

Widowhood in India: The Societal Persecution as Represented in Indira Goswami's "Datal Hatir Uye Khua Howda"

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ABSTRACT:

Widowhood has become a serious and severe question in Indian society. It highlights an upheaval in a woman's existence and is a devastating understanding and only one who undergoes, realises accurately the internal chaos that she is going in the course of her life. Indira Goswami, an adaptable intellect, the most well-known author from North-East India, projects widow characters that are mistreated in the orthodox Assamese Brahmin society. The paper wants to glorify the impact of widowhood in India and the Societal Persecution as Represented in Indira Goswami's "Datal Hatir Uye Khua Howda".

KEY WORDS: *Widowhood, India, Societal, Persecution, Indira Goswami, Datal Hatir Uye Khua Howda.*

INTRODUCTION:

A widow is a woman who has vanished her husband by death and has not married once more. It is a very old expression which can be traced beyond the Vedic language to Indo-European origin. Widowhood highlights a calamity in a woman's life who is socially boycotted and victimized in Indian society and is an offense against woman which is a cruel reality in life.

STATEMENT OF THE RESEARCH PROBLEM:

Widowhood has its historical and societal importance. In the writings of Indira Goswami, the concept widowhood is highly reflected. Hence, there is a need for research to find out the reality of widowhood in Indira Goswami's 'Datal Hatir Uye Khua Howda'.

RATIONALE:

We need to study Indira Goswami's 'Datal Hatir Uye Khua Howda' while talking about the concept of widowhood and its importance.

MAIN OBJECTIVES:

1. To study about the concept of widowhood and its importance in India.
2. To know how the Societal Persecution is reflected in Indira Goswami's "Datal Hatir Uye Khua Howda".

RESEARCH METHODOLOGY:

The research paper is based on descriptive and analytical study and based on secondary sources that have been collected from different books, journals, edited volumes, periodicals, research papers, research articles, paper clips, news papers, internet etc.

RESEARCH DESIGN:

- (i) **Study Type:** Descriptive and analytical study.
- (ii) **Locale of the Study:** Indira Goswami's "Datal Hatir Uye Khua Howda".

CONCEPT WIDOWHOOD:

Widowhood is a basis of immense emotional pain and stress. It is comparable to separation which indicates the end of a marriage. Widowhood varies from divorce in a number of significant ways. Death is habitually an unpredicted ending of a comparatively joyful, affectionate connection, while divorce is typically the reciprocally agreed upon end of an anxious connection and the effect of a long sequence of events.

HISTORICAL IMPORTANCE OF WIDOWHOOD:

1. Traditionally, customs like 'widow-burning' or Sati characterized the standards of Hindu society for the widows.
2. The conduct they obtained was tremendously prejudiced and inhuman.
3. Practices for instance Sati was eliminated for the duration of the British regime and in 1856 the British legitimated widow remarriage in India.

WIDOWHOOD IN INDIA:

Generally speaking, in India, widows are found to be stressed and suffered socially, culturally, reasonably and personally. It symbolizes a emergency in women's existence. It is noted that they are socially and psychologically victimized. Consequently, there is a lack of emotional, monetary and social support, they always think self-doubting.

ISSUES OF WIDOWHOOD IN INDIA:

The question of Widowhood has become a substance of serious concern from time immemorial to the contemporary time. Girls from a very early phase are taught that they are lesser to the boys and should live under a number of constraints. Many countries of the world, irrespective of their higher and backward socioeconomic status have not been liberal from this mismanagement.

SOCIETAL PERSECUTION AS REPRESENTED IN INDIRA GOSWAMI'S "DATAL HATIR UYE KHUA HOWDA":

Indira Goswami, is one of the most distinguished writers from Assam, highlights the social problems which clutch as the entire Indian society. As a feminist, Goswami hoists topics on many questions of differentiations confronted by the women in India like childhood of a girl, marriage topic and widowhood.

It is noted that Goswami's understanding as a widow belonging to the Assamese conventional family is represented in her books similar to *Nilakanthi Braja* (1976) and *Datal Hatir Uye Khua Howda* (1988).

The novel *Datal Hatir uye Khua Howda* is based on a variety of societal questions of mid-twentieth century and is place in post-Independent era of South Kamrup, Assam and plans three widow issues who are suffered in the orthodox Brahmin society. They symbolize not only the widowed but also the women in general who are victimized by the terrorize patriarchal traditions. Married women are completely under the dominance of their husbands who may be neglectful, careless, foolish and morally wrong.

The basic think is that the three main characters –Durga, Saru Gossaine and Giribala have played very important tasks in the novel who are unluckily become widowed and have to undergo many in their outstanding existence. They have not much sovereign uniqueness and livelihood places. They are basically disadvantaged by heartless feudal patriarchs.

In the Novel Goswami highlights their revivification, pains, self-conscious desire and desires. As widows, they have to scrutinize all the limitations on food, clothes and societal communication.

Goswami has a tiny and methodical awareness of feminine responsiveness and operation, hurts, anguishes and repression which they look in a patriarchal society. The story of the novel rotates around three widows of the Gosain family namely Durga, Saru Gossaine and Giribala. Durga is the eldest among them and her nature is depicted under the darkness of shadows and bereavement and surrenders to the customary standards.

After her husband's death, Goswami is cared viciously by her in-laws and also by her motherly culture and is not permitted to contribute and share in many rituals and functions, yet not accepted to obtain cooked foods, sleep in bamboo beds. Hence, she resolutely thinks that one day her in- laws will approach and take her to her husband's residence with self-respect, self-esteem and admiration although she is disadvantaged of her belongings. She has no concentration and importance to clash lawfully for her goods as she believes that going to court and standing with the thieves and illegal's would make her contaminated.

Secondly, Saru Gossaine a young woman has confronted the identical kind of pains in her life instance the image of Durga and has concentration for a man named Muhidhar, who was her assistant. She has dreaming about him and has felt divine, sacred and bodily satisfaction towards him.

Thirdly, Giribala is the youngest widow is completely unusual from Durga and Saru Gossaine and raises her influence against the limitations and boundaries forced by the culture and civilization and upheavals against these boundaries and desires to be sovereign as an outcome she looks plenty of calamities.

Observed that this type of warning explains how women themselves work to effect the regulations and systems resolute by male dominated members of the particular society.

In the beginning, Giribala appears to believe the conventional values of the Assamese society, however, her complaints against the unkindness of the orthodox society.

Giribala is carried back to the Sattrā safely, other than, the in-laws of Giribala scandalizes by her mounting familiarity by means of Mark Sahib. They assemble for her revisit to her late husband's home; however, Giribala does not like the notion.

Like this, through immolating herself, she favours death in place of a life of repression, oppression and mortification and her suicide is the concluding activism of disobedience touching a method which grants no liberty and autonomy to a widow.

CONCLUSIONS:

- (i) The research paper highlighted the concept and importance of widowhood and its impact in India. The paper highlighted that Indira Goswami hoists a brawny complaint against the orthodox and traditional practices of the Hindu society. She has highlighted her understanding to the widows who are differentiated, dominated and subjugated in our society.
- (ii) In the particular novel of our research paper Indira Goswami appears to ask how can a woman smash the fetters of patriarchy and attain her self-fulfillment in humankind full of plentiful limitations imposed by belief, tradition and fear of attack.

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