

POSTCOLONIAL AND ECOLOGICAL PERSPECTIVES IN MAHASWETA DEVI'S
NOVEL TITU MIR

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Abstract

Mahasweta Devi chronicled The Bengali rebellion against the British in the novel *Titu Mir*. The life story of Titu Mir is presented in this novel. He was a peasant leader in Bengal during the revolt of 1830–1831. He began to persuade people to support the riot he started with the aid of his lathi and way of thinking. He then fought in fierce combat in Bengal with the mighty Zamindars and British. As a result, he won three conflicts; however, the Lieutenant Mc Donald's cannon that were pointed at him killed him. Later, in the Bamboo Fort that Titu had constructed to train his warriors, Titu and his supporters were burned to ashes. The historical details of such a great warrior consciously fade from the consciousness of the majority of Indians. Mahasweta Devi therefore uses a creative art style to capture Titu Mir's life story without distorting it in any way. Mahasweta Devi's *Titu Mir* explored the colonial encounter's repercussions on India's political, social, and cultural lives. Mahasweta Devi the great humanist stands out forcefully against oppression and tyranny in this novel. She promotes the political, military, and economic independence of man by a man. *Titu Mir* shows in vivid detail how colonial imperialism in the past inflicted the colonised countries great harm.

KEYWORDS : Postcolonial Ecocriticism, Colonialism, Ecocide, Ecological Imperialism.

The tale depicts the shift in agricultural Bengal. At that time, a Permanent Settlement Act was established between the British government and the wealthy landowners known as Zamindars, giving the latter control over the rural peasants. Moreover, Bengal's vast agricultural fields were being destroyed by indigo plantations. The rural population was progressively starting to experience the negative impacts of both of these. Rich Zamindars rebelled against their subjects in favour of the imperial British. In this story, Titu Mir's life story and eventual transformation into a peasant leader is depicted.

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Titu Mir stands in stark contrast to people and a nation involved in numerous historic crises. Mahasweta required an enormous canvas in order to cover the imperialist discourse in all of its thinking structures, doctrines, terminology, deceit, deception, and self-contradiction. Mahasweta demonstrates the strategy used by the colonisation of India at the micro level. She concentrates on other issues instead, such as how colonialism brought the nation together in an anti-colonial nationalist grasp or the development and emergence of the anti-colonist psyche in the third country, which was not the emphasis for India.

Rokeya's hunt for his son Titu Mir sets the tone for the plot. He was a naughty and daring small boy. Along with his mates, he enjoyed wrestling and going on leopard chases. Nisar Ali, his father, was a farmer who spent the entire day working in the fields. The encounter between Titu and Syed Ahmed, a fleeing rebel from the Sanyasi insurrection, proved to be a turning point in his life. Titu announced that he was not going to join the Indigo plantation after this meeting because he understood he was unfit for farming. He was adamant that he wouldn't work for the

Indigo plantation in order to exploit the farmers. Titu ended up becoming a lathiyal for the Zamindar. The Indigo plantation was supported by a few Zamindars and their lathiyals. Ramachand was one of these individuals who began to plan an attack on Bhudeb Choudry, a Zamindar who loved peace and was devout. Soon after, a conflict broke out between the two groups of lathiyals, the lathiyals of the Indigo plantation (Ramchand's lathiyals) and lathiyals of the Zamindar (Titu and his crew). Titu received a sentence of three years in prison, while the others received two and a half.

The people were incredibly grateful to Titu and his group for standing up for them. Titu and his companions talked about a variety of topics, including how the Indigo planters took advantage of the villagers and how the villagers' lives were made miserable by borrowing money at interest. Soon Titu ran across Saryatullah, a friend of Syed. He learned that the Wahabis believed that the purpose of the jihad (holy war), regardless of whether the participants were Muslims or Hindus, was to help the weaker class. He came to the conclusion that expensive funeral spending, building mosques, and receiving credit for money that was delivered as debit were all unethical. The enemy to be fought against was those who repressed the common people.

