

# The Social, Political, Educational And Economic Aspects Of Indian Women's Identity: In The Distinctive Context Of Mohan Rakesh's Dramas

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## Abstract:

In today's Indian society, especially the women of the city society, have started the effort to search for and protect their identity in a very strong way. Women have tried to create a separate individual and existence of her own. Today's woman is playing a unique role in the progress of the society and the nation by changing from helpless woman to a strong one. Being financially independent, she is denying the shadow of man to maintain her independent existence. She has neither the desire nor the need of men today. In fact, the responsibility of leading a woman towards advancement should be that of her as well as the family and the society. Women have also played an important role in the all-round development of Indian society after independence. Before independence, Mahatma Gandhi tried his best to ensure complete freedom to the exploited, the oppressed and the oppressed women of the society and their universal development. On the call of Gandhiji, the then women also came out to sacrifice everything. Instilling awareness among women, he encouraged them to come out of the inferior gland of traditional customs and encouraged to lead a dignified and respected life. As a result, there was a strong desire among women to identify themselves as a strong and

powerful human being. Mohan Rakesh is famous playwright of Indian literature. Here, on the basis of Mohan Rakesh's dramas, the social, political, educational and economic aspect of Indian women's identity has been highlighted.

Keywords: Women identity, Dramas, social, political, Educational, Economic aspect.

### **1.1 Introduction**

After independence, the situation of the country must have changed, but the progress and development for which the people had sacrificed their lives for the purpose of development, all that turned out to be fruitless. During this victory of independence, the social system was also not untouched by the sufferings of the then people. As a result, the way we look, and live life began to change. This was the time when the country was changing politically, socially, economically and culturally. A new consciousness was instilled in the oppressed and exploited masses over the ages. On the one hand, while this freedom freed the Indian people from years of subjugation, on the other hand, it gave rise to all the challenges before the society. An atmosphere of indecisiveness, unemployment, corruption, value-making, paper money, bribery, false promises of selfish leaders, etc., was seen all around in the society. In view of these circumstances, there was an outcry, sadness, and concern among the then public about losing their existence. In a way, feelings of disillusionment, struggle, revolution had also started to develop among the youth.

For the all-round development of the society and for the welfare of the people, the Government formulated many schemes, but only a few of these schemes proved to be effective and most of the schemes were left on paper. Whatever was built in the name of development in the country, under the guise of it, the ugly and disgusting face of man began to appear. It seemed as if, by resorting to great change, man had become more double and lowlier than before. The bonds of traditional culture, dignity, beliefs, and morality were broken and collapsed and disintegrated. The internal structure of Indian human life was suddenly destroyed after independence. The political situation had a huge role to play in influencing and

distorting the social situation. The havoc of communalism during the partition of the country made the status of the society from low to low. As a result, Indian society had to face many problems. The western impact of the collapse of the economic structure, the problem of unemployment, the oppression of women, the inefficiency, etc., created a state of misery in the society. In a way, the above circumstances played a decisive role in affecting and distorting middle class life. The spirit of individual freedom suddenly destroyed social freedom. As a result, under the influence of economic degradation and consumerist culture, the foundation of the joint family was broken down and divided into small pieces. This situation became so serious that despite living under one roof together, a situation of boredom, loneliness, tension, unemployment, discord, dispute, mutual enmity began to arise between them.

The true nature of the contemporary society has been revealed in the plays of Mohan Rakesh. The background of his first two plays may be historical; But its central concern is the various problems related to today's society. In his plays, he has revealed various forms of female identity. On the one hand, his woman is portrayed as a mother, daughter, sister, wife, on the other hand, she is seen searching for her identity. The author has somewhere depicted the woman as a renunciation embodiment. His woman emerges at some places as an egoist, sometimes as a rebel, and at some places as a neglected person. But behind all this, the woman who is hidden is a woman struggling in search of her own identity like the musk deer. The biggest feature of his plays is that his female character displays the appearance of a woman struggling with all the complex and anomalous problems of middle-class life. Though the woman here struggles in the face of various difficult situations and breaks down, she tries to live again in her true form. Somewhere she resorts to scolding, somewhere she answers her questions with utmost honesty and promptness, somewhere she compromises with reality.

### **1.2 Social aspect:**

Man is a social creature by nature. His whole life depends on the society itself. In a way, the life and personality of man is formed and deteriorated amidst social conditions. In the absence of society, human life cannot be possible at all,

because there are many such necessities in his life, for which he has to live in the society. He can't fulfill the various needs of her personal life, whether it is mental or physical, without her being in society. Thus, directly, or indirectly, the individual and society complement each other. That is why no one can even think of living a lonely life apart from the society. Apart from this, society is also made up of individual groups. Therefore, maintaining one's own identity in the family also contributes significantly to the creation of the society in some way or the other.

A thorough observation of the position of a woman in any family can be well judged as to what will be her condition in that society. In a society where the exploitation of the female race, the violation of her rights and its advancement is hindered, there cannot be all-round development of that society. If you look at the social status of the female race, it is clear that in every single age of Indian society for centuries, she has been more or less neglected, oppressed and exploited. Although the presence and participation of women is essential in the development of society, it is she who always must suffer from the second standard.

