

COMMODIFICATION OF WOMAN AS BONDED SLAVERY: A FEMINIST STUDY OF MAHASWETA DEVI'S "BREAST GIVER"

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ABSTRACT

The current study is the investigation of the bonded slavery that is a traditional practice in different regions of the world, particularly the current study focuses on bonded slavery in India. The topic "commodification of women as bonded slavery: a feminist study of Mahasweta Devi's "Breast giver". Bonded slavery is caused by debt-bond in India where people have insufficient sources of their income, forcing them loans on interest from capitalists who later on force them to have a pact to become bonded labor that is similar to bonded slavery. Men are not only the victim of bonded slavery but women have also to pay on behalf of their men and families, even, women have to work in brothels for the sake of their family. The current research with reference to the phenomenon of bonded slavery deals with the work of Mahasweta Devi's "Breast giver". The current research is qualitative and close textual analysis has been selected for analyzing the primary sources while Campbell and Alpers (2004)'s "Introduction: Slavery, Forced Labour and Resistance in Indian Ocean Africa and Asia" has been selected as theoretical framework. The research showed that both stories of Devi presents the diverse themes of bonded slavery as women are presented in both works as commodity. Despite the fact that Jashoda belongs to Brahman family, as Brahman is the well-recognized and esteemed cast of Hindu religion but religion also plays it paralyzed role to save women from commodification and enslavement. Jashoda in "Breast giver" feeds 50 children causing her breast cancer and dies in the same way. The character simply dies for the sake of her family and she can be characterized as bonded slave because she cannot get emancipation from the clutches of this slavery.

Keywords: Debt-bond, bonded labor/slavery, slavery, subaltern, Mahasweta Devi

INTRODUCTION

The 1841 'Law Commission Reports' and the 'Trafficking in Persons Report (TIP)' 2016 of the United States Department of State and various organizations, administrators, commissioners, and academics have referred to bonded labor as 'self-mortgage' 'semi-slavery', 'labor exploitation similar to slavery, or it is called 'forced labor', respectively. A different term for the practice of forced labor came into existence since the first phase of the 20th century that is called 'modern slavery'. The use of the term 'modern' with reference to slavery is an attempt to draw a line of demarcation between the form of slavery that is

still in practice today, and purportedly it is the historical form of what is known as 'chattel slavery'. In some cases, it appears that authors use the term "modern" simply because they are describing slavery in its current form, which is employed in a contemporary post-modern world. This would make the usage of the term "modern" somewhat redundant.

This concept encompasses a wide range of forms of exploitation, including but not limited to forced labor, arranged marriages, and human trafficking. The concept of slavery is still a contentious topic, as seen by both the wide range of vocabulary and

the scholarly debate. Reading different writers' perspectives on the terminological confusion would not always help you solve the problem of everyday term slavery. Adopting new conventions and the designation of new problem areas, such as the International Labor Organization and bonded labor, have only served the practices. According to Major's (2012) analysis, the origin of abolitionist laws may be traced back to the transatlantic slave trade as well as the institution of plantation slavery in America. In addition, the history of the United States is frequently used to define slavery in the context of the American experience. The rhetoric of abolitionists created a contrast between free labor and forced or slave labor, referring to the latter as "slave labor" (Major, 2012, p. 12).

The freedom/unfreedom dichotomy cannot adequately describe the myriad types of slavery in South Asia ((Major, 2012, p. 12). In addition, this report did not accurately portray the experiences of the vast majority of city employees and (female) service providers. In addition, the so-called "free" laborers who had contracts in Britain were protected by master and servant statutes that provided criminal penalties for contract violations. These regulations safeguarded them from being exploited by their employers. None of the workers were free in the sense that they were not subject to physical restraints (Steinfeld, 2001, p. 1). They could not select their employers, largely unknown to them, and could quit their jobs whenever they liked or could negotiate their compensation or the conditions under which they worked (Castle et al; 2007, P. 97). On the other hand, the concept of "complete and excessive dominance as the basic prerequisite of slavery" (Chatterjee, 2005, P. 138), and the idea of "chattel slavery" is only relevant to some facets of the American slave trade; the idea that African Americans were only brought to the new world as chattel enslaved people is too limiting to apply to the first Africans who were brought to the new world as slaves. By the middle of the eighteenth century, the position of African slaves had been

gradually formalized, and black people were required to live as inheritable slaves (Allen, 2010), P. 10).

