

CHAPTER- V

Introduction:

The status of women under Indian Social Context has seen rise and decline as a result of Cultural environment ; Formation of families, Casteism, Class System and ownership rights. Sometimes a woman has been worshipped as a goddess as in the cases of Gargi, Maitreyee, Sulabh and others. But the study of ancient scriptures reveals that in case of common women one has to face abuse, scolding and contempt from her birth to death. The birth of a male child becomes a matter of great delight while on the other hand the birth of a female child gives trouble to the family.

The famous writer Amrita Pritam in her “Do Khidkiyan”(Compilation of Stories) reveals such truth in it.

दादी एसलिए जुस्से हैं जि मैं लड़जी क्यों हूँ, लड़जा क्यों -हीं, पर दादी जब छोटी थी तो वह भी तो लड़जी थी.....आज -ानी माँ ने अजीब बात सु-नाई थी जह रही थी, लड़जे बड़ी जिस्मत से ज-मते है।¹

[Grandma was angry because I was a girl and why I was not a boy. But grandma was a girl when she was quite young. Today Nani(grandma) uttered very strange words that a boy was born only but of great fate.]

It is found that in Indian Society a woman has a special role to play, and even today she has been playing a great role. In this

changed India, there have been endeavours to uplift the status and to make a new identity for them. They are trying their best to break the traditional boundary, which bound them till now. They are prepared to get themselves free from the mental slavery from which they are suffering from hundred years. Now their only aim is to keep space for them in every field, they dare to step in. In this connection the revolutionary writer Taslima Nasreen remarks:

जोई भी ब्रत या मंत्र स्त्री जा बनाया हुआ नहीं है। इसे समाज ने बनाया है। ताजि स्त्री जभी यह अनुभव न कर पाये जि वह भी मनुष्य है। पिता पूत्र परिवार से बाहर दूसरे जामो में निपुजता दिजाने जा अधिजार उसजो भी तो है। वह भी वैज्ञानिज, चिजित्सज, जृषज, श्रमिज, चित्रजार, जवि, राज-नीतिज, राष्ट्रपति बन सजती है, वह भी संज्राम में विजयी हो सजती है।²

In the Indian context, a woman being a daughter, a wife or a mother. She has to suffer neglect, disrespect, inconvenience, dependence etc. Under such circumstance there can be no development as regards to their material, mental, intellectual or personal business. The reknowned writer Vishnu Prabhakar remarks:

- मैं ने निरंतर अनुभव जिया है जि जिसी भी जाल में जि सी भी समाज में नारी जो समा-नता जा दर्जा नहीं मिला।³

[I always feel that in no time and in no society a woman does never get an equal status].

If any woman tries to develop separate identity and personality coming out of such background of social, domestic and historical environment, then it is quite natural that such a journey would never be easy.

Due to independent thinking of men under the changed social environment there had been development in the personal consciousness. Again the influence of Contemporary environment on the personal consciousness is quite clear

In the writings of both Usha Priyamvada and Anuradha Sarma Pujari, there are the picture of the contemporary environment and its influence on the characters they related. In all forms of literature whether it is a story or a novel, a living depiction of the environment gives it an animated and living nature. In the novels of both Usha Priyamavada and Anuradha Sarma Pujari, the influences of the environment, education and City life are quite evident. The writings of both these two novelists, who give exposition to the understanding of a modern woman, are like mirrors reflecting the status of contemporary women and their complex emotions. They exposed the successful recognition of the female characters through their novels and established the role of those women who came out in search of new ground. These women are in search of a better new world where there is a new hope and humanity – social, cultural, political and an atmosphere of intimacy.

मुझे इन सिरों के बीच

एक बेहतर दुनिया की तलाश है

जिसके जाने का पूरा यकीन हो मुझे। (वसंत त्रिपाठी)

5.1 Contemporary Circumstances – an overview.

A man cannot live aloof from the circumstance and the customary thinking of his times. Situations change along with the society and the nature of the society also changes with it. There had been a change in the last 20 to 30 years in all fields – Political, social, moral and cultural. With the changes, there has been a change in the individuals in their mental makeup.

In the Indian society, the status of women and their role in the society is a big burning question whether there is any change in their status till now? What did the society leave for them for their development? Whether there is a favourable environment for their development? These are some of the big burning questions.

In the modern times there has been a rise of woman through out the world under the guidance of Western women liberation movement. Two terms – woman liberation movement and Feminist movement became well known throughout the world.⁴

In the western world, a woman had to fight against men due their opposition and as such women movement was first against men

there. But in India, the situation was different. Even many men joined the movement of women. Yet a woman has not got what she should get.

The evaluation of a woman under modern situations is being done only in the form of a woman. Because now-a-days her identity is not only in connection with a man. Today a modern woman feels the necessity of freedom from the traditional bindings. There is an intellectual uprising of women now, They understand the problems of the age. They have self confidence in them.

