandan, the Patriot" by K.S. Venkataramani, Rajeshwari Bai infuses courage in Rangan to fight for the freedom of the country. In Raja
Rao's "Kanthapura" and Bhabani Bhattacharya's novel, "So Many Hungers", Ratna and Kajoli involve themselves in the freedom struggle. In a similar way, in "Waiting for the Mahatma" by R. K. Narayan, Bharati inspires Sriram to involve himself in the Independence Movement. All these women characters Rajeshwari Bai, Ratna and Bharati put off their aspiration of marriage as they are instilled with the overwhelming desire of gaining independence for the country.

Immediately after independence, the country suffered a major national tragedy by the formation of partition between India and Pakistan. It was a very painful and horrifying experience. Novelists, in their writings, have depicted how partition adversely affected the man-woman relationship, especially the lover-beloved relationship. One instance is the relationship of Juggat Singh and Nooran in "Train to Pakistan" by Khushwant Singh. Similar examples can be seen in the relationship between Mamtaz and Debi-dayal in the novel "A Bend in the Ganges" by Manohar Malgonkar and Arun with Nur and later with Chandni in Chaman Nahal's novel "Azadi".

In "Train to Pakistan" by Khushwant Singh the shattering of the bondage of lover-beloved relationship can be seen. Juggat Singh's girlfriend Nooran, while bidding farewell to his mother weeps copiously as they have to leave for Pakistan. She wails thus—

Beybey.
Beybey! Beybey! Why don’t you say something?
asked the woman, pushing Nooran away. What is it?
The girl swallowed the spittle in her mouth.
Beybey, I have Jugga’s child inside me. If I go to
Pakistan they will kill it when they know it has a Sikh
father.¹²

Another instance is the relationship of Arun with Nur in the novel
"Azadi". Both of them belonged to different religions which was the main
cause of anxiety between them and which resulted in emotional outburst
by Nur.

It means nothing to us. How can Pakistan stand in
our way?’ There was no mask now. Nur was intent
on what she was saying.

‘We may have to go away from here’
Go away where?
To India. We may have to leave Pakistan.¹³

Thus we find that it was the tragedy of partition which caused the
breaking of lover-beloved relationship. The political frenzy was the main
cause in disrupting of man-woman relationship not by division of the
country alone, but also by division of individual hearts.

¹² Khushwant Singh, Train to Pakistan, Times Book International: New Delhi, 1981,
pp.130-131.
¹³ Chaman Nahal, Azadi, Arnold Heinemann: New Delhi, 1975, p.95.
A marked change took place in the concept of man-woman relationship after India got independence. The gradual increase in female education, consequent employment, the impact of feministic movements and formation of nuclear families—all these factors contributed to the complexities of man-woman relationship. Materialistic and industrial development added to the complications. Hence, the novels written after independence show a marked complexity in man-woman relationship. This is more prominent due to the wife asserting herself to be equal to her husband. Thus, one can notice that the woman is trying to set right the age old imbalance and inequality that had been thrust upon her by the patriarchal society. Women writers brought out novels with women playing the main role which was a deviation from the often projected male-oriented novels. The novel, "Nectar in a Sieve" (1955) by Kamala Markandaya which projected Rukmani as the main character, ushered in a great change in the field of novel writings by female writers. Rukmani gets married to Nathan and comes to live in his house, which has been built with his own hands.

This new realisation in women about her own individuality portrays that she is trying to assert her right and gain an equal position with man. According to K. Meera Bai, the concept of a 'New Woman' has emerged in the writings of women novelists. Woman occupies a central position in the fictional world. She says that –
Woman as an individual with throbbing pulse, feelings and aspirations, involved in the vortex of life that is complicated, demanding and exhausting makes her appearance in the novels by women writers.\textsuperscript{14}

In the post-independence era many women writers have significantly contributed to the field of novel writing and enriched it considerably. Novelists like Nayantara Sahgal, Anita Desai, Kamala Markandaya, Rama Mehta, Ruth Prawer Jhabvala, Bharati Mukherjee, and Shashi Deshpande, have depicted the problem of adjustment of women in their marital homes.

Nayantara Sahgal is a crusader of equality between man and woman. She wants that the same moral standards should be applied to both. In “Storm in Chandigarh” (1969), \textit{Inder} cannot tolerate his wife \textit{Saroj}'s pre-marital relationship, whereas he himself is unfaithful to his wife. Anita Desai's women characters are different. In “Cry, the Peacock”, “Voices in the City”, and “Where shall we go this Summer?” \textit{Maya}, \textit{Monisha} and \textit{Sita} feel that they do not get the attention that they deserve. Therefore \textit{Maya} kills her husband, \textit{Monisha} kills herself and \textit{Sita} deserts her husband to live in an island. When realisation dawns on \textit{Sita}

she comes back to her husband. The cause of estrangement is removed and it is Sita's judgment that reconciles her with her husband. In Desai's novel, "Fire on the Mountain" Nanda Kaul knows about her husband's infidelity, but remains silent about it.

