



Independent Lives - Reimagining Women's Roles in Myth and Modern Thought

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Abstract

Volga's "The Liberation of Sita", deciphered into English by T. Vijay Kumar and C. Vijayasree, is a feminist reinterpretation of the Ramayana. The account depicts Sita's preparation of self-discovery through nature with an assortment of female characters, counting Surpanakha, Ahalya, Renuka Devi, Urmila, and eventually herself. Each chapter highlights how ladies, who are as often as possible ignored in conventional accounts, pick up autonomy, fabulousness, and regard by denying to depend on men. Ahalya investigates the nature of marriage, Renuka Devi reevaluates being a lady after having children, Urmila communicates her quiet relentlessness as a cognizant choice, Surpanakha changes her life with guts and inward magnificence, and Sita eventually finds flexibility by going back to the land. When these stories are combined, they highlight the fundamental introduce that a lady can live without men. By challenging patriarchal traditions and rethinking the place of women in mythology, Volga's work delivers a strong message of unity, resilience, and independence. This study explores how "The Liberation of Sita" reshapes conventional myths to bring forward women's voices and highlight their freedom.



Keywords: Women's extremist composing, Indian mythology, women's reinforcing, opportunity, Volga.

Introduction

The values, problems, and changes of society have always been reflected in literature. Indian writing regularly implies myths like the Ramayana and Mahabharata since its wealthy past. One such masterpiece that reimagines the role of women in legend is Volga's work of "The Liberation of Sita". Which retells the epic from a new perspective . On any occasion, these representations have been challenged by modern women's extremist makers, giving ladies a voice and organization. It passes on the idea that ladies may lead satisfying lives without the help of men.

This study examines the theme of freedom in "The Liberation of Sita", showing how Surpanakha, Ahalya, Renuka Devi, Urmila, and Sita each reject traditional expectations and choose independence over conformity.

Women's extremist composing

After being mortified by Rama and Lakshmana and given up by her brother Ravana, Surpanakha changes her life by making an exquisite plant. Volga depicts her as a woman who is regarded since of her soul and judgment, or maybe since of her alluring appearance. Her association with Sudhira serves as a case of how honest to goodness fondness is based on interior qualities and respect or maybe than outside appearances.



Indian Mythology

After Indra deceived her, Ahalya, who was erroneously loathed by her spouse Gautama, ponders what a marriage is all about when there is no common understanding or conviction. She chooses to liberate herself and live independently, showing that freedom is far better than remaining in an unstable relationship. Her story illustrates that women are capable of leading honorable and dignified lives without relying on men.

women's reinforcing

The story of Renuka Devi shows the weight of patriarchal wants. Whereas she is engrossed with making a sand pot, her spouse Jamadagni blames her for losing her chastity. He gives their children the arrange to slaughter her beneath the title of Arya dharma, and Parasurama complies. Renuka devi questions in The Liberation of Sita that getting married and having children , living her whole life for them, thinking them as their universe are the only things that define a woman. P. Lalita Kumari highlights that Renuka Devi chose her art as the foundation for living an independent life. She has a momentous ability: she can rapidly make a sand pot with water and reasonable sand without help. She employs this inventive act to symbolize her potential. Concurring to Renuka, ladies can back themselves by utilizing their claim aptitudes and capacities, illustrating that fulfillment is free of accomplices and children. Her account illustrates how ladies can live openly outside of the parts that society forces on them.



opportunity

Urmila, the wife of Lakshmana, is often overlooked in the Ramayana, despite her quiet strength and autonomy. In Volga's depiction, she gets to be an image of commitment and information. Volga demonstrates that, despite the fact that she is depicted as having slept for a remarkable amount of time fourteen her mind was active and engrossed in internal conflict. Lakshmana ignored her emotions and left without seeking her consent, showing his lack of regard for her feelings. Urmila gets it that living with an accomplice who doesn't esteem or regard his life partner is inconsequential. Her opportunity comes from her choice to take after her own way, illustrating that ladies are able to survive without men.

Volga

Volga, Sita accepts she has life. Because of Rama's actions, which were supported by the Arya dharma, she suffered greatly. In the end, Sita self-reliance from the place where she was born. Her choice is a patriarchal specialist's extraordinary insubordination. Sita has the chance to either overcome or enable herself. By choosing adaptability over subjugation, she illustrates that ladies are competent at driving satisfying lives on their terms.

Conclusion

In conclusion, the women portrayed in Volga's "The Liberation of Sita", Surpanakha, Ahalya, Renuka Devi, Urmila, and Sita demonstrate that women can flourish without dependence on men by discovering their own strength, dignity, and solidarity. The novel presents a potent message



that both questions and upholds patriarchal customs. Volga's work remains significant and enduring because she gives voice to mythological women, blending ancient stories with the progressive ideas of modern feminism. This investigation appears that The autonomy of Sita is more than fair a portrayal of an epic; it is an affirmation for women's autonomy. It demonstrates that women do not need to be submissive to men in order to lead independent, creative, and dignified lives.

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