

I. Introduction

Kamala Markandaya is one of the best of the contemporary Indian novelists. Her novels are remarkable for their wide range of experiences. She is most famous for her first novel *Nectar in a Sieve*, which was her first published in 1955. Kamala Markandaya's novels attempt to present symbolical characters and situations with their thrust towards modernization of India, especially through the interaction with the west. We can discern a pattern, not a smooth progress, but a troubled swinging between tradition and modernity in her novels.

Markandaya's novels reveal her deep preoccupation with the changing Indian social and political scene, her careful, conscious craftsmanship and her skillful use of English language for creative purposes. She excels in recording the inner workings of the minds of her characters, their personal perplexities and social confrontations. She endeavors to portray them as individuals growing into themselves, unfolding the delicate processes of their being and becoming.

Markandaya's strength as a novelist comes from her sensitive creation of individual characters and situations which are simultaneously representative of a larger collective; her prose style is mellifluous and controlled. She handles character, dialogue and description with skill. All three are integrated, mutually supportive, so that the fiction is impressive, because it creates warm and pulsating individuals.

Markandaya presents the evils of capitalism and industrialization; and the sufferings and miseries that the poor people are compelled to endure. Regarding the subject matter of Kamala Markandaya's novel critic Nagendra K. Singh opines "The evil forces drive her rustic characters from idyllic tranquility to the disquieting pressures of city life" (335). The exodus from the villages here symbolizes the disinheritance of the human soul and as her characters

try to shift to city that is taken as the symbol of modernity and development but they suffer more and more.

Kamala Markandaya tries to achieve a texture of sociological realism and in it. We can trace the pattern of women's role in the changing matrix of Indian society. Another critic Madhavi K. Menon writes "Markandya, knowingly and unknowingly, presents her problems, attitudes and responses to social milieu" (231). Menon adds "She explores themes of political, technological, socio-economic, cultural and intercultural importance" (230).

Kamala Markandaya highlights the cultural archetypes and images and expresses her attitude towards culture in the novels. Even though Markandaya limits herself to the depiction of Indian landscape, she relies on the Indian heritage, as well as the western culture for the choice of images and symbols. In Markandaya's novels, the journey of her fictional hero from the village to the city or from tradition to modernity or in essence from innocence to false knowledge falls into some common archetypal pattern. In Singh's opinion Kamala Markandaya expresses her fear about the taint of a cultural miscegenation on Indian heritage.

Change is the focal theme in her novels and she brings out the dangers of dehumanization involved in the commitment of civilization, change, even for the better, always has to be paid for and the price paid for the social benefits of twentieth century. Technology has been exacting and the predicament would seem to be an enduring part of the consciousness of modern India. Singh examines her that "Her novels reflect the state of cultural ambivalence through the conflict pattern, which forms the basis of her plots- conflict between village and city in *Nectar in a Sieve*" (335).

Kamala Markandaya structures her novel *Nectar in a Sieve* around the evils of industrialism and capitalism. A common place criticism of this novelist identifies the conflicting situations between the encroachments of industrialization, as represented by a hated tannery and the peaceful rural life of tenant farmers. Yet Markandaya is careful to

modulate these larger conflicts with a series of narrower oppositions like town values versus country values, illiteracy versus literacy. Singh comments on her writing and writes that “All of these conflicts, major and minor, produces an incremental step in the learning process of the narrator” (338).

Basically, her novels embody a feminine protest, one that makes a rare symbiosis of the Indian women’s plight. Perhaps, her women are shown always to handle their situations, no matter how much difficult, with grace. R. K. Dhawan writes “women are the natural buffers from the dark and uncertain future, the unfathomable depths of existence and terrors of death” (40). They may appear as passive sufferers, as in the case of Rukmani in *Nectar in a Sieve*.

Her novel *Nectar in a Sieve* is set in village and examines the hard agricultural life of the Indian peasant. She has the genuine gift for fixing the exact individuality of the character, even if she is less successful at establishing it in a reasonably convincing social context. Lesley Henderson writes "Her particular strength lies in the delicate analysis of the relationships of persons, particularly when these have a more developed consciousness of their problems, and particularly when they are attempting to grope towards some more independent existence" (600).

Ashok Pillar comments over the subject matter of her novel *Nectar in a Sieve* that "The impact of the modern urban culture brought in by the British rule on traditional Indian life"(236). He further comments about the miseries to the rural family due to the construction of the tannery that "the vagaries of nature and the depredations of modern industrialism (in the shape of tannery) force Rukmani and her husband to migrate to a city where they are fleeced" (236).

Her first novel *Nectar in a Sieve* captures the dichotomy of values in a most compelling manner. The sound and happy life of the poor family is disrupted in the name of development. As Singh writes:

Rukmani the devoted wife of a devoted tenant farmer, living in the soulful quietude of her village, suddenly finds within the Garden of Eden a serpent in the form of tannery that begins to rear its ugly head, devouring green open spaces, polluting the clean, wholesome atmosphere and tempting simple, gullible peasants into greed, ambition and immorality.(335)

She presents industrialization as the root cause of the unemployment, suffering, miseries and uncertainties of the people of rural areas symbolically Rukmani, the protagonist and all of her family members suffer in her novel *Nectar in a Sieve* and such tragedies it is the ultimate essence of the novel.

Markandaya presents the love of women to land and hut; and shattering of their happiness and love as they are evicted from their land. Her emotions are woven with the very walls of the hut and the mud of the field. Markandaya has presented such love in an influential manner as J. F. Powers writes "the novel is poetic in its simplicity, a parable to teach all readers the value of tribulations, especially for woman in a land. (1)"

Rukmani's existence is thwarted by the irrational forces of nature and commercialism. Her life's questions are thus reduced to the eternal quest for freedom in the face of tannery. Throughout the novel, it is her helplessness as a woman that is called into account. When Rukmani and her family are ejected from their home where they lived for thirty long years, their suffering started. They have no means for their food and shelter. Dhawan writes about the miseries of Rukmani due to industrialism in a heart touching manner that "As she traverses wearily on the road of life, the central meaning of her very existence is wiped out. The axe finally falls on Nathan and Rukmani is tragically widowed" (41).

Nectar in a Sieve is a first-person narrative told by Rukmani, the widow of a poor tenant farmer in India during the early 1950s. She begins her story with her marriage to Nathan, a poor tenant farmer. She begins her life happily as she finds her husband to be very kind and loving. In spite of poverty, the family exhibits love and remains happily. But her suffering starts as along with the starting of industrialization in the village.

The landowner orders the family to vacate the land and cottage as they can't pay rent to landlord due to the worst consequences of the drought. The family has to leave the tenant land due to the project of a white to build a hospital in the village. While many villagers welcome the construction of the tannery, Rukmani is resistant because of the changes it brings to the community. When her two oldest sons go to work in the tannery, she is forced to accept it. The construction comprises hardships in the lives of rural people. There is crowd everywhere and the beauty of the village shatters and raises the price of daily goods.

The two eldest sons Arjun and Thambi get job at the tannery and are thrown out of their jobs due to strike. So they deny helping their father in traditional farming and move to Ceylon to work on tea plantations on the island of Ceylon hoping to get good wages and better living. Nathan and Rukmani have fear that they will never see the sons again and ask their sons not to leave home. None knows whether they are dead or alive, they remain out of contact to the family and their dream not only ruins the individual's life but also the familial lives.

Third son Murugan who has gone to city for job becomes the victim of city life; dangles and disappears in city. After being evacuated from the land Nathan and Rukmani go to their son Murugan for shelter as they hope their son must have lived comfortably. But the helpless parents have to bear the disappearance of Murugan; and the suffering of his wife and his son due to scarcity basic needs. They are forced to survive on the foods offered to gods

and goddesses of the temple. At last having no alternatives, they are compelled to have manual work as stone breakers for their bread earning.

Another son Raja, who is frail due to malnutrition, is employed in the tannery but is killed by the watchmen for the charge of stealing a calf pelt. The parents do not have the strength to challenge the watchman for killing their son rather they are persuaded by the watchmen to admit that they are not responsible for his death as J. F. Powers writes about the helplessness of the poor parents "When her son Raja is murdered, even her thoughts do not express rebellion" (1).

The youngest son Selvam also refuses farming and works with Kenny at the new hospital which is being built for the poor and destitute. But the completion of the building is delayed; his earning is not enough to sustain his family. Her daughter Ira is evicted from her husband's home; as the poor family is not able to feed the daughter, she is forced to adapt prostitution. Dhawan comments "This degraded woman has to resort prostitution to utilize her already emaciated body to survive" (40). Ira intentionally has to embed there heartbreaks in the innermost recess of her being and feed and clothe him when dire circumstances prevail. Ira becomes pregnant and gives birth to an albino child named Sacrabani as the fruit of sin, this becomes a further cause of humiliation for them

Rukmani and Nathan give birth to six sons but neither the sons are with them in the old to share her sufferings and scarcity. The family members scatter for better lives but they even can not sustain their lives and become nowhere men in reality. None of the sons accompany while Nathan is drenches and can not get the lap and love any of his sons while dies of high fever as Dhawan writes "The axe finally falls on Nathan and Rukamni is tragically widowed" (41).

Rukmani is alone and quite helpless due to the death of her husband; and has to bear the shock after shock in the city. Rukmani gives birth to more than half a dozen of children is

compelled to adopt the street boy Puli as her son. How dreadful is it that her husband dies while working in the tannery due to hard work and lack of proper foods and rest and is compelled to adopt Puli as her son and return to her village where she has nothing to survive. The happy and united family scatters and the family members pass their miserable lives individually in the shortage of basic needs and familial love; and became nowhere men in reality.

The members of the happy and united rural family scatter and suffer due to landlessness, unemployment, suffering, miseries and uncertainties as the adverse effects of industrialization. Piller writes "The construction of the tannery in the village provided employment for some but increased the price of consumer goods" (246). Number of evil consequences occur in the family of Rukmani and the family suffers further and further.

The tragedy of the novel is that though agriculture is the main occupation of her family, they do not have own land. Rukmani, the protagonist of the novel suffers throughout her life. In fact, her suffering is the result of extreme industrialization. Industrialization has adverse effects on the villagers and peasants; and has caused unemployment, suffering, starvation and scattering if their family members.

