

Vol 2 Issue 9 June 2013

ISSN No : 2249-894X

*Monthly Multidisciplinary
Research Journal*

*Review Of
Research Journal*

Chief Editors

Ashok Yakkaldevi
A R Burla College, India

Flávio de São Pedro Filho
Federal University of Rondonia, Brazil

Ecaterina Patrascu
Spiru Haret University, Bucharest

Kamani Perera
Regional Centre For Strategic Studies,
Sri Lanka

Welcome to Review Of Research

RNI MAHMUL/2011/38595

ISSN No.2249-894X

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Advisory Board

Flávio de São Pedro Filho Federal University of Rondonia, Brazil	Horia Patrascu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Ruth Wolf University Walla, Israel
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Jie Hao University of Sydney, Australia
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Catalina Neculai University of Coventry, UK	May Hongmei Gao Kennesaw State University, USA	Osmar Siena Brazil
Anna Maria Constantinovici AL. I. Cuza University, Romania	Marc Fetscherin Rollins College, USA	Loredana Bosca Spiru Haret University, Romania
Romona Mihaila Spiru Haret University, Romania	Liu Chen Beijing Foreign Studies University, China	Ilie Pintea Spiru Haret University, Romania
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [M.S.]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMARALAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V.MAHALAKSHMI Dean, Panimalar Engineering College
	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S.KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept.English, Government Postgraduate College , solan

More.....

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.isrj.net



NATIONAL CONSCIOUSNESS IN KAMALA MARKANDAYA'S THE GOLDEN HONEYCOMB

SEEMA

Assistant Professor
Department of English C.R.A. College Sonapat (Haryana)

Abstract:

The present paper seeks to examine the various manifestations of the upsurging national consciousness among Indian masses in Kamala Markandaya's The Golden Honeycomb. In the novel, Rabi, the illegitimate son of a native kings, dedicates himself to the national cause in the declining years of colonialism, rejecting the comforts and privileges of royal life. He represents the Indian nationalists who united people against the colonial forces. His fight is not against an individual, but against the disvalues and inadequacies of the system that denies an individual right to live a meaningful life. Through both actions and emotions he inspires the masses to gain freedom from the life-denying system and eventually succeeds in his mission. It is a collective and conscientious effort to free the masses from exploitation, poverty, abjectness and subjugation. The way the novelist treats the theme suggests that the virtues of love and loyalty; service and sacrifice; commitment and conviction can go a long way in winning true and lasting freedom.

KEY WORDS:

Consciousness , National , illegitimat , poverty .

.INTRODUCTION

In the colonial period, the alien rulers in connivance with the local kings exploited and subjugated the Indian masses in varied ways. They imposed various taxes on the masses to maintain the status quo in the name of general welfare. Surrounded by the oppressive forces, the masses were left with no option but to get united to wage a war against the disvalues and inadequacies of the socio-political system. Kamala Markandya faithfully and aesthetically records the changes in The Golden Honeycomb. The novel illustrates the upsurging national consciousness in the Indian masses during the dying years of the nineteenth and the early decades of the twentieth centuries. The novel presents how patriotic feelings among Indian masses crop up in the face of the atrocities unleashed on them by the colonial rulers through the Indian Maharajas who burden them with back-breaking levies and taxes, but this affliction led to "the unity among Indian people" (The Golden Honeycomb 289). The masses with sincere and concerted efforts succeed in driving away the British from Indian land. The title of the novel suggests that both the British rulers and native kings, cocooned from reality, create The Golden Honeycomb which soon begins crumbling in the face of stiff opposition from the masses.

In the novel, Rabi, the illegitimate son of the native king Bawajiraj, represents the Indian nationalists who united people against the colonial forces. Though he belongs to a royal household, he represents the public point of view. Under the guidance of his mother and the tutelage of an Indian tutor, he grows with "a different set of values which forms the back-drop of his thinking of freedom for the country

Title: NATIONAL CONSCIOUSNESS IN KAMALA MARKANDAYA'S THE GOLDEN HONEYCOMB
Source:Review of Research [2249-894X] SEEMA yr:2013 vol:2 iss:9

and welfare of the People” (Krishna Rao 144). In the early boyhood, Rabi exhibits his revulsion to the colonial system: “My birthday's the day Victoria died. Nobody wanted her to be. She became Empress by conquest; the people never wanted her” (The Golden Honeycomb 70). As a sensitive boy, Rabi moves from a childhood faith in the greatness of his father to a revolt against the colonial authority. When he comes to realize that the position of his father is being reduced by the British, he sets out on his own to analyze the situation of his father. Rabi's return to Devapur is followed by the construction of a dam to supply water to the distraught masses. He sets out to inspire the masses and marginalized to wage a war against the system which has gone deaf and blind to their genuine needs.

