



REFLECTION OF MARRIAGE AND FAMILY IN VIJAY TENDULKAR'S PLAY "KAMALA"

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ABSTRACT

A drama as part of literature is admittedly a convenient way for showing social problems of society in which story is told to the audience through the performance on the stage by the actors. The present paper aims to study Vijay Tendulkar's ideas about marriage family in his play Kamala. The play is based on a real life incident. Kamala is a play that elucidates the predicament of women. The play explores how women have been treated by male counterparts. Women are oppressed, misused, exploited, and enslaved. Kamala shows how women are used as a means for fulfillment of men's lust, ambition, fame, and money. The paper presents the horrible exploitation of women in the rural area of India where women can be bought from a flesh market .It aims to show the reality of life of women in modern India especially the concept of marriage and family. This paper will focus on the theme of exploitation which is found in the marital relationship in this play.

Key Words: Vijay Tendulkar, Marriage, Family, Exploitation, Kamala, Drama, Women.

INTRODUCTION

Drama is the form of composition designed for performance in the theater, in which actors take the role of the characters, perform the indicated action, and utter the written dialogue(M.H.Abram).According to Dryden“drama is just and lively image of human nature, representing its passions and humors, and the changes of fortune to which it is subjected, for the delight and instruction of mankind.”Drama in India has ancient history. The concept of the dramatic tradition has been existed even before the Greek drama came to Indian society such as Rig Veda. India, as a large country with different cultures, traditions



and languages, has numerous traditions of drama such as bhagwadmela, kutyatam, kuchipudi and yakshagan. So, among various traditions of drama we have in Marathi theatre tamasha which used by Vijay Tendulkar in his play *Ghashiram Kotwal*.

Sanskrit theatre flourished in the 1st century AD and continued until the 12th century; it produced many of famous playwrights a cross the world such as Kalidasa and Shudraka. In these plays we realize how the theme of power was very dominant in that area of Indian history. In modern Indian theatre, it is clear to notice how theatre has been influenced by the British rule which established in India and was written in slang languages. At the beginning of the 19th century Indian theatre influenced by some of the western playwrights such as Ibsen and G.B. Shaw.

Vijay Tendulkar, one of the most prominent playwrights in Marathi, was born on January, 1928 in Kolhapur; Maharashtra. He spent his early childhood in Mumbai. The literary atmosphere in his family helped him to read and lead for writing. He began his career as a journalist. Tendulkar has been one of the most renowned playwrights in India. He is a leading post-independence Indian playwright. Tendulkar works as a sub-editor of a Marathi weekly. He began his career with prose then switched over his writing to drama. Tendulkar has become an important representative in his writing for the common people especially the downtrodden including the women. Through many of his plays he shows the miserable situation of women in the contemporary modern society. His prolific writings spread over a period of five decades. Most of his plays deal with women as well as men by presenting their lives realistically—they have discussed every aspect of life whether happy or sorrowful.

Marriage and Family in Tendulkar's play:

Tendulkar's plays show the real condition of women of the middle class family in Indian society. He wants to expose how women in Indian society are victimized, harmed, misused, and exploited. In his plays, women characters are presented in the situation of fighting or strive for their rights such as liberty, equality, and dignity.

Kamala is a play which is (translated into English by Priya Adarkar) It is a naturalistic play that is based on a real life incident. It shows the miserable status of women in the male dominated middle class society. *Kamala* depicts an image of selfish and narrow minded journalist of contemporary society. It is a story about women's slavery; It reveals how women can be bought from a flesh market.

Family in general is the basic unit of society consisting of parents and their children living together in equality, harmony and respect for each other. But unfortunately this concept in



Indian family and especially in the play *Kamala* is totally different. Men are superior to women. They have only the power of managing the daily life, have money, have the right to take the decision in the family without taking into consideration about the feeling of women. Woman is used as a commodity in this play. We realize this fact very clear in this play how Kamala brings from Bihar at Lohardaga bazaar. Jaisingh Jadav bought Kamala not reform her life or to help i.e. only to get fame, high position in society, and immediately he throws her after finishing his work. His wife Sarita is the another character in this play who is exploited in the patriarchal society which respect only one gender to another. This reveals how family in Indian society humiliates women very badly inside and outside the family whether wife or any member of family. Woman has to look towards how to make the others.

