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Resistance against Colonial Domination in Kamala Markandaya's *The Coffer Dams*

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Abstract

Kamala Markandaya's *The Coffer Dams* presents the sense of colonial identity as the strongest tool for resistance against colonialism. The sense of anti-colonial resistance enabled the Indian tribal people to act for the liberation from imperial oppression. She shows that the backdrops of colonial legacies motivate Indian tribal people to liberate their nation from the colonial grip and create the independent identity and national autonomy. Markandaya's passion and love for her homeland is clearly presented through her regard to the national culture, custom, and religion and value system. She tries to unite all the Indians to build free India. Markandaya tries to prove resistance as the strong means that all the people of nation should join the hands together against the colonization. By presenting different characters' rebellious psyche against imperialism, the novelist reveals their longing for freedom of nation. This rebellious psyche works as the strong weapon to wipe out the colonial rule and its inheritance among the natives.

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I. *The Coffe Dams* as a Text on East-West Encounters

This project explores how Kamala Markandaya's *The Coffe dams* (1969) presents the backdrops of colonial legacies in the formation of the identities of the pre-independent activities. The focus of this study is to dig out the effects of imperial and colonial power among the colonized or the anti-colonial individuals. The colonial or imperial rule is also working in its absence and the rules by personals seem ambivalent whether to be ruled like this or to come out of it to be ruled by own selves. The major objective of this project is to state the post colonial discourse of resistance against the hegemonic representation and the power of colonial legacies to mishandle the pre-independent nation in a colonial narrative in *The Coffe Dams*. Through the critical analysis, this research aims to show the undecidedness, ambivalence as the product of the legacies of the colonial rule which forces the colonized to mimic the colonial culture and creates the hybrid identity. This project not only assumes that the colonized actively seem to be undecided but, it also presumes that, they get freedom from such direction lessness or from the trap of colonial legacy who presents themselves as the threat to subvert the colonial power, the area of this project broadens in the ways to ground the strategy of resistance against the colonizer and the hegemonic of their direct rule.

Mimicry, ambivalence and hybridity come as problem among the pre-independent personals and those legacies themselves set the sense of anti-colonial resistance against colonial power. To prove the above mentioned argument and hypothesis, this project focuses on the activities of the major characters, Helen, Bashiam, Jackson, Krishna, Clinton, Smith, and The Old man. The focus of this study is to show the strong contribution of the youths for their nation to get independence from the colonial power. As the focus of the study is on the effects or backdrops of

colonial legacies such as ambivalence, mimicry and hybridity on the verge of anti-colonial movement, it explores the theoretical insights from the post colonial critics Elleke Boehmer, Homi K. Bhabha, S.K. Aithal.

The protagonist Helen is ambivalent along with the development of the plot. Likewise, Bashiam too seems culturally diverse. He belongs to Indian tribes' man by birth but participates in the British movement which was against Indian culture and civilization. Jackson is presented as a mimic man who mimics the European lifestyle and illegal relationship with his friend Smith is a homosexual relationship. Clinton, the representative of colonizer, too seem hybrid. Krishna is the symbol of Indian revolutionist who sets his destination to get independence from the grip of colonized by organizing resistance against the colonizer.

Helen, the wife of Clinton, Christian family seems ambivalent when she encounter with the Indian village. At first, she does not like her presence; but when she visits the village, she enjoys the natural beauty of the village and she says: "This was party intentional for me and liked keeping it first impressions uncluttered, visual images free of tags like interesting or charming"(38).

Homi K. Bhabha addresses such situation as ambivalence. Bill Ashcroft approving Bhabha forwards: "Ambivalence describes the complex mix of attraction and repulsion that characterizes the relationship between colonizers and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer" (12).

Helen, at first dislikes the tribal and their village and again like their rituals and civilization. This kind of liking and disliking continues along with the plot up to the point of climax.

Mera K. Bai reads the novel in terms of an encounter between East and West. Bai, in her article "The Theme of East West Encounter: The Expatriate writer personal Dilemma," argues:

East-West Encounter forms an important area of concern in Kamala markandaya's works. In almost all novels she has written, she has tried to present the East juxtaposed with the west, or in serious conflict with it. Presenting this theme, her major pre-occupation appears to be the exploration of such factors that come in clash with diverse races and culture. (40)

In the above mentioned lines, Bai has discussed the Markandaya has presented two types of characters of two world views; the Indian and the British. The conflict among character in the novel is the conflict between East and West. Clinton, the colonizer spreads the net of colonization by using the native workers. But there is one revolutionary character that opposes the activities of the colonizer in other's land. Krishna, the mastermind of anti-colonial mobilization, opposes each and every act of the colonizers from the starting to the last. Bill Ashcroft argues, "Anti-colonialism signifies the point at which the various forms of opposition becomes articulated as a resistance to the operation of colonialism in political, economic and cultural institutions" (14). Krishna is such revolutionist, who uses the other workers to resist against the colonial rule, the operation of colonialism in Indian political, economic and cultural institutions. According to Boehmer, "colonial relations were always heterogeneous and shifting" (82).

"Anti-colonialism frequently perceived resistance to be the product of fixed and definitive relationship in which colonizer and colonized were in absolute and implacable opposition" (16). As Bill Ashcroft et al assure with above quoted lines,

Clinton and Krishna are in opposition with each other. Krishna does not prefer the stay under the Clinton in their project and he opposes each and every argument made by Clinton. For example "Krishna felt slightly nauseated, for reasons that began like Mackendrick's but then flared widely. Cattle, he thought. Look at them: Lined up like passive cows at a backstreet Christian butchery. He tried not once but thrice, to call a strike and each attempt a bore" (6). Prem Kumar, addresses in his novel as a racial tension. He, in his article "Conflict and Resolution in the Novels of Kamala Markandaya" accepts racial tension as:

In the *Coffer Dams* Marakandaya returns to the theme of racial tension, by bringing a group of British and Indians technocrats together to build a dam in a hilly South Indian tribal region. The British technicians and engineers interact with their Indian counterparts in the way each has been conditioned. In his eagerness to complete the dam before the monsoon set in, Clinton, the chief engineer, sets up the pace of work causing tension among his subordinates. (25)

Here, he has illustrated the racial tension arises in the novel Clinton, head engineer of the project, underestimates the Indian tribal people working in the dam. He does not understand the worker's situation but only thinks how to finish his project in schedule time. So, the workers are resistance upon him.

S.K Aithal in the journal "Indo-British encounter in the Kamala Markandaya's novel" (1987) illustrates the political and social revolution of India against British rule. He argues:

The *Coffer Dams* presents various character, situation, setting and point of view. The setting and environment of Hilly region wishes for the liberation of the country from the grip of British rule. (49)

Bashiam and Helen wants to the end of the project. But at the same time, these liberationists are somehow undecided whether to go totally for the national unity or to adopt some cultural aspects of their ruler.

Markandaya's novel the *Coffer Dams* character can immediately be located along the social spectrum on a perusal of their language. As R.K. Dhawan explain in his "Indian women Novelist" Argues:

The "butter English" of Das, the tortured English of Gopal Rao with his omission of articles and use of "also" instead of "too" and use of the noun phrase after the relative clause, and the self conscious English of Krishna "I will not negotiate on alien territory. The emanations being strong and inimical to our propose, which rise from these little bits of England. The Englishmen come from different levels of society is evident from the cockney of Jackson, "All" I'm saying 'u man is uman" (159)

In the above mentioned lines, Dhawan has discussed that Markandaya has presented various aspect of language shows the native are skills of their own language. Some time, the Clinton repeated the Jackson words 'uman' 'uman'. Clinton mimics the language pattern of workers. It shows the result of mimicry, in which Clinton is affected by the workers language. Jackson is a mimic man. He mimics the European culture life style and forgets his own culture and value. He does not like his own rituals. Jackson had no great liking for the elaborate rituals of marriage. If he had his

way the whole thing would have been a brisk one day affair. (153) He drinks whiskies and keeps homosexual relation with Smith followed the European style. In Bhabha's words, "Mimicry, is the process by which the colonized European subject is reproduced as 'almost the same, but not quite'. The copying of the colonizing culture, behavior manners and values by the colonized contains both mockery and a certain 'menace', so that mimicry is at once resemblance and menace (*Key Concept in Post-Colonial Studies*).