In all the women-centered novels there have been expressions of several sides of a woman life. These novelists tried to analyse the complex problems of the life of women. The most important thing found in their novels is that the writers are found to be free from traditional view point.

If we consider the novels under our study from the point of contemporary environment and situations, it is found that both the writers made their characters self-sufficient by giving them full freedom. The demand of the contemporary situation is that a woman is complete in herself and she has the right to live with self respect.

In the novels of Ushajee, the women are liberated from situations opposed to them and are inspired them to live a better life. She is in search of a new world against contemporary male dominated

situations through characters like Sushma, Anu, Divya, Wana and others.

Sushma in the novel Pachpan Kahambhe Lal Deewaren, is found to take her decision about her married life i.e, about all questions related to Neel by herself. She could not stop Neel from going away from her.

^सने अप-न जीव-न स्वीजर जर लिया था। आयु और जिम्मेदारियों के बढ़ने से उसमें बहुत जांभीर्य आ गया था।⁵

[She accepted her own life, as her gravity grew more and more along with her age and growing responsibilities.]

It was the situation for her and as such she accepted it. It is found that a woman has to surrender her happiness for the sake of the family. Sushma accepted it as her fate.

Anu in the Sesh Yatra and Wana in the Antervanshi are two such female characters who had attraction towards non resident Indians. Both of them realized their womanhood. They went ahead with their own ego in their lives. Anu became a doctor after divorce and remarried again. In the same manner Wana decided to marry Rahul after the death of Shibesh.

Anuradhajee also related about contemporary situations in her novels. She exposed the truth of the contemporary society in her whole writings, in which all the woman are exploited although they were

educated and modern ones. In her “Hriday EK Vigyapan, she illustrates how a woman is treated in the advertisements of present times, in which some women joined willfully while others joined under compulsion. The attraction of the glamour world is quite provoking and strong. Some women joined hands with the advertisers in quest of this glamour, and made them easily available. Under such circumstances they were exploited.

The most dangerous situation is that a woman can be easily exploited under Corporate Sectors. When Bhaswati asked Maya, who was serving under her, about this matter she told her (Bhaswati).

जंज उठिले जि हब ? मोर अर्हतारे इयातजै बेछि दरमहार चाजरि पाम
जा-नो आरु पालेउ तातो जे ऐ-ने जामेईजरिब -नालाजिब तार जि जेरा-टि आसे ?⁶

[No use of being angry. May I get a job of higher salary with my qualification? Even if I get it, is there any guarantee that I shall not have to do the similar works?]

It indicates some circumstances, where a girl lesser educated like Maya is employed only to use her body for other purposes.

In the Sahebpurar Boroshun there are more female characters like Rakhi, Vidya, Vinodini, Maya and others in addition to Varsha, through whom the writer has depicted various situations relating to a woman. Here the helplessness and their weaknesses are clearly depicted. In this novel all the female characters began to think in such

a way that might be useful for the society and at the same time they themselves could understand their own selves, which is quite praiseworthy.

In the novel Boragi Nadir Ghat, Anuradhajee tried to refute certain traditional ideas of the society. Under all circumstances in all the societies there are certain rules and bindings only for women. But now-a-days women are also going ahead. The example of Mrs. Khanna shows it well. The Society wanted to bind her only because she was alone. But she was not weak although, she was alone. She was quite self-dependent and that was the source of her boldness. Mrs Khanna wanted to do something for the society. In this novel two things are made clear- the development and the going astray of the contemporary rural society which is tending towards the towns. Mrs. Khanna couldnot last long there and she left everything for Dharani and went away saying.

तोमालै दायित्व एरि जलो। मोर घरतोत एज-न स्कुल पातिबा, तार लरा-
छोवाली बोरज एज-न स्कुलर बर दरजार।⁷

[I left he responsibility for you. Open a school at my house.
There is a great need for a school for children here.]
Today our society is such that it takes it as evil even when somebody wants to do something good.

All the novels under consideration of this study, can be regarded as the documents of the contemporary situations. These novels depict the status of women in the society, style of modern living, and the mental troubles growing out of the social and economic helplessness of women.

The contemporary situation is such that in some cases a woman is at the highest peak and on the other another woman is under the "Purdah". Two different situations exist in the some country.

Both these two novelists showed a woman one step ahead of all. In their novels, in some cases there is a break in the husband-wife relationship and in some other female characters created one 'better today' forgetting their past yesterdays, whether they were Ushajee's Anu, Divya, Wana and others or Anuradhajee's Varsha Divya, Rakhi, Bhaswati, Mahua and others.

There have been changes in both situations related to environment or to social situations. But these changes should not be for one part of the society only. It should be for the whole Society including women.

