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**'OUR WORLD IS NOT FOR SALE', 'URGE' OF COMMON MAN IN
GLOBAL POETRY OF SUNIL AWACHAR**

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ABSTRACT

Global Poetry is an organization of poets (aiming to become a strong network), who would take the responsibility and initiative to create wonderful pieces one after another to give hope, encouragement, and empowerment to the people. At the turn of the 21st century socio-cultural changes, the poet draws our attention to a secluded, lonely man removed from the rest of the world, who was dominated, suppressed in social, political and economic development. The poet admits the place of faceless man of any race, color, caste religion, remain as junk. His paradoxical acceptance of globalization is however within the context of the universal depiction of the conditions of the living of the subaltern all over the world. The poor and downtrodden in India and the third world are portrayed as not too different from one another and from those in the advanced industrialized nations. They suffer all sorts of discriminations, prejudice and subjugations in the hands of the ruling class which seeks increase their materials worth in the content of global technological accomplishments.

Keywords: Globalization, global poetry, Common man, Contemporary poetry.

INTRODUCTION

Global Poetry was founded as a project in the year 2000 to bring together poets from common people around the world with a view to exhibiting poetry that can inspire grassroots change at individual level, and to also bring together poetry that would become a force for social change. The project was initiated by Sumeet Grover, a poet from the Indian Sub-continent. Grover wrote about the project to then Director General of UNESCO and received an appreciative response. The period of contemporary Indian poetry began after 1950 with a sudden change in poet's attitude, outlook, themes, imagery and use of language. Contemporary global poetry is dominated by the trend of personal theme. Poets are not the harbingers of social change but their poetry is not without what is called social awareness. Theme of poverty, social injustice and exploitation had been taken up by many poets. Globalization has basically resulted in mental conflict. The object of my paper is to focus on impact of globalization on common man.

Global Poetry as a project therefore intended to develop this strong network of individuals to promote creativity and voices of resistance in a globalised world where in spite of highly accelerated benefits from globalisation, national, regional or ethnic identities still conflict with each other; being ignorant of a

shared identity. The word 'globalization' sprang from the economic world and slowly proliferated to all other spheres of life. The term 'globalization' itself emerged in 1950 during the onset of cold war and of many third world national liberation struggles, both of which the current era of globalization has supposedly superseded. The noun 'globe' derives from the latin '*globus*', which simply means the shape of the sphere; but the adjective global denotes 'universal' and antonym to 'specific' or 'local'. The concept came from the developed nations to justify the expense and reach of multinational companies.

Globalization stands for open competition in market, liberal policies and free trade especially caused by rapid communication through internet, satellite, telephone, television, radio, international air transportation; all combine to render the whole world a global village. This phenomenon has immense implication. The era of globalization is typically defined as a time in which the sovereignty of nation states has declined and modes of exchange operate with increasing ease and speed across national boundaries, producing configurations of power that exceed the boundaries of the nation state, it is said to have been 'born' with the fall of the Berlin wall in 1989 and the subsequent end of the cold war.

Globalization is linked to the broader history of modernity and to the inequalities produced and reproduced capitalism and colonialism. At Global Poetry people believe that to build a culture of peace we have to start by taking on our own individual responsibility. In other words, we should "*Be the changes we want to see*", as Mahatma Gandhi emphasized. Words and poetry are the way to "*continue to possess the power to move people, touch their lives, speak across their hearts, reveal the great truth, bridge the distances that exist with a power, even greater than weapons: the power to transform people, communicate the beauty in the people, reassure, that here itself exists a heaven*" (2004, Sumeet Grover) Sunil's poetry creates its own place in contemporary literature. He studied ancient Indian history, political, social and economical problems. He believes in man and his powerful identity. Being a sensitive man, he is able to catch the attention of a larger group around the world. He wants to make his common man aware of his rights and duties. He dives deep into human emotions and passions to see the formulating role of ancient glory of *Sindhu Sanskriti*. The poet is optimistic to overcome pathetic condition of the common man.

