



AN ASSESSMENT ON POSITION OF WOMAN IN MULK RAJ ANAND'S THE OLD WOMAN AND THE COW

S. Divya Bharathi

*Ph.D Scholar (Full Time), Department of English & Comparative Literature,
Madurai Kamaraj University, Madurai-21.*

Abstract

*Feminism is based on women's high esteem it will find changes the cultural practices responsible for suppressing women. Such a try Feminism focuses on exploring and oppression of women in a sociological politics. Environment is equality for rights and equality for women and holds the view that women are female politically, emotionally, culturally, economically, socially, and internally displaced by humans they need to change this position. Therefore, feminism is a constitution that replaces existing power relationships between women and men. Mulk Raj Anand is an Indian novelist and short story writer. Anand novels the real picture of poor people in India. This article examines the concept of feminism in Mulk Raj Anand's **The Old Woman and Cow (1960)**. This novel is Anand undeniable concern about women's suffering. Writer in his own words, it is a beauty, Respect and devotion to Indian women.*

Keywords: *Cultural Practices, Social Politics, Culture, Economy, Community.*

Mulk Raj Anand grew up in that country, which is under development for rapid growth in the political and social sphere. That was it under the leadership of Mahatma Gandhi; the people of India were united and had a meaningful way of life the struggle against society, economic and political exploitation and other evils of society. Anand once responded to the call with great enthusiasm. He did not only notice social and political change, but also explained Indian tradition and culture. He believes that India's social and political system is deteriorating and believing in the people as Indian society lost their beliefs, they began to believe in karma (action) and cosmist (fate). Anand do not believe the fate, people want to learn to resist all the theories of God's fatalistic acceptance, prediction and uncertainty and every man is the master of his own destiny. Anand does not believe in "art for art sake", but he believes "art for sake man". She knows the artists and those intellectuals play an important role in the cultural reorganization of societies. Anand's social experience dominates his writings he thinks of the novel as a revolutionary form:

"I feel helpful to raise the untouchables, peasants, greetings, coolers and other repression With regard to members of society, human dignity and self-awareness, in view of contempt, apathy and frustration Drowning " (Pardon for Heroes: 93).

Exploitation under the economic issue but men, and women must learn to write their fate, own hands. They should know that a man can create his own cosmist. Anand wanted to show the world, like this **The Old Women and the Cow**, every woman can fight against her exploitation in a society like **Gauri** successfully fought against aging and habits of her community and has the right to live in the same society a dignified human being.

The Old Women and the Cow is the first novel by Mulk Raj Anand, novel. Gauri is the protagonist of the novel. Anand considered all the novels secretly the novel is The traditional perception of women's position in society. The plot of the novel is set up with the help of some previous imaginations And Indian mythology. Ramayana depicts Anand Sita, India's most important myth, a great girl. Anand is portraying the sufferings of women in Indian classical society. In Indian society, women are proud of some Devotees like Mata (Mother), Devi (Deity) and Lakshmi (Hindu Goddess of wealth and prosperity) But in fact we see and in practice, these only names and titles and instead of these devotional titles, we ashamed from misbehavior they misuse them publicly or secretly. A mother or both (parent) is a woman's misbehavior and disrespect all religions are banned in Dharma. It must have come very early, and there are two important details about **Gauri**. First, it is found in a backward state it is a village with superstition and habits. Secondly, **Gauri** is part of a poor family there is economic exploitation, and



his difficulties become a major factor of her impact. apart from this, Unread in Gauri village But as well, where she gets experiences from various towns of the city Education receives new light from different types of people and changes itself in a big way. These experiences help her Stand on her legs and live alone, leaving her tyrannical hubby.

