
HUMAN RIGHTS VIOLATIONS IN VIJAY TENDULKAR'S THE VULTURES

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Abstract: “Human Rights” is an inherent rights of a man. At present, Indians are not under the control of any monarchy but under the rule of law. Constitution is the fundamental law of the nation. Every customs or conventions in order to be valued must confirm to the constitution. Supreme Court is the guardian of the constitution. If any Bill passed by the both houses of the parliament even it gets the accent from the president to be an Act if it overrides the constitution supreme court has the power to nullify it as unconstitutional. Indians are safeguarded by the constitution but are not in safe side because of their fellow beings. For the meager monetary benefits they spoil each other they rebelled against each other. This scenario has to be changed. Through this paper the researcher tries to create awareness among the people not to be the victims and as well as the victimizers through the plays of Vijay Tendulkar.

Keywords: Human Rights, victimizers, victims, Vijay Tendulkar

Introduction: “Human Rights” has become a thought provoking challenge all over the world. All the civilized societies and nations strive hard to safeguard human rights through their well established constitutions as per the provisions of the Universal Declaration of Human Rights, International Covenants on Civil and Political Rights, Economic, Social and Cultural Rights and Optional Protocols. Indian Constitution guarantees Human Rights in its Part III as Fundamental Rights and Part IV as Directive principles of state policy.

Like the constitution of the United States of America, the constitution of India also includes a separate chapter guaranteeing fundamental rights to all the citizens. These rights are justiciable and inviolable. They are binding on the legislature as well as on the executive. If any of the rights is violated, a citizen has the right to seek the protection of the judiciary. Any act of the legislature order of the executive can be declared null and void if it violates any of the Fundamental Rights guaranteed to the citizens by the constitution.

The Directive Principles of State Policy is another distinctive feature of the Indian Constitution. This feature has been taken from the Irish Constitution. The philosophy behind the Directive Principles is that the state and every one of its agencies are commanded to follow certain fundamental principles while they frame their policies regarding the various fields of state activity. These principles, on the one hand, are assurances to the people as to what they can expect from the state and on the other, are directives to the Government, Central and State, to establish and maintain a new “Social order in which justice, social, economic and political, shall inform all the institutions of national life”.

The precepts of the Directive Principles are not justiciable – that is, they are not enforceable by a court as are the Fundamental Rights. They are

designed rather to serve as a guide for the Union Parliament and the State Assemblies in framing new legislation. Taken together, they inscribe the objectives of the modern welfare state and as distinguished from a merely regulatory or negative state. They lay down the social and economic principles which the framers of the constitution wanted free India to follow and constitute a very comprehensive political, social and economic programme for a modern democratic state. The Fundamental Rights of citizens declared in chapter III of the constitution lay the foundations of political democracy in India, the Directive principles spell out the norms of social and economic democracy in the country.

In the document or in other words, in the constitution Indians are very particular about their rights and duties but in real life they are faraway from the ideal one. Yet, violations of Human Rights occur in the name of religion, race, creed, caste, colour, sex, region, etc.

C.E.M.Joad, in his essay “The civilization of Today” says that, “If to-day I have a quarrel with another man, I do not get beaten merely because I am physically weaker and he can knock me down. I go to law and the law will decide as fairly as it can between the two of us. Thus in disputes between man and man right has taken the place of might. Moreover, the law protects me from robbery and violence”(32).

So common man, civilized man should be safe guarded by the Rule of Law. Justice is based on Law. The judicial process governed by the Rule of Law is the established means for delivery of justice. Justice is what justice does. The co-relation of justice and liberty is a must in any society. There are these kinds of justice. They are 1.Social justice 2.Economic justice and 3.Political justice. Social justice means abolishing all sorts of discrimination in the name of language, religion, creed, sex, etc. Economic justice means

fulfilling the three basic needs of man, that is food, dress and shelter. Political justice provides equal opportunities for all to take part in politics, to exercise their franchise and granting them representation in various government organizations. Despite all these safety measures that are in practice, still there are a good lot of people who live below the poverty line. Increasing unemployment problem and economic drawbacks are some of the reasons. Victims of human rights violations ignorance, poverty, etc are posing the people within day to day life. In order to put an end to these problems, it is understood by the concerned authorities that education is the basic need of the hour. Through education one can create awareness among the people, about their rights privileges and duties. Judiciary is doing its level best to defend the rights of men.