The poet tells us how globalization proves to be a mirage for common man, how values are lost gradually in the process. His poems are a whip on the overwhelming globalization. As a minute observer of global changes, he expresses socio- psycho analysis of illusive reality laid by globalization on us.

"I left my cocoon and pain gave me wings."

These striking lines from '*Our World Is Not For Sale*' by Sunil Awachar present kaleidoscope of common man and prove his extraordinary power of expression as well as perception of ideas. Sunil lecturer by profession and poet by avocation seem to be devoted to the cause of poetry. Language is not a barrier for him. A man, who writes in Marathi crosses the boundaries of nation for creation, thinks globally; acts locally, presents exceptional talent in his poetic output. His published anthologies "*Vartamanachya Kavita*", '*Bravo! Fox Minds of Capitalist*', '*Matrusattechya Kavita*', '*Poems of Global era*', '*Father of the World: Dr. Babasaheb Ambedkar*', '*Our WORLD is not for SALE*' are translated in English. An artist's search for the new world is reflected in these poems. Poet in the era of globalization money and machinery depicts,

"Let me tell you, our world is not for sale."

The impact of globalization on literature is manifold with both positive and negative associations. First and foremost it has inherent structures of hierarchy. The 'center' lies with the west. It establishes the superiority of western things like advanced technology, money, cut throat competition, nuclear families, success at any rate. The race of globalization is blind. Globalization swallows other cultures. It promotes one culture to display dominance in muscle, money and media. Globalization kills plurality. The problem in today's world is that everyone is uprooted. The Globe has become a village. The whole world is ours but we belong to nowhere. Here Sunil's poetry relates to the matters of head, heart and hand.

"My words still salute, Man!.. Represents his sorrow.... Pains!"

Poetry is the essence of nobility. Whatever is noble beautiful, lonely, targeted and sensitive is at once poetic. Poet celebrates and salutes individuality. His style echoes his various kinds of themes. He tries to run his pen to

spread message of equality, liberty and fraternity generate the feeling of freedom for those who are slumbering in darkness and superstitions.

“He is a man but does not behave like one
Is the only difference”.

Sunil is bold, energetic and firing poet. To initiate the feeling of status, dignity and pride he draw his inspiration from *Spartaques*, *Sambhaji* and *Mahar* regiment, rebellious youth in Egypt and those who fight for social, political freedom. In the process of economizing and modernizing poetry of this scientific age, we are emerging into thoughtless era. The poet is painfully asserts the typical predicament of being a man.

“They can’t change man
Like they change channels with remote.”

Sunil is global in thought and spirit despite his preference over his mother tongue, Marathi, for expression of his creative urge. Witty images from day to day life well known to common man, projects his search for stability, understanding of self, tragic stature of suppressed man, the voice of invisible self, fractured sensibilities, and ultimately leads towards modernism, embracing the idea of progress, breaking away from history.

“They have no tapes/ To measure my faith
How will they count tears in my eyes
I’ll not be their computer program
Won’t mould myself for them.”

The poet has strived hard to adhere to the principle of self-awareness. Poetry and globalization are contradictory forces. Today’s global village that is our world has generated lots of pain and psychological trauma. It is one of the basic instincts of human being to have some ‘transcendent’ vision, some idealized goal. Poetry is one of the many tools that keep alive this vision when globalization reduces everything for ‘Sale’. Poet feels stifled. He watches the glaring disparity between man and man. The cruelty of scenario is bold and mocking and so is the voice of the poet.

“I am not what you expect me to be Yet! My limbs, my body,
Though not a machine like yours Feeling still swirl in my brain somewhere
In my brain somewhere/ Relations are carry bags”

The poet grew with many changes in relation to social life. One of the impending dangers of globalization is monopoly not only in the field of culture, language, food and living style but also in thinking, family structure social and mental set- up. The world is heading towards utter monotony. The common man is caught into thoughtless world. There is an emergence of thoughtless era by machine and military power both hand in hand.

“Military rule gives you Bullet for ballet Autocracy for democracy.”

