CHAPTER - 4
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Social Problem

A man lives in a society. A society is the collective form of individuals. A novelist makes the system, in which a man lives in the society, the basis of his novels. Nagarjun had a literary obligation towards the society as he was an artist of realistic life. The very source of his social consciousness was the whole area of Mithila. His realization and deep attachment to the environment and characters of Mithila made him able to depict a real picture of the life of the common masses of the area. He was inspired by the deep understanding and bitten experiences of life. He also established deep intimacy and feeling of oneness with the mass-mind.

To study the social aspects of Nagarjun’s novels one should have knowledge of the social life and people of particular place of Mithila which Nagarjun made the basis of his novel and depicted different problems of the society therein. Practically speaking, Nagarjun made social problems the central point of his novels.

Below we shall endeavour to study the social problems as depicted in the novels of Nagarjun under the following three sub-heads:

1. Problems related to marriage
2. Problems related to womenfolk and
3. Other social problems.

4.1: Problems related to marriage:

A marriage is basically a sacred rite which is performed only for the fulfillment of religion and social duty and for the good of the family. A marriage is not
only a personal matter but is also the fulfillment of duty towards the society. It recognizes a young man and a young woman as husband and wife. None of them, neither the man nor the wife is superior to each other. But during the feudal years the *dharmasastries*, *pandits* and priests bestowed all the responsibilities on the head of the woman. Due to these binding a woman was confined within the four walls and a man was made despotic. As a result, the system of dissimilar marriages and polygamy began. The basis of such marriages was dowry system, vanity of high birth, attraction of beautiful women and over sexuality etc. Nagarjun depicted a real picture of these problems in his novels.

Nagarjun was a worthy son of Mithila. As a result, he not only saw the customs and traditions prevailed there from near but also he experienced them himself. He witnessed different problems of married life from near. He tried his best to find out the causes of these problems. The following are some of the major problems related to a marriage:

1. *Anmel Vivah* (Dissimilar marriage)
2. *Jarath Vivah* (Old marriage)
3. *Antarjatia Vivah* (Inter-caste marriage) and
4. *Bal Vivah* (Child marriage)

4.1.1: *Anmel Vivah* (Dissimilar marriage):

Dissimilar or unequal marriage is called *anmel vivah*. When in a married life unity or solidarity in connection with age, emotion etc. is not maintained, it is called an *anmel vivah*. The major cause of such a marriage is dowry system and economic
poverty. Nagarjun in his novels looked into such marriages of his own place Mithila with
a human point of view and depicted them very heartily.

The region of Mithila is a backward place of Bihar. Here in this place, the
marriage of Brahmin youths and young women were settled in the Saurath Ki Sabha. As
such these Saurath Ki Sabha is the centre of such anmel vivah. The matchmakers
(Ghatakas) made money from the guardians of the groom and the bride. Khonkha Pandit
of Nayee Paudh and Bhola Pandit of Ratinath Ki Chachi are some of such matchmakers
who could do anything for money. Khonkha Pandit united several minor girls with many
unfit grooms. He even sold out his six own daughters for huge sum of money. As a result
the lives of his daughters were fallen into hell:

"कोई गुरी के पल्ले पड़ी थी तो कोई बौढ़क के पल्ले। कोई तीन जिला पार, फेंक दी गई थी तो कोई पौंछ सी
कोस पर। उनमें से चार को भाग्य ने वैश्वम के बौढ़क जंगल में ढाल दिया था। एक पगली हो गई थी, एक को उसके
आदमखोर पति ने फिरासन तेल की मदद से जलाकर खाक कर ढाला था।" ¹

In Ratinath Ki Chachi, Bhola Pandit was expert in piling money by fixing
anmel vivah. The rate of arranging such marriages was rupees fifty per marriage:

"कितने ही सूले, लंगड़े, अंधे, अपाहिज और बुड़े, भौला पंडित की कुप्पा से असखली कलियाँ जैसी
बालिकाओं को गुहलबों के रूप में पाकर निहाल हो गये। एक-एक व्याह में पाचास रुपये पंडित जी के बंधे हुए थे।²"

But on the other hand, several young girls had to shed tears on account of
him:

"पूर्वों लड़कियाँ इनके नाम पर दिन-रात आँखू बबाहाया करती थी। उनकी जिन्दगी नष्टग्रामः हो गयी थी।³"
In novel, *Ratinath Ki Chachi*, the relationship between the aunt Gauri and Vaidyanath Mishra was also dissimilar. Here Gauri was extremely beautiful and Vaidyanath was much older than her and at the same time Vaidyanath was very ill. Like Gauri, her daughter Pratibhama was also sufferer of *anmel vivah*. Pratibhama was seventeen years old and she was married to a man of forty years who was comparatively a low caste aged Brahmin family and was a really stupid man:

"प्रतिभामा सत्रह साल की थी, उसे सदस्याल गये तीन -चार साल होने आ रहे थे। कुलीनता की दृष्टि से बहुत भी नीचे, घरी और चालीस साल के एक अधेड़ ब्राह्मण ने साल छो नकद मिलनक उससे शादी की।" ⁴

Pratibhama was practically sold out at rupees seven hundred to get rid of loans. Common people were much troubled at the burden of loans. The people of Mithila both prior to and after independence had no economic freedom. The evil effect of this befalls on the social life. The *anmel vivah* is one of these effects.

There is a picture of the *anmel vivah* in the novel *Kumbhipak* also. In this novel the mother of Ummi was married to one such person with whom she had the least psychological affinity. Finally she had extra-marital connection with Ummi’s husband Mahim. She began to believe that she was made only for Mahim. She also believed that what she did was completely right. ⁵

4.1.2: *Jarath Vivah* (Old marriage):

A marriage taken place in the old age is called *jarath vivah*. In such a marriage, the bridegroom is quite old and much older then the bride. Generally when the
parents cannot give their daughters in marriage to capable young men due to poverty or
demand of dowry, they give them to old and unworthy persons.

In *Ratinath Ki Chachi*, the evil effect of *jarath vivah* is depicted very clearly. One Mewalal Thakur was a well-to-do tenant of the village Barharwa. Now he was married to two women and both of them were living. But at the age of fifty years he wanted to marry one high-caste lady. Considering his property, Jaynath’s father wanted to give his daughter to him in marriage due to his poverty. He settled the marriage of his daughter Sumitra, who was only sixteen years old to Mewalal. With the blessings of Mewalal, the house of this poor Brahmin was filled up with belongings. Finally Mewalal married Sumitra with full pomp and gaiety.

After the birth of one son, Sumitra became a widow. She had to follow the principles of celibacy with much difficulty. Nagarjun depicted the rigid life of widow and the evils associated with it very clearly. The difficulties of such life were—not to wear colorful dresses, not to use ornaments; to use white clothes, to use *tika* of soil of the Ganga river on the forehead to wear *rudrax mala*, to follow rules of celibacy strictly, to eat vegetarian diet for controlling health etc. which made the life of Sumitra unbearable. But she had to accept her *jarath vivah* since she was from a poor family, and to forego her own emotion and sentiments.

