

Study of Tribal Consciousness in Mahasweta Devi's "Chotti Munda and His Arrow", "The Hunt" and "Seed"

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Abstract:

Mahasweta Devi is the greatest tribal writer and social activist depicting the sufferings of the tribals. She accounts for the deteriorated conditions of the poor Indian tribals in her several works. His narration of the tribal stories has been tragic and seeks motifs to get rid of this chronic situation. She depicts different stories, in both delicate and violent style through presenting the crisis of the individual struggles. The impact of colonization on the tribals has been a disease that disturbs the tribal movement. Her stories are linked with the specific fate of the tribals to that of marginalized peoples in the world. The upper-class people take all the benefits of the welfare schemes and the poor people have been deprived of such benefits. In this way, tribal people face poverty and can not come out from such adverse conditions. The paper attempts to show their struggles in making them independent and self-explanatory. The consciousness of the tribal people changes the history of the tribal society. Sahitya Academic Award winner, Mahasweta Devi explores distinguished ideas on the autonomy of the tribals through subaltern perspectives. Subaltern history deals with the history from the below rather than the upper class. Mahasweta Devi travels throughout the country, especially she wanders the states, of West Bengal, Bihar, Madhya Pradesh, and Chhattisgarh. The possible solution to end tribal afflictions is the collective revolt driving the tribals to liberate themselves and their race. Devi's "Chotti Munda and his Arrow", "The Hunt" and "Seed" bear testimony to her observation.

Keywords: Autonomy, Decolonization, Liberate, Oppression, Subaltern

Intoduction:

The tribes as "adivasis" are identified by their religion, language, festivals, dance, and music. "Tribe" is a group of people who live together have the same language, and culture, and stay outside towns, regarding themselves as having common ancestors. There was a notion that Dravidians were the original inhabitants of India. But after searching the tribal history we come to believe that Dravidians are the main ancestors of

the tribals or Adivasis. There are so many distinct tribes in India. The most common tribes are Bhils, Gonds, Santhal Munda, Khasi, Garo, Angami, Bhutia, Chenchu, Kodaba, and the Great Andamanese Tribes. According to census 2011, Bhils are the highest (38% of total tribes) inhabitants in India. Santhal are the largest and one of the oldest tribes in India. They are spread across Assam, Chhattisgarh, Jharkhand, Odisha and West Bengal. They become the residents by clearing and cutting the forests and producing food for subsistence. They have their different Gods and Goddesses and separate places of worship which are completely free from other Indo -Aryan religions. The God and Goddesses of Santhal and other tribals do not belong to the Hindu religion. Their religion and culture are vastly different from the Hindu pantheon or any other Indo-Aryan pantheon. Their lifestyle and traditions do not have similar features to Indo-Aryan culture. Tribal societies become stronger through having kinship relationships among themselves. Everybody follows one ideology to unite themselves at every stage. Tribal society conducts their livelihood by holding lands. Class discrimination is absent among men and groups in tribal societies. Tribals can adapt to different cultures and gradually become an integral part of society. Every individual of the tribals can keep social bonding through making relationships with other communities and thus they become free from an isolated atmosphere.

Indian tribes are divided into four main divisions: 1. Tribal: Those who live in the forest and keep their primitive patterns of life by clearing and cutting the forest. 2. Semi-Tribal: Those who live in urban and rural areas and have allied occupations. 3. Accelerated: Those who have drifted themselves to cities and can adapt themselves both in civilized culture and rural culture in a similar manner. 4. Assimilated: Those who have blended themselves in the urban societies. This study explores the identity of Adivasis and its evolution through the ages. Adivasi tribes have been developing themselves through their simple way of living in the forest. Their hardship and simplicity create a new pattern of life. They were innocent but they could work hard. They worshipped their Gods and Goddesses. Their way of conducting life was much more different from other Indo – Aryan cultures. Adivasi tribes build themselves strong by living together and having the same policy. They did not create disorder but tried to unite themselves. They understood the differences between their cultures and other religions. They knew very well that the people of other religions were much superior to them in the matter of culture and traditions. They were almost everyone black, this difference made them conscious of their unique identity in society. This process of thought was going through the long ages. But after spanning long times, they realize that they can live with the civilized people in the town and the cities. The Santhal revolution in 1857 made them strong and they achieved their identity differently. They started to change their simple and unprotected mood in life.

