



Bapsi Sidhwa's 'water' A Parable of Plight of Indian women

Dr. Preeti Pankaj Gupta

Principal

Sri Sai Institute of Teacher Education

Laxhman Garhi , Khair (Aligarh) India 202001

ABSTRACT

Upheaval plights of Hindu widows, and inhuman outlook of society is the keynote of this article and which unprecedented narrations have become the cruelest picture to see the than condition of Hindu widows as if they were the main culprits who have committed some thing which can never be pardoned and as such these widows have been pushed down into dungeon.

Keyword

Unprecedented, drowned, the tender age, cruel diction, emboys, panup, vistaup, wretched, tonsulated, thrashed, tormentations, crashes and Crashes', Lamentation, frown.

Overview

'Water' is a unprecedented as well as eye opener novel to depict and untold destitutions of Indian Hindu Widows. The great critics all over the globe are deeply pained to read between the lines of water and could never imagine that such plights have ever been felt in twentieth century when man has out his foot on the surface of the moon even among the society of moors in deep dark forest of South Africa such unbelievable in human traditions one hard to believe The novelist has drowned deep into the heart and mind of the little destitute to herself doesn't know what the marriage is at dittander age of life when the children usually remain busy with their dolls to play under the blessing hands of their parents. Should it be call as the game of fate or the cruel diction or edict of man so made society where the than Brahmins, so called founders of moral standards, calling themselves as the emboys of the God framed the strict

social order for the widows. Where the women are the most marginalized creatures of the society except few authors like Uma Chakravarti, Priti Gill, could dare to bring out the plights of the widowhood what a strange think to think that the blooming lilly like faces up the girls who have not attend even the stage of tenasenes have been denied of there person who another one of the Bengali novelist could gather the courage to panup a book “**Shei Samai**” those days or else there is a dearth of books which have delt with the plight of Indian Hindu Widows. Sulman Rushdie has rightly opened the vista up of the plight of these wretched women in **‘Midnight Children’**

Even now it is bold foul our imaginations to think that such child widows ever exist act upon this ‘Aryan’s Land’. The Little chuyia is quiet ignorant about what the marriage is? At the very early tender age of six or eight. She is wedded to a forty four years old adult and a little span of time it is informed that her husband, whom she had ever seen, had left for heavenly abode. She is brought to her in laws-house for post death rituals of her husband so that his soul may rest in piece. She is tonsulated by the barber. She cries wildly with her tearful eyes but instead of consoling she is thrashed repeatedly on her tomentations paid head by the white faced stoney hearted monster like mother – in – law. It is an and of her the cruel mother –in-law. Holds her tender wrist and creshes and creshes with stone with heavy stone to her red glass bangles God knows what might have happened to the tender nerves and bones of this little angle. As much as she ories with endless lamentation with know and to console her as much as she weeks, is treated as a good owener for the piece up the departed soul of the husband of chuyia. It to happened at that dark of midnight hour. The Little child is put into deep dungeon twitch all the fear to frown her where would have been her soul to remain alive down with those Brahmins who late down such inhuman and cruel traditions for the destitute widows to face such ordeals and to remain embody for the shape of the piece of their late.

Husband in their graves. Their mental state was in beyond imagination to be measured by any parameter of psychologist. Even the humdrums and insane people would have been better than their lots. Since very tender age they were pushed down in to the bondage of marriage with the have tea aged people and if untimely they happened to be dearer to heaven, the little innocent so called brides where pushed in to the hellish widow houses which where run and administered by multi face it woman who used to select the young themselves in to the in human trade of