The other critic on Markandaya, Shiva K. Kumar in the article "Tradition and changes in the novels of Kamala Markandaya", illustrates political and social revolution of India against the British rule. He argues, the Coffin Dams:

Presents an India cut up in the maelstrom of her struggle against British rule, provoked by constant humiliation and repressions. The younger generation rises against both foreign domination and parental tutelage. The split between the generations embodying tradition and changes widens unbridgeable. Revolution both political and social electrifies the atmosphere. (510)

Shiv K. Kumar points out India caught up in her struggle against the British rule. This struggle is provoked by constant humiliation and repression from the British colonizer. The Indians grow intense desire to be ruled by themselves in their own land by wiping out the hegemonic rule of the British. For the struggle against the colonizers, the young generation rises.

Chama L Sahni has focused on the East-West conflict in which India is fighting against the British rule. Even though the protagonist Bashyam has been educated by the Britishers, Indian workers are fighting against the same Britishers

having strong determination for the independence. None of the above mentioned critics, however, are concerned with the colonial resistance as the sense of equal existence, unification and the wholeness among the people of two different worlds seen in her characters. With reference to these critical responses from various critics that reflect their own perception, it is worth which to explore Kamala Markandaya's appeal for colonial resistance through the activities of her characters and it is the issue that the present research tends to prove through this dissertation.

The novel is fertile site to make a study of colonial resistance it raises through the characters of two kinds. The characters bring a conflict situation thus opening a new avenue to study in further to highlight the appeal of colonial resistance.

This is the library based research; it uses a close discursive analytical style which will draw in the colonial resistance and vocabularies. As focus of the research is a colonialist critique which establishes the Clinton and Indian workers as important characters through the spotlight on the subversion of the binarity of the hierarchical colonial discourse, hybridity and ambivalence. It mainly falls back upon Homi K. Bhabha, Elleke Boehmer, Edward Said, Ania Lomba Postcolonial critics whose concept of colonial and post colonial identities.

The primary objectives of the study is to state the post colonial discourse of resistance against hegemonic representation and the power of colonial legacies to mishandle the pre-independent nation in a colonial narrative *The Coffer Dams*. Through a critical analysis of post colonial eyes, it further aims at deconstructing the positive affirmation of the west as superior and the determiner of the fate of other.

Although many critics focus on the post colonial perspective of the coffer dams, they have not examined the colonial condition, and have not pointed out the

effect of the colonial legacies among that anti-colonial upsurge. Those critics could not notice the effect of the legacies like mimicry, ambivalence and hybridity which guide the pre independent activists to the freedom from the grip of colonization. So, this project aims to dig out the colonial legacies which remain as the guiding principle to mishandle the anti-colonial activities, and the same legacies sets the action against the colonization to overcome the diversities formulated by the colonial rule which side was left to praise by the critics.

The presentation of character along with their own codes and behavior's and belongingness to religion, nation, culture, and modern values represents the mode of colonialism. Colonialism is a practice of domination .which involves the subjugation of one people to another. cultural hybrid focuses on the most employed and disputed term in postcolonial studies 'hybridity' which commonly refers to a process whereby members of subordinated or marginal groups select and invent from materials transmitted by a dominant or metropolitan culture. Hybridization depicts many terms of including not only cultural but also political, racial, social and linguistic. It has frequently been used in post colonial discourse to mean simply cross-cultural exchanges and hybridization is understood as the process by which colonized people mimic the colonizer's language, borrow western ideas and practice and reject their own socio-cultural structure on the issue of hybridity .Ashcroft, Griffith and Tiffin write:

Hybridity occurs in post-colonial societies both as a result of conscious moments of cultural suppression as when the colonial power invades took consolidate political and economic control ,or when settler in various disposes indigenous people and force them to 'assimilate' to new social pattern. It may also occur in later periods

when patterns of immigration from the metropolitan societies and from other imperial areas of influences continue to produce complex cultural palimpsests with the post-colonial world. (*Reader 183*)

Therefore, hybridity concerns various in which people are dislocate and displaced from their familiar social environment and indigenous culture when they are composed to assimilate a new social pattern. Similarly, immigration causes hybridity and this in turn leads to identity crisis, creating displacement and sometimes cultural deformation of subjects. Thus, Homi K. Bhabha quoted by Ashcroft et .al. defines hybridity as “the revolution of the assumption of colonial identity through the repetition of discriminatory identity effect” (*Reader 34*). Hybridity as a shared post colonial condition as a part of the tendency of discourse analysis it de-historicize and de-locate the culture from their temporal ,spatial, geographical and linguistic contexts.

Postcolonial critics have been influenced by the issue of hybridity, creoloizatiion, in-betweens .They argue that each culture either colonizer of colonized loses its identity in a colonized society. And this situation emerges a new culture that is neither purely culture of colonized nor that purely that of colonizer. Thomas B. Macaulay presented such new culture in his treatise “minute in Indian Education” at the British parliament on Feb.2, 1825. According to him, British Government has given European Education to create an intermediate class of people.

On this issue, he argues that by training certain Indian elite in English or western education, language and culture, the British rulers would be able to create and “intermediate class of people who would be distinguished from the general mass of people or native population. Macaulay means “...a class of person Indian blood and color, but English in taste, in opinion, in morals and intellect” (61). Such ‘intermediate’ class of people would be ‘brown’ in terms of their skin only they would

be 'almost' as interpreters between the British and millions of Indian they ruled. It means that these "intermediate" class of people would be almost white in terms of their cultural training, language mode of speech and accent.

The construction of these kinds of people because he thought that few hundred British subject would be unable to rule and regulate million of native Indian. The production of this 'in-between class' 'white but not quite,' in fact protect British interest and help them to rule a vast and potentially unruly land.

Similarly, Homi K. Bhabha, firstly, adopted the term 'ambivalence' in to postcolonial discourse theory. Influenced by Bhabha, Bill Ashcroft et al define "It describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized (*Key Concepts 12*). Moreover, the relationship would be ambivalent that is why the colonized subject is never simply and completely opposed to the colonizer. Ambivalence also refers to a simultaneous attraction towards and repulsion toward an objects, person or action. The complicity and resistance do exist in fluctuating relations within the colonial subject. Bhabha illustrates," Ambivalence at the source of discourse on authoring enables a term of subversion, founded on the ground of intervention" (*Location 112*). Ambivalence basically is unsettling to colonial dominance. In fact, controversial proposition lies at the centre of ambivalence; colonial relation is compelled to be ambivalent because it never really wants colonial subjects to be exact replicas of the colonizer. It would be threatening.

