

## Social Institutions Depicted in Alma Kabutari: Form and Functionality

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### 1. Summary

In contemporary novel literature, Maitreyi Pushpa and her novel Alma Kaburi have a special significance. The author has given a vivid depiction of the extinct pigeon tribe and the condition of women of that society. The status of women has been inferior to men since ancient times. Even today, the condition of women is pathetic as compared to men. The author has made a successful attempt to show through social institutions that how institutions are helpful in the development or exploitation of women, as well as the author has also clarified that women are fighting for their rights despite the opposing circumstances.

**2. Key Words :** *Alma Kabutari*, social institutions, Form, functionality

**3. Introduction:** *Alma Kabutari* is a powerful novel by Maitreyi Pushpa which shapes, can be considered a great novel in terms of thought and detail. Alma Kabutri is the story of the disappearing tribe of Bundelkhand kabutara and the atrocities on them and the struggle, exploitation and awareness of women's life in the kabutara society. Various social institutions have come to the fore in the novel Alma Kabutari, whose form and functionality have also been depicted. Family, religion and community institutions hold special importance in society which indicates human society and its development. Through these institutions the importance of women and men in society and their existence can be understood. And all these three entities have come to the fore in *Alma Kabutari*.

**4. Literary Survey :** So far on Alma Kabutari **social featured in alma Kabutari Institutions: Format and Functionality**, Studies have not been done in this regard. There has been little criticism of this novel. Although Maitreyi's work has been done in Pushpa's novels under the name 'Stree Vimarsh', but in independent form and from this point of view, work has not been done on *Alma Kabutari*.

5. Method and material used in the study: According to the demand of the process of writing scientific papers In this paper, the basic material Alma Kabutari and its related critical texts have been used. The methodology of the study is critical and analytical. widely accepted and practiced contemporary method MLA is adopted here as the basis.

### 6. Analysis and Selection:

**Social Institutions featured in Alma Kabutari : Swaroop**

*alma Kabutari* Adivasi feminist novel In which the author has portrayed the social status of women through various social institutions, as well as the author has tried to show how important the role of these institutions is in making women independent. The nature and functionality of family, religion

and community within social institutions can be seen in *Alma Kabutari* in our social system A code of conduct of inequality has been devised to exploit women:

woman from scripture Sometimes by religion, sometimes by history, sometimes by myth and sometimes by legend, it has been expressed that women who have been in the background, became obedient and who lived according to the wishes of the male society, are the only women who deserve virtue. Women who tightly closed the doors of their minds remained safe, but the troop of women who came forward to take part in the race for equal place, opportunity and future, violence also fell on their part. (Kalia 2015:64)

This fact is expressed in *Alma Kabutari*, but Gopal Rai considers it to be a mere rebellion of the modern woman:

...at most it can be considered a modern woman's rebellion against the feminine code (Rai 2016:390).

### **6.1 Family Institution Featured in *Alma Kabutari* : Swaroop**

In this novel, the author has depicted the tribal family and the Kajja (civilized) family. Kadambai's father marries his daughter Kadam with the most eligible boy in his society. And to maintain their respect in the society and family, they keep the procession for many days. Mansaram is a part of civilized society. He is the head of his family, Mansaram has two sons and a virtuous wife. Anandi helps her husband in every work. She considers it her religion to serve like a husband, but the same husband becomes attached to Jaganlia's wife Kadambai. And deceitfully makes Kadambai a victim of his lust. When Anandi learns about her husband and Kadam So she gets sad. She does not want Mansaram to go to the deras. She threatens Mansaram that she will die in the fire, but her threats do not affect Mansaram. Anandi fears for the honor of the family, how the son will get married. Anandi blames Kadam by not blaming her husband. Anandi u fight with husband, But she does not complain about her husband in front of others., keep giving him the opportunity of bus service ,

The traditions of the society make women weak and dependent. And it is because of the power of the male that she considers her good in forgiving the oppressed and all the deeds of the man. ( sridhar2010:131)

Anandi sets herself on fire to save her family. But is unable to save her family from disintegration and Mansaram one day goes to the tent forever.

