

Eco Critical Voices in Mahashweta Devi's *Titu Mir*

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Abstract

Eco criticism in Mahasweta Devi's "Titu Mir" is a vital lens for analyzing the complex interplay between human societies and the natural environment. Set against the backdrop of colonial India's socio-political upheaval, the novel explores the ecological dimensions of resistance and the struggle for social justice led by the protagonist, Titu Mir.

Devi intricately weaves together themes of land exploitation, agrarian crisis, and environmental degradation, shedding light on the devastating impact of colonialism and feudalism on the ecological fabric of Bengal. Through vivid imagery and narrative detail, she highlights the symbiotic relationship between land, livelihood, and identity, emphasizing the interconnectedness of human communities with their natural surroundings.

Ecocriticism allows readers to interrogate the environmental implications of power dynamics and socio-economic inequalities depicted in the novel. It reveals how the exploitation of natural resources and the commodification of land serve as tools of oppression and domination, perpetuating cycles of poverty and environmental degradation.

Moreover, ecocriticism in "Titu Mir" invites readers to envision alternative modes of existence that prioritize ecological sustainability and social equity. By foregrounding the voices of marginalized communities and their struggles for land rights and environmental justice, Devi challenges conventional notions of progress and development, advocating for a more holistic and inclusive approach to environmental stewardship.

Ecocriticism illuminates the ecological dimensions of resistance and liberation in "Titu Mir," enriching our understanding of the novel's socio-political themes and inspiring critical engagement with environmental issues in literature and society.

Keywords: Titu Mir, ecocriticism, Mahashweta Devi, land, environment.

Titu Mir is an eponymous novel by Mahaswetha Devi about the Bengali uprising against the British. The life story of Titu Mir is detailed in this book. He was a peasant leader in Bengal during the 1830–1831 revolution. He began to persuade people to support the riot he started by using his *lathi* (staff) and way of life. He then

engaged in a full-scale battle with the strong Zamindars and the British in Bengal. As a result, he won three engagements; however, Lieutenant McDonald's cannon pointed at him and killed him. Later, in the bamboo Fort that Titu had constructed to train his men, Titu and his supporters were burned to ashes. The historical details of such a great warrior consciously fade from the consciousness of many Indians. Mahasweta Devi, therefore, creates a creative artistic representation of Titu Mir's life tale without distorting its essential qualities. Vandana Gupta, in her essay, "Mahasweta Devi: A Critical Reading," remarks:

Mahasweta participates in this historical 'correction' process through her creative works, which function as counter-literary and counter-cultural consciousness formation instruments whereby the non-heroes emerge as heroes and certain mythic-historical narratives get liberated from their conventional epistemological binds. (Gupta 55)

The tale depicts the change in Bengal, an agricultural nation. At that time, a permanent agreement was made between the British government and the wealthy landowners known as zamindars, giving the latter control over the rural peasants. Additionally, Bengal's vast agricultural fields were being destroyed by indigo plantations. The rural population was progressively starting to experience the negative impacts of both. Rich Zamindars rebelled against their subjects in favor of the occupying British. Titu Mir's life story and eventual transformation into a peasant leader are told in this story.

Rokeya's hunt for her son Titu Mir sets the tone for the narrative. He was a mischievous and intrepid young man. Together with his mates, he enjoyed wrestling and going on leopard chases. Nisar Ali, his father, was a farmer who spent the entire day working in the fields. The encounter between Titu and Syed Ahmed, a fleeing rebel from the Sanyasi insurrection, proved to be a turning point in his life. Titu announced that he would not join the Indigo plantation after this meeting because he realized he was unfit for farming. He was adamant that he would not work for the Indigo plantation to rob the farmers. Titu was made into a *lathiyal* for the zamindar. Support for the indigo planting came from some Zamindars and their *lathiyals*. One such person, Ramachand, began to plan against Bhudeb Choudry, a kind and devout Zamindar. *Lathiyals* of the Zamindar (Titu and his men) and *Lathiyals* of the Indigo Plantation (Ramchand's *lathiyals*) rioted shortly after. Titu received a three-year prison term, while the others received a two-and-a-half-year punishment.

