



**An understanding to Oppressed Woman Reflecting Humiliation in  
Mahasweta Devi's (Douloti)**

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**Abstract**

This exploration paper manages the Mahasweta Devi's considerations with respect to mistreated ladies which are confronting mortification based on sex disparity, show how environmental minimization, conceptive assault and inconsistent asset access have exhausted Adivasi female regenerative spaces, arranging them to sexualize and co-adjusted destinations of exploitative philosophical qualities. Utilizing an interdisciplinary methodology, I contend that Devi's social creation gives an ethnographic scene to researching how power relations shape generation and contraceptive choices and how ladies battle every day to have kids and their vocations under nearby degrees of political coercion.

***Keywords: Mahasweta Devi, Douli, Map of India, Culture, Gender***

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## INTRODUCTION

In Douloti (2000), Devi expands her reportage of the pattern of misuse depicted in a Douloti, a 14-year-old young lady who kicks the bucket at 27, following quite a while of composed abuse, her "tortured carcass, deteriorated with venereal malady" spread over the "map of India" on India's day of Independence. Depicted as an "illustration of post-pioneer India, an anecdote routed to whatever/whoever maintains to be the country," it is all the more conspicuously the account of sex explicit savagery that secures not reusable inferior ladies in passive sexual excess work to help the framework. In Douloti (2000), Devi further investigated the misuse of the female regenerative framework, this time concentrating on the reification and co change of virgin tissue in the Himalayan District of Uttar Kashi, which she anecdotally calls Seori. I proffer that perusers must look past the figurative developments of moral story to observe how Devi portrays the epistemic gendered viciousness of decolonization in which fathers accidentally and purposefully sell their spouses and little girls into fortified sex work to take care of their obligations. After their ladies are auctioned off in the city, they have just taken care of the enthusiasm on their credits, always completely unable to liberate themselves from upper-station moneylenders. In the two occurrences, the protective structure of the family is relinquished.

Devi sees how decolonization made pockets of male centric abuse and the advancement of "making slaves on recruit buy" (21). Inside this decolonial infrastructural building measure, Devi connects the "unnatural" burden of evaluation overviews absolutely to people to decide starvation and to make vital political districting. In this story, "ladies are simply product, wares," and insatiable male sexual wants have made an exceptional interest for the new immaculate hymen.

Douloti we witness one more record of how the situation of the ancestral didn't show signs of improvement in post-freedom India and rather kept on decaying under the country state, as decolonization only occasionally arrives at poor people. Devi composes that "What I have expounded on in Douloti is the means by which ladies were particularly misused" (14). She further proves what Maria Mies, Vandana Shiva, Rosemary Hennessy, Gayatri Spivak, and other social equity advocates have contended that "the deals of young ladies for assault despite everything goes on" and "Douloti is still evident, and valid for the remainder of India" (10). Essential to this conversation is Maria Mies' perception that "the assault of ladies was a piece of the primitive or semi-medieval creation relations," a declaration she checked by gathering paper articles about the "outrages" against ladies (147). Mies' investigation adds to a thoughtful

of Devi's reportage on how ladies "had become casualties of assault, attack, and especially inappropriate behavior and inevitably murder on account of ever-developing share requests" (147). Devi's Imaginary Maps gives considerable reportage that the female body is formed by the battle for regenerative rights.

Sold into sexual subjection "after or before marriage" so spouse or father patriarchs can repay "the obtained cash from the cash loaning upper station, they are taken directly to massage parlors in the enormous urban communities to work out that entirety" (p.14). Once started, young ladies must take up to "thirty customers per day" without thinking of the physical cost for the female body. She further notes how government authorities abuse the poor through their conviction framework, as the individuals of Seori accept that they have been exposed to fortified work "in light of their wickedness" (40), on the grounds that "the West Wind" (42) entered the nation of origin. The powerlessness of various areas and regions in India to perceive that they are of "Mother India," and "every autonomous Indium's free individuals," shows how even inside the nation there is an interstitial space of deception and misconception that has been controlled for individual benefit. The severe crave pitiful wages and little grain has made what Devi alludes to as an administration upheld "agri-entrepreneur position" of Kamiya<sup>3</sup> exploiters, assaulting the assets and individuals of India in a complex political snare of financial and individual interests.