II. Theoretical Modality

Industrialization

Industrialization is a process of social and economic change whereby a human group is transformed from a pre-industrial society into an industrial one. It is a part of a wider modernization process, where social change and economic development are closely related with technological innovation, particularly with the development of large-scale energy and metallurgy production. Industrialization also introduces a form of philosophical change, where people obtain a different attitude towards their perception of nature.

Industrialization is not to be confused with modernization. Industrialization, capitalism and globalization are the important components of modernization. Industrialization refers to changes in methods of production, and economic and social organizations. According to Ram Ahauja Industrialization is characterized by different features.

There takes place the replacement of hand production centered in a craftsmen's home. The class of factory workers rises. There is a great increase in the population of non-agricultural occupations. The number of numerous large cities increases. A number of changes occur with the transition from a traditional to a modern society. Occupations become more skilled and specialized (416).

Modernization may be perceived at society level, group level or individual level. Economists perceive modernization in terms of man's application of technologies to the control of nature's resources in order to bring about a marked increase in the output per individual in the society.

Earlier modernization was described as a process that changed the society from primarily agricultural to primarily industrial economy. As a consequence of this change in economy, the society simultaneously underwent changes in values, beliefs and norms. In the

process of modernization, the clusters of old social, economic and psychological commitments are eroded and broken and people become available for new patterns of socialization and behavior.

Sociologists examine modernization in terms of differentiation in the quality of life that characterizes the modern societies. Ram Ahuja writes “Sociologists study the dysfunctional consequences of modernization process like mental illness, violence, social unrest, regionalism, and caste and class conflicts etc” (415). The ambiguity and diffuseness of the concept of modernization has resulted in identifying modernization with different forms/types of sociological change like industrialization, capitalism and so forth.

In its broadest sense, industry is any work that is undertaken for economic gain and that promotes employment. The word may be applied to a wide range of activities, from farming to manufacturing to tourism. It encompasses production at any scale, from the local—sometimes known as cottage industry to the multinational or transnational. In a more restricted sense, industry refers to the production of goods, especially when that production is accomplished with machines. Industrialization transformed the agricultural-traditional society into modern capitalist society.

In the pre-industrial economy, the technology was comparatively primitive, and any crafting of wood and metal goods was generally done to support farming, trade, or to provide hardware for everyday use. Long-distance transportation of goods was rare. Market towns acted as trading centers for the exchange of foodstuffs and other local products.

The industrialization process is historically based on the expansion of the secondary sector in an economy dominated by primary activities. Industrialization through innovation in manufacturing processes first started with the Industrial Revolution in the northwest and in the Midlands of England, around the 18th century. It spread first to Europe and North America during the 18th and 19th centuries, and it later spread to the rest of the world. In the

18th and 19th centuries, Great Britain experienced a massive increase in agricultural productivity known as the British Agricultural Revolution, which enabled an unprecedented population growth, freeing up a significant percentage of the workforce from farming, and helping to drive the Industrial Revolution. This was the first industrialization in the world's history.

The Second Industrial Revolution describes a later, somewhat less dramatic change which came about in the late 19th century with the widespread availability of electric power, internal-combustion engines, and assembly lines to the already industrialized nations.

Most countries regard industrialization as a positive development capable of generating rapid wealth, revitalizing run-down areas, and conferring influence in world affairs. Most also now recognize the need for a diversified industrial base to safeguard their economies from fluctuations in the market price for their own specialized product. The new manpower couldn't dedicate to agriculture due to the lack of land; besides, this was not needed either because the higher productivity mechanized farming granted allowed a single peasant to feed a bigger number of otherwise employed workers. On the other hand, new agriculture techniques increased the demand for machines and other hardware, traditionally provided by the urban artisans.

The industrialization process formed a class of industrial workers who had more money in their pockets to spend than their agricultural cousins. They spent this on items such as tobacco and sugar and created new mass markets which stimulated more investment as merchants sought to exploit these. Incidentally, the possession of exploitation colonies eased the accumulation of capital to the countries that possessed them, speeding up their development. The nineteenth century brought the Industrial Revolution, the building factories, new houses, quarries, and coal mines, as well as new roads and railways cutting through the countryside. Much of the population moved to the urban areas. Industrialization

meant mass production. It also gave birth to capitalism and socialism. In the pre-industrial society, the workers had to do a lot of manual labor. But there is shift in work pattern. It is because of the knowledge of new technologies.

Technique- or technology-transfer is based in many ways on technological and economic paths that were often created by European colonization and have been intensified by Industrialization and Globalization. On the one hand, the modern age is a constantly developing planetary truth, a truth that impacts every society in the world. On the other hand, societies in third world countries have not produced this condition themselves because modernity is an external imposition. This means the modern age turns to be an unavoidable destiny for them. Traditional modernization and technology transfer abstract from almost all contextual factors. For thousands of years, technological process innovations such as technology transfer have been digested by cultural embedding and not through modernization.

The unstoppable acceleration of social processes appears as the other side of an exhausted culture that has merged into a crystal stage. The anti-modern age stands for community, tradition, religion and morality as politics. The step of a reflexive modern age, which appears in the end of the 20th century, is characterized by realizing somebody's limits, interest in the other, preservation of nature and technological innovation, recognition of foreign traditions and co-existence with the other. On the other hand, modernization has evolved colonization, destruction of cultural tradition and forced cultural adjustment.

The introduction of new technologies in an existing cultural landscape is a transformation of both the introduced technology and the cultural landscape. Industrialization became the means of transformation of small, agriculture-based society. Ahuja opines "The Industrial Revolution changed society from an agriculture based community into a thriving urban city through many interrelated changes" (473).

Modernization should not expect or even claim a capitulation of existing cultures but should aim for a careful transformation of existing cultural traditions. If tradition fights against modernization it can be misinterpreted as clash of cultures.

In this connection, it is also necessary to keep the term tradition in mind. Tradition refers to the beliefs and handed down from the past. A traditional society is characterized by the dominance of oral traditions; organization based on kinship, ascriptive status, and hierarchical social order and is unproductive. While a modern society is egalitarian, achievement-oriented. A traditional society is an immobile society. So an individual remains in the same relative position from birth to death. On the other hand modernization refers to the creation of open society, extent of creation of new institutions, ideas and accepting changes which takes place in institutions, ideas and social structures.

The contemporary world in the wake of industrialization and globalization is passing through dramatic changes. Traditions gradually got weakened at the land of modernity. Religion and religious practices received the first blow. In the traditional society where there was low level of technological development and a large number of people worked on land. All this has changed. Industrialization now became a greater generator of job opportunities. Knowledge of technologies leads to a fall in the number of manual manufacturing jobs. While most of the population still lives in rural areas and many of these societies are experiencing a rapid process of city development and Prabhakar Lal Das writes “Developing countries have been in contact with western industrialism which has undermined earlier more traditional systems” (19).

The advantages of labor-intensive and cheap technological mean have to be compared with the disadvantages of a higher degree of pollution. Best would be to initiate own developments, which enable within the development of technological means the criteria of intensity of labor, environmental compatibility, low purchase and production costs, simple

handling and profit. The new technologies developed in the west, especially in the area of energy are very cost-intensive.

De-industrialization describes the decline in the contribution made by manufacturing industry to a nation's overall economic prosperity. The process might better be termed re-industrialization, because the shift is not away from industry altogether, but from secondary to tertiary and quaternary industry. The ascendancy of the service economy in the context of the post-industrial society is characterized by a number of apparently negative features, such as a decline in manufacturing employment and a dependence on imports across a wide range of sectors. Although the loss of the manufacturing base is likely to create unemployment at first, it may not be an adverse development in the long term.

The number of people engaged in primary occupations reduces while that of people engaged in secondary and tertiary occupations increases. Age old agricultural implements and methods give way to the use of tractors and fertilizers. Barter system is replaced by the money system. The process of urbanization increases. Literacy and per capita income increases. Equally gradually replaces hierarchy. Health improves and longevity of life increases due to better medical care, technologies and medical inventions.

Admittedly, there have come changes in the caste system but there has also emerged class system which cuts across caste, religion and region. In the wake of modernization, the process of social mobility, the nature of demographic changes and increase in demographic changes and increase in urbanization and industrialization have brought significant changes in Indian society. Industry did not coexist easily with traditional ways of life.

Capitalism is an inseparable component of industrialization. Capitalism is an economic system in which private individuals and business firms carry on the production and exchange of goods and services through a complex network of prices and markets.

Fundamentally an individual is the center of capitalist endeavor. In other words, capitalism as

a way of thinking divorces the production and distribution of goods from other concerns, such as politics, religion, ethics, etc., and treats production and distribution as independent human endeavors. Capitalism is an informal system in so far as it does not require implementation by some higher authority. The reason for this is that capitalism is fueled by the power of markets. As long as there are human beings, there will always be markets.

Karl Marx has defined modernity as capitalist economy and economist Dinesh Poudyl writes “The crux of Marx’s theory of modernity rests on capitalist economy” (69). He recognized that the advances brought about the transition from earlier society to capitalism.

Marx analyzed capitalism in greatest detail—the two classes are bourgeois and proletarians. In Dinesh Poudyl’s opinion “The bourgeoisie own the means of production, direct the productive process and reap the profit from it; the proletarians are wage workers but do not receive full rewards for it” (61). The form of the capitalistic social system is really very broad. So the capitalists have been investing in production. Capitalist's one and only aim is to produce more and more and gain more and more profit. Commenting on the view on Marx R. R. Paul writes "the capitalist producers tend to accumulate more and more capital and introduce mechanization in the process of production" (358).

The present era of capitalist economic organization emerged during the eighteenth century, the reigning ideology incorporates the interests of the dominant and exploitative class, the bourgeoisie, who are the owners of the mass production and distribution as opposed to the proletariat or wage earning working class. In M. H. Abrams’s opinion “Marx gives his theory that the real world is constituted by class conflict, economic and social contradictions and the alienation of the individual under capitalism” (148).

