

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

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Abstract

"Women as the deities of her destiny" brings a new perspective on the common man-commoner. A weird out and decolored concept emerged from ages and still gains strata of a higher order because society still witnesses the cruelties towards women. However, the cries for equality had been pulling down the barricades of sex discrimination. Even then, one can witness people with narrow-minded thinking 'placing women as the second preferred ones in society' or a least essential prop. 'Janaki' in Jaishree Misra's novel 'Ancient Promises also picturizes a similar thing where women have been deemed property, objects, or exchangeable commodities. Women raising like a phoenix bird amidst adversities is a rare piece of art. However, the creations of Misra bring out the breaking of the standard boundaries and place women on a safer side by revolting against the lyrical patriarchal system.

Design/ methodology/approach:

The literature review uses secondary data from educational websites and written publications. The research will use Research Journals, Doctoral Theses, and websites. This qualitative research examines and interprets existing knowledge on the subject utilizing

the keywords “Janaki, marriage, tone, identity, sufferings” found in online articles, peer-reviewed journals, publications, and related portals.

Findings/Result:

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

Originality/Value:

This paper makes a close and sincere study of Janaki, the protagonist of the novel ‘Ancient Promises’ where she keeps trying to find herself amid unknowns and fakes. Janaki (Ancient Promises) is being compared with Sita (Ramayana) in certain instances when they share the same sacrificial episodes. Janaki explores the trials and tribulations and carves herself out as the epitome of patience. She is a brave warrior of her destiny and captures the readers' empathy by implementing her thinking and values.

Paper type: - Exploratory research paper

Keywords: - values, struggle, Janu, survival, emotions

Introduction:

The term ‘emotions’ exists in every tradition in its finest forms. Emotions play a more significant role in Indian society as every relationship revolves around emotion.' Emotion can be subdivided into empathy and sympathy. Empathy signifies identifying oneself with an observed person or object so close that

one seems to participate in the posture, motion, and sensations one observes. Janaki is an affectionate and responsible daughter, a genuine but guilty lover, an unfortunate wife, a depressed and despairing mother, and a woman constantly searching for her identity. A sensitive girl full of aspiring dreams tries to find her destination in life, struggles, falls amid vulgar reality, and again rises to fight against the norms created by the patriarchal society . Jaishree Misra's 'Ancient Promises' evoke a sense of identity with every woman of Kerala, who is the outcome of many sufferings agony. Misra's semi-autobiographical novels highlight the painful journey undergone by a middle-class woman from the very budding stage of her life. It traces a happy childhood, a broken love affair, an unexpected arranged marriage, the severe end of an unsuccessful married life, and finally finding everlasting love in true fairy tale fashion.

OBJECTIVES:

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

AN OVERVIEW:

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

The patriarchal discipline plays a pivotal role in Kerala

society. In Shashi Deshpande's 'Roots and Shadows,' it is highly reflected. Indu grows up as a rebellious and pugnacious kid who takes up things according to her whims and fancies. Indu considers her education and wit as her medals of superiority but fails to show her strength in her battles. The novel guides a pragmatic description of women as wives, mothers, and daughters searching for self-identity and sexuality. This work also brings about the role of women in the society of yesterday and today. It is widely appreciated for bringing out the joint family system in Indian society.

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

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

'Women's Empowerment' has become a word of fashion juggled by media and society. It meant decentralization of authority and power. It aims to involve the participation of deprived groups or sections of

people in the decision-making process. It aims to give voice to the voiceless. The goal of employment should focus on a triangular revolution: to change people's outlook, to create a change in their lives, and thus change the whole perspective of social structure.

How to change people's outlook

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

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

Sucheta Kripalani, former Chief Minister of Uttar Pradesh, was India's first female Chief Minister, states that in the Rig Vedic Age, the women of India enjoyed an exceptionally high status. At

that time, a woman was not only her husband’s lifelong partner and companion in wealth and woe but also the mistress of his household. The Vedic word 'Ganpati' is used to denote the husband and wife jointly; etymologically, it means the joint owners of the house. Like the boys, the girls also underwent an 'upanayana' ceremony at an early stage, and their education was regarded as a necessary accomplishment for settling in life.

