

ISSN: 2348-1390

NEW MAN

**INTERNATIONAL JOURNAL OF
MULTIDISCIPLINARY STUDIES**

VOL. 4 ISSUE 6 JUNE 2017

A REFEREED AND INDEXED E-JOURNAL

IMPACT FACTOR: 4.321 (IIJIF)

**UGC Approved Journal
No. 45886**

**Chief Editor
Dr. Kalyan Gangarde**

**NEW MAN PUBLICATION
PARBHANI (MAHARASHTRA)**

Contact: +91 9420079975 +91 9730721393 nmpublication@gmail.com

VOL. 4 ISSUE 6 JUNE 2017

www.newmanpublication.com

Full Journal Title:	NEW MAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES
FREQUENCY:	MONTHLY
Language:	ENGLISH, HINDI, MARATHI
Journal Country/Territory:	INDIA
Publisher:	NEW MAN PUBLICATION
Publisher Address:	A/108, Brahma Apt., Near Dattadham, Parbhani - 431401
Subject Categories:	LANGUAGES, LITERATURE, HUMANITIES , SOCIAL SCIENCES & OTHER RELATED SUBJECTS
Start Year:	2014
Online ISSN:	2348-1390
Impact Factor:	4.321 (IIJIF)
Indexing:	Currently the journal is indexed in: Directory of Research Journal Indexing (DRJI), International Impact Factor Services (IIFS) Google Scholar

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Dr Ashwani Arya

1.

**ENGLISH LANGUAGE LEARNING AND ACQUISITION
THROUGH TECHNOLOGY: PROFESSORS' PERCEPTIONS.****Prof. U. Ganeshkumar¹**Assistant Professor, Dept. of English, SASTRA University,
Srinivasa Ramanujan Centre, Kumbakonam.**Prof. S.A. Harish Rajaraman²**Assistant Professor, Dept. of English, SASTRA University,
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Abstract: Oxford Dictionary defines acquisition as the learning or developing of a skill, habit, or quality [1]. If language learning is a skill, acquisition has always been more effective than mere learning. Those who acquire a certain language tend to develop better language skills than those who learn it formally. But, many factors contribute to language acquisition, and technology is one. In fact, technology plays an imperative role in enabling language acquisition. Life without technology is something quite unimaginable these days. For one, not being tech savvy is a handicap. Let alone the role of technology in other domains, its significance can never be ignored in the field of education. Of late, Educators have developed a 'felt necessity' to remodel their pedagogy, redefine teaching approaches, methods and techniques since students are either technology-aware or just digital natives. This 'felt necessity' is becoming increasingly evident with respect to teaching English. This article highlights psychologists and their recommendations in regard to language acquisition, with special reference to the various ways and means of technology enabled English language acquisition.

Introduction

There are umpteen approaches, techniques and methods to teach and learn English. Teaching English has always been very challenging in a multilingual country like India. Researchers in the field of ELT come out with 'out of the box ideas' to teach and learn English. The intervention of psychology and technology in language teaching and learning has made a sea change especially in instructing English. It has contributed immensely in view of the learning outcome, over the years. Acquiring a language has always been more effective when compared to learning it. Many psychologists, starting from B.F. Skinner, Thorndike, to Piaget and the like, have played a key role in redefining the concept of language acquisition. For example, the revolutionary linguist and cognitive scientist Noam Chomsky's hypothetical tool "LAD" (Language acquisition device) substantiates that language is acquired in an entirely different way. This being so, since the advent and development of technology, class rooms have become smart-rooms. With improved accessibility to learning materials and resources, technology influences the learners and the teachers alike. As a result, researchers who study learning through technology have identified new vistas of research. So much so, some substantial research on acquisition through technology should also be encouraged.

Learning and Acquisition – Acquisition the better of the two!

In the field of English language teaching acquisition plays a pivotal role. That curriculum which foregrounds acquisition has the best outcome. When learners acquire and not simply

learn, the resultant effect has got a sense of permanence about it where learners internalize things rather than just memorize. This is because, learners face many constraints when they simply learn. The odds are against them. One such constraint is the possible digression and the monotony involved in it. Besides, learning, as a process, often becomes teacher centric. Language instructors may not be able to get the desired outcome, despite using technology in learning whereas using technology in acquiring a language will yield better results. Humans acquire language at best in an uncontrolled environment. For instance, children will need the kind of ambience where they can be allowed to play, sing and demonstrate and thereby acquiring a certain language. This enables the students to internalize words, sentences and phrases. The CBSE and ICSE boards in India foreground this very idea. These boards have designed their text books in such a way that students involve themselves in lot of activities and enabling them to analyze things and learn, than memorize. British Council has been working in partnership with the State government of Tamil Nadu, Sarva Shiksha Abhiyan, SCERT and UNICEF on various English language teacher education and development programmes in Tamil Nadu since 2007. These programmes have focused on improving confidence in using English, encouraging child centered and activity based teaching and learning methodologies in the classrooms. Now the central and the state governments have started taking initiatives to make classrooms technology friendly. Consequently, there is a great paradigm shift - from teacher centric language instruction to child centric instruction. So to say, not only psychology and technology but also the instructors understanding the importance of acquisition has impacted language teaching in general and English language teaching in particular. And the effect, the classrooms have become lively, entertaining as well as educating.

Language Acquisition – Psychologists Say

Acquisition is defined as a process by which humans acquire the capacity to perceive and comprehend language as well as to produce and use words and sentences to communicate [2]. This includes different capacities such as absorption of syntax, phonetics and extensive vocabulary. B.F. Skinner (1957) argued that one acquires the language fast based on behaviorist reinforcement [3]. Those trainers that followed Skinner's theory were trained to employ classical conditioning and Operant conditioning to get the desired outcome. This gave birth to the Audio-lingual method during Second World War when listening to audio-devices was encouraged and the desired outcome of both positive and negative reinforcement. The primary objective was to teach English to the soldiers during Second World War.

Then came Jean Piaget's Cognitive Development theory which states that language learning process is unconscious and automatic [3]. Generally, cognitive development can be classified into four different stages: Sensory Motor, Preoperational, Concrete Operational and Formal Operational. Based on this classification, English language instructors started employing gradation. This paved way for the development of Communicative Approach which includes Class Vocabulary Bags, Scaffolding, Group Discussion, Debate, and Inductive method. This is a stark contrast to Behaviorist Theory.

Next, the innateness or Nativist theory of Noam Chomsky proposes that human's ability to acquire language is inborn and it is biologically determined. He advocates that a baby is born with neural circuits which have lot of linguistic information [4]. This view made him propose

a Universal Grammar which contrasts with other grammars such as Prescriptive, Descriptive and Pedagogical. He believes that maturation of language is a natural process as one grows. He came out with the idea of LAD which stands for Language Acquisition Device. It can be said that Noam Chomsky's theory was a game-changer in Linguistics.

Finally, Vygotsky's social interactional theory suggested that children acquire the language from the environment. They tend to imitate the people around them [5]. His zone of proximal development also has great contemporary relevance in the class room. This theory foregrounds the importance of environment and culture as the child learns a lot through social engagement.

The role of technology in acquiring English.

Smart Phones

Theories and Psychology studies apart, undoubtedly, there is a revolutionary change in the way people learn and acquire English in the modern days. Contemporary society has the access to different types of technology. Almost the majority of Indian population has mobile phones even if having no access to the toilets and basic sanitation. Smart phones have reached every nook and cranny of the country. The number of mobile phone users in India has crossed the one million mark, which is only next to that of China. Add to this, the availability of free data, the number is ever growing. As a result Indian student community has access to the different social media. When people chat through these Media they get to know lot of new words, phrases and sentences just like that. They tend to spend more time on it as they communicate with their peers. While reading happens to be one of the aspects of language learning which is given the least importance in a classroom setting, the learners post on Facebook, Whatsapp, and Tweet, engaging themselves in discussing various issues, thus reading, writing and reflecting, using these media platforms listed above. This goes to show that technology's is a mighty presence in any contemporary learning environment. Language instructors and learners beware - call it intervention or hindrance, technology sneaks in.

Mobile APPS.

This takes us to mobile applications. There are a lot of apps for learning English on the go. For instance, the Android Play Store offers Dictionaries, and text reading software which can effectively be used for language acquisition. These apps are user friendly and self-explanatory. In such a scenario, students need not rely on teachers. Language acquisition can't get more flexible than that! Students need not confine themselves within the four walls of the class room. They can engage in learning any time they wish.

You tube

YouTube is a go-to thing for language learners. It has different English channels. Students can be encouraged to subscribe to such channels as BBC Learning English, Let's Talk, Oxford English daily and TED etc. Choosing a channel depends on what the learner is interested in. This freedom is advantageous in that it allows the learners to work on their weakness and build on their strength. Think global, and act online is the mantra. It is indeed a rich experience for the learners as they make academic in-roads, online.

Wonder what Blogs look like?

Read this for a blog:

- *"All it started when I was doing my eleventh standard. All on a sudden I was able to write a poem depicting love in Tamil and my friends appreciated me that it was really nice. It reached a point where I completed some 50 of them. From there on I wished to publish it within my school days. But it didn't work. Then, I assured myself to publish within my teen age. And today is the last day of my 19. A day would come to publish my own book but this is the day to post here, which gives me a sense of satisfaction...*
- *This is the story behind my blog.*
- *Happy reading!"*

Assigning the students to write blog helps one to improve their language. As writing is an important productive skill, students have to be trained to write blogs. Learners can visit ELT experts' blogs around the world. They can use them as their models. Think of websites, and you have BBC Learning English, Duolingo, FluentU, English Central, Phrasemix. As many of these websites are interactive, they are more effective than others.

Movies and songs

Learners of English need to be motivated to choose their own role-model-English-speakers online. Naturally they love to have a listen to such speakers, as it enables them to speak effectively. Similarly, encouraging the students to listen to songs is another interesting way to help them acquire good accent. More often than not, students tend to sing rather than speak, when it comes to listening. Their involvement in the song helps them get the right accent, words and phrases. Asking students to watch movies of their choice is another language-alternative.

Conclusion

As there are different types of learners namely, Auditory, Visual, kinesthetic, and readers and writers, each learner is unique in achieving their respective language targets, which means language instructors cannot stick to one particular method of teaching. Because, what suits one may not help the other. One method cannot cater to the needs of the different kinds of learners we have. They all acquire language in their own way. So the language instructors have to arrive at a kind of eclectic method. This is to conclude that the above mentioned technology interventions have greater impact on learners when compared to the conventional, stereotype class room learning. Technology enabled acquisition is only doubly effective. Therefore, when acquisition awareness and technology oriented approach go hand in hand learners would be immensely benefited. All the best 'Acquitech'!

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2.

THE WORLD IN ECOCRITICISM WITH SPECIAL REFERENCE TO MAHASWETA DEVI'S "LITTLE ONES"

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ABSTRACT

Ecocriticism is an interdisciplinary study of literature and environment. The contemporary writers produce their work of art as an attempt to show how literature can effectively create awareness about the environment. One such living and eminent writer is Mahasweta Devi, a Bengali writer cum activist. The present research paper analyses the principle idea of deep ecology that—all living beings have an equal intrinsic value with special reference to her short story "Little Ones". The story expounds on the strange meeting between the Aagariyan tribe and the Relief Officer in a village that is struck by famine. The landscape is flamboyantly portrayed as a dry desert. The author has illustrated the power of hunger on humans. The Agrarian tribe is downtrodden by the Government officials as uncivilized, 'jungle' and who have 'no honest way of living'. So she expresses the need for biocentric equality that all things in the biosphere have an equal right to live and blossom and to reach their own individual identity. Though the story centers on Palmau, a district in Jarkhand, it is the mirror of India.

Keywords: Ecocriticism, Aagariyan tribe, deep ecology.

Literature is the reflection of society, contemporary issues, and human activities. It is true that along with the 'isms' like Marxism, Feminism, Skepticism and much more it is time for ecocriticism to occupy the front line. In the study of the interaction of humans with nature, Ecocriticism plays a vital role. Scholars are interested in investigating the ecological issues in literature through ecocritical theories during the past decades. It is necessary for us to know what ecocriticism is. It emerged as a study of the relationship between literature and the natural environment in the mid-1990. Ecocriticism is a term derived from Greek words, Oikos and critics. "Oikos" means "house," a nexus of humans, nature and the spirit. "Kritis" means 'judge', the arbiter of taste who wants the house kept in good order.

From an interdisciplinary point of view, Ecocriticism refers to the study of the relationship between literature and environment. It probes into the environmental issues as depicted in literature and tries to suggest possible solutions. It was officially heralded by the publication of two determining works written in the 1990's, *The Ecocriticism Reader*(1996) by Cheryll Glotfelty and Harold Fromm and *The Environmental Imagination*(1995) by Lawrence Buell. Due to its interdisciplinary nature, ecocriticism has a strong connection between the sciences and the humanities. Ecocriticism is defined by people of various fields in a variety of ways. However,

various approaches like environmental ethics, deep ecology, ecofeminism, eco-marxism, social ecology and etc. have emerged in an effort to understand the relationship between man and the earth.

The present paper deals with the principles of Deep Ecology to comprehend the interrelationship between human and the earth. Deep Ecologists, like Arne Naess, Bill Devall, and George Sessions have taken intangible positions in the philosophy of nature. Deep Ecology relies on the basic fact that all forms of life are interconnected with their biotic and abiotic environment. Further, it supposes that humans alienate themselves from the surroundings due to their anthropocentric view which leads them to exploit nature.

The norm of deep ecology is —biocentric and equality which affirms the equality of all things in the biosphere. In the view of Naess, one should be polite in their language as well as action. He further explains the relationship of co-workers as a ‘harmonious creativity’, which emancipates the quality of life. In a similar way, the intrinsic value of nature could be found in Deep ecology. A shift from a human-centered to a nature-centered system of values is the core concept of deep ecology. Deep Ecologists believed that nature acquired the same moral standing and rights as human beings. Thus Deep Ecology proposes a respect not only for all life forms but also towards landscapes such as rivers and mountains. Deep ecology which deals with various issues represents the problems in a wide range of literature of various genres. This research article validates the characteristics of Deep ecology through Mahasweta Devi’s “Little Ones”.

Mahasweta Devi is a campaigner who has written, worked and fought for the marginalized people for nearly sixty years. She was born in 1926 in the town of Dacca in East Bengal. After finishing her M.A. degree in English Literature from Calcutta University, she started working as an educator and reporter. *Jhansi Rani* (The Queen of Jhansi) was her first book published in 1956. During her lifetime, she has published twenty collections of short stories and nearly hundred novels, chiefly in her mother tongue of Bengali. She has also been a usual contributor to a number of literary magazines such as *Bortika*, a journal devoted to the cause of exploited communities within India. In 1984, she retired from her work as an English lecturer at Calcutta University to focus on her lettering. She has been awarded many awards for her literary and social works. A few of them are the Sahitya Akademi Award in 1979, the Padma Shri Award in 1986, the Jnanpith Award in 1996, the Ramon Magsaysay Award in 1997, the Honoris Causa in 1999, the Padma Vibhushan in 2006, Yashwantrao Chavan National Award in 2010, Bangabidhushan Award in 2011, Hall of Fame Lifetime Achievement - *Sahityabramha* in 2012 and First Mamoni Raisom Goswami National Award in 2014. Even in her old age, her perseverance to her task and her original writing has not tarnished. She died in the year 2016. Her position in literature cannot be substituted by any other writers.

Mahasweta Devi has been involved deeply with the tribals and their life in the Chotanagpur region, and she has written a number of novels, short stories, and articles concerning tribal issues. Her writings mainly focus on the tribals' struggle for existence and the exploitation of nature.

The story "Little Ones" is an example of the writer's aim to subvert the prevalent notions about the tribals. The tribals are called 'little ones' or children. The Indian dominant class also looks down the tribals as undeveloped and child-like figures. This has been problematized in the story. The story is located in Lohri in Ranchi district. This region is affected by drought and famine. The Block Development Officer (BDO) and the Relief Officer come to issue relief among the tribals. The relief officer Mr. Singh is on duty for three months. He wants to distribute relief materials in the famine-affected area. He has a false view about the tribals. He had the impression that "the Adivasi men played flute and that Adivasi women danced with flowers in their hair, singing, as they pranced from hillock to hillock" (p-2). However, he finds them to be different. Through his discussion with the BDO, he is informed that the tribals attribute each disaster to the anger of some supernatural force and that they sing to drive it away. The BDO says: "Lohri is a terrible place. Even if you give those damned people land, they sell it off to the Mahajan. They stare at you wide-eyed and ask, where's the water? Where are the seeds? Plough? Bullocks? How can we farm? Even if you give them all this, they'll still sell to the Mahajan." (p-3).

The BDO warns the Relief Officer of theft by the tribals and tells him about the Agaria rebellion and the Agaria myth. The government wanted to set up factories and mines in this area, upsetting the peace and harmony of the native people. The tribals resisted this move. The State went ahead with its plan, blasting the hills. Infuriated by such intervention the Agarias of Kuba village had killed everyone from the group who had assisted in the blast and ran away into the forests. The extensive operation to catch the criminals were launched, but with no result. At last, the Government resorted to a ruthless operation. The police set fire to Kuba and sowed the earth with salt so that nothing would produce there. The Agaria village had thus suffered on account of brutal taxation, oppression, and discriminations.

The sincere Relief Officer starts his work, sets up the camp and starts relief operations. As Mahasweta Devi writes: The camp began the very next day and was run in a most disciplined manner. Gruel was prepared and distributed. The medical volunteers gave injections for cholera and typhoid. The camp hummed with activity. Now people started coming from distant villages. Even at night, one could see processions of hungry people moving toward the camp with flaming torches. (p-14-15)

Singh became so profoundly involved in the relief work. The parched earth, the thick forest of leafless trees, and cruel hills lost their horror. The starving hungry laypeople became top prior. He is respected by the people. He is alert during the

night. He awakes at the sound of footsteps to see whether somebody is stealing the sacks and Milo. He gives them a chase as the sacks are carried away through the forest. But on the way, he realizes that they are not ghosts but 'children' of men. He runs behind the thieves and reaches them. The children, who are being chased by Singh stop, put down the sacks and approach him. They look at him and he watches them warily. They are human beings born of human parents, not spectral beings. 'We are not kids. We are Agarias of Kuba village'. (p-19).

Singh realizes that they are not children but adults. They themselves tell him that they are the Agarias of Kubha who killed the outsiders to protect their hills. They seek vengeance against Singh merely because of his height of five feet and nine inches, the normal growth of his body, which they were not able to achieve because of being deprived of food for so long. They also indicate— as he himself realizes, too—that people like him are responsible for the sad predicament of the tribal people.

Though the story centers on Palmau, a district in Jarkhand, it is the mirror of India. Mahasweta Devi condemns the dominant class people as, 'What I wrote in *'Little Ones'* is correct. Starvation over generations can reduce ordinary-sized human beings to pygmies. Of course, the starving Agariyas are savagely angry at a system under which some people eat three meals a day while they are forced to starve! For I believe in anger in justified violence, and so peel the mask off the face of the India which is projected by the Government, to expose its naked brutality, savagery, and caste and class exploitation; and place this India, a hydra-headed monster, before a people's court, the people being the oppressed millions.'

(p-x)

The tribals had a rich and glorious past. Mahasweta Devi efforts have been to uncover their cultural past and draw the attention of the main class to it and urge them to recognize it. At the same time, she is aiming at creating awareness among the tribals. To illustrate this one can quote the words of Maitreya Ghatak, who has edited the activist writing of Mahasweta Devi in a book titled *Dust on the Road*, 'In a village, a young tribal boy brought out a book, an abridged version of Mahasweta's *Birsa Munda*, written specifically for young readers. He said that this book was read by every one of his community; it was through this book that they had learned a lot' (p-xi).

Most of the characters in Mahasweta Devi's writings are not merely imaginary but people she has personally met. The short story "Little Ones" not only speaks about the documented reality but also highlights the need for the biocentric equality that all entities in the ecosphere have equal intrinsic value. Therefore, within the biological community, nature and the human are not only dependent each other but equal as well.

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3.

**BURHAN WANI: THE ICON OF POPULAR
CULTURE FOR KASHMIRI YOUTH****Aejaz Ahmad Malla**Research Scholar, Department of English
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Abstract: The Kashmir conflict arose from Partition of British India in 1947 into modern India and Pakistan. Both countries subsequently made claims to Kashmir, based on the history and religious affiliations of the Kashmiri people. The princely state of Jammu and Kashmir, which lies strategically in the north-west of the subcontinent bordering Afghanistan and China, was formerly ruled by Maharaja Hari Singh under the paramount of British India. In geographical and legal terms, the Maharaja could have joined either of the two new countries. Although urged by the Viceroy, Lord Mountbatten of Burma, to determine the future of his state before the transfer of power took place, Singh demurred. In October 1947, incursions by Pakistan took place leading to a war, as a result of which the state of Jammu and Kashmir remains divided between India and Pakistan. I will make a sober attempt to present Buhan Wani as a revolutionary figure in Kashmir insurgency and icon of popular culture for kashmiri youth.

Key words:- Demilitarization, Self-determination, Rigging, Insurgency, Autocracy.

Kashmir Conflict which is believed to be the result of the broken promises, Conspiracies, Human rights violations, Military Oppression. One of the believed causes is "Nehru's Promise" After accession of Kashmir to India in October 1947 then Prime Minister of India Jawaharlal Nehru made some statements in media and in various telegrams regarding plebiscite in Kashmir. In telegram No.413 dated 28 October 1947 addressed to Prime Minister of Pakistan, Nehru wrote, "That Government of India and Pakistan should make a joint request to U.N.O. to undertake a plebiscite in Kashmir at the earliest possible date." Nehru's statement in the Indian Parliament, 26 June 1952, "I want to stress that it is only the people of Kashmir who can decide the future of Kashmir. It is not that we have merely said that to the United Nations and to the people of Kashmir; it is our conviction and one that is borne out by the policy that we have pursued, not only in Kashmir but everywhere. But to the utter disappointment of kashmiri the self-determination never took place.

In 1983, learned men of Kashmiri politics testified that Kashmiris had always wanted to be independent. But the more serious-minded among them also realized that this is not possible, considering Kashmir's size and borders. In the run-up to the 1987 Legislative Assembly elections, several religious Muslim political organisations in favour of a plebiscite such as the Jamaat-e Islami, Jamaat-e-Tulba, Ummat-e-Islami, Jamiat-Ahl-e-Hadis, Anjuman-Tahfaz-ul-Islam, Ittihadul-Muslimeen and the Muslim Employees Front banded together to form the Muslim United Front (MUF). Their election campaign revolved Post-1987 insurgency round a commitment to Islamicise Kashmiri society with the imposition of Nizam e Mustafa (system based on Islamic

Shariah) in Kashmir. The Muslim United Front (MUF) in 1987 contested the 1987 Jammu and Kashmir Assembly elections. The Muslim United Front was expected to win approximately 20 seats but it received victory in only 4 of the 43 electoral constituencies despite its high vote share of 31 per cent. The elections were widely believed to have been rigged by the ruling party National Conference, allied with the Indian National Congress. BBC reported that Khem Lata Wukhloo, who was a leader of the Congress party at the time, admitted the widespread rigging in Kashmir. He stated:

“1989 popular insurgency and militancy: Insurgency in Jammu and Kashmir "I remember that there was a massive rigging in 1987 elections. The losing candidates were declared winners. It shook the ordinary people's faith in the elections and the democratic process." In the years since 1990, the Kashmiri Muslims and the Indian government have conspired to abolish the complexities of Kashmiri civilization. The world it inhabited has vanished: the state government and the political class, the rule of law, almost all the Hindu inhabitants of the valley, alcohol, cinemas, cricket matches, picnics by moonlight in the saffron fields, schools, universities, an independent press, tourists and banks. In this reduction of civilian reality, the sights of Kashmir are redeemed: not the lakes and Mughul gardens, or the storied triumphs of Kashmiri agriculture, handicrafts and cookery, but two entities that confront each other”.

In 1989, a widespread popular and armed insurgency started in Kashmir. After the 1987 state legislative assembly election, some of the results were disputed. This resulted in the formation of militant wings and marked the beginning of the Mujahideen insurgency, which continues to this day. India contends that the insurgency was largely started by Afghan mujahideen who entered the Kashmir valley following the end of the Soviet-Afghan War. Yasin Malik, a leader of one faction of the Jammu Kashmir Liberation Front, was one of the Kashmiris to organise militancy in Kashmir, along with Ashfaq Majid Wani and Farooq Ahmed Dar (alias Bitta Karate).

According to an opinion poll conducted by Centre for the Study of Developing Societies in 2007, 87% of people in mainly Muslim Srinagar want independence, whereas 95% of the people in the mainly Hindu Jammu city think the state should be part of India. The Kashmir Valley is the only region of the former princely state where the majority of the population is unhappy with its current status. The Hindus of Jammu and Buddhists of Ladakh are content under Indian administration. Muslims of Azad Kashmir and Northern Areas are content under Pakistani administration. Kashmir Valley's Muslims want to change their national status to independence. Ayesha Parvez writes in *The Hindu* that high voter turnout in Kashmir cannot be interpreted as a sign of acceptance of Indian rule. Voters vote

due to varying factors such as development, effective local governance and economy. Kashmiri opponents to Indian rule maintain that India has stationed, 600,000 Indian troops in what is the highest ratio of troops to civilian

density in the world. Data released in 2011 by Jammu and Kashmir government

stated that, in the last 21 years, 43,460 people have been killed in the Kashmir insurgency. Of these, 21,323 are militants, 13,226 civilians killed by militants, 3,642 civilians killed by security forces, and 5,369 policemen killed by militants, according to the Jammu and Kashmir government data.

In 2008 Amarnath land transfer controversy Massive demonstrations occurred after plans by the Indian-administered Jammu and Kashmir state government to transfer 100 acres (0.40 km) of land to a trust which runs the Hindu Amarnath shrine in the Muslim majority Kashmir valley. Indian security forces and the Indian army responded quickly to keep order. More than 40 unarmed protesters were killed and at least 300 were detained. The largest protests saw more than a half million people waving Pakistani flags and crying for freedom at a rally on 18 August at Eidgah Srinagar according to Time magazine.

In 2009, protests started over the alleged rape and murder of two young women in Shopian in South Kashmir. Suspicion pointed towards the police as the perpetrators. A judicial enquiry by a retired High Court official confirmed the suspicion, but a CBI enquiry reversed their conclusion. This gave fresh impetus to popular agitation against India.

The 2010 Kashmir unrest was series of protests in the Muslim majority Kashmir Valley in Jammu and Kashmir which started in June 2010. These protests involved the 'Quit Jammu Kashmir Movement' launched by the Hurriyat Conference led by Syed Ali Shah Geelani and Mirwaiz Umar Farooq, who had called for the complete demilitarisation of Jammu and Kashmir. The All Parties Hurriyat Conference made this call to protest, citing human rights abuses by Indian troops. Chief Minister Omar Abdullah attributed the 2010 unrest to the fake encounter staged by the military in Machil. Protesters shouted pro-independence slogans, defied curfews, attacked security forces with stones and burnt police vehicles and government buildings. The Jammu and Kashmir Police and Indian para-military forces fired live ammunition on the protesters, resulting in 112 deaths, including many teenagers. The protests subsided after the Indian government announced a package of measures aimed at defusing the tensions in September 2010.

On 8 July 2016, a popular militant leader Burhan Muzaffar Wani was cornered by the security forces and killed. Following his death, protests and demonstrations took place leading to an "amplified instability" in the Kashmir valley. Curfews were imposed in all 10 districts of Kashmir and over 90 civilians died and over 20000 injured in clashes with the police. More than 1500 received pellet injuries who may lose their

eyesight. To prevent volatile rumours, cellphone and internet services were blocked, and newspapers were also been restricted in many parts of the state.

Burhan was born in Dadsara village of Tral area of Pulwama, Jammu & Kashmir to Muzaffar Ahmad Wani, a principal of a higher secondary school and Maimoona Muzaffar, a post graduate of science who teaches the Quran in her village. He had 4 siblings, including his elder brother Khalid Muzaffar Wani, sister Iram Muzaffar and 2 younger brothers, Burhan fled from his home on 16 October 2010 and became a militant at the age of 15. He had reportedly decided to join the militancy due to an incident in which security personnel beat him up, along with his friend and Khalid, according to his father and his friend who claimed to have been accompanying him when the incident occurred. He joined Hizbul Mujahideen in 2011, and was popular on social media. Khalid was killed by the Indian Army on 13 April 2015 when he had gone along with three friends to meet his brother. The army claimed that Khalid was a militant sympathizer who had taken his friends to get them recruited and was killed in an encounter by the security forces. The three friends of Khalid were arrested by the army. The Jammu & Kashmir police couldn't confirm or deny whether he and his friends had joined militancy. His father and residents of his home village rejected that he was a militant, claiming that his body didn't bear any bullet wounds and he was tortured because he was the brother of a militant. Government of India had announced Rs 1 million bounty for finding Burhan. He was known for posting videos on social media which were popular in Kashmir. A picture of him sitting along with 10 other militants was uploaded on Facebook on 1 July 2015 and quickly went viral. In one of his videos he appealed youth to join Hizbul Mujahideen and is considered to have recruited at least 50 young boys from South Kashmir. In a video released in June 2016, he assured the Amarnath pilgrims that they won't be attacked by the militants. In addition, he also threatened to attack Sainik colonies because of his belief that it was an attempt to change the demography of the valley comparable to Israeli tactics in Palestine. He opposed separate colonies for Kashmiri Pandits saying that they can come live on their own land but an "Israel-like" situation won't be allowed in Kashmir. He threatened that more attacks will take place against "men in uniform" and also warned the police of the state to stay out of their way. Burhani Wani was said to have inspired several Kashmiris to join militant groups. Although no attack has ever been traced back to him, he is believed to have masterminded several of them. Burhan was killed in a planned/co-incidental operation on 8 July 2016 along with two other fighters later identified as Sartaj Ahmad Sheikh and Pervaiz Ahmad Lashkari. He and his accomplices were killed in Bumdoora village in Kokernag area, by a joint team of the special operations group of the Jammu and Kashmir Police and 19 Rashtriya Rifles. It was revealed later by security forces that the operation had actually begun on 7 June when Burhan along with his accomplices had come to Kokernag in order to procure weapons. Some army and police officials later told that the security forces had received intelligence regarding the presence of Sheikh but did not know Wani too was present along with him. The state's Chief Minister Mehbooba

Mufti and the Deputy Chief Minister Nirmal Kumar Singh also stated that the security forces were unaware of his presence and would have given him a chance had they known about his presence there. According to police officials, the security forces faced resistance from locals who resorted to stone-pelting. The encounter began at 4:30 p.m. and ended at 6:15 p.m. The militants were hiding in a house during the operation and started firing on the troops conducting search operations. All three were killed in the ensuing encounter. Jammu & Kashmir Police's Director General K. Rajendra confirmed that Burhan was killed in an exchange of fire between security personnel and the militants. The local residents denied awareness of Wani's presence in the village. According to them, the police arrived around noon and said that they were combing the area in preparation for an inauguration by the Chief Minister Mehbooba Mufti. They cordoned off the area by 4 p.m. and took positions around the house where Burhan and his associates were present. When the militants tried to come out and escape, they were shot down. After their death, hundreds of villagers came out mourning the death and clashed with the police, CRPF and attacked army camps. Death in the area.

A large crowd attended his funeral on 9 July. The crowd was estimated to number 200,000 and was described as the largest ever gathering by reporters. The last rite prayers were also performed in absentia in all major towns of Kashmir. His body was buried next to that of his brother Khalid in Tral. Militants were also present at his funeral and offered him a three-volley salute. After the news of his death spread, violent protests erupted in some areas of Kashmir Valley. Separatist leaders called for shutdown in Kashmir which had been repeatedly extended. Police stations and security forces were attacked by mobs. Stone pelting was reported from all parts in Kashmir including upon transit camps of Kashmiri Pandits. Internet services along with train services were suspended and the national highway was closed for about a month. The house where Burhan was killed was set ablaze by a mob on suspicion that its residents had tipped-off the security forces about Burhan. Curfew was imposed in all districts of Kashmir on 15 July and mobile phone networks were suspended. The curfew was lifted from all parts on 31 August 2016. More than 90 people had died in the unrest over 20,000 civilians were injured. Indian security forces had reportedly used assault rifles to open fire on protestors. Over 4,000 security personnel have also been injured during the unrest. A day after Wani's death, former Chief Minister of state Omar Abdullah said that his killing had made him the new icon of the disaffected section of the Kashmiri society and further warned that more Kashmiris will join the militancy after his death as compared to when he was alive.

As per the Scholars, Admitting of a chance for burhan to live and not to kill him whether it had been known by Chief Minister, Deputy Chief Minister, His funeral being attended by 200000 Young people, Shutdown for nearly six months are ample proofs to consider Burhan Wani as the icon of popular culture for kashmiri youth. He was compared with the famous Communist leader Che Guveara for his revolutionary

personality in Kashmir insurgency. It was on his death when the whole Kashmir didn't slept. His familiarity / death gave a new sympathy to Militancy in Kashmir where a new chapter of approaching encounter sites by the young people and trying to escape militant to flee off and in such process getting themselves killed by the security forces to protect militant had started. According to a survey some students were asked to write an essay on " My aim in life" and three students among four wrote that my aim in life is to become Burhan Wani. Every corner, Street, Road, Building will be found in Kashmir painted by slogans like "TERA BHAI MERA BHAI, BURHAAN BHAI BURHAAN BHAI", " BURHAN IS ALIVE", "BURHAN IS OUR HERO". These facts are enough to consider him a revolutionary figure in Kashmsir insurgency and the icon of popular culture for kashmiri youth.

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6. Nehru asked Dixon, "What could be more advantageous to Pakistan, than to be able to say that they had "kicked out the Kashmir Government and the India Government from Kashmir...[that would be] patently ninety per cent of victory for Pakistan then and there, quite apart from the plebiscite."
7. Selected Works of Jawaharlal Nehru, vol. 23, p. 367, quoted in Shankar, Nehru's Legacy in Kashmir 2016, p. 7
8. As Nehru wrote to the Pakistani Prime Minister, "we are not going to settle this problem by mere cleverness or trying to overreach each other. We are also not going to settle it by coercive processes, whether they are of the nature of war or some other. Nor can it be settled by coercion exercised on the people of Kashmir
9. "Census Reference Tables, C-Series Population by religious communities" . Censusindia.gov.in. Retrieved 2015-05-29. or any large section thereof."