Historically, mainly after 1945, the form of modern capitalism got flourished although the ancient model was already in existence. There was monopolistic policy of capitalism in that period. Marx assumed that the capitalist has access to power because of his position in

the economic structure as he owns means of production and buys the laborers services. So the capitalist is able to exploit the workers by lengthening the work day, forcing his family to work, speeding up machinery and displacing the workers.

Referring to the works of Marx Dinesh Poudyl writes “Marx restricted himself largely to a critique of that economic system and its deformities such as alienation, exploitation and dehumanization” (69). Marx argues that productive labor separates human being from the lower members of animal kingdom. The alienation of worker in his product means not only that his labor becomes an object; the life which he has conferred confronts him as something hostile and alien. Capitalists do not care who makes or buys these items or the workers. Marx examines the process of industrialization in terms of production relations. His argument is that the enhancement of capitalism entails its own death. The ultimate progress lies in the alienation of socialism. Various authors and critics throughout the twentieth century showed interest in capitalism. In Wilfred L. Guerin’s opinion “Various authors and critics showed interest in class conflict, the problems of the poor, and the effects of a capitalist system” (328).

According to Marx, this inequality is a fundamental aspect of capitalism and needs to be changed. Marx says, the internal tensions and contradictions will eventually destroy capitalism. We’ve increasingly left those responsibilities to the private sector to the companies themselves. But they have no responsibility to address inequality or protect the environment on their own. We forget that they are simply duty bound to protect the bottom line. A capitalist society does not satisfy the principle of distribution to each according to his merit or value. Apart from the gifts, inheritances, and gambling winnings that occur in a free society, the market distributes to those who satisfy the perceived market-expressed demands of others, and how much it so distributes depends on how much is demanded and how great the alternative supply is.

Modern capitalism gets very much organized at international level and promotes capital markets in the world. The industrial capitalism is not without its evil effects and S. L. Doshi opines that “Social inequality has emerged so that serious division between poor and rich has come out” (41).

Industrialization, capitalism and state power are the components of modernity. All these forms of modernity have been vulgarized beyond any hope of repair. Doshi comments that “Commodification of goods has made the society a consumer one; rationality has taken the form of hyperrationality and social stratification has dragged the common man below the poverty line” (200).

We live in a society which excludes minorities and the paradigm for that is the exclusion of the dead and the dying. Thus death exists when society discriminates against the dead. Marx did not consider culture as a powerful variable in his theory of economic determinism. Jameson identified that culture is turned into commodity in the new phase of capitalism.

Capitalism has experienced several shifts in its development. The first stage of the extension of capitalism was the market capitalism. Second shift was the shift to monopoly capitalism which was witnessed during the mid-19th to mid-20th century. It is also called imperial phase. According to Jameson, multinational capitalism is the third shift in the extension of capitalism. It is also known as post-industrial capitalism. This phase is characterized by electronic media and multinational business companies.

Modern society has converted the little workshop to the patriarchal master into great factory of the capitalist industry. “The labors are placed under the command of a perfect hierarchy. Not only they are slaves of bourgeois and of the bourgeois state, they are daily and hourly enslaved by the machine, by the overlooker” (Lohani, 26). Yet the purpose of

capitalism is to get great deals for consumers and investors. Corporate executives are not authorized by anyone least of all by their investors to balance profits against the public good.

A capitalist society is peculiar in that it seems to announce that it is open and responsive only to talent, individual initiative, and personal merit. Growing up in an inherited caste or feudal society creates no expectation that reward will or should be in accordance with personal value. Despite the created expectation, a capitalist society rewards people only insofar as they serve the market-expressed desires of others; it rewards in accordance with economic contribution, not in accordance with personal value.

Marx understood alienation as a state of radical disharmony between individuals and their own life style, and between individuals and their system of production. Robert Audi writes “The tone of capitalism is less moralistic, more social scientific. Earlier writings are punctuated by bursts of indignation against the baneful effects of capitalism’s profit orientation” (538).

The most common critique of market-driven economies is that they are unfair. The market exploits people. High prices ration goods harms the average consumer. Moreover, individuals or corporations violate the principles of fair trade, such as by concealing or falsifying information. It is easy to see how a pure market economy in absence of all rules and regulation is little more than a contest for the survival of the fittest. In modern capitalist societies, black markets flourish for vices the government has attempted to outlaw, such as drugs, weapons, and prostitution.

Capitalism occupies a central place in globalization and it is associated with technological progress and it promotes privatization. It contains the dualities such as universalization versus particularization. Globalization seeks to promote economic efficiency, generate growth and yields profit. Even though there are many positive attributes to globalization, there are also many negative consequences. The disparity between the rich and

the poor has widened over the years. In many of the major cities in developing countries there are high rise buildings with most of the technologies of the modernized nations. The poor countries have further received a sharp divide between rich and poor. Children begging for money to get their next meal and in villages people walking for miles to get water.

Though Globalization is not the issue of discussion in this dissertation, the term is mentioned as it an inseparable component of industrialization. Globalization misses out the goals of equity, poverty eradication and enhanced human security. There are a number of negative impacts of globalization. There is always a fear that the nation states would lose their identity and importance. Ram Ahuja opines “Caste systems and national identities like culture, religious and traditional norms and values are eroded as a result of cultural homogenization” (352). Furthermore, new rules of globalization like privatization, liberalization and intellectual property rights are creating new risks of marginalization and vulnerability.

Problems of Industrialization and Capitalism: A Marxist View Point

People of the world have experienced a number of problems and are exploited due to a number of adverse effects of industrialization and capitalism. Though industrialization and capitalism has benefited to a small groups of the society, most of the people mainly the people from rural areas and the poor ones have really suffered due to industrialization. Industrialization and capitalism have produced a number of problems in different dimensions of the society. Industry and its side effects are producing a wide range of hazardous, even deadly consequences for society.

Modernity emphasizes on individualism. Though there is crowd and cosmopolitan life, an individual always finds himself/herself lonely. S. L. Doshi says “He/she is isolated and alienated from the masses of people” (70). He/she lives a very hectic life. Such a

situation causes him/her mental stress. In the western countries, the wide prevalence of tension and strain is due to modern hectic life.

Market towns acted as trading centers for the exchange of foodstuffs and other local products. The opportunity to accumulate capital to fund economic growth and generate more wealth was limited. Most analysts conclude in the next few decades the whole world will experience industrialization, and international inequality will be replaced with social inequality.

The quantity of production is not for only certain group or society but for the larger world. People are encouraged to own Private property. They have the right to own resources and bequeath property. People are free to choose and own any sort of business that gives them maximum profit. Market participants, buyers and sellers, have little control over price in the market.

Capital profits from the production of food, shelter, and all the necessities of life. The production of all these things uses human lives in the shape of labor, as well as the resources of the earth. Feeding people is not the aim of the food industry, or shelter the purpose of the housing industry. In medicine, making profits is becoming a more important goal than caring for sick people. As capitalist enterprises these activities aim single-mindedly at the accumulation of capital, and such purposes as caring for the sick or feeding the hungry becomes a mere instrument of corporate growth. Therefore ethics, the overriding commitment to meeting human need, is left out of deliberations about what the heavyweight institutions of our society are going to do. No one seems to care for the weakest of the weak and in Doshi's opinion "Baudrillard takes the postmodern society very seriously, he thinks himself as a highly fractured man" (282).

The Exploitation and cruelty were around long before the economic system of capitalism came to be, and the temptation to use and abuse others will probably survive in

any future society that might supersede capitalism. For those who manage and live from capital, nothing has value of its own. Mountain streams, clean air, human lives all mean nothing in themselves, but are valuable only if they can be used to turn a profit. If capital looks at the human face, it sees there only eyes through which brand names and advertising can enter and mouths that can demand and consume food, drink, and tobacco products.

Most income is of course not distributed at all, in the sense in which newspapers or Social Security checks are distributed from some central place. Most income is distributed only in the figurative statistical sense in which there is a distribution of heights in a population. Whatever the case may be, however, income in a capitalist economy is earned not through "selfishness" but by helping others. The capitalists manipulate the natural resources for their own benefits and the poor people are deprived of their rights of consuming those common resources.

The incentive for profit is unfortunately also incentive to cheat. It is easy to see how a pure market economy in absence of all rules and regulation is little more than a contest for the survival of the fittest. Corruption and fraud in the accounting practices of many companies are coming to light. There are those who would have us believe this is an integral part of free-market capitalism. If we did have free-market capitalism, there would be no guarantees that some fraud wouldn't occur. Very few people, much less conservatives, desire a society built on economic Darwinism where gross inequalities of opportunity are the norm and where only the affluent have access to basic social services.

Moreover, few would want to conduct business in an environment where no set of standards was enforced in the market and where no rules governed the behavior of businesses and individuals. The most common critique of market-driven economies is that they are unfair. The market exploits people. High prices ration goods harms the average consumer. However, right outside these businesses and organizations there is poverty seen all around.

Gaps in income between poorest and richest people and countries have continued to widen. The industrialization and technology of the world's higher income nations has a negative effect on the plight of the world's poorer nations. The high-income nations' industrialization encourages child labor, poor living conditions in exchange for material things, and higher world pollution. When the higher income nations

The capitalist society is a very strange social formation. In one hand, we try to associate and align ourselves with our class people. On the other hand, we also wish to differentiate ourselves from others. The process of differentiation is a long process. Capitalist society is the society of consumers. In a consumer society, people do not have social relationship with other people. They interact with the objects through signs.

Marx argues that productive labor separates human being from the lower members of animal kingdom. The alienation of worker in his product means not only that his labor becomes an object; the life which he has conferred confronts him as something hostile and alien. Capitalists do not care who makes or buys these items or the workers. The capitalist is able to exploit the workers by lengthening the work day, forcing his family to work, speeding up machinery and displacing the workers.

Capitalism forces the workers to become alienated from him or herself. When a worker has to sell his/her labor power, s/he becomes commodity and can not exercise free will to determine his/her actions. Dinesh Poudyal clarifies that "Marx focuses on capitalism as an unequal mode of production which exploits workers just as the state exploited slaves" (63). The industrial capitalism is not without its evil effects and S. L. Doshi opines that "Social inequality has emerged so that serious division between poor and rich has come out" (41). Doshi further comments that "Commodification of goods has made the society a consumer one; rationality has taken the form of hyperrationality and social stratification has dragged the common man below the poverty line" (200).

