

Pursuit for Concord in the novel kamala Markandaya's Novel 'Two Virgins'

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Abstract

It was the challenge before post-independence India to consolidate and preserve the new style of society that also was within the grip of poorness, content and stupidity. Individuals had to figure exhausting to create India free of these evils. However, those that took participation within the movement for freedom, not an insignificant variety, although at the lower cadre, belonged to India's villages.

Keywords: Novel, Kamala Markandaya, Virgins, Post-Independence India.

Introduction

This novel describes the adolescent rousing of two sisters named Lalitha and Saroja, happiness to a lower social class family of a south Indian village. The matter that Markandaya has taken is the struggle between urban and non-urban components of life, between pre and post-independence, between recent and new, between traditional eastern and trendy western ways.

Matter

Appa was one of them. Therefore was Appa's idol, Rangu. Each had been fighting for independence, not like some as Appa some bootlickers, who had fawned upon the Sahibs for crumbs from their tables. Nation packed; those that had fought for the liberty of India were rewarded. Typically he (Apu) told the villagers that he fought for the country and at others he same it absolutely was as a result of he had given his all. Amma said, he had lost in the course of his own folly. This can be a strange perspective. The liberty fighters, who fought for India's liberty, currently feel in suspense within the face of freedom. As associate activist Appa participated within the movement in a very barmy manner that his spouse known as his 'folly'. The village background is given at the beginning, with Appa, Amma, the two daughters Lalitha and Saroja, and Amma's widowed sister Alamelu.

The issue of ancient versus trendy westernized values involves the forefront within the portrayal of the two 'virgins' of the story. Whereas the one chooses up-to-dateness out of powerfulness and of free alternative, the opposite chooses tradition. The two sisters are distinct from one another in nature and temperament, each of them spirited young ladies pulsing with life and with a zest for living who react otherwise to the lures and temptations of a exciting new world. As daughters of same parent, as pupils of a similar school and academics and as members of same society each of them share several common values and attitudes. Still they're totally different, judged by their responses to bound stimuli. Saroja's father, a lively participant in India's struggle for independence, has some trendy idea's behaviour and is liberal enough to send one in all his daughters to a Christian college. Consequently, the two sisters grew up with an additional liberal outlook of their category.

Education with westernized bias brings with it a way of liberation and therefore the distinction between Saroja's family which of Manikam, the delivery boy. Whereas one sister finds her manner through rebellion and non-conformity, the opposite achieves her finish through conformity of social ethics. The novel has been written from the purpose of read of Saroja, the younger sister, who observes, bears, sees, thinks, comments on, and tries to evaluate all that happens within the novel. It's her impression that constitutes the staple of the novel. The most focus of the novel is on the growth-problems of two adolescents. Whereas the one grows up to simply accept the traditional codes of conduct, the opposite grows out of its precincts and removed from its restraints. Eventually each becomes the victims of selections and circumstances in numerous fashions. Whereas the one moves removed from the village into town, the opposite tastes city's advantages and evil and returns to village. Whereas for Lalitha, the movement is actual, it exists additional as a mental pattern for Saroja as a result of her grows through the experiences of her sister. The stages in their growth are conditioned by their inherent temperament. Lalitha the elder sister is prettier, braver and additional daring than Saroja. Moreover, she is alert to her beauty. Besides being stunning, Lalitha contains a want to be trendy. She is fascinated by a fridge within the house of Miss Mendoza, the Head-Mistress of the college. Unable to stay her discovery to herself, she confides to her mother that it's barbaric, not having a fridge. Her mother, who could be a simple woman, tries to win over her kid by saying that solely film stars will afford such luxuries. Disgruntled with the justification, she plainly tells her mother that lately fridge isn't a luxury however a necessity. Lalitha develops a want to become a movie star. However she has as much interest in sex, shows as predilection for learning the mysteries of sex life as Lalitha. However Saroja gains self-consciousness; Lalitha is guaranteed to lose no matter of it she has. It's Saroja who within the finish is ready to understand the right inter-relations at intervals reality. Through the comprehension of such experiences she is ready to check the traps and steer away from them. It's hoped that, she would now not be cut adrift, in an alien world however rather sleep in a surroundings that, is not a product of her mind, contributes to the event of self-consciousness in a very necessary irreplaceable approach. This

can be Saroja's education, however not the sort Appa boasted of and Lalitha possessed. Lalitha is the the favorite daughter of her father, and shares most of his advanced views. Lalitha like Saroja, grows in a very limiting social atmosphere and is shipped to Miss. Mendoza's 'Three Kings School', wherever she learns music and recreation. Her father feels pleased with her skills and had a high praise for her high category tastes and opinions. She shows her skills in post recreation and alternative festivities.

