

A Psychosocial Analytical Study Of Arun Mirajkar's Plays

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Abstract: -

The reciprocal concern between literature and society is being searched by interdisciplinary method which studies literature in modern age, and with the viewpoint of culture, political and psychology. The psychology of society, facts of life, the baffling socio-economic problems of the day are presented through literature. With the help of literature men's world, reasoning, dreams desires and passions have been studied. Arun Mirajkar as a playwright portrays exploitation, especially, of socially depressed factors in his plays. The caste discrimination has left the prints of physical, psychological atrocities on the exploited social factors. They have been deprived even from human fundamental rights. He points out the psychological condition of such exploited society and desires that they should be drawn out from such condition. In his play Nibban he expects and feels the need of socialist philosophy that will be helpful for it (in his play 'Nibban'). In another play titled 'Black Night', he reveals psychology and hypocrisy of upper castes towards depressed class.

Key words: - Exploitation, Depressed, Discrimination, Upper caste, atrocities.

Introduction: -

literature has been studied from different perspectives namely, social, cultural, historical, anthropological, psychological or psychoanalytical etc. Psychological analysis reveals, from a work of a writer, his or her thoughts, emotions and imaginations, and even his or her reactions to harsh realities. Being a popular tradition today, psychological criticism helps to understand the depths of writer's mind.

Indian society had been affected since long time by untouchability or caste discrimination. Discriminated and socially exploited section of society, the Dalits, are distributed among innumerable sub castes and tribes. Dalit men and women were exploited by the Upper Castes in the name of 'Chaturvana' or caste system. Dalits were treated like slaves and they were exploited physically, psychologically, economically and culturally. The sufferings of Dalits were rarely or exceptionally depicted in established Marathi literature by upper caste writers. Only after 1960, Dalits began to appear in literature written by Dalits, which has been called as Dalit Literature. Dalit Literature depicts the real life of these exploited sections of society. It reflects the harsh realities and the sufferings of Dalits. It shows how upper castes have treated them in an unjust manner, how they have been arrogant towards them. Dalit Literature depicts the life of suffering humanity, and by doing so creates an awareness of values like Liberty, Equality and Fraternity, it tries to suggest ways of alleviating the sorrows of suffering humanity.

An effort has been made, here, to understand the mindset of Arun Mirajkar a playwright in Dalit literature from the psychological point of view, and an effort is made to understand the psychological states of suffering Dalits in the plays of Arun Mirajkar.

Psychoanalytical Criticism throws light on man's awareness, desires, hidden aspirations, instinct, unsatisfied desires, sex instincts and many positive and negative thoughts. Similarly, psychoanalytical criticism focuses on inner depths of mind, collective consciousness and social awareness of human beings. According to famous psychologist Carl Jung, collective consciousness, collective feelings and racial memories shape a work of art or literature more effectively than the conscious mind of the author. Hence, a writer should have social awareness because literary writing and literary interpretations are social products. Reality of a particular time, spirit of an age, social inspirations and movements are reflected more or less in literature. For this reason, literature does not exist without social contexts. As a Marathi writer, Arun Mirajkar's plays powerfully reflect the social realities. Hence, an attempt is made to make a psychoanalytical study of Arun Mirajkar's plays.

To begin with, one has to study the biography of the writer while making psychoanalytical study author's works. One has to be familiar with the writer's mental and emotional states. And the hardships faced by the writer. Arun Mirajkar, the author of present study, was born in exploited and down trodden society. He is well aware of the sufferings of his people, depicts injustice done to them and the victimization they have undergone. In his plays, Arun Mirajkar projects struggles of Dalits to get social justice and to realize humanitarian values: Liberty Equality and fraternity. His plays are : The pillar of Social Democracy, Jyoti Mhane (Thus said Jyoti), Nibban (Salvation), Dollar, AndharatilBahuli (Doll in Darkness), Black Nights, EkaDhotarachiGosht. (Story of a Dhoti)

Arun Mirajkar's plays display collective consciousness and collective feelings of Dalit society of India. His play 'The Pillar of Social Democracy', though autobiographical in nature, shows that being a king ChattrapatiShahu Maharaj became a victim of hegemony of uppercaste people. Upper caste Brahmins harass the king who was Kshatriya by caste. The king undergoes psychological disturbance. The mentality of the uppercastes of treat others unequally is exhibited in this play. The play further depicts how Ch. Shahu Maharaj dedicates himself to the cause of abolishing unsociability and uplifting the Dalit Society. Though he was a supreme authority, a king, tried makes to establish democracy. He tolerates whole heartedly the insults done by an upper caste, low mentality man named Narayan Shastri. This instance in king's life was really terrible but showed immeasurable strength to tolerate it, only for the sake of abolishing caste hierarchy. Arun Mirajkar, through this play, reflects democratic values and expresses a demand for equality of human beings.