4.

**THE PORTRAYAL OF SOCIAL MOVEMENTS IN THE
NOVELS OF R.K. NARAYAN AND PANNALAL PATEL****Dr. Bhagvanbhai H. Chaudhari**Assoc. Professor, Dept. of English,
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R.K. Narayan (1906-2001) remained one of the three leading figures of Indian writing in English, along with Mulk Raj Anand and Raja Rao while Pannalal Patel (1912-1989) stood as an example of a man who in spite of scant formal schooling, rose to become one of the greatest of Gujarati writers. Pannalal is somewhat different than his forerunners as without pursuing any ideology, he has depicted the true heart of human being and sang the status of humanity in his novels. Narayan portrayed the contemporary Indian life, traditions and culture in its vivid and realistic form. In his fictitious Malgudi milieu, Narayan favoured the native culture and disapproved certain limits enforced by colonial rule. He also traced the socio-political changes of British and post-independent phase in his novels. Narayan, a pure artist pursued the art for art's sake principle, yet the overall impression of his creativity indirectly confirms that he wrote with a purpose. His prime concern was not to preach any philosophical code directly, yet remained successful in manifesting certain life values through his comic vision. Pannalal neither remained the reformer nor a preacher, but made his reader realized the life reality and reflected whatever he saw, experienced and lived. He didn't separate the term like social reform and feeling of welfare. His approach offers humanitarian impression. Pannalal has concentrated on various subject matters like true love, natural disaster (famine), middle class morality, female exploitation, orthodox structure of society, native oppression, rustic simplicity, regional consciousness, Gandhian thought, human relationship, religious conventions and superstitions. Similarly, Narayan's major concern is human relationship in which he has woven together the issues like restoration of normalcy, quest for identity and maturity, aspiration towards spiritual maturity, natural disaster, female exploitation, social conventions, superstitions and Gandhian philosophy.

Surveying the social milieu through the thematic concept of their literary design, this paper examines certain social movements like anti-colonial, women's liberation movement along with Gandhian perspectives: *Ahimsa* (Non-violence), *Satya* (Truth), etc. manifested in the novels of R.K. Narayan and Pannalal Patel.

The major aim of both these novelists seems to represent particular regions through which the task of the nation building has been conducted. By focusing on regional specialties, they have visualized the ideal picture of cultural identity, self image and total personality of a particular locality. Both Narayan and Pannalal Patel

were the creation of Gandhian era. Both have been considered regional novelists. Narayan's is a region of imaginative town called Malgudi while Pannalal's region is known as Ishan region. These regions seem microcosm of a larger nationality.

Narayan narrates the protest of colonial government and their educational set up in some of his novels, which seem more or less a part of anti-colonial or nationalistic movement. The novel *Swami and Friends* (1935) focuses on postcolonial aspect in Swami's character. Here, Ebenzer: a fanatic Christian teacher often makes a dirty comment on Hindu Gods. Unable to tolerate the Christian missionary operating against Hinduism, Swami loves to leave the school in protest, "I do not care for your dirty school" (18). The question "Why was Christ crucified if he was much better than Krishna? (4) asked by Swami seems Narayan's strict response to colonial representative advocating mere blaming against Hindu Gods. Through the character sketches of Swami and his friends in the novel, Narayan seems protesting the British legacy of education system and appeals certain improvement as per native set up and environment. Narayan has described his experiences at Lutheran Mission School as a Brahmin boy in his autobiography, *My Days*: "The scripture classes were mostly devoted to attacking and lampooning the Hindu gods and violent abuses were heaped on idol-worshippers as a prelude to glorifying Jesus" (10). Swami and Mani listen to Gaurishanker: a Gandhian in Khaddar, who delivers his speech: "We are slaves of slaves.....English is no bigger than our Madras Presidency and is inhabited by a handful of white rogues the English men" (*Swami and Friends* 93). They declare," to boycott English goods, especially of Lancashire and Manchester cloth" (*Ibid.* 94) and organize the programme: "the bonfire of foreign clothes" (*Ibid.* 95) in the wake of the Swadeshi movement led by Gandhiji. The chapter *Broken Panes* introduces the Indian Freedom Struggle. The satire on imagining nations, maps and Europe figures is also articulated in the novel. When Swami is trying to draw a map of Europe: "It puzzled him how people managed to live in such a crooked country as Europe... How did the map-makers find out what the shape of country was? How did they find out that Europe was like a camel's head?" (*Ibid.* 56). Chandran in *The Bachelor of Arts* expresses his clash against the injustice, slavery or distortion of Indian history by the colonial rule. Chandran shows his likeness for the pure image of India and the history of patriots as the makers of India in place of distorted history by the colonial rule. Raghavachar, the nationalist professor of history, expresses his views: "If he were asked what the country needed most urgently, he would not say self government or economic independence but a classified, purified Indian history" (19). Krishna in *The English Teacher* believes that English teaching to Indian students is like to feed them on 'literary garbage' and the fate of English Teacher in India is like 'the paid servants of the department of garbage'(171). He reacts: "This education had reduced us to a notion of morons; we were strangers to our own culture and camp followers of another culture, feeding on leavings and garbage" (171). He decides to resign as an English Teacher because colonial system of education is going to attack a whole century of false education (205). Krishna feels that English education has proved

ineffective in bringing him solace at the time when required. The novel *Waiting for Mahatma* (1955) focuses on colonial alienation and abandonment and an attempt to restore the original culture wherein fictional Gandhi addresses the people in Hindi as a mark of respect to his mother tongue: "I will not address you in English. It's the language of rulers. It has enslaved us" (16).

Similarly, Pannalal has depicted the live image of native rulers and oppressive structure of the region, which shows its broader appeal in the novel. The colonial authority had rooted its exploiting and harassing structure everywhere in India. Kalu, the protagonist of the novel *Manvini Bhavai* expresses his anger against British rulers who merely shoot instead of providing bread to the hungry people in days of famine. Kalu is symbolized as post-colonial face who blames the British Raj as:

"O you damned white man! You brought down the guns and cartridges; couldn't you have brought us some grain instead, wicked one? Here we have death dogging our every step, and in the midst of this calamity you use your carriages only to bring these deadly weapons, life destroying things. Why couldn't you have brought us something life-sustaining instead in those very carriages? " (*Endurance A Droll Saga* 394).

The farmer, the producer of grain remains hungry while those who have neither experienced labour nor ever worked are enjoying the taste of *Roti*. Their store houses are packed with grain forever. Kalu decides to rob the grain from bullock-carts because he could not suffer more injustice:

"This whole hilly belt is now in the throes of hunger for want of grain. And look at this! Here's Talakchand Karbhari carrying on his tradesman ship. It is Business as usual.....Is this justice or injustice? After all the grain belongs to us- belongs to those who have grown it. Yet those who raised it die of hunger. And then, too, before our eyes these trades-people are carting away what is ours- tantalizing us, leaving us famished and pining" (*Ibid.* 373).

Such utterances also symbolize the peasant movement conducted at many places in India before and after independence. It has been argued by many that the peasants revolted against exploitation and oppression when their economic condition deteriorated due to price rise, famine or structural changes (Shah 25). Kalu shows his protest against the tyranny of native oppressor who are the imitated faces of British Raj. Neil Bissoondath in 'A Casual Brutality' states explicitly: 'as they (the colonizers) exploited us, so we (the Post-colonials) exploited each other. As they raped our land, so we raped our land. As they took, so we took. We had absorbed the attitudes of the colonizer, and we mimicked the worst in him. We learnt none of his virtues" (Nayar 99-100). Initially, nationalism had helped the struggle against colonial masters but later on it turned into different form. Similarly, Pannalal focuses on

Gandhian consciousness in the novel *Na Chhutate*. The chapter *Gandhino Bhekh* (Gandhian Asceticism) describes Gandhian perspectives representing non-violence movement. Dalo, the Gandhian tries to convince his dacoit friend, Ratana to give up the path of committing violence in order to achieve freedom from Thakore (the native rulers). He insists that Ratna should pursue the path of non-violence. Ratana is not ready to surrender. Dalo explains: “You know it well, but ‘to suffer the thrashing and control the anger in a pocket’ is a sign of true valor . . . we shall pursue the Gandhian way of life” (118 Trans.) The novelist has depicted the future vision of cultural change of this world through the character sketch of Dalo, the dacoit and Gandhian: “No. no the strategy of war has already been altered, similarly the world will also have to change its calculation that one who kills without killing, is a true valiant” (120 Trans.). Lalakaka explains the essence of the whole situation to Dariyav, the daughter of Ratana that: ‘it’s a battle of truth...’. He often uses to comment the proverb that our kings (the native rulers) belong to the ancestry of Gora:

“This government forces drudgery and assesses various types of taxes, eats goats and hens freely, receives bribery and without any offence blames and beats the innocents harshly, all is persecution. None of these exist in British Raj! (303. Trans.)

Here, native oppressors have been portrayed more dangerous than colonial rulers. At least, to British people equality in justice is their motto (303). When Dariyav asks Laladada: Why then Gandhi opposes Britishers? Lalakaka utters: “Gandhi says that these Gora thus by pleasing us, send the wealth of our country to their country situated beyond the sea (304 Trans.) The novel depicts the period of National awareness in India. The identity of the true social worker is the character of Inspector who was once a government officer. He strictly opposes the issue of heavy taxes imposed on poor people. When Thakore satirizes him: “Instead of advising the government, if you are kind enough, why don’t you pay the taxes of poor people from your salary?” The inspector soon resigns and takes an oath “to dedicate his life in service to the subjugated brothers of the state” (358-359 Trans.). The slogans like: *Satyamev Jayate*, *Inkilab Zindabad*, *Nokarshahi Murdabad* remind the true zeal of freedom movement.

The fictional Gandhiji in Narayan’s *Waiting for Mahatma* advises Sriram not to practice violence to protest the British Rule but to follow an ideal concept of Satyagrahi, a true soldier of truth and non-violence: “Before you aspire to drive the British from this country, you must drive every vestige of violence from your system... you must gradually forget the term ‘Enemy’. You must think of him as a friend who must leave you. You must train yourself to become a hundred percent *ahimsa* soldiers” (51-52). Silent protest without a weapon is more impressive than violent attack. Gopad, the follower of Mahatma and a terrorist also states: “Mahatma will not let me be violent even in thought” (50).

In comparison to male class the importance of the female is viewed inferior in Indian society, although the increasing of female education and the feminist movement has made the female community walk in balance with male to some extent. The differences are not fully pressed as women still experience helplessness against male-dominance among various cultured as well as rigid societies. The marginalization of woman has been conducted since ancient time. It was lord Manu who defined her as weaker (*abala*) section of society and is shown protected by male class.

Both the writers, Pannalal as well as Narayan depict the miserable plight of woman intensely, perhaps with a view to exposing their crushed voice. Both seem to advocate Women's liberation movement through their fictional world. Narayan's Savitri of *The Dark Room* a feeble character suffers under the patriarchal form of the elite class in the form of her Husband, Ramani. Though when unbearable, she attempts to come out of that wretched frame of so called prestigious family, even tries to commit suicide but survive. She could not live without her family and is forced to return under the same roof. The age-old ancient value of Indian Civilization and familial affection has made her silent sufferer forever. She doesn't prefer to be known as Nora of Ibsen's *The Doll's House*, retains her identity as devoted wife like Sita, Draupadi or Savitri. Hence Narayan shows the Indian reality through the image like mythical Savitri who knows only devotion and sacrificing the self. The notion of Vedic times is echoed here. Ghanshyam Shah very appropriately examines the approach of some of the social reformers somewhat different than western women's liberation movement: "the reformers 'continued to demand that women should be pure, firm and self-controlled. They should be *Pativrata* i.e. devoted and chaste wives who should view the vices of her husband with tolerance" (Shah 76). Rosie (Nalini) in the novel *The Guide* remains sufferer in the hands of Marco and Raju to some extent. Marco blames her while Raju seems misusing her dedication and love, commits fraud with her. She experiences insecurity from both the side.

Pannalal expresses the same feelings in his novel, *Manvini Bhavai* through the character-sketch of woman like Raju and Rupa who remain the victim of male-dominated culture. Raju falls into wicked hands of punch. The people like Petha Patel and Ranchhod commits conspiracy by misusing the power with helpless Raju. They announce the decision to send Raju to the diseased and unknown bridegroom without her consent in spite of bothering her former engagement with Kalu. These people are treated authorized whom none can protest. Theirs is the unchallenging authority where a woman is forced to keep silence. Raju has been obliged to sacrifice her existence. Rupa, Kalu's mother is another female character whom the male as well as woman community exploits, although she too becomes the victim of superstitions and evil people. The widowed life of poor Rupa is very unhappy. Once she herself carries the plough in the field to till the land. The superstitious people believe that if woman in place of man touches the plough, the rain-God displeases, and famine occurs indubitably. When the rain doesn't show its favour, Rupa is forced to cross the heavy

wooden plank carried by mighty bulls over her chest. The majority of the male people instead of favouring the innocent woman eagerly await the deathlike ordeal test. Though, the rain-God shows its grace ultimately and prevents Rupa from giving crucial test. The third character forced to move in the same direction is Jivi in *Malela Jiv* who can neither marry the person of her choice nor finds solace in her married life. Her husband often beats her cruelly suspecting her character. She is placed in such a wretched state that her beloved Kanji himself decides her engagement with someone else. Kanji gets ready to commit that mistake because he thinks that if he couldn't marry her then better to keep her in front of his eyes. Such selfish act taken by Kanji plays havoc in her life. Hence, Kanji's unwilling dominance attacks her existence and poisoned her life forever. The character sketch of Zamku in Pannalal's novel *Valamana* also shows upon the same kind of exploitation committed by Mukhi, the symbol of materialistic and money-centred world. Mukhi wishes to earn money by selling the helpless, poor girl: Zamku. Though awakened loving father realizes his mistake towards the end and Zamku is survived finally from victimizing the mishap.

Pannalal represents an illiterate culture wherein the proportion of injustice or imbalance seems somewhat greater in comparison to Narayan's literate class. Narayan's female characters like Savitri and Rosie can show their protest against the male dominance even challenges their authority. Savitri leaves the home and Rosie evades Marco's domination while Pannalal has shown his region facing poverty, social evils, religious superstitions and illiteracy where women are habituated to surrender patriarchal norms without any protest. Love marriage is a dream here and protest of women is considered a sin.

To sum up this paper I would say that the keynote of both the novelists seems moving towards the same direction. Representing postcolonial perspectives in their fictional world, both Narayan and Pannalal have sought the various themes based on social reality and interpreted the said social scenario realistically. Their fictional universe can also be studied in context to social and cultural movements conducted in India since past to present set up.

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Trans. (translation) mentioned in the brackets is Researcher's own Translation from Gujarati into English.



5.

**QUEST FOR IDENTITY IN MANJU KAPUR'S NOVEL,
*DIFFICULT DAUGHTERS*****Manzoor Ahmad Wani**

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Abstract :

Manju Kapur is one of the women writers from India who achieved name and fame both at national as well as international level and throughout her novels she speaks about trials and tribulations women are under growing and the means employing of that they would come out from this slumber to justify their identity and individuality. Throughout her writings, the Protagonists are woman who try to maintain a balance all the time. Their suffering has made them strong and they are struggling to set themselves free from the shackles of tradition and various prejudices they are victim of in world dominated by man. Her preoccupation with the female revolt against deep rooted family values and the institution of marriage is the focal point of interest in the novel *Difficult Daughters*.

Keywords: Trials and Tribulations, Slumber, Identity, Individuality, Protagonist, Struggling, Shackles of Tradition, Prejudices, Victim, Revolt.

Manju Kapur is an Indian second generation novelist. She was born on 25th October 1948 in Amritsar, India. She explores the conditions of Indian women. She deals with the theme of feminism seriously and always advocates the solutions and remedies to elevate the suppressed state of Indian women. She has penned down various novels: *Difficult Daughters* (1998), *A Married Woman* (2002), *Home* (2006), *The Immigrant* (2009) and *Custody* (2011). Her first novel *Difficult Daughters* received a great international acclaim. This novel was published in 1998. *Difficult Daughters* was awarded the commonwealth writers prize for the best first book (Eurasia) and was a number one bestseller in India.

Manju Kapur's first novel *Difficult Daughters* is written against the background of India's partition. It deliberates upon the problem of marginalization encountered by Indian women who fights to maintain their individuality and dignity. The novel is the story of Virmati seen through the eyes of her daughter Ida, the narrator and a divorcee, from whom her mother's past has always been kept a secret. Virmati, the heroine of the novel is the eldest daughter of an Arya Samaj family, which follows the old tradition of marrying off their daughters at a certain age after they have received the basic qualification of housekeeping. But Virmati's life takes a different turn with new outlook and approach to grapple with the trials of life and moreover her inclination to education unsettles the traditional attitude towards women. Virmati's urge for education had traces of her having an independent wish. She wanted to have her won space, her own identity. Virmati, who finds herself in a quandary because of her boring family duties and the desire to study, is caught up in the trap of an illicit

affair which on the one hand, satiates her intellectual thirst while on the other, entangles her into a whirlpool of agonies. It is her urge to establish herself as an individual that entraps her in the nefarious ways of this world. Virmati fights and establishes her will to have higher education. She does not believe in arranged marriage particularly early marriage which she feels is big hurdle to education, therefore she prepares to dislodge the system and what may be its consequences.

She is victimized by circumstances. But she considers her suffering as fate. Virmati's desires to change her fate from being a mere wife and mother in a traditional family, but her love with the Professor makes her select the act of returning to a relationship that has already brought her nothing but untold suffering. Virmati's agony depicts her as an emotionally starved being. Professor's love satisfies her emotional needs and it makes her revolt against her marriage proposal, so that she could study further. All these decisions increase her suffering. Her continuous suffering helps her accept a part of her lot and she says "I feel strange, one pea alone in a whole long pod, no use to anybody. I have to get used to it, for this is my fate" (Kapur 92).

According to Virmati's younger sister Paru, Harish is "a person sensitive to beauty but in the fulfillment of his selfish and overwhelming desires has an almost callous disregard for the emotional upheaval that Viru goes through" (Iyengar12). Virmati decides to leave him to his pregnant wife and continue her further studies in Lahore, despite her mother's strong protest. Kasthuri, her mother is totally disappointed and says "God has put you on earth to punish me" (102). Kasthuri conveniently forgets that she herself in her youth, refused to bow down to the practice of child marriage, which was common in those days. Her own mother quarreled and worried over her leanings towards Christianity as she studied in a missionary school. But, with the support of her uncle she "became the first girl in her family to postpone the arrival of the wedding guests by a tentative assault on learning" (57).

At Lahore, Virmati's roommate Swarnalata is an extrovert. Virmati also wants to spread her wings like Swarnalata, who is committed to meaningful activities, regarding the freedom movement and emancipation. The Professor, who is restless in Amritsar, gets an invitation from his friend, Syed Husain. He goes to Lahore with a mission to meet Virmati. He finds it very difficult to meet her. When he succeeds in his fourth visit, he assures that "You are everything to me. All the sons and daughters in the world are nothing next to you" (112). But Virmati is sure that she should not believe him and she doubts that "was it desirable for a man to abandon his children for the love of a woman?" (112). she is not ready to ruin the life of his wife, daughter and son. But the Professor consoles and puts a proposal that co-wives are part of our social tradition and he also adds: "There is a void in my heart and in my home that you can alone fill" (112) to which Virmati succumbs. Here Virmati does not appear as assertive person now because her stay at Lahore was not only for the fulfillment of her love for studies but also for the fulfillment of her desire to be with Harish without

any interference. Sharing the, lollipop of love to Virmati for a long time Harish kept on exploiting her.

Later, Harish enjoys even the physical intercourse with Virmati in Husain's house. Their thrilling game of love making and the exploits thereof keeps on going at regular intervals. They are secret man and wife there, since they had already the very feel of being united with each other, they grew unusually bold enough to declare openly – “we cannot allow ourselves to be the pawns in the skeins of fate” (Kapur 141). Jandial the critic says, “In Virmati we find a woman caught in the conflict between the passions of the flesh and a yearning to be a part of the political and intellectual movements of the day” (95).

Traditionally, Indian women are represented as spineless and wooden creatures. Every Indian woman is subjected to male domination. In such a set up of society, which is hostile to woman's endeavors, Virmati tries to establish her identity. She is like a rebel who learns in the course of her encounter with the stark realities of life that she has to cope with the male orientation. Her perplexed psyche and her traumatic experiences have tormented her. In consequence, she is unable to live in harmony with the environment around. It is true that the pattern of the society teaches woman to internalize the concept of subordination. Tradition presents the systematic attempts to silence the female. Culture demands an implicit obedience from her. Ramnarimiwale points out that "Kapur, in her novel, presents this struggle against victimization. Virmati fights this battle knowing it very well that it is futile (20).

Virmati's mental agony increases with her pregnancy. An unwed pregnant lady is a curse in our society. Virmati knows it. Therefore, there is no option left except abortion. Thus, Virmati has to undergo this physical agony too. The most pathetic thing in Virmati's life is that the Professor never stood by her in the face of adversity caused by him. She faces all her agony individually. She raises many questions about her unwanted pregnancy.

Quickly she calculated dates.... She was certain she was pregnant. With this certainty, the nausea came again, ripping through her throat, salivating her tongue. She thought of all the hours she had spent over her practical files, her teaching charts...What would happen to her BT now? (Kapur 141).

Virmati thinks of the words which she uttered once to Harish in a casual ways, “ May be a child of ours will decide the marriage date” (141). She is afraid now that it will come true and with desperation she says to Swarna, “ Now I have to study. The exams are about to start, and God alone knows how I will manage. If I don't pass, I cannot hold my head up in Amritsar, let alone other things...” (155).

On the pretext of her preparation for the examination, Virmati somehow succeeds in getting a long leave from the college authorities. She rushed to her home town and tries her best to see the Professor at the earliest. She is rather dying to report the

matter to him with a view to find a suitable solution for the impending danger. However, all her moves proved of no avail because Professor Harish has already left Amritsar for his village home to get the Mundan ceremony of his son, Giridhar. He is expected to return after a long gap. Virmati grows impatient beyond description. In her home, she is not able to sleep.

She was the only one awake. Like Lady Macbeth, she had murdered sleep. How Harish's face had glowed as he murmured, tasted almost, the multitudinous seas incarnadine/making the green one red, so that the stretched out vowel sounds seemed to contain the mysteries of life. Given all that, she might as well wander around like Lady Macbeth. (Kapur 149)

She walks up and down the terrace by thinking that she will be able to tackle her problems. With the help of Swarna she gets aborted and she feels ashamed on the face of the woman before her. During abortion, Virmati's mind questions whether her past karma is responsible for this suffering. She feels emptiness inside her and believes that "She was his for life, whether he ever married her or not. Her body was marked by him, she could never look elsewhere, never entertain another choice" (163).

Kapur drives the light on Ida, who is collecting the history of her mother. Ida is depressed on hearing her mother's struggle during her abortion. Swarna tells Ida that Viru knows about the consequences of opting for abortion. But unwed mothers like Viru are helpless. Kapur feels that education to women is good. But there are many who misuse the spirit of education and equate it with enjoying unbridled "independence and loose conduct" (143). Ida starts to think about her own abortion demanded by her husband, Prabhakar. She suffers a lot by doubts and questions "I had lain awake nights wondering why he wanted me to have an abortion, worrying whether he was having an affair, feeling unloved, because he didn't want a baby from me" (144). Ida never revealed anything to her mother when she was alive. To Virmati, her son-in-law Prabhakar is a wonderful man and Ida thinks her husband is her mother's choice and hence, she does not want to trouble her mother. She says, "Why should I burden you with my heartaches when you had enough of your own?"(144). Ida completely conceals the secrets of her life to her mother. Kapur has beautifully portrayed Ida's thoughts about her mother,

You believed too strongly in the convention that a mother has no place in a daughter's home to stay with me, so you never really got to see the dynamics of our relationship close at hand. That was some consolation to me, though it meant that you were the more upset when the marriage terminated. (144)

Through Ida, it is clear that Virmati has respect for Prabhakar because he is a successful academician, writer of books, a connoisseur of culture and a disseminator of knowledge like his father-in-law. Ida tells Viru, "How many times had you declared that I would be lucky if I found a husband like my father? I had agreed with

you. My father was on a pedestal so high that to breathe that rarefied atmosphere was an honour” (144). But when the marriage got terminated, Viru was more upset, though it was a matter of consolation to Ida. Thus both the mother and daughter suffer miserably.

The narrative pattern of the novel once again changes to Virmati’s life. Virmati passes BT in her second attempt. Her mother hopes that she will concede to the family’s decision and accordingly she will show her willingness for a suitable marriage. But Viru remains sticking to her own guns. She proposes for her own marriage with Professor Harish to his mother. But, Harish merely details out all sorts of his inability for the same. All his pleadings precisely convince her. She is disappointed. She states, “A woman without her home and family is a woman without moorings” (102). Utter disappointment makes her admit “.... that all my education has achieved is the destruction of my family” (91).

Virmati becomes indignant with herself. She hates herself. She travels from place to place like a rolling stone. She tries to clutch life in the palms of her hands, but fails to hold it. She feels that the present has nothing to offer her. The use of irony in the novel is all pervasive. It is said that every writer uses many techniques to achieve irony. The writer may make it clear that the meaning he intends is the opposite of his literal one. He may also construct a discrepancy either between an expectation and its fulfillment or between the appearance of the situation and the reality behind it. But whatever be the technique he uses, he wants his readers to see the concealed or hidden meaning lying beneath his surface statement. Virmati tries to assert herself, but the search remains elusive for her. She prepares herself for the task of emancipation but she knows it at the back of her mind that it is meaningless. It makes her struggle inconsequential to prove her to redefine her reality. She becomes angry at her own inadequacy and feels that her position is very much similar to the fool in King Lear.

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6.

**INTERPERSONAL BONDS VIS-À-VIS KIN FORMATION AND
FAMILIAL RELATIONS IN INDIAN SUBCONTINENT: A
CRITICAL STUDY****Rachit Kumar**Assistant professor (English)
Satyawati College**Abstract:**

This paper seeks to trace and analyse the pattern of kin formation and inter-personal relations in the sub-continent. In this regard Vikram Seth's '*A Suitable Boy*' and Mira Nair's '*Monsoon Wedding*', is closely analysed to draw inferences on sociological setup of the sub-continent. While Seth deals with immediate social realities of upper class household post-independence, Nair depicts contemporary realities of upper middle class families in the sub-continent. It's impossible to overlook the tropes through which framework of inter-personal relations are formed in the sub-continent. Moreover, once approach is blighted with unfamiliarity with large corpus of cultures and ethnicities that come under the aegis of sub-continent. To undertake such a mammoth task our scrutiny and analysis is derivative of either case studies related to geo-specific locals or through narration of factual incidents happening across communities. Thus, social hierarchies give one a particular understanding of categorical nature of human relation formed in such milieu. Kin relation so formed depicts hetero-normative, patriarchal and exogamous kind of relation which is largely the case with Northern India. Therefore, this paper only explores a slice of reality amidst others as represented in literature and cinema.

Keywords – Individual & Social Classification, Caste hegemony, Interpersonal relations, Kin Formation.

Introduction

Indian sub-continent may be politically unified as a monolithic nation state. Yet, diversity of this place is much more variegated and distinct. The lived reality of inhabitants and their experiences differ as per custom and factors such as regional, lingual, ethnic and religious. It's a microcosm in itself with internal ghettos of categorical and frigid order often in conflict with each other. This inter-play between different communities is a common occurrence which often correlates to locus of historicity.

In this setup an individual is categorically identified as per the dictates' of dominant discourses or prevalent hierarchies'. Identity formation in contemporary times is not merely about stigmatic distinction, nor dependent only on socio-economic normative or historical deposition; it is confluence of multiple factors at times juxtaposed together. With overlapping of modernity, globalisation and urbanisation socially frigid structural categorisation has undergone alterations and modified into much more complex structure. Now external influence do parlance with internalised ethos, prejudices and traditions of communities. Johnson & Karlberg writes,

Social structures refer to political, economic, and legal structures, as well as other social institutions, arrangements, and organizational principles that have observable existence outside of the human mind. Culture, on the other hand, refers here to the shared attitudes, values, and beliefs – or interior structures of human consciousness – that are acquired and transmitted through processes of social learning and that characterize a people and their way of life. (Johnson & Karlberg, p. 2)

As an old civilization India's history stretches to almost five thousand years, it has undergone many complex changes throughout history with confluence of multiple cultures and people. Extending and formulating more communities within its fold. The cultural milieu being so divergent and heterogeneous in their own capacity, communities are self reflexively insulated and still are conducive in knowledge and value production within the community dominating psyche of its members than the individual will. In a nation-state like India, caste is a huge social reality and is an integral part and parcel of the inbred fabric of communities as well as religion. The hegemonic dictates' of this order prevails in one form or another.

Caste Hegemony

Raymond Williams in his seminal work "Hegemony" looks into inter-relationship between movement and its relationship with culture, he argues against a systems-based approach to culture, which regards culture as a coherent system dominated by a singular tendency (feudal or bourgeois culture, or culture in transition between one system and another), privileging a static "type" as the essence of a culture taken as an object. In its place, Williams advocates studying the "internal dynamic relations of any actual process," classifying these relations into *dominant*, *residual*, and *emergent* categories. (Williams, p. 121)

To understand the functionality and hegemonic hold of caste over Indian society it is imperative to understand its historical nature of genealogy and its rigid sustenance on social hierarchy. Caste system shows all traits of dominant, residual and emergent in it. Despite narrowing down of its hold it has modified form and remains subtly functional in many ways. A *residual* relationship does not denote something that is archaic, in the sense of recognizably belonging to a past era, but which has been

"formed in the past, but it is still active in the cultural process, not only and often not at all as an element of the past, but as an effective element of the present. Thus certain experiences, meanings, and values which cannot be expressed or substantially verified in terms of the dominant culture, are nevertheless lived and practices on the bases of the residue – cultural as well as social – of some previous social and cultural institution or formation." (p. 122)

Dominant cultural formations not only include the “mainstream” of culture, but more importantly “what the dominant has effectively seized is indeed the ruling definition of the social.” The cultural formations which are understood to be the definition of all experiences within a culture and which dominate other cultural forms, which they relegate to realms like the “personal or the private, or as the natural or even the metaphysical.”(p. 125) As much dominant cultural formation is hegemonic, it constitutes the sense of reality over all of a society, and reaches into as many practices and activities as it can to interpret them in terms of the dominant tendencies.

Formations that are in an *emergent* relationship to dominant culture are not only

“New meanings and values, new practices and kinds of relationship”, but specifically those which are “substantially alternative or oppositional to it: emergent in the strict sense, rather than merely novel.”(p. 123)

New experiences, not interpretable within the dominant tendencies, foster the creation of new cultural forms, and often the most active incorporation of cultural elements, leading Williams to posit the axiom that,

“No mode of production and therefore no dominant social order and therefore no dominant culture ever in reality includes or exhausts all human practice, human energy, and human intention.”(p. 125)

Classes and the variety of experiences in the social world, even among the dominant class, are constant sources of emergent cultural forms, and remain in their subordinate position to the dominant tendencies co-ordinately with the social and economic position of the class unless it is incorporated into the dominant tendencies. On constitutional basis caste system is shunned and is considered a regressive distinction yet it is a prevailing reality that has dominant as well as residual traits in it.

Family relations

Indrani Chatterjee’s “*Unfamiliar Relations*” deals with demystifying family relation vis-à-vis variant communities and their relation to society and the state. Various normative and functional relations are brought into light as concept of family is historically traced out and related to the Indian scenario. Professor K K Bhattacharya says,

“The name ‘family’ derived from the language of the Romans has now been applied by the British administrators of justice to group of Individuals belonging to Hindu race, who being mutually related lives together and owns property together. The name recalls the period when slaves constituted an integral part of such groups...in this respect the name would not have been inappropriate to the Hindu groups of kinsmen and relatives. But somehow or

other, we never named our groups of kinsmen dwelling together as so many slave-holding assemblages. Our name is different. The legal entity now understood by the expression family would now be designated in the language of Hindu law as either a “Kutumba” or “Kula.”(Chatterjee, p. 222)

In north Indian Hindu household customs and traditions are held sacred and duty of its members to uphold. *Manu Smriti* was used as a tool to justify hierarchies and related practices. As seen in Tulsidas’ *Ramcharitamanas*, in which Lord Rama is said to embody and uphold tradition over own self, similarly Sita is epitomised as perfect woman one who should be emulated by others. These icons represent literary imagination of societal expectation from individual where family should come before self. Family is the spiritual basis around which life of the individual revolves; therefore the rigid stratification is also the result of over emphasis of communities through structural functionalities of family.

Sociologists at times haven’t been able to connect family relation to the larger framework of other structure due to certain apprehensions regarding such endeavour as put by an eminent sociologist –

Students resist the critical interrogation of the family as an intrusion into that private domain where the nation’s most cherished cultural values are nurtured and reproduced, as though the very fabric of society would be undone if the family were in anyway questioned or reshaped.(Chatterjee, p. 5)

In the popular culture often man-woman relationships are glossed over or dished out in a palatable manner as to attract viewership of make believe romances and drama. The artifice of bubble romances sold in the celluloid potboilers is often seen as light hearted escape from reality and yet it still does attract attention of youth who want to emulate screen romances into their personal lives. It seldom goes into the intricacies and complexities of human relations or stratifications that exist in the rigid social order that affiliates accordingly to clan or regional mentality where individual choices are governed by rationale and inter-play of dynamics other than natural human bonds of love and attraction.

A country with numerous film industries, minting hundreds and thousands of melodramatic candyfloss romances, each year still is, largely regressive and traditional when it comes to marriage. The irony here being that a large population of people still choose arranged marriages over that of love alliances, that seldom sustain due to social pressures, uncertainties and insecurities relating to it, whereas the arranged marriage gets social approval and credence along with security provided by such alliances.

Love, a pre-marital manifestation, is thus thought to be a disruptive element in upsetting the firmly established close ties in the family, a transference of loyalty from the family of orientation to a person, and a loss of allegiance of a

person, leaving the family and kin group in disdain for personal goals.(Gupta, p. 78)

Vikram Seth's 'A Suitable Boy'

Vikram Seth's 1993 magnum opus, '*A Suitable Boy*', is set immediately after Indian Independence and formation of new nation-state; it depicts the social fabric of post partition era of 1950's. It's a gargantuan socio-historical novel stretching to 1347 pages and 19 chapters, its narrative transmuted from fictional Purva Pradesh, to that of Calcutta and Cawnpore (Kanpur). Vikram Seth has portrayed characters belonging mostly from upper middle class and their bourgeois struggle for sustenance in post-colonial times. The novel is clearly inspired by Jane Austen's style of work in which protagonist gain new perspective by the end of the novel.

