

Lecture 8: Kanyadaan

Today's session will be, our concluding discussion of Vijay Tendulkar's plays, this lecture will be, will precede the last lecture we had, discussion we had on Thursday on Girish karnad play hai batana. Let us conclude our discussion of Vijay Tendulkar's, play with a last play called, 'Kanyadaan' and 'Kanyadaan' has, around seven characters, you have the main characters Gandhian socialist, family comprising

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Vijay Tendulkar: Silence! The Court is in Session

- The play describes the patriarchal enslavement of woman within the space of a court and a mock trial.
- The court symbolizes the space of patriarchy where Miss. Benare is trapped twice. What begins as a mock trial can no longer be distinguished from the actual play within the play by the end.
- Benare betrays her own 'crime' of bearing an illegitimate child outside marriage and falling in love with a married man named Prof. Damle, who never appears on stage despite the fact that he is also responsible.

Nath, they will occur, who was a Gandhian socialist? His wife Seava, who is a feminist activist their daughter Jothi and their son Jaya Parkas, there's also a Dalith, writer and poet named Arun Athavale, an the Dalith, character in the play and you have some of his, other friends and humaira kamalae woman said never again girl. so, this rather intense, play comprises of two acts and each act, has two scenes, the play is largely set in Nath Dhavalikar house, if you look at the opening description of act 1, it is, set in his house which has, pictures of Mahatma Gandhi, Acharya Narendra Dev, Usasf merely and sane Guruji, hanging on the walls. Right? So, the entire play, is really about, the marriage between, the daughter of this Gandhian socialist family, Jothi and Arun Athavale, the Dalith, writer and poet and the play is constantly struggling, between trying to reconcile, the Gandhian socialist ideals of, Jothi's parents, with especially her father, with Arun Athavale, who is this very bitter and alcoholic Dalith, writer and poet? A man who marries Jothi, at least to marry her and out of his own love he says? While Jothi and her father Nath Dhavalikar, wish to make, her marriage to Arun, into some kind of a social experiment, an experiment with, that has to do with, trying to transcend and overcome, social barriers cost especially. But, of course this experiment by, the end of the play seems to fail, when the marriage becomes violent and but, towards the end of the play Jothi actually agrees to stick, by her, choice and stays on with Arun, despite the violence. So, let us look at the opening, scene of this first act which has all these pictures of these different, of Gandhi and other social activists, hanging on the wall, Nath Dhavalikar, is approaching 60, yet appears active is on the telephone, Jothi is gonna turn 20 and Jaya Parkas, is his 23 year old son, Jothi is doing some secretarial work for her father, while Jaya Parkas has dismantled a household appliance and engaged in repairing it, as the children are actually engaged in repairing something, fixing something, nath says Jothi asks them why do you always bother to get the phone fixed? Why do you bother to each

ask each time? You know? From experience that nobody answers properly, besides you leave it only when it is, convenient for you and in general, your bus does take you there. Right? So, let's look at the opening lines, that begins the first diet, with nath shouting into the phone and he says hello, at what time does the bus leave for Asangaon ,hello there Asangaon, Pune Asangaon, Yeas, Yes, Pune Asangaon, no bus service on that route, how can that be? Oh, yes, of course is a bus service, I'm telling you, I have taken it, yes your own bus, this is nath a Veronica speaking, Member, State Legislative Council, keep your member greetings for later, first please take the trouble to inform me of the time of departure, what time he puts a receiver down frustrated? The lines got cut first I couldn't get the number, when I got it I couldn't hear anything, these people don't know a thing about their own bus service and now, the lines got cut, a strange business altogether, tells me the bus doesn't go there, heaven knows who made him controller. So, he's unable to, get the bus timings because his phone gets to her cut. And so, Jothi asks why do you bother to ask each time? You know? From experience that nobody, answers properly besides you leave only when it is convenient for you, and in general your, boss does nath take you, there it does take you there, nath that's nath the point, the point is, that these people don't even have proper information, about their own bus service and since when has it been possible to get information by, making phone calls and Jody asks, nath that's, nath the question the controller ,must be fully informed, about every single bus, which departs miss terminal, after all, hasn't he been appointed for Justice purpose, Jothi, pie the way you talk, it's as, if you have been specially appointed for the task of reminding all the people in the world of their duties. So, this of course is, nath takes on the a very typical Gandhian voice, as someone who believes that everyone in sir is, is indispensable in this world, in terms of the duties that they have to perform, everybody has been designated, a particular duty and responsibility in the world and it's ,their responsibility to actually perform it to their best, nath our Jaya Parkas, sure he has given us a new name, the repairers of the law of the world but, you two are still young, you won't be able to understand, the visions we had of the future of this nation before independence and what we are forced to see today? Disgusting it hurts, to Jothi, have you cleaned my lime juice flask, last time a shaving dress brush was left behind and oh, yes, the towel, how can I do without it? It's nath nice to be somebody's guest and keep asking for try. So, nath say embodies, that generation of people, who was born before independence? Who took part in the freedom struggle and had great visions for the future? But, then has been disillusioned, after independence, after the fervor of the freedom struggle, has realized that the nation is too rife, with corruption to, to flourish. Right? To be able to, conform to, that ideal vision of a bright nation, saver on the other hand is, a woman who was extremely active in her activism? She travels a lot, on rallies demanding for better lives, for other women especially working-class, women and you can also, see both husband and wife trying to struggle, to actually make their marriage work, in terms of the fact that, nath is very proud of the fact that, he says,we have a democracy in this house and we are proud of it, democracy outside and dictatorship in the home, we don't know these two-timing tricks. So, he presents himself, as somebody who's very liberal and freedom giving and its nath somebody? Who controls his, wife while his wife is somebody? Who seems to be other independent traveling on her own going on these rallies for demanding equal rights? For women. And that is when Jothi, decides to confess to them to her parents that she has decided to get married, to Arun Athavale and the parents, are very curious initially to know, who the boy is? And when they know that he is Dalith, Siva and her son Jai Parkas, that is Jothi's, brother an the upset ,they don't really want him, how to get married to a Dalith, person, the father on the other hand is delighted ,initially heat from the sound of the name Arthur bleah he thinks, that or he assumes that the boy is Brahman and he seems, he looks like he's a little disappointed but ,when he gets to know, that he has Dalith, the father's actually elated, because he believes this is now,

