

## Discovering the Self: Nagar's *Nachyo Bahut Gopal*

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My second paper entitled “**Discovering the Self: Nagar's *Nachyo Bahut Gopal***” talks about a woman named Nirgunia, who intentionally steps out of the boundaries and faces worst aftermath. Nagar has projected Nirguniya – Not as a victim, but an agent of social change who realises that casteism is nothing but a farce – and refuses to come back into the high status of the Brahmin narrator, accepting her own *Dalit* identity with pride and integrity. She asks the narrator, “...Why did you separate me from the sweeper community in your speech babuji? I am one of the sweepers now, and consider myself superior to your caste.” (NBG 115)

Amrit Lal Nagar's *Nachyo Bahut Gopal* revolves around the miserable life of a Brahmin woman named Nirguniya. In the character of this woman Nagar has brought together an blend of typical feminine sensibility -- a craving for physical and emotional fulfilment. She is always in search of love and her carnal desires are not fulfilled. Love makes the world go round for her, and her Brahmin self embraces a *Dalit* way of life in search of love and companionship. The rest of the story is a merge of the Nirguniya's memoirs and the Brahmin narrator's interview session with this Brahmin turned *Dalit* woman; who turns an ascetic as a result of her emotional, physical and psychological struggles. When she takes the bold step to love a *Dalit* and to make the relationship with an untouchable, then she knows everything what is in store for her. There was no hope of future, but there was present only. As we sow so shall we reap, same is the case with the woman, who revolted and kicked all the patriarchal culture, rules, restraints and chains in the dustbin. Nirgunia loves an untouchable and that reflects her venom against the patriarchal social order and female domination. Shirin Kudchedkar gives an interesting account of women's position in society. She says that feminist movement aims at overthrowing social practices that lead to the oppression and victimization of women, in her words: It disputes the conflation of sex and gender categories and releases women from confinement to gender roles. It aims at making women the subject of her own story and not the object of male desire and male satisfaction or a whipping block for male frustration. Women come to realize the inauthenticity of the lives lead and struggle to discover for themselves their own impulses, reactions, desires and needs. Their quest is for self-knowledge and self-realization which can in turn lead to relationships based on mutual understanding and respect. Individual change and social change, both are desired goals, together with an eventual change in male perceptions and attitudes. Her tragic love story acts as the dark background against which the sordidness of *Dalit* life shines with double the intensity. Her proud acceptance of her *Dalit* social identity at the cost of her buried and resistant Brahmin values is highly generative of social rebellion. It has the power of telling one and all ‘*Dalits* have a Brahmin within and Brahmins have a *Dalit* inside them.’

The conversation between the narrator and Nirguniya brings before the readers the degrade reality of the otherwise highly hailed social status. She says:

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... Babuji! , I don't intend to sound biased, but the ultimate truth throughout the world is ... there isn't any worse slave than a woman ... I have known a Brahmin as well as a *bhangi* . There is no difference between men ...The woman is exploited at all places. I have been doubly oppressed ...  
(NBG 296)

She puts an end to her life after asking the narrator whether the *bhangis* could imagine freedom in the future socio-political scenario from the degrading slavery.