

**Tribhuvan University**

**Implication of Rhetorical Elements in Anita Desai's *In Custody***

2018

Implication of Rhetorical Elements in Anita Desai's *In Custody*– Dinesh Dawadi

**A Thesis Submitted to the Central Department of English, Faculty of Humanities and  
Social Sciences, in Partial Fulfillment of the Requirements for the Degree  
of Master of Arts in English**

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**February 2018**

Tribhuvan University

Faculties of Humanities and Social Sciences

Letter of Recommendation

This thesis entitled "Implication of Rhetorical Elements in Anita Desai's *In Custody*" has been prepared by Dinesh Dawadi under my supervision. I hereby recommend this thesis be submitted for viva voce.

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Letter of Approval

This thesis entitled "Implication of Rhetorical Elements in Anita Desai's *In Custody*" is submitted to the Central Department of English, Tribhuvan University, by Dinesh Dawadi has been approved by the undersigned members of the Research Committee.

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## Acknowledgements

I am highly indebted and express my sincere honor to my thesis supervisor Hem Lal Pandey, Central Department of English, T.U. for his scholarly guidance, generous help and genuine encouragement to bring this dissertation to completion.

My sincere gratitude goes to Prof. Dr. Amma Raj Joshi, Head of Central Department of English, T. U. for allowing me to work with this research.

I am greatly indebted to my respected teacher, Badri Acharya who helped me giving overall framework about my thesis in the initial phase. My sincere thanks goes to all respected teachers of Central Department of English, Tribhuvan University, for their direct informal supervision and regular encouragement which lead me to complete the thesis in this form.

I am wordless to express my gratitude to my parents Mr. Bedhnidhi Dawadi and Mrs. Dhan Kumari Dawadi who constant support and warm affection embalmed me to accomplish this effort.

My thankfulness goes to my friends Kedar Pandey, Mukesh Mallik, Naresh Pokharel and Ram Raut for directly or indirectly supporting me to collect the materials.

March 2018

Dinesh Dawadi

## Implication of Rhetorical Elements in Anita Desai's *In Custody*

### Abstract

*This thesis makes a rhetorical analysis of Anita Desai's In Custody, using plural approaches like kairos or rhetorical situation and argumentation analysis. It focuses on techniques applied by the writer and tries to show how these tools convey the writer's intention. It engages the ideas from the works of Aristotle and Kenneth Burke. It utilizes the concept of the classical appeals of logos, pathos and ethos as well as kairos which include text, implied rhetor, actual rhetor, intended audience, actual reader and specific time. The finding of this research is that the novel of Desai is rich in rhetorical devices and these devices help Desai to persuade the readers. She persuades that the intellectual person names as Deven suffers a lot in the Indian society due to class gap between the rich and the poor. Not only that much Deven is cheated and exploited by most of the characters in the novel. Her use of language is figurative with figures of speech and thought. The use of language or word choice of other characters shows that Deven really suffers. She uses common language which is spoken by ordinary people. She even uses flattery language for different types of characters and presents her argumentation. The kairos analysis of the novel shows that Desai as the spokesperson of the Indian society. Her work shows the picture of economic, social and human relationship of the Indian society. She raises the issue of suffering, exploitation, cheating, fraud, crisis in human relationship and deals properly with them.*

This thesis analyzes the novel of Anita Desai *In Custody* using plural approaches of rhetorical analysis like Kairos and Argumentation. Rhetoric means the skill of persuasion where a rhetor uses multiple types of language. And rhetoric analysis means the study of persuasion that how a rhetor uses various languages create feelings in the mind of audience. Mark Garrett Longaker and Jeffrey Walker argues:

Rhetoric is the study and the practice of persuasion (2). Rhetorical analysis is the study of persuasion in order to understand how people have been and can be persuasive. We analyze rhetorically for two reasons: (i) so that we can become better judges, and (ii) so that we can become better advocates. (3)

Similarly, M.H. Abrams brings the idea of Aristotle who defines rhetoric as an art to persuade the audience or that skill which creates emotional effects in the mind of audience. So he defines:

Aristotle defined rhetorical discourse as the art of "discovering all the available means of persuasion in any given case", and focused his discussion on the means and devices that an orator uses in order to achieve the intellectual and emotional effects on the audience that will persuade them to accede to the orators point of view. (277)

In kairos or situation analysis, the research analyzes how Anita Desai's *In Custody* is embedded in certain context. First of all, there should be understanding of some elements like text, implied rhetor, actual rhetor, intended audience, actual reader, occasion.

The first element is the text itself. It is a written document that includes content or subject matter said by someone to someone. In Desai's *In Custody*, the

novel as a whole is the written discourse where Deven was fooled and cheated by everyone like Murad, Nur, the technician and Nur's wives.

Another element is implied rhetor which can be recognized as the speaker or unseen person behind the text. Sometimes, the implied rhetor himself appears in the text, sometimes, he appears in the form of a character. Implied rhetor is the one who represents certain voice in text. In the case of the novel, a character named Deven appears in the form of the implied rhetor.

Actual rhetor is outside the text. He is the actual writer, the 'flesh-and-blood' person who created the text. If the readers get the knowledge of the actual rhetor, their understanding of the written discourse becomes better. In some cases, the implied rhetor and the actual rhetor appears to be the same person. In Desai's novel implied rhetor is Deven and the actual rhetor is writer herself.

Another element is intended audience, whom the text addresses to. Intended audiences lie within the text and they can also be beyond the text. In the case of Desai's *In Custody*, intended audience within the text are all those who fool and cheat Deven and the intended audience beyond the texts are similar kind of persons who cheat and exploit in the then Indian society.

Another element of the textualized discourse is the actual reader. Actual reader is the 'flesh-and-blood' person who reads the text. But the problem for writer is that he cannot predict what every actual reader of his or her text will be like. The writer may intend one type of audience but it might be different in reality.

The occasion of Desai's *In Custody* includes the plot of novel where we can see cheat, fool, betray, exploitation etc. In the novel, Deven is cheated and fooled by everyone like the man who sells Deven the secondhand equipment, the technician who says he can do the recording but is completely inexperienced, Nur who never tells

Deven that he wants to be paid, Nur wives and Murad who says he would pay but does not.