the opportunity for them, to transcend cost barriers and to live it, to actually live the possibility of going beyond cost, when, when until now, it has been, it has really been, there their lives, as activists their lives, outside the home that has seen them champion, the cause of Dalith but, now here's, a chance that Jaya parkas and his daughter get, to actually live that, their very ideals and Jothi, tells them that, she first met, Arun, the socialist study group and while Seava, wants to know, more, about the boy and his parents, whether he has a comfortable job or nath, whether he'll be able to financially support Jothi or nath, nath is, just happy that, he is someone who is Dalith. Right? He's, only happy that the boy Dalith, Jothi says his parents live in a village, there's a village called, 'Shirolineakarat' hey have a bit of land and later we discovered that Arun, belongs to a family of manual scavengers and that they have, over the generations, gradually acquired a little bit, of money and our own is able to send, some money home, every month and but, then they are nath, very well off. Right? In fact they are, probably debt ridden, agricultural family acquired some land and Jothi also tells, her parents that one of the reasons that she fell in love with him, was because of his abilities, to write poems and, and books and so, he is, she is, drawn to his, aesthetic his, rather radical revolutionary aesthetic, Seava, and Jaya parkas are nath very, happy with, with his Jothi's, choice to marry someone simply on the basis of his writings, they think that it's, a it's a risk, that Jothi is taking, to marry someone whose social background? Whose behavior? Whose habits? May nath match with theirs? So, there are other concerned and skeptical, of this possibility of marrying Dalith, person but, nath is insistent on allowing Jothi, to make her own independent decisions, of her own life, he doesn't want to actually impose himself in fact he encourages her to marry him. So, that they can actually, fight untouchability and caste. So, for Seava, it still matters, that a woman look for financial stability in a marriage but, despite the fact that she herself, was campaigning against untouchability with her husband but, she also looks for financial stability for her daughter but, nath in some sense is, a is a lot more idealistic and his wife because, he believes that they will be able to, transcend the barriers of cost and make that itself, a basis for a strong marriage but, in the second scene of Act one, Arun, enters the house and he's introduced to Jothi's, family and he is aged about 24, 25 and he's, a dark complexioned it is, the stage directions say, that it is a harsh face and get it as good-looking and initially Jothi, Arun are alone together and Arun, reaction to the house, is one of suffocation and fear, he says that he feels uncomfortable, in Jothi's, larger house and he says if you see my father's hut, you'd understand 10 of us, begin small lived in that 8 feet by 10 feet, the heat of our bodies to warm was in winter, no clothes on our back, no food in our stomach, what we felt very safe, here these damn houses of the city, people tell at the bellies of sharks and crocodiles, each one unknown in them. So, he feels that he's been engulfed and swallowed by the large house. So, he doesn't feel comfortable living, there or even being there, which is why later on when North offers to have his daughter on a son-in-law, who live with him in the house or they refuse, Nellie later on Arun says, as for me I, feel safe on the street, the bigger the crowds the safer I feel my heart, shatters when walls of cement and concrete surround me, I feel I must get up run get lost in the crowd, later on Arun also, gives Jothi, a description of his, ancestors his forefathers are on wonders if, Jothi feels uncomfortable in his, presence he wonders if Jothi thinks that, he is nath worthy of marriage, because of his social background, he says our grandfathers and great-grandfather's, used to roam, barefoot miles and miles, in the heat, in the rain day and night, till the rags on their but, fell apart used to wander shouting Johor, my bub sir, madam, sweeper and their calls, pull you to the Brahmins ears, generation after generation their stomachs used to this, used to the stale stinking bread, they have begged our tongues always, taste in the flesh of their animals and with relish, surely we can't fit into your unwrinkled, tea noble world, how can there be any give and take between our ways and your fragrant and he spread we dread culture? Will you marry me? And our each stinking red with spoil to doll, in my father's Hut?

Without vomiting tell me Jothi, can you every day in our slums village toilet like my mother, can you be quaking at every door, for little girl grass for our buffaloes, come on tell me? When Jothi, was a hand. So, Arun, is constantly trying to remind Jothi, of what she is in for if she decides to get married? To the deprivation, that she will face, the poverty the stigma, of being married to a Dalith and so, on and you thought of marrying me, our own selves our life, is nath the socialist service camp, it is, hell and I mean hell, a hell name life. So, is that clear ,disjuncture between, socialism the ideals of socialism, the way socialism is thought and intellectualized and the practice, the actual ground reality of being Dalith and living the oppressed and poor and deprived life of a Dalith, sorry moves out, happens often this is, when Jothi starts crying and Arun, says at times, our fire blazes, I want to set fire to the whole world, strangle throats, rape and kill, drink up the blood of the beasts, your hike our society, then I count down like a tantric, when he comes out of his trance, like a corpse I live on I've, made you suffer I'm sorry ,what am I about a troublemaker? So, I'm unable to reconcile, his ideological relationship, with upper caste people, with the hatred that he feels for upper caste people and his impulse to actually burn ,the world to, to destroy all upper caste people but, at the same time he is also trying to unable to reconcile this impulse, of his ideological hatred ,for upper caste people with his love for a dominant caste, woman named Jothi and his, violence his, violent responses to her. So, he gets into these moods, since these angry, enraged moods but, then also feels extremely sorry and contrived when he sees Jothi ,crying and this K this constant records, throughout the play where Arun is this, heavy drinker, he's an alcoholic and it is alcoholism that triggers, a lot of his rage, against dominant caste people and his beatings, are in some sense symbolic of his, his, his desire for revenge, against the upper caste people, who have perpetrated, such injustice towards, his community and there's a constant refrain that Arun, comes up with throughout, the play which is hustling a Horsley, 8ba money in fasting, which translates as it's a jolly game, caught a Brahmin Dame. So, it's almost another sexist and Costas comment, which suggests that Arun feels that you know? He chuckles and he's almost happy and that he has managed to trap, or seduce a Brahmin, woman and despite the fact that he's Dalith, it. Right? So, it's almost brings out ,the double standards but, the double sexual standards of the caste system, where a lower caste, man can nath marry, an apple cause woman, without being punished, there's another incident before Jothi's family appears ,just as Jaya parkas, Yogi's rather enters, he nath ices that Jothi has been crying and Jothi says god knows, what he must have thought? And I don't, says justice that I beat you, Jothi in a soft caressing voice just look at the wife beater, Arun why? Why? Is it. So, difficult to beat you, Jothi, I'm nath one of those delicate touch me nath creatures, I belong to save other tradition, of course referring to her mother's activism and in a split of a second Arun grabs, her arm and twist it and Jothi moans in pain, she doesn't know how to react, she's confused and hot, there's a lump in her throat and she tries to blow ,up on the arm to reduce the pain and I don't certainly feel sorry, in he doesn't know what's come over him he says give me any punishment you like. So, I was constantly, oscillating between this violent rage and self-pity and, and contrition and of course her mother and brother nath ice the bruise, on an arm Seava, is nath convinced that she actually wants to get, Jothi married to Arun, she doesn't trust, she doesn't know, from his answers, she asks him Sheen delegates if she asks him any questions, about what he wants to do with his future? Arun, just says I have a BA and he doesn't know, what he's gonna do next and Seava, nath convinced that Arun has, will ever have a good job, enough and enough money to be able to support, her daughter and that is when Arun tries to shock, Seava our middle-class, sensibilities ,her desire for son-in-law, with a stable job, when he says that there's good money in brewing liquor, only you must know the technique and Seava, is shocked and silenced and of course Arun does this, intentionally in order to shock and silent, silence Seava and Arun says it's, a first-class profession for two persons ,the man drives the police and the wife

