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## HUMANISM IN THE NOVEL OF MAMANI RAISOM GOSWAMI A SPECIAL REFERENCE TO “ CHENABAR SROT”

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### Abstract:

*As one of the greatest personalities of India as well as the world Dr. Mamoni Raisom Goswami is also a glorious name especially in the field of literature. Though she started her writing through short stories her major writings are novels. Her major novels are: Chenabar srot(1972), Nilakanthi Vraz(1976), Ahiron(1980), Mamare dhara torowal,(1980),Datal Hatir Unwe khowa Howdah(1988),Tej aru dhulire Dhusarit Prishtha(1994) Chinnamaster manuhto,(1998). adha,.Depth of subject, social consciousness, sense of humanity, are the distinctive characters of her writings. Humanism is an integral part of all her writings. Chenabar srot is not exceptional from it. Before going to speak about the reflection of humanism Mamoni Raisom Goswami's novel, it is very essential to know what is meant by humanism.*

### KEY WORDS:

Humanism , novel , literature , social consciousness.

### INTRODUCTION

**What is humanism:** Humanism is an ideology taken its roots in renaissance basically demand for equality, liberty fraternity. The core point of humanism is human by removing God from that position where God was placed from ancient times. It demands for all around development of man without any discrimination the basis of race, caste, religion, gender, and language. Humanism as a movement tries to demolished all kind of discrimination and exploitation between man and man.

**Objectives:** the main objective of the research paper is to focus the reflection of humanistic philosophy on the novel ”Chenabar srot”.

**Methodology:** The method of the study is analytical. The study is mainly based on secondary sources e..g articles, books etc., The language of the novel is Assamese so all the quotation used here from the novel are keep in italics and later translated in English by me. .

Humanism in”chenabar srot”.”Chenabar srot” is the first step of Mamoni raisam goswami in the field of novels. She creates this novel on the basis of practical experience of her personal life, when she was at riasee of kasmir with husband who worked as an engineer on the construction of a bridge over chandravaga (Chenab) river. So, Goswami get more chance to meet the workers very closely. It makes her very experienced about the livelihood of the workers, and her novel “chenabar srot” is a creation of such experience. She writes herself in “Mor likhar arar kahini”(the story behind my writings)

“.....ei chenabar opartat bandha dalang ekhanar worksitate moi kaiba maho asilo,ji samayat moi sei thaite upasthit asilo sei samayat ei mahatyapurna dalangkhanar piers samuhar kamhe arambha haisil.

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Sramiksakal, enginersakal, company lage lage ghuri phura bibhina banuwa aru horizonsakal ei sakalobboraktenei osarar para nirikhan karar sujog ghatasil. Ei abhigatak muldhan kari loi moi “chenabar srot” namar upenash khan likhisilo”1 (.....I had been stayed at the worksite of the construction of bridge for a long period and I get chance to observe the laborers, engineers, horizons very closely. On the basis of this experience I wrote the novel “chenabar srot”).

The above description makes us sure that “chenabar srot” is the creation of some practical experience of goswami. She observed the workers who fought against poverty, and her heart damped to their harsh condition to live. So, the struggling life of the worker reflects through this novel spontaneously. In this novel goswami creates two types of characters. One is the workers of company, and other is the owner of company. 'Soni,' 'Sibanna,' 'Sadasiba', 'Raghama' represents the working class and 'Bazaz sahab', 'wazz sahab', 'Baisaheba' represents the owner of company.

The novel reflects that though the workers worked hard under the company, but they did not get even the basic need of human life. As a result Poverty's become the part and parcel of their life and sometimes it reached in such a supreme position that it pollutes the all human relations among them. The heavenly relations, parent-children, husband-wife are also victimized due to poverty. It reflects through the many incidents in the life of workers in the novel. “Raghama” is a representative of working class in this novel. She works under company. Her income is not able to fulfill the family needs. These conditions spoil her motherliness also. When she get a piece of bread her hungry children's, channu and chatu cried for this, but Raghama refused to give them rather she uttered angrily

“challa janowar ruti kiya khawa moke kha” (p23) (eat me instead of bread)

It clears how poverty polluted the human relation even the destruction of mothers love towards own child. Sometimes poverty makes man to do animalistic work. “Sahadeo-Parvati” is a couple working as labor in the company. Their relations also affected by the poverty. As a husband “Sahadeo” did not care his wife, instead he behaves as a beast with her. He used “Parvati” as a goal of his game and one day “parvati” was sold to a military. That day was a cursed day for her. For the above instance it is seen that poverty can spoil the human value as like as love, mercy, forgiveness etc. But without this feelings we cannot identify a man as a human. Through the above picture the another message of the writer may be that the neglect and the exploitation of woman. Women as a marginal group have to face exploitation even by exploiter. The above cited exploitation of human relation due to poverty is just an example. The picture of the poverty of the whole working class reflects directly the another way which is drawn here:

“Pipere vatar mar ahe, Sei mar tingat dhari ghoar babe lora- sowalir mazat dabara dabari lage. Mur phale, hat vari vange”!(page no32) [Rice gruel comes through pipe. The childrens of the workers quarrel with each other for the gruel very cruelly.]