Likely, Bhabha brings post colonial perspective in relation with contemporary critical theory in a quite radical way. He explains at length, the act of doubling the white man's image in effect displayed. His representation of authoring in his *Location of Culture*, he tries to clarify about mimicry and ambivalence that function within

colonial discourse. It has come to describes the ambivalent relationship between colonizers and colonized when colonialisms discourse encourage. The colonized subject to 'mimic' the colonizers by adopting the colonizer's cultural habits, assumption; institutions and values. He says that mimicry, therefore, locates a crack in the certainty of colonial dominance an uncertainty in its control of the behaviors of the colonized. Bhabha further states "It is forming this area between mimicry and mockery where the reforming, civilizing mission is threatened by the displacing gaze of its disciplinary double that my instance of colonial imitation comes" (*Location 86*).

In another word, the colonized mimic the colonizer by adopting colonizer's culture, language and values, As Bhabha says "almost the same but not quite" (*In Key concepts 140*). The mimic appears also as mockery or parody. The colonized wants to acquire the superior position of the colonizers through mimicry. However, they are able to represent the colonizers as expressed by Bhabha:

The menace of mimicry in its double vision which is disclosing the ambivalence of colonial discourse also disrupts its authority and it is a double vision that is result of what I've described as the partial representations of the colonial object. (*Location 88*)

He uses the 'mimicry' to define the colonized as a mimic man is not the same person as the colonizer by wearing a mask to imitate the colonizer. Thus, mimicry of the colonizer places the colonized is an ambivalent, hybrid space or in-betweeness.

Drawing the theoretical insights from post colonial theorists and the comments from the critics on Kamala Markandaya, this project hypothesize that the dynamism of colonial legacies as the hangover among the independent activities of India on the verge of anti-colonial movement and the effects from the same legacies, there arises

the resistance from the side of the colonized or victimized to subvert the colonial rules, to subvert the rules which are still working in the absence of the colonial power.

To prove those above mentioned hypothesis and assumptions for the liberation of the country in the novel of Kamala Markandaya *The Coffer Dams*, this researcher divides this dissertation into three parts. First chapter gives overall introduction to the project. The second chapter analyzes the resistance against colonial rule. And the last chapter concludes how the legacies of colonization work as a means of liberation from the grip of colonial rule.

II. Resistance against Colonial Rule in *The Coffer Dams*

The Coffer Dams is a text about British colonization in India that dramatizes the resistance against the colonial rule by the Indian people, colonialism is a practice of domination, which forces the subjugation of one people to another. Like colonialism, imperialism also involves political and economical control over a dependent territory.

Kamala Markandaya, who was born and brought up in India, and married to English man explores to some extent her personal actions about such hybrid situation. Markandaya, to explore cultural differences, ambivalence and directionlessness presents the characters from both Indian and English sides. Clinton, Helen, Bashiam, Krishna, Das, Mackendrick, Henderson, Millie and Gopal are the main characters of the novel. Thus it is good to put Elleke Boehmer line, "The effect of empire on colonized peoples, and colonized responses to invansion, usually appear as mere traces in the writing of the time" (20).

The novel begins with a meeting between Indian tribes and Britishers in the village of tribe. There is a welcome program going on. Clinton is the Britishers, the head of the team, came in India with their mission of a hydroelectric project. Bashiam is the main character of the novel. He was Hindu man born in ritualistic family in India. He was lived in hilly region and had followed the traditional craft of wood cutting. But, now Bashiam has a get job as a crane operator, follows Britishers rules and regulation. He forgets his previous life style, when he contacts with English friend. He comes with the English life style, norms and values along the technical education. It is the symbol of mimicking the colonizer. Thus, in this reference Markandaya says:

Bashiam had been born in these hills, had followed the traditional craft the woodcutting until the Britishers began the hydroelectric station, further up the river, uprooting his family, indeed his whole village, to do so. Bashiam had gone back out of curiosity and stayed, spellbound by the working of strange powerful turbines. A discerning foreman had given him employment, and the course of it he had learnt about electricity and machine. (18)

In the given extract, Bashiam is born in hilly region so he follows the traditional style of living. But for Clinton it is a kind of primitive and savage. Bashiam feels a little difficult to perform his own work in the presence of the colonizer, Bashiam is spellbound by the working of strange powerful turbines, Thus, he is trying to mimic the English life style, norms and values.

We can see cultural diversities among Clinton and other characters. "Clinton "in shirtsleeves as he had arrived but wearing now a dhoti, topi and chapels scandalously borrowed from one of the servants" (27). Clinton borrows clothes from servants which are fit for the climate. But Bashiam, an Indian cannot be seen as a perfect man to fit his own surrounding climate. We can also analyze this incident as the trick of the colonizer to get the heart of the colonized. In the same way, Helen is interested towards tribal way of life also. She loves Indian dress so much and she wears it than her English dress. Once novelist writes, "He was more used to seeing her in jodhpurs and Khaki shirt which she had made her daily uniform or wearing one of those checked lumberjack shirts that the canteen shop sold" (77). Being British, her interest towards Indian dress is her critical nature of respecting other culture. Thus, it is good to match the Boehmer's line here: "cultural representations were central first to the process of colonizing other lands, and then again to the process of obtaining

independence from the colonizer"(5). Here, a cultural representation in the cause of Clinton is the attempts for colonizing other's land.

We can see the diversities everywhere within the plot."This room, which was always used when we had British company, and never otherwise, was furnished in the Britishian style" (137). Among Indian hut, we can find the British style too. But there was "no beer in the house there was unless European visitors were expected" (140). Boehmer quotes JamaciaKinciad's line from *A Small Place*, "And so everywhere they went they turned into English; and everybody they met they turned English. But no place could ever really England, and nobody who did not look exactly like them would ever be English" (60). Wherever the English people go, they try to turn that place in to English and the people whom they met turned into English. They force the colonized to mimic themselves, live the life style of the colonizer, and follow the rules of the colonizer. This kind of imperialism can be seen clear from above quoted lines of the novel. But one clear thing is that, in reality, no place can exactly be England and colonized subjects never exactly are English, but they may be the mimic men.

Clinton, an English man is too diverted to the Indian culture and life style. Markandaya forwards, "It would have been easier to wait in the room we usually used, which man would expect only low couches on which he might not find it easy to sit cross-legged" (168). In that particular room, there are only couches but they are more comfortable than Brishan sofas.

Mackendrick is close to Clinton and said that, the labour force broke up into its human components and each of them, "some may be innocent' and some are guilty" (68). At that time, Krishna seems as a revolutionary character. Krishna says:"Look at them! Lines up like passive cows at back street Christian butchery! He had tried not once but thrice" (68). Krishna is against the British planning and said

"the whole reputation and prestige of the government has stake" (12). This is his resistance to the colonizer. The colonizer feels themselves only as a human and the colonized as non human. Here Krishna tries to present other workers as equal to .Mackendrick is the colonizing symbol. Krishna's response to Mackendrick is the seed of anti-Colonial resistance.

According to Oxford English Dictionary, resistance dislikes for opposition to a plan an idea. Here, Krishna opposes the idea expressed by Clinton. The tussle between Krishna and Clinton can be explained as the tussle between west and east. Prem Kumar, in his article, "Conflict and Resolution in the novels of Kamala Markandaya" argues that, "The East-West encounter as a recurrent theme in her novels is directly related to her experience as an expatriate who inherited Indian values by birth and acquired western values through residence in England" (22). He further argues, "It is a clash between two systems of politics: British rule versus Indian self-rule out of this clash is born the familiar theme of East-West confrontation, set against the turbulent years of quite India Movement 1942" (23).In *The Coffer Dams*, there is discussion about machine. Helen asks Bashiam:

'You almost love your machiens'.

'I believe I do,' he answered

Machines are to me,

They have given me another way of life.