The novel *In Custody* is published in 1984. This is the specific time of this discourse. The social, political and economic condition of Indian society is reflected in the novel. Desai's characters are victim of social backwardness. She sounds persuasive since the plot is photographic description of Indian society in 1980s. Mark Garrett Longaker and Jeffery argue:

The ancient word Kairos basically means time, in the particular sense of a moment in time, and especially the right time or the opportune time. The moment in time that Kairos refers to can be any size. It may mean something as short as the fleeting present instant, or as long as a season, a year, or even an historical epoch. The idea of Kairos includes a sense of the surrounding conditions (cultural, political, economic, technological etc.) that make some things more possible and other things less possible. (9)

Persuasion is at the heart of any discourse. Argument analysis shows how persuasive any discourse is. For argument analysis, the notion of ethos, pathos and logos from Aristotle's rhetoric are widely used.

The first element of argumentation is ethos. It is related to the character or the strength of the speaker. A good argumentation includes trustworthy speaker. To be so, he should have sufficient knowledge of the subject matter. Even the speaker should be intelligent, moral, honest and fair-minded. This is the position of the rhetor to make the arguments.

Walker and Longaker claim that "ethos is the apparent character of the speaker whatever inspires trust. This includes reputation, credentials, knowledge of the



subject, intelligence, fair-mindedness, honesty, goodwill, and general moral quality"(45). In the context of novel, Desai herself is the citizen of India. She has good knowledge about the Indian society. In the *Massachusetts Review*, editor Corinne Demas Bliss mentions about the family and childhood and to some extent biography of Anita Desai. According to him "Anita Desai was born in India in 1937, and grew up in Delhi. Her father was Bengali, her mother German. Her novels include *Cry The Peacock*, *Bye Bye Blackbird*, *Clear Light of Day*, *Fire on the Mountain*, *In Custody* and Most recently *Baumgartner's Bombay*"(521). Desai is intelligent and even chooses similar kind of person named as Deven who is loyal, honest, educated and so on. Deven says: "I took my degree in Hindi Sir, and now I am temporary lecturer in Lala Ram College at Mirpore. It is my living sir" (46). Here Deven doesn't speak lie rather he says everything truth about his life. He is a lecturer who uses to give knowledge. So from here we can easily say that he is loyal, hardworking, honest and educated person. To establish herself as a credible or trustworthy speaker, she brings the references like Delhi, Mirpore, Kashmiri carpet dealer in Delhi, Chandni Chowk, etc.

Another element of argumentation is pathos, which is related to the audience. Arguments should generate proper emotion, mood or feeling in the audience so that they will be motivated and they can have love, anger, hatred, pity or joy.

Longaker and Walker claim that "pathos is the emotion of the audience. This mood or feeling motivates the audience to believe or do something. It is often said that pathos- desire, fear, anger, love and so on moves a person to take action"(46). Desai's way of describing Deven creates pity in the audience. "I took my degree in Hindi, sir, and now I am temporary lecturer in Lala Ram College at Mirpore. It is my living sir. You see I am a married man, a family man" (46). These

above lines are the sentences spoken by Deven to Nur, a famous Urdu-poet, which creates pathos in the mind of audience. These lines even show that he is very loyal. But in the case of Murad audiences have hatred in their mind. Murad says, "Don't shout in the street. This is not your village, you know . . ." (33). Though Deven and Murad are friends from their college but Desai wants to show their false relationship or how one person cheats other in the society.

Lastly, there is also the logic or reasoning which is called logos in argumentation. It is the reasons or evidences that support claim or the argument of the speaker. If evidences do not support the arguments it will become hasty generalization or poor conclusion, which is called fallacy in logic. The most important aspect of logos is that it has to make sense to the audience otherwise, the discourse fails to persuade the audience. Mark Garrett Longakes and Jeffrey Walker believe that:

Logos is the reasoning itself in direct argumentation, it is the stated reason or reasons and/or evidence given in support of a conclusion, in indirect argumentation, it is the unspoken relationships between the speakers' statements and the conclusions they encourage the audience to draw. (47)

In the novel, Desai wants to show that a loyal person, hardworking person Deven is cheated and fooled by his own college friend, Murad, who is richer than Devan. so, there Desai wants to show false friendship. Not only that much Deven is fooled, betrayed and cheated by most of the characters in the novel. From the beginning to the end of the novel Deven is not behaved well from other characters like Murad, the person who sells Deven the secondhand equipment, the technician who says he can do the recording but is completely inexperienced, Nur who never tells him (Deven) he wants to be paid and Nur's wives.

Deven is exploited by his friend, Murad and others in the society. He suffers a lot from different characters. While doing conversation with his friend, Murad, his friend does not use good language too. He was quite rich than Deven while Deven has to suffer a lot because he had to teach Hindi in a college which is beyond his interest. He is interested in Urdu. He is intellectual and educated person in the society but he is betrayed and cheated by everyone in the Indian society.

Desai's novel is analyzed using the rhetorical form or structure. Structure guides the shapes audiences' desires and responses. In a properly structured discourse, one part leads a reader to another part to be convinced by the sequence. If a story is well structured with evidences leading to conclusion, it becomes persuasive. Story is also well structured from beginning to the end. Burke in his book *Counter-statement* provides some general terms for describing structure. He talks about varieties of form: progressive, repetitive and conventional. Progressive forms involve one thing leading to another; repetitive forms involve reiteration of the same thing in different variations: and conventional forms are regularized genres of discourse that have developed in particular forums and communities where certain kinds of discourses occur repeatedly. In the novel, from the planning of taking interview with Nur really takes Deven for the interview, which is progressive form. To take the interview, there were so many other step-by-step activities. There is also the presence of repetitive form where Deven is cheated and exploited by many characters. The behaviour of cheating and exploiting is repeated again and again.

Bruce King claims that Desai's *In Custody* shows absurdity where there is possibilities of change achievement and fame. He describes it as:

*In Custody* entails the comic mutual dependence that develops between a provincial college teacher and a famous aging poet, the historical

relationship of language and culture to politics and society is an implied theme of the novel. The teacher is one of life's losers. A Hindu by religion balding in his mid-thirties lovelessly married, holding only a temporary lectureship, he is resigned to his fate of teaching Hindi instead of the Urdu language he loves.

Unexpectedly he is asked to interview the greatest living Urdu poet. Hoping to gain entry into Delhi literary circles and publish his own Urdu poetry, he is soon trapped in the poet's world of extravagance, waste, cunning and wild emotions for which he has not the time nor money nor ability.(1xi)

Here, Bruce shows the level of Deven and the poet, Nur. Bruce describes that how Deven was managing his family. He even wants to show the fate of Deven and his daily activities. Here Deven is a college teacher, who teaches Hindi in Lala Ram Lal college at Mirpore. Because that is his living. Here Bruce talks about a famous aging poet, that means Nur. Between Deven and Nur, they have different cultures. Their life style is totally different. Deven is a life's losers because he is not success in the novel. Though he loves Urdu language but he has to teach Hindi compulsorily. He is a married person and is not able to make his family happy. Murad asks him to take the interview of great Urdu poet Nur. But he is not able to do so. He even doesn't get any money. So it is loss for him.

