

"The Ones who Sold Themselves"

DD MMTTYY

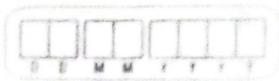
by Devanoor Mahadeva.

↳ 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. Mahadev rejected the Nirupatunga Award, in 2010. He got the Sahitya Academy award for his novel Kusuma Baale. In 2005 he published a book on the RSS. His important works are . . .

1. Dyavanoor ✓
2. Odalaala ✓
3. Kusuma Baale ✓
4. Edege Bidde Akshara ✓
5. RSS : Agla matter agala ✓

Devanoor Mahadeva is an Indian writer and a public intellectual who writes in the Kannada language. He is known for Kannada Dalit Banda 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 Kannad, won the Central Sahitya Akademy Award in 1990. "The Ones who sold themselves" is a short story translated into English by P. P. Giridhar and originally written in Kannada by Devanoor Mahadeva. In the Story, Mahadev deals with the Dalit perspectives. The present analysis is based on the representation of Dalits voice in the story and



That is represented as subordinates, drunkard, sexual object, inferior, and a coward, controlled and oppressed. In the story the inability of the Dalits to resist the canon is a special feature or element.

Key words:

- * Dalit,
- * Oppression,
- * Resistance,
- * Subordinates
- * Victimized.

Introduction:

Devanoor Mahadeva, being a Dalit writer, represented the Dalit's voice in the story as inferior, subjugated and subordinates that is to show how the Dalits are being victimized in the society in one or other way.

Bira and Lakmi, the two genuine characters in the story, represent the Dalit voice. They are being controlled by the upper-class society symbolically. by Gouda, the village master and his son, Kittappa in the story.

Throughout the story, the Dalits are shown as oppressed and controlled by the upper class.

Bira and Lakmi when both were destitute and desolate, they accidentally met Gouda and escaped. by the ticket collector. Bira tells Gouda "We have left our village in search of work. We are 'haalu matasthias'. It indicates that the Dalits are the subordinate".

Gouda thought for a while before saying "I need two sturdy persons to work in my grove. There's a person homestead there. If you agree....

When Bira and Lakmi came to know this, they agreed to work because they have no money, home, and property. It means that Dalits are objectified and reserved to work under the master, which is again an inhuman treatment.

Alcohol consumption is a common element that is found in the story. Bira has a habit of consuming alcohol. It is understood that Kittappa made Bira a habit of drinking alcohol and through this the upper class misused them and their family. When Bira heard a message that Kittappa had gone to Mysore, he felt of drinking. As Bira exaggerated, "Don't be greedy and over him." He started a habit of consuming alcohol. While consuming alcohol he utters,

"Today I've thought of drinking and eating my fill and then peeling you". Bira's habit of alcohol consumption made him suffer from inferiority.

Lakmi has an affair with Kittappa against her will. She wanted to lead a prosperous and happy life with Bira. As Gouda and Kittappa provided shelter and food, Lakshmi was not been able to resist their advances. The circumstances didn't allow her to do so.

As it is well said by JJ Rousseau, 'Man is born free but everywhere he is in chains' is true in this context. Bira and Lakshmi were born but they were not free from the boundaries because they were 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 cowards. Blanket and shelter can be seen as the means of the favour done by Kittappa and Gunda 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."

D	D	M	M	T	T	T
---	---	---	---	---	---	---

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 Mahadeva 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 Mahadeva. 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 Bundhua literary Movement helped significantly for Dalits to express their voices and bring their voice to the mainstream.