### 4.1.3 Antarjatia Vivah (Inter-caste marriages):

*Antarjatia vivah* or inter-caste marriage means marrying one man or woman from outside of one’s own caste. Generally in Indian society marriages are based on considerations of the caste system. The guardians of the bride and the groom settle
marriages of their wards on consideration of caste, community etc. But when some young men or women are attracted to each other, they like to live as husband and wife without caring for the social hindrances born out of the caste system. Under such circumstances the social customs and traditions stand as a barrier to the lovers. Such a barrier becomes so tough and strong that lovers sometimes had to sacrifice their lives for it.

In *Ratinath Ki Chachi*, one Bhavdev, son of Joydev Mishra married the daughter of Brajbihari Thakur of Dinajpur of West Bengal. Considering it to be an inter-caste marriage, the villagers of Shubhankarpur opposed to this marriage. Because the father of the girl was a Christian:

“बंगाली की लड़की से जयदेव ने अपने लड़के की शादी करा दी। लड़की का बाप फिरिस्तान है और अंडा खाता है। बाल बच्चों इतवार के दिन मिरजा जाता है।”

It is worth mentioning here that Brajbihari Thakur lived in West Bengal hundred years ago and was a Maithili Brahman.

In *Dukhkochan* also, the novelist depicted the problems of inter-caste marriages. In this novel, Maya and Kapil were the spokesmen of inter-caste marriages. Teknath and Nityababu opposed this. According to Teknath to marry a widow is to cleft the nose of the village and to Nityababu it is a serious danger for casteism:

“यह कैसा जमाना आया है। जात-पति और धर्म-कर्म पर संकट ही संकट लड़ता चला आ रहा है।.........
कल के छोटे हम बड़ों की नाक में कौड़ी बाँध रहे हैं......... अगर सुझे पता होता कि आगे चलकर दुखकोचन खुरफाली भूस्थितु निकलेगा तो मैं भी इसे हमेशा के लिए सुला देंगा!”

4.1.4: *Bal Vivah* (Child marriage):

There is a tradition of celebrating *bal vivah* marriages of minors in our society. But it has been banned by the government. Since minors can never realize the worldly responsibilities, they have to face several problems in life and as such their married life becomes a burden for them.

Nagarjun discussed this social custom of child marriage and problems that may arise out of them in his novels. In his *Nayee Paudh*, one Khonkha Pandit settled the marriage of Bisesari, who was only fifteen years old with sixty years old Chaturanan Chaudhry, for which he took rupees nine hundred from this old man. Ramesari, mother of Bisesari was very sad for it:

> “एक बुझा मेरी लड़की का सींच भरेगा, गुंड स्खलसा दूरी गर्देका। ......... मैं कर क्या सकती हूँ। चीखूँगी और वित्तीय अंदाजी और अपना सर चढ़ूँगी, मिताजी को असह्य होगा तो मुझे किसी कमरे में बंद करके बाहर सर्कील चढ़ा दूंगे, शादी तो होकर रहेगी!”

In *Paro*, thirteen years old Paro was married to one Chulhai Chaudhry, who was then forty five years old. Chaudhry had already married two times and as such he was at the verge of his mature age while Paro's life was began then. Therefore, the old man could satisfy her neither mentally nor physically. He used violence on her only to satisfy his lust. She, therefore, felt disturbed seriously. Then the old Chaudhry wanted to win her by throwing money to her. But Paro began to regard him as a brute rather than a husband. She said to her brother Birju about his behavior to her:

> “जिन्हें आप चीखते हैं, उनसे मेरा संबंध हो क्या है? पति-पत्नी का संबंध? नहीं, हरगिज नहीं........”
Along with all the miss behaviour of her husband, Paro had to tolerate all the oppressions of her co-in-laws. Adding to troubles she was pregnant in the mean time. As soon as she gave birth to a boy baby, her husband died.

In *Ratinath Ki Chachi*, incidents of child marriages were also depicted. Ratinath had just crossed the age of fourteen years when his marriage was settled with a girl of eight years.

"सती का ब्याह बझाया में कराने का निर्देश कर चुका हूँ। कन्या क्या है, साखात गंधविंणी है। आठ वर्ष की लड़की यो भी 'गीती' कहलाती है!"10

In the novel, Bago, daughter of Bhola Pandit and Rampurwali was the victim of child marriage. Like Sarat Chandra, the Bengali novelist, Nagarjun also depicted the piteous pictures of child marriages.

**Solution:**

The pictures of problems of marriages which Nagarjun depicted in his novels are mostly the problems either of lower middle class or of middle class people. Like Premchand, Nagarjun also suggested the solutions of the different problematic marriages like dissimilar marriage, old marriage, inter-caste marriage, child marriage etc.

In *Nayee Paudh*, Khonkhai Jha (Khonkha Pandit) earned money by selling his six daughters. The lives of all these six girls were ruined. On the other hand, the widow Ramesari had to live in her father’s house with her daughter Bisesari. The daughters could not raise their voices against their father, but at the heart of hearts they
had ill feeling towards him and had a feeling of revolution in their mind. All these girls
definitely cursed their parents.

In *Ratinath Ki Chachi*, Gauri, who was the victim of a dissimilar marriage,
lived her married life very unhappily. She spent her married life with ill and languid
husband Vaidyanath Mishra. Their married life was a failure for which she was attracted
to her brother-in-law Joynath. Practically speaking her illegitimate affairs with Jaynath
was the ill effect of the dissimilar marriage.

In *Kumbhipak*, the father of Ummi had the idea that a woman was meant
only for increase of the generation. He left his home for earning money and spent month
after months outside his home. On the other hand his wife was ill of fulfilling the bodily
satisfaction. As a result she showed her attraction towards her son-in-law Mahim:

"मैं तुम्हारी हो, ....... तुम्हारे लिए ही मेरा जन्म हुआ था। हम सुझाव नहीं देते, तो क्या हुआ? बास्तव की कोई उम्र नहीं होती।"11

This is the voice not of any mother-in-law, nor of any mother, sister-in-
law or sister, but of a woman. She suffered because of sexual dissatisfaction and she
spoke out her mind. The illegitimate connection of Ummi’s mother was the result of the
dissimilar marriage only.

Kameswar of *Ugratara* is a man of the modern society. He even did not
step back to make a pregnant woman his wife. Nagarjun wants to make it clear to society
through the Kameswar that when an old man of the age fifty or sixty years and father of
four to five children did not care to marry again and again, the women had full right to
leave their unwanted husbands. Nagrjuna made a revolutionary beginning of the inter-caste marriage. He wanted to destroy the hateful system of casteism and wanted to introduce a new consciousness. To live with lower caste people or taking food with them cannot finish casteism. For him inter-caste marriage is the practical solution to end the casteism.