Bruce here shows the labour of Deven and the failure in performing a task to publish his own Urdu poetry. Bruce further describes it as:

*In Custody* is rich with ironies, absurdies, comic eccentricities, sly social notations and witty parallels. Although the drama of the poets rich life contrasts with the spiritual poverty of the teacher, both

characters cannot face the modern world and both are indecisive. The teacher is burdened with an unfilling job, an arranged marriage and a neglected child; the poet's most recent wife (the mother of the neglected child) is a former prostitute who dominates him and views his fame as detracting from her own pretenses of being a poet. (lxi-lxii)

Again, here Bruce shows that the novel *In Custody* is rich in different elements like irony and absurdities. Bruce claims that both Deven and the poet, Nur cannot face the modern world. It means the suffering of intellectuals. Here the poet, Nur, and Deven are not able to face the present world. On the one hand, Nur is not able to maintain his position as a famous person. His homely environment is not good. He has two wives but he cannot make proper environment at his home though he is himself a great Urdu poet. On the other hand Deven has love for Urdu poetry but he has to teach Hindi that is beyond his interest. Deven is not even satisfied with his teaching job. He has a wife and a child but his wife didn't care him properly. In short Bruce shows the failure of both Deven and Nur, the poet. Similarly, J.P. Tripathi writes from the view point of structure. He describes that the novel has a single episode of an interview to publish in an article. He writes:

*In Custody* deals with a single episode of an interview for writing an article. Deven is a Hindi professor in a suburban college, having middling intellectual caliber. Economically hard - pressed, yoked in marriage with a typically timid, loyal, Hindu wife with a son, he has no really high "ambition" or "distinction magic" (128). He owes love of Urdu poetry to his father as a cultural heritage. He has two distinct powers: the critical, intellectual power of a professor and the creative

power of a poet, though most of his poems are reject by publishers, and his poetic faculty is gradually withering after marriage. (204)

Tripathi also shows the loyalty and hard work of Deven. He shows the two distinct powers of Deven, the critical and intellectual. So, Tripathi also supports Deven by giving such qualities. The novel, *In Custody* has the major task that is to take interview of a great Urdu poet Nur. For this task, Deven is asked. Deven is a professor in a college where he teaches Hindi. He is not able to give his more time for his wife and son because he has to do duty and even he has love of Urdu poetry. Here Tripathi, shows the two distinct powers of Deven, the critical and intellectual. Tripathi also supports Deven by giving such qualities. He is a professor in a college and he has also the creative power of a poet but his poems are rejected by publishers. He also shows that the environment of the then society really gives tension to the person, Deven. He also shows that the environment of the then society really gives tension to the person, Deven.

In the similar way, Madhusudan Prasad describes that Desai's *In Custody* is a novel of existentialism. There are different matters like suffering meaninglessness, emptiness in the novel. He further shows:

Her novels without exception recount the existential concerns of life that breeds frustration, emptiness, disillusionment, meaninglessness, degradation and suffering. Among her major characters are those who drift from one crisis of loneliness and alienation to another, meeting at each step the Sisyphean despair which often crushes their total beings. (216)

Here, Madhusudan describes that Anita Desai's novel are about emptiness, disillusionment, meaninglessness, degradation and suffering. In the novel too we can

easily find these kinds of matters. Deven taking interview but without positive output shows this kind of matters. Deven tries but he is unable to take the interview. He does but there is not good result. It is only suffering for him. So it is emptiness and meaninglessness only because Deven a critical and creative person is exploited. Everyone in the novel cheats with him. So it shows despair. Deven teaches Hindi in Lala Ram Lal college at Mirpore but he is not satisfied. He does not like the activities of students. Madhusudan further describes that:

Anita Desai's six novels published so far have clearly secured her a distinguished place among Indian writers writing in English. Her uniqueness, according to Madhusudan Prasad, lies in her addition to Indo English fiction of an existentialist dimension a lyrical splendor and a technical richness " that were hitherto lacking". Indeed, her existentialism is the *raison d'etre* of this critical study of Anita Desai's novels. (216)

Madhusudan here shows the creative power of Anita Desai who secures distinguished place among Indian writers writing in English. He claims that in Desai's writing there is some uniqueness and they are rich in techniques. She becomes one of the major female writer among Indian writers. She raises different issues in her novels like cheating, exploitation and other human conditions. In the novel too she has brought different types of characters to shows the clear picture of the then Indian society. Different situations of people are depicted in the novel. Characters are also of different types. Deven, a hard working person, teaches Hindi in College. Deven's so called friend Murad who cheats Deven or exploits Deven. He rejects the works of Deven. Nur, who demands drink or pay from Deven is living in alcoholic world but regarded him as a great Urdu poet. Mr. Jain, a business person who sells Deven the

second hand equipment, Chiku, the so called technician and so on. Robert E.

McDowell shows the difficulties of Deven. He describes:

Having left being the "friendships, entertainment, attractions and opportunities" of Delhi, young Deven Sharma teaches school in the arid village of Mirpore. He cannot cope with the demands of students, school administrators, his wife and child and an old college classmate named Murad a brush and crooked journal editor who uses people mercilessly. (657)

He describes about the loyalty of Deven. He even shows that Deven is unable to cope the demands of students, administrators because he does not like to teach Hindi rather he loves Urdu rather than Hindi. There is not good relationship between Deven and the administrators. Not only that much he is not able to cope the demands of students. He doesn't have proper relationship even with his wife. He cannot give time for his family. So, his wife is also not happy with him. He has one friend whose name is Murad is not good for Deven. Here Robert E. McDowell gives Murad the name like 'a brush and crooked journal editor'. So McDowell also doesnot like the characteristics of Murad because Murad uses people like Deven mercilessly. McDowell says that:

Weakness always seems to invite power to exercise itself and thus the timid and sensitive poet Deven is attractive prey for the bullying Murad, who forces him to befriend and interview the great Urdu poet Nur. This unfortunate association with Murad's journal leads Deven into familial, financial and occupational difficulties. Finally, when the idealistic Deven confronts his poet hero (who turns out to be a pathetic, cringing, drunken old man amid a swarm of pseudointellectual



sycophants), he realizes that Nur is as trapped in a cage of banality as he is. (657)

McDowell describes that Murad forces Deven to take the interview of Great Urdu poet named as Nur. That is the unfortunate association for Deven. For the preparation works for Murad's journal, those works gives Deven the different problems like family, financial and occupational. Because of those works Deven is not able to maintain his relationship with his family. He cannot give time for his family. He is working for the article of Murad. He works for a long time but the result is not good. He is not able to give output. So, it becomes time loss only. He doesn't get any money so it is problem for him. Even because of this work he cannot perform his duty in college properly. So, there are lots of problems. When Deven meets Nur for the interview he knows about Nur properly because Nur is living in alcoholic environment.