Seth weaves out a narrative by inter-play of character across distinct spaces. It narrates history of nascent nation-state through the traversal of characters of few representative families namely the – Mehra's, Kapoor's, Khanna's and Chatterjee's along with Muslim families, like that of Durrani's and Khan's. As the title suggests the whole novel is intricately spun around the idea of familial relations and the idea of ideal marriages among suitable people. Mrs Rupa Mehra; a widow is in search for suitable match for her daughter Lata Mehra, an implied protagonist of this novel however despite matrimony as an underlying trope, the novel explores nascent years of Indian nation state.

Lata seems reluctant to follow the social customs and rituals. Shyam Agarwalla writes,

“Lata's unconcern for the concern of her obsession-al and hysterical mother. But truly speaking she has never been away from her own history and social norms. She is well aware of the fact that any deed taken by passion may be harmful not only for herself but her family also. By her deed and decision she nourishes social tradition”.(Agarwall, 1995)

Although Lata is infatuated by Kabir Durrani, a fellow college mate who she sees initially as a perfect match for her, having vast range of common interest from literature to drama and sports, she sees him as a soul mate. Later, when she gets to know about his Muslim identity she chooses to forget him as he would not be acceptable to Mrs Rupa Mehra, a staunch Hindu. She is courted by other suitors like Amit Chatterjee (a poet) and Haresh Khanna (a businessman) whom she later accepts to marry despite clearly still having feelings for Kabir Durrani.

When Malti confronts Lata regarding Kabir she states,

“I'm not myself when I'm with [Kabir]. I ask myself who is this–this jealous, obsessed woman who can't get a man out of her head–why should I make

myself suffer like this? I know that it'll always be like this if I'm with him.'(Seth, p. 1296)

Here, passion is shown to be feared rather than cherished. Lata is shown as a traditional Hindu woman who is a bit naive and socially a product of her times that remains orthodox to large extent. Lata further adds her reason of choosing Haresh over Kabir,

“All I meant was, Malti, that when I'm with Kabir, or even away from him but thinking about him, I become utterly useless for anything. I feel I'm out of control—like a boat heading for the rocks—and I don't want to become a wreck”.(Seth, p. 1298)

The pragmatic nature of Lata's expectancy from marriage clearly comes out here as she sees her future as much more secure if she chooses to marry within the community. Lata is by no means a meek character, she has a mind of her own, yet she is not a rebellious individual and represents any average Indian woman who chooses to adjust according to status-quo rather than revolting against it.

There are other relationships as well that is explored such as the arranged marriage of Savita Mehra with Pran Kapoor who gradually learn to love each other. This union is shown to be happy and successful one. Arun Mehra's love marriage with Meenakshi Chatterjee seems perfect from outside, however Arun remains oblivious to extramarital affairs of his wife with Anglo Indian friend – Billy. Meenakshi represents modern privileged class woman, who doesn't want to limit her choices as per social traditions and family. This regionally variant marriage sustains on the illusion of seeming happiness yet is revealed to be empty at the core. Thus, Seth doesn't portray love marriages necessarily as happy union or a progressive step. The amorous affair between flamboyant Maan Kapoor and Saaeda Begum (a Muslim courtesan) of repute ends almost tragically; this dalliance becomes scandalous enough for Maan's father to lose elections.

Despite progressive outlook of Upper middle classes as per their willingness to marry outside the community, it still remains a stigma to pursue inter-religious relation like that of Kabir and Lata, Maan and Saaeda. It shows prejudices prevalent in the society which is largely operating under influence of super-structures other than that of rational human connection and security. Seth has tried to depict 1950's era, a time when society was much more rigid and orthodox and women chose security over passion as per dictates of conditioning and patriarchal hindrances.

Gender roles were clearly defined in Hindu household which leaves no space for woman to choose passion over reason and security. Women were seen as an integral part to consolidate families into frigid groupings, any kind of intermarriages

meant a loss to community. As seen in the case of Haresh Khanna who was rejected by Sikh family of the girl. Similarly Lata's rejection of Kabir indicates likewise in this direction. Love cannot be granted space over religion in both cases. Lata's choice of Haresh Khanna as a husband also suggests that reason is favoured over passion for long-term relationships.

Socio-economic and religious realities are depicted as dominant realities under which match is perfected or made. Family is shown as the safe vault, a strong institution that safeguards as well as promotes community ethos and morality. Despite aberration in this process family remains vitally crucial to an individual's grounding and base in the society. It is through channels of networks and connections that relations are formed and eventually sustained.

Intricacies of kin relation in Monsoon Wedding

Mira Nair's 2001 celluloid drama "*Monsoon Wedding*" is setup in suburban New Delhi residing Punjabi Hindu household of Lalit Verma, brilliantly essayed by veteran actor Naseeruddin Shah. In the opening sequence he is shown dauntingly busy eager to speed up preparation for upcoming Wedding of his daughter Aditi, for whom he has arranged a match to a NRI man named Hemant Rai from the same community. The periphery of plot revolves around extended family of Verma clan who are assembled together to celebrate and bless the union of Aditi with Hemant.

Amidst preparation for the Wedding there are other interesting characters such as P K Dubey who has been hired to raise tent and internal decor in Lalit's residence. An eccentric man, although belonging from Hindu upper caste Brahmin is from lower middle class background. He is infatuated by Alice; a house-help in Verma residence, a low caste Christian girl from Bihar who fancies getting married someday. Dubey is instantly attracted to Alice and subtly tries to pursue her as well. Later in the climactic sequence after a bit of melodrama Dubey proposes to Alice and even marries her by his own choice. The class angle is clearly depicted here, intermingling between people belonging to lower strata of society is shown to be much more natural and bold, than that of middle class enamoured by ideals of honour and prestige. Despite belonging from different religions and caste these characters treat their social categorisation as secondary to their feelings.

Meanwhile the bride to be, Aditi is in conflict regarding her earlier affair and is unsure about her feelings for her ex-boyfriend and wants to come clean before marriage to future husband regarding previous relationship. When she comes clean about her past affair to future husband, he rebukes her angrily and contemplates even calling off the marriage. Later, however he appreciates her honesty and decides to go ahead with the marriage. In ideal Hindu household and world view pre-marital love affairs is hardly recognised and almost treated as a hindrance to the ethos of family. The movie depicts the hypocrisy that could stem out in such an insular system which

expects perfection of ethical behaviour from its women, yet is highly patriarchal in its regulations and expectations. Modern educated and empowered Women are still supposed to curb their choices in accordance to will of the family. This also affects male members like the Groom in question, who is offended by knowledge of past relationship of his bride to be, yet is never grilled for his own past relationships. Gender roles and their expectations within the family are hinted through these scenes. The arranged marriage comes with its share of baggage and is governed much more by reason rather than by passion.

The film enters into greyer area often ignored by bourgeois middle class thus breaking the bubble of perfect marriages or relationships that is socially sanctified as a sacrament. These fissures in relationships depict dilemma of contemporary times where modernity is accepted with a pinch of salt. What Habermas would term as “neo-conservative”, streaks that is prevalent among the urbanised communities who feel alienated from their roots and yet stubbornly cling to it as well. With globalisation and modernisation idea of extended family still remains deeply ingrained into minds of people despite nuclear families becoming urban reality.

There is a bigger crisis for Verma family when it comes to light that Tej Puri ; a close family friend turns out to be a paedophile who sexually abuses young girls, as revealed to have had happened to Ria as a child. This un-palatable truth shakes the very core of Lalit Verma who is a family oriented man, attached to his kith and kin greatly and cannot apprehend to react at first about it. He cuts all ties with Tej Puri for greater good of the family as he feels protective towards his niece, Ria. The end sequence is a typical Bollywood fair where as the title of the film suggests, both things happen - it starts raining just as the Wedding is in progress, in jubilation people start dancing joyfully in the rain as the credits roll out. The happy ending suggests institutionalised success of family which is functional unit of communities through which social structures are maintained.

Conclusion

Kin formation in Indian sub-continent varies greatly from region to region. Although large population comes under the aegis of Hindu fold, yet there is no adherence to centralised cultural code, with heavy leanings towards more regional practices. Given, the vastness of topic even hordes of sociologists would not be able to do justice to complexities of various tribes, ethnicities and communities. The drawback being the analysis and conclusion drawn are from works that largely represents a portion of reality rather than complete picture. While Mira Nair's '*Monsoon Wedding*' is set in upper middle class and caste Punjabi household, Vikram Seth also largely deals with middle class and upper castes Hindus. Thus, kin relation so formed depicts hetero-normative, patriarchal and exogamous kind of relation which is generally the case with Northern India. Although Seth does invest in exploring a Muslim family as well yet their relations haven't been intricately dealt

with in fullest capacity. Moreover since the characters of the novel are largely middle class upper caste Hindus, the kin formation in lower classes hasn't been explored much. Patricia Uberoi in his essay *Hierarchy and Marriage Alliance in Indian Kinship* discusses Louis Dumont's views. She writes,

In the north, Dumont argues, women tend to marry slightly upwards in the social hierarchy (hypergamy) with the result that the alliance relations between groups are governed by, and also express, the hierarchical principle that underwrites the caste system.(Uberoi, p. 163)

Conjugal relations are still largely formed within the communities and are mostly arranged with agreement between head of the families. The booming of matrimonial sites promoting suitable matches from communities indicates use of technology to serve age old strata. The changing reality of urban centres cannot be overlooked where economic realities and classes are much more in parlance in such matters. These spaces exist almost parallel to structured fabric of rural and semi-urban areas which is still more governed by tradition and hierarchy rather than the individual preferences or choices. Kin formation therefore remains derivative mostly of social mores than that of individual leanings.

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7.

**EFFECTIVE CLASSROOM MANAGEMENT
AS A CURRICULAR REFORM IN HIGHER EDUCATION
SCENARIO: A STUDY IN THE CONTEXT OF SELECTED
CLASSROOM SITUATION**

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Introduction and statement of the problem-

Classroom Management is an effective tool in a learning environment. It is only through effective classroom management that the teaching learning process can take place. It can also be accepted as curricular reforms in higher education scenario in the contemporary world. In today's world when there is always the tension of conflicts, stress, tasks and pressures, a facilitator could effectively use the dynamics of classroom management to maintain a positive learning environment. The concept of classroom management is of greater importance in the context of higher education because a facilitator has often to manage the young talents of a country. So these mature and young talents are at the most crucial period of their life, and it becomes a challenging task for the facilitator to facilitate learning experiences to them.

The concept of classroom management is a broad one, encompassing not just the techniques to control the behavior, but also academic climate and effective teaching practices. It can be defined as "the orchestration of classroom life so that all students can maximize their learning potential". Classrooms are multidimensional universes; therefore the challenges in the classroom are thus abounding and need to be planned and addressed meaningfully.

Therefore in the present educational scenario, the educational values are changing so effective teaching learning could be possible only through effective classroom management. So the paper will analyze the different factors, the conditions and the stages of development.

RATIONALE— Classroom management theories apply to methods of organization, administration, teaching and enforcing discipline in the Classroom. The theories provide model for explaining how students learn and suggests techniques for optimizing learning and minimizing distraction in the Classroom. Additionally Classroom management can extend to teacher's function in a classroom and how they can be more effective in their role.

Some of the major theories of Classroom management are as follows---

1. Assertive Discipline Theories

Many theories of classroom management address how to best keep control in a classroom. Teachers often feel the need to keep strict discipline in their classroom through assertive techniques such as threatening students with punishment. Such ideas rely a heavily behaviorist assumption that learning is a process of negative or positive reinforcement. While such an approach may be effective sometimes, a variety of other techniques have proved to be more valuable in the long term.

2. Student Learning Theories

A variety of theories apply to how and in what conditions students learn best. Generally, students learn best in structured environments, through first-hand observation and demonstration, and by doing rather than simply memorizing. For example, students learn grammar best through context-based exercises where they are asked to, in a sense, perform grammar, such as when they are asked to write or edit, rather than through the memorization of rules.

3. CONTROL THEORY

Control theory was developed by William Glasser in 1984. Glasser subsequently developed Reality Therapy in 1989. Glasser (1984) suggests that there are 4 basic human needs. They are love, control, freedom, and fun. These four components are necessary for a healthy psychological balance. Children need to be taught how to control their behavior. People have pictures in their head of their perception of the world. These pictures include perceptions of their needs and how they can be satisfied. "Most people, however, do not believe they have a choice" (Glasser, 1989, p. 2). It is the responsibility of a teacher to teach students that students choose how they act. "The teacher's task is to help students make good choices by making clear the connection between student's behavior and its consequences" (Emmer, 1986, p. 7).

4. BEHAVIORISM

Much of the movement that is seen in education today stems from the desire to be scientific according to Newton. Behavior Modification by Skinner is one of moulding all children to conform by use of standard punishments and rewards. Prediction is an important part of Skinner's work. Behavior Modification techniques suggest that specific rewards and punishments will yield predictable results in the behaviour of children. Behaviorism suggests a system that will modify children to comply with prescribed norms. Compliance with these prescribed norms restricts student autonomy

5. TRANSACTIONAL ANALYSIS

Transactional analysis studies the interactions of behavior between teachers and students. (Harris, 1967) Harris suggests three stages of development called ego-states. These ego-states are called Child, Parent, and Adult. In order for teachers to be successful in transactional analysis, they need to remain in the Adult ego-state and be

able to recognize the ego-state of students around them. Teachers can then recognize the games that students may play in a Child ego-state and teach students to behave in an Adult ego-state.

New theories are being proposed from the social sciences which support and corroborate the new science. Classroom description methods are not immune to this examination. New and old theories alike need to be evaluated in the light of their dependence on the modern assumptions. A greater evaluation into any of the theory can lead to greater success and understanding in determining what will be effective in the management and leadership of children in classrooms. Thus, the theories of CRM are basically based on control, discipline, behaviour approach. More and more of research in this area can lead to innovations in this field.

- The study will try to find out the concept of classroom management and how this term can be used effectively in the present situation.
- Selected classroom situations will be analyzed through the study.
- It will be learner friendly.
- The study will provide an effective solution to the problem management in an institute of higher education.
- Since the study will be both theoretical and experimental, it will try to reflect some new light on effective teaching learning process.

Objectives of the Paper: The paper has set aside a few objectives in the initial part of the study and they are targeted keeping in mind the experiences of the learner. They are as follow----

- To study the importance of classroom management in higher education
- To study selected classroom situations.
- To study how the concept of classroom management can be an effective tool in teaching learning process.
- To establish a new relationship between teacher and learner, as the paper will be learner friendly. The study intends to establish a process of two way communications between the teachers and the students in a more effective way through a process of observation, interviews of students in selected classroom.
- The paper intends to create a sort of best practice in the institutes of higher education because the paper through its analysis of selected classroom situations, the study will generalize things and it is expected that a congenial environment will be created.

METHODOLOGY- The paper is first of all theoretical as well as experimental one. It is therefore proposed that the study will be done on the discussion and data collection method. The first part of the study will discuss in general the concept of classroom

management and the second part will be on analysis of data collected from selected classroom situations. Therefore it is proposed that the study will be carried out in selected colleges of Jorhat town, according to the convenience of the researcher. Three colleges were selected from the urban areas taking into consideration the convenience of the researcher. The institutes selected for the research study were- J.B.College, D.C.B College and Jorhat College.

The target group will be the degree 2nd and 3rd year students, and the participants were provided with a questionnaire to get their opinion about an effective classroom situation.

POPULATION AND SAMPLE-Data to be collected will be of two kinds. They are primary data and secondary data. Primary data are to be collected by the researcher from the participants. On the other hand secondary data are to be collected from literature books and journals. The data will be collected from major second year and third year student of selected institute. A total of about 100 students will be involved in the process. It is experimental in nature because experiment will create artificial situation for the investigator. The secondary data, which are used for the literature of the project study, has been collected by the Journals, reference books and reports. The Questions are set keeping in mind the student's role in Classroom management and how they can be benefited. A total of about 12 questions have been selected for analysis.

To collect data, sampling method is used. Sampling is the process by which a relatively small member of individual unit, object or events is selected in order to find out something about the entire population from which it was selected. Sampling procedure provides generalizations on the basis of a relatively small proportion of the population.

A sample is the representative proportion of a population. So the researcher in order to obtain a representative sample must first of all define the population, list the population, select as representative sample and obtain an adequate sample.

A population refers to any collection of specified groups of human being. Therefore population is also called a universe which can be finite or indefinite. In the present study the population consists of about 100 students represented from selected Institutes of Higher Learning in Jorhat town.

The method of sampling is random sampling method, where each unit of the population is given an equal chance of being selected. Therefore, as per the sample frame each unit of the population will get a chance to act as a sample.

Data gathering tools: Primary data will be collected in the form of questionnaire and observation.

The investigator uses a set of questionnaire, which consist of 12 questions that were distributed to the students. Each of the questions is analyzed on the basis of the

percentage of responses from the respondents. Given below is the diagrammatic representation of the responses in the form of a table.

	Yes	NO	AGREE	DISAGREE	CAN'T SAY
1			30%	30%	40%
2			90%	0	10%
3	100%	0%			
4	40%	60%			
5	70%	30%			
6			70%	10%	20%
7	90%	10%			
8	20%	80%			
9	80%	20%			
10	55%	45%			
11	65%	35%			
12	5%	95%			

Findings – Some of the important findings achieved after the completion of the study are as follows –

1. In the present situation every teacher should try to establish a conducive climate in the classroom. For establishing that climate, a teacher should always try to help the student to feel accepted in the classroom. Teacher need to establish a relationship of trust, respect, and positive attitude in the classroom. Therefore a teacher to establish a positive relationship with the student should listen to the demand of the class. So giving a certain amount of autonomy to the student to take their own in the classroom situation is an important skill of the teacher. It is more important in case of higher education scenario because in this stage, a teacher has to instruct a more mature student. So teacher always should try to involve students in decision making process to stop conflict among the students.

2. A good classroom environment allows students to achieve their objectives effectively. A learner cannot fully learn anything until they are provided with a good learning environment. It is therefore recommended that new strategies and methods should be adopted by the teachers to maintain a conducive classroom environment. The physical climate of a classroom helps in the learning environment, so maintaining a classroom is essential. It should look attractive, functional and must be designed in a systematic way. The temperature and the lighting facility of the room should be taken care. Besides this physical climate, a conducive learning environment can be

created if there is respect, consistency and cooperation among the teachers and the students

3. A teacher should make himself well equipped with the latest innovations in classroom management like team work, cooperative learning to involve students to take their own responsibilities. It is need of the hour that a teacher to act as facilitator to facilitate the learner to acquire new knowledge and use them in the present day context.

4. It is recommended that teachers should use more and more instructional materials in the classroom to enhance the learning environment in the class. More and more use of instructional materials will increase the attitude of active participation of the students in the classroom. Some of the important instructional materials like worksheets, charts ,models, audio- visual aids and activities have an important role to play in the process of acquiring and internalizing knowledge. Instructional materials and activities cumulatively enable learners to sharpen their intellect, challenge their understanding, refine emotions and develop attitudes for collaborative learning

5. It is recommended that a student centered assessment procedure should be adopted by the authority so that it turns out to be beneficial for the students. The authority can start planning an assessment procedure, which gives learner to transfer credit and add credit to their evaluation. Assessment procedures could be designed in such a way that may include end term, internal assessment to fully evaluate the student abilities. In case of higher education, the assessment procedure should be made more and more effective to learner because after passing through this stage the learner had to tackle real life situations.

6. The assessment procedure should include the flexibility of credit transfer, it should give the learner a choice to decide. In the present scenario of higher education, assessment procedure includes internal assessment, semester system of evaluation. Therefore, it can be recommended that the authority should introduce new assessment techniques and strategies which can be beneficial to the students.

7. If we look at a classroom situation in the present day, a Classroom consists of 50 to 100 students who are endowed with varying abilities, instructs and learning styles. When a student reaches this stage, they want that their education will fulfill their aspirations and their hopes. They require more participation in the learning process as they begin to lay a greater emphasis on their logic and reasoning. They are less tolerant to control and authority and so the traditional perception of teacher as the provider of knowledge needs to undergo a change. It is therefore recommended that the teacher should stick to methods and techniques so that he or she can allow more and more interaction in the classroom. The traditional concept of teaching has to change and student centric classroom approach has to be adopted.

8. Maximum of the respondents feel that the teachers are their role model. In the context of higher education, teaching and learning is a two process, so students

always believe in their teacher as role model. The teacher should start adopting new strategies from the recent theories of classroom management. In the present education scenario a teacher need to play multifaceted role of being a facilitator of learning and helping students to achieve their intended goals. So, a teacher should act as role model in the learning process. The teacher has the task of providing information to his/her students; give them skills to use the knowledge and thus inculcating the attitudes of lifelong learning. Besides a teacher has the responsibility of making the information relevant and on textual for students to understand and adapt for the fulfillment of their goals and aspirations. Therefore the teacher has to prepare new strategies to aid the learning process and promote student participation in learning and overall development of the student.

9. Teachers can adopt strategies of classroom management. He or she can involve the students in different types of student centric activities like group discussion, seminar, paper reading session.

10. Teachers in case of higher education should look after the effective communication in the classroom. And effective communication could only be possible if the teacher does not unnecessarily involved in experimenting with authority in the classroom, but he or she should give more and more of decision making power, cooperative learning in the classroom

CONCLUSION:

New research and investigation can be carried out in future on the concept of classroom management in the teaching learning process. It is expected that the present study will be beneficial for the teachers and students of higher education. Effective classroom management can really be accepted as the most effective tool in teaching learning process because it is only through a proper understanding of the student's behavior in classroom that facilitator could channelize the hidden talents of the learners. It can be accepted as a very significant curricular reform in higher education scenario because of its innovative and participatory nature.

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8.

TRANSFORMING POWER OF RITUAL: FROM MORTAL TO GODDESS PATRONIZING KUMARI WORSHIP IN NEPAL

Prerna Pradhan

Abstract

Kumari or Dyah Meiju (in Newari), also known as the living or virgin goddess, has been worshipped in Nepal as an incarnation of the most powerful Hindu goddess Taleju. She is a pre-pubescent Buddhist girl of the Newar community of Nepal and is selected on the basis of the physical perfection of thirty two lakshans (characteristics) and an auspicious horoscope. Considered to be the embodiment of an extraordinary body she is worshipped as a goddess until she attains puberty, either physiologically or undergoes a symbolic experience of the same. This paper will talk about the Kumari worship in the three neighboring towns of central Nepal: Kathmandu, Bhaktapur and Patan. This paper intends to bring in an important aspect of Kumari cult of Nepal by discussing the role of ritual that goes on in the making of Kumari: the rituals that are performed to create the social identity of Kumari. It is the transformation that happens post the ritual that gives a powerful identity to the girl child; a separation from her own mortal identity. Looking into the patronizing of ritual, the paper interrogates the idealized notion of religious tolerance and highlights the various aspects of performativity invested in the transformation of Taleju to Kumari to empower the patron.

Keywords: Kumari, Transformation, Ritual, Power, Patronization

Introduction

In the dead of night, once a Malla king, along with a beautiful woman, was playing dice in his room. That woman was no ordinary woman, but the tutelary goddess of the dynasty. She used to advise the king on every matter for the betterment of his kingdom. But on that fateful night, the king could not resist her beauty and made sexual advances due to which she got enraged and left the room. The king tried everything to bring the goddess back, but failed to do so. One night she did come, but in his dreams, and told him that she would reside in a virgin girl from the Shakya caste of the Newar community and she should be worshipped as her incarnation, although she also said that she would never forget the insult and his lineage will fade out after a few generations. (Tree 154-158)

This is one of the several narratives that establishes the Kumari cult and its relationship with the patron. These narratives have played an important role to legitimate the contributions of patronage in the success of continuation of Kumari worship. This chapter focuses on the evolution of Kumari worship, and the politics of appropriation and subversion through patronization of ritual of Kumari worship.

My present research has emerged from extensive fieldwork in three cities of Nepal: Kathmandu, Bhaktapur and Patan. Intending to facilitate a dialogic discourse between the disciplines of ethnography and performance studies, I have tried to

subvert conventional ethnographic studies of the Newar community by evincing how these studies have only perpetuated the existing power structures. In this regard, I have also tried to ascertain how a specifically South Asian “performance” of the problematic still continues to exceed the grasp of theoretical complexes which have originated in the West.

Kumari or *Dyah Meiju* (in Newari), also known as the living or virgin goddess is worshipped in Nepal as the most powerful goddess. In this study, I have included the present three Kumaris and some former Kumaris of Kathmandu, Patan and Bhaktapur¹. Kumari is a pre-pubescent girl, of which the Kathmandu and Bhaktapur Kumaris belong to the Buddhist Shakya² caste and the Patan Kumari is selected from the Vajracharya caste of the Newar community of Nepal. The Shakya and the Vajracharya caste do not practice celibacy³ but the young boys of both the castes go through an initiation ceremony called *bare chuegu* in order to become monks for four days and thus become a member of a *baha*⁴. The Kumaris are selected from one of the *bahas* and there should not be any inter-caste marriage in the family. She is considered as an incarnation of Taleju, the tutelary Hindu deity of the Malla (1201-1768) and the Shah dynasty (1768-2008). From the Malla dynasty to the present rule, the public performance of Kumari worship continues unabated. The power of Kumari ritual can be understood with this fact that the Maoist, who dared to challenge and overthrow the monarchy, could not dare to challenge the royal institution of Kumari. She is selected based on the physical perfection of thirty two *lakshans* (characteristics) and an auspicious horoscope. She remains Kumari until she attains the age of puberty or bleeds due to any other reason. Throughout her reign as Kumari, her foot does not touch the ground outside the Kumari *Chen* (Kumari palace) and she can make only thirteen public appearances in a year (Shakya 34). The presence of Kumari transcends the religious space and appears to have figured strongly in the socio-political dynamics of the State. She is worshipped, carried out in palanquin and chariots, revered and feared by all. She is believed to be the supreme commander—an embodiment of beauty, wrath and kindness. Even the King and the President has to bow in front of her, beg her approval to rule and her decisions cannot be questioned nor can they be ridiculed.

John Mellowship has strongly asserted that the public worship of Kumari had a direct connection to the entrancement of the people and empowerment of the king

¹Kathmandu, Patan and Bhaktapur are three adjoining towns falling under Kirtipur, Lalitpur and Bhaktapur districts. They were Malla kingdoms till 18th century.

²The Shakyas claim to be the descendant of Shakyamuni Buddha’s family of Kapilavastu. In the Newar community, the caste is associated with goldsmith occupation who also perform the role of tantric Buddhist priestly affairs along with the Vajracharya caste. In the Hindu caste hierarchy, the goldsmith caste is considered as a polluting caste because of the occupation of separating gold from other metal. But in the context of Newar community, it is not seen in that light and is given much respect as opposed to its Hindu counterpart of goldsmith.

³The celibate monks did exist in the Kathmandu Valley however their number dwindled as against the married Vajrayana priests during the middle of the Malla period towards the 12th century (Gellner, 2001:109; Allen, 2000:166).

⁴*Baha* is the Newar Buddhist Monastery for the Sanskrit term *Vihar*.

(99). Isabella Tree, on the other hand, saw the idealized notion of religious tolerance and the king's public veneration to Kumari as a shield to protect and empower the king (301). This paper will attempt to discuss why and how the Kumari worship no longer remained within the community ritualistic practices as the cult gradually became an indispensable part of public domain. It will showcase the process and power of patronization changing the definition of ritual as it underwent through the political rites of passage.

Nepal has a very long and interesting history that subsequently led her to being the only Hindu nation in the entire world until monarchy was abolished in 2008. So, Hindu goddess worship shouldn't be a very new thing to look out for. However, the plot becomes more engaging, if we take into consideration, that the girl-child belongs to *Vajrayana* Buddhist Goldsmith *Shakya* caste of the *Newar* community of Nepal.⁵ She is a pre-pubescent girl anything from 3 to 4 years of age chosen for the role of goddess based on the physical perfection of 32 *lakshans* (characteristics) and an auspicious horoscope. The selection procedure is almost the same in the three towns. However, in case of Kathmandu Kumari, it is more stringent as she is considered the most powerful Kumari. She remains Kumari until she attains the age of puberty or bleeds due to any other reason. Throughout her reign as Kumari, her foot does not touch the ground outside the *Kumari Chen* (Kumari palace) and she can make only thirteen public appearances in a year. She is believed to be the supreme commander, an embodiment of beauty, wrath, kindness and even the King and the President has to bow in front of her, beg approval to rule for one more year and her decisions cannot be questioned nor can they be ridiculed. She is worshipped, carried out in palanquin and chariots, revered and feared by all and is worshipped as the most powerful being in Nepal. A girl child with a stern look on her face, the painted forehead, the third eye glittering with energy and thick kohl-lined eyes reaching her temple is the most revered picture in Nepal. She is the chosen one, just like the Dalai Lama in Tibet, and has to undergo a physical examination and frightening initiation in the dead of night to secure that place.

Kumari: An Identity assigned through ritual

Located in the Himalayas, Nepal, a land-locked country in South Asia, is a melting pot of many communities with various cultures, ethnicities and religions. Among them, *Newar* is considered as one of the oldest communities. At present, they inhabit in the cities of Kathmandu, Patan and Bhaktapur. The community is divided into different castes according to the observance of purity of which the *Vajracharya* and *Shakya* belong to the priestly caste. The *Newars* are basically *Vajrayana* Buddhist, but due to patron influences they have assimilated some Hindu religio-cultural practices as well. Kumari worship, which was basically a Buddhist ritual, is one of the examples of this religious assimilation. Kumari's identity is assigned through a

⁵The caste claims to be the descendent of Shakyamuni Buddha's family of Kapilavastu.

gradual process as because there are many ritualistic practices done at frequent interval of time. It starts with the participation of all the girls nominated by their respective families in accordance the minimum requirement criteria. It is only after a physical examination by the female member of the main priest that one of them are selected followed by initiation at the dead of night during *Dasain* when she is led to walk around the decapitated buffaloes with a calm composure in the Taleju temple. But this is not the end of the rituals of the installation process. It is believed that after the initiation the child is supposed to leave her previous life and empties her body for the goddess to reside. Following this ritual she is send back to her house and kept under observation if there are any negative symptoms, be it physical or behavioral. Through a series of ritualistic practices by the Vajracharya priest she is prepared to take the throne and thereafter is called *Dyah Meiju* (goddess in *Newari* language) by all including her parents.

The intriguing quality of ritual is its flexibility and complex seeing that leads to various interpretations by various minds. There cannot be a linear aspect going in one direction, but a many layered outburst of meanings through speech, acts and practices. It can also be seen as a political tool, which, according to Catherine Bell plays a big role in order to ‘construct, display and promote’ the supremacy of political institutions (Bell 128). The Kumari cult is also a result of these three functions that has constructed the foundation of the cult with such a strong base, authorized by the king, that it seems like a duty and rightful act to be a part of it. The mediums and mode might have changed with the passage of time from the royalty to government heads, but the goal of gaining consent to patronize still remains the same and it is religion that performs the role of catalyst in the true sense of the term. In order to understand Kumari worship, we have to understand Nepal and the unending knot between religion, society and the politics, with a bigger influence of patron power and the consent that patronage demands.

The story of Kumari has always been met with fear and gory responses for her association with a ferocious Taleju who hunts down demons, pleases herself with the blood of the sacrificed animals and the frightening initiation at the dead of night (Shakya55, Tree6). However, Rashmila Shakya has refuted these claims and termed them as rumors. The initiation is not false totally, but the reports are exaggerated in order to generate interest and curiosity. The image of Taleju and hence Kumari is aggravated to an extent that Taleju’s demon-slaughtering image overshadows the Bodhisattva image of Kumari; the former’s fierce side is heightened when incorporated in the latter. It is the powerful and enigmatic appearance of eighteen-armed Taleju, yielding deadly weapons that is exhibited through Kumari; an appearance who cannot be ridiculed on any ground. It is the Kumari’s stern and controlled passive expression that contains the ritualized possession of Taleju restricting it to her body, not allowing it to manifest it outside, for instance in the form of blood.

This process of making a goddess out of a child can be seen through the lens of Catherine Bell's concept of 'transformation through ritual' where the social identity overshadows the mortal identity. In her work *Ritual: Perspectives and Dimensions*, she explains ritual as "a form of nonverbal communication (44)" between symbols creating a relationship between them. She writes, "only ritual can transform a boy or girl into an adult, an animal into a gift to the gods, and the realm of the gods into a presence responsive to human needs while still maintaining all the boundaries that enable these categories to organize reality.(44)" It is a gradual process where every phase of transformation takes her a step away from her own identity of evolving all the time to a fixed identity of a goddess opening an interesting tussle between social and physiological transformation. Bell's concept becomes a useful tool to understand how the process is a well-structured plot that leads to the creation of Kumari as a symbol of power in the Nepalese society (Newari and non-Newari). As Victor Turner would term it as '*liminal entities* (95), it is this betweenness that captures the very essence of transformation that is being carried out by the enormous power of ritual; a state that is evidently present when the transition happens from one stage to another.

It is to be understood that the concept of transformation is not subjected to mind and body dichotomy. We should be able to put aside the Cartesian split be it the body/mind or private /public in order to understand how ritual is playing the role to bring about the consequence of this transformation. The transforming power of ritual operates in two levels: firstly, community as a whole and secondly, the individual selected for the position. In various interviews of ex-Kumaris it has been found that they talk about a certain transformation taking place in them as they sit on the throne wearing the official costume. They feel a power within themselves preventing them from smiling at the devotees, talking to anyone and even enabling them to gain a composed behavior despite the long and tiring public worship and chariot processions. Rashmila Shakya (a former Kathmandu Kumari) has mentioned many a time in her book how she used to feel different after she put the naga necklace during her tenure.⁶ Now the question arises what do we make out of this transformation which remains a mystery just like the many unsolved puzzles of the Kumari cult: a divine presence or political presence?

