



# The Literary Prose works of Marathi Women Writers: Features and Awareness

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Available online at: [www.isca.in](http://www.isca.in), [www.isca.me](http://www.isca.me)

Received 16<sup>th</sup> November 2014, revised 8<sup>th</sup> February 2015, accepted 16<sup>th</sup> March 2015

## Abstract

*The emotional world of women is indeed wide and encompassing. With the advent of formal education, this emotional world of women got an expression and flourished as literary words on paper. Women writers have made marks for themselves in the literary scenario in India. Dnyanpeeth winning authors like Mahasweta Devi, Ashapura Devi, Pratibha Ray, Amruta Pritam, Mahadevi Varma, and others have proved their undisputed contribution and importance in the field of literature. Crossing the boundaries of traditional forms like Drama, Poetry, and Novel, they explored the free genre of literary prose. They have proved their mettle at composing Literary Prose works. These writers penned down various phases of the Woman's life across various cross sections of the society. In the Marathi literary scenario too, women writers have done a commendable job. In the present work attempt has been made to put forth the features of some selected Marathi women writers involved in Literary Prose literature. Their writings reflect their literary competence and perception, awareness, understanding of the woman's life and the corresponding social realities. The various aspects of a woman's life, their experiences, perceptions of life, emotional and intellectual spheres, their relationships with families and the society, and various such delicate topics were handled by them with great efficiency. This research paper has been written with special reference to the literary prose works of Kusumawati Deshpande, Iravati Karve and Indira Sant. These Literary Prose works have been meaningfully classified under the categories like memoirs, travelogues, biographies, literary essays, about nature, etc. An important contribution of literary prose is the bringing out the notion of 'I'. And going a step ahead, they ruled out the belief that 'I' only meant the expression of personal likes and dislikes, by showing, how it can be taken to a higher, wider level... The emotional world of women is undeniably very deep and profound; these Literary Prose Works show how it expands from their own homes to reach various countries and their cultures. In a nutshell, we could say that these Marathi women writers have handled this form to give it a new outlook. They have freed it from its fixities and rigid technicalities. The research paper concludes by pointing out the uniqueness of these Women Writers in terms of perception, meaning and their ways of expressing themselves.*

**Keywords:** Literary prose, Marathi women writers, features and awareness, literary competence and perception.

## Introduction

There are so many writers in the Marathi literature in various fields of the fiction, poetry, legend, short stories, drama / play etc. The women also acquired their own identity in the same. They have focused on their own personality 'I' in their stories and different kinds of literature. It is sad, comparing to the writers, that they are always given lower status. But these women writers are proved that they are a step ahead than men. It is also not good that the women are considered only for the cooking and serving due to monopoly of men. It is true that they are forward in it, but this is also reality they are also great herewith of the class literature. Whatever they have written, they included and very well expressed their own experience in such a beautiful literature. Their sensitive motives, their vision, cheerfulness, justice and injustice etc. all are expressed and explained in it in a very powerful way and simple, suitable words in their literature. The most surprising thing is that, their literature published in these days, mainly 50 to 60 years back, when such things are not allowed to them and strictly

prohibited. The social environments were not in favour of the women folk. But they are succeed in it and provided the brave women of the nation. Such writers are : Iravati Karve, Durga Bhagawat, Indira Sant and Shanta Shelke.

## Objectives

The biggest tragedy of the women is that they are considered as the trading commodity to enjoy the society! Hence, the women folk are not secure in our society. The another thing is that the women are considered only for the cooking and serving in our Indian culture! Their dignity not considered equal to the men. Hence they are less considered and respected in our society! Our should allow them to grow with their secure life from birth to death. The men oriented culture is danger to them for their interior growth. They are developed in various fields and the literature is not exception for them. The many women are proved their extra-ordinary capacity with regard to the literature, its language, their deep understanding, their knowledge, its explanation and style etc. We may experience the same feeling

once again through their thesis. Our objectives are very clear: The men should change their views to look often the women and allow them to grow in the dignity of the human being. Their literature, thesis will help us to understand the same spirit and such transformation will take place in our society.

**The Keywords:** Marathi literature, various kinds of literature, Literary prose, women writers, The manifestation of 'me'/'I', A Journey/Traveling, A Graphic Personality, The manifestation of the Nature, Women's world, Religious, Cultural.

