

**Alienation, Loneliness and Nostalgia in Jhumpa Lahiri's *Namesake*  
*Sevasadan: A Novel of Premchand Dealing with  
Indian Social Issues***

**Ravindra Kumar**  
Ph.D. Research Scholar in English  
Jiwaji University, Gwalior (M.P.) India  
[ravindrak1080@gmail.com](mailto:ravindrak1080@gmail.com)

**Dr. M.P. Sharma**  
Ph.D. Supervisor & Co-Author  
Associate Professor, Department of English, Govt. Girls' College, Morena (M.P.) India  
[profmpsharma@gmail.com](mailto:profmpsharma@gmail.com)

---

---

**Abstract**

Subaltern in writing has been anticipated in numerous routes by various author even Premchand has anticipated different segment of individuals in various courses in his novel. Munshi Premchand is one of the significant journalists in present day Hindi writing. For him books is a social and verifiable report. As an author, Premchand thinks about existence very minutely and he himself shared the sufferings and issues of the subaltern segment of the general public in India. He impartially investigates the issues of the subaltern segment and he is forever discontent with the negligible portrayals. He expects to annihilate those issues which have eaten into the vitals of the lower and the working class of society He is the essayist who depicts the troubling truth of Indian culture particularly the provincial and semi urban settings. Premchand presents the financial and political inference of the distraught segments of the pilgrim india. This paper gives a concise record to the life of the subaltern as appeared in *Sevasadan* ponders accept an uncommon noteworthiness in Indian historiography which is important to comprehend the need of all the subordinated individuals like laborers, specialists, lower rank ladies and dalits whose voices were only from time to time recorded before ever, in one way or the other, hence, the word subaltern will repeat in the present examination as a term for the general quality of subordination in the general public as far as position, shading, ideology religion, sex or on the ethnic premise, on account of the long history of enslavement of the subalterns.

**Keywords:** *Sevasadan*, Premchand, social concerns, subaltern, Dalit, untouchables, marginalized

## Introduction

Each individual in this universe is subordinated to somebody or something in one way or the other, in light of the fact that he has a grouping of thoughts in his mind. In different words an individual appears to have seen however in all actuality, he is in the grip of a barbarous framework all over the place. These grasps have a place with a specific social situation in which man endures and invests his energy. In the genuine sense, man and this social setup are not two separate substances; as a fish into water and the water into the fish are clearly extraordinary yet they are the essential parts of a solitary universe. This universe appears to have pluralism however there isn't any genuine majority. This interdependency of individuals is the spirit of the social or customary situation which develops distinct methods for thinking in the life of person. These courses thinking as experienced by a specific gathering of individuals. turn into the custom of that specific circle. The individuals from the specific gathering think custom to be common component of their life. They would prefer not to have any sort of anticipation with An any protection from it turns into a dissent to the oppositional part .Indian culture has been developing in measurement and numerous different themes thoughts and ethics for quite a while superficially level these measurements appear to be impacted just by the political control of the British Empire over India on the grounds that the British principle seriously influenced the Indian reasonableness and made the Indian its subalterns in all parts of their life. The subaltern areas of the general public which are dependably at the less than desirable end is the subject to the movement of the first class bunches notwithstanding when they revolutionary and bounce back. The mourning gatherings have constantly smothered the general public. This examination paper will investigate the wide inlet yawning among haves and those who lack wealth of the general public. As a scholarly control the Subaltern Studies developed in India in 1980. It has given another viewpoint on the historical backdrop of the colonized from the view point of colonizer.