S.P. Swain shows chaosness, marital isolation, world of death, bad relation etc. The word 'chaosness' means situation of confuses or lack of proper order. 'Marital isolation' refers to the separation of couple, 'world of death' refers to the environment where the situation is not good and 'bad relation' refers the relationship between different characters is not good and they cannot understand each other. He further writes:

The derelict house in *In Custody*, reflects on Deven's failure to form congenial and harmonious conjugal ties. It also reveals the couple's marital isolation and conjugal chaos leading to insanity". Siddiqui's dilapidated and blackened house, which has neither lights nor curtains to colour the gloom, symbolizes his incarcerated and immured self-seeking an escape into the open and lucid atmosphere of Delhi. The

kitchen in the house which is "unspeakably filthy" serves as an image of waste and putrefaction projecting the isolation and neglect into which the house has fallen.(123)

Here, S.P. Swain also illustrates the failure of Deven. Deven has also a house. He has a son and wife but he is unable to maintain the good relation with his wife and son. Here Swain describes about the house of Siddiqui which has neither curtains nor light where even Deven visits once for some help to take interview with Nur. In the novel there are the discussions of three houses but not managed house. Deven has also family and house but not happy family. So, there is only name of house but not managed family of Deven.

According to Samanya Satpathy, Desai's *In Custody* deals about the context of Indian society. Satpathy describes, "Deven is the quintessential small-town college teacher of the 1960s and 70s. Deven teaches Hindi at Lala Ram Lal College. Deven teaches Hindi; his first love, however, is Urdu. If he is to survive, he must serve the cause of Hindi poetry" (60-61). Satpathy here describes about the daily life of Deven as a college teacher of 1960s and 70s. For survive he has to teach in that college but his first love is Urdu. He is teaching Hindi in that college because that is his compulsion. Satpathy further describes:

Deven's love for Urdu drives him into becoming the custodian of Nur's poetry: 'he was a scholar after all, and lover of poetry'. Yet, when it comes to his own Urdu poems, Deven is rejected by his editor- friend, Murad: 'No, who wants to read your poems? . . . poems, poems, poems. Everybody writes them, I tell you . . . I had to stop them. I had to pick and choose. Only the best, I said. Firaq, Rafi, Nur . . . (16)

The above lines show that Murad exploits Deven. Though Deven is also an intellectual but Murad rejects about the creativity of Deven. Murad doesn't give Deven the chance to publish his own poetry rather he only demands for Nur. Deven loves Urdu more than Hindi but there is a compulsion that he has to teach Hindi. If he leaves college then he may not fulfill the basic needs of his family. He has love for one language but he has to work for another. So, he is in trap. When he creates his own poetry his own editor-friend, Murad rejects his creations. Deven conveys Murad:

Just one more class, Murad, he pleaded, then I'm free to go home. 'Home? Who want to go home?' shouted Murad. We're going out to lunch. We're going to lunch. We're going to lunch in the best restaurant in your great city. If I come all the way form Delhi to see you, then you can at least give me a good lunch, he added in a petulant voice. (8)

When Murad comes to meet Deven, who is a lecturer, teaching at Lal Ram college, Mirpore, Murad's ways of telling those above statements are not good. Deven has to fulfill his duty because he has to maintain his family. Deven has a wife and a son. If Deven doesn't do his duty well, he will not be paid. Deven wants to take his friend to home instead of restaurant but his friend doesn't understand him. Desai's using the word pleaded indicates Devan's loyalty and his responsibility to maintain his family but the word 'shouted' indicates exploitation of Devan by Murad. Even the statement. "Home? Who want to go home?" (8) shows the ways of speaking of Murad. The statement "just one more class . . . , then I'm free to go home" (8) show the loyalty of Deven. 'One more class' refers as the dedication on duty of Deven. Here readers can observe that Deven is really a hard working person who gives more importance to his duty than other things. Because that is his (Deven's) living. So Deven tells Murad to

wait for him for sometimes. On the other hand, Murad uses very wild words such as "Home? Who wants to go home?" Here Murad doesn't understand the problem of Deven. He is very selfish at this point because Murad only thinks about himself. Desai's use of word 'shouted' which is used by Murad has quite negative meaning. The words used by Murad 'best restaurant in your great city' refer as the standardness of Murad who doesn't understand the simple life style of Deven.

By using the technique anaphora, which means "the beginnings in a sequence of clauses or phrases" she wants to show that Murad doesn't understand the problem of Deven. In the given lines "we are going to" (8) is repeated for three times. Here the above written lines are the text, actual rhetor is the writer herself, the intended audience is Murad because he doesn't behave Deven properly. And intended audience beyond the text are other persons like Nur, Nur wife's Jain (the shop owner) etc. Because the above lines are spoken by Murad and others do not include in the same paragraph. But if we see the whole text then all the characters who fools and cheats Deven are intended audience within the text and similar type of persons in Indian society are intended audience beyond the text. The novel is published in 1984, so it is the specific time. By observing the above lines, audience can easily find the speaking way of Murad where they create hatred towards Murad which is pathos. And logos is reasoning. In the above lines, audience find that Murad is unable to understand the situation of Deven.

Murad is the son of rich parents and has his own publishing house but Deven is from middle class. He has to teach to maintain his family. The statement which is spoken by Murad, "Still a two-cigarette man, are you? (8) shows how Murad teases Deven, the hard working person which means exploitation of Deven or the suffering of an Indian intellectual. Deven has carried two pieces of cigarettes instead of a

packet, Murad explains, "A fullfledged lecturer in a college, an important, citizen of Mirpore, and still can't afford a whole packet of cigarettes? You seem to be where you were in your college days. What's the matter?" (8). These are the statements spoken by Murad who is only the name of friend but does not understand Deven and his laborious life. Desai does not show that whether Murad had responsibility of family or not but Desai shows how intellectual person suffers in Indian society.