Summary of findings by several writers

Table 1: Summarizes the contributions of various authors, pointing out some of Janaki's journeys.

SL.NO	Author	Date	Findings
1	Madhu Jain[19]	13 March 2000	The dynamics of a conservative joint family are bound to be interesting. There are many "south-north battles," as she puts it
2	C.V Abraham	July 2015	Subverting the stereotypes
3	Dr. A Parvathavarthini	Vol.5 No.1 Jan-June 2015	Cross Culture, an Encumbrance in Ancient Promises
4	Abhijith P.S, Dr. Indu. B	April-June 2017	Journey of Revelation : Quest Molif in Jaishree MISTRA’s ‘Ancient Promises’
5	Nimila .S.F Dr.J Giftlin	February 2020	The Quest for selfhood in Jaishree

	Iyadurai		Misra's 'Ancient Promises'
6	Nehapunia Puran Singh	March 2018	Characterization of Women of the Ultra-modern Era in the Novels of Jaishree Misra
7.	R.G Abisha V.Abigail	Vol.9 Issue-06 June 2022	Forced relationship ends as a broken promise in Jaishree Misra's 'Ancient Promises'
8	Maya Vinai & Jayasree Mazarika	June 2015 ASIATIC Vol.9, No.1	Re-assessing the Kerala Model Woman in Fiction: An Interview with Jaishree Misra
9.	Ashly Ann Binu	Vol.9,2021 Quest Journals	The life and existence of Janaki are described in the novel 'Ancient Promises' by Jaishree Misra.

Explanation of the various authors

Madhu Jain has conferred the novel as a tale. Jaishree Misra has a sharp ear- recording the cadences and cattiness of the

conversations of her deliciously delineated and often nasty characters who inhabit the little World she has created in Valapadu, a fictional town in the backwaters of Kerala. Misra's debut novel has all the mush and melodrama of the kind of fiction that makes women's magazines thick and is the stuff of a million

daydreams: the first kiss, stolen moments, adolescent awakenings, the nightmare of the nuptial bed with a stranger for a husband, a child with disabilities. Moreover, purplish prose is sometimes best reserved for Valentine's Day Cards. Her plot could be better and has coincidences we usually find in masala movies. However, the author, a Malayalee who has spent her growing years in the north, paints a fascinating picture of the social landscape of Kerala, with its upwardly mobile business community and its static traditional core. The dynamics of a conservative joint family are bound to be interesting. All the more so since the point of view from which the story is told is simultaneous of an insider and an outsider: both the protagonist and the author, though Malayalee, are strangers looking in. The North-South equation gets a different twist: Malayalee girls brought up in Delhi are decidedly lousy marriage material. There are many "Southy-Northy battles," as she puts it. The author has a nice turn of phrase and quite an eye for images. Consider her description of jackfruits: "How like sad fat babies the dumpy jackfruits looked, clinging helplessly to matronly tree trunks." However, the novel's frisson is that, as Misra adds in her note at the end, it is a case of art imitating life. Her life, too, is a profile of courage.

C.V. Abraham:

classifies 'Ancient Promises' as a feminist operation subverting the Sita myth. The Indian goddess Sita, who chose to incarnate herself on the Earth to provide humanity with a paradigmatic role model, is regarded by many Indians as the epitome of womanly virtues: modesty, chastity, endurance,

obedience, and self-sacrifice. Dominant male discourses have popularized the Sita myth and constructed female subjectivity in order to pin down women and thus control their speech, restrict their movement, and finally reduce their identity to the subaltern status of the 'other.' Here, C.V. Abraham analyzes the fictional narrative of Misra first by problematizing the gender-specific issues evident in this text and then by examining how these issues have a bearing on the concepts of love and sex in the space of conjugality. He also examines how Misra exploits the discursive space inherent in her women-centric writings and converts fiction into a socio-literary discourse, displaying a continuous interplay of gender and culture and standing witness to the emergence of a brave new woman who defies hegemonic dispensation and Patriarchal indoctrination. Years of impositions on feminine virtues have compelled Indian women to internalize the importance of bringing a 'pathivrata' even to the point of self-effacement and total enslavement to the power of the Phallus. Jaishree Misra's novel 'Ancient Promises' is set in the contemporary Socio-Cultural milieu of Kerala. As the title tells us, the novel is based on some ancient codes and directives regarding Conjugal life, violating which is supposed to bring ruin upon the offenders.