With the progression of time the viewpoint offered by this school has picked up an overall acclaim. That is the reason the impact of subaltern examinations can be felt in Latin American investigations, African examinations, social investigations and alternate zones. In the past the historical backdrop of Modern India especially of patriot development was carved as a background marked by Indian elites however at this point this history is being modified principally from the viewpoints of subaltern gatherings. The very word Subaltern in the title represents the significance as given in the Advanced Learner Dictionary of Current English is 'any officer in British armed force who is lower in rank than a skipper '(1541). To the extent the starting point of this terms are concerned, it was the Marxist scholar Antonio Gramsci who initially utilized this word in the setting non-military sense, and it is just through him that this term obtained such a great amount of endorsement in the post-frontier considers. Crafted by subaltern investigations is considered as an aggregate gathering of South Asian antiquarians who are keen on investigating the job of non-world class factors in South Asian history. That is the

reason, it is believed that this term is utilized as synonymous of low class and it was for the most part because of its persistent postcolonial scrutinize that Indian History came to be found in a particular life. Hence Indian History has been enhanced with numerous points of view originating from the subaltern gathering. There are a few masterminds who have attempted to characterize this term in their own perspective settings. Famous among these are Homi Bhaba, Eric Stokes, David Arnold, Dipesh Chakrabarty, Partha Chatterjee, Ranjit Guha, Gyan Prakash, David Hardiman, Ajay Skaria, Mamata Kalia, Gautam Bhadra, K. Sivaram Krishnan and Gayatri Spivak. In his few articles Homi Bhaba depicts the most wretched state of subaltern in a reasonable way. He has depicted the subaltern gathering as persecuted who have dependably been stifled by the greater part gatherings. He alludes to this in the light of authoritative power structure and battle against Globalization especially the battle against social rejection. Gayatri Chakraboty, Spivak properly clarifies this term in increasingly explicit or progressively logical way.

In her acclaimed exposition titled "Can the subaltern speak?" Writers: The subaltern can't talk. There is no ideal in worldwide clothing list with ladies as a devout. Portrayal has not wilted away the female scholarly has an outline assignment which she should not repudiate with a twist' (308). In the above referred to article Spivak gives the instances of a widow who is burnt at the pyre of the spouse. Spivak contends that lady is doubly underestimated right of the bat by man-controlled society and besides by colonization. In this manner, the postcolonial examines react with incredible energy to Spivak's above referred to paper and accordingly, there appears a little ascension inside postcolonial learns about the most noticeably bad casualties of provincial persecution, or about the most critical enemy of frontier insurrections. She closes her provocative paper by completely demanding that the "subaltern can't talk" (308). Subsequently through Spivak, postcolonial examines appear to speak to befuddling and an undesirable chatter of subaltern voices. Leela Gandhi relevantly characterizes subaltern examinations as "an endeavor to permit individuals finding to talk inside desirous pages of elitist, historiography and in this manner, to represent, or sound the quieted voices Leela Gandhi appropriately characterizes subaltern investigations as ' an endeavor to permit individuals finding to talk inside envious pages of elites, historiography and in so doing, to represent, or sound the quieted voices of the genuinely persecuted (1-2). Ranjit Guha, the Founding individual from the Subaltern gathering. Additionally, introduces subalterns in its variety. To him the prime target of this gathering, as he states in his book Subaltern Studies Vol 1, is to advance a foundational and educated talk of subjects in field of South Asian examinations (7).

Agreeing Guha, subordination in its numerous structures is the rotate of the subaltern investigations. He trusts that: The governmental issues of Subaltern established a self-governing area, for it neither started from world class legislative issues nor did its reality rely upon the last mentioned" (202). The effect subordination on intellectual life of impeded individuals covers an

