

"The Ones who sold Themselves"

by Devanoor Mahadeva.

↳ June-10-1948

Devanoor Mahadeva is an Indian writer and intellectual, who writes in Kannada language. The Government of India conferred upon him the Padma Shri award, the fourth highest civilian award. Mahadeva rejected the Manipal Award in (2010). He got the Sahitya Academy award for his novel Kusuma Baale. In (2009) he published a book on the RSS. His important works are

1. Dyavanooru ✓
2. Odabala ✓
3. Kusuma Baale ✓
4. Edege Bidde Akshara ✓
5. RSS: Aagala matlu agala. ✓

Devanoor Mahadeva is an Indian writer and a public intellectual who writes in the Kannada language. He is known for Kannada Dalit Bandaya literary movement. He has written a number of novels and short stories which are written in simple colloquial Kannada and plots have a remarkable with present touch. His "Kusuma Baale" written in Kannada, won the Central Sahitya Akademy Award in (1990). "The Ones who sold themselves" is a short story translated into English by P. P. Girdhar and originally written in Kannada by Devanoor Mahadeva. In the story, Mahadeva deals with the Dalit perspectives. The present analysis is based on the representation of Dalit's voice in the story and

As it is well said by JJ Rousseau, Man is born free but everywhere he is in chains. This is true in this context. Bira and Lakshmi are born free but they are not free from the boundaries because they are born as poor human beings. A woman is treated as a sexual object by the upper class. Though Bira knew about the affair of Lakshmi and Kittappa, he is helpless to resist the master who fed him. "Won't you talk to me? He sure will come to see his lover...". Dalits are shown in the story as subservient and cowardly. Blanket and shelter can be seen as the means of the favour done by Kittappa and Gouda that hold Bira back from protesting.

When a boy in shorts teased Lakshmi, Bira exalted by holding his scruff, "You may be a moneyed man. But that is in your house. Don't show it before me! The mode of resistance is shown in the story in the character of Bira. Bira's intoxication is an indirect form of his protest against society. Though the element of resistance is seen, it is not highlighted directly. Although Lakshmi wanted to resist the atrocities of Kittappa, she was not been able to do so. As Lakshmi constantly asks Bira to stop alcohol consumption he didn't stop and in fact, he scolds her back. "You don't listen no matter how many times I ask you not to drink. A heavy weight of Mallipura died of a heart attack due to heavy drinking. It seems drinking eats into your intestines."

There are constant love and care represented through their voice in the story. The story seems like an introspection in which Lakshmi often recalls her memories.

Conclusions :-

Bira's ideals are being subjugated by the upper-class society, are symbolically inferred to all Dalits who have been victimized since ages. So Devanoor Mahadeva has attempted to bring out their voice through this piece of fiction. Such writings provide a solid ground to question the Canon. Devanoor. Mahadev. has questioned the upper-class oppression. as Dr. B.R Ambedkar did and led him to resist all the aspects.

In some societies, Dalits are still victimized in one or other reasons which reflected in the present work of Mahadev.

Thus victimization, subordination, inferiority and oppression are expressed through the Dalit voice in the story. Resistance has been put up as a dominant element in disguise. Dalit

Banduqa literary Movement helped significantly for Dalits to express their views and bring their voice to the mainstream.