

WOMEN IN THE NOVEL 'GANGU' - REBELLION

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ABSTRACT

The patriarchal dominance complied with Social and Economica explotative bondage existed in the early decades of 20th Century in Telangana area of erstwhile Hyderabad(princely State) in India. Simultaneously the levels of Consciousness were on the rise due to the literary works of many Scholars against the oppression of women in particular and repression of Society in general. Vattikota Alwar Swamy's eminence came to the fore with his notable work "Gangu" that made the women to resort protest against cultural subjugation. This work in a Novel form, inspired many a feminist writers of the era that resulted in founding a vibrant women's liberation movement.

Vattikota Alvaraswami's historical novel 'Gangu'. This novel is a mirror of the contemporary society of that time. This is a novel that focuses on the political environment. This is a novel depicting the social and political conditions and movements of the Telangana region between 1935 and 1945.¹ The novel I. realistically portrays the communist party's rebellion against the fascist system, the way the workers devoted themselves to the party and gave up their personal comforts as initiates and dakshuls for the welfare of the society.

There are many female figures in this novel, those who are helpless and are victims of rape, those who cannot even give milk to babies, who are victims of beggars, new brides who bow down to the yoke of the nobles, poor women who have become slaves after being ruled by the nobles - there are some tear-jerking characters, but there are some characters that make the nobles poke out their own eyes with their fingers. There are some characters that made the hearts of nobles palpitate. There are some characters who have sacrificed their own family to bring awareness to the society. Some of the characters are seen in this novel who inspire women with courage and enthusiasm to participate in the freedom movement with their songs and stories. There are characters who rebel against the evil rotten family system and show the equality of women.

In the name itself, we know the importance of the writer to women. The name of the novel is Gangu-A five-year-old girl grows up to sing the songs of freedom movement, Mahandrodyama and Abhyudaya in the post-Ganga era and inspires people. Brings awareness among common women with stories. At the beginning of the novel, five-year-old Chittiganga-Antamma and Nagabhushanam are her parents. That is Bottalagudem- Jaggayaya that village. A villain who lusts after every woman in sight. His closest friend was Nagabhushan. Jaggaiyah hopes to send Nagabhushan to Peta with some kind of mischa and to develop intimacy with Antamma who is

lonely. Antamma runs not to catch his eye. In that kangaroo leaves the Ganges and goes ahead. Jaggayya picks up the girl Ganga and showers her with love, but when the girl is about to run away crying, Gadama gets hurt. This is the first scene in the novel.

When the husband inquires about the injury, he tells the cunning of the Jaggaya Dora, explains the impending danger and also tells him a trick to avoid it. A life-changing scene for the novel reveals Jaggaiyah's hypocrisy when Ganga is injured. Enlightened Naga Bhushan. This is the role that made people conscious. The main character in this crucial moment is Ganga, so the author aptly named the novel Gangu.

Illalu, who resisted the wicked Jaggaiyah Dora methodically, opened her eyes to her husband Naga Bhushan and revealed the nature of Jaggaiyah. She is a great woman who resisted and defied her husband and reformed. When Jaggaiyah sent a chain of stones as a gift, she thought it was a snake. At least it was thrown without being touched by hand. So much to tell the husband

Tried and succeeded. She is credited with guiding her husband who had gone astray. Reprimanded many times with words. Transformed, modified. Cleverly solved his problem. It made Jaggaiyah come to his senses by sending Naga Bhushan to Peta and fending for Antamma alone. Jaggaiyah sensed an evil thought and advised her husband to stay away from evildoers and leave the town. Jaggaiyah got Nagabhushan in financial trouble out of anger of Anthamma Meedi, who escaped smartly. With the help of lawyers Viswanath and Navaneetham, Nagabhushanam succeeds by crushing the heights of Jaggaiyah. Antamma's rebellion, over wickedness in her husband, over evil association, finally triumphs. Although she herself did not revolt against Jaggaiyah, she turned her husband into a weapon and rebelled against Jaggaiyah Dora. She molded her husband with affection and set an example of a harmonious married life.²

At one point, Chakali Sarvamma scolds Jaggaiyadora and Badesaheb, who gives courage to the distraught Antamma.

Pentaiah used to do farm work. He is a little old. He used to torture his wife to death out of suspicion. Unable to bear the violence of Vadi, she sat down in the presence of Mattadi. She was disgusted with her husband who wanted to scare her by telling the nobleman. Rebelled against the dreary, violent life and the system of marriage. She has changed into a good hearted person that she likes. I don't know why the author did not give a name to this character - but this character is a symbol of the society of that time and the society of today. It is an example of saying that Kapuras do not stand with fear and fear.³

Another female character is Jaggaiyah's wife Ratnamma. Both scenes show that Gantaku is attracted to Dagga Bonta-Nagabhushan. Even though the husband's words appear to be unsolicited, the

husband helps Naga Bhushan with money without the husband's knowledge. She also does not seem to have brought up the two children (Indira and Raghu) well. Vishwanath's wife Navaneetham's mother was an exemplary housewife. Premaika Murthy who thinks life is to provide food for her husband and child. Husband Vishwanath, who is soft-spoken with a male-dominated attitude – doesn't seem to mind. A mother's heart is full of tears and shakes with her son's revolutionary sentiments. Talking back. Innocent houses who know nothing about rebellion. She symbolized 99% of the female figures in the society of that time.⁴

Another such depressed character is Neelaveni. Venkatrav was a poor victim of the aristocracy. Comrade Sujata, despite being a servant in the house, was a soulmate who contributed to the rebellion. Maddimetta Village Pethandaru Venkatarao. His wife is Janakamma. A common housewife who does not meet her husband. Their daughter is Sujata. This girl studies in Patnam.

