



From the fictions of Malti Joshi: Sensation of female life

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Abstract- Malti Joshi touched an emotional chord with the readers with her gripping writings and literature. The author created an inseparable bond between the characters of her literature and the readers. The scholar has tried an attempt to highlight the fictional work of Malti Joshi in the field of female life.

Keywords: Malti Joshi, Female Life

I. INTRODUCTION:

Special sympathy in one's mind towards someone is called condolences. Sensation also means experiencing, manifesting and telling on a wider scale. Sensation is made up of the Sanskrit word Old which means knowing, feeling, etc. With the addition of the mind prefix and complex to the metal, the word sensation is formed, which means perception, feeling, realisation, sympathy etc. In psychology, the meaning of sensation is its main use in the form of synthesis. Basically, sensation means knowledge or experience of the senses. Compassion, compassion, sympathy, etc., inherent in sensation, are indicative of the emanating qualities.

Woman sensation makes the woman aware of the problems, sorrows, sorrows and hopes arising in her mind. With the modern environment, it gave a new direction in the development of sensations in the complexities and ugliness of the emerging women's life. Under this, a new emerging form of woman and the real life of a woman surrounded by crisis emerges. In the female senses, the pain of female life stricken by the tyranny of men is exposed with poignancy. In this context, Dr Bhumika Patel Kamat is notable. Harsh mourning within the human heart is the sensation of love vatsalya. These soft sensations are directly related to the human mind.

Women in Hindi novels after Independence

Posed a new question in contemplation of the changing environment after independence. Strict taboo led to her contact area of independent educated woman. A woman working in various organizations like a man, wished for rights autonomy. Women began to enter the field intellectually in every field under religious social and political movements. During this time, social relations and obligations started giving more importance. A woman officer from the area challenged the woman. In the medieval period only the duty of free planet was expected to be performed. According to the Indian constitution, men and women are entitled to equality. A true mirror of the feelings and sensations of the psychological novel Woman's Life after Independence.

The emergence of female sensations in modern Hindi novels has started happening since the second half of the century. The inclusion of various forms of sensitive women is characteristic of modern problems. In the female family, the mother carries the responsibility of guard cell, wife, surgery, sister and Kamini. The idol of compassion considers the woman to be the subsistence of these relationships. Modern Hindi novels are full of sensory concepts of women. In the predominantly male dominated Indian society, women driven by culture have been ranked. But the new environment of independence gave him the means to bring home the boundary wall. Under the constitutional equal rights, women started making their debut in every sphere of life. Here, women's life started falling from multifaceted problems. Multiple problems arose in women's life through economic mismanagement and the defence of men. Here, the sensation of widow prostitute Desai and job occupation woman was a rebuke of her whole life. The impact of women trying to maintain self- respect and dignity in modern Hindi novels exposed the productive form.

In the early stages of Hindi novels, male supremacy had prevailed, but after independence women started venturing into novel writing in a new environment. In his writings, there was a fair assessment of the new evaluation of the male-female relationship, the social life and the subtle observation of the problems arising from them. Her literature is full of irony of educated woman and frustration and tension of female mind.

Women in the novels of Malti Joshi

Literature is basically related to foreign countries. It is built in the heart of the creator and reaches the heart of the reader. The creations of the Sami era are steeped in the name of the subtle Veda of the human mind. Even subtle novels of the human mind are available in the novels of Malti Joshi. In his novels, decency, cultural interest and mannerism are present. Joshi's novel pervades other human ugliness, the passion of middle-class life, the married life of a craving husband wife. In her novels, traditional water beliefs, women are troubled by the meaning of the man than the men, and the woman suffering from broken dreams gets sensation.

