

## **SOCIAL CONDITIONS OF DALIT WOMEN IN PREMCHAND'S NOVEL**

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### Abstract:

This paper explores the social conditions of dalit girls in 'Godan' novel by Munshi Premchand. Being a non-dalit author he supported dalit girls WHO were exploited by the society. The Indian writer and short-story author Premchand (1880-1936) was the primary major writer in Hindi and Urdu. His writings describe in realistic detail the political and social struggle in Republic of India of the first twentieth century. Premchand, whose real name was Dhanpatrai Srivastava, was born within the tiny village of Lamhi many miles from Benares. His immediate forebears were village accountants in Lamhi. His intimate acquaintance with village life began here and continuing once, as an instructor and sub deputy inspector of colleges, he traveled extensively for twenty one years through province State. Premchand early writing was all exhausted Urdu, however from 1915 he found that writing Hindi was additional profitable. Hindi, victimization the Sanskritic language –based script and borrowing heavily kind Sanskritic language-based script and borrowing heavily kind Sanskrit vocabulary, was powerfully promoted by the Hindu reform cluster referred to as the Arya Samaj and at intervals many years Hindi publications numerically outstripped those written in Urdu. In 1920 Premchand resigned from a government high school and have become a staunch supporter of Mohandas Gandhi, whose influence powerfully marked Premchand's work from 1920-1932. Premchand's last and greatest novel Godan and his most notable story Kafan (the shroud), each deals with village life. The characters seem to own confiscated their own world. The claims of social, moral, and political tenets area unit secondary to the claims of superior skill. Premchand died from a peptic ulceration. One son, Amrtraai, was a noted Hindi author, and therefore the alternative, Sripatrai, a proficient painter.

Key words: Political & social struggle, Godan-important Hindu ritual, Dharma, rural society, portrayal the pains of the Dalit.

Godan may be a Hindi novel by Munshi Premchand, translated into English as 'The Gift of a Cow'. It had been 1st printed in 1936 and is taken into account one in all the best Hindustani novels of contemporary Republic of India literature. Themed round the socio economic

deprivation further because the exploitation of the village poor, the novel was the last complete novel of Premchand. Godan was created into a Hindi film in 1963. Godan was a part of the 26-episode TV series made by Doordarshan. Godan by Premchand is one in all the foremost notable novels written by the stalwart author of Nirmala and Kayakalp.

The act of donating a cow in charity, or Godan, is taken into account to be a vital Hindu ritual, because it helps in absolving one in all sin, and acquisition divine blessings. it's still, not essential. The tradition dictates that a cow is important to cross the "Bhavasagar" and by creating Godan, originally associate in Nursing actual cow, however currently many hundred rupees may additionally satisfy as token ceremony, one will guarantee an area in heaven for the departed soul. The word Hindu deity has been used thirty fourfold within the novel totally different in several in numerous} context and by different characters. The word connotes as faith, ethical principles and values, conscience and duty. it's a unique assuming to every character.

The story revolves around several characters representing the assorted section of Indian community. The peasant and rural society is described by the family of Hori Mahato and his relations which has Dhania (wife) Rupa and Sona (daughters), Gobar (son), Junia (daughter-in-law). The story starts from a degree wherever Hori as a deep want of getting cow as alternative uncountable poor peasants. He purchased, on debt of Rs. 80, a cow from Bhola, a cowherd. Hori tried to cheat his brothers for ten rupees. This flips light-emitting diode to a fight between his mate and his younger brother, Heera's mate. Jealous of Hori, his younger brother Heera poisoned the cow and ran away owing to the concern of military action. once the police came inquiring the death of the cow. Hori took a loan and paid the bribe to the police and was ready to take his younger brother's name. Junia, the girl Bhola, was a widow and eloped with Gobar once she got pregnant by him. owing to the concern of the action from villagers Gobar conjointly ran away to the town. Hori and Dhania were unable to throw a lady carrying their son's kid from their doorsteps and gave her protection and acceptive her as their relative-in-law. The village council fines Hori as his adult female tackles the non-public attack of the Pandit on hem for sheltering Jhuniah. Hori once more is compelled to require a loan and pay the penalty. Hori is in Brobdingnagian debt from native moneylenders and eventually married off his female offspring Rupa for mere two hundred rupees to save lots of his ancestral land type being auctioned as a result of his inability to pay property tax. however his determination to pay those two hundred rupees and to possess to produce milk to his grandchild, results in Hori's death as a result of excessive work. once he's close to die, his adult female Dhania took out all the money she had one.25 Rupees and Hori pay the priest on behalf of (Godaan) (Cow donation). This eventually fulfils the normal dream of Hori however still his want to pay back the Hori is shown as a typical poor peasant World Health Organization is that the victim of circumstances and possesses all the deficiencies of common person however despite all this, he stands by his honesty, duties and judgment once time needs. he's shown dead part glad and part unhappy.