In this regard, Dr. Gita writes, "Since the time of creation, human society has been entangled in the maze of the mentality of power and freedom. Women have suffered the most from this trend of human civilization. Indian women are passing through a transition phase today. On the one hand, the army is making its strong and successful presence in the field of men like police, administration, management and business, on the other hand, in demand, symbols like sindur, pajeb in the foot, bangles in hand, Mangal sutra around neck and fasting for Karva Chauth. The symbols are also attached to his chest."(Mahla, katariya, 2014 : 116)

The biggest and most root cause of injustice, oppression and exploitation of women is the socialization of women in an unfair manner. Even today, the mother is seen preaching to her daughter not to raise her voice in front of the man and to be afraid of him, to be suppressed. With the attainment of puberty, it is explained to him that no one will forgive him for a lifetime if he goes astray, whereas no one gives such education and instruction to the boys. On the one hand, the husband who

is called God in the society and the house considers it his birthright to be proud of his wife, beating them like an animal considers it their innate right, so on the other hand, Indian women have been keeping their traditional rites alive from generation to generation, without any complaint, tolerating every oppression.

According to Dr. Alka Prakash, "The amount of exploitation of women in Indian society has probably not happened in any other society. The main reasons for the exploitation of women in our society are religious rituals, economic subjugation of women, Patriarchy in the family, aristocratic marriage, joint family, illiteracy, inertia, and wrong socialization of women etc."(Prakash, 2013 : 103)

Rakesh has highlighted the various dimensions of romance and gender relations in a day of 'Aashadh Ka Ek Din'. Mallika loves Kalidas selflessly while roaming far away from reality in the dreamland. Every woman has a strong ambition to make her beloved man her own and when she is unable to do so, her inner soul gets deeply hurt. As a result, the woman is broken from the outside and inside. Despite being sincere and devoted to Kalidasa, Mallika does not become his wife. She joins Vilom to supply some of the harsh necessities of life, but there is an undone love and faith in Kalidasa. This woman is exploited by both Kalidasa and Vilom. The beloved who has sacrificed everything to bring him to the pinnacle of success. The same lover becomes great and leads a double life, he married to another woman and goes ahead. Mallika spends a day to day waiting for him and becomes a victim of social exploitation and is doomed to lead the life of a prostitute from a heroine to a helpless condition. Vilom is also unable to give Mallika the happiness she wants. What is the concern about the future life of a person who keeps going round Mallika's house without any work? The same person does not marry Mallika, but only physically abuses her. Thus, the selfish love attitude of the Vilom towards Mallika is revealed.

The story of Mallika's life tells the story of today's contemporary woman. Mallika lives from beginning to end, not for herself, but for others. She never expresses her desires and does not despair in times of dire circumstances, but the neglect of Kalidasa breaks her from the heart. She buries her emotions

somewhere in the cell of deprivation and divides them into two opposing emotions. On whose one sense Kalidas has the right and the other sentiment is the Vilom. Mallika is an ideal lover who belongs to the world of imagination. The playwright himself writes in his context, "...Mallika's character is not only that of a beloved and an inspiration, but also of that stable faith planted in the land, which is not immersed in its origin even after being scorched from above." (Rakesh, 1997 : 20) Although the author revealed her as an ideal character, it is not commendable to reveal her as a heroine.

Mallika's entire life is a symbol of today's modern exploited, tortured, and persecuted woman. Our society has been male dominated for centuries. The men, keeping in view their selfishness, fixed the references of the entire morality to the woman. He cleverly made all the rules and principles for his benefit. Putting the entire burden of dignity, modesty, morality, purity of character, etc., on the woman, she was freed in many bonds and started playing sexually. Even after having screwing with more than one woman, he remains of character, unblemished and worthy of marriage. But the so-called society has always been crueling towards women. It has neither shown so much mercy to the woman nor has she been given the freedom to have screwing.

The heroine of the play also suffers the same tragedy. The curse that she has been forced to suffer is the same compulsion that today's women are also bound to suffer. For some reason, if a woman today disintegrates the moral values set and created by the society in an adverse situation, then the family and society people make her life miserable. Such a woman is thrown out of the society and the fraternity. The family member is far from it, her spouse himself does not accept her. Even if for some reason he accepts it, he does not have the same feeling as before. In such a situation, the woman is not able to show her face to anyone and lives in a dark closet, suffocating and waiting for death. The same conditions as the playwright have revealed in the play regarding female identity can be seen everywhere in the present society. Many women are trapped in the crisis of such situations and lead a life of pain and panic. Many women live a life of distress and nervousness by getting caught in the crisis of such situations. Western culture and civilization have

had a substantial impact on modern Indian society because of which innumerable women are facing a state of distress. This heroine has been managed by a man. Being cheated by her lover is to point towards the hopeless insatiable feeling of today's society, just like that in modern society, many women are being crushed in the vicious cycle of the situation.

