

Subaltern's Innocence Leads to the Ignorance: A Study on Mahasweata Devi's Chotti Munda and His Arrow

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ABSTRACT

The paper describes that the problem of subaltern innocence leads to the ignorance of their freedom. It focuses on the fate of subalterns when faced with social survival. Subalterns are innocent and are not developed following social preoccupations. They believe in the approach to their lives that is indifferent to modernized people. Modern people have been moderated by institutions of education, technology, and so forth. Subalterns, on the other hand, are not established in the manner of modern people. They are a long way from the average society. They have not been able to find the opportunity to learn how to approach ordinary people who conduct themselves and approach others with great care. Modern people are too intelligent and clever to perform their life path. However, subalterns are entirely innocent; they know their personalized way of life and approach everything. Their way of life was mainly built on the heritage of their ancestors. No one has the importance of developing their way of life, and no one is interested in treating them like modern. Unfortunately, they are victimized and exploited by members of the dominant society who are politically powerful. Their freedom of life is repressed by certain landowners eager to obtain wealth by exploiting their forces and wealth. This article also illustrates that Mahasweta is destined to discuss different faces of control agencies where subalterns have been heavily oppressed. She raises several tribal and non-tribal issues concerning national identity and human rights. In addition, it tends to show how Mahasweta supplies a late voice to subalterns concerns. The subalterns were put in danger because they were innocent. Their innocencies bring with them the consequences of numerous problems in their way of life. Therefore, it poses the question to the dominant society; they either need to change the wrong attitude to the subalterns or be prepared for the revolt. The

main concern of the present research highlights that the innocent subalterns are the main reasons for the consequences of exploitation, gender bias and the fight for their freedom.

Keywords: Subalterns, innocents, lifestyles, consequences, exploitation, gender-bias, fight for their freedom

Introduction

Chotti Munda O Tar Teer was written in Bengali in 1980 by Mahasweeta Devi. It was then translated to English in 2002 by Gayatri Chakravorty Spivak under Chotti Munda and His Arrow. The story of the novel is about the tribals of Munda in India. They are represented as Hindus of lower caste. Even after the Indians had achieved independence from British rule, many Indians had celebrated their liberty of life. However, these tribals had not tasted freedom because they have not got freedom from untrustworthy intruders and ruling oppressors such as landlords, moneylenders, traders, shopkeepers, etc., who are Indian. Each person is downtrodden here, so each one is a subaltern. Referring to the plight of these tribals and the quest for their identity, Mahasweta writes, "Mainstream society is carrying on a continuous, intelligent and systematic assault on his social system, culture, and very tribal identity and existence. I maintain that history should be rewritten, conceding the debt of dominant India to the battles of subordinates during the British and even pre-British times" (Ghatak150).

Mahasweta's description tells the story of postcolonial India from the 1960s and 1970s to decades when socio-cultural aggression on tribal life becomes even more distinctive. The contours of the external world beset the Chotti region in many ways. The implementation of new industrial projects while increasing the demand for human resources leads to a change in the lifestyle of the tribes. They seek out employment opportunities beyond the owner-lender village. Tribal pressure becomes systematized and institutionalized earlier in times of emergency. The methods of caste suppression have become highly advanced and modern.

In the novel, Mahasweeta Devi argues that tribal people overcome different problems and difficult situations. However, they must survive in their lives; they must be dependent upon the dominant society. These ordinary people understood that they were innocent, and they began to exploit them on several occasions. Those people approach intelligently using the servitude system of the works. Under this system, tribal people were oppressed and exploited independently. In practice, ordinary people have benefitted from the intricate and constant work of the tribes. But the tribes didn't take advantage of it whatsoever. Although the tribes are trying very hard to pay off their debt, their debt is not over. These ordinary people force them to pay off their debt until they are dead. These people are not activists to protest their freedom, nor are they violating their right to express their distress themselves or distort the facts because these ordinary people are politically powerful and can manipulate government laws through their power hegemony.

Her fiction seeks to discover the shortcomings of the formal paradigms of history and thus seeks to problematize it. The novel Chotti Munda and His Arrow produces a deconstructive and counter-historical discourse that aims to centre the historical margins by

revisiting the prevailing nationalist history. It denounces its elitist discrimination by concentrating on areas that are ignored and marginalized. It also articulates the erased oral history of tribal/hero/revolutionary leaders and thus strives to give back to subordinates as their role models. It aims to confront the personal records of each subaltern with the broader historical sociopolitical-economic context. Chotti Munda and His Arrow of Mahasweta also deconstructs the nation's cultural history by rewriting the dominant myths and substituting them for local tribal myths.