There is always a fear that the nation states would lose their identity and importance. Ram Ahuja opines “Caste systems and national identities like culture, religious and traditional norms and values are eroded as a result of cultural homogenization” (352). Furthermore, new rules of globalization like privatization, liberalization and intellectual property rights are creating new risks of marginalization and vulnerability. Ahuja again comments that “The global crimes of illegal trafficking in weapons, cross-border terrorism and spread of HIV/AIDS are some other impacts” (360).

The negative consequences of industrialization are sometimes more apparent in developing countries than in countries with established industrial structures, where the social dislocation and environmental problems that often accompany development began long ago. Modern large-scale industrialization schemes commonly require a parallel development of energy sources. In the case of hydroelectric plants, substantial numbers of rural communities may be displaced, since large areas may be flooded to create the necessary water reserves behind the so-called super-dams.

Age old agricultural implements and methods give way to the use of tractors and fertilizers. Barter system is replaced by the money system. The process of urbanization increases. The change in the kinds of job also influenced the professional occupations. There appeared a vast change in the kinds of work: the occupational structure witnessed professional change and manual labor gave way to service class sector. In this context S. L. Doshi writes “White-collar workers replaced labor class workers” (156). The labor in this situation remains out of employment. If it gets anything, it is only the domestic work which the professional class needs for day to day living. The wages for domestic work, obviously, are at throwaway prices. The domestic workers now only remain a servile class without any dignity. Sociologist Gorz argues that “The domestic work or the heavy manual work lacks economic rationality from the point of view of society as a whole and what is worse; the

work is not considered as real job” (161). Thus social inequality is also a consequence of industrialization.

The unstoppable acceleration of social processes appears as the other side of an exhausted culture that has merged into a crystal stage. The modern age in the sense of the Enlightenment describes values such as freedom, individuality, and dignity of man, tolerance and reason. The religious and traditional norms derive their merits from the sacred origin. Traditionalists see tradition static and urge that the traditional values and practices have to be adopted and preserved. They are hostile to innovations that violate previous practices. If traditional norms are believed related to a sacred object in the past, these norms will be more opposed to alteration. Traditions gradually got weakened at the land of modernity. Religion and religious practices received the first blow. S. L. Doshi means that “The new cities emerged from industrialization and the lives became more impersonal and anonymous” (71). Large-scale organizations and business houses influenced the lives of everyone virtually.

Hereditary leadership gives way to elected leadership and a national interest develops rather than kin, caste, religion, region or language oriented interests. There occurs the overall transformation of attitudes, norms and values. There have been structural changes in social institutions like marriage, family and caste creating new forms of relations. The institution of joint family is basic in India. I.P. Desai argues that family in India is essentially joint family. The composition of joint family is relationship-specific. It has given continuity to Indian culture. But it also has discouraged the inroads made by individualism. In all possibilities excessive individualism is denied by joint family. Doshi writes “Tradition is manifested not only in religion but also in rituals, festivals, fasts, foodways and dress styles” (98). Modernity has become synonymous with social change. Society has witnessed massive changes in the field of social stratification.

Industrialization has brought about the new pattern of relationship. Poudel writes

"Nuclear family and kin-ship based society becoming increasingly rare" (87). Referring to the changes of industrialization in family S. L. Doshi comments that "Industrialization has carried on the changes in the roles of family, position of caste and tribe, urban growth and industrial demographic changes" (135). Industry did not coexist easily with traditional ways of life.

Industrialization helped to promote slavery in the past. African slaves had been used in Southern agriculture almost from the beginning of European settlement. Tobacco planters had used slaves since the 17th century; slaves were critical to the rice cultivation that developed in the 18th century. Plantations, large farms using slave labor to grow a single crop, were created to make a profit for the owners.

In the past, people were in touch with nature and were therefore in harmony with it. They may not have dominated nature in the way that we hope to. But in the modern industrialization, nature has been progressively marginalized and Dinesh Poudyl opines "As a result, environmental threats have disturbed our modern forms of social and political organizations" (199). The dependence on natural forces has been diminished considerably. Industrialization has created threats to mankind.

In all countries, whatever their level of development, there are long-term problems associated with industry. Environmental safeguards may be overlooked, leading to serious problems of air, land, and water pollution. Similarly the leakage of poisonous gas killed thousands of people and blinded or otherwise injured many others.

Overpopulation and Immigration is the root cause of industrialization. During the late 1800's and into the 1900's many people immigrated to the United States from Europe and Asia in hope of finding prosperity, and a better life than the one they were leading in their old homes. Environmental safeguards may be overlooked, leading to serious problems of air,

land, and water pollution. Similarly the leakage of poisonous gas killed thousands of people and blinded or otherwise injured many others.

There is a recurring sense of people being left behind. These people who are abandoned are then exposed to various types of criminal activities. Drugs, prostitution, child labor are some areas of corruption that has been enhanced by globalization. Evils of Money and greed has corrupted and even killed the social harmony. Crime is one of the biggest downfalls of globalization. The growth of tourism and the entertainment business has turned prostitution into a big business on a global scale. Therefore the trafficking of women and children to different parts of the globe has increased over the years.

Though inequality has been world's old problem, the emergence of globalization being a part of industrialization has hastened up the process of inequality and insecurity. Dinesh Poudyal opines "These include job and income insecurity, health security, cultural security, personal security and environmental security" (383). The absolute globalization of culture would involve the creation of common hyper differentiated field of value, taste and style opportunities; and is leading to unfair results, including one-sided gains and negative consequences for cultural diversity and the environment. People in these societies are obliged to experience much of the ecological and environmental degradation. The main difficulty in training human beings is to renounce their haphazard habits of work in the course of industrialization. New systems of rules, along with the new machines and new products, are the legacy of the Industrial Revolution.

II. Evils of Industrialization in *Nectar in a sieve*

Kamala Markandaya's novel *Nectar in a Sieve* based on a village of Tamil Nadu, India portrays the evil consequences of industrialization. Industrialization has diverse and unfavorable effects over the lives of poor villagers and industrialization has caused the sufferings, miseries, exploitations and has uprooted and scattered the families of rural poor people. Markandaya portrays such suffering endured by poor people by means of her novel as a critique of industrialization. Markandaya unravels the universal pain, suffering, cruelty, decadence and hazards undergone and tolerated by rural poor citizens in the name of industrialization.

In the novel, the happy family had to face a number of troubles, crisis and dilemmas due to the construction of the tannery in the village in the name of industrialization. The construction of the tannery not only troubled the poor family, it also created the problems in the society and nature. The poor family was uprooted and the family members were scattered from their village in search of better earning and livings. It also destroyed societal harmony and also degraded the natural beauty and caused environmental pollution. For Rukmani, the main character of the novel life became a constant struggle and worry. Rukmani and her family members never got an opportunity to improve their condition, and they were forced to live day-to-day reacting to each disaster as it came into sight. Rukmani and Nathan suffered and suffered terribly, they were compelled to endure and accept the suffering till to the end of their lives. Rukmani, the narrator heroine was a mother of sorrows and displayed suffering, a series of hardships and heartaches throughout the novel.

Rukmani, the protagonist of the novel had been a source of perennial love and succor to her poor but happy family. Unlike her elder sisters, though Rukmani was married to a poor tenant farmer, she was happy being accompanied by her affectionate and loving husband. She learned to work in the field and was really happy to work in the field and grew vegetables as

she expressed her happiness "I spent most of my time tending my small garden: the beans, the brinjals, the chillies and the pumpkin vine which had been the first to grow under my hand" (12). The poor and big rural family having six sons and a daughter exhibited love, happiness and cooperation among the family members despite of poverty, little food or money. But the happiness of the family was uprooted. Industrialization became the root cause of uprooting the family and shattering the cooperation and happiness of the family.

Construction of the tannery scattered the family members and detached from their familial love and their traditional occupation that was farming. The mutual cooperation among the family members in the household works had made them forget feeling of any sort of scarcity and poverty. But the cooperation of the family members and their combined effort and their teamwork all became an illusion in their later life. Their happiness was snatched and the miseries, sufferings and scattering of the members started in the happy family along with the construction of a tannery in the village. The new sort of development introduced in the village should have brought relief, happiness, progress and comfort also in their lives of poor people but it carried only the sufferings and sufferings in the family. The family was displaced from the tenant land, the family members were scattered, remained out of contact to one another and could not help each other in the need of another members.

Three of her sons left their village and family and disappeared in the cities as the introduction of the tannery and the short term job to the two elder sons had created an illusion that they would get better jobs and survive more conveniently there. They departed from their tradition and traditional occupation farming. But they suffered so much and had to adopt and suffer in quite unfamiliar and unfavorable circumstances, works and societies. As hard as they worked, they suffered and their lifestyle remained very humble. The members of the poor rural family were the daughters of soil, had inherited age old traditions of farming and produce different crops. So the introduction of the tannery in the village became the turning

point of the family's love to land and from traditional farming to other sort of profession on which they did not have knowledge and skill.

Unlike the happiness of her previous life, Rukmani received shock after shock due to the changing dimensions of the society throughout her life. As some of the people got monetary benefits in the name of development, the poor people suffered. She suffered due to a number of hostile circumstances such as poverty, the divorce of her barren daughter and daughter's obligation to adapt prostitution for sustaining life, snatching of her tenant land, scattering of her sons, scarcity of daily needs, the death of her husband that led her to more helplessness, loneliness and helplessness in her old age etc. The happiness of the heart of Rukmani disappeared one by one as none of her children accompanied her old age of helplessness. As her husband was her only succour to accompany in the old age of helplessness, the husband also died of illness while working in the stone quarry and she became quite lonely in her old age in a quite.

Construction of tannery made Rukmani's family landless. Landlord Sivaji who lent his land to the poor rural family for thirty years was friendly and kind to the poor family before the introduction of the tannery in the village. He used to wait on their condition of not being able to pay him due to drought or flood. Rukmani explained his kindness as "Jamindar Sivaji did not extract payment in kind to the last grain; he allowed us to keep the gleanings; he did not demand from us bribes of food or money; nor he claim for himself the dung from the fields which he might easily have done" (31). But his kindness changed into cruelty, selfishness and harshness and his tone changed when issue of tannery was introduced in the village. He was allured with the handsome price of his land and became indifferent to the problem of the poor family as they could not pay him due to drought and ordered Nathan to vacate the land and cottage.

