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सम्पादक -

प्रा. डॉ. आर. व्ही. भोळे

संपादकीय कार्यालय

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- १) सम्पादन - प्रकाशन एवं संचालन अवैतनिक
- २) कला साहित्य संस्कृती समाज इतिहास राजनिती एवं आर्थिक विषयों पर केंद्रीत शोधपत्र आमंत्रित है।
- ३) जर्नल ऑफ रिसर्च अॅन्ड डेव्हलपमेंट में प्रकाशित शोध/विचार पत्रों में व्यक्त चिन्तन एवं दृष्टीकोन सम्बन्धित लेखकों के हैं। उससे जर्नल का सहगत होना आवश्यक नहीं है।
- ४) सदस्यता फार्म एवं नियमावली अंक के अंतिम पृष्ठ पर देखे।
- ५) जर्नल ऑफ रिसर्च अॅन्ड डेव्हलपमेंट का प्रकाशन प्राध्यापकों को प्राध्यापकों के द्वारा, प्राध्यापकों के लिए एक अव्यावसायिक सहयोगी प्रयास।
- ६) सदस्यता शुल्क का भुगतान नगद मनी ऑर्डर द्वारा जर्नल ऑफ रिसर्च अॅन्ड डेव्हलपमेंट जलगांव के प्रतेपर भिजवाए।
- ७) मराठी भाषाके शोध पत्र प्रकाशित किए जाएगे।
- ८) इस शोध पत्रिका को प्रकाशित करते हुए पुर्ण सावधानी बरती गई है। फिर भी किसी प्रकारकी त्रुटि के लिए सम्पादक प्रकाशक मुद्रक जिम्मेदार नहीं होगा। समस्त विवादों का न्यायक्षेत्र जळगांव होगा।
- ९) जर्नल ऑफ रिसर्च अॅन्ड डेव्हलपमेंट में प्रकाशनार्थ प्राप्त होने वाले शोधपत्रों का चयन एव उनकी स्वीकृती। अस्वीकृती का निर्णय संबंधीत विषय के दो विशेषज्ञों की राय से सम्पादन मंडल द्वारा लिया जाता है।

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STRUGGLES OF WOMEN FOR LIBERTY IN MANJU KAPUR'S 'HOME'

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Abstract: This research paper focuses to analyze the struggle for liberty in Manju Kapur's 'Home'. Through the novel 'Home', it is presented that the society has dominated women for ages. Manju Kapur explores how her female characters are suffering. Through the character of Nisha, she explores the manner in which Indian girls are moulded to suit the needs of a patriarchal society. Nisha while living home, she feels herself homeless and shelter less. The female characters like Sona, Rupa, Nisha and Sunita are subjected to a disharmonious life. Manju Kapur projects the feminist concerns and raises the feminist issues. She represents the society which is free from gender discrimination and creates the female characters in a manner in which they rebel against the oppressive manner of the male dominated society. The research paper focuses on the journey of female protagonist, Nisha had to struggle for her identity and liberty and existence as like other protagonists of Manju Kapur.

The research paper focuses upon various important themes of female issues concerning emergence of independent identity of Nisha, a young daughter in the joint family. Manju Kapur, as an accomplished writer of Indian family system, evidences her genuine text in depicting woman's emancipation in the patriarchal society. Manju Kapur born in 1948 in Amritsar. She spent her childhood in Washington Dalhousie, Canada and completes her M.A. English from Dalhousie University in Halifax, Nova Scotia, Canada. She worked as a professor of English at Miranda House in Delhi after being awarded M.Phil. Degree from Delhi University. She has five novels acclaiming popular success and critical appreciation at the wide level.

