

WOMAN IN THE CONTEXT OF MODERNITY IN JAGDISH CHANDAR MATHUR'S PLAYS

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SUMMARY :-

Like the poem before Jagdish Chandra Mathur, the historical and mythological plays of Hindi also had the ultimate aim of social reform or patriotism. Prehistoric-mythological dramas have been coming out in social reforms or indigenous pride, this feeling reminding the past in the pride of India. Notable plays like Prasad's 'Skanda' Gupta, 'Chandragupta' came in the same order which were in front of prose poem of national pride besides being a drama. Poetry and drama continued to encroach on each other's territory due to the similarity of the expressions. After independence, when the question of internal structure and organization of the country and the development of the country came up, all the responsibilities fell on the shoulders of one Indian. Due to this sudden change and serious change, the work of remembering the glorious past stopped for a few days and its importance decreased. Till now the Mughals and then the British had done the responsibilities for the Indians. After a long time, the country got a chance to handle its own system. The first king of the country was elected. The pace of construction started but the political culture of manipulation of petty interests crushed the dream of making the country a Ram Rajya. In the flood of selfishness all the dams broke. That is why after independence, the tone of historical mythological dramas changed, country love and social reform is the place where contemporary inconsistencies began to take place.

'Konark' (1951) 'Andha Yuga' (1955) 'Aashadka Ek Din' (1958) etc. This changing tone is evident in plays etc. The credit for changing this tone goes completely to Jagdish Chandra Mathur because this change 'Konark' did not happen before writing. One reason for this is that the conditions discussed before independence and after independence have changed, and the second reason is that the pre-independence artistic theater was completely uneducated, plays were also read and read like novels. In fact, the activity developed in the true sense only after independence with new technology.

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MODERN ERA AND WOMAN :-

The post-independence period gives depth to modernity as a new vision. In the modern era, women have started to create their own identity by crossing various stages and the question of changing status and role of women in society also emerged in a new perspective. In fact, the movement of women's consciousness is a movement for

women to experience and make their existence in human form, that I too am a human being and like other human beings I am entitled to live respectfully in society. She will also have to make sure that how she fought for her identity should be her social image! "

Both men and women complement each other in the development of the world. This

relationship of both is eternal, the position of women in Indian society of every era has changed along with the age-old ideals and values of life. There have been many changes in the woman from ancient times to modern era, in ancient times she was sitting on the post of Goddess. In the Bhakti period, she became a mere bhogya in the main obstacle on the path of devotion, by calling her as a dirty animal, a cattle woman. But in modern times, she wants equal rights while struggling, modern woman is self-respecting and is well educated. One who is very well aware of her rights, literature is a mirror of society. Being a relative society, the portrayal of women in it is also relative to the era, women are constantly struggling for rights and prestige in front of men in society. There are many reasons responsible for this type of human formation like national movement, social reformers' efforts, cultural consciousness, education system, psychological deliberation, western civilization and culture influence. Influenced and changed to a large extent."Paratantra Indian society had many mischiefs to express the life of women. In this direction, 'Raja Rammohan Roy' in the first place passed the prohibition laws of Sati in 1829 and Shri Ganesh of reform works" IshwarchandVidyasagar " Wrote evidence from Indian religious texts in support of 'widow marriage' and wrote a book called Widow Remarriage and passed the Widow Marriage Act in 1856, taking care of the opponents of orthodox society, 'Swami Dayanand' to educate the public about preventing child marriage. Tried and 'Ramakrishna Paramahansa' opened the widow's ashram and Nivedita Girls' School for women's improvement at a time when Raja Rammohan Roy, Ishwar Chandra Vidyasagar, Swami Dayanand and Ramakrishna Paramahansa were struggling between taking up social reform work | Come to the conclusion that "No society can

make progress about the backward heroic women caste, nor can it be thought of making the country independent with the help of women who are burdened with the rigid traditions. Therefore, to fulfill the objective of national independence, it is necessary to first wake up the women. "

SELF-RESPECTING :-

In the modern era, the woman gave birth to a new revolution through her appearance. She plays her important role in every sphere of society. He has broken the prevailing religion that women are weaker than men, ineffective, talentless, passive. He has challenged men through his prodigious genius, strength, concentration, loyalty, struggle and self-respect. "Conscious virgin talent, which has fragmented male supremacy even in work areas forbidden by his own ventures, has suffered constant blows to the restrictions on crops. Efficiency, proving quick decision-making is underscoring its bold presence. " A woman endowed with intellectual awakening is self-respecting. In Jagdish Chandra Mathur's 'Reed's Bone' unit, Uma is a proud woman of modern thought. Uma has read up to B • A • but her father is regretting why he made his daughter well educated. He has to lie before the groom's side that his girl is not very educated. Uma is a conscious educated woman. She does not consider herself an object of sale and ultimately that self-respecting woman only opposes.

