

Depiction of Human Rights' Violations in the Select Plays of Vijay Tendulkar

Abirami. P.

PhD scholar (Full Time),
Department of English,
Madurai Kamaraj University,
Madurai

Abstract

This article is about to analyze how the violation of human rights depicted in the plays of Vijay Tendulkar. Women being half of the population, still leads abusive life in the society. Probably, in the Vijay's women characters, in the one hand they are not aware of their own self and in another hand they used to accept the scathing relationships. Women characters in the plays of Vijay Tendulkar, are undertaken for implications of human rights. And its observance and ignorance will be clearly scrutinized and justified in this article.

Keywords: Human Rights, Women Rights, Violation, Abusive Relationships and Legality.

Human rights are fundamental needs of the human beyond gender, caste, religion and origin. Any other division in the society cannot influence or deny it. It builds a strong structure to promote and protect the rights of humans function as civil, cultural, political, economic and social rights. In the modern history of laws, the human rights law framed and amended in the year 1945 and 1948 respectively in the Charter of the United Nations and the universal declaration of human rights. Since then, the UN works on this law and constantly expanded to develop the specific standards for women, children, persons with disabilities and minorities. Yet the origin of human rights has emerged and evolved since from the ancient time. To proving that simply we can take any religious preaching's, it must included the fundamentals of human rights. For example in Christianity, Jesus Christ says, "shows love to all being as you love yourself ". In Hindu religion, service to the being is the service to the god and Buddhism instruct that not to kill even insects and animals. On the whole all of the religions taught us the one thing that the god is dear to you, who has no ill will to any living being. That is the soul of all the religious doctrines and the core seed of the humanity. Now it developed to the legal dogma as Human Rights.

Every day we see lot of human rights violations not only in India but it is happening all over the world. Still we are trying to control the underworld slavery, child crimes, women suppression and minority subdues. In this recent year 2019 onwards, there are quite a lot of crimes against humans by humans. For example the Pollachi sexual abuse case is the major crime case in Tamilnadu. Which involved nearly hundreds of humans including high officials, decent

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

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professionals like doctors and engineers and educated men and women. The victims and victimized any of them are not illiterates and well educated to operate the social medias still they are committed to these filthy crimes. The case is on the court, not yet conducted proper first hand investigation and completed the prosecution even if this case has openly declared direct evidences. At the same time in the Hyderabad gang rape case, within a month of the crime had committed, the Telangana police encountered the rapists, who are all four raped and murdered the woman. In many countries still the black market is running on the slave trade in direct and indirect modes in online too. In the BBC NEWS channel on the November 1, 2019 the program named “Maids for sale: Silicon Valley’s online Slave Market” was aired and investigated the real slave trade market and interviewed the slaves. Thus we are developed in multi dimensional world but still facing the cruel issues against humans by humans. That’s the worst thing we have to improve on constantly.

In the play Kamala, the character Kamala is a slave brought by the journalist Jaisingh from the Luhardaga bazaar in Bihar for the two hundred and fifty rupees. Selling a slave or brought a slave or keeping a slave in any form and in anywhere in the world is legally condemned to the legal consequences. Here in the Kamala’s case, Jaisingh and his team clearly planned and executed to investigate the slave trade in Bihar in order to expose the human rights violation and the extreme cruelty to the humans. This play is a result of a real life incident from the author’s life. He was inspired from a news report in The Indian Express the slavery incident exposed by a journalist Ashwin Sarin happened in 1981. Vijay took this incident as a seed and developed his own characters and scenes to write play, Kamala in the same year.