In *Nayee Paudh* the marriage of the fifteen years old Bisesari was decided to be solemnized with the sixty years old Chatura Chaudhry. Being afraid of the evil effect of this child and dissimilar marriage Ramesari, mother of Bisesari, thought that it would be right to kill her daughter than to agree to such a marriage, because it was better than live in that manner.\(^{12}\) She met a young man Digambar Mallik of the same village to stop this marriage. This young man with some other young men tried their best to stop the marriage. Digambar challenged Chaturanan Chaudhry that the young man of the village would face anything to debar such a marriage:

"गृह का एक एक नौजवान पिटरे-पिटरे बिलख जा रहा मगर यह ब्याह नहीं होने देगा!"\(^{13}\)

They organized a *morcha* with the help of high school and middle school against the marriage. Then the groom Chaturanan Chaudhry fled away out of fear and Bisesari was married to a young man of twenty one years.

In *Paro*, the thirteen years old Paro was married to a man, Chulhai Chaudhry, who was forty-five years old. She faced many difficulties as a result of dissimilar marriage. But she did not compromise with the situations. She told Birju that one can forcefully occupy the body and not the mind. When a groom of fifty years marries a girl of fifteen years, there can be no propriety.\(^{14}\) Paro wanted to make a person
like Birju her life partner, but their fate was against it. Being helpless, she begged blessing from him so that she could become his wife in their next life and got rid of such type of hellish life:

"ऐसा आशीर्वाद मुझे दिए जाए जिसे मैं अपने जन्म में नहीं निकल सकती थी. मेरे और आपके बीच मेरे- कुंजन का संबंध नहीं, उस जन्म में मैं और आप...........",

The place of a woman in this male dominated Indian society is always a secondary one. A man always establishes his rights over a woman. Therefore, nobody tries to understand the emotions of a woman in our society. She being a prisoner of the four walls of the house cursed her life and therefore, prayed to God so that in her next life she would not take birth in this land to live like a wooden toy in the hands of a man.

In *Ratinath Ki Chachi*, Gauri objected to the marriage of Joynath’s fourteen year old son Ratinath with one eight year old girl:

"कीं भी धन्य हो! महाजन बनने की धूल में यही सब सोचा करते हो? इससर है मैं तुझें तली का गला कॉलने नहीं शूटी हूं?",

The marriage had to be cancelled for the objections made by chachi.

4.2: Problems related to womenfolk:

Under this subhead, we shall discuss problems of women other than those related to marriages directly. Below we shall discuss the problems related to woman as depicted in the novels of Nagarjun.

In Indian society, women have to face various problems as they are physically and mentally weaker than man. We divide those problems as follows:
1. Polygamy
2. Dowry system
3. Problems of widowhood
4. Problems of prostitution
5. Rape and sexual harassment and
6. Illiteracy of women.

4.2:1: Polygamy:

The casteism is found in Mithila to a great extent. The nobility of descent in case of the bridegroom is a plus point. It encourages polygamy in Mithila. Nagarjun depicted this problem of polygamy very clearly.

In Mithila polygamy is legal and still in practice. In Ratinath Ki Chachi the grandfather of Ratinath had ten step-mothers. Joynath’s grand father married twenty one times. One Mewalal Thakur married for the third time at the age of fifty only to show sympathy to nobility of descent. By that time his former two wives were also living. There two wives had eleven children. One Bhola Pandit married at the age of forty five years only to get a male child. His first wife was still living.

In Paro, the match maker of Paro Luch Jha also had two wives.

4.2.2: Dowry system:

All the cloths, ornaments and such other things given to the bride at the time of the marriage constitute a dowry. Nagarjun in his novels depicts the picture of helplessness felt by the bride’s guardians because of dowry in a very realistic manner.
In *Ratinath Ki Chachi*, the marriage of Ratinath was settled at rupees four hundred as dowry:

“रतिनाथ का व्याह बड़हड़वा में कराने का निश्चय कर चुका हूँ। ............. चार सौ रुपये मिलेंगे। पदवने का खर्च देगा।”\(^{21}\)

Bhola Pandit also gave to her daughter a huge amount of things at the time of her departure:

“तीन सौ रुपये का सामान मधुबनी से उसने माँगवाया।”\(^{22}\)

The youngest brother of Joynarayarn received land at the time of his marriage. Because Joynarayarn made his brother marry the only daughter of the *zamindar* of Bhutahi. The *zamindar* presented ten *bighas* of cultivable land to his daughter.\(^{23}\)

In *Balchanma*, Radha Babu who was from a *zamindar* family and was a freedom fighter received a huge amount of dowry. A rich man celebrates marriages of his children with children from rich families. Radha Babu was offered rupees fifty thousand on the occasion of the *tilak* ceremony and besides this; he received elephant, horse, palki, land etc. as dowry.\(^{24}\)

4.2.3: Problems of widowhood:

For Hindus, particularly for the society of the high caste Hindus the problem of widowhood is a very burning one. A widow is respected neither in her own family nor in the family of her in laws. As soon as one woman becomes a widow, her life becomes troublesome, tasteless and mechanical. This is the very reason as to why
unwelcome an widow make immoral relations with anybody and sometimes they turn into prostitutes. Then either they degrade the society or ultimately they have to commit suicide.

*Ratinath Ki Chachi* is based on the problem of widowhood. The widowhood of Gauri in the novel has been regarded as an evil effect of marriage in a poor family. Gauri’s father did it only for the sake of descent birth of Vaidyanath Mishra. In the course of time a daughter and a very young boy was born to Gauri and he died. Her brother-in-law Joynath made her victim of his sexual desire and as a result she was pregnant. Then there began tragedy in her life. Another child-widow Damayanti made the life of Gauri more troublesome and full of darkness. As Gauri was now an adulteress, fallen and a degraded woman, nobody should keep any relation with her:

"उमानाथ की माँ व्यभिचारिणी हैं, पतिता हैं, भ्रष्टा हैं, कुलद्वा हैं, फिगुशाल हैं। उससे हमें किसी प्रकार का संबंध नहीं रखना चाहिए। बोलता बंद। बात-बिचार बंद।" 25

Now Gauri being neglected, hated and affronted lived a life of untold misery. On one hand she was deceived by Joynath and on the other hand she was physically assaulted by her own son and as such she found no difference between life and death. Finally, when she was suffering from dysentery she did not care to use medicine which becomes something suicidal. On the other hand Joynath’s widow sister Sumitra was the true symbol of faithful celibacy. She gave up all the worldly happiness. Even she was never seen talking to any male member alone or in a lonely place:
A widow life increases wantonness and depraved characters. In the novel, the novelist showed that the life of child-widow Sushila, who lived in Kashi was full of troubles and disaster. She could not find a place both in her own home and in the home of in-laws. Therefore, she lived in a widow home where she established relationship with several men only to earn her livelihood. She found herself as a pit of fire. In Baba Batesarnath, Nagarjun depicted love affairs of child-widow and a cowboy and the ultimate result of which was suicide by the widow. In Balchanma, the mother and grandmother of Balchanma were punished for the result of widowhood by the zamindar. Similarly, in Nayee Paudh Ramesari and her four sisters were sufferings from widowhood. Champa in Kumbhipak and Ugni in Ugratara had to fight against several problems of widow life. It is, therefore, clear that in the society of Mithila, the life of widow are full of troubles and difficulties and Nagarjun depicted them as the witness of all these from very near.

