

Breaking the Shackles of Society: A comparative study of Vijay Tendulkar's Kanyadaan and Harimohan Jha's The Bride

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ABSTRACT

Vijay Tendulkar and Harimohan Jha are the two famous Indian writer in English literature. This paper observed some similarities and differences in the way of writing by Vijay Tendulkar and Harimohan Jha. Despite the fact both of them belongs to different state and language, time and space, the researchers find a striking similarity in the treatment of themes like Kanyadan, Gender discrimination, girls deduction, men-women relationship, stability in the society, institution of marriage, power and morality. The play Kanyadan is deeply rooted in socio cultural milieu in Maharashtra. The play is written in the year 1983 in Marathi It is translated into English by Gowri Ramnarayan. The novel "The Bride" is by Harimohan Jha has been translated from the Maithili by Lalit Kumar. It was published originally as Kanyadan. It was published in the year of 1933 in Maithili. Kanyadan which is supposed to the famous play by

Vijay Tendulkar shows a striking similarity with Harimohan Jha's novel "The Bride" offers many grounds for comparison as far as their use of feministic and marital is concerned. Both of the writers have shown their heroines as pure children nature and facing many problems in life after marriage. So it would very interesting to se the portrayals in comparative mode.

Keyword :

1. INTRODUCTION

Feminism is an ideology that emphasizes the equal rights of men and women. According to feminism, there may be a lot of inequality between men and women, which is neither natural nor necessary. That is why this inequality can be changed. so that men and women can live an equal life. According to feminism, patriarchy is the main reason for inequality between men and women. Patriarchy is such a system in which men are considered to be the head and men are given more importance than women. As Indian society is a male dominated society, the male is the head of the family. Special importance is given to the education, upbringing and independence of the men. While many restrictions are imposed on women and women are kept imprisoned inside the four walls of the house. When a girl is born, a boy is taken for granted, but the birth of a boy is desired. It is not natural but society has created it. This is called a type of feminism.

The term "feminism" itself refers to an ideology that believes in treating women as equals to men in the social, political and economic spheres. feminism aims to provide equal opportunity speaking right or right to choose for women as compared to men. Every woman must have the right to take every decision that will make their lives a better place to live in or a beautiful one to lead.

Vijay Tendulkar is a leading Indian playwright, movie and television writer, literary essayist, political journalist, and social commentator . Tendulkar was born on 06 January, 1928 in a

Brahmin family in Kolhapur, Maharashtra. He has more than fifty publications to his credit. Several of his plays have become Marathi theatre classics, and have been translated and performed in many Indian languages. Tendulkar has written thirty full-length plays, twentytwo one act plays and eleven dramas for children. Besides, he has written short-stories, novels and literary essays in Marathi. Tendulkar has written only one play in English entitled *His Fifth Woman*. His plays have covered wide range of subject areas. Tendulkar comments upon social, political, historical, cultural and domestic issues through his plays. While Tendulkar tightly insists that his playwrighting always his exercise generally falls into a pattern that projects a woman as both provocateur and victim, and a somewhat marginalized observe confidante, who often doubles as narrator-commentator. The body of the woman and the institutional body power come into collision in Tendulkar's plays, sparking off and calling forth varying intensities of violence. It is this pattern that offers what Foucault would call 'the point of articulation of the ethical preoccupation and of the political struggle for the respect of rights, of the critical reflection against the abusive techniques of government and of the ethical research which allows individual liberty to be founded. Vijay Tendulkar's *Kanyadaan* explores the texture of modernity and social change in Indian through marriage between two people of different castes and backgrounds.

Harimohan Jha is a famous writer of Maithili literature. Harimohan Jha (1908-1984) was born in the Kumar Bajitpur village of Vaishali district, Bihar. He studied English literature and philosophy at Patna University and taught philosophy there. He was a novelist, poet, satirist, critic and, above all, a lifelong crusader against obscurantism and oppressive social practices.

