

Literariness Journal

A Peer-Reviewed Quarterly
Journal of Literature and Cultural
Studies

P-ISSN: 3108-1614

E-ISSN: 3108-172X

LiterarinessJournal.org

**Vol. 1, Issue 4, September
2026**

© 2026 by the author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.



A Literariness.org Project

DOI: 10.67147 literariness.v1i4.075

Neocolonial Ecologies and Posthuman Agency: Analyzing Indigenous Crisis and Resistance in Mahasweta Devi's "Madhu: A Fairy-tale"

MS. DITIPRIYA DAS

Research Scholar, Department of Applied English/ English
Gokul Das Hindu Girls College, Moradabad

Mahatma Jyotiba Phule Rohilkhand University, Bareilly, U.P.

Email: ditipriya99d@gmail.com

PROF. (DR.) CHARU MEHROTRA

Research Guide, Department of Applied English/ English

Principal, Gokul Das Hindu Girls College, Moradabad

Mahatma Jyotiba Phule Rohilkhand University, Bareilly. U.P.

Email: charubareilly@gmail.com

Abstract: The paper aims to study Mahasweta Devi's short story *Madhu: A Fairy-tale* as a prominent eco-dystopic narrative that captures the catastrophic effects of ecological destruction and anthropocentric advancement in the lives of the Korjus, a forest-dweller community of Maharashtra in postcolonial India. Highlighting the themes of colonial expansion, deforestation, tribal marginalization and habitat destruction the paper analyzes how the thoughtless despoilation of the forest ecosystem which was intricately connected to the survival of the Korju communities led to a state of existential, cultural and economic crisis causing a total depletion of indigenous consciousness. Along with that, the study also examines the non-violent retaliation adopted by the tribal people in the form of silent satyagrah, a self-imposed hunger strike against the forceful colonial intervention in indigenous lifestyle resulting in a condition of acute malnutrition and starvation. Engaging with the concepts of biopolitics, bio surveillance and biopower, the paper endeavors to investigate the dehumanizing impact of tech-driven organizations that reduce the malnourished body of a sixteen-year-old Korju, Madhu into a capitalist commodity to conduct some scientific experimentation on it. In conclusion, the paper analyzes the transformation of Madhu from a famished young boy into a gigantic creature that foregrounds a form of posthuman resistance against anthropocentric agency by blurring the distinction between human and the non-human, civilized and monstrous, natural and supernatural.

Keywords: *Neocolonization, Indigenous Crisis, Deforestation, Biopolitics, Posthuman Resistance*

Introduction

India is the land of multiple tribes and ethnic communities who have always shared a close communion with nature on the basis of mutual dependence and harmonious co-existence. Before the advent of industrialization and development, these indigenous people considered nature as a constant source of their livelihood and conferred divinity to various natural elements like forest, rivers, mountains, animals and so on. They perceived the sacred nature as the origin of all life forms and worshipped it for its cultural and spiritual significance. As their daily survival and sustenance were heavily dependent on forest, they believed in the sustainable usage of environmental resources and contributed in maintaining the unique ecological harmony. Along with that, their traditional proximity and interconnection with nature rendered them a unique sense of environmental wisdom which made them the custodians of ecological protection across generations. Shiva claims, “all religions and cultures of the South Asian region have been rooted in the forests, not through fear and ignorance but through ecological insight” which fostered a symbiotic relationship between human and nonhuman being and helped in the progress of human civilization. As Rabindranath Tagore in his famous essay *Tapovan(Forest of Purity)* states,

The intimate relationship between human life and living nature became the source of knowledge. Nature was not dead and inert in this knowledge system. The experience of life in the forest made it adequately clear that living nature was the source of light and air, of food and water (1-2).