4.2.4: Problems of prostitution:

A prostitute is a woman, who can be sexually enjoyed at the payment of money by any man. In other words, a prostitute is a woman who earns her livelihood by selling her body with the help and power of her beauty, youthful vigour and skill. Nagarjua depicted the woeful life of the prostitutes in a very pathetic way.
In his *Ratinath Ki Chachi*, widows in the *Maithil Vidhawa Niwas* manage their prostitutions very skillfully. The child widow Sushila fled to Kashi due to the misbehaviour and bad dealing in the house of her in laws and her parents's home. First she was in the trap of one evil character and then was with a shopkeeper. She then established sexual relation with Joynath. Gradually she became used to such a life from which she could not come away. Her condition now was similar to that of an addicted person, for which she cared the least. She once told Joynath:

“खड़ी पीनेवाले को तुमने अवधय देखा होगा, मेरा भी वही हाल है।”

Nagarjun regarded the prostitutes that existed in the society as the Kumbhipak (a hell). In his *Kumbhipak*, he exposed several aspects of the problem of prostitutions. He depicted the piteous condition of Champa, Bhuan (Indira) and others who were compelled to become prostitutes.

4.2.5: Rape and sexual harassment:

Nagarjun can be regarded as the spokesman of women. He depicted all the problems of the woeful life of a woman in his novels. He also depicted the sexual harassment of man on the woman in the novels.

In *Ratinath Ki Chachi*, the widow Gauri had to bear all the sexual harassment of her brother-in-law Joynath. His lascivious eyes were on her always. He harassed her all the times. Even she could not sleep well during night:

“पिछले साल इसी महाशय ने उमानाथ की माँ को क्या कम पेशेवर किया है! दिन में तो नहीं, परन्तु रात को सोना चाही के लिए हरम हो गया था।....... खाँ-पी चुकने पर कहानियाँ सुनते या गाय करते जब राती सो जाता तो
And finally he was successful in establishing physical relationship with her. Consequently she was pregnant. Now, therefore, she was forced to live a blemished life in the society.

In Balchanma, Balchanma’s sister Rebni went with her mother to work in the zamindar’s residence. The younger brother of the zamindar tried to rape Rebni. But when she raised hue and cry, he had to tell a lie that even he touched the hands of her mother when she was of Rebni’s age. Now what he did was nothing but simply touching her hands. Although Rebni was successful in saving herself for the first time from the hands of the Chote Malik the angry the Chote Malik began beating Rebni’s mother and compelled her to bring Rebni to their residence.

In the same novel, the maid servant of Malkin Sukhiya sexually harassed the young boy Balchanma. One day she was found hugging Balchanma outside the building of the Bare Malik.

In Imratiya, women like Imratiya, Jalebiya, Gauri and others were ready around the clock in the Jamaniya Math to satisfy people like Baba Mastram, Bhagauti, Ramjanam, Sukhdev and others. Here these people be felled the network far and wide to allure people through their magic. They enjoyed the ladies and property of the backward people:

"असंभव चमत्कारों का जाल बिखाकर दूर-दूर तक के लोगों को फाँसा जाता है। पिछड़ी जातियों की बहुतें और बेटियों गुप्तों की बासना का शिकार बनाकर छोड़ दी जाती है........."
The Math becomes a den of hooligans and lascivious people, where there was no religion, but irreligion and immorality existed.


In this manner Baba exposed the moral degradation of people like the steersman's and so-called contractors of high class society in a very heart rending manner.

4.2.6: Illiteracy of women:

Nagarjun witnessed the piteous condition of the women folk of Mithila area due to poverty, illiteracy and superstitious customs of the people of that region. Therefore, he believed that women education, rise of women and economic freedom of women were indispensable for the development of womenfolk. To keep the society on the path of progress, women literacy is utterly needed. He depicted the realistic picture of the problems of women in his novels.

In the novel *Balchanma*, there is a discussion of the problems of women education and conclude that a man always looks down upon a women and he believes that a women is inferior to a man. Therefore, a boy always gets everything – land, property and education. A girl does neither ask for property nor for education and at the same time these are not allowed for her even when she asks for them. For want of education a girl lives a life of an animal in the society. Balchanma remarked that it was a crime for a girl to wish to share everything like land, property etc of their parents.
Education also is meant for a son. This is known to people of both high and low class families:

“लेकिन हमारे हिंदु बड़ी जातियों में परिवेश, जमीन –जमान, माल –जाल, सौंप्या –पैसा, कैचा –कौड़ी, लता –कपड़ा –दोलत का चाहें भगवान लगा हो, बाकी थी –बेटी के लिए तस और निगाह उठाना भी गुप्त हम जाता है। पढ़ाई – लिखाई, इलाम – बिदा (इलाम, बिदा) सबकुछ लड़कों के भाग में। लड़की के जब तक विन ब्याही रही, खाएगी–पिएगी, खोड़ा–बहुत सौंदर्य–संगीत करेगी, बस। और यही बात हमारी छोटी जातियों ने भी जस की तस अपने में उतार ली है।”

In *Ugratara*, men are against imparting education to a girl. According to the father of Gita, it was useless to educate a girl.\(^{36}\) It is a matter of surprise that not only a man doesn’t like to send a girl to a school but also a woman herself is against institutional education. Gita believed that only a bit of education is required for a girl to perform household activities and her duty is to manage household activities and later to look after their children. It is not possible for a girl to do services to the society. For Ugni education is nothing but the third eye for a girl. But Gita remarked that there was no necessity of a third eye for a girl and two eyes given by God were enough for her.\(^{37}\)

In *Paro*, the father of Paro wanted to give enough education to his daughter. But Paro’s mother did not like it. Therefore, after the death of her father Paro’s education was stopped.

**Solution:**

Nagarjun suggested solution against the entire problems raised in his novels. In some places the solutions are mentioned directly and in some other places they are indirectly.
As regards to polygamy, no direct solution was suggested in his novels. But he did not forget to hint at various disasters coming out of polygamy. Under this system of polygamy a man marries several times up to his old age. As a result the bangles of young wives have to be removed even before they are broken. In *Ratinath Ki Chachi*, Mewalal Thakur married the sister of Joynath at the age of fifty and within a short period Sumitra became a widow. In the same novel at the age of forty five Bhola Pandit married for the second time in the hope of getting a son. Now both the co-wives began quarrelling and peace of the family was disturbed. Panditji began to believe that due to the fruits of his action in his previous birth the incarnation of *Chandi* came to his house and he had to bear the evils of polygamy.