Kalyani of Raag Virag is also a female character deprived of love. Praveen Kalyani in music is working as a teacher in Sangeet Kala Niketan. During the practice of music from Pandit ji, the nephew of Kalyan ji Guru's wife gets tied up in the love of Manoj. Kalyani is soon attracted by Manoj's personality with her intense emotional impulse. She seems satisfied with the love of entrepreneur Kalyani Manoj from her blackness. In Kalyani's words, I kept staring at her beautiful personality for a few moments. Then softly said, I am not beautiful. I know this thing very well. Despite being a country, Kalyani's statement on Manoj's love seems to be meaningful that today I am very happy. Today, for the first time, someone gave a death. I have recognized the beauty of my difference. Kalyani Kamat is notable here. I was listening to her saga, allotted with compassion. Never thought that a cheerful personality would be such a storm committee. Kalyani realises her love despite the strong opposition from family members. Kalyani's statement here is expedient. There was an Amma ji in Manoj's family who had no hope of acceptance and was already standing by the relatives. Once Manoj was embraced by his net, all the work became easy. Pandit ji did not seem very happy but he did not express his happiness, but the marriage procession soon after marriage stolen from his house and the flight of the sister-in-law as well as the neglect of the husband pushed Kalyani into the shadow of loneliness. The grief of losing her child Shweta haunts her.

Failure nubile relationship.

The unbreakable relationship between husband and wife is the cornerstone of married life. The rift in this relationship creates a state of scattering in the marital relationship. The tension associated with the breaking marriage relationship in Malati ji's novels is visible. The disrespect of her female character husband and going under the mutual week of female man is forced to bear stress in married life. The female character is unable to find the husband's love even after a missed love for her husband.

Sati Sadhvi Roop.

Neelam and Yogesh's interracial love marriage does not take place despite strong opposition from family members. Sati takes the form of a Sadhvi in front of Neelpati, overwhelmed by Yogesh's love. She is also committed to fulfil her husband's ambitions. Neelam had a small desire to get the love and respect of her husband in life in this comfort. She herself helps her husband in getting the house out of financial trouble by doing a job. Son birth enhances his life. But at the same time Neelam, worried about her husband's changing mindset and prior illicit relationship, gets worried. Neelam is helpless to cope with the illegitimate child born from the former department of Yogesh. Neelam is famous due to touring jobs and household. She seeks silence in front of her expected behaviour. No one should be happy, I was dusting that carousel of joy. My dream was coming true. In the anniversary Neelam rises from her married life. Neelam tells here, highlighting the character of the husband. I stood at the table wondering if this was the person whom I had revered with devotion. One by one, how many layers of my faith will it break, and how long when she started reading her life insurance in front of her husband, Neelam says. Sometimes I am surprised. Do they not have their own life value or have they become all women by offering everything at the feet of Shri.

Working woman.

Working women have to face many problems every day. In the midst of this crisis, they have to fulfil their responsibilities at home and outside. Vipatra so that in this sequence he also has to suffer the most mental

stress. Kalyani of Raag Virag continues her bank job even after marriage. Despite the in-laws and the sister-in-law's light in the in-laws house, the girl has been given to Shweta in her hands. Here, Kalyani reveals the agony of her mind. Joining 3 months ago extended his leave. He was overwhelmed by me even for 1 day. Stay at home all day.

Abandoned woman.

Abandoned woman is seen with a very high view in society. This frown of woman is basically the result of thinking of her husband. Dhadhar abandon woman remained a harsh city Nisha. Malti Joshi's colleague Ni and the raga Virag have multi-coloured condolences of the abandoned woman. The coworker and the raga Virag have the daughter-in-law of condescending woman. The right character, Neelam, plays a complete religion of her co-worker with Yogesh, but does not recognise Yogesh. Neelam divorces Yogesh due to Yogesh's neglect and limitation as part of the anniversary. Abandoned Neelam here financially and mentally bitter. Forced to withstand.

The raga is forced to live a wretched abandon of injustice. Kalyani gets overwhelmed by Manoj's affection. Kalyani's own affection was towards spiritual practice, but Rama was born in his mind that he would abandon the temptation of music. After provoking Manoj to a higher position after marriage, he should be born as a young man Manoj on his own job. This is why girls used to be unique to him till today. But Kalyani thinks that for the first time someone has given my velvet touch to my feelings.

Stress arising from forced abortion.

