

Portrayal of Marginalized Women in Manju Kapur's *Brothers*

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Abstract - In the world of woman there is always a bond of sisterhood which holds beyond all the cultural, regional and more distinctness among them. Women are always different from their relationship with the 'Brothers'. Kapur's 'Brother' is a novel which gives us to analyze how the relationship between 'Brothers' as well as sisters, face the patriarchal society's anticipation. There is no question about the condition of the women who are becoming good in today's world. Women nowadays realize their condition of living and they started a new journey as men do in this world. But they have to lead a promising life and a real relationship with the men as the society invites. In the pink city, Jaipur, Kapur visualizes the novel's theme as the bond between two brothers who are in politics as their career. Besides there are strong and sentimental women characters comes parallel to the theme of the story which leads how the woman's progress in the society had shown. The characters are lively and make us to realizes the pain and agony of the women as well men in their stage. Some untouchables still, how decay the society and its humans. For example kapur showed the blockages of women who were affected by sati, widowhood, widow remarriage and the motherhood. Not only those issues but also the sexuality of women just always holds by the patriarchal society. Kapur always uses her characters to responses the society and its movements against women. Thus the novel visualizes and scans the modern India and still how varied women surviving with women related problems which are so sensitive to digest.

Index Terms - Women empowerment, widowhood, patriarchy, sisterhood, political issues.

INTRODUCTION

The great achievement of women's movement in India is the creative writings of women who came across their threshold of marginalized patriarchal society.

The women those who suffered made their way of writing based on feminism. With the protection of feminism gender discrimination struggles to hold the position of women in the society. But still the gender-bias is seemed to be prevalent here and there. The propaganda of stories based on the glory of masculinity and the discrimination of feminine since ancient period educated in the society. As the African proverb truly says, "Until the lion learns how to write, every story will glorify the hunter".

MARGINALIZED EMOTIONS OF WOMEN

Women often gather to raise their voice to prove their own stability in the society. Some post modern scholars often have debates based on the call for essentialism based on feminism. They made this call to unite the women in the society to make them in an universal sisterhood. Through this they trust that the women can raise their voice in spite of their cultural or regional differences. We can use the word 'Sister' for crisis against women, like a metaphor. We can able to unite the woman those who still fight for their survival in the society. Because they are not deciding their survival. Their choices, existence and behavior too be changed by the society by now and then. They too have some margins to feel. They still search their identity in their faded life.

Helen Cixous rightly phrased a word "Ecriture Feminine". Through this she made a call to the women who are suffering can able to put their pains in words. Based on this feminine writing all women in this world can think about their survival, masculinity, gender issues and their own issues. This feminine call and its echoes made the women to find out the real goals and

ideas which they want to achieve in their life. The wonderful point of Indian women writing in English is to express their imagination as in words especially in poetry and Drama. They survived less in drama. Drama is too vast comparing to poetry. Fiction also portrays the emotions and struggles of the Indian woman keenly. The protagonists and the characters which were presented in the fiction are based on their own experiences as they form the word 'female' which we can proudly say that is the soul of the Indian English women fiction. They said everything from their personal struggles, worries, agonies about the society in real what they faced bitterly. These creative writers also made the woman who are suffering and those who has the thirst of identity put it in words.

Alladi Uma, explains this as, "Sisters in distress the women are able to relate to each other by sharing. Experiences and discussing their problems"(79)

The abstract hypothesis of the problems of women were said by the gender studies which made up an open arena for women to tell their struggle were proved in the writings of Indian English women novelists. Their one and only goal is to make the women to be always conscious and made her to know that she is not the question in the patriarchal society.

Despite of the women's education and the campaigns made the patriarchal society becoming weak in holding women in a margin in the modern world. Since there has been so many awakens of women's education which was raised by so many women's organizations in India. The sole purpose of the research paper is to visualize the development of women's movement in India through Kapur's female characters which were represented by her in the novel.

BROTHERS

'Brothers' – a novel which is presented in a way that how the women were treated literally and how they suffer by the tradition and culture abundantly. Kapur presented it in a significant way based on gender discrimination in villages and also in town. 'Brothers' theme seems to be the story of two brothers when we see in the surface level. But Kapur portrays also the women who are the main part in the story. Through them the story presents how the woman moves for self actualization and for the sake of their family they can go for any extinct.

Rosalyn D'Mello reviews the novel and rightly said as, "A predictable tragedy of two small town men with larger than life dreams and the woman they confine to margins"(79)

The women in the novel made us to visualize their situation and the stability when they have no choice in the patriarchal structure. They are silent observers and they have to accept the unpredictable consequences of their life challenges. Dhamini Ratnam, quotes about this novel review as,

"The title of the book may well be Brothers but make no mistake this book is about a woman, and it is the lives of women, especially the unnamed ones who serve as silent, veiled foils to their husbands and sons, that remain with you long after you have finished reading". (n.pag)

So it is clear that the book says the struggles and political life of two brothers and their life journey and at last hour they find their selfhood. This novel too shows the voices which we can't hear in daily life, as so many sisters in the novel felt very bad situation and due to child marriage, widowhood and separation from their husband eventually made their silent cries which the society never understands. The journey of sisters who are struggling for their freedom against the bitter gender discrimination. Kapur clearly portrays the changing movements of the women in the modern world by various women's movement in India, which she said women are capable to change their profile of their survival and their character as a consequences of these women's movement.