Nature was an indispensable part of their very existence. It only helped the tribals by providing food, fodder, shelter or financial assistance but was also deeply integrated to their culture, tradition, identity and indigenous knowledge systems reflecting an intimate human-nature bond. It shaped the everyday reality of the tribals and constructed a unique indigenous consciousness which was in sharp contrast with the mainstream consumerist worldview. Unlike the present anthropocentric culture, the tribals did not view nature and natural products as commercial properties subjected to endless exploitation. Instead, they considered nature as an equal part of the universal ecosystem where every species is interlinked to each other in the larger network of interdependency and co-existence. Their eco-centric attitude enabled them to prevent the objectification of nature and safeguard their forestland from the aggressive and ominous forces of developmentalism. Their traditional understanding of the nature encouraged a responsible and respectful outlook towards the environment and contributed to the preservation of the ecological biodiversity throughout centuries.

The introduction of colonial rule in India brought about a radical shift in the perception of pristine nature. Unlike the indigenous people who revered nature as something divine, the colonizers

harboured an instrumental view of nature and redefined it as a source of unlimited economic gain. They replaced the century-old indigenous ecological expertise with their reductionist methods of advanced scientific forestry which alienated tribal people from their long-familiar environment. At the same time, with the implementation of new forest laws, property regulation acts and land settlements policies, the colonial government reduced the vast natural areas into a state-owned property over which the tribals had no legal rights. As the arrival of colonialism also marked the beginning of industrialization in colonial India, it came at the cost of the limitless exploitation of ecological resources causing deforestation, displacement, biodiversity loss and the depletion of indigenous knowledge systems. The colonizers introduced numerous regressive mechanisms for the easy extraction and smooth transportation of natural resources to expand their business across the globe. Out of those various colonial exploitative regimes, the construction of railways was the most vicious one which brought about the indiscreet plundering of natural resources and the mass-felling of huge trees to satisfy the economic interest of the colonizers.

Atkinson in *The Himalayan Gazetteer* observes,

the forests were denuded of good trees in all places. The destruction of trees of all species appears to have continued steadily and reached its climax between 1855 and 1861, when the demands of the Railway authorities induced numerous speculators to enter into contracts for sleepers, and these men were allowed, unchecked, to cut down old trees very far in excess of what they could possibly export... (852).

The expansion of railway tracks in colonial India resulted in fatal socio-environmental consequences that adversely impacted the lives of indigenous people whose entire existence revolved around forest and forest-produces. The thoughtless clearing of large number of forests and the extraction of valuable natural resources for commercial purposes destroyed the harmonious man-nature interconnection by annihilating the native ecosystem of pre-colonial India. To combat such endangering ecological challenges and to preserve their customary rights on land, the tribals launched numerous revolts against the aggressive colonial forces through various forms of indigenous rebellion and environmental movements. Despite such ecological resistances the continuation of the colonially-induced environmental extraction is observed in the postcolonial countries which are still struggling with the brunt of colonialism in the forms of state-sponsored development or industrialization. Postcolonial ecocritics Graham Huggan and Helen Tiffin call the exertion of such exploitative state-controlled regimes in post-independent countries “a disguised form of neocolonialism, a vast technocratic apparatus designed primarily to serve the economic and political interests of the West” (34). On the other hand, such destructive and profit-oriented developmentalism, bereft of all

traditional ecological principle, is popularly termed by Vandana Shiva as “maldevelopment” (22) which render the indigenous lives eternally vulnerable. In connection to the development-led ecological destruction in post/neocolonial nations Gupta observes,

The forests and their self-sustaining economy signify the tribal life and its cultural continuity. The misguided notion of national “development” ravages the pristine land, robs it of all its beauty, thus endangering the ecological balance of the region and depriving the local inhabitants of their means of livelihood (33).

The lasting impact of the colonial exploitation of nature leads to an impending environmental catastrophe which is vividly depicted in the eco-dystopian short-story *Madhu: A Fairy-tale* and is critically interpreted in this paper from the lens of posthumanism.