Smedley stated that "these changes remained until the beginning of the eighteenth century, and as a result of them, a bonding system that was unprecedented in the annals of human history was developed. The fact that only people with black African ancestry or descendants were allowed to participate in this form of slavery was its primary defining characteristic (Smedley, 2007, P. 97). Eaton (2006) argues that slavery is the highest possible level of dependence that may exist in societies that are organized according to a social hierarchy (P. 3).

Slavery in India was just one form of reliance that existed within a system in which everyone was dependent on others to some degree (Eaten, 2006, P. 3). According to Chatterjee (2005) the narrative of the British masters and rulers, ultimately failed to address other forms of slavery in other parts of the world, persisted until well into the twentieth century, and continues to circulate today as a resistance to the 'universal' definition of slavery (138). Chatterjee (2005) insists that limiting the use of the term slavery to arrangements that are comparable to slavery in the Americas would be a mistake (167).

In his investigation of the Philippines, researcher Salman (2005) provides additional evidence to support his contention by stating that "the dominant position of the United States and the Americas in this global history is manifestly unsuitable for comprehending slavery and abolition" (167). Salman says this in order to demonstrate that his claim is warranted. (Ibid: 167). Interestingly, shortly after the Slavery Abolition Act of 1833, when approved, the British Parliament promptly passed another law outlawing slavery envisaged by British nationals. "All Persons holden in Servitude as Pledges for Debt, and frequently termed "Pawns", shall . . . be recognized and understood to be Slaves", according to this regulation. "Pawns" is another term for those holding in servitude as a pledge for

debt. According to translations and descriptions of historical sources, various degrees of dependence and bondage through debt were known in ancient India, but they were also known in other ancient civilizations, such as Rome and Greece (Chakravart, 1985).

Even though no word in ancient Greek could be translated as debt bondage, scholars who analyze ancient writings confirm that people might become entangled in financial bondage. For instance, King Solon ended the practice of using debt bonds about the year 600 B.C. Although being bound was a deplorable position, becoming a slave was an even lower social standing than being bound. Slavery and bondage coexisted alongside one another and were connected on a scale of degrees.

Olivelle (2013), who was responsible for translating the *Arthashastra*, explains that the terms “Udaradsa”, “bhaktadsa”, and “hitaka” mean “bondage via debt, established by monetary transaction or in kind. Olivelle (2013) further defines an udaradsa as a person who “become a slave in order to acquire support for themselves” (613). As a result, no sale occurred.

In several other works of literature, such as the *Mnava Dharmastra* and the *Nrada Smrti*, the identical concept is referred to as “bhaktadsa” (Olivelle, 2013: 613). One other way a person can be pledged is as follows; a “hitaka” was a person who agreed to put up themselves as collateral for a creditor (Ibid: 180). During that time era, the promise had the characteristics of a slave and was unable to make independent decisions (Ibid: 686). On the other hand, a person who was provided as collateral had “more rights than a slave” (Ibid: 613). A judge may also impose a form of financial bondage that is permitted by the state and is called a debt bondage order. If the court found the defendant guilty, the plaintiff might be required to pay the fine that the court ordered as a kind of punishment and, if they were poor, “have labour done by him” (Ibid: 181).

