

Post-Colonialism in The Writings of Ruth Prawer Jhabvala

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Abstract

Ruth Prawar Jhabvala's fictions are a special connection in English with Indian literature. Born in Europe, married an Indian architect and spent twenty-five years living in India. She speaks about the insider in a significant measure in the Indian English literature as an outsider. She looks closely at the social life of the Indians she depicts in her novels. She never forgets her origins, which are, very much herself, European amalgamations with the Indians. Heat and Dust of Ruth Prawer Jhabvala's ventures several aspects of postcolonial writing, including European and elite Indian imperialism, multiculturalism and hybridity, oppression in the face of gender and abhorrence of colonisation of indigenous peoples. Moreover, Jhabvala has often shed light on the different facets in socio-economic conditions of post-colonial India.

Keywords: Colonial, Postcolonial, India, Writing.

1. INTRODUCTION

Ruth Prawer Jhabvala was born in Germany from Polish Jewish parents and trained in England where she received an M.A. from Polish Jewish parents. Diploma at the University of London. She however got married to an Indian architect, CSH Jhabvala, and migrated to India in 1951. Like Kamala Markandaya, Jhabvala was also released in 1955, the first novel To Whom She will. The Natural of Passion (1956), Esmond in India (1958), The Householder (1960), Be prepared for Battle (1962), A Backward Place (1965), An Experiment in India (1971). It quit India in 1976. Jhabvala's history and lineage gives rise to concerns about whether she can really be counted among Indian woman novelists of the Post-Independence era. The truth is that Jhabvala is the best individual to show an Indian face, which might be different from what Kamala Markandaya presented, made me think. Jhabvala may not be a birth-induced Indian but has long lived in India which enabled her to observe the changing environment of post-independent India closely. Her marriage to an Indian took her near different parts of Indian social life, which allowed her to gain a particular insight into Indian nationhood.

2. LITERATURE REVIEW

M. Edward Singh (2017) Jhabvala's "East-West" meeting is a popular subject that covers many her novels and short stories. In the minds of many Westerners, India is a country of romance and intrigue. Jhabvala's novels, including Esmond in India, Heat and Dust, Three Continents, Out of India and A Strange Climate, Jhabvala, are the 'motiv' or 'situational' which contrasts with the western cultures of some essential elements of India's history. Although the prestige of Jhabvala has temporarily been severely battered, in the West it has become much more famous. This article highlights the societal transition in her life.

Nand Gopal (2017) A German-born British and American Booker Prize (GPB), Ruth Jhabvala (May 7, 1927 - April 03, 2013) was a winning author, short story writer and two winning film writer for the Academy Award. She is probably better recognized for her long-standing relationship with the director James Ivory and Ismail Merchant. A dozen books, 23 screenplay works and eight short story collections were written and made in 1998 and jointly awarded BAFTA's Fellowship with Ivory Marketer in 2002. She has earned both the booker and an Oscar just for anyone. Ruth Prawar Jhabvala aims to discover in her artwork and her artworks the philosophy of patriarchal culture and how liberated Jhabvala women are to reflect their position and power.

Gopal's Nand (2017) The international reputation of Ruth Prawer Jhabvala as an Indian author. Most of her books deal with middle class life with subjects such as passion and marriage. Though a Europhile, she has a profound insight into the social, political, religious, fiscal, moral and cultural existence of India in marriage with an Indian architect and residence in India. In almost all the novels of Ruth Prawer Jhabvala, there is neither an accurate depiction of the progression of passion changing into marriage nor the true deep love after marriage is reflected. Its primary objective is to construct a fantasy in which the interaction module East-West superimposing shows the transformative period of the Indian family's posmodern nature. This paper explores her thoughts on sex and marriage in her novels and its impact on the family life of Indians.

C. Ramya (2016) Jhabvala is a remarkable literary excellence in the world of literature. This paper analyses the "suffering selves" of heat and dust and a new dimension of Jhabvala's works. It investigates carefully how much existential theory reveals the sufferings of the protagonists. Jhabvala has incredible artistic abilities, increased sensitivity and perception clarity as well as a wealth of imagination and writing on a significant stage.

3. HISTORY REMEMBERED

Jhabvala told her childhood memoirs of being referred to as a "dirty Jew" in Cologne and chased profiles and interviews by other German children in 1983. She recalled the notices on the movie theatres, which stated that "Jews are not wanted." In 1934 she saw a parade of Nazis past her apartment in the year after she started school, before Nazi troops arrived to arrest her parents who were detained by the police. In 1938 she talked about her separate Judaist school going through gangs, breaking windows and "well-colded and turned away" from the friendly shopkeepers. In 1987, she said: "Other kids will shout and cast stones after us."

Ruth Prawer escaped in April 1939 from the "smallest shrub" when US visas were declined and they found polish-born Sponsors at Coventry with her father Marcus, mother Eleanora and brother Siegbert. Later they discovered there were at least 40 family members killed. Her father committed suicide when Ruth Prawer was 21, London, Queen Mary College (1948). After marrying the Parsi architect Cyrus Jhabvala in 1951, she later emigrated to Delhi, where she spent the next 25 years before moving to New York in 1976.