5.2 Impact of the Western Civilisation on Female Education:

The role of education in development of human power is quite important. Education is the basis of human development, because

other developments are based on educational development. The aim of education is not only the rise of an individual but it is one of the most powerful equipments of social change and development.

Gandhijee also laid much stress on education for women. Because he believed –

यदि आप एउ पुरुष जे शिजा देते हैं तो एउ व्यक्ति जे शिजित जरते हैं, जि-तु यदि आप एउ स्त्री जे शिजा प्रदान जरते है तो सम्पुर्ण परिवार जे शिजित जरते हैं।⁸

[if you educate a man, you educate only one individual. But if you educated a woman you educate a Complete family]

It is remindable that even after five decades after independence literacy for women is still not favourable. Of the things, Which are related to development of the society, education is the main one. The development of the society is possible only when both males and females of the society are equally educated. Napoleon Bonaparte said- “Give me some good mothers, I shall give you a civilized nations.”⁹ To educate a girl means to educate a family and to educate a family means to educate a society.

It is deplorable that the percentage of education of girls is quite low. Although several women established themselves in the high ranks of development, yet a great numbers of girls are deprived of education. It is due to the fact that there are certain superstitions and wrong

customs in our society. There are many illiterate women in the rural areas even today.

In the modern society, education is necessary even for demanding the rights for women. It is necessary that highest stress should be given on education of women to make them self-sufficient economically. Then and then only a woman would be able to benefit herself with the changed time.

A new consciousness is given birth among Indian women by the influence of economic changes and the western thought. Now the family is not the boundary of development. But they became the aid to the development of the whole society along with reforming their own status. Modern education made the women able to realize their own identity and personality. Today educated women brought about a change in their dependence and slavery.

A. Hoffman remarked that women should display their personal integrity. Development began with individuals. There would be changes only when we should be able to change ourselves ¹⁰. For such development the most important mean for women would be education.

The status of women in India, is different from that of Western women. As a result of influence of Western thought and education there has been a change in the status of Indian women. The thought and ideals spread in the society had tremendous influence over

literature. In Hindi literature there has been enough discourse on women.

The contemporary novelists like Krishna Sobti, Usha Priyamvada, Mannu Bhandari, Prabha Khetan, Mamta Kaliya, Nasira Sarma, Mridula Grag, Chitra Mudgal, Manjul Bhagat, Maitreyi Pushpa and others are prominent who in their novels reveal the lives of women. In their novels they depicted the changed social, Cultural and moral values through their characters and with their own reasoning and thinking. Due to the publicity and development of education, the self-sufficiency in women began to grow and there also developed self-development in them. In this changed world, the women began to seek their own selves in the society.

In the Antervanshi of Ushajee pesonality of the heroine Wana reached a new high when she began her studies again. In other words her personality took a new frm after her education. She began her new job.

एजदिन वह भी जाएजी भारत, सिंजापूर, बाली, जावा, मेलबोर्न -ए -ए देश, -ए -ए लोज। भारत में जैसलमेर जाएजी.... जोजार्ड और जोबलम.....जितनी आजंजाँँ ज-मती जा रही है इस बनारसवाली चुनमुन जे हृदय में।¹¹

[One day she would also travel new places of India, Singapore, Bali, Java, Melbourne – some new countries, meeting new people. In

India she would travel – Jaisalmer, Konark and Koble. What a great desire spreads in this little heart of chunmun of Benaras.]

In the Shesh Yatra, Anu also did not return to India but stated new chapters of life abroad उसी मा-सिज त-नाव में - मैं ने सोचा जि अच्छा, अभी तो सारी उमर पड़ी है, चलो कुछ ब-ने जी जोशिश तो जर लो। शुरुवात तो करो and here I am, -नोबेल प्राइज विजेता जी रिसर्च टीम में....¹²

[under that mental tension, I thought that the whole life remains. Let me try to do something. Just begin.....and here I amin the team of Nobel Prize winners.]

It is found that the female characters of her novels, particularly of those novels which the backgrounds are foreign countries – are influenced by western education, thought etc. For example – Anu, Divya, Wana and Sarika are such women, who were influenced by the western life style, began to give new shape to their lives. Anu being seriously influenced by western life style.

In the novels of both Usha Priyamvada and Anuradha Sarma Pujari, the female characters are highly educated and self-dependent whether she is Sushma or Anu, or Anu or Wana, or Bhaswati, Varsha or Mrs. Khanna.