prostitution to earn 'water' present a crystal clear penoma. When such a destitute named kalyani head to drown herself along with vermilion dreams in to so called holy water of river Ganga. While almost half dead body up chuiya cradles out into the running train, with the hope survive in to the arms of Narayan by Shakuntala. The globe opinion of the critics's is very crucial about such a pitiable condition of women of young widows in Indian Society. And that to holy city of Benaras which has always been reagrds as the aboard of Loard Siva as well as the seat of great sheers and social reformers. If it had been in such places of her society than what to say about the than cities of British India like Patna, Calcutta, Silhut, Coax-Bazar, Dhaka, Komila, Nowa Kholi, Agartala, and others which have been in famous for flas trading since the time unknown. No one could dare, even among the Notary of authors from the Bengal to bring out the plight up these women to the eyes and mind of civilized society. It was the pan of lioness novelist Bapsi-Sidhwa who brought out the factual condition of such women as a challenge the reformers and the social activist before the eys of the Indians as well as of the world. Not only the literally community the people across the world all walks of life whole heartedly came out with their all recourses to do some thing for the improvement of the lots of such destitute and bring them out. From dark age to the broad day light that thay may taste the fruit of civilized society. Truly speaking people like Raja Ram Mohan Roy, in Indian subcontinent, become the foundation stone like light pillar to lead the grand moment for the libration of woman against the ages along slavery of out dated deep rooted and provocative traditions which chained the woman in worse than the sex slaves and no space was left in the society to let them head of free breathe in calm France and other European countries all so played an important roll to eradicate such in human traditions but Alas ! The position of the Indian widow destitutes could not make the desired progress in this regard. Idealistically al lot of the examples can be quoted, **“can bee heralded in favour of the honourable position and social status in pre- independent India but the things could never flourish in desired way”**. The Woman remained in chains under the heavily garded traditions of patriarchal system and no one could gather the courage to do some thing surprise like Bapsi- Sidhwa for particularly for the innocent widows and do bring them out from empy theatre of their plights.

Funding

There is no outside sponsoring for this review.

Conflicts of Interest

The actions & works of so called religious heads who monger a lot have been exposed.

Ethics approval and consent to participants

There was a time when the worshipped work, up the day, of D.H. Lawrence ' lady chatler ayley was truly condemned and banned all over the world. So is the case with Bapsi Sidhwa regarding her novel the water. It need not to say that once out cast or cast away widows are now able to rise their heads and marry and have the children and hold the high officers. There has not been any barrier for partipation and mount up stridingly

Acknowledgments

First of all, I want to thank God, Whom I believe has the capability to carry out and complete this analysis assignment for academic success. I want to express my gratitude to my announcer who have co-operate and zealous me during my journey and given up their essential to escart me with full passionate. I express my sincere gratitude to all my friends and family for their tremendous support and assistance in making this study successful. Never the less, I appreciate my family members, companions, and support as I expanded this study

References

- Andermahr, Sonya, Terry Lovell, and Carol Wolkowitz. Eds. A Concise Glossary of Feminst Theory. London and New York : Arnold 1997.
- Bhelande, Anjali and Pendurang, Mala. Articulating Gender. Delhi : Pencraft International, 2000.
- ... Rewriting History. The Life and Times of Pandita Ramabai. Delhi Kali for Women, 1998.
- Chen, Martha Alter. Ed. Widows in India. Delhi. Sage, 1998.
- Perpetual Mourning : Widowhood in Rural India. Delhi : Oxford UP. 2000

- Dhawan, R.K. Ed. Indian Women Novelists : An Anthology of Critical Essays. New Delhi Prestige 1st set 5 vols, 1991, 2nd set 6 vols., 1993, 3rd set 7 vols, 1995:19-23.
- Dhoudiyal, Manju. Indian Women in the Modern Age. New Delhi: Commonwealth Publishers. 2006
- Jain, S. Status and Role Perceptive of Middle Class Women. (New Delhi : Puja Publishers, 1998) 11. Print.
- Mander. Tanya. 'Comparative Analysis : Lajja and Water' Rajiv Gandhi National University of Law (2010) : 1-22 Print.
- "The Remains of the Feast". 1992. The Art of Dying New Delhi Penguin. 1993.
- Ray, Sangeeta. Engendering India : Woman and Nation in Colonial and Postcolonial Narratives. Durham and London : Duke UP. 2000.
- Sidhwa, Bapsi. The Water; A Novel Minneapolis: Milkweed Editions. 2006.
- Sirohi Seema Sita's Curse: Stories of Dowry Victims. New Delhi:Harper Collins Publishers India, 2003.
- Rushdie, Salman. Midnight's Children 1981. London Vintage, 1995.
- Srivastava, Sushma. Encyclopaedia of women and development. New Delhi; common wealth publishers, 2007.