4. DESCRIPTION ABOUT INDIA THROUGH JHABVALA'S VISION

Therefore, the inevitable dark harvest of Jhabvala's personalities such as Child and his companions, Lee and Margaret is disillusionment, disappointment, or distress and death. C.Paul Verghese is also of the same view as he says that Jhabvala is just because he shows this picture of fake Sadhus.

"enables her to attempt a satirical portrait of India and ridicule the Pseudo-idealism and pseudo-romanticism of Indians and the westerners who are in love with India and come to India seeking spiritual solace."(4)

Ruth Prawer Jhabvala, who has lived in India and gave her life and society experience in this country as artistic expression, is essentially a European writer. The traditional, divided family is usually presented as a "done" and only criticised with implication. It is the great work of several novels that float on the other's background. Socially speaking, the family is the main part of the Indian society and one of the main guardians of social conservatism. The indivisible family represents the traditional middle class and is the old ruler who protects young and young protestors and usually surrenders, even if he breaks away as the sparks are shot off by a cart wheel. In her novels, the main topic is marital dissonance, caused by maladjustment. Jhabvala has attempted to expose the causes of dissonance to the ways that lead to marital assonance. The first experiences of married life were mainly covered by her novels. It is not always easy because two young men raised in various circumstances and situations come together and want to establish their identity. This stage requires an appropriate adjustment. Everyone wants to rule. Marital harmony cannot be achieved unless it is properly understood. All her novels create a macro-world that many Indians know about. By the medium of ludicrous and humorous, the world is recreated and represented.

5. DISCUSSION

Ruth Prawer Jhabvala is often portrayed as an inside and outside insider. As the teenage wife of an architect Parsi, Jhabvala came to India at the age of 24. During her long stay in India, her imaginative impulse sought her artistic voice. For over 20 years, she has been staying in India. She addresses the subject of the relationship between the two civilizations - Europe and Indian - in her novels frequently.

Jhabvala uses her artistic skills with unusual intuition and shows an incredible amount of maturity and ingenuity in perceiving the truth of her setting. Jhabvala's novel shows an openly objective view of the family and social post-independence scene of urban India

The cosmopolitan life in India is portrayed by Ruth Prawer Jhabvala. She looks at arranged marriages in India and provides an ironic survey of the rivalry between the East and West. In her early novels *About Whom She Would* and *The Nature of Passion*, she is exquisite medium-class urban comedy in India in the 1950s and 1960s. In contemporary social circles, Jhabvala attaches great significance. She defines India as a country in which you have to be morally ignorant to live. Her protagonists are divided into two classes – those who seek and those who endure. V.S. Naipaul remarks on Jhabvala that "she is the only author who can still impose upon her a vision that is an acceptable kind of commentary when she is working from within society"

However, the postcolonial gamut of Indian Writing in English has a save for Ruth Prawer Jhabvala. Ruth was a Polish-German Jew by descent, born in Cologne, Germany on May 7, 1927. In the segregated Jewish school she did her early education. Later on, the family travelled to England to study at school and to complete a thesis in England about the short tale. She married an Indian architect Parsi and in 1951 she arrived in India. She began writing novels and short stories about her childhood, with a razor-sharp intellect and an acute capacity of observer. She then corresponds to Westerns who wrote about India such as Rudyard Kipling and E.M. Forster. Though Kipling was born in India, he did not remain here for a long time and E.M. Forster was here at a juncture. It is just like that. Therefore, considering her as an Indian writer is not far from being considered, while her writings are totally unlike Indian English. Her writing is more unusual than one, and so is the answer from Indians.

India is post-colonial India, under the British colonial rule, an age of inherent transformation in culture, literary and critical. In terms of vocabulary, education and cultural inclusion, the post-colonial community tried to define the difference from England. The issue of location and relocation is a significant feature of post-colonial literature. Here is the creation of the particular post-colonial identity problem, an interest in the formation or re-establishment of an effective, self-identifying partnership. Dislocation caused by relocation, the memory of enslavement, transportation or 'voluntary' expulsion of indentured labour may have undermined a true and active sense of self. Or ethnic denigration, a deliberate and implicit domination by a seemingly superior ethnic or cultural paradigm of Aboriginal personality and society might have destroyed it. Post-colonial cultures, whether they were formed by settlement, action or combination, are often characterised by the dialectic of position and displacement. In addition to their historical and cultural distinctions, location and movement are often relevant to all postcolonial literatures and are an all-encompassing obsession with myths of identification and legitimacy.

Ruth Prawer Jhabvala's popular postcolonial novel *Heat and Dust* comprises two separate parts: The first story is about a British lady who in the twenties had an affair with a nearby Indian prince, the second one set in the seventies featuring young people from Europe who say that they abandoned Western civilization under the cultural control of the hippies. Again, two generations must come to grips with a new civilization at two separate times, except this time in England. Every woman's frustration with tradition seems to bear these accounts. In a life in which Olivia is forced to do nothing more than to socialise with the other spouses of British leaders, she loves her husband. She initially sees the charismatic, English-educated Nawab's care as a clear relief from the tedium of her life, bored and put off from Britain's restrictive attitudes toward the Indians. However, it quickly becomes as attracted to itself as it is to it and eventually cannot live its existence as it was.