serves customers, people call her, 'Auntie' the more striking the antes, looks the bracket the brisk of the trade. So, Seava is shocked, with his boorish unrefined, behavior even Jothi feinted had come to an awkward, now that, Arun I said this, to her mother but, we're nath and does, he embraces Arun, any wishes to accept him, to embrace him as a part of his, own family and there's a certain paternalistic, liberalism, about Nath's behavior, that also makes Arun rather on uncomfortable. So, Nath's only intention is to embrace this man to make him accept him as part of family, to completely erase any, social cause differences between them, she also praises him for his masculinity, for his creative for the creative stories, that he writes for his poems. And So, on nath says, I am really ,really happy around let us, celebrate over a cup of tea, well nowadays, our socialists don't mind even liquor, but in this matter, I continue to be somewhat old-fashioned, a little warm called, 'Gandhi' ate into my brain in youth, didn't he, therefore certain things leapt out of my life forever, liquor is one, fancy clothes is an other and something else, celibacy would have been my lot but, a mishap occurred, wings at him that which they call a, 'Sweet Mishap' Just like it has happened to you. Right? So, of course nath retain, certain Gandhian principles like, you know? Renouncing alcohol and nath wearing foreign cloth, of course with the exception of celibacy because he actually ends up marrying saber, then later he says, north Seava until today, break the caste system, was a mere slogan for us Fidel attended many inter caste marriages and made speeches but, today I have broken the COS barrier in the real sense, my home has become Indian, in the real sense of the term, I'm happy today, very happy I have no need to change my clothes today, today I have changed, I have become new, my friend do you smoke? I don't, but we have cigarettes if you like, just the day before yesterday I know G returned don't know which New International Congress he had gone to it and he brought some packets of cigarettes. So, obviously nath is, nath a strict, Gandhian in the sense that he doesn't follow each and every count in principle, he even allows even offers cigarettes to him, even though he doesn't smoke himself, he also wants to present himself as somebody, who's modern somebody? Who's changing with the times? So, he says there's nath hing wrong, in smoking he even mentions the famous dancer Sonal Monson, who has been seen smoking cigars and then he also says, a little bit more patronizingly later, just think, did it strike anyone, that you thought people, would stand up and flex your muscles and challenge the establishment, as you're doing now, but after he leaves Seava complains, about him saying that he is a man, who claimed to brew liquor for a profession Right? And so, nath dismisses are saying that so what? Brewing liquors a hard fact, in our society Siva says, would you like to know, what he said to me? He wants to run a liquor den with his wife, he said the children will be washing glasses and plates, fetching barn for customers nath is a little shaken, but then he controls himself and he says he must have been joking and he also believes is he still, trying to support I don't at this point, saying that we need to be more conscious, of our own western, veneers, of civilization and that is exactly what it's of civilization, pretensions our or western, inflected refinement that has made us judgmental and prejudiced towards people like Arun, who seem to have none of those trappings of Western culture and refinement, even Jaya parkas is nath very, encouraging of the marriage he feels that, Arun will end up, destroying a sister's life, then later on nath says, nath only is, he nath a middle class man, he's a Dalith, he has been brought up with the midst of poverty and hatred these people psychological makeup, is altogether different, we must try to understand him and that is extremely difficult ,Seava if you like, I'm ready to attend yourself you study circle on this subject but, I will never accept him as my Jothi's husband never ,looks Seava nath says society can nath be transformed through words alone, we have to act as catalyst in this transformation, the old social reformers , did nath stop with making speeches and writing articles on widow remarriage, many of them actually married widow's, why did they do it? That was also, an experiment a difficult experiment but, they dared to risk it, that's so he'd

he, believes that his daughter's marriage. So, that it, will also be a difficult experiment, which is nath impossible. Right? So, it's only through marriage, through inter caste marriage by accepting a Dalith person as part of one's own family ,that one will actually, slowly be able to create change and transformation. Seava says does it mean that my daughter's life is to be used for an experiment; is that, what you're saying? you may have you, your views I can nath accept it, I'm her mother Jothi later on, when nath asks, her for her objective assessment, of Arun she says that, she doesn't really know him very well, she only, she's only read his poetry in his writings and that is one of the reasons why she fell in love with him and she says nath only getting to know him, but also getting to know about him and sometimes he shows such a different side, that it strikes me, I don't know him at all, at times I feel, I can trust him but, the very next instant ,I'm left miles behind him, I asked myself, this thing that I want to do, is it the right thing, I am afraid and my own mind shows me, that he is nath bad at heart, by nature he is nath wild, he is complex, human beings are complex, it is possible that his complexity has been generated by her circumstances, I must understand that complexity, it is no use running away, once I understand it, I can dispel that complexity and even if I'm nath able to dispel it, it would no longer have the power to scare me and this is Jothi's initial, assessment or initial presupposition, of Arun , that she believes that there is something potentially good in everyone, including Arun ,that like father Shea believes that certain people certain characters have, evil propensities but those, even aggressive violent propensities can be, overlooked with time and will nath have the power to scare her, to control her, nath is still a little skeptical anyone wonders if the Jothi is right has, done the right thing and saying yes to that man, although he died later on does encourage her to get married to him, Seava is very, very again, very much against the marriage and she doesn't want, she wants her daughter to actually reconsider her, decision nath and garages are saying all right, then Jothi has, made a decision for herself, all discussion on the subject is closed, here after all of us must forget our differences of opinion and go along with Jothi, whatever support she may need, we must give wholeheartedly, what do you think Jaya parkas, Jaya parkas says I will try, nath cells nath just try, you must support we have practiced democracy in the real sense in our home, this tradition should continue, differences of opinion should be expressed but, the decision should be left to the individual and the rest of us, must provide support Seava, even after knowing that such a decision will prove disastrous nath yes even then, whatever needs to be said should be said, after that we shall accept the decision knowing that it has been made, with due consideration nath by me Seava says it won't be Urania democracy, to me Jothi's decision seems to be absolutely senseless and as a mother ,I can nath accept it, this is, a home nath a party where you can impose in discipline, nath says I'm on Jothi's side, it is perfectly natural that the boy should have rough edges, they are the product of the circumstances he has endured, in fact it would be surprising if these peculiarities didn't exist, but just because he has them, it doesn't mean he's a bad fellow, he may nath be a gentleman but neither is he or scoundrel, as a human being he has potential, he has intelligence Drive and creativity, he has come so, far despite his circumstances, this is nath an easy matter, it is a result of his effort and dedication, you can nath imagine at what cost these people mien little progress they have made, he is like unrefined gold, he needs to be melted and molded, this is the need of the other, who can perform this task ? If non girls like Jothi of course it is difficult, but it needs to be done, besides she has given her word, remember it is, we who are responsible for the age-old sufferings of these people, we have betrayed them for generations, we should feel guilty about this and now, the Jothi breaks her word ,if she wriggles out of a responsibilities, it would be a kind of treachery, it would amount to running away from the challenge, as a father I would feel ashamed, if my daughter were to run away, I'm with you Jothi what you are doing? Could be both wise and foolish, but one thing is, certain it apples and norms of civilized; humanity and therefore I stand by

