

Analysing the Moral Duality of Men in Sumitrā Rāhubaddha's Literary Productions *Kandak Sema* and *Aga Pipi Mal*

R.N.C. Wedage

University of Ruhuna. naviniwedage@gmail.com

1. Introduction

The work of fiction, *Kandak Sema* and *Aga Pipi Mal* were authored by Sumitrā Rāhubaddha. *Kandak Sema* narrates the life of Nupa, a woman who marries an elderly Japanese man, Man Chan and how she transforms her life (Rāhubaddha, 2017). The general overview of the cultures of Japan and Sri Lanka can be viewed with reference to the narrative that is based on a true story. While *Aga Pipi Mal* is a story revolving around Ama Waidyasekara and her life encounters as a divorced woman and a single mother (Rāhubaddha, 2013). The main objective is to explore the portrayal of male characters in Sumitrā Rāhubaddha's novels, *Kandak Sema* and *Aga Pipi Mal*, concentrating on their moral duality in their interactions with women, aiming to understand the underlying social and cultural norms. This analysis examines to address the research problem of understanding how Sumitrā Rāhubaddha's portrayal of moral duality of male characters in *Kandak Sema* and *Aga Pipi Mal*, analysing how these characters maintain respectable societal images while concealing manipulative motives towards women, and how this indicates societal expectations.

2. Materials and Methods

To obtain the data, the study conducted a qualitative research and the information was extracted from the novels *Kandak Sema* and *Aga Pipi Mal*, youtube videos and research articles.

3. Results and Discussion

In *Kandak Sema*, Sumitrā Rāhubaddha skillfully reconstructs male characters who are not only obscure but also sinister. Realistic characters like Jayantha and Nimal illustrate how certain amount of men work towards managing societal roles while attempting to satisfy personal desires. By their interactions with Nupa, an enigmatic, and authoritative character, the protagonists reveal the ethical ambiguity that shapes their conduct. Nupa is being utilized by these men to pursue their desires and objectives and this shows that these men are willing to do anything and justify anything in order to get what they want even if it means compromising the moral standards of the society (Rāhubaddha, 2017). Indeed, they must conform to the conventional societal norms and can be seen as respectable members of their society. Nevertheless, hidden behind this veneer is an urge to dominate and be satisfied at any cost and it is through such people that they use others, especially Nupa. It portrays a conflict as to how virtuous these characters are in the public domain and how far they are willing to bend to say the truth. Sumitrā Rāhubaddha portrays the character of Ama Waidyasekara, a woman who experienced the duality of men corresponding to Nupa in the novel *Aga Pipi Mal*. Several male characters such as Jayaweera, Edmund Weerapana, Nalin Dissanayake are drawn towards Ama for their ulterior motives using her divorce as a reason. The objectification of Ama as powerful and authoritative demeans by these men in their intentions, which are selfish. Ama Waidyasekara turns into an immoral character for these men, a desire to advance their self-interests, desires or other capacities (Rāhubaddha, 2017). By means of these interactions, Rāhubaddha represents the struggle between the genuine appreciation and the lies with

underlying motives. The men surrounding the heroine are a typical example of false gentleman-sects, who attempt to disguise their intentions behind the mask of good manners and morality; thus, the dual nature of male characters are enriched (Mawelle, 2023).

4. Conclusion

The inner conflict refers to the struggle that is depicted in men as they try to balance the good and evil within themselves while the outer conflict is the presentation of decisions that are made based on the environmental factors that are present in the society. Altogether these forces reveal an element of the conflict between the individual and the society. Their actions can be seen as a correspondence to the full societal pressure of men to stay conservative outside while they themselves have impulsive cravings, violating their ethical sense within. Analysing the works of Rāhubaddha, one can conclude that moral duality is anything but a simple phenomenon, in fact, it is an exceptionally human one, which is influenced by internal and external factors. Thus, the moral duality is also reflected in women's relations with men in both societies, are seen as protectors with honorable qualities, although they also dominate, control, use them, which corresponds to the norms of that time. According to culture, such duality is evident in the competing tasks where men either enforce or violate ethical conduct with regard to women.

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6. Keywords

Men, Moral duality, Society, Women

7. References

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