Performing Transformation in the theatrical space of Ritual

The shift of characteristics from external to internal and vice versa is carried out all throughout Kumari's reign. The transformation travels from the character to the body of the actor who plays that role. But, beside this relationship between the character and the actor, there is another relationship forming simultaneously: the actor and the spectator. Theatre scholar Richard Schechner talks about how in a theatrical space transformation works as a medium of exchange not only for the performers but the

⁶Shakya was a former Royal kumari in the period of 1984-1991

spectators as well. In his article *Performers and Spectators: Transported and Transformed*, he explains, with the help diagrams, how “a series of transportation performances can achieve a transformation. (98)” But in the context of Kumari, I would like to see it not as a simple transformation and transportation cycle, but as a structure of multiple cycles intersecting one another at certain point creating a spiral-like pattern that might retain a little of both: pre and post Kumari life. It becomes essential to question if the Kumari’s lived-experience (from mundane to specific) can be seen as this case of spiral movement as against the general idea of it being considered as a cyclical transformation that simplifies the actual complex web. It appears that the transition from one identity to the next does not bring her back to the same state that she started with. It is that theatrical moment which changes her duties as a goddess and prepares her to be a part of a larger group of devotees and leave that position for another child succeeding her. This asks us to think if the performance of ritual in a certain space, in a certain manner transforms the way we look at the child who then becomes a carrier of the powerful goddess *Taleju*. Schechner further writes, “An initiation not only marks a change but is itself the means by which persons achieve their new selves: no performance, no change. (99)” It is not just the individual but the social way of transforming ourselves to view the post-ritual identity. It is not just the performers (in this case Kumari, the priests or the ritual practitioners) but the spectators (devotees or onlookers) are equally responsible in making the transformation come onboard in the theatrical space of ritual.

Erica Fisher-Lichte, in her book *The Transformative Power of Performance*, mentions the many unintended ways in which the performative space “s(107)” In the case of Kumari, this relationship, in the form of a transformation is visible in the public ritual spaces during various festivals like Indra Jatra, Rato Machhendranath Jatra and so on. It becomes important to get engaged with the codified manner in which this transformation is performed in space, thereby establishing the relationship between the actors and spectators again and again where they all become a part of a structure where various roles are assigned and acted accordingly. It can be explained as a strategy where one defends the projected image and, on the other hand, the other person protects that image by responding in a certain constructed pattern. This is an apt example of transformation where the ritual exercises its power to demand a certain behavior from not only child but also from the devotees, spectators and so on.

Kumari and Taleju in the making

Isabella Tree has presented a narrative on how Taleju came down to the valley from Simraongarh (a part of India, now Southern Nepal), as a result of Muslim invasion by Sultan Malik Ghuyas-ud-din Tughluq. The Solar king Harisimha succumbed to his injuries, whereas his queen Devaldevi and his son Jagatsimha escaped to the valley and took refuge under the Rudra Malla, the Malla king of Bhaktapur. They took their deity Taleju to the valley who resided in a *yantra*⁷ and the powerful *mantra*⁸ was

⁷Yantra is a symbolic diagram representing the deity.

whispered on to Jagatsimha's ear by the dying Harishima (Tree 69-75). Tree has beautifully narrated this story with interesting observations; but she has failed to place the narrative in a definite timeline. Looking back to the historical events unfolding itself in the later part of the fourteenth century, there is an evidence to suggest a Muslim invasion in Simraongarh. Dhanavajra Vajracarya, an eminent historian of Nepal has given a historical analysis of three centuries by translating the *Gopalárjavamsávalí* into Nepali from a corrupt form of Sanskrit and medieval Newari. His account of political history starts from the medieval period Nepala samvat (1-509) (AD 879-1389). He has mentioned the year 1326 as the year of Tughluq's invasion of Simraongarh and the escape of Devaladevi and her son (p.100). The most crucial variation in both the accounts is the relation of Devaladevi to Rudra Malla. In the previous account, Tree describes Devaladevi as the princess sister of Malla, whereas in the latter account, Devaladevi is not at all related to Malla, not before Rudra Malla's daughter Nayakadevi's second marriage to Jagatsimha who takes up the throne which had become empty post Malla's death.⁹ Vajracarya has analyzed the events through a political perspective referring to the increase of Devaladevi's power after Malla's death. It was seen as an opportunistic strategy to put her son into power who has been always referred to as *Karnatvanshaj* and not Malla. What is striking in the intersection of these two accounts is the subtle merging of facts and fiction into a strong bonding of history and narrative. As Vajracarya was keen to look at the political upsurge during the Malla rule, the story of Taleju might have escaped his observation. Or, maybe he was not aware of the political ramification this could take shape in the near future. John Mellowship, on the other hand, provides a very different narrative of Taleju's arrival in the Valley. He mentions that it was the Mallas who had brought their 'dynastic goddess' Taleju from India and they also followed the passing down of *mantra* from the present king to his successor through the mode of whispering. It was Taleju who replaced the former main Valley goddess Manesvari in order to claim that place. The newly appointed king Pratapa Malla (1641-74) could not receive the *mantra* due to some animosity with his father and thereafter had to be instructed by Taleju herself to worship a *Chandala* (untouchable) girl as Kumari (Mellowship 90-91). It was during the time of Pratapa Malla the importance of the Newar Buddhist priest increased to a great extent. The power of *mantra* was lost and hence the priest took the responsibility of assured power flowing from Kumari to the king.

In order to incorporate Kumari within the reach of the patrons, there was a crucial need to transform her to a more closer identity they were familiar with. There is a thin line between transition and transformation; the former being the process and the latter the outcome of the process. Mahesh Sharma has given an elaborate study on the

⁸*Mantra* means a secret magical chant.

⁹In *Gopalárjavamsávalí*, K. P. Malla gives an introduction in English where he asserts that Rudra Malla was Devaladevi's brother, but Vajracarya does not confirm anything of that sort in the Nepalese translation.⁹ This can be misleading to many scholars, especially those who cannot read the Nepalese version and has to depend on the English one.

brahminical dominance in the ritual, social and political milieu of Chamba district of Himachal Pradesh, India and its surrounding areas through appropriation and marginalisation and the counter attack of the marginalised lot. This includes various strategies like dream symbolism, inversion myths, vegetarianism and animal sacrifice, making of sacred spaces so on and so forth. Terming it 'process of hijacking or brahmanisation, reverse sanskritization', Sharma asserts how the transition of a local deity to an appropriated sanskritic goddess creates the transformation (p.102). Thereby making the identity prominent and identical with the mainstream goddess, although keeping the local element attached to be gradually faded out in the long run. In order to understand the transformation of Kumari to Taleju and vice versa, we have to first look at both the figures and their characteristics: in their respective selves and then the changed ones. It is only then we can clearly see that the transformation has not taken place just in the case of Kumari, but Taleju as well. Not only was Kumari brought out of her community to serve various purposes be it religious, social, cultural or political, but it was Taleju as well who travelled from a different region as a result of migration, may be for the same purposes. Their two different selves were brought together in one space giving rise to an empowered image of one goddess who could not be denied owing to the co-presence of local mainstream Hindu lineage. They both had to shed some old and gain some new characteristics in the making of the fierce, yet benevolent goddess. When two different things are combined together, the product can exhibit the presence of both, or become a purely third entity devoid of both.

Carl Gustav Jung in his work argues how the worship of Mary began as a result of pagan influence of worshipping woman or Virgin Mother in the form of 'vessel of devotion' (p.6). His analysis of a Christian document the *shepherd* of Hermas, written in about A.D. 140 throws light on how the document could be seen as a reference to establish a hierarchical relationship between the slave and the ruler (mistress in this case) followed by the intervention of a spiritual aspect being thrown whenever there is an instance of that hierarchy being subverted.¹⁰ Jung writes:

Just as the external conditions of life force a man to perform a social function, so the collective determinants of the psyche impel him to socialize ideas and convictions. By transforming a possible social faux pas into the service of his soul after having been wounded by the dart of passion, Hermas was led to accomplish a social task of a spiritual nature, which for the first time was surely of no small importance. (11)

¹⁰The main character Hermas the slave gets sexually driven to his owner Rhoda after he returns back to her after many year of his freedom from slavery. As this 'earth-bound desire' is a sin committed by Hermas, the soul image of Rhoda compels Hermas to repress his erotic feeling towards her and transforms his sexual energy to a spiritual one where he no longer desires to see her as his mistress but as a divine since the worship of the woman symbolizes the worship of the soul (Jung, 2012:7-16).

Jung weaves through various narratives like the above one and creates a base for his argument where medieval hymns to Virgin Mary as a vessel got associated with non-Biblical, pagan imageries like undefiled earth and unploughed field and the church followed the pagan model (p.18-19). This is an interesting account of events where narratives are assimilated and the creation of a whole new identity is formed or merged with the existing one. In the context of Taleju-Kumari dynamics, I argue that Taleju and Kumari cannot be the two faces of the same coin although it appears to be so in the given situation. There is a very unmistakably successful attempt to bring two things together: Taleju and Kumari and that we have already encountered in today's Nepal.

It is also the huge impact of narratives that have been passed on most of the time orally that have clawed in to people's consciousness. The need to construct narratives around the Taleju-Kumari worship becomes obvious when we see end number of tales having almost the same ending. There is a similar pattern whilst the character of the offender (sometimes it's the king, at other times it's the queen or the princess) being changed at times: there is an offence committed, there is reparation and then the goddess offers a solution to the offender. If we decipher the Kumari narratives we will find out that some narratives were, in fact, did quite the opposite of what Blackburn suggests. For instance, through the narratives we find out the way the Mallas were projected. Pratapa Malla, in one narrative did not receive the *mantra* and as a result of many tantric rituals, under the guidance of Taleju started the Kumari worship. However, in another narrative he is said to have had led a corrupted life before his accession. In one incident he had raped and killed a Kumari following which he erected a large number of *lingas* in the Pashupatinath¹¹ which still exist to this day (Mellowship92). We can always question the authenticity of these narratives that must have got circulated through agents, keeping in mind the enmity amongst the Malla rulers and Prithvinarayan Shah's constant attempts to rule the three cities. If Taleju belonged to the Simraongarh dynasty, then it becomes convincing that the cult of worshipping her was an outcome of religious migration post the Muslim invasion. On the other hand, if Taleju was the tutelary deity of the Mallas then what could be the possible reason for the late construction of temples dedicated to Taleju that happened in the later part of the sixteenth century and seventeenth century out of which oldest Taleju temple is situated in Bhaktapur, the city where Devaladevi is supposed to arrive first?¹² It is also strange that the neither of the survivors of Simraongarh massacre Devaladevi and Jagatsimha dedicate any temple to Taleju even after the latter took the throne. Which is why it becomes difficult to assert if Taleju ever migrated into the valley with Devaladevi and Jagatsimha as if believed, or if her worship was already in practice through a different identity. According to Sushila

¹¹*Linga* signifies the phallic symbol of Shiva. Pashupatinath is a fifteenth century temple built by Licchavi king Shupuspa and is dedicated to Lord Shiva.

¹²Taleju temple of Kathmandu was built in 1564 by King Mahendra Malla and the Taleju temple of Patan was built in 1667 by Shree Niwas Malla. Bhaktapur Taleju temple's details are not yet available.

Manandhar, Taleju was worshipped from the Lichhavi (fifth to ninth century) regime itself. She refers to scholars like Tirthalal Naghavani and Mary Slusser and tries to provide a third angle saying that the goddess's name was Maneshvari during the Licchavi period which changed to Taleju during the Malla period. We also cannot deny the possibility that Taleju might have travelled with the Mallas when they arrived in the Valley. One thing that is clear is that it is only during the Malla rule the status of Taleju was accentuated. Taleju was regarded as the epicenter of socio-politico-cultural and religious significance (Shrestha11). At this conjecture, it is highly possible that the narratives must have travelled from India to the valley where it gained its powerful structure when merged with the already existing Kumari worship. But who and how Taleju was brought needs to be ascertained.

Ritual Presence of Taleju Promotes Patronage

Evan Thompson's study of empathy and consciousness analyzes the intersubjective relationship between self and the other forms on the basis of consciousness. He argues when the self and the other encounters which he calls 'the two-organism or self-other event', a consciousness of each other's presence is created out of the encounter (4). In the relationship between Kumari and the audience what remains ever-present is the consciousness of the presence of Taleju that not only manifests Kumari but also promotes and strengthens patronage. During the public worship, Kumari and spectators create an immersive bond in which this awareness of Taleju and subsequently the patron is constantly enmeshed together along with Kumari's presence. It is the cognitive quality of the moment that arises the state of empathy in between the two selves of Taleju and Kumari. In my understanding of Kumari what becomes very crucial is the relationship between Kumari and Taleju, because it cannot be taken for granted that Kumari is the incarnation of Taleju and hence she needs to be worshipped for that. What gives Taleju a certain symbolic presence is the inter-subjectivity between Kumari and Taleju; a specific code of conduct frames the image of Taleju in the audience. It is the consciousness of Kumari that plays the role of Taleju in a specified generational pattern evoking empathy and awe amongst the spectator. It is the awareness of Kumari's self to accommodate Taleju's self and hence re-present Taleju. The constant reminder to the girl that she is believed to embody a goddess does put a performance pressure on her, whether she understands or not; an enclosed and guarded consciousness. She cannot deny the presence because it is been ascertained and has to be followed as per the traditions whether she actually feels the presence or not that is completely personal and has nothing to do or not taken into account as far as the Kumari-Taleju relationship is concerned.

Peggy Phelan has viewed the idea of presence in performance studies as a movement from the 'grammar of words' to the 'grammar of the body' through the concept of metaphor and metonymy (150). It is only through the understanding of metonymy that the presence of the living body can be explored which she illustrates

through the example the phrase ‘the kettle is boiling’ (Ibid.). Here the water and kettle is not the same thing which symbolizes the metaphor. It is rather the status of the water which makes the kettle boil in the case of metonymy. When a performer performs what a spectator sees are the various performative elements created by the body and space, thereby making the body disappear, and what remains is fragments in the form of performance. Metonymy helps to form that idea through its additive and associative character. Phelan asserts that the body is metonymic of ‘self, of character, of voice, of “presence”’ (Ibid.). It gives a new identity to an established one or retaining both or various features in one. What is it that assures the presence of Kumari in a particular space? In the case of Kumari, the ritual presence of Taleju is installed in her through the validation of narratives, rituals and performances. This ritual presence of Taleju gives a metonymical meaning to the identity to Kumari and strengthens the position of the patron. This metonymical relationship of Taleju and Kumari co-creates a theatrical embodiment, where the body of Kumari becomes the vessel of devotion which the devotees can identify with Taleju; Kumari’s gestures become Taleju’s expression. Taleju presides where Kumari resides. Her presence can work as the realization of Taleju. Kumari becomes the vessel to accommodate Taleju in a physical, psychological and philosophical term. Kumari’s bodily presence gives shape to the virtual presence of Taleju. This presence of Taleju in Kumari can be studied through the concept of heirophany which Mircea Eliade breaks it down in a simpler term stating the manifestation of sacred into something ordinary which ‘shows itself’ and makes the man aware of the sacredness that is entirely different from the profane (11). What can be an important take away from this concept is the possibility of performativity in the act of ‘showing’ the sacred whose presence is accepted without doubt. When a sacred identity is manifested over an ordinary one that presentation becomes of utmost importance. Eliade argues that it is not their own identity of being a stone, tree or any object that alleviates their status, but the presence of sacredness within them for the time being that draws this connection (Ibid.). In this act of transformation, the stone is no longer a stone but acquires an aura. Likewise, Kumari also performs the role of transcending her own mortal identity and re-presents not herself but Taleju to the spectators. The presence of sacredness in Kumari shows itself and that exhibition is validated only after the spectators approve that presence by worshipping her.

Shakya has mentioned that her own experience regarding the presence of Taleju has always been very powerful. However, she does not fail to acknowledge that the experience did not come at the beginning of her tenure as Kumari. She writes:

I am not sure at what age I first began to notice feeling different whenever the naga necklace was put on, but wearing it I suddenly felt myself to be in some way apart from and superior to the people around me, and I never felt like talking to anyone (37).

The feeling different phase can be interpreted in various ways. Even her feeling has changed from normal to superior one. Getting treated as goddess all throughout her tenure, her mortal identity of being somebody's daughter or sister remained undeveloped for a good number of years. It is possible that she might not even have considered those identities other than that of a goddess also existed, waiting to be discovered and lived. What she presented to the spectators is what remained concealed within the interiors of Taleju temple; a glimpse of the inaccessible transcendental world. Her radiating presence in front of the kings, the devotees, the political enthusiasts asks them to realize the dark mysteries of knowing a powerful migrant goddess.

Conclusion

Kumari worship, over the years has seen various changes starting from addition of spectacular events during festivals when Kumari makes public appearances to legal amendments like making education compulsory, medical care and so on. Do these changes have a bigger role to play in the making of Kumari and the Kumari worship that has been able to outlive rulers, dynasties and ages? How long will the rituals retain the transforming power is a crucial question to ask when Nepal as a nation has been ripped apart, its faith shaken and is trying hard to stand on its feet again. It also looks into the transformation of Kumari to Taleju as a strategy to incorporate a fierce mainstream Hindu goddess identity into a Buddhist deity through the process of domestication and thus questions the very idea of religious tolerance. The rituals get patronized, resulting in the empowerment of the patron, hence the creation of consent. Not only were the rituals patronized, they were brahmanized in order to include more and more Brahmin priests within the hegemonic structure and exclude the Newar priests or limit their role to a large extent giving rise to ambiguity in the ritualistic practices. This sense of ambiguity turned out to be advantageous in the transmigration of power as Kumari left the threshold of her community and took refuge in the royal compound as a symbolic gesture of empowering the king in the past, now the government heads. This chapter also brings into discussion the attention that the royal institution of Kumari worship continues to receive even after the monarchy was replaced by the sovereign state. The President and the Prime Minister perform the role of the king; the actors did change, but the role has been carried on.

This brings us to a much required question: what does power signify and who exercises it? Is it the external authority that has the power to decide whether Taleju resides in Kumari or not? Or, is it the internal resonating empowered presence of a goddess that changes the rules to be an exception? These incidents throw some light on the unseen hands that actually perform the thread-holding acts.

List of Figures



Fig.1 Kathmandu Kumari Matina Shakya. Source: Travelomat.



Fig.2 Icon of Taleju. Source: The Longest way Home.



Fig.3 Kumari *Chen* or Kumari *Ghar*. Source: Wikipedia.



Fig.4 A devotee worships Patan Kumari Samita Bajracharya during *Bhoto Jatra*.

Source: Kidsinministry.

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9.

**INCLUSIVENESS OF INDIAN CONSTITUTION AND
POLITICS OF EXCLUSION****Santhosh J.**Doctoral Fellow,
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School of Social Sciences,
Jawaharlal Nehru University, New Delhi**Introduction**

The Indian constitution is one of the most inclusive and progressive constitutions in the world. The founders or authors of Indian constitution especially Dr. B.R. Ambedkar were very clear about the needs of Indian people of different socio-religious groups of that time and also envisaged their future needs. To deal with the inequalities among Indians in various fields they tried very hard to strike a social balance by providing social protection measures in the form of positive discrimination policies with a strong constitutional sanction.

These policies are more relevant in the spheres of education, employment and political representation. The political reservations are by and large implemented or fulfilled regularly. Therefore, it is important to analyze their impact on the overall development of the targeted social groups and how far they have mitigated the socioeconomic inequalities. If the inequalities are so much visible in front of us even after six decades, the pertinent questions to be asked are— why inequities persist so long? Where exactly the problem lies? This brings us to concentrate on one such intended target group the Scheduled Castes (Dalits) in relation to changes in their socioeconomic status in the broader context of economic inequalities in India.

The studies on this aspect reveal that due to political reservations, the Dalits' representation in political institutions in various levels Panchayat to Parliament is visible, but the same are not converting into their overall socioeconomic development and more importantly not able to mitigate the glaring inequalities in India.

Therefore, to deal with some of the above-mentioned important aspects, the paper is divided into three sections. First section deals with historical need and evolution of positive discrimination policies in India; second section will discuss these policies in political sphere and its impact, and the third section will provide an overall assessment of the political reservations and provides some of the reasons for persisting inequalities in India.

Some of the important articles of the Indian Constitution

Constitution of India grants justice, liberty and equality to its citizens all socio religious backgrounds. Social inclusion is essence of Constitution of India. In that

direction the Preamble is the key text. Apart from the preamble fundamental rights and directive principles of state policy and duties of the citizens are the main features of inclusiveness of the Constitution. Following are some of the very crucial articles among them. Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth Article 21 A: Right to Education -The State shall provide free and compulsory education to all children of the age of 6 to 14 years in such manner as the State, by law, may determine. Article 24: Prohibition of employment of children in factories, etc No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment. Article 39: Certain principles of policy to be followed by the State: The State shall, in particular, direct its policy towards securing (a) That the citizens, men and women equally, have the right to an adequate means to livelihood; (b) That the ownership and control of the material resources of the community are so distributed as best to subserve the common good; (c) That the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment; (d) That there is equal pay for equal work for both men and women; (e) That the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength; (f) That children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment. Article 45: Provision for free and compulsory education for children The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years

Historical need and Evolution of Positive Discrimination Policies in India

The Dalits in India in their daily life face new challenges and multi-faceted forms of discrimination. Every political outfit in this largest democratic country pretends that they are the only ones to solve all the problems of these marginalised including the removal of discrimination, socio-economic improvement and share in political power. Since colonial period, political leaders have put forward different paths for the upliftment of this section hoping thereby to mobilise them and obtain their support. Dalits are the erstwhile untouchable communities or the current Scheduled Castes (SCs). These castes suffered perpetual social discrimination, economic exploitation and political marginalization. Acknowledging such grave injustice, many political activists and leaders waged relentless struggles for the empowerment of these deprived masses. As the result of many vibrant social movements, the independent nation-state in India has provided these caste groups multiple policies of affirmative action, special safeguard and other rights to overcome their deprived conditions. The social and political history of India have witnessed that, number of movements and initiatives have advanced Dalit empowerment in different parts of the country and all

of them have sought to use suffrage as an important democratic and political instrument.

No doubt, in the history of enforcing/invoking the idea of reservation in India Ambedkar had been the champion. Ambedkar was appointed member of the Viceroy's Executive Council and he submitted a memorandum 'On the Grievances of the Scheduled Castes' detailing their grievances and also demanding reservation in public services, scholarships and stipends for study within the country and abroad, a share in contracts, and so on. This was duly recommended by the viceroy and referred to the secretary of state, who accepted the recommendations. The scheduled castes were allowed 8.5 per cent reservation in central services and other facilities for the first time in the history of India in 1942 (Bhagwan Das, 2000).

After the transfer of power in 1947, a drafting committee with Ambedkar as chairman was set up to draft the constitution of India. Some members of the constituent assembly were opposed to the provision of reservations in favour of the scheduled castes. Scheduled castes members, mostly belonging to the Congress, were worried about losing reservation because Sardar Vallabhbhai Patel, president of the minority committee, was opposed to reservation. They approached Ambedkar, who in turn advised them to speak to Mahatma Gandhi, and remind him about the promise made in the Poona Pact. Provision was made in the constitution of India for reservation in the legislature for 10 years ending in 1960. This has recently been extended up to 2010. Provision was also made for reservation in public services. This has no time limit. Surprisingly, prime ministers, political leaders and journalists have been making speeches and writing articles giving the impression that it is reservations in public services which have been extended for ten years. Reservations made under Article 335 read together with Article 46 has no time limit prescribed under the constitution. Reservation was also made in favour of Anglo Indians for a shorter period in view of the difficulties and disabilities peculiar to them.

The emergence of the Dalit movement in the politics of the country has witnessed over a hundred years of history. The establishment of British rule in India has brought a possibility of sharing the decision making process by different sections of society including the Dalits of the country. In 1881 the British government has introduced Census for the administrative purpose. The policy behind the census as a system in real sense was "the politics of numbers", primarily because the census tells clearly that where each community stands numerically and with the figures one can easily understand how much power or place one will have in a political system. The politics of numbers helped the Dalits more positively, because this helped in establishing their separate identity and the depressed class (Dalits) themselves had become conscious of their political importance and wanted to maintain and assert their independent identity (Massey, James, 1995). The visionary leader Dr. B.R. Ambedkar gave a new beginning creating platform for the Dalits to enter into the political and social life of the country in the era marked by social and political

upheaval. He was one of the first persons who advocated for equal opportunities to every sections of the society not only in social and economic life but also for the political empowerment.

The Independent Labour Party was the first political party of Dalits established by B.R. Ambedkar in 1936. Ambedkar, by establishing party, gave the political movement with the focus of emancipation of Dalits in social, economic and political realms of the country (Ronki Ram, 2004). The establishing of political party was necessary in the political development in the country because the existing political parties were being dominated primarily by upper castes, were capable neither of representing the interests of the Scheduled Castes nor fighting for their cause (Louis, Prakash, 1997). It was the intention of Ambedkar that to champion the cause of the workers and to advance the welfare of depressed classes. In 1942, B.R. Ambedkar founded the All India Scheduled Caste Federation, a political organization for the Dalits. He reformulated his political plans. He formed a new political party the AISCF and limited it to the untouchables in the hope of uniting all the untouchables in a new battle for political power (Jogdand, 1991). With the objectives of securing political rights and representation for the Dalit people, he established the AISCF at an all India depressed classes' conference in Nagpur in July 1942 (Louis, Prakash, 1997). The main purpose of AISCF was to unite the Dalits and fight against the untouchability. In the post Ambedkar leadership the Republican Party of India (RPI) was the first political party formed in India on October 03, 1957 (Paswan, Sanjay and Paramanshi Jaideva, 2002). The RPI accorded acceptance to the fundamental principles of the Indian Constitution such as justice, freedom, equality and brotherhood for the citizens of India. The objective of the party was to organize the oppressed and to fight against the atrocities committed on the Dalits and to get their disabilities removed. It took up many issues that appealed to the Dalits.

Austin (1999) while writing the working of the Constitution had fully expressed the essentialness of the seamless web and so completely reveals the society that adopted it. The study truly was a window into India. The Indian Constitution is a live document in a society rapidly changing and almost frenetically political. The touchstone for public, and many private affairs, and he said the Constitution is employed daily, if not hourly, by citizens in pursuit of their personal interests or in their desire to serve the public good.

Political Reservations and its impact on Dalits

The Constitution of India has duly made special provisions for social and economic upliftment of Dalits in order to enable them to achieve upward social mobility as well as to gain political power in the process of direct participation and representation in the parliamentary democratic system of the country. It has been found in different parts of the country that every time the Dalits challenge the status quo of the social order but they become victims of atrocities. They face numerous impediments in exercising their constitutionally-mandated rights of representation and rule in

democratic bodies. There are cases where Dalits have even been killed along with their supporters for daring to file nominations in reserved constituencies. When elected, most Dalits have to face the opposition of well-entrenched vested interests in the exercise of their legitimate political powers.

The first ever analytical study by Guru (1979) had highlighted various shortcomings and weaknesses in the system of political reservations, by looking at the backwardness of the Scheduled Castes some form of political protection is still needed to ameliorate the conditions of deprived sections of the society. He suggested various methods to modify the present form of the reserved constituencies in India.

Galanter (1991), his study was one of as scholarly external observation which was sympathetic to compensatory discrimination. He believed that persistent and cumulative caste-related inequalities need to be corrected through compensatory discrimination in the interests of securing substantive equality. At the same time, he is sensitive to the fact that compensatory discrimination is 'akin to the old discrimination' and is not just 'a benign process of inclusion'.

In large parts of Tamil Nadu, there are Dalits who have never exercised their franchise, for fear of being attacked. Entire villages are besieged by the goons of political interests inimical to the rise of the Dalits in politics. In the post-independent period, says Jaffrelot, the role of the Congress has been to co-opt the leadership and issues of the Dalits and to promote the interests of the local ruling classes (Stephen, Cynthia and R. Prabhakar, 2005).

Dalits form one of the most disadvantaged and poorest social categories in India. In recent times, they have emerged as a leading protest group against subordination based on societal beliefs and customs. Narender Kumar (2003) argues that despite political representation in Lok Sabha and other constitutional safeguards for more than half a century, Dalits remain at the mercy of the State. And those managing the State apparatus either do not formulate the necessary policies and if formulate, do not adopt effective measures to get the policies implemented. Members of Parliament primarily adopt a mild reformist agenda and not the radical one that could lead to a considerable transformation in the existential realities of Dalit masses at large. With a comprehensive account of Dalit representation, his work became a major contribution to the literature on Dalits, particularly in the context of political representation for the people at the margins of the society. Its reflections on historical, political, social and constitutional aspects regarding Dalits would help to visualise the policies needed and efforts required materialising them. While Rajeev Dhavan (2008) argues that the parliament does not discuss at all the issues of reservations to the Dalits therefore the special protection measures and benefits are not reaching the needy.

Narender Kumar (2008) in the light of his analysis on formulation of inclusive policies in the Parliament, recommended that Parliament and especially the dalit

representatives in it need to impress upon the government to formulate inclusive policies in the areas, where they have no legal claims, such as public schools, judges in Supreme Court and high courts, and above all in the private sector, and proper implementation of land reforms. A regular discussion on the reports of National Commission of Scheduled Castes and Tribes should ensue so that the MPs are aware of the present dalit conditions and are able to pressurise the government to formulate policies accordingly. The MPs are expected not only to protest against the government's attitude of neglecting their opinions but also to walk out of the House to register their resentment. The Question Hour, the discussion on starred questions in particular, is also required not merely on the question of policy implementation but for policy formulation as well. The Parliamentary Committees on SC/STs should be made more policy-oriented so that it can help in strengthening the demands of the MPs in favour of inclusive policy shifts. Regarding containing atrocities on SC/ STs, there is a need to fix responsibility on the concerned administrative apparatus, and if no change takes place, then the chief ministers of the respective states need to be made accountable. Measures should also be taken to sensitise society against prevalent attitudes, through mass media and civil society initiatives so that inclusive policies could make a dent on the social exclusion of SC/STs.

Some studies seem to suggest that a reservation in political sphere has not been proactive in change of Dalits status in socio economic and political domains. Despite being in agreement with above mentioned analysis interestingly some of the studies propose for scraping of political reservations (Mcmillan, 2005).

The Political Marginalization of Dalits in India

The significance of developments of politics of India over the more than six decades of its journey, the power and position has always remained in the hands of the elite sections and the upper castes. Some of the social scientists have rightly pointed out that identity has become a potential weapon in the politics of the country. In this regard, it has truly witnessed that the role of political parties in mobilizing identities has crucial not just to the process of identity formation and construction, but also to acquire political power in the Indian polity. For the few decades of the post-independence India, with very minor exceptions, the Congress Party dominated the political land of the nation. As the natural heir to the legacy of the movement for independence from colonial rule, it was strongly committed to the ideal of universal citizenship with provisions for the policies of social justice for disadvantaged groups. However, the engagements of Dalits within the party position as well as in the respective governments' are very minimal. Similarly, every other political parties, irrespective of its ideological differences, including the so called socialist (Communist party), used the Dalits only as their cadre base. Resulting which the Dalits has been emerged as excluded groups from the mainstream of political sphere.

Broadly it can be better understood that the political exclusion is denial of citizenship rights such as political participation meaningfully and enjoy the rule of

law, freedom of expression and equality of opportunity in the same democratic structure. The political elite have assumed power in 1947 was drawn from the upper caste: disproportionately Brahmins, Rajputs, Kayasthas, Bhumiars, Vaishyas and other landed gentry castes such as Kammas, Reddies, Lingayats and Vokkaligas. The political history has scripted that the caste dominance is decisive, where the Dalit leaders were not privileged to become an autonomous leader and gained powerful position in Indian political system. The best example can be drawn from Jagjivan Ram, a politician of the stature who could not gain a position of highest eminence for no other discernible reason than an implicit upper caste consensus against him. It is over sixty years of India's independence, the largest democratic countries in the world where every citizen have equal rights to access public sphere, however, the Dalits of the country could not achieve the desired socio-economic and political status as enshrined in the Constitution of India.

Conclusion

Because of the exclusionary practice of ruling elite in this country led the most inclusive constitution and democratic institutions as failures. Until unless there was no question of a particular social group or a single family hegemony in Indian politics there was no question of discussion on democracy and its functioning, however once that hegemony has been challenged by the marginalised there was a hue and cry as to some of scholars been surprise that the caste been playing the role in Indian politics. They wanted to attribute it to the Constitutional provisions (Hasan et.al. 2006).

Exclusion of Dalits in India is multi fold, evidence from many different sources shows the processes, laws, policies and institutions through which such exclusion is accomplished. The very recent study by centre for equity studies tells us how India increasingly becoming the land of exclusion. The study clearly exposed continued marginalisation of Dalits and other historically discriminatory groups in the areas of education, housing, work opportunities and legal justice. These are the evidences of exclusion of Dalits despite been their presence in the political sphere, the contradiction continues.

The evidence shows us that the politics from the below in the form of strong political assertion of Dalits with the emergence of Bahujan Samj Party (BSP). Through these politics the democracy has been deepened. The Dalits have tried to challenged in UP in deconstructing and reconstruct many identities and symbols of their progressive tradition. The politics of BSP has created self-respect, confidence and assertion among the erstwhile deprived Untouchables or Dalits. Does that the model the Dalits across the regions in the country wants to replicate remains to be studies further. As a primary conclusion one draw from the political exclusion of the Dalits is that they must follow own path towards meaningful inclusion. Definitely the Constitution would be the main source of inspiration for them. Therefore the reasons for persisting inequalities of Dalits are concerned is multi fold, to challenge some those they should rise to the political power structures and actively take part in decision making

processes. Precisely because they believe that which is the only through the Constitutional means can be achieved that goal.

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10.**RACE, CLASS AND GENDER: COMPLEX PARADIGMS OF AFRICAN AMERICAN FAMILIES IN GLORIA NAYLOR'S *THE WOMEN OF BREWSTER PLACE AND LINDEN HILLS*.****Somya**Assistant Professor, English Department
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In the years that followed the Civil Rights movement there was an unprecedented change in the political and economic demographics of America. Aimed towards the collective advancement of Blacks, the movement ensured several affirmative action programmes to expedite the process of integration of the Black population into the American national mainstream. The national programmes which were initiated assessed the goals and strategies of action while also interrogating the historical causes for the marginalization of this population. One such National government policy which sparked an immediate controversy was the Daniel P. Moynihan's *The Negro Family in America: The Case for National Action* (1965).

