

REPRESENTATION OF SITA AND URMILA IN THE 21ST CENTURY: A STUDY OF SITA AND URMILA OF AMISH TRIPATHI'S SITA: THE WARRIOR OF MITHILA AND KAVITA KANE'S SITA'S SISTER

¹AMULYA SREENI, ²VARSHA K

***ABSTRACT**--Mythology is considered as vital entity in various religious cultures. Today Mythology is known and perceived by reader's to various retellings . This paper focuses on the comparative study of the two mythical characters of Ramayana Sita and Urmila and how this characters has reshaped for the modern sensibility through comparative study. In the context of the character's reviewed, for the comparative study of this two character's feminism stands for the comparative study and interpretation. In Indian Mythology Women are showcased as weak can suppressed to male dominancy. The suppression is repeated as a cyclic process through the Women character's the same trauma's is showcased in Sita and Urmila in two unique characters of Ramayana has an overall different representation in Amish Tripathi and Kavita Kane*

***Keywords** --Mythology, Ramayana, feminism*

I. INTRODUCTION

The role of Women's stand in ancient to the present scenario has shown a drastic evolution from the past decades. The 21st century ensures all rights and freedom to the Women to express their thoughts, Rights and feelings The Vedic age demands all rights to women with equal rights as men .Mythology is a milestone entity of the ancient Hindu culture. Hindu religion stands its mark for the epic *Ramayana* and *Mahabharata* People blindly follow the rules and norms of Hinduism makes a study of Sita and Urmila in new avatar by Kavita Kane and Amish Tripathi shedding of the norms of patriarchy of the society. Literature plays a dominant role in transferring the lost cultural values.

The transferring of lost culture of epic retelling are mostly narrated through a female point of view. Through retellings the mostly the untold characters are given more prominence they changed from an anti-hero in to the name protagonist of the novel Urmila is one of the important characters in the category literature has the power to bring the untold character's to a new identity and voice to their role .Many mythological figures has been retold in novels .Authors like Devdutt Patnaik has retold the character of Ahalya- the fisher queen dynasty

¹ Integrated MA English, 10th Semester, Department Of English and Languages ,Amrita Vishwa Vidyapeetham Kochi Campus, India

² Assistant Professor, Department Of English and Languages ,Amrita Vishwa Vidyapeetham, Kochi Campus, India

II. HYPOTHESIS

Women in Indian mythology is termed as most misunderstood characters .The myths represent the victims of patriarchy. In myths male characters are often seen as oppressive villainous of patriarchy reviewing female characters of *Mahabharata* and *Ramayana*. The female characters of *Ramayana* are more liberalised but it cannot be said in fully liberalised form . Mythology has been considered as the most overlooked by feminists. They tried to bring each new perspectives of women characters influencing with the present generation.

III. RESEACH METHODOLOGY

Feminism is the most overlooked mode of literary criticism up to the present scenario . feminism starts from the early 19th century with women's movement . Books represented by the woman were mostly neglected and unrecognised in the early 90's during this era women faced sexual inequality because the books were represented from a male perspective .writings produced by men were given prominence than women. Feminist literary sense has regained a drastic change in the 1980's . The world started switching off from the male lens to the point of view through the female lens. The neglected woman characters were given more prominence . Feminism plays major role in reshaping the political and economic situation in the society .

Viewing feminism from an Indian context has variations from the western notion of feminism. In Hindu mythology feminism are viewed in various ways the foremost viewing of feminism can be treated as feminism with equality which proves that men and woman are treated equal with neither considering both the sexes with inferior and superiority complex.

The other way of treating feminism is observing from a lens of liberated feminism in which woman have the right to choose over their bodies . The characters of the novel for the comparative study of Sita and Urmila falls mainly in a liberated female characters shedding off from their patriarchy .

IV. REVIEW OF LITERATURE

Sita and Urmila are the daughters of King Janaka and Sunaina . Sita is adopted by them and Urmila is their biological daughter. The portrayal of Sita and Urmila has a different voice in the novels, *Sita: The warrior of Mithila* and *Sita's Sister* than of the original epic . Both the characters showcased in the book have a unique and independent stand in the society in which they live. Sita and Urmila are represented as ladies who have free of thoughts to and are free to express their ideas without any restrictions because in the real myth women were rarely allowed to express free thought. Amish represents Sita as a free liberated woman through some extent and has thoughts on various subject when Sita has conversation with Rishi Vishwa Mitra at Agastyakootam.

“Some of these were purely educational; on science , astronomy and medicine. Others Were subtle lessons designed to help, clearly define , question, confront or affirm her Views on various topics like masculinity and feminity , equality , freedom, liberalism And order.” (Sita, 164)

The mentioned knowledge that she had has is beyond a normal woman can acquire in those ancient times though Mithila had freedom to woman to get educated in *Ramayana* but it was to a certain limits .Amish Represents the extreme boundaries of women's educational system. In in the original epic she has not been taught to all extremes of education rather than Vedic philosophy .Sita and rishi Vishwamitra discuss her with the issues with caste system with their views and opinions .Amish gives the image of a free liberalised woman discussing about the caste system of India in where these issues are mainly discussed by male venture.