A better one. The old way of life had

Nothing for me.' (42)

Here, Bashiam gives his opinion about the machine.He has not the complete knowledge about the machine but he gives answer Helen about the machine by using

English language. It is the charm of English within Indians. Indians speak curious English to impress the Englishness Boehemer writes "Adopting and adopting the white man's tongue they learned to speak up for themselves" (170). The colonized people at first learn to speak as the colonizer, and they learn to speak for themselves (resistance). Unknowingly, the colonized adopts the life style, norms and the values but they don't know the thing that they themselves are preserving the colonizers, whose main objective is just to acquire the heart, lands and all other things of the natives.

Although being strict tribesman Bashiam is adopted the English way of life. He used to go the Clinton project meeting with the English friends and to learn their languages. Bashiam had gone back out of curiosity and stayed "Spellbound by the working of strange powerful turbines" (18). Henderson and Lefevre also try to mimic Britishers life style by they cannot totally adopt the Britishers style, they live in the Indian house hold with some Hindu rituals, norms and values but along with those values they adopt their colonizer's system of living which make the hybrid personals. Ania Looma, one of the post colonial critics in her book, *Colonialism/Post Colonialism* forwards other theorist's words which are striking at the above mentioned incident of the text:

Several critics, and most notably Homi K. Bhabha, have emphasized the failure of colonial regimes to produce stable and fixed identities, and suggested that 'hybridity' of identities and the 'ambivalence' of colonial discourse more adequately describe the dynamics of the colonial encounter. But, Janmohamaed argues that ambivalence is itself a product of 'imperial duplicity' and the underneath it all, a

Manichean dichotomy between colonizer and colonized is what really structure colonial relations. (92)

But Krishna, the opposing member of the Indians, thinks such activities as stuff and wrong and he refuses to accompany them. Krishna seems strict to his national autonomy and own system of politics. So he doesn't hesitate to counter the colonizer and he does not accompany his labours who are trying to mimic the colonial norms. According to Homi K. Bhabha, "Mimicry emerges as one of the most elusive and effective strategies of colonial power and knowledge" (122). Mimicry seems like the most elusive strategy to dominate and rule the colonized. By making the colonized mimic the colonizer, the colonizer governs the power over them. Here too, in MilliesRawling's, GopalRao, Bashiam Das are deeply involved in mimicking the colonizer's culture and way of life. The strict nationalist and ritualistic person seems ambivalent because of the presence of the colonizer and they happened to mimic foreign culture along with their own so they themselves create their identity as a hybrid identity.

Mackendrick had built the road, the bridge and the bungalow too, but he had chosen the site, across the river from Clinton's lines and housing estate, well away from babel, where he and his senior staff could live in a peace, Town houses in a wood land setting. (7) They are the Britishers come from India to make their project and at that time they follow the Indian life style and made house in a woodland setting. They, although being strict Christian rituals, adopt the colonized way of living. Bhabha argues: "The ambivalence of mimicry (almost the same but not quite) does not merely 'rupture' the discourse but becomes transformed in subject as a partial presence" (123). The colonized 'subject ' can follow and adopt the life style of the colonial subject but cannot totally reproduce it. By transferring to the ruling culture,

the colonized becomes transformed into an uncertainty which fixes the colonial subject as a partial presence.

Helen comes to India with her husband and appreciates his husband's work, says that it was a powerful heart, powered to match a project ambitious in its scope and nature: a project that looked at human coin of future countries (3). But later she dislikes her husband's project and attracts of the Indian culture. This event can be analyzed as Helen's ambivalent stance; first she likes Clinton and hates Indians, then impressed with Indian culture, goes with Bashiam and against Clinton too. Bill Ashcroft et al, approving Homi K Bhabha, writes, "Ambivalence describes the complex mix of attraction and repulsion that characterizes the relationship between colonizers and colonized" (12). Helen is ambivalent in her steps, before Bashim's presence she is somehow guided by her own spiritual ritual norms but norms but with Bashiam's presence she could not decide whether to follow Indian life style or her own ritual one. Helen forgets her own exact way and follows the colonized. Helen's deep liking for Clinton seems as her liking for colonial rule. She in one way tries to revolt against the colonial rule, on the other; she herself loves the Bashiam. Her love for Bashiam grows more with Bashiam's involvement in Indian way of life. She, in one way likes Clinton and his behaviors as an English man and the others; she likes Bashiam for his involvement in his life style .Her act can also be explained as her ambivalent stance. It is not clear that, whether she prefers totally the English way or totally the Indian way. Besides that, she made Bashiam to follow the Britisher's style. It is the power of the colonizer to make natives mimic and to make them leave their own rituals. But the colonizer does not know the effect of the ambivalent stance. This ambivalent stance of native has the negative effect for the colonizer. There may crises

the senses of patriotism to the native while not getting the exact way in the hybrid situation.

It is the effective to quote the lines from Boehemer's book *Colonial and Post Colonial literature*, "They mimicked Europeans and were ridiculed for their mimicry. This is starkly exemplified in Kipling's portrait of the inept yet 'cultured', 'more English than English' Bangali babu, the charmer of drawing rooms, in the story *The Head of the District* Life's Handi capped, 1891)" (116). At the project too, Clinton the symbol of colonizer get the English friend. He is among his own countrymen. First he met one English woman, then other English families who are living in India as representatives of colonizers.

Indians are trying to adopt the English styles in every steps of their life. They drink the whiskies which Englishers drink and live with the formation of the household which Britishers prefer. "Krishna's huts itself was equipped to cope with both Britishers and Indians. There were verandas two cookery and service, the other trained by English memsahibs, knowing how to deal with such abominations as meat and capable of waiting at the table" (56). But Indians are slowly abandoning their own way of living. They forget the tradition hospitality of Indian household. It is because of the hegemonic rule of colonization.

This is the clear example of cultural diversity, hybridity and also the mimicry of Britishers. Indians are diverse to the Britishan way of living because of the colonial rules. So they wanted to lead their life a built their huts in the jungle in the British style, beside that they tried to mimic drinking whiskies. This example too proves the cultural hybridity explored within the plot. We can also get so many evidences that the colonizer had followed the colonizers.

The field of post colonial studies was established by Edward Said in *Orientalism* which is related to the resistance of the colonization. In it, Said applies Foucault's technique of discourse analysis to the production of knowledge about the Middle East. Said is able to undermine the ideological assumption of value-free knowledge and shows that "knowing the Orient" was part of the project of dominating it. Similarly, another Quasi- canonical contribution to the field of post colonial theory is Gayatri Spivak's "Can the subaltern speak? She asks whether the scholarly interest in non-western culture may unwillingly reproduce a new kind of Orientalism whereby academic theorists mine non-western sources in order to speak authoritatively in their place.