The report presented by Moynihan identified the reasons for the persistence of 'backwardness' among the 'Negroes' within the structures of the Black population itself, a "tangle of pathology" located fundamentally in the Black family structures. It also saw the need for the expansion of welfare programmes as an indication of continued disintegration of the 'Negro' family structure in the United States. While conceding that centuries of injustice had brought about such "deep-seated structural distortions", the report stressed that the present "tangle of pathology" was going to perpetuate itself from within, without any role of the White world. The emergence of a small but significant Black middle class which had risen by replicating the White American value system was celebrated by this report as it suggested that individually the 'Negro' Americans had reached the highest echelons of American society by fashioning themselves after the White normative paradigms of social and personal conduct, but as a collective they remained a regressive group. The report stressed that this emerging class among the Blacks was being held back in its progress by the vast disorganized lower classes, especially from the urban ghettos, who were raised up without the fabric of conventional social relationships. The instability of the Black families encouraged the 'Negro' youth to withdraw from the mainstream American society, consequently forcing them to high rates of crimes and delinquency. The report alleged that the lack of 'advancement' in Black families was due to a marked proclivity among them to be headed by women, and observed that the matriarchal structure of Black families with women in dominant positions—a necessary outcome of the historical circumstances—was no longer viable in

contemporary America. The report averred that traditionally the 'Negro' male facing the severest brunt of racial discrimination could not become a "strong father figure" but now they were being "emasculated" by the domineering women of their family. The middle class Blacks had begun to emulate the normative family structure of White America and, as a result, were experiencing success. To fall in line with the rest of the American society and experience progress the report required of the 'Negro' population to collectively follow the White American family model.

What Moynihan presented in this report was in line with a wide-ranging and broad assessment of the Black familial structure shared by others in his time. He based the report on the historical studies of social scientists such as E. Franklin Frazier and others. Frazier, studying the impact of the migration of the Black families from the American South to the North in his work titled *The Negro Family*, pronounced that the migrating Black families start the process of familial disintegration even before they manage to reach their destination. In cases where the families survive the threat of dissolution during the process of the journey to the Northern cities, the imperatives of poverty, ignorance and racial prejudice compel them to find residence in the derelict, shabby and wasted neighbourhoods of the cities from where the safety and stability of the traditional institutions of the society are all but missing. This places these unassuming rural families at a twin-pronged disadvantage as not only is the internal unity of these families severely compromised by the transition but they are also released from the regulation and restraint that is an inalienable part of community-based institutions and its public opinion. Frazier's study concludes with the projection that if the bankruptcy of the Southern agricultural economy is not redeemed urgently, the 'Negro' families from these places will continue to migrate in large numbers to the urban centers for their economic sustenance. This will result in an unprecedented rise in the Southern urban slums or will push the Black migrants in the Northern cities into a dependency on the forces of charity due to disintegration in their familial life.

Such a view of Black family was not only limited in its examination of African-American's history of oppression and their complicated relation to the past, but it also belittled the contribution of Black women to their race. These studies created stereotypes of the community and perpetuated the belief that the unusual circumstances of Black families made them incapable of adapting themselves to the changing social and cultural fabric of America and rendered them dysfunctional. This contention has been refuted by historian Herbert G. Gutman in his extensively documented work *The Black Family in Slavery and Freedom, 1750-1925*, where he asserts that the African American tradition of family even from the time of slavery has been based on extended kinship networks where the relationships often go beyond biological ties to encompass the whole community. The Afro-American culture had developed its own standards of conducts and beliefs deriving from the common experience of the members of the group. Poverty has not had an effect on the

disintegration of the Black family structures in the 20th Century for most black families have always been poor.

There has been a sustained effort by Black women writers in their works and movements to counter the myths and stereotypes surrounding the atypical nature of the Black family. They question the normative mores of mainstream White America and challenge the forced imposition of White centric model by advocating the alternative family structures as sustainable and viable. They contend that it is the intersection of different systems of oppressions from within and without that leads to the dysfunctional state of Black families. The present paper seeks to explore the alternative models of the family as depicted in the two novels of Gloria Naylor—*The Women of Brewster Place* and *Linden Hills*—and examine the strengths and weaknesses in the models as well as the impact of different forces in shaping them. Naylor's two novels are significant interventions in this debate as they seem to respond to its multiple aspects with regard to the Black family in America. The two novels complement each other as they are set in different neighbourhoods of the same locality where the two seem to coexist.

The condition of Blackness is visceral to the creation of these two neighbourhoods- Brewster Place and Linden Hills. Both the settlements have been created as a consequence of the effects of racism and are located on the periphery of the mainstream American society. The de- facto segregation stemming from racial separation in residences, years after the early phases of civil rights movement, becomes visible in the account of these neighbourhoods. Brewster Place is an institutionally self-contained archetypal ghetto which has witnessed successive waves of migration. Created by a local white politician, it becomes over time a settlement for the Black poor. The discrimination acts as a barrier for most residents of Brewster Place in their access to the social and economic institutions of the metropolitan center. Its counterpart Linden Hills, a middle-class neighbourhood—though not kept out of the prospects of the larger metropolitan space—cannot obliterate its racial anxieties either. The response to this anxiety however is different for the residents of both the neighbourhood.

A case in point is the difference between Kiswana and Roxanne. Both the women are inspired by the revolutionary air of the 1960s and become part of the mass movements that hark back to the pride in the African past. They opt for courses in African History and “wear an Afro”. However, for Roxana the commitment is merely skin deep as she gives it up in her pursuit of “making it”. Kiswana lives by her ideology and leaves Linden Hills to settle in Brewster Place. She uses her education to help the community “to see itself as a political force that can fight the landlords and demand its rights.” (Christian,367)

There is a replication of separation of the Brewster Place and Linden Hills from its surrounding areas with the separateness that evolves between the two. Class becomes an operative factor in effecting this change. Those in pursuit of “making it”

work towards an erasure of their otherness by emulating White America's notion of success based on materialist acquisition. The chasing of the American dream is also an act of assenting to and being co-opted in the American value system. The very creation of Linden Hills is premised on the idea of material success guaranteeing equality with the racial other. Even though conceived by the first Luther Nedeed as a community of Black people which would eventually wield as much power and influence as the Whites in America, it gradually takes the form of its members asserting "themselves as successful individuals, rather than intending the uplift of their community or their race as a whole" (Engles 665). The group of present generation of Black professionals in Linden Hills plays by the codes of the dominant order. The personal success of such individuals as exemplified in the character of Maxwell Smyth is a telling account of the dehumanizing effects on an individual due to the internalization of the logic of the pursuit of incessant material possession advocated by the dominant culture. In rising up the corporate ladder Maxwell had trained himself to become an automaton. The characters make it fairly evident that what unites them is not an enduring idea of a shared, communal past of an African-American life and its experiences but a series of disabilities and challenges forced upon them due to a continuous and unrelenting process of delimiting and circumscribing of their identity as "Black". Thus, Naylor delineates these characters as not only suffering from a lack of nurturing ties of the community but also enduring a ceaseless brunt of the critical and censorious scrutiny of their blackness and its presumed import from the dominant community of the Whites.

This settlement of Blacks in its aspiration for power and achievement distances itself not only from its less privileged neighbourhood, but gradually from each other too. The difference along class lines is perceived by the people and creates distance between them. Linden Hills becomes an assortment of isolated units of houses where people rarely reach out to one another in times of crisis. Their engagement at the level of community is superficial as even when they assemble together they are alienated from each other. The only people to establish genuine kinship are the less advantaged among the Linden Hills residents. Despite enduring perpetual financial desperation the Andersons exude warmth and are capable of assuming caring bond for another as they help out Lester and Willie on several occasions.

Brewster Place is a community where there is a fluidity of relationship and the whole community becomes a family. The history, culture, myths and folk lore of their ancestors is what they draw upon to sustain themselves in a culture which has subjugated them for centuries. Unlike Linden Hills where its residents have chosen to live, the members of Brewster Place have come together because their socio-economic conditions forced them to. Having suffered love, loss, abuse and dispossession, the women of Brewster Place develop into a community based on the old tradition of sharing and nurturing. They deal with the prevailing conditions and collectively struggle to survive without internalizing the prevailing values of the

dominant system. Relegated to the most precarious conditions, these women, who have not been clubbed together as a monolith by Naylor, have a sense of solidarity due to the shared experience of struggle.

As Barbara Christian says, “[in] Brewster Place women mother one another. Perhaps these women are sometimes labelled “matriarchs” because together they are able to endure so much. There is no question that their stories in this novel are interconnected because of the caring bond they assume for one another- a bond that does not, however, preclude disagreements, falling outs, even ineffectiveness.”

Mattie Michaels, the first to arrive to Brewster place, extends a helping hand to others whenever they are in need. She leaves South to escape the brunt of her father who could not tolerate the idea of her having an illegitimate child. Mattie’s refusal to become a victim is what drives her on. She endures even after she is left by her son whom she has spent thirty years of her life caring for. However, it is after Mattie comes to Brewster place that she gains an affirmation of herself by extending her mothering to the women around her and mitigating their sufferings. Mattie, although domestic in nature herself, remains a refuge for the worldlier Etta. Mattie’s nursing of Ciel, her adoptive daughter, after the trauma she faces in having lost a child is almost like a second birth for Ciel. These women have not consciously chosen to be without men. They have no effective power over their destiny, contrary to the idea of a “matriarch”- a term that carries the connotation of self-conscious power and authority, they have been forced by circumstances to shun dependence on male figures and struggle for their survival.

Bell Hook in the essay “Ain’t I a Woman” responds to the racist scholarship on the examination of Black family which she believed was biased by the writers’ own personal prejudices against women. Hook finds that the label of “matriarch” is an attempt to negatively stereotype black women as anti-women. Such a view not only affects the relations of black women with the men of their own race but is also damaging to their own sensibility. She reminds the readers that women’s multi-dimensional contributions to the society have been discredited right since the time of slavery by the perpetuation of different myths around them. Their ability to survive without men in their lives, endure adversities and perform hard labour while at the same time being the nurturer in the family, led them to be cast as masculinized figures. She asserts that the ascription of matriarchal power to Black women served to maintain a status quo in inequality between the sexes. The term ‘matriarchy’ entails a sense of social and political power which is not true of the conditions of Black women. The belief that Black female sees male as dispensable, Hook emphasizes, doesn’t hold true. In many households men are expected to assume the decision-making roles. She points out that in many households black men who are employed are not willing to provide for the family and even resent sharing their hard-earned low wages with others. Hook holds that germane to the idea of matriarchy should be women’s control over their own bodies. But the black women did not have this

privilege and the right to obtain it continues to be a long standing struggle for the Feminist movements. The notion of patriarchy had the same implication as the myths surrounding black women's sexual permissiveness, for both are aimed at devaluing their womanhood. The myth of such stereotypes harks back to the image of 'mammy figures'. Herbert G. Gutman had suggested that such a figure was a creation of white imagination. The black nanny serving in a white household was "usually young black woman with few if any attachments of her own." (Hook, 84)

Moynihan report first published in 1965 was critiqued by Black men who argued against the emasculation theory and effectively responded by examining the flaws within that assertion. However, it was not long before they began to eagerly accept its arguments. Hook asserts that their validation of this idea was a clear indication of "the closet misogynist attitude" of the Black men. (103) In the same essay Hook also illustrates how patriarchy pervades the society regardless of class or race. Racism could not prevent Black male from absorbing the same sexist socialization which White men are beset with. According to Hooks, over the years Black men have relegated Black women to a subordinate position both in the political sphere and at home in their attempt to gain recognition of their manhood, and to be seen as legitimate contenders in the political economy of America.

An instance of the sexist ideology influencing the perception of men who did not at all feel personally de-masculinized appears in *Linden Hills* in the conversation of Xavier and Maxwell regarding Roxanne. Even though Xavier loves her, he cannot but feel contempt for her. The contempt ensues from her wage earning status and her ambition to make it big. The image of women as strong and powerful threatens him as he seems to subscribe to the stereotypical image of Black women associated with the emasculation of Black men. Roxanne, however, is not modelled on the traditional image of a Black woman. Like Xavier and Maxwell, she has also imbibed the White idea of bourgeois empowerment and wants to marry Xavier to scale up the social ladder.

Linden Hills is built on the underlying structure of Patriarchy. The aspiration for power features not only in terms of social class but also in the operation of similar process in the relation between gender. The Nedeeds women through the ages have been relegated to the margin and are virtually enslaved by the household patriarchs. "The subordination of female by male is...interwoven with Nedeeds' emphasis on a fixed hierarchy as a necessary characteristics of their domain." (Christian 369). Most often this state of repression is not even apprehended by these women and they become complicit in their own subjugation. Willa chooses to marry Nedeed due to the power associated with the name. It is not until she is imprisoned in the celler that Willa begins to realise her actual condition. The celler brings before her the hidden history of the Nedeed family, and that of the Nedeed women, which also enables her to reclaim her own identity. In her encounter with this history Willa becomes a symbol of the subjectivity of the all the other Nedeed wives. Thus the only

community of women in Linden Hills is the one that develops between Willa and the the dead Nedeed wives.

The community in Brewster Place held together by women manifests itself by giving primacy to the the identity of women. It is highlighted in the body of the text as each of its section is titled after the name of one of these women. Brewster Place becomes a space where the individual subjectivity of the women is sustained by the communal one. Despite being assailed by scarcity, death and deprivation, the families stabilize gradually with the support of the community. The access to support is, however, severely limited for the two lesbians in the neighbourhood.

The episode of the lesbians demonstrates the exclusionary aspect of the Black women's struggle. Audre Lorde highlights this anomaly in the Black women's movement and asserts that for Black women to unify, they do not have to necessarily be indistinguishable from each other. The homophobia prevalent among the Black women precludes the possibility of their mutually organizing as a collective and, thus, detracts from the strength of the movement. Lorde entreats for an end to the discrimination against the lesbians and the oppression that their sexual identity makes them a target of. She challenges the assumption that the Black lesbians are not normal. She responds to the allegations made in the Combahee River Collective Statement that lesbian groups were not involved in any larger political action by citing instances of their political participation. Surveying the the participation of lesbian women in the women's rights movements as well as against institutionalized racism, Lorde makes an appeal for the rejection of myths around lesbianism. Stressing that lesbian women were as normal as others, she questions the very idea of the normative in a society which constitutes different forms of entrapment.

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11.

REWRITING THE SITA MYTH IN ANITA DESAI'S NOVEL *WHERE SHALL WE GO THIS SUMMER*

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ABSTRACT:

Revisiting and rewriting the myths to depict resistance in the Indian familial context is a post-colonial phenomenon in the Indian English novels. Anita Desai in her novel *Where Shall We Go This Summer* challenges the myth of Sita and tries to create an emancipatory and emergent mythology. This paper tries to focus on the re-contextualizing of resistance through re-written myths and show how Sita use escapism as a tool for Resistance against Patriarchy. Despite ideological and theoretical assumptions women remains pushed back into the home and are at the mercy of the Patriarchal power. This paper attempts to show how Sita by her ambiguous journey tries to rewrite the role of women as the submissive partner in familial situations. Sita escapes from the society which disempowers and weakens her and returns when she finds out an answered to her unuttered worries. Her journey may seem meaningless for the patriarchal powers, but she finds out the meaning. From a feminist theoretical perspective I would like to portray the new Sita and her journey in Desai's *Where Shall we go This Summer* and show how she resists the laws of patriarchy by using escapism as her tool for resistance.

Keywords: Myth, Feminism, Resistance.

Anita Desai is a post-colonial Indian English novelist who have dealt with the theme of female subjugation in her works like *Cry, the Peacock* (1963), and *Where Shall We Go This Summer?* (1975). In her novels, Desai uses varied images to work out the inner life of her characters. In her works, Desai gives more concern and care to individuals than society. There is a creative use of feminine sensibility in Desai's works as UshaBande observes:

“Anita Desai disowns all social concerns and asserts more than once that she is interested in individual and not in social issues. Social issues intrude only where they affect the character”. (Bande 12). This paper situates Sita as the modern woman who finds out her potential for increased control over life.

In the post-colonial phase of Indian fiction there is a revamped interests in the ancient myths and a going back to the classics. Anita Desai's novel *Where Shall We Go This Summer* is a re-writing of the Sita myth from the *Ramayana*. Women conciliatory to patriarchy is inherent in many Indian mythological traditions. In *Where Shall We Go This Summer* Desai re-writes the myth of that obedient women by portraying the resistance of the female protagonist, Sita against the patriarchal authority which materialises her. Sita's tool for resistance is escapism. She goes incognito. She wishes to express the unexpressed unusually and goes out to Bombay and return after her self-realization. Sita moves to Bombay, the city of her youth and dreams, and is rejuvenated in her mind. Her way of resistance may appear ambiguous to the world that considers women can never escape the “duty” towards her family. In the Indian

familial context, Sita is expected to be with her husband at his will, finding her pleasure in serving him. She has no identity of her own and is always some one's wife/daughter. She believed that women had a right to develop their individuality, but in reality, their role was often self-sacrificial. Desai's Sita rejects the patriarchal versions of the myth and inscribes alternative or oppositional versions. Sita in *Where Shall We Go This Summer* defy patriarchal structures of power, and embark upon journeys of self-discovery. Desai employs escapism or departure as a narrative strategy to illustrate women's resistance to a culture which demands conformity. When the patriarchal powers struck her hard, she follows her own instinct, which is a kind of compulsion, an inner urge.

The mythical Sita is the daughter of mother earth and exhibited that quality of endurance. Sita in *Where Shall We Go This Summer* also had that quality which made her fit into the familial situations. But, her life took an ambiguous turn when she unwillingly gives birth to her fifth child. This pregnancy leads her to re-examine her position in the family. Sita's is the representative of the alienated of women in the family. Depressed with loveless wedlock with Raman, she takes a holy pilgrimage to Manori, an island and it is a journey for her spiritual purification. Sita in Ramayana accompanied her husband in exile, but the modern Sita deserts her home and escapes into a world of her own. The purpose of her entire journey is considered inconsequential by the society when she returns. Although Sita has returned to her family, she has questioned, if not resolved in the patriarchal sense, her passivity. The resistance she exhibits in the form of escapism gives her greater strength to live.

The focus here is to look at how delicately Desai rewrites the myth of Sita in *Where Shall We Go This Summer* through the bizarre female protagonist. Desai has created a feminist discourse of literary writings showing signs of a seething discontentment, hatred for the patriarchal norms of 'civilized' human existence, aspiration for liberation from societal and the traditional family models made compulsory for her acceptable existence in the mainstream male dominated society. Sita is in search of self-authenticity, independent of the identity that has been dumped on her. Desai portrays an odd Sita who protests against the patriarchal norms of the society. Desai's Sita may be groaning and boiling in discontentment against the attachments that forcefully binds her to the socially recognised duties expected of women. She ends up registering revolt against it in her own way, one by taking by escaping to the island of her desire. In Ramayana even after the test of fire Raman is reluctant to accept Sita and her mother earth takes her back but in *Where Shall We Go This Summer* it is her husband, though even after a long time comes to retake her and they start a new life.

The mythical Sita, the ideal Indian woman of the epic Ramayana, and Desai's Sita are two characterizations of ideal womanhood and femininity. The latter choose exile on her own accord. Sita in Ramayana went in exile with her husband out of her love towards him but Sita in *Where Shall We Go This Summer* choose exile on her own accord out of the hatred towards her conjugal life. Both of them had spent their life of

exile in an island. For mythical Sita the island was a prison and she spent the time in tears. Sita in the novel found the island as a paradise of freedom and spent her time in joy. Desai's Sita was pregnant like the mythological Sita but it was an undesired pregnancy for her. She was being materialized and had to bear a child against her wish. Her self-exile is an attempt to enlighten herself to fight for her rights. In it, she seeks strength to strive and struggle for a better life. She is a dedicated mother destined by her maternal duty, and as her children did not have any faith in the island for which she had a craving, she could not permanently live there forever. When the mythical Sita was rescued from her grief by her husband Rama, the modern Sita saves herself from the tyranny of her husband and also from her emotions. She is compelled to return to her world of commitment and duties with happiness. It can be considered as her reconciliation, but the protest and resistance that preceded it are of greater importance.

There is an effort, in the novels of Desai, to represent and understand the feelings, thoughts and doubts, which remain, locked up within the inner recesses of the isolated female heart. Desai here handles the character of Sita with utmost care. As K.R Srinivasa Iyengar puts it,

“Since her preoccupation is with the inner world of sensibility rather than the outer world of action, she has tried to forge a style supple and suggestive enough to convey the fever and fretfulness of her characters. (Iyengar 16)

Sita was trapped in a web of unreceptive circumstances which she manages to escape by her resistance, thus rewriting her tragic end. She is a revolution, and her desertion of the family was the strategy. Escapism is the tendency to seek distraction and relief from unpleasant realities, especially by seeking entertainment or engaging in fantasy. In Indian Patriarchal society it is accepted from a man, but for a woman, there is no escape. Sita overwrites this concept. Sita escapes to chill out and return to the presence of mind which she could have lost if she stayed at home. Thus she avoids the society and later escapes the tendency of escapism. The new Sita is a sufferer, fighter and survivor. She seems to be an epitome of an irresistible yearning for a purposeful life.

Thus, in *Where Shall We Go This Summer* Anita Desai is writing resistance through rewriting the myth. Sita uses the tool of escapism. The episode of her escape creates dual effect – to her husband and herself. The myth of the all enduring Sita is rewritten, and new Sita is liberated from the set rules of the society.

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12.

**MARGINALIZATION:
A STUDY OF MAHASWETA DEVI'S *BAYEN*****Sameer Ahmad Dar**Research Scholar English
Jiwaji University, Gwalior**Abstract**

This paper examines the play *Bayen* by Mahasweta Devi (1998) to examine the ways in which society constructs the life of a woman. This particular play deals with the theme where Chandidasi, the main protagonist is forced to give up her innate identity and bound to accept the imposed identity. This research attempts to attain the objective of explaining the subjecthood of Chandidasi as a witch. Witchcraft accusation is an issue beyond historical recollection and yet it does not figure in the public sphere. Mahasweta Devi presents the rare combination of an activist, and a writer who has been leading a spirited crusade against social injustice meted out to the marginalized and the dispossessed. This paper will culminate the ways in which social position is enforced through constant oppression and violent humiliation. This research is relevant in an academic area where there is a need to discuss the position of a woman and the identity crisis within literature.

Key Words: Identity, Witch, Marginalized, Oppression, Humiliation

Introduction

Mahasweta Devi, an eminent Bengali writer, a social activist, a crusader for the tribal communities and an egalitarian was born in 1926, in Dhaka then undivided India. Having been influenced by the communist movement of the 1940's Devi studied the life history of rural tribal communities in the Indian State of West Bengal and also women and dalits. She extended her study of tribal communities in Bihar, Madhya Pradesh and Chhattisgarh. She narrated the brutal oppression faced by the tribal people at the hands of the powerful upper caste persons comprising land lords, money lenders and government officials. She is a recipient of Sahitya Akademi award (1979), The Padma Shree (1986), the Jnanpith (1997), the Magsaysay award (1997) and the Deshikottam award in (1999).

Before acquainting ourselves with the plight of the marginalized, to know the exact meaning of the term 'marginal' or 'marginalized' is of vital importance. According to the Oxford Dictionary the concept 'marginalize' means 'to make somebody feel as if they are not important and cannot influence decisions or events; or to put somebody in a powerless position'. So, the word 'Marginalized' refers to the group of people who are deprived of their minimum rights and are exploited.

In other way, marginalization has been defined as a complex process of relegating specific groups of people to the lower or outer edge of society. It effectively pushes these groups of people to the margin of society economically,

politically, culturally and socially following the policy of exclusion. It denies a section of the society equal access to productive resources and avenues for the realization of their productive human potential and opportunities for their full capacity utilization. This pushes the community to poverty, misery, low wage and discrimination and livelihood insecurity. Their upward social mobility is being limited. Politically this process of relegation denies people equal access to the formal power structure and participation in the decision making processes leading to their subordination to and dependence on the economically and politically dominant groups of society.

Like Mahasweta Devi's earlier plays, *Bayen* also appeared as a short story before it was dramatized in 1976-77. The play tries to expose how the monstrous exploitative mechanism, stretching its ugly tentacles all over, reduce the human being to the level of mere beast. Terrible poverty has the effect of pushing the rural folk into perennial servitude. *Bayen*, like *Mother of 1084*, is concerned with a mother who is caught in a trap laid by vested interests. As Sachi Arya writes, "It is a fine study of the effects of the exploitation political, social and economic on the psyche of a sensitive individual who is essentially humane" (Arya 1991: 145)

The chief part of Mahasweta Devi's inventive works has been committed to investigate brutal oppression of women and their combats for survival. Women are constrained to lose their identity and entrusted to the position of unimportant "merchandize and commodities" (Spivak 10: Notes for Anveshi). It is in search of 'this' identity that Mahasweta Devi's characters set out and become martyrs. According to Samik Bandyopadhyay, "Two classes of characters that have dominated Mahasweta Devi's stories and novels in the seventies are the mothers bearing the brunt of social and political oppression, and enduring and resisting with indomitable will". (Bandyopadhyay 2011: xi)

Bayen transactions with a mother who is marked as a witch and isolated from her family and society. Witchcraft accusation is an issue beyond historical recollection and yet it does not figure in the public sphere. Indeed, even today many individuals have confidence in the truth of witchcraft. The 'witchcraft persecution', which started in Europe about the end of the Middle Ages, is as yet common in some backward regions of the world. Branding a woman Daayan or Chodail has been a common practice in rural India. In engagement with Mahasweta Devi's play, *Bayen*, intends to provide a searching analysis of the mechanism of witchcraft accusations in India. This is genuine particularly of the Santhal regions of Bengal in India where witch hauling or witch branding, a social evil, is developing step by step. How the accused is seen in possession of an uncanny gaze by which she bewitches her unfortunate victim, how the mob violence condemning her is seen in terms of popular justice, how literate or illiterate people seek a scapegoat in the accused; someone they could blame for their misfortune. The fact that it also gets the sanction of women

along with men belonging to the same community does not rule out that it is gendered since most accused are women. In spite of deranged illusions, and dehumanization, Mahasweta Devi's Chandidasi survives emotional and physical devastation and renders claims of power and control, discipline and punishment doubtful. Mahasweta Devi, is reported to have confessed:

any strange thing or event can be attributed to the 'witches' and they can be killed with popular 'approval' ... Majority of the victims are women and it is estimated that six hundred women are killed annually on this charge. (Venugopal 1991: 2)

Set against this setting, Mahasweta Devi, in *Bayen*, develops a strongly human story, addressing the bigger space of the social strengths that separate a mother and a child in a patriarchal society.

Chandidasi, the protagonist, in *Bayen* is a professional gravedigger who buries the dead children and guards the graves during the night. She weds to Malinder Gangaputta, an employee in the morgue, gives birth to Bhagirath and turns into a cynosure of the village. Besides "there was no one as beautiful as she, no one with such a grace" (Devi 2011: 102). She confronts an ideological conflict between a mother's responsibility and her ancestral accountability. She loses her mental balance and the community ostracizes her on the charge of becoming a bayen. To the end, she immolates her life while stopping a passenger train from disaster and her son, Bhagirath acknowledging that Chandidasi Gangadasi was not a bayen but his mother.

Bayen has genuine rustic climate and delineates the impact of superstitions on the innocent individuals. In India, there is as yet a substantial part of population which is soaked in ignorance and superstition.

The play opens with Chandi's affectionate and emotional singing for her son. She lives now as a pariah and fails to keep aside her deep-longing for Bhagirath, her son. There is a coercive glorification respecting her motherly concerns. The social consideration of motherhood stands situational, in this way. Chandi sings: "Come, sleep, come to my bed of rags, My child god sleeps in my lap ..." (Devi 2011: 97). She sings a lullaby for her son whose company she lost long back. But the social repression could not dissociate a mother's emotional attachment from her son. Chandi confesses: "When I hadn't become a Bayen, I had everybody" (Devi 2011: 97). Her present is so terrific that she prefers to remember the memorable part from her past life. She fears to stay alone during nights. The loneliness is now equal to terror. She accepts: "I can't bear it alone through the night" (Devi 2011: 100). The dominance of superstition in society separates Chandi from Bhagirath, her son neglecting her motherhood and deserting happiness forever. Radha Chakravarty remarks in her scholarly critique on Mahasweta Devi's mothers: "Her (Chandi) traditional material qualities, such as love, care and protectiveness, are played off against the grotesque,

travesty of motherhood that the bayen is supposed to represent". (Chakravarty 2008: 102)

The individual freedom of the people are heartlessly squashed for the delight of the oppressor who assumes distinctive roles – money lender, zamindar and jotedar. Mahasweta Devi employs the device of "recalling" here to draw out this mistreatment in the public eye. Chandidasi is the progeny of the illustrious Kalu Dom who has been assigned to look after "all the cremation grounds of the world" (Devi 2011: 103). When King Harish Chandra lost his kingdom and fell on evil days, it was Kalu Dom who gave him nourishment and shelter. Ironically when he moved toward becoming lord once more, he had presents for all and Malindar, through reviewing presents before us how Kalu Dom, for his unselfishness towards the ruler was compensated:

(He comes to the centre of the stage, his back to the audience, raises his face and shouts) What have you for us? For my community? A rich, sombre, voice makes a formal announcement. Voice. All the cremation grounds of the world are yours. All the cremation grounds of the world are yours. All the cremation grounds of the world are yours, yours, Malindar (smiles, as he explains to his son). Yes, that's how it happened, Bhagirath. Then Kalu Dom danced, like this. (He raises his arms, and dances, screaming continuously) The Brahmans, the sadhus, the sanyasis get cattle, land and gold, and we get all the cremation of the world. All the cremation grounds of the world for us, for us, for us, for us only. (Devi 2011: 102-103)

Obligated to proceed with the profession, Chandi is trapped in a circumstance like that of Paatan in Aajir. Nonetheless, not at all like Paatan, Chandi is not a slave, she finalizes her commitments as an indication of veneration for her progenitors. She has intentionally surrendered what Freud called the 'pleasure principle' for the bigger great of the group of which she is a segment.

The component of irony works adequately in Bayen. Chandi feels nauseated with her occupation of covering dead kids yet she can't surrender it. In her subconscious mind, there is still a section which battles to shake itself off the eerie recollections of her incredible precursors who symbolize the casualties of biased and unethical estimations of the feudal society. Chandi is an ignorant and mentally second rate woman. The seeds of contention inside herself, showdown between the womanhood and the strengths of male-overwhelmed society are sown.

Malinder reveals reality before Bhagirath, that Chandi was his mother before turning into a bayen. In any case, Bhagirath couldn't trust that a bayen can be his mother. He thinks that it is uneasy in light of the fact that he has been demanded that a bayen is not a woman but rather a supernatural figure. She is not quite the same as common woman. Be that as it may, in course of time, he sets out to acknowledge Chandi as his mother. He tunes in from his father:

MALINDAR: She had everything. When she was your mother, my wife. I gave her striped saris to wear, and silver-nickelled jewellery. I fed her, I rubbed oil in her hair, her body. (Devi 2011: 102)

Malinder feels pride to educate his son concerning Chandi's refrains. He is additionally quick to portray his sentiment with Chandi and marriage with her. Malinder sees himself as lucky to have a lovely spouse like Chandi. Mahasweta Devi utilizes the tribal songs with a fabulousness. The song sweetens the audience members' ears. She utilizes the melody here to make the affection making amongst Chandi and Malinder elegant.

... Drunk with colour,
Our bodies too are drunk.
The heart's too full of colour,
Let the colour spill over the body
Let the colour flow all over. (Devi 2011: 104)

We find Malindar alone on the stage, towards the end of scene 3. He rearranges "his hair back to the way it was at the beginning of the play, rearranges his dhoti too back to the earlier manner ..." (Devi 2011: 116), and beckons Bhagirath, who is supposed to have been witnessing all the time, the enactment of inhuman separation from a child, to acquaint him with the present condition of his mother, Chandi:

They'd have burnt her to death if she had been a witch. But, son, a Bayen is not for killing. Kill a bayen, and the children start dying... there listen, it's the Bayen singing her lullaby. (Devi 2011: 116)

The dramatist takes us back to the present with the assistance of this discourse of Malindar, i.e. reality. Also, we are up close and personal with Chandi in her new part of Bayen (Witch). Chandi is not happy and feels tragic that people presume her of having a stink eye. She tries to break free from the commitments of her profession push on her by the feudal society. In addition, Chandidasi encounters trouble in being careful about the requirements of their new born child because of the employment of grave keeping. Her mind engages to surrender the occupation of grave keeping and take care of their child. Chandi tells Malindar after Bagirath's introduction to the

world that she can't play out the ancestral duty as Bhagirath needs her more. She needs to be with him to sustain and take care of his needs. Be that as it may, Malindar does not pay any regard to her sentiments. Chandi grievances: "Men in general are so insensitive"

(Devi 2011: 106). She tells her husband:

CHANDIDASI. It hurts to do the job these days, the job handed down to me by my ancestors, my hands rebel, and yet I have to go on doing it. Can you tell me what I should do? ... Why can't you see it, Gangaputta, why I think of throwing up the job again and again? When I guard the graves through the night, my breasts bursting with milk ache for my Bhagirath back home, all by myself. I can't stay away from him. (Devi 2011: 107-108)

In spite of Malindar's excitement and love for his wife, he ends up being somewhat more than a customary spouse. Despite the fact that he responds, now and again, against the individuals who talk sick of Chandi, he couldn't care less for what is truly executing her. He neglects to make out Chandi's request for her discharge from the conventionalities of life, he rather urges her to on with her occupation:

MALINDAR. That's one thing you have, to harp on...

CHANDIDASI. ... Listen to me, if I don't do it ... Oh, why did God have to throw me into such a quandary?

MALINDAR. Quandary? What's the quandary? When a child dies, Can anyone keep it in the house? The job you do is a useful one, but the bastards won't recognize that. (Devi 2011: 108)

Chandi expected that Malindar ought to extract her from the circumstance. He ought to help her to play out her responsibilities of a mother. Malindar rather likes to control her care toward Bhagirath. In this way, he addresses the patriarchal constrain of theory which does not permit a lady to continue running with their yearning. He neglects to understand her adroit concerns. In patriarchal society the finishes of ladies are every now and again dismissed. They are fulfilled by and large by reminding them their responsibilities.

When people begin to suspect her motives, she has no other person than her husband to turn to for moral support. No doubt, Malindar, in the beginning, stands by her as is evident in the following conversation:

CHANDIDASI. They say I have the evil eye. The little ones die of summer heat, winter's cold and small pox, don't they? And is it any fault of mine?

