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Abstract: Language and culture are interlinked and have an interdependent relationship. The effect of language on culture, as well as the impact of culture on language, has long been disputed. The relationship between language and culture has been discussed for a long time, with arguments both in favour and against it. Edward Sapir, Benjamin Lee Whorf, Franz Boas and John Gumperz are some of the people who have contributed significantly to understanding this relationship. Anthropologists such as Tyler are particularly vocal about this debate. Several anthropologists have been contributing to this debate. This paper aims to present the link between language and culture. Both language and culture are intertwined and influence each other. Culture influences language, and language influences culture. Culture was born the day we began interacting and sharing, which led to human civilisation's growth, birth, and development.

Key Words: Language, Culture, Society, Linguistic Relativity & Linguistic determinism

Language and Culture: Language is a social entity, a social reality, and for centuries the linguists and people working on language have reiterated the idea and disposition, right from dialectology to the modern sociolinguistics post-1960s. Language is located and situated in the socio-cultural context, but what kind of relationshipdoes language share with society and culture? The culture was born because we started interacting andsharing. So it is very difficult to establish which is superior, which came first, which is important, and which is influential. Because they grow hand in hand. The growth in culture has led to changes in language, and excessive interactions, sharing, and socialization developed the culture. So it is very difficult to take a single position. We have to see language and culture in totality and how they are intertwined. What kind of symbiotic relationship do they have and when we say different culture, different language? The differences in language in terms of vocabulary, sentences, utterances, structuresand word usage are not merely differences in linguistic items, but they also represent a different value system. They represent a different cultural norm. They represent a different belief system, customs, traditions, conventions, and practices. So we can say that language is socio-culturally rooted. It grows like an organism in the fertile land of society and culture. So values, fundamentals, assumptions, socialbehaviour, attitudes, and communicative patterns of a group constitute a distinct culture of that group. So we cannot outright reject the idea that we know the Sapir Whorf hypothesis, that they talk about language and culture. They talk about linguistic determinism and linguistic relativity. Language may not determine our cognitive abilities, but definitely language and culture do share a common ground. They are interdependent, and the influence goes in both directions. So language does influence cultureand culture does influence language. So that is the relationship between language and culture. English is spoken in the United States, UK, Canada, Australia, Caribbean islands, and in India in a huge majority. Now the language is the same, but do we have the same cultural orientation of the language all over? These cultures are different, but we always use the same language. So difference in language,do we have differences in the grammar rules of English? But there are certain cultural items. There arecertain cultural components that are specific to the Indian variety of English. We call it Indian Englishbecause certain elements of Indian-ness are attached. Certain elements of American society are attachedto American English. The spelling systems, or choice of words for the similar object 'Bonnet' versus 'Dickey', or 'Bonnet' versus 'Hood' 'Lift' versus 'Elevator' for that matter.So objective realities remain the same, but the choice of expressions change. Norms of socialization change. The context of huge changes so with the change of culture we find a change of language. With the change of language, we also record and register differences

position, so all these things we learn and allthese things together are composite. We create culture these things we learn in terms of learning linguistic instructions and understanding linguistic tions through language. All these are inherited and transferred through language. All such dge is transferred through language. So we not only acquire language, but we also acquire dge of culture and the ability to use linguistic expressionsand structures in a particular socio-l context. So that is how our learning is complete. That is how our acquisition of language is te. Because language encodes culture and when we say linguisticstructures, we are also referring unction of it. And the function of a structure is purely cultural and social. So this learning takes ı both ways. This becomes very prominent when you look at bilinguals. With the choice of ;e, with the choice of code, the speech patterns change. The communication pattern changes. ıgual people have the same language like English but different cultures and different ıtations in that language. Assertions in that language; an infant or a newly born baby is exposed age in a rich environment, but that newly born baby is also exposed to a series of cultural elements nd. And this understanding, this acquisition of language along with the functional properties of e takes place together. They are not separate. Children are brought up within a social group and rn the dialect or variety and communication patterns of that groupalong with the rest of the sub-and behavioural traits and attitudes that characterize that group. And that is why it is important asize on learning cultural contexts specifically in a structured classroom teaching of a second ʻ. When you learn English you not only learn English rules, grammar rules, vocabulary, iation, spelling, and conventions, but you also learn about the English culture, about the English hrough language, through literature. So language and cultureare very closely intertwined. And it more visible when we look at the loss of language. Becausewhen you lose the language, what do ? Identity, esteem, pride? You lose the shared history. Thedifference between other species in the ingdom and human beings is that we have our history.We have our collective history. And how ible? If we know our collective history, it is possiblebecause of the language. If we have a shared ınd we are inheriting and transmitting it to the next generation, it happens because of language. you lose the language, you lose everything, you lose your own identity, who you are. The you lose your identity, then your esteem, your pride ;I mean recall that famous Macaulay t. In his minutes of 1835, what he says is that we want to create a class of Indians who are Indian nd flesh, but English in morality. That is the power of language he is referring to. And look at the conflicts all around, the political conflictsall around. So these conflicts have some genesis in ;uistic regions. For example, the creation of Bangladesh was a linguistic conflict. The linguistic hat started between Bangla and Urdu led to the division of Pakistan. So it all started with a conflict and that flared up to political conflict. Look at the English-only campaign in the United ere a group of people demand thatto have assimilation in society we need to have only English '; one language. However, the United States has not declared any language as the official So when you lose a language, youlose your identity, esteem, pride, your shared history, and the owledge that language encodes.We lose the common binding factor of the group and the and we lose cultural knowledge because they are all encoded in language. A loss of language ılmost like a loss of culture. Sofinally we do understand that language and culture are closely , and intertwined, and both influence each other. They have a symbiotic relationship. Language ulture and language use is governed by socio-cultural norms. Culture is expressed and asserted ʻlinguistic expressions, that is the relationship between language and culture. ʻactices, cultural beliefs, and social norms have a deep influence on linguistic structures. Look at ʻf politeness. It is a cultural thing. It is a culture-specific thing. Look at the patterns of ɔn in different cultures, and look at the patterns of association in different cultures. And when

