

A CASE STUDY

Diversity of community and gender norms in the novels

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ABSTRACT

The purpose of the study is to find out the effect of diversity of community and genders norms in the novels. To achieve this purpose there are some novels taken to examine how communities are represented in fiction and how economic factors contribute to their growth and decline, how the internal dynamics of change are conveyed through narrative of compelling human interest in which elements of myth, ritual, caste and religion are internalized in a complex process linking the individual with the group. There is a combination of various literary, historical and sociological approaches to iron out the difference in the name of unified Indian realities. Community presents the element of local difference in history, culture, language and local tradition that defy the construction of any overarching unity of Indian literature. It may be seen as a distinctive category in the novel in India since its overarching influence affects the evolution of characters, plot structure and even the authoritative prospective. In the study, the communities are discussed are all different from each other as far as aspects like social organization, degree of isolation, specific history and culture, Kinship system and morality also concerned.

Key Words : Diversity of community, Ritual, Myth, Gender norms

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Community plays a determining role in the generation of normative patterns and the creations, continuation, transformation or reproduction of gender norms are constricted different in each community, the variation being related to the diversity is occupational, geographical and historical factors. The various aspects of community like notions of social and personal morality, privilege defined at birth and the space to negotiate and choose, have a direct impact on the lives of women. Different determinants need to be examine while studying the process through which gender norms are created. Class and cast are in the same cases Cognate's category and this become evident in the existence of different sex of social norms for women belonging to the high and low class or cast. The study of different communities provides a comparative perspective and make us aware that a number of gender stereo-types that are largely accepted by the middle class as a fixed, almost natural, actually they are socially constricted.

The novel ' Dharti Dhan Naa Apna ' by Jagdish Chandra is one of the most popular novel of Hindi based on the theme of Cast and Community. There are a number of incidents of sexuality in the novel 'Dharti Dhan Naa Apna 'where jagdish Chandra presents all the facts and circumstances behind such types of harassments. The attitude of Indian middle class towards their imperial master was a unique combination of a painfully acute sense of subjection, a sense of grateful loyalty as acceptance of their superior rationality and sense of order. It is about the search of women's issues like the status if widows, child marriage, Sati, Kulin polygamy, women's education and pardah. In the private sphere, particularly in the private family there was an attempt to safeguard traditional values and reject anything that appeared foreign. This text is to iron out the solution of difference in the name of unified Indian realities. Since there exists immense disparity amongst the local conditions in different religion of India, both literature and language of their various religion have

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their own on specific nuisances that produce literary images, symbols, styles and their distinctive of the region. Review of literature reveals contradictory results pertaining to norms of seclusion and segregation that operate the women of high status family become redundant for the women who serve them. The division between the male and female in the public and private sphere is also observed which reflect patriarchal control.

By studying the review of related literature it is found that some studies says that traditional joint families are nearly structured where some women assume dominant role with grater authority over others who are lower dawn and therefore, enjoy certain power. The complex structure is deeply imbibed and has given rise to countless stories of personal tragedies of unequal placed women.

RESEARCH METHODOLOGY

It is within the frame work of the co-existence of the national and local, the old and the new that the significance of the community in the novel lies. The specific situation of the community-historical, geographical and economic determine the greatness of there novels. This may get reflected in the way in which different novelists combine traditional narrative devices with contemporary issue. For this analysis of four novels have been selected from two different lines, two from Hindi and two from English. Hindi is continuous to remain the language of a large part of northern India. The novel in Hindi, they have large geographical and social area that recovers its fictional content. However, the modern metropolitan city was largely missing from the Hindi novels as most as the prominent Hindi novelist till the last of the middle of the twelfth century. Though the novels dealt with both the city and country wide. It never lost touch with the rural contacts that surrounds it. Feminism with all its implicit concern is brought out by responsible writers, from time to time and work to work with conscious and unconscious efforts. It is but natural on the part of these writers to put forth and justifies the gender role in the changing course of life. At the same time they put forth multiple possibilities of adversity and given embodiment of the multiple obstructions of rights, demands, responsibilities and other different existential issues or means and ways of exploitations in the hands of adversity. It is beyond doubt that they have touched almost all the facets of life and brought out the essence of living from almost all the strata of society.

