



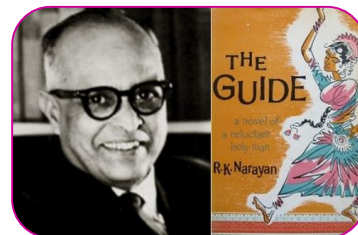
A FEMINIST READING OF R. K. NARAYAN'S NOVEL 'THE GUIDE'

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ABSTRACT

The aims of this research paper to analyze R. K Narayan's novel "The Guide" from the view of feminism. Females in rural areas are said to be less likely to have access to farming credit financing without guarantee such as land, and they have so much limited chance to involve in decision making processes. Women have been fighting for the right and equation. The movement of women gains the female right to vote. The modern women achieved what they want. The feminist moment is kind of movement to denote the fight of modern women for right in the every field.



KEYWORDS: Feminist, Gender, Gender Equality, Poverty, Women, Men, Sex, Women in Development, Empowerment.

INTRODUCTION-

R. K. Narayan is one of the important novelists in Indian writing in English. *The Guide* was published in 1958 and won the Sahitya Akademi award in 1961. The novel has been filmed and the film has drawn packed-houses. In the novel narrates the adventure of a railway guide, who is known as 'Railway Raju'. Raju contact with Marco and his beautiful wife, Rosie. The husband of Rosie's busy in study of archeology.

I WAS accepted by Marco as a member of the family. From guiding tourist I seemed to have come to a sort of concentrated guiding of a single family. Marco was just impractical, an absolutely helpless man. All that he could do was to copy ancient things and write about them. His mind was completely in it. All practical affairs of life seemed impossible to him; such a simple matter as finding food or shelter or buying a railway ticket seemed to him a monumental job.

The novelist describes the character of a woman who defies almost all conventional codes for women and comes out full way to establish herself as a human being. The woman character Rosie in *The Guide* is successful in her duty. She achieves her liberty and shifts shift to India for doing her work. Rosie has completed an M.A. in economics; she challenges the orthodox Hindu concept of what a woman should be. She leaves with her husband who proves his lack of interest and apathy towards her feelings and shifts out of the walls of his family on a pathway regularly unchartered for female in an Indian culture.

The novelist depicts her character with all his kindness, exposing the insincerity of the patriarchal society and denoting how sad the condition of even an extremely educated woman was in that society and at the same time denoting women regularly getting aware of their personalities and demands. Rosie gives more significance to the satisfaction of her individual interest than to the inspection of social codes for women. She overlooks the taboos and other social performs that thwart her liberty and moves on in her own way with her back to the society's reply and criticism. When Rosie's husband appears to her wanting craze and love and time for her, she enjoys with the Raju, walking with him all over Malgudi and its close sites, sitting with him beside the river Sarayu in the evenings and even indulging him in her closed room.

Rosie first marches over India's time honored tradition by overlooking the established convention of matching the horoscopes and caste for marriage where it is a practice held to be sacred in Hinduism. But Rosie marries with archaeologist husband without matching of horoscopes and no thought of caste. Rosie said in this novel.

I had myself photographed clutching the scroll of the university citation in one hand, and sent it to the advertisement. Well we met, he examined me and my certificate, we went to a registrar and got married”.

Next is the novelist's depiction of the character of Rosie extra questions the position of women and exposes the unkindness and inhumanity of the male governed Indian society. Rosie is an educated female but her education fails to encourage her status and gives her a good position in the society. As she said in the novel

“We are viewed as public women. We are not considered respectable; we are not considered as civilized”.

Her husband, Marco wants to elevate her as a puppet as if she were an uneducated woman incapable to understand anything. Thus the society was sightless and could not understand the difference between an M. A. passed Rosie and an uneducated woman. Rosie lastly comes out of this society that treats lady as dolls and tries to stand on her own feet.

Marco and Raju left from her life, Rosie powerfully defies the well-defined place of women in Malgudi where a lady is never permitted to go on her own way, but is made to remain a doll. An inner power, until unseen and undiscovered by herself, leads her to soar so far out of Marco's and even Raju's attain that neither Raju nor Marco can manage her. Raju at final understands that

She would never stop dancing ... whether I was inside the bars or outside, whether her husband approved of it or not. Neither Marco nor I had any place in her life, which had its own sustaining vitality and which she herself had underestimated all along.

The novelist has spoken out female based heart. He felt that exploitation and cheating of society of which he was part. R. K. Narayan known that there are no easy solutions to women problems in the Indian society.

The scope of the study:

This research paper shall be entirely feministic. The researcher used following keywords Feminist, Gender, Gender Equality, Poverty, Women, Men, Sex, Women in Development, Empowerment.

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