Similarly in his play Jyoti Mhane which is on the life of Mahatma Jyotiba Phule and Savitribai Phule, Arun Mirajkar presents symbolically the clash between thoughtfulness and thoughtlessness. On the one side the thought of providing education to the exploited and on the other side the thought of religious hegemony of uppercastes, The play presents representatively the clashes between them. The villain, thoughtlessness, wants to keep the exploited always uneducated. It wants to strengthen the superiority of established castes. Opposing them, Mahatma Jyotiba Phule, with his progressive thoughts struggled for the welfare of the exploited and the down-trodden. In this way, Arun Mirajkar has presented the clash between pro- progressive and anti-progressive thoughts in his play Jyoti Mhane.

In Indian society, many have fallen victims to caste-based exploitation but, in fact, women from all castes are being exploited in different ways. The reality has been presented in an

unique way by Arun Mirajkar as in 'AndharatilBahuli', which depicts a woman's social and sexual exploitation from modern angle. The protagonist woman of this play is not a Dalit woman, and her suffering and victimization has been presented by crossing the boundary of caste. The theme of this play consists a dialogue between the exploited woman and her image, symbolized by the doll (Bahuli). She shares her loneliness and mental tortures with the doll and finds a bit of clinical satisfaction or relaxation of her mind. The playwright Arun Mirajkar as a play writer is has been successful in achieving purgation of sorrow of her tragedy.

As a dramatist Arun Mirajkar rises still above the circle of caste in his next play 'Dollar' in which he deals with the exploitation of the poor by the capitalists. He grows from regional or local or even national to international level in handling the theme of the horrors of capitalism. There is a presentation of hegemony of capitalists. For example a capitalist country like America brings economical pressure on a developing country like India. In this play countries become characters and power politics occupies the central place, the mental states like aggression, selfishness of capitalists and helplessness, dumb acceptance of the exploited class are effectively presented.

'Nibban' is Arun Mirajkar's highly discussed play. Where, the dramatist handles how Buddhism as a realistic philosophy has brought expected social change. Time assumes different characters and appears as tradition, modernity, future and problematic present time. To solve the problems of the present, how different philosophies can help or cannot help, and how Buddhism with its modern and scientific approach can solve the riddles of the present. The mentality of exploiting others and the treatment of thoughtlessness and philosophy over the diseased mentality of exploiters has been displayed. In this play, it is shown that the present which is suffocated amidst religions, traditions and their clashes, can be given salvation if the Middle Path of Buddhism is followed. Thus, philosophy and mentality of people are discussed, and the play appeals to the modern tastes.

In 'Black Nights', Arun Mirajkar has dealt with international politics and hypocrisy or doubleness of popular artists. Racial or colour discrimination at world level and caste discrimination in India matters discussion. At the same time, it is presented that, a popular actress from a reality show raises her voice against racial discrimination in an international press conference but, in reality, she supports caste discrimination in India. Such kind of hypocrisy is disclosed in this play. The real hypocritical mindset of the actress, her caste hatred have been presented in present play.

EkaDhotarachiGosht (The story of a Dhoti) presents the question of freedom of expression. Arun Mirajkar has presented an instance at the time of 'tamasha' folk play of Rekha Karavalikar, a 'tamasha' artist. The character of Lord Krishna wears a green dhoti. The colour green creates reactionary response from an orthodox union which is named here, as AbhimaniSanghatna. The activists of this 'Sanghatana' or union beat the artist who plays the character of Lord Krishna only because he was wearing a green dhoti which was against their ideology. The dramatist, through this play, questions whether the 'tamasha' artists have freedom of expression or so.

Conclusion: -

Arun Mirajkar's plays have a social angle and they exhibit collective consciousness, mass feelings and their dreams. The exploited society of his plays is troubled by religious establishments and capitalist ideologies. These have notorious establishment exploited them socially, economically, culturally, politically and psychologically. They have enslaved them. To this exploited society, according to Arun Mirajkar, liberty, equality, fraternity, social justice and humane treatment must be bestowed as human rights. The playwright has attempted to express the vision of redemption for Dalits.

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