examination of the mental perplexity of people. Edward Said's work *Orientalism* clarifies the manner by which Orientalists produce the establishment and the defense for the mastery the 'Other' through expansionism. Marxist students of history have just started to see frontier history from the point of view of low class yet now and again it appears to be unsatisfied. In this way, the Marxist school is tested as a result of the way that their method of generation-based stories has an inclination of combining definitely into the patriot belief system of innovation and advancement. In actuality the subaltern examination has offered in elective point of view on different issues which get reflected in the control of History, Anthropology Sociology and human topography or more all in writings yet. The subaltern investigations expect an uncommon noteworthiness in Indian historiography which is important to comprehend the need of all the subordinated individuals like laborers specialists, lower position ladies and Dalits whose voice were only sometimes recorded before ever, in one way or the other. Along these lines the word 'subaltern' will repeat present examination as a term for the general property of subordination in the general public as far as standing, shading, statement of faith, religion, gender on the ethnic premise, in light of the long history of oppression of the subalterns. It was a political motivation as well as social, religious, financial and mental additionally which attempted to provide guidance to the conventional entrance of a specific network, Premchand being an extraordinary Indian author, had encountered every one of these measurements with his very own reasonableness alive in him. He composed books with reason and in his grasp, a novel was just an artistic method, through which he could draw the consideration of masses towards the social issues.

*Sevasadan*, Premchand's first novel which was before distributed as n Bazar-e- Hussan in the Urdu rendition, tells a story of a miserable spouse who is bewildered far from the way of residential prudence into turning into a prostitute. Be that as it may, later on, she changes herself by filling in as the director of a shelter the Sevasadana, for the youthful little girls of prostitutes. During the time spent her change, Suman the courageous woman of the novel needs to endure different dimensions of subordination.

It isn't just Suman who needs to endure such sorts of embarrassment however separated from her, there is exhibit of characters including Padam Singh, Pandit Umanath, Madan Singh, Subinspector Krishnachandra, Shanta Subhadra who are mistreated by the unforgiving states of their own life. It is only adequate to demonstrate such sort of subordination however close to this, one can discover there, more mistreatment, to the extent the setting of the novel is concerned. In this way, underestimation can be seen, felt and smelt wherever in this novel, just from the single point of life however from various edges of life, for example, social, monetary, political, religious and mental and so forth.

Above all else, if Sevasadan is examined in the light of subalternism, financial abuse is by all accounts the most striking part of this novel as cash or absence of cash is a repetitive theme in this novel. Getting, continuing, owing, giving give complexities to Premchand's plots. So character after character is made round this theme of cash Social status without cash is practically unimaginable. Henceforth it very well may be said that cash is the weapon by which a scoundrel upsets the yearnings of the legend and the two are mainly recognized by their mentality towards it. As it were, cash is instrument of intensity in Premchand's epic. From the earliest starting point of the novel to the end pretty much every character from the privileged appears to be humbled by the weapon of cash. The reason lies in the way that as a pragmatist, Premchand's point was not exclusively to give an image of the hopeless parcel yet in addition to feature the wide inlet that is yawning between the rich and poor people. At the opening of the novel, the subordinates of Krishnachandra appear to endure the absence of cash. They can do anything for cash. Although, Krishnachandra has been an upright and legitimate sub-monitor of police for a mind-blowing duration, he can't protect these qualities. Besides, one can find that the general population wish to cancel settlement framework from the general public however because of absence of cash they appear to be defenseless before this view. At the point when Krishnachandra scans a husband for his little girl even in the wake of counseling the crystal gazer and looking at horoscopes, the discussion is turned down. Despite the fact that the informed individuals are thoughtful to Krishnachandra yet because of issue of cash, everybody thinks of a kind clarification that Krishnachandra is left astounded. It is seen from the novel that Krishnachandra has been above board for an amazing duration. In any case, when he faces the requests of share for his girl's marriage, puts his trustworthiness of a quarter century in chilly stockpiling and fall prey to degenerate practices. Himself explains. I also will utilize defilement further bolstering my good fortune. That is the main choice I have it is obviously. the method for the world. Maybe it is God's way also. From today, I will resemble all the others" (3).

