



Social Status and Abuse of Women in United India in Bapsi Sidhwa's *Water*

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Abstract

This study applies the Marxist feminist theory on Bapsi Sidhwa's Water. Bapsi Sidhwa's representation of social reality from a feminist perspective has been the focal point of the study. This study is an attempt to analyze the social status and abuse of women in the United India as represented in the novel under study. The researcher applies close reading technique for data analysis. In order to achieve the goals of research, qualitative method is used; data is collected through close analysis of the text and is analyzed in light of Marxist feminist perspective. Collective data is thoroughly examined to ascertain how and to what extent women were granted with a voice, witnessed the impact of marginalization on the lives of female's character in the novel. The aim of this study is to talk about the ill nature of class differences and the social status and abuse of women. Bapsi Sidhwa represented the social reality from a female point of view and also supported feminism. She appraised the resistance that women show against male's suppression and dominance.

Keywords

Marxist Feminism, Social Status, Abuse of Women, Marginalization.

Introduction

In many developing countries, cultural norms, traditional beliefs, and socio-economic factors contribute to the perpetuation of gender inequality. Women frequently encounter obstacles in accessing education, healthcare, economic opportunities, and political representation. Additionally, societal attitudes and biases often reinforce the perception of women as inferior, which can lead to various forms of abuse and mistreatment.

Addressing these complex issues requires multifaceted approaches especially promoting education for girls and women is crucial. Education can empower women, providing them with knowledge, skills, and opportunities to challenge societal norms and achieve independence.

There is dire need of sustainable efforts to address these issues require collaboration between governments, civil society organizations, communities, and individuals. While progress has been made in some areas, there is still much work to be done to achieve true gender equality and ensure the protection and empowerment of women worldwide.

India is a living example where women are passing through suppressing human status. Women are treated like animals and young girls are married by force before reaching to the age of puberty. They have made deprived of the right of thinking and expression. They are powerless to curtail the illicit relationships of their husbands with other females.

The Theoretical framework of this study is based on the paradigm of feministic theory and has used the research tool of close-reading approach. The novel on which the researcher going to research is *Water*, written by Bapsi-Sidhwa. She is born on 11 August, 1936. She is a Pakistani-American novelist and a gujrati-parsi descent. Also, she is awarded and received Sitara-e-Imtiaz, Pakistan highest national honour in the arts.

The novel explores the issues Hindu widows in the United India experience. In this book, Sidhwa attempts to bring attention to the challenges that women actually face in their daily lives by

depicting issues such as oppression, inequality, early child marriages, women's status and financial struggles, and widows following the death of their husbands (Ghani, 2008).

About the Novelist

Bapsi Sidhwa the most renewed novelist was born on August 11, 1936 in Karachi. She got her education from Kinnard College for Women. She conducted novel writing workshops, rice University. And she is holding the post of assistant lecturer and with that she is also expert in creative writing at University of Houston, lives and teaches in a university of New York. She was born in Karachi, and later on moved to Lahore with her family. At the age of nineteen she got married and has three children. She describes herself as Punjabi-Paris-Pakistani. Sidhwa's first language is Gujrati, her second language is Urdu and her third language is English.

In addition to detailed analysis, she discusses the division of labour in her books and specifically draws attention to the mistreatment of women, their roles in society, and the ways in which women are shaped by it. Her entire body of work centres on the mistreatment of women and the ways in which male dominance in society affects the majority of women.

About the Novel

The novel water, written by Bapsi Sidhwa, is about the issues prevalent in India. She has used the tool of auto biography by using the character of a small girl who married an elderly man without choice. The blow of time shattered her life as her husband died in a couple of year. She was sent to the ashram by her parents obeying the norms and tradition. She encountered a lot of physical and mental torture of patriarchal society.

The disease of society that women and widows tried to halt their early child marriages is depicted in this story. Here, too, a character by the name of "ashram madhumatti" is involved in the prostitution of girls. He attempted to help "Ashram Kalyani" financially because, well, he loved "Narayan," who is a follower of Ghandi. However, she refused to accept this and felt that it would be an insult to her. As a result, she committed suicide.

A revolution was sparked by this ongoing environment, and Gandhi, a well-known figure, was the catalyst. This movement was composed of many rules that were favourable to women and widows, such as the one that stated that a widow could remarry if her husband passed away. However, the question in this novel was whether most people were aware of these kinds of rules because illiteracy was rampant at the time.