The historical instances have already demonstrated that debt bondage did not fit the binary paradigm of either free or slave labor. Their social standing may begin and end due to a relationship founded on a debt, but this was not nearly as degrading as being enslaved. Consequently, it is formulated a practical definition of bound labor, and, in the course of doing so, compared it to both free labor and slavery. It uses a different approach than the dichotomous one and uses a continuous model, which other writers have also advised (Ahuja, 2013, p. 100). Ahuja (2013) cautions academics is not to make the same error that he did, which is to put all sorts of dependence together into a continuum. This approach turns out to be overly simplistic and misses the broad variety of experiences and conflicts that can arise between employees and employers. (Ibid: 114). Large segments of the labor force have, throughout their careers, deliberately shifted between different forms of labor or, in response to economic or political pressure, made this transition. This has occurred in response to a number of historical conditions. It is essential to understand that employees and/or their employers have been known to prolong one sort of labor to the point where it becomes another form of labor that is qualitatively distinct. (Ibid: 150) The notion of technically free labor is an abstraction that serves the “function of flagging out larger historical tendencies” (Ibid: 115). This definition is an abstraction from particular historical situations’ considerably deeper and more complex reality. In light of the previous debate and examples, such as the different experiences of the bonded laborers presented in the case of Madan (Ibid: 115).

This is equally true for various interpretations of work that are not freely given. Chattel slavery, as described by Zeuske (2018) can be broken down into the following four categories: The owner has the authority to demobilize the slave, and the status of being a slave can be passed down through families in some cases. Other

aspects of ownership rights include the ability to dispose of the slave's corpse in its entirety (Ibid: 258). When considering these factors, along with the discussion that follows Zeuske (2018), it becomes abundantly evident that more factors contribute to slavery than initially appears to be the case. A person is considered to be subject to the condition of "chattel slavery" when they are held in subjection to a legally recognized ownership right that can be enforced in court or by other state institutions (Ibid: 18).

This concept can also be found in Article 1 of the Slavery Convention of the League of Nations from 1926: A person is considered to be in a state of slavery when they are placed in a scenario or circumstance in which some or all of the rights that come along with ownership are exercised (League of Nations; 1926). According to Allain (2009) "the position or condition" encompasses both the *de jure* and the *de facto* practice of slavery; hence, it is acceptable to apply this phrase to bonded labor because of the inclusion of both types of slavery in the definition. The "phrase any or all of the rights pertaining to the right of ownership" (League of Nations; 1926) does away with the requirement of *de jure* ownership; in this place, the "power of ownership" is sufficient to prove a case in court (Allen; 2009: 26). The ownership right *de jure* is the defining characteristic of slavery, which is considered to be one kind of labor exploitation along the continuum between free and unfree labor. On the other hand, the ownership right *de facto* is the characteristic that distinguishes bonded labor from free labor.

In accordance with the logic of property, it is also possible to inherit, transfer, sell, and buy the property that is contained within a person. This process is also prevalent in the circumstance of bonded labor, as indicated in the case of Madan. A third component of slavery is discussed in both Zeuske (2018) and Article 1 of the Slavery Convention. This aspect is the entire power that the slaveholder has held the body of the slave.

This is related to the manner in which the slave was controlled in terms of the choices they were allowed to make choices related to their own life and death, marriage, and having children. When a slave is completely disposed off, this indicates that the owner takes custody of the slave's belongings or the services that the slave provides, even if the slave does not receive payment or reimbursement for the said. According to Zeuske (2018) the complete disposal of the slave's body is applicable for debt bondage as well. He feels that this is a scenario that renders the distinction between bondage and arbitrary slavery. As a result, he suggests that we adopt Warren's nomenclature and start referring to debt slavery as what it really is: the exercise of power; he also brings up another factor, which is the aspect of exploitation (Warren; 2007: 216).

In view of the above discussion, the current research deals with the phenomenon of commodification, particularly of woman as bonded slave, where woman is treated is slave to different factors such as; to utilize her body for prostitution and breast feeding, which are the central themes of the current research. The said arguments have been analyzed using Maswita Devi's "Breast Giver", the primary sources for the current research.

