

## Critical views on nation in Jayant Mahapatra's poem 'Freedom'

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### Abstract

This paper is focus on the views of Indian nation thought the poem 'Freedom'. A poem freedom highlights on the views of Indian political satire upon human things. Here has different types of freedom that created by Jayant Mahapatra who was the first Indian poet that won the Sahitya Akedemian award for English poetry. The poet draws upon the Indian belief system since the Independence Day. The nation has independence but till now the people of Indian has not free from slavery like starvation, poverty, daily meal, inoccupation and desolation. Our country has free from last fifty years but woman and her child had not sufficient rice for one meal. Freedom from foreign regime did not give them freedom from hunger. The peoples of Indian are try to find a political solution to the economic and social ills of the society by resorting to the parliament. Our nation is free from several years till now but the real sense, the peoples of our nation are not free from physically and mentally. They have not achieves their easily their goal and not free from their thoughts. Jayant Mahapatra has put their imaginary thoughts on nation and criticizes thought freedom. In short, this poem focuses on the view of nation after Independence Day that country is free but the people of nation has not free from their rights.

**Keywords:** nation; freedom; political; region Etc

### Introduction

It is very hard to complaint to be a specialist in Indian Literature. For more things, nationalism has been the main pre-occupation of studies of literature since its inception, and the prose has been the privileged site of the literary study of nation. In the variation of Indian poetry and drama, they did not have more highly-visible tradition and culture in English at that time. A nation is a stable community of more people and formed the basic concept of language, history, ethnicity, territory or psychology in common culture. A nation is an imagined community in the sense of that, material conditions exist for imagining extended and shared high connections. In short a time, the poetry in English may have a slightly higher profile today, and it would be responsible to tell that there are possibly only very few dramatists of note in English even today. Our nation is free from several years till now but the real sense, the peoples of our nation are not free from physically and mentally. Nation of India as lots of slavery before the independence era and the peoples have been struggling their life upon them. They have not achieves their easily their goal and not free from their thoughts. Jayant Mahapatra has put their imaginary thoughts on nation and criticizes thought freedom. In short, this poem focuses on the view of nation after Independence Day that country is free but the people of nation has not free from their rights.

### Early Life of Jayanta Mahapatra

Jayanta Mahapatra was born on 22 October 1928, is a major Indian English poet. He is the first Indian poet that won the Sahitya Akademi prize for English poetry. He is the writer of famous poems such as Indian Summer & Hunger and they are regarded as the classics in modern Indian English laurel. His poetic world is stable, lucid and simultaneously, corruptions, predatory and violent, Inertia, helplessness, dormancy, decadence are the repeated images defining the

mood of his poems. The fundamental questions have been increased without the answers being supplied rather ambiguously. He was also awarded the Padma Shri, the highest fourth civilian honour in India and got in the year 2009. However, he had returned the Padma award to opposition against the rising intolerance in India in 2015.

Mahapatra was the part of trinity poets who had laid the foundations of Indian English Poetry. He segments a special bond with A. K. Ramanujan, who was one of the best poets in the IEP tradition. One over time he has managed to carve a quiet, tranquil poetic voice of his own clearly various from those of his contemporaries. His voluble lyricism joined with Indian themes put him in a league of his own.

In one of his interviews, Mahapatra says, "*Meeting with A D Hope, especially in his warm home in Canberra, and with his charming wife, Penelope, is an unforgettable happening in my life. The man's humility was amazing, it humbled me. It was a lesson. I wrote a sort of editorial piece on him in the magazine I was editing—Chandrabhaga, and I'd like you to read what I had said. This appeared in the journal in 1979*".

(<http://www.museindia.com/regularcontent.asp?issid=51&id=4461>)

He was born into a prominent Odia Christian family and went to Stewart School in Cuttack, Odisha. He completed his M. Sc. in the subject of Physics from the Patna University in Bihar (India). He started his teaching career as lecturer in Physics in 1949. He deputations at the Ravenshaw College, Cuttack (now known as Ravenshaw University) and retired from his official job as the Reader in Physics in the year 1986. His professional life, he taught Physics in many government colleges in Odisha state including B.J.B College, Ravenshaw College, Gangadhar Meher College, Sambalpur, Cuttack, Bhubaneswar and also Fakir Mohan College, Balasore He starts his writing career very so late already in the late sixties. His short stories

collections as well as many poems were initially rejected by several publishers during his age. Then after, his poems were published in international literary journals such as the Kenyan Review, Critical Inquiry, the Sewanee Review and the New Yorker. Also, His so many poems were published in other poetry magazines among the country. He has received many literary or high awards for his publication especially, in poems. He has invited to participate in the IWP (International Writing Program) at the Iowa among 22 selected international poets. So this gave him better an opportunity to go out of India and achieve international exposure.

