

A Critical study of Kavita Kane's Lanka's Princess

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Abstract: *Many research studies have proved that substantial development is unfulfilled dream without women's empowerment and gender equality. When women are making independents, and educated properly and supported with care and love, they gain an opportunity to speak up for their own right, and also to advocate for their families, communities and nations. Myths, epics, legends, fables and folktales encompass the canvass of folk literature. Mythology and folktales present the culture, beliefs, and value systems of ethnic groups. Indian literature and Indian culture are interwoven, where epics occupy the highest pedestal. The most popular epics of India are the Ramayana and the Mahabharata. Indian epics are the terrain of patriarchy with women in the last stage of the social ladder. Deep insights into the works unveil the strong female characters embedded in the story. Modern writers deal with the retelling of epics from differ viewpoints. This reinterpretation breathes a fresh and new outlook on the conventional themes. The writers draw parallels to contemporary issues like sexual violence, gender discrimination, honour killing, and racism by retelling the mythologies. Many writers have been engaged in retailing in present times. Kavita Kane is a Mythological writer. Kane has written a string of books in this genre of retailing Indian myths, highlighting the characters that are marginalised or neglected. Her book Lanka's Princess is about Surpankha, Ravan's sister. Who is popularly known as a lustful demoness. Kane describes the story from Surpankha's standpoint, portraying her pains, grievances, and losses which transformed her to act negative negatively. The paper addresses the current issues and gives a better understanding of neglected or lesser-known characters of the Ramayana. It attempts to create awareness about a number of female issues with reference to the muted group theory..*

Keywords: Ramayana, Mahabharata, Honor killing, Sexual violence, Racism, Empowerment, and Gender

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