



MYTH MAKING POLITICAL ABILITY OF SITA IN AMISH TRIPATHI'S *SITA –WARRIOR OF MITHILA*

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Abstract

An Indian iconic figure Amish Tripathi has come up with refreshing new ideas of how the age old mythical stories could be rewritten in today's dynamic setting. With many Gods and Goddesses, Kings and Queens, Princes and Princesses instilled in our childhood memories, it has become ever so exciting to pick up the next book that caters to our never ending imagination and feed our hunger of more such tales. Amish, in his second book of Ram Chandra Series *Sita-Warrior of Mithila*, has portrayed Sita as who could be the warrior we need, who also could be the Goddess we await and could be the protector too. The purpose of this paper is to instantiate the myth making political ability of Sita through the book *Sita-Warrior of Mithila*. As depicted, Sita is not just a warrior but a very clever politician to ponder over. Amish Tripathi has sculpted Sita a multidimensional woman. Among that one such aspect is a tactful politician which enables her to create a myth of her own which is more than the trait of a warrior. Myth making refers to the slow, unplanned development of thoughts, feelings and actions that are inconsistent with the findings of Natural Science.

Keywords: dynamic, myth making ability, politician, multi-dimensional, tactful, trait

Introduction

The epic journey of Amish's Sita is simply astounding. "India will rise, but not for selfish reasons. It will rise for Dharma.....For the good of all," said Lady Varahi, the third Vishnu. (SWM 261) Nobody believed an adopted child, Sita, will amount to much of to be able to make a myth of her own. *Sita Warrior of Mithila* then is not so much a book about a spouse of Lord past, as much as an inquiry into the feminine principle of statesmanship. Sita projects herself as a political leader of how Lord Rudra wishes to be. "A leader is not just one who gives his people what they want. He must also be the one who teaches his people to

be better than they imagined themselves to be." (SWM 260). Amish's Sita does never copy others, but rather creates extraordinary results through unique work, authenticity, a personal style and continuous expression of that uniqueness. She learns from everyone around her, but yet manages to remain true to herself, her values, and how she wants to be seen in the world, and by other people. She learns from the best, and surrounds herself with likeminded people who allow for her to express her uniqueness and authenticity in a supported way. Although she may face resistance, she accepts the advice from others. She remains true to herself and to her unique leadership style. Sita has a strong combination of intellectual ability,

technical skills, and emotional intelligence to counterbalance the multiple influences on her, and shapes her politics to protrude herself a mythical heroine.

Objective

The main objective of this paper is to identify the myth making political ability of Sita through the work of Amish Tripathi's Sita-Warrior of Mithila.

Research methodology

One of the characteristics of a myth is unpredictable in nature. There are few limited set of recurrent actions. The Archetypal approach is the interpretation of a text in the light of cultural patterns involved in it, and these cultural patterns are based on the myths and rituals of a race or nation or social group. Myths and rituals are explored in a text for discovery of meaning and message. Indians believe that between the real and the divine worlds, there is a mid-level world of mythology. Mythical heroes and heroines play out stories of love, valour, courage and righteousness as well as revenge, hatred and mindless cruelty. A mythical hero/heroine must possess certain traits which should distinguish him/her from others. They could be, having one immortal parent, being born into royalty, having an unusual conception or birth, being favoured by the gods, being the subject of a prophesy, being abandoned at birth or while very young, performing an amazing feat at a young age, going on a quest, traveling to the underworld, marrying a prince, dying an ignoble death. The above said characteristics obviously exhibit that Amish's Sita is a mythical heroine. This paper concentrates more on her political moves which uplift her to become an unscathed mythical heroine.

Discussion

Amish's Sita plays a dual role. She is bound by the strictest norms of society on the one hand; yet on the other hand, she is left free to prolifically use the chinks in the armour of social and traditional laws made by a staunch male oriented pecking order. Within the scope social boundaries, she could still express her personalities and design

her own life graphs. Like a well trained politician, her moves are bold and daring. She is matured and pragmatic to use her heart to decide the destination but to use the head to plot the journey. Sita stands out prominently.

Leadership in the political framework requires a focus on the long term good of a country, above and ahead of any personal short-term gains. Good political leadership requires a combination of charisma and integrity as well as the ability to assess a situation and make a decision based on what would be the best for the greatest number of people. Most of all, leadership in a political framework requires a statesmanship- as opposed to just being a politician – this means having the integrity and willingness to stand up what is right, even if it means resigning a position.

Lawrence Coupe observes,

“...the work of a myth is to explain, to reconcile, to guide action or to legitimate. We can add the myth-making is evidently a primal and universal function of the human mind as it seeks a more or less unified vision of the cosmic order, the social order, and meaning of the individual's life. Both for society at large and for the individual, this story-generating function seems irreplaceable. The individual finds meaning in his life by making of his life a story set within a larger social and cosmic story. (Myth 6)

Politics is an art. It demands high techniques and very bold move. To script her own myth Sita has to pay high price. She has to work harder to become an efficient politician. She possesses the following political qualities which enables her name to live forever as a mythical heroine.