of culture. So language and culture are intertwined. They have a symbiotic relationship. They a inseparable and it gets accentuated and underlined when we talk aboutsecond or third language learnin Krober says that culture started when speech was available. And from that beginning, the enrichment (either one led to the further development of the other. So, they are interdependent. Culture is tl consequence of interaction and act of communication is their culturalmanifestation or recession. Taylo says that culture in a complex definition includes beliefs, arts, skills, moralities, laws, traditions, an behaviours that an individual as a member of a society gets from his society.

Language Acquisition: When we acquire a language, we acquire a language in a socio-cultural conte: in a linguistically rich environment as a human child. When we say acquisition of language, what are v referring to? Are wereferring only to structures, vocabulary, and grammatical rules, or the acquisitic process also includesthe manner and the context in which these are used? So Chomsky says linguist competence and countered by Dell Hymes as communicative competence. So we not only acquire rules grammar. Wenot only acquire vocabulary, spelling, and pronunciation. But we also acquire the mann and the context in which they are used. So those functional properties of language are equally importa the formal properties of language are not alone important. So when we say I know the language, we understand that we are talking about the formal properties of language; knowledge of formal properties language at the same time, knowledge of functional aspects of the language, and its uses. So the structu and its use and the use of languages are strictly socio-culturally determined. Edward Sapir says eve cultural pattern and every single act of social behaviour involves communication in either an explicit implicit sense. So if you go to Krober's idea, culture started when speech was available. So when we s culture, it is a composite collective idea. Language inherits our shared history.

Language encodes our shared history, shared culture, shared belief system, shared practices, and share norms. So when a child acquires a language, a child requires a language in a social environment. A chil becomes a member of that particular group by subscribing to the patterns of communication, convention and cultural practices of that group. So we become individuals, at the same time part of that collectiv identity. Crystal says that language is a systematic, conventional use of sound, signs orwritten symbo in human society for communication and self-expression. So for all cultural performances au representations, we require language. Referring to Saussure's writings, if words stoodfor pre-existii concepts they would all have exact equivalence in meaning from one language to the next, but it is n true. The concept of a sound, image or symbol in different languages is different. So if you look at t sound or image, the signifier was signified. The objective reality remains the same for all languages b the expression changes. So if you look at the way language functions, what is the cultural knowledge tl we receive or learn through oral instructions or closed observation in a particular group? shar knowledge about the culture. So when a human child is born, it is a biologicalfact. The biological reali of birth of a child remains the same across cultures, across languages. But the way he or she becomes individual, it happens in a particular socio-cultural context. These culturalnorms are taught or given to t child through oral instructions in the presence of adults. So a child inherits cultural knowledge throu; closed observations, oral instruction, and dos and don'ts. The person you are today is the product consistent structured instruction. Cultural instructions that you received all around; about the traditior conventions, values, morality, what to speak, what not to speak,when to speak, who it is supposed to spea what should be the genre of speech, how to disagree, how to agree, how to greet, how to socialize, hc to meet, all these skills we acquire, all the knowledge of such things we acquire is within a culture. O own social behaviour, our manner, the patterns of our socialization, our association to our cultural grou or social group, our subscription to group norms, ethnocentrism, all our expressions that we learn, v understand them, we practice them, only because we have a shared understanding and shared meanin We understand social hierarchy, our role, and thesocial roles that we play. The distribution of powe

we try to translate those concepts into a different language, translations offer us a deep insight into variations in culture and the limitations of language in accommodating those variations. Because these differences are not only linguistic, their cultural differences and cultural items are very difficult to translate from one language to another. That is the relationship between language and culture. The moment we start using another language like a bilingual, our entire communication pattern, our entire socialization pattern changes. We do not endorse the strong version of the Sapir Whorf hypothesis which says that our worldviews are constrained by the language we speak or language determines our cognitive abilities. But at the same time we cannot deny that language is influenced by culture. For example, the food items, the rituals, the expressions for rituals, expressions for food, expressions for traditions, customs, mode of address, socialization, intra-group socialization, and inter-group socialization patterns, are all expressed in terms of linguistic structures.