Hence women writers awakened the fully prepared women to accept the challenges which were so far the forte of a male-dominated society. That is why the male and the female ego take a drastic twist leading to complexity in man-woman relationship. Thus the husband–wife relationships which were considered sacred earlier have now become the symbol of faithlessness and despondency due to a number of distortions.

Therefore, in the novels before independence the man-woman relationship has been depicted in simple and traditional form. During the time of independence, novelists have highlighted man-woman relationship more in the context of their struggle for gaining freedom for the country than in their inter-personal relationship. The novels that describe the partition show how gender relationships got affected due to the division of India. Partition of India into India and Pakistan was one of the greatest tragedies faced by India in recent times. There was a massive churning of societies in both the countries. Friends became foes overnight and millions of people were tossed on the either side of the dividing line. The partition novels like "Train to Pakistan", "A Bend in the Ganges", and "Azadi" have described the crumbling human relations. The partition left a
scar on the psyche of the people of two communities and sowed the seeds of mistrust between them.

The novels written after independence of India, especially by some woman writers like Nayantara Sahgal, Anita Desai, Bharati Mukherjee, Shashi Deshpande and many other novelists depict the intricate man-woman relationship in contrast to the docile relationship presented by the earlier writers. Nayantara Sahgal’s women characters belong to the affluent and elite society, mainly with political background. They want to have their individuality as they feel that they have been trampled and oppressed because of their dependence on men. Her women characters get caught in the turmoil and remain in a state of dilemma. In trying to assert their individuality they seek divorce from their husbands who cannot understand them. Simrit too in “The Day in Shadow” divorces her husband in order to marry Raj when she cannot go on well with him.

Anita Desai’s novels like “Cry, the Peacock”, “Voices in the City”, “Where shall we go this Summer?”, and “Fire on the Mountain” have shown disharmony and complexities in the husband-wife relationship. Hence in her novels, Anita Desai traverses into the psychological trauma the woman suffers due to the neglect of her man, resulting in the imbalance in the man-woman relationship. Her woman characters face the predicament of a disappointed marriage in the male dominated society. Her women are hyper-sensitive individuals, a frustrated lot and
are mainly concerned about their emotional needs. Therefore, the man- 
woman relationship mostly ends in tragedy. Bharati Mukherjee in her 
novel "Wife" (1975), depicts how Dimple as an immigrant tries to adapt 
herself to the American society, but realises that she is rootless in that 
country. Her psyche is activated by the violence she watches in television 
operas. Her own frustration and neurotic condition makes her imagine her 
husband Amit's murder at his breakfast table. In "The Dark Holds no 
Terrors", the novelist Shashi Deshpande tells how the wife, Saru suffers in 
the hands of her husband Manu. As she is better off than him, he finds it 
intolerable. His ego gets hurt and as a matter of revenge derives sadistic 
pleasure in hurting her.

Thus the modern woman, who has been deprived of equal position 
with her husband since ages, is trying to consolidate her position along 
with her husband. She no longer tolerates the subjugation that was 
heaped on her by her male counterpart. In trying to assert her right, her 
individuality and her position, she has traversed rough paths with grave 
hurdles. In doing so, she has also crossed her limitations. Due to the lack 
of their adjustments and adaptability to situations she has been unable to 
cope with things which are beyond her understanding. The man-woman 
relationship as found before independence as a sacred and enduring one, 
has undergone a transition to a more complicated and discordant one, 
resulting in breakdown of marriages. K. Meera Bai voices her opinion 
about the modern woman thus -
Modern women find no sense in being an acquiescent, suffering and sacrificing lot. As they feel the need for self-expression and individual fulfilment, they have begun to question the conventions and defy traditions. This craving for individual freedom naturally results in the breaking up of family and relationships. If suffering and unhappiness are involved in sacrificing individual happiness, struggling for self-fulfilment at the cost of family and security too is not devoid of bitter consequences. This kind of individuation that results in clash of personalities inevitably results in the breakage of the age-old institution of marriage. Divorce, far from being a panacea, is accompanied by sociological, psychological and economic problems.\textsuperscript{15}

Apart from the husband-wife relationship there are other types of man-woman relationships in the society which tend to be fleeting or of a temporary nature. They include platonic friendship, pre-marital relationship and extra-marital affairs. All these relationships are highly discouraged by the society. Many married men and women, in order to fill up the vacuum created by non-adjustment in their married lives, try to seek in other people what their spouses' are believed to be lacking. An

\textsuperscript{15} Ibid., p.61.
extrovert, who has an introvert spouse, would like the company of another extrovert person. Married women, who do not get emotional support or encouragement from their spouses, get easily attracted towards other men who are ever-willing to give them a patient hearing. When a spouse becomes close to a person of the opposite sex, who is not a kin, the other partner finds it very difficult to accept such a relationship, though it may be quite innocuous. In the case of susceptible partners, matters become more complicated, as the so-called platonic love leads to disharmony and misunderstanding in their marital lives.

