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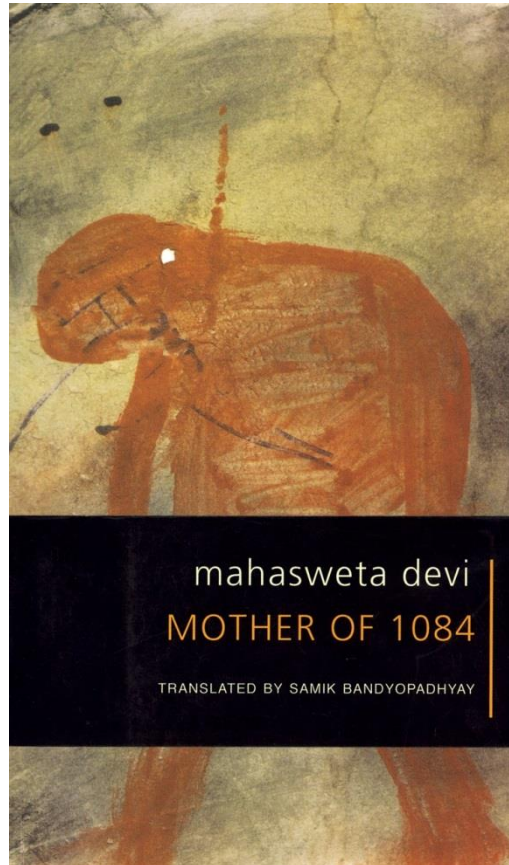
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**Emancipation of Women and World of Marginalization in  
Mahasweta Devi's *Mother of 1084***

**R. Ayyappan, M.A.**

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**Abstract**

Emancipation, this word expresses the theme that a person led their life without any hesitations and ready to overcome all the struggles in their life within which woman becomes a powerful change and so works not just toward her own liberation but that of her race, religion, community and sisterhood. The 'healing,' strategically positioned half way between the 'oppression' and the 'self-liberation,' which helps a woman, ultimately, becomes a 'person' or an

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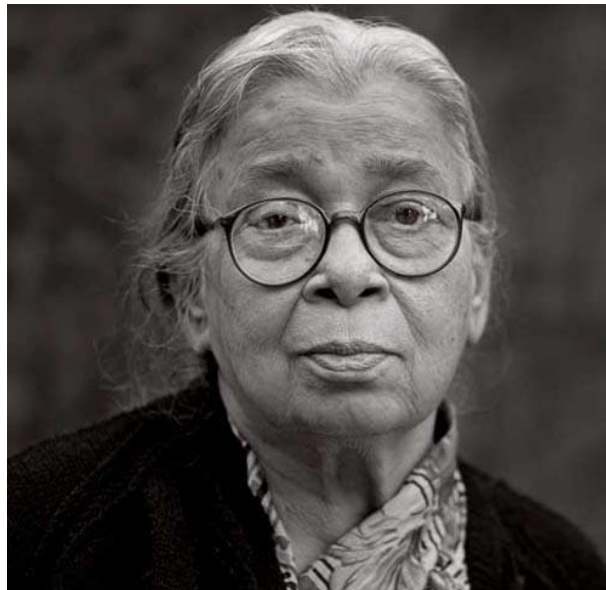
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‘individual.’ Constituting an important stage in the evolution of woman’s consciousness, this narrative pre-supposes that much before a woman is able to raise the banner of revolt; she needs to recover from several inflictions of the ‘oppression’. For this reason, the ‘healing’ is an intermediate form of narrative, which looks back to the ‘oppression’ and forward to the ‘liberation.’ Though it combines the elements of both, it is unable to acquire the character. It expresses the limitations of both as a writer and as a social activist.