Post colonialism claims the right of all people on this earth to the same material and cultural well being. The reality is that the world of inequality and much of the differences falls across the broad division between people of the west and those of the non-west. Colonial and imperial rule was legitimized by anthropological theories which portrayed the people of colonized world as inferior, childlike or feminine, incapable of looking after themselves. The basis of such anthropological theories was the concept of race. The binaries constructed by the colonizers regard the orient as 'inferior,' 'other,' 'indigenous,' 'uncivilized,' feminine,' 'patient' whereas it places westerners as 'superior' 'universal' 'masculine' 'doctors' 'civilized' and so on. These epithets promote awareness in the part of non-westerners to create their own existence. These kinds of binary oppositions constitute a gap between what the westerners say and what actually they do or write, clarified by Said in *Orientalism*:

In any instance of at least written language, there is no such thing as a delivered presence, but a represent or a representation. The value efficacy, strength, apparent variety of a written statement about the

orient, therefore, relies very little, and cannot instruct mentally depend an orient as such. on the contrary, the written statement is a presence to the reader by virtue of having excluded, displaced mode supererogatory, any such real thing as “the orient” :that orientalism makes sense at all depends more on the west than on orient. . . And these representations rely upon codes of understanding for their effects, not upon a distant and amorphous orient. (21-22)

Said, shows a gap between the orient the way it actually is, and the orient that is represented through novels, paintings, travel narratives and so on. He further clarifies about misrepresentation of the orient for the westerners or the travelers who have never seen the orient that they find gap between what they reads in books and what they actually find about it. Giving textual representation or textualizing events, belief, traditions and language of the subjugated communities, i.e. of colonized has always served the colonial purpose. Colonial literature is assumed to be a literature reflecting the ethos of the colonial settlers and of the natives. As tribes man Bashiam brought up in his hilly area and knows the forest, river and hill-country season. When the Clinton hydro-electric project was launched Bashiam didn't have complete knowledge about machine at that time. Clinton says him, ' the 'hill man' Junglywallah, uncivilized, gecko' or 'lizard' barbaric man. He seems to be riddled with fears, in thrall to the spirits of forest and rain like the hill tribesman he still was at heart. He called him Junglywallah: a man of the Jungly. A primitive just come down off the trees Hindu alike looked down their fine aryanoses and covertly spurned the aborigine (19). As a powerful westerners, Clinton gives him such epithets. At the last, Bashiam is a leading the machine. He knows the all machinery work. He worked the mobile derricks, going in alternately the still grabs poised above the mountain of glittering (118). Being

knowing about all machinery works, Bashiam challenges to the Clinton. Indirectly, it shows that colonized have resistance to the colonizer.

The dichotomy between 'self' and 'other' is inevitable for the colonizer because the existence of the self is possible or gets determined by the image of the other. The colonizer creates other as inferior and barbaric to prove them superior and civilized. In that sense, colonized or other is a mirror where the colonizer self reflects its positive image. The object other is important in defining of the subject. The other is crucial to the subject because the subject exists in its gaze. This concept of Subject formation is clearly defined by the prominent psychanalyst Jacque Lacan *In Key Concepts in Post-Colonial Studies* elaborating the ideas of Lacan, Aschroft Griffith and Tiffin write "All desire is metonym of the desire to be because the first desire if the subject is desire to exist in the gaze of the other" (170). The subject colonizers form the identity when they look colonized object, like the child discovers identity when it looks in the mirror and becomes aware of itself, as a separate being. Thus, it is the colonizer's discourse or power that characterizes colonized as other. Clinton and Mackendrick come to India and "make a Great Dam they are moved out the settle of the tribals by people of the maid and the malnad, the plains and hill-country. People who had watched with awe the precipitate birth of a town in the jungle" (2). The subject of Clinton is powerful his identity. Clinton looks tribal as object like the child discovers identity when it looks in the mirror and become aware of itself, as a separate being. This event takes reactions as tribals like Bashiam, Das and Krishna to scatter the seed of resistance.

A key theorist of anti-imperial nationalism, Frantz fanon viewed that the colonized behaviour which westerner thought as superior to the natives ones. Like Macaulay, he also developed his idea of a 'comprador' class or elite who exchanged

rules with white colonial dominating class and argue that these "Compradors" were "Masked" by their partnership with the value of white colonial powers. In *Black Skin White Masks*, he studied how colonial authority work by inviting black subject to mime white culture. He further, stresses:

Every colonized people in other words every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originally. Finds itself face to face with the language of the civilizing nation that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. He become white has he renounces his blackness his jungle. (18)

So, Fanon argues the colonized people suffer from inferiority complex: they feel that there is lack of something within them in comparison to what the westerners have the civilization when they are away from the colonizers. Therefore, Bashiam has suffers from inferiority complex. In this regard Markandaya comments: "He had born in these hills, and followed the tradition craft of wood cutting until they began building the hydroelectric station, he had gone back out of the curiosity and stayed spell bound by the workings of strange powerful turbines" (18). Bashiam, at the beginning he feels that he is unknown about machinery and British civilization. So he feels interiority complex but later he challenges the Britishers.

Clinton is guided by the hegemonizing concept in hierarchy. Clinton's act further goes up when he imposes a heavy fine upon tribal laborers for the loss caused by the technical hurdle that develops in the crane. He forgets that with him, British engineers, co-operating Indian engineers are also equally eager for the dam's completion. They are working both by heart and mind. But Clinton wants to show his

superiority over Indians. He is guided by the hegemonizing concept in hierarchy. The so called Britishers as higher class keeps an ideology to rule over the people of lower class, Clinton, in this respect does not pay attention to his wife's request for the miserable condition of the workers. The conversation between Helen and Clinton in the novel goes like this:

'They have had their pay stopped', she said, and saw his stiffen. But why? He must know that she would know. 'They live hand to mouth poor devils'. [...] 'Collies do not eat canapés, do they? You are close Enough to them, you ought to know'. Helen looked up: 'They eat' was all she said. Badly. Neutrally.

'Do you mean', [...] 'are you trying to tell me they are facing starvation because of they've been fined?'

'Oh no' she answered at once, 'no one will starve in a week. They will have to eat less, that's all'

'And whom are you blaming for that', he asked heavily them or us. (58)

Clinton is not ready for the situation of tribesman rather; he thinks they themselves are responsible for it. It is the boasting nature of upper class through he is hegemonizing people. By bifurcating culture into two level as colonizer and colonized or ruling and ruled. Such hegemonic structure of the human society is well explained by Gramsci in his seminal text *Selection from the prison notebook*. He comments:

It's emerges from the two points that are dealing with the cultural process that is personified in the intellectuals. One should not think about popular culture in this connection. Since with regard to these one cannot speak critically elaboration and process of development. High

culture and the west always try to ignore the issue of the under privileged world. But, in the present juncture of time we must speak from the side of the non hegemonic groups. (417)

Gramsci by addressing non-hegemonic group or classes and by talking about their culture defends the necessity of resistance in order to represent the issue of those groups who belongs to popular culture; Clinton's attitude towards tribal represents the hegemonic nature of west. And Helen's concern far tribal's life develops the kind of resistance in the text. In this respect she further requests Clinton for their pension. As Markandaya writes on her "couldn't we give him a pension?"(20) She request him so that, they can live more than – "hand to mouth".

Helen further worries about the predicament of tribes. He thinks that tribal laborers are somehow responsible for their atrocities that Clinton perpetrates on them instead of depending on the machine for their livelihood; they had remained stuck to their traditional source of income. She says to Das her domestic servant, "you should never come up here, and couldn't you find a job in the plans?" (100). Helen thinks that if they develop their resist to the Britishers they haven't faced any kind of domination and they can live their free and happy life. So through mouth of Helen, Markandaya resist colonial rule of the Britain.