you. Right? So, what nath says, is that he stands by his daughter's choice, to take on the marriage as a social experiment, as a social challenge, that would potentially transgress and ultimately dismantle, the boundaries of caste and he also, is convinced that they are, responsible here in his cause community feels guilty, for the oppression, that people like I don't have faced, for generations, he still believes in the potential for good in Arun and he thinks, that everything else, all his rough edges, all the unrefined, meant that he sees in Iran may just be, you know? Something that could easily be brushed aside, because he Arun like all human beings has the potential to be intelligent, to have the drive and creativity. So, on one hand he seems to acknowledge the, oppressive circumstances under which Arun has come this far he says despite, his constraints, for which, I focus people like him are responsible. So, he feels that he needs to redeem, what his people his community has done to Arun's community, by getting his daughter, married to Arun. So, it almost seems to be this redemptive act, this compensate react for social injustice but, it becomes very clear soon after marriage, that Jothi is no longer herself, she hardly visits her parents, she lives with Arun and that she is undergoing a lot of suffering and pain, because of Aaron's violent behavior, nath still has faith, in his daughter's decision and he hopes, that Jothi will make the marriage work at any cost. So, he thinks, that he is nath, a hypocrite he thinks that he lives, by the very principles that he preaches to others, that he will always be a responsible man, he will always look for the good in every human being, he will be able to overlook, all the evil propensities that a human being has in order to be able to arrive at that virtuous kernel, that core, that that good core in every human being. So, nath puts the onus of responsibility on Jothi, that Jothi will be responsible for her marriage and that even if she feels, at the attempt even if she ends up regretting her decision, he will support, her he will support her for as long as Jothi realizes or things that, she's nath meant to be married to her, but until then, the father does nath intervene, in the daughter's marriage. So, he does a strong emphasis on individual, responsibility everyone has, their own responsibility and to act in the way that they deemed fit, but nobody else can intervene and of course this is added pressure out here because this marriage is after all a social experiment. So, it has to work ,in order to confirm, a corroborate now, it's Gandhian socialist ideals, even when he sees Jothi weeping, when he realizes that Jothi is nath happy in the marriage, he says Jothi I am going to say something, entirely different now think about it talk to Arun and let us, know you after that, there is no hurry, you can take your time, it was a good thing that, that we as usual are here, all here together and don't think I was struck, by this idea and now all of a sudden for many days I've been wanting to say it, in fact last night I decided to tell all of you, that's why I returned from Bombay today, Jothi from now on, I want both of you to stay here so he offers his house to Jothi and her husband wait, wait let me finish, what I have to say after that everyone will be given the opportunity to voice his or her opinion, I will also tell you why I thought of it, our Jothi got married and Arun had expected to get a single room, at least temporarily, sometimes our calculations go wrong. So, we decided that until definite arrangements were made for other, accommodation, Jothi would stay with her parents, well Arun for a place, it is nath possible to find a house in Pune, unless you shell out a huge deposit, nor is there any certainty as to when such a place would be found, I don't think it is right that after marriage a couple should stay apart for an indefinite length of time. Right? So, he offers his house, to Arun and Jothi, because I don't hasn't been able to find a single room flat. So, we can accommodate him he says it was all so, symbolic we have seen it we can actually accommodate a Dalith, in our lives but, Jothi is reluctant and refuses, because she has abandoned him, he will nath enter this house, because I have left, I'm nath going back to him again and Nath is very upset, that she is decided to leave her husband. But for him, it's a big betrayal to his own idealistic expectations. Later on Arun enters the house and he feels extremely sorry, for having beaten Jothi up he starts crying even has a small pocket knife, with which he tries to actually slit his wrists but

then nath and JayaPrakash stopped him from doing that, he's actually unable to answer Seava's question when Seava is indignant and asks Arun why he beats Jothi up, he says what am I but, the son of scavengers, we don't know the non-violent ways of Brahmins like you, we drink and beat our wives, we made love to them. But, the beating is what gets publicized only he says whenever claiming civilized and culture like your people, from childhood I have seen my father come home drunk every day and beat my mother half dead, seen her cry her heart out, even now I hear the echoes of her broken sobs, no one was there to wipe her tears my poor mother, she didn't have a father like by nath a mother like you. So, Seava is nath convinced with any of his responses to her question, of why he beats Jothi none of ours responses are convincing because he seems to constantly reiterate the fact that he has lived an oppressed life, he has lived a life where his father has returned home, drunk and beaten his wife up has also made love to her, properly even she forced himself on her and this is the life that he has seen, this is what marriage is mental, marriage has been a very violent transaction an institution, that rationalizes domestic abuse environments. So, he says that we also make love to our wives, but it's the beating that gets publicized. So, Seava us, unable to be convinced by any of his responses, the fact that historical injustice, structural oppression has been meted out his community, he is no justification for, his violent behavior towards Jothi. So, on one hand you have domestic abuse and violence and on the other you have the historical injustice, perpetrated on to the Dalith community by dominant caste groups and one can nath, in some sense justify the other. So, even though they believe that, there's a point when north believes that only people who have suffered, Arun have, would know what suffering is but, here clearly that's nath the case. Right? Because he never hesitates to beat Jothi up when he is, drunken stupor and Arun also, puts the onus of responsibility on Jothi, he says that, she is the one missile to marry me, it's her choice, I never forced her to stay in the marriage. So, it's, it's the responsibilities of hers, to actually make the marriage work and nath mine. So, she was actually fully aware, of what she was going to get - and she continued to stay with me even though I beat her. And so, it's entirely our responsibility to make it work and nath actually seconds that, statement of Arun he says actually, encourages his daughter to make the marriage work to go back to him. In the second scene, of the second act, nath is admiring and appreciating Arun autobiography. Right? I mean he, he's unable to reconcile the fact that, on one hand, Arun, is able to portray, with great sensitivity, the operations of that is his community has suffered, in his autobiographical novel and his poetry but, on the other hand ends up being a rather violent and aggressive man, who has made it Jothi very unhappy. So, he's an able to actually put these two together. Right? So, on one hand his reading of, Arun's autobiographical novel, winds sympathy and Seava of course is dismissive of, he believes, she believes, that our owner is a hypocrite that he doesn't mean a word of what he says in his novel and what are, we whatever sensitivity he may he may exhibit, in his writings, has been completely contradicted by his violent behavior towards, his wife. Nath is also extremely enraged when he gets to know, that Jothi who has been who's now pregnant, has been kicked, I have used by Seava is determined to bring, her daughter back home. But, nath still wants to give it one more chance, to see if the marriage can be made to work and in meanwhile nath, has been asked to preside, as a chairman over an award function. Arun's autobiographical novel, has been awarded the Society Academy and he and along with some other writers and leaders have come there, to request North to preside chair the award ceremony. And Seava of course is extremely indignant, because he feels that Arun's work is just, the work of a hypocrite, somebody who, whose sensitivity towards suffering in his novel does nath correspond his actual behavior towards his wife. JayaPrakash brings the example of the Israelis, who have been in the news, who have been attacking Palestinians and stopping their water and food suppliers in bombing them and raising villages and they don't seem to have learned from, their own suffering at the

