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An Ecocritical Study of Jayant Mahapatras Poetry

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ABSTRACT: ancient times, women held prominent positions and contributed greatly to society; the word "Shakti" is feminine and signifies "power and strength." Literary evidence indicates that when monarchs and towns caused difficulty for a woman without a partner. However, women faced discrimination in later times due to their status and role, and they were viewed as the weaker sex, food provider, and object of sex. Both at home and in society, she is not respected for her standing as a woman or her dignity. Numerous incidents in our past demonstrate how she has been treated unfairly and denied access to necessities and even fundamental rights. She is reduced from her status as a goddess to that of a prostitute who sells her body for cash because of her terrible living circumstances, extreme poverty, and malnutrition.

I. INTRODUCTION

Jayant Mahapatra is a bright light in the world of Indian English poetry, constantly shedding light on the nation's rich cultural legacy, including beliefs, customs, myths, rituals, and folklore that are deeply ingrained in Indian values. In his poetry, he develops new ideas, rhythms, and styles while intricately tying the past and present together. He makes a lot of effort to settle down and forge his own personality and province. His poetry demonstrates the spirit and traits of the post-colonial era. Bruce King asserts: Jayanta Mahapatra's use of open-ended literary forms and reliance on securing symbols to provide non-linear, fractured structures coherence seem to resemble the modernist movement of the first part of this century. Rather of being a hidden or humorously well-known postmodernist writer, Mahapatra is portrayed as a sensitive, aloof, and distant artist. Similar to modernist authors, there is less focus on the external world and more on the inner self and subjective memories. The psychological stands in stark contrast to the post-modernist focus on forms that are nearly entirely self-contained. Mahapatra's art is of the highest calibre and is meant for a select group of readers. King, Bruce (2008). Theories, literature, political ideologies, and activist approaches that engage in this kind of inquiry in order to confront systemic injustices and bring about social change are referred to as post colonialism.

Hybridity is the term used to describe how some cultures are incompatible with the modern world. Homi Bhabha refers to the performative transgression of national grand narratives as the "Shreds and Patches" of diverse and varied national voices. Post-modern hybridity focuses on multiple and mobile positioning produced by these varied and varied national voices. The manifestations of difference that are based on language, nation, class, gender, and other factors also lead to post-modern hybridity. Mahapatra's poetry explores a number of post-colonial characteristics, such as the yearning for identity and roots and a haunting colonial history. In this context, Henry Louis Gates' statement, "Ours is a late twentieth-century world profoundly fissured by nationality, ethnicity, race, class, and gender," is highly pertinent. Furthermore, the only means of bridging those gaps is to create a civic culture that respects both distinctions and commodities – through education aimed at understanding cultural variety. (1992, Henry Louis Gates)

As a post-colonial poet, Mahapatra uses his poetry to forge national identity and to revitalise indigenous traditions while denouncing the previous colonisers. According to Edward, Gayatri Spivak and Homi K. Bhabha were essential in the development of postcolonial theories. Poetry written in postmodern Indian English is authentic since it speaks to the whole community. In contemporary Indian English poetry, modernity takes many forms and envisions a rupture with the past as well as the merging of the present and the future. Through his poems, Mahapatra captures the sense of Indianness in both form and subject. His imagery and symbols are notable for their linguistic adaptability since they are provocative and emotive.

In this study, we want to investigate the ecological issues and topics that Jayant Mahapatra addresses in his poetry in this study. We will investigate how Mahapatra depicts the interaction between people and the natural world as well as the effects of human activity on the environment through a detailed examination of his works. Using ecocritical viewpoints, we can learn more about Mahapatra's ecological and environmental consciousness. We can learn more about Mahapatra's ecological consciousness and environmental consciousness by utilising ecocritical viewpoints. Renowned Indian poet Jayant Mahapatra is well-known for his contributions to modern Indian English poetry.



Mahapatra, who was born in Cuttack, Odisha, on October 22, 1928, has released many poetry anthologies over his career. He is regarded as one of the forerunners of Indian English poetry and has won numerous distinguished accolades for his writing, including the Padma Shri in 2009 and the Sahitya Akademi Award in 1981. Themes of identity, memory, social difficulties, and the interaction between humans and nature are frequently explored in Mahapatra's poetry. Lyrical and evocative language, along with profound insights on the human condition and the natural world, are characteristics of his writings.