The people incredibly appreciated Titu and his group for standing up for them. Titu and his companions discussed various topics, including how the Indigo planters took advantage of the villagers and how the villagers' lives were made miserable by borrowing money at interest. Then Titu ran across Saryatullah, a friend of Syed. He learned that the Wahabis believed that the purpose of the *jihad* (holy war), regardless of whether the participants were Muslims or Hindus, was to help the weaker class. He concluded that expensive funeral spending, building mosques, and receiving credit for money delivered as debit were all improper. The enemies to be fought against were those who repressed the lower classes.

Later, Titu converted to Islam and began educating the locals about the true religion. His message was widely disseminated. The peasants decided not to pay taxes on Titu's advice. It was a severe affront to one of the zamindars, Krishnadeb Ray. He, therefore, commanded the Wahabis to pay a levy of 2.5 rupees per person. However, Titu opposed it. Zamindar's *lathiyals* attempted to bring him down during namaaz, but everyone resisted them, and the *lathiyals* fled to safety. Titu and his men constructed a bamboo fort in Narkelberia to educate the local youth. Titu established a government with the help of his Wahabis. Zamindars and Britons were furious. Titu used his *lathi* to fight skillfully in the conflict. However, McDonald deftly fired a cannon in Titu's direction. Despite losing his right leg, he persisted in his struggle. Under McDonald's directive, Alexander escorted Titu and his men to the bamboo Fort, where they were set on fire. Titu was a real fighter who battled to the end of his life.

In the year 1793, Lord Cornwallis introduced The Permanent Settlement. It stipulated that the Company shall receive a set amount of rent from each Zamindar. This Permanent Settlement Act has been highly beneficial to the government. It increased business and trade. Later, wealthy landowners engaged in trade and business for their benefit. However, the situation for peasants remained dire. They were never given salaries commensurate with their labor or a cut of the profits. The working class, i.e., the peasants or the laborers, was not aided by the Permanent Settlement Act; instead, it benefited the capitalists, i.e., the Company and the landowners.

It conveys to readers the strain on people and lands to maximize wealth. As a result, it was a double burden for farmers and peasants. Titu said, "We can no longer live off farming alone. The zamindar pays the government a fixed sum, but we bear the cost of his revels, his charity, and his every little whim" (20). It expressed Titu's viewpoint and many Bengali farmers' struggles in the 1880s. Titu's father first denied his request to work as an Indigo plantation manager's *lathial*, saying, "No, I will not join the plantation and fleece the farmers; Never" (21). Titu advocated for the agricultural community, actively opposing the entities that oppressed farmers, undermined the agricultural sector, and encroached into the cultivable territories of Bengal.

Bhudeb Choudry and other conservative individuals were subjected to the Company's purging. The individuals in question were perceived as significant impediments to the progress and growth of the organization. Mahasweta Devi said, "All that the company wanted was regular revenues, and this was now enshrined in the settlement itself" (34). Additionally, the Company granted the Zamindar the power to generate funds annually in the interim period. In contrast to the agricultural laborers who toiled diligently in the fields daily, the emerging class of zamindars was the legitimate proprietors of the land. The author asserts, "The demands of all these claimants had to be satisfied ultimately by the people, and should any of them try to escape their burden by running away, the landlords could resort to the seventh section of this settlement act, enacted especially for their convenience, to be invoked against defaulters" (36). The people forced to work continuously for the benefit of non-

working zamindars, plantation owners, and the enterprise were ultimately the peasants. Although they despised them, the peasants worked too hard. They were dependent on cruel landlords because of their precarious economic situation.

Devi questions the readers' perception of who owns the land. She also demonstrates that the people should have taken advantage of the soil's fertility when growing their crops. However, neither the zamindars nor the indigo growers respected the land or the inhabitants. The oppression of the land and the populace caused the subsequent riots.