He has written many book of which "The Bride" (Maithili Kanyadan) is one of them. All his Maithili language books have been translated into English. His novel is different from predecessors and contemporaries writing on similar themes on to troughs. One, Kanyadan tells us the story of the unfolding of colonial modernity in Bihar, for it has several references to English education, Maithili periodicals, khadi, the hegemony of Hindi and the marginalization of the script of Maithili. And two, Harimohan Jha's representation of historically important Sabhagachhi and Panji Prabandh, that is

the genealogical record, highlights the cultural distinctiveness of Bihar.

"The Bride" is written in 1930 by Harimohan Jha. Harimohan Jha was a master of satire, this book had tremendous foresight. Jha's writes about the importance of a "suitably matched" marriage in a very modern context. The contemporary of marriage in 1930s was that the caste and family background matched and the bride's family should be able to afford the dowry.

Jha's idea of marriage refers to the union of two compatible souls in terms of ideals, opinions and nature; concepts that were alien to the Indian society till fairly recently and may still be considered "fantastical" in some families.

So this two Books are familiar with feminism. Both writers gives importance to women and they want to know the importance and role of women in the society. Both of them says that even today, even if our country is independent, women have not been able to be independent.

2. Vijay Tendulkar and Harimohan Jha – A Brief Overview

Vijay Tendulkar : Kanyadaan :

Tendulkar's *Kanyadaan* is one of the controversial plays. The play *Kanyadaan* is deeply rooted in socio-cultural milieu in Maharashtra. The play is written in the year 1983 in Marathi. It is translated into English by Gowri Ramnarayan. The play *Kanyadaan* can be studied from different perspectives like socio-economic, political, feminist, psychological, cultural etc. There are only seven characters in the play- Nath Devalikar, Jyoti, Jayaprakash, Seva, Arun Athavale, Hameer Rao and Vamanseth. All the incidents in the play take place in the middle class house of Nath Devalikar. Jyoti is the central character in the play and the word

'Kanyadaan' has direct relation with Jyoti. Jyoti is the daughter of Nath Devalikar and Seva. Jyoti is born and brought up in a Brahmin family. Her parents Nath Devalikar and Seva, belong to Brahmin community. However, both Nath Devalikar and Seva do not believe in casteism and orthodox, old-fashioned values. Nath Devalikar is progressive in his thoughts and deeds. His son Jayaprakash is also brought up in such a liberal environment.

In the play *Kanyadaan*, Jyoti is a typical Indian heroine in real sense. She has that much courage to

tell her parents about her love with Arun Athavale. She is open-minded in that sense. She provides adequate information about Arun to her parents. She informs her parents that Arun is from a Dalit family. He is living in Pune. He is doing his B.A. Besides, he was doing a parttime job in 'Sramik Samachar'. He met Jyoti in Socialists' study group. He was from a village called Chiroli near Karhad. His father works in the fields. Arun has to send money every month to his parents. He was a good poet also and he was writing his autobiography. Jyoti had sufficient information about social, economic and familial condition of Arun. Even then, she was determined to marry Arun. Seva and Jayaprakash did not like Jyoti's decision to marry

Arun Athavale. Though, Seva was the active member of Socialist movement, she was not ready to accept Arun as her son-in-law. Seva did not find trustworthiness in the character of Arun.

But Jyoti was inspired by Arun's poems and his autobiography

(Tendulkar, P-506, His poems and his autobiography have inspired with complete faith in him.) In the text quotation.

In the play Kanyadaan, Jyoti is the sufferer and victim of male-dominated society. Before her marriage, the life of Jyoti in her parents' house was different. She was brought up in a different family, where she never experienced any discrimination on the ground of gender. Her father Nath Devalikar was follower of democratic principles and each member in the family could express their views, opinions without any restrictions. Here neither audience nor readers find any male dominance in pre-wedding life of modern girl like Jyoti. In real sense, after her marriage with Arun Athavale, Jyoti becomes victim of male-dominance and she has to suffer physically, mentally and emotionally. Even then, Jyoti does give up her love for Arun. Jyoti is brought up in a civilized and cultured family. There are only four members in her family. Both her mother and father were working for society. Her father Nath Devalikar was not a pseudo socialist but he was the man believing in experimentalism and practical life. Therefore, he became extremely happy with Jyoti's idea to marry Arun Athavale, a boy from Dalit family.

