

Uprooting oneself from the domestic tyranny and flapping the wings to reach the firmament - A study on Janaki (Ancient promises) v/s Sita (Ramayana)

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Abstract-

Purpose- “Women as deity of her own destiny” brings out a new perspective in the thinking of common man. A weird out and decoloured concept emerged from ages and still gains strata of higher order because still the society witnesses the cruelties towards women; though the cries for equality had been pulling down the barricades of sex discrimination. Even then, one can witness people with narrow-minded thinking ‘placing women as the second referred ones in the society’ or a least important prop. ‘Janaki’ in Jaishree Misra’s novel ‘Ancient Promises’ also picturizes a similar stuff where women has been deemed as a property, an object or an exchangeable commodity. Women raising like a phoenix bird amidst the adversities is a rare piece of art; but the creations of Misra brings out the breaking of the standard boundaries and placing women on a safer side by revolting against the lyrical patriarchal system.

Design/ methodology/approach- The review of literature is carried out with the secondary data gathered from educational website and written publications. The research will be conducted using Research Journals, Doctoral Theses and websites. This qualitative research is carried out by examining and interpreting existing knowledge on the subject utilising the keywords “Janaki, marriage, tone, identity, sufferings” found in online articles, peer reviewed journals, publications and a range of related portals.

Findings/Result - Janaki who has been toiled from her eighteenth birthday in the name of many ideologies of the family; becomes helpless and it becomes really tough her in the unfamiliar situations. She is trapped in a subtle web woven by the society culture, religion and many other fetters of moral principles. The life of Janu is a fight for survival from the atrocities of life and weaving a new path from the bad and negative experiences she had altogether. The journey of Janaki is been highlighted in the novel- how she rose like a phoenix bird after many challenges she encountered in many forms.

Originality/Value: - This paper makes a close and sincere study of Janaki, the protagonist of the novel ‘Ancient Promises’ where she keeps on her try to find herself in the midst of unknowns and fakes. Janaki (Ancient Promises) is being compared with Sita (Ramayana) at certain instances when they share the same sacrificial episodes. Janaki tries to explore herself out the trials and tribulation and carves herself out as the epitome of patience. She is a brave warrior of her own destiny and captures the empathy of the readers by implementing her own thinking and values.

Paper type: - Exploratory research paper.

Key words: values, struggle, Janu, survival, emotions.

1. INTRODUCTION:

The term ‘emotions’ exists in every tradition in its finest forms. Emotions play a greater role in Indian society as each and every relation revolves around the so- called ‘emotion’. Emotion in a way can be sub divided into empathy and sympathy. Empathy signifies an identification of one self with an observed person or objects which is so close that one seems to participate in the posture, motion and sensations that one observes (1). Janaki, an affectionate and responsible daughter, a true but guilty lover, an unfortunate and miserable wife, a depressed and despairing mother, a woman to multi- identity constantly in search of her own identity. A sensitive girl full of aspiring dream tries to find her destination in life struggles and falls down in the midst of vulgour reality and again rises to fight against the norms created by the patriarchal society (2). Jaishree Misra’s ‘Ancient Promises’ evoke a sense of identity with every women of Kerala, who is the outcome of many sufferings agony. Misra’s semi- autobiographical novels throw light on the painful journey undergone by a middle class woman from the very budding stage of her life. It traces a happy

childhood, a broken love affair, an unexpected arranged marriage, a severe end of an unsuccessful married life and at last finding the everlasting love in true fairy tale fashion.

2.OBJECTIVES:

- (1) To review the contribution of various authors to the novel 'Ancient promises' with a focus on the atrocities faced by Janaki in a patriarchal society.
- (2) To determine the Research Gap after studying the literature.
- (3) To develop a research agenda and provide proposal for research progress.
- (4) To propose an area of research study.