STATEMENT OF THE RESEARCH

Women's representation largely in literature is envisaged with bleak images such as limiting them to their houses, domestication, social injustices, and many other factors that premised women to an objective position. However, the phenomenon worsens when women are deliberately pushed to commodify and become an earning tool for patriarchal society or patriarchal society enjoys the commodification of women in forms such as prostitution, commercialization, and many others. However, a woman is also seen as a breastfeeding object apart from her own children, and she is reserved for other children

as well, and either the elite class or bourgeois class is being facilitated. In this regard, women are simply called a commodity and bonded slaves, and the said are explored and analyzed in Maswita Devi's "Breast Giver".

RESEARCH OBJECTIVES

1. To highlight women's representation in Maswita Devi's "Breast Giver".
2. To analyze women's commodification in Maswita Devi's "Breast Giver".
3. To explore the phenomenon of commodification as bonded slavery in Maswita Devi's "Breast Giver".

RESEARCH QUESTIONS

1. How are women represented in Maswita Devi's "Breast Giver"?
2. How are women considered commodities in Maswita Devi's "Breast Giver"?
3. How are women presented as bonded enslaved people to be part of commodification in Maswita Devi's "Breast Giver"?

SIGNIFICANCE OF THE RESEARCH

Women's representation is a burning issue in the contemporary period where the feminist school of thought is strongly provoking women's rights, and emancipation of women's rights is the slogan of the 21st century. However, different postcolonial or third-world countries are still far away from the slogan that they need a revolution for women's rights. Although women have different issues that have already been part of literature, research, and literary criticism, women as commodities with reference to prostitution and breastfeeding have rarely been worked out. These concepts are still new to third-world countries, and the work will inform the readers about the commodification of women as bonded enslaved people in third-world countries.

RESEARCH METHODOLOGY

The current research is qualitative. It focuses on in-depth textual analysis of the selected short story which is also based on close reading and reading carefully rather than quickly. The careful reading and persistent analysis of a short amount of material is known as close reading. By paying great attention to individual words, the grammar, the sequence in which the sentences covering different concepts are unfolded, as well as formal structures of the texts are being analyzed. A close reading stresses the singular and the specific context of the text. This method is also helpful to show the stances and investigation of the researcher on what Devi wants to convey through her literary creations for the readers and what are the main purposes behind her writings, and this is the main objective of the research. However, the main argument of the research, as taken in this study, is to show the commodification of women through their marginalized position and how they become self-slave or bonded slaves in the context of the story.

THEORETICAL FRAMEWORK

Campbell and Alpers (2004)'s "Introduction: Slavery, Forced Labour and Resistance in Indian Ocean Africa and Asia" has been adopted as a theoretical framework for the current research. Campbell and Alpers (2004) developed their critique on slavery employed in third-world countries, mostly Asia, Africa, and the Caribbean contents are the central regions of discussion. The work shows how slavery, bonded slavery, and slavery forced the people to commodify themselves in the injustice system of their countries. This system either employed because the people had no opportunities for their hunger to be eliminated, so, the fell in debt and interest was also to be paid. Their interest was getting more significant daily, and their descendants had to hang or work till the next generation.

DISCUSSION / ANALYSIS

Breast feeding as commodity and self-slaved in Mahasweta Devi's "Breast Giver"

The short story that Mahasweta Devi has written to convey not only the unfathomable truth of the anguish through that women go, but also their ability to endure and fight back against tyranny. Her readers are treated to the time-honored, chronological progression of events, which is often ignored in the popular literature of the present day but she gives a very popular depiction of the society with appropriate description of the contemporary society. Her writing depicts a wide range of women's representation and metaphorical conditions and places them in society, as well as the women's materialistic uses of their bodies for social and economic goals. Her work has been translated into a number of languages. Her body of work sheds light on this particular topic. The objective of this research is to examine several aspects of her short stories, such as "Breast-Giver" is an important one in order to give an explanation for the paradoxical position and representation of women in society, as well as an explanation for the uneven voices that women hold. In "Breast-Giver", Devi relates the story of a subaltern woman called Jashoda who, after the untimely loss of her husband Kanganalicharan in an accident, is appointed as the professional mother of the "Haldar family" in post-independent Bengal. she feeds children of other elite families which is a kind of bonded slavery in another form, different from Douloti's representation as she is bonded prostitute. Both stories have same destination that woman has to work from patriarchal man but having different modes of practices in the stories.