Urmila on other hand is represented as a woman who is showcased as liberalised and woman with her own views about the society . She is represented as a strong female voice in the story. Urmila as mentioned in the epic is doomed by her husband's decision to accompany his brother to exile Urmila was less spoken or given any prominence to raise her feelings about her suffering she has lees spoken about her voice and her views Kavita Kane gives her a new identity and Urmila is presented as a fresh character with a modern touch one sees a New Urmila who acts like a pillar for her sisters administrates Ayodhya with the help of her brother in law.

One of the other interesting factor about Urmila is her passion towards painting ,she considers painting has her breath of her inner reality of life is reflected to her paintings she paints in order to escape from the harsh reality of life .She hated cooking because she considers kitchen as place of gossip , these Shows her aversion to domestic work and shows passion to Scholarly things , to travel, to earn more knowledge and to paintings .

Sita and Urmila can be represented as The 'New woman' which raise in the 1920 by the woman's liberation movement Sita and Urmila comes in era of Epic their representation in *Sita :The warrior of Mithila* and *Sita's Sister* in the story they are showcased as the New woman because Sita and Urmila's representation is completely different from their traditional representation these woman portrayed in both the stories is free from all the clutches of the patriarchy imposed on a female society and they play the role of a liberated woman who is aggressive bold and independent and able to take decisions all by herself.

In viewing Sita and Urmila as a new woman or liberated feminist Urmila seems much more liberated than Amish Sita because her marriage with Ram makes her less active of her actions than she was before When she knows about Ram she gives more importance to her feminine beauty rather her sheer fullness. Urmila was much more different than Sita . Urmila stood firmly with her views she was very aggressive and questions the faith of mothers And wives to the princess when she meets them in the forest .

Urmila has liberated free of thoughts and Sita is liberated to perform as a warrior which is restricted to male dominated society . Sita and Urmila are capable of judging right and wrong and less dependable on their husbands which more viewed in Urmila's martial life Sita had not had much suffering of the loss of Male dependency than Urmila . Sita avoiding her luxury comforts of the palace she leads a happy and peaceful life with her husband in the forest while Urmila suffered her innermost pain. The stories represent Sita and Urmila to know more about their inner self the myths doesn't showcases a female inner self but Kavita Kane showcases Urmila's inner self and the inner traumatic feelings of the other female members of the palace .She discovers within herself and realises that mourning after her departed husband won't make her life fruitful.

Kavita Kane makes the afterward life of Urmila through sleep reveries the original epic mentions only about her fourteen years of sleep . The author mixes up with the element of fantasy and dream squeal between her sleep and day to day activities of the palace so a perfect balance is maintained by sleeping for her husband for fourteen years and serving the duties of a daughter in law Urmila is show as the breadwinner in the palace .Sita on the other

hand had less sacrifices that she made to her husband she accompanies him to the forest she spent joyful life with Ram she had keenly had any time to know about her inner self Amish has portrayed her as a warrior packed with actions Her flashing out of her ideas is seen When she discuss the issue of Caste system With rishi Vishwamitra and with her brother in Law Bharat .

Comparing Sita and Urmila the true identity of the feminine power voice stands in the part of Urmila she is more Questioner than Sita , Urmila is seen as a lady who does not see the things as it is she doesn't blindly follows the notions prevails in the palace. Urmila is shown as a woman with sharp thinking skills. Amish Tripathi's Sita is seen as a powerful female with strong physicality that of masculine gender. Her physicality is masculine but Sita's inner self is purely feminine she recollects her true notion of the feminine when she meets Ram.

"This was new, special, She giggled once again .She undid her hair and smiled at her Reflection . This is the beginning of a new relationship." (Sita, 212)This shows who much she cares about her masculine outward nature for a period of movement she forgets about the notion that she is warrior. She becomes an active submissive lady after her encountering with Ram . Her dominancy as a warrior suddenly sheds within a movement. Viewing Sita and Urmila in the contemporary scenario in the limelight of the Two novel the representation of Urmila in *Sita's Sister* can be taken as a role model to every Indian woman because she makes uses of her knowledge in with all her senses during her loneliness after parting with her husband . Her loneliness made her character to build into the higher level.

Amish Tripathi builds Sita to a certain extent and slightly declines the author though a male writer makes Sita falls into the clutches of a male dominant patriarchy system . Meanwhile Urmila escapes from the clutches of a male dominant patriarchy due to the presentation of her character is done by a female author . Amish makes Sita a fluctuating character Amish on one way reminds the limitless of a female actions towards the society. Representing a female mythological character by a Male and female author has different variations.