## Iravati Karve

Research work in Anthropology and sociology. Great International level Author and deeply read learned women. Scientific base and accomplishment perfection in her writing.

## Thoughtful writing

Marathi Lokanchi Sanskruti. (1959), Amchi Sanskruti (1960), Sanskruti (1972), Hindunchi Samajrachna (1964), Hindu Society : An Interpretation 1961 (English) this book is translated in Marathi 'Hindu Samak : Eak Anwayartha (1975) – by D.D. Karve, Kinship organization in India (1953) is translated in Hindi 'Bharatime Bandhutwa Sangathan' by R. Trivedi and H. Dixit, Maharashtra : Land and its people (1968) is translated in Marathi 'Maharashtra : Eak Abhyas' etc.

## Literary Prose work of Iravati Karve

Pariputri (1949), Gangajal (1972), Bhovara (1960), Youganta (1967) Iravati Karve's worked of literature is vast and appreciative. It is based on her own experience and not artificial one. These word comes out from her own heart. Her feelings and deep mediation on it helped her to express it in a very powerful way. She gone through her own experiences: good and bad, cheerfulness and sorrows, justice and injustices, whatever it may be, she put it in the words. The readers get new sight and enthusiastic motivation by her writings. She wrote on : Downfall of Human Values, social-Religious Ethics, The Marathas and their pride, The living-force of Human seeing, the Explosion of population, The living strudel of India and America, the Faith of Human, The traditions and customers, The Human Nature, Freedom from slavery, Family crisis, Loneliness, Lack of Human values, The society in the Era of Mahabharata etc.

Iravati Karve gave much more important and prolixity to the social problems, local situation, especially the women's issues in her literature. She felt very sorry for the monopoly of men, which is still continued in the present situation of Independent India. In her literature, she stressed on women's participation and involvement to solve their problems with their own ability, strength and knowledge, along with the men. She said, that "The women's movement is not separated from the social justice, rather it is related to the freedom of women"<sup>1</sup>.

Considering injustices done to the women, she expressed and gave importance to her feelings as "I am woman". She expect to change such evil motive for the good of the society. She also stressed on not to make them handicapped by during same favour on the woman. She expects woman's right but with justice. Her allow literature is praisworthy in this regard. There are so many examples are given to open our eyes. It perfectly shows women's nature : vedry sensitive, emotional, loving, tender, saerivicial, devotedm unfycing, brave, courageous, skillful, will-adjusted, hardworking, magnificent and sinere.

In the world of journey Iravati Karve worte her own observation, liking, fibdness, understanding, intellectual power, memory and her opinion which is very impressive and appreciative. This we found in the journey of Assam, Curg and malbar, Punjab and Bengal tour. She considered their living style, eating and drinking, dressing and dancing, serving and caring. This is supported by historical, religious geographical and ecological beauty too. P.L. Deshpande writes in his one of the book that, 'The fulfillment is the flower, which never lose its freshness, of the Marathi Literature in which Iravati Karve has shown her great success ! As a simple human being, how do we understood it's beauty? We have not achieved that much height of the literature!. And Iravati Karve became famous due to her 'Vari', the very beautiful and fulfilling lieterure"<sup>2</sup>.

There is no doubt that, Iravati Karve gives us new dimension through her beautiful literature. Because her literature is the best collection of her pure and experience-based living!

## Durga Bhagwat

Anthropology and sociology – 'Loksathityachi Ruprekha' (1956), 'Ketaki Kadambari : Satip Dasbodh' Novel – 'Mahanalichya Tiravar' (1953), Story book – 'Purva' (1957).

Folkliterature – 'Amhi. Adivasi' (1952), 'Panjabi Folkstories' (Vol. 1-4, 1973), 'Kashmiri folkstories' (Vol. 1-5-1976), 'Tamil Folkstories' (Vol. 1-3,1976), 'Dakkhanchya loc-katha' (Vol. 1-4,1976), 'Bangalacha Lookatha' (Vol. 1-2, 1976), 'Sasticha Goshti' (Vol. 1-2, 1976), 'Asami Lok katha' (1977), 'Gujarathi Lok Katha' (Vol. 1-2, 1977) etc. 34 story books are in 11 Indian Languages.