In Godan there are several spirited feminine characters that portray the \$64000 image of ladies. In feminine characters of Godan, Dhania is Hori's adult female, devoted him and perpetually certificatory to him. She is daring and fiery and can't tolerate injustice. She raises her voice against the desires of Hori and irritates him. She is vexed once Hori puts with heaps of oppression from the money lenders and also the Brahmin Priest. Hori, tho' beats occasionally for disobeying him, is aware of that her arguments are correct. She makes him see the reality and also the very of facts. She stands by what she thinks is correct and her Hindu deity, instead of the normal principles of the community. She wittingly accepts into her home, an occasional caste lady, as her relative-in-law. She doesn't blame solely Jhunja for putting them in Associate in nursing embarrassing position. She is aware of that her son, Gobar, is equally accountable. She could be a kind and admiring mother and sacrifices abundant for the sake of her youngsters. She incorporates a generous heart; she takes care of Heera's youngsters once occasion demands. She volitionally accommodates and shelters the pregnant Selia, the cobbler's female offspring. Dhania has ne'er glorious lifetime of peace and luxury, as throughout the novel we tend to see her troubled at the side of her husband for sustenance. She emerges as a strong lady, World Health Organization regardless of caste of creed helps the indigent.

Miss Malati could be a stunning girl intelligent doctor World Health Organization is educated in Europe. She is one amongst the 3 daughters of adult male.Kaul. She is that the centre of attraction within the parties and is sexy. Mr.Khanna flirts together with her and he or she is envied and dislikable by Govindi. Malati successively falls loving with adult male. Mehta as a result of his ideology, his simplicity and intelligence. On a visit to the village of Hori, she explores herself. She starts serving the poor and gets concerned in several social activities. when seeing the amendment in Malati, Mr.Metha falls loving with Malati. however tho' Malati loves adult male. Mehta, she refuses his marriage offer. She currently needs to serve the poor and doesn't need to marry. Mr.Mehta and Malati keep serving the poor and indigent individuals along. Malati Devi is that the solely character shown as contended at the top of the novel as a result of her commitment to charitable deeds.

Dalit characters in Godan embrace Selia, Damari, Selia's father and mother. The relation between Pandit Matadin and Selia in Godan epitomizes the relation between higher caste property owner and lower caste engulfed lady. Matadin exploits Selia sexually and commercially. He uses her love for him as a tool to assuage his carnal wishes and makes her a slave to try to to his biddings. Selia works onerous in his fields day in Associate in Nursing day trip and remains treated like an outcaste. Despite his victimisation Selia as a menial even such touch as two piece of loan taken by her. He tells her bluntly: "you don't have any claim over me". the author affectingly describes the love cognitive content condition of Selia who, despite of all the humiliations headed on her by her lover, cannot escape from the bondage of love. "Selia looked helplessly at Matadin like a bird which has been turned out of the cage with wings clipped.

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Where else could she go? Though unmarried, in the eyes of the world she belonged to Matadin. She wanted to flutter back into the cage even if she had to break her head by striking it against the bars” Selia remains faithful to Matadin despite his inhuman treatment of her. Although she lives alone and is spurned by her lover, she does not take other lovers and is commended by Hori. As a better looking woman if she liked she could earn a lot of money by using her beauty to advantage. She worked as a laborer and starved: yet she remained faithful to Matadin”. Despite the threats and beating she receives from her mother and brothers, she refuses to go with them. Her attachment with Matadin remains genuine and she does not budge ever in the face of selfishness of Matadin or the opposition of her family. Selia’s attachment with Sona, the eldest daughter of Hori, is true and sincere. It is through the efforts of Selia that Sona was able to communicate with Mathura about the inability of her parents to give dowry. Selia does not care for her own humiliation by Gouri Metha and tells him bravely in his face that he will be committing a grave mistake by forgoing a lovely bride for the sake of a hundred rupees worth dowry.

Govindi is desperately dejected and decides to abandon him and his house. But it is Mr.Metha, who has always been appreciative of her ideals, who advises her to return to the children. She is a moral support to her husband when his sugar factory gets destroyed in fire. It is she who encourages him to set it up again.