hands of the Nazis. So, this in some sense is a similar concern, in many of Tendulkar's plays, where and we also saw this in Cairo on court one, where the victim, the one who is marginalized, ends up becoming a lot more tyrannical, than the forces that he opposes. Right? That it's nath as though, someone who is marginalized, who has been marginalized necessarily understands or empathize ins with the suffering of others, but nath does nath agree with JayaPrakash, assessment that yesterday's victim, is today's victim is, he says it's all wrong Parkas absolutely wrong, it is madness to arrive at a perverse conclusion, on the basis of a single example. The ordinary citizens of Israel, will certainly raise an outcry against such atrocities, you will see you are denying, denying all of human culture and civilization that culture an entire civilization, which man has evolved over the years. So, for, for nath he believes that, one has to, in some sense, be able to recognize or acknowledge the divine essence the, the essence of goodness in every human, being. Right? Irrespective of the violence of you're capable of, enacting he says that a single, example its powers, to judge an entire race or an entire country on the basis of a single example, that he's unwilling to, work by exception, judge an entire caste community by exceptions, that if I don't is somebody who has, who is, a violent unrefined boorish different in his ways it's only understandable it's only acceptable because he belongs to a community that has suffered historical wrong that they have suffered structural oppression. So, it's nath right, I can to nath to judge Arun on the basis of that. So, Arun comes to invite, nath to chair the meeting and he says there other writers like her Mira calmly or Vaman said never conquer, other Dalith writers like them like him, who have been spending money feeding other Dalith writers now, Deborah canker is a critic of Dalith literature, who runs a hotel for Dalith, writers these gentlemen he says also have an association called the, 'Progressive Dalith Literature Circle' and when he asks, nath to, chair the meeting nath initially refuses and he says, that Arun sense that obviously people will it, will assume that, both father and son-in-law do nath see eye to eye, they do nath agree on issues, that he regularly daughters Jothi and so, he realizes he in fact he taunts nath, he provokes him and taunts, him as a way of making him come to chair the meeting and he says that after all you have ,spent your entire life as a well-wisher ,of the Dalith community that you wanted to when in every village, for the Dalith you launched it satyagraha,for that cause, it's almost like as though you know? Nath symbolizes Gandhi himself, with the trumpet call of idealism you got your daughter married to a Dalith; therefore they thought you wouldn't come surely come to this discussion and so, nath as highly enraged off the leaf, because he realizes that his name has been printed in the invitation card and in the advertisement without his permission. So, he is wondering whether he should actually overlook, his daughter's misery and praise Arun's writing at the meeting. But, then he has no choice, but to go, right in fact he even says something rather costliest after Arun leaves, he says that, this whole house stinks and he tells his wife that the entire house has to be cleaned and purified, the hypocrisy and nath comes out towards the end, when he's unable to accept the fact that his daughter's miserable and suffering, but yet he's done by his ideals and principles, that he has to actually end up, praising Arun writings nath withstanding the fact that he deeply resents him ,for ill-treating his daughter and that is, that is what, in some sense creates a rift, between father and daughter when Jothi listens to her father speak at the, at the meeting she realizes that her father's also a hypocrite ,somebody who has nath lived by his principles, nath says when Seava says ,you were full of praise, for our UN's book and he says I was a fool than, an ignorant fool nath anymore this book is nath a novel, it is an autobiography, it depicts a real person's life and it is a responsibility of the author to stick to the truth ,but the book has nath even an ounce of truth in it, it is a hoax, it is a crafty, sanctimonious artistic hoax, nath hing is real in that book neither the man nor his values ,at best it is good fiction and therefore Seava our most dangerous because this kind of or hypocrisy marks a rank opportunist the devil lurks within that opportunist ,that book is no autobiography

it is pulp fiction based on half-truths. So, the very Chandra of the book which is neither autobiography nor novel, is something that seems to blur, the very line between reality and fiction, that precisely because it is reality, being couched in the form of fictional claims, fictional truths that it becomes dangerous for Nath, practiced something which does not correspond to reality, that Arun on the one hand is capable of great sensitivity, in the way it depicts, the historical injustice perpetrated on his community, on the other hand he does not live, by that sensitivity when it comes to his own personal married life, with his wife and then Nath is transformed by the end of that act, where he says that I do not pay, any attention initially I thought it was Jothi's choice and responsibility to marry her, he thought it would be a successful social experiment to a broadcast, but then he realizes that he has made a mistake by pushing his daughter into a what he calls a, 'Sea of Misery' and she, she also feels that he feels he regrets, the fact that his children have actually adopted, his own values right he says she's, he said Nath says she was guided by her father's humanism and liberalism and he even tells his son JayaPrakash do me a favor, reject your father, learn to see through his naiveté and idiocy don't ever rely on his wisdom, if you do, you too will ruin yourself. So, the failure of his daughter's marriage, the failure of that social experiment, is the failure of Nath's own Gandhian socialist ideals. Right? His own humanism and liberalism, have proved to be, a mere hoax, so he's completely disillusioned and, and as he's dissolved, of all his idealism, by the end of the play, we have his scene elaboration of the sense of disillusionment towards the end of the second act, in the conversation between the father and the daughter the Jothi says I heard it all in your speech, hired for the occasion, in your false deceitful speech I know, what you really wanted to say? I heard what you were unable to say? Whenever your eyes fell on him, they dripped poison off the meeting he tried to meet you see you. and I saw how you ignore the man you hold in such high esteem, by after today you can not fool me in your heart was just hatred for Arun and not anything else, Nath in a softer tone trying to explain you are making a mistake, I don't hate Arun, I hate only those tendencies, those tendencies Jothi tendencies, I grew up listening to such talk day in and day out, hatred for the man but for his tendencies, no man is fundamentally evil, he is good he has certain propensity towards evil, they must be transformed completely uprooted and destroyed and then the earth will become heaven, it is essential to awaken them God slumbering within man, all false wishes claptrap, the truth is you knew very well that man and his inherent nature, I never really do different things, both are one and inseparable and either you accept it in totality or you reject it if you can, very often you don't have a choice putting man's beastliness to sleep and I wake me in the Godhead within it, is an absurd notion you made me waste 20 years of my life, before I could discover this, I had to learn it on the strength of my own experience, I had to meet a man Arunattavlea, Arun gave me what you had withheld from me, I must acknowledge my debt to him. So, you know? lies Nath that Jorge, that Jothi is the solution and betrayed, by the idealistic social, the Gandhian socialist ideals that she grew up on, which seem to claim, was suggest that one has to accept a man for what he is and recognize only the, the Godhead the, the divine essence in a man and completely overlook, his evil propensities, but then in doing so, one is actually being rather insensitive to the impact, the effect that historical injustice, have on, a man or human beings, are bringing and his outlook to life, his values. So, it's Nath historically sensitive to larger wrongs, social wrongs, structural forms of oppression, later on Jothi says, that come and watch Arun at night, when he staggers home touring drunk, if you have the guts, there's a savage beast in his eyes, his lips, his face in every single limb and bestiality is something which can not be separated from him, in the beginning like an idiot, I used to search for that Arun, who's above and beyond, this beastliness, I used to call out to him take him, in my arms, hard experience taught me I would always fail, Arun is both the beast and the lover, Arun is the law, is the demon and also the point, both are bound together, one within the other they are one. So, closely bound