Diaspora is one of the major areas of post-colonial theory. Diaspora is the movement of people from known location (their homelands) to unknown location (new regions). Hence, Diaspora creates a sense of dislocation and alienation because they could not adjust themselves in new location and culture. Ashcroft et.al writes:

Diaspora, the voluntary or forcible movements or people from their homeland into new religious, is a central historical fact or colonization,

colonialism itself was a radically Diasporic movement, involvement the temporary or permanent dispersion and settlements of millions of European over the entire world. (*Key Concepts* 68-69)

This is to say that the colonized person back to the metropolitan centers is the outcome of Diasporic movement. The tribal lived in a hilly area. They moved another place to settle because of the suppression of the Britishers. The tribal's, who did not possess and had not been provided with any of these wore plum-leaf cloaks, whose colours having been mixed and weathered by the seasons, merged them indistinguishably into the water logged landscape. (207)

Associated with the issue of indigenous minorities is the question of race. Race has always been an issue in post colonial studies. Race raises the issue of representation of the colonial other. It includes multi-cultural perspectives all together and represents a multiplicity of experience described by Aschroft Griffiths and Tiffin in the below:

Post colonial theory involves discussion about experience of various kinds: Migration, Slavery, Suppression, resistance, representation difference, race, gender, place and responses to the influential master discourses of imperial Europe such as history, philosophy and linguistics and the fundamental experience of speaking and writing. (*Post colonial Studies* 2)

This means that post colonial theory is not a single index of linguistics, philosophy, literature and culture. It is rather a mixed identity of these items all together. Clinton keeps the Das and bailey as a slave. He serves the cook service in his master. Markandaya explain that how they are dominated and rises the feelings of

resistance. She explains, "Das laid plates before them and took them away, his gloomy colored face easily aware of the negligence of the service he gave, his bare feet noiseless on the smooth stone floor" (21). Bailey is also another servant "was governed by strict rule, ended up with a teenage houseboy who nothing of shining up master's shoes with master's best handkerchiefs" (56). Clinton employee Das and Bailey in his project as a slave. Being a slave they serve better service in their master. Das is a cook man, always works in the kitchen. Bailey is a cobbler houseboy, shining up his master's shoes. They have not given any right to go outside and meet their friends. Their gloomy colored faces showed the negligence to their master. Sometimes Bailey, shakes of his handkerchiefs, it shows protest and to the master.

Clinton Mackendrick project was made to build the Coffey Dams on a south Indian River by a British firm. They faced with a formidable project, which involves in working in jungle terrain, with in a time schedule dilated by the extreme tropical weather. Inevitable setbacks occur; accidents and friction among the mixed labour force present further complications. But to Clinton the building of the dam is more than a challenge. The first rains falls and, as the torrents sweep the valley and the level of the river rises:

Imperceptibly, edging up its banks, appropriating territory inch by inch. Along the water course, now, one saw the tops of scrub and evergreen rising in incongruous tufts above the water line, surviving briefly despite inundated root and stem. Through the narrow gap that still remained the river forced its way, foaming and churning round the coffer dams that were rising to block its path. (112)

It is the natural activities also resistance over the colonizers, are not completed their project in the actual schedule. It is the rainy season so the workers have faced the

difficult situation. Thus, Clinton and Mackendrick feel great tension. It is the symbol of the resistance of the nature. Like, Indian tribal's nature also threatens the Britishers. In the novel the writer explains, "overhead, hordes of insects circled like satellites around the petromax lamps"(13). In this line, Here is a imagery that insects is a colonized tribals and lamp is colonizer, Insects circled around a lamps means colonized resistance to a colonizer. By this technique, Markandaya also resists to the Britishers.

The dam displaces tribal, tampers with cycles of nature floods out forests, irretrievably changes ecological balance of the place. So, tribal are resistance to the colonizer. The dam project affects the tribes adversely as they are forced to leave the land which they had long been occupying. But Helen reacts her husband's act furiously. Helen is a wife of Clinton but she is against her husband's activities. The conversation between Helen and Clinton in the novel goes on:

Helen said: 'But they lived here didn't they? They

Didn't ask to move.'

'No. we persuaded them.'

'Why'

'Why?' Clinton repeated irritably, 'because they

Occupied a site we needed'

'Were there no other sites?'

'Not suitable ones. It had not been away from labour quarters and near the river and way from the blasting a hundred things. They we found

this spot-absolutely ideal from our point of view, except for those hut'.

(23)

The dislocation and displacement can be created with the social structure. The reason behind is that of the decline of old identities, which stabilize the social structure for long time. That is why, it gives raise to new identities and fragments modern subject. It indicates the identity crisis. This disturbance is the symbol of the disturbance of the colonizers to the peace loving natives. The colonizer Clinton and Mackendrick roam all around the possible places as per their interest to gain the authority over the new places. They search possibilities to expand their authoritative areas and they do not hesitate to disturb the lives of other.

Clinton suggests Helen he had finished the dam at a schedule time and said that need her support each and every time and said that need your support each and every time but she disgusts with his activities she becomes ambivalent situation. Helen is simultaneous attraction and repulsion from his action. She scarcely ever entered his thoughts, but on his way back, crossing the footbridge over the river (20). Before, she is altogether with his husband. It is the attraction of the husband plan and at the same time later, she does not keep interest with her husband line. Thus it is her ambivalent situation. Clinton is aware that she has own interests and into these events bored him.

So Clinton suggest Helen “not to drink their polluted water reminded her they were in tiger country. Clinton ordered Raw ling to see his eyes full of his querulous extraordinary fears” Clinton being proudly as a colonizer. He also says that "civilized men were another matter (21). It shows the how the colonizer is behaving the colonized. Being a wife of colonizer, Helen resists his husband to raise an issue of tribesman. She loves the archetypal world even nature appears to her 'inviting,

hospitable and goading (105). She goes to jungle with Bashiam. She has seen 'birds, flapping frantically in the onion shaped split bamboo cages that they suspended from a pole near the cote where the fighting cocks roosted (82). So she loves the tribes' man culture of trapping. First up all, she likes his western culture but later dislikes it and loves eastern culture at this situation, Helen becomes ambivalent.

Traditional concept of binarism always leads to the dehumanization of men and women. But this sort of pejorative and reductive phenomenon that has boosted indifference among humans thereby making people enemy. In the novel, Helen is such kind of character who has the power to critique the binaries. Helen by heart belongs more too strange and human east than west. This fact is brought hoe by the following dialogue between Helen and Bashiam:

'Do you know what they call you behind your back?'

Jungliwallah' He said at one without hesitation [...]

'One who does not count, someone, who gets kicked around and

Does not do anything to stop it He said slowly, do you mean me?'

She said quietly, 'there used to be a village where their bungalow are

Where our bungalow is. A tribal village. A small settlement, yes'

When they were told to go they went," without protest like animals'.

She said,' you were, you are a member of that tribe. It was their land

They did not want to leave it, They were persuaded. Why did they

allow Themselves to be? why did you ? without even protesting?

(45-46)

Helen, being aware, is encouraging Bashiam, the tribal man to be protesting and to fight against such bias attitude over them. These kinds of binary oppositions constitute a gap between what the westerners say and what actually they do or write clarified by said in *Orientalism*. The process of to complete the construction of dam before the arrival of monsoon, But it happens otherwise, when the process of construction nears its completion, a technical obstacle develop in the crane leading to thunderous blast that cause the death of two tribal laborers. The news of this blast and its fatal consequences spread all around like fire in Jungle Hundred numbers of tribal gather at the side of the blast and feel a great shock when they see the dead boodies of their poor follows. Depicting their great shock, the narrator describes resistance figure of the native which moves everybody's heart:

They (tribal) went in company to inspect the area of disaster, a type small band of men whose worries were sealed beneath blanched white faces which had never given anything away. Not even pity, felt the amazed on lookers whose numbness was yielding to what, they did not know, something with needles in it that pricked their ads and formed hard angry knots and clots in their chests. Because the dead were pitiful scraped off from their scattered landings and assembled, in a broken rag doll kind of way, along the bank which had borne such weights before was colony. (56)