By portraying the "genuine stories" of the commodification of new "virgin unwounded hymen," Devi shows how government authorities and business interests plot to disregard the "exposed Harijan<sup>4</sup> lady's vulnerable body" (58). Legislators, temporary workers, government officials, cops "they all come" for virgin fragile living creatures thus Devi asks, "Who will stop it?" (73). The lower-station ladies have been transformed into "land." The supervisor furrows and furrows their territory and "furrows their bodies' property" (59) until it is manhandled and desolated to "extinguish the craving of male substance" (p.61). Devi's Douloti is spooky by the connection between the reification of the "unwounded hymen" and its fierce abuse-for-benefit and the manners by which ladies oppose this primitive work framework. One such occurrence in Douloti is Devi's medication lady character, Jhalo, who devises medication to prematurely end any posterity that may be naturally introduced to this ruthless framework in which youngsters, naturally introduced to the manufacturing plant warehouse of tissue exchange, must ask in the city for endurance. The new immaculate virgin body is exchanged "until their bodies evaporate" (79), its life powers ate up, so, all in all it is thrown to the side and "new whole Harijan cunt" is looked for after everywhere of the town fairs (76). In this universe of Misra's massage parlor, ladies are compelled to continue sexual obligations following a fetus

removal and, in certain occurrences, bite the dust from absence of care. Radway Chakavarty sees that "Models of Western Feminism separate here; as Spivak says; fetus removal in this setting is a statement of 'greatest social need', instead of a declaration of individual regenerative rights" (198).

Devi's Douloti is additionally over and again damaged by the unquenchable sexual appetite of the male upper standing in which she is "bloodied ordinarily all as the night progresses" to the sound of "snort, snort" (58). Once more, we see ladies got inside an inescapable arrangement of slave relations that shapes every one of its individuals. As the financial framework that transforms ladies into whores is made by men, Douloti and other kamiya's must "extinguish the yearning of male substance" so as to endure (61). Spivak's perception remains constant here: "Lady's body is... the last occurrence in a framework whose overall controller is as yet the credit" (92).

Inside this contracted framework, Devi incorporates the social researchers who show up at research and "record everything," at that point get in their vehicles to "buzz off to town" while the object of exploration stays static and recumbent in her equivalent spot, her body over and again plowed and furrowed like attacked land (20). In this unique situation, social scientists become part of the issue by reprimanding the casualties for their conditions. Devi denounces the convoluted cycle of "passing laws" as sex exchange despite everything continues all through India (86). In addition, she addresses whether the law itself can offer a practical arrangement when degenerate man centric institutional courses of action neglect to authorize the law. Could passing as well as citing the law make impartial financial and class and gendered relations? Would it be able to undermine the worth frameworks that have ladies disguising their victimhood? These are perplexing inquiries further investigated inside the whore's oral melodies:

The whore's melody exhibits their seclusion and distance from a post - autonomy India that has deliberately ignored their misery. It additionally brings up the issue, which Spivak addresses-that of individual offices. Are Devi's ladies restricted to their expendable second skins to be furrowed again and again? Chakravarty recommends analyzing the "logical organization of the content" inside the "holes, disjunctions, and aporias," for a goal to the intrinsic "inconsistency" (198). Inside these spaces, we witness what Spivak alludes to as the "fortified whore's body that Mahasweta makes obvious as realistic concrete on the whole guide of India " (p. xxvii). It is inside this space the engravings on the inferior belly are made obvious. It is additionally a space to perceive the domineering disguise of gendered brutality, in which contraceptive frameworks have vanished and fell onto the guide of India itself-a complicit

space in which bellies, hymens, bosoms, and other regenerative organs involved underestimated symbolic regions where singular ladies become subsumed as figurative side-effects of its creation.

### CONCLUSION

The specialist managing her body is astounded that her skeletal body "had the blamelessness of a field of grain". Douloti's assaulted body is the geographic symbolization of Mother India kicking the bucket upon the arrival of Independence "filling the whole Indian promontory from the seas to the Himalayas" with the brutal impact of "reinforced work spread-bird" over the decolonial guide of India (92). Douloti's "body graphemic" and her demise talk past her account portrayal, as Devi places that "Douloti still exists in India today." However, I would challenge her affirmation that "Decolonization has not arrived at poor people"(20): to be sure, Douloti's tortured cadaver bears honest observer to the way that decolonization has plotted in the aggregate cycles of male centric assault of mother earth and sex explicit viciousness against the numerous individual female bodies that populate India.

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