Sunil Awachar as a global poet keeps his keen eye on the change in present scenario. His poems represent the realistic world of common man. The scientific progress and educational opportunities influenced social life but in reality the domain of social life remains much different from the above claims. Social unrest slows down the progress. The common man remains untouched. Progress fails not change his life. The poet observes and suffers. Through his poems he represents the unquenchable spirit of exploration and entrepreneurship of modern age of globalization. Common man has been from the slave mentality. This poem reflects such pain. His poems are full of nostalgia for things that cannot be recovered and restored. He expresses the vacuum that has been created by the current culture.

“Hand attacking once is now dead
Extinct tail, transformed into scorpion sting, now
Lifeless breast unable to feed and brain locked
Key within/He can’t decide.
Can’t live..... walk on his own.”

Sunil as a global poet writes with a sense of analysis, interpretation and evaluation of the contemporary social, political and economic realities of present text that reflects his response to the flux of experiences. He

unmasks the contradiction and disruption that affect humankind and condemn those objectionable aspects of contemporary life. Globalization has basically resulted in mental conflict. The comforts of modern life are alluring. But the loss is also heavy. Globalization has become a necessary evil. It is a dragon we ourselves do not want to get rid of.

“His alluring words/magical words and
All bent for prayer,/ all joined hands
Bent heads!/ being conscious
I carefully/ managed brain/ in its place.”

The lines reflect the uniqueness and individuality of his personal consciousness and the poet has his roots in the native soil such individuality will naturally find expression with the special form and movement of thought peculiar to his age. If poetry is commentary on life, it is not so much a reaction to the reality of globalization, but the reality of human experience within globalization. We know and realize that we are slaves to the comforts of progress. It is our collective psyche of thousands of centuries in which we enjoyed settled and secured lives. Souls in the world of globalization crave for instant gratification, quick success, fast revenge, short term relationships. This is the paradox of modern life.

“Laugh....And kill the child in womb! Kidnap children for money.”

The images which have been employed into the narrative mode not only represent the emotions of the poet but also of every individual, giving solid evidence that human life is not easy one. The world is governed by huge economic powers. The voice of the poet is quite frail before the cacophony of the globalized world.

“Man Born slave, grow slave, die slave. How
Can he be free? Everyone laughed poet,
Speaks imaginary, fantasies, they said.”

The conflicts and melancholy of modern life find full expression in his poems. Through his philosophy of time and his views, he touches a vital chord within us on global problems of humanism. His poems transformed the whole fabric of private and social life. His poetry is not caught in emotions on the contrary he revolts against the conventions and limitations of present world. Sunil Awachar’s poetry explores the limits of self expression and creates new forms of expression. He challenges the new generation of literary and cultural critics to find fresh, more piercing ways to picture “life englobed”.

His poetry does change individual heart but the larger scenario seems to be beyond the poetic power. The reason is the reign of falsehood. We do not want to look at what we are. There is immense pretension. Everything is false love admiration, fame, success, money. There is purposelessness. Individual becomes a mockery of himself. Poetry upholds individual. Hoping for some revolution, some renaissance will awaken the blind civilization. Till then the poet keeps the flame of poetry alive. Globalization created livelihood struggles in this poem.

“Don’t care for anything
Just say no.... No
Face them and say
No.... to war”

Poet uses device and expressions that challenge common sense or social propriety vis-a-vis the stark reality of economic poverty, insensibility debasement, despair, desolation, loneliness and prejudiced moral values and norms.

“I have no hands to defend.....My own hands.”

Sunil draws attention to discrimination, corruption and exploitation at every level. He also draws attention to the sorry plight of the larger population, socio economic degeneration, political gimmicks, fictionalization and diversionary measures of governmental pollution and ecological imbalances.

“Man is junk/ Man is a scarp/ Man is a broken bottle... Man a piece of garbage./ Man is broken shoe/ Come.... Give me junk.... Man./It’ll rust perish in water!/ A child in womb/ extra money for it!/ leave patients..... they are useless!/Only healthy man! Junk!”