All this pictures depicts the degradation of human value due to poverty which are completely imposed by the working condition. But when we read the novel, well, we learnt that actually owners of the company known as “sahabes” are responsible for the poverty of the workers. The “sahabes” are the representative of the bourgeois class, who always tries to dominate the workers. They used the workers as tools of their productions, but not as a human being. When their work is over, they left away the workers. In the novel we met many workers as a victim of the 'sahabes'. To reflect the poor condition of the workers the novelist used the metaphor of 'Damage shoe'. The realization of the labor class after the death of 'sadasiva' which was caused by an accident in working time under company; reflect this in the novel.:

“.....Eneku accident itimadhe keibatoo ghati gaise,.....sarkarakaio ihat besi sosak, raktapipasur dal.samae samaei ihate sramikak phata jotar dare behar kari ahise.....rang di naiba brash kari ihatok punar behar karar sesta kara nai.(page no.72) [More accident had happened already like this. They used the workers as the shoes, when it become useless, they left it to the dustbin.]

The owners of the company behaves the workers as like an insect. They always try to dominate the labour class. It is said in the page no 74 of the novel is that how horrible the domination of company was!

“kota kota sahabe labourk pok paruar dare behar karile. Ihatar tejera malik lakhpati haise, ahsa lavar dah vagar abhag sramike bonus hisabe napai.” [How many sahabe used the labour class people as like small insect! The owner of company becomes reach by using the worker as tools of their business, but the lion's share of the profit is totally captured by the 'sahabes'.]

Whole novel is the reflection of class approach. It depicts the class relation between the owner and the labour. The labour class is exploited by the owner class. The exploitation run in such a extreme condition that the labour class people turned into proletariat. The development of owner class rests on the exploitation of working class people. As the exploitation become high the owner class becomes richer. In the novel, we met a character 'Baisaheba' who used their night chowkider named by 'Sadasiva' as tools of her entertainment. 'Sadasiva' was too mesmerized by her that he did not get a little time to spent with his

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family. So, he said to his sorrowful wife 'Soni' that he takes a little time for his children by bribing a piece of water-Mellon to 'Baisaheba'. To focus the exploitation of company, the above instances are not enough; .in any occasions, the 'sahabes' enjoy more, and sometimes they forgets that the workers are also man. They drinks and poured the wine on the head of the laborers. The workers sometime raise their head against such type of inhuman behavior. But the protestor has to undergo some punishment. For the “Sahebs” of the company the life of the workers is also valueless even the donot give any importance to the death incidents of the workers. Because there were many workers availed in the market. The struggle of the workers have to bowed the hads before the poverty and they again joined the work. The owners of the company takes chance for that condition .So they do not take necessary action to develop and fulfill the need of the workers. Even they take chance at the time of famine. We find in the novel that at the time of a famine, at a place named 'Kalahandi', the owners of the company takes a valuable goat from the workers exchanging with a little wheat. It clearly reflects the fraudulence of the company.

In this way novelist Goswami has tries to focus the conflict between the capitalist class and the labor class due to the process of domination of the capitalist class, the poor condition of the working class can never uplift. This is the supreme tragedy for the working class.

The another important aspect of the novel is the citation of godess'Bandurga'.The workers worships 'Bandurga' and they devotes many offers to godess for the well being of their society.They worships 'Bandurga' just as a devotee,but not as a hindu, muslims, and christians. We find about this in the novel through the speech of workers:

“ Devir saranar talat hindu, musulman ba christen ki/?”(page no. 40) [What is the hindu , musulman, and christen on the feet of Godess?]

Through the above description Goswami tries to give a lesson to the reader that race, religions are the creation of man but it violates pure human society. So we should not give importance on the race, religion, caste, instead, it would be better to create a good environment of human society.

#### CONCLUSION:

At the end of the discussion, we may say that a humanistic ideology of goswami has flows through the novel spontaneously. Goswami has successful to bring to light the harsh condition of labour class people to live. It has possible only for her soft heartens to the downtrodden people. The liberality about race, religion, and caste of her mind also sparkles through the novel.

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