Jashoda's husband Kanganalicharan had died in the accident. Kanganalicharan, Jashoda's spouse, died away as a result of the accident. She makes the decision to accept the position since she is responsible for providing to her family. Due to the fact that she is a Brahmin woman, she is portrayed as "divine" (Spivak, 228) and "a piece

of mother" (Spivak, 233) but she is still forced to earn for the family. However, in the long run, her status has changed due to the fact that she is unable to continue the task. In time, she comes to assume the responsibilities formerly held by the household's other maids. She cannot be properly referred to as a "goddess" in the conventional meaning of the term. In her story, she "becomes the babies' nursing mother" (Spivak, 228) so that the "figure shape" of the daughter-in-laws of the Haldar family might be maintained. The Haldar family will not be deprived of their sons and daughters-in-law as a result of this action.

The fact that Jashoda is prepared to sacrifice her own body in order to offer support for her employer in return for nothing more than an adequate quantity of food strikes as extremely hilarious. She demonstrates how a subaltern woman's reproductive body may be utilized to create economic value in a manner that is exploitative of her position. Specifically, she focuses on how a woman's ability to have children can be exploited. This stance is again presented with the concept of commodification and envisages the character of Jashoda as bonded slave. According to Spivak's argument, which is referenced in Gayatri Chakravarty Spivak by Stephen Morton, Jashoda's decision to sell her mother's body to the household of a wealthy Brahmin family in order to provide to her own family in effect inverts the traditional sexual division of labor that exists between men and women. This is because Jashoda is selling her mother's body to the household of the wealthy Brahmin family in order to provide for her own family (126). She also brings up the topic of the economic exploitation of women's labor, which is an additional point that she makes. Her point of view is that a woman's reproductive body is continually exploited in a number of different ways. She believes this is to be the case of severe injustice. No matter what role a woman plays in society such as wife, mother, or daughter but she will inevitably face

mental and physical oppression at some point in her life. In addition, her womb, which is often linked with motherhood, might be used for the sake of materialistic reproduction in the interest of financial gain.

From the perspective of Spivak, a woman, particularly a woman who comes from a less privileged upbringing, and, as a result of her husband being hurt while trying to rob the affluent family's house, the main character of the story, a subaltern by the name of Jashoda, winds up taking a job as a wet nurse for the wealthy family. The family's youngest kid was the one who caused the harm to his older brother because of her many pregnancies and her capacity to continue breastfeeding. She is able to offer financial support for her husband and their family. Both of these items might be considered techniques of production according to the logic that underpins the generation of value (126) and this process is called commodification in one aspect rather than to earn. Ranajit Guha, in the course of his analysis of the field of subaltern studies, refers to this phenomenon as the "exploitation of productive labor" (Guha, 5). In addition to this, he claims that this phenomenon is a part of a structure that is intended to subjugate the "other" or the "subaltern".

According to what Guha had to say, these exploitative working conditions are the province of elite historiography, in which "the subaltern classes were subjected in varying degrees of domination. . . particularly, in the sector of productive labor in which workers and peasants do not have any voice to arise" (Guha, 5). Within the pages of the book titled "Shanichari", written by Mahasweta Devi, there is a story told about a character called Shanichari who repeats the same phrases over and over again. She takes a job as a brick lane worker, where she is exploited on the grounds of both the economic and sex. She is exposed to abuse on both fronts. Following her forcible removal from her village and subsequent transportation to brick alley, she was made to work there against her will. After