A symbiotic relationship between language and culture and these differences are seen when we look at multilingual or bilingual societies very closely. So when we say the loss of language, we talk about the loss of a shared history. We understand the loss of a shared culture. Those particular characteristics are distinct characteristics characterize a particular group. If you look at the metaphors in the language, look at how language represents class. How does language represent a group? Look at the requests, look at the demands, and look at these structures available. They follow the cultural norm. So linguistic structure and social structures are intertwined; that is the relationship between language and culture, language and society. The social stratification of language was emphasized by William Labov in his studies. How class influences the choice of expressions, choice of words, sentences, and stress. So the study was equally prominent. If you look at various studies carried out in sociolinguistics, they all underline one that language is a social reality. It is a deeply rooted socio-political context. It cannot be studied or it can be understood and learned as an object. So the influence between language and culture is bi-directional. Language influences culture and culture influences language.

Importance Of Culture In Language Learning And Teaching: Language encodes cultural norms, social systems, and structures and it plays a very significant role in the cognitive development of learners. So, understanding sociocultural contexts along with grammatical principles is very significant in effective language learning and teaching. And we have a lot of research and interest generated in the area where scholars have talked at length about the significance of teaching and learning of culture and cultural norms and values in second language or foreign language teaching learning scenarios. So, different languages have different sets of phrases, idioms, and culturally specific concepts. For example, the Hindi example phrase 'Lakshman Rekha' that is very difficult to construct and translate Lakshman Rekha in English do not find such an equivalent, because Lakshman Rekha is not simply a structure or a phrase. It is rooted in the whole understanding of the mythological story, the whole understanding of social belief and meaning, loaded meaning, so it is a loaded term Lakshman Rekha, a word like Maryada. Now a word like Maryada, can we call it limits? It is not limited, simply it is not limited. It is very difficult to find an equivalent in English to the word Maryada, the phrases Like Lakshman Rekha, are loaded, have cultural connotations, and they have certain social beliefs associated with them and certain practices associated with them. So, the way native speakers of Hindi interpret these words and expressions are very difficult to translate in English and vice versa, the British society and social patterns, concepts practices and norms are difficult to translate in any of the other languages. Because the languages are culturally rooted, they are deeply connected. And we realize the difficulty while we try to translate and this difficulty is nothing but our act of disassociating or delinking language from the culture. translate and make sense, it is important to understand the context in which these phrases and these words are used. And that is why you can make sense you can make meaning only when you understand the culture where the language is rooted and when we learn a particular language, when we teach a foreign

arn a foreign language, it is important that culture becomes the fifth skill.So, we have four ls: listening, speaking, reading and writing. These are linguistic skills, language skills. But e arguing for culture as the fifth skill. So, now are your five skills integrated skills because ıs an integrated part of all teaching-learning processes of a second language or foreign when we say learning a foreign language or learning a second or third language, it is all a new culture, lifestyle, attitude, way of thinking, a new and different logical understanding. understanding individual as well as social behaviour a set of new value systems. Indeed, ːign language does not only requireproviding students or learners with syntactic structures, ıry and expressions. But also to incorporate major cultural elements and pragmatic which are intertwined with the language itself. Culture is considered to be the fifth language

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मध्य भारती

मध्य भारती

मानविकी एवं समाजविज्ञान की द्विभाषी शोध-पत्रिका

Plagiarism

अनुक्रमणिका

round, she chooses not to. The book is about that journey. I wanted to send out an unusual protagonist into the Indian literary scene. A young, deeply introverted, asocial and queer woman - counterpoint to the hyperfeminine prototypes one keeps coming across. And yet, the book is not a coming-out tale. Kari's queerness is incidental, rather than central to her journey. She is a dark and funny and detached - something you may not expect from a quickie 'suicidal lesbian' synopsis. People love quick synopses.

I was keen to try a crossover literary form - it is more texty than most comics or graphic novels - and the story flows from voice-over style narrative text to visuals, and then back to voice-over. As I say in every interview - there are various experiments going on in Kari - some are not particularly successful, others have worked out ok. The book is very raw - I was working on instinct. Future work will have resolved these experiments in a better fashion." (Paul Gravett,September 28th)

Conclusion

Kari address's themes of acceptance, self-acceptance, identity, and creativity on behalf of the Indian Queer Network. It looks at the intricacies of romantic and familial relationships, emphasizing the various challenges and responses LGBTQ people have to the reasons behind their coming out. This book provides an inside look at the difficulties, sadness, and internal conflicts that LGBT person's encounter. Throughout the self-acceptance phase, there can be an effect. It also challenges the social norms, preconceptions, and stereotypes of LGBT individuals by highlighting their aspiration for further understanding, reflection, and community. Amruta Patil's writing advances LGBTQ literature and gives voiceless voices a platform. Describe what homosexuality is really like in India. She inspires conversation about queer issues and offers uncommon inspiration, insight, and much-needed context through her storytelling and excellent performances.

