



## DESCRIPTION OF WOMAN'S LIFE IN THE NOVEL "MARALA SEDYANIKI"

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**ABSTRACT**

'Marala sedyaniki' (Return to the Cultivation) is the Telugu Novel which was translated from Kannada Novel 'Marali mannige' written by Siva Rama Karant. Even though novel was written in 1960's. It is related the period from 1850 to 1940. The author mainly described two things in this novel.

- 1) The changes in society from Feudalism to capitalism.
- 2) The description at the woman's life.

The social life in India by that time faced many troubles with disturbed conditions and it was impact of the woman's life also the change in society from feudalism to capitalism but there was no change in male domination and egotism on women.

Finally, the author suggested that the man away from nature is losing happiness. The happy life in the nature as a remedy for the mechanised city life. The writer showed that education can provoke self ability and self thinking among the women.

**KEYWORDS :** Social novel – Cultivation – Mechanised City Life.

**INTRODUCTION:**

"marala sedyaniki" (Return to the Cultivation) is the Telugu translation by Tirumala Ramachandra from the Kannada novel 'maralimannige' written by Siva Rama Karant. Even though it is a translation of the original writer can be seen from the beginning to the end. This novel was written in 1960s. It is related the period beginning from 1850 to 1940. This novel starts with the marriage of Rama aitalulu and ends with the marriage of his grandson. His novel describes well the changes in the lives of the people of three generations during a period of nearly one century. The period related to this novel is not only juncture period of two centuries but also the juncture period of two systems namely the period of the downfall of feudalism and beginning period of capitalism. Thus it reflects the merits and demerits of social life of that age. The social life in India at the time faced many troubles with disturbed conditions. Many social and financial revolutions took place in the later period. They lead to the freedom movement and capitalistic tendencies. The roots of these movements were described in this novel. This great socio-historic novel 'marala sedyaniki' came out at such juncture in the history. The things narrated mainly in this novel are the changes in the economic system and the description of the life of the women. The first thing is catalyst to the other. There is equal importance for both the things in the novel from the beginning to end. But the writer described both the things not paralelly but evenly.

**Summing Of The Novel:**

Rama aitalulu is a bramin living with cultivation and pourohityam. He admitted his son 'laccadu' in English medium institutions for studying with a view that his son should become a famous lawyer earning much money and fame. The seed for the change of feudalism into capitalism fell here. The changes like disinterest towards the traditional professions, interest on English education, increase of importance to money, migrations of people from villages to towns, etc. are described one by one in this novel. The importance for the man decreases and that of money increases in the capitalism. social values and humanism decrease in the above system and man falls down morally. This novel clearly described the effects of the changes in the social system on the persons family and society.

The influence of the family decreased and that of the society increased on 'laccadu' who started western education. As a result moral values decreased. He addicted to vices such as drinking gambling and theft and thus his life took wrong turn. Even though he got the post of Tahasildar he took bribes and lost his job. He could not survive with a good wife like Nagaveni. Thus he ruined not only his life but also the lives of all the members of his family. He spent all the property

acquired by his father. Thereby he become responsible for the death of his father. Paroti, who brought him up, Savasoti, his aunt and Satyabhama his mother become shelterless due to his behaviour.

The writer described the influence of capitalism on the individuals, family and society. There were no farmers in the village 'kodi'. Most of the people migrated from villages to the cities with the view of earning money this persons remained in the villages were only women and old people. This is the great change in the rural life. As a results the towns become cities and cites become greater cities.

Madras (Chennai) and Bangalore developed to cities and Mumbai (Bombay) become a greater cities. Middle class newly formed in the cities. People become mechanized dolls. The human lie become meaningless by machanisation. People left eating food and started living with coffee, tea and cigarettes. The people started leaving existing one and craving for the thing that they did not have previously. Rama tried for a job in the cities of madras, Bengluru and Mumbai and was able to get small jobs, the wages of which were not sufficient even for this livelihood. The money earned by him was however not sufficient so he could not withstand in that routine and tasteless life.