In this way, Mallika breaks down in a difficult situation, but she neither falls nor ends her life, but lives suffocated in agony. Her tragic life presents the vivid social reality of today. She does not allow her pride to be broken at all under any circumstances and without any greed motivates Kalidasa to take over the post of royal poet. If Mallika wanted to have no relation with the resource less Kalidasa or would have married someone else and lead a happy and prosperous life after marrying Kalidas, she could go to, Ujjain as his wife and she could prevent her lover from marrying princess and so declare her rights. But he never desired a reward in love. This is the reason why she does not allow her self-respect to be hurt by all kinds of temptations given by the princess.

Regarding the incarnation of a character named Priyangumanjari, Dr. Prasoon writes, "The character of Priyangumanjari has been created to take Mallika's character to a higher pedestal and to make Kalidasa's personality more worthy of disrepair in Ambika's eyes." (Prasad, 2008 : 37) She is the princess of the Gupta dynasty, who makes every effort to maintain her identity and authority. She is married to Kalidasa, a poet who is honored the rank of royal poet. The playwright has not clarified anywhere in the plot, with whose consent these two eventually get married. While playwright has only made it clear that whenever Kalidasa talks about his village, his old days spent there, the people of there, the animals, the birds, the land, and the mountains, etc., his mind begins to deviate from political activities due to self-deception. Seeing his condition, Priyangumanjari's mind is worried and that is why she tries her best to keep her husband happy. In such a situation, to stabilize Kalidasa's dissatisfied mind, he must put in a lot of effort, in which she understands a little carelessness can do the biggest damage. Priyangumanjari therefore always spends it in this effort that Kalidas's step towards politics does

not go back and there may be some trouble in the administration.

Salma of the 'Pair Tale Ki Zameen' who has on the verge of suicide, living her married life. The intimacy between husband and wife has turned into a graveyard. Due to which a situation of deep boredom, stress and neglect is at home in relation to them. Salma has become destitute while suffering the pain of her failed married life. Her vicious husband, who is drunk all the time, is inclined to satisfy his insatiable work with women outside. According to Ayyub, Salma is in love with a doctor and to prove the same thing to be true, he brings his wife to meet the doctor. But he does not try to grope the hypocrisy within him. Salma is fully aware of her husband's actions, but being a faithful and virtuous wife, she is ignorant even though she knows everything. She repeatedly insulted or embarrassed at the hands of her husband. She is now fed up with her daily taunts and insults. Both the wife and the husband complain to each other that even after giving everything, they have not received anything special from each other. Salma has always been neglected since her marriage to her husband even after having two children. In the club party, Ayub leaves her there in an unconscious state and comes inside the club alone. Not only that, but he also leaves his wife alone on the trust of someone else and happily says to Abdullah, "There is no need to panic like this. Outside, Niamat is taking care of her." (Rakesh, 2017 : 37) While in place of the peon of the club he should have taken care of his wife. Salma has hatred and resentment towards her husband in her heart because he tries his best to sexually gratify the two girls present in the club by stigmatizing them.

### **1.3 Political aspect:**

Politics is not separate from society, but it is a part of the society itself or both are complementary to each other. Politics is meaningless without society. The rise and fall of society fully depend on politics. In ancient times, due to lack of education, there was no sense of patriotism among the people. After independence, they have awakened the consciousness to do something for their country. Today, in the modern era, women are as active and successful as men in every sphere of life. In such a situation, how can she remain untouched by politics? In many male-dominated fields, women not only made their mark



but also achieved excellence. In the words of Dr. Vijayalakshmi Sharma at present, women are performing their duties efficiently in various fields such as social reforms, governance, technical sector, military system, aviation, space, science, transport, education, management, business, art literature, etc., She is also contributing to economic, social, religious fields as well as politics. In the latter half of the first decade of the twenty-first century, Dr. Pratibha Devi Singh Patil has brought pride to Indian women in front of the world human society.

An overview of ancient history shows that women had a special place and respect in the society. It is said that the more cultured and civilized any society and family, the better the condition of women there. Under the Indus civilization and culture, female was worshipped. In the Vedic period, the names of all the most intelligent women are famous, who, on the strength of their education and philosophy, also outperformed men in the scriptures. Maitreya, Lopa, Gargi, Mudra, Gosha, Bharati, Uppala, Vishwavar etc. are prominent names among the learned women of the time. These women actively participated in various conferences, meetings, and gatherings.