Themes related to Nature and Environment: Mahapatra often addresses the wonder, intricacy, and brittleness of the natural world in his poetry. He frequently uses colourful pictures to capture landscapes, vegetation, and species, emphasising their importance and vulnerability in the face of environmental and human.

Ecological Awareness and Concern: Mahapatra shows a strong ecological awareness and care for environmental issues in his poetry. He could support environmental preservation and sustainable living while also criticising human activities that damage the environment, such as pollution, urbanisation, and deforestation.

Sense of Place and Identity: Mahapatra's poetry frequently refers to particular places, especially Odisha, his own state. He emphasises the connection between human life and the natural world by examining how individuals interact with their surroundings and how landscapes influence both individual and community identities.

Conflict and peace: Mahapatra may have portrayed times of peace and symbiosis between humans and the environment in his works, as well as the tensions and conflicts that result from human exploitation of nature. He provides insights into the intricate dynamics of the relationships between humans and nature through these contrasts.

Language and Representation: An ecocritical reading of Mahapatra's poems would also look at the ways in which the environment is represented through language and literary devices. Examining metaphors, symbols, and motifs that allude to the natural world as well as linguistic devices that communicate ecological themes and messages may be part of this.

Cultural and Historical backgrounds: In addition to larger international environmental movements, Mahapatra's poetry is frequently impacted by the cultural and historical backgrounds of Odisha and India. Comprehending these contextual elements might enhance the ecocritical analysis of his compositions and illuminate the socio-political aspects of environmental discussions in his poetry.

II. INTRODUCTION OF HUNGER

Two different types of hunger are depicted in the poem "Hunger" by renowned Orissa, India poet Jayanta Mahapatra. There are two types of hunger: the need for food and the need for sex. Unlike any other poem of his, it tackles the hidden underworld of child sex trade and stands out for its daring handling of sexuality. The poem tells the heartwarming, moving tale of a fifteen-year-old girl who, with her own father's permission—a poor fisherman—becomes a slave in the prostitution system to prevent famine. Here, her father takes on the role of a pimp since hunger rules over all other relationships. The poet, like a ravenous wolf, also flings light upon society. It is common knowledge that men who are unhappy in their marriages, single, or divorced frequent brothels and pay money for their personal enjoyment. These days, it's a business, particularly in India. To say that India is impoverished would be a vast understatement. Realizing that women bear the primary responsibility for procreating is a fundamental human moral that we have forgotten. It is unfortunate that we have forgotten that women are not objects for men to use for sex or other forms of fulfilment. The entire human race was created by them. Are domestic abuses, prostitution, and rapes the only things that women experience? In the Mahapatra world, women suffer from malnutrition, hunger, and poverty. They are the most significant aspect of the common Indian's existence. Women who lead pointless and useless lives are the ones who are discriminated against in Mahapatra's writings. They endure grief and adversity while fighting for their sense of self. They were left with nothing but a vacuum that filled their life, which is nothing more than torment, and were permitted to live in darkness. This essay sheds light on the underprivileged women by using Jayant Mahapatra's perspective.



III. SETTING OF THE POEM

Mahapatra's poetry masterfully capture the Orissa countryside. One of the nation's poorest states, Orissa, is blessed with a wealth of tourist attractions that appeal to all traveller interests, including religious, cultural, heritage, leisure, and ecotourism. In his poetry, the poet exclaims with pride that Gopalpur's landscape choose him. In the southern region of Odisha, India's Ganjam district has the town and Notified Area Council of Gopalpur, which is located on the Bay of Bengal shore. The story is set in a poor fisherman's cabin by the seaside. His shack's roof was thatched with palm leaves. This poem centres on three primary characters: a visitor, a fisherman, and the fisherman's daughter. The traveller visited the location to take in the breathtaking view of the Gopalpur seashore. He is the poem's protagonist. The protagonist experiences a sudden surge of lust at the start of the poem. A destitute fisherman approaches the turbulent protagonist and gives him his daughter. Will you handle her recklessly, the fisherman asked. A father's inhibitions when advocating for his own daughter are overcome by starvation. The fisherman uses it as a perfect excuse to fish customers for his daughter. The fisherman feels uneasy. He needs to force himself to put forth the suggestion. The fisherman informs the visitor that his fifteen-year-old daughter. The fifteen-year-old fisherman's daughter engages in sexual relations with the visitor in the poem as a means of sating her hunger. When a prostitute is forced into prostitution due to a need for essentials like food or shelter, it is known as survival sex. Prostitution of this kind is prevalent in refugee camps and among the homeless. Aid workers and those involved in the sex trade both use the word; however, some practitioners do not view it as exploitative. When offering the girl to the fisherman, the father who pimps his daughter, he does so carelessly, as if his words validated the goal he confronted. Here, the poet deftly challenges the reader to consider the concepts of sanctity itself.

