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# Social Realism in Munshi Premchand's “Gaban” and Rabindranath Tagore's “Chokher Bali”

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**ABSTRACT :-** The research paper talks about social realism in the novels “Gaban” and “Chokher Bali”. Chokher Bali is about complex relationships between men & women from different social classes set against a backdrop of Bengal's changing socio political landscape under British rule. Gaban is about socio-economic problems faced by men and women in Indian hinterland. How the ordinary people who live simple lives fall prey to corruption is the mainstay of the story.

**KEYWORDS :-** Social Realism, complex relationships, social class

## I. INTRODUCTION

Social Realism is a movement that flourished in response to the political and social turmoil and hardships between the two world wars. Artists turned to realism to make them easily accessible and readable by the public, portraying subjects such as famous figures and anonymous everyday workers as heroic figures of strength and perseverance in the face of adversity. Through their work, they draw attention to the worsening conditions of the needy and working class, and challenge the systems of government and society for which they are in charge is intended for.

Munshi Premchand is considered the first Hindi writer to deal with realism. His novel quickly details the type differences between the poor and the urban middle class. His work tackles themes of nationalism, the non-secular values that allow the rich to prey on the bad and weak. It can be said that it comes from a different layer. The letters are written on the journey of everyday life. Its characters consist of landlords and gifts, middle-class gurus, people belonging to marginalized types of society, and landless workers. Premchand's girl characters were created as robust individuals. His novels such as Godan (1936) Kafan (short story) focused on the complexity of the drama in the village lifestyle. Munshi Premchand was once a believer of social realism. He wrote three hundred brief tales and fourteen novels. His works have been translated into Russian and English after his demise. He was a prolific author of each Urdu and Hindi. He used to be rather influenced by Mahatma Gandhi and created works such as ‘Premsharam’ in 1922 which is about social issues like poverty and the zamindari system and Nirmala in 1925, which is against the dowry system.

Realism can be defined as “the faithful illustration of reality” or “verisimilitude” where it is a literary technique used in the literary works by using the writer. Using the technique of realism also implies a specific kind of concern that should be considered especially in relation to the middle-class public in society. The Thing of Realism focuses on the natural behavior of teams of people in society, thus representing opportunities that should occur in real life as well as stories. Most of Tagore's testimony embraces the realist approach expressed in its setting, characterization, and plot. Through the eyes of ordinary people, readers can also live out their own stories.

## II. RABINDRANATH TAGORE

Most people recognize Rabindranath Tagore. Because he wrote our national anthem. But do you understand? He was the first Asian to win the Nobel Prize. Not only is he a Nobel Prize winning author, but he was once a leading port writer with a vast amount of poetry. He was also a composer. He has composed over 2,200 songs. In addition, he received additional instruction in painting. There are over 2,300 of his works of art bearing his name. He used to be an avid traveler too. In his time he traveled to 34 countries. It used to be very difficult to travel. He also made notable contributions to the Indian independence movement. He was also a social reformer in the past. At a time when most people used their experience of nationalism to fight the British, Rabindranath Tagore was one step ahead of them. He believed in an internationalist ideology.

As always, let's start from the beginning. Rabindranath Tagore's surname or last name used to be Kushari. He was a Brahmin his family was so wealthy that he was called Thakur. However, the English could not pronounce his name, so they mispronounced it and began using Tagore. Hence the name Tagore. And over time, "Tagore" has been used many times. Rabindranath Tagore's grandfather, Dwarkanath Tagore, was a very prominent businessman. He had countless businesses in fields such as banking, insurance, coal mining, and silk. He was a close friend of Raja Ram Mohan Roy. And he is a member of Brahmo Samaj. His son was Debendranath Tagore, father of Rabindranath Tagore. Debendranath Tagore's thinking was not very business oriented at one time. Instead, he believed more in spirituality. He had a major role in Swami Vivekananda's non – secular ride. Debendranath Tagore had 14 children. His youngest son was Rabindranath Tagore. He was born in 1861. Rabindranath Tagore's father was busy with spiritual journeys and his mother was not healthy enough, so he grew up mostly with the help of servants during his childhood. He later called this length of life the "Servocacy" Servant Rules. Speaking of education, he did not attend school well because he did not pay much attention in his classes, so he was regularly punished by his teachers. He changed schools Calcutta Academy, Oriental Seminar, St. Xavier's. Eventually he dropped out of school. After dropping out of his school, he was homeschooled by his older brother Hemendranath Tagore. He was taught all formal subjects such as science, mathematics. Apart from that, he underwent additional physical training Judo, swimming in the Ganges, wrestling and even trekking. In fact, the legendary musician came to his house to take music lessons. Like Jadunath Bhattacharya. He was the one who once composed the melody of our national anthem, the Vande Mataram.

