DEPICTION OF MARGINALIZED WOMEN IN MAHASWETA DEVI'S RUDALI

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Abstract: Mahasweta Devi born in 1926 is one of the foremost literary personalities, a prolific and best-selling author in Bengali of short fiction and novels. She became the renowned author of Bengali fictions and novels. She took part in social and political activities and became a voice for the tribal’s and marginalized people especially the female flock. She tries her best in literary and cultural fields of nation. Devi has become one of the eminent voices of voiceless people in Bengali Literature. The subject of her writing was concerned with the troubles of social classes within their domain. She highlights the sufferings of marginal people who were divided based on class, caste and gender. She represents the characters as a strong base for the depiction of the class and caste.

Keywords: Marginalization, Political and social activist, sufferings, Voiceless people etc.

Introduction: Mahasweta Devi was a social and political activist and an eminent writer who are working for the upliftment of the marginal people in her voice and protesting against the harsh and criminal plans on poor masses by upper-middle class or from the mainstream society. Her main motto is to highlight the social, cultural, political and economic downfall and the alienation of the one sect from the mainstream society. Sanichari the main central character at the beginning of the Rudali places her in the domain of lower caste and she is surrounded by so many other issues like caste, class and gender. She stresses on the pain and sufferings of the main female character who echoes the sufferings and pain of other masculine characters. The main female character belongs to the group of voiceless people who do not know about social-cultural and economic development. Her marginality becomes deeper and deeper as she is from the category of masculinity and is subjugated by the males of her community or group. She gets depressed psychologically and mentally and it is the same depression of masculinity occurs in her life when her brother-in-law does not allow her to weep. The same psychological astonishment occurs in her life with the death of her brother-in-law and his mistress. The oddest happening that comes in the life of Sanichari when her husband died and then she has a responsibility of taking care of her son and perform religious rituals which help her to persist stone heart to remain calm after her husband's premature death. She is now ready to work when Mohanlal offers her work in the field. She received 20 rupees and ready to repay 50 rupees and put her thumb on a paper for agreement for the next five years. It indicates how capitalist people are dominating the lower-class masses by providing debts.

Mahasweta Devi also brings together some main core points on the forefront that the upper-class people are neglecting their responsibilities of feeding their old relatives and females of their community. The marginalized people have no nothing to speed for the treatment of their ailing patients. On the other hand, rich people spend more and more on the death and rituals of their loved ones to show the prestige of their community. She aside all the issues like gender inequality, prejudice and she more stresses on the relationship among the tribes and communities. After the death of another character Bikhin, Sanichari is so much depressed and ready to leave her job. Devi in her novel shows the association between the marginalized women. The association between Sanichari and Bikhini, is supportive, lovable and much, and much more. There is the subtly nuanced closeness between women. She also shows up how women across class lines remain the object of similar kinds of discrimination and social prejudice: there is the sequence in which Nathuni’s middle life complains to Sanichhari about how she is the mother of girl, whereas her co-
wives, by giving birth to sons, have secured their privileged position. This social attitude, widely internalized by the women, which holds a woman solely responsible for all so-called ills and misfortunes echoes Sanichari's mother-in-law's accusations that it was unlucky, accursed Sanichari who was to blame for all the hardships in their family. The irony is that the upper classes women may feel themselves privileged, but are still bound by the same social and cultural prejudice that affects the poorer women. Sanichari comes upon Bikhni by chance at a local mela, she has already lost every member of her: Her husband, her son, her daughter-in-law and her grandson, who has run away. In fact, the text explicitly states that 'when she had has given up hope of recovering Haroa, suddenly she met Bikhni'. At this point she is a woman shorn of all roles-no one’s daughter, wife, mother-in-law or grandmother. She is free of all other ties and relationships, as in Bikhni, who has been abandoned by her son, and left home with no plans and nowhere to go (25). The goals and dreams of these marginalized people especially female flocks were simple and ordinary, but their dreams never came true because upper middle-class people work as a hindrance in achieving their goals.

Conclusion:
The main protagonist has also a simple and straightforward goal to live in harmony with their family and to buy a comb, to wear bangles. Devi describes it as a survival of the fittest. She describes the harsh realities, struggles for a living, exploitation of female characters especially the main character of the novel. The writer throughout the novel represented the marginalized people especially the females who are suffering in their communities. Thus we can say she depicted the marginalized women and their suffering throughout the whole work and linked it with class, caste and gender.

References:
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