In this play Vijay Tendulkar expressed four degrees of cruelties. The first and the fore most serious issue is the direct slavery. In the International Human Rights Law Article 4 secures us that No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. In Indian penal code slavery is Non-Bailable case and strictly punishable act as IPC section 371 describes that whoever habitually imports, exports, removes, buys, sells traffics or deals in slaves, shall be punished with imprisonment for life, or with imprisonment of either description for a term not exceeding ten years, and shall also be liable to fine. The second degree of issue is that the indirect slavery of being a typical Indian housewife, Sarita wife of Jaisingh. From the very beginning of the play to the end, Sarita’s character is not happy with all of duties as a housewife and indirect assistant to her husband for all of his day to day essentials from food to sleep. She is not only unhappy and felt like a slave to her husband and wish to come out from her secondary status. Sarita’s own words are the evidence for his secondary status feeling as,

Sarita: why? Why can’t men limp behind? Why aren’t a woman at least ask to live her life the same way as a man? Why must only man have the right to be a man? Does he have one extra sense? A woman can do everything a man can. (Kamala 47)

In a frustration she asks all such questions to her uncle Kakasaheb who was an honest journalist and a Gandhian follower. While this argument she continues to pour out her so longer controlled anger to her uncle. She told that this situation and this reality must be changed. As she said,

Sarita: this must be changed. Those who do manly things will be equal to men. Those who don't, are women. And there will have some among them who have beards and moustaches too. Isn't being prime minister of India a manly thing? And isn't it an effeminate thing to grovel at that prime minister's feet? (Kamala 47)

Sarita is arguing of the injustice to women. Women are not respected and treated well and equal to their hard work and success. Even a women prime minister hasn't received of enough reward to the work she did. In her life she is managing all the household works and taking care of all her husband's needs. She is acting full time assistant to her husband. Even single missed phone call information not noted down properly will receive a slap to her from Jaisingh. From that he is abusing her physically by beating her. According to the International Human Rights law, in the Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Then which gives him a right to beat her. In the very end of the play she realized herself and want to change her life as she said,

Sarita: ...when will I stop being slave. I'll no longer be an object to be used and thrown away. I'll do what I wish, and no one will rule over me. That day has to come. And I'll pay whatever price I have to pay for it. (Kamala 52)

After all this she returned to her daily routine because Jaisingh lost his job and being in depression. To console him she gave up all her rebellious ideas to invoke her fortune. Sarita is a exact picture of majority typical Indian housewives. Inadequate to this incident, in the play Sakharam Binder Laxmi beats her husband and thrown away him whenever he come to live with her. Thirdly the Jaisingh model journalism is another inhuman thing. He reported in his news articles that he is a well supporter of humanity and against the ills to the humanity. But in reality he is brought the girl Kamala and showed any mercy to her. When she needs rest, he refused and asked Sarita to wake her up for discussion with him. And when he took her to the press conference she was still wearing the same torn saree and dirty. Sarita insisted Kamala to take bath and change her cloth before going to the public but Jaisingh again refused here and said only if she comes with this original appearance is all the media wants and that will create a great impact on the public. In the International Human Rights law Article 24 says, Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay. Here he refused Kamala to take rest. And in another situation he refused Sarita to take rest when she was tired. Thus he did all the investigation about the slavery and did this to get fame in the public and get

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

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promotion in his job not to eradicate the cruelty and transform the inhuman things. At the last the fourth degree of issue is that the Kamala was embarrassed in the public by the media. Firstly she was not expected to face the huge public and not experienced to answer such sharp questions by the media. She is just a poor illiterate girl who was brought up in the slavery environment and trained well to obey and work hard for the master and his house. She was scared to stand among the huge men media group and the questions they raised increased her mental illness. Considerably this play Kamala has build on the good base to express the inhuman acts in the Seventies India.

In the play Encounter in Umbugland, Umbugland government refused to give rights to the Kadamba tribe people for their fundamental right to live on their land. This is the allegory of the Bangladeshi war of independence during Indira Gandhi period in the year 1971. The ministers of Umbugland has a cunning enemy towards the Kadamba tribe to capture their inherited lands to use their own business purpose. To the selfish benefit they denied all the government plans to the tribe and prohibited all the fundamental rights to live, have food, shelter and security by the state. This issue comes under international human rights' minority rights and fundamental rights in Indian Constitution. When the queen Vijaya come to know the truth and decides to help the tribe. The ministers were against her beyond all of the hurdles she succeeds in giving them the rights and secured their fundamental needs. In this way Vijay Tendulkar praised the bravery of Indira Gandhi of her bold and upright rule in India. At the same, that was the time of application of the Drafted Indian Constitution and the major conflicts aroused of practicing the law from transforming the conventional Indian setup. This minority issue of Kadamba tribe is the sample of executing the Fundamental rights in India which secures the civilian to the right to live, have food, shelter, education and health care and so on.