The statement such as "Full-fledged lecturer, important citizen of Mirpore, can't afford a whole packet of cigarettes?" (8) show the hard life of Deven. He is struggling for his life whereas Murad only wants to utilize him and wants to give trouble to Deven. The speaking style of Murad shows that he is from standard class than Deven. So, Murad points Deven as in the same level during their college times. Murad further groans, "Raw radish- the food of cows, and pigs groaned Murad, but took it all the same and appeared to eat it with relish, making low crunching sounds" (12). When both Deven and Murad go to a restaurant, they have some meals. While having, Murad speaks the above statements. The words "Raw radish – and . . . pigs" (12) illustrates their living standard. Deven does not give any bad comments but for Murad that radish becomes the food of animals. Though Murad is the son of a wealthy Kashmiri carpet dealer in Delhi, but he never pays the bill after lunch. We can say that Murad was very selfish person and only thinks about his own business. So, there we can observe, how Murad exploits Deven. Murad's use of words such as "raw radish- the food of cows and pigs" (12) donot give positive meaning. By giving such words, Desai wants to show the wildly behaviour of Murad. He wants to give trouble to Deven. Raw radish becomes the food of cows and pigs for Murad. But that is limited only in saying because he does not leave those items as well. He has them by making loud crunching sounds.

Desai shows how Deven is cheated by Murad. So she brings the line, "Then Murad unexpectedly barked at him, so what about sending me something for my special number on Urdu poetry, hunh?" (15). These statements show the selfishness of Murad. Murad wants to earn his name and fame by using other intellectuals like Deven. The word "barked" even shows the behavior of Murad towards Deven. The words such as, ". . . for my special number . . ." illustrates that how Murad gives attention for his work. In this way he is regarded as a selfish person who is not worried about the work of Deven. The use of words such as "for my special number on Urdu poetry" (15) by Murad shows how selfish person he is. He is worried only about his work but not of Deven. His work only becomes special for him. The word 'barked' which is used by Desai for denoting Murad doesn't give positive sense. The word 'barked' actually refers for the sound of dogs. So, in this sense, Murad is like a dog who doesn't have intellectual power.

While having conversation with Deven, Murad speaks the statements of discouragements and makes Deven as a doll. Murad speaks, "No, who wants to read your poems? Murad said at once abruptly. I have enough poems for the issue already. As soon as I sent out the circular announcing it, contributions started pouring in poems, poems, poems. Everybody writes them, I tell you" (15). The words such as 'who wants to read your poems?' denotes the selfishness of Murad who wants to use the time and knowledge of Deven. Murad doesn't give importance for the creations of Deven as well. These lines show that the situation is Kairoitic. Nurad does not care about the creativity of Deven where Deven suffers. In this way Desai wants to show her argumentation.

Though Deven is regarded as an educated person in the society but he has to suffer a lot by his own friend, Murad who discourages him by speaking above

statements. Deven has love for Urdu poetry rather than Hindi poems. But Deven does not want to publish his poems. So Murad again says that, "I had to pick and choose. Only the best, I said Firag, Faiz, Rafi, Nur . . ." (15) Murad wants to publish the articles of Nur, a great Urdu poet for which he orders Deven for the interview. Bringing such references Desai shows that Indian intellectuals are failed or it was very hard to sustain for them in the then society. Deven has compulsion to teach Hindi in college though his interest is upon Urdu.

For his work, Murad wants to use Deven. He wants Deven to take the interview of Great Urdu poet, Nur. Murad says, "I want to bring out my journal. That is what I'm talking about, idiot. Try and listen. Be serious. I want you to track him down in his house in Chandni Chowk" (17). The spoken word such as 'idiot' by Murad shows how Deven is exploited. To use such word for an intellectual figure like Deven is not good.

The words "my journal" (17) refers the selfishness of Murad though Deven would have to tackle the difficulties for interview. Murad gives Deven the title 'idiot' which has even negative meaning as well. For his work, Murad is going to use Deven's intellectuality. That's why Murad is saying "I want you to track him . . ." (17) to Deven for the completion of his work.

Murad wants to bring Deven under his control. He cannot understand Deven in a proper way. Even Murad behaves Deven as his servant. So, he said. "Of course there's a hurry, Didn't I tell you the appointment is for three o'clock? There is just time to go and have lunch" (31). From these lines it is easily observed that Murad wants to exploit Deven.

For Murad's work, there is some urgency, that's why he is using words like 'hurry', 'time to go', etc. The word 'hurry' refers that should be done very quickly and

even 'time to go' refers the same. In this way, Desai is showing us the clear picture and behaviour of Murad. Murad further speaks:

Don't shout in the street. This is not your village, you know. People don't need to shout as if they are at opposite ends of a potato field. You are in a city now. Better act like a city dweller if you want to work for my paper. Come along with me to my office and I'll write out a letter of introduction for you and send along my office boy to show you the way. Will that do, my lord? (33)

When Deven goes to meet Murad for Nur's interview. Murad had speaks the above statements. He wants to persuade Deven for his work. So at the end of the given statements. Murad says 'my lord' to Deven. Here, Desai wants to show how a literary figure like Deven is suffering and is being exploited by a rich person named as Murad. Deven has a very simple life whereas Murad has luxurious life. Murad is very clever so in the beginning of these above mentioned statements he behaves as a owner of a company, business etc. to Deven. So, in each and every step, Murad is exploiting to Deven. The words "don't shout in the street" (33) show that Murad is owner of the street and Deven, his servant. The sentence "This is not your village" (33) shows that Murad considers himself as very civilized, educated person of town. But in reality his mind is not educated. The above statements spoken by Murad have the perspective of exploitation. In the beginning of those statements, Murad doesnot use good language but at last he used very good language. It is so to convince Deven. So, Murad speaks the words 'my lord' where he puts Deven in the position of lord refers that god in Hindu society.

Deven is not interested to teach Hindi in college. Actually he is compel to work. So he speaks, "I am only saying. I have my job, my salary. I have my family- a



wife, a son. I can't let them starve" (84). Deven is interested in Urdu poetry but he has to teach Hindi in a college. He has to fulfill all wants and desires of his family members. So, Deven is unable to leave his job. Here Desai wants to show the suffering of Indian intellectuals. Deven is trapped between his responsibility of family and Urdu poetry.