In *Paro*, Paro was the third wife of Chulhai Chaudhry. Later she died as a result of the physical oppression of Chaudhury.

Nagarjun in his *Ratinath Ki Chachi* raised the question of dowry. Joynath decided to celebrate the marriage of Ratinath at the age of fourteen. It was due to the reason that he would get rupees four hundred along with the expenditures he met for education of Ratinath from the family of the bride. But Gauri objected to it and remarked:

"यहुं भी धन्य हो। महाराज बनने की धन में यही सब सोचा करते हो। इस तरह में तुम्हें रत्ती का गला जोटने नहीं डूबती।" 39

In the novel *Nayee Paudh*, the villagers stopped the marriage to be held between fifteen years old Besesari and the sixty years old Chaturanan Chaudhry. Later her marriage was rearranged with young man Vachaspati. He was against dowry system.
He also wanted that neither the bride nor the groom party should be extravagant. He was in favour of arranging marriages in a simple way:

“बातचीत में वाजस्थति ने इस मुद्दे पर जोर दिया कि फिज़ूल का आर्ड़न न तो कन्यापक्ष करे और न वर-पक्ष ही। नियायत सादगी से सारे काम नियमाये जाएँ…….”

Widows generally spread wantonness and depravity in the society and therefore, the novelist Nagarjun laid stresses on their solutions. In his Ratinath Ki Chachi, widow Gauri become pregnant and as a result she was out casted from the society. She went to her mother for abortion. Seeing the condition of her daughter, she was very sorry. But at the same moment she took it easy and she remarked that such things would surely happen when thousands of young widows had to live in the society.

In Dukhmochan, Maya was also suffering from troubles of widowhood. The novelist introduced a revolutionary solution of widowhood by the remarriage of Maya with Kapil. The villagers spoke of the progressive viewpoint of the novelist:

“विवाह लड़की ने रंगून्या लड़के से संबंध कर लिया तो क्या बुरा किया ? इसर-उसर भटकती और भरस्त होती तो गाँव-कुल का नाम हुँसती…….. यह अच्छा होता कि यह अच्छा हुआ ?”

Although Maya’s mother was a traditionalist yet she accepted this marriage. Casteism could not stand in the way of the marriage due to her bitter experience of widow life.

In Ugratara, Ugni was also a widow. She was married to Kameswar. She got freedom from all the troubles and difficulties which she experienced when she was married to Bhabhikhan Singh. This feeling of freedom showed the way of a solution.
In the novel *Nayee Paudh*, the arranged marriage of young Bisesari with aged Chaudhry was stopped and she was married to young Vachaspati. Doing this the new generation of the village showed a definite solution to widow problem.

Nagarjun in his *Ratinath Ki Chachi*, handled all problems of widowhood in a realistic way. On the other hand, in his later novels the ideas of widow re-marriage and inter-caste marriage as solutions to widowhood was the result of his consciousness of the time.

Nagarjun’s solution to the problem of prostitution was more realistic-scientific rather than emotional. Now the solution of the problem did not lie on the establishment of *ashrams* as in the days of Premchand. These *ashrams* turned into reserved forests to tigers for the deprived women. The *Vidhawa Nivas* of Kashi as shown in the novel *Ratinath Ki Chachi* proved this statement. Champa of *Kumbhipak* also indicated the same thing when she was disturbed by the word *ashram*. Now these *ashrams* became the den of hooligans and depraved persons. It was not that only helpless goat like Champa but the idealist and God-fearing bulls were also sacrificed there in the *ashrams*. Now therefore, it was the time to change the very basic of these *ashrams*. It was the very reason as to why the novelist Nagarjun pointed out economic poverty as the practical cause of this problem and indicated that labourious self-reliance was the only logical solution to this problem. Along with it, child marriage should be discontinued and widow remarriage should be introduced to solve this problem of prostitution.

Nagarjun also believed that sexual harassment could also be prohibited in the society. Only it required boldness. In *Balchamma* when the *Malik* was going to rape Rebni, she raised hue and cry and the *Malik* fled away. After that, the *Malik* tried his
best to bring back Rebni to his residence. But he was not successful. Balchamma was also ready to fight for security of Rebni up to the last breath. He was ready even for offering poison to her sister rather than making her a mistress of the Malik:

“अपनी सारी ताकत को तुम्हारे विरोध में लगा दूँगा। माँ और बहन को जहर दे दूंगा लेकिन उन्हें तू अपनी रखल बनाने का सपना कभी पूरा न कर सकेगा.......”

Nagarjun regarded illiteracy as the main cause of the problems of a woman. Therefore, he wanted to give stress on woman education. To him there would be no progress of the society as well as of the country until the girls were educated. He remarked in his Balchanma that when girls would be educated equally with the boys, then and then only there would be progress of the country. Now –a –days girls are allowed to study solong as they desire. One educated girl attracts the successful bridegroom towards her:

“जब लड़कियों की तरह पढ़ी-लिखी होने लगेगी तभी इस मुद्दा का उद्देश्य होगा। अभी तो चावः- भैया लड़कियों को मतलब भर पढ़ने देते हैं। पढ़ता सूरा गाहक को अपनी ओर लिखता है, पढ़ती लड़की काबिल दूः को अपनी ओर खींचती है। इससे बाप का काम हलका होता है।”

In Kumbhipak, professor Sadanand also gave his attention toward women education. The novelist found that the boys of today are not superstitious and blind followers of tradition like those of the proceeding generations. He exposed through the medium of one Mahim that educated girls did not make any mess of envy and hatred. They did not suffer from any meanness. They know how to go ahead and to retreat when required.
In *Ugratara*, Ugni believes that education is indispensable to the progress of women. For her education is the third eye for a man.  

4.3: Other social problems:

Nagarjun was against one imbalanced society. He took oppression and exploitation is the diseases of mankind. Because of this he was known by several names like a writer of the common people, a village poet, protector of the proletariat, a Marxist etc. in the Hindi world. For the sake of study, we will try to discuss other problems faced by women into following heads:

1. Casteism
2. Immorality
3. Primacy of males
4. Family problem
5. Domestic violence and
6. Problem of the old or senior people.