### **Critical views on Nation thought 'Freedom'**

We usually understand the different types of freedom are the leitmotif in the poem 'Freedom'. The poet describes upon the belief system of the Indian about death as freedom from the body, the slavery of the world from the physical aspect of daily life. The imagery of the poem is highly concerned with the death and it's associated to the activities.

*At times, as I watch, it seems as though my country's body floats down somewhere on the river. (Freedom)*

A physical body is cremated on the banks of the river Ganges in Varanasi and its half burnt relics are left in the river to float below somewhere. No one knows that where the remains at last land, may be in the vastness of the ocean, the ultimate fate for the river. "Somewhere" is unspecified destination in the vast expanse of space at once.

Here, the body is not an individual human being an entire country part, a collection of human condition, now a mere part of body is floating along on the side if river to an unspecified destination. As much as, in the body is freely floating on the river from its band or bondage of mortal life. The nation is now free in another case. It is now in 1997 fifty years of freedom from the rule of colonial. Even today, the woman and her children had not provided sufficient rice even for a daily meal, all these fifty years. From foreign rule freedom rule did not give them freedom from hunger.

*Not to meet the woman and her child in that remote village in the hills who never had even a little rice for their one daily meal these fifty years. (Freedom)*

Brindavan or Varansi's old widows are free of their worldly attachments. Their families have abandoned them and they had feel to live lonely in desolation, uncared for and unloved. But do not our old widows and dying men cherish their freedom both physically and mentally, blowing time after time in obstinate prayers.

*Here, old widows and dying men cherish their freedom, bowing time after time in obstinate prayers. (Freedom)*

Obstinate prayers are told despite the hopelessness of the hopelessness of the current situation with an eternal hoping that someday One day, God will listen their voice and grand a miracle to lift them out of their misery. While the dying and old pray for their liberation, the young too pray to change the world even before they have faced to it. They have their concepts of Utopia, to which the poet can't subscribe. Nor he can join the dying and old in their wishes for freedom from bondage. In this way, he is left to be lorn or alone and not meet the starving woman and their child or try to find a political solution to the economic and social misfortune of the society by resorting to the parliament.

*In the new temple man has built nearby, the priest is the one who knows freedom, while God hides in the dark like an alien. (Freedom)*

Furthermore, it is the priest who is free against God in the temple who conceal in a dark corner of the temple. The priest maintains his own freedom and enjoys the freedom to let God communize with the devotees when he desire it. He has alone the energy and power of conform to God's availability to the devotees. In this way, the priest is our man and one of us. God is an alien and accessible to us only through this middleman of a priest.

*A very interesting juxtaposition is achieved by contrasting things/people who have a choice with those who do not have it. (Indianpoetry.wordpress.com)*

I watch that nation or country is lifeless body with no freedom/liberty to watch or participate. The upper part of bamboo is free and the lower part of bamboo is sunk onto itself. Old women and dying men pray and urge for release from physical bind and young children wish to be in it and transform it. The priest is free to move about God has to hidden in a dark corner.

### **Conclusion**

Mahapatra is the poet holds the mirror of actualism of existence up to modern society. We mention an implicit criticism of high social problems and indifference of the society to suffering, melancholy & indifference of tradition and culture, zeal for religious pity etc. Perhaps, the poet is enthusiasm to have a change.

This is the significant of the poem 'Freedom' that Jayanta Mahapatra in which the poet's view of the hollowness of the freedom of his own nation is presented. He is disillusioned with his nation's freedom. Everybody young and old wants to have freedom. Old widows and dying men desire their freedom bowing time after time in obstinate prayer to God. Children want to move form the world if they have lots of freedom. In his figurative blindness, he desires to be left only alone and his heart cries for more freedom. Eventually, he prefers freedom from starvation and hunger one. The 'bloodied light' goes entrust in the Parliament House as politicians are very indifferent. Neither politics nor heavenly power can diminish human situation. The barb of expedition is towards the superficial presence of God devoid of any practical aids.

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