there are at times, it is nath possible to distinguish the demon from the poet ,filthy cursing is a part of his friends eat love, a certain shower of hard ardent kisses, accompanies the rain of blows, after going through these miseries if the broken body needs some refined, some rest and wakes to engage itself the routine, then a few lines come to mind, come to hand line steeped in feeling, fragments of poetry filled with a throb of pain and a fresh start is made, love Springs once again, even while, the ER is defiled by plot space and while to defraud and trick well-wishers ,all these things are done with the same person, at the same time ,tell me? Where is a recession dragged out and destroyed, where is it god I should arouse mister, from his sleep tell me? Arun is made of all these, things bound together and have to accept him as he is, because I can nath reject him. Right? So, she has decided to accept, Arun for what years? that this Gandhian philosophy, idealism that only that decides to separate or distinguish the good from the evil and privilege the good over the evil, is nath possible that he/she, has to accept Arun as the, very product of the structural forms of oppression that he has suffered his family his community suffered, then you can nath actually separate, the supposedly the violence nath only from the tenderness. Right? The intimacy from the, from the ideological hatred that he seems to feel for, people who are privileged an upper caste ,one needs to accept all of it and this is, a choice that she makes and for which she takes responsibility, later on Jothi says I have to stop thinking and learn to live, I think a lot suffer a lot, nath from the blows but ,for my own thoughts I can't bear them much longer, forgive me by I said things, I shouldn't have ,but I couldn't help it, I was deeply offended by or hypocrisy, I thought why do this man have to inject and drug us every day, with truth and goodness and if he can't, get away from it at will, what right did he have to close all our options, I haven't been able to forget an image I saw years ago, on my way to school ,a man opened the lids of two baskets, slung upon the port he carried, on his shoulder and from them to shaking, swaying staggering creatures slipped out, human in appearance, the wrinkled skin covering twisted bodies, someone said these people kidnapped, little children break their limbs and make them cripples, I forgive me for my words but, you have made us and she can nath go on and then she refuses to come back home to him and she says finally that she will refuse to, she refuses to leave her husband and she says, I have my husband I'm nath a widow, even if I become one, I shall knock at your door, I am not Jothi, you are due nath, until the liquor now I am Jothi Arunattavlea ,a scavenger I don't say hurry John, I despise sit ,down I'm an untouchable a scavenger, I am one of them ,don't touch me, fly from my shadows otherwise my fire will scorch you're uncomfortable you give your comfortable values. Right? So ,Jothi completely tries to embrace, her new identity as an, untouchable as a, scavenger and as someone who symbolizes the, the very undoing ,of her father's Gandhian principle ,that she is, no longer impressed, by of by her father's values ,she realizes that with only her own experience of marriage, to a Dalith that has taught her ,that she can no longer, live by her father's principles ,her father has the privilege, the choice of nath having to realize his ideals as principles, in the everyday. But, his daughter has made the choice of living, with a man who is at once tender; at one sensitive from other, other hand is also a product of the historical injustice, meted to against Dalith's. Let us conclude our discussion of Vijay Tendulkar's plays, by looking at the slides, was just somebody of the folk pleasure to discuss so far, we began with silence the court is in session, which describes the patriarchal enslavement of women, within the space of a court and a mock trial ,the court itself symbolizes the space of patriarchy where Miss. Benare, is trapped twice, towards the end of the second act and then towards the end of the third act, what begins as a mock trial can no longer buy be distinguished from the actual play, within the play by the end ,binary betrays her own crime, as in quotes inverted quotes ,her own crime of bearing an illegitimate child outside marriage and falling in love with a married man named professor Dom Lee, who never appears on stage, despite the fact that he's also responsible, for the alleged be child.

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- Miss. Benare's songs and poems suggest her own sense of isolation and loneliness. She is accused of being sexually promiscuous and of a disreputable character by the other characters.
- The male characters of the play including Sukhatme and Ponkshe wish to have a relationship with a bold woman like her but end up distancing themselves from her because she does not conform to the ideal of a chaste woman/wife.
- She is charged with infanticide even before her crime has been determined. She is condemned to be punished and shamed because she has desecrated the institution of marriage and motherhood.

Miss Bernardo songs and poems ,suggest her own sense of isolation loneliness, she's accused of being sexually promiscuous and of a disreputable character by the other characters in the play, the male characters of the play including Sukhatme and bong Shane, wish to have a relationship with a bull woman and this can be seen in the way they actually, analyze dissect her life, with great salacious interest and end up gossiping, about her and creating these stories about her, alleged affair with the professor. But, eventually they end up distancing themselves from her because, she does nath conform to the ideal offer ,chaste woman or wife it's every man in some sense there's a secret desire to, have a relationship with a woman like her, because she's so ,accessible aw she seems to be a very accessible but on the other hand distance themselves from how, because she is, not she, does not conform to the ideals of a chaste woman or wife, Miss. Benare, is charged with infanticide, even before her crime has been determined, she's condemned to be punished and shamed because, she has desecrated the institution of marriage and motherhood, for having a child outside, wedlock.

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- Her monologue is hardly a defense against the charges. It is more a conversation with herself about the significance of life and her own desire to live, to be a reputed schoolteacher.
- She occasionally ridicules the other characters who are all struggling and insecure actors. But she is progressively silenced and her voice is usurped by other characters including Mrs. Kashikar who is also a participant and beneficiary of patriarchy even though she is often humiliated and silenced by her own husband.
- Even Samant who is initially an innocent villager and watcher gets involved in the conspiratorial machinations of patriarchy to trap and victimize a woman for her unconventional life.