Krishnachandra wouldn't like to pursue that methods for defilement however because of his poor monetary condition he appears to surrender before the need of cash. Subsequently, the powerlessness of Sub-inspector Krishnachandra, to deal with a decent share his little girl, constrains him to her girl off with Gajadhar, thirty years of age assistant procuring a low compensation of fifteen rupees for every month. Premchand is especially quick to draw out the tribulations of different personas in this novel. That is the reason, based on cash, Krishnachandra is not a single casualty of it but rather Suman's significant other, Gajadhar, Padamsingh. Pandit Vitthaldas, Sadansingh, Lala Bhagatram and Pandit Umanath similarly endure intense lack of cash. Then again, Padamsingh likewise not ready to tolerate the hardship of cash in his unfavorable conditions. It is clear, when his nephew, Sadansingh, comes live with him, Padamsingh deals with an educator who is prepared to educate him at 20 rupees for every month Though, he is facing intense deficiency of cash, Padamsingh shares his concern of cash with his better half Subhadra cuts down his very own costs. As the story quickens. Pandit Umanath,

Shanta's maternal uncle, even in the wake of having a high status in his general public is exposed to financial embarrassment, fixes Shanta's wedding on the guarantee of thousand rupee as share. Indeed, even after this, he stressed over finding the cash to pay for alternate costs for wedding despite everything he needs at any rate another thousand rupees. he can't deal with that cash Applying the standards of efficient misuse in Sevasadan, Lala Bhagatram who appreciates a high status in the market, might be watched a powerless animal because of the absence of cash, It is clear, when Padamsingh goes to Lala Bhagatram in regards to the recovery of courtesans, Bhagatram needs to help Padamsingh in this issue with heart, yet he is defenseless because of his monetary subservience to Seth Chimmanial.

The tale Sevasadan can be investigated from the perspective social subordination on the grounds that Premchand has anticipated the underlying driver of the social shades of malice. This social subservience was additionally the procedure of colonialism in India. It had been embarrassing the general population so much that ladies needed to go on the streets and move their respect in the open markets. There appears not absence of ladies like Suman who is exposed to acknowledge a corrupted life because of the customary ceremonies of men like Gajadhar who aids the fall of society. The agonies of kids, the hole among haves and the poor, the abhorrence of industrialism, maladjustment in marriage, defenselessness of widows, unscrupulousness. False reverence effect of western training and realism are the underlying foundations of such a general public having the kind of British Raj in India. Premchand, does not respond against these social cruises but rather the reason which are mindful to develop such a social structure. In this social situation an individual appears to mistreated from the different strains of the general public .At the start of the books Sub-inspector Krisnachandra is by all accounts a casualty of social logical inconsistencies. When he accepts kickbacks of thousand rupees from a Mahant Ji on account of Chetu, he wouldn't like to unveil about this in his general public since he has been an upstanding man for the duration of his life and never look influence. He needs to keep up his economic wellbeing according to the individual from his general public in light of the fact that a basic misstep would finish up his status. Besides, Suman, who is offered with the poor Gajadhar, is by all accounts a casualty of social standards.

Suman is a lovely and skilled young lady who needs to transcend the social traditions. She tries to be free, to be skilled, to be appreciated, and to be regarded in the general public. In any case, the social traditions constrain her to have an appalling existence. With the progression of time, Suman is extremely caught inside the endless loop of the social clashes. When she sees Bholibai's execution at Padamsingh's home and contrasts herself with Bholi. She simply needs to wind up like Bholibai, but these are the social confinements which can stop her for doing as such. Indeed, even subsequent to surrendering her old calling of mistress, Suman appears to be abused from the social perspective. When Sadan's new conceived infant is six days old, there is a festival. Madansingh alongside Bhama and Subhrdra joins the festival. At the point when Bhama

