

## EXPLOITATION OF WOMEN IN THREE PLAYS OF VIJAY TENDULKAR THE PLAY WRIGHT

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Vijay Tendulkar, the Marathi dramatist, is one among the very few Contemporary Indian playwrights. This is to reflect on Tendulkar's way of demonstrating how Society adds to the depreciation of women as human being and deprives them of most of human rights, relative to life, liberty, equality and dignity of the Individual".

He shows how women are exploited, tortured and victimised. Women are made to suffer throughout their life, is also one of the central concerns of the paper. An attempt has also been made to display the unfair treatment of women that compel them to tolerate all types of violence : Physical, mental & emotional.

The paper devotes three sections respectively to Tendulkar's Silence! The Court is in session, Sakharam Binder and Kamala.

In the play 'Silence' (1967) with three acts Tendulkar introduces a theatre group that concentrates on some social evil, dissects it and finally disrupts it for its elimination through stage performances before the villages.

The present problem, the change of infanticide is put against a spinster Leela Benare who gets pregnant the case is set to examine in a court, a fake court that assumes to be real.

Arundhati Banerjee maintains that the accusation brought against Benare at the beginning of the trial turns into the verdict in last because contemporary Indian Society, with its roots grounded firmly in reactionary ideas, cannot allow the birth of a child out of wedlock. This very, reversal in the attitude of the authorities expresses the basic hypocrisy and double standards on which our society is founded. In the course of court proceedings, Miss Benare's private life is exposed and publicly dissected revealing that she is a woman of loose character, Tendulkar displays, the psychological violence that makes a female individual as helpless as Lachrymose.

When kashikar, the Judge listens that Benare is a spinster, he very irrationally approves the custom of

child Marriage.

It also displays how women desires are repressed under the onslaught of reactionary ideas of the fundamentally orthodox society. It also displays how women are disrupted to do certain things. She cannot talk freely, walk freely & live freely. If she does this like Benare and some mishappening occurs, this misfortune will inevitably fall upon her head. It is important that it is men who ruin society but accused will remain Leela Benare. Prof. Damle is equally guilty but the trial cannot be set against him. The situation becomes complicated when Ponshe reveals that Benare lives only for the child in her womb and will give birth to it. Now Sukhatme, the lawyer, counsels for the prosecution :

The woman..... has made a heinous blot on the sacred brow of motherhood ..... Motherhood without marriage has always been considered a very great sin by our religion and our traditions. Moreover, if the accused's intention of bringing up the offspring of this unlawful matrimony is carried to completion, I have a dreadful fear that the very existence of society will be in danger..... Milord, infanticide is a dreadful act. But bringing up the child of an illegal union is certainly more horrifying ..... 'Woman is not fit for independence' ..... That is the rule laid down for us by tradition. Abiding by this rule, I make a powerful plea. 'Miss Benare is not fit for independence'.

The most naturalistic play, Tendulkar's Sakharam Binder (1972) revolves round its central character, sakharam a book binder, a brahmin by caste but presents an antithesis to the general conception of a member of his community, He also exploits women, tortures them and treats them mere as an object of Lust, both mentally and physically, day and night (Laxmi & Champa like other six whom sakharam kept in his house) homeless and their husbands have kicked them out. Now Sakharam brings Champa who runs away from her husband. She runs away because her husband, Fauzdar Sindhe, becomes more of an

animal than a man to her.

He treats her like a beast, and gratifies his sadism and sexual needs in unnatural ways. Champa bursts out in violence as soon as she sees her husband and beats him :

I don't have a heart. He chewed it up raw long ago. He brought me from my mother even before I'd become a woman. He married me when I didn't even know what marriage meant. He would torture me at night. He branded me, and stuck needles into me and made me to do awful, filthy things.

I ran away. He brought me back and stuffed chilly powder into that god-awful place, where it hurts most.

It is not only the case of Laxmi and Champa but of the whole female race from the time, immemorial, women are treated like beasts and animals. From the time immemorial, women are treated like beasts and slaves. Virginia Woolf delineates the same picture of women in society :

Imaginatively she is of the highest importance ; practically she is completely insignificant. She pervades poetry from cover to cover ; she is all but absent from history.

She dominates lives of kings and conquerors in fiction, in fact she was the slave of any boy whose parents forced a ring upon her finger ..... (and) in real life she could hardly read, could scarcely spell, and was the property of her husband.

Tendulkar's kamla (1981), a topical play is grounded on a real life incident. Like in his previous

plays, in Kamala, Tendulkar has explored the condition of women in contemporary Indian Society, women who are toppled through out and are treated as feelingless objects as if they have no sentiments. Kamala and Sarita, the two women characters in the play, in the same condition and Tendulkar displays how both of them are prevented from doing certain essential works and suffer an unfair justice emotional and mental crises overleap Sarita with a sense of realization that like Kamla, she is also just a pawn in his game of chess.

Now Sarita asks the overwhelming and thought provoking question; Why are women not masters like men? Why can't a woman atleast ask to live her life the some way as man? Why must only a man have the right to be man? Sarita insistently asserts on the need of a change in the concept of manhood and the possessions and execution of certain rights in all domains of life. She cries out :

This must be changed. Those who do manly things should be equal to men. Those who don't are women. And there will be some among them who have beards and moustaches too. Isn't being Prime Minister of India a manly thing ? And isn't it an effeminate thing to grovel at that Prime Minister's feet ?

Virginia woolfs in her 'A Room of one's own' asserts to expose women to the same exertions and activities, make them soldiers and sailors and will not women die off so much younger, so much quicker then men.

### References -

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3. Ramnath Aiyer, ed., "Protection of Human Rights Acts, 1993", Legal Dictionary Nagpur; Vadhava and Co., 1940, reprint 2007, p. 537.
4. Arundhati Banerjee, "Introduction," Five Plays, New Delhi; Oxford India Paperbacks, 1995, Eight Impression, 2006, p. VIII.