4.3.1: Casteism:

The casteism in Indian society has been in use since ancient times. At the beginning classification of human being was on the basis of works performed by people and later it began to be based on family. As a result the Brahmins were placed as a high caste people and the labourer class as the lowest caste. The high class people gave stress on casteism only to maintain their own interest.
In Ratinath Ki Chachi, the problem of casteism has been reflected. In our society the number of rules and regulations meant for the high class people are more than those meant for the lower class. The high class believed that strict laws for them would fortify their position as higher class. The nurse, who came to help abortion of chachi, told that the high class communities were very heartless. In their community, there is no any a tradition of aborting issues at eight or nine months and throwing them into jungle:

"बड़ी जातवालों की तुकारी यह बिरादरी बड़ी मलिच्च, बड़ी निन्द्र होती है मलिनकान। हमारी भी बहु- बेटियाँ रौंद हो जाती हैं, पर हमारी बिरादरी में किसी के पेट से आठ-आठ, नौ-नौ महीने का बच्चा निकालकर जंगल में पेंक आने का रिकाज नहीं है।" 51

The young Ratinath had the knowledge that a Brahmoni (wife of Brahmin) did not marry for the second time:

"दूसरी-दूसरी शादी कभी किसी विवाह या संध्या ब्राह्मणियों ने की है?") 52

In the novel, when Joynath came to know that servant Raut knew the Gayatri Mantra, and Joynath exclaimed:

"साले की छमड़ी उठेंगे सूना। शूद्र है तो शूद्र की भीती रहे?") 53

In Balchanma, Balchanma said that they ate juthan (refuge after taking food) of high caste people:

"हमारे तरफ छोटी जातवाले बड़ी जातवालों का जुटन खुलकर खाते थे।.............. जिस दिन मेहमान आते उस दिन मेरी दादी कितनी बेचैनी से उनके जुटन का बात जोहती ! उनके खा लेने पर जुटन बटोरकर दादी ले आती?") 54
To what extent the casteism rooted in the rural society, can be found in the novel *Vanin Ke Bete*. When Mohan Majhi wanted to be a member of the *Kishan Sabha*, then Khurkhun said that he was not a farmer but a fisherman. Why should he be a member of it?

In *Balchanma*, the high caste people as well the *zaminders* took teaching or making the low caste people learned as sin. The *Malikain* said that if even one letter was taught to a lower caste man one would lose his life-force and if the whole book was taught to a *sudra* then the parents of the man who taught would be in hell:

"छोटी जातवालों को जो एक आखर भी जान देता है, उसका अपना ही तेज घटता है और कोई शूद को समूची पोथी भी पढ़ा दे उसके पितार गर्व छोड़कर नरक में रहने को मजबूर होते हैं।"  

This idea has been prevailing in the Indian society from old days up to the post independent days.

This problem of casteism has been discussed in detail in the Chapter-7 of this monograph.

4.3.2: Immorality:

Nagarjun in his novels deals with the immoral activities that are committed in the society in their practical forms. Here we shall discuss the immoral aspects of the male-female relationship.

A man and a woman are equal in respect of sex. Nagarjun has dealt with this eternal hunger in man so openly that the boundary between the ethical and the non-ethical can never be demarked.
In *Ratinath Ki Chachi*, the perplexed Joynath did not marry. But he had unethical relation with many women. Being a Brahmin woman Gauri could not marry for the second time. But she conceived as a result of her illegal relation with Joynath and therefore had to abort to get rid of her pregnancy. The *chamarin* who operated the abortion remarked that the high class people were very cruel. In the same novel Janakkishori and Shakuntala also have the illicit relations.

In *Imratiya* women like Imratiya, Jalebiya, and Gauri kept the *bhakts* of the *math* happy. In *Balchanma* the use of force on Rebni by the *Chote Malik* in absence of his wife for raping, in *Kumbhipak*, Champa's illicit physical relationship with the brother-in-law, in *Abhinandan* eloping of Mridula by her inter classmate, to maintain illicit relation between Manjumukhi and Narpat Narayan and such other incidents hinted at unethical activities in the society.

4.3.3: Primacy of males:

Our society is male based. Therefore, there are different rules for a male member of the society than those for the females. In the *Ratinath Ki Chachi*, Damayanti was prepared to forgive Joynath although he was equally responsible for the pregnancy of Gauri. The punishment for Joynath was only expiation while Gauri was excommunicated from the society. There is none to punish a man and even if some punishment is awarded, it is definitely a simple one. A man is powerful and therefore a woman should always support him. In this connection the idea of Nagarjun is quit remarkable:
He meant to say that the *Shastras* (great religious books) are the creations of men and as such they made rules for women tough while for men quite simple. In the case of sacrifice also weak animals are selected so that they can be slaughtered easily. A woman is as weak as a sheep and so they are always neglected by the society. In a male centric society a woman is not endowed with laud and property of her parents and even it was regarded as sin to educate a girl child. In *Balchanma*, Nagarjun exposed that the parents have their different treatments for their sons and daughters. To offer land and property to one’s daughter has been regarded as crime.59

In the *Paro*, Paro received only hatred from her mother since she was a girl. Even her mother believed that Paro was responsible for the death of Paro’s father.

4.3.4: Family problem:

Nagarjun has witnessed the inconsistencies of the society and also suffered for them. The difference between a man and a man go wider swiftly. He showed that equality, co-operation, virtue etc. are the standard of the society, on which the whole society stands. Nagarjun had witnessed the fallen standard of the society from very near. Due to personal differences human relationship is going from bad to worse. With the fall of joint families, there is a change in human relationship. As a result various problems have begun to rise in the families.
There was a struggle of individual personality between Gauri and her son Umanath and daughter-in-law Kamalmukhi in *Ratinath Ki Chachi*. Since Gauri had illegal pregnancy, she was neglected by her son and now her daughter-in-law was far ahead of her son. She told her husband that while her mother-in-law paid nothing for any domestic purposes, how she could pay a sum of rupees fifty at the time the departure of her daughter:

"भर के काम में से कुछ देनी नहीं, मगर लड़की की विदाई के समय पचास जाने कहाँ से निकाले? कितनी लम्बी है तुझहारी माँ की आँट?"\(^60\)

In the same novel one Sushila had to own the profession of a prostitute due to her domestic problems while she was in the *Vidhava Nivas*. She was a child-widow and for the oppressions of her in-laws she had to come back to her mother’s house. There her sister-in-law was not satisfied with her and she reached Kashi. There she was under the spell of one mischievous *maharaj*. And finally she was the owner of the house of Khatri shopkeeper:

"बाल-विध्वंस हो जाने के बाद जेठानी और ननद के दुर्भार से तंग आकर नै हर रहने लगी। वहाँ भाभी से खटपट हुई तो भागकर काशी आ गयी। पहले एक घाटिया महाराज के पल्ले पड़ी, और अब उस खत्री दुकानदार के भर की मलिकाहिन बनी हुई है।"\(^61\)

In *Nayee Paudh*, Ramesari was much troubled in the house of her father-in-law. She was the eldest daughter of Khonkha Pandit and she remained thirteen years as a widow. She tried her best to live in the house of her father-in-law. But her in-laws formed one strange type of coalition against her and she had to flee to her parent’s house:
Now she had to take the responsibility of the whole house again.