MALINDAR. They're doomed, these fools. Ignorant idiots, is there anyone among them who can sign his name? Is there

anyone with a government job? Idiots all of them. (Devi 2011: 108)

Chandi being annoyed by her endless complains, he says, "How can you be a witch? Those who bury children turn into bayens, when they are possessed, not witches" (Devi 2011: 109). Chandi becomes more fierce in her protest. She demands an apology from him:

CAHANDIDASI (*screams*). What's that you said? So you call me a Bayen? Me, a Bayen? That's what you said, didn't you? So you say I dig up the graves and raise the dead babies? Kiss them? Suckle the dead children? How could you say it? MALINDAR. I was joking, darling, it was a joke. Can't you take a joke, dear? CAHANDIDASI. What a joke to crack at the expense of a mother with a little child! Take back your words, else I'll beat my head against the floor till I die. (Devi 2011: 109)

It is this forcefulness in her character which, coming to fruition on a very basic level from her sentiment weakness, grabs her attentive thought of the social event of individuals. Fairly later, we find her reproving her significant other to strike back for the foul play appropriated to her or, she tells him, "before your very eyes, I'll jump before the running train with Bhagirath in my arms". (Devi 2011: 112)

The women characters frame an interesting element of Mahasweta Devi's dramatic world. Her women are without a doubt more grounded when contrasted with men, who are regularly depicted as without an understanding into what is occurring to their being. They stay in a manner of speaking, aloof observers as their partners go through the difficult circumstances made by a similarly indifferent foundation.

Gourdas, a wolf in sheep's clothing and an accomplice of the urban exploitative class, anxious of losing points of interest, plots against her. What's more, at its impelling, Shashi, a nearby connection of Malindar, blames Chandi for being in charge of the passing of his child, Tukni, whom, before Bhagirath was born, Chandi had fed, showered and given "a pair of silver-nickelled anklets too". The portrayal scene of ramifications of Chandi is practical:

SHASHI. What a thing to do, Chandibou? How could you do it? CHANDIDASI. What's happened, brother-in-law? SHASHI. Oh, how could you do it? ... GOURDAS. Malindar, you fight with me in vain. I'm here only to stand by Shashi and take Chandi away. (Devi 2011: 110-111)

It is fascinating to note that Gourdas, the sharp controller, exploiting the obliviousness of the village society, endeavors to dispose of Chandi for he finds in her

a risk to his reality as the protector of feudal virtues. In refusing to do the job, she has broken with precedent. Along these lines, she needed to pay a cost for her insubordination of the well-established traditions.

The closing scene in the play implies the change of Chandi's life from injury to apotheosis. She yields her life while restricting against a get ready burglary to spare explorers. Her child Bhagirath indicates curiously her subjectivity and recognizes. Clearly that Chandi was his mother.

The play thusly offers a strong criticism in travel a lady is being managed in our general public. Her subjectivity is either denied or described by phallogocentric principles. There is a slight thought to respect the self of woman in our general society. She has been reminded her commitments yet her qualification to go ahead with a conventional presence of a woman is successfully ignored.

Chandi's chivalrous death is in itself an exhibition of test against the ruthlessness of the superstition and what's more shrewd social demand. It is an authentication of the undying springs of human love. "Bayen" along these lines takes after the terrible effects that superstition, deadness and sexual introduction detachment can have on the lives of the woman from oppressed gatherings. Mahasweta Devi, here offers a nostalgic record of the desolations brought upon an eminently cheerful, fulfilled presence of a lady who incapacitates to transgress the social guidelines. It furthermore upgrades the play particularly observing that it develops the subject from that of a woman to that of an individual itself.

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13.

REFUGEE DIASPORA AND PROBLEMATIC NATIONALITY AND IDEOLOGY IN VIET THANH NGUYEN'S THE SYMPATHIZER

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Abstract

Refugees are created by wars, violence and intolerance. Refugees seek asylum in other countries, making it a problematic layer in diaspora. Refugee diaspora is determined by politics of location and dislocation. Vietnam refugees in the United States make such cases of diasporic subjects who are caught between many locations of self. They invite interesting studies along the axes of nationality, ideology, trust and betrayal. They also rupture the notion of a nation as an ideological construct.

This paper is an attempt to examine Viet Thanh Nguyen's *The Sympathizer* to show how the novelist makes the readers traverse the tectonics of Vietnamese-American identity. The paper also explores how Nguyen uses the template of espionage novel to unravel sticky issues such as nationality and ideology in the context of Vietnamese refugees. The paper investigates into the layers of Nguyen's immigrant tale that shows how divided affiliations of the protagonist allegorize refugee diaspora's sticky nationality and ideology.

Key words: Refugee Diaspora, Nationality, Ideology, Espionage Novel.

The Sympathizer is a startling Pulitzer Prize winning debut novel by Viet Thanh Nguyen which deals with the story of a half-French, half-Vietnamese Communist spy; a man of two minds, unnamed throughout the novel, torn between the ideology of communism and fraternity. The novel follows his espionage journey from the fall of Saigon, to refugee camp in Guam, his relocation in Los Angeles, to his foray in the movie business in Philippines and his eventual imprisonment in Vietnam. Nguyen has successfully attempted to portray a de-Americanised perspective of the Vietnamese war in contrast to the unrealistic America centric picture presented by Hollywood as the misleading image of the war.

The narrator's duality of character can be considered as an outcome of his mixed race; an illegitimate son of a French priest and a teenage Vietnamese mother, educated in the United States and working as a Communist undercover agent for Vietnam. This narrator's attempt to maintain a balance between the two worlds can be best described through the opening lines:

I am a spy, a sleeper, a spook, a man of two faces.
Perhaps not surprisingly, I am also a man of two minds,
...able to see any issue from both sides. Sometimes I

flatter myself that this is a talent, he continues, but I wonder if what I have should even be called talent. After all, a talent is something you use, not something that uses you. The talent you cannot not use, the talent that possesses you — that is a hazard. (Nguyen, 2015:01)

He is assigned to keep a tab on the Vietnamese General, to whom he acts as an advisor. The fall of Saigon leads to the evacuation of the narrator along with his best friend Bon, an assassin with the C.I.A.'s Phoenix program, "a genuine patriot" who volunteered to fight after the Communists murdered his father for the crime of being a village chief, his family, the General and his family. Before they board the flight they are caught under a storm of shellfire where Bon's wife and his child are killed, further aggravating Bon's fury against the Communists. The narrator wishes to stay back in Vietnam but his North Vietnamese handler, Man, another close friend, instructs him to leave for America along with the General saying:

"Your general isn't the only one planning to keep on fighting," he explains. "The war's been going on too long for them to simply stop. We need someone to keep an eye on them." (Nguyen, 2015:27)

They relocate to Los Angeles where the General opens a liquor shop and hires Bon to work with him. While the narrator works as a clerk in the Occidental College where he has an affair with Ms. Mori, an older Japanese-American woman and sends messages to Man, written in invisible ink, via an intermediary in Paris. The General becomes suspicious of the presence of a spy amongst them as he orders the narrator to find the mole. In order to conceal his identity, the narrator puts allegations on the crapulent major. The general orders for his assassination and Bon helps the narrator to kill him in an attempt to avenge his family. The General plots a counterrevolutionary invasion by forming an organisation referred to as the Fraternity to help fund the movement.

The thematic concern of a Refugee Diasporatext centres on the idealization of the migrant's putative ancestral home, a collective commitment to its maintenance, restoration, safety prosperity, and even to its recreation. It begins with the dispersal of the migrant from their original homeland, often traumatically, to two or more foreign regions. It is followed by a collective memory and myth about the homeland; its location, history and achievements which leads to a troubled relationship with host societies, lack of acceptance of the foreign land, and a sense of empathy and solidarity with the co ethnic members in other countries of settlement resulting in a rare possibility of a distinctive yet creative and enriching life in host countries with a tolerance for pluralism. Viet Thanh Nguyen has remarkably explored the diasporic

context in this book where the protagonist highlights the major events of his life as a refugee expatriated to the United States:

So the list went, a fair percentage collecting both welfare and dust, mouldering in the stale air of subsidized apartments as their testes shrivelled day by day, consumed by the metastasizing cancer called assimilation and susceptible to the hypochondria of exile. (Nguyen, 2015:88)

The Vietnam War ended on April 30, 1975 with the Fall of Saigon to the North Vietnamese Army and the evacuation of more than 130,000 Vietnamese closely associated with the United States. Most of the evacuees were resettled in the United States in Operation New Life and Operation New Arrivals. In 1975, communists also took over in Cambodia and Laos, engendering a steady flow of refugees fleeing all three countries. The boat people faced several difficulties; most couldn't converse in English and many suffered mental health problems caused by the traumas of war. None had previously experienced a Western workplace. According to a 1984 memo by the Foreign and Commonwealth Office, their unemployment rate remained astronomical, above 80 percent. Dispersal had left local authorities in a dilemma: while most needed new infrastructure to provide for refugees, the handful of families they had received was not enough to justify investment and Central government refused to provide additional funding.

Meanwhile, upon the General's orders, the narrator is hired by a celebrated American director, the Auteur, to review the script of his new movie about war in Vietnam. To the director's dislike, the narrator provides a negative criticism of his movie for its lack of authenticity. However, the narrator fails in de-Americanizing the supposed replica of the Vietnamese war which has been subjected to a plethora of tampering in the movie where Nguyen has subtly yet powerfully tried to underscore the present Americanised image of Vietnam War. The narrator, eventually, is deceived and is injured in an explosion where he is certain that the Auteur is to be held responsible for the treachery. On his return to America, he gives his earnings to the crapulent major's widow, as a feeble attempt at redemption, as he is constantly haunted by the atrocity of his crime:

Remorse over the crapulent major's death was ringing me up a few times a day, tenacious as a debt collector. (Nguyen, 2015:135)

The narrator has referred to a majority of the characters by designating them, for instance, "the General", "the crapulent major", "the affectless lieutenant", "the Auteur", etc. On the other hand he has named a few characters which metaphorically indicate an underlying emotional connection between him and these few, namely:

Claude, his American friend, Ms Sofia Mori, and his childhood best friends, Bon and Man; his blood brothers and fellow musketeers. The consistent gloom and despair that hung above the lives of the refugees in America is highlighted by the narrator's stringent remark on the American living standards:

Its refugee members were hobbled by their structural function in the American Dream, which was to be so unhappy as to make other Americans grateful for their happiness. (Nguyen, 2015:138)

The characters' dilemma in accepting the foreign land as their home becomes evident when the general attempts at forming an army for another attack on the Communists in Vietnam in order to regain their homeland. The narrator still rejoices in his Vietnamese identity and perseveringly serves as a Communist spy despite his relocation. On his hostile attitude towards the foreign land, Ms Mori counsels the narrator to accept America as his own country:

“You must claim America,” she said. “America will not give itself to you. If you do not claim America, if America is not in your heart, America will throw you into a concentration camp or a reservation or a plantation.” (Nguyen, 2015:263)

While the narrator is in Philippines, the narrator's college acquaintance Sonny; a news reporter, develops a relationship with Ms Mori and reveals the scandalous details of the crapulent major's death through his stories. On the General's orders, the narrator commits another murder by assassinating Sonny.

The General finally manages to send an assemblage of former South Vietnamese Soldiers to Vietnam. The narrator volunteers to join the troop, against the orders of Man, in order to save his friend Bon from their attack which was definitely a suicide mission. He finds himself in a dilemma between brotherhood and duties, “with no idea how I would manage to betray Bon and save him at the same time.” The narrator and Bon are captured in Vietnam and are placed in a Communist re-education camp. The turmoil of emotions he underwent while leaving America for his native land is well-elucidated through these lines:

My chances of returning to America were small, and I thought with regret about all the things I would miss about America: ...whitewashing the graffiti of despair, rage, hatred, and nihilism scrawled there nightly by the black hoodlums of the unconscious. (Nguyen, 2015:269)

The narrator is forced to write a confession for his deeds which despite of being two hundred pages long fail to please the commandment and the commissar. The narrator becomes gobsmacked upon discovering the true identity of the commissar as Man himself, whose face has been burned off by napalm. Man is aware of the fact that the confession of the narrator lacks few vital details and he tortures them out of him. Succumbing to the torture, the narrator reveals that he had done nothing to help a fellow female Communist agent who was captured with a list of Communist agents stuffed in her mouth and ruthlessly raped and tormented. Man pays for the narrator and Bon's release and they both leave Vietnam for the final time with the boat people. When subjected to horrendous torture, the protagonist almost lost his sanity but gained a clear conscience of mind. A realization had dawned upon him that the revolution for which he was meticulously fighting eventually betrayed him, and he discovers the pointlessness of the glorification of the notion of War and Revolution. This revelation produces an insight in him and he thus escapes dejection:

Despite it all — yes, despite everything, in the face of nothing, he writes at the end of the “confession”, we still consider ourselves revolutionary. We remain that most hopeful of creatures, a revolutionary in search of a revolution, although we will not dispute being called a dreamer doped by an illusion. . . . We cannot be alone! Thousands more must be staring into darkness like us, gripped by scandalous thoughts, extravagant hopes and forbidden plots. We lie in wait for the right moment and the just cause, which, at this moment, is simply wanting to live. (Nguyen, 2015:366)

Thus, *The Sympathizer* is a captivating novel which brilliantly highlights a distinct perspective of the Vietnamese war and its consequences on the lives of the refugees, giving voices to the marginalized, providing with an exotic image of the de-Americanized Vietnam which underscores the misconceptions between the East and the West, and the highly debatable notion of Right and Wrong in terms of human conscience.

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14.

**RACE AND HUMAN RELATIONS IN RICHARD WRIGHT'S
*UNCLE TOM'S CHILDREN*****Borase Dinesh Raghunath**Ph.D. Scholar, M.A. M.Phil. SET (English)
Graduate Teacher, Zilla Parishad (Govt.) School, Chariv, Dist- Thane.**Abstract:**

Racism creates hierarchy of human identities and political positions. It privileges one race and undermines the confidence and self-image of another. An individual with depleted self-image on account of being a victim of racism also finds it difficult to build healthy interpersonal relationship. He can't establish a successful relationship management. It also affects domestic and social relations of a marginalized subject and generates patterns of dominations. The dominated subject in a social relation can also be a dominator in personal relation replicating the pattern of oppression. African-American men are such subjects who are at once the victims and perpetrator of domination and violence. This paper is an attempt to examine various trajectories of human relations portrayed in *Uncle Tom's Children*. It explores the constructive and detrimental social and familial relations that the characters established in the novel. It also explains the social and psychological hurdles which racism generates in African-American context.

Key-words: relationship management, racism, domination, Afro-American

For centuries racism has been a matter of question in the United States and race differences and prejudice attitudes always caused problems to the relations of blacks and whites. The racial stereotypical picture held in both groups' mind / logic made them act in a prejudice way that give harm to their relations. Aiming to discuss how racism creates hierarchy of human identities and political positions, Richard Wright's *Uncle Tom's Children* will be analyzed focusing on racism, relations between blacks and whites, and domestic and social relations of a marginalized subject as well as the generating patterns of dominations.

Racism in literary studies is defined by Wikipedia as the belief that of genetic factors which constitute race, are the primary determinants of human traits and capacities and that racial differences produces an inherent superiority of a particular race. Racism effects are called racial discrimination. Although the term racism usually denotes race based on prejudice, violence, dislike, discrimination or oppression. Racism is also defined simply as a reflection of the economic system and its cultural ethnic and political ways. The concept of racism is derived from the word race and it is believed that one racial or ethnic group is inferior to another and the unequal treatment is therefore justified. Racism privileges one race and undermines the confidence and self-image of another. An individual with depleted self-image on account of being a victim of racism finds it difficult to build healthy interpersonal relationships.

It is this experience of racism that Richard Wright tries to capture in *Uncle Tom's Children* (1938). In the different novellas of *Uncle Tom's Children*, Wright

tries to reflect the disturbed interpersonal relationship of the marginalized blacks. In the second edition of *Uncle Tom's Children* (1940), Wright makes explicit his aims behind the collection in an opening essay, "The Ethics of Living Jim Crow". Wright argues that there are at least two broad imperatives for members of oppressed groups that can be discerned in *Uncle Tom's Children*: seek solidarity with others similarly oppressed and maintain your self-respect. "The Ethics of Living Jim Crow" is an autobiographical sketch which describes real life experiences of persons who fail to observe these two ethical imperatives of self-respect and solidarity. He rejects the "Jim Crow wisdom" his mother seeks to impart to him, an ethic that counsels one to never fight or resist whites, to accept that whites have the right to use violence against blacks who refuse to recognize the legitimacy of white supremacy and to be grateful that whites give blacks a chance to make lives for themselves at all (Wright 1940, 2). This is an ethic that encourages blacks to give into their fears, an ethic of cowardice and cynicism. Wright argues that these ethics privileges one race and undermines the confidence and self-image of another. Wright portrays himself in "The Ethics of Living Jim Crow" as an individual with depleted self-image who is a victim of racism and finds it difficult to build healthy interpersonal relationship. He reflects these deteriorating social relations of a marginalized subject through a series of anecdotes from his life. Each is interesting and revealing. The essay starts with his first encounter with racism when his attempt to play a war game with white children turns ugly and follows his experiences with the problems of being black in the South through his adolescence and adulthood. It describes his experience of prejudice at his first job. While working in an optical factory, his white fellow employees bully and eventually beat him for wanting to learn job skills that could allow him to advance. Wright also discusses suffering attacks by white youths and explores many hypocrisies of white prejudice against black. These include black men being allowed to work around naked white prostitutes while having to pretend they do not exist. White can have exploitative sex with black maids and yet any sexual relations between a black man and a white woman, even a prostitute, is a cause for castration or death. Wright also delves into the more subtle humiliations inherent in the Jim Crow system, such as being unable to say "thank you", to a white man, lest he takes it as a statement of equality.

Wright gives an account of how two white men he worked for beat a black woman bloody for not paying bill at their clothing store. A police officer observes the assault, yet does nothing. In the aftermath, seeing the woman staggering along the street in obvious pain, the officer arrests her for being drunk in public. When Wright tell his black coworkers about the incident, instead of being outraged or expressing empathy, one of them says, "Shucks! Man, she's a lucky bitch!...Hell, it's a wonder they didn't lay her when they got through". (Wright 1940, 8) Interestingly, Wright does not portray himself here as defiant in the face of such a cruelty. In fact, he emphasizes that he watched *in silence* as his employers dragged and kicked the woman and that he did not object when they later joked about it in his presence.

The ethics of Jim Crow required not only that blacks comply with its unjust norms but that they not complain about, let alone protest, the gross unfairness of these norms. Indeed, white violence and malice were largely reserved for those who refused to accept their low station in the social order. The ethics of Jim Crow demanded submission with a smile. Resentment and fighting back were not tolerated. Perhaps, the most insidious aspect of this ethos is that it structured the consciousness of the oppressed, leading individual blacks to police themselves and each other and thereby making them unwitting contributors to their own degradation.

The black protagonists of Wright's novels and short stories are not aware of the accepted social norms of white society from the beginning. They come to learn them either as a result of their personal racial experience or because they are instructed in this respect either by the elder members of their family or their ethnic community. The context of the race relations in the twentieth century American society is so problematic, that its intricacies give birth to a rather complex situation that makes the black individual think deeply of what he has to say or do in order to avoid being the victim of white violence. The omission of the word "Sir" by blacks for whites while communicating with white shows blacks' lack of politeness for whites and results in mercilessly being hit in the face with an empty whisky bottle:

The words were hardly out of my mouth before I felt something hard and cold smash between the eyes. It was an empty whisky bottle. I saw stars and fell backwards from the speeding car into the dust of the road, my feet becoming entangled in the steel spokes of my bicycle. The white men piled out and stood over me. "Nigger, ain' yuh learned no better sense'n tha' yet?" asked the man who hit me. "Ain' yuh learned t' say *sir* t' a white man yet?" (Wright 1940, 9)

In "Big Boy Leaves Home" black violence triggers a wave of violent acts from the part of white people as well. It can be the result of Wright's new ethics which depict that blacks should no more submit to injustice or humiliations. There are moments in each story when a main character will acquiesce to injustice to avoid serious physical harm, to protect loved ones, to live to fight another day or to die a more meaningful death at a later time. These are permissible choices within the ethics of the oppressed. In "Big Boy Leaves Home," the main black character, Big Boy, kills a white man and he manages to escape to North with the help of the black community.

W.E.B. DuBois engages the question of race, racial domination, racial exploitation and racial relations with the well-known proposition that "the problem of the twentieth century is the problem of the color-line". The concept of the color-line refers essentially to the role of race and racism in history and society. But of necessity, for DuBois, it requires a multidimensional analysis which identifies and seeks to understand the intersection of race and class as both modes of domination and modes of resistance on the national and international level. He argues that the

oppressed, of necessity, will rise up in resistance and wage fierce and heroic struggles for liberation and higher levels of human life. He states:

...as wild and awful as this shameful war (W.W.I.) was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must and not a moment more. (W.E.B. DuBois 1903, 28)

W.E.B. DuBois also observes that racism expresses itself in three basic ways. First it is a violent act of imposition. As a mode of domination, racism is defined above all by its violent characters, its disruption and progressive destruction of people's life whether it is called colonialism, imperialism, the Holocaust of enslavement, neo-colonialism, occupation or globalization. Secondly, racism expresses itself as ideology more precisely an ideology of justification of the imposition. It is an ideology which ranges from the rawest of biological, religious and cultural absurdities to elaborate intellectual and pseudo-intellectual projects masquerading as social science. Indeed, DuBois recognizes this ideological aspect of racism calling it "race fiction." He also calls attention to how "it has for years held back the progress of the social sciences" employed in the service of domination and calls for new social sciences, indeed new human sciences. He states:

...the social sciences from the beginning were deliberately used as instruments to prove the inferiority of the majority of the people of the world who were being used as slaves for the comfort and the culture of the masters. (W.E.B. DuBois, 423)

He criticizes history for its dehistoricization of African people; biology for its exaggeration of physical differences; economics for its inability to "talk straight on colonial imperialism", and psychology for "the shame of its intelligence tests and its record of 'conclusions' during the First World War." And he calls for a "wide dissemination of truth" to counter the ideological and justificatory aspect of racism. He especially stresses the need for "deliberate and organized action in the front where race fiction is being used to prolong economic inequality and injustice in the world." Moreover he calls for "a modern missionary movement, not in the interest of religious dogma but to dissipate the economic illiteracy which clouds modern thought." Here DuBois stresses the need for a political economy which demonstrates the intersection of race and class in the calculus of global domination and suggests a "union across the race line" to end exploitation and domination on the national and international levels.

Finally racism expresses itself as institutional arrangements, as structures and processes which promote and perpetuate the imposition and ideology. The educational system, the media, the courts, the legislative bodies and the economic structures from

small business to transnational corporations all contribute to the promotion and perpetuation of systemic racism.

Black has been set against white and again because of the indignity a black man has had to suffer in his life's work because of the rage he has had to suppress, he redirects his anger at vulnerable targets within his reach. Wright's "Down by the Riverside" focuses on the tribulations of Brother Mann; his pregnant wife Lulu; their son Peewee and Grannie, Lulu's mother. They will all drown if they remain in their home. Unfortunately, the shock of the flood put Lulu into labor four days earlier and she has yet to give birth. It is incumbent on Brother Mann to find a boat and row through the racist township to the relief camp to save Lulu and their unborn child. From the beginning of the story, Wright focuses the reader into a position in which he or she can not help but do so as the protagonist "cock (s) his head, listening:

It seemed he had heard the sound of a shot. There it was again. . . .
Mus be trouble, mus be trouble somewhere. He had heard that the white folks were threatening to conscript all Negroes they could lay their hands on to pile sand- and cement-bags on the levee. And they were talking about bringing in soldiers, too. They were afraid of stores being looted. Shucks, in times like these they'll shoota nigger down just lika dog n think nothin of it. Tha shooting might mean anything. But likely as not its just some po black man gon. (Wright, 1940 64)

This passage does privilege the perspective of "some po black man," not Brother Mann's in particular. Here, Wright uses free indirect discourse to render a group's past and present exposure to violence during social upheaval. This generic experience of fear materializes when Bob, a close relative of the Mann family, seeks a boat for Brother Mann, Lulu, Peewee, and Grannie. Bob sells one of Brother Mann's animals, but no one will buy it at price. The money from that sale, coupled with the cash Brother Mann gave Bob, is not enough to purchase a boat. While the price of mules has gone down, boat owners have raised their prices beyond the sharecroppers' ability to pay.

Caught in a double bind in which labor (the mule) depreciates as the cost of the necessities of life (the boat) is inflated, Brother Mann must resort to the use of a stolen boat. Although he knows that the Mann will drown without a boat, Bob nevertheless warns Brother Mann against the journey:

Mann, Ahm mighty scared yull git in trouble takin the boat thu town. Ah stole tha boat from the Pos Office. Its ol man Heartfiels, n yuh know how he hates niggers. Everybody knows his boat when they see it; its white n yuh couldn't get erway wid it. N lissen, theres trouble a-startin in town, too. . . . They done put ever nigger they could fin on the levee by the railroad. . . . They drivin em like slaves. . . . Everywhere Ah looked wuznt nothin but white men wid guns. They

wuz a-waiting fer the soljers when Ah lef, n yuh know whut tha means.
(Wright 1940, 69)

Implied in this statement are two different assessments of state violence. One deems physical violence unavoidable, necessary, even a privilege exercised by the few with impunity on behalf of political order. But the second option sees violence as the only way out of the cycle of physical violence. Understanding full well this cycle of violence in which he is caught Brother Mann loads his son, his mother-in-law, his wife in labor on board of a boat stolen from the worst racist in town. There is no predetermined route through town to the Red Cross relief camp, and if there were one, he could not hold to it in the rushing waves, pouring rain, floating debris, unmoored houses, and other elements of a rapidly shifting topography. One can read these coincidences as testing Mann's ability to endure the "relentless cruelty of his fate". The different scenes in the "Down by the Riverside" especially during Brother Mann's boat ride demonstrate how African-American men are at once the victims and perpetrator of domination and violence. Sometimes the victim thinks passively in response to violence. These instances of passive thinking are brought on by the imposition of the oppositional thinking. It depicts the passive response towards the dominations done by the white. It affects the domestic and social relations of a marginalised.subject and generates patterns of domination. The dominated subject in a social relation becomes a dominator in his personal relations. The first instance in "Down by the Riverside" depicts the same thing vividly. Brother Mann unintentionally rows to the home of Heartfield, the man who owns the boat Mann must keep hold of if he is to save his family. He almost turns away from that house, but, as the narrator explains, the "soft, yellow glow" of the lights "was in his mind. They helped him, those lights. For awhile he rowed without effort. Where there were lights there were people, and where there were people there was help" (Wright 1940, 78). He "steered for the lights" and yells "Mah wifes sick! She's in birth!" (Wright 1940, 79). The Heartfields respond to Mann's pleas first by identifying the man in need of help as a criminal "That's our boat, Father! Its *white!*" yells Heartfield's son and then with lethal violence. Mann kills Heartfield in self-defense (ibid. 79). This is neither coincidence nor fate nor a merely irrational response from Heartfield. Heartfield's violence supports my argument that the refugee is punished not for looting but for threatening the very idea of property and its relationship to whiteness. Because he recognized as his own the boat carrying a pregnant woman, her mother, and a child, Heartfield did not hesitate to shoot. Were he to kill Brother Mann, Heartfield would still have no chance of using the boat to save his own family. Recognizing this, he might have regarded Brother Mann's cry for help as an opportunity for the two families to save each other. But to imagine this possibility would be to acknowledge the shared humanity of black and white, and Heartfield would rather kill or die than entertain this option.

The second instance of reactive thinking occurs when the Manns arrive at the Red Cross Relief Camp. The Red Cross report describes the relief camp as a

modernization project in the reform tradition, proclaiming that with the 1927 flood's "loss of life, suffering and tremendous property destruction, are involved many significant advances, in the public health service and the promotion of social and economic welfare" (*Mississippi Valley* 9). But the Mann family's experience of the camp exposes an underside to such projects, placing Wright among a chorus of critics that challenge their humanitarian purpose. At the camp's entrance, Wright introduces readers to the violence of discipline that will characterize the camp experience: "[Mann] pulled the oars. A *glare of light* shot from a second-story porch and made him blink. Two white soldiers in khaki uniforms leaned over the banisters . . . [Mann] could see the *dull glint of steel* on the tips of their rifles" (Wright 1940, 85–86). Operating in concert with the hostile military posture of the soldiers, the light targets him, interpellating the weatherworn family as criminals before the fact.

This act of interpellation redefines the categories of race, class, and gender that organize the Manns' daily life outside the camp. Even though he killed Heartfield to protect his family, Mann knows the soldiers would as soon lynch him as "shoot em over to the Red Cross hospital." Gender collaborates with race here. In undermining the manhood evident in Mann's feat of rowing the boat against the current, the soldiers establish theirs. Their description of Lulu as "sick" denies her the dignity of impending motherhood and renders her barely human with the insult "bitch." Since Wright has placed the reader in the boat as well, the reader shares this insult with Brother Mann and Lulu. The question is how Wright's story reveals something in excess of this insult for Lulu, Brother Mann, and all others who share the exclusions made lethal by the flood.

Thus Richard Wright's stories under scrutiny from *Uncle Tom's Children* reveal the point that racial discrimination not only consolidates the divide between the whites and the blacks but also hamper meaningful human relationship across the color-line. The lack of respect on the part of the whites for blacks and the hatred on the part of the blacks are the results of racism. As racism relegates the blacks as something less than humans, respect, compassion, love and brotherhood seem to be impossible in a race-ridden society that Richard Wright portrays.

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15

SOCIO-ECONOMIC IMPACT OF MICRO FINANCING ON WOMAN SELF HELP GROUPS IN RATNAGIRI DISTRICT**Dr. Sawant Waman Vyankatesh**

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Abstract:

Self-Help Groups (SHGs) from the basic constituent unit of micro-finance movement in India. SHGs play a very important role in the rural economies especially the upliftment of the woman because access to finance is a major problem for poor women. The SHG generally have a mini-mum number of 5 members and the number not exceeding 20. Prof. Md. Yunus of Bangladesh first promulgated this concept in 1976 with the help of 42 poor's. The present study has investigation the impact of micro finance on socio- economic development of Self Help Groups. The result of the study their by indicate that majority of the members had experienced satisfactory change in their social status. Study also concluded that microfinance had significant impact in increasing the income level of member of self help group. This indicates that microfinance facilitates an increase in income of the members of self help group

Key words: Self Help Groups - Micro Finance - Socio- Economic- Impact

Introduction:

Self-Help Groups (SHGs) from the basic constituent unit of micro-finance movement in India. A Self Help Group (SHG) is a registered or unregistered group of micro entrepreneurs having homogenous social and economic background voluntarily, coming together to save small amounts regularly, to mutually agree to contribute to a common fund and to meet their emergency needs on mutual help basis. SHGs play a very important role in the rural economies especially the upliftment of the woman because access to finance is a major problem for poor women. The SHG generally have a mini-mum number of 5 members and the number not exceeding 20. Prof. Md. Yunus of Bangladesh first promulgated this concept in 1976 with the help of 42 poor's. Later on, in India, some NGOs adopted in 1987-88, NABRAD in 1991-92 and the leading public sector bank SBI in 1996-97 and so on.

Self help groups (SHG's) are self managed groups of people primarily women, which come into existence to mobilize financial resources through their own saving and lend the same amongst themselves to meet the credit need of their member. Each SHG has a unique system of the organizing and managing its own finances and operates as an independent institution. It operates on the principle of self help, mutual trust and co-operation. The SHG's also provides a forum for social interaction which serves as an alternate social structure for peer level interact.

The NABARD basic principles for the SHGs function are:

- The members of groups should be residents of the same area and must have an affinity.
- They have to follow the principle of savings first, credit thereafter.
- SHGs should hold regular meetings.
- SHGS should maintain a record of financial and other transactions.
- They should have norms regarding membership, meetings, etc.
- Group leaders should be elected by members and rotated periodically.
- There should be transparency in operations of the group and participatory decision making.
- Rates of interest on loans should be decided by the group

Factors of Micro-Finance Success Program:

Thus microfinance plays a very important role in the poverty alleviation and it had a great impact in the following ways:

- Financial Self Sustainability
- Fostering Credit Culture:
- Promoting Income Generating Activities:
- Empowerment of Women: Promoting Entrepreneurial Skills
- Increased Well Being: Lessening of Social Evils
- Improved Health Facilities

Objective of the Study:

To determine the socio-economic impact of micro finance on the member of SHGs engaged in various enterprises.

Research Methodology:

a) Selection of District for the study:

The present study was conducted in Ratnagiri district of Maharashtra state. There are good numbers of SHGs operating through bank accounts in Ratnagiri district. In the earlier studies, it was observed that the Ratnagiri Co- Operative bank has provided micro finance to SHGs for the various agricultural and related enterprises. Looking to this fact the south Kankan region was purposively selected for the present study. Ratnagiri District of Maharashtra State was deliberately selected keeping in view the availability of time, other resources and convenience of researcher.

b) Selection of Tahsil for the study:

Ratnagiri district constricts of nine tahsil. Among the nine tahsil maximum number of SHGs are concentrated in three tahsil namely Chiplun, Dapoli, Khed. Of these three tahsil purposively selected for the study as it ranks first in the number of Self Help

Groups Women's SHGs comprise more than eighty percent all the Formed there by sample was restricted to female SHGs only.

c) Selection of SHGs for study:

Considering the objectives of the study, it was decided to select those SHGs which were established during 2007-2012. While selecting of the sample for the study, it was decided to contact the SHGs in order to know their present status of functioning. It was found that only 40 SHGs as sample were functioning satisfactorily in the study area. So it was decided to select all those SHGs as a sample for the present study. However, at the time of data collection, the researcher was able to interview 40 SHGs was functioning. Hence, for the present study, sample size was 40 SHGs only. The list of the SHGs was obtained from the Ratnagiri district Panchayat Samiti and tahsil wise Gramin Bank in Chiplun, Dapoli and Khed tahsil. Thus, 40 SHG from the both the district were selected purposively.

d) Selection of respondents:

All members of 40 SHGs constituted the sample. Thus the samples consisted 400 respondents study, sample size was 40SHGs only.

