

## **Dalit Women's Struggle for Emancipation: A Critical Study of Karukku and The Weave of My Life from the Lens of Feminism**

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### **Abstract**

*Fire on the Mountain by Anita Desai is a profound psychological and feminist exploration of silence, alienation, and inner suffering experienced by marginalized individuals, particularly women, within postcolonial Indian society. Unlike novels that foreground collective political struggle, Fire on the Mountain interrogates the quieter, more insidious forms of dispossession enacted through emotional neglect, patriarchal domination, and social invisibility. This paper examines how private suffering is rendered invisible in the public sphere and how silence itself becomes a language of resistance and despair. Through a close reading of Nanda Kaul, Raka, and Ila Das, the study argues that Desai articulates subaltern voices not through overt protest but through psychological fragmentation, withdrawal, and narrative absence. Drawing upon feminist theory, postcolonial criticism, and trauma studies, the article demonstrates that Fire on the Mountain redefines "voice" by foregrounding silence as an expressive mode for the dispossessed.*

**Keywords:** *silence, dispossession, women's suffering, marginal voices, alienation, feminist fiction, psychological realism*

### **Introduction**

Fire on the Mountain (1977) occupies a distinctive position in Indian English fiction for its intense inwardness and refusal of grand political narratives. Rather than dramatizing social change through external action, Anita Desai turns to the interior landscapes of her characters, exposing the muted anguish of lives shaped by neglect, repression, and emotional abandonment. The novel unfolds in the secluded hill station of Kasauli, a space that symbolically mirrors the psychological isolation of its inhabitants.

The title itself—Fire on the Mountain—suggests an underlying tension between apparent stillness and suppressed violence. The mountain, traditionally associated with serenity and spiritual withdrawal, becomes a site of unresolved trauma and quiet despair. Desai's narrative reveals how silence operates both as a survival strategy and as a symptom of dispossession. The voices of the dispossessed in the novel are not articulated through public speech or collective resistance but through withdrawal, memory, and psychological rupture.

This paper argues that *Fire on the Mountain* exposes the gap between private suffering and public silence, particularly in the lives of women whose pain remains socially unacknowledged. Through the characters of Nanda Kaul, Raka, and Ila Das, Desai constructs a narrative where silence speaks more powerfully than words. The study explores how Desai transforms silence into a narrative language, enabling the articulation of marginalized experiences that conventional discourse fails to accommodate.

### **Silence As Narrative Strategy**

Desai's prose is marked by restraint, understatement, and psychological precision. Silence in *Fire on the Mountain* is not an absence but a presence—dense, expressive, and deeply political. Nanda Kaul, the novel's central figure, deliberately retreats from society after a lifetime of emotional neglect. Her withdrawal is articulated in her desire for absolute isolation: "She wanted no one and nothing else. Whatever else came, or happened, was an unwelcome intrusion and distraction" (Desai 3).

This opening declaration establishes silence as a chosen refuge rather than a passive condition. Nanda's silence is a response to years of unacknowledged labour as a wife and hostess, roles that erased her individuality. Her suffering remained private, never validated by the public world she served. As Elaine Showalter observes, women's writing often encodes protest within silence, using psychological withdrawal as a critique of patriarchal expectations (Showalter 128). Nanda's rejection of social engagement thus becomes a form of resistance against a lifetime of enforced visibility without recognition.

### **Nanda Kaul: Private Suffering And Emotional Erasure**

Nanda Kaul embodies the dispossessed woman whose life has been consumed by service without reciprocity. Though married to a powerful civil servant, her emotional life was marked by betrayal and neglect. She recalls: "All her life she had been a buffer, a shield, a screen between the world and him. She had maintained the house, organized the parties, received the guests—and received nothing in return" (Desai 29).

This passage reveals how patriarchal marriage operates as a structure of dispossession. Nanda's labour is public and visible, yet her suffering remains private and unacknowledged. Her retreat to Carignano is not escapism but a reclamation of selfhood through silence.

Feminist critics argue that silence can function as a refusal to participate in oppressive discourses. As Adrienne Rich contends, silence may signify "not absence but a resistance to false naming" (Rich 18). Nanda's withdrawal thus challenges the expectation that women must remain emotionally available even when exploited.

### **Raka: Trauma, Withdrawal, And The Language Of Silence**

Raka, Nanda's great-granddaughter, represents a different form of dispossession—one rooted in childhood trauma and domestic violence. Unlike Nanda, whose silence is chosen, Raka's silence emerges from fear and psychological damage. The narrator describes her as: "A child who had never learned to speak because no one had listened" (Desai 52). Raka's silence reflects what Cathy Caruth identifies as traumatic muteness, where experience overwhelms language (Caruth 7). Her fascination with desolation—burnt landscapes, abandoned houses, forest fires—mirrors her inner devastation.

Raka's final act of setting fire to the mountain is deeply symbolic. It externalizes the suppressed violence that silence has contained. The fire becomes her voice, destructive yet expressive. As she declares:

"I watched it burn. I set the forest on fire" (Desai 145).

This moment shatters the illusion of passivity associated with silence. Raka's act reveals that unexpressed suffering can erupt violently when denied recognition.

### **Ila Das: Public Voice, Private Vulnerability**

Ila Das appears as the novel's most overtly vocal character, engaged in social reform and advocacy for women's rights. Yet her public voice fails to protect her private vulnerability. Despite her activism, she remains economically dependent and socially marginalised. Her tragic death underscores the limits of individual voice within patriarchal structures.

Desai describes Ila as:

"A creature of shrill courage and stubborn hope, moving through a world that had no place prepared for her" (Desai 112).

Ila's fate exposes the irony that public speech does not guarantee safety or empowerment. As Gayatri Chakravorty Spivak argues, the subaltern may speak, yet still not be heard within dominant power structures (Spivak 308). Ila's death thus becomes an indictment of a society that silences women even when they attempt to speak.

### **Silence, Gender and Dispossession**

Across the novel, silence functions as a gendered experience. Men occupy public space and institutional power, while women's suffering is confined to the domestic and psychological realm. Desai reveals how dispossession operates subtly—through neglect rather than overt violence. Meenakshi Mukherjee observes that Desai's fiction "replaces social drama with interior crisis, making the psyche itself a site of political struggle" (Mukherjee 94). Fire on the Mountain thus expands the definition of political fiction by locating resistance within emotional survival.

### Conclusion

Fire on the Mountain presents a haunting exploration of private suffering and public silence, revealing how dispossession operates through emotional erasure rather than visible oppression. Through Nanda Kaul's withdrawal, Raka's traumatic muteness, and Ila Das's silenced activism, Anita Desai articulates a complex language of marginal voices.

The novel challenges conventional notions of voice by suggesting that silence itself can be expressive, resistant, and devastating. In exposing the psychological costs of invisibility, Desai compels readers to reconsider whose suffering is recognized and whose remains unheard. Fire on the Mountain ultimately stands as a powerful testament to the muted lives that exist beneath the surface of social order.

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