**Keywords:** Mahasweta Devi, *Mother of 1084*, Emancipation, Oppression, Religion, Marginalization, Male Chauvinism.

## Introduction



Mahasweta Devi

Courtesy: <https://alchetron.com/Mahasweta-Devi-499801-W>

Mahasweta Devi’s novel, it highly expresses the views of Women suffering are also strong influences on her writing, including her novel *Hajar Churashir Ma (Mother of 1084)*. Devi’s writing is the condition of India’s uneducated people and of other economically marginalized people. It describes about upper middle class woman whose world is forever changed when her son is killed for his Naxalite beliefs. In 1970’s Mahasweta has focused her

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attention primarily on the tribal communities with in India and helped their community to overcome from various problems that was created by the society. Mahasweta Devi has been actively associated with social movements, and helped for poor and needy people the society which includes communities like untouchables and tribals.

Devi is one of India's foremost political social activists who have been working in marginalized communities. The novel gives a beautiful description that people of the society they not give importance to the welfare of society. After the news of Brati's death came, everyone in the family, except his mother, started looking for ensures to hide this incident from the world. The grief of Brati's death got shelved before the more important purpose of elevating the family's prestige. Sujata found herself all alone weeping for Brati, who was lying before her as cadaver number 1084, cold, heavy and dead.

### ***Mother of 1084***

This novel focuses on a mother who awakens one morning to the shattering and painful news that her son is lying dead in the police were enquiring about a dead body of a naxalite, reduced to a mere numeral Corpse No. 1084. Through her point of view she difficulty to understand his revolutionary commitment as a Naxalite, she recognizes her own alienation as a woman and a wife from the complacent, hypocritical, and corrupt feudal society.

### **Marginalization**

According to the *Oxford Dictionary*, 'marginalize' means 'to make a person or group feel less important or powerful'. Thus the term marginalized can be applied to the group of people who are not given their minimum rights or position in the society and are even exploited. Those who are marginalized generally suffer from a crisis of identity and this perhaps leads to a rise of social negligence for that person, while women and the physically handicapped, or mentally challenged, they were not give their equal rights and they were simply smothered and subdued into the acceptance without choice of whatever is offered to them, and views and beliefs are forced upon them. This marginalization of mothers and motherhood can be traced in Devi's writings. The issues like the plight of women who are breadwinners, women who are victims of

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male sexual violence, dependent widows, ill-treated wives, unwanted daughters whose bodies can fetch a price and marginalized mothers are closest to her heart.

### **Female Emancipation**

Theme of this novel expresses the World of Marginalization and Female Emancipation in *Mother of 1084*, Sujata was suppressed through male chauvinism by her husband. The concept of marginalization suppressed and oppressed women in the guise of protection. Violence against women is as old as the world. The type, frequency and intensity of violence may vary from time to time and place to place but it is there everywhere. Even today in the twenty-first century, in an age of globalization, where there has been tremendous progress in human achievements, crimes against women continue to exist. The gender based violence spoils the rights and dignity of women in the society.

### **Plight of Subaltern Mother**

*Mother of 1084* highlights the plight of subaltern mother Sujata Chatterjee, a traditional apolitical upper middle class lady who loses her son Brati Chatterjee in communist Naxalite movement. This novel describes the predicament of the mothers who are marginalized by the so called patriarchal society and also establish many aspects of gender subalternity practiced by the political and superstitious society.

### **Emancipation of Women Defined**

According to *Oxford Dictionary*, 'Emancipation' is derived from Latin word 'emancipare' means 'free from slavery or free from legal, social or political restrictions. According to Mahasweta Devi "Female Emancipation as a means to a larger ends, the progress of society in general. So, while gender is not an isolated issue, it is the primary mode of oppression suffered by women even as it is the source of their potential emancipation", "a responsible writer, standing at a turning point in history, has to take a stand in defense of the exploited". She considers women as one group among the exploited and under subjugation. Her writings provide scope for viewing her work from the feminist angle. Sujata bearing the brunt of

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social and political oppression, enduring all, and later offering resistance with indomitable will, dominate her writing.