In the above cited line, laborers feel great rage seeing the condition of their fellow friends. They know Clinton as a colonizer who has no sympathetic attitude towards tribal labours work under his supervision. Clinton should have taken upon himself the responsibility of the blast that claims the lives of two tribals laborers. On the contrary, he is unmoved by the tragedy. The treatment that he meets out to the dead tribal

transcends all limit of cruelty. In order to finish the work on schedule, he is incorporated the dead bodies of the tribal into the structure. (172)

He shows his anti-laborer and anti-tribal attitude by proposing that dead bodies can be incorporated into the structure. Clinton is guided by his own Christian religious doctrine and he has no regard for other religious. He has no respect for Indian dead laborers. Clinton is not aware of tribal religion. He has only concerned how, he has finished his project in schedule time. This shows his colonizer attitude to the colonized, so colonized tribals are making strike and made organization and union. They are thought them as a "cattle Krishna once but thrice, 'to call a strike' (65). The colonizer's biased religious attitude is further increased the novel. When the issue of 'incorporating of the dead bodies with the dam come out by Clinton, tribes men raises the issue of previous accident when some British people were died. At that time, Clinton had declared two days holidays because they want to give them 'decent Christian burial'. This idea is made clear in the novel when Raw ling British engineer says Krishna, the Indian engineer; "we want to give our dead a descent Christian burial [. . .] whatever your pagan beliefs Mr. Krishna, engoin upon you" (68). Britisher's act of suspending the work for two days and giving decent. Christian burial to their fellow members and Clinton's purpose to incorporate the dead bodies in the dam without rite and ritual is no other than biased religious practice of Clinton and Britishers. It's very dangerous for the two religious communities. This evidence makes the resistance upon the colonizer by the colonized, Indians resistance to the Britishers about their different treatment regarding their religion. Resistance that is guided by the religious enthusiasm creates an inexorable conflict between and among religions and its followers, which later leads to inhuman practice. Similar kind of conflict is around in the novel between Britishers and Indian tribesmen regarding their

religion, Krishna reminds Rawings and other English officers of difference in the treatment. The conversation of Krishna and Rawings goes like this:

'Spiritual torments', he repeated. 'Since the two are dead, and their spirits have gone, and the bodies are nothing. What would these be?'
 The same as you would endure said Krishna. 'As you once described to me, if you are unable to offered your dead Christian, burial [. . .] It is merely a question of disposal,' he said. The matter is as simple as that'.
 It is a simple matter of equality', rejoined Krishna, the same done to us as you, 'whether in life or death'. (188)

In the above quoted lines, Krishna is talking about the former accident when British people are expired and Clinton had declared two days leave for their 'decent Christian burial.' But Clinton's proposal of incorporating dead body into the structure is opposed tooth and nail by the tribals. They insist on disentanglement of the dead bodies from the machine so that they may cremate them with their Hindu rites and rituals. Tribal people make threats to strike "No work until the bodies of our dead are returned to us. So, that the rites may be correctly performed and their souls depart in peace" (182). The threat is the consequence of the unequal job of Clinton. They keep more importance to Britishers dead bodies of the Indian. All these evidences show the effect of colonization that makes the resistance against the colonized. Helen is opposed to the Clinton with the critical sense in the novel against all inhuman and the biased religious practice of Britishers. She oppose of Clinton's proposal of disposing the dead bodies of tribals without rites and rituals as per tribal culture. She strangely defends tribal's belief that spirit is not freed if its dead body is not cremated with ritual she says to Clinton:

'The bodies', she said, 'which are to be incorporated' Bones, he said and though of calcium, the chalk that went to the making of cliffs and the frame work of men. 'They are not so easily reduced', she said, 'by some people. Not always by us. Never by them. They believe that spirit will not be freed until its body has been revered.'

Are those sane believes', he said, shaking his sights upon the desert that stretched as he spoke, 'beliefs of sanity, to which I am asked to pander?' 'They are beliefs', she said, 'one does not walk over graves wearing jackboots. (186)

Thus, Helen shows resist towards her religion. Clinton has suppressed the laborers in such a way that he does not free the laborers until their death. Helen further develops her attitude in the novel through her attachment and her attraction towards tribal language. Unlike other Britishers, she is more eager to learn tribal-language and culture she gets success in it. Such nature of Helen shows hybridity. In this regard, as written by Markandaya: "Nobody speaks their ling; none of the workers. Except Bashiam, he is one of the tribe and Krishna; he has gone to some pains to learn it. Heaven knows why... and Helen of course, a clever gal, picking up a dialect so quickly done it in months, most people would take years" (31). Helen easily learns tribal language. Helen's inclination towards tribal language is against the Colonizer's notion of other characters like Clinton, Rawlings and Millie who hate native and their language.

Markandays' characters can immediately be located along the social spectrum on a perusal of their language alone. The Indian tribal have mimicked the Britishers to follow their language. It shows their mimicry The "butter English" of Das the tortured English of Gopal Rao with his omission articles and use of "also" instead of

"too" and the self-conscious English of Krishna, "I will not negotiate on an alien territory. The emanations being strong and inimical to our purpose, which rises from these little bits of England" (178). clearly reveal the social background of the speaker which mimics the colonized language using this language they resist to the hegemonic way of colonizer. The Englishmen come from different levels of society is evident from the cockney of Jackson, "all I'm saying 'uman is uman" (159). and the ageing Millie who lives in a time gone by who in times of trouble 'raised her chin a little, as they had learnt to do when the sun went down in Africa" (57).

All these workers have mimicry the colonizer language they are not totally target of own language. Thus, it is their hybridity. Similarly Helen, Millie, Jackson, have followed the Britisher life style in the love relation. They are not attracted with their lover and keep illegal relationship with others. Helen's affair with Bashiam which is more or less a divert offshoot of her increasing estrangement from Clinton. Jackson's homosexual attachment with Smith is followed up the way of Britishers.

The processes of creating the hybrid culture neither destroyed the colonized nor improved the colonizer for better culture. The process is not Hegelian which revolves the two in some grand cultural synthesis what the hybrid does is to make both colonizer and colonized aware that culture is alive as seen in the hybrid, which Bhabha calls the contaminated yet connective tissue between cultures at once the impossibility of cultures contentedness and the boundary between. He further says that:

I have developed the concept of hybridity to describe the construction of cultural authority within conditions of political antagonism or inequality. Strategies of hybridization reveal on estranging movement in the authoritative even authoritarian inscription of the cultural sign.

Hybrid agencies find their voice in a dialectic that did not seek cultural supremacy or sovereignty .They deploy the partial culture from which they emerge to construct visions of community, and historic memory that give narrative form to the minority positions they occupy. (212)

As we approach the end of the twentieth century, Bhabha's liminality model engages culture productively in that it enables away of rethinking the realm of the beyond that until now has been understood only in terms of the ambiguous prefix 'Post: post modernism, Post colonialism, Post feminism. Liminality not only pertains to the space between cultural collectives but between theory and application. And yet, Bhabha's model also introduces a number of potentially serious problems in its translation of the complicated process of collective social transformation. His formulation of an exilic, liminal space between national constituencies is problematic in the colonized Third world.

The Coffin Dams is also a study in the dialectical relationship between Clinton and Bashiam. After egos and antagonists, they suggest the enigmatic oppositions of East and West, intuition and reason, nature and civilization, mysticism and science, fiction and reality, self-knowledge and knowledge of the other become identical and equally elusive. This is represented by Bashiam. He very much admired western culture and knowledge. Therefore, he wanted to take all the science and technology. For his education and modern scientific outlook his own tribal men has disowned him and he is looked down upon by the British personal as native 'jungli' 'It is in Bashiam that Helen finds to the heart of the tribal world. And it is again because of their understanding for each other not neglect or isolation, but they eventually developed a deeper kinship. The novelist further amplifies:

It was more to do he felt with the divergent channels they had carved for themselves the skilled and competent technicians away from his Junglywalah tribe. She, it number of one memsahib who refused to bear the memshabi load. So that there was acre age of common rebellion which both were stimulated by and respected in each other. (81) Both Helen and Bashiam are challenging the cultural hierarchy that they are come in 'Third space'.