In Godan, we see that Jhunias with whom Gobar falls in love is a cowherd’s daughter. She lives not with her husband but with her father because she is a widow. She falls in love with Gobar and expects his child. In north India the cowherd or the Ahir holds higher rank in the local caste. Nevertheless, she has been attempted by a Brahmin predator who ‘anoints his forehead with sandal paste’ to yield to his malicious desires. He is not only comes up with an ethical justification of her giving herself to his passions but also as if his Brahmin birth have betokened some exclusive right to him to gratify his sexual urge with women of lower caste origins. However though she is lower in the caste hierarch, her status is not of Selia or Sohine who are at the lowest bottom. Jhunias is resistant enough to teach him lesson and divests him of his religious hypocrisy. Obviously she is the daughter of a cowherd known as a community of powers and therefore she should not be mistaken for a vulnerable Munia or Selia or any other Dalit woman for that matter. Gobar undertakes the responsibility of his liaison with her but is scared of social restrictions. Leaving Jhunias at the threshold of his home, he flees to the city. Dhanias accepts her as her daughter-in-law believing that Gobar is in Jhunias’s womb. Obviously, it is a gross violation of the paradigm of Hindu ethics in Indian social system and Hori’s family has to pay a heavy price for it. They are penalized by the panchayat and threatened to be excommunicated from the birder. Dhanias is unyielding to the social pressure despite the wavering courage of Hori. Their family is subjected to a lot of persecution. It is very important to analyze what Premchand says through Dhanias on this occasion. Pt. Matadin uses the awe of the sanskritized Brahminical reverence before dalit. He also intimidates them

with reference before dalits. He also intimidates them with reference to this world and the world hereafter, for the felony of harboring a depraved woman like Jhunia. Gobar and Jhunia are in a love relationship as a result thereof Jhunia expects his child. Gobar even undertakes this responsibility to some extent as is evident by the fact that he takes her to his home, but he lacks the courage to face his parents and therefore escapes from the village. During this period Premchand states that Matadin, son of Datadin has sexual liaisons with Celia, a charmarin and the whole village knew this relation. He used to atone for his sins by taking holy bathes and offering worships daily. The culmination of Dalit resistance in *Godan* comes in the character of Celia's father Harku. When Celia is expecting his child, Matadin wants to dump her. Defending his son's profligacy, his father tries to patch up the issue very naively. Matadin tells Celia that she has no right on him. Premchand writes that "Celia looked helplessly at Matadin like a bird which has been turned out of the cage with wings clipped. Where else could she go? Though unmarried, in the eyes of the world she belonged to Matadin. She wanted to flutter back into the cage even if she had to break her head by striking it against the bars. She remembered that day, just two years ago. Matadin had sworn by the sacred thread round his neck that he would always treat her as a legally wedded wife. Inflamed with passion, how he used to chase her in the garden, the fields at riverbank? And now the same man had humiliated her so outrageously. Being a father Harku cannot tolerate this injustice to his daughter. Harkhu speaks up that Celia is a girl; she has to live with one man or the other. We have no dispute on this point. But whoever keeps her must keep her with dignity. And also says that we shall degrade Matadin to a Chamar's position.

Dalit women of India constitute that lot of the subalterns who cannot speak. Society, which is unyieldingly patriarchal, has always been hostile to their aspirations of a life where they share equality, freedom and justice on equal footing with men. Therefore a realist portrayal of these Dalits, intended to bring a change in their social conditions if possible within the limitations of a work of art, seeks to compel the writer shed his inhibitions of not portraying them objectively in their susceptible ugliness. It is very unfortunate that this objectivity shown by the author is misconstrued in order to question the bona fide propensity of the writer to portray the pains of the Dalit.

*Godan* is a landmark document of subaltern consciousness. In this novel Premchand has come with two models of Dalit consciousness. One is represented by Hori who is so much of Dalit consciousness. One is represented by Hori who is so much a part and parcel of Brahmin tradition that he is faced with the problem of Adharma dilemma time and again. Cognition of women from lower stratum of society particularly of Dalit women as sexual objects to tease and to philander with by the caste Hindus has been a recurrent social reality in India, but hardly do we come across a vice-versa situation. Dalit in *Godan* are not submissive and compromising. They avenge the disgrace inflicted on them by the upper caste in a tit for tat manner. Premchand had himself witnessed this ugly of Indian society. When

recounting how he turned to writing for the first time in his life he has given us an experience in which his own uncle exploited a chamarian. Premchand observes Dalit counterparts on the other hands are faced with problems of more acute and immediate nature involving Verna based exploitation and oppression characteristic of their caste identity that is purely social vis-a-vis the biological female identity. There is a marked historical irony regarding Premchand's treatment of dalits. Premchand was hailed as a revolutionary writer of his times for his sympathetic treatment of dalits in his novels.

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