Jyoti's father, Nath Devalikar took the marriage of Jyoti and Arun as a kind of social experiment. He

was the supporter of inter-caste marriages. He firmly believed that inter-caste marriage was the effective tool of social transformation. Therefore, supporting the marriage of Jyoti and Arun, Nath Devalikar was likely sacrifice the life of his beloved daughter for the sake of his social experiment. He happily gives consent to the marriage of Jyoti and Arun. Now, it was the turn of Jyoti to observe the commitment in real sense. Thereupon, the life after marriage was a kind of acid test for Jyoti. Jyoti's struggle to cope up with Arun is a kind of metamorphosis. After marriage, Jyoti has to undergo physical, mental and emotional anguish.

It can be studied from feministic point of view. Arun is rather harsh and rough in his behavior and temperament. In Act-I, Scene-I, Jyoti was telling Arun that she belonged to the Seva dal tradition and not like those delicate touch-me-not creatures. After getting this reply from Jyoti, Arun grabs her arm and twists it. Jyoti moans in twist. She remains confused and hurt. It brings lump in her throat. She tries to blow upon the arm to reduce the pain. This is one example from the play which clearly shows that how Arun was behaving in a very unkindly manner with

Jyoti. Jyoti's love for Arun was sincere and genuine. She was not expecting any vulgarity and coarseness from Arun. Arun was neither idealist nor romanticist.

Harimohan Jha :The Bride:

Kanyadan, written in the early 20th century by Harimohan Jha and translated by Lalit Kumar as The Bride is one such book. This nuanced translation of the culturally and politically important piece of literature, The Bride, captures the slice of early 20th century life of Mithila society. While it successfully captures the interior life of Maithili men, the story of Maithili women remains untold. The Bride illustrates a culture of ill-matched marriages at the end of which, the bridegroom ends up abandoning the bride to a life of social isolation. In the very beginning, the reader is introduced to a typical Maithili household with its peculiar domestic squabbles. We also learn of the roles gender plays in the domestic space. The younger women of the house retreat into their corners when an elder male enters the premise. Their lives are limited to the inner courtyard of the house as is custom in dominant caste households. The Bride exposes the backward and peculiar practices of the Mithila region of Bihar. With prose that is animated with emotions, the author successfully captures the people of Mithila and their

daily lives. He writes of the unparalleled importance of weddings and its rituals in the lives of Maithili people – some of which are still prevalent. In contrast to Buchia, the bride, her sister-in-law is a bookworm who reads Hindi language magazines and enjoys marital bliss. She has an affectionate husband who seems to appreciate a smart and educated wife. Her reading and intellect is a source of friction between her and her mother-in-law.

The male protagonist of the book, CC Mishra, is familiar to the modern reader – a shallow misogynistic man, ignorant of the realities of women, masquerading as a genius and social warrior. At times, even Earth's gravitational pull isn't enough to pull him back to ground realities as he dreams of an ideal Maithili girl who is born and brought up in rural Mithila but is modern enough to accompany him to the city and fulfil her duties of entertaining him as his companion. A match for his false genius. He seeks a partner who can "awaken and intensify his poetic sensibilities". CC Mishra seems to dislike a social system that he himself appropriates and benefits from. Some of the most hilarious moments in the novel are when the author comments on Mishra's stupidity.

Harimohan Jha also condemns the derogatory marriage markets, the Sabhagachhi, of Mithila where women are commodities being exchanged for money or for caste mobility. Money changes hands as women are traded. Jha captures a society that is in battle against itself – the modern versus the traditional – as people try to push the boundaries of caste and customs with the help of modern education.

