CHAPTER-7

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DISCUSSION

The thesis is the research of particular novels of Chitra Divakarunee Banerjee and Badami Anita Rau. Here similarities and dissimilarities are discussed with a view to the novels plots, themes and characters. It means six novels are taken for study. And all the six either first, second or last first or of any number is going to be similarized or dissimilarized with a view to the three aspects of novels plot, theme and characters.

7.1.1 Comparison of plots of the novels:

Chitra Banarjee Divakaruni’s novels have the plot of mother-daughter relationship. The novel *queen of dreams* had the characters Rakhee and Mrs. Gupta. Their relationship is quite formal in compare to other mothers and daughters. In the same way Kamini and Saroja is the pair of daughter and mother. But it is totally dissimilar here; Kamini and Saroja mother and daughter were constantly found quarreling and arguing like Gurpreet and Sharanjeet kaur in ‘Can you hear the night bird call?’ The situations in the novels were also same. Badami’s two novel ‘The Hero’s Walk’ and ‘Tamarind Woman’ are written under the setting of Indian life style and Indian culture. Her novels have Indian culture, atmosphere, rituals, and traditions in both of these novels while in her third novel *Can you hear the night bird call?* Had double position. The novel moves between India and Canada. In Chitra Divakaruni Banerjee two of novels are atmost written with the American setting, culture and on. While the novel *Sister of my heart* is rambling between India and America, like Badami’s novel *The Hero’s walk*. And Chitra Banerjee’s novels *Queen of Dreams* and *The vine of Desire* are written probably on American setting and culture. These two novels have the same foreign setting and narration like Badami’s novels *Can you Hear the Night Bird call* and *Tamarind Woman*. The style of writing is also quite different in both of these writers. Banerjee writes with a lofty style and Badami has a lucid style. Badami’s novels are more picturesque had panoramic view. While
Banerjee’s novels make the readers to think and imagine simultaneously with the development of diasporic plot.

The relationship between Rakhee and Ballu in *The queen of Dreams* is similar to the friendship and sisterhood of Anju and Sudha. The harmony and bonding between the mother daughters is found in Maya and Nirmala. It is similar to Nimmo and kamal. But it seems that the love and bondage is departed by the action of death. An alienated area of death in which nobody can enter. When there’s a strong bonding between mother daughters than death plays the trick and snatched any body to break the pair. Rather in the relationship of Kamini- Saroja, Sharan & Gurpreet there is tension and tantrum between each other so, they did not depart by the death theme. Rakhee was always feeling distant and heavyness in her relationship with her mother. She was craving for that open motherly hug and love which she terribly needs. But she could not because her mother had created a wall around herself and no one can cross not even Rakhee or her father. The aloofness and distance is found in Badami’s *Tamarind Woman*. In this novel kamini the daughter was quite annoyed and dissatisfied with her mother’s bitter nature she was too much rough and of bitter tongue even with her daughter Kamini and Roopa. Kamini was not able to judge why her mother had a tongue like tamarind and always harsh. She was thirsty for the soft lovely and motherly touch and feelings from her same is in *Can You hear the night bird call?* Gurupreet and Sharon were always found on quarrel. It is because of their economic crisis.

7.1.2. Comparison of characters of the novels:

The similarity is found even in the hero’s walk where Maya and Nirmala play the mother daughter role. Both had a mutual bondage of love between each other. But due to the geographical distance between Maya and Nirmala they could not create the everlasting bridge of love and affection between mother and daughter. In the novel *Can you hear the Night bird call?* Nimmo and Kamal had deep affection for each other but death departed them. In *Sister of my heart* Anju’s attachment with Sudha her cousin had never thought of sharing any feelings with her mother. Infact the mothers characters were blurred. Kamini and Roopa’s relationship is similarized with Anju and Sudha No matter they were cousins but they were more than sisters. And Rakhee and Ballu were no matter friends but they were more than sisters. Ballu knew
each and every stress of Rakhee’s life. And here Sudha knew every pros and cons of Anju’s life. All the four were mutual to each other. In the end of the novel *The Queen of dreams* finally, Rakhee slept in the lap of her mother. While Kamini was at distance with her mother. She could only write, nothing can be done. Rakhee got the maximum help from her father. Same like Rakhee, Kamini won the complete attention of her father. Sharan also was the favourite of her father. As well as Kamal was the most favourite of her father. In fact Sudha can also be compared with them. She was also favorite of Singhji, her father indirectly. Only Anju was left for father’s love. All the novels have patriots to attack the immigrant characters. Rakhee’s chai house was attacked by the Americans. And she was tried ‘the stupid fuckers.’ Sunil Sudha and Anju were also humiliated and attacked by the Americans. In “Can you” Balu Bhat, Zeela and family were insulted and called “Chinese fuckers”. So racial issue is similarly found in most of the selected novels. Rakhee’s reading from the dream journals and narrations are similar when compared with technique of writing of novel in *Tamarind Woman*, their techniques of narrations are similar. Rakhee’s mother had no good relationship with her father. In the same way, Saroja’s mother was not on good terms with her husband. Both had problematic relationship with their husbands. In Saroja’s case it was her husband’s over age. He was only ten years younger than Saroja’s father. But in Mrs. Gupta’s relationship, her obsession of dreams & serpents made a distance between them. Both Rakhee’s father and Saroja’s father had similar personalities. They were good hearted souls. They were character oriented men. They do not like to interfere in their wives matters like typical Indian possessive types of husbands. Both husbands were of caring nature. When Rakhee’s mother, Mrs. Gupta was pregnant, Mr. Gupta took care of her and made her stay at home and be careful about health. In the same way, Kamini’s father was also much worried about Saroja and her pregnancy and her child. *Queen of Dreams* and *Tamarind Woman* both the novels have loose ends. Neither of the novels looks complete, finished or having climax. Both took like half completed without any ending. Sripati Rao appreciated his daughter maya every now and then. In the same way Dadda took full interest and never missed the chance to praise her even in her minor, smallest achievement.

