

RESEARCH ARTICLE



ISSN

INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

2395-2636 (Print):2321-3108 (online)

SOCIAL BOYCOTT AND THE PLAY "THE WATERFALL"

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Article info

Article Received: 21/11/2022

Article Accepted: 25/12/2022

Published online:31/12/2022

DOI: [10.33329/rjelal.10.4.214](https://doi.org/10.33329/rjelal.10.4.214)

Abstract

The relevance of Rabindranath Tagore's play 'The Waterfall' in the present time is my topic of discussion. I have collected the original play and imbibed the play again and again. After that, I tried to prove the relevance of the speech of the play "The Waterfall" by collecting the summary of various incidents from various sources. Life flows forever like a river. As there are tides and ebbs in the river, so the river of life has tides and ebbs in the form of birth and death. Humans have formed society in the present life. Some people bind themselves to various blind superstitions, though they stay by various social rules. As a result, a sense of arrogance has arisen in them. With this arrogance of money, prestige, arm power, mechanical power etc. being strong with that power, that person today has tried to dominate others. Many times, they do various kinds of harassment to seize the opponent. But this oppression is not permanent; Rabindranath explained that through this play. I want to highlight the failure of the king's efforts described in the play and its relevance in the current mechanical age. There is no need to say that killing and genocide for various reasons is not correct, that it is an improper act that it is realistic. The defeat of tyrannical power is inevitable. Any sociological boycott cannot stop the flow of human life.

Keywords: Social boycott, Massacres, Waterfall, Humanity, Marichjhapi, Refugees.

Introduction

Humans are social beings. Ending the days of nomadic life, people gradually organized themselves. Gradually various rules have been created in unwritten form. Various norms made by adults are accepted within the group. That recognition has become an unwritten rule of law. After that much water flowed down the river of life. There is stratification in the social system. Village chieftain and such kinds of posts were created. At first subtle, but then there was a gap between the common people and those people in positions. Division of work and creation of cast is created.

Practitioners transformed into caste. The social division between rich and poor was created.

As a result of living a comfortable life for a long time, feelings of laziness, arrogance etc. work up in the minds of the officials. This time they want to dominate society. There begins false love, perjury and use of force when necessary. It is not that there was no good ruler, but their good rule did not last long. The proverb "Might is right" is counted as just and right. Although the united nature among the common people was in the early stages of the formation of the society, it gradually lessened its grip. The so-called ruling chiefs have conspired to

break the apparent peace and unity for their interests. A thought arose in their minds that if they fight brother to brother, a group to group, they will remain unchallenged and have power in their own hands. Those who are disobedient began to adopt various techniques to seize them. Social rulers were busy using division, oppression etc. to serve their own interests. Since ancient times, they have been adopting various ways or methods to make this work very easy. In the era of ancient Ramayana, Mahabharata, we can see that killing or destruction of a brother by a brother was done, to gain the power. In the era of Ramayana Ravana's brother Vibhishana was used to defeat the mighty, powerful Ravana; Kansa' nephew Krishna was used to destroy king Kansa. Caste hatred or communal hatred was exploited during British rule.

As a result of the development of the present mechanical civilization, machines have become tools. Just as science has been used in success, greedy for power has used the machine as a tool to destroy the world, Rabindranath Tagore could not accept this matter. That is not to say that he opposed to the development of mechanical civilization. He never wanted to turn humanity into a machine, or it can be said that he never wanted the machine to destroy the conscience of man and turn him into a machine.

Social Discipline

As a result of the evolution over a long time, the regime was established in a state. This is what we call the rule of law. Most countries in the world have developed governance systems. Moral system (village head), Panchayat system, Assembly, Lok Sabha etc. have been created. We can know the identity of good governance, bad governance, incompetent governance etc. from history. People used science as a tool to strengthen governance. Mechanical civilization greatly helped in the development of industry, agriculture, trade, etc. But when this science or machine maturely entered the governance system, then the level of killing and exploitation increased. Besides secret murder, impalement, foot-dragging, flogging, feeding to wild beasts, hanging, beheading etc. along with shooting, assassins and dropping atomic bombs, etc. the

socialists and state heroes used the destruction as a tool. Religion, especially institutional religion was used as a tool to deceive the common people. This religion is not the religion of humanity, this religion of miraculous faith. So that people can be easily dragged into or both calm and turbulent can be done. The practitioners of institutional religion used religion as a tool to assert their power. In the name of religion, they started doing ungodly things. People started to be trampled by creating differences among people. To overpower the opponent, to force them to accept the settlement, an attempt is made to close their way of life gradually. From washer man, barbers, and Brahmins to markets, roads, and doctors are closed in rural areas. The body will not be allowed to be cremated. Social boycott is still prevalent in rural areas. Everything is isolated and tried to kill. Whatever the ruler does not like, it must be blocked anyway. If necessary, the ruler's hand does not tremble to take the path of extreme measures.