3. AN OVERVIEW:

A Keralian society is a mixture of many cultures evolved through the sanskritization of Dravidian ethos, revivalism of religious movements and reform movement against caste discrimination. Kerala portrays a unique culture developed through accommodation, acculturation and assimilation of various faculties of civilized lifestyles (3).

The patriarchal discipline plays a pivotal role in the Keralian society. In Shashi Deshpande's 'Roots and Shadows', it is highly reflected. Indu who grows up as a rebellious and pugnacious kid who takes up things according to her own whims and fancies. Indu considers her education and wit as her medals of superiority but fails to show her strength on her individual battles. The novel guides a pragmatic description of women as wife, mother and daughter; their search for self-identity and sexuality. This work also brings about the role of women in the society of yesterday and today. It is widely appreciated for bringing out the joint family system in Indian society (4).

The women of Kerala have many unique features compared to their counterparts in other states. Kerala is the only state where women dominate the men in number. In the Keralian family structure, the role of responsibility is allowed on the basis of gender. Women have to take up the different roles –wives, daughters, mothers etc. Their prime responsibility becomes bearing and rearing children and taking care of the household duties, which are considered only as their sole responsibility. The sexual division is naturalized through a broad range of social, cultural, mental, physical and religious discourse and the family perspective has great role in constructing gender differences (5).

More than seventy long years after the constitutional guarantee of equality, a lot of serious issues remain to be resolved. Recognising the greater vulnerability of women, the constitution makes special provisions for them, taking some affirmative action by the state in favour of women. The Women's Welfare and Development Bureau was created in the Ministry of Social Welfare to act as a nodal point within the government to coordinate policies and programmes and initiate measures for women's development.

'Women Empowerment' has become a word of fashion juggled in the hand of media and society. It essentially meant decentralization of authority and power. It aims at the participation of deprived groups or sections of people in the decision making process. In a way, it aims at giving voice to the voiceless. The goal of employment should focus on a triangular revolution: to change people's outlook, to create a change in their lives and thus changing the whole perspective of social structure (6).

How to change people's outlook

It is the desire of the people who feel powerless to have more control of their lives. People feel that they are feeble and powerless in many ways. They have a notion that their lives are regulated by an external power which they fear. This fear changes or kills their dream and they feel that their lives might be crushed or destroyed with times which ultimately kill the human spirit. This feeling of powerlessness is commonly seen in the poor folk and the same fear is multiplied in the case of the women who face not only the external economic and social forces but also within the household. This concept brings us to think about the 'Economic Independence of Women in the Society'- which will give them a hope to march forward.

Empowerment, thus, becomes a process by which the disempowered or powerless people can change their situation and start to implement control over their lives. Empowerment brings out a change in the balance of power not only in the living conditions but also in the relationships. Overcoming powerlessness and building empowerment, occurs in all the spheres. When people begin to control over their lives, they start to control the economic process gain access to resources, to skills, to markets, also leads to social & political empowerment. Women empowerment may be defined as the equal status to woman, opportunity and freedom to develop themselves .It means making women to be economically independent, self-reliant, to have a positive self-esteem, enable them to come across any difficult situations and they should be able to participate in the process of decision making [7].

Sucheta Kripalani ,former Chief Minister of Uttarpradesh , was India's first female Chief Minister ,states that in the Rig Vedic Age, the women of India enjoyed an exceptionally high status. At that time a woman was not only her husband's life long partner and companion in weal and woe, but the mistress of his household. The Vedic word 'dampati' used to denote jointly the husband and wife; etymologically it means the joint owners of the house. Just like

the boys, the girls also underwent ‘upanayana’ ceremony at an early stage and their education was regarded as a necessary accomplishment for getting settled in life [8].

4. Summary of findings by several writers

Table 1: Summaries the contributions of various authors pointing out the till some journey of Janaki.