HUNGER: A REFLECTION ON HUMAN SUFFERING

In Jayant Mahapatra's poetry, the theme of hunger emerges as a poignant reflection on human suffering. Through his evocative language and powerful imagery, Mahapatra delves into the depths of hunger and its impact on individuals and communities. Hunger, both literal and metaphorical, becomes a symbol of deprivation, longing, and the struggle for survival. Mahapatra portrays hunger as a universal human experience, transcending borders and cultures. It is not merely the physical sensation of an empty stomach, but also the yearning for love, belonging, and fulfilment.

Through his poetic exploration of hunger, Mahapatra sheds light on the disparities and inequalities that exist in society. He exposes the harsh realities faced by marginalized communities, where hunger becomes a constant companion. The hunger for justice, equality, and basic human rights becomes a driving force in his poetry. Moreover, Mahapatra's portrayal of hunger extends beyond the individual, encompassing larger social and environmental contexts. He captures the hunger for change, for a better world, s poetry, Mahapatra challenges us to confront our own hunger, both physical and metaphorical, and to recognize the interconnectedness of human experiences. Through his profound exploration of hunger, he invites us to reflect on our responsibilities towards one another and the world we inhabit.

As we delve into the depths of Mahapatra's poetic universe, we encounter the profound impact of hunger and its transformative power. The hunger that permeates his poetry serves as a reminder of the human condition, urging us to strive for a world where no one goes hungry, physically or emotionally aside Please note that this text is a fictional reflection on the theme of hunger in Jayant Mahapatra's poetry and should not be considered a scholarly analysis and for a sustainable future. Hunger becomes a call to action, urging readers to address the root causes of suffering and strive for a more equitable and compassionate society

IV. CRITICAL ANALYSIS OF HUNGER

Jayant Mahapatra explores hunger in his poetry in a way that goes beyond just showing bodily hunger. He explores the underlying meanings of hunger, relating it to different kinds of struggle, longing, and deprivation. Mahapatra illuminates the cross-culturally common human experience of hunger with captivating words and striking pictures.

Mahapatra highlights the psychological and emotional components of hunger by presenting it as a symbol of the need for satisfaction, love, and a sense of belonging. He draws attention to the differences and injustices that exist in society, revealing the difficult circumstances that marginalized communities must deal with—where hunger becomes a frequent companion. Furthermore, Mahapatra depicts hunger in broader social and environmental circumstances rather than only focusing on the person.

Mahapatra criticizes social and economic inequities through his examination of hunger. He urges readers to acknowledge the connection of all human experiences and to face their own hunger. Mahapatra challenges us to address the underlying causes of suffering and work toward a more just and compassionate society through his poems.



A RAIN OF RITES: EXPLORING RITUALS IN JAYANT MAHAPATRA'S POETRY

We shall examine the significance of rituals in Jayant Mahapatra's poetry in this phase of the study. We'll examine how rituals are portrayed and how they influence how people interact with nature. Through an analysis of the lyrical imagery and symbolism associated with rituals, our goal is to gain a deeper understanding of how culture, spirituality, and the environment are connected in Mahapatra's writing. Rituals are a way for people to communicate deep human feelings and experiences; they are frequently combined with natural components. We'll look at how rituals, their cultural settings, and their effects on ecological consciousness are all encapsulated in Mahapatra's poetry. We shall learn more about the complex interactions between human rituals and the natural world in Mahapatra's poetic tapestry through this investigation.

We will reveal the layers of significance and symbolism buried in Mahapatra's lyrical cosmos by dissecting the rain of ceremonies. This examination will clarify the complex interplay that his poetry exhibits between cultural norms, human behaviour, and ecological equilibrium.