Nagarjun in his another novel, *Varun Ke Bete*, depicted the clashes between husband and wife. Here Madhuri was such a woman who decided to go away from the house of her husband and live with her parents. It was due to the reaction against the oppression over the womenfolk. She wanted to be an ideal woman and therefore she decided to live a free life in her parents’ house, where she would never have to tolerate the beating of a drunken old man (her husband). She had the courage, if necessary, to spend her life without such men and if possible she would marry a young energetic man of character.

In this manner, Nagarjun expressed his own opinion on various subjects like dismantling of joint families, changes in human values, complexity of human life and such other problems of a family.

4.3.5: Domestic violence:

Nagarjun depicted a realistic picture of village life. One can find open description of the family relationship of village life and mutual relationship between man and woman and domestic violence arising out of them. The picture of domestic violence along with abuses and counter abuses are frequently found in his novels.
In *Ratinath ki Chachi*, Joynath tortured his wife who was suffering from asthma. Ratinath’s mother was lying ill on bed; but Joynath did not spare her. Even he was going to hack her to death. There was none to interfere:

“रतिनाथ की बीमार माँ विस्तर पर उतान लेटी पड़ी है और जोयनाथ रौद्र रूप भरकर बेचारी की छाती पर बैठा है। हाय में कुल्लड़ है और वह अपनी स्त्री की गर्वन रेता जा रहा है। वह भिड़िया रही है, लेकिन कोई भी इस नरमें में हस्तक्षेप करनेवाला वैहा मौजूद नहीं है ……” माँ भिड़ियाती है।”

Umanath, when heard of the pregnancy of his widow mother; beat her mercilessly. She was dumb founded at the unexpected behaviour of her son.

The two wives of Bhola Pandit quarreled with each other frequently.

One of his wives was very quarrelsome and she beat her co-wife in such a manner that she had to lie down in her parents’ house for for five years. Pandit was angry and beat her.

In *Paro*, Luch Jha often beat his two wives on small matters. Both of his wives made the environment of the village disturbed with their quarrels:

“पीसी के भिड़िनमान के आँगन में हो- हल्ला मच गया। लुच ज्वा ने किसी छोटी-सी बात पर अपनी बीवियों को दो-दो लाठियाँ लगाई, तो उन लोगों ने भी अपनी चिंताहट से पूरे केरवानीय गाँव को मुखरित कर दिया।”

4.3.6: **Problem of the old or senior people:**

A man becomes old after carrying the whole burden of his family and the society; and later he himself becomes a problem for the society. He has to suffer this piteous condition at the old age sometimes due to his own fault and sometimes for the environment existed in the society.
In Balchanma the grand mother of Balchanma had to face such a piteous condition due to her poverty. While she had physical powers she used to work at the residence of the zaminder. Her family was so poor that with the income of her grandchildren it was not possible for them to manage the household. She was a widow and at the same time she had no son. Once she was so ill that she could not even stand erect. At that time she needed rice most of all. But none of the people offered her a fistful of rice. Ultimately she died in at that condition:

“............दादी को रोटी हजम नहीं होती थी, जाबल जरूरी था। लाख छटपटा आया, बड़ी, महली या छोटी किसी मलिकाने मुझी भर जाबल नहीं दिया।”

In Paro also, the condition of Luch Jha was deteriorating. But for her condition Jha might be held responsible. He married for the second time and both the wives quarreled regularly with both the wives. As a result he had to remain hungry frequently.

Over and above the problems referred to above, more other problems are also reflected in the novels of Nagarjun and most of them being political in nature; we will try to deal with them in the Chapter-6, ‘Political problem’.

Solution:

Nagarjun, like that in the case of problems relating to marriages and to women, suggested his solutions for all these problems.

In Balchanma, he suggested the role of the panchayats to do away with the problems of casteism. The lower caste people eat the remains of the food taken by the
higher caste people. But the panchayat stopped the eating of juthan and bhar dhona (to be carrier) and such other activities:

"हमारे तरफ छोटी जातिक्षण बड़ी जातिक्षणों का जूतन खुलकर खाते थे। अब पंचायत ने जूतन खाना और भार बोना रोक दिया है।" 69

In Dukhmochan lower caste people did not like the serfdom of the high caste people. They were ready to fight for their self respect. Therefore, the panchayat decided in their favour that they would never work under dishonourable condition nor take any reward for such work. In case of juthan it would not be cleaned even if nectar was in it. 70 Nagarjuna in his Varun Ke Bete wanted to raise the consciousness in the mind of the machuwas (fisherman) to destroy the hateful wall of casteism. He wanted to establish a casteless society in the world. Therefore, he suggested that speakers of casteism should be destroyed up to the root. He saw that the old wall of the casteism had been decaying and a new community rises in its place. The rise of unity entered into the village. The leaders of the Nishadas tried to begin an association of their community. Of course, such an association might fulfill the interest of a few Nishadas. The communal associations like the Maithili Mahasabha, Rajput Mahasabha, Yadav Mahasabha, Dusadh Mahasabha etc. should be banned. 71

In Ratinath ki Chachi, the pregnancy of Gauri was aborted. But Gauri’s mother had full sympathy for the illegal pregnancy. The child in the womb had no fault of it. It was a social problem, but the customs and traditions, rules and regulations of the society should be reformed in accordance with the change of time. She was very sorry for
lack of such reforms. Had she been able to do it, she would never allow the abortion.\textsuperscript{72} Nagarjun, rising against the customs prevailed in society, showed his progressive ideas.

Nagarjun appreciated the steps taken by the \textit{Aarya Samaj} regarding such children. He made the mother of Gauri think:

"अरिया समाज (आर्य समाज) की तरफ से बड़ा ही अच्छा इंतजाम है। विषया चाहे कोई हो, उहाँ गर्भ किसी का नहीं गिराया जाता। ठीक समय पर बच्चा पैदा होता है। माँ चाहती है तो बच्छों को रखती है, नहीं तो अरिया समाज ही बच्छों को रख लेता है!"\textsuperscript{73}

A woman can extend the influence of her personality over the society even in the male dominated society. The personality of Gauri’s mother was of this type in the novel \textit{Ratinath Ki Chachi}. She aborted her daughter’s pregnancy at her own house; but nobody had the courage to ask anything about it. She even celebrated the Satyanarayan Puja on this occasion very successfully. She was like a tigress for the society. Even after committing such a crime no body dared to ask her anything openly. She invited all the villagers to the \textit{Satyanarayan Puja}, and only a few did not attend of whom some had family quarrel with her:

"गौरी की माँ समाज के लिए आधिन थी। इतना बड़ा कुकांड हो जाने पर भी तरक्कल्ला में किसी ने गौरी की माँ को खुलकुल्ला कहा नहीं। गर्भ गिराने के ठीक ग्यारहवें दिन उसने सत्य नारायण की पूजा की। गाँव भर को आमंत्रित किया था। पाँच ही छ: थे, जो नहीं आए। उनमें से तीन तो ऐसे थे, जिनकी इस घर से पुलचनी अनबन थी?"\textsuperscript{74}

In \textit{Balchamma}, Balchamma’s mother was sorry when he gave birth to a girl child. But Maniar Chacha recognized the importance of a girl child in the society. He wanted to set up an ideal before the society where the birth of a girl was regarded as a
curse. In the high class society of Brahmins, Rajputs etc. the girls are regarded as a burden to the family. But for lower class people it is not so. In this light, Maniar Chacha was made to speak:

"हमारी बिगादी ब्राह्मण की, भूँहर-रजपूण की नहीं है कि लड़की के सीधे में सेंदर पड़ना पहलक हो जाएगा। काहे का सोच, काहे की मनोकर? एक रेखनी गई तो दूसरी रेखनी आ पहुँची!"  