In the medieval period in India, the Mughal invaders established their empire, which led to the decline in the status of women. Despite all this, Razia Sultana sat on the throne of Delhi. This was the first time in Indian Muslim empire history that a woman became a ruler and who took over whole empowered empire kept everyone in her under control. The period from 1611 to 1627 is referred to as Noor Jahan Era, the wife of Jahangir, who played a significant role in the system of governance. With her sharp intellect, she not only influenced the Mughal monarchy, but also recorded her unique role in the history of India. After the Mughal period, the British rule in India began, which brought the chain of slavery to the Indians. Starting from the first war of independence of 1857, the Quit India Movement in 1942 and till the attainment of independence, women played an active role in various movements. Indian women not only sacrificed their lives in the freedom struggle step by step with men, but also fight against the British rule on many fronts and achieved heroism by taking bullets on the chest. One of such women was Rani Lakshmibai of Jhansi, who was martyred while fighting the British with all

fearlessness and courage. At that time Indian women were quite active in the field of politics. There are many names like Sarojini Naidu, Annie Beasant, Vijayalakshmi Pandit, Madam Bhikaji Cama, Sister Nivedita, Kasturba Gandhi, Arunah Asaf Ali, Sucheta Kriplani, Kamla Devi Chattopadhyay, Begum Hasrat Mahal who had actively participated in pre-independence politics in India.

The contribution of women in politics is essential for the development of Indian society. Women active in the political field will be able to pave the way for themselves in every sphere of life along with social, educational, economic level by being aware of the lesson of empowerment. Women must make themselves aware and capable to get their identity in politics. Along with keeping an eye on what facilities the political parties have provided for the use of power of women, efforts must be made to remove the obstacles in the way of their political splendor, only then the political advancement of women will be possible.

Politics was not the main subject of Rakesh, so he has not propounded politics in his plays. Yes, as an exception, his first two plays must contain some description of politics. But in both the later plays, society has been described more than politics. The royal power, affluence, sovereignty is directly reflected on their female characters. Influenced by majestic splendor and sovereignty, the female character 'AAashadh Ke Ek Din', is Priyanganjari, wife of the protagonist of the play Kalidasa, and Sundari, the protagonist of the play 'Lahron Ka Rajhans' and the prince of Kapilavastu, is the beautiful woman of Nanda.

Priyanganjari, the wife of Kalidas alias Matrigupta and princess of the Gupta dynasty, is the supremely intelligent woman. She has special knowledge about politics. She is aware of all difficulties situations of politics. Growing up in a regal opulence and political environment, Priyanganjari's life and activism had become synonymous with politics. A woman versed in politics gets a poor and a poet wandering in the world of imagination as a life partner. She expresses the imperative of awareness in regarding of politics, she says, "...Politics is not literature. Every single moment is important in that. If you make a mistake even for a moment, it can cause great harm.

One must be very aware to remain in the pivot of political life.”(Rakesh, 2014 : 71-72)

This intelligent woman in the said area is not interested in literature. According to her, politics is the only area that can make a person great. So, she tries to shun her emotional husband from literature as a guide and connect him as Matrugupta, but she fails every time. While on the one hand the poet Kalidas succeeds in his field, on the other hand the administrative Matrigupta fails in politics. She wants to make her husband successful in the field political ambitions, so she explained every best aspect of politics, but fails in front of his imaginative personality, Therefore, the poet Kalidas escapes from the political environment even before the goal achieved. Priyangumanjari tells Mallika, "Literature was the first phase of his life. Now he has reached the second stage. Much of my time is spent in this exercise so that their extended phase does not retreat...It takes a lot of challenging work to do. There is a lot of damage sometimes. He loses patience in vain, in which time goes by, even power also..."(Rakesh, 2014 : 71) Although a successful politician is one who does not spend his time and energy unfairly. In fact, Priyangumanjari seeks her right only in fulfilling her own political aspirations through her husband. She wanted to make Kalidasa an administrator with full of majestic splendor, so that there should be no hindrance in her work, she wants to take some atmosphere of the village with her she wants to take some stag cub, which he will follow in his garden. The medicines plants here will be planted on the grounds of the garden and in the surrounding region. We will also build some houses there like here. Matul and his family will also go with her. From here, we will take some orphaned children there and teach them. I think it will be effective. This act was done in one of his royal egos, it is this gimmick that causes its failure.

She also expresses her desire to take Mallika with her, but Mallika refuses her offer. Priyangumanjari is also fully aware of her behavior that Mallika still has an intense love and faith in Kalidasa. Being a wife, jealousy arises in her, because no woman can tolerate that her husband wants someone else. As a wife, she is jealous of her, because no woman can tolerate that her husband wants someone else. That is why she asks Mallika to marry either of her two royal servants, Anuswar or Anunasik, to

retain her sole authority over her master. "We will be arranged your marriage whomever of them you consider worthy of your life. Both are qualified officers."(Rakesh, 2014 : 72) This dialogue reveals her influence of the elite class mentality. She treats love like a business. Even in that, she does not stop and further tells Mallika, but there are not only these two officers in the state, but there are also many more officers. She tempts Mallika like a skillful and shrewd ruler, asking, "Why? You do not have this desire to have a family of your own?"(Rakesh, 2014 : 74)