## Literary Prose of Durga Bhagwat

'Rutuchakara'(1956), 'Bhavmudra' (1960), 'Pais' (1970), 'Dub' (1975), 'Athwale Tase' (1991), 'Dupani' (1965), 'Vyasparya' (1962), 'Rupranga' (1967), 'Prasangika' (1975), 'Lahani' (1980)

Durga Bhagawat is the best example of the modern Marathi writers. She neglected an old forms and adopted the new and completely modern style of writing in the Marathi literature. Her many characters, as we see in her literature, are studious, eager

to know, investigator, fond of beauty of the language and so many such qualities.

Durga Bhagawat is motivated by her new sight which she got from her deep study, knowledge of understanding, love of literature and beauty of the language. She herself is a studious lover in various subjects such as society – their traditions and culture etc. Its each and every character is involved in her beautiful literature.

In her skill writing, Durva Bhagwat wrote on cooking science, sewing, needlework of embroidery etc. which is benefited a lot to the women folk. She also provided it very strongly that, the relationship in between local culture, tradition, economy, religion, ecology etc. is very enthusiastic and applicable to the modern society. Her Literature is very appreciated and impressive due to her beautiful language and its deep thought. She involved all class of people in her writing, from the high to low, from well educated to illiterate labourer especially the women folk. We really experience and enjoy its beauty through her literature.

Shankuntala Bhave has very well remarked that, “Durga Bhagawat, as we see through her literature, is very sensitive poet, modern writer, fond of literature and its loving characters, which she expressed very well in her beautiful literature : “Vrutuchakara”<sup>5</sup>.

Durga Bhagawat also wrote the biographies of different icons such as Buddha, Rama, Krishna, Christ, Vithoba. She identified their inner characters than the outer image, and revealed their true personalities, which is very impressive and appreciated. Its best example is referred as above!

Durga Bhagawat wrote on journey which took place due to her Ph.D. study, from Tapi to Mahanadi and that is the only the literature of its form. She wrote in it on tribal people of Gond, Korku, Baiga, their tradition and culture, lifestyles, religion, festivals, their faith, language songs etc. This journey was involved and very well supported by her observation of plants, flowers, fruits, animals, birds, creatures etc. This classic gives us using the nature and its ecology.

The literature of Durga Bhagawat is based on her own experience which we too its beautiful touch through her literature. She wrote on all forms of literature, especially on personal experience, biographies, journey stories, portraits etc. She gave priority to reveal the true personalities of human being in her literature. Her work is prosperous and flourishing which give us good feeling.

## Indira Sant

Poetry – ‘Sahawas’ (1941), ‘Shela’ (1951), ‘Mendi’ (1955), ‘Mrugajal’ (1957), ‘Rangabavari’ (1964), ‘Bahulya’ (1972),

‘Garbhareshim’ (1982), ‘Chitkala’ (1989), ‘Wanshkusum’ (1994), ‘Nirakar’ (2000)

Poetry for children – ‘Angat Pangat’, ‘Gavat Fula Re Gavat Fula’, ‘Mamacha Bangala’ (1995), Story writing – ‘Shamaly’, ‘Kadaly’, ‘Chaitu’ (1950-60), Literary Prose – ‘Mrudgandha’ (1986), ‘Fulvel’ (1997)

## Literary prose of Indira Sant

In her prose and verse and in all other literary forms, Indira Sant has very well explained and expressed the life of human being and its beauty. Her own experience of life is the base of it all. We can see it easily through her literature, the spirit of human being and its manifestation. She included all subjects in her writings. Which is related to own life, such as : nature’s attraction, social awareness, fond of literature, loving animals – birds – people etc.

Ramesh Tendulkar, the famous writer, wrote about her that, “The beauty of nature is an unbreakable part and the strong feelings of the life of Indira Sant”<sup>4</sup>.

Indira Sant spent her child hood in the village, atmosphere and she attracted to its beautiful environment. There she experienced its beauty in songs, dancing, colours, smell, beauty, everything. We too fall in love and experience the same feeling through her literature. This is the real strength and power of her writings.

The same feeling is expressed by Pratima Keskar in one of the weekly that “Indira Sant loves much to the women folk from the very beginning of her life. That’s why her prose and verse touched directly to their hearts and it became their own songs”<sup>5</sup>.

Indira Sant is very much attached to the nature, its beauty its changing season – the rain, winter, summer, its day and night, animals, birds etc. And the same is reflected strongly in all her literature. She also beautifully revealed and focused on the literature of various writers. It is true, that, her literature is strengthened by the songs of life, which is appreciated by all of us!