The introduction of the tannery destroyed the sense of humanity, cooperation and assistance to each other. The people became selfish and ran only after money and personal interests. Landlord's indifference to the uprooting of the poor but peacefully living family symbolizes the loss of sense of humanity and love in neighborhood and longing for money in this capitalist world. He ordered Nathan cruelly and unsympathetically to vacate the land as he said "Go from the land after all these years? Where would we go? How we would live? It is your concern. I have my orders and must obey them" (73). Nathan became helpless and shared his misery to his family as "Sivaji tells me there is a profit to be made. The landlord has completed the deal, papers have been signed. We must leave"(133). Her emotions were woven in the very walls of the hut and the mud of the field. But they were detached their sentiments and emotions. Nathan was almost fifty years old and knew no other works besides farming. People should have the right to work that they have the skill on. But Nathan and his family were deprived of their right of working in the farm. The poor family had nothing to sell and had no ways to face the problems of hand to mouth and that of shelter.

While Rukmani and her husband were searching their son Murugan in the city, they saw a group of extreme dirty boys in rags playing happily on the dirt, dust and filth in the street, while searching Murugan. It seem that they were not in the care of their parents and had never eaten a full of their belly. Such rubbish is the result of industrialization and the scattering of the innocent children is again due to urbanization. When they found a piece of food on the street, they fought ferociously over the dirt so as to grip the thrown food and solve the hunger of their belly. In Rukmani's village, people used to help to the poor people and provide the food but in the city dwellers fight for food and do not care whether others had got or not. There were hundreds of street children but neither the parents nor the neighbors were there to care them. But people had been selfish in city as she described them as:

A dozen or more children were playing there, dodging in and out of the traffic with a skill and indifference which I could not help admiring. For all their play they looked as if they had never eaten a full meal in their lives, with their ribs thrust out and bellies full blown like drums with wind and emptiness; and they were also extremely dirty with the dust of the roadside and the filth deposited upon it their bodies were clogged with mud where blood or pus had excluded. (153).

Despite of bearing six sons and a daughter, it was really miserable and helpless situation for Rukmani that she was compelled to adopt a street boy Puli as her son. Rukmani expressed her feelings of distraction on adopting Puli as her son as she said "Puli, the child I clung to who was not mine, and he no longer a child. Puli is with me because I tempted him, out of my desperation I lured him away from his soil to mine" (1). Leaving the village and dangling in the city was not the intension and interest but was the compulsion for the sons as they had no means for their feeding and shelter. Thus the job in city became more important to her sons rather than the love to the parents and the birthplace. Such a hostile and unwanted situation developed in the family and society is the negative consequences of tannery.

Only the capitalists and foreigners got the advantages from the construction of the tannery in the village and the local poor people had to endure hardships and sufferings in return. The poor rural family was uprooted from the tenant land, leaving no recourse to sustain their life. The new project really made the poor family nowhere men, they had nowhere to live and nothing to eat; and their sorrows intensified. The uprooting of the family also caused mental tension to Nathan due to the problem of basic needs. As Rukmani bothered Nathan again and again to find out the way for not leaving the tenant land, he became so angry and shouted on Rukmani as "What is the alternative? Do you think I am

blind and do not see, or so stupid"(106). His expression shows the mental torture and the cause of his torture and helplessness is the construction of tannery in the village.

Many villagers had the daydreams about the effects of the tannery and were hopeful and welcomed the construction of tannery in the village but Rukmani was suspicious about the destructive results of construction. She was thinking that the tannery would cause the sufferings to the poor villagers. Though the villagers were not against support the construction as some of them were getting the short term jobs; she was of the opinion that the limited and short term outcomes would not carry the long lasting happiness and comforts in the lives of poor villagers. Her neighbor Kunthi was so much happy due to the construction of the tannery as her sons got job there. She hoped that the construction would provide them job and other facilities; and carry the happiness in their lives as "Kunthi's two eldest sons were among the first in the village to start work at the tannery, and between them they brought home more than a man's wages. Kunthi said 'the tannery is a boon to us" (46). Kunthi said to Rukmani that "Are you not glad that our village is no longer a clump of huts but a small town? Soon there will be shops and tea-stalls, and even a bioscope, such as I have been to before I was married. You will see" (29).

The expectation of getting better jobs and living better lives remained only as an illusion to the villagers as a symbol of thunder of their miseries in their lives. Rather it created more hardships in their lives as Rukmani said "But the change that now came into my life, into all our lives, blasting its way into our village, seemed wrought in the twinkling of an eye" (25). Industry and modern technology invaded village in the form of tannery and from this impact sinister consequences issued.

Rukmani was resistant because of the unpleasant changes that the construction of the tannery would bring to the community. She was conscious about a number of adverse effects as she replied "It will not gladden me. Already my children hold their noses when they go by,

and all is shouting and disturbance and crowds wherever you go. Even the birds have forgotten to sing, or else their calls are lost to us" (29). As a poor woman she was so weak to avoid the construction and her voice was not heard. She was forced to accept the construction as her two oldest sons got work in the tannery. Her sons earned even two rupees in a single day and could have better food for few days. As Rukmani said "They were very well paid, these men, some of them earning two rupees in a single day, whereas even in good times we seldom earned as much, and they bought lavishly" (27). But the earning was only temporal and the imagination of the villagers of having bliss and happiness in the lives shattered. Some of the villagers got temporal work in the tannery and brought the changes in the lives of some of the poor villagers, most of the villagers suffered in the long run. Villagers lost their habitat and land; the beauty of the villagers also faded and the birds left to sing their songs.

The beauty, peace, innocence and calmness of the village and rural life were disturbed due to the construction of the tannery. The changes that the villagers were undergoing through were not in favor of the villagers as Rukmani said "But the change that now came into my life, into all our lives, blasting its way into our village, seemed wrought in the twinkling of an eye" (25). Construction of the tannery destroyed the calmness of the village and created noise. The construction also polluted the fair environment and the villagers were compelled to endure the unfavorable effects of the construction as Rukmani explained the effects as "I had got used to the noise and the smell of the tannery" (62).

Not only in the environment of the village was polluted but also that of city as Rukmani mentions about the city that "dust of the roadside and the filth deposited upon it" (153). The scene of the city symbolizes that the environment of the city was full of dirt and rubbish everywhere and the city was polluted due to mismanagement of rubbish and also the disorder of city lives. The city lacked sanitation and natural beauty. Thus urbanization as a

component of industrialization had caused the environment pollution and degradation of natural beauty.

The construction of tannery exploited the rural poor people as it created the hardships in the lives of rural people by increasing the prices of daily goods and those goods remained out of reach of poor people. The price of daily needs rose due to the construction of tannery in the village. Only a few villagers had got job at the tannery were given handsome salary but that was temporary work. So the poor rural people could not pay the high price of the goods for daily necessities. She expressed her suffering due to the rise of price of daily goods "tannery had made the bazaar price too high for us" (27-28). She added "Our money buys less and less" (46). Thus the construction was not for the overall welfare of all the villagers. This was only a way of earning and a means of exploitation of poor people's labor by the capitalists.

Construction of the tannery also exploited the local shopkeepers. The businessmen having small amount of capital were also disrupted and displaced due to the market monopoly and the domination of great capitalist businessmen. So local markets were uprooted and local shopkeepers having less amount of capital were displaced due to the ill competitions in the village as Rukmani mentioned the uprooting of a local shopkeeper "He was unable to compete with the other bigger shopkeepers whom the easy money to be had from the tanners had drawn to the new town" (47). If the tannery was not constructed and the big capitalists had not entered to the village in the name of industrialization, the local shopkeepers should not have to be displaced. The local shopkeeper could not compete with the new and bigger capitalists and had to leave his profession and the village as well. Rukmani explained the heartbreaking situation as:

"A few days after our conversation the shop finally closed down. Nobody asked: 'where do you go from here?... we waited , and one day they came to

bid farewell, carrying their possessions, with their children trailing behind, all but the eldest, whom the tannery had claimed" (47).

The tannery also became a means of exploiting the poor people by the capitalists. The construction of the tannery created a number of problems in the lives of poor villagers slowly and slowly. Rukmani described the troubles that "It was a great sprawling growth, this tannery. It grew and flourished and spread. Not a month went by but somebody's land was swallowed up, another building appeared. Night and day the tanning went on" (47). The construction of tannery was against the wellbeing of the villagers as the tannery only dominated, exploited, caused the miseries and displaced the poor villagers from their habitat. As the construction of the tannery was stopped and the workers left the village, Rukmani expressed her happiness as "here were among the traders-those who had put up their prices and made their money- who regretted their going. Not I. they had invaded our village with clatter and din, had taken from us the maiden where our children played" (27-28).

A group of whites and nine or ten Muslims came to the village and made use of the poor villagers to construct the tannery for their own comforts and benefits. The workers had to obey their orders and had to work day and night to build the sophisticated buildings as "They formed a little colony of their own, living midday between the town and open country in brick cottages with whitewashed walls and red-tiled roofs" (47). The poor villagers worked hard but got quite little in return but the capitalists were absorbing the essence of hard-working of poor villagers. The farmers were free to work in the field as per their desire. But the workers were exploited and were deprived of their freedom in the name of job in the tannery. Rukmani referred to the miserable situation of the workers in the tannery as "The men worked hard, some of them until late night, the women well, they were a queer a lot, and their way of life was quite different from ours" (47).

The workers were behaved as slaves and the masters did not care about the needs, desires and rights of the workers of the tannery as she mentioned the exploitation of the workers as "they employed servants to do the work; but they stayed mostly indoors" (47). There was no fixed routine of work for the workers in the tannery. They even could not have food and rest as per the need of their body. The workers had to obey the rules and orders of the masters and work continuously day and night. The exploitation of the workers is expressed by these remarks "the workers will not be out today- no, not even to eat. We asked for more money and they took from us our eating time" (64).