that, she is forced to work for a low salary, during which she is expected to do manual labor for the most of the day, and at night, she is transformed into a sexual product. In addition, after Jashoda had cared for a combined total of 50 children (20 of her own and 30 in the home of her master). Later on, she was diagnosed with breast cancer, which was at first treated as a non-urgent matter despite the fact that she had already been caring for a total of 20 of her own children and 30 in the home of her master. For example, the head of the Haldar family yelled "Yah"! when he received the news. Cancer, without a doubt! It is really that easy! You misread me; all she needs is some ointment to fix the problem. It is not possible for me to accept your word and bring a Brahmin's daughter to the hospital (235). She spends the most of her life tending to her own family as well as the family of her master, but none of them ever acknowledge or thank her for her efforts or provide her with anything in return. There is no one in the Haldar family to answer the phone when it calls at the hospital, despite the fact that their loved one is in a fatal state. She is discarded and forgotten about as if she has never existed or was ever a part of the world. It is as if she has never been a part of the world. She is impacted on at least two different levels, the first of which is due to the fact that she is a woman, and the second of which is due to the fact that she is a subaltern. She is of Brahmin origin, yet she lives in poverty, which labels her as a member of society who is considered to be "other" or "marginalized", and she is considered to be bonded slave or self-slave because she has to carry out all these responsibilities by hook and cook.

Devi provides these voiceless and disadvantaged women with a forum to convey their stories via the medium of her narrative. Not only do her tales provide a new element of resistance for the female body, but they also provide an explanation of how the female body is exploited. After doing research on these works for the

current thesis and reading the criticism, it has come to the realization that these women who are marginalized, in reality, wield power within a constrained system. This realization was reached as a result of both of these activities. This power is twisted, and in some instances, distorted, in the same way that her identity and body have been. This power was obtained by a prolonged period of anguish, during which her voice was stifled, and through a sacrifice, during which the feminine body was disfigured. Both of these events contributed to the silencing of her voice. Nonetheless, they do have a voice in a variety of various incarnations; however, their ultimate goal is to be heard, and Mahasweta Devi accomplishes this mission in a magnificent manner. Therefore, the tales that Devi tells are connecting with the oppressive power of resistance because of what they represent.

Antonio Gramsci used the term “subaltern” to refer to the socioeconomic strata in a society that are submissive to the hegemony of the society’s ruling classes. Gramsci was a political theorist and philosopher. A member of a subaltern class might be someone who is a peasant, a laborer, a woman, or any member of a group that is barred from “hegemonic” power. Spivak, who was responsible for the translation of Mahasweta Devi, uses this term. Spivak then on to illustrate the difficulties connected with the idea of the subaltern by taking a look at the state of gendered subjects and, in particular, the situation that Indian women find themselves in. In her groundbreaking work titled “Can the Subaltern Communicate?”, Gayatri Chakravorty Spivak reaches to the conclusion that the subaltern do not have a voice of their own, and as a consequence, they are unable to talk. This is because the subalterns do not have a voice of their own. Although, Devi focuses on gendered subalterns in her works and uses the breast as a metaphor, Spivak argues in the introduction to a collection of tales titled *Breast Stories* that the breast is not a symbol in every single one of

Devi’s stories. *Breast Stories* is a compilation of Devi’s short stories.

FINDINGS / RESULTS

CONCLUSION

The current research deals with the topic “commodification of women as bonded slavery: a feminist study of Mahasweta Devi’s “Breast giver” that is about the oppression of women with reference to bonded slave as Indian community is grabbed by the debt-bonded policies where people are not self-sufficient economically or their opportunities of jobs have been snatched from them in the name of debt. This caused the people to become slave and the interest is not decaying but increasing day by day, and the descendent have also to pay the same. This slave system is more beyond laboring but women have to work as prostitutes or feed the children of the elite class highlighted in this research. These factors are the results of debt-bondage that also led women to become the victims.

