



FICTION OF SABITRI ROY: HER PHILOSOPHY AND OWN VOICE

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Abstract

Sabitri Roy is an artist of pre-independence period of 20th century. In this time women are bounded by various boundaries. Sabitri Roy expresses her own voice even against political system that she deserved. Her own party (she was a member of Communist party) could not able to stop her artist-voice. Her prominent fiction 'Swaralipi', 'Srijan', 'Trisrota', 'Paka Dhaner Gan'...etc. proved it. Now we are searching her voice in present situation that are very significance also.

Aim and object

1. To uphold her voice.
2. To know her philosophy and its significance even do-day.
3. To uphold her social consciousness in respect her fiction.
4. To uphold her fight against British and own circumstances.
5. To feel her deep feelings about society, politics, gender etc.

Introduction

Sabitri Roy was born on 28th April, 1928., On the side of Buriganga River at Waripalli in Bangladesh. Her father's home was Baluchara village in the district of Faridpur. Mr. Naliniranjan Sen, a renowned head master, was her father. Her mother Sarajubaladevi was the grant daughter of famous linguistics Srinath Sen. She grown up a cultural family. The heritage of undivided Bengal is in her heart. She feels freedom is mostly necessary for country as well as women also. Her pen is mightier than soured. She feels Education is too much necessary for man and women from her childhood. She passed matriculation on 1934 and I.A.on 1936. After that she entire Bethune college and awarded B.A. degree on 1938. She works as a teacher and marriage with Professor Santimoy Roy. This was intercultural marriage. Society did not agree and hackled them. But Sabitri was a strong personality woman. She was able to overcome that situation. Side by side her pen was going on. In her novel 'Paka Dhaner Gan' one Hindu widow married a Muslim guy. This is also her protest against the system. In this way her philosophy is grown up and she entire her voice in her writings. We are going to search her philosophy and voice in her writings now.

Search

In her novel 'Trisrota'(1950) River Meghna and Padma is vital character, other story developed on the side of Ganga river. A character also named by Padma was free from all narrowness. Professor Bholanath Ghosh says, 'There is no doubt that she has seen life and understood it. She has reproduced the grand passion of the conscious and determined political worker we have become so familiar with, as the little joy and the deeper sorrow of the humble peasant girl in the remote village in West Bengal.'¹ Swaralipi (1952) is her third novel. Polyphony and author's philosophy are strongly present there. As she feels her own political man she bravely sketches. That is why she was showcased by her party. This is:

Saralipi

Resolution adopted by the Central Committee on December 30, 1953

The Central Committee of the Communist Party of India directs that book written by the authoress of Saralipi should be advertised by our party journals until she unconditionally expresses regret for writing the book.

WEST BENGAL COMMITTEE,
COMMUNIST PARTY OF INDIA,
61A: LOWER CIRCULAR ROAD,
CALCUTTA-16.

Copy to

Com. Sabitri Roy for information²
29/12/52.

But we should give her hats of lot that she unfolds the real situation and picture of society and political dichotomy. The real soul of a artist cannot bound any boundaries. She knows that true is beauty and beauty true. Sabitri is a great writer so she



cannot salience with any corruption or dichotomy. We realized to-day that Sabitri was on right path. Human soul is more important than party. Author's voice is input by her character Prithwi and Sita. But their life is led by political ethics. They realize that love is more powerful than any political rules, at last. When they realize time was gone. This is very painful.³

'Paka Dhaner Gan'⁴ is a marvelous novel. There are three part of this novel. Time of plot was around 1946. 'Tevaga andolon' was the life centric fight of Farmer. Farmer was exploited by Landlord. This exploitation created class struggle. In this epic novel we see the real social picture of Bengal, their rituals, moralities of villagers, political ethics of so call persons, social structure, socio-economic condition and side by side human relationship and humanity also. Partha is a hero of the novel, but in true sense pupils are main hero. Sabitri show details of her experience with their Polyphony. Author's voice and philosophy is also present with this polyphony. Sarathi and Bhadra are vital character of this novel. Sarathi is very significance name. Author sketch him as a soldier of country. Sarathi means who drive. In Mahavarata Srikrishna was Sarathi of Partha. Here Bhadra looks in Sarathi's eyes a dream of new creation. All they hope that they are able to create a new world with peace and love where all are equal.⁵ This is also author's philosophy. V.D. Krisnan truly says, 'Song of the Ripened Harvest is characterized as an epic novel with beautiful description of the environment, simple solutions to political problems and picturesque representation of characters.'⁶

Badwip' (1972) is a tragic novel at the time of partition in Bengal. Communal amity is an important part of the liberal humanizing message of the novel. The protagonist Dhiman's arrival at the new refugee colony which is located in a Muslim locality: 'While slowly tugging at his trunk, Dhiman looks across the small pond. He sees an old bearded man looks at him again with respect... Behind the old man stands a sun-drenched minaret.'⁷ The minaret and the figure of the *fakir* across the pond highlight the possibility of co-habitation. The novel succeeds in capturing the novelist's commitment to liberal humanist ideology. What is problematic in this left liberal imaginary is the novelist's unshakable faith in 'state secularism'. Dhiman's son Jishu declares with pride, 'Bharatbarsha is not just for the Hindus. This is a nation for all. It's a secular stat. 'All Muslims go back to Pakistan' is not India's slogan.'⁸ This is Novelist Sabitri Roy's own voice. Sagar is an significance character. Sagar listens to the secular discourses on the radio, 'Asatoma Sadgamaya, tamasama jyotirgamaya, mrityurma amritang gamaya, om santi....' Next he hears, 'The kingdom of Heaven is within you', after that he hears *The Koran*. This is the philosophy of an artist, Sabitri Roy.

Finding

1. Sabitri Roy is a true artist.
2. She is a very realistic and socialist in true sense.
3. Her experience is very useful to create a beautiful social system even to-day.
4. Women should enthuse with her novel.
5. We should look after her political philosophy in the present day.
6. She was too much progressive at that present time.
7. Secularism was Her ideology and she flourished it in her art form.

Conclusion

Sabitri Roy worked her own way depending her ideas and philosophy. He had exchanges with her lifelong experiences through writings. Her creativity does not deny the history of literature. Her life-struggle is inspire most of village women and others even to-day. Her preference and personality lay closer to the path of communism, specially, to the struggles that they had initiated. Last life she was suffering acute illness. Her frail body and limited movements made her introspective. She harvested certain significant qualities from her misfortune that makes her writing more interesting and impulsive than others. It is counter posed to acute and densely detailed observation of many forms of quotidian lives. The deep observation invites wide range of dialects, moods, weighty and educated, easy and bantering, sharp and savage, political and polemical, loving and profoundly tender...etc. Sabitri Roy is an exceptional novelist in Bengal who describes communist households and ways of living in both urban and rural milieus, aesthetic and cultural practices.



Index/Reference

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