It is found that in a male dominated society, a woman is always down trodden and is found to believe in fate. Novelist Renu Says यथार्थ

दर्शन में चारी तुम जेवल श्रद्धा होछ एज मजौल हे, विडम्बना है, मा-सिज संतोष
और समझौता जी वाचिज प्रीड़ा हे, अयथार्थ है, झूठ है।¹³

The novel *Shesh Yatra* of Usha Priyamvada has given a new direction to her creative writing. There is an attempt through the heroine, Anu to give the struggle of a common girl an artistic form. Anu reflected the changed times with changed thinking. At the beginning she tried to form her life after the Western way of life. But the ungratfulness of Pranav made her otherwise. Bringing the situation under control, she got her back her self reliance gradually. She began her studies and finally became a doctor. Education made her a firm and balance personality. Although there was a moral degradation of Pranav due to the influence of Western life style and thought yet the influence of the same thing made Anu got back her lost identify. Ditya said to her “ तुम पश्चिम में हो, यहाँ तुम स्वतन्त्र, आत्मनिर्भर, मुक्त होकर रह सजती हो..... ”¹⁴

(You are in a Western Country. You can be self-sufficient and free here)

She was acquainted with such a thinking process that a woman can develop her own education and be self-sufficient. But it has its own problems with it. Prior to it there was no problem for a girl to get married. Her parents got her married somehow and there she had to

depend on her fate. But with the advantage of education, services, girls began to live as spinsters. Love before marriage and sexual relationship before marriage began to grow. At the same time the traditions of casteism, relationships, values and traditional code of conduct for women also existed side by side. The mental conditions of the educated girls under such a contradictory situation got their exposition the novels of the seventh decade of twentieth Country. ¹⁵

The mental tensions and struggle of a girl of a middle-class family with limited income, who is educated service holder and remained unmarried to an advanced age, has got its exposition in the Pachpan Khambhe Lal Deewaren of Usha Priyamvada. The writer has also given expression with deep sensitiveness to the traditional moral and social values which were facing crisis and challenges. It also contains a love story of an educated young woman, who could not get married to a tender aged lover due to the traditional society and the tensions thereof. This story reflects the hopelessness, tensions etc. to the external and internal in a very powerful manner.

Where there was an arrangement of marriage for Sushma her mother said सुषमा जी शादी तो अब हमारे बस जी बात रही -हीं। इतना पढ़ लिज जई, अच्छी -गौजरी है.....इसजे जोड़ जा लड़जा मिल-ना तो मुश्किल है। ¹⁶

[Now the marriage of Sushma is not under our control. She studied so much and has her own service.....it is difficult to get a young man befitting her]

It seems to be a natural problem of the middle class families.

In addition to these, female education, constitutional rights for women, economic self-sufficiency due to services for women, ever changing value in the society are the result of feminist movements. This movement is always in favour of self-determination by educated and economically self-sufficient women.

Mahadevi Verma in her article, 'Hindu Stree ka Patnitwa Clearly announced that पत्नीत्व जी अनिवार्यता से विद्रोह जरजे अ-जे शुशिक्षित स्त्रियाँ जृहस्थ जीव-न में प्रवेश नहीं जर-ना चाहती क्यों जि उ-हे भय रहता है जि उ-जे सहयोगी उ-जे स्वत-त्र व्यक्तित्व जो एज जज भी सह-न न जर सजेंजे।¹⁷

[Many educated women do not like to enter into domestic life as a challenge to the indispensability of wifehood. Because they are afraid of the fact that their associates would never tolerate their independent identity.

In the Antervanshi of Ushajee, Wana is found in various appearances, Indianness was in her heart but with the influence of Christine and Sarika, there developed a western thinking in her mind. Usha Priyamvada depicts such influences in a positive form in this novel. There is a co-ordination of western and Indian thought in the

Character of Wana. Being influenced by western education, Wana wanted to have one independent existence. She drove cars, wore tops and scarfs and wanted to go ahead. Her interest for higher studies astonished Shivesh. She told him यह मेरा अपना निर्णय है ।¹⁸

[This is my own decision.]

Being influenced by foreign education and environment Wana wanted to make a world for her own. The whole novel is written in a foreign background; and therefore it is natural that such influences would naturally work on the Characters.

The purpose, process of thinking background and the mentality of the characters of the novels of Anuradha Sarma Pujarijee are all influenced by the Indian Society, which can be also called the Assamese Society and folk life of India. All the characters are highly educated, self sufficient and are conscious of their own identity. There is no influence of the western education, civilization and environment.

Anuradhajee's first novel, Hirday Ek Bigyapan has the Kolkata city as its back ground. The heroine Bhaswati is far away from foreign education and culture. She was born and brought up in an Assamese society with all Assamese culture. When she became the executive head of an advertising agency "Edcon", she experienced certain things which she never had and to which she was un experienced. She could not accept the glamour of the western advertising world and objected

to them. She objected to the ostentation in the name of western education which was prevalent in the Indian society.