In 1873, when Rabindranath Tagore was twelve years old, his father took him on a journey of self-discovery. Start with a small area of Shantiniketan. Then he stayed in America for a month. He would sit in the Golden Temple for hours listening to Gurbani and sermons. They then went to Dalhousie Mountain Station in the Himalayas to stay for several months. There his father taught him astronomy, records and modern science. So do non – secular texts such as the Upanishads and Valmiki's Ramayana. He then received his higher education in London. We recognize the enthusiasm for IAS work today. But did you know that the Indian civil service system began in his 1855 in London? When it was open to Indians, it was very difficult for Indians to qualify. Mainly because the maximum age limit to take the exam was simply he was 23. Second, for the next 50 years, the exam was held exclusively in London. So I had to go there to take the exam. Furthermore, most of the curriculum was once based entirely on European classics. For all these reasons, it used to be very difficult for the Indians. Nevertheless, Rabindranath Tagore's brother, Satyendranath Tagore, was the first Indian to pass the exam in 1864. Then in 1878 Rabindranath went with his brother and family to England to see abroad. He studied law at University, College London. Because his father wanted him to become a lawyer. But he was no longer fascinated by law. As such, he later dropped out of college. Despite being a college dropout, there is a collection of Tagore lectures taught annually in the university's comparative studies. During this time, Rabindranath studied English Literature. He had like the works of William Shakespeare. He also became familiar with English, Irish and Scottish music. All of these influences shaped Rabindranath's Tagore work. He started writing at an early age. He was only 13 years old when he wrote his first poem. Published in Tattibudhine Patrika in 1874. In those days when only these newspapers published, if you wanted to publish an article, you didn't have to go to Patrika.

Rabindranath also began writing and composing songs. And Naren couldn't help, but he was a big fan of his songs. Who was Naren once? You would ask young Swami Vivekananda. In fact, when he and Swami Vivekananda were young, Rabindranath Tagore taught Naren some songs. And Swami Vivekananda and some others sang these songs at the weddings of members of the Brahmo Samaj. Rabindranath Tagore's songs were a synthesis of several genres: Hindustani classical music, Carnatic music, Gurbani and Irish songs mixed by him to create new music. Rabindranath Sangeet – To this day they are influential not only found in Bengali tracks but also many Bollywood songs inspired by his music. Like 'choo kar mere mann ko'. This music is inspired by his use of music.

Speaking of prose, Rabindranath began writing stories at an early age. One of his most famous stories is Kabuliwala. However, he began writing novels in his later years. Published his first novel at the age of 22. 22 is very young when he was relatively older. Rabindranath wrote a series of poems called Gitanjali. His poems have been translated into English. And despite his fame in Europe and America, Rabindranath Tagore became a star. He started getting invitations to speak. Rabindranath Tagore's poems often had themes of independence, freedom and patriotism. Perhaps his most famous poem is Let My Country Awake, Heaven of Freedom, My Father. When Britain partitioned Bengal in 1905, he wrote his poem, which is now the national anthem of Bangladesh. He wrote a song called Amar Shonar Bangla. Rabindranath Tagore wrote not only the national anthem of India but also the national anthem of Bangladesh. He asked Hindus and Muslims to tie rakhis (symbols of brotherly love) on Rakshabandhan (a day to celebrate brotherhood for their unity). Around this time he wrote one of his next famous songs, 'Ekla Cholo Re'. If you are the only one fighting injustice, keep fighting, even if you have to fight it alone. When he wrote the national anthem Jana Gana Mana, it was first sung at his 1911 Calcutta Congress. He then became the first person outside Europe to win the Nobel Prize in 1913. He won the Nobel Prize in the field of Literature. Then four years later in 1919, when the Jalia Wallabag massacre took place in protest, he renounced his knighthood.



