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Mahaswetha Devi As A Social And Political Protester

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Abstract

Mahaswetha Devi was a self-recognized communist and worked for the rights and empowerment of the tribal people of West Bengal, Bihar, Madhya Pradesh and Chhattisgarh states of India. The two classes of characters that have dominated Mahaswetha Devi's stories and novels in that seventies are the mothers bearing the burnt of social and political domination and enduring and resisting with indomitable will. This article analyses the sensitive individual and initially a political, but with the strongest of ties binding him to a community, growing to the role of a leader of the people. Her subjects were the cycle rickshaw puller and the bricklayer working on boiling city streets, farmers threatened by factories, peasant communist guerrillas wielding sickles against the state and impoverished wet nurses hired out to breast feed wealthy babies.

Key words: 1.Mahasweta Devi 2.Social -political activist 3.Mother of 1084 4.Sujatha 5.Social reformer.

In this novel Mahaswetha Devi sets her feelings against the dominators, those who are killing the urban naxalities or a naxalite is a member of any of the communist groups, They have raised their voice against the established order, and fought for the cause of the poor, exploited by the landlords, industrialists and the people, who have possessed dominance power in the society.

In this story, the mother Sujatha, a traditional apolitical upper middle class lady. When the play starts in one early morning, she attends a call from an officer, who informs that her son, Brati is dead. The officer searches for the Male voice, when Sujatha attends the call. Here Mahaswetha Devi has brought out the dominance of the society on women. However, Sujatha comes to know that she should go to Kandapukur to get her son's body. She is shattered by the news that her son is dead. He is Sujatha's favorite son among her four children. In this story the narrator has introduced the character Dome. Dome is one of the untouchables who handle and fire the dead bodies. Mahasweta Devi also reflects the real happenings of the society that

how poor people are suffered because of the high class people. In this story the mother of 1084, in this story the play in exposed two years later, when the family celebrates the engagement of Sujatha's youngest daughter, Tuli, Mahasweta Devi denotes that it was the date of birth and death anniversary of Brati. The family members have forgotten the Death of Brati quitely, except the mother Sujatha, only two people are not able to forget Brati. His mother and another is his girl-friend and fellow fighter Nandini. Nandini also has been imprisoned and exposed to different forms of torture that left her physically and mentally strength.

Sujatha feels that even though she is pleasant with her son, she does not understand him rightly, about the main cause of Brat's advocating for the poor people against the established order. Sujatha plans to meet Somu's mother and Nandini in order to know about her son in a deep manner. Somu is Brati's friend and he also died.

Sujatha wants to know her son in a different light, so she prepares herself to meet his lover Nandini. Nandini is not only the lover of Brati but also a social reformer, she is also one among the group of Brati. Further, Sujatha meets Nandini. Nandini tells about how they have been betrayed and trapped by the officers. No one suspects Anindya because he acts like a true social reformer. Nandini also tells about her she has tortured in the jail severely. But their revolution changed nothing even after the death of many beings. The affluent is smug and complacent while the atrocities are being meted out the poor. She also tells that she loved Brati very much. As soon as Brati very comes to know about the betrayal of Anindya, he has rushed to Somu's house to inform his friends to be safe without concerning himself. At last all of his friends with have shot by the officers. Even two years later ,when the play takes place Sujatha sorrow for Brati. Several people are invited by the family for the engagement of her younger daughter Tuli and one of them is the incharge officer, Saroj Pal. She becomes emotional on seeing him, because he is the person who has relegated her as the mother of 1084. She meets Brati's close accomplice and tries to justify Brati's actions and his revolutionary mentalities throughout the story. Sujata is portrayed as a strong woman who fought against odds. she is advised to forget her son, as people like her son are, what are often called cancerous growth on the body of democracy.

The final sequence is the emotional outburst of Sujata to the audience over the emotional inequality and the brutality of the violence in the name of the control of Naxalities who is only aim of for equality among the rich and the poor. All her questions are directly towards the society and its people. She has expressed her complete rage towards the society because, many mothers has lost their sons during the revolution and they have taken revolt only for the welfare of the society. But the people in the society are not ready to support them. She points the audience as the corpses and stiffened corpses. She has delivered her powerful speech towards the audience. So, Mahasweta Devi signifies the importance of the awakening of the society through the speech of the mother Sujatha. The play ends with the terror awakening of an apolitical Mother in front of the society.

Mahasweta Devi was the passionate fighter and her weapons were fiction and her political writings. she famous for her creative writings. Mahasweta Devi is not only known for her political writing style but her immense contribution towards communities of landless laborers of estern India where she worked for years. Her intimate connection with these communities allowed her to understand and begin documenting grassroots-level issues, thus making her a social-political commentator of the marginalized community

NOTES

1. Devi, Mahasweta Anthology of Five plays, 1997, Mother of 1084 Seagull book Pvt Ltd, Calcutta P. 1.
2. Devi, Mahasweta. Five plays .Trans. Bandyapodhya, Samik, Calcutta :Seagull Pvt Ltd, 1999.