Harimohan Jha exposes the hypocrisy and greed of Maithili Brahmins with instances that add humour to his writing. He also highlights the maltreatment of domestic workers by members of the dominant caste. When a domestic worker goes outside of Mithila, he is surprised to find that his caste is not as important as he was made to believe. A foreword by Harish Trivedi groups this book with other writings that from the same time about the social evils that have cast a long shadow on the lives of women. While The Bride may address such matters, I would not say that it concerns itself too much with the social empowerment of women as much as it uses certain practices as sub-plots. Harimohan Jha believes in reform, but his ideas are far from radical. Maithil women have been held back by the cruel institutions of child marriage and widowhood. The Bride falls

short as it fails to shine a light on the lives of the young brides who are left behind, unloved and abandoned. While the readers get a detailed account of the desires of the bridegroom, the silence of the abandoned and unloved bride looms heavy. Jha offers us a glimpse into the psyche of an arrogant man masquerading as the 20th-century feminist, but the bride that he leaves behind is reduced to the caricature of an ignorant, silly

girl.

3. Marriage as Suppressing tool for Women :

Marriage is like another step in life for girls in which they will move forward in their life and feel some new experiences. Because after going out, a girl becomes a miss from a Mrs and a daughter from a daughter-in-law and a sister from a wife, a wife from mother and a mother from a grand mother and it's not be easy. And from then on in his life the trials begin. Because she has to please others, she has to listen to herself.

- In *Vindication*, Wollstonecraft shows us that for women, marriage is a path to slavery and not happiness.

This means that after marriage, a woman remains confined within four walls. And she completely forgets herself by working as a maid for her family and husband. She forgets that she can leave the family, she has some identity in front of the society, and she has to prove her ability. A girl lives a separate life in her father's house but that changes after marriage. Because after marriage, there are many restrictions in her life which keep her suppressed. Even if she is not physically ready to have sexual relation with her husband if she does not want to, sometimes she is forced to have sexual relation with her husband if they refuse, she is abused and forcefully has relation with him even if she does not want to. A woman sacrifices her own happiness for other after marriage. At the same time, it was an institution that completely pushed them into the private world, since it was understood that the husband was always the public face of the family. Now Wollstonecraft doesn't say that women should stop getting married, but she does insist that wives shouldn't be slaves to their husbands in the way that traditional British society expected them to be.

In the play *Kanyadaan* We get to see how the protagonist solves a lot of problems in life after

marriage. In this story, Jyoti, who is a victim of male violence, has married Arun. Marital demands and expectations may cause violence if one is not prepared to shoulder the responsibilities of marriage. Before marriage Jyoti expects something good from Arun and judged him only after listening his poems. But Arun does not fulfill the expectations of Jyoti that leads to the conflict of the play. The various forms and types of domestic violence are common in the society. Physical abuse is one of the types of domestic violence which is reflected in the play. It is the act or conduct which is of such a nature as to cause bodily pain, harm, or danger to life, or health or development of man. Arun beats Jyoti and abuses her. As a result Jyoti leaves Arun and goes to her parents. As Arun does not bear this separation he comes drunk in Nath's house, regrets over his act and requests Jyoti to come to home. Arun beats Jyoti when she is pregnant. She is severely injured by him. Seva admits her in Dr. Khare's

Nursing Home to avoid further complications. Seva is informed by Jyoti's neighbours about Arun's violence to Jyoti.

The play reflects Arun's verbal and emotional abuse to Jyoti which includes insults, humiliation and insult of any person who is closely related to her. Arun insults Jyoti's father and mother and tortures her emotionally. All things happen after marriage. Jyoti is mentally and physically being suppressed after marriage.

One might say the novel is about Plath's regret that she is not a man with a phallus, because that condition might actually enable her to lead a life of authenticity and freedom. Being female comes with the expectations of eventually becoming a domestic keeper no matter what one has achieved prior to getting married, as Plath mentions when she says men like Buddy Willard intend to serenade her with high romance only to iron her out flat like a mat like Buddy

Willard's mother after marriage, reduced to a life of menial household chores and work careers

and money and glamour women are reduced to being appendages to men in having to be enslaved to bringing up the children that they bear for them.