Later Titu converted to Islam and began educating the locals about the true religion. His message was widely disseminated. The farmers decided not to pay taxes on Titu's advice. To one of the Zamindars, Krishnadeb Ray, it was a serious offense. He therefore commanded the Wahabis to pay a levy of 2.5 rupees per person. But Titu opposed it. Zamindar's lathiyals attempted to bring him down during namaaz, but everyone resisted them, causing the lathiyals to flee for their lives.

To educate the local youth, Titu and his men constructed a bamboo fort in Narkelberia. Titu established a government with the help of his Wahabis. Zamindars and British were furious. Titu used his lathi to fight skillfully in the conflict. But Mc Donald cleverly fired cannon in Titu's direction. After losing his right leg, he persisted in his struggle. In accordance with Mc Donald's instruction, Alexander escorted Titu and his men to the bamboo Fort where they were set on fire. Titu was a real fighter who battled all the way to the end of his life. Titu Mir's story is a daring historical tale. Nonetheless, if the work is closely examined, environmental issues can be found. The story incorporates a lot of ecological themes. Titu Mir and the locals protested the English Company, Zamindars, landlords, and planters' conversion of agricultural land into indigo plantations. That is the novel's central environmental problem.

An increasing number of academics are now including environmental issues in their postcolonial analysis as a result of growing awareness of environmental degradation, ecocidal devastation brought on by an over consumptive culture, and the unequal impact of disasters on the poor. Postcolonial ecocriticism or Green Postcolonialism is the result of this realisation that a socio-cultural critique of modernity, colonialism and imperialism are inevitably intertwined with environmental and ecological issues. Thus, postcolonial ecocriticism has aided in illuminating the connections between environmental issues, issues of environmental justice, and issues of environmental equity and racism, ecophobia, industrialism, eurocentrism, poverty, or other phenomena that encourage dominance, disasters, or displacements. A major focus of postcolonialism has generally been the persistence of European colonialism and imperialistic policies as a result of economic and cultural globalisation. The environmental practices of the world today, whether in the first or third world, show colonial or imperial roots.

Several academicians and environmental historians have called attention to the ecological damage that European intervention in other parts of the world has caused, including Alfred Crosby, Ramachandra Guha, Richard Grove, David Arnold, and others. European aspirations to rule over other countries and their citizens, which peaked in the nineteenth century, had a terrible effect on the regional ecosystems and populations. In *Titu Mir* by Mahasweta, the colonial period is investigated to show the socio-cultural-economic- and ecological harm brought on by European influence in India.

According to Buell in *The Future of Environmental Criticism*, the focus of

ecocriticism, also known as environmental criticism, is on displaced people and environmental racism, which is the toxification of local environments and setting of waste dumps and polluting industries that discriminate against poor and otherwise disempowered communities particularly minorities (141-142). Mahasweta emphasises how the British Empire's imperialist endeavour is being resisted by environment and people. Titu Mir describes how British colonisation repressed nature and people while highlighting their persistence and resistance.

The initial point of emphasis in this article will be the novel's ecocidal and environmental devastation aspects. Imperialism involves both its detrimental impact on the colonised ecology and its disastrous repercussions on the colonised community. Huggan and Tiffin in *Postcolonial Ecocriticism: Literature, Animals, Environment* attribute the origin of the term 'ecological imperialism' to Alfred Crosby and Richard Grove, the British environmental historians. This refers to the violent appropriation of indigenous land to ill-considered introduction of cash crops in colonized terrain (3). Colonialism that claims to civilise and provide sustainable development among the colonised has succeeded in 'pauperising millions of people in the agrarian sector and diminishing the stock of plant, water and soil resources at terrifying rate' (*Ibid* 1).

The Colombian Trade and Ecological Imperialism by Crosby explores historical trade and intellectual exchange between colonising and colonised nations. By bringing in and introducing cash crops and animals into the newly colonised country, the immigrants devastated native ecosystems and marginalised the subjugated. Ecological imperialism is a kind of environmental racism. As a result, environmental racism is a result of how colonial people were treated unfairly and their land, culture, and traditions were misused. Environmental injustice affects both humans and the environment as a result of environmental racism.

