

CHAPTER- VII

Literature is the real picture of the time and novel is the most powerful form of literature. A novel is the life of a man, his struggle and the real portrait of the society. The nature of a novel is so strong because it has the capacity to assimilate all the other forms of literature in it. There is no limit to the expansion of a novel. It can cover a life inspite of its all comprehensiveness.

The first chapter of this thesis is related to the background of Hindi and Assamese novel literature and a brief introduction of the contemporary Hindi and Assamese women writers. While discussing about the background, light has also been thrown on the origin and development of novel literature.

There are difference of opinion about the birth of this form of literature among the scholars. According to Dr. Ramdarash Mishra a novel is the contribution of the capitalist civilization (Hindi Upanyas Ek Antaryatra - P – 12)

It is revealed from a study that a novel came into existence in the last fourth part of the nineteenth century A.D. It is found that the modern form of Hindi novels is completely influenced by the European

literature, which has its beginning in the Bharatendu era. Later it has its full fledged development at the hands of Premchand; and as a matter of fact a novel got its complete shape. In the post-Premchand era, several novelists joined the team with their successful and original works.

After studying the background of Assamese novels, it seen that the beginning of this type of literature took place in the beginning of the nineteenth century A.D. like that in other literatures of India, The writers like Padmanath Gohain Barua and Lakshminath Bezbarua introduced this type of literature and took it to a certain level which ultimately reached its magnificent and mature form at the hands of Rajanikanta Bordoloi.

It is not possible to make a full discussion on the contemporary women novelists of Hindi and Assamese literature. As such we selected novelists like Mannu Bhandari, Krishna Sobti, Maitreyee Pushpa, Prabha Khetan and Mamta Kaliya from Hindi and Nirupoma Borgohain, Mamoni Roysom Goswami, Purabi Bormudai, Rita Choudhury and Arupa Patangia Kalita from Assamese for our discussion.

In both the literatures, Hindi and Assamese, the joining of female writers is quite note worthy. These women writers played both the role of creator and stimulator and thereby they have showed their

emotional qualities. Their writings remained as the evidence of sensitive creativity.

The second chapter of the thesis deals with the life, works and personality of both Usha Priyamvada and Anuradha Sarma Pujari. Here discussion is made on their birth, education, philosophy of life, features of their literary works, their short stories and novels.

The view point on life of Ushajee is quite liberal and necessarily modern. The main characters of her writings are mostly women. Her study of western literature and her affinity to western society made her female characters quite bold and independent. Her popular and important novels are – the Pachpan Khambhe Lal Deewaren, the Rukogi Nahin Radhika, the Shesh Yatra, the Antervanshi, the Bhaya Kabir Udas etc.

Anuradha Sarma Pujari is one of the established creative writers of Assamese literature. The basic point which differentiates Anuradhajee from other writers is her novel viewpoint towards life and mutual relationships. Her chief aim is to establish the identity of women and her struggle is not against any individual but against the whole society. Following are her popular and important novels: the Hriday Ek Bigyapan, the Ejan Eshwarar Sandhanat, the Kanchan, the Sahebpurar Boroshun, the Boragi Nadir Ghat, the Naharar Niribili Chan, the Rag Anurag, the Jalchabi, the Mereng etc.

Both of these two writers have one special quality in them. They introduced female characters which have self-reliance in them and inspired their characters to fight against the heartless world around them.

The third chapter is related to women consciousness as shown in the novels of Usha Priyamvada and Anuradha Sarma Pujari. Here both the writers showed how a woman strived for recognition of her identity; how woman fought against the traditional customs and the changes that took place in man-woman relationship. They also showed various faces of emotional problems related to a woman.

Right from the ancient times, Indian women had to tolerate various problems like child marriage, Parda system, inequal marriages, killing of female child and such other problems. The examples of these evil traditions are found in the Dharma Sutra, Manu Sanhita, Arth Sashtra, Ramayan, Mahabharat etc. Analysing the situations it comes to our knowledge that all powers were concentrated in the hands of the males – Pita (father) Pati (husband) and Putra (sons) because the women were not economically self-sufficient. As a result a patriarchal society came into existence where the male based status of women had been recognized. From the post-vedic age to the modern age, the status of Indian women remained the same.

During the twentieth century, A.D., new thinking began to give birth to new consciousness which brought about the Indian

renaissance movement. It brought new consciousness and uprising in Indian women. Adding to that there had been the influence of the western education, western ideas etc. on Indian women. The western thinkers like John Stuart Mill, Karl Mart, Simone De Beauvoir and others along with Indian thinkers like, Raja Ram Mohan Roy and Swami Vivekananda began to influence Indian women with their progressive thought and ideologies. A new consciousness began to grow in the mind of Indian womenfolk.

The ideas spread among the people of the society had tremendous influence on literatures of the time. In Hindi literatures there had been wide discussion on women. On one hand certain literature are found where there is the opposition to liberation of women. In the modern times literature of all forms – dramas, stories, poetry etc. expose the struggle of women for freedom. All the novelists – male or female, express the voice of liberation for women very strongly. Among these writers the contributions of Premchand are ever lasting. He has made the women prominent, inspired them and empowered them to go ahead.

An analysis of the novels under our study revealed that no woman is satisfied with her present status. She has been struggling for her independent identity and own entity. A woman has been trying incessantly to come an out of the boundary set by the society. Being

angry at the suppression, she has given birth to a sense of revolt and struggle.