In the novel *The Bride* We will see that Buchia is an illiterate girl. Who was only 13 years old, her family married her when she was just learning to play. When her husband finds out on the fourth night of the

marriage that she does not know a,b,c of the alphabet, then he gets very angry and starts mentally torturing her. When he wants to see Buchia's face, Buchia prevents him from seeing her face. Then she scolds him a lot, saying that the family has done a lot of wrong with me and he will have to answer. and then C.C Mishra writes a letter to Buchia's brother and asks him if Buchia is sleeping inside. That night he decides to leave Buchia and leave forever and he says to Buchia that there is still time if he stops me I can think of not going but as Buchia is sleeping so without knowing anything C.C Mishra gets angry and jumps out of window. And the next day, everyone blames Buchia for this, and Buchia is crying. And her

life is cut off by itself.

From both the play and the novel we can see that women are actually suppressed after marriage. Jyoti is a victim of male violence after her marriage and has been tortured physically and mentally. She did not know the happiness of marriage. There was only pain and suffering in marriage. Buchia has been tortured mentally but her husband never abusing by physically. As she is out of teen age, her immaturity is not gone, she does not know what marriage means, she does not have the same responsibility, but a burden like marriage is imposed on her. And before marriage her life was different, she used to go around and play but after marriage she is confined within four walls and spends her life in tears. And all this happened after the marriage and she is very suppressed for marriage.

4. Dowry: A Social Threat:

The practice of dowry is an enduring thing in India. which is given by the bride's family to the groom and the groom's family as a condition during marriage. The girl's family gives dowry so that in future the girl's in-laws will not bother her or pressure her in any way but will take care of her. Considering this, the father of the girl gives dowry even if he is poor. And dowry is said to be given by the bride's house to the bridegroom's house in money, gold, silver, furniture and other things. Dowry is a social evil in the society, that has caused unimaginable tortures and crimes towards women. The evil has taken lives of women from all stratas of society - be it poor, middle class or the rich. However it is the poor who succumb and fall prey to it, more due to their lack of awareness and education.

Megha Ramnath, a beautiful 21-year-old Indian bride with movie-star good looks, is determined to make the best of a disastrous marriage her parents have arranged. It's not easy. Abused and worked like a slave by her psychotic mother-in-law, she falls exhausted into bed every night only to be used like a prostitute by her unloving and unattractive husband. After a year of marriage, however, Megha is horrified to overhear her mother-in-law and husband plotting her execution. They plan to burn Megha alive in a seeming accident, all because she has failed to produce a baby and her parents' dowry payments are in arrears. Divorce, her mother-in-law believes, will bring disgrace on the family. Murder is preferable.

The title of Kanyadan by Vijay Tendulkar is thought provoking and it literally means "a girl given as gift". She is a commodity given to a man as a gift. Though other gifts are also given in the name of "dowry". This system is of Aryan origin. The play naturally centers around marriage. It is an unusual marriage in the sense that it brings in its wake complex problems at once self-created and unforeseen. Tendulkar takes on the Brahmin community on to the other side of the political spectrum, as political progressives with socialist leanings. Because Jyoti has been given to Arun as a maiden gem. Even knowing that Arun was a low caste, Jyoti's father kept his daughter's heart and got his daughter married there in a very pompous manner and he gave everything. And it is not a small matter to face the society if a girl from a Brahmin family goes to a low caste.

Daughters are frequently seen as burdens or commodities because of pervasive gender inequality. Impoverished parents often believe marriage will secure a daughter's future by making a husband or his family responsible for her care. This may be the case when parents face economic hardships or when girls are forced by poverty or circumstance to drop out of school. In places where the bride's family pays a dowry to the groom's family, younger brides typically command smaller dowries, creating an incentive for parents to marry their daughters off early. In places where the groom's family pays a bride price, parents in difficult circumstances may marry off their daughters as a source of income.