discusses Suman, she appears to debase Suman's identity because of her old help with prostitution and educates Subhadra not to enter Suman inside their home. Padamsingh has additionally to yield before social standards. Moreover, Umanath is by all accounts an unfortunate casualty the social confinement. He appreciates a high notoriety in his general public In Sadan's barat when Bejnath comes to think about Umananth's niece Shanta's association with Suman and Krishnachandra,he comes to Madansingh saying Bhaiyalal "Everything is demolished!" (146). Madansingh asks him "What, they are low position?" (146). At that point Pandit Umanath even subsequent to having high status in the Brahmin society, in the expressions of Bejanath is by all accounts a dark horse of the general public, as Bejnath tells Madansingh that "they aren't low position, yet the circumstance is still very grave. The lady of the hour's dad was as of late discharged from jail and her more established, sister is a prostitute. Sumanbai from Dalmandi is this current young lady's sister (147). Along these lines, Suman has a noble existence however the disgrace of her past adheres to her Due to Suman's old calling of prostitution, the marriage of her sister Shanta neglects to solemnize. In this manner, Premchand has exceptionally acutely uncovered the unfavorable states of Indian reasonableness, wherem on one side, it constrains a legitimate an honest police officer, Krishnachandra to taking hush-money and pushing a prudent lady like Suman to prostitution while on the contrary, it distinguishes Shanta to be overlooked simply because of being the little girl of Krishnachandra and the sister of Suman. In this way, The general public with its restrictions wakes up in Sevasadan.

The novel can likewise be breaking down in the light of political concealment on the grounds that Premchand himself had been a casualty of political concealment since the developmental long stretches of his adolescence. In Sevasadan, Premchand presents his intense articulation: on a few political discussions about marriage sexuality and prostitution, when Indian ladies were likewise being held up as leading figures of a country in chains. Premchand constantly thought about a personal connection writing, society and legislative issues. To him, writing was a Reflection of contemporary political condition. The principle subject of the novel is to feature the degenerate governmental issues and the guiltless individuals to be its victims. Such sort of political concealment among the subalterns is delineated through the depictions of different characters. Clearly, Seth Chimmanlal's connection to the prevailing political power is especially solid and he depicted keep up it through stubborn activities. One ought not overlook that he needs to stay under the procedure of the savage arrangement of governmental issues due to his weakness. In this way, survival and the dread of death are the shortcoming of the oppressed. At the point when Vitthaldas goes to Seth in regard to the recovery of prostitutes and requests him to give gift for the above said case, Seth needs to help Vitthaldas with heart. Be that as it may, the political clashes propel him stay quiet in such manner. Premchand's truth of legislative issues where there is nothing pre-commanded except for all is the aftereffect of politically developed talks. This is why all the general population of the town, Amola are the

subordinates of Pandit who bears a high political notoriety in the society. Dr. Shyamcharan, the Vice administrator of the board, additionally is by all accounts caught in the hover of political forces. At the point when Padamsingh meets him for the understanding of the goals of prostitutes, Dr. Shyamacharan fears official objection. He falters in his choice, liking to move the duty on the bigger Municipal board. He expresses his political subservience to the legislature before Padamsingh in the accompanying words: I am totally in concurrence with the goals, however you are very much aware that I am government-assigned part. Until I discover what the administration thinks about this arrangement. I can't help you in these social issues (159-60).

The epic Sevasadan can be made a decision about the light of the contentions emerging from the religious question. Religions have assumed a functioning job in the advancement of civic establishments. Aside from exhibiting, magical and philosophical perspectives on life, religions have developed the ways of life of individual and aggregate conduct of individuals. Every one of the occasions in life from birth to death have turned out to be custom arranged in the general public. Accordingly, Premchand portrays the deception of the alleged mainstays of the general public including a few characters of Sevasadan, who are exposed to underestimation, because of the ceremonies to the religious Right from the earliest starting point of the novel, every one of the general populations going under the ward of Sub-inspector Krishnachandra, are minimized by Shree Banke Bihariji for the sake of religion. He appreciates a high religious status and viewed as a celestial cashier bank in the general public. All the monetary exchanges circular segment directed under his emblematic protection of Shree Bankebiharji, then again, nobody has mettle to challenge his sacredness for cash, is difficult to live in his locale after denied his due.