Distribution of SHGs according to SHGS enterprise

Sr.No	SHGs Enterprises	Total
1	Trading (Mango, Cashewnut ,Chilli powder, Fish ,Coconut	82
2	Artisan	78
3	Processing (Fruit, Food, Cashewnut Processing)	72
4	Agriculture (Vegatable cultivation, Vermi-composting)	82
5	Animal Husbandary (Dairy,Goat)	86
Total respondents		400

e) Data Collection:

The present study related to both types of data, namely the primary data as well as secondary data. The data were collected with the help of structured interview schedule. Personal interview technique was used for data education status, cast, annual income, major occupation, land holding for the present study. The data were subjected to statistical treatment such as simple percentage and frequencies for descriptive analysis.

Determine the Socio-Economic Impact of Micro Finance on the SHGs Members Engaged in Agriculture and Allied Enterprises:

The present study has investigation the impact of micro finance on socio- economic development of Self Help Groups. The overall impact of micro finance was also assessed by consolidating the impact of micro finance on the some parameters as below:-

Change in behavior, change in social status, change in income, change in borrowing, change in thrift.

1. Change in behavior:

An attempt was made to study behavior change occurred within member of SHGs

1a. Desire to protest social evils

One of the inherent objectives of the SHGs is to improve the assertiveness of SHGs member to protest against the social evils, which are commonly affecting rural lives.

Table no.1a

Distribution of the respondents to change in desire to protest the social evils

Sr. No.	Particulars	Respondents (N=400)	
		Before	After
1	Abusing women in films	225 (56.25)	390 (97.5)
2	Husband beating the wife	260 (65.00)	390 (97.5)
3	Drinking/Gambling	310 (77.5)	390 (97.5)

(Figures in the parentheses indicate percentage)

Table no.1a shows the positive impact on the members in resisting social evils. Table reveals that 56 per cent of them were protesting against abuse of women in films during the pre- group situation, however, the proportion increased to 97.5 per cent after groups participation. Similarly, 97.5 per cent member's registered strong protest against the husband beating the wife after becoming SHGs member, which was relatively less during the pre-group situation (77.5 per cent). Drinking as well as gambling was also protested by the members and it was recorded by 97.5 per cent in the post- group situations, while it was only 77.5 per cent in pre- group situation.

2. Change in social status:

Change in social status denotes change in self confidence, interaction with officials, communication skill and annual spending pattern. The information on these four indicators of social status is presented in below table.

2a. Self confidence:

A perusal of data in the table no 2b revealed that, about cent per cent (99.5 per cent) of them member were confidence of managing the financial crisis in the family during post-group situation, while significantly lower proportion of members were capable of during per-group situation (40.19 per cent). Similarly, same percentage (99.5 per cent) of the members expressed their inclination towards helping their neighbors in post-group situation (46.88 per cent).further, it was noticed that, only 36.36 per cent of them experienced a respectful treatment from family members furring pre-group

situation, while about situation by and large, it could thus infer that, the involvement of members in group significantly contributed in impressing self confidence.

Table no.2a

Distribution of the respondents to according to change their self confidence

Sr. No.	Particulars	Respondents (N=400)	
		Before	After
1	Can confidently meet financial crisis in the family	348 (87.00)	398 (99.5)
2	Helps neighbors	375 (93.75)	398 (99.5)
3	Treatment from family members		
	a) Usual	78 (19.5)	245 (61.25)
	b) More Respectful	185 (46.25)	270 (67.5)

(Figures in the parentheses indicate percentage)

2b. Interaction with officials:

The data regarding pre and post SHGs interaction with official by the members of SHGs are given in table no.2b distribution of the respondents according to change in their interaction with officials. The data on sample numbers revealed that, about 45 per cent of members did not have any opportunity to meet officials either from government or bank or any other origination at pre- group formation stage. However, as result of group activities, about 95 per cent of the members could meet than one official during. Reference year further, it is impressive to find out that 50 per cent of them were able to meet more than four officials in year.

Table no.2b

Distribution of the respondents to according to change their interaction with officials

Sr. No.	category	Respondents (N=400)	
		Before	After
1	none	180 (45.00)	40 (10.00)
2	Fair	115 (28.75)	65 (16.25)
3	Good	75 (18.75)	95 (23.75)
4	Better	30 (7.5)	200 (50.00)
	Total	400 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

This indicates the opportunity provided to the members for meeting officials of different institutions and thereby reducing the gap between them and improving their status in society.

2c.communication skill:

The change communication skill of member during pre and post SHG situation was worked out and the finding are presented in the table no 2c.

Table no.2c
Distribution of the respondents to according to change their communication skills

Sr. No.	category	Respondents (N=400)	
		Before	After
1	Hesitates to talk and hence do no talk	78 (19.5)	44 (11.5)
2	Talks only asked	189 (47.25)	25 (6.25)
3	Sometimes	103 (25.75)	68 (17.00)
4	Freely talks	30 (7.5)	263 (65.75)
	Total	400 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

It is observed from table no 2c that, most of the members (95.22 per cent) did not freely communicate / talk during the pre-group situation, while 77.03 per cent of them expressed their attitude towards freely talking to others during the post group situation. Thus, there is a significant shift in level of communication which might be due to regular information with other group members in the periodical meeting as well as the training provided by different organizations.

2d .annual spending amount:

The distribution of members of SHG according to their change in spending amount is given in table no.2d.

Table no.2c
Distribution of the respondents to according to change their annual spending amount

Sr. No.	Change in spending amount (in Rs.)	Respondents (N=400)	
		Before	After
1	Up to 7000/-	158 (39.5)	151 (37.75)
2	7001/- to 14000/-	133 (33.25)	134 (33.50)
3	14001 /- to 21000/-	77 (19.25)	80 (22.5)
4	21001 /- to 28000/-	22 (5.50)	23 (7.50)
5	28001/- and above	10 (2.50)	12 (3.00)
	Total	400 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

Data presented in table 2d, reveal that considerable change in spending amount was noticed among the SHG members as 8.13 per cent SHG members were found spending Rs.14001/- to Rs.21000/- before joining SHG, while it was noticed that, 27.75 per cent of them started spending this amount after joining SHG. The amount of Rs.21001/- to Rs.28000/- were spend by only two members before, while after joining the of them were found spending this amount on food, clothing, education and living condition. None of the members had spend an amount of Rs.28801/- and above before joining SHG but after joining eight of them had spend this amount. Thus, it could be inferred that a conspicuous change had occurred in spending of the member after becoming the member of SHG.

The result of the study their by indicate that majority of the members had experienced satisfactory change in their social status.

3. Change in income:

The income of the respondent is one of the important reckoned in any evaluation of programme of economic development to assess its success. The information in respect of change in income of the respondents after participation in SHG was computed at overall level.

3a. difference in income:

The income of respondents was measured in Rupees before and after becoming member of self help group. The data in this aspect were collected and they are presented in tables no 3a.

Table no.3a
Distribution of the respondents to according to change their income in before and after group situations

Sr. No.	Income (in Rs.)	Respondents (N=400)			
		Before		After	
		Number	Percentage	Number	Percentage
1	Up to 5000/-	42	10.5	28	7.00
2	5001/- to 10000/-	165	41.5	126	31.5
3	10001 /- to 15000/-	155	38.75	121	30.25
4	15001 /- to 20000/-	31	7.75	71	17.75
5	20001/- and above	7	1.75	54	13.5
	Total	400	100.00	400	100.00

(Figures in the parentheses indicate percentage)

The result of change in income of the respondents presented in table 3a indicate that, in the pre-SHG period, about 57.00 per cent of the responds were having income of the range of Rs.5000/- to Rs.10001/-, followed by 22.49 per cent of the members in the range of 10001/- to 15000/-About 93.00 per cent of the respondents were having an income less than Rs. 15000/- in per- SHG period. This income declined to 60 per cent in post SHG period indicating shift in the income distribution to higher slabs. This indicates that microfinance facilitates an increase in income of the members of self help group. Thus, it can be concluded that microfinance had significant impact in increasing the income level of member of self help group.

Conclusions:

The present study has investigation the impact of micro finance on socio- economic development of Self Help Groups. The result of the study their by indicate that majority of the members had experienced satisfactory change in their social status. Study also concluded that microfinance had significant impact in increasing the income level of member of self help group. This indicates that microfinance facilitates an increase in income of the members of self help group.

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16.**NEED OF HUMAN RESOURCE DEVELOPMENT****Dr. V.S. Kshirsagar**

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Abstract:

Human resource development is the part of Human resource management that specifically deals with training and development of the employees in the organization. Human resource development includes training a person after he is first hired, providing opportunities to learn new skills, distributing resources that beneficial for the employees tasks, and any other development activities. The paper shows all the related things to promote the human resource development.

History:

The name of the discipline HRD has been debated with the chartered institute of personnel and development in 2000 arguing that 'Human resource development' is to evocative relationship between employer and employee for those who refer to their employees as partners or associates to feel comfortable with most of the organizations referring to it as training and development.

Definition of HRD:

"Human resource development is a series of organized activities, conducted within a specialized time and designed to produce behavioral changes."

-Leonard Nadler

"HRD is a process by which the employees of an organization are helped in a continuous and planned way to acquire capabilities required to perform various functions associated with their present or expected future roles."

-Prof. T.V. Rao

Introduction:

Development of human resource is essential for any organization that would like to be dynamic and growth oriented. HR have unlimited potential capabilities than other resources. A number of techniques have been developed in recent years to perform the achieved task based on certain principles. HRD is framework for helping employees develop their personal and organizational skills, knowledge and abilities. HRD includes such opportunities as employees training, employee career development, performance management and development, coaching, mentoring, succession planning, key employee identification and organization development.

The focus of all aspects of HRD is on developing the most superior workforce so that the organization and individual employees can accomplish their work goals in service to customers.

HRD can be formed such as classroom training a college course, or HRD can be informal as in employee coaching by a manager. Healthy organization believe in HRD and cover all of these bases.

Difference between HRD and HRM:

- The human resource management is mainly maintenance oriented whereas HRD is development oriented.
- Organization structure in case of HRM is independent while HRD creates a structure, which is dependent and inter- related.
- HRM mainly aims to improve efficiency of the employees whereas the aim of the HRD is the development of employees as well as organization as a whole.
- Responsibility of HRM is given to the personnel department, whereas responsibility of HRD is given to all managers at various levels of the organization.
- HRM motivates the employees by giving them monetary or rewards, whereas human resource development stresses on motivating people satisfying higher order needs.

Features of HRD:

- HRD is a process in which employees of the organization are recognized as its human resource, it believes that human resource is most valuable asset of the organization.
- It stresses on development of human resources of the organization, it helps to the employees of the organization to develop their general capabilities in relation to their present jobs and expected future role.
- It helps in establishing better inter personal relations, it stresses on developing relationship based on help, trust and confidence.
- It promotes team spirit among employees.
- It is an interdisciplinary concept; it is based on ideas and principles of sociology, psychology, economics, etc.

HRD Function:

Functions of HRD:

- The concept of development should cover not only the individual but also other units in the organization, in addition to developing the individuals through following functions.
- The creation of capabilities of each individual in relation to his present role.

- Create the capabilities of each employee in relation to his expected future role.
- Create the relationship between each employee and his supervisor.
- To improve team spirit and functioning in every organizational unit.
- To make collaboration among different units of the organization.
- Increase the organizations overall health and self renewing capabilities.

Benefits of HRD:

- HRD makes people more competent, it develops new skills, knowledge and attitude of the people in the concern organizations.
- With appropriate HRD program people become more committed to their jobs. People are assessed on the basis of their performances by having acceptable performance appraisal system.
- Change can be created with the help of HRD, employees found themselves better equipped with problem solving capabilities.
- It also helps to create the efficiency culture in the organization, thus improve the role of worker in respect of his jobs is positive attitude.
- It also helps to collect useful and objective data on employees programs and policies which further better human resource planning.
- HRD improves the team spirit of organization, they become more open in their behaviors and new values can be generated.

Conclusion:

The study of functions, benefits and features of the HRD we say, HRD is needed by any organization that want to be dynamic and growth oriented in a fast changing environment. Organization can become dynamic with the help of HRD. Personnel policies can keep the morale and motivation of employee high but these efforts are not enough to make the organization dynamics and take it in new directions.

Hence it can be concluded that HRD provides a lot of benefits in every organization so the importance of concept of HRD should be recognized given a place of eminence, to face the present and future challenges in the organization.

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17.

HIDDEN EMOTIONS: A STUDY OF THE SELECT WORKS OF SWAMI VIVEKANAND

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We people as a society, really have no idea how much we are suffocated by keeping or hiding our emotions. Most people feel alone as they have nobody to express themselves entirely to. Nearly everybody around us is holding back their vulnerabilities to maintain the social image of a confident and happy person. Although a man performs actions only for gaining happiness. We all desire to be happy but unfortunately the harsh reality is that we have all the trapping of success from the worldly standpoint but still happiness seems to elude us. Actually the world is the same but the perception varies. Thus people have their own perception while looking at things. In the field of spirituality the mentor never tries to change the outer world but alters the disciple's inner vision.

Nowadays heart-to heart conversation has become rare, artificial and shallow. And most hearts are filled with empty defenses. Everybody is pretending himself or herself busy although they have time which they would prefer to spend in social networking on phone or computer.

The heart-to-heart conversation is something by which we connect to others. Research shows that the heart emits energy more powerful than the energy emitted by the brain. When people are within ten feet of each other, they pick up the other's energy fields — and begin to connect. If others are feeling sad or angry, our heart picks up their energetic field and the process of "interpretation" takes place first at the chemical level, and then at the higher brain levels as we put "words" to our feelings and emotions. The predominant emotion is that of fear of change. You want to keep as many things as unchanged as possible. As we all know that in this changing world, change is the only constant rest of all we witness is change every now and then. Sometimes you all may worry that by switching on to the living mode and not doing routine work you may get distracted after sometime. Never allow any wrong or negative thought to enter your head. Keep in mind one thing that as soon as you get any negative thought comes to you, just delete it at initial level.

"God is the one goal of all our passions and emotions. If you want to be angry, be angry with Him. Chide your Beloved, chide your Friend. Whom else can you safely chide? Mortal man will not patiently put up with your anger; there will be a reaction. If you are angry with me I am sure quickly to react, because I cannot patiently put up with your anger. Say unto the Beloved, "Why do You not come to me; why do You leave me thus alone?" Where is there any enjoyment but in Him? What enjoyment can

there be in little clods of earth? It is the crystallized essence of infinite enjoyment that we have to seek, and that is in God. Let all our passions and emotions go up unto him.”¹

We have seen most of the people can't even talk to their life-partners openly for the fear of being judged or rejected. Emotions await just a release .Social images make sure weakness is not glorified at any level.

Communication is must for building a healthy family relationship And this works in families of all types, whether it is a married couple, a family of four or a single mother and her adopted child, ultimately we can say that the families thrive on love. Without a healthy family relationship, it can feel like someone has no one to turn to in times of crisis. Yet family members are always there for you whenever you need them. Every relationship requires time thus a healthy family relationship don't come automatically--they come with time and effort . Taking dinner together as a family is a healthy habit that helps to bring everyone together and it inculcates proper etiquette and table mannerism and it also encourages them to eat healthier foods. Even if you don't have children, eating together allows you relax from the busy pace of work and discuss the day. Every family should plan for arranging such type of gathering .But unfortunately due to false modernism children have bottled up stress. Young people suffer anxiety and depression.

“Emotional natures like mine are always preyed upon by relatives and friends. This world is merciless.”²

It is just like a social support .It is lack of non-judgmental friendship . It is the result of fast and busy lives where nobody has time to just sit and watch someone cry. How much we are turning towards our selfish ends. It is very obvious that selfishness regularly creates serious stress in parents, siblings, peer relationships, schools and communities. It is one of the obstacle in human development. If anybody tries to correct selfishness, as well as other's character and weaknesses among children , it can be challenging because it is a fact that no one likes to be corrected. Also one thing I would like to add that some parents have misconception in their mind that correction can harm a child which is not correct provided that it is done in a loving manner. First we need to let them feel an element of belongingness which can be accomplished only when we invest some valuable time with them to share together varied feelings and emotions and gradually filling that generation gap and at the time some degree of dignity need to be maintained .That dignity in terms of privacy element so that they avoid to resist conversation or proximity. Gentle correction is often dependent upon first forgiving the child before initiating the correction.

In fact, the failure to correct selfishness, a leading character weakness that all of us give at particular span of time, harms children because it deprives them of the self-knowledge that is essential to the holistic development of a healthy personality which is very essential to face coming challenges.It is result of instant and impatient lifestyle practices that emotions have started feeling like waste of time .

Emotions can play an important role in how we think and further we behave. The emotions we feel each day and every moment of our life actually compel us to take action and influence the decisions we make about our lives, both large and day to day small too. In order to truly understand emotions, it is important to understand the three critical components of an emotion.

Our emotions are composed of a subjective component (focuses on how we experience the emotion), a physiological component (how our bodies react to the emotion), and an expressive component (how we behave in response to the emotion). These different elements can play a role in the function and purpose of our emotional responses.

Our emotions can be short-lived, such as a flash of annoyance at a co-worker, or long-lasting, such as enduring sadness over the loss of a relationship. We have WhatsApp and Facebook etc as instant social media and actually it sometimes bring stress and anxiety .We are living in a false world .Although we are not as much busy but when someone wants to meet us for sharing their feelings and emotions we avoid them by simply pretending ourselves to be very busy .

Our ancestors used to talked to each other on various issues which helped them to waive day to day problems and bring adaptability at varied stages of life.Nowadays we believe in social networking and totally avoid face to face type talking ,why so exactly ,even we don't know.

Today we don't like that type of talking which gives mental calmness .Those conversations when someone begins to undress one's mind. It is nowadays considered as a matter of showing weakness .In fact we avoid people and switched to some virtual life .And so due to all this ,mental illness is epidemic.Naturally there is not much we can do to overcome this big problem prevailing all over the world . But we can offer a Listening .Let's gather people to talk without any sort of fear . Let's create a forum of conversation. Let's waive all envy and selfishness among us and rejoin and discuss and while sharing our ideas and intelligence we must never try to suppress anyone .Feel free to join and let others feel likewise.

Let's start talking again .Someone said it is very easy to give an example but it is very difficult to become an example ,so it is my kind request to all of you that we should start this process to unlock our hidden emotions.

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18.**BIG DATA: CONCEPT, DIMENSIONS AND SALIENT AREAS OF APPLICATION****Miss. Sneha Kotawadekar**

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ABSTRACT

Today we are in a surge of data which needs spatial amount of space and different techniques to be handled. The data available from different sources is in structured or unstructured format. This data cannot be managed by traditional data processing systems. This data is termed as "Big Data" and has high-flown almost every aspect of the human life from rural area to cities. This conceptual paper focuses on to the basic concept of big data along with 3Vs i.e. dimensions of big data. It also provides for a discussion on some salient areas that are redeemed by big data.

Keywords: Big Data, 3Vs or Dimensions of Big Data, Salient Areas of Application.

1. INTRODUCTION

1.1 Introduction: Every day, we create 2.5 quintillion bytes of data so much that 90% of the data in the world today has been created in the last two years alone. This data comes from everywhere: sensors used to gather climate information, posts to social media sites, digital pictures and videos, purchase transaction records, and cell phone GPS signals to name a few ^[1]. Such colossal amount of data that is being produced continuously is what can be coined as "Big Data". However, as the amounts of data increases exponential, the current techniques are becoming obsolete. Dealing with big data requires comprehensive coding skills, domain knowledge and statistics ^[2]. It is indicated by IBM Big Data Flood Info Graphic Study, there are 100 Terabytes data uploaded or flooded every day through Facebook, and considerable measure of movement on interpersonal organizations this prompting an appraisal of 35 Zettabytes of information of information created yearly by 2020 ^[3].

1.2 Objectives: The objectives of the paper are as follows.

1. To discuss the concept of Big Data.
2. To elaborate the dimensions of Big Data.
3. To discuss the areas of application of Big Data.

1.3 Method: The entire discussion in the paper is based on the secondary data. The sources used are duly cited in the text of the paper and detail references of the same are given at the end in the bibliography.

2. DISCUSSION

2.1 Concept: Basically, a surge of data which needs spatial amount of space and different techniques to be handled which can be made available from different sources is in structured or unstructured format. It is generally called as “Big Data”. It has got different definitions. Some of the precise and meaningful definitions of the term "Big Data" are as follows.

1. According to SAS, “Big data is a popular term used to describe the exponential growth, availability, and use of information, both structured and unstructured”.
2. According to IBM, “Data, coming from everywhere; sensors used to gather climate information, posts to social media sites, digital pictures and videos, purchase transaction record, and cell phone GPS signal to name a few” [4].
3. "Big Data is defined as large set of data that is very unstructured and disorganized”.
4. “Big data is a form of data that exceeds the processing capabilities of traditional database infrastructure or engines” [5].

Thus, according to the author’s conception it is a voluminous data which need to be handled by the modern techniques.

2.2 3Vs or Dimensions: Further, Big Data can be defined by explaining the 3Vs – Volume, Velocity and Variety which are the driving dimensions of big data quantification. Gartner Analyst, Doug Laney introduced the famous "3Vs" concept in his Meta Group Publication. It can be elaborate as under.

1. Volume: This essentially concerns the large quantities of data that is generated continuously. Smart phones, E-Commerce and social networking websites are examples where massive amounts of data are being generated. This data can be easily distinguishes between structured data, unstructured data and semi-structured data.

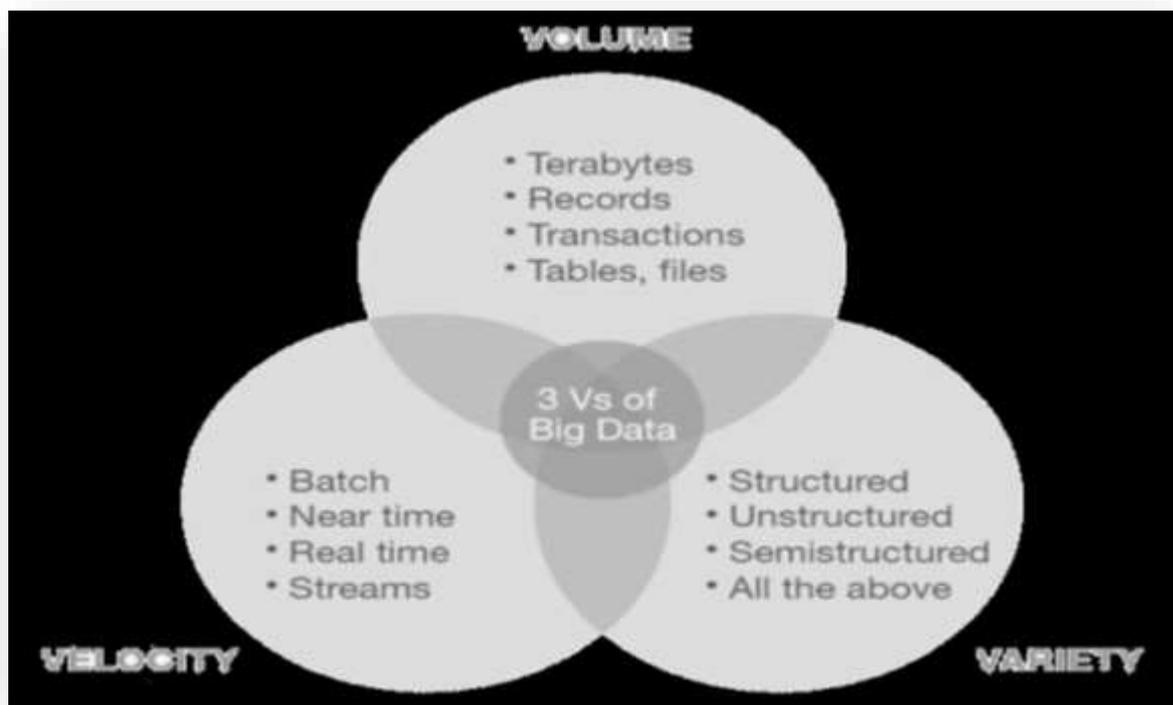


Figure 1. 3Vs of Big Data

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2. Velocity: In what now seems like the pre-historic times, data was processed in batches. However this technique is only feasible when the incoming data rate is slower than the batch processing rate and the delay is much of a hindrance. At present times, the speed at which such colossal amounts of data are being generated is unbelievably high.

3. Variety: Data generated can be of any type structures, semi-structured or unstructured. "Big Data" is a term encompassing the use of techniques to capture, process, analyze and visualize potentially large datasets in a reasonable timeframe not accessible to standard IT technologies. By extension, the platform, tools and software used for this purpose are collectively called —Big Data technologies^[6]. Currently, the most commonly implemented technology is Hadoop. Hadoop is the culmination of several other technologies like Hadoop Distribution File Systems, Pig, Hive and HBase. Etc. However, even Hadoop will be incapable of handling the data in near future^[7].

2.3 Areas of Application: Big data has escorted tremendous change in varying fields like -

1. Education: Imagine a world in which we have access to a huge database where we collect every detailed measure of every student's academic performance. This data could be used to design the most effective approaches to education, starting from reading, writing, and math, to advanced, college-level, courses. We are far from having access to such data; measurable academic effectiveness was the use of data to guide instruction. Imagine a world in which we have access to a huge database where we collect every detailed measure of every student's academic performance^[8].

MOOCs (massively open online courses) as an opportunity for data-intensive research and analysis in higher education^[9]. These types of big data in higher education potentially provide a variety of opportunities to improve student learning:

- Through adaptive learning or competency-based education.
- Faster and more in-depth diagnosis of learning needs.
- Targeted interventions.
- Using game-based environments for learning and assessment^[10].

2. Agriculture: Farming is undergoing a digital revolution. For example, seven small-scale farmers are gathering information passively collected by precision agricultural equipment, and many farmers are using information from large datasets and precision analytics to make on-farm decisions. John Deere fits all of its tractors with sensors that stream data about soil and crop conditions and the corporation invites farmers to subscribe and pay for access to information that can help them decide, for example, where to plant crops^[11].

When seen in some more cases it is indeed helpful to collect analyze and use big data generated from agriculture. For instance, Monsanto's Field Scripts® Program requires two years of raw yield data in addition to soil and field mapping data to generate its planting prescriptions. The farmer provides information on anticipated planting dates, yield goals, row spacing, and variable rate planting ranges. The farmer can then download the prescribed planting instructions for the hybrid of choice to an iPad app which will then guide the variable-rate planting equipment to plant accordingly. At the end of the season, the farmer submits yield data to help improve

future prescriptions for the field, which Monsanto can incorporate to update its basic algorithm as well ^[12].

3. Smart City: A real-life example of big data helping build smart city. The South Korean city

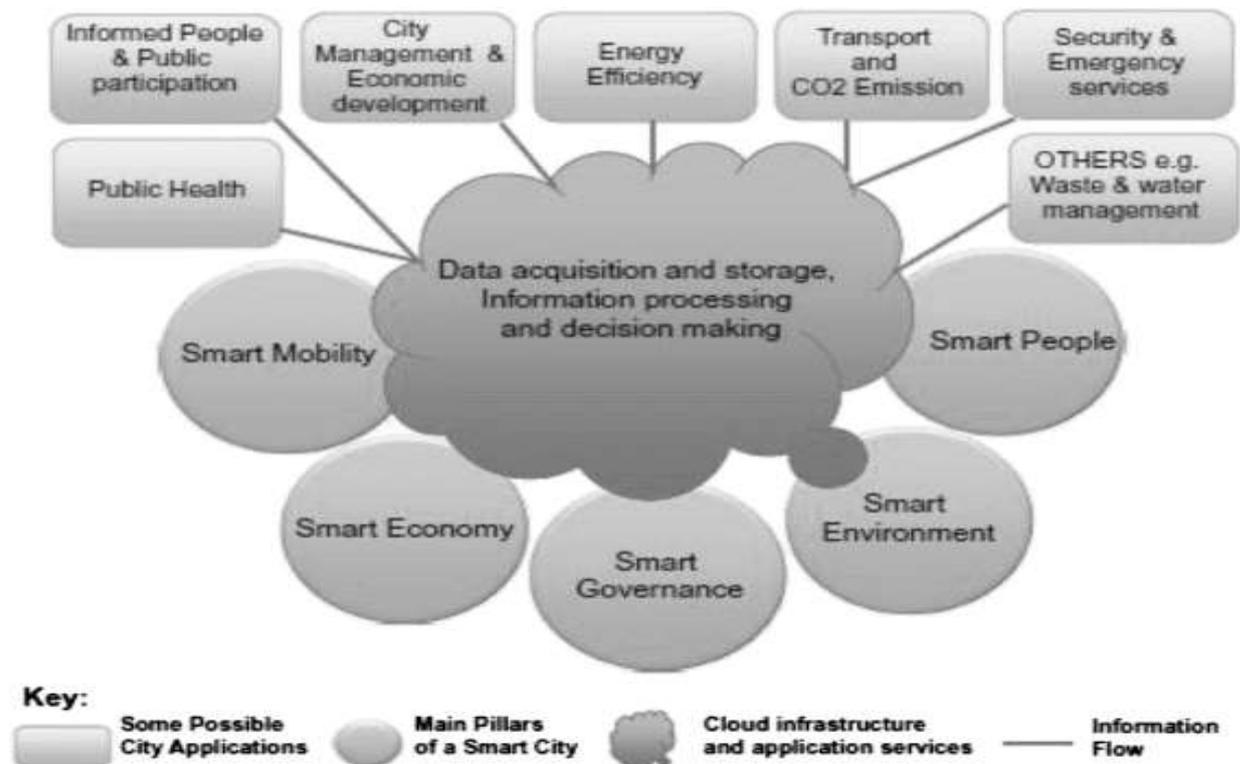


Figure 2. Smart City and Big Data

Songdo is an appropriate example of how big data has changed it. Given below are some ways this smart city is going to behave.

- The traffic will be measured and regulated with the help of RFID tags on the cars.
- The RFID tags will send the geo location data to a central monitoring unit that will identify the congested areas. Also, the citizens will always know via their smart phones and mobile devices the exact status of public transportation and its availability.
- Even garbage collection will generate data. Each house will have garbage disposal units and garbage will be sucked from them to the garbage treatment centers which will dispose it in an environment friendly way.
- Children playing in the parks will wear bracelets with sensors which will allow the children to get tracked in case they go missing.
- The smart energy grid can measure the presence of people in a particular area in a particular moment and can accordingly adjust the street lights ^[13].

4. Medical Science: Using big data analysis in the medical industry, it not only can enhance the commercial value of the medical industry, but also has an important reference value for Medical research. There are a lot of roles in this system, including medical institutions who provide the medical services, insurance companies who provide products or services of pay and government health or regulatory agencies who regulated at all levels of healthcare sector, as well as companies who production or research of drugs and medical equipment, etc., each role these systems provide data services to the public or consumer, thus the data obtained is very large ^[14].

3. ACKNOWLEDGEMENT

The author is grateful to the individual researchers and the organizations those who have contributed scholarly on to the topic "Big Data" and made their contributions available to others. They have brought the subject in the lime light with various aspects of it. The author has given due credit to all those concern and also cited their literature. The author is thankful to all the Authorities of Maharshi Karve Stree Shikshan Sanstha, Pune and Ratnagiri. Thanks are also expressed to Mr. R. G. Sawant, Asst. Prof., Department of Commerce of R. P. Gogate College of Arts & Science and R. V. Jogalekar College of Commerce, Ratnagiri for his continuous support and valuable guidance from time to time in writing this paper.

4. CONCLUSION

To conclude it is to be said that big data has already influenced and brought a drastic change in almost every aspect of our life. In this paper some of these aspects are highlighted while there are many more areas that have been boosted by big data. Heterogeneity, scale, timeliness, privacy, human collaboration is making this task more challenging. Figure 3 illustrates the concept. Major steps in analysis of big data are shown in the flow at the top, while below are big data needs.

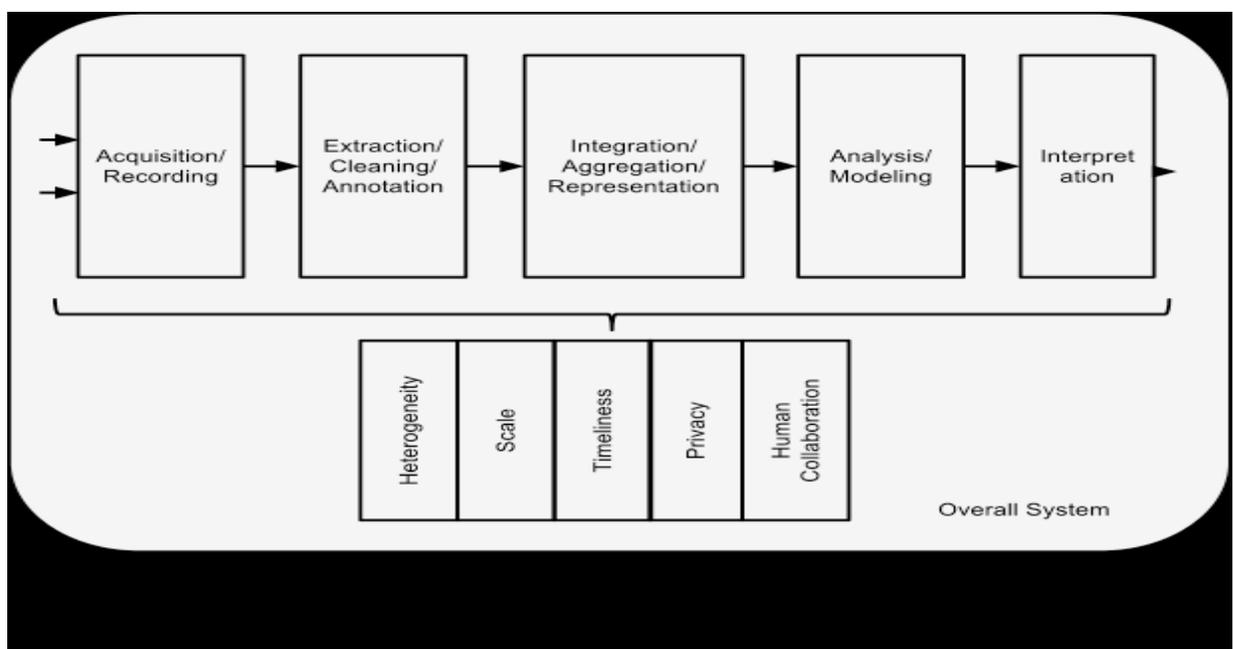


Figure 3. The Big Data Analysis Pipeline

Most organizations' data is growing at a rate of [40 to 60 percent per year](#). Simply storing the data is becoming a real challenge. Another challenge is it takes a full set of hard and soft skills in order to be a successful data scientist. There simply are not a lot of people out there who have learned how to build algorithms to successfully query these highly varied data sets and deliver useful meaning out of them ^[15]. As far as big data is concerned, losses due to poor IT security can exceed even the worst expectations ^[16]. Managing enormous streams of data from various disparate sources, both inside and outside of the organization, is another matter entirely. To face of all this challenges efforts are been taken by researchers to make grab more and more benefits from big data.