In the novel *Titu Mir*, Mahasweta describes in vivid detail the rich and varied natural resources of the planet before colonisation before pointing out the damage that imperialism caused to the ecosystem and its inhabitants. Titu first appears when he is chasing the leopard cub. It suggests that leopard sightings in Hyderpur were common. Titu came back from the leopard hunt looking defeated. He said, "The leopard cub ran away, ma. It was this big! Pretty big about this big"(4).

The customary method of harnessing the nearby water sources is highlighted by the girls feeding the geese and Nisar taking a bath in the pond. The water supplies were not contaminated. Titu went bird hunting as well. "There are lots of birds on the lake now, and it's been ages since I tasted roast moorhen. We will take a boat to the far shore and bag some waterfowl" (12) Water is in ample supply, thus the land will naturally be more fertile and fruitful. The water of the pond attracts a lot of ducks. Titu frequently chased similar birds. He gave the fakir the game birds he had hunted that were cooked. It represents as an example of how they used natural resources only to satisfy their necessities, as opposed to doing so out of greed.

Titu Mir explains how colonisation by humans harms both the human and non-human worlds and exploits the wilderness for economic benefit. Mahasweta draws attention to the management of this natural resource enterprise by the British colonialists. Man has always believed himself to be superior to nature since he is the only animal on earth with the ability to speak and destroys the natural environment for his own pleasure. Mahasweta describes the removal of trees as an assassination and a killing in addition to expressing her ecological viewpoint and worry for the non-human forms that are being exterminated on a regular basis.

Lord Cornwallis introduced The Permanent Settlement Act in 1793. It stated that each Zamindar must pay the Company a specific sum of rent. The government has benefited greatly from this Permanent Settlement Act. It increased trade and business. The affluent landowners then became involved in trade and business for their personal gain. But the predicament of the peasants persisted. They never received wages that were in line with their labour or a share of the profits. The Permanent Settlement Act did not benefit the working class, including peasants and labourers; rather, it favoured businessmen, the Corporation, and landowners.

Because they required more money to pay the Company's rent, the Zamindars increased their demands on the peasants' labour. The Zamindars and the corporate spokespeople frequently pressured their peasants to cultivate lucrative crops like cotton and indigo rather than wheat and rice. This was one of the main causes of many of the worst famines that came after. To enhance revenue, indigo was planted on the property, but over time, the fertility of the soil gradually decreased. On the detrimental effects of this Permanent Settlement, Mahasweta Devi wrote:

Cornwallis had introduced the permanent settlement and it had already had the desired effect on Zamindars. Now the company had a goodly band of landowners...They gave the government ten rupees for every twenty they could squeeze out of the people. (20)

The burden placed on people and lands in order to maximise riches is clearly communicated to readers. As a result, farmers and peasants had to bear two burdens. Titu discussed it. "We can no longer live off farming alone. The Zamindar pays the government a fixed sum, but we bear the cost of his revels, his charity, and his every little whim" (20). In addition to Titu's perspective, it also captured the hardships Bengali farmers faced in the 1880s. Titu gently denied his father's offer to serve as an Indigo plantation manager's lathial, adding, "I'm not interested." "No, I won't join the plantation and fleece the farmers; Never" (21). Titu supported farmers and battled Bengali rulers that wanted to suppress agriculture, farmers, and arable land.