The family is additionally invited to high school functions, often. Miss Mendoza, who teaches at the college, indulges Lalitha to an oversized extent and it's her lavish praise and favour showered on Lalitha that's part liable for Lalitha's folly, her lost from the fold of ancient society. Lalitha gets irritated beneath the restraints of her family and also the village society and through the friendly relationship with Miss Mendoza, she chooses the vanities of alleged "modern" life. She then longs for "freedom" from the restricting environment of the village and dreams up fantasies of an expensive life. Her progression is, therefore, not towards the betterment of the inner life, however from self-importance, light-mindedness and ambition to conceit, ethical degradation and rashness. From being a vain schoolgirl stuffed with fantasies of herself as pretty, she grows up to be egotistical and disrespectful of her family and surroundings. In the end, once she leaves her unselfish folks and warm sister, she thinks neither of their happiness nor of their reputability within the eyes of society, however solely of herself. Thus, she moves towards a negative freedom that is an escape toward license. Then come to security and conformity, during this novel, is dead on the a part of narrator-heroine Saroja's who vicariously experiences false freedom, sees the town with all its glitter and uncleanness and returns to the security of village. Saroja's movement towards the town will be seen as depictive of her doable escape to a freedom from conformity however she returns to a state of conformity and to the sense of responsibility to the family. As for Lalitha, she would either build it for a few insignificant roles in minor films which might be obtained solely once suffering many ethical indignities at the hands of immoral moneybags and conmen or find you as an inmate of a sporting house.

This is the final word fate that she brings upon herself within the effort to survive within the trendy town with its meretricious worth system in distinction to the normal village with its typical ways in which she is living. Lalitha pays the value not solely with chastity however dignity as well; she escapes into a cage of existential confusion. She is an example of total betrayal of ancient values and conjointly of a complete lack of sense of responsibility to herself. The progress of Lalitha to false currency begins once she is given an opportunity to feature during a documentary of village life created and directed by Gupta. The Christian setting at college adds strength to the individualistic strain in her. Aunty Alamelu accuses her and her oldsters concerning the approach she has been observed. Miss Mendoza who may be a image of currency for Lalitha, praises her beauty and certifies her quality for a movie career. Lalitha is invited to town by Mr. Gupta, the movie maker. She feels extraordinarily happy at the thought of seeing the town life. On her come to the village, she expresses her disgust at the terrible heat within the village. This lure for an expensive life is shattered presently. When viewing the premier show of the film Lalitha returns to the

village however solely to travel back town while not her parents' consent. She becomes quite. A number of months later she becomes pregnant with Mr. Gupta's kid. On her come to village she tries to kill.

The traditional Indian society suppose unmarried family relationship to be worst kind of degradation that would happen to respectable lady and her family Lalitha, at long last, realizes that Saroja is correct as a result of which she may keep from the colorful temptations. Lalitha's father visits the town in conjunction with his family to invoke Mr. Gupta. Mr. Gupta ignores them and makes it clear to them that he's not answerable for Lalitha's physiological condition. Ultimately, Appa, broken-hearted, returns to the village. Lalitha has got to bear an abortion. In spite of all these happenings and bitter expertise of life, Lalitha's charm for the town life doesn't grow dim. In the future, she leaves the house quietly forever. Appa with Amma and Saroja makes a vain effort to go looking for Lalitha. They got nothing however frustration. Saroja views the globe and society through Lalitha's expertise she matures through it. Her own expertise with Gupta's assistant, Devraj who tries to require advantage of her youth and helplessness conjointly helps in her development. She develops hate for the town life. She chooses to come to the safety and solidity of village life. Whereas Lalitha moves far from the standard lifetime of village, returns to that, and eventually escapes once more to the city - a logo of an ethical neutrality and obscurity. Within the Indian social context we tend to see women as shown in 'Two Virgins' torn between would like} for style and also the need of social obligation during a given community. Within the bourgeoisie Indian society, even with liberal idea's as of Appa's concerning the necessity for free of charge intermixing of women and boys, no formal sex education given to youngsters, which ends in conflict between the social self and also the biological self. Man is actually not infinitely convertible. The essential animal want like food, sleep and sex require satisfaction. Lalitha makes a rebel through physical escape; however Markandaya never suggests that she will be happy forever. Saroja checks her sickening, if not harmful, longings and accepts her principle of conformity for security and survival. She reposes her religion within the ethical worth of social code. Markandaya believes happiness and true fulfillment will lie solely in such an adherence; Markandaya's vision gets mirrored through Saroja's final stand. What Markandaya appears to recommend through this novel is that one should be exposed to numerous experiences of life however one should have full management over one's senses, should have discriminating eye so as to imbibe solely positive values.

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