Singhji was old, ugly but good of heart and generous. Though he was a minor character, there are similarities between him and the driver of Jamarind woman peter D.Costa. Binoy and gopal ran away for jewel as if Harjot Singh and Sher Singh sallled
across the ocean for better life. Sunil’s character dissimilarizes with Roopa’s husband who was an engineer. And Sunil’s talkativeness could be compared with Alan-Maya’s husband. The *Wine of Desire* is the book which exhibits the inner minds of Anju, Sudha and Sunil. Similarly in *The Hero’s Walk* here is a pair of three. There are Sri Pathi Rao, Nirmala and Nandana whose inner minds are studied and reflected. Banerjee’s novels as well Badami’s both have marvelous presentation of character sketches Sunil’s relationship with his father. And that same bitterness is found in the relationship of Sripathi Rao and Arun. Both son and father were like south poles, North poles. Even Satpal and Pappu, the pair of father and son have same bitter relationship like Sripathi-Arun. In *Hero’s Walk* Nirmala and in *Sister of My heart* Sunil’s mother are similar in their nature. They are submissive, soft, doodle, characters; both had become frequently the target of their husband’s tantrums. Sripathi’s as well as Sunil’s father had very bad temper. Narasimha Rao and Mr. Majumdar were chauvanists. They believed women as secondary submissive gender. They did not give respect to their women. The similarities of characters is found easily and in first reading from the novel *Sister of my Heart* and *The Hero’s Walk*. Abha Pishi and Putti have many similarities in characters. They were without marriage. They were needed in their houses. The way Lalit entered into the life of Sudha looks quiet odd. Sudha had remained quiet and mutant, suddenly became vocal enough to speak too much and again it looks as if she earnestly opens her life in front of unknown Lalit rather than even to Ramesh. Even in *Sister of my Heart* and *Vine of Desire* Sudha had remained a continuous vocal monologue and even her constant elaborations about her stream of consciousness. It shows her characteristics. She can be understood by the readers. Nirmala had the same secretive attitude. Anju’s character is similarized with Sripathi Rao. As he and she both were static during the to and fro, Playful and attractive, womanly tranquil images of Sudha and Nirmala.

The character of Nandana was as meek, merge and small as compared with Dayita. The role of child becomes the plot in both the novels. Even in the *Vine of Desire* Anju and Sunil lost their marital relationship because of the death of their child.

Sudha’s movements and problems in Myra’s home are similar to Raju Mudaliar’s struggle for his paralyzed daughter. Even Ammaya had many similarities with aunt Nalini. The revolutionary behaviour of Arun has many similarities with Sunil.
Ammaya’s habit and behaviour was like ‘Mira Aunt’ in *Tamarind Woman*. Her continuous negligence and ignorance towards the children was same like aunt Mira. On the whole multitudes of similarities & dissimilarities are found in this research work.

### 7.1.3. Comparison of themes of the novels:

There are certain parameters selected for the measurement of Diasporic sensibility. These parameters are discussed in the previous chapters. Now the comparison of parameters from the novels is discussed here.