The British began cultivating Indigo in India, one of their colonies, to supply the demand. There were two methods for growing indigo- the *Nij* and *Ryoti* systems. In India, Indigo was grown using both techniques. As early as 1777, indigo manufacture was initiated. Bengal was the location of most of the indigo production. Bengal took over as the central region for Indigo, which grew in 1788. In the *Nij* system, European planters planted Indigo directly. Either by owning the land or by renting it, it was one. Under the *Ryoti* method, farmers are compelled to sign a contract committing them to growing Indigo in their fields in exchange for planters lending them money. However, the farmers were compelled to grow Indigo on at least 25% of their entire arable land.

Mahasweta Devi records, "The planters acquire the land in the names of their servants and bearers, or no name at all" (59). The planters have opted to cultivate Indigo on the fertile, unidentified terrain previously allocated for paddy cultivation to enhance their economic prosperity. Several individuals distinguished themselves, including Bhudeb Choudry, a zamindar who preferred paddy cultivation and demonstrated support for the peasantry. Devi identifies it as follows: "All around him had sprung up numerous indigo concerns. The *lathiyals* job was to thwart the Company's men in the ongoing cold war between the Zamindar and plantations. The worst time was between harvesting and garnering because that was when the indigo planters stepped up their mischief" (36). Indigo growers opposed the underprivileged peasants and the traditional zamindars who refused to work for the planters or firms. The lands were depleted while making money was the only goal. The villagers knew that the sly indigo planters might enter the property and plant the indigo seeds at any time. So, to defend themselves and their assets, they had to maintain an army of *lathiyals*. The sahibs were forbidden from leasing their properties in their names. So, they began to purchase using fictitious names, names of servants, or names of laborers. Bhudeb had a gut feeling that the farmers would suffer because of this deceit. He was talking to Titu when he said these remarks. The enactment of legislation by the Company in support of indigo cultivators brought to light the circumstances faced by the rural peasants and the old zamindars. Landowners and zamindars were required by the Permanent Settlement Law to pay fixed revenue on time to maintain their land ownership.

Starvation took a devastating toll during the Great Bengal Famine of 1770. It caused outbreaks like smallpox and resulted in the deaths of about two million people. The lower reaches of the Gangetic Plain were devastated by this famine between 1769 and 1773. The main contributor was the lack of crops in 1768 and 1769, which

occurred back-to-back. Even in such a terrible situation, the business raised the tax: "Fifteen million people died in that famine, yet the company had not seen it fit to waive the year. The year 1770 saw the famine; in 1771, the tax collected was even higher" (9). Mahasweta Devi effectively conveys Governor General Warren Hastings' callous demeanor: "at his priority was to put the company and its revenues on a firm footing, and for that, even as the famine of 1770 reduced Bengal to a charnel ground, Hastings squeezed the people into yielding more revenue" (9). Therefore, the top focus was taxes and money rather than human lives. By describing the circumstances behind the great famine in Bengal, Mahasweta Devi alerts the ruling elite that similar destructive catastrophes will be caused by human acts in the future. Although the return on the crops that produce the most money is significant, the ruling class must grasp that rice is a basic necessity.

Titu was observed pursuing the leopard cub. This finding provides evidence of the regular encounters with leopards in Hyderabad. Titu returned from the leopard hunt, displaying a countenance of despondency. The individual verbally communicated, "The leopard cub ran away, ma. It was this big! Pretty big about this big" (4). Hyderabad had a diverse range of plants and animals. Father Nisar worked all day in farming before returning home for lunch. It was a hot day, and Nisar remarked, "How hot it is! Phew! I am sure it will not get any cooler until Only when Allah sees fit to crack the skies open with rain. It is murder in the fields" (3). Since the agricultural fields are the main topic of Mahasweta Devi's book, Hyderabad falls under Area 3 of ecological research, equivalent to the Marutham Tinai of Tamil tradition. The region is renowned for its fertile soil and abundant water resources, which manifest as ponds and rivers. The relationship between nature and farmers was deeply interconnected. Fritjof Capra discusses the concept of mutual dependency in his book *The Web of Life: All Members of an Ecological Community are interconnected in a Vast and intricate network of relationships, the web of life. They derive their essential properties and, in fact, their very existence from their relationships to other things. Interdependence, the mutual dependence of all life processes on one another, is the nature of all ecological relationships. The behavior of every living member of the ecosystem depends on the behavior of many others. The success of the whole community depends on the success of individual members, while the success of each member depends on the success of the community as a whole.* (Capra 290)