In the Hindu tradition, the cow is a sacred and divine beast. Therefore, cow cultivation is used in the novel by nature the reader's mind is tenderness, aristocracy, obedience, innocence and many other qualities they are found in cows. So, Panchi like Gauri to the holy animals. The "cow" and "sacred bull" expressions reveal dominant person. The last wedding ceremony is celebrated in full Punjabi tradition, though some arguments about dowry. The bride could not see the bride before she came home. As an innocent village girl, Gauri's concept of relationship between married couples is widely based on what she has experienced and what she has from others. The events mentioned in the novel prove that she has influenced her knowledge of heritage; God's imagination and the stories of the gods, mythological stories and speculative stories, legends and saints. So, She believes her husband is his god and master, even though She is severe and violent. He believes that his heart will be won by giving love and affection. Gauri does not believe in radical changes in her life. She believes that she is not born and has grown up seriously Events. So she acknowledges her position as a woman in society, but her husband is based on some compromise with her become my wife, treat her with love with respect, do not be brutal and hard. He wants to show mercy Compassion in the heart of the bin. But all this proves to be a delusion, and the situation varies. Ignorance and disappointment are growing at home and Gauri is also recommended to review again divorce.

But she refuses, because her husband is alive. Remarriage does not solve her problems; so she feels it she needs to beat her husband's heart. She is forced to remarry her only from her parents' home the husband is still alive and has not yet been divorced. The Gauri problem promotes humiliation and poverty at her parents' home a part of the village's scene appears. Amma, her uncle, is a moral researcher; her mother is exploited and will take him to death. Gauri even though her husband, mother-in-law, was exploited and exploited by uncle and mother; She has not lost her courage and keeps her struggle, such as the exploitation and finally being beaten Right to live in the same community.

Gauri's transformation is a high level of relief and rumors and rumor mills granting grain. Even Paunchy agrees to stay with him, but she still suspects her purity. Everyone stirrings up her saying that she is not pure; She stayed with Seth for several days. Dr. Bhatra was attacked at his nursing home. He is great again his mind is confused and cannot resist the absurdity of the people, so he must have proof of purity. Thus, he gives her to prove himself a pure woman and have a chance to save his chiropractor. He says, without hesitation,

"I'll come back to you - I am" (The Old Women and the Cow: 262).

But Panchi refuses to tell her to prove her chastity. Gauri's traditions do not follow blindly, but it is more mature to understand if nothing else than the pain is not blinded Suffering is the result.

Anand wants every girl to be like Gauri, a courageous and trusted woman who fights against her it takes her value and status as a woman in exploitation and society. At the time of his decision to leave, Her face was "soft candy turned away" and she said, "When the Tamil film, Her heart is palpitated at every step "(The Old Women and the Cow:264), with her own self esteem and woman-she will take He took the most unacceptable decision because he participated with Bani, but he could not live with respect and dignity. And, inside In the meantime, he emphasizes the mutual trust he loves instead of marital relationships. Since Panji does not have faith and hope she must decide to leave him and break the marriage bond.

The novel, **The Old Woman and Cow**, is the ultimate speculation of India's social environment other debates on the background of hierarchical hazard forces and traditions and practices. Communal Psychology is defined by experiences by creating myths and reality. Anand "expresses the dynamic power, in particular, The present stories of a woman who transforms the whole look of the old mythology considers herself to fight herself from the unusual stubbornness of society, a significant catalyst is revealed. He has the ability to transform while holding traditional aroma, mythology is facing encounters with contemporary reality.



In the end, Anand may want to see women strong, courageous, and capable of raising their voice against exploitation and loss. He wants them to make serious decisions if they feel oppressed. Community load traditions and customs. Gauri is a model for all the women who follow traditionally and to endure the worst treatment of behavior and community. Those women who are lost are only inspiration respect and respect in society especially in society. Therefore, Gauri's qualities should be appreciated rather than some other superstitious traditions have been established in Indian society. Anand wants to tell the story about the woman although they are united in society, they have to fight for their position and dignity.

It is a radical concept that men are equal to women. Feminist literary criticism and literature Reasoning arises from feminism. Women's rights are addressed in women's affairs Underscored. Women's writers imagine a large section of Indian literature. Struggle establishment of a person's identity and assuring an individual has led to a war of aggression against women Today's social order. Women's literature is helping them; helping them the role played by women's is characters as an example, which is disturbed under male domination. **The Old Lady and the Cow**, Anand were the only women in the novel Character; this is his only novel for women's problems and suffering.