The character Shakuntala was like loving women she treated Chuyia like her daughter also treshe give a very well look after her, although she was religious women, she tried their best to care her, but she was failed in her efforts and the cruel hands of Madhumatti garb innocent Chuyia, but here she was tired of these issues and here she take persimmon from Kalyani, so that she go with Narayan and explore the new experiences of life.

This novel emphasises how men exercise their power over women. Traditionally, men have been in positions of power due to practices that date back thousands of years. For example, men are allowed to remarry in this novel, but women are not; according to this novel, a woman should only have children and nothing more. This book highlights the disparity in treatment between men and women. Historically, men were valued more than women and were accorded greater importance. For instance, widows were not permitted to remarry, but widowers were. According to their perspective, women's duty in life is to get that is all.

Another example "didi, where is house of the men widows? There was a stunned silence. Then pandemonium broke out. A chorus of scolding erupted from the shocked widows: good God, what a horrible thing to say, god protect our men from such a fate! May your tongue burn! 'The widows were considered to be the bad sign and also they were considered to be responsible for the death of their husbands. They were given a very little amount of food to eat and for that food they were have to dance in temple for eight hours to earn a cup of rice and those widows who were sick.

They got little or no food to eat and that they had to bop within the temple for eight hours to urge a cup of rice and people widows who were sick or who could not dance would need to be destroyed that day. Throughout the novel they were not even allowed to say even a word in lots of matters. They were treated like servants. "A woman is recognized as a person only when she is one with her husband".

The start of novel baghya, her mother was against Chuyia's marriage and Spooked against somnath, Chuyia's father but somnath did not focus on her words and got her child married. From this

we conclude that men did not even focus on the words of women and they were not allowed to say anything from their point of view.

In the novel girls are considered to be a burden on the society, they are not considered equally to that of boys. Chuyia is considered to be a burden on his father and that's why he is married her earlier. It was the time of Gandhi movement so he fought against child marriage.

Statement of the Research Problem

The major characters and bulk of people in this book suffer from a variety of problems, including forced marriage, domestic abuse, forced prostitution, early child marriage, women's inferior status, widow's violence, and more. However, the researcher will now draw attention to the problem of women's abuse and social position. By granting women their own rights, freedom, and nonviolent attitude, these issues can be resolved. We must speak out against issues pertaining to women, support one another, share and express our opinions, discuss the status and mistreatment of women in the media and in newspapers, educate ourselves and the next generation, and never lose sight of the fact that women and men are the same species. They are entitled to their own rights and.

Research Objectives

The key objectives of the study are as under:

- To find out the social status of women in Bapsi-Sidhwa's *Water*;
- To find out the abuse faced by women domestically and socially in *Water*.

Research Questions

This study is an attempt to find answers to the following research questions:

Q1. How does Bapsi Sidhwa depict the social status of women in her novel *Water*?

Q2. How have women been abused domestically and socially in the novel under study?

Significance of the Study

This study is an addition to the field of literature, a type of knowledge addition. Researchers from literature can benefit from this thesis. If the society takes action on the recommended solutions so most of the women issue will be solved, people mind will be changed. It shows the status of widows in united India. Also, it connects with the current situation of India too. Where still now widows are treated badly. It arises awareness among the people that how to treat widow and other women including your wives, daughter etc.

In the future, this research will also benefit other students. Some individuals find it helpful to modify their opinions and point of view regarding widows and how to treat them with respect. People will be able to consider it and, as a result, be able to know how to treat widows and interact with them. It will establish the point of view. It also demonstrates a contemporary way of life, like to that of the Gandhi movement, whose mission was to uphold the law and treat everyone equally and kindly rather than subjecting them to cruelties and suffering because of antiquated beliefs and social mores.

Theoretical Framework

Marxist feminism usually begins with Karl Marx (1818–83). Marxist feminism is a feminist theory that emerged from feminism and Marxism. According to Marxist feminism, women cannot achieve equality under the collective term of capitalism. Marxism focuses on capitalism as the main cause of inequality. It shows that class inequality is the main content of oppression in the context of capitalism. The Marxist definition of class society beneath capitalism describes how a category controls the method of producing commodities. In capitalism, employees get wages, capitalists' profit from their work, and people who stay each day and from generation to generation get hold of no popularity due to their hard work, wages, or social cost.