The girls feeding the geese and Nisar bathing in the Pond demonstrate the customary method of exploiting the nearby water sources, which were not contaminated. Titu went bird hunting as well. "Here are lots of birds on the lake now, and it has been ages since I tasted roast moorhen. We will take a boat to the far shore and bag some waterfowl" (12). Natural resources were essential to the lives of the locals.

During the conversation between Titu and the Fakir, various areas in Bengal, such as Jessore, Sunderbans, and Hatinga, are mentioned as regions abundant in natural resources. This prompts the reader to imagine these locales and their resource-rich characteristics. The Sunderbans is globally recognized as a prominent mangrove

forest.: " ut (now) tthere'snothing there, just swamps and jungle; the Sunderbans. ... The place is full of derelict houses, forts, and ruined temples. No one goes into that wilderness. There is nothing there but pandanus palms, mangroves, tigers, and snakes!" (17). It is a sizable forest area in the Bay of Bengal's coastal region. The illegal tiger hunt and frequent floods in the Sunderbans are common. Between 70 and 100 people each year pass away in floods and tiger attacks. The Sunderbans is home to the renowned and endangered Bengal tiger. Many extinct wild animals and species exist, including snakes, crocodiles, and others. Thus, it is a haven for various plants and animals. People once went without water and starved to death. Now, the situation is different. There is rain and a peaceful, nice environment: "The sky had been washed clean. The rain and the stars twinkled in the clear night" (18). The ponds and lakes contain sufficient water to paddle a boat and facilitate hunting waterfowl.: "I will throw you to the ghat on the Jamuna near Hatinga. Once I have helped you cross the river, your way will be easier" (24). Consequently, these geographical areas exhibit significant natural richness, encompassing their water resources, plant life, and animal species.

Syed Ahamad, a prominent figure in the Wahabi movement, sought refuge in a small village on the periphery of the Sundarbans, where he actively resisted British colonial rule. In general, peasants venerated mendicants, fakirs, and wandering homeless people. Fakir's knowledge and expertise in medicine earned them the respect of the populace. It is stated that the fakir made acquaintances with fishermen and honey collectors. They assisted him in entering the forest, and together they explored the canals and streams: " en of those rivers were perpetually in danger from tigers, crocodiles, snakes, and robbers, wwe'reglad to have him with them, and he too, was at ease in their company" (19). As a result, several areas of Bengal are inaccessible due to the dense forest. Mahasweta Devi portrays both the deep forests and agricultural communities in this book.

In his literary work "Interland of Creativity: Essays and Lectures," "Sitakant Mahapatra provides a comprehensive definition of the city and its inhabitants. "Individuals living in glass-concrete jungles do not know even their next-door neighbors" (Mahapatra 153). The city grows and develops by destroying the forest and its resources. The same type of city can be found in Calcutta (modern-day Kolkata). Titu traveled to Calcutta to compete in wrestling and gain fame and fortune. He did not fit in here: " ut the life of wrestler in Calcutta, fighting for prize money and the cheers of the audience did not suit Titu" (28). Titu felt uncomfortable and out of place.