Introduction:- The male chauvinistic society subjugate women physically as well as mentally. Many writers proclaim women's independence, Manju Kapur is one of them. In her novel, Home she explores how the women struggle for their identity. Manju Kapur shows how her female characters are suffering. Through the character of Nisha, she explores the manner in which Indian girl Nisha's domestic disharmony and her struggle to survive in her own family. *Home (2006)*, is the third novel by Manju Kapur. This is a fast-moving story of the life of an ordinary middle-class family in Delhi. Banwari Lal, the patriarch of a cloth business, lives in New Delhi neighborhood of Karol Bagh. Banwari Lal believes in the old ways and is the firm believer that men work out of the home and women within. Men carry forward the family line, women enable their mission. His two

sons unquestioningly follow their father but their wives do not. Both brothers carry their lives as well as business according to the wishes of their father. As the time passes Banwari Lal dies and the whole burden of the family falls on Yashpal, being the elder one. He has one sister who becomes a widow in her early life. She has a child named Vicky. They also join them in their house in Karol Bagh. At the beginning of the story Sona and Rupa both sisters are childless. Sona keeps fast but it is of no use. Sona belongs to a rich family in comparison to her sister Rupa. Rupa's husband is an educated man. They pass their lives happily. After a long time Sona gives birth to Nisha and then to Raju. Nisha is physically tortured by Vicky, her cousin. She feels mentally disturbed so she is sent to Rupa's home for a change. Here she gets good education. She meets a boy and decides to marry him ignoring his caste and creed but fails in doing so and later on she has to wait for a long time in spite of all her physical and mental attainments due to astrological reasons. It is interesting to note the man woman relationship in the novels of Manju Kapur.

Nisha, the single protagonist revolts against family system, but she never crosses the boundaries of morality and values. This novel is about the shop owner Banwari Lal, his sons Yashpal and Pyarelal and their wives and children and it explores the world of joint families. This world of joint family presents the Darwinian struggle of finding your own space for catching the sunlight and growing up, escaping the shadows of the others. The story that had started with the tale of Sona and Rupa finally finds its calling in Nisha Sona's daughter who spends her childhood, at auntie Rupa's home. The large portion of her life has passed under the shadow of her aunt Rupa. Rupa is also much conscious of her freedom and identity. First Nisha has to fight against the notions of her mother who considers her daughter a mere helper in the kitchen. Lala Banwari Lal dies and Yashpal takes back Nisha to his mother, now she has less interest in school and Sona expects her to be in the kitchen all the time. Nisha is horrified to discover that her mother's idea of a daughter was one who helped her every time anybody ate. Sona who is always concerned with making her daughter homely and good wife says, "That Masi of yours has ruined your head. What does a girl need with studying? Cooking will be useful to her entire life. Despite her unwillingness" Nisha has to participate in all Pujas. She has to learn the art of service and domesticity. She is not easily sent to do her English honors from Durga Bai College. From this stage her life changes to a great extent.

Nisha meets Suresh and falls in love with a low-caste boy, but she is a modern girl with traditional views. She maintains her chastity and never lets Suresh violate her chastity. When her affair with Suresh comes to light she has to face many queries and each member of the family looks at her with suspicion. She becomes the prisoner in her own house. Sona, her mother curses her, "This girl will be our death. My child after ten years, tortures me like this. Thank God your grandfather is not alive. What face will I show upstairs? Vijay gets his wife from Fancy Furnishings while my daughter goes to the street for

hers." (Kapur, *Home* 198) But Suresh responds coldly on the issue of marriage and gives priority to the wishes of his family rather than his personal inclinations. She is badly cheated. She is conscious of the happenings around her. So, she adjusts herself to the situation. Nisha turns into business woman who deals in salwar suits. Her father encourages her and now she is free to decide on the issue of marriage. But she consents to the match with a family who will let her work. She marries thirty four years manglik widower, Arvind. She has become much more conscious about her business and future identity. So, she does not give up her business, she bears the four-fold responsibilities of being wife, daughter in law, mother and business woman. When she gives birth to twins, one girl and one boy, she looks satisfied with her role as mother and daughter-in-law. Ultimately she realizes and says, "Surrounding her were friends, relatives, husband, babies. All mine, she thought, all mine." (Kapur, *Home* 337)