The introduction of the whites created a sense of yearning and dependency of local people over the whites and helplessness within them. The introduction of foreigners in the form of new project made the poor villagers dependent and hopeful on them and the independency of the villagers collapsed. There developed an illusion over the poor villagers that the whites were really kind and could help them in any difficulties as Rukmani referred Kenny as "White men have power" (52). Such corrupt, dependent and distorted judgment and beliefs destroyed the independency, potentiality and confidentiality of the villagers. The poor people felt relief on meeting and sharing their own miseries with the foreign doctor. When Kenny used to come to meet her home, Rukmani became so much happy. Rukmani and her family became so much happy in return of Kenny so that they would get some sort of support for the family. When Kenny returned back to her village, Rukmani felt a sort of relief and she expressed her pleasure and hopefulness as "Kenny's return was another beginning of another change in our lives, and in Selvam's" (111).

The sense brotherhood and teamwork among the neighbors also declined along with the promotion of industrialization. There was a sense of mutual cooperation among the villagers in the time of difficulties and they used to assist the neighbors and do work during birth, death and such other abnormal situations. Rukmani explains the cooperation as:

On the tenth day from the birth he invited everybody to feast and rejoice with us in our good fortune. Kali and Janaki both came to help me prepare the food, and even Kunthi's reserve crumbled a little as she held up my son to show him to our visitors" (21).

This remark also shows the happiness in the family and neighbor due to the birth of son in Hindu tradition. But the construction of the tannery invaded the norms, values and beliefs in the capitalist society. We could not see any such happiness in the birth though Ammu, the wife of third son Murugan gave birth to male child.

The lands of the poor farmers were captured turn and turn as Rukmani described the moments as "Due It grew and flourished and spread. Not a month went by but somebody's land was swallowed up, another building appeared" (47). The erection of new projects had caused the sufferings to the poor villagers in a number of ways. She further explained the effects of the tannery:

Sometimes I had always felt the tannery would eventually be our undoing. I had known it since the day the carts had come with their loads of bricks and noisy dusty, staining the clear soft greens that had coloured our village and cleaving its cool silence with clamour. Since then it had spread like weeds in an untended garden, strangling whatever life grew in its way. It had changed the face of our village beyond recognition and altered the lives of its inhabitants in a myriad ways. (134)

Industrialization scattered and exploited Rukmani's sons and they were also forced to suffer the cruel fates and miseries of industrialization; and they were compelled to change their profession and leave the family. They used to work together in the farm, share each others sorrow and happiness and lived happily with their parents in their village. When Rukmani's two eldest sons Arjun and Thambi got job in the tannery, their suffering, scattering

and alienation started. Their job enabled them to earn good money for the family for short time though it required them to engage in a business that processed the remains of slaughtered cows, sacred animals. Rukmani watched her children struggle to survive on what little food they had. The workers were allured due to the work and payment from tannery as Rukmani conveyed "They were very well paid, these men, some of them earning two rupees in a single day, whereas even in good times we seldom earned as much, and they brought lavishly"(27).

Rukmani's sons lost their job of tannery due to a strike. The rights of the workers were not preserved. The short term job of tannery allured and attracted them and they ignored to help their father in traditional farming though their father wished their help. Arjun and Thambi decided to leave their village and to set off to Ceylon to answer a call for laborers on tea plantations on the island of Ceylon in a hope of getting good wages. The opening of a tannery, of which Rukmani was skeptical, had spread like weeds and strangled whatever life grew in its way, changed the village beyond recognition. Although their culture encouraged families especially the sons to stay as close together as possible, the job and money became too strong for them and they decided to go to work in the city of Ceylon. The children are the soul of the parents and the parents feel pleasure on the happiness of their children. The parents try their best to fulfill the financial and other needs of their children as good financial and status gives moral support and security to the children.

Industrialization wiped out the familial tie and love of the members of Rukmani's family. Rukmani spent whatever goods she had to fulfill the needs of her children. So there remained the strong filial tie between parents and children. Because she was poor, Rukmani must humble herself before a man. She despised in an effort to sell her wedding sari and other nice clothes because she was in need money to feed her family. Due to such filial tie of parents and children she felt so sad due to the departure of her two eldest sons for job in

Ceylon. Asked her sons to work in the field and money is less valuable in comparison to the love that they could get and share to each other while living together in the family. But the sons became the victim of the capitalist society, the familial tie and the love of the family valued less to them in comparison to money.

As the city of Ceylon was far and her sons had never been out of village, Rukmani had fear that whether the sons would return or not or they would never see their families again after they left their village as she remarks "I knew we would never see them again" (68). Their story is sad because they grew up in a happy family with parents who loved each other, but the poverty was so distasteful to them that they were willing to sacrifice their relationships with that family for the sake of money. As they departed to city in search of better earning opportunities, their suffering and alienation started. Till the old age of their parents, they remained out of contact. The family did not know whether they were alive or not. If they were alive none knew what amount of money they were earning and sort of life they were living in Ceylon. The scattering of the eldest sons was due to the daydream created by short term job in the tannery.

Similarly, tannery promoted prostitution, social evil of the Hindu society in the village. Rukmani's only daughter Ira was so lovely as Rukmani described her "She was a fair child, lovely and dimpled with soft, gleaming hair" (16). Five years later of her marriage to an only son of a landowner, her daughter Ira was evicted from her husband's home because she failed to produce any children for her husband. So Rukmani's family had to provide food and shelter to the daughter again during. But the family was evicted from the tenant cottage and land due to tannery. The landless and helpless family was unable to provide food and shelter to her.

Rukmani's youngest son did not survive a drought; he suffered of weakness from malnutrition. Steadily declined health condition of her youngest brother made Ira so upset.

She expressed her distress as "how can I rest or anyone rest? Can you not hear the child?" (98). The family members neither had work to do nor any food to eat. Due to the miserable situation of her small brother due to lack of food, Ira found no other alternative besides prostitution for earning and saving the life of her little brother. Thus, Ira was resorted to prostitution and to utilize her already emaciated body to survive earn money to feed him. She intentionally had to embed these heartbreaks in the innermost recesses of her being and feed and clothe him when dire circumstances prevailed.

It was not possible for her to say to her parents about her undesired decision of adopting prostitution in the Hindus society. First she secretly went out and carried some money and gave to parents. The parents asked her where had she brought the money from but she could not say the reality. One day Rukmani followed Ira to find out where she went and then she found that she had adopted prostitution as an ultimate way for feeding the small boy that was quite unbearable and shaming to Rukmani. She expressed her anxiousness as:

I saw her go out in the dusk, sari tightly wrapped about her. Saw her walk to the town, along the narrow lane which ran past the tannery, following it to where it broadened with beedi shops along one side and tawdry stall on the other, where men with bold eyes lounged smoking or drinking from frothing pots. (98)

It was quite unbearable for Rukmani that her daughter adopted prostitution but her miserable situation made her tolerate. Rukmani could not explain her pain and distress after knowing her daughter Ira's adaptation of prostitution. Rukmani further over poured her further suffering "Ira stood defiant before him, uttering no denial, fingers plucking at the fringe of her sari. I closed my eyes; I could not bear to see them thus" (99-100). It was not possible for the mother to bear that her son was accomplishing prostitution in her own

village. It's so tragic that she was helpless to stop her daughter from adopting such a social evil. As the family had no other alternative of feeding, the family was obliged to accept the decision of Ira to adopting prostitution and accept the insult by the villagers. So Poverty-stricken family unwillingly and helplessly allowed their daughter to adopt prostitution as they had no other alternatives to feed their little son Kuti as Rukmani explained:

Well, we let her go. We had tried everything in our power, there was nothing more we could do. She was no longer a child, to be cowed or forced into submission but a grown woman with a definite purpose and invincible determination. (138)

Though it was quite shaming, the family had to depend of Ira's earning from prostitution. Rukmani remarked the embarrassment and dejected situation as "With her earnings Ira was able to buy rice and salt, and ilk for the child, who was too weak for anything else" (100). Father was so sad and unsatisfied due to Ira's adaptation of prostitution and he did not like to serve up the things received out of prostitution of the daughter as he responded "I will not touch it" (100). Ira had adopted prostitution so that she could feed her brother Kuti but it was really tragic that he died of hunger ultimately.

Ira gave birth to an albino baby Sacrabani due to wedlock, a serious social stigma in Hindu society. Ira had to raise the son who was the subject of ridicule and fear and would likely never marry. Ira, who exchanged her body for Kuti's milk and food, had lost her reason and given up her sanity rather than facing the truth. Rukmani accepted the baby and said "I held him, this child begotten in the street of an unknown man in a moment of easy desire, while the brightness of future broke and fell about me like so many pieces of glass"(157). Ira's sacrifice for others made her prostitution therefore compatible with the virtuous ideal. Capitalist society compelled Ira to violate traditional norms and values and she was disregarded by the society after the birth to a bastard baby.

Rukmani's neighbors Kunthi was also inspired to adopt prostitution and her husband abandoned her due to her illicit sexuality. On adopting the prostitution, she had to bear the end of her married life. Unlike Ira's, Kunthi's desire for illicit sexuality emerged from self-motivation, lust and greed. Thus she represented a negative ideal of woman, using cruelty, trickery and other people to satisfy her needs and desires. Kunthi contradicted the ideal image of woman as a nurturing and generative force. Some other women also got newly dressed, became attractive and go for prostitution in the evening. Though Rukmani was ashamed and could not tolerate the prostitution. She was quite powerless and was compelled to become a watchdog of those evils. She conveyed her helplessness as "the door was closed the woman threw off her veil the better to select what she wanted Her fingers, fair and slender, were laden with jeweled rings, any one of which would have fed us for a year" (48).

Thus she was compelled to accept blow after blow in the life. Moreover, her son Raja was murdered, even her thoughts could not express rebellion against the injustice. Her son was accused of trying to steal a pelt of calf-skin to sell. His dead body was brought by two men to the poor parents; the parents had no recourse and were persuaded by the watchmen to admit that they were not responsible for his death. They had sent their son for job to the tannery but in return they got the death of their son. Rukmani did not believe on the accusation that the watchmen charged to their son but she was quite helpless to reveal the truth about the killing of her son and they had to bear injustice.