In the scene where the author introduces her, it is clear that she is not an ordinary woman. “She is standing in a tricolor fringed khaddar saree holding a map of India, a hand bag emblazoned with Hindi letters, and some English and Telugu dailies (76) Gandhiji's lectures were influencing people. Sujata has a charkha of her own. She used to thread it herself. Swadeshi Movement, Quit India Movement, Swarajyam na birthright slogans inspired this young lady. "Books like 'Chittagong Veerulu' written by Kalpanadat gave her intellectual development.

When she comes to her village from Patnam, she is moved to see the poor children playing on the stilts on the street. She thought that they need playgrounds to play in full cloth (80). Rajam, who is a pawn, explains to her all the affairs of the village while driving the cart. Sujata, who is a sensitive soul, is reduced to tears. Knowing the tortures that her father is inflicting on the poor, she gets upset. “Sujatha has come to know the politics of people in some countries as revenge for tyrants like her father. The revolutions raised by the people of those countries and the results obtained opened Sujata's eyes. Especially with the spread of Marxism among the people, the developments in different countries, among them, in 1917 in the context of the Russian Revolution, the dynasty and the property owners were excited.⁵

At first she naively thought that she should tell her father about all these things and put him in a better way. She was excited to bring justice to the people. Determined to play a role in laying good foundations for the people's happy life, she dropped out of school and returned home. But the home environment turned her expectations upside down.

“Sujatha mostly passes the time by reading books and magazines. One day Peopleswar magazine published the news of the release of Navaneetham Nagabhushanam and the reason behind their detention, in which Venkatarao's character and tyranny were explained. Sujata forgets herself with excitement on seeing the news (93). In these sentences, the author expresses the inherent state of

mental conflict. Sujata wants Navaneetha to bring Naga Bhushan to her village. Battling like a trapped rat, she looked for ways to get out of her situation.

Andhra Mahasabha after Navaneetham was released from jail

Nagabhushan as the President took over as Secretary and issued a pamphlet on its behalf. Mainly the problems of farmers and tenants, tyranny and manipulations of the landlords, the Andhra Mahasabha and the Communist Party reached out to the common people so that the people could live comfortably.⁶

Sujata saw the procession of the Andhra Mahasabha and was excited to garland the leaders. Mother kept Meenakshi 'surveillance' without her mother's permission. Ramaiah secretly sent three necklaces to her with wishes and congratulations. The father does not really know about the political and social consciousness of his daughter. Mother knew her thoughts somewhat. But she tried to please her daughter in various ways. Venkatarao's daughter Sujata got married. But the mother and daughters refused.

Sujata doesn't want to get married and live on her husband's austerities. When and how to jump into the field of work and seriously think about public service. Sujata sent a message through Thota Ramaiah wanting to discuss some things with Navaneetham. Arrangements were made to have a secret talk with Sujata at Venkatrav's backyard maid Neelaveni's birthplace. Seeing Navaneetha, Sujata heartily greeted the revolution. For about 3 years, even those who belonged to the same political organization did not talk to each other or see each other face to face. She has expressed very clearly and bluntly that she does not want to get involved in cruel bonds in the name of marriage, that she cannot share her thoughts and opinions with a new person who does not understand her, rather than living in that house with self-deception, she will dedicate herself to public service and work in the party. Navneet deserves respect for her persistence and determination

He promises that he will be able to help in time.

Sujata prepares to travel to Patna with her father. Sujata is inspired by the stories of women's adventures, anti-fascist struggle, China, Russia and the Spanish Civil War in Eastern European countries, Lapashanara, Russialotanya and Zoya. She also hoped to directly rebel and do public service. Sujata went to her friend Kamala's house. She is M.B.B.S. Studying teacher. Marries Karunakar modestly and both work in the party - Sujata doesn't know this, Kamal doesn't know that Sujata has come for the party. Both of them do movies, walks and shopping. On the way, Sujatha is surprised to see Kamala going to the party office. Meanwhile Navaneetham sees Sujata

and takes her to the party office. Both know and adjust. Sujata consistently says that she is like a bird out of a cage and party is life. Sujata solemnly says that hearts are as tender as wills are strong.

The next day, Sujata's father Keshav Reddy comes to the house, "An educated young woman from a landlord's family gave up everything and joined the Communist Party - Inter Vidyarthi Sujata's statement (198) Venkatarao grabbed a magazine and studied.

Kumari Sujata, the daughter of a prominent patriot, Deshmukh Ventrao, in Maddimetta village of Nalgonda district has turned into Comrade Sujata today. She severed her ties with her family, parents and feudal families and dedicated her life to the Communist Party to uplift the oppressed world. Venkatrav Kuppa read this news. Collapsed.

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FOOT NOTES:

- 1) Vakulabharanam Lalitha, "Of Religion, Goddess and NGO: Jogin women Reform and Dynamics of Social change in South India" Samskar Research Centre, Nizamabad 2007.

- 2) Gona Reddy, M.V., "Prajala Manishi: A Poetic and Historic Epic by Vattikota Alwar Swamy" in Sahitya Samalochana by Ghanta Jalandhar Reddy Published by Telangana Language and Cultural Council 2013.
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