Similarly, from the recent cases, such as the crisis happening in Afghanistan, Women are afraid that if sharia law comes, then they would be not allowed to

continue their education and their way of free life. This thought of school which holds back women behind closed doors gave rise to the thought about Women's status as Burden on family & Society. The only resolution which has been made by the social norms to this stratum of society is to do "Kanyadan" (The act signifies passing over the responsibility of the daughter to the husband), which eventually signifies that a girl has to be under someone's authority. To ensure that their daughter will remain happy with the husband, dowry is given, illegally in the name of gift.

In the whole process of marriage, dowry itself accounts for the major cost of the marriage.

The Evil of Dowry has impacted the women life in below-mentioned ways:

- Poor families prefer to get their daughters married at an early age so that societal burden would no longer be on their shoulders.
- If the family is not able to fulfill the desires of the in-laws, the daughter remains unmarried.
- Women are burnt and made suicidal cases, hence such types of cases are called Brideburning and in official term "Dowry Death".

In Harimohan Jha's *The Bride*, we saw how the people of Buchia's house were preparing to give dowry to the bridegroom C.C Mishra is a graduate guy and very modern yet he and his family members ask for dowry. Buchia's family is poor, they have tried here not to deprive their daughter of anything. So they have tried hard to suppress all sorts of things. They have decorated their daughter's wedding mandap very well. And he gave the girl a nice sari and socks and jewellery. C.C Mishra's family asked Buchia's family members for dowry for bicycle, car and other things for their son. They used to marry their daughters from a very young age. That's why he made all kinds of arrangements for her.

And here C.C Mishra is not opposed to all these things even though he has studied so much C.C Mishra was here to oppose all these things. Because they were going to give their daughters as a dowry. And in India, a girl is called a gem. They have mentally pressured the people of Buchia's house. And that is completely wrong. Here Buchia's house people are threatened for dowry. Even today, the people of the girl's house and the girl herself are

facing a lot of problems for dowry. Some girls are being murdered for dowry

5. Can women be really unchained? An analysis of Jyoti and Buchia's journey

We are now in the 21st century but even today women are still held captive in one or the other spheres of society. They are being prevented from doing many things like education, marriage, employment. Despite the Indian government's strong commitment to universal education, India continues to have one of the lowest female literacy rates in Asia. In 1991, fewer than **40% of India's 330 million women aged 7 and above** were educated, implying that over 200 million women remain illiterate today. This low level of literacy has a severe influence not only on the lives of women but also on the lives of their families and the economic growth of their country. Numerous studies reveal that illiterate women have a high fertility and death rate, poor nutritional conditions, limited economic ability, and minimal autonomy within the home. A woman's lack of knowledge has a bad influence on her children's health and well-being. A recent investigation in India, for example, discovered that infant mortality was inversely associated with the mother's educational degree. Furthermore, the country's economic progress may be hampered by a lack of an educated populace.

We have seen in the play of Vijay Tendulkar how even today a woman is beaten by her beloved husband even after a love marriage. Jyoti, a girl from a Brahmin family, falls in love with a boy from the Dalit caste. It is completely wrong for a girl from a large caste. Because these are not accepted in our society. Because we care about the society and the opinions of the people in the society. But here Jyoti has the courage to come out and speak her mind in front of the family. His mother opposed his decision while his father supported him. Here, Jyoti and his father try to break the social chain. Because Jyoti's father was a political man, he thought that if he married his daughter in a lowly house, the society would tell him that Nathbabu has started violating this caste custom from his own house. Later, Jyoti got married to Arun, the chain of the society. But few days after the wedding, Jyoti is raped by her husband. And her husband wants to keep her dominated. Because Arun has seen that when his father is under any tension, he tortures his mother and calms his anger. In this way Jyoti's difficulty increases after

marriage. And before marriage she was living an independent life but after marriage she has been living in four walls and suffering her pain. Jyoti went against the society and married a low caste boy like Arun thinking that she would be happy and at least she would not be like today's women being tortured by their husbands and in-laws. But after that all his feelings are like a dream. And throughout the play, his journey has been spent in agony. She was a poor girl but could not fight for her rights. Maybe she was able to fight the society and break the chain of society and get married to Arun. But due to her husband's small-mindedness and cruelty, she is tied to another chain of society.