Rabi opposes his father's servility to the colonial bosses and openly refuses to join the Military Academy. He goes on a long journey across the state to have a close view of the life of the people living remotely from the royal palace. He gets excited at the sight of the beautiful green fields, but at the same time he feels agitated knowing that the farmers who grow the copious crops live in an abject penury. He recognizes his father's false and superficial claim that “every one in his state is well-fed” (The Golden Honeycomb 80). He comes to know that the masses are suffering because of famine, draught and callous attitude of the native rulers as well as the alien bosses. Pained and perturbed Rabi refuses to accept the position of the viceroy of Devapur and resolves to raise a strong voice against the king for his heartlessness to the starved peasantry.

Rabi is sternly averse to the extravagant festivities and royal celebrations while starvation and thirst ravage the masses en block. David Riesman remarks that there might be “great tension between an individual's search for fulfillment and the demands of the institutions in which had a part” (Riesman 3). He experiences this kind of tension at the very time when he is offered the comfortable position to cater to the needs of the British. He rebels against monarchy to have liberty from the constraints of his position and from the alien authority. He gains liberty to oppose the oppressive system by asserting his individual will for the welfare of the Indian masses. He raises voice against the emblematic authority and progresses to the point where he establishes “the moral code of liberty of humanitarian values” (Krishna Rao & Menon 14). Conventions of the callous system deny him the freedom to raise his voice against injustice, but he seeks freedom to serve his people. He moves ahead with a complete realization of his social duties which he begins to perform with full commitment and greater freedom.

Rabi gets shocked to view the wasteful celebrations of Viceroy's accession to the throne and the regal procession which reduces his father's position. To Rabi, it is an illustration of “aristocratic extravagance” (The Golden Honeycomb 157). Realizing that “they have all sold their souls” (The Golden Honeycomb 209) to the British, he resolves to revolt against the despotism of the institution of monarchy. When Bawajiraj bestows the rich legacy of majesty on Rabi, the latter unexpectedly confronts the sense of a responsibility towards his people, and he feels that “the muted years had suddenly begun to bell and toll in his ears” (The Golden Honeycomb 240). To Rabi, the majesty, the power and the legacy, in reality, are a nightmare of servile emptiness. Now he realizes that he can no more enjoy the freedom of a child and talk on equal terms with the down-trodden. Contrary to the new position, he desires to befriend the servant at the hotel in Bombay, but the latter's absolute formality and the exigency of the situation prevent the former “from easy communication” (The Golden Honeycomb 244). But, being suffocated amidst the pleasures and pressures of the royal life, he gets inclined to serving the local populace.

During his visit to Bombay, the growing unrest of striking, industrial workers and Dockers awakens in Rabi a feeling of hatred against the colonial system. He is filled with an acute sense of duty towards his people. He utters the words: “It's one's duty,” and “people's livelihood is our responsibility” (The Golden Honeycomb 276). He cannot afford to ignore the message on the placards: 'Justice for Workers.' He joins the strike and sustains injuries, but he “does not accuse the workers of violence, on the contrary he approves of what they had done” (Garg 73). Rabi develops friendship with both Sophie, the royal charming daughter, and Janaki, the sweeper's daughter. His outlook on life is substantially shaped by the lives of nation's great heroes and the experiences he gains from both the masses and the brasses. The experiences outside the palace impel Rabi to identify himself with the masses languishing in dismal poverty. Rabi symbolises the “emergent people of the state, the consciously classless new men and women of India” (Iredale 57). He is overwhelmingly upset when he sees his father living a luxurious life in Bombay, grossly overlooking the sufferings of common men. Again when his father becomes jubilant at the arrangement of trip to Simla, Rabi engrosses himself in thinking about the miseries of the common men. Margret P. Joseph rightly remarks: “The English and their counterparts, the rajas, have alienated themselves from the lives of the ordinary people of India, but the 'golden honeycomb, which has cocooned them from reality is now beginning to disintegrate as the aspirations of the common men are made known” (Joseph 91).