Sundari, the central and leading female character of the drama 'Lahron Ka Rajhans', is a true representation of the majestic splendor. In his personality the desire for his own power and authority is very much present. She is a beautiful woman influenced by in the throes of power. Who can use her royal rights? Sundari organizes a grand celebration at her palace on the strength of her ambition and self-respect. She is so absorbed in her elitist ego that on the day Goddess Yashodhara is initiated into Buddhism, she organizes a ceremony. Organizing administrators like ceremonies symbolize the life of ease and luxuries of the class. Sundari is confident that the celebration of ceremony will be a complete success and people will remember it for many years. Because she did not make any single mistake on her side for the ceremony. She says in front of Alka about the night of the festival, "...Throughout the night, the air of the room would tremble at the speed of the feet of Nagarvadhu Chandrika. The air will tremble, and the wine will be shaken, with his eyes, from the fairness of every part of it. The kings of Kapilavastu and all the men will continue to descend throughout the night in that wine and other drowning in the wines. You will see and you will not be able to believe. Those who don't see won't even be able to imagine."(Rakesh, 1997 : 31) In this ceremony, she orders her royal servant to arrange some special wines for her special guests. But unfortunately, all the guests except Maitreya go to see Goddess Yashodhara during his event. She is deeply shocked by the failure of her plan. She also considers this to be a conspiracy of Yashodhara, who is plagued by the royal impulse.

Sundari wants to keep Nand immersed in the consumption of her form and majestic splendor so that her husband does not

become a Buddhist monk like Siddhartha. For this, she takes the help of lust and her toiletries. Expressing her royal pride and power, Sundari says that she understands that before anything comes to her mind that the work will be completed, because it is not dependent on anyone else, but on itself. It shows the brutality and dictatorial tendencies of the ruling class.

#### **1.4 Educational Aspect:**

After independence, the promotion of women's education in Indian society began to spread rapidly. In such a situation, his inclination towards English education is also reflected. At that time, special emphasis was laid on providing new education by abandoning the ideas of anti-India education and at that time special emphasis was laid on providing new education by abandoning the ideas of anti-India education. The spirit of freedom inspired women to move out of the boundary wall of the house and the field of women's education began to expand. Education gave rise to a new consciousness in the then woman, from which women began to interfere with their place in different fields. Educated women began to know and recognize their rights, economic freedom made them partners with slaves, on the other hand, the person who followed the Indian tradition and culture began to strongly oppose western culture. Indian women affected by western education have two classes. The first category includes women who have received a completely Western education, but have never left their Indian culture, nor are they of Western complexion. In the second category are those women who have distanced themselves from Indian culture, civilization and ideals, influenced by western education and culture. Such women want equal rights as men in the family and society and strongly oppose injustice and exploitation against themselves.

The spread of female education gave Indian women the freedom to live and breathe freely on the one hand, and on the other hand made her self-reliant, self-confident and courageous. She began to overtake men in every field, equating with men. In the absence of education, a woman may never be able to decide on this journey of development. Or to say that a woman who has been bound by bondage for ages and ages does not dare to speak up for her rights. Independence not only liberated the compatriots from the prison of slavery, but also

made the dark life of women glow by the light of knowledge by becoming a ray of hope in their lives.

Education gave the woman the courage and the right to think that she is no less than men in any area. Therefore, she is entitled to equal rights in the society. She is not a material of luxury and a slave to men, but her companion, wife, and equal part of their body but it is incredibly sad that the same harassment as a woman in Hindu society is not as visible in any other society. This social system is overly complex, from which it was not easy for the then woman to overcome. But education provided an opportunity to be free from this darkness and tyranny. Gave them the power to die fighting for their identity. Educated women started moving from place to place to provide women's education, health, and family planning education. In rural areas, where it was once forbidden to get out of the house and get education, now women are educated, and women are making achievements by playing an active role in the work of the Panchayat. These lines said by Mahatma Gandhiji are correct that if you educate a man, one person will be educated, but if you educate a woman, then the whole family will be educated. Education is the root cause of the ability of women to express themselves.

A number of schemes have been formulating by the Government to make the women's education system more robust but apart from some of those schemes, the schemes were often confined to paper. For this reason, higher education today, apart from a few exceptions, has often become a means of finding social prestige, fashion, and a suitable groom. Whereas education plays a decisive role in the all-round development of women. That is why there is an urgent need to nurture the women's education schemes formulated by the Government to improve the direction and condition of women. In fact, the aim of education is character building, so the educated woman as a mother instinctively gives good rites to the children as an inheritance. Educated women are in favor of a limited family, so they have a lower rate of giving birth than uneducated women. The onus of establishing moral and human values in society and family rests with most women. Educated women are found to be skilled in imparting education to children related to religion, culture, morality, human values,

health, etc. The problem of unemployment has become more complex due to ever increasing population. Even after pursuing higher education, the unemployed woman must depend on her husband from the financial point of view.

Yogendra Sharma writes about the progress of Indian women's education, "There are many factors for the non-progress of female education including social norms, lack of girls' schools, lack of teachers, illiteracy, and economic hardships, etc. apart from this, the reasons for not having a proper curriculum, narrow approach of parents, indifference of the Government and administration, etc., are also responsible."(Sharma, 2018 : 123) To overcome these problems, the Central Government should lay down a Special Education Policy for Women and frame stringent rules to implement it in all the States. The education facilities provided to girls in the villages should be increased. The increase in the number of women teachers among teachers needs special attention and for this, there is a need for substantial improvement in the administration as well.