It expresses that people are under the abuse of a predominant force structure. Marxist woman's rights calls attention to the part of private enterprise in the mistreatment of ladies (Niblock). Marxist women's liberation is a types of woman's rights hypothesis and legislative issues that takes its hypothetical direction from Marxism, quite the analysis of free enterprise as a lot of structures, practices, foundations, and sensibilities that advance the misuse of work, distance of individuals, and the degradation of opportunity. For Marxist women's activists, strengthening and uniformity for ladies can't be accomplished inside the structure of private enterprise. Communist women's liberation is hesitant to regard ladies as an independent gathering with comparable interests and aspirations (Stefano).

If we look at the women in the novel all, they are managed seriously even financially. They not comparatively treated even financially. The widows in the ashram are genuinely suffering a direct

result of budgetary issues also. They all need to move into the asylums to get a cup of rice. There is no budgetary assistance from their families. Their folks in law took them to the ashram and don't maintain them by even a single penny. Additionally, their people likewise didn't maintain them and leave them in the ashram for the rest of their lives. As per Marxist women's liberation, ladies are enduring monetarily. So, in the novel, they are seriously experiencing this sort of issue. Ladies' monetary dynamic contribution seeing someone has expanded. Chuyia in the novel had hitched to Hiralaal for cash, her dad says that they are monetarily acceptable yet after the demise of Hiralaal Chuyia is shipped off ashram without cash. Similarly, other ladies' in the novel were reliant monetarily on their spouses and not as indicated by their desires.

The widows in the ashram were totally endured monetarily so the reason Madumatti the pioneer, so as to full the finical needs of the ashram for this he utilized Kalyani as whore. When Kalyani had gone with Narayan so it upsets Madhumatti about the monetary help of the ashram. With the goal that's the reason she sent Chuyia as a whore so as to get cash. Marxist women's liberation is a philosophical variation of woman's rights that consolidates and broadens Marxist hypothesis. Communist women's liberation investigations the manners by which ladies are misused through free enterprise and the individual responsibility for property.

Communists scientist investigated, the life of ladies wherein the point the essential ladies work and it was begun during the 1840s, as this hypothesis additionally investigated the idea of subjectivity likewise with that the counter industrialist prospects, additionally it assists with understanding the abuse of ladies and persecution in the realm of free enterprise. This hypothesis likewise alludes to a lot of hypothetical structures that have developed out of the crossing point of Marxism and woman's rights. Communism and woman's rights analyze types of orderly disparities that lead to the encounters of mistreatment for underestimated people (Enhrenreich, 1976).

Communism manages the type of disparity that emerges from the class elements of free enterprise. It comprehends class disparity as the essential hub of abuse in industrialist social orders. Woman's rights manage another sort of imbalance which is the disparity between genders. Women's liberation comprehends sex imbalance as the essential pivot of abuse in patriarchic social orders. The objective of the Marxist women's activist system is to free ladies by changing the states of their mistreatment and misuse (Thomas, 2014).

According to Marxist women's liberation, there is a gigantic disparity between genders. Ladies were viewed as second rate when contrasted with men.

Women's Social Status in the United India

The social remaining of ladies isn't just about the instruction and monetary security however it is additionally about the societal position and social class. It likewise comprises of the personal satisfaction, the open doors identified with life, destitution, physical burdens and furthermore physical and mental wellbeing. They are less taught, their state of living is most exceedingly terrible just as monetarily and wellbeing shrewd, and this what it says the general public. While the wellbeing course isn't amazing there are a ton of disparities too. What's more, here every one of these causes sway youngster's life also the lady's life in it!

Eichner and Robbins argues that ladies are more affected as thought about men in the issue of neediness as the proportion is 1:7 and this figure recommended that up to 18.4 million was the objective of destitution in 2014. In all racial and ethnic gatherings, ladies experienced higher destitution rates than White, non-Hispanic men. Destitution rates for all gatherings of grown-up ladies were additionally higher than for their male partners. In 2014, twice the same number of ladies matured 65 and more seasoned lived in neediness (more than 3 million) contrasted with men (over 1.5 million) in a similar age range. (Eichner & Robbins, 2015).