The sentence "I am only saying I have my job, I can't lose my job, my salary" (84) shows the loyalty and responsibility of Deven towards his work. The word "my salary" indicates his compulsion of working to maintain his family. The sentence "I can't let them starve" (84) means that Deven has to fulfill the basic needs of his family. It also shows that if Deven doesn't work, then his family will have to face problems. Here, also Desai shows the technique 'anaphora' to present her ideas. The phrase "I have my" (84) is repeated for two times.

Murad explains, "Go back to your village. Rot there with your buffaloes and your dung heaps. Why come and pretend you are a poet and have written things to be published in my magazine? Go away, don't waste my time – there are many better poets than you to be found in the streets of Delhi" (84). In the given statement, Desai wants to show how an educated person like Deven is exploited by a so-called friend Murad. This shows that there is not understanding between friends but presence of false friendship. So on the one hand, Murad is exploiting Deven and on the other, there is the suffering of Deven. 'Don't waste my time' – clarify that Murad is too much busy in his work where Deven is disturbing but in reality Deven hardly manages his time to meet Murad and later to take interview of Nur for Murad's magazine. The sentence "Rot there with your buffaloes and your dung heaps" (84) clarifies that how Murad, standard person of town is exploiting Deven. Though Murad is the person of town but he is speaking as an uneducated and illiterate person of remote village.

Murad is not understanding the feelings of Deven. So, he is playing upon him. The sentences "why come and pretend you are a poet . . . and 'there are many better poets than you . . . " (84) indicate the speaking ways of Murad. He is speaking these things and the same person, Deven, has to do labour for his work or magazine.

When Deven visits Nur's house he meets Nur's first wife. She demands money for interview from Deven and speaks, "Listen, she said, in a direct, uncouth way that startled him. You will not forget about payment, will you?" (145). On the one hand, Deven is from middle class family who has to fulfill each and everything of his wife and son. On the other hand, it is very difficult for him to manage money. Even to manage a tape recorder for that interview is much difficult and Nur's wife is demanding money which makes Deven in trouble. Nur's wife is only caring about money. Though she is responsible for making preparation of that interview but the interview is not well-managed. In this way, here is also suffering of Deven, which shows the suffering of Indian intellectuals.

Deven does not like the tape recorder and he conveys his friend, Murad to go from that place. So he speaks, "Come let us go and take a look elsewhere, Murad, he said angrily but instead Murad sat down on a folding chair by the dealer's desk" (123). When Deven is not satisfied by looking that tape recorder, he tells his friend, Murad to go in other places. But Murad does not follow because Murad wants to give suffering to Deven. Murad is Deven's friend in name only but he is actually playing with Deven. Deven is loyal, serious about that work where Murad is not supporting him. Murad who sits nearby dealer but not his so-called friend Deven.

When Deven and Murad reach shop of Jain to buy a tape recorder. Jain the shop owner tries to convince to buy the tape recorder. So he explains about Chiku

'But Chiku is going to help', cried Mr. Jain, clapping his arm over his nephew's shoulders. He will be your assistant- technical assistant. Just completed a course in electronics at the Sethi School of Electronics in Connaught Place. He has been working in my cousin's repair shop in Ghaziabad and came to Delhi to study only, no, Chiku? They gave him a diploma even, na Chiku? (125)

Murad took Deven to Mr. Jain's shop to buy a tape recorder. Jain explains more about Chiku to make convince to Deven because he is a business person and anyhow he wants to sell the recorder. To make his (Jain's) persuasion effective, Jain is going to give Deven as the name of help by the company of Chiku who doesn't know properly about recording. Jain even uses the words 'technical assistant' for the unknown person Chiku from the point of view of business. Jain even brings the name of Sethi School of Electronica for making his words powerful. If Chiku is able to do such activities then why he is not able to record the voice of Nur. So, we can say that Mr. Jain is a very cunning person who deceives Deven, an educated person easily. From the above activities, Deven suffers and even is deceived by the shopkeeper named as Mr. Jain ". . . and seeing that the brainless boy was recording Nur's involved instructions . . ." (186) clarifies the actual qualifications of Chiku. The words "brainless boy" refers who cannot work properly and who may not have even knowledge of that related field.

The words such as 'technical assistant', 'a course in electronics', 'Sethi school of electronics in Connaught palace' shows the persuasive power of Jain because he wantsto sell that device to Deven. By bringing such references, Jain wants to persuade Deven for buying that machine. Even Jain describes giving help of Chiku for the work because he is a business person. Anyhow he wants to earn money.

Chiku explains, "I have no time for all this poetry- shoetry. You can get some technician to finish the job. Please give me my pay – I am leaving" (187). These are the lines spoken by Chiku who is not serious about the recording of Nur's poetry. So, Chiku uses the words 'poetry –shoetry' which are even not in favor of Deven. The words 'no time' refer there is no support to Deven from Chiku's side and even as if he has some urgent work. The words such as 'get some technician', 'give me my pay' even more depict the similar thing, not supporting from the side of Chiku.

Nur demands, "I can only bear the sight of you if you give me some rum- no, plenty of rum because there are plenty of you" (180). The given lines clarify the characters of Nur who loved to drink alcohol. It can be said that Nur is also not serious about the recording. He demands rum for saying something about Urdu poetry. The words "if you give me some rum" (180) depict how Nur is oriented towards alcoholic drink than other. The line depicts that to do the task or to listen the work of Deven, Nur needs some rum. Here, rum or alcoholic drink is important for Nur.

Nur further speaks, "Go, collect the money from Deven Sahib and then go and give the order" (186). This is the line which is spoken by Nur for ordering some favourite meals from the restaurant. In a sense we can say that Nur is money minded person where Deven is failed and even the result is not positive. Desai here wants to show how Deven, an intellectual figure suffers in alcoholic environment. Deven has to manage interview with Nur but it is very difficult. In Nur's house, Nur's second wife Imitiaz Begum behaves Deven in rude way.

The words "Go, collect the money" (186) clarifies that Nur is money minded person. Even Deven is junior person than Nur but he uses the word Deven Sahib to convince or to make Deven convince for giving him some money for some meals. In

the same sentence, the word 'go' is repeated for two times. In one sense, it has repetitive form as well. The above mentioned line spoken by Nur is the text here, the first element of situation analysis. Another element is the implied rhetor. So here implied rhetor is such type of person who is similar to Nur in the then Indian society. And the actual rhetor or the writer is Desai herself. Here intended audience within the text is Nur who gives trouble to Deven. And we, the readers are the actual readers. The occasion is the story and here too, Nur troubles Deven. The statement is mentioned in *In Custody* which is published in 1984. So, it is the specific time and it depicts the behaviour of people like Nur of that society. Desai brings such line to show the characteristics of Nur where Nur also gives trouble to Deven. In this way, readers can create pathos. The presented argument is the logos which gives the logic or the behaviour of Nur. By bringing such line Desai creates ethos or she wants to make believable situation that Nur really gives tension to Deven.