Varsha in the Sahebpur Boroshun of Anuradha Sharma Pujari is an educated woman with modern thinking. She was working in an NGO which gave services to rural people, She left her lover for his foreign ideas and thoughts. When her lover returned from foreign country, she found a lot of changes in his mentality. She said to Prantik मोर ऐ-ने लाजिछे जे-न बोर जष्टरे तुमि भारतीय भाव-नावोर प्रहज जरा।¹⁹

[I feel as if you accepted the Indian thoughts with great trouble]

We donot find any western influence over Varsha.

There are similarities as well as dissimilarities between the characters of Ushajee and Anuradhajee. It can be assumed that Anu, Wana, Divya etc. Who were educated through western education were boldness than other characters. This boldness gave birth to new chapters to their lives.

Mrs. Khanna (in the Boragi Nadir Ghat) lived alone and established mental as well as physical relationship with Dharani. But before their relationship arrived at a distinct place she left Dharani alone without informing him. Probably, She dared not to give shape to their relationship in the society. But on the other hand, Wana (Antarvanshi) decided to live with Rahul although Shivesh was also

living and she boldly told Shivesh शिवेश, आइडम लीविंग यू ²⁰ [Shivesh I am leaving you]

Boldness is necessary to take such a decision. This type of boldness is the result of western influence.

Anuradhajee has shown a new direction to Indian ideology towards a woman, which is quite praiseworthy. Ushajee on the other hand added wings to free living of a woman, which can be regarded as the most important of all necessities of a woman life.

In the conclusion it can be easily said that in the difficult days of modern times a woman has to fight for her rights and as such she should be aware of her duties too. Education is the medium through which a woman can stand on her own legs. When the way for education for women will be opened up, then it would be possible for them to establish themselves in the society and the society would be able to go one step farther.

5.3. Contribution of Women to Social formation :

The position of a man and a woman in the society should be equal. In all practical sides of life, man is found more vital than a woman; but in the society and the family the importance of a woman is quite clear. It is generally said that in comparison to a man, a woman has more soft emotions. But the personality of a woman is great and

important like that of a man. A man and a woman are not different entities but two parts of the same entity. Union of both lead to perfection. A well cultured family comes into existence only with the nature of a woman, and such woman also assists in the formation of the society. A woman has so much role to play in the formation of a cultured and sensitive society which a male generally plays.

There are certain mental and physical necessities which can be had only in the society. Practically speaking, a life outside the society is quite unbearable even in imagination. A man creates the society. Therefore, to give birth to personality in the family is nothing but making of the society indirectly.²¹

A woman makes the family by submitting everything of her to it. If and when rights of a woman are denied and she is debarred from going ahead, the society can never develop. The status of women becomes the standard for measuring the development of the society right from the ancient times.

In the social field, a woman can go ahead only when she can learn to fortify her rights जो समाज -ारी जे विजास में बाधज है, वह समाज -ारी जी दृष्टि में -ाज्य है।²²

[The society, which is obstructive to development of women, is neglected by woman as insignificant].

Education, earning of money, self-sufficiency etc. are the steps for the development of independent, and autonomous personality of a woman. A woman can join in the formation of an organized society only when she herself can lead an organized life.

In the contemporary literature a woman has been established as a person in the society. It is also proved that a woman has an important role to play in the social as well as domestic affairs. If we look into various fields we can find that educated women of today take steps forward to bring the society ahead. Now women in the forms of Professors, doctors, advocates, political leaders, social activities etc. try to give new directions to the coming generations.

In politics also a woman is taking active parts. She put forward her complete co-operation in the formation of the society. A study of the novels under our consideration reveals that modern educated woman wanted to do something to the advancement of the society.

Among the female characters of the novels of Anuradhajee, Varsh (Sahebpur Borshun) clearly speaks out her mind मई मा-गुह हई थाजि बलै बिछारो । मई मोर जुद्र जीव-गतोज पृथिवीर जामत लजाबलै बिछारो - I want to be used for my world - ऐज-न प्रा-टिजर स्वार्थत मई व्यवहार हब -गोजोजो ।²³

[I want to live as a man. I want to use my little life for the world. I want to be used for my world and not only for one Prantik]

Other characters of this novel, whether she is Vidya or Rakhi, Sanjib or Sekhar, wanted to do something for the society.

In the Boragi Nadir Ghat, Mrs. Khanna had the similar intention. In the end of the novel, Mrs Khanna left everything in the name of Dharani so that he could use them for the society मोर घरतोत एज-न स्कुल पातिबा । तार लरा-छोवाली बोरज एज-न स्कुलर बर प्रयोज-न।²⁴

[Establish a school at my house. The Children of this place are in serious need of a school.]

In the Pachpan Khambhe Lal Deewaren of Ushajee, Sushma is a college teacher. She was also made the hostel warden of the college. Sushma joined the formation of the society indirectly by making the students educated. When a society becomes educated then and then only it can move forward.

