

An Exploration of Feminist Aspect in the works of Amish Tripathi

Solanki Yogini Aatmaram

Phd Scholar, School of Languages, Department of English, Gujarat University, Ahmedabad

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ABSTRACT

The modern era of Indian English literature has been receiving tremendous response by modern people. They are eager to know about our ancient rich culture and authors like Amish Banker, Chitrakaruni Banerjee serve our ancient inheritance in modern way. This paper present a feministic view of Ramchandra series written by Amish Tripathi.

1. Introduction

The two great Indian epics the Ramayana and the Mahabharata are very rich with their magnificent tales, brave incidents, mysterious myth, supreme and noble gods and enchanting goddesses. The female characters of Mahabharata- Kunti, Gandhari, Draupadi and the Ramayana- Sita, Kaushalya, Kaikeyi, Urmila and Ahilya suffers a lot in masculine world. Though they are known for their bravery. This paper is an attempt to the present feminist views of female characters to Amish Tripathi's Ramchandra Series, The female characters of Shiva Trilogy like Sati, Anandmayi, Kritika, Queen Kali are present their strength and bravery as powerful women as a warrior and as idol of love, sacrifice and loyalty. They all truly obedient to their husbands and traditions. Sati, the main female character of Shiva Trilogy is from the Vikarna Group which is outcasted untouchable people. Her own child and sister are the Naga people, she bring them to her palace bravery. Even in the battle with Egyption, Swuth she fights without fear till her last breath. Not only Sati, But Amish Tripathi's all female characters of Shiva Trilogy have their own power and courage. They become furious against injustice. They are read protectors, redeemers of their people.

While the female characters of Ramachandra series, Sita, Kaikeyi, Kaushalya, Sumitra, Manthara are also a read warriors, Queen Kaikeyi is belongs to Chandravanshi, daughter of Ashwapati. She is a loyal (ally) of Dashrath. She saved Dashrath in the battle of Karchapa bravery. Kaushalya, eldest wife of Dashrath and mother of Ram also is an idol of love, sacrifice. She gives her son best education of Ikshvaku Kul. Manthara, a kunning, brave and financially most powerful woman in the whole kingdom. She is richest merchant of Sapt

Sindhu. She has been trolled as an ugly, wicked girl since her childhood. Still she raised herself alone as a strange woman.

Sumitra, a faithful wife and mother, always trained her son as a protector of his elder brother Ram, She also has to suffer from separation of her son because of 14 year exile.

The central female character of 'Sita: a warrior of Mithila' of Ramchandra series is Sita. As a daughter of Prithvi to as a daughter of king Janak and Sunaina, as a Princess and Prime Minister of Mithila, as warrior of Mithila, as a beloved and wife of Ram, Amish Tripathi depicts her as emancipator. She is redeemer for all those people who are around her. King Janak is more interested in Vedas and Upanishadas. But her wife Sunaina and Sita know the needs of Mithila. As a Prime Minister of Mithila she manage every minute things and arrange every fields of her kingdom. Some male dominate believers don't consider her as chief. She still protect her kingdom. As a beloved and wife of Ram she always follows him with full of loyalty and love. But she is not submissive and docile. Like Maharshi Valmiki, Amish Tripathi's Sita is a much stronger lady. She is a woman with her own mind.

The feminism and eco-feminism are balanced in Amish's books. Though the women characters have to suffer a lot, they shines themselves by their views, bravery. They use their power and also follow the rules of masculine ways with honour, justice and truth. He portrayed beautifully two ways of life with their own strengths and weaknesses.

The way of maryada is obviously the Suryavanshi (or masculine) way, a path of honour, of truth of justice: and Lord Krishna's way is the Chandravanshi (or Feminine) way, the path of freedom, passion, individuality. (Immortal India, 35)

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