Titu is, at his core, a villager. He initially regarded everything in Calcutta city to be strange. His initial assessment of the place was unfavorable. He asked, "What kind of a place was this, where even greens and *Kolapata* (Banana Leaf) were sold?" (29). Greens and banana leaves were commonplace in everyone in his village of Hyderpur. However, in the city, such was different. Due to their disregard for farming and gardening, city inhabitants were forced to purchase everything at the market. It left a wrong impression of the city living in TTitu'shead. People gathered to watch wrestling every Sunday. Titu became one of the most well-known wrestlers after

winning every match. He could make more money whenever he wanted. But Titu argued "his life does not suit me" (29). Life was not just about getting affluent; it also mattered much about where and how we lived. The area used to be covered in thick forests and wild animals. In the author-substituted free indirect speech, Titu reflected on the past.: "When he first came to the city, people could not go to Chitpur for fear of tigers, and Chowringhee had been nothing but dense jungle" (29). However, much vegetation and fauna had been sacrificed for development by this point. He was convinced he could not stay in Calcutta for an extended period. The city was developing and expanding rapidly, according to even his trainer, the ustad. Although it had made him economically wealthy, Titu disliked the area. Titu wanted to leave with the money he had made when he learned Tajuddin had been harmed during the melee. He bought wooden toys for the kids and bangles for his wife and sisters. The author describes his feelings as he leaves the city, "hen he said farewell to Calcutta and set off home, thinking he would never set foot there again" (29-30). It demonstrates attitude towards CCalcutta'sway of life.

The novel's author clearly distinguishes between the city and the village. Titu explained the average perspective on city life. A villager like Titu found it amusing to spend money on purchasing greens that were readily accessible in the community. However, they could only be bought with cash when marketing the Calcutta market. Through TTitu's response, Mahasweta Devi conveys her viewpoint on the disparity between supply and demand for products, saying, "The goods on display in every market amazed him. The Poonrar Hat weekly market was the biggest one in the village of Hyderpur. However, he could find hundreds of *programs* in the market square in Calcutta. The quantity was comparatively high. The majestic and the grandness of the city made Titu wonder. Titu declared, "The people of Calcutta did not farm, no harvesting, they rowed no boats, and when it rained in the monsoon season, they ddidn'trush to mend any dykes either" "(30). However, he discovered several marketplaces in the city offering a wide selection of fruits, vegetables, and food grains. They consumed many groceries despite doing no physical labor, which startled Titu.

Mahasweta Devi implicitly agrees with TTitu's prohibition of city living. He spoke, "t would be best for the world if such a city did not grow any further; the more it grew, the more its markets would suck the substance out of the rest of the country. Moreover, how could everything sit in Calcutta?" (30). *Cities* are parasites that drain a village's resources and energy. Hence, Titu and his creator are disgusted. Titu had decided categorically that he would never, under any circumstances, return. Nemade Bhalchandra defines the characteristic of nativeness in his book *Nativism* (Desivad): Basically, nativeness is entirely self-manifest as in plants and trees that patiently grow and live in their soil" (Bhalchandra 15). Therefore, the yearning for one's land is a trait all humans share. Titu serves as evidence. Exporting various items allowed the East India Company to make a sizable profit. The leading exporters of opium and silk were Calcutta. India specifically sold silk and fine cotton to diverse regions of Asia, Africa, and Europe. During the period spanning from 1780 to 1860, there was a notable transformation in the trade balance, characterized by a move from the

exportation of processed commodities to the exportation of raw materials while simultaneously witnessing a substantial increase in the importation of manufactured things valued at millions of rupees. Mahasweta Devi provides a comprehensive account of the nation's previous affluence in her work. The variety of exported goods demonstrates our country's wealth and how we were denied ownership of our goods. The dried tubers known as *soon* are employed in medicine. The tree Kusumphul produces lac. Natural resource exports from India brought in a sizable sum of money for the British East India Company. They pillaged wealth in the name of trade and progress.

The backing of the landlords and zamindars allowed for the export and import of goods. Mahasweta Devi poses a thought-provoking query: "How could an operation of such magnitude be run without the active connivance of the zamindars" (35)? The readers are forced to consider this rhetorical question. It is a business of crores, not hundreds or thousands. The salt trade alone generated a profit of two crores. As a result, the zamindars shared in the trading industry's profits. They were unconcerned about the resources and wealth of their nation or home being traded for money.