She moved from numbness to grief as the dead body was laid in front her, she anguished "For this I have given you birth, my son, that you should lie at the end at my feet with ashes in your face and coldness in your limbs and yourself departed without trace"(90). She had to wash the corpse and prepare it for burial. The officials of the tannery were not ready to take the responsibility of killing. She told them what they wanted to hear, thinking, "What compensation is there for death? I felt confused; I did not know what they were getting

at. "When the officials turn to leave, she realizes that one of the men feels "shame and misery" and tries to make him feel better: "'You should not care,' I said very softly to him alone." "It does not matter." Her goodness and inner strength prevent her from becoming hard and bitter. The poor family was exploited and dominated as their justice was snatched in the name of domination by the officials of the tannery.

The people of the village were helpful and faithful. Rukmani's neighbor Kali was friendly and faithful to Rukmani when they were young and was comforting to Rukmani in times of uncertainty and fear. In later years, however, she seem to have become insensitive and thoughtless. She made rude, inappropriate remarks about the albino baby and was no longer welcome in Rukmani's house. The friendliness and faithfulness of the people shattered in the capitalist society. The years of trial changed her basic good character. Old Granny was an endearing character who sold fruit and peanuts to scrape out a meager living. She had no home and was forced to live on the street, but remained friendly and as generous as she was able to be. At the end, none helped her and she died of starvation on the street.

The fifth son Selvam got a job as Kenny's assistant at the construction of the new hospital. Because his mother had educated all the children to read and write, they could have found opportunities not open to everyone, but the fifth son was the only one who took advantage of the education. His seem to be the most promising story, but his job paid very little. It was unlikely that he would make a comfortable income in the career that he had chosen. Besides, he seem to be punished for his decision when the construction of the hospital was delayed and took seven years to complete. Selvam devoted himself to the job and was entrapped to that job, he neither could leave his job nor could get better earning and feed his family well. Rukmani expressed his dangling as "What he did not know was that seven more tedious years were to pass before the building was complete: both he and Kenney, possessed by their fierce enthusiasm, had, I, think, reckoned on a much shorter

time"(122). He had started to spend his time with Kenny and he was totally detached from his family. The optimism of local people of getting the health facilities in own locality remained unfulfilled due to the delay in the construction of the hospital. The villagers were hopeful of acquiring treatment during the period of sickness. But old Granny died due to lack of health facilities as the construction of the hospital in the village was delayed. So neither Selvem got good job nor could the villagers get health facilities. The construction of the hospital seem not for the welfare of the poor villagers but for exploiting them.

Poor people are exploited and are behaved as secondary citizen in the city and they are exploited for the benefits of the privileged group but they are deprived of the equal rights. Third son Murugan got job to a doctor of city with the efforts of Kenny and left his family and village. He had taken a job a hundred miles away, as a servant in a house owned by a wealthy female doctor. Nathan and Rukmani were so much happy that their son got job in city but in reality it was an exploitation of rural poor people rather than serving them. Rukmani's family seem to be so much happy on getting a job for the son in a recommendation of the westerner and Rukmani was so much grateful with the Kenny that "Kenny himself has assured you that- you should be grateful that he has recommended our son" (68). This shows the longings, illusion and hopefulness of poor people to westerners. But in reality Murugan neither could even earn sufficient money to survive nor remain with his family.

People suppose that citizens of the city are living happy and comfortable life. The old couple also thought that their son had got nice job in the city and had earned huge amount of money. So they thought that not only they but also their son would be happy if they went to live with their son in the city. So having few choices after being landless, Rukmani and Nathan decided to go to their son Murugan in the city and live there in a strong optimism that Murugan must have got good job with higher wages. As Rukmani expressed her hopefulness

about her son "We must go to Murugan. He has a good job - I am sure he will welcome his parents"(136). Though the poor old couple loved their village and village life, the shock of industrialization made them leave their village despite of their unwillingness.

Rukmani and her husband Nathan who was suffering from rheumatism took the hundred-mile journey to find Murugan in a bullock cart. The scene now shifted from village to the city but Rukmani had the yearning for her village. Rukmani expressed her love to her village as "Our beloved green fields fall away to a blur, the hut become a smudge on the horizon"(140). She remembered her beloved green field, village and Dr Kenny on the way to city with more hope that their son Selvam would support them and would carry happiness in their lips. As they reached to the city, the city was quite new to them and the old couple asked to a number of city dwellers about their son Murugan. But most of the people tried to remain indifferent to them and some of them even tried to giggle them as Rukmani expressed her feeling of insult "Several people stopped to stare at us curiously as we hurried on"(143). It seem that Rukmani and her husband left their village for the city only to find more depravity and hardship. Industrialization has promoted the urbanization but urbanization shattered the sense of humanity and cooperation and had made people selfish and self-centered. So industrialization has degraded the human values and had caused alienation in the lives of an individual.

They could not find the whereabouts of their son Murugan till evening. In the night, they seek shelter in a temple, where beggars were fed on charity once every day and given a place to sleep. They seem to be living friendly in the temple but they were so hostile and jealous to other people living in the temple. Rukmani articulated the artificial intimacy of the city dwellers as "The friendliness they had existed before was gone; men and women struggled to be in the forefront, fighting their way with ferocity, thrusting forward with strident urgency"(147). Moreover, the bundle of goods and little money that they had was

stolen. They hoped better life but their dream remained only an illusion. They searched here and there to search and thought that "The coins were gone. I felt in my bodice and again in my waistband. I shook out the folds of my sari, but there was no doubt the money was gone"(152-153) but could not find anything. The poor innocent folk fell into the trap of cruel city life and they were really helpless in the city. Such cruel and inhuman behaviors reveals the sense of loss of love, humanity and morality as the effects of urbanization.

The street boy Puli whom they asked to help to find their son's shelter, asked for money. The demand of money in such a small assist symbolizes the sense of temptation to money rather than helping to poor and helpless people. Rukmani and Nathan moved here and there in search of their son in the street overshadowed by the huge buildings. They reached to the lady doctor to whom Murugan got job in a reference of Kenny in order to ask about their son. The parents were misbehaved by the gatekeeper as they reached to the gate of the female doctor in search of their son. He insulted them as he said "Beggars are not allowed here, only those who need" (155). "Are you deaf?" he bawled. I have told you three times that servants are not allowed to use this gate, yet you continue as if you had not heard"(165). The old couple had never experienced such inhuman and insulting behavior in their life. Their frustration and mental torture rose up as the lady doctor told them that Murugan had left the job in her house two years ago. But his wife and his child were living there. Urbanization caused the division among the human beings and had created the sense of disgust to poor and rural people.

Murugan's wife was another victim of industrialization and city life. The old couple were shocked on seeing the place where Murugan's wife lived. Rukmani and Nathan had never seen their son in law and not even had attended the marriage of their son as she said "We had not seen her, nor did we know her family and the marriage"(129). If Murugan had

not left his village due to his attraction to the jobs in city, all of them would have been living together in the village and would have known to each other.

Poor and destitute son-in-law Ammu and her son were the real sufferers of the cruelty of city life. Murugan changed his job and abandoned his family two years ago. "He left me," she replied bitterly. She added "He has been gone nearly two years. The old couple said "We had come a long way to meet bad news and now it seemed there was neither going back nor going forward"(161). Here Murugan was another victim of industrialization, urbanization and capitalism. Ammu clarified about Murugan that he was involved in "Women and gambling" (163). City life taught him to engage in immoral affairs and in crimes. From there, he took up a life of women and gambling and abandoned his wife and children. This story showed that, for this man, as for his two older brothers, the lure of money was stronger than that of family love or stability and he was entrapped under the cage of urbanization. First, he left his happy family, then he left a job of working for a generous and compassionate woman, the doctor; and then he sank into a life of gambling, forsaking his responsibility to his own immediate family.

On the other hand, industrialization and urbanization became the root cause of the suffering of Ammu. Ammu was quite helpless and had no way for hand to mouth unless she went for daily works. This means that the thinking the people in city are living happy and wealthy life is just an illusion. She had to go to work as a housekeeper leaving the children alone in room. Rukmani and Nathan remained silent and simply looked at each other due to the poor and poor situation of Ammu. The city life was so cruel to them that they could not exchange their familial love to each other. They felt that it would be a burden for her if they lived there. Rukmani described the miserable situation of Ammu as "Except for a small bowlful of rice there seemed to be no other food in the place"(162). The parents hoped their son and daughter in law were living a sound life but what an irony that it was beyond her

ability to keep the parents and care the parents with her. Their inner longing of getting happiness on meeting Selvam became fragile and was overshadowed due to the miserable situation faced by Ammu and the cruel sufferings that they had to face in the city in terms of feeding, shelter and in finding their son. They could not live there long with Ammu in such a miserable condition. Though Ammu had love to Nathan and Rukmani, it was out of her capacity to keep them with her. The hardships of city life had compelled her to be so hard and indifferent to the suffering of the old couple as Rukmani says "Misfortune has hardened her, which is just as well, she will take many a knock yet"(164).

The cruelty and harshness of city made the old couple decide to leave Ammu and her child. Rukmani looked and looked at the face of the child at the time of departure due to the love blood relationship as she expressed her sorrow of leaving "We looked again at our grandchild who was part of ourselves"(165). Poor Ammu appeared to the door and paid goodbye to Rukmani and Nathan unwillingly with heavy heart. Rukmani and Nathan had no place to stay.

The old couple had to face the jealousy and antagonistic behavior for food and shelter in the temple. Nathan said to Rukmani that it was better to starve in the village where they were born rather living a beggar life in the temple of city. And it was so difficult for the old couple to adopt in an artificial and disordered city life. She further explained her difficulty there due to the disorder of city life as "For in the town there were the crowds, and streets battened down upon the earth, and the filth that men had put upon it; and one walked with care for what might lie beneath one's feet or threaten from before or behind"(115).