Helen wants to saw the seed of revolt in the heart of Indians against the Britishers. Helen seems to be the mouth piece of the author in voicing her views against the injustice of the English people. She takes so much side of Indians. She feels perhaps she was born in India in her previous life. Once later in the novel, during the shattering noise of blasting, the English sit comfortably in their solid houses and the tribal suffer in their flimsy huts. Clinton callously remarks, that they will get used to it. But like her creator does not believe that one gets used to suffering. Out of despair, she cried out to her Clinton:

'It's bit hard on them, why them only,'

If it's hard on them, it's hard on everyone...

Nobody likes a lot noise'. It's any worse for them it is,

than for anyone else? Sometimes I can't sleep either' 'But their huts

don't take it', 'They re' ratted around like peas in tin' they should be

used it by now'. But now it's worse, they feel it more at night and get used to it. People do when they have to' [...]

'can't you care? Don't human beings matter anything to you? Do they have to be a special kind of flesh before they do? (107)

Helen, here is screening her great sympathy towards tribes for the treat of Britishers, she raise a tribal voices. She tells Clinton about their measurable house which is unable to protect them from terrible hot and the high sound that regularly made by the machine on working site. He has only concerned for his community people and his work. He has no matter what other people are facing. Thus, Helen and other tribals Bashiam, Gopal Rao, old men are protesting with Clinton. Markandaya very authentically reproduces the colloquial and native language as Indo-British writer. She resist against the Britishers by using her own style is evident from the cockney of Jackson, "All I'm saying is" uman is 'uman and there's no call to expect uman to act as if they were different 'what d' yer mean' asked smith (167). I'm going 'ome', he said oh hullo (103). Few more gale like what 'we've been aving, 'we shan't' ave a root over our 'eads' (153). The narrator uses her new style in writing and opposes to the Britishers style, she violent the rule and regulation of traditional English language. She uses "u" instead of "you", and she write the word "hullo" instead of 'hello", she also erase the one letter 'h' to write a word "having" but she write 'abving'.

Bashiam, although born in India, followed the Indian traditional way of living, used to bath in the river and live in a small hut of the village. Also, he followed tradition rules and regulations of the village. But now, he seems as a mimic man who mimics the Britisher's style and follows his own way of living. He was grown and educated with the blue print of Britishers superiority and he did not find charm in his own rituals. In this regard, the narrator commented:

Bashiam was dog tired as he came off work, through up in the cabin of his crane he had hardly noticed the extra hours. What he wanted now was a bath, and rest shelter in his hut of the village but he could not

bath in the river. He stood in queue except for the showers in the bathroom. (139)

This extract explains that before he used to have bath in the river but now he mimics the Britisher and goes to shower into the bathroom. In the novel, the tribal head man is following the path of his own rituals. He has strong determination of his own rules and regulation so he becomes unhappy when he hears the Bashiam's decision to adopt the British way of life than tribal life. Bashiam act can be explained as his ambivalent stance. It is not clear whether he totally prefers the English way or totally follows an Indian way. It is the power of colonizer to make the natives mimic them, and to make them know the effect of ambivalent stance. This ambivalent stance of the natives has the negative effect of the colonizer. There might arise the sense of patriotism to the natives while not getting the exact way in the hybrid situation. Bashiam's ambivalent stance is overcome at last. When the anti-colonial mobilization comes to the climax, Bashiam and Clinton got separated because they belonged to different nation, colonized and colonizer. At last, Bashiam realizes that victory is with tribal group or with victims from the rules or the legacies of the colonization.

Although having ups and down all around the plot, Bashiam and other characters got freedom from colonial rule. Though some points may be missed, the lesson from the violence or conflict is to get something one must lose something. Also, nation, cultures and the neighbors play a vital role in one's life. If we are able to make strong relations and respect each other's value and system within ourselves, nobody can colonize, hegemonize and imperialize us.

III. *The Coffey Dams* as Postcolonial Resistance

Kamala Markandaya, in *The Coffey Dams*, attempts to erase the impact of Eurocentric belief of Colonialism embodied upon the native community in Indian context. Mimicry, ambivalence and hybridity come as the problem among the pre-independent personnel and those legacies themselves set the sense of anti-colonial resistance against colonial power, with this argument, this researcher tries to show the colonial power as the agent to make the natives ambivalent. And reaches the conclusion that the colonized are not only undecided but they become able to get freedom from such trap and they present themselves as a threat to subvert the colonial power.

Because of the dual characteristic of the colonizer, the natives become ambivalent. But because of the same ambivalent stance, there arises the anti-colonial awareness within the natives. Although they seem ambivalent, Indian tribes are always devoted for freedom, they are always wising for wiping out the imperial domination by asserting their self-rule in their own land.

Markandaya, by presenting characters from different tribes tries to show the actual condition of colonial India. Because of the hegemonic rule of the Britishers, some Indians try to mimic the colonizer and some try to revolt against it. So the atmosphere seems hybrid. Because of the colonial rule, Indian people have some gains too. There came changes in the superstitious beliefs within the traditional ritualistic persons. They involve themselves with the changes of science and technology. But, this change and success is not sufficient. The Indians want these successes not as the gift from the colonizers. They want changes with their own labour. So, *The Coffey Dams* against the dominating rule of the colonization arises within the psyche of the colonized peoples. And, with this same weapon of hybrid

personality, the Indians get success in knowing the faults and weaknesses of the colonizers. By this, they became able to wipe out the colonial domination from their land.

The thirst of liberation is presented everywhere, in the novel. The novelist presents the characters from both Indian and British side. To fulfill her desire of liberation, the novelist presents the strategy of resistance. By creating characters with different lines and with different situation, Markandaya presents ambivalence, mimicry, hybridity and so many cultural issues as the lingering causes of resistance against the hegemonic rule of the colonizers.

Indian tribal people are presented as the great power to subvert the imperial rules they have shown great love towards their nation which gives birth to the hatred against the colonial rule. Bashiam, Krishna, Gopal, Henderson are presented as the strong blocks who totally devote themselves for the liberation and unity of their nation. Krishna, the master mind of anti-British violence, sacrifices his life and happiness for his nation, Helen supports the Indians, makes her personal love with Bashiam for the protest of the Clinton, Bashiam devotes himself for the Indian liberation spamming his British technologies he uses his British education against the same British rule.

Markandaya, to show her intense desire of freedom, sows the concept of anti-colonial upsurge within the consciousness of Indian people. To create her nation as the independent nation and to form the post colonial identity, Markandaya uses her knowledge and presents in the form of fiction. The desire of this author is the desire of all Indian who are breathing under the hegemonic roof of the British colonization.

To sum up, *The Coffin Dams* digs out the Indian independence-thirst people. Their inner thirst to wipe out the British domination succeeds because of their strong co-operation and determination. The same colonial rule too seems as the weapon for its own destruction. The over-rule gives birth to the oppositions. In this way, this researcher reaches to the conclusion that, mimicry; ambivalence and hybridity come as the problem among the pre-independent Indians and sets the colonizer's sense of anti colonial resistance in opposition to the colonial ideology. And with the strong co-operation, the Indian nationalists get freedom from such rules or trap of colonial legacies who present themselves as the threat to subvert the colonial power.

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