Ability to research:

Sita has a thirst for knowledge. Despite her mother's warning, at the tender age of eight disguised in the clothes of a maid's child, Sita went to to see the slums. The scene at the slum was very pathetic and dangerous. She could learn very many things which enabled her a future politician. She worked out an innovative solution for not only for

their housing needs, but also providing them with sustainable livelihood, BEES QUARTERS.

Policy making:

Sita is very practical and morally right in her actions. She takes credit for her actions which are due and does not encourage sycophancy or accepts something which is not her due. Sita once goes to a hunting expedition where she kills a tiger with an average skill at display. Samichi congratulates her openly even though everyone present there knows that it is only an average kill. Sita calls Samichi and tells her mind,

“You believe you did me a service. No, Samichi, you did not. I lost respect among those men by receiving an undeserved compliment. Don’t let your royalty to me blind you. That is the worst thing you can do to me.” (SWM 190)

This shows her true self of being honest is still the best policy.

Concern about the people:

After hearing about Ram and his actions, Sita is convinced that he would be a better Vishnu than her. Not an iota of self-importance or jealousy is found in Sita. She just wants to bring back goodness to her own country. She is liberal which was an Indian way but isn’t a blind and stupid liberal. Remembering her mother’s words that the poor have more nobility in them than the actual nobility, Sita paid more attention to the slum redevelopment project, reestablishment of Mithila, construction of Bees Quarters and so on. Normally mythical heroes make world safer place by defeating a monster, killing an evil king or righting a wrong but Sita’s concern about the needy and the poor does the magic.

Visionary:

An efficient politician must be a prophecy to protect the near ones from any harm. Sita’s prophetic view, as a tactful politician, enabled her to stop her uncle Kushadhvaj’s evil plan by breaking the royal seal. Creativity, the ability to come up with ideas, experiment, learn and produce through tapping into one’s inner potential, exists

within her. Creativity allows all hugely successful leaders to tap into their potential by creating completely new products, or creating a personal brand. Sita’s fore-seeing ability is exhibited through the idea of utilizing the land between the walls of the Bees Quarters for agriculture.

“I guess you must also have been a Malayaputra once.....Why did you leave?” Sita asked Vashishta. Vashishta began to laugh. “Hanuman was right. You are very smart. Scarily smart. And I mean it from the bottom of my heart, Sita, you are as great a Vishnu as the one I taught.” (SWM 298).

The quixotic plan of becoming the next Vishnu projects that Sita is undoubtedly a visionary.

A tough competitor:

In no way, Amish’s Sita is less than her rival, Ram, to be the next Vishnu. Her political moves, convergent and divergent in nature, are unimaginable. Even the Maharishis, Ram, her parents, her friends and well wishers have no clue about them. At times she seems to overpower Ram. Once an assassination attempt is made on Sita, her chariot is tampered with but Sita manages to escape. Sita discovers that it was a planned accident. She too wants to hit Sulochan, the prime minister and the right-hand man of Sita’s uncle Kushadhvaj, by doing so she could paralyse Kushadhvaj. When Sita decides to kill her enemy, Arishtanemi is quite impressed to know that she is worthy of being a Vishnu. “Now, you are truly worthy of being a Vishnu”, thought Arishtanemi, “A Vishnu who can’t fight for herself would be incapable of fighting for her people.” (SWM 137)

Convincing communication ability:

A successful politician’s the most powerful weapon is his/her communication ability. It must have the sharpness to stir mutiny or calmness to bring peace. One of the most fascinating conversations in the book occurs between Bharath and Sita on the masculine and feminine principle of society, the authoritarian and freedom in governance. When Ram couldn’t convince Bharath, Sita does it very easily.

"I have argued with my brother all my life about his faith in the masculine way. I thought that the masculine way will inevitably lead to fanaticism and violence. But you have opened my mind in just one conversation," said Bharath to Sita. (SWM 279, 280)

Sita's convincing speaking skill helps her to improve personal relationships to understand others and to be understood.

Travelling:

Travelling aids the politician to know the people and the happenings around him/her to win the hearts of the people. Sita travels far and wide to go on a quest which is one of the characteristics of a mythical hero. To prepare herself very well for the tough task ahead, she travelled around India. She never confined herself within her country, Mithila.

Results

The core of myth making is, when logic fails faith can serve a purpose. The protagonist of a myth wants his/her name to live forever since they could not. To achieve this feat, Amish's Sita possesses a number of characteristics and personal qualities in common. She becomes hugely successful, iconic, and legendary and exceptionally loved female leader thanks to her ambition, determination, excellent communication skills, hard work, passion, and self-expression. Sita, the prime minister of Mithila to create a perfect nation, has to do what is necessary at the time; even if it may not appear to be the right thing to do in the shorter term. She works hard to develop her technical, emotional and intelligent quotient to an extraordinary way to meet the need of the people around her. Her smartness is almost accepted by all.

Conclusion

Even Ram, Sita's husband and rival, has acknowledged Sita's ideas and political ability and with respect admitted that she would make a great Vishnu and said that he would be proud to follow her. Apart from the above, Amish's *Sita is humane*

and helpful. Her life work makes a difference to other individuals. She communicates to others in an appreciative, respectful way, with a meaning and purpose of serving others as a mission on her life path. She dedicates her life to benefit humanity in a creative way, with determination and persistence, but never in a way that would harm others. Her political career is certainly a source of hope and inspiration.

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