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Study of Humanitarianism, the Requisite Approach in Gender Politics

Abstract

Multifaceted considerable development in umpteen fields marks the intellectual elevation, which enhanced the human civilization to other echelon. The extensive standards exhibit the human development without any qualms, but the unmitigated depression, resentment, anxiety in the human lives shows the psychological problems faced by them. The stated predicament assures that consequently they lose the prominent nature of a human being. Humaneness is the exuberant quality which marks the stability and nobility of human culture. The unhealthy practice of the existing society nullifies the unique nuances of the human world irrespective of genders. The present paper observes the detrimental customs of certain people that collapses the imminent enhancement of humans and focuses on the immediate change everyone should get hold of, concerning the vigorous communal needs. The study on the gender inequality suggests steering and supporting the fellow beings to lead a remarkable emotional life. The protagonist in the novel *Subarnalatha* witnesses that a part of humanity facing tremendous problems but goes numb in the active society, which ultimately needs to be verified and concerned by the fellow humans.

Keywords: Male chauvinism, Feminism, Humanitarianism.

One of the greatest boons in the world is to live as a human being whatever the culture country belonged to, it is the invariable truth. Everyone possesses the pristine quality to share and cultivate the integrity, and immaculate delight that leads to warm contentment. Everyone belongs to the same place but people are cruelly isolated in terms of their physical and psychic differences, and they are emotionally categorised and criticised as male, female, transgender, heterosexual, homosexuals and others. The immutable problems of suffered souls voiced through their writings in the labels Feminism, LGBT.

The literary pieces in feminism sharply point the subjugation of women by the androcentric world. A woman possesses many choices to be subjugated, her emotions and feelings can be erased, shaped, ruined as per the wishes of patriarchal representatives. Any joy was often drowned in the feeling of suffocation. Gopa Majumdar's *Subarnalatha* discloses very rationally the persisting traumatized life of typical domestic women. Mankind explored nooks and corners of the universe to find the hidden realities but never allowed women for their self – exploration. Influential men folk kept women busy in the responsibilities of home making, child bearing and taking care of the children. The inflexible family traditions and values, more specifically the Indian culture restricts women from seeing the outer world or getting engaged with it.

The novel *Subarnalatha* displays the efforts of women in their transition from tradition to modernity in terms of their emotional subjugation. The novel highlights women folks of two generations who undoubtedly proves us that the sorrowful state of women still exists. Subarnalatha's mother, Satyavathi's quest is nothing but to educate the girl children but she and her ambition was made fun of and everyone commented unhealthily about it. The comments and criticism made Satyavathi to cease her martial life and bravely established educational province for girls in her hometown. Subarna was isolated from her mother and

was married at the age of nine. She was named as a daughter of an unprincipled woman who got away from the bounded duties and gone behind her personal pursuits. The revolutionary idea continued in the blood of Subarna who from her early marital life started to fight for her wishes.

Words of Subarna say clearly her cravings while she longed for a veranda in their new home, she says, “All I want to do is to look out, see what’s going on in the world. Surely there would be the loads of things to see ...” (4). Subarna yearns to see outside and use the boundless opportunities in the society that will quench her thirst of knowledge. For such a trivial desire the reply of her husband manifestly proves the male chauvinistic thoughts in his heart. Prabodh responded sarcastically, where he said: “what do you want a verandah for? To stand there in the evening, displaying yourself? (4) Marital life should not only result in the growth of generations but it must assist a man and woman in the pavement of life. To achieve contentment in the marriage life, mutual understanding and psychological support must aid a couple, which marks their gratified living.

Beyond strong assistance from a husband in a family, a woman must also have a hearty support from other members of her family. Emotional support from her mother-in-law, co-sisters, and sisters-in-law for a woman in her in-law’s house gives her a heightened motivation in her life’s progression. In case of Subarna, Muktokeshi her mother- in – law seemed to be the unchallenged queen of home, frowned at Subarna for her trivial desires. She was threatened to stop reading books, going to her hometown, also mounted questions whenever she talks with other men in the family.

Being a daughter-in-law of a conservative family consists of myriad norms to be followed by a woman, Subarna yearned to peep outside the drawn lines. She expected all the women must be the members of civilized society. Often Subarna doubted other members of

her family that, how can they seclude themselves from the society they belonged to. The revolutionary thoughts of Subarna can be observed in each and every sect of her life.

When Subarna gave birth to her first child; any other woman would have been speechless with pain, but Subarna amazed everyone by shouting loudly about the filthy and vile rags they brought for her baby. The cruddy tatters infuriated Subarna to the extreme. Though she had almost gone blue with pain and discomfort, she yelled about the germs and illness that may set down the baby to bitter consequences. Her mother-in-law and her co-sister did not consider about the polluted clothes they provided for the new baby though they were gifted with motherhood earlier to Subarna. Such views differentiate the protagonist from common women. The emotional upheaval of Subarna shows her incommensurable attitude amidst the insouciant women of household who were beyond essential convictions of society.

