

Social Environment in the Literary World of Mahasweta Devi

Dr. Rashmi Rajak
Govt. College Sarni,
Betul (M.P.)

Dr. Amar Singh, (Professor)
Government College
Chand, Chhindwara (M.P.)

HHH

Abstract

Mahasweta Devi uses language, preferably not metaphorical but rustic and understandable and apprehendable by everyone, as a tool for revolution and agitation. Her literary world predominantly focuses on human sense and sensibility as the voice of voiceless. She represents the suppressed classes of society as their brand ambassador as her mission of life. As a writer her literary world speaks for the rights and privileges of the marginalized tribals and challenges the social order and the dominant cultural hold in the spirit of a fighter. She tries to explore implications and relevance in present. She is a perfect artist whose creative writing and activism have been closely entwined. Her lone voice of conscience plays such a crucial role in weak civil societies.

Keywords: social, humanity, tribal, landlord, naxalism,

Mahasweta Devi's explores her social milieu through her mastery over craftsmanship and projected the image of a contemporary Indian socio-political scene to offer equitable justice to bring out the fountainhead of humanity. She uses the sociological and psychological concepts and literary theories like deconstruction, post modernism, post colonialism, new historicism and cultural studies in the light of globalization, marketization and privatization with emotional shades. She believes that India is highly developed in the context of its history and cultural heritage which has shaped her mind, anchored her identity and influenced her beliefs. She celebrates India's commonality of significant differences.

Mahasweta Devi observes that writer is a lover of wisdom; all knowledge is transiently linked to the world around and suffers from the crippling effect whereas true wisdom is eternally immutable. This novelist puts what social liberalization needs and records multi dimensional aspects of Indian culture. She projects a combination of two sensitivities- the sensitivity of an artist and the sensitivity of a humanist. She throws light on the diversity of cultures, their determined conducts and attitudes. Social milieu is fuel to her novels and she succeeds to offer several perspectives more prominently. Her creative writings actively engage in social task to enhance vigilant social consciousness. She unveils her perfect fearlessness

in presenting her characters and views. Her multi-coloured idea about life is the new vision on the cosmic horizon of literature as a undercurrent in her literary world. Her great insight into Indian culture is against the backdrop of socio-political and economic life.

Mahasweta Devi's literary arena alludes to the ill-fated incidence of particular decadent and degenerative leanings. She also traces the alarming increase of distortion and self-centeredness severely affecting every section of the Indian society. Putting across her apprehensions about post-colonial India through post modern means, she generates an intellectual assortment of her literary world. There is a beautiful fusion of both the writing and the movements. She is worthy of being assigned as a distinguished position in Indian English literature.

The novelist throws light on the labyrinthine complexities of the human soul and psyche. She has given voice towards society against the significant inequality of power distributions. The vibrant message of love is the bubbling fountain of a happy life. There is a never ending stream of warmth to keep a healthy and harmonious growth of relationship. She tries to fill the gap between marginal and mainstream society. She proves to be not only a champion of the underprivileged but also a sincere and determined narrator of the world of the exploited.

The literary world of Mahasweta Devi has shades of tribal replete with quest for identity, their struggling, agony, frustration, self-realization individuality, love and passion for life. She supports the resurrection. She monitors the hierarchy of Indian society and shows the dominance of upper caste community over the innocent people. In *Bashai Tudu*, she throws light on the Santhal tribals of rural Eastern India, marginalized by the dominant castes and have been voiceless, silenced sub proletariat for centuries. Deprived of their lands, these tribals of West Bengal are mostly agricultural labourers, who barely manage to survive.

Mahasweta Devi renders the ethical responsibility fully by a harsh and solemn representation of the problems of the people outside the mainstream, the denotified tribal,

bonded labourers, lower castes, marginalized women and economically backward classes. She has tried to fill the gap of tribal world which is full of simplicity, authenticity and straightforwardness seeking liberty, equality and fraternity for them. The significance of customs and traditions, from which they cannot divorce themselves, plays quite important role in the lives of tribals. The novelist cross-examines the policies of the government and tries to explore the root cause of all the problems. She dissects the policies of the industrialists and politicians. She consciously and motively knows the exploitative modus operandi of the landlords. Her works show her anger and fire against the corrupt government officials and oppressors. She appears as a mother figure for sufferers and oppressed. As an activist, she raises the issue of bonded labour system, feudal system, Naxalism through her pen, she elucidated that these significant problems destroy the dream of modern, civilized and developed India. The women suffer because of their body her class and caste. Her role cannot protect her from poverty, bonded prostitution and human trafficking.

Devi's literary world talks about environmental disorder, displacement of tribals and encroachment of forest land. She regenerates tribal myths through her literary world. Human beings require the society for more than aesthetic enrichment as both society and individual are interdependent; both must be cognizant of and contribute to the good of other as human cannot achieve full growth in isolation. Human beings are goal seeking creatures with an innate dignity and worth who can achieve growth, meaning and meaning and wholeness in personal and social life. He is an ethical being, who must adopt a system of constructive human values derived from both his nature and earthly experiences and relationships. Spiritual triumphs depend on total life orientation following social values proven constructive through varied experiences.

Mahasweta Devi's fictional observations have indisputably epitomized mesmerizing strategies as the greatest votaries of insightful learning and dazzling wit. The writer brings between hostile circumstances, philosophies, ideas, peoples and times. She has the critical taste to demonstrate social milieu. It helps to acquire knowledge about the moving and stirring social history of India. As a writer she is an activist and very cosmopolitan as a diplomat. She truthfully and honestly discloses unmitigated hypocrisy, self seeing attitude and double standard of human being through the diversity of cultures. She is the ambassador of the extraordinary diversity in India to discover its sense and sensibility.