It is also important to focus on the education of uneducated adult women. In addition, there is an urgent need for the people of the society to change their mentality. People should cooperate in the education of the girl child and its progress. The constitution has given equal rights to people without any discrimination. Women should come together to raise their voice to remove the sense of gender discrimination and the narrowness that exists in the society about women's education, only then will the girls be able to move forward on the path of progress. However, a lot of improvements have been made in this area and are going on continuously.

The basic aim of education is to liberate the human mind. It does not mean that he should be tied up in a bind. Keeping in view the age and functions of people, the education process should be arranged so that they can develop properly. Education needs to be concerned with the character building of children, the right approach to life and the basic aspects. Modern educated and independent women are perfectly at the forefront of keeping pace with men. Today's woman is striving more to protect her freedom and identity than to become a sanctity. She has done remarkable work not only in economic but also in social and political field. Post-independence Indian

women are giving birth to new possibilities by getting education. Today's woman is striving and able to run the tasks of both home and outside smoothly. On the other hand, the educated woman shows the primacy of progress, existence, and anarchy.

Today there are countless such girls in the country who are either deprived of education or are forced to drop out of their studies due to domestic problems. This type of situation is visible in rural areas. The number of illiterate women in cities is negligible. All the girls of today are pursuing higher education. Today, a large number of uneducated women are seen in the unorganized sectors, paying wages to feed themselves and their children. Often there has been talk of their education and welfare, so that they are not cheated of any kind. Apart from these women, some such educated women also come forward. Who can neither work nor get married? The life of such girls is full of darkness. There are many young women in North India who, despite being educated, depend on others. Education seems to them to be useless because even after reading and writing, they must be confined to household chores and family, they are prevented from going out and doing jobs.

According to 'National Education Policy', education should be provided equally in the field of education and studies without gender discrimination. However, discrimination is reflected in some courses and preference is given to boys as compared to girls. For the study of such textbooks, women are described as inactive and domestic, although the situation is constantly changing. In which the media is playing an active and positive role, today textbooks are being determined equally for both men and women. There is a need for adequate deliberations so that the highly educated young women do not have to face the problem of unemployment. If the modern woman has the facility of economic self-reliance, then only she will be able to be free from the closed dark rooms.

Mallika, the heroine of Rakesh's play 'Aashadh Ka Ek Din', is an educated rural girl, she does not work anywhere. But she takes pleasure in studying all the works of her lover. Even when the economic conditions are bad, she gets copies of Kalidas's works in two years by adding every penny to the businessperson of Ujjain and read them. It was her earnest wish that when



Kalidasa returned from Ujjain, she would recite the lines of 'Meghdoot' by virtue, but he would not come to meet her even when he came to the village. Mallika's pain of years erupts in the following words, "You are back today after many years! I used to think that if you come, the clouds will be surrounded in the same way, it will be the same dark day, in the same way, i will get drenched in the rain once and i will tell you that look I have read all your writings...How can I explain you that how much have I asked for your compositions from the businessmen going to Ujjain. I thought I'd sing and recite the lines of 'Meghdoot' to you."(Rakesh, 2014 : 59-60)

Princess Priyangumanjari of Ujjain is an active woman of today, who is well educated and interested in politics. She has full knowledge of small and big issues in the field of politics. She does not tolerate any negligence in the work of administration, because she understands the governance of any state is an excessively big responsibility. She is deeply concerned about the crisis in Kashmir. That is why, in order not to create any difficult problem, she wants to see Matrugupta engaged in the work of governance. Thus, it would not be wrong to call her an educated, conscious woman of political responsibilities.

Rangini-Sangini are both educated young girls. Both want to research the background of Kalidasa's works. But their research vision is superficial rather than deep. These two young women represent the reality of the research work done by today's researchers.

The woman Sundari of the 'Lahron Ka Rajhans' represents the educated woman of the royal family. Sundari is today's woman, who is aware of her identity. Like a self-respecting woman, she does not accept anyone is right in her life. Sundari, who believes in worldly pleasures wants to live freely. She is not in favor of allowing her ambitions to be sacrificed at any cost. She does not want to lose her identity. In this way, it can be said that Sundari presents today's picture of a woman conscious of her read, her existence, and her rights.

Through the Savitri of 'Aadhe-Adhure', today's educated and employed woman has been portrayed as she alone runs all the expenses of her household. Apart from her, she has her husband, son and two daughters in the house. She alone carries

the burden of such a large family. Her husband is always lying in the house like useless old and broken things, and in this her son also pictured as useless one he always keeps on cutting dirty pictures from papers and magazines and running after girls. Savitri has become irritable while managing household and office work. She grinds like a machine and feeds her family. Carrying the burden of household chores, her own ambitions remain unfulfilled. Her small earnings may not provide material facilities which she always regrets. That is why she wants someone to be her financial helper, so that the rest of her life can be spent comfortably. Regrettably, both the men of the house only mean to fill their stomachs. Even if they want food, it does not matter to them where they come from and as they come. Savitri has no other work to do except to work hard all day long, as she cannot see her family starving to death. What does that woman get by doing so much? Only neglect, she does not get any kind of help or sympathy from the people of the house. Even if you get something, then only taunts and disdain. No one can be comfortable in such a dire situation. Then how can that woman be comfortable? That is why she tries to leave the house but is unable to go. She gets attracted by her family every time.