Protagonist's expectation of a veranda and the clean surrounding are not her mere wishes but it undoubtedly paints the psyche of Subarna, swarming with required cognizance and enlightened considerations of a household woman. Subarna was suppressed hardheartedly in both these cases not only shows the traumatic life of Subarna also curtains up the life of every woman who foresees to live in the cultured society.

In a country like India, a woman is worshipped as Goddesses Durgamatha, Lakshmi, and Saraswathi. The land worships Goddesses with motherly respect where a woman is unhesitatingly squelched by everyone. Women are made to be under the hands of men but a woman unheeded by a woman is a lugubrious occurrence of our civilization. Compared to the heinousness which prevails outside the house, inhumanness within the home is dreadful. Woman opposed by a woman seems to be the most accepted violence like male chauvinism. This is shown in the life of the protagonist, as soon as she was gifted with a female child. Female companions of her home looked Subarna with a spectacle of abhorrence. Muktokeshi

fumed and replied, “a girl child, that’s all, it’s just my luck.”(29) Muktokeshi considered her own blood as a symbol of unfortunate, where she said: it’s only a girl child. A woman was insulted, immediately when she enters in to the world in the name of a girl child. Subarna though in great despair expanded her hope as roots moved in search of water in a land deprived of water.

Years passed, Subarna yearned to read and finally figured to show her troubles and struggles to live as a human in her writings; she started to write her life experiences as a book. The book surprised and shocked Subarna’s children. Even Subarna was astounded by the printed book, which stood as an epitome of her offended life. Prabodh, Subarna’s husband questioned his son about the book and his reply was the embodiment of masculine prejudice, “It’s Ma’s book. Fresh from Uncle Jogu’s press. Just look at it ...ha ha ha! ... Our revered mother felt she was being neglected, you see. So she went to our uncle, and left her book to be printed. Here it is!” (189). Prabodh looked at the object and replied that, “The thick, black print was blurred in many places on the flimsy pages. The binding of book was careless” (189). Subarna with great effort had chronicled each and every happening of her life, as a woman shorn of any proper education printed a book was a remarkable and astonishing triumph. Subarna’s son read the pages and mocked her brutally, “ ...I am helpless housewife. My only name Mejo Bou. No one think me. ... I have mind, I a brain, have sole, but no one acknowledging my existence ...!” (189). Subarna was accused and ridiculed, but none understood the meaning of the words which reflected the emotional wounds of Subarna.

Subarna accepted everything around her since her marriage, but the present state ended her to lose patience. Subarna seized the book and went to the rooftop. She finally lit fire to the reverie of her ‘self’. The reverie she carved for years under the crucial conditions, she watered hope every day to keep her dream a surviving one for years but at last, her vision vanished as a trance in the air.

As the book was never allowed to see the light, Subarna was also judged to live in the darkness. Women like Subarna are never allowed to bask in a light of wisdom. Like the protagonist many women lost their valuable life as a human and they are emotionally impaired. Subarna's emotional injure affected her health and her breath ceased as her dreams.

Subarna's thoughts were acknowledged by none, except her younger daughter Bakul. Bakul in her life witnessed her mother as an unshakable tower strongly withstood and fought for her cornered and conquered livelihood. Subarna's sacrifices and struggles might go unripe but the impact of her struggle still articulated in her daughter. Bakul resolved herself, "Never mind, Mother. ... I will look for and retrieve every lost word, each burnt letter If this world does not want to hear it, if it treats your story with indifference, I shall know that we are still living a lie." (209) Bakul and her resolution throw a light to the readers that the combat of Subarna taken over by her daughter. The present society proves the empowerment of women in every field but it throws an undeniable fact that the sufferings of women still lingers in many forms though they are not locked up inside the walls of house.

Decades after decades the lifestyle and our ideals in all sectors consistently elevate but the subjugated state of women somehow exists in the same dark realm. The detailed study of the novel *Subarnalatha* depicted the exacerbated feminine scenario of the year 1967, the novel *The Dark Holds No Terrors* (1980) by Shashi Deshpande mirrors the subjugation of working woman by her egoistic husband, *That Long Silence* (1990) reveal the dream of a married woman crushed by her husband, Sudha Murthy's *Mahaswetha* (2000) reflects the bitter truth that the protagonist was shunned by her husband when she was diseased physically. Literature the manifestation of society never failed to mirror its problems, the listed books stands as substantiation to prove the dominated state of women in the independent society regardless of genders.

Multitudinous inventions and exalted lifestyle marks the intellectual exuberance of humans, but still the comprehensible human hearts stabs and hurts others' emotions without any regrets. The statistical report on "Women's education in India" 2018, shows that the world average female literacy rate is 79.7%, while in India the average rate is 65.46%. The data held by National Crime Records Bureau informs that the crime against women is committed every three minutes. Women very often become victims in their own families by their husbands, or other family members. The domestic violence not only includes physical violence but also emotional, verbal and sexual abuse. Very often women panic to talk about the domestic violence committed against them as they think that it will damage their reputation and considered as contempt by the society. The study recommends that the only action to thwart the emotional subjugation is to be 'humane'. The so called self-identity, the happiness, the superiority of every individual doesn't stop with them, but also depends upon the people surrounding the persona. It's everyone's duty to concern with fellow humans' well-being.

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