It is remarkable that for the sake of social reformation, Nagarjun showed that a woman worked side by side with a man in his novels. Because a man can never reform the society alone; and the co-operation of a woman is indispensable for it. Therefore it is necessary that a girl is to be educated equally with the boys. Reformation would come only when girls would be able to read and write like the boys.

The breaking of the relationship between the husband and the wife has been referred to by Nagarjun as one of the ways of solution of problems of a family. In Varun Ke Bete Madhuri broke off her relation with her husband and liked to live with her parents. In Ugratara, Ugratara, in the beginning, played the role of an ideal wife and loved her husband Bhabhikhan Singh, a sepoy. But after wards, she become bored with the relationship and bitterness came into their relationship and finally she divorced her husband. Pregnant Ugratara kicked off all the values of the society and fled away with one Kameswar whom she wanted.

Nagarjun did not give any direct and clear solution for domestic violence. In practice, rebuke and counter rebuke, beating etc. became an inseparable part of the Indian society. Yet in Ratinath Ki Chachi he hinted at some indirect solutions. While Joynath strangled his wife to death his minor son witnessed it. Therefore, in his mind the
fire of revenge grew against his father in place of respect for him. From time to time this
fire of revenge grew much more:

“पिता के रूप स्वभाव के प्रति इस छालक के हड़पन में प्रतिहिंसा की आग कभी-कभी सुलग उठती है। तनी
भींहों और चबूंतु आँखों से वह बाप की ओर फूँटा है।”

In the same manner when Luch Jha in Paro beat both his wives, they did
not serve food for him. Paro’s mother had to soothe them for it. Jha’s wives objected in
this manner against the physical punishment by their husband.

There are some age-old characters in the novels of Nagarjun who spent
their lives freely and with happiness. In Ratinath ki Chachi the grandmother of Ratti was
seventy five years old and yet she was healthy. Another Chachi was around seventy
years. Nagarjun believed that if the social and family life is cordial and one can live with
comfort and happiness and if the members of the family give due respect one can live
longer. Therefore to attain a long life the co-operation of the family and the society are
indispensable.

Conclusion:

After discussing the social problems raised by Nagarjun in his novels we
can come to the conclusion that he experienced several problems like the anmel, jarath
antarjatiya and bal vivah, system of polygamy, the dowry system, widow remarriage, the
problem of prostitutions, sexual oppression, illiteracy of women, immorality, primacy of
men, family problems, domestic violence, problems of aged people etc. in his life. He
raised all these problems in his novels. When he raised the problems of marriages, they are related to the lower and middle class families of the Indian society only. Like Premchand he suggested solutions to all these problems in his novels. Other problems are also found in high class society. Practically speaking all these problems are related to the common people of India. Nagarjun himself witnessed these problems and suffered from most of them. Therefore, stern realities of life are found in his novels rather in imaginary stories. He did not keep quiet when he witnessed a problem. He did not like that common people would bow down before these problems. He was fully prepared to face their problems with hope and courage. To carry out his plans he made his characters go ahead and dismiss the problems. He made a forceful appeal to raise the common people against these problems by infusing consciousness among them.
END NOTE

2. Ibid, Ratinath Ki Chachi, p.58
3. Ibid, p.58
4. Ibid, p.19-20
5. Kumbhipak: Nagarjun, p.69
7. Dukhumochan: Nagarjun, P.81-82
9. Ibid, Paro, p.548
10. Ibid, Ratinath Ki Chachi, p.81
13. Ibid, p.290
15. Ibid, p.567
16. Paro, Nagarjun, p.73
17. Nagarjun rachnawali 4, Ed Shobhakant, Ratinath Ki Chachi, p.81
18. Ibid, p.101
19. Ibid, p.61
20. Ibid, p.55
21. Ibid, p.81
22. Ibid, p.84-85
23. Ibid, p.83
24. Ibid, Balchanma, p.187
25. Ibid, Ratinath Ki Chachi, p.54
26. Ibid, p.98
27. Ibid, p.67
28. Ibid, Baba Batesarnath, p.364
29. Ibid, Ratinath Ki Chachi, p.7
30. Ibid, p.77
31. Ibid, Balchalma, p.172
32. Ibid, p.173-174
33. Ibid, p.145
34. Nagarjun Ke Sampurn Upanyas, part-1, Emartia, p.505
35. Nagarjun Rachnawali 4, Ed. Shobhant, Balchanma, p.149
36. Ugratara: Nagarjun, p.50
37. Ibid, p.58
39. Ibid, p.81
40. Ibid, Nayee Paudh, p.337
41. Ibid, Ratinath Ki Chachi, p.29
42. Nagarjun Ke Sampurn Upanyas part-2, Dukhmohan, p.75
43. Ibid, Kumbhipak, p.526
44. Nagarjun Rachnawali 4, Ed: Shobhakant, Balchanma, p.172-173
45. Ibid, p.173-174
46. Ibid, p.178
47. Ibid, p.207
48. Kumbhipak: Nagarjun, p.389
49. Ibid, p.428
50. Ugratara: Nagarjun, p.48
52. Ibid, p.15
53. Ibid, p.47
54. Ibid, Balchalma, p.136-37
55. Ibid, p.218
56. Ibid, Ratinath Ki Chachi, p-26
57. Ibid, p.55-56
58. Ibid, p.49
59. Ibid, Balchanma, p.149
60. Nagarjun Ke Sampurn Upanyas, part -2, Ratinath Ki Chachi, p.244
62. Ibid, Nayee Paudh, p.254
63. Nagarjun Ke Sampurn Upanyas, part-1, Nayee Paudh, p.317
64. Nagarjun Rachnawali-4, Ed.Shobhakant, Ratinath Ki Chachi, p.30
66. Ibid, p.55
67. Ibid, Paro, p.547
68. Ibid, Balchalma, p.143.
69. Ibid, p.136-137
70. Dukhmochan: Nagarjun, p.68
71. Varun ke Betg Nagarjun, p.32
73. Ibid, p.30
74. Ibid, p.49
75. Ibid, Balchanma, p.237
76. Ibid, p.207
77. Ibid, Ratinath Ki Chachi, p.30
78. Ibid, p.120