

# CHAPTER 5

## Feminist Sensibility in the novel. The Mistress of Spices by Chitra Divakaruni

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### ABSTRACT

*The term "feminism" refers to a woman's right to be free from constraints. The issues that women experience in the world are addressed by feminist authors, who also advocate for the advancement of the feminine. The marginalization of women is a common theme in feminist writing. Literally, feminism was focused on the politics surrounding female authorship and the portrayal of the condition of women in writing. In India, the term "feminism" refers to a group of movements that are focused on establishing and defending women's political and economic parity and giving rising females a new perspective. The involvement of women in the fight for liberation helped to strengthen their critical understanding of their place and independent women's organizations. Chitra Banerjee Divakaruni is a writer from the feminist diaspora in this regard. Divakaruni is an Irish-born poet who has received recognition for her work. Arranged Marriage, a collection of her short stories, was the 1995 American Book Award winner. Sister of My Heart and Mistress of Spices, two of her books, were made into movies. Feminism and fantasy are major themes in her books. The focus of the narrative is Tilo. Tilo manages a business in San Francisco as an elderly woman. The clients believed she had magical abilities, but Tilo's magic truly comes from her understanding of spices. She was abducted when she was a youngster, but she managed to escape and find her mother, who taught her about the Spices and their magical properties. Among the novel's significant characters are Haroun, a car driver, and a grandfather, Geetha, an American-born granddaughter, Kwesi, Jagjit.*

**Keywords:** *Chitra Banerjee Divakaruni is , Tilo manages , Geetha , Kwesi, Jagjit etc*

### INTRODUCTION

One day, a handsome man on a motorcycle got smashed outside of Tilo's store, completely altering her life. He received care from Tilo, and over time their deep love for one another began. Her desire for him grows when he touches her. However, my love for him had negative effects. Her relationship with the

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clients starts to suffer as the spices become enraged all of a sudden. When Haroun is involved in an accident, Geetha's family circumstances do not change. When Jagjit associates with the wrong crowd, Kwesi's girlfriend ends their relationship.

Tilo is aware that she broke the regulations, which is why she was unfortunate. Tilo's original mother appeared to her in a vision and instructed her to choose Daug over the spices. Tilo also promises to go back to India and publishes a notice for a closing sale. She promises the spices that after spending one night with Daug, she will devote her entire future to them. She writes him a note after a night of intense, passionate lovemaking, telling him that she must go and cannot come back but that she will sincerely love him forever. She returns to the shop, focuses her attention on the spices, and walks inside. Doug looks for her in the store and notices how badly damaged it is. Tilo, though, is still cognizant and alive.

Once more, she has a vision of her mother telling her that because she showed that she was willing to sacrifice all for the spices. Her mother is sitting on a beach. Now that the Spices will never abandon her again, she can have anything she wants. Tilo and Doug are content. Doug offers to assist her in rebuilding the store, and she is pleased to see him again as they stroll hand in hand along the beach, their budding romance as strong and pure as it can ever be.

The term "mistress of spices" refers to the capacity to control supernatural abilities. Even in myth, women are more attracted to supernatural power than men are. The mistress of spices, Tilo, wears numerous guises and names. Her numerous identities are revealed through this mask. Numerous names are used by the narrator, including Nayan, Tara, Bhagyavathi, Tilottama, and finally Maya. Tilo, who is referred to as the mistress and treats people for ailments with spices, plays a significant part in the plot of the book. The issues Tilo is having are evident frequently throughout the narrative. The ability to foretell people's futures belongs to the person who had a difficult childhood. As a result, she is praised and thought of as a child of God. Tilo immigrated to America where she encountered numerous people, and their issues, and tried to address them.

Women in their book are treated worse than men. They had a lot of female characters. Lalitha is one such character who was tricked by Ahuja, an elderly man who married her by displaying his old photo. Only on her wedding day did she realize this. But she insisted on marrying him simply to appease her parents, leading a wretched life. Her marriage degenerates into an unhappy one. Tilo hears Lalitha's confession.

Lalitha exhibits her concern for her family via her sacrifice. He becomes enraged and violently beats her after she tells him that her spouse is to blame for the pregnancy delay. When Lalitha feels dissatisfied, she departs the house and visits the homeless woman. Lalitha's sacrifice demonstrates her love for her family. When she tells her husband that the reason for her pregnancy delay is due to him, he becomes enraged and physically beats her. Lalitha, who is dissatisfied, leaves the house and visits the home of the homeless woman.

Another character who is raised by her grandfather is Geetha. He yells at her all the time. She has a Chicano boyfriend named Juan, whom she adores. But everyone in the house is furious. Geetha got into a fight with them and left the house. The grandfather of Geetha asks Tilo to speak with Geetha, but Tilo declines. Tilo, however, resisted doing so. Anyhow, Tilo runs into Geetha and uses the power of the spices to settle the issue.

According to Chitra Divakaruni, women can rebel against social pressure to control their bodies and their desires. Tilo finds it difficult to develop an emotional bond with the Native American man she called Raven. Tilo gradually changes into a lady. Here, Divakaruni draws attention to the state of Indian society and the shame that Tilo feels stems from the idea of a woman's purity. Tilo goes so far as to engage in sexual activity with Raven. Tilo can already sense the peril she will experience. Raven hears her say,

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Our love would never have lasted for it was based upon fantasy, yours and mine, of what it is to be Indian. To be American.... There is no earthly paradise. Except that, we can make it back there, in the soot, in the rubble, in the crisped-away flesh. In the guns and needles, the white drug dust, the young men and women lying down to dreams of wealth and power and wailing in cells, yes, in the hate, in the fear”.

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