The tale Sevasadan, can be exposed to the mental abuse which has likewise assumed a functioning job to shape the tale of the novel. For this reason, Premchand, utilizes the systems of thoughtfulness and retrospection to consolidate life and authenticity in his work. To him, man in real life is less imperative, than a man in reflection. Premchand gives a firm promise to different essayists to create plots with a mental cognizance. In Sevasadan, the Premchand gives a degree to psycho-consistent investigations, through which practically every one of the characters are given their very own contentions, disappointments and desires. From the earliest starting point of the novel, based on it, Gajadhar is by all accounts more misused than alternate characters of the novel. His wife, Suman who later turns into a prostitute, can't recognize fundamental and inessential costs at his home and depletes his pay inside 20 days of month Gajadhar progresses toward becoming angary at this yet because of his internal awareness constrains him to talk nothing at this. Whenever Gajadhar, meets Suman's father Krishnachandra in the appearance of Sadhu then because of the weight of his internal awareness, he plainly admits that he is the individual who is in charge of Suman's current circumstance. In like manner, Gajadhar, Suman, the courageous woman of the novel, can likewise be seen in the light of mental concealment. At the point when her husband propels her to go out of home, she doesn't hesitate to go anyplace at



first however her very own mental perplexity appears to smother her. Along these lines, she can't pick her goal. Amidst the novel, when Sadansingh brings a sari for Suman, she speculates him and needs to restore this sari to him, yet she wouldn't like to offend of him. At the point when Suman comes to know from Vitthaldas that Padamsingh, for whom she has no admiration for quite a while, is attempting his best to beat her from the clutches of prostitution, she is by all accounts her very own casualty mental disarray. She starts to appreciate Padamsingh, to be an extremely kind man and reviles herself for setting numerous transgressions on him. Pandit Padamsingh is additionally not free from the miseries of mental turmoil. When Padamsingh can turn into the Member of Municipality, he needs to praise this event by sorting out a solitary dinner. His companions seek after him for an execution with singing and dancing. Padamsingh does not concur with them in this admiration since he himself had started a change development to dispose of this horrendous bad habit, he is prepared to forfeit even his own standards; likewise, he wouldn't like to offend his wife. In the finish of the novel, Mahboobjaan, the head of whores, can be seen in the light of mental dissatisfaction. She has surrendered her old calling of prostitution. Indeed, even subsequent to doing as such, she views herself as to her very own dark horse society She unmistakably makes reference to.

I am anxious about the possibility that you will all think I resemble the feline who goes on a journey in the wake of having killed hundred mice, however I am going on a journey in seven days from now. One way or another, my life is over yet observing your determination today has made me more joyful than I can tell. May omnipotent God give your wishes! (249) .

In this way in the light of the above investigation, plainly in Sevasadan, Premchand has anticipated the tragedies and attitude of individuals from various edges of subalternism. Almost every character is a subaltern to somebody or something and this subalternism influences their brain and deeds in a single manner or the other. The elements of subalternism choose the game-plan in the novel. In short, through his books he brings up the parts of subordination framework and effect on Indian life. The unbending social shades of malice and class framework were profound established in contemporary society. Premchand was fruitful to extend it in the entirety of his works and with most astounding felicity in Sevasadan. His peers even attempted to mirror him, yet they didn't get achievement. Genuine scholarly prodigies are really incomparable.

---

### References

1. Premchand Munshi. Sevasadan. Trans.Snehal Shingavi. Delhi: Oxford University Press, 2005. Print.
2. Batra Promila. Charles Dickens and Premchand Novelists with a Social Purpose. Delhi: Chaman Offset press, 2001 Print
3. Gandhi Leela. Post-Colonial Theory: A Critical introduction .Delhi :Atlantic,1999.print

4. Guha Ranjit. Elementary Aspects of Peasants Insurgency in Colonial India. Delhi: Oxford University Press, 1983 Print.
5. Subaltern studies. Dehli: OUP, 1982, 1. Print.
6. Hornby AS. Advanced Learners Dictionary of Current English.7th ed. Delhi: Oxford University Press, 2005 Print.

=====