In the play, Silence! The Court is in Session, Miss. Banare is the protagonist who is young, well educated, rebellious and self-sustainable earner. She works voluntarily in The Sonar Tenement Progressive Association, a drama troupe which works for social awareness through drama. All of the other members in the drama troupe were less educated and feeling inferior to Miss. Banare. She is more confident and liberal in nature that creates a bad impression on her. She sings from her heart no matter where she is in. These songs are the indicators of expressing her state of mind. In the beginning she sings, "...I've a sweetheart..." (Silence 58) and in the end of the play she sings, "... why, oh why, are yours eyes are so red?"...Someone has stolen my nest away..." (Silence 121).

Before the original mock play starts, they have some time for rehearsal. When she went to wash her face the other members of the group were planned to do a mock trial on Banare to irritate her. She was unprepared and does not know what is going on around her. Ponshe is standing before her and told, "Miss Leela Banare, you have been arrested on suspicion of a crime of an

extremely grave nature, and brought as a prisoner before the bar of this court.” (Silence 74) Without her knowledge every other character were setting on their place for the trial. A woman who was purposely abused emotionally by her fellow actors to insult her publicly. They accused her of the crime of infanticide which comes under Section No.302 in Indian Penal Code to damage her name and character. They touch upon her personal and private factors of her past to assume and prove the crime is true. She is alone arguing for her but every time she opens her mouth to defend her the court cried for Silence!.... Literally the court silenced her not to defend on her side and listens to other aspects of the case. The court is meant to treat everyone equally to the Law. It is a social injustice happened to a women and it shows the clearly the male domination in the legal system of India in the sixties. In the International Human Rights Law, Article 6. Everyone has the right to recognition everywhere as a person before the law. And in the Indian Constitution, Article 14 secures the fundamental right of a citizen that Equality Before Law. Here they are violating these laws and did unconstitutional factor.

In the end the judge of the mock trial, Mr. Khashikar is notwithstanding the verdict and declared a lengthy detailed judgment that,

Kashikar: Miss Banare...the crime you have committed is the most terrible. There is no forgiveness for them. Your sin must be expiated. Irresponsibility must be chained down. Social customs, after all, are of supreme importance. Marriage is the very foundation of our society’s stability. Motherhood must be sacred and pure...moreover the future of posterity was entrusted to you. This is a very dreadful thing. The morality which you have shown through your conduct was the morality you were planning to impart to the youth of tomorrow...no memento of your sin should remain for future generations. Therefore this court hereby sentences that you shall live. But the child in your womb shall be destroyed. (Silence 119)

This judgment is completely a false one according to the human rights law and to the Indian Constitution. There is no amount of equality, liberty, justice and fraternity in this judgment. Nobody has right to decide the life and death of another but here the unborn child restricted to live and the court insist to destroy the baby. It is cruel and injustice to the humanity. In the international human rights law Article 25 section (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection. Thus the fact of judgment is completely illegal, total violation of the law and destruction to the healthy humanity.

To concluding this discussion, Vijay Tendulkar’s plays were full of human’s family, political and social relationships. He took his characters in real life so that his all scenes and

messages were closely related to his contemporary life. Constantly he is making his characters to reflect and influence the society to aware of the violence and open their minds for positive change for good fortune. The laws of the world, either its universal or regional, made for good, peaceful and healthy humanity. The authors like Vijay Tendulkar has a social concern and wants to change the world so that they were bravely showing the exact image of what is happening around their world.

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