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MAN-WOMAN RELATIONSHIP IN THE NOVEL "SOCIALITE EVENINGS" BY SHOBHA DE

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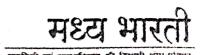U.E.S. Mahila Mahavidyalaya
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Abstract: Shobha De was once born in the Saraswat Brahmin household in Maharashtra on January7, 1948. She acquired her degree from St. Xavier's College, Mumbai. Shobha De, a charismatic but innovative fighter for women's rights and freedom focuses on numerous women's troubles in her novel, Socialite Evenings. Shobha De is a writer with adifference. She is an author who believes in a very frank narration of incidents and absolute open-heartedness. Shoba De's Socialite Evenings displays the author's challenge with women's problems and advocates granting females the same political, social, and monetary rights as those loved by men. It is a novel which radiates a combat towards girls' oppression. Shobha De tries to talk about numerous conditions in a woman's life style and helps them destroy the traditional and develop closer to the modern. Socialite Evenings surely spells out the dialectics of male-female households through the lifestyles of her protagonist, Karuna's. Karuna is an illustration of any ordinary woman who is marginalized in a marital relationship, but who, in the course of the novel, evolves into the New Woman. The new technology of feminism acknowledges that sexual pleasure is a central phase of women's sexuality.

Man-woman relationship in socialite evenings (1988): The dialectics of male-female space is largely a post-independence, social phenomenon in India, a phenomenon influenced by various changing forces of reality –freedom movement, progressive education, social reforms, increasing contacts with the west, urban growth etc. Women writers who emerged in the last quarter of the 19th century radiated a double implication. It bore testimony to the birth of a newer emancipation for the Indian women, an era of increased opportunities and a more dynamic participation in the social and intellectual life of the country heralded in by social reorientations which evolved at the beginning of the century Secondly, it was also a commentary on the rise of individualism in the life and letters of the age, an individualism which is closely associated with the rise of the novel in India in the same way in which it was associated with the rise of the English novel.

Socialite Evenings is Shobha De's first novel. It describes a backdrop of Mumbai's high Society and the lives of bored, rich housewives trapped in loveless marriages and engaging in ill-fated extramarital affairs, smug selfish husbands who project their wives more as a social respectability than for love, fashionable parties, false spiritual leaders, and a portrait of the general moral, spiritual and intellectual bankruptcy and decadence of Mumbai. Elite, have traded in their traditional culture for almost a total westernization and the discarding of any discernible values other than materialism (Devi, 2013, p.15).

It is the image of this new woman that Shobha De presents in all her novels. S. P. Swain's 'Socialite Evenings: A Feminist Study of the Fiction of Shobha De' discusses Shobha De as a feminist writer, and how Shobha De's Socialite Evenings raises a strong protest against the male-dominated Indian society where women are deprived of the freedom to act and live according to their will. In this fact changing world, the role of women in the society too, has been changing fast, affecting greatly the sexual monograms and social norms prevalent in the society. Shobha De reacts against the male culture and strongly detests the marginalization of women. The dialectics of male-female Space in Shobha De's Socialite Evenings is a spectrum

of many colors-soft, prominent and strident. The female voices emanating from this novel vary from the traditionalbutconsciousoftheirselvestoexclusivelyself-seekingfeminists with a vengeance (M, Aishwarya, 2021, 2471–89). Shobha De's maiden novel Socialite Evenings discusses the story of Karuna, a prominent Mumbai socialite. Karuna is pictured not only as a protagonist but also as a motivating factor in the society, initiating and regulating her own life as well as the lives of others in the Fascinating world of Mumbaites. Socialite Evenings gives the picture of the marginalization of Indian women at the hands of their husbands. But Karuna in Socialite Evenings is a different woman. Karuna the main protagonist and narrator is caught up in adrab, boring life and seeks to escape by writing her memoirs. Through her memoirs she achieves some sense of fame and pride in herself as she becomes an active socialite and eventually uses her new found prominence as a celebrity together self a position as an advertising copywriter and creator of a television series. She found her middle class life mundane and longed for an exciting life. This longing took root in her when the family migrated to Mumbai. The move to the city came at just the right time when Karuna was in her childhood. Mumbai was mind-boggling but to Karuna it was a perfect city that suited her extravagant life. The richness of the city and high life of the people attracted her and `she preferred to discover Mumbai rather than take interest in her studies. Karuna's desires to be like the rich girls, naturally made her choose her companions from that society. In her school days, she saw the world mainly through the prism of Charlie. Charlie was the spoilt girl of her society with whom Karuna hung around and often got into trouble. Though Karuna knew it was not good to have relationships with such girls, her wish to be noticed by all, made her stick to them. Karuna's hunger for things that were denied to her was immense and her desire grew greater because it was never fed. The submissive nature of Karuna's mother towards her father was one of the reasons for Karuna's hatred towards the middle-class society. Someone or the other controlled the middle-class women's life. The women always lived for their parents, for their husbands or for their children but never for themselves. They did not have a life of their own. The protagonist, Karuna, was clear-eyed about the implications of her social status and the Patriarchal regimentation of her middle- class life. As a result, she rebelled, especially against the domination of an overbearing father who decided everything for his family. He spoke rarely to the children. Karuna did not want to be an obedient daughter like her sisters for she felt that only the middle-class girls obey their parents (Pink, 2020, 22–39).