Posthumanism or Posthuman criticism is a literary and theoretical field that challenges the conventional anthropocentric worldview stemming from the Western Enlightenment philosophy of humanism. It rejects the Eurocentric concept of human being as a rational, autonomous and independent entity who is placed at the centre of the universal knowledge system and is considered superior to any other subjects of earth. Instead, it celebrates the interconnectedness and mutual dependence of each and every entity existing in the multispecies ecosystem including plants, animals, machines or material objects. It does not believe in the hierarchical distinctions between human/non-human, living/non-living culture/nature as they sanction the superiority of the former over the later. Rather it perceives them as a network of intricate relationship where everyone has equal agency and right over each other. This makes posthumanism relevant in the contemporary era of environmental crisis as it criticizes the rigid anthropocentric dualisms which legitimize the exploitation of nature by the human beings. At the same time, its adherence to an inclusive framework which values the contribution and significance of all earthy entities acts as a form of resistance to human exceptionalism that propagates sovereign authority of humans over other non-human and non-living entities.

Mahasweta Devi’s short-story *Madhu: A Fairy-tale* takes up a posthuman dimension in launching a scathing attack against the capitalist and colonial exploitation of indigenous ecologies. Alongside, the transformation of the tribal protagonist, Madhu into a monstrous extra-terrestrial creature offers a posthuman resistance against rigid anthropocentric attitudes that promote western developmentalism and tribal marginalization.

Objectives of the Study

The primary objectives of the paper are –

- To critically examine the short-story *Madhu: A Fairy-tale* from the theoretical perspective of Posthumanism.
- To explore the devastating impact of colonial and neocolonial violence on the lives of the forest-dwelling Korju communities.
- To analyse how deforestation and ecological destruction in the name of development lead to a fatal environmental apocalypse and cause the depletion of indigenous consciousness.
- To examine how the self-imposed hunger strike of Korju communities act as silent form of indigenous resistance against the anthropocentric exploitation which results in their gradual extinction.
- To investigate the complex political nexus between the state and technological organizations that render human bodies vulnerable and transform them into capitalist commodities.
- To analyse how the metamorphosis of Madhu into a powerful posthuman subject challenges the anthropocentric boundaries of human-nonhuman by foregrounding a collective resistance of human, nature, animals and non-living beings.

Methods

The methodological approach adopted in the study is qualitative in nature based on the critical analysis of the concerned text from posthuman perspectives. The primary text selected for the paper is *Madhu: A Fairy-tale* by Mahasweta Devi, while secondary source includes scholarly works from Rosi Braidotti, Donna Haraway, Jane Bennett, Michel Foucault, Kaushik Sunder Rajan, and Vandana Shiva. To highlight the posthuman dimension, the study employs a close analysis of the important themes of the story such as colonial violence, environmental degradation, human-nonhuman connection, tribal oppression, bodily transformation and resistance. To further strengthen its theoretical arguments, it critically examines the narrative symbols, context, conflicts, environmental imageries, and the representation of characters. The core concepts and ideas from posthumanism serve as the theoretical framework of the paper. And finally, the integration of these critical insights with the literary representation of Mahasweta Devi creates alternative ecological epistemologies that poses a challenge to contemporary anthropocentric and neocolonial ideologies.

Discussion

Mahasweta Devi secures a distinct place in the vast repository of Indian literature for her extensive treatment of the marginalized communities, ecological issues, and the viciousness of modernization in the context of postcolonial India. Her writings have always criticized the socio-environmental impact of the colonial and neocolonial developmental policies that have largely ignored the concerns of Adivasi population and pushed them at the fringes of the society. Along with that, she has also documented how the exploitative systems of modernization have destabilized the mutual relationship between the tribals and nature through systematically destroying the pristine ecologies and indigenous lifestyle. While most of her works have predominantly been studied from the perspectives of Marxism, Feminism, Postcolonialism, and Subaltern theories, a posthuman understanding of her ecological imagination would offer a fresh dimension to her creative endeavour.

