

Manipulated Masculinity: Women as Architects of Male Identity in Perumal Murugan's Fiction

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Abstract: Men are known for their power, strength, vulnerability why not known for their softness, can a men be soft is that suits the framework of masculinity a tons of framework had been created to the male gender in the name of social constructiveness but the hidden truth is all these framework were fabricated by the female gender. Men can be easily manipulated by women this pattern is existing till date. A typical example from Adam, he was manipulated by the Eve, though Adam knows not to break the rules but he was forced to do that. That's the start of every male whenever their ego in the name of masculinity is triggered they fall in the trap. This paper reflects how men are manipulated by the women through the fictional characters from the Perumal Murugan's selected novels.

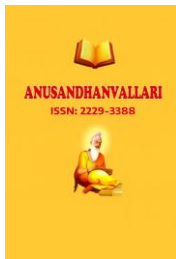
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Introduction

Even if animals are hurtled or hunted there are people to raise their voice and support the particular species but here a human the so called man, had been abolished, abused, deconstructed for millennial of years, there is no one to give voice or support those people. The true picture of them is not depicted to the society, even to themselves. Till date most of the men in the nation are believing the stereotypes as their masculinity. But the fact is, the liberation of men had not yet happened and it's not going to happen also. There are tons of truths had been buried if men came to know their true self the pattern of the society collapse at the night then, they want men to be a chaser, a bread winner, a leader, need to be always potential, even though they are toxic is also acceptable, or if they are known for their hegemonic masculinity or hyper masculinity is also acceptable. These patterns are the mask for the male community, if these manipulations are not provided to the male community they would have escaped from the patterns and the social constructiveness and would have leaded a good life. These manipulations are created for the beneficial factors of the female community. Our nation came from the matriarchal roots; most of the male community acts like the comrade from animals till the humans. The typical example can be taken from the nature itself imagine a peacock, lion, cock, bees, elephants, jackal's, every bird or the animal which are known for their beauty is here is the male one but see how they had manipulated the male community, the term beauty signifies its meaning for female only if it's for men it signifies his chivalrous characteristics not his external features.

This part of manipulation clearly demonstrate that men are subjugated and been trapped in the term called masculinity. In nature female elephant lead the herd, and other male elephant acts like fortress to the other females and to the baby elephants, in other hand male bees swarm and collect the nectars and bring it to the hives see the manipulation that men need to be the bread winner and the comrade, the hegemony of femininity is not outspoken these patterns clearly depict how male are been trapped in the patterns the key root of it is feminine energy only.

In this research paper we could find the different types of hegemonic femininity, Hegemonic macho femininity with the detailed background study through the female fictional characters from the Perumal Murugan's selected novel like *Trial by Silence* through the characters Ponna, and Serrayi and another novel *Resolve* the girls who had



rejected the marriage proposal of the protagonist Marimuthu reveals the manipulation and the patterns created by the female community and named it as social constructiveness.

Mask of Masculinity

Are you a man? This triggers every man and to prove their masculinity they need follow the standards so that they could fit into the frame work. This is the first step were most of the men were been trapped. Kali, the protagonist in the novel Trail by silence and his wife Ponna these couple had no children for past twelve years, so Seerayi mother of Kali, decided to send Ponna to the chariot festival, it's a festival were the lady who has no child can go that festival and can have intimate with other man and by the next year that lady would have a child. Those people believe that rituals which are somewhat equal to the fertility centers now a days, when Seerayi shared her opinion with Kali to get his approval to send Ponna to the festival. He couldn't tolerate that idea from his mother because she was the one troubled him to marry another girl, so that they could have their lineage but Kali refused it, so Seerayi took an another way. At a point they send the Ponna to the chariot festival when Kali came to know that he couldn't believe it upto him Ponna is his soul she is a part of him and the social patterns which he heard up had been shattered, which made him to decide to commit suicide.

This case reflect the patterns were a men had been trapped, here Kali who was under the control of his mother was not able to accept the betrayal of Ponna, though after a point when he travelled with Nallayan he understands the culture and tried to accept the Ponna but his inner self couldn't accept it, because upto him his mother had been a testimony were after his father passed away her mother didn't marry anyone, this is one of the root question inside him why cant Ponna live with me do only a child can fulfill the family life, Kali question himself as man I earn , I have my land, and being the bread winner for my family , working for my family though I had the opportunity to marry another girl I rejected it for Ponna why can't she do the same way.

