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BREAST AS SELF-RESPECT OF SOCIETY

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Abstract -The breast when biologically understood is made up of a complex sweat gland with plenty of fat in it and with seventeen lactating units. These glands go to the stem of the breasts, and at childbirth, the body's blood is transformed into milk, which women feed their children and sometimes also use to feed the children of others. This is the normal definition of the breast, scientifically and anatomically. While aesthetically speaking, breasts are defined by many men differently, as they have experienced and perceived it as for Upin from the 'Breast Stories' Said: "*Mammal Projections*" P (126). This definition of breast mentioned above is a depiction of a woman's body by diverse sources. Further, each society has come together to give a verdict that the woman's breast is a symbol of her self-respect so they must conceal it and even perish for it. But, paradoxically none of these definitions as verdicts is given by women for themselves, it's always by unfamiliar sources and by another gender as these sources tend to understand the female body as their legal entity. Women are forced to accept and practice those 'explanations' to survive in society for hypothetical respect or they might be proven as prostitutes, characterless and even as a witch even most of the time they are outcasted from society for not following these manufactured patriarchal social rules.

Keywords- Exploitation, Manufactured Self-Respect, Prostitution, Pseudo Traditional Rules

Mahasweta Devi opens up the story with her trademark tongue, talking about the Colossus, the furore over a 'national problem' of that year in 1993. This serious secret trampled upon other non-issues. She writes "When it became a national issue...crop failure, earthquake, everywhere clashes between so-called terrorists and state power and therefore killings and beheading of a young man and woman in Haryana for the crime for marrying out of caste, the unreasonable demands of Medha Patkar and others around the Narmada dam, hundreds of rape-murder-lock up torture etc. Non-issues which by natural law approached, but failed to reach highlighting in the newspapers-all this remained non-issues. Much more important than this was the choli ke Piche behind the bodice. (Devi 2010: 134-35)"

Behind the bodice "*Choli Ke Piche*", the title has a close resemblance with the Hindi song which came in 1993. As the song became famous, people were curious to find what was behind the choli, national media, the censor board, freed anti-bra girls, TV slots, all the religious gatherings and government officials were interested. In the story, we see similar curiosity and obsession of Upin, a nomad photographer who was a professional and reputed photographer, whose photos were published in international

magazines, he was a keen observer of beauty when he saw Gangor (*Gangor's group has come to Jharoa searching for work in the kiln for light blocks and tiles*). His camera catches "*the cleavage of her Konark chest, the resplendent breasts like the cave paintings of Ajanta, against the backdrop of the sky*" (Devi 2010: 142-143), and these photos were going to bring him the best rates abroad and at home. He was astounded by the appearance of her breast with which she was feeding her child. Upin took a photo secretly and published it in a magazine which brought fame to Upin but shame to Gangor, we saw Gangor struggle with society after her breast was made public by Upin. Upin gave Gangor money that he earned from the photo, but this picture led to the unintentional attraction of several men towards her, which led to her being a prostitute. This brought a disastrous change in Gangor's life, she was decimated by the weight of her breasts. This breast was a symbol of instruction and training by the society that has taught her to hide it from the public, but now it becomes an object of delight for people around her, her breasts were manhandled by the same hypocritical society for pleasure and to quench their sexual lust and to dominant her womanhood.

Above we see some ironic and hypocritical actions of society when it comes to women's bodies and respect, it's the same society that makes a woman a '*woman*' and uses them to harness, also abuses her with dull and rioting dogmas. This is the same society that creates a sense of self-respect in women by imparting various virtues for them and then starts playing hide and seek with those taught virtues. Gangor had the same breasts as Upin had, somewhat bigger and was used to feed her child, which Upin biologically could not. So, the point came in what sense Upin's curiosity developed to take a picture of the breasts of Gangor?

Shital Mallya was Upin's wife, she was a '*new*' Indian woman, the mountain-climbing individualist in a liberated marriage, and an official interpreter for 'The Festival of India'. It is, however, quite certain that her explanation, given in times of contempt to an '*uncultured*' Indian, is ridiculously wrong. "*Gangor'? Do you mean Gangor? Gangauri?... The Gangor festival takes place in Rajasthan, Ganga worship, Goddess Ganga. Strange! The Ganga River does not run through Rajasthan. Even large rivers ... The name Gangauri has nothing to do with the river Ganga as Shital Mallya has suggested*". (Devi 2010: 140-141). What I meant to say was that Upin's wife was a woman and she was much more educated and sophisticated as well as progressive than Gangor yet she was a little possessed with her breasts as she heard that Upin was astonished by the breast Gangor's. Upin's curiosity was not new or something strange for readers as this curiosity was naturally developed due to the rituals of concealing breasts, which were developed by society and were installed in women. Further development of the story takes us to the point where we see Upin search for Gangor and her group which leads him to acknowledgement that Gangor had become a prostitute: as said- "*You ruined her with your pictures Sir, otherwise how would she dare?... Gangor made everyone sin against God ...women have to be careful in Shiva's world. You are punished if you don't understand this. The police came here because of the girl so many times... so many times... when the girls don't understand the police are men too, they will craze if you tease them*". (Devi 2010: 149-150)" This made Upin guilt-ridden as he says "*Gangor's developed breasts are natural, not manufactured. Why did he first think they were the object of photography? Why did it seem that chest was endangered?*" (Devi 2010: 152)"

After a desperate search, he found her and a sharp experienced smile bloomed on Gangor's lips on seeing Upin. "*She pushes away some man's hands. Says, the Camera-sir has been going around for me for a long time. Contractor, today he's my client*" (Devi 2010: 153). When he asked, "*you are doing whore work, Gangor?*" She came with the reply "*What's it to you, son of a whore?*" (Devi 2010: 154). To be assured of her breast's safety and security, hesitantly Upin asked, "*You ... take-offs... your blouse.*" (Ibid). Gangor

breathed hard and said in a voice ragged with anger, "Don't you hear? Constantly playing it, singing it, setting the boys on me...behind the bodice ... the bodice... choli ke Piche... choli everything from your pocket..." (Ibid). As Gangor took off her blouse and threw it at Upin, what he saw was, "No breasts. Two dry scars, wrinkled skin, quite flat. The two raging volcanic craters spew liquid lava at Upin gang rape ... biting and tearing gang rape ... police ... a court case ... again a gang rape in the lock-up ... now from Jharoa to Scopura ... the contractor catches clients... terrorizes .." (Devi 2010: 155) Upin was stunned to see the condition of Gangor, he went into sorrow and became kind of insane with sadness and guilt, he ran along railway tracks until he dies.

Conclusion- The plight of Gangor and her exploitation is the story of every woman in the social order. Mahasweta Devi is a master of women's voices and depicts through different verses the sexual exploitation, through the abuse of women. I here in this paper strained to bring up a very rudimentary problem which women face in this subjugated and ever-changing rule of society which works always through variations. These instructions most of the time prohibit a tomato force them and suppress them in society. People are inclined to overlook that society is made of two classes and in between this, first-class, which is a woman who is subaltern is ever fighting for her life and place as well as voice. Gangor's breasts, which are the centre of this story are just a common body part that all women possess, but the way open Upin displayed her breasts led her to exploitation, abuse and desolation. Women are stationary in society, people come and go, and they put rules upon them and break them of their accord, women just tend to sometimes mould into them or try to bend them but most of the time they fell prey to them.

Work Cited-

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