Set in a post-independent tribal settlement of Maharashtra, the story unfolds the aftermaths of colonial expansion where acres of forestlands were destroyed to facilitate railway connection across India. It also portrays its grim effects on the lives of the forest-dependent Korju tribes whose very foundation of survival were rendered vulnerable by this. Korjus are one of the primitive tribes who have been living for centuries in India and sharing a peaceful co-existence with nature which is their source of food, shelter, livelihood, cultural and spiritual belonging. Devi states that they even knew “that snakes and human beings should coexist in harmony” (Devi 97). For them, the forest was neither a product of commodity nor a resource of profit-making, but an integral part of their existence that defined their identity and culture. As a result, the massive destruction of Sagwana trees in the name of colonial development had taken a heavy toll on their indigenous ecosystem leading to the extreme cultural, environmental and existential crisis. Devi narrates,

Korjus, hitherto sustained by the forests, first became homeless and then their very existence was devastated. Physically alive, they felt they simply did not exist. They were like drifting, lost kites with their strings cut off (102).

The story opens with an excerpt from *Geography of Hunger* (1952) by Josua de Castro discussing the fatal consequences of hunger and starvation among the people of marginalized areas. With such menacing reference at the very beginning of the story, Devi sets the thematical temperament of narrative that deals with the destructive colonial influence on Korju people who are struggling with acute malnutrition and are finally at the verge of extinction. Their uncorrupted tribal lifestyle which was intimate connected with adjacent environment was disproportionately affected with the felling of Saga forest and condemned them with eternal misfortune. Devi narrates,

When the Sagwana, or the saga forests, were felled, the Korjus, who were food gatherers, became a condemned people... The Korjus ate reori seeds, tuber, roots, fruits, nuts, deer, birds, hares and monitor lizards. Their brains ceased to function when the forest died (98).

Discussing with Spivak on the sacred bond between Adivasi people and nature Devi states, “just like the Native Americans, the tribal people also believed that the land and river and forest belonged to everyone ... They understood ecology and environment in a way that we cannot imagine...” (Devi, *Imaginary Maps* x). Like other Adivasi communities who revered nature as a part of their cultural practice, the Korjus also worshipped the Saga forest as their highly venerated deity. Therefore, when they witnessed their most respected goddess to be bowed down in front of the aggressive forces of development, they “... began to shed their desire to survive” (Devi 102) and started to perish by not intaking state-provided reliefs.

The tactful elimination of the Korjus due to colonially-led developmental activities turn out to be “a planned, programmed [government] scheme of the extermination of the underclass as the mitigation of such people is a precondition for ‘development’ to take place” (Gupta 34). Such colonial regulation of the lives of Korju communities can be understood from Michel Foucault’s concept of “biopolitics” referring to the control, management, and disposal of large population by the exertion of oppressive state mechanism. In Foucault’s observation, “biopolitics deals with the population, with the population as a political problem, as a problem that is at once scientific and political, as a biological problem and as power’s problem” (245). He explains the modern form of state power as “biopower” that has the ultimate prerogative “to foster life or disallow it” (241) for maintaining the state-imposed social order and control. Similarly, in this story the colonial authority exercises its sovereign power on the Korju population by determining their food habits and regulating their access to land, labour, nourishment, habitat and natural resources. Foucault further elaborates that biopolitics “... establishes mechanisms that have the cover of achieving a sort of homeostasis... to lower the mortality rate, to extend life, to stimulate the birth rate” (246). Therefore, the starvation and eventual extermination of Korjus not merely remain as the effect of malnutrition but become the consequence of shrewd political scheme which determines the protection and abandonment of lives according to state demands. Alongside, the mutual exploitation of the tribals and the environment demonstrates the fact that ecological injustice is interlinked to social injustice as their “survival and destruction [is] woven in the same thread” (Bandyopadhyay 80) of subjugation. To retaliate against such combined exploitation of human and nature, the Korjus opts for a non-violent resistance or “silent satyagraha” (Devi 101) which is manifested in the form of self-imposed starvation. Their “patient and tired, not hostile” (99) reluctance to accept government- provided food throughout generations is an expression of their “in-

built resistance against progress” (100) that snatched their only means of survival from them. At the same time, their quiet and unified retaliation even at the expense of their inevitable extinction demonstrates a strong ecological movement against a “century-old grievance” (101) that recklessly destroyed nature on the name of development. Ali rightly points out,

their [Korjus’s] forest satyagraha is actually a form of survival environmentalism as their protest against the forest destruction is not for enhancing the quality of life rather it is for protecting their habitat, food security, and survival (6).