Indeed, Jhabvala closely parallels two female legends. The heroine, like Olivia, has an affair with a married Indian, while her official love Inder Lal is beyond question a peat variant of the prince of Olivia. Both women starting business at the same shrine and finish with their wedding lovers pregnant. Both friends are English excluders, who are native in particular, who finally come home. Both women eventually flee into the mountains and make a lifelong vow to India. Whilst the exploits of Olivia are romanticised, Jhabvala tries to explore the social outlay of AngloIndian ties with the higher Muslim groups in a more nuanced way and Olivia's granddaughter is faced by an India which is still covert in Kipling, Forster or Naraya's works. Leelavati's existence as a beggar woman shows an extraordinary social consciousness, if not her conduct, in the lowest caste. It is worth noting that in the latter generation the East-West dichotomy has deteriorated. Modern Britain is already supposed to embrace India in its own way.

Like the other big novels by Jhabvala dealing with westerners' encounters in India, a New Dominion takes on the reactions of a western community, which are distinct from the degree and essence of the Indian spirituality that is reflected in the worship of guru. While not one character is weighed by the community of British students of Jhabvala in Head and Dust, Raymond (while not without his "darker" side of ties with the college student Gopi) has the irony and mystery about the magnetism and dark attraction in India, not even the most fair of British studies in A New Dominion. In the novel's carefully individualised single girls-Evie and Margaret and Lee-is the dominion (control) over India's spirituality over the powers of western materialism.

The knowledge of Jhabvala of a transitional world after independence has also appeared in What she wants and the nature of the passion. She focuses in these novels on such subjects as the conflict between the modern and traditional worlds, the clash between generations, and the development toward maturity of her young protagonists (particularly Amrita in To Whom She Will and Nimmi in The Nature of Passion), and also, in a broader, postcolonial context, of a young nation still fettered by the legacy of its recent colonial past.

In India, British politics and imperial attitude against Indians are maintained during colonial periods. The Indian customs think Mr. Douglas and Major Minnies ignorant and rudely. As officials, it should give due attention and consideration to the safety of major assemblies such as the 'husband's wedding day' for cultural and religious purposes. Two years ago 6 persons died and 43 wounded, you are still informed of the crash. Still, they are not doing something meticulously in this respect since they think Indians and their lives are useless and not more than insects. Major Minnies misguides Maharaja of Dhung in another event, even though he is officially named as his consultant. The Maharaja is purposely pursued in making an ethical and whimsical choice to destroy and annihilate him. Despite continuous famine Main Ministers advise Maharaja, by borrowing "an engineer, a designer and a tailor, . from Vienna" .., to create a monumental building (HD 92). He "silly" himself created the Maharaja. The British saw India from their perspective during the colonial era and found it a country of strange people, activities and manners. Shahane states in this context: "All the events represent India, a nation of heating and pottage and of dust, as foreign, odd and unusual, particularly from the European standpoint, as the effect of the riots of Khatm, the 'suttee' and the intervention of dacoits, gay parties, hijras" (225).

Postcolonial writers including Ruth Prawer Jhabvala give a fair space to reciprocation of cultural and religious activities between the colonisers and the colonised. It's called multiculturalism or linguistic amalgamation. The storyteller appears to have the Indian atmosphere fully embraced. She becomes an Indian acquaintance. She meets many types of people and embraces her habits in search of her targeted place in India. She is coming to Satipur and meets the family of Inder Lal. She wears Indian clothing and is part of many Indian ceremonies. She used to wear 'Panjabi' dresses and the town's children named her 'Hijra' (HD09). Cultural fusion occurs when her teint and slim physics cannot match Indian costumes. She follows such customs on 'Muslims' Wedding Day' with other Indian women. (HD68) (HD68) In addition, she becomes the "suttee" member of the widow procession. She wants to remain with Inder Lal and at the end of the novel she agrees to hold her daughter. She warrants Olivia's decision to remain in India after leaving Mr. Dauglas. "She dresses not only like an Indian and resides like an Indian (in a middle-class neighbourhood in the bottom)," Nirmal Mukerji says, "She feels part of the picture. Heat and dust are not much disturbing, as do the other men and women of England." (184).

6. CONCLUSION

By discussing true societal problems, Jhabvala earns all its readers. In the initial stages of Jhabvala's work with India, she eventually met the truths of society which she was thinking of writing regarding Indian families' households and household lives. She writes about the retrogradeness of the country that in both novels overrides any character. It has influenced the people to embrace the conditions both readily and unreadily. Postcolonial Research is the effort to exclude traditional perspective and to explore if a postcolonial topic might possibly be national identification. Postcolonial authors use their literature and poems to solidify the national culture they assume the duty of expressing by critique and celebrations.

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