If Kali raised his question aloud he would had been named as toxic masculinity who cares only for him even his own mother would blame him. This reflects that men had no space or stage to explicit their emotions. This sort of narrowness brought Kali to the mutation. This mutation can be seen in all men in different phase of their life. Today's generation lost their life , all are in their race , the sad part of it is everyone have the same pattern with jumbled units like unit one phase of life might be fixed to someone in their fifth unit phase of life there is no differences in the life's of the people . The pattern here created for the male community is they should be the comrade of their community or their family, should have an occupation, need to satisfy his family needs, and then give birth to the child and run for their life by losing their own life these sacrifices are termed as duty of a manhood if anyone sort of the patterned had missed then these social constructiveness questions his masculinity. Here Seerayi took the role called hegemonic femininity were she need her lineage to be continued it shouldn't be stopped by her son so she tried lots of way by giving Ponna natural herbs, medicine, it doesn't work out, so she asked Kali to marry another girl when he refused to it , and then she spoke to Ponna's brother Muthu and manipulated him to convince Kali to allow Ponna to the festival, Muthu who believed in her words thought Kali would be happy as he was before like roaming with him exploring new things, due to his childlessness Kali muted himself to his barnyard, to make him to come out of that zone he find this would be the solution and Muthu acted as per the Seerayi words and send Ponna to the festival.

This reflects hegemonic femininity of Seerayi were she had manipulated her entire family so that she could have her grandchildren's but she didn't think of Kali's view of his life and on other hand Ponna too utilized this opportunity and got a child because she had heard lots of ill talk about her childlessness but here Kali too had faced a lots of obstacle but he had never left his family but every lady whom he believed and loved whole heartedly had betrayed him. Poor soul has no stage to express his emotions. This part of the study questions does a child fulfill the family structure? Those who has child are they being happy, if so Muthu whose Ponna's brother had one son but the people around him asked him to have another child, so where is the completion of a family



structure. When it's deeply analyzed it reveals the pattern and the manipulation of masculinity in detailed manner, a man should always live for his community not for himself, if so he deconstructed the patterns and then his masculinity would be questioned.

Marimuthu, the main character in the novel *Resolve* had faced the same manipulation by the women in his family from his grandmother, mother, sister and his future partner Rosa. Marimuthu, who is a thirty five year old, unmarried farmer. His family has a reputation and he follows the pattern like he has his own land and being a comrade to his family and the bread winner for his family, the only lack in his life was marriage because of his family ideology he search girls from his same community with lots of terms and condition, which had procrastinated his marriage life. The experiences of Marimuthu in searching of his bride give a detailed picture of manipulation of masculinity in detail. Tholur girl rejects him by seeing his motorcycle. This may sound as an individual choice and changing expectations of women but in a critical way due to an automobile does anyone rejects a person, after that incident he changed his favorite vehicle, later part many people reject him due to his occupation, age factor and one sort of a profile was rejected by her mother because the bride had a darkened skin tone this view of his mother reflect the women's objectification the same mother questions her role in her family and fight for her rights and reject his family members viewing her as an object this shows the hegemonic femininity and his grandmother who choose a girl who is good in cultivation and later due to the age difference they dropped that profile. These incidents depict none of them searched a pair who could understand

Marimuthu expectations every one searched a slave or maid not a partner for Marimuthu. These incidents stand as a testimony for the manipulation of masculinity by the female community and so on. Even in the later section of the novel when he finally got engaged with Rosa lots of family politics got explicated none of them gave importance to the emotions of Marimuthu, his sister husband who had a imagine that all the property of Marimuthu would be given to him he thought because if Marimuthu has no family, all the property would be handle to his sister, these sort of patterns reflect the manipulation of one men life if he has no family he is considered as a worthless one even though if he fulfill all the patterns but the missed ones are considered as a default.

Conclusion

Women gave the pseudo power to the male community mad them to believe that their superior they are the comrades who are here to protect the people but if we decoded the sentence they are the unpaid servants to serve his community. This is called manipulation of masculinity. All the men in the nation are pity souls because though they are given the pseudo powers are not able to get out of the manipulation if so they try to escape also, then they are questioning their masculinity due to this fear of questioning men stopped to come out of their zone, the men who got escaped are celebrated as a leaders but none of us could apply in their own life this is the patterns. The solution to escape the pattern is to understand the energy in them. Every male has the female in him and every female has the male in her it should be balance and need to be understand by both men and women is that men are known for their softness, gentleness this ideology need to be firstly accept by the male and then the female community. This would pave path to the healthy nation rather than the destructed one and this understanding will definitely leads to the liberation of the male community

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