Karuna's quest to find out about herself sprang from her discontentment with her own life, which did not come up to her expectations. With all her discontentment that engenders mental struggle and a rebellious nature, and with her reasoning she walked the ways of the unreasonable in the eyes of society and remained a different person throughout. Karuna's sister sensed this: 'You were always a strange one, right from childhood; I wouldn't ever figure you out. I used to think you were slow or vain or both. But there was always something secretive going on inside your mind that none of us knew about. You weren't like the others.' Anjali with her polished nails, French perfumes and the silver-grey Impala belonged to that society of the socialite, which Karuna was longing for. Soon Anjali's fancy place in Malabar Hill became the regular haunt of Karuna. The gaudy and cheap imitation of a third-rate Hollywood film set impressed Karuna. Anjali became her guide to a new world. Since Anjali was the portal of a world she longed for, Karuna was notable to remove Anjali from her life. Anjali became her role model. When Anjali provided Karuna an opportunity to travel on her own to Delhi to model, Karuna realized that "modeling was not quite my thing. I wasn't an exhibitionist, I wasn't confident, I felt ridiculous on the ramp". Knowing Anjali fully well, Karuna moved with her only to be with the aristocratic people and the society. Anjali's visit to Karuna's home at first embarrassed her because her unfashionable middle-class surroundings were a direct

contrast to Anjali's perfect home. At the same time Anjali's unannounced visits were also an eye-opener to Karuna when she discovered that Anjali was just as middle class as she was. The friendship between Anjali and the protagonist took a new turn when Anjali encouraged Karuna to accept Abe's offer, instead of acknowledging and applauding Karuna's loyalty. Karuna managed to make enough money through modeling to buy herself a ticket to New York.

"For the very first time, I felt ready. On my own, free of Anjali, prepared to discover the world on my own terms. I felt reckless and brave, adventurous and liberated"(SE,50). This was of course the real journey of self-discovery. Though she was disturbed by the marriage proposal from the filmmaker in New York, it helped her to rethink her decision about her engagement with Bunty. Karuna decided to break her engagement with Bunty; she also realized that she couldn't marry the ad-film-maker. Finally Karun is turned to India with no decisions on her career and marriage. To make such decision she needed time to think. It required privacy and her Indian home hardly afforded her that. Still Karuna felt assertive. Finally she managed to break off her four-year-old engagement with Bunty. The central character then agreed to marry an old college friend for his head-on, dead-on approach. She was simply pushed into marriage by an acceptable male who wouldn't take no for an answer. Karuna's husband Shetty was the heir to a hundred-year- old export-import firm. He had innovative ideas and soon dismantled the cabin system and opened workstations in the American style. The old munimji and the peon retired and the Xerox machine took their place. Karuna realized that the working style of the firm reflected her husband exactly, flashy but lacking in depth. Karuna soon realized that she was caught up in a meaningless marriage. Karuna's marriage turned out to be a failures incent was loveless, joyless and bridgeless. There was no understanding between husband and wife. She felt that she had married the wrong man for the wrong reason at the wrong time. My husband was not a villain. He was just an average Indian husband -unexciting, uninspiring, and untutored…he wasn't one for introspection. She hated the standoffish, cruel behaviour of the husbands who often kept themselves busy in drab monotonous activities like reading the business pages of the Times of India. Karuna observes that everything that mattered to us was trivialized. The message was you don't really count, except in the context of my priorities. It was taken for granted that our needs were secondary to theirs. And that in some way we ought to be grateful for having a roof over our head and four-square meals a day. Karuna remains a lone wolf among the circle of wives with her discontentment. Karuna realized that she had committed a mistake in taking the decision to marry this person without realizing or coming to terms with herself completely. It became clearer to her when her marriage became meaningless and their love-making an affair. Her discontentment sprang mainly from a world of difference between her concept of marriage and that of the society. Her marriage she felt was over and meaningless. To her utter bewilderment and disappointment, Karuna was made to live a subordinate life like her mother. Her modeling stopped and she became a dutiful wife just obeying her husband. He brain washed her and made her feel inferior and worthless. Karuna realized then those men were no different in the aristocratic society. They were just like her father, loved to dominate their womenfolk. Yet she boldly and defiantly encountered life, for she realized "marriage is nothing to get excited or worried about. It is just something to get used to". Karuna also realized that despite her little acts of protest, she was a well-trained, Indian wife. Yet Karuna was not the toy of man, his rattle, this must jingle in his ears whenever, dismissing reason, he chooses to be amused. It was not possible for her to become an average Indian wife to match her husband and Fashion herself as per the likes and dislikes of her husband. She felt that it was not for her to pretend to be a 'dependent doll' because she was not a 'wife material'. But she could not Shake off her marriage as she had done with her modeling profession. She was not able to take a quick

decision to divorce her husband and relieve herself from the unhappy situation (V. Shoba, 2012, 125–26). Karuna involved herself in theatre. This involvement brought her close to Krish, a married man and a friend of her husband more Krish than theatre. Karuna's three years affair with Krish made her to go to the extent of meeting him in Venice. Karuna planned well in such a way that her unsuspecting husband send her happily to stay with her sister in London. Karuna did not even feel a tinge of guilt or remorse of shame; she was not even moved by her husband's words. I'll miss you, wifey. Our home won't be the same without you. She waved to him cheerfully. At that moment the one thing that mattered to her was being with Krish.