Eight out of 10 ladies have full authority of their youngsters, and custodial moms are twice as prone to have low SES as custodial dads. Domestic and sexual savagery against ladies can frequently prompt a pattern of destitution through employment misfortune, chronic frailty, and vagrancy. The issue identified with lady's status is that ladies are paid not as much as men in spite of a similar degree of instruction. "Pregnancy influences work and instructive open doors for ladies. The expense related with pregnancy is higher for ladies than men. Moreover, impromptu or awkward pregnancies can keep ladies from completing their training or continuing business (Cawthorne, 2008).

Nelson argues that 46 percent of ladies accept that they have encountered sex segregation (Nelson, 2013).

Goyal argues that pregnant ladies with low status are altogether more burdensome indications, which proposes that the third trimester might be more distressing for low-pay ladies. At two- and three-months baby blues, ladies with low pay have been found to encounter essentially more burdensome manifestations than ladies with major league salary (Goyal, 2010).

Women with low pay are bound to create issues with drinking and chronic drug use, which are fundamentally impacted by the social stressors connected to neediness (Korcha, 2008).

Radhika Kapur claims that in the pre-self-governance period, the status of women inside the country was in a denied state. The huge explanation behind this was, there was regularity of male quality. Along these lines, the circumstance of women was disrupted. The huge commitments of the women were submitted towards the execution of nuclear family obligations and they were not allowed to look into the utilization of various tasks and activities, nor were they allowed to impart their musings and viewpoints. In addition, they were overwhelmed by the demonstrations of polygamy, sati, adolescent marriage, and female youngster murder. Upgrades happened in their conditions with the presence of Islam and they were given rights (Kapur, 2019).

Before the nation achieved opportunity, women in India faced a variety of problems and difficulties. As male predominance became the norm, women faced limitations in a variety of areas, including joining, receiving advice, employment opportunities, forced child marriage, the purdah framework, sati, and more. In pre-opportunity India, women's status was mostly determined by their adolescence and the demographics of their community. Before opportunities, there were women who excelled at their abilities and limitations and fought for their advantages. In the same way, women battled against British norms to attain opportunities. Nonetheless, some women who belonged to lower social classes and socioeconomically disadvantaged segments of society did not recognise similar equal rights.. They were bound just to the families and were expected to do all the nuclear family commitments and manage the necessities and requirements of their family members. They were bound just to the families and were expected to finish all the family commitments and manage the necessities and essentials of their family members. During this period, different systems were put into movement, which constrained ghastly effects upon women. These consolidate youth marriage; constraints were constrained upon widow remarriage, female feticide, female youngster murder, purdah system, sati, and polygamy.

In obsolete India, the demonstration of polygamy was transcendent. This preparation was basic among the victor organizations and the wealthy vendor class. In the current presence, the laws for marriage are particularly described with respect to every religion. According to The Hindu Marriage Act of 1955, it is unlawful for a man to have more than one life accomplice. Islam is another religion that is practiced by a colossal number of individuals inside the country. In the pre-opportunity period, the plan of polygamy didn't wind up being great towards the progression of the family life of the individuals, hence, it was later that Hindu pastors bound the amount of life partners to one (Polygamous Marriages in India, n.d.).

One of the real troubles that are experienced by all the activists and reformers was the transcendence of the game plan of widow immolation or sati. In this structure, the Hindu widows moved upon the entombment administration flames of their life partners and get seared close by them. This structure was moreover transcendent in obsolete India. Individuals and the organizations had the strong conviction that in case women would devour herself on the internment administration fire of her significant other, by then the bad behaviours of their companions and forerunners would get wiped out. Exactly when women were to play out this structure, they depicted assurance and didn't show any apprehensiveness or shortcoming. Plus, it was in like manner decidedly acknowledged that she would accomplish heaven, on performing sati. During this period, the condition of the widows was not in a nice state and they experienced maltreatment. They experienced winning weights and were seen as a source that would bring hardship (Status/Position of Women in Society, n.d.).

Child marriage was seen as a veritable concern that constrained contrary effects upon the overall individual fulfilment of the individuals. Youngsters and women were the ones, who suffered to much more unmistakable degree when appeared differently in relation to young fellows, due to this issue. In society, where there has been an inescapability of this issue, youngsters were regularly crippled from the acquiring of preparing or get busy with an adolescent activity. From the hidden stage, they were readied with respect to the utilization of family obligations and managing the

necessities and essentials of the family members. The major clarification was, they were to get hitched at a starting stage. Early marriage severely influences the turn of events and improvement.