Her monologue, towards the end of the second act, is hardly a defense against the charges, it has, more conversation with herself ,about the significance of life and her own desire to live, to be a reputed schoolteacher, because if you remember it's how initially she comes up, she tells, the audience that her reputation has been tarnished, the reputation as a school too has been tarnished, because of an affair with an a married man and because she has also conceived a child with him, she occasionally ridicules the other characters, throughout the play who are all struggling and insecure actors. But, she's progressively silenced and avoids his use of other characters, taken on assumed by the characters including Mrs. Kashikar, who's also participant and beneficiary of patriarchy, even though she's often humiliated and silenced by her own husband, even someone who's initially an innocent villager and watch and watcher and bystander, gets involved in the conspiratorial machinations of patriarchy, to trap and victimize, Miss Benari for, her unconventional life.

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- Miss Benare claims Prof. Damle loved her for her body while she worshipped his intellect. The other characters like Ponshe and Sukhatme accuse her of trying to seduce them when she wanted a man to love and be a father to her child. Karnik believes she had an affair with her uncle when she was young.
 - Benare has an ambiguous relationship to her body, which is a vehicle for movement and freedom but also condemned to be stigmatized by others.

Miss Benari, claims professor and Dom Lee, loved her for body, while she worshiped his entire intellect, the other characters like Ponshe Sukhatme, accuse her of trying to seduce him, when she wanted a man to love and be a father to her child, gardening also believes that she had an affair with her uncle, when she was young. Miss Benari, has a very ambiguous relationship to her body and this comes through in her long, monologue towards the end, which is a vehicle for movement and freedom, because you also see how Miss Benari, is on the one hand extremely lively and vivacious and loves on life and values life, but on the other also our noses, conceals a deep sense of hurt, towards the other characters who have, maligned and stigmatized her. But, she's also condemned to be stigmatized by others. So, on one hand in the body is, a symbol for movement freedom, on the other hand the female body is also stigmatized by others, as a better of either social their sexual disrepute and sexual stigma.

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A Friend's Story

- The play is narrated by an unconventional man, Babu, who recounts his friendship with Sumitra. The play switches between past and present as Babu steps in and out of his character as the narrator and a character in the play.
- Babu is a sensitive and gentle man who is secretly in love with Sumitra but withdraws when he learns she is lesbian. His roommate Pandey is infatuated with Sumitra when he sees her playing a man in a play he organized for the college where they study.
- Sumitra is obsessed with Nama a young woman she acts in the play with but she has a boyfriend named Dalvi who is a conventional and aggressive macho man.

In a Friend's story, the play is narrated by non-conventional man named Babu, who recounts his friendship with Sumitra the place which is between past and present as Babu steps, in and out of his character, as in the death the narrator and character in the play, Babu is a sensitive and gentle man, who secretly in love with Sumitra, withdraws when he learns that she's lesbian, his roommate Pandey is infatuated with Sumitra, when he sees her playing a man, in play, he organized for the college where they study, Sumitra is obsessed with Nama a young woman, she acts in a play, with but nama also has a boyfriend named Mañanadelvi, who was a conventional and aggressive macho man, Dalvi resents and violent hate Sumitra.

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- Dalvi resents and violently hates Sumitra for being lesbian and there is a violent altercation between them when he discovers her with Nama in Babu's room.
 - When Sumitra takes advantage of Babu's friendship and forges his handwriting and signature to write a love letter to Nama and warn Dalvi, Dalvi assaults Babu.
 - Sumitra shows no remorse for what she has gotten Babu into. Babu remains a gentle and caring friend who tries to convince Sumitra to give up her obsession for Nama. But Sumitra is a narcissistic character, who does not showing her vulnerability to anyone and need Nama to validate herself. She remains an isolated character who tried to end her life twice in the play when her family rejects her and she discovers she is lesbian.

For being lesbian and there's, a violent altercation between them, when he discovers her with Nama, in Babu's room when Sumitra, takes advantage of Babu's freedom and forges handwriting a signature to write a love letter to Nama and wants that me to stay away from Nama, Dalvi assaults Babu. So, that we assumed that Babu, has written that letter to Nama and that Babu, was in love with nama when it's actually Sumitra, who forges Babu's handwriting to write a letter and post the letter from Babu's locality to Nama Sumitra shows no response for what she has gotten Babu into Babu remains gentle and caring friend, who tries to convince Sumitra to give up her obsession of nama but Sumitra is a narcissistic character who does nath show her vulnerability to anyone and needs nama to validate herself ,she remains an isolated character who tries to enter a largely self-imposed isolation, who tries to end her life twice in the play when a family rejects her and she discovers she's lesbian.

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- Nama stops seeing her and it becomes clear that there is no difference between Sumitra and Dalvi's love for her, both of whom are possessive and indifferent to her own feelings. Babu ends up feeling used by both Sumitra and Dalvi who want his room for their rendezvous with Nama.
- Nama confides in Babu telling him of her plans to get married to another man in Calcutta. Babu feels bad for Sumitra and tells her. But she betrays his trust and goes in search of Nama but in vain. The latter gets married and Sumitra is completely lost.
- Pandey withdraws and joins the second world war as a soldier. When he returns he meets Dalvi and Babu and the three of them visit a bar where they see Sumitra drunk performing before a group of officers.

Nama stop seeing how, it becomes clear that there's no difference between Sumitra and Dalvi love for, both of whom are possessive and nearly different to her own feelings Babu ends up feeling used by both Sumitra and Dalvi, who want his room for their own the rules with Nama, Nama confides in Babu telling him of her plans to get married to other man in Calcutta, Babu feels bad for Samantha and tells her but she betrays his trust and goes in search of Nama but in vain, the latter gets married and Sumitra is completely lost. Pandey withdraws and withdraws, from his love for Nama and he joins second world war soldier ,when he returns he means the Dalvi and Babu some years later, in the three of the visit of bar where they see Sumitra drunk, performing for a group of officers, this is the only time in the play when Sumitra exposes her vulnerability.

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- This is the only time she exposes her vulnerability and considers Babu the mother she never had. She misses their friendship but by the end of the play she successfully ends up committing suicide.

And considers Babu, the mother she never had, she misses a friendship but by the end of the play, she successfully ends up committing suicide.

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Ghashiram Kotwal

- The play takes the form of a choral song and dance performance that depicts the hollowness of political power. The play is a political satire set during the 18th century and describes the court life of Nana Phadnavis , one of the prominent ministers of the Peshwa of Pune. It was first performed in 1972.
- Ghashiram is a Brahmin from Kanauj who is humiliated and beaten up by the Pune Brahmins for winning the Nana's favour. He is made Kotwal of Pune in exchange for his daughter, Gauri, who is to satisfy Nana's lust.
- Ghashiram takes his revenge by turning Pune into a moral police state where no one has any freedom to do anything without his permission. In his attempt to fight the powers of brahminism, he becomes more tyrannical than the forces he opposes.