Devi challenges the readers' understanding of who owns the land. It also shows that the population did not benefit from the soil's fertility when cultivating their crops. Yet, neither the Zamindars nor the indigo farmers had any regard for the surrounding environment or its population. The tyranny of the people and the land led to the riots that followed. In order for the farmers to have debts to pay before they could plant indigo, the managers deceitfully lent them the grain in the fall. The management took advantage of the circumstance and planted indigo on the farmers' land. As a result, the working class lived in constant fear of things getting worse. The managers took advantage of the farmers while helping the company. The farmers were illegally robbed of their lands by the managers. The author explains this terrible circumstance:

There is no law under which the planter can claim land, so they are simply ignoring the law and planting indigo on land that doesn't clearly belong to anyone. From the day the law permits them we will see no rice sown in this land, only indigo everywhere. (59)

It was the deplorable living conditions of the farmers. Laws should not cause people to suffer. The nobility, however, gained greatly from the rules, which put the farmers in a vulnerable situation. A lease on the agricultural land was made possible. The managers failed to take into account how planting indigo might affect the useful land. If they continued with the indigo planting method, it would reduce rice cultivation, forcing them to import food grains from other nations.

Indigo, a natural dye is used to create blue. When the European Industrial Revolution was at its height, it was referred to as "blue-gold." The French established an indigo plantation throughout the Caribbean islands. Once again, the British did it in Jamaica, the Portuguese did it in Brazil, and the Spanish did it in Venezuela. The plantation era started in North America as well. The eighteenth century saw an increase in cotton production in Britain as a result of industrialization. The demand for textile dye consequently rose significantly. Many factors contributed to the decline in indigo output in the West Indies and America. In the end, it affected the global production of indigo. The indigo produced in India was therefore in high demand.

In order to meet the demands, the Britishers started to cultivate indigo in India, which is one of their colonies. There were two systems to cultivate indigo. They are Nij system and Ryoti system. Indigo was cultivated under both systems in India. In the nineteenth century, Bengal was the world's largest producer of natural indigo. The traders and many capitalists invested their money in the manufacture of indigo to gain more profit. Even the officials of the company quitted the jobs to join the more lucrative indigo trade fulltime. Many agents from Scotland and England came to India to become planters; to grab the opportunity. The Company and banks gave loans for

indigo cultivation at that time.

The production of indigo was started as early as 1777. Most of the indigo production was done in Bengal. In 1788, Bengal became the primary source of indigo cultivation. In the Nij system, indigo was directly planted by European planters. It was done by owning the land or by hiring it. Under Ryoti system the farmers are forced to sign an agreement to cultivate indigo in their field, with the help of which the farmers would get loans from the planters to grow indigo. But the farmers were forced to cultivate indigo of at least 25% of their total fertile land.

Mahasweta Devi records, "The planters acquire the land in the names of their servants and bearers, or in no name at all" (59). So, the nameless fertile lands which were used for cultivating paddy so far for years are now used by the planters to cultivate indigo for their benefit. There were a few exceptions like Bhudeb Choudry, the Zamindar who favoured cultivation of paddy and the farmers. He never joined the Company and he maintained a squad of lathiyals in charge to keep him and his estate safe. It is described by Devi as, "All around him had sprung up numerous indigo concerns. The lathiyals job was to thwart the company's men in the ongoing cold war between the Zamindar and plantations. The worst time was between harvesting and garnering because that was when the indigo planters stepped up their mischief" (36). The poor farmers and orthodox Zamindars who opposed working with the indigo planters were further opponents. The lands were destroyed while money was the primary consideration. The farmers were aware that the cunning indigo planters could strew indigo seeds wherever and at any time. As a result, they had to keep a lathiyal army in order to protect themselves and their property.

It was prohibited for the sahibs to rent out their properties under their own names. Soon they started making purchases under crafted names, names of servants, or names of labourers. Bhudeb had a strong instinct that the farmers would be harmed by this kind of duplicity. As he stated these things, he was conversing to Titu. In the end, Bhudeb said, "You'll see one of these days. They'll pass a law allowing planters to own land in their names. That's all we need to be completely wiped out" (24). These were his gloomy prophecies. It made apparent the terrible situation of farmers and the traditional Zamindars, when the Company drafted the statute favouring the indigo growers.