The conditions of widows were hindering. They were expected to experience different issues, which made their continues with disheartened. The critical challenges and issues that they experienced were, they were not allowed to check out any social, severe, social or political activities; they were not allowed to impart their considerations and viewpoints and didn't have any state in the dynamic issues; they didn't save any alternative to property and were denied of different rights and openings; they were not allowed to partake in any limits and subsequently picked sati (Kapur, 2019).

Abuse of Women in United India

The segment time was intense here particularly Punjab nearby society was extremely influenced by all numbers awful things, similar to mass killing, assault cases, as not that urban areas with Pakistan different urban areas like Jumma Kashmir and Rajputana states, here the Pathans caught an enormous number of ladies and they sold it the west Punjab, here with that circumstance were all the more most noticeably awful, these young ladies were the casualties as balm young ladies, as in this period corrosive assault was exceptionally normal!

A corrosive assault, likewise called corrosive tossing, poison assault, or disdain age, is a type of rough attack including the demonstration of tossing corrosive or an also destructive substance onto the body of another "with the goal to deform, harm, torment, or murder".

Albeit corrosive assaults happen everywhere on the world, this kind of brutality is generally normal in South Asia. The UK has perhaps the most elevated pace of corrosive assaults per capita on the planet, as per Acid Survivors Trust International (ASTI). In 2016 there were more than 601 corrosive assaults in the UK dependent on.

ASTI figures, and 67% of the casualties were male, however measurements from ASTI propose that 80% of casualties overall are ladies. More than 1,200 cases were recorded in the course of recent years.

In its broadest sense, aggressive behaviour at home likewise includes brutality against youngsters, guardians, or the older. It takes various structures, including physical, verbal, passionate, monetary, strict, conceptive, and sexual maltreatment, which can go from unobtrusive, coercive structures to conjugal assault and to brutal physical maltreatment, for example, gagging, beating, female genital mutilation, and corrosive tossing that outcome in distortion or demise. Home-grown homicides incorporate stoning, lady of the hour consuming, honour killings, and endowment passing's (which once in a while include non-cohabitating relatives).

Worldwide, the survivors of abusive behaviour at home are overwhelmingly ladies, and ladies will in general experience more extreme types of violence. They are additionally likelier than men to utilize private accomplice viciousness in self-preservation.

Abusive behaviour at home regularly happens, when the victimizer accepts that misuse is a privilege, adequate, supported, or probably not going to be accounted for. It might deliver an intergenerational pattern of maltreatment in youngsters and other relatives, who may feel that such viciousness is satisfactory or excused.

Constrained foetus removal is additionally one of the maltreatment of ladies which was happened in joined India and still now it is generally in use "(Wikipedia)" constrained prostitution, otherwise called automatic prostitution, will be prostitution or sexual subjugation that happens because of pressure by an outsider. Kid prostitution is additionally a maltreatment of ladies which was happened around then and still at this point.

Social Status and Abuse of Women in Water

The introduction to the novel of Bapsi Sidhwa presents the setting of the story, in a town on the Bihar Bengal outskirts. The tale features the socio-political and financial elements of human enduring in the entirety of its power. Chuyia, the hero of the novel is presented as a young lady who desired for something sweet. The youth guiltlessness of this young lady is depicted in the entirety of its greatness with exceptional insights about her impulses and likes. Somnath, the dad of Chuyia communicated the wish of Hira Lal's mom that Hiralal needed to wed their girl Chuyia. Around then, Bhagya lifted the edge of her sari and brought her head down to camouflage the unexpected tumult that disturbed her heart and left her shy of breath (12), Somnath tells his significant other, Bhagya that he has concurred without anyone else to the proposition, as he discovered that their horoscopes match, and added to state that, they have additionally taken a gender at some promising dates for the wedding. He is more

youthful than me, around 44, Somnath said. They do not need a settlement; they will pay for the wedding. She will be very much thought about. Hiralal's mom is a caring lady. She will regard our girl (B Siva Priya, LITERARY Endeavor, 120).

Chuyia is hitched to Hiralal however following a few years her better half passes on, and she was shipped off ashram where she needs to live for a mind-blowing remainder. Chuyia faces numerous issues in the ashram; there was nobody for her consideration, for her help and for her assurance. Shakuntala the widow in the ashram dealt with her. Indeed, even Chuyia is sent as a whore so as to bring in cash for the ashram. Kalyani the other character constrained to do self-destruction as a result of every one of these issues and brutality.

