BA English Honours (BAEGH) – BEGE 143
Understanding Poetry (BEGE–143)
BEGE -143

Course Code: BEGE-143/2026-27

Max. Marks: 100

Answer all question:

Section A

Write short notes in about 200 words each. 2x5=10

a. Marathi Dalit Poetry
b. Victorian Poets

Section B

Explain with reference to the context in 300 words each. 3x10= 30

a. She might have hated, who can tell!
   Where had I been non if the worst befell?
   And here we are reding, she and I.

b. And my memory will be a little
   Out of focus, in it
   A giant negative, black
   And white, still undeveloped

c. She makes brooms
   Weapons to fight filth
   Piercing the knot of her hair with a flower

Section C

Answer the following questions in 800 words each: 4x15=60

1. Critically analyse the poem “Chinar”.
2. Attempt a critical appreciation of the poem “Pariah God”
3. Critically analyse the poem “The Last Ride Together”
4. Attempt a critical appreciation of the poem “The Ruined Cottage”

a. Marathi Dalit Poetry

Answer

Marathi Dalit poetry is a powerful movement in modern Indian literature that gives voice to people oppressed by caste.

It grew especially during the 1960s and 1970s in Maharashtra, drawing energy from the teachings of Dr B. R. Ambedkar and the struggle for dignity, equality and social justice. Earlier literature often described Dalit people from the viewpoint of outsiders. Dalit poets challenged this habit by speaking about their own lives, labour, pain and hopes. Their poetry was not simply a new topic in Marathi writing; it questioned who had the right to speak and whose experiences counted as literature.

A major feature of this poetry is its direct, sometimes angry language. Poets often reject elaborate descriptions when everyday words can expose humiliation more truthfully. The realities of segregated settlements, hunger, violence, exhausting work and denied education enter the poem without shame or apology. Namdeo Dhasal, one of the founders of the Dalit Panthers, used bold city imagery and an unconventional vocabulary to uncover the cruelty hidden beneath respectable public life. Writers such as J. V. Pawar, Daya Pawar, Arun Kamble and Waman Nimbalkar also shaped a literature of protest and self-respect. Dalit women poets, including Hira Bansode and Jyoti Lanjewar, added an important account of discrimination experienced through both caste and gender.

Marathi Dalit poetry draws on lived experience, but it is not merely personal complaint. One person's suffering may stand for the history of a whole community. Images of dust, streets, hunger or bodily wounds become signs of a social system that treats some people as inferior. At the same time, Ambedkar's example gives the poetry a forward-looking spirit: education, organisation and resistance make change possible. The movement challenged established ideas of literary beauty by showing that truthful anger and ordinary speech could also produce powerful poetry. Its influence extended to Dalit writing in other Indian languages and changed the public conversation about caste, representation and freedom.

b. Victorian Poets

Answer

Victorian poetry developed during the reign of Queen Victoria, from 1837 to 1901. The age experienced rapid industrial growth, the expansion of cities and empire, scientific discoveries and changes in religious belief.