On all of this novel are addressed both elements. On the one hand, the novel illustrates the repressive reign of lenders, landowners and entrepreneurs who benefit from the government's patronage. They drain the tribals and Hindus of lower caste by perpetual slavery. And secondly, it describes the blatant discrimination, poverty and deprivation of this weaker section of Indian society.

Literature review

Chatterjee (1986) shows how, after India was liberated, peasants were excluded from the national political framework. It shows how subalterns representation was underestimated by the Dikus even as dominant India struggled for the independence of foreign domination. The tribal struggle had two aspects: the liberation of the foreign indigenous oppressor and exploiter. As such, Bhabha (1994) described their' was a breakthrough upon the primary battle. These descriptions of the nation contribute to the significant disparities between the centre and the marginal. These are well found in the possibility of continuous, acquisitive, and temporal Bhabha of pedagogy. However, in Mahasweta, pedagogy is frequently interrupted by the repetitive and recursive design of performative. People are not longer preserved as a thing but become the subjects of a process of meaning. Sen (2008) says that Mahasweta emphasizes the division between education and performance. He places Chotti and his comrades' actions in their luminous space in between.

The Innocence of Subaltern Consequence of Ignorance

This article explains how the source of ignorance begins at the point of innocence. There are many reasons why innocence can occur. It is mainly the result of a lack of awareness. Maybe, it raises at the junction of unknown to that which is happy around them. According to the current society, tribals or subalterns cannot be aware of many things. It is impossible to use credible sources available to modernized or technologically developed persons in countries. The main reason is that subalterns are uneducated. They do not even know how to organize their way of life according to the urbanized society. Therefore, tribals or subalterns persons are considered innocent. In the novel Chotti Munda and His Arrow, Mahasweata Devi claimed that her characters described the ignorance of the subaltern. Her writings proved that the innocence of the subaltern caused ignorance for many reasons. These reasons are outlined in the following:

The novel states that the Indians have historically protested against British rule to gain independence. People from the big corporations of India were part of the struggle. But there were no subalterns involved. The most important reason was that these people were innocent of that movement. They had no idea what freedom was and why we would need it. They were

unaware of what was happy for India under the struggle for independence. These people lived in a marginalized society. Thus, they have learned about their culture, people and environments in which they have not found a chance to learn worldwide. At the time, there was no effort to integrate the tribals into the Congressional Party's fight for freedom in India. Even after independence, they were unable to categorize that they obtained independence as other Indians did. This innocence is automatically instilled in their lack of knowledge of all the means of life. To comprehend the phrases of Mahasweeta Devi in this novel that Dikus' fought for their release. Dikus never assumed that Adivasis were Indian. They were not drawn into the struggle for freedom. In times of war and liberty, Chotti's and his partners' lives continued to be spared. They walked away and looked through everything.

There is also the argument that if subalterns participated in the struggle for independence, they would be positively recognized by the Indians and the Indian government. It was well understood that the subalterns lived in India; they showed no interest in participating in the struggle for freedom because they were innocent. Other Indian people ignored them because they lived in a forest where they seemed indifferent to civilized people in India. From this perspective, there is evidence that innocent subalterns were ignored before and after independence.

At its core, subalterns are inherited from their ancestors. They have built their own culture and way of life. They should be alive in society; they have identified their place of life and their land. Unfortunately, their home and their land were taken over by the people of the dominant society. They become innocent of carrying on their own lives. They have depended on owners or lenders for their livelihood. They have borrowed debts from lenders; they have to repay an infinite amount of debt from lenders. When they depend upon others for their livelihood, their freedom has been taken away.

Then the subalterns have to live and pay the debt; they have to work hard under an easement system. The people of the dominant societies skillfully execute the system of workers' servitude upon themselves. Subalterns were oppressed and put at risk by influential people like landowners, lenders, merchants, traders, etc. Even if anyone is conscious of saving their people, they might be punished. One might not think this could happen to their lives because of demonstrations against people from the upper class. In this novel, Dhani is the mysterious old archer Munda who fought so that his people would free themselves of lenders and landowners. He realized a higher power is exploiting his people. Although he tried to save his people, he was unable to help them. For instance, he was put in prison and severely punished by the political leadership of the village of Munda.