Rabindranath has shown in the play "The Waterfall", how king Ranajit cut the road to Nandisankat to subdue the people of Shivtarai. King Ranajit used engineer Vibhuti to block the free-flowing fountain. To not able to do business and trade, and they falls into an economic crisis, then he tried to kill the poor people by not supplaying the drinking water and irrigation water. The king chose the path of oppression to subdue the rebellious subjects. The king's rule created obstacles in the active lifestyle of people with the help of machine power. Prince Abhijit is the symbol of the oppressed human soul. Apathetic Dhananjay is the symbol of the entire subjugated national soul. Another person's rebellion is against the polity built on conventional machinery. Obstinacy means death. The name of ignorance is mechanical stupidity. This ignorance can never be overcome permanently. Flow is eternal. The flow of life is therefore won over in the play "The Waterfall". And this victory will be assured by the death of Abhijit.

If we look at the country and abroad, we can see the politics of blockades everywhere. They are using blockades and lies to trap each other. Prohibition of travel by waterways, air travel, prohibition of fuel and food, etc. has taken up the

game of confiscating each other. It will understand how big a mistake it is when we look at it with open eyes. Rabindranath wrote the play "The Waterfall" in 1922. There he showed that the flow of life cannot be stopped by machines. Walking is a sign of life. Even today the essence of the philosophy of Rabindranath is proven. There are numerous examples around the world. An example can understand the relevance of Rabindranath's statement.

Marichjhapi Massacre

Marichjhapi is an island located in the 24 Parganas district of the Sundarbans region of West Bengal, India, near the Bay of Bengal. In 1979, the West Bengal State police committed a gruesome political murder. India was freed from the rule of British power and was divided in 1947. At that time communal harmony was destroyed by political intrigues. Contemporary politicians were able to create animosity between Hindus and Muslims. People choose to accept themselves as a community instead of accepting themselves as people and showing their ignorance. The victim of that ignorance was the partition of Bangladesh and Pakistan in 1971. Bengali Hindu refugees who fled from East Pakistan after the partition of the country had to be victims of a massacre at Marichjhapi island in Sundarbans. The killings continued from 24 to 31 January. About 1000 Bengali Hindus were killed. That time, the West Bengal police completed this hoax.

The poor Hindus who fled from Bangladesh were not allowed to live in West Bengal. They were forcibly driven out of West Bengal to Dandakaranya, the arid regions of Odisha and Madhya Pradesh. The refugees started returning to Bengal because of the unfavorable environment in all these regions. About one and a half lakh citizens tried to leave Dandakaranya and escape to West Bengal. Even if some are successful, they have to return to the administrative order. The Government could not accept their rehabilitation. The legislation made their residence illegal. The government led by Mr. Jyoti Basu took appropriate measures to evacuate the Bengali Hindu refugees of Marichjhapi island. A police blockade was imposed on the Karankhali river

so that the refugees from Marichjhapi island could not cross the river to collect medicine, food grains and essentials in Kumarkhali village. 30-35 launches surround the entire island. Water was not allowed to be brought from Karankhali. Many children die of diarrhoea. Physical abuse is done to girls. All houses were burnt on the 16th of May. The ruler at that time was in a state of destruction. Today is all just memories. There is no ruler. But remained the flow of life. Remained the path of life. Many people think that the Jallianwalabagh genocide case is inferior to this genocide case.

Relevance of the drama "The Waterfall"

Numerous incidents like the Marichjhapi murder are taking place in Bengal as well as in India and all over the world every day. They forget the path can never be stopped by blocking the path. Engineer Bibhuti's dam has broken. The machine monster was defeated. Life has been won. So, the crown prince Abhijit broke the dam in exchange for his life and gave the water of thirsty, the water of agriculture to the people of Shivatarai. Prince Abhijit has proved with his life that it is not tyranny-oppression, not slavery, but free love that wins humanity. At the end of the play, we will see devotees of Bhairava singing the song of the life flow ----

"Victory to Him, who is Terrible"

(Rabindranath's The Waterfall')

Conclusion

The spread of Prince Avijit's ideals of "The Waterfall" play is very necessary today. Not only Marichjhapi but was is going on in Ukraine and Russia and creating the environment for a third world war would be stopped. Let's all intelligent people today take the initiative to follow Rabindra's philosophy on the path of our life. The theory of Rabindranath's current lifestyle is in the Upanishad. There it says 'charaiveti charaiveti' (keep walking, keep marching). Come on come on moving is life and stopping is death. But this path is not smooth, it is uneven. There are many types of fences. Wealth disparity, power disparity, etc. make people confused. Many times, again leads many to the path of confusion. For example, the king of the play, 'The

Waterfall' was driven by his sense of pride. Later it is seen that Abhijit transmitted the lifestyle with his own life. This transmission is forever. Although it is temporarily interrupted it is not permanent. The king of the drama 'The Waterfall' had to feel it.

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