Dheeraj's father is a farmer, Dheeraj asks for two lakh rupees for a job. They sell the land and give money but Dheeraj doesn't have a job. When Dheeraj returns home after losing his respect like a girl, then his marriage breaks down, he loses his respect in the whole village. In anger, he beats Dheeraj with his shoes and asks him to leave the house. He loves his honor more than the pain of his son. Not only this, while raising his hand on his wife, he abuses her indecently, but the wife does not say anything, on the contrary, she only explains to Dheeraj.

### **6.2 Religious organization featured in *Alma Kabutari* : Form and Functionality**

*Alma Kabutari* Many forms of religious institution have come to the fore. In this novel the author has put forward the fact that how our religion allows a man to do anything. Mansaram holds his own importance in a civilized society. He tells Jungliya to steal the idol of Hanuman ji from Lalluraj's house and tells him to hide and he informs police and gives his address to the police. The police kill him. And his wife cheats Kadambai and makes physical relations with her, due to which Kadambai becomes pregnant. Even after committing sinful deeds, Mansaram lives a life of respect in the society, then the *Kabutari* gets the death penalty. Wicked characters and sinners like Mansaram

resort to worship to wash off their sins. Anandi Mansaram's virtuous nature comes out in the form of a wife who helps her husband in every work. Keeping her husband happy is considered her religion. Which is expressed in these lines:

One side Mansaram's penance was god worship other side the worship of Anandi was husband's service, as it is told in the scriptures. She would fill bath water, give washed clothes. Sandalwood rubbed. Decorate the plate of worship. By asking for loot, he used to fill milk and water. Gathering flowers. Makes offerings. Like the Panditayans, they did many such works, which were related to worship. She does not hurt her husband in any way. Putting her seat back, she used to sit back, why should there be a need?(Pushpa 2016:27)

Mansaram cheats his wife, and in exchange for his service, he brings another woman into his life, happy husband becomes sad when his husband is incapable of character. Of keep kadambai at home for happiness by and his service opportunity stay calls for, Religion teaches women that they should continue to serve their husbands. No matter what kind of husband. This is the reason why Anandi is seen pleading in front of her husband to give him a chance to serve her even though he is characterless. Religion does not teach women to fight for their rights.

*Kabutara* comes in the form of religious custom in the society. Bhuri swears on the death of her husband that a virtuous woman becomes sati with her husband. But she does not follow this tradition. And swears that she will not consider herself to be virtuous until she educates her son and makes her stand at the door of the court. In our social system, women were treated inhumanly in the name of religion. After the death of the husband, the wife was burnt alive by sitting on the same pyre and this crime was given the name of religion. When Bhuri does not listen to Panch, Panch decides to punish him. The punishment of Jal-Samadhi is fixed for Bhuri, To be picked up while sleeping. To be carried like an animal. don't scream Till then clench your mouth. It is not easy to drown this fearless Behaya in the river pool, he cannot swim and tie heavy stones around his neck. Otherwise it will become fierce like a lioness for the fraternity.(Pushpa 2016:76)

The author has brought to the fore the fact that in the name of religion in our society In the name of dignity, inhuman treatment of women has been done. The society shows the emphasis of its force on the weak and helpless women, but they do nothing against the people who are actually guilty. bhuri, Kadambai and Alma Panch looks ready to punish but the same punch bhuri husband's killers and the criminals of step and alma Don't say a word against.

in the name of religion in our society The same traditions are going on. Cloth in times of crisis in Kabutara society The tradition of selling women along with jewellery, utensils is going on, Alma is sold by her father's friend Durjan Singh. Durjan Singh tells Alma , Alma you are mortgaged Be understanding. Well there is nothing bad about it. Among us pigeons, this is the trend – jewelry-jewel-basan and daughter are useful in times of trouble. now you bought me Is. (Pushpa 2016:244)