Imitiaz Begum, the wife of Nur, explains "You have reduced him to that, "making him eat and drink like some animal, like a pig, laughing at your jokes, singing your crude songs, when he should be at work, or resting to prepare himself for work" (66). In the above statements, Imitiaz Begum is blaming to Deven and making him in trouble. 'Reduced him to that' means she is blaming Deven for her husband's behavior. She tells that Deven has disturbed her husband from his job but actually that is not reality. Phrase such as "making him eat and drink like some animals" (66) depict the blaming of Imitiaz Begum to Deven. But in reality Nur himself is interested in drinking. She blames that because of Deven her husband is at home in such a case otherwise he will be at work. So, here also Desai wants to show the suffering of Deven. Here Desai has use the tropes names as simile 'like' word is used by Imitiaz Begum to compare her husband with animal like pig. By brining such technique Desai

shows her argumentation. She further describes, "See what you've done to him? See what he's done in my room? Am I to stand for this in my room, in my house? Did he marry me to make me live in a pigsty with him?" (66). Though Deven is totally innocent about the behavior of Nur or Imtiaz's husband. But she is giving him (Deven) pressure. The negative activities which are performed by Nur are totally blamed to Deven. According to her, Deven makes the environment of her house like pigsty which means too bad.

Actually Nur uses to drink alcohol a lot and shows his behaviour where his wife is blaming to Deven for her husband's such activities. She directly focus to Deven and gives him trouble. The line 'see what you've done to him' is uses directly for Deven. The line "Did he marry me to make me live in a pigstay with him ?" (66) shows her activities clearly. She is totally blaming Deven for all these activities. Here too, Desai brings the word "pigstay" to compare the house of Nur with that of pig. His house is like pigstay. Desai uses this comparison 'metaphor' to clarify her argument.

Begum points "Don't you see? It is there! and pointed at a pool of yellow vomit in a corner of the room" (66). So, it clarifies that the behavior of Imtiaz towards Deven is wildly. She behaves as Deven is her servant where Deven has to follow her instructions. "It is there" means where an owner commands to her servant. Her uses of language is also not good. Here she makes Deven an educated person, a very low level person. But Deven is too much loyal as he follows her instructions.

The words "Don't you see ? it is there!" (66)clarify that the speaker of these words is in high temperature. These are the lines which are spoken by a high or sophisticated family to their servant. In the same way, Imtiaz Begum orders Deven like a servant. Here too Desai is showing us clearly that how an educated figure like Deven is exploited in Indian society. Begum orders Deven, "Take it away from here .

. . . to fetch water. Wash the floor. I want it washed and polished. I will have my room clean, my house clean. D'you hear?" (67). By showing these above lines, Desai wants to show how Deven is suffering or what types of problems does Deven has to face to publish an article of Urdu poetry. In one sense, Imitiaz Begum is exploiting an educated figure named as Deven. The sentence "take it away from here" (67) generally gives us the meaning that a person is ordering another person to perform some task. Here, Nur's wife is exploiting Deven. She even adds "Go fetch water, wash the floor... room clean ... house clean ... Do you hear?" (67) totally gives us about ordering style of owner of a house or company. Here, Desai shows clearly about these activities. Desai even uses the word "clean" for more than one time to show her ideas. By bringing such behaviour of Imitiaz Begum, Desai wants to create pathos. Readers can create hatred feelings towards Imitiaz and kind feelings towards Deven because there is not fault of Deven. So, the above mention lines create emotions in the audience. The words related to clean are used by Begum many times. The words like 'wash', 'washed', 'polished', 'clean' are used where Begum is ordering Deven to clean her house. So, here argument is presented and audiences are really persuaded. In this way Desai is success to show her argument and is able to make the audiences believable. Murad states, "There are many people who would consider it an honour, a very great honour, said Murad, I know five six people who would be happy to go and fill his inkwell and sharpen his pens, thinking it a garden chance to learn the art of poetry from a great master" (85). Again here Desai wants to show how a business person Murad is behaving towards his work. Because if it will become success Murad can earn lots of money by publishing that Nur's article in his magazine Awaaj. So that Murad wants to use Deven's help. Anyhow Murad wants that article. So, Murad is convincing Devn for that work. Murad is persuading Deven by giving the name as "a

very great honour, golden chance" (85). So here he is using that type of language to exploit an educated person, loyal person Deven.

Murad is very clever in using other person like Deven. So, he is using various ways of language. In the beginning he said, 'there are many people who would consider it an honour, a very great honour . . . (85) but later on Deven has to do. Even Murad adds some people "Five, six people" (85) to make his words powerful so that he would be able to convince Deven. Actually he is using Deven's intelligence. At the end of the above mentioned lines he uses more powerful words "golden chance" (85) to make Deven convinced for his work.

Murad explains, "You village pumpkin, Murad exclaimed" (103). Again and again Murad is using such words to his so called friend Deven. Not only his behavior but also his choice of words towards Deven is even bad. So, here again Desai wants to show the exploitation of an Indian intellectual. "Haven't you seen, or heard, you donkey?" (103). Here, Murad again gives another name to Deven. The word 'donkey' refers as passive type or lazy person without intellectual power or capacity.

The word 'donkey' refers to a fool or an uneducated person. In the above mentioned lines, Murad uses such words to denote Deven. From this point it is more clear about the behaviour of Murad towards Deven. Deven argues, "Look, don't use all those animal names', Deven said sharply, growing hot about the ears" (103). Murad gives Deven the passive or animal name 'Donkey' which Deven doesn't like so Deven tries to stop Murad. Deven is too much loyal. But Murad enjoys while telling or giving such name to Deven.

Murad expresses, "All right all right, I will call you by flowers" (104). Here Murad is making fun of Deven and exploiting by using different types of words. Sometimes Murad uses the word like donkey and again next time flower. Murad using



those words make Deven angry too. 'Flowers' mean attractive, beautiful, lovely and so on whereas 'donkey' refers to a sleepy or passive type of animal. And this is the argument which Desai wants to show that Murad is exploiting or cheating Deven. Sometimes Murad is using animal names like 'donkey' and sometimes 'flowers'. There is no one to stop the words of Murad. So, Murad doesn't behave with Deven in a proper way. Here too, Desai uses the trope metaphor to show how Deven is treated by his friend. The words 'donkey' and 'flowers' are used to denote Deven, a person. In this way Desai presents her argumentation clearly. Deven expresses in anger, "Japanese goods mean cheap goods. They break in your hands". Deven said gloomily" (124).