The play indicates the human relationships between wife and husband in which this relation is universal. But in this play we find this relation has been misused and exploited. Women under the concept of family in Indian society have no chance to express their feelings, and thoughts in the patriarchal society. Through two characters Kamala and Sarita we realize how women are exploited inside and outside the family, Kamala and Sarita are symbols of the innocent Indian women who are sincere to their male counterparts. Kamala is a symbol of a woman who is exploited outside the family. She is brought from the flesh market by Jaisingh to gain his desire of fame and money and sold in the market of men policy; while Sarita is the symbol of woman who is exploited inside the family. She has to do her work in an appropriate way, she has no right to express her feeling that she is tired or she has not the ability to do that, she has to sacrifice for husband. "Both of them are sailing in the same sinking boat. They are treated not as human being but as objects of exhibition. The former brings him a promotion in his job and reputation in his professional career and the latter provides pleasure in conjugal life" (B. Wadikar, *New Horizons Tendulkar's Contribution to Modern Theatre*). He wants to say that man does not come for woman but woman comes for man. And this is clearly stated in *The Second Sex* by Simone de Beauvoir "Man is defined as a human being and a woman as a female." Women in Tendulkar's view are treated as an object; women are oppressed not only by their husbands but also by their father, brother and fellow companions.

Attack on the Institution of Marriage:

The play *Kamala* reveals Tendulkar's attack on the marriage institution as it is clear from the relation between Jaisingh and his wife Sarita. She is an obedient to him. She is an embodiment of a woman who used as a slave. In the first act in this play, we can find that Jaisingh has no polite speech or soft feeling for his wife. So, we realize how Jaisingh does not care for her existence. The play depicts violence and sexual lust of men over women. Marriage in Tendulkar's play *Kamala* is kind of an accident especially for women, marriage

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is type of disease in Indian society in which woman has to pay dowry for her husband, and she cannot recover from this disease after marriage forever. Woman has to live as maid servant for her mother in law and father in law. They treat her in bad manner and regard her as maid not like as their daughter. We can say that in the marriage institution wife is uses as puppet in the hands of husband, as we realize in the relation between Jaisingh and his wife Sarita where she has to follow him with blind eyes. She serves his husband without any grudge.

But Sarita, as an educated woman, is found optimistic for her future life. She found herself in the life of slavery, she said "...a day will come...I will stop being a slave. I'll no longer be an object to be used and thrown. I'll do what I wish, and no one will rule over me. That day has to come. And I'll pay whatever price I have to pay for it."(*Collected Plays in Translation*). Sarita is a symbol of educated Indian women who has been enslaved by the marriage institution. Tendulkar shows the ruthlessness of media in which Jaisingh misuses it to acquire fame, status, and authority in his career as well as in society. The real status in the relationship between men and women in this play as Simone de Beauvoir states in his book;

*"....humanity is male and man defines woman not in herself
But as relative to him, she is the incidental, the inessential
as opposed to the essential. He is ... the absolute- she is the other."*

Tendulkar shows their exploitation, oppression, and humiliation in Indian community even educated woman like Sarita does not bring for her any essential change in her real life.

CONCLUSION:

In nutshell, it can be stated that the play indirectly seems to convey that in the institution of marriage, women have been used. The play reveals the male dominated society in India, where men are considered superior and women are inferior in all aspects of life. Women are victimized by men inside and outside the family. Women do not have their individual identity. They are always considered as slave by their male-counterparts. The play shows the relation between wife and husband in Indian community is exploiter-exploit that means in the marital life there is no respect for each other or harmony.

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