A woman offers everything in accordance with her ability to the society and the family. A healthy beginning of the society comes into being only with a woman - a mother. She plays various roles under various situations.

A study of the novels under our consideration reveals that a woman has ability in various fields of life. She puts forward her steps not only for herself alone but for the whole society. Her contribution towards the society is always important.

It may be concluded that if and when women are busy with the affairs of the family alone then social decay would remain unchanged. The area of the working place of the women should be extended to a social boundary. Along with education for self, they should try to educate children of the new generation. Then and then only the society may turn into a model and perfect one.

Today a heavy duty has been imposed on women. It is nothing but to make a healthy family, a healthy society and a healthy nation. They alone can bring forth a new society – a nation through their ideals, fulfillment of duties and through their never-ending efforts. They should take the responsibility of making a corruption free society. On the whole, a modern woman should regard upliftment of the nation as their topmost duty.

Both these two novelists, Ushajee and Anuradhajee, are found to be responsible to their own society and worked with certain ideology in the novels. They reminded women to remain responsible to their own family, own society and to own nation.

5.4 Impact of urban life :

The Special features of the urban life style have complete impact on the novels at Usha Priyamvada and Anuradha Sarma Pujari, Therefore, all the female characters of their novel were obstructed by

tradition, oppression, revolt, dialectic status, fears, love and social status. A modern life becomes more materialistic. It is the contribution of the urban life. Today oppression, exploitation, loneliness, etc. are the recognition of the urban life style.

Due to influences of the Western Culture and the atmosphere of enjoyment, there had been degradation in character and morality of the urban people. The life of urban people began to be imbalanced. It is due to several causes.²⁵ There are various problems in the marital life of the urban people like divorce, love, faithlessness in married life, loneliness oppression, exploitation etc. The novel of Usha Proyamvada carry distinct influence of urban life. The main attraction of her novels is the various aspects of married life.

A new consciousness began to grow among the Indian women due to change in social and economic aspects, the influences of western thought along with spreading of education. The nature of women in reforming their own status becomes helpful in the promotion of the society.

During the twentieth century the Indian women folk was influenced by their western counterpart. This influence was centred around the urban cities primarily. Even this influence had been found in the very high families, and highly educated ones. In the other part of the population their was a mixed reaction. These people tried to follow the western pattern but it was not easy for them; and at the same time

it was also not easy for them to follow pure Indian customs. As such the women of this common class of people suffered from tension, struggle and fears.²⁶

The new generation of the urban class had their own opinions and judgement in all their activities like marriages, style of living and they wanted to live in their own style.

In the novels of the contemporary times there are depictions of the unsatisfactory situations in various cases. The disturbances in the family, absence of faith in married life, divorce etc. created turmoil in the society.

After independence of India, it is found that there have been descriptions of the middle class families and their urban environment in the novels. It is found as if all developments had begun in the cities. The towns and cities began to grow and became wealthy. People from different villages began to rush to the cities in search of jobs. A person from the middle class had to fight in different fronts and his main struggle was in the economic front. He had to run after all material happiness and finally when he failed to acquire that happiness he was completely disappointed.

The contemporary novels successfully narrated such stories. In Hindi novel literature also there are depictions of the middle class people with their various problems, particularly of middle class people living in urban cities.

Usha Priyamvada herself witnessed the troubles of urban life the problems that arise from modern life style. Today it is a reality that material happiness of common people has goes up, but at the same time mental happiness is going down. The problems and difficulties of the modern times reflect in the writings of the sensitive writer like Priyamvadajee.²⁷

Radhika in the Rokogi Nahin Radhika, Anu and Divya in the Shesh Yatra, Sushma and Kanu, in the Pachpan Khambe Lal Deewaren and Wana and Sarika in the Antervasnshi all influenced by urban civilization. In the Sesh Yatra, the husband of Anu, who opted for foreign Culture Kept relationship with very many girls. He did not care for the bearing of such things on Anu. As a result the marital life was not happy and finally it breaks. Sushma in the Pachpan Khambhe Lal Deewaren is from a middle class family. She wanted to marry Neel who was younger to her in age. She feels as if Neel would either go with her love or would give it up. She simply wanted to live like the shadow of Neel. Wana of the Antervanshi is the gift of the metropolitan city life with modern thought.

There is a realistic picture of thinking and values of the middle class people in the novels of Usha Priyamvada. The suffocation of Sushma is not the suffocation of her alone. It is the condition of all women like Shushma. It is not the common ailing of her alone. It is the condition of all similar women. The Pachapan Khambe Lal Deewaren

becomes the symbol of those Indian women who are suffering from social and economic hopelessness and are suffering from the hollowness of modernity.²⁸ It is rather a touching picture of mental and physical tortures undergone by middle class urban women. The Pachpan Khambhe and Lal Deewaren of the hostel is the symbol of that situation under which Sushma suffered the suffocation. But she could not get rid of it. It is the tragedy of the modern life that we are found to do what we do not like.