Rabi promises to raise the living standard of the workers when he would be the ruler of the state. With this, the people rush to him with their problems, and get united to revolt against the alien rule for

imposing heavy taxes and unleashing varied atrocities on them. To his father's accusation that he is damaging the state, Rabi retorts, "We Rajahs and Nawabs have rent the country apart for a century and more and in the process traders and soldiers of fortune have been elevated into emperors" (The Golden Honeycomb 416). Though he knows that the poor people find it difficult to raise their voice against the oppressive system, he does not lose hope and inspires them to gain freedom. Though his father is grieved at this, he does not mind and carries on his activities until success is achieved. He takes a leading role in the mass-struggle for India's freedom. "His control over people is complete and appreciable" (Dwivedi 46). Rabi accomplishes the irrigation project, realizing that his own destiny lies in his responsibility and service to his people. Rabi's role reminds the reader of the indomitable spirit and leadership of Indian heroes who always extended their moral and material support to Mahatma Gandhi for the liberation of the motherland from the clutches of foreigners.

Rabi's sense of struggle gets sharpened with his relations to and interaction with the cross section of Indian society. "Rabi's acute perception of the struggle of existence and freedom of his people emerges from his intimate relations with women: his grandmother, the Dowager, his mother Mohini and his friends Jaya, Janaki and Usha" (Misra 37). Through sexual relation with Jaya Rabi comes to realize that the true freedom for his people does not consist in satiating his physical needs, rather it lies in service of humanity and sacrifice of personal needs. Usha's involvement in the freedom struggle adds another dimension to the meaning of freedom for him. Now he gets drawn into the non-violent struggle for political freedom. Though he is a victim of vicious system, he manages to lead a meaningful and dignified life without resorting to violent means. His nationalistic fervour creates an awakening among the masses. The common people under his able leadership finally succeed in their mission. Though he belongs to a royal family, he dedicates himself to the cause of humanity as well nationalism. As the product of new age, Rabi is overwhelmed with the spirit of awakening and liberation. It is his youthful dynamism that is well-directed towards shaping the national destiny. The old order yields to the new. Through the character of Rabi, the novelist illustrates how the wind of change shaped individual lives and how they move towards the national cause with a greater sensitivity, awareness and sense of commitment.

The foregoing discussion reveals the point that true freedom lies in commitment and conviction; service and sacrifice, not in selfishness and servility and enjoying royal comforts. It does not mean to harm the alien as well as the local rulers, but to fight against the disvalues and inadequacies of the system that denies an individual right to live a meaningful life. It is a collective and conscientious effort to free the masses from exploitation, poverty, abjectness and subjugation. The way the masses under the able leadership of Rabi wage a crusade against the oppressive system illustrates the fact that true freedom can be attained without bloodshed and violence.

WORKS CITED

Primary Sources:

Markandaya, Kamala. *The Golden Honeycomb*. London: Chatto and Windus, 1977. Print.

Secondary Sources:

Dwivedi, A.N.. *Indian Writing in English*. Delhi Amar Parkashan, 1991. Print.

Ibid. 46.

Garg, Neeraja. *Kamala Markandaya's Vision of Life*. New Delhi: Sarup & Sons, 2003. Print.

Joseph, P. Margret. *Kamala Markandaya*. New Delhi: Arnold Heinemann, 1980. Print.

Krishna Rao, A.V. "Kamala Markandaya. A Critical Study of her Novels. Delhi: B.R. Publishing Corporation, 1995. Print.

Krishna Roa, A.V. and K Madhavi Menon. *Kamala Markandaya: A Critical Study of Her Novels*. ed. A.N. Dwivedi. Delhi B.R. Publishing Corporation, 1997. Print

Misra, Pravati. *Class Consciousness in the Novels of Kamala Markandaya*. New Delhi: Atlantic Publishers and Distributors, 2001. Print.

Riesman, David. *Individualism Reconsidered*. London: Free Press of Glencoe, 1954. Print.

Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished research paper.Summary of Research Project,Theses,Books and Books Review of publication,you will be pleased to know that our journals are

Associated and Indexed,India

- ★ International Scientific Journal Consortium Scientific
- ★ OPEN J-GATE

Associated and Indexed,USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Databse
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal
258/34 Raviwar Peth Solapur-413005,Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.net