The opinions of Mahatma Gandhi and Rabindranath Tagore differed greatly on several issues. At times, they were almost at odds. Gandhi, who believed in nationalism, helped unite the people against British rule. However, Rabindranath Tagore believed that a sense of nationalism could quickly turn into vain pride. For people to start believing their United States is the best. And start hating other international places for no reason. Thus, in essence, Rabindranath Tagore's ideology was once a step further than nationalism. He believed in internationalism. The whole world is one. You shouldn't hate other cultures or other countries unless you have some reason. It is very similar to Bhagat Singh's ideology. But interestingly, despite their disagreements, Rabindranath and Mahatma Gandhi were true friends. And they helped each other when we needed it. In 1932, when Gandhi went on a hunger strike in Pune Tagore went to help him. On another occasion when Gandhi noticed Tagore performing in performs however he commenced to worry about Tagore's fitness because he was quite old by using them. Gandhi requested Tagore why he wanted to perform. Tagore answers that he was once raising funds for his university. So Mahatma Gandhi asked one of his rich friend to donate cash to the university. Rabindranath Tagore gave the title of Deshnayak to Subhash Chandra Bose in 1939. And had written an essay praising him. It is charming to be aware of his ideology contrasted with those of Subhash Chandra Bose and Mahatma Gandhi and the place they have similar opinions.

### III. CHOKHER BALI

Rabindranath Tagore's Chokher Bali portrays society in a wise and applicable way. Tagore is considered one of the topmost litterateur in ultramodern Indian literature. Poet, musician, short story litterateur, playwright, essayist, and artist, he masters nearly all forms of literature.

Chokher Bali is a story set in Kolkata aesthetics that depicts the pain of widows, a social structure that ignores the requirements of youthful girls, sees widows as terrible foreshadowing and keeps them down from happiness. He also emphasized the content of women's education, child marriage and refocused out the internal neglect of a person due to social stress. Revolves around his four characters Binodini, Ashalata, Mahendra and Behari.

Binodini, an educated woman who witnessed the death of her hubby in her early nonage. She was forced into her life as a widow to make her own life easier. She was first rejected via Mahendra, and he also marries a stunning but uninstructed woman, Ashalata. Binodini's life grew to come as colorless as her saree. But when she met Behari, he used to be Mahendra's chum a feeling of magnet came to them for each other, but they didn't confess. Binodini came to be apprehensive of how joyful Ashalata and Mahendra are together, this got then with a feeling of covetousness in her empty heart. Equivocal ideas in her mind made her suppose that Ashalata is abiding a life that Binodini deserves. These studies gave reason to her empty life. She takes advantage of Mahin's mama Rajlakshmi's dislike of Asha to intrude in her life. Her passions of covetousness towards Ashalata and Mahin dominated her passions of magnet towards Behari.

“ Shadows flow into my life, no longer to elicit rain and storms, but to add color to the evening sky ”.

Mahendra was representing his love for Ashalata dearly, but his conditioning changed when he met Binodini. He began to take her for granted. On the other hand, Ashalata, who's uninstructed but has a pure soul, she was formerly ignorant of Bindoni's intentions and considered her friend. She was preliminarily helpless because she adored her hubby and had to calculate on her uncle first and also her hubby in her life.

Because of this dependence, we're suitable to witness the patriarchy of society and the vulnerability of women due to lack of education. Draw parallels between educated and uninstructed people. Binodini also receives no fiscal support from her, but she's left with a training that gives and supports her free – thinking freedom. She represents her new womanish subjectivity whose western education transforms her into a woman with a heart and mind of her own. A person who isn't bound by typical habits. To some extent, Binodini had a sense of right and wrong. Tagore structures the story in such a way that all of Binodini's choices appear rational and all her solicitations are natural. Society has forced her to live a certain way.