#### **4.5 Economic aspect:**

Today in Indian society, women have fought a long battle for their independent existence. At the beginning of the 20th century, on the one hand, while the social reform movement began, on the other hand, women were seen struggling to seek their identity, denying their traditional image. In the freedom movement, women have made a new identity by participating in a big way. Women have carved a new identity for themselves by taking an active part in the freedom movement. This was the time when the voice of the women's liberation movement began to rise and the traditional inertia of Indian women, which has been going on from generation to generation, suddenly appears to be fragmented. As soon as this inertia was broken, women became socially, economically, politically, culturally, and morally independent. Even though he was beginning to become financially independent, all the complex challenges before him still existed. In the words of Dr. Neha, "The game of free sex that is being played in the name of freedom in

metropolitan cities is fatal for the feminine race. In the assembly conferences, the supporters of women's liberation they want to keep them under their control. Some characterless senior officers in the office are exploiting her sexually by taking advantage of her compulsion. The condition of the woman on the surface is pitiable internally even though it seems better. From this it can be said that even though the condition of women on the outside seems better, internally it is worse. Because today, there are many burry people sitting on chairs, who may look from their faces, but they have dirty thinking for women."(Sharma, Neha, 1999 : 68) Even today, an economically self-sufficient woman must struggle with social, political, family, religious, etc. institutions. Apart from all these institutions, women also must struggle with themselves. This is because behind this system of hers is her own centuries-old beliefs and rites, which she hates. Indian woman is engaged with her life to preserve the nature of her chivalry and decency.

All the litterateurs, through their works, have exposed the destiny of women to be broken, shattered, despised, and re-adopted the same institutions while opposing various institutions. It was the ardent desire of the female characters of these creators to have a happy future life and to get social respect. Whereas in her works, there is often a lack of demands for independent individuality and independent career like post-independence Indian women. At the time of the freedom struggle, the then women had opposed social rites and beliefs from louder. But their opposition was not to their independent personality. But it was to improve the lives of all those women who were forced to live in cruel and animalistic conditions, waiting for their last days. Struggling with traditional rites, society, family, husband, children, etc., these women want to build a new society. So that the generations to come will be free from those painful situations. These women do not want to establish their independent identity by fighting or separating from these institutions. Rather, living among institutions desires a happy life. During the freedom movement, the central spirit of Indian women is a conducive environment for a happy and satisfied life with home, husband and child, that is, she wishes for all the fundamental things that a human being needs to live.

The change in social structure is associated with the ardent desire of Indian women. Indian society has been steadily moving forward on the basis of a joint family. Its initial form relied on an independent rural system. With the British rule, industrialization, urbanization and the execution of several five-year plans, the foundation of Indian society, that is, the formation of the joint family, gradually began to crumble. In such a situation, instead of the joint family, the individual oriented unit began to be established. Before independence, on the one hand, the foundation of Indian life and society was centered on the family, so after independence, the utmost importance in Indian life began to focus only on the individual. As a result of the continuous changes in the social structure, there is also a substantial difference in the expectations and desires of women. Thus, as a result of the more and more complexity of social structure, civilization and culture, it is a natural phenomenon for women's desires to become more and more confused and complicated.

Today's woman wants to make herself self-reliant from an economic point of view, which is also her central concern. Post-independence industrialization and development of metropolitan cities provided employment opportunities for women. As a result, the independent existence of 'Career Woman' in Indian society came to light. From here, women got an independent identity from a secondary status in the society. The second phase of the women's liberation movement in India began in the sixth and seventh decades. It was at this time that women came together to take the lead and did all the creative work, Business related institutions are engaged in the formation of organizations promoting subsidiary working committee. Indian women entered into arts as well as education, science, technology, management, defense, police, medicine, journalism, etc. and achieved proficiency on the strength of their hard work and merit. In fact, the impact of the present movement on the identity of Indian women and various aspects of life is very profound.

With the exit of women and being financially self-reliant, the traditional family structure began to change. It had the biggest impact on the relationship between husband and wife. The relationship between them began to collapse and the woman

began to demand her rights without fear of her husband. As a result, the relationship of dedication and sacrifice suddenly transform into competition and challenge. Men and women do not appear together for the fulfillment of their independent identities and desires, but against each other.

Today's independent woman is an ardent desire to take her own identity, way of life and her own decisions instead of following the path shown by someone else. She doesn't want to put the strings of her life in someone else's hands, nor does it have the desire to accept traditional institutions, because these institutions restrict a free and easy-to-life vision. The modern woman today wants to acquaint herself not as an 'object', but as a human being. For the Indian social woman, before independence, dignity, modesty, boundary walls of the house, morality, tolerance, surrender, etc. were more important. But post-independence Indian women oppose these values. She accepts to live a free and comfortable life rather than these rotten beliefs.