Social milieu magically opens the gates of shades of human mind. It's a relation between freedom and restriction, peace and stress, clarity and confusion, sprite and ego, evolving and stagnating, good and bad, momentum and frustration, abundance and scarcity. It is the dominant factor and works as an undercurrent in Mahasweta Devi's novels. It's as instrumental as an elixir. It's destiny is finalized in the hands of dominance. The novelist's humanistic world is not only a socio-political commentary but a systematic search for liberty, equality and fraternity against the backdrop of social milieu.

Mahasweta Devi believes that every piece of literature is often written in various kinds of circumstances. She is a serious writer. She hands around the dual purpose of amusing as well as humanizing her readers by her fictional observations on contemporary India. She has indisputably epitomized mesmerizing strategies in her works. She emerges as one of the greatest votaries of insightful learning and dazzling wit, engaging her readers with uncontaminated grace, colour and provocation with her continually creative, experimenting, irreverent, wise and ingenious.

Her world is stuffed with subtleness, grace and beauty. Her works envision diverse themes and approaches with multiple. Consequently, combining a discursive range of issues like life, art, history, class and culture into vibrant and fantastic pieces of fiction, the writer brings similarity between hostile circumstances philosophies, ideas, peoples and times, meticulously enlightening etc.

Expressing her annoyance with "mere party politics", she says, Life is not arithmetic, and man is not made for the game of politics. For me, all political programmes and creeds should aim at the realization of the claims of man to survival and justice. I desire a transformation of the present social system. I do not believe in narrow party politics. After thirty-one years of Independence, I find my people still groaning under hunger, landlessness, indebtedness, and bonded labour. Anger, luminous, burning, and passionate, directed against a system that has failed to liberate my people from these horrible constraints, is the only source of inspiration for all my writing.

All the parties to the Left as well as those to the Right have failed to keep their commitment to the common people. I do not hope to see in my lifetime any reason to change this conviction of mine. Hence, I go on writing to the best of my abilities about the people so that I can face myself without any sense of guilt and shame. For a writer faces his judgment in his lifetime and remains answerable (Devi 11).

Mahasweta Devi turns her narrative around the actual creation of this epic: how the poet comes to a new place and gets to know the Shabars through their close interaction with his wife and other members of his community, with whom they trade medicines, and other forests produce. He learns of my relating to their origin and their occupation as hunters (Nair 116-17). Apart from that Mahasweta Devi views: An Indian expert in social economics, he believes theory and statistics, no in the reality of the situation ... It is India he hasn't seen ... He says the root cause of the entire problem of poverty in India is dependent on agriculture and industry ... The government of India always loves these statistics-based paper theories, based on which it is possible to construct completely unrealistic projects-in the implementation of millions of rupees can be given to unsuitable persons ... there is no evil intent behind the theory construction of an academician such as Amlesh ... desire to transform India (without knowing its social pyramid) (Devi, Chotti Munda and His Arrow, 285).

In novels, she takes more liberties. Mahasweta Devi has hailed as a heavyweight champion of the human soul and psyche. She has faithfully painted a personal world of tribal sensibility and impersonal world of political and administrative affairs with a smooth brush on the strong realistic base. She discloses unmitigated hypocrisy, self-seeing attitude and double standards of human being through the diversity of cultures. She is a prolific writer, who puts the theme of the social milieu. Therefore, she has got a multicultural experience. Mahasweta Devi feels that tribal are very truthful and honest. For the most part for the reason that the Indian adventure at its best is of people running together and dreaming the similar dreams even if they do not glance like each other, do not speak the same language, do not eat the same kinds of foods, do not dress alike, do not even have the same kinds of colour of skin or whatever. This is extraordinary diversity in India.

She frankly admits that the writing has helped her to grant

and discover a sense and sensibility of India. It is an intricate one to answer because she has done both. She thinks in various ways, she would say that nonfiction is slightly more comfortable in the circumstances of her life, and fiction is definitely what she prefers. Social milieu is the magic key to open the gate of shades of human mind. It is the relationship between freedom and restriction, peace and stress, clarity and confusion, sprite and ego, evolving and stagnating, good and bad, momentum and frustration, abundance and scarcity. Social milieu has both negative and positive associations. Its destiny is finalised in the hands of dominance.

It is the constant undercurrent in Mahasweta Devi's novels. That bends over backwards to solve all the problems by human values. That is instrumental as an elixir. The writer wishes to take pen in hand until she builds up the world that is based on human values. The humanistic note in her writing is unmistakable and is a concern for human values and human beings. Her writing is not mere a socio-political commentary but a systematic search for Liberty, Equality and Fraternity against the backdrop of social milieu.

Works Cited

- 1 Dasan, N. *Dialoguing with (Tribal) Text: Teaching and Learning "Other" Texts in The Classroom.* LittCritt Vol. 34 Issue 66 No. 2 Dec 2008. Print.
- 2 Devi, Mahasweta. *Chotti Munda and His Arrow*, Trans. Gayatri Chakravorty Spivak. Calcutta: Seagull Books, 2002. pp. 284-285. Print.
- 3 Devy, N. Ganesh, "The Adivasi Mahasweta" *Literary Criterion* Vol. 34. Issue 66. No. 02. Print.
- 4 Nair, Bindu, *Subversion and Resistance: The Uses of Myth in Mahasweta Devi's "The Hunt" and "The Book of the Hunter."* Littcritt: An Indian Response to Literature Vol.34 Issue 66. No.2 . Dec 2008. pp.116-117. Print.