Child marriage usually refers to a social phenomena practised in some societies in India, where a young child (usually a girl below the age of fifteen) is married to an adult man. A second form of practice of child marriage is that in which the parents of the two children (the girl and boy) arrange a future marriage. In this practice, the individuals (the boy and girl) do not meet one another until they reach the marriageable age, when the wedding ceremony is performed. As per law, the marriageable age is 21 for males and 18 for females.

Gender inequality, social norms, perceived low status of girls, poverty, lack of education, safety concerns about girl children and control over sexuality are considered to be reasons for prevalence of child marriages. Girl children in rural areas are more affected than their urban counterparts.

Reasons for early / child marriages

- Poverty
- Low level of education of girls
- Lower status given to the girls and considering them as financial burden
- Social customs and traditions

Now we will see how the main heroine of Harimohan Jha's novel the bride is chained through child marriage in this story. The journey of Buchia is very difficult in this novel. Because she got married at a very young age, she has to adjust a lot which has made her life very complicated. Buchia's father and mother want to get her married off for their poor family. And they didn't teach him even the last letter of the text. And they don't know how much pain and suffering this blind belief of theirs will bring in the

life of their daughter. Even though society has progressed so much, Buchia cannot unchain her life in front of her family's superstitions. When she turns thirteen, her family decides to marry her to C.C Mishra, an older and welleducated boy. Even during that wedding, Buchia doesn't know what is happening to her and what is going to happen in her life, she leaves it all behind and starts playing with her friend. She doesn't know if she will get married. After her marriage, there have been many changes in her life. Because on the fourth night, her husband found out that Buchia is illiterate. And then Buchia's husband's heart is broken and he cannot accept this truth. Buchia also does not understand all these things because he is very immature. He is sleeping because he is sleepy in all this. When she wakes up in the morning, she finds that her husband has left her forever. Everyone at home asks where C.C Mishra has gone. And then they mentally tortured him by saying inappropriate things. It is Buchia's family members who keep her in the shackles of society. Because it was their duty to educate their daughter by reading lessons. And they have not tried to unchain their daughters by breaking the chain of society.

"Though Jyoti n Buchia had to go through so many hardships and failed to fulfill their aims despite trying but i do feel Women can't be unchained....". Men and women should be treated equally. And there is a superstition in people's minds that people of low caste abuse their wives.

But in many places Dalit caste people love their wives. Similarly girls are subjected to child marriage if they are given good education they will also earn name in the country like Sarojini

Naidu and Kalpana Chawla.

6. Conclusion

After analysing the two plays and novels, I found that whatever problems the protagonists of the story faced, they all happened after marriage. They are mentally suppressed only after marriage and are very much dominated. After marriage, they do not get any kind of happiness from their husband.

From ages women have been chained in male dominance and patriarchal society. Due to superstitions, the situation was bad for women and they were suffering a lot but now that situation has changed a lot if not completely.

Through my study, I saw that Love alone is not the only reason for the marriage choices made in both the authors play and novel. One has faced difficulties for his sudden decision while another has faced difficulties for education. Whether we take the characters of Kanyadan or of The Bride, in both the play and novels, mainly the economic status of the suitor is what talked of or looked for in the first place while choosing life partners. After analysing the two stories,

I found that the two protagonists are also responsible for their families for whatever they suffer. No matter how hard they tried, they could not break the shackles of the society or move forward.

Thus, I concluded that whatever decision you are making for your future, you should think about it and not give yourself full time. Getting married is a big responsibility in life, so before getting married, make a full effort from both the bride and the groom, and make an agreement to get married. You should educate your daughter by giving her all kinds of freedom and how to move in society. And a woman can break all the shackles of the society and present herself in front of the world if she wants, but for this she needs the support of her father and mother-in-law as well as her husband. And even today, the law has provided many facilities for women that all women can break all the shackles and superstitions of the society and free themselves.

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