The kind of marriage described in the novel is an apathetic act, in which love is the power behind Marriage was drowned in long negotiations for dowry. For such marriages, parents simply force a wife or not as for the husband, he insults his personal wishes and wishes. Such a preventative marriages often lead to male barbarism on the first night. One of the letters of Saras Kowasji, Anand Wrote: "You know that every Aryan raped a helpless woman in arranged marriages in India Night. In the outside, weeping is crying. Many more modern authors recognize their scriptures Weddings. This hypocrisy "(Many Freedom, 8).

Panicky's expecting his wife before marriage is a common theme of herself talk about her husband. Prior to marriage, Panchi received a regular view of a husband the wife should always be under her husband's rule "a woman that night and kick she fold in her arms During that day, who will decorate his house and help him with that work ..." (The Old Woman and The Cow, 5).The accusation of spouse to any loss or suffering is common among husbands. Anand is showing this Pass through Panchy. The famine and drought in the Punjab have existed, but the punch is "after me Married, my problems all started" (TOWTC, 29) Bani wants his wife to run a routine life. He also urges Gauri to submit to her patience he defends his attitude to Gauri without any opposition: "... the husband must punish his wife she's doing something wrong" (Premila Paul .49). Her duties need to be cooked, cleaned, and worried about her husband And to submit himself humbly to male chauvinism and physical violence.

One day, when Gouri rescues their beloved, Gauri does not take advantage of this situation and will not win Panchy She was again in the auction of Cesarov. Even in that emotional moment, he will not hesitate to remind him the usual right to beat her: "But if the husband makes a mistake, the wife should be punished" (TOWTC49). An understanding and sympathetic mother's law is a very rare event, most of them Marriage of Indian women is a brutal cave Torture. The ill-treatment of daughter-in-law is caused by fear and jealousy. Mummy's law will undoubtedly change the status and dominance of the daughter-in-law as an enemy. Such a atmosphere is only a responsible and far-sighted husband can courageously support his wife as depicted in this novel, the largest majority of Indian houses are made of punch and cesaros. Typewriter of Bani's defeat to protect Gauri against Casore's bad tongue

Moral and sad nature of common domestic life. Gauri's daughter-in-law is aggravated by her helplessness and emotional appetite. She lost her mother the father lived in the beginning and now remembers them, crying. A woman with such background of emotion insecurity and hatred is the ability to forgive her past tragedies in the need of a husband. Her love for her is more love and affection. But she does not punch her expectations. Kasaro, a ruthless mother-in-law, continues his frustration - campaign against Gauri. She was grieving her called a version from Biblana. In the past, Mola Ram was in the distance and voiced his voice on Cassaro Bangui. Kesaro "s the secret co-connector to Panji hates him against Gauri. D. Riemenschneider feels that the kajaro represents Sanjiv's statement. He was accused of going home without a grievance Keep the gun. He also talks about his horoscope.



After Gauri's marriage, she did not get very soft knowledge from her strong husband. Tamil film finds it impossible to remove itself from antiquated customs and social riots against women in active society So he helped Gauri between Kesu and the tyranny of Kesarov. Panci It is absolutely necessary, and her ear rings will automatically divide her jewelry with her possessions, Seth Jai Ram Das is home to Bani and prays for his harvest. This deep affection is a different view Bani's shallow romance, trying to get along with Hamas Soap and his uncle.

Gauri feels a new lease life after their division. Her head dipped her jug and reveals her she speaks to her husband about the whole face and the problems of her life. She remembers her sorrow in her in-laws' house, "If I talk, my mother blames something: if I keep silent my father is called A donkey "(TOWTC 63). Gauri is not just a lusty wife but a wife who is acceptable. He understands the financial crisis Asked her to ask her to save her husband, "for seed, Chopped and rice until the next harvest "(TOWTC.63)

When Panja discredited the slander and ordered her to leave the house, she returned to her mother's home Hope of affection and happiness. But superstition keeps tight on Gauri. His Mama, Amr, bluntly lugs about her: "Her husband has expelled her and this lucky girl He brought us trouble, and brought trouble to him "(TOWTC, 10) Gauri's unconscious indictment only superstition shows how women are leading women.

