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Review Of Research



WOMAN IN UPARA

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ABSTRACT:

Women are considered inferior to men in spheres of human life. They are the object of subjugation from generations together. Though they are devoted as Laxmi, Parvati, Uma, Durga and even they are the object of power but were powerless in the real fact. In India the real sufferers



were the women throughout their whole life. From birth to death they were not considered human beings but an object of useful thing. The women were oppressed, killed, raped, burnt and murdered in the womb of mother. We want wife, girlfriend, and beloved but don't want a sister. Indians can sing songs of bravery, nobility, honesty, chastity of

them.

History witnesses sufferings and exploitation of women from generations together. There are many examples of such characters who were enslaved by the culture, traditions and customs. Woman is always considered sub-ordinate. In the literature also woman is depicted secondary to man. Woman is the puppet in the hands of man. Now woman is trying to overcome from all these things.

KEY WORDS: human life , pitiable and helplessness of woman , autobiographical novel .

INTRODUCTION:

The present paper highlights the miserable, pitiable and helplessness of woman in the Marathi

autobiographical novel written by Laxman Babu Mane, according to him, "What shall I say about the book? Whatever I lived, experienced and saw, I poured it into my writing." (Mane 1997: 06). The writer himself explored the pathos, sufferings of the woman characters of the nomadic tribes in this book. He had made an appeal to the mainstream to understand the sufferings of these people who had to suffer without any reason. It is published in Marathi in 1980 and translated in English by A.K.Kamat as 'An Outsider', Sahitya Academy, New Delhi.

Most of the Marathi Dalit Writers have exposed the miseries, helplessness, diffidence, inability, injustices and exploitation of woman as a woman. In this book the narrator has described the exploitation of woman not only of her 'Sex' but on the basis of her class, race, caste and religion. The condition of woman is more horrible because woman is made slave of traditions, customs, castes, classes, and sex. The husbands in the society were suspecting their wives, if they come late home after their work before sunset. The husband of Pingla –Joshi community blamed his wife. The wife said, "I spent all my life with this man. Each bone of my body has been worn out in his service. And seeing him in this condition, I couldn't possibly let him die. I went out to fetch the medicine prescribed by this brother of mine. And look at him suspecting me for no reason whatever."

Woman is always regarded secondary and dependent on man. She had to attend her father in her childhood, husband in her youth and son in her old age. Sharankumar Limbale, the most eminent Marathi Writer commented on the discrimination of woman in the Indian society. He states, "A man can eat paan and spit as many times as he likes, but the same is not possible for a woman. It is considered wrong if a woman does the same. Once her chastity is lost, it can never be restored."¹

Man can think of himself without woman. Woman cannot think of herself without man. And she simply what man decrees.... She appears essentially to the man as a sexual being. For him she is sex, absolute sex no less. She is defined and differentiated with reference to man and not he with reference to her: She is incidental, the inessential as oppose to the essential."²

The woman committed adultery was excommunicated with her family in the Kaikadi community. It is a harsh rule in this community. Gajara was such a woman. The narrator's mother warned him. She says, "Never cross the threshold of Gajara's door! Don't ever see the face of that big whore." She added again, "even while her husband was living, he did nothing except sit like a blob of cow dung--- the whole day. And this whore went here, there sleeping around. Her seven children have come from seven fathers. They have all been excommunicated. People of our community do not even eat with them."

Woman is not a bundle of evils. Actually she has a great importance in the life of Human being. She can be sweet as well as bitter, as kind as cruel, as tender as rough, as beauty as curse. She is soft and seductive but elusive and hard to please also. The kaikadi families live a tattered life. They make their temporary settlements at the centre of the villages by the side of a stream with enough water and near the hills with lots of canes. They had to cot the canes to make baskets and that baskets sold by them in the market. While living from village to village, they stay at the burial or cremation grounds in the places where villager relieve themselves. The narrator has focused on women's torturing in their domestic life. The husband is responsible to take the decision and the woman has to follow it.

The narrator has explained one incident about his maternal aunt Parumami wife of Marti mama. She was pretty and attractive, a fair complexion woman. One night she was kidnapped by four people and raped one by one. The women of lower class were the easy preys of the caste Hindus for sexual harassment and the same was happened to Parumami. She became mad and died after some years. Marti mama, husband of Parumami says about the pretty woman, "A pretty woman does not belong to her husband alone"--- Because woman is considered the symbol of sex and a useful thing.

The narrator has given another example of how men were mortgaging their wives for need of money. Punappa told his explanation to the members of Panchayat, he says, "I have mortgaged my wife to Dharmea these last four years. He gave five times fifty rupees..... I had promised to return this amount to him in four years. I remit if today But the fellow is not willing to return my wife. Now it is Dharmea's turn, he says, "Honorable members of panchayat, you represent five gods, whatever verdict you give, I accept it. What Punappa says is true. He was in need of money. He mortgaged his wife. She was good. I accepted her. Now, you know that when you keep milk on fire. It boils and overflows, does it not? Can a young man and young woman remain together without attracting each other? I didn't take her in just to feed her. When the shoe fitted my foot, I wore it. Is that a crime? Four years have gone by. She has a child by me. Let Punappa return my money, I will return his wife. I am not refusing to do that."

The above conversation indicate that the attitude and mentality of the men towards women in their family, society. It noticed that woman is not taken into consideration as a Human being. She is only used to pacify their needs. Woman is helpless in such situations. She has to obey the plight in which she was. Punappa's wife states, "Your Honor! I submit before you that I am no better than a meek animal. When I saw the green grass, I ate it. What good are the customs and traditions? My husband pawned me for four years for money. When I was pushed into his room, he naturally took me to bed. Why should he feed me free of charge! Moreover, Women are like dumb cows. My husband tethered me at his door. It is my husband who is the butcher. Oh! Men of Wisdom and Reason! Let me be judged by the goddess of Justice. How can I return now with this child and stay with my first husband? You are the very incarnations of the Almighty. Doesn't cross examine me further? I beg of you. I am like your daughter.

The above conversation indicated that how the women characters were exploited by their life-partners. The women were suffered a lot. It shows the attitude and mentality of the Indians towards women. It is not limited to the lower classes but so called high people also behave with the same manner with their women. The narrator has given another example of the Caste Hindus. Barge Patil's daughter Ratna became the victim of tradition. Her bridegroom wanted to take photos before wedding ceremony but the father refused to do that. So the bridegroom refused to wedding. Marriage is considered a sacred ceremony. It will take place only once in the life of a girl of the high caste Hindus. Ratna was not allowed to remarry with another person because applying turmeric ceremony has been already performed. Ratna remained marry less and became mad died at last. Woman's honor is as delicate as glassware in the high caste Hindu families.

The narrator has reflected the women characters as the dancing dolls in the hands of male dominated Indian Society. Woman's birth also is a bad thing in the family. Nowadays there are the steps taken to save the girl children in the society by the government as well as the social workers. Woman is made to suffer from her birth to death. Women are the object of suffering and pity. Woman is a gang without leader. Women are neglected in home and outside.

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