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# Indian Literature: Reflecting Pain and Sorrow of Real India

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**Abstract** –In the paper, my aim is to deal with the literature written during the period of struggle by those who tolerated the exploitation, exile, displacement, torture and cruelty but still continued the fight for their identity and existence. I do not aim to compare the literature of US and Africa. Fight can not be fought with guns only, pen and ideas are the sharp weapons of this struggle. I want to draw the attention towards the billion people fighting for their displacement and identity in Indian subcontinent whose miseries are being manifested in those languages which are not of the developed world. I talk about the literature of those regions which has always been ignored. If we see the problems of today, individual independence, social existence and the struggle for identity are strong in these countries. It is very miserable that knowingly we are ignoring the literature written in the languages of these countries.

**Keywords:** *Globalisation, displacement, discrimination, deposition*

"If we sing the tune of coming period, we will be out of tune. The tune of coming period; whatever it is, will be sung by the coming breed. We can tune only of the present."

This was written in the preface of his book **Patthar Ki Dewar** by the famous Urdu Poet Ali Sardar Jafri. Today is the word, with which we have to encounter. Today, that is to say present, present that is to say our time and it is only the truth of our time that affects us mostly. Our present stands only on the foundation of past and we are making the foundation today for the coming tomorrow.

When we talk in context of literature the role of today becomes very important. Literature is the deponent of time. For the true deponent it is necessary that the witness should have the courage to say the truth. In the present era of consumerism and globalization truth has many faces. If one truth of the world is in the leadership of America and Britain, the second truth is the neo-capitalism in the leadership of Japan and the third truth is of those millions people who are still fighting for their basic needs of backward areas of Africa, Latin America and Asia. Most of the literature is written with touch the emotionality of these suppressed and deprived section of the society. If we see apart from the blind race of Booker Prize and Best Seller we will get that the writers who have written; fighting for their own identity is far better, true and accurate.

The poem of NizarianBlack<sup>[1]</sup> Poet Ken Sarowiwa is even a challenge for the critics of America who consider their language, race and culture the best.

"यहमतजांचोकिमेरारंगक्याहै / मैंएकमौतसेखत्महोनेवालानहींहूँ/ मैंएकतूफानहूँ / मैंतुम्हारीजेलोंकोझकझोरदूंगा / मैंकालाहूँअगरमेरीआवाजकोदबायाजाताहै / तोतुम्हारापूराइतिहास / कालाहोकरहीरहेगा।"

The military rulers of Nigeria supported by America hanged Ken Sarowiwa in 1995. My aim is not to compare the literature of America and Africa but to deal with the literature written during the period of struggle, by those who tolerated the exploitation, exile, displacement, torture and cruelty but still continued the fight for their identity and existence. Fight can not be fought with guns only, pen and ideas are the sharp weapons of this struggle. I want to draw your attention towards the billion people fighting for their displacement and identity in Indian Subcontinent whose miseries are being manifested in those languages which are not of the developed world.

One fourth population of the world is living in Indian sub continent. And population of India, Pakistan, Bangladesh, Nepal, Bhutan, Srilanka, Myanmar and Afganistan is nearly quarter to two billion. More than half of the population, poor of the world are living in this region. From military dictatorship to the tribal barbarism and from monarchy to parliamentary democracy all systems are present in this subcontinent. I want to talk about the literature of this region which has always been ignored. If we see the problems of today, individual independence, social existence and the struggle for identity are strong in these countries. It is very miserable that knowingly we are ignoring the literature written in the language of these countries.

This whole region has been in the grip of British Colonialism till two hundred and seventy five years. And the elite class of these countries even today has not get rid of the ghost of colonialism. So we find that as the writers of Hindi and Nepali are writing on the problems of employment and escapism, the Best Seller of English, Staring Nights advocating sex-independence and frustration, We cannot close the eyes from the fact that the English has eaten the primordial talent of this subcontinent. We should not avoid being sighted by the fact that inspite of many efforts of English and their Black progeny, in Indian subcontinent even 5 crore population is not there which can understand English, while other express their miseries, pain, hopes, depression and dreams only in their own languages. If we keep aside, one, Salman Rasdi, no modern Indian English Writer can touch the beating of country. Its main reason is not the English language but the elite class attached to it. Nobody turns his face from the fact that English language was the language of those people who were here exploiter and ruler. Even fighting against English people Gandhi Ji also decided that Hindi will be the contact language because only this language is understood by the most of the people in the country. Among us nobody can question Gandhi's knowledge of English.