The forms in which the conflicts between characters and their society get articulated in the novels are ultimately determined by the written and unwritten codes of civil society with individualization forming the basic ideological Corse of personnel and social relationship. In these novels the balance between the individual and the society is precarious

but the regular is expected the emphasize with the aspiration of the individual. The relationship between the character and their social world is qualitatively different in the issues we have examined. The social contacts of these issues are provided by the community that remains a strong controlling factor in the lives of individual character. These configurations however, are far from static and are always in a state of flux depending largely on the interaction between the community and what lies outside it like technological changes, national disasters, wars and political movements. Theses issues shows whole relationship of the community in India the can not be fully appreciated without understanding the connections between the community and nation state and its actual working in India. The community and the nation state in India develop along different territories but continued to interact and influence each other. The concept of community has dominated due to all that reason.

RESULTS AND REMONSTRATION

Community plays a determining role in the generation of normative patterns 7 the creations, continuation, transformation or reproduction of gender norms reconstructed differently in each community, the variation being related to the diversity is occupational, geographical and historical factors. Despite the integration of divinity and the female, Indian traditional society was inherently misogynistic. Social institutes such as pardah, child marriage, dowry, Sati created a culture where women suffered considerable oppression. Pardha, ensured the exclusion of women especially those of high class from social and political life. Child marriage often of young girls to older man forced women to fully focus there lives on their families from puberty onwards. The dowry made daughters economic liabilities that brought pain and suffering to the family while Sati Pratha made women realize that they are only the reflection of their husband and deserved know other existence. Social isolation, subject to and dependents on males were for millennia the norms for Indian women. It is not surprising that recurrences of these traditions do still occur and in some area may be still 'acceptable'.

The case of Roop Kunwar, The Rajasthani widow 'immolated ' herself on her husbands funeral pyre in 1987 reverberates today in Jaipur where the final judgment of her 'murder ' case is still only four or five years old . As recently as August 2006 a Sati was reported in Tulsipur village in Madhya Pradesh. Not surprisingly this case has been treated as a suicide by the police. The Hindu moral code known as 'The laws of manu' denies women's existence apart from that of her husband or his family and since the publication of Bankim Chandra chatterjee's ' Raj Mohan's wife' in 1864, a significant number of authors have portrayed Indian women as long suffering wives and mothers silenced by patriarchy.

Pardah, the seclusion of women is still evident in the practice of widows entering Ashrams to spend their lives in constant prayer. The women of Vrindivan still echo their thousand of daily incantations of Krishna, cut off from the world since the death of their husband. The scandal of the isolated Sathi, the tragedy of ostracized widows, dowry murders and female feoticide all make great features of articles. This is, however, the whole picture.

India has experience intense and prolonged economic growth since embracing the free market and globalization in 1992. This has created immense wealth and a new middle class of between 200 and 300 million people. The new rich have aspirations well beyond those of their parents. This is especially true of women. The young middle class women of today has access to careers aspects to be independent, reads Indian versions of cosmopolitan and Vogue and anticipates marriage to be an equal partnership. She has control over her fertility in a practical and simple way that is denied to many in the west but now in 21st century the image of the women on top goes beyond the billboard for levis.

Increasingly women are taking control in business and organizations all over India Nischinta Amarnath and Debashish Gosh outline 21 women who had become chief executive officers, managing Directors or senior partner in major Indian companies. The profiled 21 successful women in their book 'The Voyage to excellence' (Pustak Mahal, 2005). Indian women had reached the top of the corporate ladder in Banking, Media, Chemicals and fashions, obviously in Indian corporate world women are making enormous steps in what is no longer a men's domain.

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