परिशिष्ट

उषा प्रियंवदाजी और शोधार्थी के बीच का पत्राचार

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आदरनीय उषा प्रियंवदाजी,

मेरे पी.एच.डी. की एक छात्रा हूँ। आपके कथा साहित्य पर रिसर्च कर रही हूँ। मेरे अपसे कुछ सवाल पूछना चाहती हूँ। कृपया सहयोग दें।

1. विदेशी सामाजिक परिवेश में एक रुत्र की चार्टिस्क्रिक-नैतिक मूल्यों का कौन-सा धौंचा अखिलात्मक करती है?

2. क्या नारीवाद का प्रभाव भारतीय नारियों से अधिक पाश्चात्य नारियों पर पड़ा है? भारतीय संस्कृति एवं पाश्चात्य संस्कृति इन दोनों संस्कृतियों में आप किस संस्कृति के पक्षपाती हैं?

3. ‘रुकोगी नहीं राधिका’ में बिहा आलमहत्त्या करती है। क्या बिहा पुरुष सत्ता के सामने हार गयी है?

4. ‘भया कबीर उदास’ में क्या आप असित्ववाद से ईश्वरीय सत्ता की तलाश करना चाहती हैं?

5. उषाजी ‘पैयलेटर’ क्या चीज़ है?

6. आज संयुक्त परिवार टूट चुके हैं? एकल परिवार का उदय हुआ है। क्या इनमें पुरुष ब्रह्मचारी की ओर लौटना चाहिए, आपका मत क्या है?

7. क्या महिला रचनाकारों का कोई विशेष दायित्व है?

8. आपकी रचनाओं में पाश्चात्य संस्कृति का यथार्थ चित्रण भरा पड़ा है। आप बहुत रोमांटिक और कल्पनानाली विखायी पड़ती है। ऐसा क्यों हुआ?

9. आपकी रचना में एक परिवार में पुरुष और रुत्र की कैसी स्थिति होनी चाहिए?
10. आपके कथा साहित्य में नारी स्वतंत्र की तलाश अधिक मात्रा में दिखायी पड़ती है। क्या इस कथन से सहमत है?

11. क्या आपको अपने लेखन में गर्व है? आपको क्या क्या पुरस्कार मिला है?

12. उपाजी, आजकल आप क्या लिख रही हैं?

आपके छात्र छात्राएं एवं परिवारवाले कुशल हैं न? सभी को मेरा प्रणाम।

उत्तर की प्रतीक्षा में;

भवदीय

उपरोक्त टेस जोस
Dear Tes,

Please don’t mind that I write in English. It is easier that way. I’ll reply to your hurriedly at this time.

1. The rules for conduct are definitely more narrow and restricted in Indian culture. Having many partners, choosing one’s own husband, having many men in life as sex partners and if things don’t work out, divorce is a natural way of life in the West, it is not so in India. I am not passing any judgment that which culture is better… The women in my novels face many challenges and they try to do their best without breaking down and surrender.

2. Most Indian women live traditional lives. Very few question the traditions and its restrictive effect on their lives. They are happy in their beliefs and reluctant to accept new order of things. Yes, Indian women and society have not been receptive to Naarivaad. If anyone goes against their belief, like my writing, much criticism is heaped on the writing. Like for my ‘Antarvanshi’, a married woman loving another man, or ‘BKU’ Lily/Yaman preoccupied with her body and its mutilation. In my thinking, a woman should be proud of her body, as a part of her and not just a baby producing machine or made for a man’s enjoyment. I live in Western society and still am very Indian in thought and belief… I see clearly the pro/con of each culture. I don’t favour one for another. I am rooted deeply in India, but I see the clear picture of both sides. I do believe in constant change in thoughts and personality according to time and circumstances. I believe in expanding one’s consciousness and being open to new idea and adopting to new situations as life changes. Rigid thoughts and inflexible people bore me. That’s why everyone changes in my writing, whether it is Radhika/Anuka/Vana/Lily? Yaman. Life is like flowing river and one has to adapt to new situations, listen to one’s heart and of course, act according to new situations and circumstances. That is growth and fulfillment.

I am aware that every woman doesn’t have the ability to change or she is too afraid to change or doesn’t have the insight, but change in the essence of life, if one wants constant growth and flow, one has to be aware of one’s own feelings, thoughts and changing situations.
3. No, Vidhya is not defeated. People who commit suicide are not reacting to certain situations outside. The urge comes from within. It is embedded in personality. Many readers and critics in Hindi do not go outside their own tradition bound thinking. So they look for answers according to their mentality.

4. ‘BKU’ has only one motive, to depict what a young woman goes through when she is diagnosed with cancer. Her thoughts go in every direction. No purpose putting your ideas/belief on her.

5. ‘Perambulator’ is a carriage meant for small babies or young children to sit and the move around in the street/park. You don’t see many of them these days.

6. We cannot stop the wave of time. In 21st century the structure of society has changed. Joint families only exist in Hindi T.V. serials. Young people want independence and to live life as they choose instead of dominated by the patriarch/matriarch in the joint family.

7. I think every writer has a responsibility to be true to herself and her ideals. Compromising to win popularity or to shock the readers do not have the staying power and don’t make good literature. Their life is short. I read most of the things young writers/men/women are writing and am impressed by some of the writing.

8. May be I am romantic and imaginative by nature.

9. Everyone has to work it out. But I don’t believe in a woman being dependent on a man and him being the LORD and Master of her destiny. But my idea were always modern and revolutionary and living in the West has strengthened them. So in a family, ideally a man and a woman should be equal but it seldom happens.

10. It is your research, you write what you think, of course, every woman should think about what she is and not follow blindly what is handed down to her by conservative thoughts.

11. Yes, I’m very proud of what I write. I feel I’ve a different message to give, specially to educated, urban women in Modern India… that is, be responsible for your own life, don’t blame husband/mother-in-law/boss/neighbors. Do something positive to fulfill your own dreams. I know it is not possible for every woman to change her life but atleast she could stop blaming the environment and try to work within the restriction.
12. I’ve just sent a novel called ‘Nadi’ (River) to Rajkamal. People complaint that my titles are too subtle and obscure.

I hope these answers will spark your imagination and ideas.

Good luck and best wishes,

usha