Research Methodology

The researcher applied techniques of skimming and scanning and close reading. The researcher selected line/passages purposefully for the selected novel. The selected lines contain the issues of ideological conflicts under study. These findings will put light on the social status of women in that time society according to novel that how women were abused in the united India, children and widows are treated especially before marriage and after marriage. They did not have the right to marry by their own will or even to speak for their rights. They were even not had the right to speak. They were considered just to be created for the care of their husband and to give birth to babies.

Research Design

Research design is also called as approach which refers to the overall nature of the research. The nature of the research is qualitative research and qualitative research is that type of research in which data is qualitative, and here qualitatively the data analyzed through theoretical point of view.

Qualitative research is a kind of sociological research that gathers and works with nonmathematical information and that tries to decipher significance from this information that help comprehend public activity through the investigation of focused populaces or spots (Crossman, 2020).

Qualitative research, it includes the gathering and examining non-mathematical information (e.g. text, video, or sound) to get ideas, sentiments, or encounters. It very well may be utilized to assemble top to bottom experiences into an issue or produce novel thoughts for research (Bhandari, 2020).

- Qualitative research method is applied.
- Research questions are designs.
- Data is qualitative instead of quantitative.
- This research is inductive in nature,
- We do real-world setting in qualitative research, like and the conclusion is drawn based on their answers and their behaviour
- We can also apply various methods in qualitative research.

Research Method for Data Analysis

Close reading is a thoughtful, disciplined reading of a text. Also called close analysis and explication of the text.

Insightful is a close perusing, restrained perusing of a book. Additionally, called close investigation and explanation de text (Nordquist, 2019).

The chief object of close perusing is to unload the content. Close peruses wait over words, verbal pictures, components of style, sentences, contention examples, and whole sections and bigger desultory units inside the content to investigate their importance on different levels (Jasinski, 2001).

Close perusing is a method wherein understudies need to zero in on the profundity. Close perusing. In abstract analysis, close perusing is the cautious, supported translation of a concise entry of a book. A nearby perusing accentuates the single and the specific over the general, affected by close thoughtfulness regarding singular words, the punctuation, the request wherein the sentences unfurl thoughts, just as formal structures.

Close Reading implies not just perusing and understanding the implications of the individual printed words; it additionally includes making yourself delicate to all the subtleties and undertones of language as it is utilized by talented essayists. It means anything from a work's specific jargon, sentence development, and symbolism, to the topics that are being managed, the manner by which the story is being told, and the perspective on the world that it offers. It includes nearly everything from the littlest etymological things to the biggest issues of abstract comprehension and judgment. It can likewise be viewed as four separate degrees of consideration that we can bring to the content. Most

ordinary individuals read without monitoring them and utilize each of the four at the same time. The four levels or sorts of perusing become dynamically more mind bogging. Linguistic level mean giving particularly close consideration to the surface language components of the content, that is, to parts of jargon, punctuation, and language structure, likewise note such things as interesting expressions or whatever other highlights, which add to the author's individual style. This sort of perusing requests that you center around the spellbinding, note what is in a real sense in the content. Linguistic reading is generally clear. We are taking note of what is in the content and naming its parts for conceivable use in the following phase of perusing. Semantic level mean considering at a more profound degree of what the words mean - that is, the thing that data they yield up, what implications they signify and suggest. This sort of perusing is intellectual here you are attempting to go to some sort of comprehension of what you think the content is attempting to tell the perused. Semantic reading is psychological. That is, we have to comprehend what the words are letting us know - both at a surface and perhaps at a verifiable level.

Structural level mean noting the potential connections between words inside the content and this may incorporate things from either the etymological or semantic sorts of perusing. This sort of perusing is systematic your responsibility is to survey, inspect, and judge the manner in which the different pieces of the content communicate with one another. Cultural level mean as it is the relationship of any components of the content to things outside it. These may be different bits of composing by a similar writer, or different compositions of similar kind by various authors. They may be things of social or social history, for instance. This sort of perusing is interpretive, will offer decisions on the work in its overall relationship to the world/culture/setting outside of it. Cultural reading is interpretive. We offer judgments on the work in its general relationship to a large body of cultural material outside it. These types of reading also represent increasingly complex and sophisticated phases in our scrutiny of the text.