Chokher Bali An attempt to educate people about women's requirements. A century after her from Chokher Bali, numerous women training still struggle to fit into the world with ease. Tagore's new unconventionally offers a perspective that predates conservative exemplifications in nineteenth and twentieth century India. Through Binodini's story, Tagore challenges most social morals. He denounces all feathers of taboos that people are fed with from the launch. Tagore is a man from a privileged background and his capability to understand the hearts of Indian girls and empathize with them is sensational. Chokher Bali has been acclimated numerous times for film and TV. The stylish exemplifications Chokher Bali with the help of Rituparno Ghosh in 2003 and the television sequence Stories through Rabindranath Tagore directed by Anurag Basu in 2015 introduced with Tagore, the work “ Chokher Bali ” fantastically illuminates the women's problems he endured in the 19<sup>th</sup> century. Barring these social vices is veritably delicate, as these issues are still applicable moment. Chokher Bali impeccably sums up how gender plays a huge part in how

society heals people. Tagore made us realize that training makes individualizes independent of social pressure. Education can liberate a girl, and liberate enough to free them from the patriarchal setup that oppresses them from birth.

#### IV. MUNSHI PREMCHAND

He's one of the stylish Hindi litterateur. His story provides an apt picture of the reality of the hamlet. He put his memory to good use for social reform. He married a small widow, Shivarani Devi, at a time when widow marriage was considered a sin in Indian society. Not only that, but he also wrote several novels championing these social reforms. Beforehand in his career, he took a job as an authority academy school teacher to support his family. But in 1921 he quit his job to answer Gandhi's call. He contributed to the freedom movement through his jotting. He changed his alias to 'Premchand' after his book *Soje Vathan* was banned by the British government and all clones were burned. In his jottings, the characters are always ordinary people. When asked why he didn't write commodity about himself, he replied "What eminence do I've that I've to tell everyone about? I live the same way, I'm normal, and my life is normal too. I'm an indigent faculty member floundering with family issues. All my life I've plodded with the stopgap of being free from suffering. But I couldn't get out of the pain I was in now. What's special about this life that you need to partake with someone? "It's a man's eminence".

Premchand was born on July 31, 1880, in Lamhi, a hamlet close by Varanasi( Benares) formerly called Dhanpat Rai. His strain came from the vast Kayasta family, which possessed 8- 9 Viga estates. His forefather, Guru Sahai Rai, was formerly a Patwari ( hamlet land clerk) and his father, Ajaib Rai, was a postal clerk. His mama was formerly Anandi Devi from Karauni hamlet, and he was presumably also the alleviation for his 'Bade Ghar Ki Beti' persona Anandi.

Dhanpat Rai was 4<sup>th</sup> child Anandi and Ajaib Rai. The 1<sup>st</sup> two of his sisters were a girl who expired in immaturity, the 3<sup>rd</sup> girl was formerly named Suggi. His uncle Mahabir, a fat squatter, gave him the surname 'Nawab'. Dhanpat Rai started his training at a madrasa in Lalpur, close by Lamahi. Dhanpat learned Persian and Urdu from his madrasa Maulvi. When he was eight years old, his mama expired after a long illness. His grandmother who raised him responsibly; she expired shortly later. Premchand felt lonely because his father was always occupied in work. His father, who had preliminarily been posted in Gorakhpur, married, but Premchand acquired little love from his step mammy. As a kid, Dhanpat Rai sought comfortable in fabrication and was fascinated by books. He wrote his 1<sup>st</sup> erudite work in Gorakhpur, which was no way published and is now lost. After his father was assigned to Jamniya in mid-1890s, Dhanpat Rai entered his council in Queens, Benares as a day stake. In 1895, Dhanpat Rai married when he was 15 while he was still reading in the ninth grade. His father expired in 1897 after a long disease. He managed to clear the matriculation test with 2<sup>nd</sup> division. Still, solely the council scholars with 1<sup>st</sup> division had been given rate concession at the Queen's College.