### **Background: Naxalite Movement Uprising in 1960s**

The novel is about the background of late 1960s uprising of Naxalite Movement fueled by the incident of Naxalbari agitation. Having been caught in this political and social upheaval Brati, the radical young supporter of the Naxalite Movement in the play, loses his life which paves the way for Mahasweta Devi to portray a more developed and mature picture of the mother, Sujata Chatterjee.

### **Narrative Oppression and Self-liberation**

Emancipation, within which woman becomes an instrument of change and so works not just toward her own liberation but that of her race, religion, community and sisterhood. The 'healing,' strategically positioned half way between the 'narrative of oppression' and the 'self-liberation,' which helps a woman, ultimately, becomes a 'person' or an 'individual.' Constituting an important stage in the evolution of woman's consciousness, this narrative pre-supposes that much before a woman is able to raise the banner of revolt; she needs to recover from several inflictions of the 'oppression.' For this reason, the 'healing' is an intermediate form of narrative, which looks back to the 'oppression' and forward to the 'liberation.' Though it combines the elements of both, it is unable to acquire the character or function of either. Despite that, it often transcends the limitations of both as a writer and as a social activist.

In order to highlight Mahasweta Devi's spirited crusade against the social injustice comes out to the politically weak, territorially isolated, economically marginalized, culturally stigmatized and socially subalternised, concentrate on the issues of exploitation and marginalization as long continuing socio-historical process, embedded in social and cultural practices, a focus on the interlocking structures of oppression, the crises-cross of multiple hierarchies of class, caste and gender. Her works fill the gap within literature on what must be considered the most significant peasant movement in the India of the last third of the twentieth

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Century. This paper focuses in relation to female emancipation in Mahasweta Devi's *Mother of 1084*.

### **Focuses on the Psychological and Emotional Crisis of a Mother : Corpse Number 1084**

*Mother of 1084* focuses on the psychological and emotional crisis of a mother who awakens one morning to the heart-rending news that her dear son is lying dead in the police morgue and is demeaned to a mere numeral corpse No. 1084 this emancipation leads her to a journey of discovery and self-realization towards life's journey in the course of which, struggling to understand her Naxalite son's revolutionary commitment, she begins to recognize her own alienation. Mahasweta set an apolitical mother's quest to know her martyred Naxalite son, to know what he stood for; for she had not known true Brati ever, as long as he had been alive. Death brings him closer to her through her quest and leads the mother to a journey of self-discovery and then she realizes the cause of her son's rebellion.

### **Conclusion**

Mahasweta Devi's works focuses on the issues of Problems faced by female gender and marginalization as long continuing socio-historical process embedded in social and cultural practices, a focus on the theme of oppression, self-realization, lack of self-confidence, inequality the crises-cross of multiple divisions, caste and gender. Her works fill the gap within literature on the various themes that improving the lower class and tribe people. This paper focuses on the language of defiance in relation to female emancipation in Devi's *Mother of 1084*. Devi, the noted writer-activist from Bengal, uses her pen to raise awareness against social injustice, discrimination and poverty, especially against tribal and indigenous people in India.

Female emancipation in *Mother of 1084*, a novel from Indian woman writer Mahasweta Devi about the crisis faced by Sujata, a mother whose urban rebel son Brati died in line with his revolutionary commitment. It discusses the role of Indian society in the death of her Naxalite son. It relates how the death of Brati became a moment of self-discovery for Sujata. It is the story of an upper middle class woman whose world is forever changed when her son is killed for his Naxalite beliefs. Finally Devi conclude that "women not the weaker sex" women should come

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out of various difficulties in her life and try to achieve their ultimate Goals and Aims in Life She has been a long time champion for the political social and economic advancement of these communities whom she characterizes as suffering spectators of the India that is traveling towards the twenty first century. Through her life long struggle she has redefined the role of a writer in a society. Throughout her literary career, she has written passionately about the tribes, downtrodden and the underprivileged and tried to bring their unheard stories before the world to make the people sensitized about these people. Mahasweta Devi is a well-known Indian woman writer in the twentieth century. She is a committed social activist. Her writings portray the poverty, hunger, oppression and corruption in the society.

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