Chiku, who is a technical assistant by Jain or business person, brings a tape recorder for Deven but he doesn't want to buy that one, so in anger Deven spoke such words. He told them that Japanese goods aren't good because of the behavior of Mr. Jain and his friend Murad because they exchange their look and they were laughing and making Deven in tension. Here too Desai is showing the hardness or suffering of Indian intellectuals. Chiku persuades:

Are, Sahib, what are you talking about? Pre-war days? Wartime? You haven't heard about Japan's progress? They are leaders in industry now, Sahib, leaders. Such clever people if only we had clever people like that in our country hai, hai- what progress we would see. We too could be rich, friends of America. But look at us- hai, hai, he lamented, but briefly, then went on quickly, 'Now look at this model. Chiku show it to them. (124)

In the above statements, Chiku uses the word 'Sahib' to Deven to persuade him for selling that equipment. Generally Sahib refers to a high standard, educated person even Chiku brings about the progress of Japan. Chiku is convincing Deven to sell that

recorder so he uses that type of language. So Chiku says "leaders in industry" (124), which makes his saying powerful. Chiku gives Japanese the word 'clever' just to convince Deven Chiku is using such language from the point of view of business. Actually Chiku and Mr. Jain doesn't give Deven a good equipment. Actually it is second hand and result is also negative. From here we can say that they just want to do business. Whatever they spoke, that is limited only in words where Deven is not able to record or he is not success in his project. Jain, the dealer convinces, "No fancy price? Then how will you get your fancy goods, hah?" (123). Here the dealer again wants to exploit Deven by selling secondhand recorder. Fancy goods means the most valuable goods but he sells Deven the secondhand equipment. The dealer is speaking such words to make convinced to Deven because he is a business person. He is speaking such words from the point of view of business. Any how he wants to sell that equipment to Deven. He is demanding 'fancy price' that means high cost from Deven.

The statement clarifies, "Murad, too, laughed. He and the dealer exchanged winks as they laughed" (123). Murad is not supporting to Deven. He is supporting to that clever dealer. On the one hand Murad wants his work but he is not serious about that on the other. The words 'exchanged winks' may have some hidden meaning as well where both Murad and the dealer give trouble to Deven. So, here also Desai wants to show the exploitation of an Indian intellectual. The words 'exchanged winks' means that Murad and dealer had something secret about that equipment or may be about some profit. They are laughing too. It means that Murad and dealer are in profit and at last dealer is able to convince Deven and is able to sell the equipment to Deven. Murad explains, "Very good very good. As good as new, Jain Sahib and Japanese also Deven, this is the machine that is going to help you in your project; it is

better than a secretary or a typewriter or even both together. Why are you looking so angry?" (125). By speaking the words very good, very good, Murad here is trying to convince Deven for buying that tape recorder. To make his argument strong, he brings the word 'Japanese'. On the one hand he is convincing to Deven whereas on the other hand Murad is supporting Jain who sells Deven the secondhand equipment. It is clear here too that Murad is exploiting an educated person, Deven. Deven is taking Murad as his good friend but in reality Murad is not behaving him in proper way. Murad makes his words strong by saying "... that is going to help you in your project" (125). Actually that project is to take interview of Nur for Murad's magazine but Murad is telling Deven's project. Murad is able to convince Deven for his work. So, he is using different types of languages.

Sarala, the wife of Deven, argues, "For your own son you have no money; only for going to Delhi to enjoy yourself there is money" (150). These lines show the sufferings of Deven which are spoken by his own wife. Deven had to fulfill all responsibilities of his wife and son. He hardly manages his time for them. He has to work in college by teaching Hindi for his living. The text illustrates:

From there, he shook his fist at Deven and shouted, "All right, you will be paid. But only when the article appears that is rule; all my contributes get paid after publication, not before. I have to give equal treatment to all. And don't think, don't you think, he raised his voice threateningly, that. I will pay you that sum. It is ten times the amount I pay for a two page interview! You are only the interviewer, Deven, not the poet. (220)

From the very beginning to the end, Murad gives trouble to Deven because he is too selfish. Murad only thinks about his work but not of others. Here too, Deven suffers

because the article is not published and Deven gets nothing from Murad also. Deven does many activities, labours hard to publish the article of Nur but he is not success. In this way, Deven is cheated and fooled by each and everyone in the novel. By showing, these different events, Desai wants to show the suffering and exploitation of India intellectuals in the then time. The words such as 'raised his voice', 'threateningly', etc. show the language of anger. Murad uses those lines by raising his voice and even he threatens to Deven. He always wants to keep Deven under his control. He raises his voice so that Deven may not go against him. In the beginning, he convinces Deven for his work but after work he has no proper way of behaving to Deven. So, Desai wants to show us exploitation, cheating upon Deven from different characters in the novel.

Different people cheat Deven in different ways. At last only, he realizes himself and speaks the following sentences:

It was not my fault! I worked hard – I prepared for it and I worked but I was fooled and cheated by everyone- the man who sold me the secondhand equipment, the technician who said he could do the recording but was completely inexperienced, by Murad who said he would pay and did not by Nur who had never told me he wanted to be paid, and by his wife, wives, all of them. (234)

Actually, Deven is a laborious, hard working person. He has to fulfill his as well as his family responsibilities. He tries for Murad's magazine too by talking Nur's interview. Even he works hard. For doing Murad's work, he doesn't even give more care about his family. He tries his best towards his duty though it is not success. He is exploited, cheated, fooled by many characters in the society. So, here is the suffering of Deven, an educated person. It is not fault of Deven because he tries as much as possible. He

prepares everything like equipment, place, helper but he is fooled and cheated. Really the equipment is secondhand and does not record the poems of Nur.

By bringing different events of the then society, Desai wants to convey that Deven an intellectual and educated figure has to suffer in the then Indian society. So, here Desai wants to present how an educated person Deven is exploited by different persons. By showing different roles and characters of different people, Desai creates a clear picture of the condition of the then Indian society. It creates ethos as well because she uses different places of India like Mirpore, Lala Ram Lal College, Delhi, Chandani chowk, Kashmiri carpet dealer in Delhi etc. She makes the roles of different characters perfectly and presents her argumentation. In this way, she shows different issues like suffering, exploitation, cheating and crisis in human relationship.

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