Later, the famine stopped because of the heavy rain. Mahasweta Devi said an additional major famine would ensue if the indigo plantations continued. The critical thing to remember is that the corporation continued raising its taxes throughout the famine. Whatever the issue, the average person suffered the most. Therefore, the general public must learn about protecting the environment and farmlands.

Numerous factors could cause a pond to dry up. However, human activity is the primary cause of natural resource use and extinction. The primary factor was that indigo plants' roots absorbed more water than paddy's. They again use the indigo plant to make dye, which requires more water. Additionally, it was caused by inadequate rainfall, inappropriate crop selection, inefficient irrigation techniques, and improper use of both stored and groundwater. The hydrologic cycle is the primary water source, but it is alarming to learn that many parts of the world are drying out. Every season sees a decline in water bodies, including seas, rivers, and lakes, due to the global warming brought on by climate change. Tetanus deaths and the unexpected water shortage brought on by the dryness were a tiny version of the enormous Bengal famine of 1770. Mahasweta Devi warns that a famine will soon ensue if we do not rescue the environment.

Titu converted to Wahhabism and began preaching against theft, asserting that pirs and fakirs have no influence and that people should not overspend on celebrations. As a result, he gained more foes. Titu began preparing people for battle by constructing a bamboo fort. The Wahabis were adamant that Zamindars, landlords, moneylenders, and the Company—i.e., anyone who oppressed the lower class—were their adversaries.

Father talked to everyone while conversing about the Company's role in defrauding the public: "The company has two wives. One is a class of zamindars, the other the planters" (84). The business had a strong relationship with the zamindars and plantation owners. Unfair treatment would cause the wives' rivalry to turn lethal.

Therefore, the husband had to maintain the same tempo for both. These groups came together to benefit themselves secretly from the general populace. The poor farmers worked the land without realizing their owners were exploiting them. The farmers toiled away all year long despite all the difficulties. Mahasweta Devi highlights that if they make two grains of rice, one fills their bellies, and the other fills them into moneybags. Moreover, the managers and their guards come and stuff earnest money down their throats and mark out their best land for Indigo. (84)

As a result, their labor was used to line the zamindars'pockets. They took advantage of the farmer's toilffarmers'toil. For their financial gain, the zamindars preferred this. Mahasweta Devi critiques the zamindars'behaviour as "What do they care? They are happy just to get their rent in. They can see the most fertile land being staked out; how much crop do they expect from the poor soil?" (84). Except for the wealth they produced, the zamindars had no interest in the lands. They should have considered what might transpire if Indigo were to take over every land. For the short-term pleasure of making money, they devastated the productive lands. The author criticizes, " et they go on raising the tax. The Zamindars and the planters are turning this land to ashes: tthey'llbury it yet" (84). They carried on doing it despite not understanding the repercussions.

The planters decided not to revolt and fight against the zamindars since the peasants were terrified of them. Titu altered everything. They already had the bravery within them. It was extracted from them and exploited by Titu Mir against the English government and all aristocrats. Mahasweta Devi respects his talent. "increasingly he (Titu) was coming to realize that only those who had suffered at the hands of the zamindars, planters and government officers, had the courage and the strength to stand, armed with nothing but lathis, against the English and their gun trotting soldiers." (102). A considerable number of individuals, primarily including young individuals, embarked on journeys from various regions of the country to align themselves with Titu and his military forces. The individuals were provided with guidance within the Narkelberia bamboo Fort, which Titu erected. The author expresses her delight at the protest's success: Now, the planters fled, leaving the plantations to fend for themselves. The zamindars, landlords, rich Muslims, and money lenders were all fleeing. They were going to Barasat, Gobordanga, and Calcutta. The tax for the planter's vast unofficial holdings lay uncollected; the peasants stopped planting Indigo on the land. (94)

Mahasweta Devi describes TTitu'sdynamism and passion as "C Donald recognized him: a man whose skin was the color of fire, with fire in his eyes, whose each word was a fireball" (115)—turning the cannon on Titu, MC Donald. The gunner claimed he aimed for a man rather than a fortification. MC Donald shoved him aside and pulled the trigger. Their right leg was struck. Titu enquired after his lathi even then. The chants for TTitu'sname began. He was gradually rendered speechless by the torture. In the conflict, the great Titu perished. Till his last breath, Titu resisted and battled to protect his land from the dangers.