SL.NO	Author	Date	Findings
1	Madhu Jain[19]	13 March 2000	The dynamics of a conservative joint family are bound to be interesting .There are many a “southy northy battles” as she puts it
2	C.V Abraham	July 2015	Subverting the stereotypes
3	Dr. A Parvathavarthini	Vol.5 No.1 Jan-June 2015	Cross culture, an Encumbrance in Ancient Promises
4	Abhijith P.S, Dr. Indu.B	April-June 2017	Journey of Revelation : Quest Molif in Jaishree Misra’s ‘Ancient Promises’
5	Nimila .S.F Dr.J Giftlin Iyadurai	February 2020	The Quest for selfhood in Jaishree Misra’s ‘Ancient Promises’
6	Nehapunia Puran Singh	March 2018	Characterization of Women’s of Ultra-modern Era in the novels of Jaishree Misra
7.	R.G Abisha V.Abigail	Vol.9 Issue-06 June 2022	Forced relationship ends as a broken promise in Jaishree Misra’s ‘Ancient Promises’
8	Maya Vinai & Jayasree Mazarika	June 2015 ASIATIC Vol.9, No.1	Re-assessing the Kerala Model Woman in Fiction : An Interview with Jaishree Misra
9.	Ashly Ann Binu	Vol.9,2021 Quest Journals	Life and existence of Janaki in the novel ‘Ancient Promises’ by Jaishree Misra.

Explanation of the various authors

➤ Madhu Jain has conferred the novel as a kind of tale. Jaishree Misra has a sharp ear- recording the cadences and cattiness of the conversations of her deliciously delineated and often quite nasty characters who inhabit the little world she has created in Valapadu, a fictional town in the backwaters of Kerala. Misra’s debut novel has all the mush and melodrama of the kind of fiction that makes women’s magazines thick and is the stuff of a million daydreams: the first kiss, stolen moments, adolescent awakenings, the nightmare of the nuptial bed with a stranger for a husband, a child with disabilities. And at times, the kind of purplish prose best reserved for Valentine’s Day Cards .Her plot is shaky and has coincidences we usually find in masala movies. However, the author, a Malayalee who has obviously spent her growing years in the north, paints a fascinating picture of the social landscape of Kerala, with its upwardly mobile business community and its static traditional core. The dynamics of a conservative joint family are bound to be interesting .All the more, so since the point of view from which the story is told is simultaneously of an insider and an outside: both the protagonist and the author, though Malayalee, are strangers looking in. The North-

South equation gets a different twist: Malayalee girls brought up in Delhi are decidedly bad marriage material. There are many “Southy-Northy battles” as she puts it. The author has a nice turn of phrase and quite an eye for images. Consider her description of jackfruits: “How like sad fat babies the dumpy, jackfruits looked, clinging helplessly to matronly tree trunks”. But what gives the novel its frisson is the fact that, as Misra adds in her note at the end, it’s a case of art imitating life. Her life too is a profile in courage.

C.V. Abraham classifies ‘Ancient Promises’ as a feminist operation subverting the Sita myth. The Indian goddess Sita, who chose to incarnate herself on the Earth to provide mankind with paradigmatic role model, is regarded by many Indians as the epitome of womanly virtues: modesty, chastity, endurance, obedience and self –sacrifice. Dominant male discourses have popularized the Sita myth and constructed female subjectivity in order to pin down woman and thus to control her speech, restrict her movement, and finally to reduce her identify to the subaltern status of the ‘other’. Here C.V Abraham analysis the fictional narrative of Misra first by problematizing the gender-specific issues evident in this text, and then by examining how these issues have a bearing upon the concepts of love and sex in the space of conjugality. He also examines how Misra exploits the discursive space inherent in her women –centric writings and converts fiction into a socio –literary discourse, displaying a continuous interplay of gender and culture and standing witness to the emergence of a brave new woman who defies hegemonic dispensation and Patriarchal indoctrination. Years of impositions on feminine virtues have compelled Indian women to internalize the importance of bring a ‘pathivrata’ even to the point of self- effacement and total enslavement to the power of the Phallus. Jaishree Misra’s novel ‘Ancient Promises’ is set in the contemporary Socio-Cultural milieu of Kerala. As the title tells us the novel is based on some ancient codes and directives regarding Conjugal life, violating which is supposed to bring about ruin upon the offenders.