1. The administration of the British government in India led tribals to fight to survive their existence. British tortured the tribals by passing new rules, as a result, the tribal people were compelled to fight against the British administration by uniting themselves. British started feudalism by promoting the Jaigardari and Zamindari systems. In this way, the British government imposed a Permanent System in Bengal and Bihar which became the framework for intensifying feudalism throughout India. The

traditional social system began to change. The economic system of the country began to alter radically. Forest areas and farmland were rapidly made the legal property of British-designated Zamindars, who take the maximum economic benefit possible from such properties. The relationship between Adivasi and Indian society was incongruous. This relative autonomy and collective ownership of Adivasi land by Adivasi was severely disrupted by the Mughal kings. They fight against Mughal Kings boldly. Thus, they organized many rebellions like the Bhil rebellion in 1632 and the Bhil-Gond insurrection of 1643, but they were defeated by the Mughal soldiers. Through overcoming such difficulties they improved their position in the country. They fought against many cruel rulers. Through the ages, they were able to hold their identity collectively in Indian society. They were able to relate themselves with the people of different religions. They became the common men like other common people of the country. Gradually they made them civilized through various ways. Many cultural functions, TV shows, and films become the mediums to expand the progress of their society. The people of India recognized them as an integral part of the society. Their power had been gained by the Indian constitution.

2. The largest position of tribals in India is in Rajasthan. The highest scheduled tribe people are in Madhya Pradesh. Jharkhand, Odessa, and West Bengal cover the majority of tribal communities. Scheduled tribes in India are 8.6 of the total population. There are no innovative policies for such communities to change their socio-cultural condition. This paper attempts to show Mahasweta Devi's unique presentation of different tribal characters in several stories. She exposed the real fighting of the tribal people especially the Adivasi community who radically changed their simple characters into stout through many rebellions. They made the civilized people realize about their existence in society. They had suffered through long ages but eventually, they formed one of the strongest communities in the country. The leaders Sidhu, Kanu, Birsha, and Munda progressively led their revolutionary movement. Mahasweta Devi felt them through her core heart and tried to show their struggles of development in Indian society. She attempted to picturise their inner struggles, especially the women's movement. The condition of women was so bad, they fought to revive their existence through a revolutionary attitude. They made us realize that they had a prestigious life like other civilized people of the society. Mahasweta Devi was a humanitarian writer, she traveled all over India and visualized the bad conditions of the women of of the tribal society. She highlighted the struggle of the impoverished women who survived their landlords and the Zamindari system through their active revolts.
3. We have seen many movements of Adivasi women. we know about the Warli movement in 1940 where the brutality of the police was very terrific. They threatened the women through physical torture. Many women went to the jungle, but most of them stayed at home with their children and aged and simultaneously had to bear the brutal torture of the police. Such difficulties were overcome by their extreme mental labor. They created a new history for their tribes. They were not only tortured by the administrative rules but also by a male-dominated society. They were also attacked by their husbands. The landlords used them as a thing of pleasure. The landlords made them toys to play with their prestige and honor. The Warli revolt was led by Kishan sabha

leader, Godavari Parulekar tried to encourage the tribal women to go ahead leaving all difficulties. Their indomitable spirits did not stick to any barrier in moving their struggles ahead. But their struggles to survive their rights were somehow subordinated by the prevailing system of society. They were not able to reach the final destination of their fighting. However, they made a unique history to awaken the indomitable spirits. When police investigated the Adivasi men, then the women hid them in the jungle and faced the police boldly. They played more significant roles than their husbands or men. Through this way, the revolt of Adivasi women had taken a great position in the history of tribal culture. Mahasweta Devi has just described their conditions. She tried to highlight their difficult journeys throughout the ages. In most of the stories of Devi, we see different struggles of the tribal communities including peasants, poor men, women, and so on. Through her stories, She unveils the victimized peoples' dilapidated conditions which prevailed extremely which I would describe later minutely through portraying indomitable characteristic features. This paper attempts to show the survival movement of tribal people and how they fought against the landlords by leaving all the predicaments of the prevailing society.