Dr. A Parvathavarthini reveals that most of the females' marital life is cross-culture, and it plays the role of damned change in their life. The change is adopted, only sometimes accepted. The elders advise them to agree with everything their husbands and in-laws say. This ruined their marital relationship, and they faced many hardships. This was considered an obstacle to their smooth living and created crevices in their relationship. Women are separated from their families and relations and get away from the root of their place in the name of one culture and tradition. It is a sensitive account of a girl's pain to find her destination in life. It is full of keen emotional observations and goes deep into searching for one's own identity.

Janaki alias Janu, the novel's protagonist, is transplanted from her home and the familiar World of Delhi at eighteen to a highly conventional and aristocratic Nair family in Kerala through marriage. Her life was pleased, where she was brought up and educated. She also touched deeply with her friends, especially Leena and Arjun. When she came back to Kerala, her entire dream collapsed. Suresh's proposal was almost like a fetter to Janu. Her wedding takes place in Guruvayoor Temple as her grandparents desire. She is suffering from the pangs of separation from her first love. She is married to a man who is neither good nor bad but simply an 'expert in the art of escape.' A wife's family is not at all respected and given priority, whereas every person, even a newborn child, will be celebrated and responded to in her husband's family. Misra has expressed her view on females' pathetic marital life when it is mismatched or cross-cultured through the character Janu in the novel 'Ancient Promises' There are thousands of Janu to be rescued from the hands of evil-hearted fellows in India. However, the redeemers have little hope. Finally, it may be found in the hands of males with good hearts and sound minds.

Abhijith P.S., Dr. Indu presents a controversial problem that a man confronts today. The problem is the existential problem'. It happens when life seems futile and results in an identity crisis. Identity refers to a person's interpretation and expression of his/her individuality. It is the cornerstone of one's life. Society plays a crucial role in molding one's character. They claim that Jaishree Misra is one such writer whose semi-autobiographical novel discusses the plight of a woman named Janaki who is forced to obey the code and conduct put forward by her family and society. Janaki faces the crisis of hybridity in an unknown land. When her parents learned about her relationship with Arjun, they forced her to come to Kerala, resulting in her marriage to Suresh. She enters the Maraar household with

many dreams and hopes, but her entire hope is shattered and squeezed inside the Maraar house. She was considered more like a Delhi-based spoiled brat. Here, she loses her identity as an individual. Thus, the lack of identity and marginalization is delineated in her novel 'Ancient Promises.' Janaki epitomizes the tens of thousands of women who aspire for liberation. These representations, like many from time immemorial, have passed into oblivion. The urge to express her identity has been revealed in multifaceted ways. She faces all odds and responsibilities with a fierce determination that has always lurked beneath her mind. She can be undoubtedly coroneted as a true amalgam of a liberated Soul. This is vividly exemplified in the portrayal of Janaki. The quintessence of her very self is exemplified through the minute details that form the novel's crux.

Nimila S.F, Dr. J. Giftlin Iyadurai:

draws our attention to women stereotypes. All her protagonists are women. Misra's novels deal with female suffering and how their suffering influences their children. Misra makes an effort to provide solutions to many problems. In her novels, she tries to teach the Value of family life to the readers. Misra has relentlessly campaigned for women to abandon their inferiority complex and to be proud of being born as a woman. Misra asserts that every woman has an inner female self within them. The only thing that women can do is to reveal their authentic selves to others. Misra's protagonists are educated women; they live independently. She is not against the institution of marriage, but she intensely reveals her desire for a successful marital relationship. Misra's novel 'Ancient Promises' is a typical example of the universal way how women are treated in an ordinary Indian family. The birth of a boy is preferred to that of a girl. The role of men and women is determined by society. It has various conventions and laws that are meant to be broken and stay intact. A girl has many restrictions, but at the same