There is an accurate visualization that he is of subalterns origin and has no political knowledge. Even he has no idea how to deal with this issue intelligently like other political leaders. In that regard, he was recognized as innocent and punished for the consequences. At the same time, city dwellers are very conscious of addressing these issues and would not be permitted to face problems. If some problems threaten them, they may be resolved by political power or influence. But in the case of Dhani, his people are helpless, and they are incapable of helping him on his behalf because they are tribal and too innocent.

In the novel, the tribes came together and protested their oppression. They could not compete with them because the owners are wealthy and powerful. The dominant companies have built much stronger systems and contain their strength without much effort. In the novel, the character Bisra showed hostility towards the bondage of the landowners. He's trying to lead a life of independence. Subsequently, he died by suicide. This brutal socioeconomic system causes the tribals to die for a basket of pepper worth only a quarter of a rupee. As a result, Mahasweata Devi writes that Chotti distinguished himself in his soul until he hung from the gallows; Dukhia's eyes were full of this worldwide disarray. Why has that happened? Why did he get convicted for hanging after a necessary murder?

In this story, something else is crazy to compare with hegemonic power. Whatever tribal products their lands produce, they need to share with wealthy and influential landowners such as Lala Baijnath and his son Tirthnath. They have the right to strike and harass the tribes that sell their meagre products. Either those oppressed are bonded or not, they are forced to give market cuts to the moneylender out of their crummy crop. And if someone refuses to provide bonded labour or reduce the market, he must be ready to anger the moneylender and officials. Mahasweata Devi writes that whether you are a slave or not, you have to give a quarter of your yield to the landlord's court before every market day. And then sell your products. This incident took place because the subalterns were innocent of approaching their lives.

Even when natural disasters attack these poor tribes, these so-called bureaucrats are not involved in saving them. Because it would again sabotage the greetings from the lenders and the owners that there was a famine. And the Daroga had not mentioned it because Tirthnath wanted to take thumbprints on bonded work orders. Thus, these tribes are drawn into continual slavery because there is no other way to survive during natural disasters except to conclude a bonded employment contract. It remains with an exact landowner from whom they may have borrowed ridiculous amounts of money or food grains.

Thus, these innocent and naive people are imprisoned in debts that are never reimbursed. The high point of the manipulation is that the Lalas and money lenders deliberate their duty and precision to make the tribes and untouchables work for them without wages. Lala Tirthnath says it is my natural duty to accept the work of the Adivasi and the untouchable. Everything happens before the nose of the administration. There are laws, but they criticize marginalized communities, not the ups and downs and the powerful. The result of the inapplicability and unenforceability of those measures and other highly creditworthy measures is the alienation of that burdened community. And as part of that, one feels compelled to agree with Mahasweta's cynical argument that actions are for representation rather than for implementation in India. Furthermore, she believes that if these tribal people kill their oppressors, it is necessary and inevitable.

As defined in the novel, there is no encouragement for Mundas to send their children to school. If someone reaches there, the teacher does not take the time to pack it in what they questioned as "What are you going to do about the school? Go herd cows". And even though the tribes are educated one way or the other, the chances of getting a job are slim that the Munda and Oraon girls go to the Mission schools. However, a large number of them are not getting jobs. Gayatri Spivak calls for the muzzling of ethnic cultures, which further distances already

alienated tribes. In such situations of manipulation, violent confrontation remains the only option for these voiceless anxious tribes. And so, our activist author regularly tries to warn us in this novel.

Conclusion

This study has discovered that there are many consequences for innocence. Innocent has the potential to lead to bad experiences. Some intelligent people are queuing up to handle innocent people. Chotti Munda and His Arrow by Mahasweta Devi clearly show the innocence of the lesser as a consequence of ignorance. Through her mastery of novel writing and the description of her characters, she indirectly demonstrated that the people of dominant societies imposed her power on the people of marginalized societies. The people of dominant societies can exploit the people of marginalized societies for being innocent. Nobody dares to control them independently if the people of marginalized societies are awakened from innocent to conscious. This study also reveals that, despite everything, people in dominant societies have dominant attitudes. Their political authority represses the poor. It is unfortunate for the poor to admit that they live their lives even though the rich are exploiting them.

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