



Endearing Myths and Digressing Reality: Modern Contextual Reverberations of Womanhood

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The history bearing all truths and concerns about women, Womanhood Reality and Myths of Feminism in ubiquitously prevalent wake of life heralds the subverted and policing of the psychological, sociological nurturing of the female psyche enabling the maintenance of lawful and natural course of life. The present paper would attempt to revisit one of the prevalent stories of Indian society whose presence has been fostering the relevance and importance of our lives as we continue to struggle with the issues such as gender inequality from the family domain to the improvised workplaces.. The interplay of sexual and textual politics in literature and culture incorporated in our lives along with regulatory compliance of patriarchal maneuvering have been advocating the complex trajectory of women empowerment.

Keywords: Gender, Matrix, Reality, Culture, Womanhood.

As we begin to reanalyze the feminist spectrum down the passage of time, the directive goals and motives of constructed opinions, preexisting biases of our psychological perceptions, theoretical applications aligning with the moral and mythological constructions of anything other than male domination and policing of rightful performance of women to sustain the flow in continuation of their lives. Indian ancient myths and culture containing numerous stories and folktales which are representation of various strong and independent characters who redefine many pre-established norms of their respective societies and these stories tell established and distinguished characters of female participants in a very crucial and salient channel through which the modern females reanalyze life and its structure and which shape their pattern of thinking and drawing the inspirations from these stories. One such story is the story of Savitri and Satyavan, this story has been told many times in Indian

literature in many languages and with each retelling of this story it has been able to bring in a new light along with its main character which have been able to leave its imprints which has proved to be redundant to psychology of Indian society in general and in particular. If we take this story from a gender perspective we are certain to say that this story contains these characters who are strong and who are very capable in executing what they have decided. Culture is about the role of every individual with other individuals, groups, and communities along with the meanings their rapports with them enabling the oscillating number of possibilities in every possible direction. A culture is the sharing of the meaning. The flexibility in those meanings enable human beings in creating and defining the terms of power which eventually structure the inseams and outer intricacies giving way to the dynamics of power and its functioning. The everyday life and its discourse is the representation of the core functioning of the patriarchal system and its attributes herewith.

All the stories that we grew up listening to have the ideal mother-like figure. At the centre of the patriarchal set up that has been laid before us and the female idea in it, has been an visible effort of the double standard and more of the subverted submission for the supposed betterment of society as a whole. Savitri carries the strength and integrity of character. Modern reverberations of the idea of womanhood and its subverted transformation in context of the story of savitri and the societal perception as witnessed and experienced through the passage of time and female members of the any society being perceived as the rectifier of characters whose reduced individuality has thrust them onto the margins of the physical, mental edges and directed them with their prestructured notion of being the subject to various kinds of uncommunicated and camouflaged reality. The psyche of surreptitious misogyny and being ascribed the status of higher divinity making way to a duplicity of character. Women are considered as the bearers of the supposed dignity of their family and society, though the character of savitri carries the inherent strong will and persistence, the perseverance and spirited disposition and volition along with the discrete discretion of life. The perceived construct of Ideal woman and the idealization of females in our society has been an excellent point in the stereotyping and narrowing down of the collective and individual personality of females specifically and generally. So when we attempt to grasp the character of Savitri in this poem we can say that this character is strong and inspiring in itself as Savitri takes upon her love persuasion and defies the pre established norms and she challenges the male figures in the story more than one time and by her will and continuous efforts and courage she bends the trajectory of fate that was supposed to take the soul of her husband away from her. The first instance of confrontation with the male figure in the story comes upon when she decides to get married with Satyawan but her father and Narad Muni opposes her marriage idea of her marriage to Satyavan as Sage claims that Satyavan has only one year to live and but Savitri is adamant and eventually persuades her father. She confronts with the male is after her marriage she insist and request her father-in-law to allow her to accompany Satyavan to the Woods and he was reluctant so she also make him give in to her requests, and the next time she comes across the lord Yama when Satyavan collapses in the Woods at the time of evening and when Lord Yam approaches after Savitri's denial of allowing the soul of Satyavan to leave with the messengers of Lord Yama, after that Lord Yam himself comes down upon Earth and he brings out the soul of Satyavan out of his body and when he begin to depart Savitri demands dolefully and enquires about her tragic fate that her husband was being taken away from her. She has been very Ardent and earnest in her prayers to all the Hindu deities and she has been following the Dharma and living in accordance with the rules of society. Upon the continuous request and insistence, She acquired the boon from Lord Yama in her persuasion of returning the soul of her husband Satyavan. In the end lord Yama agrees to give her a boon so as to satisfy her and she asks him that the parents of Satyavan be given their eyesight back along with their lost kingdom. so the kingdom and the eyesight of the parents were returned to them