The poet is not retrogressive or negative but forwards and seeks to curb the evil tendencies of contemporary reality. He rebels against hypocrisy, false values and notions, superstitions and prejudices that he observes around him. He sounds universal even in his individualistic stances. He is uninhibited in speaking against the forces of destruction His human concerns and sense of disappointment is understandable and genuine. He has a desire to see the thing around him improved. His suppressed rage turns out to be aesthetically authentic and competent.

“They are strong we weak. They shout we keep mum.
They courageous we failed. They happy alive we struggling to survive.”

Sunil’s poetic contribution of is not to be undermined in this regard. In fact he represents the essence of global poetry in Marathi. In his poetry language takes care of itself as it passes through creative consciousness rooted in the land.

The new poetry speaks of sensitivity of the new poetic consciousness opening new directions both, in its theme and treatment. It is naturally positive and human. Due to lack of faith of man in himself, Sunil express his anger in witnessing emotional exploitation of Indigent class.

The poet seems to be enraged by some kind of personal and social injustice, anxieties and therefore he reflects certain splintered fears and insecurities to give the message of social breakdown, human incapacity and paranoia.

“With a deceiving smile/ he shake hands/
I felt touch of death !
Mother feeding baby in free air
He came and she was afraid.....Why?”

The lady was afraid of deceiving smile of the man. Poet’s dissatisfaction with the glaring contrast is seen apart from subtle but deep rooted anxieties even if in an ironical mode. The poet’s disappointment derives from his observation of ‘mother feeding baby in free air’ and her fear bringing up the child with maximum personal care and attachment. He notes that the mother is economically, emotionally weak. She wants to save her motherhood, her lost values of ‘being human.’ Why it is the question for readers to think?

The narrator is well acquainted with an image varied of women over the ages. He strongly disapproves cultural, moral, social values which have undergone a massive change in modern times and establishes a new set of codes. The poet’s attitude towards change in the values of motherhood contributes his quest for wholeness and deeper psychological pressure of parental need for security in the society. The poet shows various social and economic facets of today’s life. The poet gives vent to the anger of third world communities against the post-colonial cultural hegemony of the west. In the poem on war, he raises the question.

“In refugee camps why are men bloodthirsty?”

He suffers from the hazardous effect on mankind due to thirst for money, lust for power leading to war. The world has left the cold war memories far behind but the relics of its agonies are still haunting the memories of the developing nations. The developing and poor nations of the South were exploited by the western major powers for their selfish interest of domination of the whole world. The poem reflects the condition of political and cultural tension between two worlds. Writers like chetan Bhagat, Arvind Adiga, Narayan surve, Yashawant Monohar, Sunil Awachar have caught up the nerve of globalization in their works. “Our world is not for sale” is a work where common man is caught in the war of globalization. He presents a new vision towards common man, at the same time also announce.

“I’ll not beg at doors of so called superpowers”.

In this regard Sunil justifiably says from the point of view of a revolution any artist that irrespective of whether one loves in the first or third world, it does not really matter. An old pattern of the mind is broken. He takes the stance of a detached observer and discusses personal emotions intellectually. He is certainly a man speaking to men. The characteristic of the poet is global vision. The poet wants to recall courage to fight against the colonial rule and capitalist society with his pen having ink of pain. The poet gives literary expression to his deep feelings on politics, perishing humanity and war of globalization.

Conclusion

The mission of Global Poetry: To actively encourage and enable the use of poetry to facilitate peace building at personal, social and international levels, To use poetry as a means for initiating dialogue between people of different civilizations, countries or territories, and To promote the notion of a human identity, and human dignity towards global citizenship. The sensitive Indian poets who possess a keen sense of art and style. He communicates a powerful human sensibility through his poems. Slavery, captivity, sub ordination were and are degrading and demoralizing. His poetry moves from freedom to slavery, from slavery to revolution, from revolution to independence and from independence to reconstruction. A poet complaint against the rulers in religious, political social field and exposes harsh realities in globalization. Poetry creates its own place in contemporary literature. He crosses the barriers of caste and creed. As a man he is giving literary expression to his deep feelings which reflects self-experience and burning indignation.

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