Karuna was bold enough to express without any hesitation her sexual urge for a man, even to her husband when he discovered her affair. She made an ingenious declaration about her inner thirst. Karuna's self-centeredness is seen when she discovered that she was pregnant. She was bothered about what the society would think of her and not the baby. The discovery that she was 'pregnant' made her quite nervous and she was in a state of panic. Karuna was not heart broken when her husband wanted to break up their marriage suspecting her paternity. She was able to move out and make a life for herself. Here she differed from her orthodox mother. Karuna was able to escape from a meaningless marriage boldly, unlike her mother. Karuna wanted to lead a luxurious life but when she left her husband's house she took nothing except a few things necessary for her. She believed there was nothing in the house that belonged to her any more once her husband had decided to divorce her. Her husband cheated her by not giving the alimony after the divorce; Karuna was also not interested even in her husband's alimony. Her sole concern during this stage, too, was how she can shake off her middle-class background. Karuna moved to Anjali's house with a few belongings. Anjali was furious that Karuna had not taken her jewels and other valuables with her this is not the time for false dignity and pride, woman; she advised 'don't be a fool, you are entitled to your things. For Karuna even the idea of keeping the baby did not stay firm in her mind. Anjali was a well-experienced woman (Aishwarya, 2021, 2471–89).

When Karuna thought of not aborting the child, Anjali put out that thought by saying that Karuna's child should not have a lonely and unhappy life like Mimi with divorced parents. With her abortion and her hysterectomy, Karuna was freed of her most potent symbol of femaleness, and was ready to progress towards androgyny and creativity; creative women, as Rosalind Miles points out, are more often than not childless. Karuna's fear was that her present predicament was the consequence of divine justice. When Karuna realized that she did not have anything to claim as her own, and no one to rely upon except herself, she felt that she had to do something decisive about her life. For the first time, she felt the need for a room and money of her own. She took up odd jobs. Soon she understood that the meager amount coming from the odd jobs could only afford her a middle-class life, which she found intolerable. Karuna started out life afresh on her own, staying in PG accommodations; she began to earn her own living and to search for fulfillment in the theatre. Karuna had a small role in the Hindi version of Desire under the Elms directed by Swapna. Luck, hard work, ambition and her skill, everything played an important role in Karuna's life. Once money started flowing in, Karuna started to analyze herself and in the process, she found out that it was the freedom to do what she liked that gave her absolute joy (Hyacinth, 2020, 22–39).

Karuna realized that she couldn't be happy with Girish in spite of their common interests; in fact, she felt that she couldn't be happy with any man who deprived her of her present state of independence. Karuna refused him, even though her parents urged her to marry him. Karuna also tackled Varun, the powerful editor of the scandal sheet who attacked her, with equanimity and poise. Karuna's mother with her motherly anxiety asked her to settle soon in her life saying,

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"A woman cannot live alone. It is not safe. We are here today-but who knows about tomorrow? A woman needs a man's protection. Society can be very cruel". Karuna analyzing herself felt that she's not ready to sacrifice her independent, peaceful single life to marriage, which required a lot of sacrifices. Anjali and Ritu are the other main characters in Socialite Evenings. They are rich, confident and beautiful. Anjali was the role model for Karuna. All these female characters including Karuna settle in a high-class society and are enslaved by their husbands. Anjali is married to Abe who sleeps with all Anjali's friends, even after discovering Abe's betrayal; Anjali finds it difficult to break up with him. Later when she leaves Abe, she searches for the company of other men and finally gets wedded to Kumar after researching his financial status. Ritu is married to an underworld on. She is so dependent on Gul's mercy that she agrees to procure other women for him. These characters are so dependent on men, physically and emotionally that they fall prey to the 'I-cannot-live- without-a-male' syndrome. Anjali gives up her career, independence and a husband for the homosexual Kumar. Ritu's villainous Gul goes so far as to humiliate her in public. Still she claims, I think the beatings have brought us closer. I respect him more. He looks so macho in those moments. In this way, Anjali and Ritu are kept in continual marital dependence upon their husbands. Karuna is not concerned with the lot of women. But here that concern changes to 'I am the good thing and even this 'I' does not stand for any commitment to spiritual and moral values but it is a good thing because it can be dressed up and presented as an extremely marketable product in the media. Even during the period when she has been divorced by her husband and has to move from place to place in search of a job, her sole concern is to overcome the poverty she feared, "and I hated the poverty, this meager income forced on me. I suppose I was a bit too old for the drastic changes I had to adjust to or perhaps I just wasn't cut out to be middle class, lower middle class."