Vijay Tendulkar has been in the forefront of the Marathi drama and the stage for the past five decades. His personality both as man and a writer is multifaceted. Since 1950 he has been writing stories, novels, one-act plays, plays for children as well adults. He has done script – writing and news paper columns as well. And in all these fields he has created an image of his own. Thus he is a creative writer with a fine sensibility and at the same time a controversial dramatist. He has presented the society as it is. Even though he hails from Brahmin Community, he has never been biased. He revealed the so called upper caste Hindu's atrocities which were done in the name of caste and religion. He wants to present the society realistically because the motif is to create awareness among the people and try to unearth this uncivilized practice of barbarism human rights violations in this land. He never gives solution for the problems for that he kindled a fire in their hearts.

In the play, Vulture, the plot is very concise. Papa Pitale and his brother Sakharam strive hard and establish a construction company named "The Hari Sakharam Company" and do a prosperous business. Later, Papa grabs all the power of the company leaving his brother in the lurch by deceitful designs. Sakharam is reduced to poverty. Papa's sons Ramakant and Umakant, who have already received their shares of the father's wealth, want to squeeze him to his last penny and planning a murderous assault on him, drive him out. Then they violently quarrel among themselves for money. Their sister Manik, who secretly corroborated in their plan against papa, has illicit relations with her paramour, the Raja of Hondur who impregnates her. Ramakant and Umakant now plot to black mail the Raja to extract money from him. But they are frustrated to find that Raja has succumbed to heart attack. Now both of them abort the unborn baby by kicking the

womb of Manik. Ramakant's wife Rama, childless for long, sets conceived from Rajaninath, the illegitimate son of Papa Pitale. Now intensely disconcerted Manik, in frenzy, aborts Rama also. The horrid chain of human rights violation and violence devastates the whole family while Rajaninath, though knowing well that the wicked persons cannot be saved, prays for mercy to them.

Human Rights are being violated everywhere in the play vulture. Even the characters are not being considered as human beings because of their nature, culture and the attitude towards their fellowmen are somewhat indigestible. To quote Rajaninath's words: when Rama was brought to the house of the Pitales.

Of her new home

Not a home, but a hole in a tree
vultures lived

In the shapes of men (204)

Manik is never worried about the feelings of others and their economic and as well as their age conditions. The old gardener Jaganath comes to her house and asks money. At that time she says that, "old clown of a gardener Jagannath! He's another case! Comes here every day. Asking for money. He and Ramya haggle away. Every morning. Ruin my sleep the swine? Does money grow on trees here? Or is there a mine of it somewhere? Bloody cheek!"

Rama : But we haven't paid him for the last two months.

Manik : Oh, what a Sin! There isn't enough even for us! The last two months, I've been dying for that latest necklace at Harivallabh's. But I can't bloody afford it! It I ask for money, no one's got any.

This is the way of thinking and behaving with their fellow men.

The sons pretend to fight each other, their motive is to kill or get money from their father. Papa gets injured. In order to escape from his sons he said that he has deposited some money in the bank.

Papa: [Screaming] Oh! Oh! Oh! No, No! Don't kill me!... Don't kill me!..... don't kill me [On his face, in his body, there is immeasurable fear. He sits trembling violently] Don't kill me, all of you. I beg you not to kill me..... please don't

Ramakant: [to Umakant] Get to one side there! [To Papa] well, how much money is there, dear Pappa?

Umakant : [going near Papa] which money are we going to rob, did you say?

Ramakant : [Shouting at him] shove off, or I'll tear you lengthways! [To Pappa] Tell me, Papa..... [Pappa runs towards the door].....

Manik : [Obstructing Pappa, to Umakant and Ramakant] You're devils, the two of you [To Pappa] Pappa, you tell me. Which money did you say we were going to rob?

Pappa : [His trembling hasn't abated yet]. Money ...
in the bank ... the bank. (230)

Conclusion: Thus, human rights violations often occur in the family also. It will not even spare the

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