**Firstly migration & mobility** is found in all the works. *The queen of dreams* novel shows that mobility brings the frustrated lives. Same is simmilarized in the related novel of Badami Anita Rau’s novels. Her *Tamarind Woman* has same fervour. Here Saroja suffers the pros and cons of life due to constant migration. The mobility brought frustration in the life of Mrs Gupta. She was a happy and good natured woman. But her life became disputed and in pieces due to her migration to U.S.A. The mobility was found problematic in the lives of Rakhee and Saroja both. It became the curse in their lives. Mrs Gupta’s feelings about landscape is simiar to Saroja’s feelings for Kamini’s drawings. Mobility proved the synonym of death in *Hero’s walk*. And same twist in *Sister of my Heart* it is found that mobility is the another name of death. Maya went to Canada and died there. Similarly, Bijoy and Gopale went to find the rubies from jungles and died. Over all the reason is mobility. In *vine of Desire* the mobility resulted into total dismal in the lives of characters. Their lives turned upside down on account of mobility. Sudha entered in her cousin Anju’s life. And there comes a disaster of emotion nobody was there to control their lives in a remote country away from home. There were break offs in relationships. In *Can you hear the nightbird call?* Mobility disturbed their lives and it turned everything into separation and dismal. Sharanjeet went to Canada. She was barren through out her life and affected the lives of Nimmo and all.

**Assimilation and Integration, Settlement and creation of home** are the tendencies found in fictions. The characters felt *alienated and homeless* at once they were adhered to their new homes. In *Tamarind Woman* Kamini swiftly accustomed to Canadian weather and Western individualism. Roopa was also engrossed in her own
children husband giggle and wiggle. She did not care for her elderly mother alone in India just like other American and western people. In *Queen of Dreams* Rakhee adapted American life style. She departed from Sonny and took divorce on the basis of individual independent thinking. She remained as an American brat in the novel. Mrs Gupta had completely changed her way of life in an American style and she settled there created a home in that new land. In *Hero’s walk* Nandana genuinely did many efforts to acclimatize herself physically, mentally and socially. In *Sister of my Heart* Sudha assimilated herself in her new household of inlaws. She wins the trust of her mother in law and others. Both the novels show the examples of successful assimilation and achieved integration of characters in the *Sister of my Heart* and *Hero’s walk*. The novel *Can you hear the night bird call* explores the illustration of settlement and creation of home by Leela and Sharan in Vancouver. While in *The vine of Desire* Anju broke all the bondages and taboos of old conservative type and started living boldly alone in USA after the end of her relationship with Sunil. She settled in Western culture with confidence and accepted the failures of life bravely.

**Acculturation, Cultural Clashes and fusion of Cultures:** It plays colorful role in various situations. In *Tamarind Woman* Saroja and Kamini were found strictly following their cultures as if their part and parcel of lives. Even in their commute from one home to another they took their own everywhere. In *Queen of Dreams* Mrs Gupta kept the tradition of her culture in her kitchen with various recipes of her homeland. Same is done by Mr Gupta after her death, he kept on making delicious Indian dishes and displayed cultural affiliation. In *Hero’s Walk* culture plays a phenomenon role. In fact, Sripathi Rao, Ammaya, Nirmala represented the mirrors, the reflections of cultures. And similarly in *Sister of my Heart* the characters Abha Pishi, Gauri Ma, Aunt Nalini were the appropriate examples of culture. The novel *Can You Hear the Night bird Call* intimates Western culture. Leela, Sharan Sushma Patel were integral part of Diasporic cultures. They were the examples of fusions of cultures. In the same way, The Vine of Desire shows the cultural clash in Myra’s house. The cultural clash between Myra and her father in law Mr Gupta. Lalit, Sunil, Trideep and Chopra’s had adjusted in Western culture. They represented the fusion of cultures.
Identity Crisis and Mother Daughter Relationship:

The relationships were the main themes in most of the domestic diasporic novels. Here mother and daughter relationship is focussed and found similar in novels. Kamini continually compared the past and present of her mother Saroja’s life. She did not want to accept the morose sullen depression of her mother. In the same way Rakhee was not able to find the reason behind her mother’s constant depression. There is a problem of identity in both the novels. Saroja was craving for identity and found in her daughter. In Queen Of Dreams Rakhee was craving for identity but ultimately reunited with her husband and created the identity. In novel Hero’s Walk the mother and daughter Nirmala and Maya became the victims of distance. In sister of My Heart both the sisters Anju and Sudha became the victims of distance as they got married and went away from their mothers home. There are the identity issues in charcters of Nandana and Sudha in these novels. The novel Can You Hear the Nightbird Call? elaborates the mother daughter relationship in the novel. Nimmo and her daughter Kamal were the main examples. Nimmo wanted to do anything to save her daughter. Sudha wanted to do anything for her daughter Dayita in the Vine of Desire. Their identities were nomore in the novels. These are the thematic simmilarities and dissimilarities of the novels.
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**The secondary sources**