4. The tribal problems in India are a major issue in the whole world. The upper-class people always lead to the lower-class communities. The bourgeois people always try to dominate over subordinated people through the long ages. There were many fighting histories of the tribal communities, they have been trying to survive their basic demands but somewhere they have not yet achieved what they expected. The major problem of tribal communities, nowadays, is that they face a hard economic crisis, they have not been self-dependent on, and as a result, they do not comfortably conduct their lives. They are not able to make decisions by themselves due to a lack of confidence. Scheduled castes and scheduled tribes are an integral part of society, but coming in the post-modern world in the matter of engagement and employment they are treated as untouchables although there are constitutionally recommendations to give sufficient opportunities. But when they physically engage with any kind of government service, they are looked up to as an inferior class and try to underestimate their work. This kind of interior problem comes as a vital disease to socialize them and thus spreading inequality in society. Such kinds of mental disorders create a suffocated atmosphere for the tribal peoples to comfortably forward their duties. Nowadays, the problem of socialization is a great problem that has been continuing since the creation of tribal communities. Economic backwardness and insecure livelihood make them face health problems, such as the prevalence of diseases like Cholera, Malaria, Tuberculosis, Diarrhea, Jaundice, etc. These health problems create disharmony among them and due to a lack of economic conditions, they are unable to survive such fatal diseases. The children of tribal communities are backward in education, they are not technologically strong and advanced, and as a result, they do not get equal opportunities to improve their social status. The socio-cultural problems are one of the most tremendous barriers to leading their lives ahead. They are unable to adapt themselves to nontribal communities. Assimilation is the best medium to socialize them but they are not able to assimilate themselves with other communities. They always try to keep themselves in their society rather than assimilating with upper-class or nontribal communities. Indian constitution

gave them equal rights to improve their conditions. Article 17 says that untouchables are completely prohibited from Indian society. This article attempts to solve such a caste problem to socialize the tribal communities. But in reality, we do not find such situations to execute constitutional rights. Until we create such an atmosphere where tribal people spontaneously leave their freedom of speech in society, we can not expect equally a great environment to modernize our country globally. Mahasweta Devi tried to handle such problems by narrating her various stories and focused on the proper solutions to get rid of these traumatic conditions in Indian tribal communities.

5. Mahasweta Devi has depicted the deteriorated conditions of the tribals. The Indian Forest Act had a great impact on tribals which created disorder among the unities of the tribes. This act changed the adamant efforts of fighting. It hurt the cultures of the tribal society, especially in tribal languages. Devi, thus, describes such marginalized conditions of the tribal communities in her different literary works. Devi's tales of exploitation and struggles have been considered a rich resource of the Indian tribal movement. The upper-class people like landlords thrust the tribals into great poverty. They were severely exploited and fell into deepest misery. The tribal people have become bonded laborers as they lost their lands and turned into oppressed slaves. Thus, they face hard times and are forced to do what they are ordered. Even, though they are not provided with the proper ages, as a result, they face a great economic crisis. Mahasweta Devi exactly points out the reason for poverty and suffering through her works. She tries to expose their critical situation in different stories. Her works are narrated in a melancholic and tragic tone to feel the complex conditions of the tribal people. So she uses the text lines to show the dilapidated conditions of the tribal people, "Nothing is done for them although so much money is allotted for them. They do not want money, they want facilities; they want to live the life of an honorable poor Indian, you might say. But they are denied everything"(The Hunt-iii). Mahasweta Devi also shares her thought that tribal people are very close to nature. Through the bonding relationship between tribal people and Nature, the greatest atmosphere is created where divine thoughts are flawed in a spiritual manner. This divine relationship brings about a great change in their lives. Nature comes as a blessing for them as they live in the forest by eating fruits, and leaves there. But changes come when industrialization, urbanization, and modernization are developed through the ages. They face a lot of problems due to the modern touch all over the natural areas. Forests are cut to build large constructions, a symbol of artificiality. As a result, most of the tribal people lost their original place and were forced to come to the urban areas to face critical situations as they were not able to adapt to the urban culture and felt inferior in front of the urban sophisticated people. Thus the tribal people come to fight for their survivability through different processes of struggle. This paper, thus, narrates their tragic struggles to signify the contemporary tribal movements in a distinguished manner.
6. Mahasweta Devi's "Chotti Munda and his Arrow" is a great novel written on tribal consciousness, and this novel is written as "Chotti Munda o tar tree" in the Bengali language. Chotti Munda plays as an anti-hero in the novel. However, his consciousness about his tribal conditions is much more significant in the history of Indian tribal culture. This novel also deals with caste problems, politics, corruption, oppression, exploitation,

and so on. This novel raises questions about the rights of tribals especially land rights and human rights. Devi just points out the troublesome condition of the indigenous people of India in her writings. She exposes the political hypocrisy of Indian nationality after her practical experiences through visiting tribal areas. This novel also addresses the overall condition of the world where human beings are exploited savagely and want to leave a message for the unconcerned people of the world.