A woman has her own various opinions against the traditional views of the society. She finds herself helpless, oppressed and suppressed in the society. But there has been the growth of new thought with the influence of female education. It is found that the women began to lead collective life even when the traditional social system rejected them. Our analysis in the third chapter has made it clear that there has been a change in the viewpoint regarding women in the society. This change has been found both directly and indirectly, the result of which has been found in the family, marriage, religion and the society. On the otherhand the view points of women towards the various organizations of the society became quite materialistic. In this manner, a new progressive women class grew out of the background of traditional women. A woman established herself like a man. Now first of all she is a woman and then only she is something other. Now she has an independent identity.

With the change of time it is also found that there has been a change in the male-female relationship. A new dimension of morality has grown up. A spontaneity has also seen in the husband-wife relationship. In some cases a physical contact prior to marriages and love relationship with a third person after marriages are also found happening in the society.

The title of the fourth chapter is- "Revolt in the novels of Usha Priyamvada and Anuradha Sarma Pujari." We try to cover all types of revolts like revolt against the society, against the social system, against prevalent values and revolt against infavourable relationships. In this chapter it has been shown that all values in the society under go changes. The women folk of the modern age is quite vigilant. There is a sign of revolt in their voices. They are conscious of their rights. They have to fight against all traditional values for their own security. A woman revolts to alter all traditional systems. As a reaction to their loneliness, internal struggles, scarcity and such other struggle for life, the female characters of the novels of both the writers showed the tendency for endless struggles in their lives.

The chief female characters of the novels of our study are found to fight against established moral values. They revolted incessantly against oppression, exploitation, inequality and physical as well as mental tortures. These characters wanted that religion and faith; and tradition and values should change along with the change of time. They wanted to accomplish any type of relationship till they donot hinder in their making of personality. They wanted changes in all senseless systems of the society, along with all evil traditions. Today all women are against exploitation.

The modern women want that limitation to male-female relationship should be decided. In all the novels under our study, we

find that in certain places these limits are crossed. Whenever there is a crossing of such limitations, problems begin there. There is a clear absence of determination in the male-female relationship.

The fifth chapter deals with the influence of contemporary situations on the writings of Usha Priyamvada and Anuradha Sarma Pujari. It includes influence of western civilizations on female education, on the society and influence of metropolitan life.

The present age is the age of changes. The scientific thought of the new age gives birth to individualism. Today if and when the contemporary situations are against the development of women, then the women have the courage to make the situation favourable to them. The present women like to be self sufficient along with the change of values. The economic earning of the women indicates their self-sufficiency and personal freedom. In the novels under our study, majority of women are found to be progressive and free thinking. It is found that the contemporary status of women along with their economic development made changes in their life, family, and marital relationship to a great extent.

Education is at the back-ground of the changed face of women. Educated and progressive women are the backbone of the society. With the influence of Western civilization, a woman began to break all bindings of life. The changes of family life are also another contributions of western culture. With the English education, women

began to realize the individualistic viewpoint and as a result there had been rise of women.

In these novels, it is found that with the urban influence there has been several discord in the life of the people. The sense of separation in the big families began to grow. There has been absence of loyalty. Divorce, separation, tensions in the families etc. began to grow.

Now a days the women began to give full support to the formation of the society. They are in all positions like professors, doctors, advocates, political leaders, social workers, actors etc. and begin doing their duties sincerely.

The sixth chapter deals with the artistic aspect of the novels. In this connection, we analyse the language, symbols, plot-construction etc. of the novels under our study. The languages of these novels are generally favourable to characters and also favourable to the situations. They are simple, plain and touching the heart of the readers. Since there is western

Influence, English terms are generally and often used in them. There is use of other languages like Urdu, Arabic Persian etc. In cases when it becomes difficult to express feelings, symbols are used to express their feeling. In some cases the situations are depicted far more better through symbols.

Various styles like the narrative style psychological style, flash back style, dramatic style, analytical style etc. are used for which the subject matter of the novels took successful forms.

The comparison of novels of Ushajee with those of Anuradhajee can be regarded as important one. Because both of them endeavoured through their novels to depict the thinking of women. They selected a way where a woman gives birth to her own identity without buttressing on others. In the novels of Ushajee like the Pachpan Khambhe Lal Deewaren, the Shesh Yatra and the Antervanshi, Women turned their tensions and oppressions into struggle and revolt and thereby they go ahead in their lives. In the same manner Anuradhajee in her three novels – the Hriday Ek Bigyapan, the Sahebpurar Boroshun and the Boragi Nadir Ghat, the women faught against opposing situations for their own identity. Although their aims and ideals are different, yet the new consciousness they created, made there stand in the similar places.

The different faces of women are reflected in the novels of both the novelists. It can be easily remarked that one can find different facets of woman consciousness in their novels. Almost all female characters they depicted are quite brave, self-sufficient, and conscious of their rights and are sensitive towards their own selves. They also gave expression to the discomfitures, oppressions, hopelessness, and internal struggles of the women through their characters.

Finally it can be concluded that the voyage of development for women is heading towards success. Wherever and whenever there have been

Spread of education and economic development, successful development is found there. It is difficult but not impossible to arrive at the destination. Considering the speed of globalization and the speedy development in all field it can be easily expected that there would be allround development of women within a short time. One can hopefully look towards the great message of the Gita which says – we should go ahead with hopes.- आशा से आज्ञाश टंजा है। (साजेत)

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