Comparing Sita and Urmila into in the terms sense and sensibility Urmila in *Sita's Sister* is more showcased as a woman with Sense and Amish Sita represents the woman with sensibility . Urmila has the notion Of what is good and not good for her At the time if her husband's exile Urmila initially made to force Lakshman to join her to the forest . Lakshman's denied and made her aware that he going as solidier to protect his brother and a soldier never takes their spouse with them. This made Urmila to rethink of herself and agreed with his decision and she has awareness that she will not be safe in the dangerous life in the forest . After her parting with her husband she doesn't brood of her separation with her husband. Like her cousin sister Mandavi her right sense makes her love stronger and more positive for the rest of her life.

Sita has more of sensibility Than sense In Amish Sita she gets attracted by the golden deer which makes her completely out of her senses . Her outburst of her anger at Lakshman is an exact proof to this she crosses even the line which is drawn by her brother in law and she ignores all the advice told by Lakshman and crosses the line and inviting the danger by herself. Her sensible nature makes her the victim of misery without further thinking of the circumstances prevailed around her. Her sensible nature makes her loss of her inner self Sita even ignores her husband advice and in the *Ramayana* She even makes aggressive tone to approve her will to take her to the forest . Urmila has made the right use of her Dharma rather Than her sister Sita. Sita too follows her dharma by following her husband to the forest.

The epic *Ramayana* showcases Sita and Urmila as the most submissive female entities . The submissive of the suppression by the patriarchy gets liberated in these two novels. The true essence of female power is more in Kavita Kane presenting her in a fresh entity . Urmila’s scholarly knowledge makes her devoted to herself and not getting attracted to the materialistic pursuits of life. Urmila would seek knowledge than getting a suitor . In *Sita’s Sister* Sita asks Urmila to give the strength and courage . The statement itself shows the strength of her even in the *Ramayana* She is an muted character. Amish Tripathi to has presented Urmila exact in the Same manner as of the *Ramayana* he presents Urmila in a soft delicate person and who gets emotionally down in this novel Sita becomes her guiding force and in *Sita’s Sister* Urmila becomes the guiding force to Sita and for the rest of her Sisters .Sita and Urmila represented in the respective novels are more in a humanised form rather representing them as a figure of goddesses . Educational Rights of woman Sita and Urmila had right to learn Veda’s scriptures which were the rights for woman to get educated.

Amish Tripathi and Kavita Kane showcases a liberal way of getting them educating as for Sita gains more knowledge in martial arts and Urmila in scholarly knowledge . Urmila is lady who has practical way of viewing the society she doesn’t take part in ceremonial rituals it shows her as a woman with modern sensibilities , for her knowledge is the ultimate god. Sita and Urmila in the respective novels makes a landmark in their characters in the book than in the epic *Ramayana* they are presented in marginalised form especially Urmila neglected from the mainstream lead of female character leads one of the major issues in retelling of mythological characters is that the language and the dialogue is presented in a modern manner. In Kavita Kane Urmila receives all the kind of praise from her family member in the book she is the only female character with a strongpoint she has much of voice than of any character in the book.

Urmila’s husband glorifies her inborn strength and courage he feels guilty for her suffering and still she manages to keep her inner sufferings to the outside world Lakshman says “playing the roles of the dutiful daughter, shrewd administrator , wise peacemaker Simultaneously .. Oh my darling wife , what all did I make you to suffer in short a time?” (Sita’s sister, 214)

The statement makes it clear that Lakshman himself bows down to his wife abilities . Urmila’s presentation of a neglected character to powerful female voice shows the current status of modern Indian woman who under different circumstances they are partners are separated . Sita gives the message that one should not hardly jump into trouble without thinking twice and Urmila in Kavita Kane gives the important of gaining knowledge can change owns own destiny .Myth has always taught us that When adharma rises a female power will raise to defend against this it can be viewed in two ways from the perspective epic *Ramayana* and From the two novels.

The *Ramayana* shows a major drastic shift after Sita’s abduction it creates the chaos in the society. The upsurge of adharma starts from the and a feminine power has to rise in *Ramayana* Sita stands only the victim of adharma and the final win over the adharma is carried out by a masculine power Ram . In Amish Sita she rises up to partial enactment towards adharma as she fights with the Lankan soldiers but She do not get full victory. On the contrary Kavita Kane justifies the female voice against adharma with her strong will power she had been able to unite her family against adharma .

V. CONCLUSION

Sita and Urmila are characters with extreme personality and in their Retellings made by Kavita Kane and Amish Tripathi again presents them in a varied extreme personality they are two strong woman with different attitudes who made sacrifices for their family and wellbeing and these Novel *Sita: The warrior of Mithila* and *Sita's sister* gives a lot of message to the younger generation especially woman .The two novels which are mythological fiction has some of the imagination of authors which we find sometimes find whether it is fantasy or real but many reflects with our own imagination.

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