The life of Mallika, the heroine of 'AAashadh Ka Ek Din', has become miserable due to financial constraints. Fatherless Mallika lives in a hut-like house with her widowed old mother. They have some earthen and bronze utensils in the name of property and there are three or four big soot and moss frozen Aquarius. The things in the house screams - the screams highlight their economic disinformation, due to lack of money, the condition of both has become very pathetic.

Priyanganjari is the wife of the most learned princess and royal poet of the Gupta dynasty. She is a well-versed woman of the royal family as well as very proficient in the field of politics. Humility and gentle nature have no place in his Life spring wants to subdue everyone with his royal power and material comforts. She goes to meet Mallika and is shocked to see her beauty and simplicity. She said to her, you are beautiful, and even though you are unfamiliar, you don't seem unfamiliar to me. I want to see you and your house. He has talked a lot about your home and you.

In the days when Meghdoot was writing, he often remembered here. Today, the attraction of this land has brought us here. Otherwise, we had more facility than the other route.

Priyanganjari's personality has the pride of being a royal bride. That is why she demeans Mallika and talks about the rebuilding of Mallika's dilapidated property house, in which her majestic ego is clearly visible. “ ..I see your house is in a very bad condition. If you want, I will order for this work, and two skilled Royal employees of Ujjain have also come with us. Why! what do you say?”(Rakesh, 2014 : 68) Priyanganjari takes a special interest in politics like today's modern women. In her view, Kalidasa's progress can only be possible through politics, not by the creation of literature. So she wants to separate Kalidas from literature and put him in politics.

Savitri of 'Aadhe-Adhure' represents modern ambitious women. She is today's job-going and financially self-sufficient woman. Her husband lives a life of unemployment by losing all the capital of the house to the distillery. Savitri must go to work in an office to take care of her house. The husband survives on the earnings of his wife. He never even tries to do anything again and the whole blame is put on the forehead of luck and becomes restless. Savitri is the sole breadwinner and a total of four eaters in that house. Somehow her money can help the house survive. She gets tired of managing the responsibilities of home and office, but she continues to try to improve the financial condition of her home. She has a powerful desire that a member of the family should help her in the economic field. Since the husband has given up on life, now she expects this from her son. For this, she calls her boss home so that she can get her son an excellent job. And the burden of her shoulder should also be a little lighter. But the son does not get a job on his own, nor does he work stably on the job put up by his mother. She feels embarrassed and small working on a job which get with the help of her mother's male friends.

The identity of that woman is hurt when, even after doing so much for the house, there is no respect for her. If the husband is tortured with satire, the children with their behavior. Savitri feels neglected in her house. She wants her husband and son and daughters to obey and respect her. But from all their dealings and words, her is only a machine for the house, one who arranges food for them by night and day. Savitri becomes very persevered to see the neglect of the family towards her. She wants to remind everyone of her responsibilities with the

help of scolding, but when she realizes that her words are not having any effect on anyone, she decides to leave the house, from today, "I will only look at my own life - you must see your life for yourself. I do not have many years to live now. But as many as there are, I will not cut them off in the same way. Whatever could have happened by my doing, this house has already been done, to this day this is the end of me, the surest end of it!" (Rakesh, 2018 : 60-61) Savitri represents all the innovative women who struggle to feed their identity and family.

### **1.5 Conclusion:**

After the above analysis, it can be said that Rakesh has portrait various aspects of women in his plays. The vivid portrayal of the difficulties faced by a woman in all the fields of social, political, educational, economical etc., is clearly visible in her plays. But their self-esteem does not allow them to kneel or accept defeat under any difficult circumstances. These women who have lived on the ground of reality suffer from an incompleteness somewhere even after being independent. Through his plays, he has underlined the various questions of women's identity with depth. He has shown the existence of women in theatrical literature to struggle with circumstances in today's modern context, unlike other contemporary playwrights. The creator has, in all his plays, given importance to the present form of a woman over her traditional form. His female character is not a woman burdened and choked by traditional stereotypes, beliefs, and morals, but a woman seeking her identity. Rakesh wants to alert the woman to the power and personal identity within her, so that she can get freedom from traditional femininity. There is a rich amount of confidence in his female characters, which gives them the courage to abandon rotten beliefs.

Rakesh's women are very much aware of their existential crisis. That is why they have different perspectives of seeing life. They all stand during adversity, so they appear to be standing, but there is a conflict in their hearts, due to which they all sometimes want to deal with the situation, sometimes to be free from it. Each female has its own world of characters, But the biggest irony is that in this world their identity is completely different from everyday life. Mallika, Sundari, Savitri, Salma

have a world of their own, their own point of view and a state of life, whose sides are also completely different. These female characters are taken to a point where their lives are disturbed by difficult circumstances and thrown away and they all find themselves standing against. In fact, their female characters have a close relationship with life and the world. Their anomalous life tells a compassionate story of human destiny. The fact of the matter is that it is pointless to imagine Rakesh's female characters as separate from human destiny.

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