THE VOICE OF WOMEN

Often the voices of women cannot reach the society once they are not given chances to overcome their struggles; they just cross the margins to go beyond the horizons. As the protagonist in the novel Tapti gains weaves the theme of the story altogether from the beginning to end she narrates every things in a vivid manner about the discrimination survival of the desolated women. She was portrayed as an educated, modern, beautiful young working Tapti languish about her guilt-consciousness. Though she has everything she was unable to enjoy the freedom, because of her husband one of the brother of the hero.

Tapti aimed to get I.A.S and it was postponed only because of her marriage. She was then not able to apply for her higher studies because of the family and

the children, not only Tapti so many hidden issues also clearly viewed by kapur in this novel. From 1930 to 2010 how women's condition changed because of the patriarchy, social evils etc. The reformers of these crisis were also be the part of the emancipation of women. Child marriage, widow remarriage, purdah system are destroying still the society here and there. The novel has parted into generations. In the first generation kapur shows that how Mithari faced her life based on the evil of child marriage dominated the Indian society at the time.

"Virpal and Mithari, both children of village sarpancher had been six and five when they married. Immediately after the ceremony the bride returned to her parent's home to wait out the years until puberty".(72)

As in the same home Dhanpal's wife named Gulabi feared about her husband who has to participate in the world war II. As a middle class woman she asked him not to depart her as a widow and she needs a promise from her husband. But not understanding the feel and pain of a woman Dhanpal answered as,

"You have a woman's brain he says. What do you understand, that you ask for such promises? This is a war, there will be fighting. The only thing I can promise is that I will dishonor neither my caste nor my name".(79)

WIDOWHOOD

Widowhood was not a crime and still in society they never accept the widow remarriage and though she is young they ask her to be alone and should not mingle in any auspicious days. The death of Kishen singh the author states as,

"As for the young wife, she lay paralysed by desolation from now she would be deprived of the protective presence that stood between her and the world. Her life was over, they said, where does one go, how does one behave if one's life is over? This was the lesson she had to learn". (114)

Kapur also proves some incidents which we too faced in the society still. But these evils are hidden and destroying still the innocent people especially in the villages. 'Widowhood' is a thing which we face bitterly since years. Kapur characterized the concept of widowhood through 'Gulabi' the daughter-in-law of Virpal. Kishen singh died few months after their marriage. She was worried about his separateness and

also needs to have compassion from anyone in the home. When Himmat enters she behaved him in an unfamiliar way and very easily she become the prey of Dhanapal's son Himmat,

"In her shapelessness she was no different from the covered figures in his villages, yet she managed to move him in unfamiliar ways". (123)

In the modern time widowhood unbind some of the society's deadlock. There is also one widow in the novel called Mrs.Ahlwat, the mother of Tapti, she was a widow and she completely focused her life in bringing up her children. She was not equal when we compare her with Gulabi's situation. Gulabi was an uneducated girl and Mrs. Ahlawat passed her degree. So here also the society makes the educated and the uneducated in the same place. Still women's movement in India created awareness to the women those who are uneducated especially in the rural villages. It has done so many issues to get rid off the child marriage in our society. But this tie up is very important in many views. Vina Mazumdar concludes the gender studies which was in the late 1970s as,

"The revival of the women's movement in the late 1970s brought new dynamism and directions to women studies. Issues of violence – domestic and social, sexual exploitation in old and new forms, identification of complex structures of domination and their reassertion in new forms". (44)

FAMILY TIE UPS IN THE NOVEL

Sonal's character is totally different from Tapti and she always be like a politicians daughter and a minister's wife. Because of Himmat she had accepted Tapti, but always she blames and tortures her indirectly by her middle class background. This shows sonal's character and the real genuine character of Tapti.

Himmat gave divorce to his child bride and force her to put sign in the papers shows the exploitation of an uneducated women. In contrast Himmat got married to Sonal it is based on pure politics. Though sonal was educated and clever, she truly loved Himmat, as he is the next heir of her father in politics. Sometimes Tapti was degraded by Sonal because of caste and money. When she was forced to give a male baby, in kapur words we can say:

"Tears gathered in Tapti's eyes. What was she, a machine that would go on producing children until he

got a son? At twenty-four she felt there was nothing left of her youth, so swallowed up by babies was she, and it hurt her that he saw nothing of how she was feeling, his main concern not her, but his seed, his line, his name". (268)

Though she is educated she is not having her own public and private relations, with hers and her husband's. Her brought up is based on patriarchal moves, cultural and traditional one. It is proved in Sonal's case that she loved and got married to Himmat and her life goes on well till Tapti enters her home. She is a good in law to Himmat's brother and she too moved in a existentialist approach in her life and later he changed due to the situation forces her to keep Tapti alone.

CONCLUSION

This paper concludes that without any doubt Kapur's characters presents in a neat way that how those days women are and the present day how they cross their professional and personal life. Though they have pain and agonies, they need a channel to keep it down or share everything. Those channels are neither good or bad it depends on their view. What is left should not be taken into account also. Their education, survival, professional life, everything is not their own opinion, but their husband's or brothers. They were all fixed their mind based on the patriarchal society. The spiritual awakens within the self is proved here clearly after the women characters lost everything in their life.

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