7. “Chotti Munda and his Arrow” is one of the most important novels of Mahasweta Devi in which we see the struggles of Chotti Munda and his overall achievement through great efforts. There was a culture of slaughters and the political culture was so different which promoted disorder among the common people. The ruling party creates an atmosphere of fear of the murders of the lower class people. As a result, there is a condition of disharmony created among the oppressed people and they are forced to go back from the tribal movement. In this novel, we find a villain named Romeo who attacked a tribal village. Villagers escape to protect their lives and Romeo forks wealth from the Mahajans. Thus, Romeo appears as a devil for the tribals. However, the landlords and the money lenders take advantage of cruel leaders like Romeo to deceive the tribal laborers by paying low wages. Eventually, Chotti Munda emerges as a voice for the poor tribal communities. He plays a key role in helping the unconscious tribal people. His way of protest is not followed by any kind of violence. He thinks that the movement against the landlords should not cause bloodshed. His thinking is somehow unique and appreciated by society. He knew very well that the fight with arms could take away many poor people’s lives. He was so sensitive to take any decision. His non-violence policy brings forth a new world in the history of the poor tribal people. He also shows honor to women, so he shoots an arrow at Romeo and kills Pahalwan. His greatest ability to understand the feelings of the tribal people led him to fight strategically with the cruel landlords and money lenders. After killing them Chotti Munda surrenders to S.D.O. as early as possible. The news of his surrender spread out over the areas and the tribal people came to protest against S.D.O. and to make him free from any trial or jail. There is also a voice from nontribal people to save Chotti Munda from prison. Thousands of people raised the word 'Beware' which bears a very significant meaning. This word 'Beware' is used to alarm the police so that they can understand the motif of the tribal people's movement as they wanted to see Chotti Munda out of the prison. Thus this novel has been a great example of tribal consciousness. This novel also deals with corruption, the caste system, the politics which are closely associated with the problems of tribal people. People become conscious of their rights and needs by seeing their leader, Chotti Munda. Mahasweta Devi through her distinguished characterization of Chotti Munda tries to show the contemporary condition of the tribal people minutely and strategically. She focuses on the issue of discrimination which is still prevailing now in our country or the World. She also leaves a message that people should not stop to raise their voices against any kind of cruelty. We have to make our minds strong and honest to defend any kind of injustice through which we would get full liberation for conducting our lives.
8. The great social activist, Mahasweta Devi exercised her thoughts through practical experiences. She always visited several places from where she got acute knowledge and presented the dilapidated conditions of the tribal people in her writings.

Her observation of the poor, suffering, backward-class people was something unique that exposed the actual conditions of the contemporary tribal society. She also tried to connect her thoughts with many subaltern writers such as Antonio Gramsci, Gayatri Chakraborty Spivak, Partha Chakrabarty, and so on. The theory of cultural Hegemony by Antonio Gramsci was somehow interlinked with Devi's idealization of writings. Cultural Hegemony is one of the important theories by which we can understand the inter-relation of the bourgeois people with the subordinated people. This theory exposes how landlords, and upper-class classes people administer the backward, poor people in the society through cultural dominance. The bourgeois people make the subordinated people think that they should follow the orders of the upper-class people. The tribal people could not perceive the bad effects of this cultural hegemony, as a result, they blindly followed their orders. "Chotti Munda and his Arrow" is a novel where we see that all the orders of the bourgeois people are strongly disobeyed and strictly wanted to give the message that such cultural dominance should not be tolerated anymore. This study gives us the proper knowledge of changing the cultural and political perspective of the tribal society.