The law of Permanent Settlement Act demanded Zamindars and landowners to timely pay a predetermined amount of revenue in order to keep their possession of the land. Compared to the indigo plantation, paddy farming did not yield as much financial gain. In order to plant indigo seeds in the agricultural area, the Zamindars and Planters collaborated in order to pay taxes and make money at the same time. The farmers were coerced into doing this by them. Without their awareness, indigo seeds had been sown and were already in full bloom in their fields. They were never given any of the money. They also faced additional difficulties. Upon speaking to his father, Titu mentioned this. "They (Zamindars) insist on their cut from the vendors, and they always snatch it by force. And then there is the police" (21). Both the indigo plantation and the permanent settlement statute made the farmers feel insecure and subjugated.

The Great Bengal Famine of 1770 saw a severe toll brought on by starvation. Over two million individuals perished as a result of outbreaks similar to smallpox. This famine, which lasted from 1769 to 1773, wreaked havoc on the lower regions of the Gangetic plain in India. The consecutive years of poor agricultural production in 1768 and 1769 were the main cause of it. Concerning the famine, Titu heard the following:

In those days, processions of living skeletons lined the roads. People ate anything they could lay their hands on - leaves of trees, roots, bark. Then there were robbers, dacoits. They would say, keep your gold we don't want it. Give us food, give us rice. (8-9)

The company raised the tax despite the terrible situation: "Fifteen million people died in that famine, yet the company had not seen it fit to waive the year's tax. The year 1770 saw the famine; in 1771 the tax collected was even higher" (9). Warren Hastings' callous demeanour is perfectly encapsulated by Mahasweta Devi: "But his priority was to put the company and its revenues on a firm footing and for that, even as the famine of 1770 reduced Bengal to a charnel ground, Hastings

squeezed the people into yielding more revenue” (9). Hence, the tax and the money were prioritised over the lives of individual people. Mahasweta Devi warns the ruling class that similar catastrophic calamities will be brought on by human action in the future by outlining the conditions leading up to the great famine in Bengal. Although the profit on the cash-earning crops is significant, the ruling elite must understand that rice is a basic necessity.

When Titu and his comrades were released from prison, the locals greeted them with the highest respect. The populace had backed them since they had helped put an end to the violence of indigo planters and their lathials. While sitting beneath a tree, Titu and his friends discussed what to serve as a side dish with the puffed rice they had brought. He also gave his grandson instructions to fetch them water.

The old man then expressed his concerns over the exploitation of natural resources in an outburst: “Everywhere evil winds were blowing, else how could the water of a pond that never dried up suddenly become nothing but the congealed mud? This monsoon the aubergine crop had failed”(60). Besides the old man’s obvious superstitious belief in the terrible winds, everything he stated must be taken into consideration. The pond’s water turns into brittle mud. This is significant since the lake never used to dry up in the past; instead, it had abruptly turned into frozen mud. Crop farming had also been a failure. The old man believed that everything was caused by the bad winds. That was triggered by some evil people.

There are many things that might make a pond dry up. However human activity is the main factor in the exploitation and depletion of natural resources. The main cause was that the roots of indigo plants absorbed more water than those of paddy plants. Again, more water was needed while making dye from indigo plants. Also, it was brought on by insufficient rainfall, the improper crop choices, ineffective irrigation methods, and the poor use of both groundwater and conserved water. Water comes mostly from the hydrologic cycle, yet it is worrying to find that many regions of the planet are entirely drying up. Due to global warming brought on by climate change, water bodies including seas, rivers, and lakes are getting smaller every season. When we use more water than is typically required, we become aware of a shortage in the overall supply. Rivers, lakes, oceans, and ponds are caused to dry up as a result of it.

The old man also informed them of the Tetanus outbreak: “You could almost hear the miters buzzing in those aubergines, and tetanus had killed two newborn babies and their mothers in families he knew” (60). Tetanus is caused by an infection that is brought on by the bacterium *Clostridium tetani*. Occasionally, an insect bite could cause it. When tetanus develops, the neurological system is harmed. The old man continued by explaining how tetanus affected his neighbours: “They had bent over like bows and foam had dripped from their mouths: terrible deaths” (60). The larger Bengal famine of 1770 was mirrored in the tetanus deaths and the unanticipated water constraint brought on by the pond’s drought. Mahasweta Devi foretells a coming famine if we don’t take action to protect the environment.

