



# THE DEFENDANT CONSCIOUSNESS REFLECTED IN THE NOVEL "NILAKANTHI BRAJA"

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## ABSTRACT:

“Literature is the mirror of the society; it reflects the realistic aspects of the life”. The Gyanpith Award winner, Mamoni Raisom Goswami gathers the elements of her novels from the close observation of life and society. Her every creations and to reflect the reality as it is. “Nilakanthi Braja” is her second novel. In this novel, she penetrates into the psyche of the widows of the Hindu society. She depicts the duality of the sacred shrine of ‘Brozdham’. She glorifies the rituals, customs, and priests; on the other hand she does not forget to point the degraded condition of the ‘Brozdham’. This particular novel also deals with the tragic condition of the ‘Radheshyamis’. The character portrayed of ‘Houdamini’ alludes to the exploitation of the widows by the conservative Hindu society. The theme of the novel vividly shows the consciousness of the novelists to the ills of the society. This paper adopts the analytical method to research the topic.

## KEYWORDS:

Nilakanthi Braja, novel, Mamoni Raisom Goswami, Haudamini

## 1.INTRODUCTION

The novel is the outcome of practical experience of life. The different incidents and experience are shaped into a novel by a novelist. Dr. Mamoni Raisom Goswami is quite popular across India for her novels. The analysis of her novels shows that she is all pervasive where there is an injustice, exploitation and unreasonable torture. She protests against their cruel things. Thus she represents the mostly exploited woman and working class in her novels. Two of her novels significantly deal with the tragic plight of the widows, Giribala from ‘Dotal Hatir Uie Khowa Hawda’ and Houdmani from ‘Nilakanthi Braja’ She well illustrates the Radheshyami who live in Brindaban and agony of the people infected by leprosy. In ‘Nilakanthi Braja’ she clearly

shows the subjectivity of the widows through the character Houdamani. This discussion forwards with the liable of widows, reflected in '*Nilakanthi Braja*'.

### 1.1 OBJECTIVE OF THE STUDY

The purpose of this discussion is to initiate a collective consciousness in the woman about their suffering, pain and exploitation through the analysis of the reformative novels. The novel offers a fresh perspective to the world community which is quite opposing of the prevalent notion of purity of the religious shrine like Mathura or Brozdham.

### 1.2 SCOPE OF THE STUDY

This research paper throws light at the literary creation of Mamoni Raisam Goswami who has been able to establish an imprint across India. She has enriched her own mother tongue through her literary activities in her native tongue. This research paper has prioritized her one of the famous novels '*Nilakanthi Braja*' to discuss the Indian society. This research paper has demarcated its boundary within this particular novel.

The research paper has adopted the analytical method.

### 1.3 METHODOLOGY

The research paper has adopted the analytical method.

## 2. A INTRODUCTION OF MAMONI RAISOM GOSWAMI

Mamoni Raisam Goswami is a literary fame in the Assamese literature. She is honoured with the 'Gyanpith'. She was born in Kamrup, in 1941. In her name, there are 14 novels and numerous short stories. Some of her notable novels are "Shenabor Sut", "Datal Hatir Unie Khuwa Hauda". Among these, the 'Nilkanthi Broz' and 'Datal Hatir Unie Khuwa Hauda' have been translated into English and Hindi.

Though she is basically known as a philanthropist humanitarian writer her context of the novels was multi-dimensional. Her novels have portrayed the common human suffering, conflict and struggle. She tends to portray the exploitation of the women and exploitation of the society, discrimination, injustice and the tragic plight of the labourers. She has positioned herself as a distinguished writer even in Indian literary community through her diverse contents, innovative representation. Her literary talent is recognized by the different felicitations, awards. In, 1974 the Manas Chaturparadi Committee of Delhi awards her for the comparative study of Ramayan of Madhab Kandali and Ram Sari Manas of Tulsi Das. In 1983, she is awarded with Sahitya Academic Award for her novel 'Mamare Dhara Taruwal' and her anthological work of three novels named 'Two Novels'. In 1988, for her novel 'Datal Hatir Unie

Khuwa Hawda' she received Assam Sahitya Sabha Award. She is the recipient of 'Bharat Nirman Bata', for her anthological work of three novels. In 1999, P American Florida University awarded her Internation Tulsi award, in 2001. She is awarded with the Gyanpith highest literary honour of the India. In 2002-2007 and in 2008 she is awarded with the D. Lt by the Rabindra Bharati University and Indira Gandhi Open University. In 2002 The Ahom Sabha awarded her "Mahiyashi Jaimati" award in 2002. The Ahom Sahitya Sabha awarded her "Krishna Kanta Handique" award.