➤ **Dr. A Parvathavarthini** reveals that most of females’ marital life, a cross culture and it plays the role of damned change in their life. The change is adopted not accepted sometimes. They are advised by the elders to agree with all things what her husband and in-laws say. This actually ruined their marital relationship and many hardships were faced by them. This was considered an obstacle for their smooth living and created crevices in their relationship. Women are separated from their family and relations and totally got away from the root of their place in the name of One’s culture and tradition. It is a sensitive account of a girl’s pain to find her destination in life. It is full of keen emotional observations and goes deep insight searching for one’s own identity. Janaki alias Janu, the protagonist of the novel is transplanted from her home and the familiar world of Delhi at the age of eighteen to a highly conventional and aristocratic Nair family in Kerala through marriage. Her life was a very happy one where she was brought up and educated. She also had a deep touch with her friends especially with Leena and Arjun. When she came back to Kerala, her entire dream collapsed. The proposal of Suresh was almost like a fetter to Janu. Her wedding takes place in Guruvayoor Temple as her grandparent’s desire. She is suffering from the pangs of separation from her first love. She is married to a man, who is neither good nor bad but simply an ‘expert in the art of escape’. A wife’s family is not at all respected and given priority whereas every person even a new born child will be celebrated and responded in her husband’s family. Misra has expressed her view on females’ pathetic marital life when it is mismatched or cross cultured through the character Janu in the novel ‘Ancient Promises’ There are thousands of Janu to be rescued from the hands of evil hearted fellows in India but the redeemers are not with much hope. Finally, it may be found in the hands of males with good hearts and sound minds.

➤ **Abhijith P.S, Dr. Indu** presents a controversial problem that a man confronts today. The problem is the existential problem’. It happens when life seems futile and results in identity crisis. Identity refers to a person’s interpretation and expression of his/her own individuality. It is the cornerstone of one’s life. Society plays a crucial role in moulding one’s character. They claim that Jaishree Misra is one such writer whose semi –autobiographical novel discusses the plight of a woman, named Janaki who is forced to obey the code and conduct put forward by her family and her society. Janaki faces the crisis of hybridity in an unknown land. When her parents came to know her relation with Arjun, they force her to come to Kerala which results in her marriage with Suresh. She enters the Maraar house hold with lots of dreams and hopes but her entire hope is shattered and squeezed inside the Maraar house. She was considered more like a Delhi based spoiled brat. Here she loses her identity as an individual. Thus the issue of lack of identity and marginalization is clearly delineated in her novel ‘Ancient Promises’. Janaki is an epitome, a representation of the tens of thousands of women who aspire for liberation. These representations like many from time immemorial have passed into oblivion. The urge to express her identity has been revealed in multifaceted ways. She faces all odds and responsibilities with a fierce determination that has always been lurking beneath her mind. She can be undoubtedly coroneted as a true amalgam of a liberated Soul. This is vividly exemplified in the portrayal of Janaki. The quintessence of her very self is exemplified through the minute details which form the crux of the novel.

Nimila S.F, Dr. J. Giftlin Iyadurai draws our attention on women stereotypes. All her protagonists are women. Misra’s novels deal not only with female sufferings but also with how their children are influenced by their suffering. Misra makes efforts to give solutions to many problems. In her novels; she tries to teach the value of family life to the