**Solutions Of The Problems:**

As a solution for this, the writer suggested that it would be better to go back to the village. The man away from native place and nature is losing happiness. He has been trying to compensate this deficit with money. Rama who could not live artificially away from nature returned to kodi village. This novel ends with Rama who lives happily along with his mother taking agriculture as his profession and who leads the life happily watching the sea, drawing pictures and playing on Fidel. As their income, necessities and expenditure are limited their happiness is unlimited. Thus the writer showed this happy life in the nature as a remedy for the mechanised city life.

The second thing, the description of women's life is an inner flow in this novel from the beginning to the end. We can divide this novel into three chapters with this view. The lives of Paroti, Satyabhama and Nagaveni are described in the first, second and third chapters respectively. The role of Sarasoti which has connection and influence on the other two roles is particular one.

The author chose the suppression of woman is important thing in depicting the life of woman. He made the family as the central point. He depicted the suppression of woman due to

the male domination in the family from the beginning to the end of the novel. The men are not cruel here, they are common people influenced by the system. Rama aitalulu sells the paddy cultivated by his sister and wife with hard work but does not like to spend even one rupee for them. He did not even inform them about the profit he gained because he opines that the ladies should not know the particulars of property. Not only aitalulu, but Seemayyar, Vasudevayya, and laccadu are also of this type. Degrading the common thing in woman is on their blood in each nerve. We can see that every lady in this novel was effected by male egotism to some or large extent. We can observe that the lives of the women were spoiled due to not only husband but also father, brother, nephew or son in this novel.

The author clarified that illiteracy and economic inequality are the weapons for the suppression of women in the family. The women should always depend on the man. That man can be either father, brother, husband or son. This type of economic inequality is not to give her opportunity to live independently. As the basis for the economic inequality all the property is given to the son and nominal property is given to the daughter even this property was kept under the custody of Father-in-laws which later comes to the husband and afterwards the son. The property consists of immovable property only but not movable property. The movable property like some money and some gold are given to the daughter. Major part of money is given to the son. Even on this gold she has the right to wear only but not to sell. Vasudevayya and Rama aitalulu are of this opinion they gave all the property to the sons but not even a fraction to the daughters. They did the same thing to the wife and sister also. They had no idea of giving some land to them. They had to depend on them now and on their sons afterward. They should not live independently. If women should not be independent, they should not have property.

Illiteracy of women is the second cause for the suppression of the women. The male dominant society curtailed not only opportunity of independent life for them but also opportunity of independent thinking. So they kept the women away from society and education. So they did not think of their status or movement for opposing the system.

The writer showed that education can provoke self ability and self thinking among the women. Nobody except Nagaveni was educated in this novel. So she only had the courage which others did not possess. So, even though her husband neglected her and even though she had no any economic support she had the courage and self confidence in here and wanted to prove it to the world. She wanted to show that she could stand on her own legs even though left by her husband. She took the place of her husband and who ran away leaving the responsibilities.

She became the guardian of her family. She fed Sarasoti, her grandmother and Satyabhama, her mother-in-law till the end. She brought up her son not as a male but as a human being. She could cover the deficit of her life with her less education. The knowledge which can analyse herself and her life gave this courage to her. But the feudal system used the religion as a weapon in obstructing the revolutionary ideas in women. Sarasoti told Nagaveni like this "women's life is a result of the sin in many births. So we have to suffer the hell here it self and we can not get happiness". Even though the momentary force in Sarasoti developed the ability to oppose the male dominated society, the belief on the religion in her suppressed it.

She developed a type of non-interference. But she had no concentration on prayers and worships. Even though this interest was less in her mind she made the religion as a tool for

giving her strength. She did not leave the firm aim and confidence that she could stand independently without the support of man and wanted to oppose the system till the end and at last she became victorious. Thus she got greater result with less knowledge.

#### CONCLUSION:

Thus the writer showed the change in society from feudalism to capitalism. Simultaneously he showed that there was no change in male domination and feudal ideas even though many modern ideas took place in thoughts of the people. Thus Siva Rama Karant clarified that even though the system changed taking the two things chosen by him.

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