The ruling administration must uphold equality and support all inhabitants. If it failed one day, the populace would revolt and fight the government to gain their freedom. The author emphasises the bias of the Company as, “In 1793 the company settled the Zamindars permanently on the soil of Bengal, and to make life even easier for them, enacted the infamous seventh section” (84). The fifth sector was given to the indigo growers, and the seventh part was given to the Zamindars. However, it merely led to difficulties and a rise in taxes for the farmers.

Farmers deserve the highest level of respect for the outstanding job they do in supplying the population with food. The farmers were not given respect by the planters. They forced them into signing the agreement so they could plant indigo on the lands. In order to avoid going to jail, a number of people agreed to the indigo cultivation. Masum expressed her worry for the predicament affecting farmers:

The company has given the Zamindars this seventh section so that they can tyrannize over us. And the fifth section for the indigo planters. Lease out your land for advance payment

and break your back farming indigo or we'll give you a taste of jail and the cat-o-nine tails. (83)

The government passed ridiculous legislation as a result of their ignorance of the effects of their actions. In the author's words, "A law had been passed making it compulsory for peasants to sow their fields with the stuff if they took earnest money against it" (98). There wouldn't be any rice left if they continued to favour the plantation. Indigo plants had thick roots. They quickly erode and deplete the soil. The richest fertile soil could no longer support rice cultivation when Indigo was planted there. They did even cultivate indigo without the farmers' permission. It was regarded as poison being dispersed throughout the productive rice-growing regions.

Because the peasants were afraid of the planters, they chose against revolting and fighting the Zamindars. Titu made all the changes. The courage was already inside of them. Titu Mir took it away from them and used it against the English government and all aristocrats. Mahasweta Devi values his ability,

Increasingly he (Titu) was coming to realize that only those who had suffered at the hands of the Zamindars, planters and government officers, had the courage and the strength to stand, armed with nothing but lathis, against the English and their gun trotting soldiers. (102)

Many people, especially young ones, travelled from all over the country to join Titu and his forces. They obtained their instruction at Titu's bamboo fort, Narkelberia. The resistance of the common people taught the elite an important lesson. Long oppressing the people, the aristocrats fled to other places when the people rebelled against them. That became their only option as people started to realise their full potential. The author enthuses about the success of the protest:

Now the planters were fleeing, leaving the plantations to fend for themselves. The Zamindars, landlords, rich Muslims, money lenders were all fleeing. They were going to Barasat, to Gobordanga, to Calcutta. The tax for the planters' vast unofficial holdings lay uncollected; the peasants stopped planting indigo on the land. (94)

The locals spoke out against paying the extortionate costs, claiming: "We are bound to pay taxes to the Zamindars men because we have set up our stalls on the 'Zamindar's land- that is the custom. But this one tax is all we will pay. We will not pay the manager, the bailiff, the agent, the sepoy or the priest"(76). But at first, the Zamindars and others did not agree. A few of Titu's men first came to the court seeking justice, but nothing occurred. Titu and his guys then made the decision to address the crowd in an effort to educate the people there about the injustice and inequality. One of Titu's men roared, "You think the company will do justice to poor peasants? It never has and it never will. Get ready for war instead"(85). Under Titu's guidance, it ultimately resulted in war.

At first, only the Zamindars and the people were fighting. Yet, when Zamindars continued to fail, the company began supporting them. The combat was extremely risky for them due to Titu and his team's organised fighting. "like a river that breaks its banks, the tide of mujahids flowed out and broke against the English forces" (100). Titu's team won three battles against the aristocrats. But "the government's guns were against bricks and unripe fruit!" (108). The administration has so far ruthlessly exploited the environment and its citizens. Now it was the time of the populace to revolt against them. Under Titu's and his men's guidance, they battled very skillfully. Titu established a government as a result. He exercised the emperorship and assigned other troops to appropriate ranks.