### 3. THE DEFENDANT CONSCIOUSNESS REFLECTED IN THE NOVEL "NILAKANTHI BRAJA"

The Nilakanthi Braja is her second novel with a liberal perspective from the conservative Hindu society. The protagonist, Houdamini, loses her husband prematurely through the character portrayed of Houdamini; the novelist represents the plight of the widows in the context of conservative Hindu society. Along with this, the novelist points the duality of the Brozdhham with its devotional and degraded state. In the novel, a youthful widow devotes herself from the norms of the conservative Hindu society.

In the novel, the novelist ridicules the cruel aspect of the ritual and custom of the conservative Hindu society. This represents the revolutionary zeal of the novelist. When a woman loses her husband untimely, she cannot marry again. The novelist shows the rift between the legal law and the implementation of these laws in the society. The women are constructed with these conservative norms of the Hindu society. But, some of the liberal women of the society do not want to embrace these conservative rules. The central protagonist of the novel Nilakanthi Braja is one of them. Houdamini is an outlet of the novelist's aversion to the conservative Hindu society.

When Houdamini loves a Christian boy, it makes worried her conservative family, for the purgation of this thought of Houdamini, Her family brings her to the Brozdhham. Houdamini thought that Brozdhham would be able to change her mind. For that, she serves in the hospital with her father but Houdamini never gets rid of thinking about her lover. She cannot deny her inner urge of loving him though the society does not give permit. She came to Brozdhham for her inner peace but she saw there debauchery and hunger though everyone utters the name of Lord Krishna in their lips. This disillusionment leads her to protest to her mother as such.

"I cannot spend my whole life on the mercy of others. I am not that great that I can spend my life in the name welfare of other people like you. I am independent. I do not worry anyone if you that I am changed.

She cries that you are hypocrite, pointing her finger to Raich and huri. I want to resemble you with butcher."

Houdamini protests against the patriarchy of the society which dominates the women counterpart. She questions that why a woman cannot choose for remarriage after losing her husband like the male? Like a male, women also have their right to life, choice. As conscious women, she exposes the evils of the religious which are discriminatory in nature. The evil environment of Brozdhham has developed a sense of indifference and a sense of morbidity in Houdamini. Her suicide is a strange criticism to the conservative Assamese Hindu society which does not allow her to marry a Christian boy, her suicide also does not spare the notion Brozdhham which regards as pure, sacred shrine of the Hindu society.

The novelist exposes the dilapidated state of the Brozdhham and the tragic plight of the widows in the hierarchical casteist Indian society. The novelist shows the debauchery of the priests of Brozdhham, and how the women are victimized of their lusts. In the name of religion, the women are being physically and mentally exploited there. Women are involved in the several acts in the name of money. The novelist depicts the spiritually deteriorated state of the Brozdhham and shows that how the Brozdhham aggravates the condition of the widows who goes

there for inner happiness. The women are spiritually and physically corrupted by the Radheshyami priests backed by the conservative Hindu rules. The novelist offers a fresh perspective to the Hindu widows and the sacred Hindu religious shrine like Brozdham. In this case, the novelist stands as a pioneer with her women-centric views. The novelist in her words, 'Ishwari Jakami Jatra', Aru Anyanya me astory named 'Mur Lekhar Aror Kahini' from her work 'Ishwari Jakhami Jatra Aru Anyanya mentions that Handamini represents her mental sufferings of her widow life.

Through the character portrayed of Haudamini, The novelists agitate the whole women community. She imbues a sense of protesting voice in their personality.

The analysis of the novel proves that the novelist makes herself available to the exploitation and injustice of the society. Thus, she gives a space in her novel for the dominated and exploited women of the society. She has realised the exploitative condition of the Radheshyami.

#### 4. CONCLUSION

Mamoni Raisam Goswami is a socially conscious writer. Her novels represent the people from different class, the evils, hypocrisy of the society. She is revolutionary in her approach. She has a universal appeal in her writing, thus she transcends the Assamese society. Goswami has witnessed a life full of conflict. She has dedicated herself for the peace and well-being of the whole humanity. This versatile writer will occupy a place in the heart of people till the end of the time.

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