

# The red carpet of my life



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To further the cultural scene and repercussions, the novelist also makes a comparative study by expanding the background of the novel from the Shivalik Hills to Canada. Undoubtedly, human sensibility is alike all around. That is, human beings are not always necessarily rational even in the best circumstances. In such a critical situation it is difficult to get solace and comfort.

In this novel, it is shown that the hills have many dull men. The reason is explained through the characterization of Kalia and his ironical life since birth. To buy liquor is his need and he has to supplement finances; he wants Gauri to earn more. She is not in a position to earn more through hard work. To fight the situation, he with all his taciturnity arranges to sell his sister Gauri for Income Tax free Rs. 20, 000.

The man who comes forward to buy is a weak man of this area only and spends money on her to supplement the roles of a woman and an ox:

Poverty's hood uncoils often. Kalia would be a talkative man for a while. Later, he was to be dumb—Gauri a forced dumb—he willingly so ever and anon. Gauri's buyer had constraints beyond control. His poverty-stricken condition could not allow him much to spend. Last week only, an ox of his died. The plough could not move without a couple of oxen. It would—the purchase of Gauri—definitely save him two purchases. The bride too was an item to purchase. She was so young. Always busy with physical work. (38)

All this kills the life force in her. She tries to commit suicide but God saves her. One day, after widowhood, she reaches back to her family. Kalia is no more. His wife is remarried to Mahato. Kalia's daughter is Sonam and Mahato's son

is Ravi. It is really an ironical but actually factual example of the decaying culture. The brother who is supposed to take care of the safety of a sister sells his sister for money. In the modern society, a man has lost his sense to that extent where one cannot reach the core.

As far as child atrocities are concerned, they are often neglected or abused in a family or an institutional setting by those known to them. It is less common for a child to be abused by a stranger. Radha, Chhotu, Gauri etc. are made to suffer first by their biological parents, brothers or sisters: " Kalia sold sister, Gauri and later died of country made liquor. (Agarwal 125)

Keeping this in mind, the novelist coins the literary term 'genderex' as the word gender depicts the social aspects and distinction; and, sex is a biological and nature given discrimination. The folk scene is dismal but the novelist also suggests a way to bring woman out of this vicious circle.

Accordingly, free education and books in library help the poor women and Kalia's daughter Sonam represents this. Her growth as an educated working woman suggests Kalia's mother to pronounce that Gauri is 'The Last Sufferer.'

Meaning thereby that free education by government would help women grow. Education makes a man perfect in his life. It is really a good tool to make a man's future bright. Dalai Lama once said that " open your arms free get ready to change with the world but do not let go your values." (blog. our education date 25-8-18 7o clock in the evening.)

Characters don't internalize their feelings and seldom are plagued by mental torment. The characters of the novel are so simple and much far away from

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the malice and jealousy. They have presence of such expressions in life as love, hatred, greed, fear and jealousy. The life of the rustic people is very difficult. The protagonist of the novel suffers a lot; her path of life is full of thorns though she enjoys heavenly bliss at the end of the story.

Literature, based on hilly areas, is related to the illiterate people of that society. In the journey of life, the protagonist gathers courage and strength against the opposite circumstances of life and after that, appears the achievement of the fruit of success which adds heroic dimensions. The themes related to these areas are heart touching. It is, generally, in simple and colloquial language.

Sonam and Ravi are good at studies. Education is free, with the attempts of government. Keeping in mind this scene, the novelist prophecies that Gauri is the last sufferer because if an individual is progressive there is much to do and Sonam is getting education to work outside domestic walls to be independent. When the moment of suicidal bid on the part of Gauri passes away: " A heavy down pour of precious pearls on the cheeks melted the filth in the heart." (46)

Gauri reaches home. In her mother's house, she talks to Kalia's wife frankly:

*'I say so because I know the taste of hunger.'*

*'I know the labour of an ox.'*

*'I know the anger of a husband.'*

*'I know the lack of motherhood.'*

*'I know the lack of companionship.'*

*'Without the loss of virginity, I know the loss of womanhood.'*

*'I know the stranger's status in my husband's house.'* (54)

This painful expression of Gauri, stating those facts of her life which marred every iota of joy during these years passed with the husband who is incapacitated in every sense of the word. 'Don't you worry about Sonam. She will change her'(55). Gauri did not die. Anyhow, she understands the world around.

Gauri knows that untimely death of a young girl may be her destiny. Gauri vehemently expresses that the girl might suffer at the hand of outsiders and her life be curbed: The novelist sets a moral through the growth of Chandrima. She is an orphan brought up by Radha, an orphan, sold thrice and rehabilitated five times. Radha is sheltered by Mrs. Preet Rani in her orphanage which is later on handed over to Radha.