



## DOES POVERTY STILL EXIST? AN EVALUATION OF BADAL SIRCAR'S BHOMA

**Sk Sabana**

Research Scholar, English, Eklavya University, Damoh

**Dr. Uma Rajput**

Supervisor, Eklavya University, Damoh

### ABSTRACT

Poverty exists in the modern society. This is evident from the role of society in treating the ones belonging to lower sections of the society. People from upper classes look down upon the ones from poverty lines. They hold many intellectual discussions on poverty, and just observe the sufferings. They silent the voices of these people, manipulating them, mocking them, exploiting them from their talents. The intensity of their suffering is so strong, that they do not feel like living. Evidence lies in Bhoma, which is the title given by Badal Sircar for his play. The play's name is justified as it reflects the harsh realities through which people from the poverty line go through. It is the failure of systems and structures in the society to cater to the needs of food equally among the constricts.

**Keywords:** Poverty, modernism, society, evaluation, Badal Sircar, Bhoma

## **1. INTRODUCTION**

Poverty is a burden on society, evoking lack of access for some people to the basic need fulfillment, that is, food. In earlier times, people from the lower sections of the society were denied equal access to the food supply. On the other hand, upper classes were stuffed with foods, which were surplus. This surplus, was not distributed among the poor, but went to the waste. As a result of this, gaps broadened among the rich and poor (Chakraborty, 2018). In plays, characters suffering from poverty were shown as weak. Characters who were skinny were chosen for performing the roles. This paper ropes in the play of *Bhoma*, by Badal Sircar, for evaluating the case of poverty. Main focus of the paper is to establish whether poverty still exists in a time when society has progressed to the postmodern times. Answer to this lies in ineffectiveness of the programs introduced by the government. Rather, it is better to say that the news of these programs does not reach to the people, who are actually in need of basic foods (Giri, 2018).

## **2. LITERATURE REVIEW**

With reference to *Bhoma* arguments can be proposed forcefully and painfully. Based on these arguments, it can be asserted that poverty does not only exists, but is ingrained within social structures. Existence is persistent, as it is reproduced by society itself. Badal Sircar's play consists of less stories, and it is more of an indictment, projecting the harsh realities of life, that is, rich is becoming richer and poor poorer. According to the descriptions in *Bhoma*, poverty is something more than lack of money. Biswas, (2023) argued that real picture is that of a temporary condition or personal failure, which *Bhoma* experiences in his life. The kind of poverty he experiences, is inherited. According to the descriptions, he is born as a one suffering from poverty. And is compelled to experience tragic fate through it. It is pathetic, that he does not get any social ladder, which can uplift his status.

Bhoma, in the play, is barely given any speech. This shows dehumanizing act, inducing manipulation with the voice of the ones from poverty levels. His silence reflects how poor are deprived from their rights of voice, agency, and visibility. This manipulation is done by landlords, moneylenders, politicians, and even urban intellectuals, who benefit from systems. According to Chakraborty, (2018), these people take undue advantage of his sufferings, pretending to be indifferent, sympathizing. Sircar, through his projection, clarifies that poverty for Bhoma evolves from his social existence, as constructed by the other social constructs, instead of fate or laziness.

The role of society is prime in evaluating the persistence of poverty in the postmodern times. While evaluating the role of society, treatment of the ones in poverty line is mandatory. People from upper class just merely observe poverty, instead of confronting it and finding solutions to end. Many intellectual discussions are conducted, which, if turned into action, will yield concrete results and actions. Based on these, Bhoma is tagged as a “case study” symbolizing for someone, who is beyond the tag of human being. Therefore, Fatima, (2013) was of the view that existence of poverty is not only shaped from exploitation of lower classes, but also from indifference and moral complacency towards their sufferings.

Contemporary relevance of poverty is unambiguously positive, from the plays of Badal Sircar. Evidences of this lies in economic growth even in an ambiance of extreme inequalities. People from the lower rung of the society are still silent in terms of policies, benefits, decisions, strategies, and solutions for their betterment. Strikingly, poverty is considered as a normal aspect, and not a concern to be resolved. There are much of aesthetic explanations, discussions, but no one is bothered of eliminating the issue from its roots. Banerjee, (2019) stated that Bhoma hails from a society, where developments are beneficial for few, where most of them are invisible.

### 3. METHODOLOGY

Deductive approach is apt in this context as deductions are made through considering relevant sources like books, journals, articles. Key points, theories, facts and ideas on literary projects for poverty, existing in postmodern society, are collected from these sources. After collecting relevant data, they are analyzed through themes related to poverty, literary compositions and others. This type of research method is justified as it expands scope, area, and dynamics of the research.

### 4. CONCLUSION

Reviewing the aspects, it can be concluded that poverty still exists in postmodern times. Evidence lies in Badal Sircar's play *Bhoma* which affirms the existence of poverty in postmodern society. Allowance is there for privileged class, who are beneficial in terms of fulfilling their needs. Through *Bhoma*'s silent suffering, Sircar exposes harsh realities, which reflects cruel perceptions of upper classes as something to be discussed, negotiated, but no one is bothered for finding concrete solutions. It is the systems and structures in society, which exploits the poor, absorbing their needs. Here, sympathy is false and deceiving. The play, *Bhoma* is relevant as there are precise conditions, condemning the persistence of poverty instead of disappearing.

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**SK SABANA**

**Dr. UMA RAJPUT**