In the Shesh Yatra of Usha Praiyamvada, Anu came to the contact of urban life. Jyostna Ben says when she remarked on the American civilization यहाँ जी सभ्यता में पत्नी जो सबसे बाद में पता चलता है, जबकि तरज्ज से तीर निजल चुजा होता है।²⁹

[Here a wife comes to know at last that the arrow has already got out of the quiver.]

Anu in the Shesh Yatra had to bear the result of the American civilization. She was asked to do what Pranav did. But although she was abroad, she could not forget Indian Culture. She on the other hand kept an eye on the evils of urban cities. Pranav was a supporter of the American culture. He established relationship with other women in addition to Anu Priyamvadajee depicted the picture of people in the urban situation in the Shesh Yatra प्रजव जो घर, जाड़ी में नम्बर वन रहने जी ललज है और वह भी जीजान से इस ललज जो पूरी जरने में जुटा रहता है।³⁰

Anu began to be suffocated by urban life style. Yet she did everything only to please her husband. But at the sametime she wanted to be self-sufficient.

It becomes very common in modern times to see ups and down in relationships. Which can be regarded as the degradation of modern Society. Pranav told Anu : तुम समझने जी जोशिश क्यों -हीं ज रती, हमारे संबंध जत्म हो जए है, मैं ने अप-ना रास्ता चुन लिया है, मैं चाहता हूँ जि तुम भी अपनी जिंदगी अपने आप जढ़ो।³¹

[Why don't you try to understand that our relationship had ended? I have chosen my own path and I want that you should choose yours.]

Thinking in this manner about one's marriage is nothing but the gift of metropolitan culture. Today, there is materialistic thought everywhere. Therefore, to be conscious about one's own identity and to seek new values and reject old values become quite natural for modern women.

Wana who was an under educated girl of young age was married to one no-resident Indian man. She with her educated husband arrived in America and had to face difficulties for the changed situations. But she was not down-hearted and she went ahead with full self-confidence. She began to satisfy her all needs in the wealthy America. She did her secretarial courses and joined an agency for

selling property. She wanted to mix up with the American life style. She exclaimed - जब यहाँ रह-ना ही है तो यही जी तरह भाषा बोल-ना चाहती हूँ।
जलत - सलत अँपरेजी में बात -हीं ज़र-नी।³²

[Because I shall have to live here I want to speak language of this place. One should not speak wrong English]

Gradually Wana learnt to live according to the situations. Shibesh was not very happy. But Rahul appreciated the change in Wana.

The urban life made Wana a high thinking one slowly. The writer Ushajee remarked पर महत्वजंजा जा अंजुर जो वा-ना जे अंदर फूट-ने लजा है, वह उसे जहाँ तज ले जाएजा।³³

The city life shows various ways to men for going ahead. The people dream a world of hopes through these ways. But on the other hand, there began loneliness, suffocation, self-struggle and bewilderment of dreams.

In the novel Hriday EK Bigyapan of Anuradhajee, there is a picture of the environment of the city of Kolkota. She also depicted the artificial influence of city life in modern times.

A city life is a life of showiness and believed imitation. Bhaswati, the heroine of the novel hated all these artificialities.

She was always in search of truth. But today truth has no value in life. She said to Chinmoy चि-मय, आजिजालि बेचा जि-ना हय सज लोरे, मुल्यबोध बोला वस्तु ज तोवेई -नाई।³⁴

[Chinmoy, today everything can be bought and sold. There is nothing like value- sense of values.]

Today a life is after high hopes. Bhaswati was afraid of these dealings in the urban life style. Prayag was not what he was in early days. In the words of Anuradhajee. प्रयाज, दि-ने दि-ने जिमा-न उच्चजंजी है उठिछे, भास्वती सिमा-नेई एज अबुज आशंजात जपि उठिसे, जत शेष हब एई उच्चाजंजार।³⁵

[Bhaswati was trembling in some unknown fear so much as Prayag was growing inflated with high hopes. Where does this high hope end?]

Bhaswati realized that Prayag would be more busy and would never come back like before. The keys to his dreams have lost and it is feared that once he would be lost from his own world. Due to tensions in relationship, the 'we' may lost oneday and merged in 'I'. It is not at all impossible.