Data Analysis

Levels of Close Reading

Linguistic mean giving particularly close consideration to the surface language components of the content, that is, to parts of jargon, punctuation, and language structure, likewise note such things as interesting expressions or whatever other highlights, which add to the author's individual style. This sort of perusing requests that you center around the spellbinding, note what is in a real sense in the content.

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Analysis of Social Status of Women in United India

The following passage has been taken from chapter one of this novel "water" by Bupsi Sidhwa. And it is a dialogue between baghya and somnath. And it is about how the social status of women is narrated or depicted. *"don't speak such ill-omened words, he said uneasily, shaking his head reprovingly. "a girl is destined to leave her parent's home early or she will bring disgrace to it. She is safe and happy only in her husband's care"* (Sidhwa, 2006, p.6).

If we applying close reading technique at the syntactical level, in this passage it shows the negative role of society towards women. The whole sentence shows the status of women that what was the status of women in united India.

The researcher argues that this *line "a girl is destined to leave her parent's home early or she will bring disgrace to it. She is safe and happy only in her husband's care"* (Sidhwa, 2006, p.6) use

by Somnath, it means that it is a kind building negative social status of women. Somnath is arguing with her wife that we should get our child married early otherwise it will bring a disgrace upon us. At time women were considered very disdain and slighted thing. They didn't even give focus to her words.

"A woman is recognized as a person only when she is one with her husband. Only then does she become a sumangali, an auspicious woman, and a saubhagyavati, a fortunate woman" (Sidhwa, 2006, p.6).

This passage is a dialogue between Somnath and Baghya given from chapter one which shows the status of women. If we see at the syntactic level the given line "A women is recognized as a person only when she is one with her husband" shows the very negative view of the society at that time.

The given line is a dialogue between Somnath and Baghya, *"A women's role in life is to get married and have sons, that is why she is created to have sons. That is all"* (Sidhwa, 2006, p.10). The given lines show that Somnath is talking about the role of women that they created just to get married and have sons, which also shows the very ignorant and negative attitude of the society for women.

Madhumatti is talking to Gulabi about her previous life "Yes, said Madhumatti, allowing her head to rest back. I was brought up to give orders and command all my life. That is why I could stand up to that haramzadi mother in law of mine when I become a widow. I boldly asked for part of my dowry. The bitch foamed at the mouth and threw a fit. I fought back, demanding what was mine. Take care of this brazen hussy. She told her sons. The two bastards raped me for a week. I was shorn and beaten and taken twenty miles into the wilderness and discarded.

Madhuatti began to cry. I don't know what have happened to me if you hadn't found me.

This passage is a dialogue between Madhumatt, the leader of the ashram and gulabi, and it is taken from chapter seven. Looking at the syntactic level the above lines shows the status and a very cruel attitude of society towards the women or widows.

Abuse of Women in United India

Chuyia tries to give something sweet to Bua before her death so she went to bazaar "Chuyia stood in front of a vendor, as if she were a stray animal. Chuyia shot back, *I have money*. She held out the small coin in proof. *Widows don't eat fried food, he said"* (Sidhwa, 2006, p.84). The given passage is a dialogue between chuyia and a vendor, and it is taken from chapter ten. If we look at syntactic level the given line" *Widows don't eat fried food"*

Shows the abuse of women that they were treated as an animal at that time. they were not allowed to eat any fried or sweet thing.

"Shakuntala wouldn't stop shaking her. Where did you send her? Where did you send her? Open your eyes, where did you send her, she shrieked. Unable to struggle out of her stupor, madhumatti started to whimper in fear. 'With gulabi' she mumbled 'gulabi has...'. shakuntala slapped maadhumatti hard across the face" (Sidhwa,2006, p.161).

The given passage is taken from chapter nineteen, which is a dialogue between Shakuntala and Madumatti and the given line," madhumatti started to whimper in fear. 'With gulabi' she mumbled 'gulabi has....'. "If we look at the syntactic level the given line shows the abuse of women that how women were abuse at that time and even a small little girl is sent for the lustful men, in order to get money.

"An old woman, who had once been young like her, was dead. And there was no one except herself, and perhaps the child to mourn her. The poor widow has rotted in an ashram even though, like herself, she came from a family of landowners who had hounded her out of her house when her husband died" (Sidhwa,2006, p.94).

