



A Study of Family Relationship in Divakaruni's novels

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Abstract:

The present study is an attempt to study the family Relationship and love on the existence and shaping of the women personalities through the Indian diaspora Chitra Banerjee Divakaruni's novels. The Mistress of Spices, Sister of my Heart, Oleander Girl. She is like other feminist writers, she has shown feminism through her work in literature as well as social work. The research paper essentially highlights family relationships.

Keywords: - Family relationship, Love, Feminism.

Chitra Banerjee Divakaruni shows relationships in her novels. In The Mistress of Spices. Divakaruni shows the relationship between Tilo and Ravan with its implications of love and romantic attachment. Tilo and Ravan's story is like the story of Rama and Sita. This is perhaps the ultimate Laksmana Rekha, the final limit that can be crossed by an Indian woman. Divakaruni describes the true love and family relationship between Tilo and Ravan. Tilo's life begins in a small village in India where she is growing. Her parents are unhappy with her birth because she is a third girl child. Her named Nayantara at the time of her birth. Nayantara means a star of the eye.

However, her parents are not happy because the next child is a girl. Her parents seem to be against her first name "Star of the eyes. Divakaruni portrays Tilo as an extraordinary woman. She does not lead an ordinary woman's life. She wants to prove her relationship with Ravan. The last time Tilo meets Ravan before entering into Shampathi's fire. Ravan is a lonely American and Tilo is attracted towards Ravan. She falls in love with Ravan. Tilo is older than Ravan. She decides to give up herself to him in his apartment. The first time she uses the power of Spices for herself She uses Marakadwas spices for her extremely beautifully so that Ravan to attractive to her, In this way, she becomes a young and beautiful woman she breaks her oath by giving herself to Ravan. Ravan talks of his mother, Celestina, who is not a while, but she thinks about herself respect, and happiness. Ravan does not like his mother because she hates her community. He decides to live alone and he starts to earn money and sends some money for his mother but he does not reply to his mother's Letters. He starts living his life without any target. He thinks that his burden will be reduced. Ravan does not share his life with any person. He thinks about Tilo love, who is an Indian mistress of spices. She suggests he take interest in his life. Tilo also falls in love with Ravan. Now she is waiting in the spices store for him, she says.

"For the first time, I admit I am
giving myself to love not the worship
I offered the old one, not the one I
left for the spices - -- He anger of
spices, their desertion. The true
risk is that I will somehow lose
the love" (M S;219)

In *The Mistress of Spices*, Divakaruni describes husband and wife. Lalita is a young girl and her married to Ahuja. He is an old man. She knew that her husband was a watchman in an alien land. She was not interested in this marriage, because she was happy with her sewing work. She only agreed to marry from her parent's perspective. She wants to obey her parents so she accepts, Anju as her husband. Lalita's married life is disturbed and she was not happy with her husband. Once Lalita came to Tilo's store. She was young Joked ever younger. She used to come to every week at Tilo's store-bought cheap rice, dals, a small bottle of oil, and some Atta for chapattis. Sometimes she bought a jar of mango achar or a packet of papads. In the name of Lalita, there are used three lucid syllables ILa-Li-Ta. Tilo wanted to call her Lalita, but she wants that any person called her Ahuja's wife. Lalita used to say a few words like 'Namaste', One day Ialita Came to Tilo's store's and she tells about her husband and her wife. She did not want to remarry even before the three days of the wedding she Came to know about her husband. He came from America. She did not like him but the wedding had been arranged. In America, her husband was watching her. Lalita wants to settle in India with her tailor shop hut she could not complete this work. She followed her husband is extremely pensive and harasses her physically. In the end, Tilo suggests to I.alita that she could tell her parents, all about her painful life. However, Lalita reply

"A how much money my poor father
had spent because I was his oldest. And if
I said no, my sister would get a bad
name tea. Everyone would say, those
headstrong Chowdhury girls, better not
to arrange a match with that family. I
married him, but inside I was furious.
Inside I was calling him all kinds of
insults-liar cheater son of Pig" (M.S:105)

In *Sister of my Heart* Divakaruni shows the joint family system through the women character who plays a very vital role in the Indian social system. A woman supports her family at every stage and in crisis time, and she depends on a man. Indian woman maintains her family relationships. Sister of heart addresses women and the enduring capacity of women as a mother. Divakaruni depicts the story of distant cousins. Anju and Sudha. They grow up together, and they share clothes, worries, and dreams. Anju and Sudha are devoted to each other.