upon the Savitri's request to the Lord. Next when Lord Yam begin to depart again with the soul of Satyavan she still does not Budge and she him again makes give her another boon that she should be happy in her life but without her husband alive with her in this life, Savitri could not be happy so she also request the same to lord yama and upon this insistent and continuous persuasion he eventually agrees and returns the soul of Satyavan. So we can see that savitri is the story of a strong character who can persuade even gods with their devotion. I and being a female character in this story she achieves a very high level of respect in the respective society and we have grown up listening to this story several times.

The story carries the character of Savitri possessing strong integrity, will and a personality that can influence any human being but what we are going to rethink about here is that the gender Matrix in which these characters are positioned and we shall try to focus on whether there are any inconsistencies in the positioning of these character Savitri is perceived as the ideal Indian women in Indian society and this submitted this quality of being the bearers of the supposed dignity of a society and one's family comes with huge disadvantage on the individual part because this has resulted in the reduced individuality of women in particular who are also ascribed the status of higher divinity(Goddess) because as we can see that in our society women are usually placed above the human status that is they are giving the status of goddess. They are compared with divine mother figures, they are not supposed to be human beings. The next point is that the role of correcting the society as is very easily conceived of females and it is perceived that in every family the role of a woman is very crucial and which is that a woman can correct a society and specially the husband. If a fault is being found in the children of the family, the sole blame is bestowed upon the mother. So where is the point at which we can find that is the point where women lost their individuality and they have become the bearers of the dignity of a family and a society. So this revisiting of the poem Savitri has been fruitful in many ways. The new interpretations can be seen by its every reading and its relevance in modern context whether it is from a feminist approach or a religious approach. It has been relevant in current times and it can make us take a look at things as they are not as they should be. The hint which these endearing stories direct us towards mentions the distorted truth which contradicts with the patriarchal system and its subcutaneous pattern of prejudiced functioning. The label of collective power and consciousness seldom functions on the fluidity of binary systems, though its subject can work its way through the process of newly formed neutrality for the all round growth in the collective perceptions of reality.

Two of the Ballads by Toru Dutt deal with the archetypes of Indian womanhood Sita and Savitri. The revisiting Indian ancient myth and culture in the treatment of these legends reveals on the whole an instinctive understanding of the spirit underlying them. Toru Dutt sings of Savitri in meticulous, wifely devotion, her faith in the omnipotence of fate is quite characteristic of the traditional along with modern womanhood influenced and impressed by western thoughts. Through poetic technique Dutt shows a talent of more than one poetic mode. Savitri reveals her skill in narration, The dramatic irony here diction is naturally of Victorian romantic school and true to story.

The figure 'Savitri' contains striving and inspiring qualities within the patriarchal mould of society both in her time and present modern society for it is quite a desolate turn of the overpowering patriarchy that has resulted in the rigidity of the gender binary system. Though to claim that the myth of savitri found itself out of this gender matrix and surpasses the gender stagnancy of the respective times would be a contradiction in itself. The power of any individual bearing in mind the subject's position along with its notion of a society as a pinnacle of its time lies in realizing and reclaiming the self. The idea that self is the source and destination in the circle of society corresponding to their own cultural

and psychological identities is incomplete without the resource of social and historical innards. The retelling of this ancient tale is as essential and crucial as the requisite to resort to reclaiming of womanhood, which can be the initiatory step towards the betterment of the women residing on and inside the patriarchal seams of the society. The idea of womanhood being directive in leading their lives must not be constricted to definitions and indirect undertones set by the patriarchal system but it should be able to put forward their consciousness in the space where they can strive for their choices themselves.

Works Cited

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- The logo for JETIR is a shield-shaped emblem. At the top, the word "JETIR" is written in a large, bold, serif font. Below the text is a stylized flower with five petals in different colors: red, yellow, green, blue, and purple. The entire emblem is surrounded by a laurel wreath. The logo is semi-transparent and serves as a watermark in the background of the text.
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