The given passage is taken from chapter thirteen, and Shakuntala is thinking about but the poor widow. By applying close reading if we look at the syntactic level the given line, "she came from a family of landowners who had hounded her out of her house when her husband died" shows the abuse of women that how they were treated at that time. When boa's husband died so she was made out of the house which shows the abuse of women at that time.

"They arrived at a spiral staircase made out of rusting metal. It was the servants' staircase. gulabi started up, but Kalyani hesitated at the foot of the stairs and looked back to the French windows from which came the sound of singing.

Gulabi turned and hissed, 'you will be seen '

Take me back, Kalyani replied with uncharacteristic firmness.

I don't want to go up.

Gulabi eyes grew wide in alarm. 'are you insane?' gulabi grabbed Kalyani firmly by both wrists and all but hoisted her up the stairs. Kalyani was shocked by the steely strength in those swarthy armsa' (Sidhwa, 2006, p.63).

These lenses are given from chapter eleven and it's a dialogue between Kalyani and gulabi. The above passage shows the abuse of women that Kalyani is by force taking up for sexual abuse although she refuses to go. It shows the ill treatment of the society at that time.

Conclusion

The analytical analysis of data through the application of the technique of close-reading highlighted the following facts:

Social Status of Women in United India

The standing of girls is shown within the novel *Water* by Bapsi Sidhwa. Associate eight years recent kid is married to associate recent man only for the sake of cash and simply to induce eliminate the burden that's upon their family. Chuyia's mother was against of this wedding however her father was in favour of it as a result of his purpose of read was that, that ladies are created simply to induce married and had sons. This was their purpose of read for the ladies at that point. After some of years Chuyia's husband dies and A measure was being remind and taken by her for ashram. She does not need to travel however she is taken forcefully. at that time there was no value for the women, the status of women was very weak and depressed. After taking to the ashram, there were also many problems which was face by her. Along with other widows they were given a very little amount of food and they were considered a curse in the society. Society believed that their husband dies because of their curse.

Widows were not allowed to remarry. They were remained alone so as to get herself clean from all the sins. It was their point of view but actually this is not what they think of. They were not allowed to eat any kind of sweet thing or any fried food. Also, to widows were given unstitch clothes and to live their whole life in just one or two unstitch saarhi.

It was a type of patriarchal society, just man had the right to say and do anything but women don't have even the right to speak of their right. They do what their man's want. The status of women at that can also be depicted in the novel by harsh attitude of the in-laws, when the women of husbands died at that time so their in-laws make them out of the home and give nothing for their survival. It was the status of women at that time.

Abuse of Women in United India

The abuse of women is depicted in the novel *Water* by Bapsi Sidhwa. The women were treated badly in the united India. They were sent forcefully to another place for misuse just for the sake of money. Kalyani a beautiful widow was sent by madhumatti for sexual abuse, although she did not want to. At the end of the novel Chuyia is also the victim of this kind of sexual abuse. Male ignored their own wives just for the sake of their lust and sleep with other women. Their wives knew well but they did not even say a word in front of them. It is a kind of abuse which was implemented at that time by society on women, children and widows.

They did not have the right even to speak for what they want. Also, the widows were not allowed to eat sweet and fried food. They were not allowed to go outside for any entertainment like normal people. Women and girl were married forcefully just to get rid of the burden which is upon their parents. They were not treated equally just like boys. They were just like servants and beyond this. At that time people had of the view that women are created just to get marry and have sons and that is all.

Widows were not allowed to remarry and they were considered a curse in the society. They were not allowed to go on streets or any market. They earned just a cup of rice in the whole day dancing in the temple, but any widow got ill unable to dance so, she got nothing all the day. Widows were not allowed to remarry but widowers were.

Future Research Recommendations

Many other people can get research on this novel 'water' by Bapsi Sidhwa like "burden of daughter" that how at that time people has had the burden of their daughters upon them. They want to get rid of them just by marry them. They thought that women are created just to get marry and had sons.

Also, they can work on “lack of women’s right,” As in the whole novel the women didn’t have given any right to say in all the matters. They were treated like servants. They said that women will only look decent If she has husband by this, they mean that women are dependent on male dominance she needs man to be perfect.

Another topic can be gender discrimination between male and female, that how male person exercise their power because in tradition men were given many rights as compare to women and they are considered more valuable than women. Also, widows were not allowed to remarry but widowers were.

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