Alma performs all the rituals on the death of Shri Ram Shastri like his widow. Alma goes to the crematorium with the corpse. It is forbidden for women to go to the crematorium in Hinduism. alma Asks a garland from Pandit and wears it around her neck. By applying kumkum in demand, she makes seven rounds of the pyre. Seeing Alma in that form, the gathered crowd gets scared that she might become sati by sitting on the pyre. Alma slowly lifts Agnimukh and dedicates

the fire to Shri Ram Shastri's pyre, seeing him doing so, the Pandit's chanting stops because he has insulted the Vedic religion. In Hinduism, women have not been given the right to give fire to anyone. Alma slowly raised the flame and dedicated the fire to the sandalwood pyre of Shri Ram Shastri in the midst of roaring chants. Demolition of sacred Vedic action! The voice-flow of the pundits got frozen wherever. They looked at each other with speechless eyes... forgot the mantra of Kapalkriya. When he regained consciousness, the mortal pain of a man trapped in the quagmire of religion-unrighteousness and sin-virtue was put on his face. Raja Yoga and Dharma Crisis The blasphemous insult to Shri Ram Shastri's burning action... The dark-faced Brahmins trembled with guilt but could not shout. (Pushpa 2016:398-390)

Alma has tried to get the rights taken away from women in the name of religion and opposes the traditional stereotypes. Alma fights for her existence in every situation.

**6.3 Community Institution Featured in *Alma Kabutari*: Form and Functionality:** Community progress, has played an important role in the development or its backwardness; Which is expressed in Alma Kaveri. Several parts of the community have come to the fore in Alma Kaveri,

**6.3.1 Kabutar Community:** Basically this story is of Kabutara community. The 'Kabutars' are a vanishing tribal community of Bundelkhand. Tribals are seen as inferior in a civilized society and the *Kabutara* community has been denied human rights by declaring them as criminals. This is depicted in this novel. The Kabutara community earns its living by stealing, selling liquor. Jungliya and Kadambai fall prey to the deceit of the civilized society, as a result of which Jungliya loses her life, Kadambai becomes the mother of Mansaram's child. When someone is killed in the pigeon community, his loved ones do not even have the right to cry and neither do they get the corpse. The men of the pigeon community either live in the forest or in jail. Women do the work of making and casting wine. The police misbehave with the women of the *Kabutara's* community, abusing them in a dirty way and tearing their clothes naked, which is depicted in the novel. pigeon community, Works only by living in the community. And all go according to the head. Sarwan Mukhiya tells to give 100 rupees a week at all the doors so that they can sell liquor without any restriction. When Kadam is not able to pay a hundred rupees, then the chief takes away the right to make liquor one day a week as punishment, due to which she becomes inferior in Dera.,

*Kabutara* woman does not live alone after her husband is killed, so the old lady of the village to bhuri explains that she should marry another, But Bhuri refuses to marry another. And continues to be exploited both physically and mentally to educate the son. The Kabuva society decides to punish Bhuri as she was bent on breaking the customs of the fraternity. She was spreading contagion in the clan. The pigeon community is afraid that if the women of their house do not start being arbitrarily like the brown ones, therefore the chief decides to give him a water tomb as a punishment. Because Bhuri has insulted her by opposing her, Bhuri clearly tells the chief that she is not pure and will not give the test. But the Mukhiya and the Kaburta community did not approve of this, so they hatch a conspiracy to punish Bhuri. After the death of Alma's father, Durjan Singh sells her.

**6.3.2 Police Community:** Police who are there for the safety of the public. At the same time, the police exploit the Kabutara society. The police do not destroy the dero only, but also abuses the women and abuses the women by making them naked. The police enter the Kabutara's and sell

liquor and steal, rob, give the bhuri son To study is being exploited by the police. Even after becoming a master, she remains a criminal Kabutara in the eyes of the soldiers, also takes a part of her salary.,The police give filthy abuses and Ram Singh is helpless and is forced to listen to everything. Because the dirty eyes of the soldiers are on their women and girls:

Drops of sensual laughter dripping from the eyes of the soldiers touched his eyes and started bursting. No, no, it's not... better than that I'll strangle Alma. I will push Alma's mother to Betwa. How was my mother's heart? Tolerating injustice kept sweeping the path of justice! I can't get honesty out of the dishonest! The poison tree sown by them is big, its roots are hundreds of years old. It has spread all over the earth.(Pushpa 2016:103)