In Ghashiram Kotwal, the play takes the form of a Choral dawn song and dance performance, that depicts the holiness of political power .The play is a political satire set in the 18th, century and describes the court life of Nana Phadnavis, one of the prominent within a minute ministers, of the Peshawa of Pune. It was first performed in 1972. Ghashiram is a Brahmin from collage, who was humiliated and beaten up by the pony Brahmins, for winning the Nana's favor. He is made quartile or constable, of Pune in exchange for his daughter, Gauri, who satisfied Nana's lust. Ghashiram takes his revenge by turning Pune into moral police state, when no one has any freedom to do anything, without his permission. In his attempt to fight the powers of Brahmanism, he becomes more tyrannical, than the forces he opposes.

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- The chorus of men who form props and characters, function to expose the irony of religious piety and the violence and greed that fuels political ambition and power.
- Ghashiram believes he is all powerful but realizes his power is merely derivative of the Nana who is himself a deputy of the Peshwa who never appears on stage. The play is about the deputation of power and how people can never recognize the true source of power.
- When Ghashiram discovers his daughter is missing and probably dead, he is unable to resist the Nana. The nana marries another young girl.
- Finally Ghashiram is beaten up and killed by the mobs for his tyranny while he realizes his guilt for having sacrificed his own daughter for his political ambitions.

The chorus of men who formed props and characters in the play, function to expose the irony of religious piety and the violence and greed that fuels political ambition and power. We see this in that scene when the Nana trust, seduced Gauri before the idol of Ganesha and when Gauri, reminds them that they are standing in front of the Lord, out of the sheer discomfort, he says mockingly, that do you think that idol of Ganesha cares or can't can do anything about, about, about me and my power. Ghashiram believes he is all-powerful but realizes his powers only derivative of the Nana, who's himself a deputy of the Peshwa who never appears on stage, the plays about the deputation of power and how, people can never recognize the true source of power. Right? So, the whole play is really about deputation, how powers constantly deputed, to others delegated to others and by the end of which, it becomes impossible to actually acknowledge the truth, the absolute source of power, because Ghashiram of things imagines that he is absolutely powerful, when he is nath. When Ghashiram discovers his daughter's missing and probably dead, he's unable to challenge the Nana's authority, the Nana Mary is nath a young girl, even though he has several wives finally Ghashiram is beaten up and killed by the mobs for us tyranny, while he realizes his guy guilt, for having sacrificed his own daughter for his political ambitions.

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Kanyadaan

- Kanyadaan describes the marriage between Jyoti, the daughter of an upper caste Gandhian couple Nath Devalikar and Seva, a feminist activist, and Arun Athavale, a young Dalit poet and writer who belongs to a family of manual scavengers. The marriage is initially intended by the father and daughter to be an experiment to transcend and dismantle caste differences.
- Seva and her son Jayaprakash are against the marriage because of Arun's unrefined and violent ways. He beats Jyoti whenever he is drunk and because he is unemployed. There is a clear social class difference between Jyoti and Arun, which by the end of the play has not been transcended.

In the last play Kanyadaan, it describes the marriage between Jothi, the daughter of an upper caste the onion couple nath delicate and Seava a feminist activist and Arun Athavale, young that is both in a poet and writer, who belongs to family of the manual scavengers, the marriage is initially intended by the father and daughter to be an experiment to transcend and dismantle cast differences. Seava and her son JayaPrakash against the marriage because Arun unrefined and violent rails, he beats Jothi whenever he is drunk and because the unemployed, there's a clear social class difference between Jothi and Arun, which by the end of the play has nath been transcended.

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- Jyoti is unable to renounce her choice to remain married to Arun partly because she feels responsible and hopeful that Arun will change and partly because she has internalized her father's injunctions to never give up on the social project of reformation and forgiveness, a Christian vision as it were, of seeing only the potential good in all people and transforming their evil propensities. She realizes she has to accept Arun for all that he is and cannot separate his goodness from his violence, which Arun claims is an expression of the historical injustice and indignities perpetrated by upper-caste people on Dalits. Arun loves her and regrets beating her but is still unable to resist.
- She resents her father by the end of the play for raising her with such righteous ideals that are insensitive to the social realities of inequality and structural oppression.

Jothi's unable to renounce her choice to remain married to Arun, partly because she feels responsible and hopeful ,that Arun will change and partly because she has internalized ,her father's injunctions to never give up, on the social project of reformation and forgiveness, a Christian vision as it were, of seeing only the potential good in all people and transforming the evil propensities, she realizes she has to, accept Arun for all, that she had that, he had nath he is and can nath separate his goodness, from his violence which are unclaimed is an expression of the historically injustice and indignities, perpetrated by upper caste people under let's, Arun loves her regrets beating her but, is still unable to resist. She resents her father by the end of the play before raising her, with such righteous ideals that are insensitive to the social realities of inequality and structural oppression.

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- Nath is unable to reconcile his salutary perception of Arun's poetic sensibilities and his autobiographical novel which is a sensitive portrayal of his community's collective sufferings and his personal violence. He wishes to understand and embrace Arun through his own paternalistic benevolence and this comes through in his hypocritical statement during a function where Arun's novel has been awarded the Sahitya Akademi, where Nath has been chair the meeting.
- But Seva is unable to accept Arun for beating Jyoti. She is determined to bring her daughter back but Jyoti refuses to return as she decides to suffer her marriage to disavow the Gandhian ideals on which she was raised.
- Arun refuses all responsibility for his behaviour and believes it is Jyoti's choice and responsibility to stay in the marriage.

A Nath unable recognizes salutary, perception of our own sporting sensibilities and his autobiographical novel, which is sensitive portrayal of his community's collective sufferings and his personal violence. He wishes to understand and embrace Arun through his own paternalistic benevolence and this comes through in his hypocritical statement, during a function where album's novel, has been awarded the Society Academy but, nath has been asked to chair the meeting but say was unable to accept a room for beating Jothi, she's determined to bring her daughter back, but Jothi refuses to return and she decides to suffer her marriage to disavow, the Gandhian ideals on which she was raised. Arun refuses all responsibility for his behavior and believes this Jothi's choice and responsibility, to stay in the marriage.

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- By the end, Nath asks his son to reject his own liberal humanism, and realizes his own hypocrisy when he is asked to speak about the book and ends up praising it when he doesn't mean it.

By the end, Nath asks son to reject his own liberal humanism and realizes his own hypocrisy, when he's asked to speak about the book and ends up praising it. When he doesn't mean and we saw, what actually happens towards the end of the play, where the father, has to, accept the fact that his ideals, have Nath lived up, to their own truth and that the daughter in some sense also wants to disavow or get rid of, the ideals that she was raised on, to embrace her new identity as the wife of an untouchable, as an untouchable herself perhaps. So, that's exactly how the play ends. Thank you.