All through childhood we bathed together
and eat together, often from the
Same plate. feeding each other our favorite items; the crunchy brown
triangles of parathas, fried eggplant,
spongy sweet rasogollah balls. Our
My favorite game was acting out the
fairy tales Pishi told us, Where
Sudha was always the princess and I
the prince who rescued her-----and when
we had nightmares, instead of going
to our mother for, comfort, we going
to our mother for comfort, we
squeezed into one bed and held
each other (S.M.H:12)

In the beginning, we can see that Anju and Sudha are growing up with three mothers as Nalini, Gauri Ma, and Pishi. These are unlucky because their mother dies before their birth Anju and Sudha and their three mothers are protagonists in the novel.

Yes, we have three mothers
Perhaps to make up for the fact
that we have no father. there Anju's mother, whom I call Gauri Ma,
her fine cheekbones and regal
forehead hinting at generations of breeding for she comes from a
family as old and respected as that of the Chatterjee's, which she
married into (S.M.H:16-17)

In the Indian context the family relationship between mother and daughter, mother and son cannot be separated. In India, all mothers and bonding with daughters have a mutual lifetime with each other. Mother plays a very important role in can make every family. A mother and destroy her daughter's life because she is responsible for her daughter when life a girl is surrounded by her elders, they will engage the girl in their world of happiness and sorrow so that her elders will fail to see the girl as an individual. When a girl faces a problem in crisis time, in this situation understands her problems and helps her to come out of distress.

Perhaps, in Indian society, males dominate the society, and woman's status has been very low. Indian women are bound by customs and traditions, so their status is very low than men. In society, a woman plays the role of daughter, wife, and mother. In the novel 'Sister of Heart three mothers are responsible for their own families. Gauri Ma is Anju's mother and she is elderly and the head of the Chatterjee household. Nalini is Sudha's mother who wants to spend a luxurious life. After the death of Chatterjee, who is the head of the family. Pishi is the mother-in-law of both Anju and Sudha. She is their Aunt but she also plays the role of their mother, because a mother supports her child in all ways of life. Pishi shares everything with Anju and Sudha. She tells about herself and maintains the prestige of the Chatterjee family.

But most of all Pishi is our fount
of information the one who tells
us the stores our mothers will not,
the secret, delicious, forbidden tales of our past. (S.M.H:16)

Olander girl (2002) is another famous novel by Chitra Banerjee Divakaruni. In this novel, Karobi and her mother Anu are the protagonists. Karroubi is the name given by her mother Anu because Rose or Jasmine or Lily us is more typical. It is a bloom that develops in two countries as India and America. Karobi Roy is a seventeen-year-old girl. She is an orphan because her mother died when she was only seven years. Now she was living with her grandparents, Bimal Roy and Sarojini. Her grandparents belong to a highly reputed rich and social family. Anu plays a very important role as a mother. She was extremely intelligent and talented, but she lost her love, her life because she crossed her limits. When she completed college. Her grandfather searched and her father searched for a match for him. It was easy na because to she was beautiful, impressive and sweet nature. Many people were takc Trom a to a relationship with her family because of her grandfather Tarak Roy. Dasgupta and Lal write about the condition of a woman in an Indian family in the introduction of their book as

woman within a family has been
regarded as the outsider who is
expected to conform to the regulations
of the martial home, with very
low or non-existent agency." (P-18)

Karroubi was happy to settle in abroad. She was independent in doing things of her choice. To enjoy her life, she had taken control of her life in her hands

"In America, she grew adventurous.
She would tell us in her letter about
folk dance lessons and plays she had
seen in San Francisco. She visited the
giant redwoods and saw migrating whales. (O.G.57)

Conclusion: -

In Divakaruni's novel, various women characters of different shades are in her novel. In the family, the oldest and young women are responsible for their families. A true woman is ready to sacrifice for the name of family. When a woman is not supported by her family, she is doomed even if she is intelligent or educated. She is unable to go beyond the wishes of her family. This is in *The Mistress of Spices*, *Sister of my Heart*, *Oleander Girl*, many characters play a very vital role as husband and wife, like a sister or true lover. In this way, family relationships can achieve a stable, effective, and powerful life.

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