## Shanta Shelke

Story books – ‘Mukta Ani Etar Goshti’ (1944), ‘Vichitra Shap’ (1947), ‘Putala’ (1947), ‘Nar Raksha’ (1948), ‘Gulmohor’ (1949), ‘Chikhaldyacha Mantrik’ (1950), ‘Premik’ (1956), ‘Swapna Trarang’ (1959), ‘Kaveri Ni Etar Katha’ (1962), ‘Kachakamal’ (1969), ‘Sawashna’ (1947), ‘Anubandh’ (1980), ‘Basari’ (1992), ‘Eak Gane Chuliche’ (1994), ‘Saticha Uada’ (1998), ‘Lekurwali’ (1999), ‘Sparsha Ani Sparsha’ (2000), ‘Vede Vare’ (2000)

Poetry – ‘Abhanga Shatpatri’ (1932), ‘Varsha’ (1940), ‘Rupasi’ (1956). ‘Gondan’ (1975), ‘Anlokh’ (1986), ‘Janma Janhavi’ (1990), ‘Toch Chandrama’ (1990), ‘Chitra Gite’ (1995),

'Purvasandhya' (1996), 'Etyartha' (1999), 'Kinare Manache' (1999), 'Ganapatichi Gani' (2000).

Novel – 'Swapnatarang' (1946), 'Kojagiri' (1947), 'Dharma' (1973), 'Odha' (1950), 'Nirupama', 'Vizati Jot' (1946), 'Bhuvaryl Swarga' (1948), 'Bhishan Chaya' (1948), 'Sukhachi Sima' (1950), 'Punarjanma' (1950), 'Maza Khel Mandu De' (1981), 'Mayecha Pazar' (1999)  
Autobiography – 'Dhulpati'.

## Literary Prose of Shanta Shelke

Shabdanchya Duniyet (1959), Pavasa Adhicha Paus (1985), Anandache Zad (1982), Eak Pani (1989), Sansmarne (1990), Madarangi (1989), Sangavese Vatale Mhanun (1998), Janata Ajanata (1995) Eitastat : (1998), Rangaresh (1999), Manatale Ghar (2000), Lalit Nabhi Megh Char (1998) etc.

Shanta Shelke is very much related to the new and old customs culture and trading through her Marathi literature. She has chosen on of the thought from it, decorated and presented it in the form of a beautiful and colorful bouquet of the literature. She developed her writing by the same in different forms of literature. Her own experience has become her guide and she allowed her characters in the literature to talk, to discuss so that the truth may shine. It helped to people to understand the literature. And they are motivated by it's thought. This is the way of manifestation of her literature, which is appreciative to the people of all class and creed. Her literature because as people – oriented literature.

Shanta Shelke included various subjects in her literature such as nature, animals, birds, generation gap, children's psychology, women folk, their feeling, people literate and illiterate, memorable or unforgettable people etc. Her different characters in the literature are shown their sympathy, love, cheerfulness, sorrow, good and bad feelings, their experiences, beauty etc. and they all are covered in her literature with simple language.

Purushattam Dhakras has expressed it in his thoughts and feelings in this word: "We get surprised by the prose and verses of Shanta Shelke which she has collected as the pearls and diamonds in the ocean of her literature"<sup>6</sup>.

Shanta Shelke by her nature is fond of literature. She spends a lot of time in it for studying and reading. Hence, she developed

her knowledge and gave justice to her characters in her literature. She knows its deep sprint very well. That's why she is able to show its characteristics, whether it is good or bad, the new or old, the simple or extra-ordinary etc.

Aruna Dhere has written the main theme on their literature in their words: "Shanta Shelke's beautiful and the best homemade chemistry is an informal talk!. Her chatting is fresh, even green and sweet! It is a beautiful gift of her ancestry! In short, we can say that, her literature is the wonderful gift to the Marathi People"<sup>7</sup>.

## Conclusion

Before an independent period of our nation, the Marathi literature sometimes informative, ethical and most of the time, imaginary, base on entertainment. It's truth were far away from the reality. Many time it were full of mythical stories. But after an independent of our nation, the situation of the literature completely changed. It developed a lot with experience and by the new sight people received from the developed science such as social, ecological are and culture, psychology and so on. All those written in the period of independent are proved their capacity through their strong and enthusiastic literature. They contributed it by their thoughts and experiences and handed over to the new generation. This was the period which became the milestone for the Marathi literature.

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