The battle that proceeded would be tougher, Titu foresaw. He spoke to the gathering warriors as an emperor would. By stating that the struggle would serve as a sacrifice for Syed Ahamad, who had passed away, he motivated them. Titu noticed the aroma of the growing rice. Masum caught his words. "It's the month of Aghran. Can you smell the ripening rice? There's no better smell on earth" (113). When the moment came to smell the battle's blood, Titu took some solace in the aroma of the ripening rice. Farmers are able to detect natural scents.

Titu's enthusiasm and vibrancy are captured by Mahasweta Devi as follows: "MC Donald recognized him: a man whose skin was the color of fire, with fire in his eyes, whose each word was a fireball" (115). MC Donald, turning the cannon on Titu. The gunman insisted that he was shooting at a person rather than a fortification. He was pushed aside by MC Donald, who then fired the gun. Right leg of Titu was struck. Even then, Titu asked where his lathi was. Invoking Titu's name, the screams started. The torment progressively silenced him, making him mute. The great Titu died in the battle. Titu fought and struggled until he was killed in order to defend his homeland.

Titu Mir is a tale that strongly urges readers to preserve the environment. Titu wasn't a fighter. To defend his land against indigo planters, the crafty Zamindars, and the occupying English government, he turned to fighting. He helped people understand what was going on in their surroundings by teaching them. He helped them understand that the only way to stop the horrors and the exploitation of the aristocracy was through holy war.

The authors asserted a cautionary note regarding environmental concerns. The sole focus of the planters and Zamindars was financial gain. The common individual, however, had a different way of thinking. Nisar says to Rokeya at the beginning of the story, "What the Zamindar does with the crop is the Zamindar's business" (3). He was totally mistaken. The people would have been unaware of their own strength and courage to battle if Titu had believed as he did. One might infer from the statement Titu's audacity, "But we have seen Titu Mir, the son of a farmer and a householder, at whose name planters and Zamindars run for cover" (97). Titu Mir organised his followers under his direction and led the fight to save the territory. For what he done for his land, Titu won admiration. The story of Titu Mir will still be helpful in raising awareness about those who trample on the soil.

In *Titu Mir*, a humanistic search for a new voice and identity coexists with historical scholarship, straightforward accounts of people of colour, and humanistic adventuring. Instead of approaching history from a traditional historian's perspective, the author adopts a humanist philosophy in order to understand the events of the war, colonial invasion, destruction, and profound socioeconomic change. Because of this, her history is more than just a collection of historical occurrences, wartime accounts, and dynastic transitions; rather, it is a dynamic discourse of ongoing transformation in which the oppressed subalterns play a crucial part.

Titu Mir is a text that accurately reflects postcolonial philosophy and practice because it includes all the key discussions and problems. Mahasweta is extremely critical of the barbaric invasion of the colonial force, as well as its subsequent conquest and uprooting of a country like India. The evil plots of the European rulers and the forced erasure of the native history of the native subalterns are brought into question by her. The novel is an intriguing example of a postcolonial narrative that opposes and subverts the European dominant construction of history and rewrites, examines, and recreates it from the viewpoint of subaltern representation.

Mahasweta has poignantly focused on the effects of war, colonial invasion, and the silenced voice of the third world people among other significant postcolonial viewpoints contained in *Titu Mir*. The tale of *Titu Mir* is heavily influenced by the Holocaust of modern war, colonial avarice, and their immense socio-political impact on India's disempowered population. Each phase of the story, which is loosely organised by Mahasweta, symbolises a disastrous battle or colonial invasion that has a lasting impact on the lives and minds of the main characters.

Therefore, Mahasweta's sincere attempt to revisit and reframe the colonial past is embodied in Titu Mir's understated articulation of the so-called civilising mission and the

ideological, epistemological, and ontological assumptions of the binary constructions of the imperial powers informed by the psychological dominance and subjectification of the colonised. This may be seen as a prefigurative of the unsettling effects of neocolonialism.

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