Motherhood is the ultimate climax of women's life. Motherhood is also the sacred right of the woman and the responsibility conferred by God. In fulfilment of this, she finds herself out. Here the pain of the female mind arising out of losing motherhood is reflected in the raga Vigyaan Kalyani. Kalyani, who suffers from loneliness in her in-laws' longing for an untamed companion. When the feet are green again, the living life in Kalyani becomes alert.

In search of female identity

The modern woman is always trying to maintain her health, but neglecting this strong desire of the woman creates a rift in the practical life. In Malati ji's companion Ini and the raga Virag, Nari Asmita's contact has matured. In Sancharini, Neelapathi is worried about her love and her illicit relationship. Despite love marriages, tensions soon arise in Neelam and Yogesh's married life.

In the raga Virag, Malti ji is suffering the pain of a woman suffering from neglect of her husband. In the practical life of Kalyani and Manoj, tension soon arises but due to the abusive behaviour of the in-laws, Kalyani brings her mind to the bull shop. The husband leaves her maternal house after accusing her of insanity. Child Shweta decides to return to Kalyani's in-laws, concerned about the future. Kalyani's statement seems to be meaningful here. Picking up all the bitterness of the past and keeping his self-respect in mind, what has gone on with an angry heart is not a disciple of Panditji. Shweta's mother is Manoj's wife. Somewhere there is a small house which was cherished by dreams. The urge to see him is being pulled by him.

Inferiority resulting from lack of Roop Lavanya.

In the raga viragand, the interlude arising out of the poem is closely elevated. A woman skilled in the Kalyani music of Raag Virag is a demanding character, but the black colour haunts her constantly. She had to meet friends even when she got fame in singing during her college education. Kalyani's statement here is noteworthy that classmates welcomed me in a bizarre manner. The girls glanced at me as soon as I saw them. But the faces of many boys smiled mischievously.

Duality arising from conservative environments.

Padma and sister Rama have to go through a strict orthodox environment in Pada region. The strict discipline of the mother brings colours to her tender life. Padma Kamat is meaningful in this regard. In these two words of conservative environment, it is envisaged that the environment in which I have given 22 years of life.

The tradition depicts tensions emerging from traditional contemplation behaviour. Amma of the story follows the tradition lead life, following the will of the deceased husband. But he has to bow his head in front of kinship and son's opposition. Here the daughter's opinion on Amma's helplessness is

meaningful. He has no independent existence. I have always been under the man. Whether it is the father or the son, this

is his destiny. This is tragedy and tradition. Here the duality of helpless women mind to remain in the framework of orthodox exercise is very clear. When it comes to the self-reliance of the mother and daughter, then the statement of the mother is the society.

Glimpses of failed love marriage.

Aastha is a life story of Kalyani saturated with love marriage. Husband's stagnation at home haunts him constantly. Kalyani tells about this life. But being a mother of two children, I came to know that the person with whom I am married is a very ordinary person. Whatever the grand divine was, it was my imagination. When the reality was about to add to that imagination, there was an annoyance in the mind at that moment, this is my definition. Bitter, true Rajni and Kokil's unsuccessful marriage is doubtful. The couple were lovers but the family members were strongly opposed to the wedding, but Rajni voluntarily realises their love. Rajni's friend's opinion is meaningful here. Run away from home and get married. He was strongly against this marriage. He did not object to Kokil ji being interracial, but there was a strong objection to his being a poet. Even such people did not consider the house to be a homemaker, but in front of the concrete reality of life, his golden wrist is broken. The husband's sluggishness keeps her going. Here Rashmi wakes up soon from her married life. Rajni's conversation with her friend is a proof of this nowadays. Kavi Sammelan is heard. Sometimes there is a question of the poets of humour or the girl voice sometimes adds colour. You will remember He used to sing so well but by smoking cigarettes he has destroyed the throat. Even if you go somewhere, it gets badly broken. The children are so ashamed that what to tell, while highlighting Rajni's love, a friend tells. Bay day came. When we used to listen to the poets' conference all night. Kokil ji was very famous in those days. The girls were crazy about them, in which Rajni was the only one Mirabai. With so much austerity, he had found Girdhar Gopal with so much difficulty.

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