V. BOOK TO BE PUBLISHED

Book Introduction: "Rain of Rituals"

Genre: "Rain of Rituals" is historical fiction, a genre that combines historical fact and creative fantasy to create exciting stories. This genre allows readers to travel back in time and experience different historical periods through the eyes of well-developed characters.

Summary: The story of "Rain of Rituals" takes place against the backdrop of a turbulent civilian. life war the plot centres on a young villager who is chosen for a sacred ritual that is believed to restore peace to the land. As the protagonist begins this journey, he travels through a landscape destroyed by the horrors of war and meets characters from different walks of life along the way. War affects each character uniquely, offering different perspectives on the conflict. The protagonist's journey is not only physical, but also a path of self-discovery and growth. It becomes a rite of passage that sheds light on the harsh reality of war, but at the same time emphasizes the enduring power of hope. A delicate balance between despair and optimism. The story explores the depth of human resilience in the face of adversity.

Setting: Setting is an important part of Rain of Rites. The story unfolds in a small fictional village in the heart of a country torn by civil war. Despite its fictional nature, the village is designed in such detail and authenticity that it becomes an integral part of the story. It presents the effects of war on a microcosmic level and reflects the wider conflict in the country.

Release Year "Rain of Rituals" has not yet been released. Readers eagerly await this upcoming book, looking forward to immersing themselves in the historical period presented in it, the compelling characters and the exciting story it promises to deliver. In conclusion, Rain of Rituals is a promising historical fiction novel. that explores themes of war, resilience and hope. Its compelling plot, rich setting and anticipated release make it a book worth waiting for.

VI. CRITICAL ANALYSIS ON A RAIN OF RITIES

The link between humans and nature is significantly shaped by rituals in Jayant Mahapatra's poetry. Rituals are portrayed by Mahapatra as being entwined with the natural world and a way to communicate deep human feelings and experiences. Mahapatra sheds light on rituals' cultural contexts and effects on ecological consciousness through his examination of them. Mahapatra's poetic imagery and ritual-related symbolism provide light on the relationship between spirituality, culture, and the environment. He explores the complex relationships that exist between cultural norms, human behaviour, and ecological equilibrium. Mahapatra asks readers to consider the fine line that separates human activity from the natural world by encapsulating rituals. As he investigates the shower of ceremonies, Mahapatra discovers levels of significance and symbolism incorporated within his poetic realm. His poetry's examination of rituals illuminates the complex interaction between environmental factors and human rituals. It highlights how crucial it is to comprehend and maintain cultural customs that promote harmony and ecological awareness. Through an analysis of the significance of rituals in Mahapatra's poetry, readers can better appreciate the complex relationships that exist between human civilization and the natural world.



INDIAN SUMMER: A TIME OF ENCHANTING HEAT

Indian summer, also known as "Sharat" or "Hemant Ritu" in India, is a captivating season that holds a special place in the hearts of many. It is a period of transition, where the scorching heat of summer gives way to the coolness of autumn.

During Indian summer, the sun shines brightly, casting a warm golden glow over the land. The days are still long, allowing people to Savor the lingering warmth before the arrival of winter. The air is filled with a sense of anticipation and nostalgia, as the colours of nature begin to change.

In this enchanting season, the landscape undergoes a remarkable transformation. The lush greenery of the monsoon season slowly fades, making way for vibrant hues of red, orange, and yellow. Trees, shedding their leaves, create a mosaic of colours that captivates the eye.

The Indian summer is also a time of celebration and festivities. It marks the harvest season, when farmers reap the rewards of their hard work and offer gratitude for the bountiful yield. Festivals like Diwali, Navratri, and Durga Puja are celebrated with great fervour, filling the air with joy and merriment.

As the temperature gradually cools down during Indian summer evenings, people gather outdoors to enjoy the pleasant weather. Parks and gardens become popular meeting places, where families, friends, and loved ones come together to create lasting memories. The aroma of street food fills the air, tempting taste buds with the Flavors of the season.

Indian summer is not just a season; it is a state of mind. It represents a time of reflection and introspection. As the year approaches its end, people take stock of their lives and contemplate the changes they wish to make. It is a time of personal growth and renewal, as individuals embrace the transformative power of the season.