Dhanpat Rai wrote with the name 'Nawab Rai'. His 1<sup>st</sup> short story is *Asrar – e – Ma'abid* ("riddle of the residence of God", *Devasthan Rahasya* in Hindi), which explores the corruption and wickedness of the tabernacle monks, explores sexual exploitation of women. From Pratapgarh Dhanpat Rai was transferred to Allahabad for training and posted in Kanpur in 1905. He lived in Kanpur for about four times, from May 1905 to June 1909. There he met Munshi Daya Narain Nigam, editor of the Urdu magazine *Zamana*, who latterly published several papers and stories. In 1906 Munshi Premchand married his little widow Shivarani. Shivarani Devi was formerly the girl child of a squatter in a hamlet close by Fatehpur.

In 1905 Premchand, stimulated by nationalist activism, the Indian National Congress Chairman Gopal Krishna published a composition on his Gokhale in *Zamana*. He blamed Gokhale's strategy to gain political freedom and rather encouraged to borrow more radical measures legislated by Bal Gangadhar Tilak. Premchand's 1<sup>st</sup> publication was *Duniya Ka Sabse Anmol Ratan*, 'The World's utmost Precious Gems', published in *Zamana* in 1907. Premchand was formerly assigned to Mahoba and latterly to Hamirpur as an assistant academy inspector.

In August 1916, Munshi Premchand was transferred to Gorakhpur for his creation. He came an adjunct Master of Normal High School in Gorakhpur. By 1919, Premchand had published four novels of about 100 runners each. In 1919, Premchand's 1<sup>st</sup> novel, *Seva Sadan*, was published in Hindi. The novel was firstly written in Urdu under the title *Bazaar – e – Husn*, but was first published in Hindi by a Calcutta- grounded publisher who handed Premchand 450 for his work. In 1919 Premchand entered his bachelorette's degree from Allahabad. In 1921, he was promoted to Deputy School Inspector. On 8 February 1921, Mahatma attended a conference in Gorakhpur where Gandhiji called on people to abdicate from government agencies as part of the non-cooperation movement. After leaving his job, Premchand decided that he'd leave Gorakhpur on 18 March 1921 for Benares and devote himself to his erudite profession. By his death in 1936, he was facing serious economical difficulties and ongoing illness. In 1923, he innovated a printing and publishing company called 'Saraswati Press' in Benares. Premchand's new *Gaban* ("Embezzlement"), published formerly in his 1928, concentrated on middle- class rapacity. After that, Premchand took over and edited another magazine called *Jagaran*, which was also in the loss.

Premchand arrived in Bombay on 31 May 1934, aiming for success in the Hindi film assiduity. He was looking for a job as a screenwriter for Ajanta Cinetone Production Company. He hoped that a periodic payment of 8,000 would help him overcome his fiscal difficulties. Directed by Mohan Bhawnani, the film portrays the bleak working-class terrain. Several influential businessmen managed to get his release in Bombay. The movie was formerly shown in Delhi and Lahore, but was banned once again after prompting plant workers to speak out against its possessors. At some point between 1934 and 1935, Premchand's Saraswati Press was in debt of lower than 4000, forcing Premchand to incontinent discontinue Jagaran flyers.

After leaving Bombay, Premchand with his sons Sripat Rai and Amrit Kumar wanted to settle in Allahabad where Kumar had learned. Also, he'd in mind to publish Hans from there. Still, due to his economical and health conditions, he'd to hand Hans over to the Indian Literary Council and go to Benares. Munshi Premchand was tagged the 1<sup>st</sup> 'President of Progressive Writers' Association in Lucknow in 1936. He expired on October 8, 1936, after several days of agony in office. His last completed work, Gaban Upanyas (The Gift of a Cow, 1936) is generally known as his stylish novel and considered one of his stylish Hindi novels.