Pre-marital infatuation between persons of the opposite sex is also known as 'Puppy love'. In most of the cases it is mere outward attraction that is not rooted in mutual trust and inevitable adjustment hence it is likely to collapse. Most of the pre-marital affairs are sparked by physical attraction. Both the partners feel that they are madly in love with each other and either of them reciprocates or willingly yields to the ardent desires of the other. It is this familiarity, which breeds contempt later, and as more time passes, one finds the other unattractive. Slowly they are torn away from each other. At times the friendship fizzles out and turns bitter. This is much in contrast to platonic love.

In pre-marital relationship, if one of the pair is sincerely involved and the other is not, then the affair proves to be a disaster. In such cases the female partner suffers the most, for she generally takes the matter
more seriously. At the end she is left tainted and scarred. Such affairs are usually weak and many of them perish at the initial stage itself. However, some may survive for a longer time and later end in disaster.

Extramarital affairs of the husband may sometimes be due to the wife herself, who drives him to infidelity by constant nagging or not satisfying his sexual needs, and at times by completely neglecting him. It is believed that sex is the foremost factor that lubricates the wheels of conjugal life. If the wife is frigid to her husband's sexual overtures, he may seek greener pastures elsewhere to satiate his needs. If the husband is ignored or is taken for granted by his wife, he feels disappointed and goes to some other woman as a retaliatory measure. In most cases of extramarital relationships, generally the husbands are found guilty. But instances of wives being guilty are not lacking. One of the obvious reasons for such transgression in woman is a long and deliberate neglect by her man. Sometimes, the woman's greed for luxury, wealth, youth or just plain fun, leads to serious relational crisis. In such situations, the moral bindings imposed by religion and ethical code of the society would guide the defaulters to their proper destinies.

The main causes that mar or weaken human relationships are suspicion, incompatibility, mistrust, infidelity, jealousy, hatred, arrogance, over-possessiveness, misunderstanding and the like. These negative
qualities create a wide chasm in human relationships, especially in man-woman relationship.

The Indian novelists in English too have depicted these kinds of relationships in their writings. The instance of platonic friendship is seen in the relationship between Srinivas and Mrs Pickering in the novel "The Nowhere Man" (1972) by Kamala Markandaya. Both Mr Srinivas and Mrs Pickering remain good friends without having any physical involvement. The essence of this kind of relationship lies in restricting it to friendship without having any sexual requirements. Platonic relationship is the love between two souls rather than the intimacy between two bodies. Srinivas, an Indian and Mrs Pickering an English woman, are drawn towards each other. This proximity is due to the emotional need of each other. Srinivas who has lost his wife, Vasantha and Mrs Pickering whose husband has left her, find solace in each other's company. Both Srinivas and Mrs Pickering are lonely due to their circumstances. Mrs Pickering is a divorcée, whereas Srinivas has lost his wife and his son lives far away in another country. The loneliness in their lives brings both of them together in search of solace in each other's company. It is probable that both of them were trying to vent out their feelings of emptiness in their lives to each other.

The topic of pre-marital relationship forms the basis of many novels in English by Indian writers. In the novel "Train to Pakistan" by
Khushwant Singh the pre-marital affair between Juggat Singh and Nooran does not end in marriage. Nooran has to leave India due to partition. Juggat Singh sacrifices his life for the sake of his beloved while trying to save the train in which Nooran is travelling towards Pakistan, from being mobbed. In the similar way the effect of pre-marital relationship can be visualised in the novel "Azadi" by Chaman Nahal. In this novel Arun is in love with Nur and later on due to partition of India he gets separated from her. In the refugee camp he falls in love with Chandni, the daughter of Padmini, a charwoman, but his new found love gets abducted from the refugee camp. Thus, Arun is not able to marry neither Nur nor Chandni due to the consequence of partition. In the novel "Some Inner Fury" by Kamala Markandaya, Richard Marlowe, an English man and Mira, an Indian – fall deeply in love with each other. Once again it is the period of Independence struggle and both have to leave each other and return to their own country as a mark of loyalty. Mira’s loyalty towards her own country is more than that towards her lover. Mira cannot ignore this tragedy of situations. In such cases individual happiness has to be thrust aside. Thus in the instances given above, pre-marital friendship does not end in marriage. Even in the novel, "The Dark Holds no Terrors" by Shashi Deshpande, Saru and Manu fall in love with each other and get married. But both of them do not lead a blissful married life. This kind of theme is a common recurrence in the novels not only in English but also in other regional languages.
In the Indian tradition and culture, the husband-wife relationship is treated in a very sublime way as it is one of the most important components of human relationship. Virginity and marital fidelity hold great values in the Indian tradition. But in the modern age, this sublime concept has lost much of its stranglehold. Instances of second marriage and keeping a mistress were not readily available till a couple of decades ago. It is because literature was beyond the reach of an average common man. Therefore, extramarital affairs and divorces have distorted the very concept of marriage. Extramarital relationship is also a recurrent theme in the novels by Indian writers. Instances of such man-woman relationship are found in plentiful in many of the novels produced after independence.