Thereby, their protest exemplifies what Joan-Martinez’s-Alier’s calls the “environmentalism of the poor” where ecological struggle is intricately linked to existential struggle as “the fights for human rights and environment are inseparable” (240).

The interconnection of the Korjus with their environment can further be analysed from posthumanist perspective of New Materialism or specifically from Donna Haraway’s idea of “natureculture” which recognizes that natural matters are inseparable from their socio-cultural significance. According to Haraway, “great divides of animal/human, nature/culture, organic/technical, and wild/domestic flat[en] into mundane differences” (15) as there lies no absolute boundaries between them. Instead, she argues that all categories are connected through a shared sense of relationality where their identities are shaped and reshaped by their regular encounters with each other. The Korju community evidently becomes an embodiment of this interconnectedness as they do not separate their forest from its cultural or spiritual symbolism. Their belief systems, social practices, food habits and collective consciousness are completely produced through their relationship with natural surroundings. As a result, any harm inflicted on the environment by external forces becomes an inevitable harm perpetrated on the entire community. Their twin domination brings forth a collective resistance or jungle satyagraha against colonial exploitation ensuring ecological protection is intermingled to social protection. Therefore, the unified Korju resistance can be regarded as a form of posthuman resistance where the symbiosis of human-nonhuman diminishes the anthropocentric distinction between civilized culture and primitive nature.

Another significant posthuman dimension of the story relies on its representation of nature as a sentient entity which can be interpreted using Jane Bennet’s “vibrant matter”. Bennet’s idea challenges the traditional understanding that describe nature as passive entity to be exploited by humans. Instead, it believes in the active participation of nature or natural objects in shaping the social, political or historical events of the world. It rejects the conventional anthropocentric assumption that agency is the only prerogative of human beings. In contrary, it proposes for the presence of “distributive agency” (Bennett 31-32) among human, nonhuman, plants, animals who collectively

create significant contribution in the network of world ecosystem. In this story forest is presented as a living entity whose protection or destruction influences the socio-economic condition of Korju community. Unlike being portrayed as a passive backdrop of the narrative, it is conferred with the sense of agency and vitality that is able to produce substantial impact in the lives of Korjus. The destruction of forest included in colonial developmentalism not only causes the disappearance of trees from ecosystem but also brings forth a chain of material consequences culminating in the fatal yet inevitable environmental catastrophe. Thereby, the forest can be called as a possessor of relational agency which can transform the destiny of entire humanity with which it shares a bond of reciprocity.

The posthumanist effect of natural degradation is evidently demonstrated towards the end of the story when the narrative takes up an apocalyptic turn and the central character, Madhu is metamorphosed into a gigantic monstrous creature. Madhu is a sixteen-year-old Korju boy who is used by a biotech company for conducting a “research on nutrition balance in order to unravel the mystery of death due to chronic hunger” (Devi 104). With the assistance from the government and local BDO the researchers, Subhadra and Chintamoni Joshi carefully bring Madhu to the labs of Mumbai. Eventually, the “shrunk and small” famished figure of Madhu becomes an ideal specimen for them who were “in search for proper material, a chronically starved human body to experiment with” (104). To “investigate into great Korju extinction mystery” they kept their sample MKM (Male Korju Madhu) under strict medical surveillance. Along with that, to debunk the great “Korju myth” of century-old starvation they start to feed Madhu intravenously with essential nutrition and minerals. The famished and decimated body of Madhu initially begins to respond to the nutrient drips. As a result, the members of the laboratories and the researchers instantly dismisses the Korju-story of “140 years of starvation” by declaring it “all a fabrication” and a matter of “collective shame” (106). Kaushik Sunder Rajan’s concept of “biocapitalism” provides proper and useful framework for understanding the dehumanization and commodification of Madhu’s body. Rajan defines biocapitalism as an extreme form of capitalism which aims to draw the surplus value through the misappropriation, manipulation and capitalization of biological bodies. The scientific experiment conducted on Madhu demonstrates how the state-run biotech companies instrumentalize marginalized bodies and transforms them into mere resources for experimentation, knowledge production and capital accumulation. It also exposes the complex political nexus (or “Biopolitics”) between the state and the technological organizations that occupy a complete control over human biology and reduce them into disposable objects. The constant monitoring of Madhu’s condition and a regular tracking of his health improvement exemplify the process of biological surveillance where human body no longer remains a “private sanctuary” (Zuboff 13) but becomes “a free raw material” (8) to be mapped, modified and monetized by