time, the boy has none. Indian society emphasizes caste, religious practices, riches, and values. The reputations of families were carried on the shoulders of their daughters. When a girl is uprooted from her family to her husband's family, she enters the house with many expectations and dreams. Like every other girl, Janu also expects a lot from her husband, but on the contrary, she finds it a failure on the very wedding day itself. She is crowned with different titles after getting locked into a marital status. Her status changes from a 'Woman' to a 'Wife' and later to a 'Mother.' Janu's marriage with Suresh becomes monotonous. She feels alien in a crowd. Nobody gives solace to her.

The indifferent behavior of her husband and his family made her sink into her inner self. She was unable to voice her emotions and was suffering inside. She, at times, wanted to burst out her emotions but successfully failed in bringing out her emotions, which silenced her forever. While concluding the novel, Misra does not give any alternative solution to the problems that Indian women face. Misra is trying to create awareness among the readers. She is trying to portray women like Janu, who aspire to freedom. Instead of being a silent woman, she tries to question the orthodoxy of the family. The novel ends optimistically as Janaki becomes the spokesperson and an inspiration for the womenfolk.

Neha Punia, Puran Singh:

tries to unveil the new woman's journey, tracing her life at various phases. Misra portrays the crucial circumstances of society in a vulnerable fashion. Her protagonists tell precisely how the traditional codes subvert the female. It is about her unsuccessful arranged marriage followed by a divorce ten years later. Janu, vulnerable and young, gives up Arjun, the very first love of her, to enter into an arranged marriage. A long time later, she is slowly shut out by the coldness of her husband's family and his indifference to her and her daughter's requirements. She leaves for Delhi for a

scholarship interview and a chance to meet Arjun. Used passions are aroused as well as the few realize they still have an excellent feel for one another. Janu offers to file for divorce to end the unpleasant marriage, flees with Riya to England, and restarts a new life with Arjun. Like magic, Suresh reconciles himself to a divorce and hands Riya to Janu. Thus, it becomes a moving story about marriage, motherhood, and divorce.

R.G Abisha, V Abigail:

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

The novel begins with a broken promise and further reveals the reason behind the broken promise. If a wrong match is made in marriage, the happiness will soon disappear from their life and end in separation. The same distractions happen in Janu's life; she is devastated and suffocates in a spoilt relationship. At last, she decides to divorce her husband. The timely decision and uniting with her sweetheart Arjun in England makes her rejoice in her life. Hence, promises are no longer critical in marital life, where you

marry without mental satisfaction. The divorce is a saga of broken promises. The decision to divorce her husband is a significant deviation from the fundamental pattern of the patriarchal system. Here, Misra poignantly expresses her views about the problems of marital disharmony. The author states that Western education can liberate women from the cruel chains of fundamental elements.

Marriage is a bond made with ancient promises that leather toto together with loyalty. The bride, as well as the groom, should follow the promises made in the marital bond. Both are responsible for keeping up the promises. Marriage is a bond between two where honey and faithfulness play vital roles. It is to care for and share their pains and worries, a shoulder to pat while feeling down. Trust and care are crucial for a healthy and happy life. These are the valuable ancient promises followed and passed from one generation to another. Parents must follow and roll it up to the next generation of children.

Maya Vinai, Jayashree Hazarika:

The identity of the Malayali (or Keralite) women has always been seen from the perspective of the historical matrilineal past. More than 50% of the communities in Kerala, including the Nair's, practiced matriliney, which empowered women through their unique right to property. Their permanent and uncontested right to stay in their natal homes even after marriage saved many women from atrocities and problems related to dowry. This unique social practice confused her with certain privileges compared to women from northern parts of India, where societies were largely patrilineal. Fiction is a gateway to a literacy artist's perception of the society around him/her. Misra's works mirror the social reality, which is constantly negotiated and re-imagined. It is exciting to see her representations of Malayali women as well as her response to the older cultural practices of the Nair community in novels as 'ancient promises' and 'afterward.' Matriliney was a fabulous system

within which Nair women could lead safer and more empowered lives than any other social system allowed in those times, simply by remaining in their own homes and environs after marriage rather than having to cut the umbilical cord and be transported to households as women elsewhere did. The indigenous Malayali is both proud and suspicious of the diaspora Malayali. They like the stories of Malayalis who have gone off and done well for themselves elsewhere. However, they also seem to get uneasy when members of the diaspora return to the homeland with ideas that are unusual, bold, and innovative.