The fictional women characters of Manju Kapur are the rebel of inhibition, societal oppressive expectations, joint family regulations and patriarchal limitations in the society. Her women characters are not the muted creatures but are bold enough to raise their voices for their selfhood and oppose the injustice. Manju Kapur has evoked several societal evils which may include caste based prejudice, classism, superstitious beliefs, prohibited female education, eradication of child marriage etc. The institution of marriage is an intimate oppressor to marginalize women within the society. A girl is never needed to discuss about her marital descendants. Love marriages are preferred as a social sin and worthy of shame while arranged marriages are viewed with the eyes of respect and hope for dowry negotiations.

To break the male dominance shackles, a woman requires to question the popular prejudices and to reinvent their identity. However, it is not education only that is needed. It is that women who should have liberty of experience that they should differ from men without fear. The novel "Home" moves forward through the depressing tale of strangely captivated Manju Kapur's woman, Nisha between her innermost desires and family oriented responsibilities and restrictions. The novel is a brisk account of three generations. It is a joint family saga having Lala Banwarilal as its patriarch. It is an extraordinary story of a middle class joint family. Each individual's voice may chatter, complaint, question but all fall silent to the common interests of household as a whole. Onegenuine problem of any one person is treated with rejection. The depiction of authentic question of one female by another female is the ultimate outcome of the novel. The love marriage of the elder son of Banwarilal comes up with lots of abused remarks and regarded as a sin. While the arranged marriage of the younger son is cheerfully welcomed and socially applauded as it enables to have dowry benefits. The superstitious beliefs move hand in hand with the story of the novel. The complexities of the novel are numberless as each careful reading explores new dimensions of significance and meaning. Manju Kapur acclaims that 'Home' is not about her personal analysis but her intellectual thinking

based upon her academic experience. She discloses it in one of her interview, "I can analyze only because I am a teacher." She takes writing as a muscle which needs to be activated all the time. She feels her life completed in teaching, home and writing. With the advent of technology, the family in "Home" witnesses a series of new beginnings; to a newly viewed generation, education and above all to find peace. Men, in the family are carried forward to work outside the home while their wives are implied to play their part within. The tale focuses upon three generations of women - Sona (daughter-in-law of Banwarilal), Rupa (Sona's sister) and Nisha (Sona's daughter). There are many implications and regulations within the writing which are only needed to be accepted by females. Mostly, it is a female who is imparting compulsions upon another female. Sona, the elder daughter-in-law of Banwarilal, is forced to pour her motherly emotion into her dead sister-in-law's son against her wishes. The major portion of the novel is devoted to Nisha, granddaughter of Banwarilal. Through the character of Nisha, Kapur carries forward the picture of our society which portrays the image of a woman as a subjugated being, as a taken-for-granted aspect. Nisha fights against the bounded norms of the family and to live her life on her own terms. She rejects to marry anyone of her family's choice. But what does she really get? Despite of her hard labour for self-fulfillment, she becomes a loser in her efforts. She is alienated and discriminated in her own family. Her younger brother is married before her which diseases her mentally and physically. In the novels of Manju Kapur, women are allowed to work outside the home. Even if they are dealing with financial matters or doing any job outside, she is denied of any right on household matters. A wage-earning woman's first duty is to handle the charge of the kitchen before her job. Nisha builds herself as a successful designer but her marriage with Arvind pushes her away from her business. She is enslaved within her family responsibilities; dutiful daughter-in-law and wife, motherhood etc. The end product of Nisha's plight cannot be seen in attainment of victory or defeat but she satisfies her inner urge in her own home, "All mine, she thought all mine". (p. 336). Nisha's emancipation for her individuality and independent identity become nothing of use as she is found in rehabilitation as she finds her peace of mind in getting her home, her own.

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