



Woman's Family Status In Mamta Kalia's Literature

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Abstract

Woman is an important part of civilized society and family unit and family has great importance in Indian culture. Without family, culture does not flourish.

The person receives protection from the family. Ethnic life develops from the family. The family along with the formation of the personality of man makes him a social animal and also cultured. Family is that institution, which nurtures by putting the seeds of culture and social in man and makes him a cultured social animal. Family plays an important role in personality formation. It is from the family that a person acquires the qualities of morality and immorality. Family is the basis of ethics and morals. The family is an emotional unit as well as a future building unit. It is from the family that the formation and decline of personality takes place. Both men and women play an important role in building a family. Without any one of these the family is considered incomplete. Together these two make up the family. If there is no one of the two, then the family falls apart. In the present paper, the family situation of women has been studied in the fiction of Mamta Kalia.

Keywords: Literature, family, woman, social animal, personality, educated, secondary, working.

Introduction

Mamta Kalia is a bilingual writer, writes both in Hindi and English. In her literature she mainly deals with themes like love, marriage, social and family relationships and the degeneration of human values in modern society. She depicts, through her literature, a sensitive and intellectual woman's predicament in relation to her parents, family, domestic and professional life and the large outer social life. She also articulates the psychic frustrations and compulsions of love and marriage. Her literature deal with frustrations of a woman's life in and outside the house, boredom of married life and chaos of values in society.

As an Indian woman writer, she is conscious of her identity in the traditional Indian society and raises her voice against the oppression of women with a great sense of vigour and involvement. Her literature is highly autobiographical in content as her early life with a dominant father, a loveless relationship with her husband and his family

and humiliation in her professional life develop her anger and a sense of revolt against the repressive patriarchy under which she is victimized and defeated. So her literature accordingly depicts the agonies of women in the Indian patriarchal tradition which is largely due to subjugation and bondage under male culture. Her literature shows a rebellious will to fight for the cause of women and demands a world free from discriminative values, hypocrisies and prejudiced rules. She also struggles for the establishment of women's identity in the contemporary world.

Mamta Kalia is no strident, feminist activist. Yet her poetry shares a vital concern with the basic proposition of women's demands for an equitable life. She has not only the passion for individuality but also supports the feminist agenda for liberation from patriarchal oppression, and other limitations.

Mamta Kalia in the poem represents a modern, frank, awakened woman who dares to question, judge and even revolt against her father and his values. She wants a change in the traditional values and beliefs and is bold enough to speak against the repressive patriarchal values and laws. The title of the poem is highly ironic as the poem discards the imposition of patriarchal values and ideals. Mamta Kalia seems to be frustrated and depressed at the same time dissatisfied with the given social order. So in her poems there is a cry and an inner desire to transform this society, which is denied to her, so leaves her perplexed and baffled resulted in schizophrenic behaviour in her poems.

Mamta Kalia is such a storyteller whose talent is recognized by all writers. She has portrayed the second status of women in the family in a very sensitive manner in the Indian context in her fiction. Mamta Kalia has shown in her works that due to being second-class old. Women have often been exploited in the family and society. Women are an example of this in society, the reason for the dependence of women on men and their subordination in society is their economic and social status.

In this society, whether it is a joint family or a nuclear family, man has always considered woman as a property. A man has an unfettered authority over a woman's body and mind, he wants to control her as he pleases. In fact, the basic structure of our society is such that women are exploited everywhere. Directly outside the family, it occurs in the family in both direct and indirect forms. Most women feel or have been hurt and humiliated even when they are safe outside the family. The male class forces her to live according to its rules by placing the character of an ideal woman in front of her or by giving any other concrete example, she is unable to raise her voice even after wanting and she lives in the man's fort, living like this.

In Mamta Kalia's '*Raju*' story, a widowed daughter is neglected in the family because she is a poor and widowed woman. On going to brother's wedding, sister and other relatives talk about different things. He and his son are humiliated by being called bad omen.

The character Paramjeet's mother in '*Beghar*' describes that her body has been badly affected by repeated deliveries. A woman has to fulfill the responsibility of motherhood along with other responsibilities. Due to the economic condition of the family, all round development of women is not possible. He has to be mentally and

physically healthy. Indian women are not aware of their development and rights. Mostly, being confined to domestic work considers its success in enjoying its life. Marriage of girls in his family was always a tense subject and even three or four years younger sister is considered more marriageable than brother. In Indian society, the neglect of women has always been there. Neglect becomes so much in joint family that no one cares for unmarried girls. Mamta Kalia is of the view that the structure of family environment in our society is such that women are discouraged for studies and education etc. Education remains incomplete.

She can't continue her studies Paramjeet's sister in the novel '*Beghar*' I can't take care of my personal cleanliness due to the plethora of household chores. In such a situation, she is seen physically suffering. Therefore, his head is full of lice and his hands smell of spices all the time. The mother bears the burden of motherhood and she helps the mother in the upbringing of the children. This is the reason why his going to school often stops for some reason."

In the story '*Baatcheet Bekar He*', the author portrays a wife who is bored with her mechanical life. Her husband leaves for a job and she lives alone in the house. The author has shown the importance of men and his tendency to understand women in this story. Because of this, a woman's life remains confined to the kitchen and the maternity planet, as well as her children also bother her more. She remains as a mere housewife. Even after some years they feel that the conversation between husband and wife is useless, it is of no use.

The story of Mamta Kalia's '*Tohmat*' gives an introduction to the perverted mentality of today's society that if a girl's clothes are torn, that is, if it is not in the normal system, then all the family members keep an eye of suspicion on her. In this way, the person who commits the crime is also the society and the one who points the finger at him is also the society. The same thing is shown in this story that Sudha and Asha are two friends living together. People's perception about girls is not right at first and then later her. At the slightest mistake, people are ready to pity him.

In the novel '*Notes of a Wife*', Kavita is seen becoming a victim of mental violence over talk.

The story of '*Darpan*' mentions the main character (Bani) his second status in the family.

In the society, in the family, the girl is seen from a different point of view, this thing has been described in this story. The woman always spends her life being a victim of violence inside and outside the boundary wall of the house. If she even tries to raise her voice against this, then she is excommunicated by the society by looking at the nouns like filth, characterless etc. A woman has been a victim of physical violence as well as mental violence and sexual abuse. Many oppressions are given to him by the society.

Summary:

In this way the disability of female characters has been depicted in the above stories. Because a woman has always been above all because of her sacrifice, sacrifice, love and kindness. The sacrifice that a woman can make, the sacrifice that a man can never make.

Therefore, when a woman becomes disabled, then this pain becomes even more painful for her. If the whole society thinks about their interests together, then they will not remain isolated from the society. Rather, it will contribute to the progress and development of the country. It is also clear from the above analysis that the cooperation of both men and women is necessary in the creation of a healthy and happy family, because the contribution of men and women is inevitable in the created coverage of family and society and in the whole. Therefore, it is not appropriate to not give a second status to the woman in the family and society, but to give the status of cooperation and equality. Only then can we imagine the future society. Freedom is a major concern of today's women. The basic meaning of freedom is possible, the right to make his own decisions and it can be protected only when he decides about himself and for this decision he has to face many prejudices and traditional conventions.

Mamta Kalia gave a personality to women in her literary world. In which he has to make his own decisions. The basis of human values is also the individual's desire, inference, judgment, understanding ability and sensation. The author imagines the house in the context of female independence from a house in which there is equal sharing of husband and wife, both give importance to each other and self-realization raises them above the husband dependent wife and makes them ambitious and self-respecting women.

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