"The Dark Room" written by R.K. Narayan before independence also has a tinge of extramarital relationship between Ramani and his office colleague Shanta Bai. His other novel "The Guide" too shows the relationship outside marriage where Rosie carries on affairs with Raju, a guide who encourages her art of dancing, while her husband, Marco does not. He is too engrossed in his study of the ancient caves and its sculptors. In Balachandra Rajan's, "The Dark Dancer", Kamala's husband, Krishnan, gets attracted by Cynthia and deserts his wife. Kamala bears this unflinchingly and does not return to her parents' house. Krishnan realises the emptiness of spiritual communion with Cynthia and returns to his wife who receives him without any questioning. Here it is Kamala's
forbearance which pays dividends in the end. In Anita Desai's novel "Fire on the Mountain" Mr. Kaul, the Vice-Chancellor, carries on his affairs with Miss David, the Mathematics teacher. This novel deals with the falsity of man-woman relationship. Nanda, the aggrieved wife, is not able to lead a blissful conjugal life. Thus the betrayal by her husband makes her to lead a life of solitude. In "Nectar in a Sieve" by Kamala Markandaya, it is surprising to find Nathan having affairs with Kunthi whose two sons he fathers, in spite of having a cordial relationship with his wife, Rukmani. In Nayantara Sahgal's novel "Storm in Chandigarh" each partner has relationship outside the marriage.

Sex outside marriage can have unpleasant repercussions on the lives of both husband and wife. Such type of extramarital or free-sex relationships often lead to a number of social problems such as broken homes, abandoned children and so on. In such problems, the solution could be sought by means of free and frank discussions between the affected life partners. Though this kind of man-woman relationship is highly discouraged by the society, it is still prevalent and gives substance to the thread of the story around which it is woven. Creative writers too have dealt with this kind of relationship to add more drama and anxiety to the readers at large.

Thus it is these three types of man-woman relationship that inspire the creative writers because of their conflicting interests and status. It is
not that traditional marriages do not inspire creativity. Man-woman relationship between Mahatma Gandhi and Kasturba has inspired fiction drama, even epic. It is due to the towering and charismatic personality of the Mahatma, a lot has been written on them. Generally, traditional marriages follow the beaten track hence the man-woman relationship conforms to the marriage code.

These three types of man-woman relationship contain much drama hence they attract criticism for and against them. Platonic love also called as love of souls, innocent love, calf love and so on, is good to begin with, but it is likely that the physical needs may surface at a later stage. Traditional people fear this relation because proximity with woman, in their opinion, leads to moral corruption. Pre-marital relationship also provides much melodrama. In most cases it is an outward attraction. When the unnatural attraction fades, the friendship may turn bitter and end in disaster. In such relationship, the female suffers the most. As regards to sexual relationship outside marriage, it is a crime as defined u/s 497 of Indian Penal Code and according to religion; it is the most condemnable sin. This is a cultural construct which deeply influences religion. It can jeopardise the marriage itself, for it is one of the strongest grounds for divorce in all the major religions. However, Muslim law does not specifically provide this as a ground for the dissolution of marriage. Marriage does not always ensure a hundred percent fidelity between spouses, but there are moral, social and legal restrictions on such kind of
relationships. The relationship between husband and wife is considered as a sacred bond. Therefore, when either the husband or the wife transgresses this limit, people look at such erring individuals as home-breakers.

The fiction writers in this way draw heavily upon the last three varieties of man-woman relationships. Their intention in highlighting such themes is not to glorify the unnatural love, but to seek solutions when the society faces such problems.

Thus in this part of the thesis the effect of man-woman relationship is dependent on the society and the norms prevalent at that time. If the society is rigid or conservative, it is slow to changes and human relationship does not blossom in such an atmosphere. In a society which is ruled by the patriarchal norms such relationships never flourish. A society which is progressive and if there is a free flow of ideas and spontaneity of expressions, in such a social atmosphere man-woman relationship is relatively smoother and meaningful.