In Indian subcontinents the identity of men is usually attached with the identity of its community. These communities are mainly recognized by their caste and effect. In these communities there are a large number of those who have been sufferer and exploited. In spite of these communities, such as Dalit by caste, dislocated, sufferer from discrimination and terrorism, minorism-there are female and children in those group of this region who are struggling for their rights. In Punjab, Bangladesh and Srilanka, on the basis of religion and caste there had been many displacements. Srilanka, Kashmir, Afganistan, Punjab and Assam found a terrorist country, in Pakistan and Nepal there is struggle for democracy. In such circumstances in these countries many crores women, children and Dalits are fighting for their self-respect and existence. In the language of this region these worries of present can be seen always.

Last year in Pakistan the book of Mukhtar Bhai 'My Struggle' has been in rumor. A woman was publically and collectively raped by effective tribe of the village. In the writing of Mukhtar Bhai the deposition is so plane that it horripilates the reader. The dictator Government of Pakistan even surrendered itself before the agitation which occurred from this book written in Urdu. Doesn't matter this type of books get Booker Prize or not but it has definitely made the woman, who has been pushed on the margin of society, the central point of today's worryness. Like this, another name is of Baby Haldar, dislocated from 7 Bangladesh. Working as a mate Baby learned Bangla and today her biography is here as a document of dislocated identity of woman. This elaborates her fight with injustice and insult. Novel 'Fera' of Taslima Nasrin<sup>[2]</sup> also expresses the agony of dislocation in the words of Kalyani in which she says, "Life is like a tree. If it is uprooted and planted from one place to another. It will not flourish like before. The life of man is also like that. He completes his life lacking something in it."

In Indian languages injustice is also always making place with Dalits and deprived sections of the society. In Marathi this type of literature has always been written. Daya Panwar, Namdev Dasal, Baburav Bagul, Narain Surve and Raman Nimbalkar surged the wound of that racial dissimilarity which had been hidden by elite class. In an autobiography Juthan' Om Prakash Balmiki<sup>[3]</sup> has expressed this agony that even today the feeling of racial supremacy has eaten the identity of crore of Dalits.

The literature of its own languages of Indian subcontinent is today face to face with those burning problems which the writers of English cannot smell or even feel. After writing 'Train to Pakistan' what was the reason that Khuswant Singh started writing about the fleshy body of woman. Does it indicate that Khuswant ignoring such type of problems which are churing our society inwardly. In Punjabi as Amrita Preetam started writing on the freedom and desires of woman, writers like Avtar Singh Pash and Kartar Singh Duggal also give sensitive writings on terrorism, poverty and agony of partition. Pash was killed by the hand of terrorist because he was the

opponent of Bhindarwala and Blue Star Operation. But the extension of the sensitivity of Pash was so deep that the impact of his poverty remains ever lasting besides being translated in other languages.

In Hindi many writers are continuously writing on the problems of minorities, labour and deprived class of society. In stories of Prem Chand, 'Kafan' is enough to expose the odious type of poverty. Man is helpless, he has to sell the shroud of his wife in order to fulfill his appetite. His second world fame story 'Idgah', shows this social irrelevancy that at the age when children should buy toys, due to dearth, Hamid buys pincers for his Grandmother from a fare though he himself lives hungry. He thinks, without pincers the fingers of Grandmother will get burn from griddle. Such minute observation of human heart is undoubtedly rare.

In the same way if we take the novels of FadishwarNathRenu like 'MailaAnchal' and 'PartiParikatha' where homeless and landless people appear doing anything in order to save their homes and fields.

Novel 'Jheeni-JheeniBeeniChadaria', of Abdul BismillaKhan<sup>[4]</sup> quote here, certrallised on sari weavers of Banaras; in this novel we enter in a world which is diseased, crushed and in dearth with the help of such characters like Rauf Chacha, Nazbunia, Bashir and Altaf. Crushness is there still these characters are unbroken in themselves and they do not compromise with the circumstances, yet they want to change and fight with them. In the language of Indian subcontinent again and again the problems like poverty, injustice, starvation and exploitation come before us because these are the truth of today. In spite of this literature is not far away from the mild feelings and sensitivities of man. As Dhoomil has written on the poverty in its extreme :-

Seclusion due to consumerism and liberty could not take place in the literature of Indian languages because the roots of these writers are somewhere in our tradition and this tradition is of the brotherhood and tolerance; so any type of deviation from these human values is always recorded in the literature. The writings of Nagaarjun, SurveshwarDayalSaxena and Muktibodh do not deal with the welfare of individual rather they deal with the welfare of all which seems quite different from the American and British point of view. Fighting with themselves, these writers have created their own world beyond themselves. Especially Mukti repeatedly emphasizes on the moral values. They are not running away from the realities but boldly face the facts. Dalit poet of Uria, VasudevSunani's voice is also the same. In the same manner Barber Rao in Telgu has depicted his social condition by supporting the violent struggle of common man.

Such type of literature is being written in Indian subcontinent in Nepali Verma and Pasto which is capable of disclosing the subtleties of society facing the problem of seclusion. We will have to link ourselves with the events around us.

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