readers. Misra has relentlessly campaigned for women to abandon their inferiority complex and to be proud of being born as a woman. Misra asserts every woman has an inner female self within them. The only thing that women can do is to reveal their real selves to others. Misra's protagonists are educated women; they live independently. She is not against the institution of marriage, but she intensely reveals her desire for a successful marital relationship. Misra's novel 'Ancient Promises' is a typical example of the universal way of how women are treated in an ordinary Indian family. The birth of a boy is preferred to that of a girl. The role of men and women is determined by society. It has various conventions and laws which are not meant to break. A girl has a lot of restrictions at the same time the boy has none. Indian society gives more importance to caste, religious practices, riches and values. The reputations of families were carried on the shoulders of their daughters. When a girl is uprooted from her family to her husband's family; she enters the house with a lot of expectations and dreams. Like every other girl, Janu also expects a lot from her husband but on the contrary, she finds it a failure on the very wedding day itself. After getting locked into a marital status, she is been crowned with different titles. Her status changes from a 'Woman' to a 'Wife' and later to a 'Mother'. Janu's marriage with Suresh becomes monotonous. She feels alien in a crowd. Nobody gives solace to her. The indifferent behaviour of her husband and his family made her sink into her inner self. She was unable to voice her emotions and was suffering inside. She, at times wanted to burst out her emotions but successfully failed in bringing out her emotions which silenced her forever. While concluding the novel, Misra does not give any alternative solution to the problems that are faced by Indian women. Misra is trying to create awareness among the readers. She is trying to portray women like Janu who aspire for freedom. Instead of being a silent woman, she tries to question the orthodoxy of the family. The novel ends on an optimistic note as Janaki becomes the spokesperson as well as an inspiration for the womenfolk.

Neha Punia, Puran Singh tries to unveil the journey of the new woman tracing herself at various phases of life. Misra portrays the crucial circumstances of society in a vulnerable fashion. Her protagonists tell exactly how the female is subverted by the traditional codes. It's about her unsuccessful arranged marriage followed by a divorce 10 years later on. Janu, vulnerable and young gives up Arjun the very first love of her, to enter into an arranged marriage. A long time later, she is slowly shut out by the coldness of her husband's family as well as the indifference of his to her as well as her daughter requirements. She leaves for Delhi to make a scholarship interview as well as chances to meet Arjun. Used passions are aroused as well as the few realize they still have a great feel for one another. Janu offers to file for divorce to end the unpleasant marriage, flees with Riya to England as well as restarts a new life with Arjun. Like magic, Suresh reconciles himself to a divorce and hands over Riya to Janu. Thus it becomes a moving story about marriage, motherhood as well as divorce.

R.G Abisha, V Abigail-Marriage is often a forced relationship in the life of 18 years old girls. At the end of the school life, they are forced to enter the marital life. The abiding fiction 'Ancient promises' begins with a scene of broken promises. Marriage is a promise of get together whatever life throws either good or bad. It is a promise to share love, happiness, laughter, cherish and respect one another. Misra believes in the concept of platonic love between man and woman. Her protagonist longs for a happy life with their dreams are never fulfilled. The protagonist Janu who wants to liberate herself is forced to tie the knot of marriage. Misra projects condition of Janu who wants to be educated so that she can attain financial stability but her dreams are shattered when her parents forces her to marry after the exams during her eighteenth birthday. Misra justifies that the life is offered by God and no one has the authority to put an end to that even by her mother. So, as a modern writer, she steps her foot ahead and break the fence surrounded her by married life.

The novel begins with a broken promise and further victims the reason behind the broken promise. If wrong match is done in marriages, the happiness will soon disappear from their life and ends in separation. The same distractions happen in Janu's life and she is totally devastated and suffocates in the spoilt relationship. At last, she decides to divorce her husband. The timely decision and uniting with her sweetheart Arjun at England makes her to rejoice her life. Hence there is no importance for promises any more in the marital life; where you marry without mental satisfaction. The divorce is a saga of broken promises. The decision to divorce her husband is a significant deviation from the fundamental pattern of patriarchal system. Here, Misra poignantly expresses her views about the problems of marital disharmony. The author states that western education can liberate woman from the cruel chains of fundamental elements.