- "The Hunt" by Mahasweta Devi is the greatest story of a half-white, half-tribal girl, Mary Oraon. The story deals with the distinguished revolutionary spirit of Mary Oraon, a tribal girl who successfully fought with the landlords and brought justice to the whole tribal community. The story is about the exploitation of women who were forced to do what the landlords ordered them. They were enslaved throughout their lives by the landlords and also sexually exploited by them. The women were brutally tortured and made the toys of the landlords. But Mary Oraon, a rebel lady raised her voice strongly against such exploiters and fought with great courage to change the deprived conditions of the women. Patriarchal society always comes up as a barrier for women to lead them ahead. Mary overcame all the predicaments of the patriarchal society through her fighting spirit. In recent years, random and reckless industrialization and commercialization have resulted in an adverse effect on society. The evolution of Industrialization becomes the most greatest predicament for the society to lead ahead smoothly. Nature is leaving her fragrance as the smoke of fire which is spreading throughout the areas. The lives of common people have been corroding day by day by attaching themselves to the artificial part of the world. "The Hunt" is a story of a half-tribal girl who works for the state owner, Mr Prasad at the Dixon Bungalow. Everything seems to be going smoothly until the day Tehsilder arrives at the village being invited by Banwari Lal, Mr, Prasad's son to negotiate a deal regarding giant sal trees in Prasad's state. Tehsilder is a rough-minded guy who creates a Lusty attitude after seeing Mary. His lustful behavior irritates Mary. Tehsilder always tries to seduce her but she protects her. She is not a passive character who tolerates the sexual provocation of such a bad guy. She revolted against such a cruel man and avenged her oppressive plight by killing her assailant. Rather than being a victim of sexual aggression, she hunted the man to make his life end forever to protect the honor of the woman. Her domineering characters are so impressive and imitative for the oppressed section of the tribal women. Mahasweta Devi through this characterization tries to show the indomitable spirit of the feminine gender who can protect themselves after facing a hard patriarchal domineering society. This story gives us a message that

women are not subjects of sexual exploitation. They prove that they are the equal part of the society. This visionary power of the writer brings a new epoch in the revolutionary history of tribal women.

- Mahasweta Devi in "The Hunt" also describes the impoverished conditions of the children, especially tribal children. The tribal children have been suffering for long ages as their guardians do not provide sufficient food for them. The children are oppressed and become the victims in the society. Their deteriorated conditions have not been identified by the political leaders and also by the government. As a result, they become slaves under the leaders of the capital market who mostly demand children from tribal society to enhance their working capabilities. The capitalist market always misuses innocent children as their labour which is against the rule of the Indian constitution. Although there are highly constitutional recommendations for not making children for any kind of labor, in reality, no one acutely supervises this evil process and takes no necessary steps to stop child labor In the capitalist market there is great demand, especially for tribal children. "You pay them little; you can starve them; you can kill them; no one will come for them."(The Hunt xv) On the other hand, the conditions of tribal women bear the tragic example of exploitation, suffering, and deprivation. Women from tribal society are treated as animals, they are thrown away after using them. They are forced to bear all the tortures mentally and physically. Their rights in society are somehow deprived by the patriarchal privileged system. Women are completely tortured and dominated by the men. In "The Hunt", the women could not work freely and were oppressed by the male-dominated society. When they go to work with men, they are not provided proper wages but the workers are the same. They have not been given proper respect by the landlords for their dedicated duties. They go to work only for food for their children which forces them to follow all the rigid rules of society. As text lines will be clear to speak of these issues, "Money at home. Others will fell the trees, twelve annas for men, eight annas for women for trimming branches and carrying the pieced timber to the tracks. And tiffin of cornmeal in the afternoon. Unbelievable! Salt and cayenne with the meal".(The Hunt 7).In this way, the rights of women are discriminated against. Their way of living is suppressed through various forms by the dominant society. In The Hunt, the character of Mary Oraon becomes an undefeated figure for the deprived section of women especially for tribal women to restore their rights in every matter of society. Thus Mahasweta Devi through her great characterization enlightened the invisible darkness of the society.
- Mahasweta Devi's "Seed", is a story about the exploitation of natural resources. The headman, Lachman Singh orders the farmers to follow his orders thus creating disorder conditions in the areas. This story deals with the tortures of the headman on the poor people who were struggling to protect their crops. Exploitation of resources by the headman makes the poor people unbearable. They raised their voice against the injustices imposed upon them. They kept fighting with the headman but in the end, many poor people were brutally killed. The story turns into another mood when Dulan, the protagonist defends the headman by killing him. After perceiving the tragic conditions Dulan could not control his emotions and turned into a dangerous man to do a serious thing in his life. Although Dulan's character did not match with this dangerous