The research showed that Mahasweta Devi, an author and social activist who is considered to be one of the most important figures in the history of Indian literature, passed away in 2016. She was born in 1926. She is the author of a large number of novels, plays, essays, and short stories, and she received the Jnanpith Award in 1996 and the Ramon Magsaysay Award in 1997 for her “compassionate crusade through art and activism to claim for tribal peoples a just and honorable place in India’s national life”. This was in recognition of her “compassionate crusade to claim for tribal peoples a just and honorable place in India’s national life”. Both prizes were given to her as a kind of acknowledgment for the job that she had done. “Breast giver” by Mahasweta Devi was translated from Bengali to English by Gayatri Chakravorty Spivak. “Breast giver” was originally written in Bengali. The Bengali language was used in the first draught of the document. She examines women’s identities as

the body, the worker, and the object in the short story “The Breast Giver”, which is featured in the collection of short tales named “Breast Stories” written by Mahasweta Devi. “Breast Stories” is a collection of short stories.

In the short story titled “Breast Giver”, which was written by Mahasweta Devi, the gendered subjectivity of a subaltern who is commoditized is investigated through the lens of the expression of a woman who is suffering. It portrays women being reduced into some type of object and tells the story of a Brahmin lady called Jasodha and her breasts. As a result of her husband Jashoda’s losing both of his feet, she is obliged to participate in a practice that is referred to as “professional parenting”. During this time period, Jashoda is living in India. Where her subjugation initially starts, and where it will continue right up to the moment she takes her very last breath. She has no choice but to accept a position with the wealthy Halder family as either a professional wet nurse or a professional mother in order to support her family, which consists of her husband and their children. She was required to have a specific number of children in order to maintain her position, so she chose to have twenty children. During that time, her whole community revered her as a goddess of motherhood and accorded her the highest honors. Later on, it mutates into a new identity, which is that she is told that she has cancer, and as a consequence of this, she becomes a burden for society. In the end, Jasodha dies by herself inside of a medical institution that is administered by the state. There was no one there to comfort her in that moment.

By presenting an unnamed sensation of guilt in the minds of Jadosha, the second son of the Halder family, and Mahasweta Devi, the mother of the Halder family, Mahasweta Devi portrays Jadosha’s pain. Jadosha is the second son of the Halder family. We did not even make an effort to take it seriously in the slightest bit. “Guilt claimed that she lived with us, but we never took a look at her, so when did the disease take hold

of her?” Because she was such an idiot and had to raise so many of us, we chose not to take care of her.

In addition, after taking care of fifty children (twenty of her own and thirty in the master’s house), Jashoda was diagnosed with breast cancer, which was neglected, not only in regard to her breast cancer but also in regard to who she is as a human being. Jashoda cared for fifty children: twenty of her own and thirty in the master’s house. “Yah!” said the elderly father of the Halder household. Cancer, you are absolutely correct! It’s as simple as that! You have misunderstood me; all she needs is an ointment to treat her condition. It’s not possible for me to accept your word for it and bring a Brahmin’s daughter to the hospital (59). After some time had passed, she arrived to the realization that “her usefulness has gone, not just in the Halder, but also for Kangali”.

At the end of the book, Jashoda learns that she has breast cancer, and despite the fact that she is in excruciating pain, none of her boys are there to comfort her. This is despite the fact that Jashoda is in the final stages of the disease. There is no milk-son who can attend to her requirements at this time. Because of this, Jasodha had come to play the role of the other not just for her hubby but also for their children. Approximately 11 o’clock in the evening, Jashoda passed away. On the telephone, the number that corresponds to the Halder house was dialled. At no point did the ringer on the phone activate. The Haldars turned off their phone after putting it away for the night and before going to bed. A woman named Jashoda Devi, who followed the Hindu religion, was cremated after being moved in a vehicle from the hospital morgue, where she had been laid out, to the pyre where she was to be burned. Someone who could not be reached was responsible for the burns on her body. This was the catastrophe that befell the God-manifested Jashoda who chooses motherhood and womanhood as her chosen vocations in life. In spite of the fact that that had

been responsible for the upbringing of a sizable number of children, the other people in society cast her aside and left her to burn alone. Therefore, Jasodha is an illustration of a subaltern lady and bonded slave who suffered throughout her life but finally went away alone without having a close friend or family member at their side.

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