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**APPENDIX - An Interview with Jai Nimbkar**

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## TRANSCRIPT OF AN INTERVIEW WITH JAI NIMBKAR

Note: The abbreviations RB and JN stand for  
Rajashri Barvekar and Jai Nimbkar, respectively.

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RB : When did you start writing novels?

JN : Since 1960's.

RB : Have you been influenced by any particular writer?

JN : No.

RB : What literary influences have been at work on you ever since you began to write?

JN : Nothing particular.

RB : What were your intentions in writing Come Rain?

JN : There was no particular intention in writing a novel.

As I come across various people, I feel like writing about them.

RB : How do you define patriarchy?

JN : It's a sociological term. Patriarchal society is a society where man is head of the family and the society is also patrilocal.

RB : Would you like to be called a 'feminist'?

JN : I don't mind if you call me so. I don't like the idea of defining a person as feminist, as patriarchal, ...

RB : Have you proposed 'Ann' as a role model?

JN : No.

RB : Why did you select an American character? If she were an Indian woman (e.g. Kamala, Usha, etc.), then wouldn't her rebellion more convincing?

JN : I didn't select it intentionally.

RB : What is your intention in creating the characters of Mr. Pathak and Shri? Have you proposed them as alternatives to Ravi?

JN : Not with particular intention. Not as an alternative also.

RB : Have you tried to present a new vision of man-woman friendship by portraying Ann's relations with them? Because in patriarchal Indian society, it is not conceivable.

JN : Not in India alone, but in America also, there is patriarchy. As I said, Ann does not want to commit herself. Mr. Pathak obviously wants to marry her. But she is not ready to commit herself at this point. They are not alternatives to Ravi. Mr. Pathak represents an exactly different type, while Shri is completely different, with a different background and for Ann, it is a novel kind of experience to meet such people.

- RB : Ann accepts Ravi's affair with Usha after marriage. What does it try to show? Do you expect that Ann should behave like an ideal Hindu woman like Shakuntala? Does it mean the woman (wife) should accept the husband's sexual escapades?
- JN : I have shown that actually that is the beginning of the breaking up of their marriage. She accepts it for the time being and her relations with Ravi are not the same as he wants them to be. But she does not really accept it in that sense. She does not want to make such an important issue of it that will immediately break up their marriage.
- RB : Ann's decision to live alone with her son, without marrying, is unexpected in the traditional patriarchal Indian society. Is it really possible in such a society?
- JN : Yes, it is possible. Because I have seen several Indian women doing exactly that.
- RB : Do you believe that patriarchy is universal? Because you have presented Mrs. Palmer's and Mrs. Gogte's characters. Both have the same attitude towards husband and children.
- JN : It is just two different characters I have presented. Mrs. Palmer has emotional problems, while Mrs. Gogte does not have such problems, though both are housewives.
- RB : Do you believe that the mother-in-law and daughter-in-law are natural enemies? Is it natural or is it the norms and traditions in the society which are responsible for it?
- JN : Yes, pretty well. Natural means - they are in America as well as they are here, because of patriarchal society. Because a woman looks upon her son as her possession, they are enemies only because they wish to hold on to just one man, either as a husband or a son.
- RB : Does economic independence free woman from patriarchal dominance, that is, male dominance?
- JN : Not necessarily, but I believe that economic independence can give security to a woman. When she is completely dependent economically on her husband or on the family, then even when she finds things unbearable, she cannot break up with them. But an economically independent woman, can atleast think about it. I think economic dependence is one of the reasons that women do not tend to break up the marriages in Indian society.
- RB : Did you want to present the changing nature of the marriage institution in India through Mohini's affair?
- JN : Not necessarily, but in today's generation, parents are not conservative like Mohini's parents and the youngsters go Mohini's way.
- RB : How far do you believe in the idea of equality in the context of Ann's relation with the maidservant Geetabai you have portrayed in this novel?
- JN : No question of how far I believe. It only shows the difference of culture.

Because there is no such rigid caste system in America, so Ann behaves friendly with Geetabai, but Ravi does not agree with her.

RB : To what extent did your knowledge of sociology help you in presenting the social problems, especially women's problems? All your novels are committed to the cause of women.

JN : My mother Irawati Karve influenced me. She told me that the knowledge of sociology is essential. That's why I have done my M.A. in Sociology. I have studied different languages like French, Pali, Ardhamagadhi, for B.A. I have studied psychology also.

RB : Are you influenced by any feminist? Do you like any Western feminist writers?

JN : No. I haven't read these. I have read Virginia Woolfe's very first novel, but it is not a feminist novel. In that sense, I am not a feminist. I am not a crusading feminist.

RB : What is your idea of the title Come Rain?

JN : We never say 'No' to rain in India. But in America, there is a nursery rhyme:

Rain, rain go away, Little Johnny wants to play,

Come again some another day.

But in India, we say;

Ye re, Ye re Pavasa.

Come Rain means 'Pavasa Ye'. The title signifies the difference in cultures. Ann is from a different culture.

RB : In the traditional novel, usually the heroine chooses the right man for herself at the end - and the novel has a happy ending. But Come Rain has a different ending.

JN : I have shown basically that Ann is not ready to commit herself to this country. She has committed herself to this country because of the man she married. When she breaks up with him, she may go back to her own country. Not because her husband is calling her, but because she is free, she wants to go back.

RB : But Ann wants to live as an Indian, not as an outsider.

JN : I haven't said that. Ann is saying at this point that it was a mistake that I have come in this country as a married woman. For the time being, she would look at this country all around, but she can't.

RB : Has marriage restricted her?

JN : No, she doesn't map out anything for her future for the time being. She doesn't want to commit herself to this country.

This is a story of an American girl, in a particular situation. So substituting an Indian woman for her wouldn't be the same thing.

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