The author warns about environmental issues. The sole goal of the zamindars and planters was to increase their wealth. However, the average person had a different

way of thinking. In the story's first line, Nisar addresses Rokeya, "what the zamindar does with the crop is the zamindar's business" (3). He was off. Titu would not have known the people had the strength and bravery to fight if he had believed that.

The elderly guy who reported the Pond's transformation into a congealed muck believed the stormy wind blowing everywhere was to blame. He stated, "There was much evil loose in the world" (60). The older generation had a superstitious attitude. However, the village's younger generation linked the dry weather to some people's evil intentions to make money, and from that point on, they were able to identify a solution. The statement clarifies how daring Titu is: "But we have seen Titu Mir, the son of a farmer and a householder, at whose name planters and zamindars run for cover" (97). In contemporary times, the narrative of Titu Mir continues to serve as a source of inspiration for individuals seeking to assert their resistance against those who engage in land encroachments.

Only two communities were the first to start the revolt. The movement of the revolution quickly touched every village in Bengal and spread throughout the country like a forest fire. The depots for Indigo were burned down. The indigo planters and the clever zamindars who were working against them were the targets of the people. It was a response to the oppression they had previously experienced. The British administration and zamindars brutally murdered numerous peasants. An indigo insurgent was executed by hanging. However, a few of the traditional zamindars backed the Indigo uprising.

The uprising significantly impacted the regime. In 1860, it quickly appointed the "Indigo Commission." Former District Magistrate E.W.L. Tower noted in The Calcutta Review that "indigo commission immediately in 1860. In The Calcutta Review, E.W.L. Tower, former District Magistrate, pointed out that "not a chest of indigo reached England without being stained with human blood ... and carrying on with indigo, I consider to be a system of bloodshed" (Tower 291). This visceral declaration from a British official demonstrates the revolt's success. Indigo output in Bengal was skewed after the "Lue rebellion," and the indigo planters relocated to Bihar. A movement against the indigo planters was initiated in 1917 after Mahatma Gandhi visited Champaran, Bihar, and was inspired by the challenges the riots faced. This movement was known as the Champaran movement.

According to Blue Rebellion, mistreatment of the underprivileged and land exploitation will eventually lead to a revolt. Titu Mir by Mahasweta Devi makes it clear. However, what occurred during Titu's lifetime years ago continues under various environmental challenges. The residents of Neduvasal, a region in Tamilnadu, express their opposition to the extraction of oil and natural gas from hydrocarbon reserves due to concerns over potential environmental hazards. This sentiment parallels Titu and his associates' resistance to indigo plantations. Farmers express deep concern regarding the potential detrimental impact of mining activities on their agricultural land. During the project, several environmental concerns, such as climate change, contamination of water and soil, and the potential occurrence of earthquakes, will manifest. Hence, it is imperative for Titu Mir, as another messianic figure, to express opposition towards the proposition above. Mahasweta Devi is in

favor of this particular mode of protest. She writes in her *Imaginary Maps*: I think as far as the tribals or oppressed are concerned, violence is justified. When the system fails, injustice and violence are justified. The system retorts when people rise to redress some grievance through protest. India is supposed to be a nonviolent country. However, in this nonviolent country, how many firings and how many killings by bigots take place every year? When the system fails, an individual has a right to take to violence or any other means to get justice. The individual cannot go on suffering in silence. (*Imaginary Maps* xi-xii)

Consequently, the author wants every person to be prepared to demonstrate against environmental plunder. Despite the costs associated with doing so, our responsibility is to protect the environment and pass it on to future generations.

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