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इतिहासाचार्य वि. का. राजवाडे मंडल, धुळे
या संस्थेचे त्रैमासिक

|| संशोधक ||

पुरवणी अंक ८ – डिसेंबर २०२३ (त्रैमासिक)

- शके १९४५
- वर्ष : ११
- पुरवणी अंक : ८

संपादक मंडळ

- प्राचार्य डॉ. सर्जेराव भामरे
- प्राचार्य डॉ. अनिल माणिक बैसाणे
- प्रा. डॉ. मृदुला वर्मा
- प्रा. श्रीपाद नांदेडकर

अतिथी संपादक

- प्रा. डॉ. केशव पवार
- प्रा. डॉ. सुभाष वाघमारे
- प्राचार्य डॉ. राजेंद्र मोरे

✴ प्रकाशक ✴

श्री. संजय मुंदडा

कार्याध्यक्ष, इ. वि. का. राजवाडे संशोधन मंडळ, धुळे ४२४००१
दूरध्वनी (०२५६२) २३३८४८, ९४२२२८९४७१, ९४०४५७७०२०

कार्यालयीन वेळ

सकाळी ९.३० ते १.००, सायंकाळी ४.३० ते ८.०० (रविवारी सुट्टी)

मूल्य रु. १००/-
वार्षिक वर्गणी रु. ५००/-, आजीव वर्गणी रु. ५०००/- (१४ वर्षे)

विशेष सूचना : संशोधक त्रैमासिकाची वर्गणी चेक/ड्राफ्टने
'संशोधक त्रैमासिक राजवाडे मंडळ, धुळे' या नावाने पाठवावी.

अक्षरजुळणी : सौ. सीमा शिंत्रे, वारजे-माळवाडी, पुणे ५८.

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"Man-Woman Relationship in the Context of Modern Indian Society"

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Abstract :

The Family, Marriage, and the Person are inseparablyjoined. Marriage is a wide spread marvel. The marital relationship cannot be caught onbarring family and the person, all three components play a major portion in a marital relationship. The family unit, centered on the conjugal dyad, is respected as numerous as the institution that's the cornerstone of society. It is troublesome to draw ceaselessqualifications between marriage and the family, although it is evident they are not synonymous. Man and lady in common constitute a fundamental unit themselves. The marital unit is the essential financial unit within the society and the premise of all societal structures. Human connections ought to be examined in connection to the setting—social and individual environment—in which they create and work. It is more so within theconsideredconjugal relationship. D.H. Lawrence points out:

The greatest relationship for humanity will always be the relation between man and woman.

The relation between man and man, woman and woman, Parent and child will always be subsidiaries.

The institution of marriage and its patternshave to be considered in more noteworthyprofundity, particularlywithin the Indiansetting where the social flow of marriage and the method of mate choice have been seeingcolossal changes. Numerousconsider reflect the changes that have happenedwithin the institution of marriagethese days, since the presentation of urbanization, industrialization, secularization, present-dayinstructioneffect of Western culture, and marriage legislations within the Indian society. This paper sheds light on thepredominantshapes of marriage within the Indian society. An exertion has also been made to cover the pondersportraying a sociological understandingof the institution of marriage and its developingpatterns or designs.

Research On Types of Marriages in India:

Severalresearches have been carried out in an exertion to watch the effect of present-daypatternscompared to formal instruction, industrialization, and urbanization. Changing designs are beingseen in a fewregions such as age at marriage, inter-caste marriage, organized versus adore matches,coordinating horoscopes, and so on. Even though inter-religious relational unions take putwithin thenation there areextraordinarycontrolsas well, to support such sort of relational unions in India. But the truth is that the figures of suchshapes of marriage are little since marriage for an expansive number of populaces is that which winsinside one's devoutgathering and family as well. A 1993-94 overview of 1842 over 1800 married countryladiesin ages 15-39 a long timeaffirms that few women have a say in the choice of their spouse (Jejeebhoy, 2001).

Man-Woman Relationship In the Context Of Modern Indian Society:

With time, different changes have been watched within the social structure of modern society, particularly within the institution of marriage. The designs of marriage change from locale to locale and from time to time inside India. The wave of modernization, western instruction, secularization and social alter, states of mind towards the over-said designs of marriage have been moving continuously and antagonistically. For the most part, three wide sorts of relational unions take put these days in India- organized marriage, self-arranged cherished marriage and NRI marriage. By the by, the shape and reason for marriage contrast in all the three sorts of marriage.

1. Arranged Marriage

Orchestrated marriage could be a convention that's ordinarily observed within the social orders of the Indian subcontinent.