technological platforms. Thereby, the malnourished body of Madhu is rendered to a precarious site of epistemic violence intersecting modern technology, capitalism and neocolonial state power.

Such digressive activities against the law of nature invariably gives rise to catastrophic consequences. The technological misappropriation conducted on Madhu's body transforms him into an enormous creature with thunderous roars and gargantuan appetite. He crashes the ten-storeyed building with his gigantic figure and attempts to engulf the entire city roaring: “‘MALA BHUKH LAGALIYA’... ‘MALA KHAILA DE!’... ‘I AM HUNGRY. GIVE ME FOOD.’” (Devi 107)

Devi describes the dystopic situation as thus,

He stretched his arms and started eating. He swallowed the Usha Kiron Building, the Tata Memorial and Yashpal hospitals, Nariman Towers, hotels Taj and Centaur, Gateway of India, Boot House, Essel World, Film City, mashed under his teeth the assembly house, cars, palaces, apartments and reaching Chhatrapati Terminus he roared ‘SAGA CHE JANGAL?’

He lifted the trains off the tracks and swallowed them, caught the flying planes and ate them, and he said, ‘PANI! PANI!’

Then he bent down and drank the Arabian Sea in huge gulps. He never stopped walking. No man-made Korju myths. Over (108).

This uncanny and uncontrolled transformation of Madhu symbolically signifies the tragic repercussions of the constant violence inflicted upon nature and its close associates. Simultaneously, it also constitutes one the most powerful expressions of posthuman resistance in the narrative. The wreck of havoc and chaos unleashed by Madhu may seem as his personal revenge against the injustices perpetrated on him. But as his identity is embedded in the animals, forest and the environment, his conversion or subsequent retaliation becomes a representative of multispecies resistance. This makes the narrative particularly relevant from the perspective of Rosi Braidotti's concept of “Critical Posthumanism”. Braidotti rejects the idea of human as an autonomous being and instead believes them to be “relational, embodied and embedded” (36) entities who are placed within the interconnected web of world ecosystem. Her philosophy of posthuman criticism paves new ways of merging living and non-living elements and her idea of “posthuman subject” provides an appropriate framework for analysing Madhu's extraordinary transmutation. His transformation embodies the emergence of a

posthuman subject whose identity is constructed through its relationship with other living and material beings. His metamorphosed body no longer remains as an isolated entity of his own, but symbolically carries the collective wound of ecological and indigenous violence. His ambiguous position disrupts the anthropocentric assumptions of human superiority and fixed identities. His unusual transformation into more-than human being also challenges the man-made boundaries between human and nonhuman, living and non-living, civilized and monstrous. His vengeful retaliation becomes an embodiment of ecological and indigenous resistance as both of them are equally mistreated by the capitalist exploitative forces. This collective form of revolt becomes a strong manifestation of posthuman resistance fostering the restoration of peaceful co-existence between human/nonhuman and living/non-living beings. Madhu reunites with nature at the end of story when he “raised his eyes towards the sky. The stars so near! His eye balls mirrored a tall saga tree resplendent with leafs and blossoms. Madhu laughed like a child. Freed” (Devi 108). Ultimately his reunification with the Saga forest evidently justifies his strong belief, “... that if you lift the eyelids of a dead Korju you will find the imprint of the old saga forest on his or her eyeballs” (Devi 98).