The soldier plays a disgusting game with the bandits. At the behest of the dacoit Beta Singh, by showing a false encounter to the police, in place of dacoits like Beta Singh, killing innocent Kabutara and proving them to be robbers, distribute the reward money back. When no pigeon is found in place of Beta Singh, So they kill Ram Singh by making him a scapegoat.,

**6.3.3 Civilized Community:** The author has made a successful attempt to bring out the dual form of civilized community. Mansaram is a very respected person in the society. But internally he comes across as a narrow minded person, he steals from Jungliya and gets him killed by the police and has physical relationship with Kadam himself by going to the place of Jungliya in the wheat fields. The people of the civilized community call the pigeons as criminals, in fact the real criminals are the people of the civilized society. Those who snatch the rights of pigeons, force them to steal and get murdered by conspiring against them and call themselves civilized. People like Surajbhan not only rape girls like Alma but also keep them in their captivity which they use to please higher officials and politicians. According to Vasani Krishnavanti P,

Alma is oppressed and oppressed in many ways and by many people, but the strength to bear it is unparalleled. This does not apply only to Alma, but it also applies to all tribal pigeon women.(Vasini 2010:185)

On the other hand, educated boys like Dheeraj are forced to do the job of a girl's watchman in Surajbhan's place due to unemployment and play on their lives to free girls like Alma, as a result of which he has to lose all his dignity and virility.

**6.3.4 Politicians and Outlaw Community:** The author has brought to the fore the alliance of today's politicians and dacoits and their black deeds. With the changing times, there has been a big change in politics, now politics is not for honest but brokers. The dacoits have become the home of anti-social elements. Today politics is dominated by people like Suraj Bhan, Shri Ram Shastri, Beta Singh. Bandits like Beta Singh are invited by all political parties, whether it is Samajwadi Party, BJP or Congress. If Suraj Bhan had not exploded the bomb in the Congress meeting, he would not have been admitted to politics? Parasram got a rank in the party when he killed two BJP men. There is no chairman like Sitaram. Being a Congressman, he takes the contract to demolish the mosque. The advance to demolish the temple goes around in the pocket.

social welfare minister, whose responsibility is to protect the public, but girls like Alma are kept imprisoned at her residence. And they are treated inhumanely. Make Alma happy Shriram Shastri has tortured for He is naked and presented in front of the minister. However, there is a gradual change in Shri Ram Shastri and he falls in love with Alma., At one point, Shri Ram Shastri, comparing politicians and dacoits, thinks:

Adding details of the murders committed by him and combating the killings in broad daylight in politics. Neither he is entitled to give a speech against the bloodshed nor any leader-minister here.(Pushpa 2016:355)

Politicians like Suraj Bhan do sex trade of girls, and keep girls in their captivity to please the big leaders and officers. Betasingh gets Shriram Shastri killed to join politics so that he can join politics from that seat.

### **7. Characteristic :**

*Alma Kabutari* is the story of the extinct tribal community and the woman of that community.

*Alma Kabutari* There is a sharp depiction of the social status of men and women.

In family, religion, politics, and various institutions, women are considered weak and inferior to men.

Woman is still considered as *Vasitu* which is used by the society according to its convenience.

In our society, women are entitled to punishment even if they are not guilty, while men, despite being guilty, lead a dignified life in the society.

Today, there is an awakening of consciousness among the tribal women, who are struggling to establish themselves in human form.

**8. Conclusion:** In conclusion, it can be said that *Alma Kabutari* expresses the real status of women and men and discrimination towards women between social institutions. There has always been a system of harassing and punishing women in the society, even today, even today women are bought and sold. Even today women are taught to be subordinate to men. And keeping the man happy is considered the ultimate duty of a woman. Which has been opposed through female characters like Kadam, Bhuri and Alma. A healthy country can be imagined only when every citizen of that country has the right to equality in the society.

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