Anand condemned the misdeeds of male chauvinists in India and did not renounce women. They use their sins against their own race. Gauri's wrong treatment is mainly made by women. Kesroo complains against her husband Gauri and tries to smash her mind against her: "If you control her You ... your bride!"... She has just begun to answer me, she was calm, Before! ..." (TOWTC, 37) The above-mentioned statement of Kesarov, a mother-in-la His daughter-in-law speaks of freedom. Causeway of Casso's fever and rainy rain, Kaushoy's bad luck, sometimes caesarea Gaurroe was not misinterpreted by Gauri's ignorance. She even tried to poison her In Panja's mind, they go away and live in a different house. Cesare did the same Gauri's return from Hausyarpur. Another female rocky is also part of her job against his own race.

Gauri, like the majority of women in the country, is involved in sexual torture. Gauri Wherever he went, he was driven by enthusiastic jokes, Sethjay Ramdas's endeavor to love Gauri's beloved Failed. The old lecture attempts to outrage her repression; She is firmly opposed, leaving the house. He finds out Colonel Mahindra hospital shelter and a nurse job. Nursing Home provides a breakthrough in her life. But he has been involved in the degrading progress of Dr. Badra first appears in a phenomenon Gentleman; But in fact he is a tiger with a cow's appearance. She argues in favor of Gauri and saves her Seth Jai is from Ram Das but he's just brilliant passion that she needs. Gauri loves to love Bani. But Banquie did not show her the same love. He is not even made his own decisions. He knows that everything he has given to Gauri is worse. He apologizes for his mistakes. He did not suspect that he had sex with Rajkur first, but he blamed soon She had an illegal relationship.

Gauri, from Hosiapur, loved her husband for the sake of Pani. She is going to have a happy life with her husband. But her face is something else. First there is a lot of panic after a long time he was happy to see his wife, but soon begins to suspect her. Gauri is trying hard to suppress his doubts about purity, but it is repeatedly raised widespread rumors in the village. Since she is a member of the patriarchal society, she has a woman's value.

Great respect when Gauri suspects society, he gets deep pain. Panji does not have the courage to violate the views of society on his wife. His suspicions of Gourds are the best charm of comparison In Ramanathan's environs in Ramayana, the heir of Sita should meet with suspicion Leave her. Panchi likes to test his wife, so he asks, "Tell the truth, and take the begging What is Pure Gauri is a proof for your purity "(TOWTC, 281-282) that's the announcement. He says, "I was really truthful to you" (TOWTC, 282) Panchy behaves very irrationally. "Panji kicked her, and Akmopo stood up in the arms:" You Cut off my nose, bid from Piplan Kalan, what is the curse of what you caste upon my marriage, your daughter A saint! "(TOWTC, 282) Gauri is very deeply hurt that her worst accusation she does not like He was subdued by his threats.



Her courage to get out of her inner purity helps her to break her rational husband. She is no longer a disobedient and obedient wife but emphasizes herself, "If you beat me again, I (TOWTC, 283) is ready to remove the stain in her husband's reputation." "If he is I will remove the cause of her shame "(283) Hour Banu tries to comfort her the husband's foolishness, he regularly examines the personality and behavior of Bani. Gauri says, "Nahin, Sachi ... He is not stupid. He is a weak, spoiled creature! Spaghetti by Kesaro. He has acted among men Village. (TOWTC, 285) From the beginning to the end of the novel, the benefits of Gauri's life have been used by many. Exploitation she starts with her husband, and continues to be with others like Amaru and Dr. Patta She's outside. Initially Gauri appeared as a traditional luxury but suddenly changed his role, Because of his steadfast determination to often lead to ill treatment, and lead to a modern life. It emerges to her Final report. "Ram tells him that Sita has been evacuated because everyone suspects her chastity Stay with Ravana ... I will open the earth and swallow me Sita not forget I'm going out Him "(TOWTC, 283).

At the end of the novel, Anand is worried about worrying for Kaur's exploited life. Gauri Sita and Gauri's strength and purity are one of the most memorable female characters The whole Indian fiction. She refers to the most acclaimed qualities of Indian woman.

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