SELF-DEPENDENT :-

Since ancient times, the perimeter of the women's field of work was limited to the home. Middle class and upper women were imprisoned in the walls of their homes. For any women of these classes, working out of the house was considered less beneficial and more humiliating. Since ancient times, women have been bound by a kind of

system in all fields in relation to the meaning of ". No man has made her so reflective by taking the support of justice and taking advantage of the power of her ownership somewhere that Without help, the world cannot move forward for a single moment. " But in the modern era, a woman aware of western education and rights is engaged in the struggle for economic freedom. An important achievement of the present era is the emergence of economic independence of the woman. The modern woman has created an independent identity. Today, women do not depend on men financially and demand economic independence. She wants to live as a woman, not a woman's maid.

WELL EDUCATED :-

What is the existence of a woman in the eyes of a man? What is his place in a man's life? What is the image of a woman in the eyes of a man and what does he think of him? All these questions are presented to us as a concrete social reality. To answer all these questions, it is necessary for the woman to be educated. Women have been following the paths made by men since ancient times. But modern women become well educated and create new paths for themselves. MahadeviVarma advocated for women's education to such an extent that if the woman becomes educated then the whole structure of society will improve itself. Even women will start to understand the conditions of freedom. Educated women can find independence with the help of education when the opportunity arises. It is true that a woman cannot develop her personality fully without being educated- "The truth is that for the first time women have started thinking for themselves. That is why we find a hidden cry in the world of men. When Lenin Said that "Take the women out of the foursome". They knew

that the women's place of death and the place of death were only the boundary. "

The modern educated woman has awakened to her freedom and identity. Male societies are prolific towards the role and status of educated women. He hopes that his future wife is educated. And be on a well-paid job and even keep your authority over self-earned money. The modern educated woman is awake to her own right. She wants to live as a life partner rather than as a prisoner. "In fact, she was so much sacrificed and sacrificed within the limits of the planet that she rebelled against them. The smallest thing voluntarily gives to a man. But reluctantly The maximum donation given will also be considered an indicator of human subordination. The glory of her donation will be able to increase this woman.

EDUCATION AND WOMAN :-

The tendency towards discrimination in the male dominated society has been going on since ancient times. By giving them the least facility, a mentality of getting maximum facilities from them develops. The biggest of all facilities is education, which attempts to deprive women. The irony of history is that with the development of the feudal civilization of human society, the field of women also changed. Its boundaries remained limited to the boundary of the house. As this thinking developed, the notion matured that women did not need any other education apart from the education of domestic chores or planetary household. Due to this thinking, the women lost their power. In the male dominated society, the notion behind denying women the facility of education was prevalent that any one person is the key to the corpus, that is the door to exit from the array in which our misfortune has surrounded us since long. "

Jagdish Chandra Mathur GB is in favor of women's education, a clear example of this is found in 'Raid's Bone' as a mother who does not let her own education go in vain. She herself is strongly opposed to the dowry system, not considering it a salable thing. "Yes, no one has committed theft, nor is your son like the villagers have shown cowardice."

In uneducated states, foolishness, humility, etc. are merited but only an educated woman can build a nation in the right direction in future. Educated women will prevent the untimely deaths of at least 43 infants and two dozen pregnant women, as well as the 300 births that cause population growth. "

In the modern era, women are touching different dimensions in education to establish their own existence. The main objective is to get higher education. The modern woman is building a strong foundation of principles to create a happy future. Today's woman cannot prove the meaning of her life by staying in the walls of the house. In summary, it can be said about education and women that in the real sense of education, educated woman will go somewhere which has widened its narrow range and broadened its narrow outlook. An educated woman does not tolerate atrocities silently. Now he has self realization. His entire brain is awakened. In modern women, it is now understood that to break the chains of slavery, one should be self-educated and endeavoring.

CULTURAL DEVELOPMENT AND ROLE OF WOMAN :-

"Indian culture is built on the strong spirit of spirituality. The culture of a caste is the juice of its soul in its body wear." The word culture also has its own wide meaning. In the narrow sense, it is synonymous with 'civilization' It is believed. Civilization is the object of external behavior. But culture

requires morality, therefore it is the object of internal behavior. " Different writers have discussed the word culture in different ways. Dr. Giriraj Sharma Gunjanji writes - 'Man builds some customs and beliefs to make his life stream flow smoothly, smoothly. In its supreme welfare form, these customs take the form of culture. The word 'culture' also indicates that the rituals which go through the path of rituals without ceasing to become fully Sanskrit become culture. "

Jagdish Chandra Mathurji meets: - "Culture is a product of physique, though like a subtle body, it makes its way from one body to another body, from one civilization to another civilization. Only the nuances of social and atomic life Can say the inspiration of culture. "

EPILOGUE :-

Jagdish Chandra Mathur holds a special place in Hindi literature, especially in drama cars and acts as a bridge between tradition and modernity. He gave a new direction to Hindi plays and through his Last Ko portrayed the history of Yugaan references and Yugaan references through mythological narratives. From this point of view the plays of Jagdish Chandra Mathur and he himself prove extremely useful for Indian society and literature. It is undeniably true that a new tradition of theatrical writing was started only after 'Konark'. In the tradition of writing plays on history and mythological themes which had been going on in the past, only the repetition of history and Purana was the intention of the dramatists. Was, she ended. From the point of view of theater, Shri Mathurji, after deep study and contemplation, introduced legislation of composition craft and did the unprecedented work of raising plays from the readable category and connecting them to theater.

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