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of English

S. T. HINDU COLLEGE, NAGERCOIL-2, Tamilnadu, India



Disability And Subjugation Of Woman :A Study Of Mahasweta Devi's

Bayen

LINSHEYA M. MEFLIN
M.Phil. Research Scholar
M.S. University, PG Extension

ABSTRACT

The Present paper aims to analyse the Subjugation of the woman in the Patriarchal society. It is reflected by Mahasweta Devi in her play 'Bayen' through a character, Chandidasi caretaker of the graves deprived all freedom in her life. The marginalisation of Bayen is explored. She married Malinder and blessed with child Bhagrith. But She was unable to nurse the child. Her happy life was envied by her sister-in-law and Villagers. And they waited for the time to destroy her peaceful life. When She exhibited extreme affection to the daughter of the Sister - in - law. Who was buried in the graveyard. Out of affection she look the dead body from the grave this is noticed by Shashi and Villagers. So People branded her as a Bayen and she is isolated from society. And her basic needs were not taken care by her family members. Chandidasi's presence is Omnious and she is branded as witch. People are horrified and alarmed not to face her looks as she is evil. People thought her appearance will bring misfortunes and death. But, Unfortunately she has faller in Clutches of the belief of Superstition. The concept of Subjugation of women is reflected through this play.

Key words:

Patriarchal Society Marginalisation, Subjugation Bayen.

The term disability means a physical or mental condition that limits a person's movements, senses or their activities. This term can be applied to woman, Who were unable to lead a life in a peaceful way. The rights of the women were also denied by the oppressors in the society. People in remote areas they have a firm belief in their superstitions based on it they subjugate women. Mahasweta Devi brings out the disability Bayen faced in his life. It advocates about the minimum rights of a women that are taken away by social forces. These forces separates women from her son in the patriarchal society.



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In the play *Bayen* Chandidasi is isolated from the society and by her family members. Isolation is a act of separating from the community. The biggest punishment to the human beings is considered as seclusion or isolation. Here The women chandidasi is separated from her husband Gangadasi and from her own son by the superstitious belief of the society. And people labeled her as a Bayen. The villages considers Bayen as a woman who breast feeds deceased children, raises from the grave and they considers that she has the power to curse others and she was branded by the villagers as witch. As a human being her ability to live with other social beings is curtailed.

The play opens with a Chandidasi singing of lullaby from her novel outside the village, where she was confined to live. She draws with a canister tied to its end rattling and changing along the floor. The villagers forced her to carry canister in her legs in order to make aware of her arrival. People are horrified to look her face. They consider her as a evil one. So the sound alarms people to get rid of her. This creates a discomfort in the minds of a Chadidasi. She wears a filthy red sari without customary border her hair disheveled, she wears no jewellery. Chaudidasi, hails from a reputed ancestry in their community of Kalu Dome. Pathetically she is denied not only social rights. But also the rights to survive as a human being after she labeled as a bayen. Food, clothing were considered as a basic needs of a human being. But in this play *Bayen* was disable to satisfy her needs. Food, clothing were given to her by charity which is reflected through the words of Chandidasi “just a little rice, the salt all mixed with dirt worms in the lentil – why should I take it up?” [P. 75] And she express her grief to Malinder, her husband in her words;

BAYEN : What do they give me in their hamper, Its only half a kelo of rice of fistful of lentil, fifty grimes of oil and pinch of salt is that enough for a week? (77).

When Malinder provides her money. Bayen says “Who’ll sell me anything?” (77). This reflects her humiliation and inner grief, her disability to Survive. Women are victimized even in civilized era by the Superstitious belief. They are subjugated by the patriarchal society.



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The Clutches of the belief of superstition forced her to label as *Bayen*. She was accused for the death of her son-in-laws daughter Tukni, Whom she loves her lot. But the members of her family that is her son in law Shashi blamed her for the death of Tukni. Tukni was affected by Chicken pox. People suspected that as if Bayen shows care towards the person their lives will be taken. Chandidaski asks How is Tukni?" (84) This reflects her disability of Chandidasi to express her feelings. Now Chandidasi is relevant to continue her job of cremation of child. But finally pleaded by Shashi her brother-in-law to perform the rites and guarding the grave she was pressurized by the society. She was forced to go to the grave of Tukni in the midnight to guard the grave. She remains helpless in front of society. Society urges to perform it. Women is subjugated by the Patriarchal society and disability to take decision is reflected.

MALINDER (Shouting at the top of his voice, crying heartendingly at the same time) I malinder Gangaputtastrike my drum (beats the drum fanatically to declare that my wife has turned into a Bayen, a Bayen (87).

Mahasweta Devi brings out a view through the above lines as a woman she also denies the support of her husband. She obliged to lead a solitude life and she remains as a silent sufferer. Bayen gets married to Malinder and has a son Bhagirath she wants to sing lullaby to her and express her amorousness to her son. But she was not able to fulfill her motherly qualities. The elements of narrow mindedness and spirit of authoritarianism of the male in the patriarchal society shuts the mind of the men and stimulates the situation in a wrong way.

Bayen is separated and isolated from the family not for a genuine reason. But finally, she too feels insecure and scared to talk to her own son Bhagirath. She avoids even to gaze at him directly. She too feels to complain to Malinder about Bhagirath's approach to her. This superstitious believes made the Chandidasi herself to feel that talking to Bayen may bring bad luck to her own son.

Aravamudan says "As compared to men, women become the softest targets for the great upholders of the traditional values" (The Hindu, 1993, 10). In order to overcome the



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disability and subjugation of women superstitious beliefs should be excluded. And women should not be branded as a witch. Proper education must be given to people to get away from it.

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