Despite the reality that sentimental cherish is "entirely celebrated" within Indian society through the medium of mass media (such as Bollywood) and fables, individuals still accept that organized marriage is the fore most appropriate shape of marriage. Orchestrated marriage may be a sort of conjugal union where the brides and grooms are chosen by the accomplices themselves, with to association of their families in conjunction with the help of their social circles within the preparation of mate choice. In this way, family, companions, and relatives of the potential bride and prep select a reasonable accomplice for them with or without the assistance of the third party (that's proficient matchmakers). In the urban zones as well as within the provincial partners, guardians these days organize different gatherings for their marriage-ready children and girls in arrange to supply them a chance to meet with the multiple potential life partners with an acknowledged

right of refusal. Agreeing to the convention, the boy's family arrives (with the boy) and is situated with the full family of the young lady but the young lady, who at that point makes a surprising entrance dressed in great dress, subsequently brings tea and other refreshment for the boy's family. This hone is called as "seeing the young lady". Be that as it may, this hone has been assaulted by a few women's activists as a classic occurrence of gender bias and the objectification of ladies.

The major components that are taken under consideration when settling an organized marriage by the guardians are the taking after:

1. Notoriety- of the family.
2. Livelihood- the more prestigious, the better.
3. Riches.
4. Appearance- stature and color are the most important characteristics to consider.
5. Values- conventional/ magnanimous.
6. Caste/ Religion.
7. Horoscope- must be congruous (this was customarily genuine).
8. Therapeutic- Innate malady is getting to be a progressively critical calculation.

2. Cherish Marriage :

Cherish marriage is utilized to portray a marriage where the people cherish each other and get hitched with or without the assent of their guardians. Moving from the joint families to the atomic families, agrarian society to the mechanical society alongside freedom and strengthening of ladies has impacted not as it were the social moorings of the society, but also the nature and character of relational unions. In a nation like India, the term cherish marriage is utilized to depict a marriage that is chosen by the couple on their possess, without counseling their guardians or families. In a cherished marriage, individuals tend to utilize pre-

screening criteria that put accentuation on outward appearances such as looks and belonging. These relational unions by and large break the boundaries of caste, community, and religion.

Organized marriage brings those individuals into a partnership or relationship that has been brought up with a comparable conviction frame work. This advantage plays a vital portion in building a base for the relationship.

In organized marriage, the chances of having social contrasts are exceptionally low as compared to the cherished relational unions. Cherish relational unions require not to happen between individuals of the comparative religion, caste and culture. This sort of marriage brings people with different convictions and societies together. In this manner, the couples have to be put in additional endeavors to reach an agreement. The reality is that arranged relational unions are favored over adored relational unions, to set family ties, to make unused ties, and as deference to the parent's wishes. Even though cherished relational unions don't appreciate the same respect and position within society as orchestrated relational unions guardians are becoming more astute about their children's sentiments in modern times. Subsequently, adore relational unions are performed with the same vigor and delight as orchestrated relational unions.

3. Overseas Marriage :

Overseas marriage is that sort of marriage in which at slightest one individual or both the wedding life partners are a nonresident Indian. Even though in common homes, NRI marriage is considered to be between a non-resident male and an Indian bride. Diverse thought processes are for the most part seen behind these NRI relational unions in India. Individuals favor wedding NRI individuals since it has

ended up a straightforward way to induce emigration through this sort of holding. NRI relational unions that are to a great extent taking put in India are changing the living standards and economic interests of numerous families. There's no question that there's a charm among individuals to settle abroad since they think that life is more affluent in remote nations. There are numerous victory stories of NRI relational unions but at the same time, the issues of surrendered brides by NRI grooms have truly panicked the individuals in almost such relational unions. Despite the rising cases of departure, extortion, and parallel marital life, individuals particularly adolescents are prepared to undertake their luckiness through such courses of marriage.

The thought is very clear that movement is the first objective for the larger part of such relational unions. Numerous irritated dangers have been taken note of within the NRI relational unions just as the lady being disengaged distant absent from her domestic in an obscure remote arrive; unavoidably confronting limitations of dialect; need for mindfulness of neighborhood illicit quity; need for informational most the law enforcement and authorized system; need of back framework of family, relatives and companions to turn to; need of understanding almost the accessible money related help and approximately a putto require assurance or shelter in times of trouble. The truth is that the event of run-away spouses and limping relational unions of NRI life partners has ended up a grave socio-legal inconvenience in modern Indian society.

CONCLUSION:

Each shape of marriage was selected in antiquated times. Marital laws were protected and followed without any contradiction. Even though modern Hindu marriage has its claim issues that challenge the long-standing strategies

but still marriage as an institution has remainedlivelywithin theconfront of societal turmoil. It is of no question that our Indian society is passing through a social clash between Indian and Western ethosin advanced times. In this situation, endeavors have been persistently made by the families, laws, and otherorganizationsto supply opportunities for individual liberty and to work outthe proper to live an autonomous life where by individuals can select their companion and other priorities in life. To conclude, time has changed the shape of marriage. But marriage is still considered as asacrosanct bond in display society. This hitching process of two people not only involves the couple as it were but the two families of the bride and the bridegroom as well. Be it orchestrated marriage or adored marriage, marriage is an institution to satisfya fewobligations towards each other, towards one's family andsociety at expansive. Therefore, love marriage vs. orchestrated marriage is the fairaddress that winswithin the mindof individuals presently and after that who are either not fulfilled with a relationship or are frightened to live with anobscureaccomplice for the rest of their lives.

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