Conclusion

In conclusion it can be stated that the story launches a scathing criticism against the anthropocentric models of development which is “reduced to a continuation of the process of colonisation...” and is based on the “exploitation and degradation of nature, and on the exploitation and erosion of other cultures” (Shiva 19-20). It exposes the degenerative agendas concealed beneath the colonial discourses of progress and modernization which dispossesses indigenous communities and destroys the ecological balance. At the same time, through depicting the closeness between the Korjus and their environment, the story also provides a counter-attack to the destructive notions of development, progress and advancement. Korju’s ecological understanding and mastery of nature serves as an epistemological resistance against the reductive knowledge system which sanctions the extraction and commercialization of environment. Their dependence on forest advocates for the agency and vitality of non-human world upon which the existence of entire humanity is predicated. The representation of Madhu as an agent of posthuman ecological resistance validates the fact that political justice is deeply embedded in environmental justice. His monstrous transformation serves a powerful critique to neocolonial modernity which ignores the fatal consequences of the objectification of human and nonhuman life. His altered body, dissolving the rigid anthropocentric binaries, challenges human exceptionalism and promotes the interconnectedness in every species. Thus, the story offers an alternative model based on posthuman principles of reciprocity, relationality and co-existence which makes it relevant in the current age of technological advancement and ecological crisis.

Works Cited

- Atkinson, E. T. *The Himalayan Gazetteer*. Government Press, 1882.
- Bandyopadhyay, Partha Pratim. "Mahasweta Devi: Forests and Nature." *Mahasweta Devi: Writer, Activist, Visionary*, Routledge, 2023, pp. 177–83.
- Bennett, Jane. *Vibrant Matter: A Political Ecology of Things*. Duke U P, 2010.
- Braidotti, Rosi. "A Theoretical Framework for the Critical Posthumanities." *Theory, Culture & Society*, vol. 36, no. 6, 2019, pp. 31–61.
- Devi, Mahasweta. "Author in Conversation." *Imaginary Maps: Three Stories*, translated by Gayatri Chakravorty Spivak, Taylor & Francis Group, 1995, pp. xi–xxii.
- Devi, Mahasweta. "Madhu: A Fairy Tale." *The Politics of Literary Theory and Representation: Writings on Activism and Aesthetics*, edited by Pankaj K. Singh, Manohar, 2003, pp. 97–108.
- Foucault, Michel. "*Society Must Be Defended*": *Lectures at the Collège de France, 1975–1976*. Edited by Mauro Bertani and Alessandro Fontana, translated by David Macey, Picador, 2003, pp. 241–46.
- Gupta, Vandana. *Mahasweta Devi: A Critical Reading*. Creative Books, 2009.
- Haraway, Donna J. *When Species Meet*. U of Minnesota P, 2008.
- Huggan, Graham, and Helen Tiffin. *Postcolonial Ecocriticism: Literature, Animals, Environment*. Routledge, 2009.
- Martinez-Alier, Joan. "The Environmentalism of the Poor." *Geoforum*, vol. 54, 2013, pp. 239–41.
- Shiva, Vandana. *Staying Alive: Women, Ecology, and Survival in India*. Kali for Women, 1988.
- Sk Tarik Ali. *Indigenous Ecocentrism, Jungle Satyagraha and the "Judgment Imaginary": Mahasweta Devi's "Madhu: A Fairy Tale"*. Sept. 2023, pp. 1–14. <https://doi.org/10.1080/02759527.2023.2257950>.
- Tagore, Rabindranath. *Tapovan (Hindi)*. Gandhi Bhavan.
- Zuboff, Shoshana. *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power*. PublicAffairs, 2019.