work, i.e.killing Lachman. Through this story Mahasweta Devi shows that the brutality of the poor tribal people can not be continued, we must raise the subaltern voice. The socio-political condition of Indian society has been developing through torturing and depriving the weaker section of the tribal people. Her points are much more significant for the prevalent conditions of the Indian culture. She wants to give a clear message that upper-class people always attempt to dominate over poor, backward classes people. The political and cultural conditions of the country are not equipped equally. Although we have a great Constitution to solve all the problems of society, the political system comes as a barrier to making a happy society. Bourgeois people always administer over the poor uneducated people through stereotyping manner. They indirectly impose rules over the tribal people and manipulate them into an obscure world from where they can not come out. It has already been discussed that Mahasweta Devi through writing these stories tries to connect Antonio Gramsci's theory of Cultural Hegemony. This theory bears significant realization about the socio-political and cultural conditions of the world. Nowadays in India, we see a lot of similar conditions to Antonio Gramsci's theory. In Global Hunger Index India ranked 101 in 2022. This report makes clear the actual conditions of the people. But we also know many men own thousands of crores of rupees in this country. This discrimination process is enhancing rapidly day by day. A report said that although ST is 8.6 % of the total population only 2% budget is kept to improve their society. How is it possible? There is no one to answer against this injustice. After analyzing Mahasweta Devi's writings we can come to find out two ways of realizing the fact. One is, in past times the poor people especially tribal people were suffered and tortured directly like in the story of "Seed" where Lachman directly tortured and dominated over tribal people and the second one is in present times the tribal and poor people are indirectly administered and manipulated by the political and cultural system. Poor people are not concerned about the deceptions that are occurring indirectly. Thus this paper attempts to show the hypocritical face of the political system and tries to seek out an alternative medium to get an equilibrium conditions of the Indian society.

- Mahasweta Devi is a great social activist who does not only describe the deteriorated conditions of the tribal people but also lives with the tribal people and identifies their problems closely. She realizes the basic problem of the tribal people and tries to narrate these problems in her several texts. She radically challenges the upper-class people who always play tricks with the poor people. The tribal history makes us realize that the subordinated people become the victims of the hypocritical political leaders. They have no way to escape from such a barrier. The present conditions of the tribal people in India have not improved so far after having a well-established society. The victimized people have been trying to defend against injustices in a low voice. The voices of the tribal people are suppressed in various forms by the political leaders of the country. Mahasweta Devi through her writings focuses on such serious matters of society. The socio-cultural conditions of Indian society are not in favor of poor tribal people. These three texts of Mahasweta Devi acutely show us the dilapidated conditions of the tribal society. The women have been fighting for long ages to protect their basic rights but their struggles have not been fruitful for what they wanted. It can not be said that the conditions of women have not been changed, still, there are many things like

male privileged society has not been ended. Even after coming into the 21st century women are not safe, they can not go out alone as fear always comes into their minds that they can be seduced anytime by gangs. They are not considered as an equal part of society, men always dominate over them. Child labor has not been ended, due to the need for food they are driven to other places to work in industries or factories. The education system can not stop children out of school. As a result, they go to work to feed themselves as their parents are unable to provide them with sufficient food and clothes. The civilized society does not look upon them seriously. This insane condition creates an adverse atmosphere for the country. Hunger has reached to top, but no one acutely solves this chronic problem in the country. Moreover, this paper presents such problems analytically and seeks to get a proper solution to get rid of this adverse situation.

Conclusion:

After analyzing these great stories, we can say that Mahasweta Devi depicts the vivid pictures of the common man of the tribal society. She realistically picturizes the prevailing conditions of the tribal people. The rise of consciousness was created among the tribals through their experience of oppression and exploitation. Mahasweta Devi, in her writings, narrates the life of common men and women and how they present examples of long struggles in the history of the world. Devi tries to depict the life of people especially Adivashi like Santhals, Lodhas, and Mundas, who become the symbols of sorrow, suffering, exploitation, and poverty. These three texts, "Chotti Munda and his Arrow", "The Hunt" and "Seed" bear great examples to signify the importance of the tribal movement. Mahasweta Devi travels all over the country gathers proper ideas about their problems and seeks a definite solution to get rid of this traumatic situation. She does not only describe the conditions of the tribal people but also gives an alternative approach to end the discrimination from the society which can blossom a new flower for the tribal people of Indian society. She emphasizes the rights of women and children. Women and children are exploited savagely by the complex cultural and political process. Devi's texts do not only visualize the contemporary period, but they also picture the present conditions of Indian society. There are a few changes that are seen in history. But structurally there are no proper modifications of the political systems. Cultural dominance always marks its significant position in society. Until we can think together about it, this complex process will not be changed anymore. Human minds must be modified to hold this problem as a serious issue for society. We should reform our socio-cultural and political affairs and we must come together on one platform to reverse the prevailing system so that no tribal people would face any difficulty in moving forward in their lives comfortably and independently. Mahasweta Devi just wants to nurture our thought process and picture the contemporary conditions to acknowledge the vital problems of the prevailing society. Through this above analysis, I can say that the purpose for writing this paper has been reached acutely and righteously and has found its proper destination. This paper also has suggestions to proceed a further research on this unique topic.

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