Marriage is a bond made with ancient promises which leads them tie together with loyalty. The bride as well as the groom should follow the promises made in the marital bond. Both are responsible for keeping up the promises. Marriage is a bond shared by two where honey and faithfulness play vital roles. It is to care and share their pains and worries, a shoulder to pat while feeling down. Trust and care is very much important for a healthy and happy life. These are the valuable ancient promises followed and passed to one generation to another. It is the duty of parents to follow and roll up it to next generation of children.

Maya Vinai, Jayashree Hazarika: - The identity of the Malayali (or keralite) women has always been seen from the perspective of the historical matrilineal past. More than 50% of the communities in Kerala, including the Nair's, practiced matriliney which empowered women through their unique right to property. Their permanent and uncontested right to stay in their natal homes even after marriage saved many women from atrocities and problems related to dowry. This unique social practice confused her certain privileges when compared to women from northern parts of India where societies were largely patrilineal in nature. Fiction acts as a gateway to a literacy artist's perception of the social around him/her. Misra's works act as a mirror to the social reality which is constantly negotiated and re-imagined. It is very interesting to see her representations of Malayali women as well as her response to the older cultural practices of the Nair community in novels as 'ancient promises' and 'afterwards'. Matriliney was a fabulous system within which Nair women could lead safer and more empowered lives than any other social system allowed in those times, simply by remaining in their own homes and environs after marriage rather than having to cut the umbilical cord and be transported to households as women elsewhere did. The indigenous malayali is both proud and suspicious of the diaspora malayali. They like the stories of malayalis who have gone off and done well for themselves elsewhere but they also seem to get a bit uneasy when members of the diaspora return to the homeland with ideas that are unusual or bold and innovative.

Ashly Ann Binu: - Jaishree Misra's 'Ancient Promises' begins with the divorce of Janaki with Suresh Maraar. Janu was a little girl who had good dreams for her future, but circumstances acted as a villain in her life. The existence of Janaki in the novel can be analysed based on different stages such as a daughter, lover, wife and mother. Janaki in the novel portrays different character who has a lot of dreams and ideas that every woman living in a patriarchal society possess. As a daughter, she tries to avoid all the odd things in her life for her parents. By forgetting her dreams and visions she tried to make her existence a better one during her school days. Even her relationship with Arjun created problems and she finally agreed to the conditions offered by her family when Suresh Maraar's marriage proposal came to her. The existence of Janaki as a daughter is depicted even through her parents disapproved of her relationship with Arjun. The novel also points out the value of human relationship which has to be preserved and maintained in one's life. Every person will face different problems in their life, but every person has to overcome all those problems with a calm heart. It also asserts the thought that be what you are and also be a person who could do good to other people. Altogether, Misra is able to present all her ideas and views through her debut novel, 'Ancient Promises'. Misra presented a wide variety of themes and ideas in her novel 'Ancient Promises' it evokes a sense of self-love and self-motivation in the mind of women readers. A sense of self-satisfaction is created and it will make the readers do think and lead a beautiful life in society. Many of her characters address women's perspectives and related themes. Janaki being the protagonist explains all the different conditions which she has undergone. The novel clearly shows how a woman battles with her life in each stage. This is what popularised the book and still creates a remarkable impact in the mind of Misra's readers.

6. Research gap:

Throwing an insight into the suffering of Janaki – Janaki evolves as an epitome of sacrifice and self-esteem and moves forth with strength and stamina to build a world where she can fill love and life into it. The World built by her brings an inner solace to her relationship with Arjun. She stains herself into different areas in order to become a support to her mentally challenged daughter 'Riya'. Janaki placed as an embodiment of power and supremacy gains the upliftment as a deity. The mother in her gathers up from the broken crumbs and joins and makes herself superior beating all other manly powers. Janaki the name came long way from Nepal the daughter of Janaki an ancient Hindu King of Videha which was located in Mithila region. His relationship and attachment to his daughter Sita led her to be called 'Janaki'. She is known for her dedication, self-sacrifice, courage and purity. She stood the testimony of time and fought silently by performing her duties as a dutiful mother. Years later, Sita (Janaki) returns to the womb of her mother, the Earth, for release from a cruel world and as a testimony of her purity, she reunites her two sons Kusha and Lava with their father Rama. Two female identities with same different perspectives come to sort out their life with bold decisions sacrificing the time of their life. Both went through the Agni Pariksha (an ordeal of fire) in order to prove them right.