### V. GABAN

Gaban is one of his most notorious novels written by Premchand and published in 1931. The nonfictional meaning of Gaban is embezzlement. The title of the new Gaban has a tropical effect. The only time embezzlement occurs in the novel is when Ramanath steals a jewel from his woman with a series of disastrous consequences for Ramanath. Thus, another title for the novel must be Stolen Jewels. Premchand wrote the novel in the style of literalism. Premchand used the characters in such a way that the anthology felt lost in the novel as in real life. Gaban is a traditional novel that depicts the reality of Indian society. The new tells about the social and profitable situation of India before independence. The love of women in Indian society for rocks is fantastically explained through Jalpa's personality using Premchand.

Jalpa has treasured the jewel since nonage. As a child, she wore a plastic chain. Her love of jewelry was lesser than anything in her life. Premchand used Jalpa's appearance to show his affection for Indian women and his love for her jewels. When Jalpa married Ramanath, she no longer got Chandrarhar. She used to be veritably sad. She no longer speaks important to her hubby or her family. Ramanath loved his woman, but when he decided there was no way to pay her rent in cash, he stole her jewelry. He was so shamed of his conduct that he left home and went to Calcutta without saying anything to all of them. Jalpa's friend Ratan is married to a fat counsel. Her hubby had a big house. When her hubby failed, her hubby's plutocrat and house had long agony passed to her hubby's cousins. In Indian society, a character's plutocrat belongs to his widow after his death only if that person no way had a family together. When she was burgled of her house after her hubby's death, she refused to leave, but was quietly bound by the laws of Indian society. Premchand beautifully portrays how the stupid laws of Indian society afflict numerous widows. Premchand also showed the alloyed installations of the police system in Indian society. People who are supposed to cover innocent people make them suffer. In the novel, when Ramanath left home and started living in Kolkata, he used government finances immorally for his private use, generally stewing police officers, Jalpa suffered a heart attack. She came to love her hubby further than jewelry. She got her plutocrat back from her megacity job, but Ramanath didn't know about it. When police arrested him, he gave a false title and address to disguise his identity. The police used this occasion to take advantage of him, so they restrained him in dark clothes and forced him to make false statements. They made him a perjury agent. Jalpa used a chess prize trick to find Ramanath. She tried to communicate Ramanath, but he was locked up in a big house, so she wrote him a letter to inform him of the reality. Ramanath read the letter and felt veritably shamed. He decided to change his statement and told the police that he was no longer a police officer as he'd committed no crimes. In silence, the police hovered him with putting him and his family in jail. After hearing about such an occasion from the police, Ramanath was spooked to death. He knows the police will take his family into guardianship by any means necessary, so he remains silent.

After all, I liked the new Gaban. Premchand's exceptional use of lively characters in the novel made the new intriguing to the end. Premchand used exclusive characters to denote the country to Indian society. The character of Jalpa is used to show the classical love of Indian women for jewelry. The character of Ratan is used to describe the depressive state of the widow in Indian society. In Indian society, widows suffered constantly, both emotionally and cheaply, after the death of their misters. The character of Daroga is used to illustrate the fake masks worn by police officers in Indian society who stink the blood of inoffensive people to make their presence comfortable and luxurious. The charge is to cover innocent people from crime. The police, obliged to commit crime after crime in the dark, help their credibility from being spoiled any farther. Premchand wants compendiums to suppose about the unhappy effects that contaminate society and take way to relieve society of bad government people.



Well, after reading a novel, I find it generally good and intriguing. It reflects the real face of Indian society. As similar, compendiums take the well-being of their society seriously. Laws need to be legislated in society to help helpless widows. In order for the police to do their job duly, strict rules must be established. The novel also has a assignment for women in Indian society. Women don't have to put unnecessary love into their jewelry for the well-being of their family. Overall, the new Gaban garners average interest.

## **VI. CONCLUSION**

As a writer, Premchand is able to face Rabindranath Tagore not only because of his impact on the respective Hindi and Bengali communities, but also because of his fame and appreciation around the world. Just as Tagore was once described as the sun that no one wants to escape, Premchand remains Hindi writer's project to this day.

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