Ashly Ann Binu: - Jaishree Misra's 'Ancient Promises' begins with the divorce of Janaki from Suresh Maraar. Janu was a little girl with good dreams for her future, but circumstances acted as a villain in her life. The existence of Janaki in the novel can be analyzed based on different stages, such as a daughter, lover, wife, and mother. In the novel, Janaki portrays a different character with many dreams and ideas that every woman living in a patriarchal society possesses. As a daughter, she tries to avoid all the odd things in her life for her parents. By forgetting her dreams and visions, she tried to improve her existence during her school days. Even her relationship with Arjun created problems, and she finally agreed to the conditions offered by her family when Suresh Maraar's marriage proposal came to her. The existence of Janaki as a daughter is depicted even though her parents disapproved of her relationship with Arjun. The novel also points out the Value of human relationships, which must be preserved and maintained. Every person will face different problems in life, but everyone has to overcome them calmly. It also asserts that you should be what you are and be a person who can do good to others.

Altogether, Misra can present all her ideas and views through her debut novel, 'Ancient Promises.' Misra presented a wide variety of themes and ideas in her novel 'Ancient Promises, ' which evokes a

sense of self-love and self-motivation in the minds of female readers. A sense of self-satisfaction is created, making the readers think and lead a beautiful life in society. Many of her characters address women's perspectives and related themes. As the protagonist, Janaki explains all the different conditions she has undergone. The novel clearly shows how a woman battles with her life in each stage. This popularised the book and still creates a remarkable impact in the minds of Misra's readers.

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

Research Agenda: Janaki, an unfortunate woman who started her marital life apart from her choice, craves love and recognition in her

in-law's house. Her 18th birthday marks her marriage day, too. Her marital life could not promise her love, peace, and harmony. She was frustrated in facing her days, and each day was filled with episodes of trauma, which led her to be inactive at specific points in time. She felt separated from the family, like oil on top of water. She was trying to adapt to the new environment, but something pulled her back from merging stay separate from the family. The lack of bonding between her and Suresh made her look insignificant among the whole family.

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

Research Proposal:

The proposed research will explore the issues about Janaki and the society two decades before concerning the Epic 'Ramayana' where we see another magnificent lady with great wisdom and determination who even went through 'Agnipariksha' to prove

herself right. The two ladies, the epitome of self-respect and compassion, led their initial stage of life concerning or giving importance to others rather than themselves, stood the test of time, and marked a significant mark for the upcoming generation. Their life sets an example for others to take the best out of them and leave the rest. It shows how a woman can lead their life concerning the outlook of society until the end of human survival. The society where Sita grew up was a typical society where females were given priority. However, marital life gave her a different perspective, where one has to go through different ordeals.

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

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

Conclusion

Janaki suffered in the entanglement of an unanswered question of her identity. She lost her identity when she stepped into the Maraar family, where everything and everyone was a different soul to her. The elements she was made of and what the Maraar family was made of were entirely to the extremes. She tried to impress the others by being down to Earth. However, they should

have acknowledged her courtesy. She stood alone amidst the sarcastic whirlpools, which sometimes washed away her identity. She was addressed as the Delhi Girl who was unaware of the culture and traditional ethics followed in Kerala. Janaki felt miserable in understanding the system and language of the people in the Maraar family. She could not read the people's minds as she was not accustomed to the ornamental behavior of the people around her. She wanted to confess her pain to somebody who knew her well. Unfortunately, nobody turned up with the same wavelength as hers. The proposed study will look into topics concerning Janaki and society in the modern period concerning Sita's journey towards self-esteem in Ramayana.