7. Research Agenda:

Janaki, an unfortunate woman who started her marital life apart from her choice, craves for love and recognition in her in-laws house. Her 18th birthday marks her marriage day too. Her marital life couldn't promise her any kind of love, peace and harmony. She was frustrated totally in facing her days. Each day filled with episodes of trauma, which led her to be inactive at certain points of time. She could feel herself separated from the family, just as oil on top of water. She was trying to get adapted with the new environments but something pulls her back not to get merged with

the family. May be lack of bonding between her and Suresh made her look insignificant in the midst of the whole family.

Janaki is a perfect example of women of the twenty first century who tried to explain what they are what they want, what they're up to? She was discussed widely because of her boldness in expressing herself. A lady who takes up the courage to define her is the best example of self-esteem and pride. The journey geared by Janaki typically conveyed an aimless destination which ultimately went on to find her personality and a way out to explore herself. She was never an exaggeration. She went on heels to find her way out and chase her dreams as every woman in the world want to be. Janu is challenged with day to day episodes which were creating a barrier in her not to express her amidst the family gathering. She totally felt herself in an alienated space. She wanted a shoulder to lie upon, an ear to listen an arm to hug her. But she never felt been recognised in the group, as the members never tried to accept her. A complex was created in her which led her to be alien in her own area. Determined was she to stand up against all the turbulences of relations. Came out with extraordinary power to resist the repercussions of time.

8. Research Proposal:

The proposed research will explore the issues with regard to Janaki and the society during two decades before with respect to the Epic 'Ramayana' where we see another magnificent lady with great wisdom and determination who even went through 'Agnipariksha' to prove herself right. The two ladies, the epitome of self-respect and compassion lead their initial stage of life concerning or giving importance to others rather than themselves, stood the test of time and marked a significant mark for the upcoming generation. Their life sets example for the others to take the best out of them and leave the rest. It shows the ways in which a woman can lead their life with the respect to the outlook of the society at any point of time till the end of the human survival. The society where Sita grew up was a typical society where females were giving priority but marital life gave her a different perspective; where one has to go through different ordeals.

The proposed study is embarked on with the following objectives:-

- To understand the social and cultural environment of our contemporary society vis-a-vis the previous 'Yuga'.
- To have a deep insight into the value system propagated during 'Ramayana' Period.
- To compare the status of women in contemporary and previous 'Yuga'.
- To bring into focus the responsibilities and duties of women during the different periods and the changes it brought into lives of women.
- The Reformation occurred in the society by the sacrifices done by the female protagonist throughout the ages.
- To put in right perspective the trial and tribulations of the heroines – Janaki (from Ancient promises) and Sita (The daughter of Janaka).

9. Conclusion

Janaki suffered in the entanglement of an unanswered question of her identify. She lost her identity when she stepped into Maraar family, where everything and everyone was a different soul to her. The elements from which she was made of and what Maraar family was made of was entirely to the extremes. She tried to impress the others by being down to earth. But her courtesy was never acknowledged by them. She stood alone amidst the sarcastic whirlpools which at times washed away her identity. She was addressed as the Delhi Girl who was unaware of the culture and traditional ethics followed in Kerala. Janaki felt miserable in understanding the system and language of the people in Maraar family. She was unable to read the minds of the people as she was not accustomed with the ornamental behaviour of the people around her. She wanted to confess her pain to somebody who knew her well. Unfortunately nobody turned up with the same wavelength of hers. The proposed study will look into topics concerning Janaki and the society in the modern period with respect to Sita's journey towards self-esteem in Ramayana.

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