Once again she had buried the agonizing upheavals in her being and had migrated to her son. Her already disturbed mind struggled with another storm brewing in the heart when they suffered mentally and physically in the city due to misbehavior of the city dwellers and disappearance of their son. Symbolically, they became stone-breakers for their living. The

axe finally fell on Nathan and Rukmani was tragically widowed. There grew some hope in the forlorn heart, as her adopted son and daughter rebuilt their lives on the graves of the past, in a hope to retrieve traces of nectar in the sieve of life. Poor rural men and women were compelled to earn their bread through hard physical labor or even prostitution to starve away starvation.

Worse, they had no other means of supporting themselves. In search of their son, they found themselves helpless and lost in a strange city where their belongings and money were stolen. Having nowhere to go, they slept in the temple at night with all the other beggars, and, having no income, Rukmani and Nathan were compelled to work as stone breaker in a stone quarry with the help of the street boy being departed from the accompaniment of own children. The couple was in the very old age of getting care of their children according to eastern tradition but none of the sons and in-laws were accompanying and caring them. Rather the couple was compelled to conduct the hard labor of breaking the stones that they had never done for earning the bread with the help of an unknown cripple boy in the city that is quite unfamiliar place to the couple. As she traversed wearily on the road of life, the central meaning of her very existence was wiped out.

The old couple having the dream of living with their son happily in the city went to work in the stone quarry in an assistance of the street boy. Poor, ill and old Nathan needed rest and care but the cruel situation made him break stone for earning bread. Despite his illness, Nathan had to work for food, shelter and their longing of collecting some money and returning their village. Poor Nathan could not defeat the cruel death and he died in the lap of Rukmani during night before they begin their journey home leaving Rukmani a widow tragically. She was compelled to face the death of her husband alone and she expressed her tragic moment of the death of her husband as following:

Hour after hour his body suffered; his mind had fled from the tormented flesh. The fits of shivering stopped; the stiff limbs fell limp and relaxed. In the calm stillness I saw him open his eyes, his hands came to my face tender and searching wiping away the unruly tears. You must not cry, my dearest, what has to be has to be. I have only to stretch out my hand to feel the coldness of death. Would you hold me when my time is come? I am at peace. (245)

Rukmani survived the ordeal due to the death of her loving husband shattering her dream of returning to own village with husband. There grew some hope in her forlorn heart as she adopted Puli as her son to rebuild their life on the graves of the past.

Kenny, the western doctor seem to be very happy and prosperous outwardly but inwardly he was tormented and deceived by his own life. His life appeared to be ideal to the villagers like Rukmani, Nathan and the family members as it seem that he had been to India with the intention of helping the poor and needy people as he said "I work among you when my spirit will" (71). He said that the people of his country were sympathetic to Indians and they did not like the poor to cry in the street. The rural poor people are so much grateful to the foreigners as Rukmani remarks on Kenny as "You live and work here, and there is in your heart solitude for us and love for our people"(109). He was alienated from his self and isolated from his families as he said "My wife has left me. My sons have been taught to forget me" (108). He was also alienated from his country as well and he did not feel to have his own country as he says "Sometimes I do not know which is my country"(109). However, Kenny lived by wiping the tear of Indians and trying to be a ray of hope for them though he was also the real sufferer of alienation and distress due to industrialization.

Not only the sense of love and humanity has faded, but also the order and routine of human life has been unbalanced due to industrialization. Parentless street children are roaming here and there in the street; they are deprived of fundamental needs. When the old couple asked

Puli to go to his own home, he replied that he has no home, no parents. The sense of love and innocence had wiped out in city life. There is crowd, disorder; rubbish all around the city, city life is full of thieves, robbers, cheaters and hooligans. Rukmani describes the disorder of city life as follows:

As for living in a town-if town this is –why, there is nothing I would fly from sooner if I could go back to the sweet quiet of village life. Now it is all noise and crowds everywhere, and rude young hooligans idling in the street and dirty bazaars and uncouth behavior, and no man thinks of another but schemes only for money. (46)

Urbanization created some sort of illusion in the rural people that the lives in the city are quite comfortable but it compelled them to suffer and suffer. Nathan and Rukmani thought that their son very comfortable life with better job in the city. They had the expectation they the son would look after the old and homeless parents. But the parents were totally disillusioned and their sweet dream shattered into pieces. Such a miserable situation of the old couple portrays how the poor villagers are victimized due to thorns of urbanization. Shattering her dream of living joyfully with her son in her old age of helplessness, Rukmani, however, returned her village by adopting a street boy Puli as her son.

The idea of leaving her husband never came in the mind of Rukmani and even the in the period of miseries, suffering and disappointment, she continuously accompanied her husband. The husband and wife exhibited love and lived happily despite of poverty. On the other hand, Kenny seem to be happy and was taken as a source of inspiration and support by the villagers. He was abandoned by his own wife and children and was not living having happy familial life. She was accompanying her husband in every misery. But all the happiness of her life vanished in her old age in the name of development. She had only the traces of memories of peace, happiness and tranquility of the past as she remembers:

Sometimes at night I think that my husband is with me again, coming gently through the mists, and we are tranquil together. Then morning comes, the wavering grey turns to gold, there is a stirring within as the sleeper awakes and he softly departs (1).

Each of the children's stories is colored by the poverty and hopelessness of their collective situation, and in the end none of them seems to find a way out of it. Markandaya's portrayal of the other villagers offers little hope that their future will be brighter. But the hope of better life of every villager is shattered due to the adverse consequences of capitalism rather than they became the means of fulfilling the sophisticated desires of the capitalists.

Though the novel *Nectar in a Sieve* is a story of a poor rural family of India, its themes are universally applicable, especially in these modern days of globalization and gentrification. The following passage sums up the novel:

We have no money. My husband can till and sow and reap with skill, but here there is no land. I can weave and spin, or plait matting, but there is no money for spindle, cotton or fibre. For where shall a man turn who has no money? Where can he go? Wide, wide world, but as narrow as the coins in your hand. Like a tethered goat, so far and not farther. Only money can make the rope stretch, only money. (178)

As the poor old couple moved towards town and to their old age, the intensity of their suffering became denser and denser along with the intensifying density of industrialization. The novel shows that industrialization and scientific development has not carried happiness to the poor rural people like Rukmani and Nathan. Industrialization has destroyed the sense of humanity, morality, spirituality and cultural values rather than promoting them and poor villagers have been the real victims of such deterioration. Industrialization and urbanization

attacked and degraded traditional culture, norms and values and natural beauty; and also scattered the family members and shattered familial love.

IV. Conclusion

Markandaya is an evolutionary and a great preceptor of the environment surrounding her as she thinks ahead to environmental and societal problems that industrialization and development has brought. Markandaya modulates larger conflicts with a series of narrower oppositions town values versus country values. From the cauldron of conflicting cultures, the protagonist of the novel *Nectar in a Sieve* has divined a way of assimilating the mighty opposites of hope and will. A recurring theme of the novel is the significance of land that fostered life, spirits, happiness and family. Rukmani often found solace in the land on which her husband built a home for her with his own hands in the time he was waiting for her.

The novel is about hope, and the hope that is necessary for people to strive for a better, more secure life, only achieved through gainful employment and a stable income in a capitalist world. Where these opportunities don't exist, or barely exist, we will have thousands of Rukmanis, Nathans, Selvams, Pulis, etc. begging in towns and cities. And thankfully, there will be other "Kamala Markandayas" to document their stories for those who are willing to open their eyes to the world around them.

Markandaya displays common Indian characteristics and represent a complex of emotions and feelings and miseries of rural life. Markandaya raises ordinary rural peasants to the level of universal type and their fate. Markandaya highlights the adverse socio-economic impact of industrialization in the lives of rural people. Markandaya introduces a foreign doctor Kenney in the name of development and assistance to rural people. But the introduction of new project in the village causes miseries and sufferings to the innocent villagers. The new project allures them to new types of professions and distracts them from their traditional farming.

Thus the new sort of profession has become the starting point of the scattering, alienation and helplessness of the family members. The project of building a hospital in the village made the family landless and helpless. A sort of illusion of having better jobs and comfortable life in the city evolved in the two eldest sons Arjun and Thambi due to the job in tannery and they refuse to help their father in farming. But their dream of better city lives only causes scattering, alienation, exploitation, unemployment, scarcity and uncertainties in their individual and familial lives.

Tannery should have brought the joys in the lives of the poor villagers but it causes only the miseries, sufferings and displacement of the poor villagers. The poor villagers as workers are deprived of their fundamental rights of freedom and continuity of work and have to follow the orders of the whites and Muslim.

Third son Murugan and his wife Ammu are also the victims of unemployment and suffering of city life. Unlike their expectation of living comfortably in city, Rukmani and Nathan have to bear the disappearance of their son, dejected life of Ammu and have to survive on the food and shelter of food. It is so dreadful that the poor family has to break down stone for earning bread and her husband dies of breaking stones in city.

Rukmani has to bear injustice and domination of the tannery officials. Her son Raja is killed in the tannery and she does not have courage and strength to challenge the charge to her son. Fifth son is exploited in the name of job with the doctor; his earning is not enough to keep his parents happy and the villagers die with the dream of getting treatment in the hospital. The miserable family is not able to feed the daughter and the extreme poverty forces her daughter into prostitution.

Rukmani gives birth to six sons but none of them accompany her, face the scarcity of food and shelter in her old age has to adopt a street boy Puli as son. The happy and united family scatters and the family members pass their miserable lives individually in

shortage of basic needs and familial love and became nowhere men in reality. The tragedy of the novel is that though agriculture is the main occupation of her family, they do not have own land. Rukmani, the protagonist of the novel suffered throughout her life. The novel shows that industrialization made the human beings more selfish and money minded; and degraded the sense of morality and humanity. It also illustrates that industrialization and urbanization has attacked and degraded traditional culture, norms and values and natural beauty and also caused the scattering of the family members, shattering of familial love and suffering to poor families.

To sum up, *Nectar in a Sieve* is a novel about the conflicts between a traditional agricultural culture and a burgeoning industrial capitalistic society. The novel touches on several important social phenomena: the importance of traditional cultural practices, people's reluctance to change, and the impact of economic change. Industrialization has caused unemployment, suffering, miseries and uncertainties in the lives of rural people and symbolically Rukmani, the protagonist of the novel and it is the ultimate essence of the novel

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