The young generation living in the urban cities today has its own thinking. It likes to use its own judgement on important decisions like marriages and such other matters. Varsha in the Sahebpurar Boroshun

of Anuradhajee is a highly educated modern woman born and brought up in a city. Varsha took her own decision to marry and then to leave Prantik. This highly educated Varsha did not like that she would live a life of her mother, who was always a prey of exploitation and oppression of her husband. Varsha told her mother that she was not what her mother was; and therefore she should not be asked to be like her mother. ³⁶

All the activities of Varsha like taking the membership of the NGO – Insight, to devote herself to the society and to take decisions in all important matters are all under the influence of metropolitan life style. She had her own decision to find the path to her 'Manjil'.

The urban environment and the urban life style began to spread towards villages now-a-days. Under such circumstances, the absence of certain good humane qualities like mutual love, fore bearance among neighbours etc. felt in the villages also. Of course the change is natural one. There is a change with the change of time. As a result of the adoption of city life style by the rural people, the village people gradually lost their own identity. The Boragi Nadir Ghat of Anuradha Sarma Pujari deals with such an area, which lost its original identity. Under the pressure of city life disaster. people were changed :

“ ारु आरुतेई ठाईर-र ङि ररररुत-र। एई ररररुत-र डललै डे डेडलै,
र-र डुडुड डल-रुड ङररररुत-र ङररु अ-डड आरु असत डल-रुडर डड लै, वल सलरस

वृद्धि जरात हात उजाना दिये, ते-ते एई समाजर परा सतता, धर्मर देर शब्द बोर
बहिष्कार जराई भाल।³⁷

[What a change within our vision ? Is this change meant for good or evils? If the wise people take the side of injustice and evil people and inspired them to increase their power then the terms like goodness, religion etc. should be banished from the society.]

In this novel some characters like Niren, Pratul and Abbas were suffering from distorted mentality. Dharani wanted to reform them. There was a change around them before their eyes. People were changed, the whole atmosphere was changed. People were not afraid of killing or being killed. But Dharani had to rethink:

समय परिवर्तन हैसे थिजेई, जि-तु ए-नेदरे परिवर्तन हैछे बुलि धर-नीये भाबिब
परा नाछिल।³⁸

[It was a fact that time had changed, but Dharani could not think that the change would take such a form.]

The chief character of the novel, Mrs. Khanna was an educated woman living in the city of Delhi. She met Dharani when she came to her birth place in Assam. They came to know each other. It is very difficult for a woman to live alone when separated from her husband. In our society respect for a divorced woman is always less; and that too for a woman living along after divorce. But all these couldnot have any

impact on Mrs. Khanna. She lived alone and kept her relationship with Dharani. Having impact of city life on her she lived her life her own accord.

The novels of Usha Priyamvada and Anuradha Sarma Pujari under our study can be regarded as the documents of urban city life. Both of these two writers analysed the various subjects related to present society. But their eyes are fixed on the subjects related to women. All their female characters are educated and modern. In the urban city life, the important human values are found to be degraded. This has been elaborately shown in these novels by the two novelists in their own personal ways. All the female characters like Sushma, Anu, Divya, Wana, Sarika (Ushajee) and Bhaswati, Mahua, Varsha, and Mrs. Khanna (Sarma Pujarijee) are quite influenced by the metropolitan city life style. The domestic suffocation, tensions between the husband and the wife, internal troubles etc. are the impact of city life. Both the novelists deal with the positive as well as the negative aspects of the urban culture. There is a lack of faith and belief under city the environment and there is absence of the idea of submission to other personalities. Both of them express their own views on such subjects related to city life. The evils of city life get more exposition in their novels.

In the novel, Shesh Yatra of Ushajee, Pranav is the out come of the American culture. The impact of city life was such that it some

times mislead people. All the characters in novels like Shesh Yatra, Antervanshi, Hriday Ek Bigyapan, Saheb Purar Boroshun, Boragi Nadir Ghat etc. are found to be afraid of the city life. Pranav, Shibesh, Prantik and others are found to be misled in one place or other. Their main cause of difficulty was misunderstanding of relationships. Both the novelists being fixed their eyes on the female characters wanted to show that their women could manage all the situations. The life has given chances to them so that they (the women) could think something for their own selves and could take their own decisions. All the womenAnu, Wana, Sushma, Bhaswati, Mahua, Maya, Varsha, Mrs. Khanna and others are influenced by city life and at the same time are also oppressed by it.

The modern city life of today is very busy one. Individuals began to roll up in selves. The remark on urban city life and individuals made by Subha Varma is worth mentioning here:

अपने से फुर्सत नहीं मिलती आजकल इस महा-पज़रीय जीवना में, दूसरों की चिंता जोई जहाँ तज जरेजा।³⁹

[One has no time for oneself. To what extent one may think about others?]

Her remark is found to be connect to a great extent.

Both these novelists made the readers know about the internal world more rather than the external one. In every life there are

frustration, dissatisfaction, incoherence etc. If analysed in details it may be found that all these evils are nothing but the contributions of the modern urban

city life.

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