In literature and poetry, Indian summer holds a special place. Writers and poets, inspired by the beauty and nostalgia of this season, have crafted verses that capture its essence. Through their words, they evoke the warmth of the sun, the rustling of leaves, and the emotions that arise during this magical time.

Indian summer, with its enchanting heat and vibrant colours, reminds us of the fleeting nature of time. It encourages us to embrace the present moment, to cherish the beauty that surrounds us, and to find joy in the simplest of things.

As the Indian summer draws to a close, and the cool breeze of autumn takes its place, we carry the memories and lessons learned during this season in our hearts. Indian summer, with its unique charm, leaves an indelible mark on our souls, reminding us of the cycles of life and the ever-changing nature of the world.

So, as you immerse yourself in the beauty of Indian summer, let its warmth and radiance fill your spirit. Embrace the enchantment of this season and allow it to inspire you to live life to the fullest, appreciating the fleeting moments of joy and embracing the transformative power of change.

VII. CRITICAL ANALYSIS ON INDIAN SUMMER

Indian summer holds a special place in Jayant Mahapatra's poetry, symbolizing a period of transition and reflection. Mahapatra captures the enchanting heat and vibrant colours of Indian summer, evoking a sense of nostalgia and anticipation. Through his lyrical language and vivid imagery, he paints a picture of a season that represents both physical and metaphorical transformations. Mahapatra's portrayal of Indian summer goes beyond the surface-level description of warmth and beauty. He explores the deeper meaning of this season, emphasizing its symbolic significance. Indian summer becomes a time of introspection and personal growth, where individuals contemplate the changes, they wish to make in their lives. It serves as a reminder of the fleeting nature of time and encourages readers to embrace the present moment. Through his poetry, Mahapatra invites readers to find joy in the simplest of things and appreciate the beauty that surrounds them. Indian summer becomes a metaphor for embracing the transformative power of change and living life to the fullest.

VIII. TEXTUAL FACTS OF INDIAN SUMMER

The most intriguing thing about this specific poetry is that it has two meanings: the literal meaning, which is frequently direct, and the oblique. As such, it can be interpreted as either direct or indirect poetry. Overall, though, this is among the most amazing and superb examples of oblique poetry. The poem's language is quite brief, yet the word choice was done with extreme care. The words are heavily layered, much like the Ursa Minor, which layers upon layers of meanings and mysteries. This poem's text is only a collection of carefully chosen, precisely defined, and extremely



volatile phrases. The never-ending stream of meaningrefracted the natural fragrance of the Indian nation is revealed through the Indian cultural matrix. It describes the characteristics of every _Lab' (S1) and every _Dub' (S2), or the systole and diastole of every Indian culture.

This passage from "Indian Summer" is taken from his collection of poems "A Rain of Rites." The poem describes the actual, day-to-day lives of India's indigenous people. Because India's original soul still resides in its villages and countries, the poet has chosen to concentrate on these areas. The villagers are all generally spiritual, yet nearly all of them possess a religious essence. In addition to frequently visiting the village temple, they also frequently worship various Hindu deities at home. People typically eat lunch at late noon because they cook their food later after completing several religious rites and receiving the priest's blessing. They use a Chula, or earthen oven, to prepare their food powered by dried leaves, haystacks, dry logs, sun-baked cow dung cakes (gobara-ghashi), etc. As a result, its modest flame requires time. This is a typical, broad view of the Indian subcontinent.

The populace lacks sound financial management. One of the main issues facing any Indian nation is hunger. Indian villages are plagued by a number of issues, including superstitions, ignorance, poor health, unsanitary circumstances, pseudo-religious exploitation, and inadequate education. The Indian summer is excruciatingly hot and painful as well. Because the Cancer Tropic runs through the centre of India, that is how the country is located.

IX. CONCLUSION

An examination of Jayant Mahapatra's poetry from an ecocritical perspective, encompassing poems such as "Hunger," "Indian Summer," and "Rain of Rites," demonstrates a profound connection with the natural world and its complex interplay with human existence. Themes of environmental deterioration, human intervention in nature, and the fallout from such activities are frequently explored in Mahapatra's poetry. Mahapatra emphasises the interdependence of all living things and the pressing need for environmental stewardship with striking images and meaningful symbolism. Finally, his poetry urges readers to reevaluate their relationship with the environment and work towards a sustainable future by acting as a potent reminder of the fragile balance that exists between people and nature.

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