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19.

**ASSESSMENT OF BIODIVERSITY IN RESERVE FOREST
NEAR KUMBHALGARH FORT****Dr Ashwani Arya,**

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Abstract

Biodiversity is the term given to the variety of life on Earth and the natural patterns it forms. The biodiversity we see today is the fruit of billions of years of evolution, shaped by natural processes and, increasingly, by the influence of humans. It forms the web of life of which we are an integral part and upon which we so fully depend. Biological resources are the pillars upon which we build civilizations. Nature's products support such diverse industries as agriculture, cosmetics, pharmaceuticals, pulp and paper, horticulture, construction and waste treatment. The loss of biodiversity threatens our food supplies, opportunities for recreation and tourism, and sources of wood, medicines and energy. It also interferes with essential ecological functions. While the loss of individual species catches our attention, it is the fragmentation, degradation, and outright loss of forests, wetlands, coral reefs, and other ecosystems that poses the gravest threat to biological diversity. While loss of species has always occurred as a natural phenomenon, the pace of extinction has accelerated dramatically as a result of human activity. Ecosystems are being fragmented or eliminated, and innumerable species are in decline or already extinct.

In this context this study has tried to bring out an assessment of the biodiversity in the reserved forest near Kumbhalgarh fort. Kumbhalgarh reserve forests are situated in the Rajsamand district of the southern Rajasthan and form part of Kumbhalgarh wildlife sanctuary.

The hills and forest serve as a barrier, checking the eastward extension of the desert to the east that is more fertile. There are 22 villages within the Kumbhalgarh Wildlife Sanctuary and 138 villages along the periphery primarily inhabited by tribal communities (Garasiya and Bhils) critically dependent on forests for food, fodder, water, timber and firewood. It is home to a very large variety of wild life, some of which are highly endangered species such as *Sterculia urens*, *Schrebera swietenoides*, *Toona ciliata*, *Jasminum grandiflorum*, *Caesalpinia decapetala*, Starred Tortoise, Marsh Crocodile or Mugger, Longbilled Vulture, White-rumped Vulture, Grey Junglefowl, Aravalli Red Spurfowl, Pangolin, Sloth Bear and the Leopard. Also its pivot location amidst the Aravalis and the age old symbiotic relationship in which its inhabitants mostly tribals , are living with the nature , warrants a detailed analysis and assessment of its biodiversity. Kumbhalgarh wildlife sanctuary is important as it forms an ecotone between hill forests of Aravallis and Thar Desert located in the west.

The study area has some of the threatened species which includes some of the avian fauna also. The present study has tried to assess the biodiversity of the said area in its totality ie Faunal diversity as well as Floral diversity (Undergrowth, ground flora and climbers are also included). The study found that though the area is well preserved both legally and administratively but the increasing pressure of local livestock and the unchecked grazing is putting pressure on the floral diversity of the area which already is in a precarious state. The study highlighted the need to protect and restore the biological value of degraded forests, restore the ecological services they provide and the vital role they play in the livelihoods of the communities dwelling in these forests since many generations.

Key Words: Biodiversity, Kumbhalgarh wild life sanctuary, forests, Rajasthan, Aravalis.

Introduction

Biodiversity refers to the variety and variability among living organisms and the ecological complexes in which they occur. The site of occurrence of species is

determined by the environment conditions of the site and the range of tolerance of the species. Human population depends on the biodiversity for food and other necessities. The increasing human population is depleting natural resources and causing pollution.

In view of this reality, the biologically rich and unique habitats are being destroyed, fragmented and degraded. The loss of biodiversity prevents evolutionary capacity of biota to cope up with environmental changes. Thus the major challenge to science is to check the loss of species and erosion of gene pool.

The area under study forms an important part of the Kumbhalgarh wild life sanctuary and surround the kumbhalgarh fort famous for its historical aspects, architecture and its aesthetic value. KWLS is important as it forms an ecotone between hill forests of Aravallis and Thar Desert located in the west, serves as a barrier, checking the eastward extension of the desert. The Aravali is an important water divide between Ganga and Indus basin and also exerts a considerable control over the rainfall in northern and eastern Rajasthan. Therefore any disturbance in the ecological equilibrium in the Aravalli region can result into degradation of environment in wider and extensive areas of north Indian plain comprising of eastern Rajasthan and other regions. The occurrence of normal rainfall in north west India much depend on the preservation of lush green forest cover and resultant normal evapo-trnspiration process over the aravalli region.

Study Area

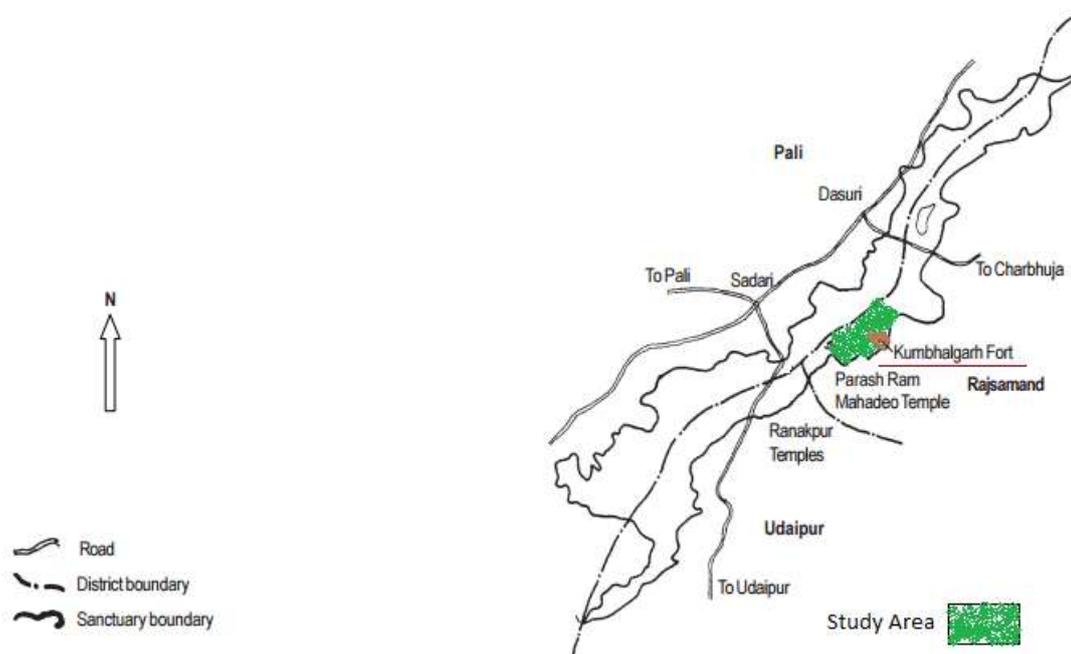
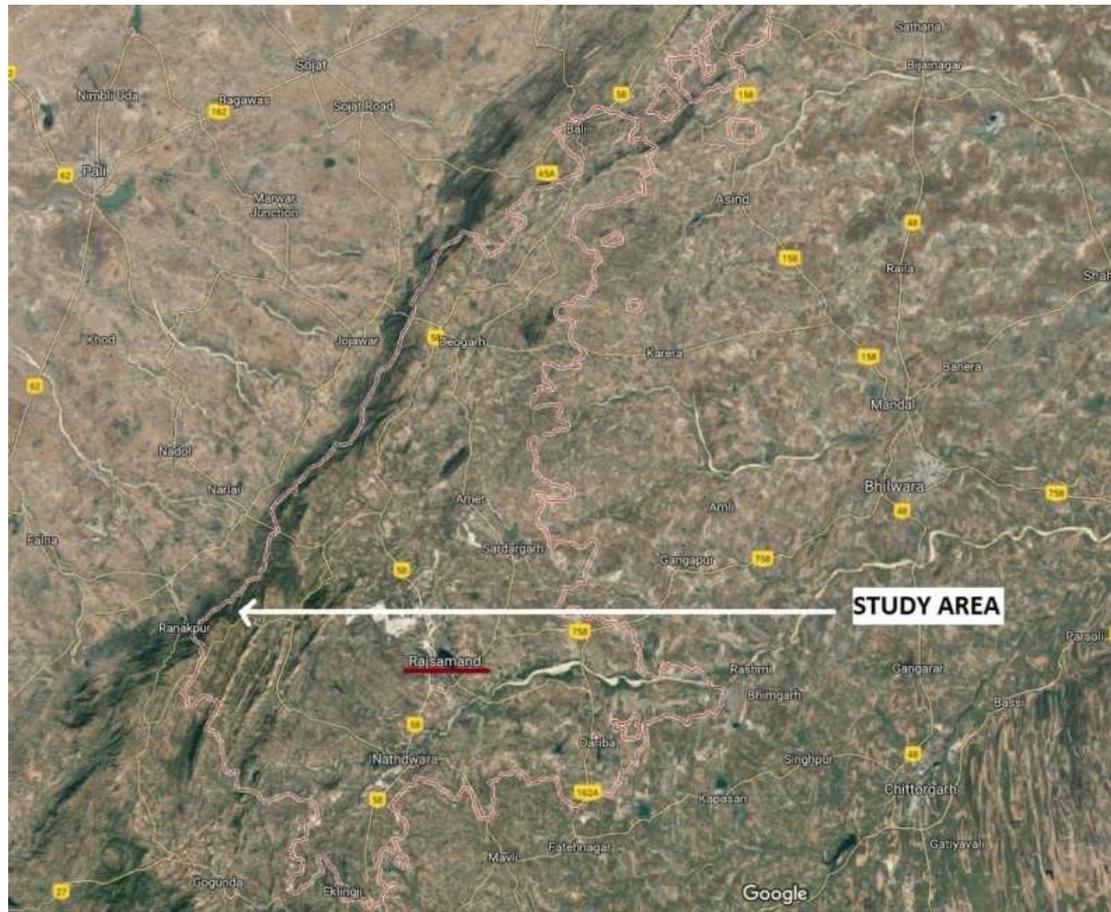


Figure 1. Reserve Forest near Kumbhalgarh Fort

This study was done in the reserve forests near Kumbhalgarh fort in Kumbhalgarh wildlife sanctuary of Rajasthan, located fully in the middle of the Aravalli Hill Range, unique and diverse of its own. The study area extends to 8 square kms and spreads in a semi circle centered around the Kumbhalgarh fort with the coordinates 25.1528° N, 73.5870° E. It is located 6 kms from Kumbhalgarh at an altitude of 840 to 990 m , the

relief consists of high hills with varying aspect and a slope of 40 degree. The rocks consists of Aravali granite, quartzite, banded gneissic complex and outcrops of rocks are common. The climate of the study area is sub-tropical characterised by distinct winter, summer and monsoon season, with an average annual rainfall of 725mm. The above mentioned climate and rock type has laid to the formation of greyish brown to reddish sandy loam soil where soil cover exists between 15 to 60 cm depth at different sites. The study region has mixed dry deciduous forests with the dominating species as *Boswelli serrata* and *Lannea coromandelica*.



Methodology

The methodology adopted for the study includes the first step of analysis and assessment of biodiversity in the region through field visits to understand the existing status and causes of degradation of biodiversity. Data pertaining to all related aspects of biodiversity have been collected from books, gazetteers, forest working plans, scientific monographs, journals, research papers and library records. The compilation of collected information has been done by collecting and collating material relevant for the study from diverse sources.

Result

Faunal Diversity

Amongst the carnivorous Panther (*Panthera pardus*) is the highest predator, other carnivorous and omnivorous includes wolf (*Canis lupus*), hyena (*Hyaena hyeana*),

fox(*Vulpur bengalensis*), jungle cat(*Felis chaus*), sloth bear(*Melursus ursinus*), palm civet(*Paradxcorus hermaphroditus*), wild boar(*Sus scrofa*). Amongst herbivorous the main species are Hanuman langur(*Semnopitehcus entellus*), Blue bull (*Boselaphus tragocemalus*), Sambhar(*Cervus unicolour*), Chinkara(*Gazella gazella*).

Though a large variety of birds are found in the sanctuary but some species such as Gups Bengalensis, gyps indicus, Sarcogups Calcus, Parus Nuchalis are among the threatened species of the world which are noticed in the study area.

Floral Diversity

Description of stand top storey	Average height 9 meters	Density 0.6
	Species species	Percentage of
	Boswellia Serrata	30
	Lunnea coromandelic	20
	Anogeissus latifolia	20
	Sterculia urens	All 30 percent
	Zizyphus glaberrima	
	Bombax seiba	
	Acacia catechu	
	Dalbergia odoratissima	
	Zizyphus mauratiana	
	Saymida febrifuga	
	Ficus benghalensis	
	Emblica officinalis	
	Terminalia balerica	
	Albizzia procera	
	Pondamia glabra	
	Hymendictyon excelsum	
	Mitragyna parvifolia	

	<p>Tamragyna indica</p> <p>Grewia subinaequalis</p> <p>Schrebera swietenioides</p> <p>Gmelia arborea</p> <p>Cassia fistula</p> <p>Wrightia tinctoria</p>
<p>Under growth</p>	<p>Average height 3 m high, 150 bushes per hectare covering about 60 percent of the ground</p> <p>Dichrostachys cinerea</p> <p>Holarrhena antydysenterica</p> <p>Maytenus senegalensis</p> <p>Dendrocalamus strictus</p> <p>Anona squamosa</p> <p>Adathoda vasica</p> <p>Woodlordia fruticosa</p> <p>Securinega virosa</p> <p>Grewia flavescence</p> <p>Euphorbia nivulia Mainly on rock outcrops</p> <p>Wendlandia excreta -----do-----</p> <p>Dendrocalamus strictus is sporadic in occurrence.</p> <p>Average diameter of clump is 0.9 to .12m culm height 4.5m</p>

Ground flora	<p>Rich consisting of <i>Bidens biternata</i>, <i>Eniscostema hyssopifolium</i>, <i>Tridax procumbens</i>, <i>Euphorbia hirta</i>, <i>Pavonia ororata</i>, <i>Abutilon indicum</i>, <i>Oxalis corniculata</i>, <i>Achyranthes aspera</i>, <i>Cassia tora</i>, <i>Indigofera hirsute</i>.</p> <p>Among grasses the common species are <i>Apluda mutica</i>, <i>Sehima nervosum</i>, <i>Themeda quadrivalvis</i>, <i>Heteropogon contortus</i>, <i>Cymbopogon martini</i>, <i>Setaria glauca</i>, <i>Cynodon dactylon</i>. In open patches, the grass species are about 0.60 cm high but on the whole, they are light.</p>
Climbers	<p><i>Dioscorea bulbifera</i>, <i>Capparis sepiaria</i>, <i>Aristolochia</i>, <i>Ampelocissus semicordata</i>, <i>Arbus prectoris</i>, <i>Cryptolepis buehanani</i>, <i>Ficus glomerata</i>, <i>Pongamia glabra</i>, <i>Haloptelea integrifolia</i>, <i>Syzygium cuminii</i>, <i>Terminalia belerica</i>, <i>Mitragyana parvifolia</i>.</p>

Biotic factors

This is a reserve forest but grazing is uninterrupted, which is the worst situation like all other forest area controlled by the forest department. Due to poor depth of soil except in some pockets, species do not attend their maximum heights. Though the Government has prohibited any type of construction and other activities in the vicinity of reserved area but there are still other problems which are yet to be addressed such as the diseases (Bacterial, Viral, Protozoan, Helminthes) which spread due to the interaction of wild species with the local livestock population and the occasional forest fire.

Final Remarks

The study area constitute the highest hills of the district, but grazing by small livestock like sheep and goat is hindrance in maintenance and growth of plant species. Many wild plants of medicinal value germinate in this region, which can be helpful to the local people and of national importance but loss of biodiversity is the basic concern, which need to be addressed in the best interest of the area. This is also a tourism hotspot of Rajasthan and a very significant place of historical importance, therefore all measures should be taken to ensure that along with the promotion of tourism the biodiversity and serenity of the area should also be maintained. Though the study area is a highly monitored and a reserved forest but still there is a great need to educate the populace about the ecological services forest provides to them and the vital role they play in their livelihoods since many generations.

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20.

**TOWARDS A LEXICON FOR DISSENT: *HIND SWARAJ*
AND THE DISCURSIVE DOMAIN OF *SATYAGRAHA*****Disha Pokhriyal**

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Abstract:

The following paper looks at Mahatma Gandhi's seminal work *Hind Swaraj* and looks at how it tried to connect Gandhi's experiences in South Africa and India. The work is important if one wishes to understand the role of Gandhi's writings in the history of India's freedom struggle and, at a wider level, in protest movements across South Asia. The paper looks at *Hind Swaraj* as a crucial text talking about some of the significant concepts associated with Gandhi like *satyagraha*, tolerance, colonial rule, industrialisation and education, and the message it carries for our times even today.

In his book *Hind Swaraj* (1909), Mahatma Gandhi, in the section titled 'The Hindus and the Mahomedans', writes, "If it be true that the Hindus believe in the doctrine of non-killing and the Mahomedans do not, what, pray, is the duty (*dharma*) of the former? It is not written that a follower of the religion of *Ahimsa* (non-killing) may kill a fellow-man. For him that way is straight. In order to save one being, he may not kill another. He can only plead- therein lies his sole duty (*purushartha*)" (45). While highlighting the ways for realising the concept of *ahimsa*, popularly translated as non-violence (and by Gandhi as non-killing), Gandhi foregrounds the crux of the tension that preoccupied his struggle in South Africa and India.

Satyagraha in South Africa began towards the end of the nineteenth century and gained full force from 1903 till 1914, after which Gandhi returned to weave the threads of South African *Satyagraha* with India's struggle for independence. It must be noted that the struggle in Transvaal and Natal was formulated to claim recognition for indentured migrants from India, "neither as Indians nor South Africans but rather as citizens of the empire" (46). And it is for this recognition and identification that Gandhi pens the *Hind Swaraj*, an act/text with a story of its own. This paper attempts to read *Hind Swaraj* as a work which forms an entry point to understanding how the idea and practice of dissent has shaped the history and geography of Southasia. The idea of 'shaping' forms the crucial verb in this study of *Hind Swaraj*. It is a shaping of not only the text and the modes of dissent, but also of the 'self' which participates in these processes.

A fluidity characterises Gandhi's way of writing and the ideas of dissent that he either struggles with or foregrounds emphatically. His writings inundate every conceivable sphere of knowledge and cultural production, and his ideas stretch from conceptions of a 'nation', a 'citizen', a 'civilization', to discussions on political theory

and Indian intellectual history. Gandhi seems aware of the different ways of reading and understanding that could accompany and 'shape' his writing. He states in the Preface to *Hind Swaraj*, "when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose that later of the two on the same subject" (4). The power and potency of the act of writing and the written word emerges in Gandhi's claims for *Hind Swaraj* being "a book which can be put into the hands of a child. It teaches the gospel of love in place of that of hate. It replaces violence with self-sacrifice. It pits soul force against brute force" (15). As a gospel, *Hind Swaraj* elevates the status of the word to stand as a demand for obedience and religious avowal, besides being "a severe condemnation of modern civilisation" (15). The 'conclusion' of *Hind Swaraj* carries the nineteen demands (commandments of a kind) that bring out Gandhi's investment in language for propagating his aim of *Swarajya*, and designating *dukkha* (suffering) as the 'true test' that a 'Hindustani' has to encounter and live through to lay claims on Home Rule.

Gandhi centres his rhetoric of *Swarajya* on self-rule/self-control, soul-force/love-force and *swa-deshi*, with *swa/wayam* playing the crucial role. He claims, "let each do his duty. If I do my duty, that is serve myself, I shall be able to serve others". Read in English, alongside the Hindi version, *Hind Swaraj* reveals influences of the *Bhagavad Gita*. We can notice here a shift from the textual to the religious as a site of shaping and drawing strength for dissent. Gandhi quotes Tulsidas: "Of religion, pity or love is the root/As egotism of the body/Therefore we should not abandon pity so long as we are alive", a couplet that forms the 'scientific truth' for Gandhi. We can also see how the question of religious belief as driving a movement against the coloniser in India has been dealt with in *Hind Swaraj*. Along with *dukkha* as mentioned above, we get *daya*, which is similar to the Christian concept of benevolence and care. This prods Gandhi to accuse the British in India of going against the 'essence' of their religion. Gandhi says, "We believe that at heart you (British) belong to a religious nation. We are living in a land which is the source of religions" (86).

Early in the *Hind Swaraj*, he stresses on India's 'faculty for assimilation' which he pits against the 'fire of civilisation'. This results in 'modern civilization' becoming far more vicious than 'religious superstition'. I will borrow Ronald Inden's words here from his essay 'Orientalist Constructions of India' (1986), where he says, "I doubt very much, for example, if Gandhi's concept of non-violence would have played the central part it did in Indian Nationalism had it not been singled out long ago as a defining trait of the Hindu character" (408). Therefore, assimilation, compromise and a give and take, also emphasised in the quotation in the beginning of the paper, has marked Gandhi's responses to frictions within larger movements of dissent which could also be marked by both inter and intra religious conflicts. Therefore Gandhi understands and interprets Christianity, Islam, Hinduism through

how it is being lived out in the lives of those who practice it. A lived rather than a 'stated in scriptures' religion.

The lived everydayness of religion also lends acuity to how one could understand the 'self' within dissent. 'Self' is a relation, not an entity. The relation is extended to the body, family, village, nature, community, and possibly the nation. Variations within the self could set off ripples in one's relations with the extended selves. The opposition of 'self' in Gandhi is not 'the other'. This reveals to us the nature and texture of dissent, constituted by a 'slow burning' instead of a totalitarian, all-encompassing conceptual compartment. The concept of religion and the narratives of resistance and *satyagraha* that Gandhi constructs are very significant. Tolerance and equal respect sustain the idea of both a nation and its people for him, just like his claims of religion being personal matter, or vouching for a critical and not literal examination of scriptures, or defining religion as a personal 'duty' that calls out to certain 'universal fundamentals' which are free standing both inside and outside the particular religion.

Gandhi's investment in religion and language is robust and pragmatic. In the active translation of ideas from thought to the written word, there is a refusal in Gandhi to make translation a passive entity in itself. He exhibits a peculiar clarity about religious and linguistic concepts carrying a load of their own. *Satyagraha* brings out the importance of 'action' as much as it pushes one to think of linguistic ordering of dissent. *Satyagraha* emphasizes on *satya*, the nature of being, and highlights goodness/virtue. How one chooses to term/name a movement, according to Gandhi, is not just the everyday equivalence of the word and its meaning, but a constant negotiation between the two, and this marks the nature of dissent envisaged by Gandhi. Locating a life-force within figures of the 'child', 'slave', 'migrant', 'indentured' and 'women', Gandhi has a complex philosophic context behind what he does. Reading John Ruskin's *Unto This Last* (1860) and translating it as *Sarvodaya* (the welfare of all), Gandhi says, "our young men who have received western education are full of spirit. This spirit should be directed into the right channels. 'Let us have Swaraj' is one slogan; 'Let us industrialize the country' is another... the philosopher's stone which can effect this transformation is a little word of two syllables- *satya*. If every Indian sticks to truth, Swaraj will come to us of its own accord" (79).

There is something like the mechanics of cultivating dissent that one gets in Gandhi. Sacrifice, suffering, fasting, celibacy and non-cooperation design Gandhi's declarative and practical beliefs. What is happening in the twentieth century to people's anxieties about not only the nation state, but also to the position afforded to the minorities and the relation of this modern nation state with tolerance and religiosity forms the canvas on which *Hind Swaraj* locates itself, not just as the "first

programmatic text written in 1909” but as opening up modes of visualizing social thought, political writing and conventions of a nationalist praxis.

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21.

INDIA UNDER EMERGENCY: RICH LIKE US NAYANTARA SAHGAL

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Abstract

Nayantara Sahgal is a writer with considerable number of political novels, stories, sketches and journalism. She belongs to rich Indian political traditions. She has the great ability to mix up facts with fictions. Sahgal's one of the main aspect of fiction is her traditional faith and attitude to politics and personal relationships. If we look towards the family of Sahgal her parents and relatives actively take part in struggle for freedom of nation. Politics entered into her life from early age and may be this is the reason how she brilliantly portray political events in her fiction. One such example is in her novel Rich Like Us. Rich Like Us offers the authentic picture of India under Emergency in 1975. Sahgal traces the impact of the Emergency on different characters of this novel and the social tension created by the Emergency. This paper seeks to examine the novel Rich Like Us and the use of historical events and effect and impact of such events on the common people .

Key Words: Emergency, Politics, Indian history, detention, vasectomy,.

The Emergency declared in the year 1975 by Indira Gandhi was a traumatic period for the country. Some Indians were unable to welcome it, whereas some resented it. In the literary world, quite naturally the Emergency became the main theme of the political novelists. The declaration of Emergency meant curtailing of freedom in many ways: censorship, erratic arrests prevention of public meetings , roads lined up by steel helmeted policemen, the forced demolishing of the slums, the cruelly imposed vasectomies, suppressing the opposition of all sorts, and monopolization of power are just the highlights.

Sahgal's Rich Like Us presents a vivid picture of the excesses of the Emergency. Nayantara Sahgal won the Sahitya Akademy award in 1986 and the Sinclair prize in 1985 for this novel. The novel is set from 1932 to 1975 which includes both the Indian independence movement and its aftermaths, including the infamous political Emergency declared by Indira Gandhi. As this novel boldly treats question of governmental policy, the majority of critics have treated novel as political novel. O.P. Mathur, for example, commends 'Rich Like US' solely as an expose of the objective and functioning of Emergency. Jasbir Jain praises the novel as a discerning political biography, the story of a country in which the protagonist is India. Using the past as a point of reference, particularly the Gandhian Age, when love of freedom truly flourished, Nayantara Sahgal contrasts the troubled India in the Seventies and demonstrates how the Emergency infected democracy in the country. She presents the move towards dynastic succession by passing democracy, The Indian socio-political

milieu, its disparities, rampant corruption and political upheaval during the period of Emergency of 1975. The imposition of Emergency and the subsequent curbing of rights fulfilled her dire prophecies.

Rich Like Us belongs basically to the Sahgal's tradition and the novel focuses on the human dimensions of the story predominated by political interest. The novelist believes that the emergency did not befall on the country overnight like a curse. It is actually the culmination of an erosion of moral values that set in among the politicians, civil servants and people at large after Independence. In such horrible conditions of Emergency in the country what is the fate of those who resist it while the majority reconcile to it? Sahgal in her novel Rich Like Us clearly shows all this through different characters of her novel.

Sonali as a victim of Emergency:

Sonali is the main character as well as a miserable character in the novel, who suffers a lot in the wake of Emergency. She represents the good and modern Indian womanhood. She is intellectual and intelligent, independent yet committed to communal good unconditionally. In the wake of emergency when she refuses to interpret rules to the advantage of political bosses, she is frequently transferred without warning, also demoted and punished.

Ten minutes later a phone call informed me I was to go back to a posting to my state which I already knew, and the Union Government certainly knew, there was no vacancy at my level. I hadn't merely be transferred without warning. I had been demoted, punished and humiliated, and I had no inkling why (Sahgal, Rich Like Us 31)

Sonali feels bitter and frustrated thinking that society values those in power higher than those who try to be honest and try to do their job sincerely. She feels completely alienated and her sense of rejection reacts with determination not to "grovel beg favors and act like a worm instead of a person" (Sahgal, Rich Like Us, 37)

Sonali finds for herself impossible to continue to work in such a corrupt environment. She refuses to be a part of the silent sycophancy and continues to fight as an administrator against the whole system.

"The Emergency had finished my career, but suddenly I don't want a career In the crumbling un-professionalism that bowed and scraped to a bogus Emergency" (32)

Injustice with Rose:

Rose ;the London- born second wife of a rich businessman ,Ram, is the another character who suffers during emergency. Rose is a brave woman, but she is doomed by her honesty. She has been humiliated and robbed of even a decent living allowance by Dev, who keeps drawing money from the joint account of Ram and Rose by forging the signature of his paralyzed father. Rose was found dead in a well. The

subversive law releases men like Dev of any crime, from the forging of Ran's cheques to the murder of Rose.

During the period of Emergency the world's largest democracy was looking nothing more than the dictatorship. Since the novel opens in the post-Emergency period, but travels back to more than a hundred and fifty year, analyzing and questioning the political relationships and the value systems of the past. Emergency had different meaning to different people. To some, it was opportunity, plenty and power. To others, it was a time for hero-ship, while for the common men it was simply exploitation and deprivation of even the basic freedom. Sonali is transferred to a lower post and her successor, Ravi Kachru, takes over as Joint Secretary. She is demoted, punished and humiliated while Kachru always manages to be on the right side of power, by keeping out of controversies and avoiding wrong turns, sailing smoothly with the flow. He turns himself into a puppet in order to play a key role in the succession of Emergency.

“Kachru of course would get through any charade with fitness. It was the realities that floored him”. (26) the beggar, though the a minor character in the novel, is still a powerful symbol of the effects of the ruthless Emergency. MakarandParanjape observes: “ the crippled beggar is perhaps the most important symbol in the book..... the beggar represents the Indian masses who have been battered and crippled by the ruling class. They are silent and helpless... victims of endless oppression and injustice” (14)

Sahgal's novel Rich Like US is invested with the corporal specificities of the violence and chaos inflicted by history. Sara Ahmad writes, “bodies are capable of remembering histories, even when we forget them”. In Sahgal's novel we see broken, disabled bodies symbolizing the ruthless state machinations on the hapless citizens. Sahgal's novel successfully depicts the impression of torture during the time of emergency on various characters. This novel gives a clear – eyed account of the events of Emergency itself and its brutality.

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22.

AMBIVALENCE IN V S NAIPAUL'S *THE MYSTIC MASSEUR***Reshma Rabbani**

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Abstract:*The paper focuses on the ambivalence, a prominent post-colonial feature and a recurrent theme in the works of V S Naipaul, a diasporic writer of Indo-Trinidad origin emanating from his exile and displacement with special reference to his novel *The Mystic Masseur* (1957). The paper shows the strife and struggles of Ganesh to cope up with the identity crisis and rootlessness aroused being a displaced and exile of Indian origin in Caribbean island under British colonialism. It also reveals Ganesh's struggle to identify himself with the external cultural environment leading to ambivalence in him and affecting his perception of the self and altering his likings and preferences for cultural components like name, language, attire, rituals and customs etc. This change which is an internal psychological transformation is externally manifested through the choices and preferences that he makes in retaining certain cultural components while discarding the others at different stages of his life.*

Keywords:*ambivalence, diaspora, displacement, alienation, exile, culture disintegration*

Ambivalence is one of the prominent features in postcolonial works and a recurrent theme among the diasporic writers. The *Oxford Advanced Learner's Dictionary* defines the term as 'having mixed feelings or contradictory ideas about something or someone'. Ashcroft, Bill et.al. (2005), in their book *PostColonial Studies: The Key Concepts* states that the term ambivalence was first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite. It also refers to a simultaneous attraction toward and repulsion from an object, person or action (Young 1995: 161). Adapted into colonial discourse theory by Homi Bhabha, it describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer. Rather than assuming that some colonized subjects are 'complicit' and some 'resistant', ambivalence suggests that complicity and resistance exist in a fluctuating relation within the colonial subject.

V.S. Naipaul, an Indian by ancestry, a Trinidadian by nativity and British by residence and intellectual training seems to be symptomatic of ambivalence both in his personal and fictional life. His ambivalence emanates from his diasporic sensibility and twice displacement. His first displacement was brought about when he was born in Trinidad as a second generation Hindu Brahmin immigrant of Indian origin in Caribbean. His birth in Trinidad distanced him from his Indian ethos and culture and displaced him from his Indian identity. Further the domination of colonial culture in colonial Trinidad alienated him from Trinidad and suppressed his love for Trinidad, moreover his diasporic movement to London further displaced him from his

ancestral home India and place of birth Trinidad. This resulted in his ambivalent and fragmented identity. He could neither identify himself with the Indian Hindu Brahmins or the Caribbean negroes nor with the European colonisers and found himself fluctuating between his Indian and European identity. Landeg White makes a remark on the multifaceted aspects of Naipaul in different places as: "A Brahmin-cum-Englishman in Trinidad, a European in India, an Indian in London"(7).

His family thus neither completely gave up their Indian culture nor completely accepted the European culture but indeed exhibited a hybrid culture retaining some of the Indian culture and accepting some of the European culture. Naipaul's grandmother whom they called "Nanie", a Hindi word for grandmother aptly represents this ambivalent attitude in following both Hindu way of life and celebrating catholic festivals. Patrick French records the hybrid culture of Naipaul's family in his book. *The World Is What It Is: The Authorized Biography of V. S. Naipaul*:

Nanie believed in the Hindu way of life but the irony of it, she would help with the churches and celebrate all the Catholic festivals because she didn't believe in putting all your stones in one basket. She told us that she wanted us to speak in English, not Hindi, because we had to be educated. 'Nanie made it clear in graphic terms that they were not part of a wider Trinidadian Community. (French, 26)

Moreover Naipaul's belongingness to an uprooted traditional Hindu family indentured by the colonial power puts him to an odd indefinable situation where all the immigrants live in a predicament of rootlessness and homelessness. The geographical separation in the countryside of Trinidad brings these Indian immigrants in such a position that they could hardly come in contact with the outside world. Their ancestral homeland also became a distant illusion for the new generation and gradually the mixed culture of Trinidad led them to Homi Bhabha's concept of 'cultural hybridization' (Bhabha, 2)

Naipaul's admittance of ambivalent attitude and constant longing for the homeland among the Indian immigrants in Trinidad comes across in his *Nobel Lecture*:

So, as a child I had this sense of two worlds. The world outside that tall corrugated-iron gate, and the world at home-or, at any rate, the world of my grandmother's house. It was a remnant of our caste sense, that thing that excluded and shut out. In Trinidad, where as new arrivals we were a advantaged community, that excluding idea was a kind of protection; it enabled us- for the time being, to live in our own way and according to our own rules, to live in our own fading India. It made for an extraordinary self-centeredness. We looked inwards, we lived out our days; the world outside existed in a kind of darkness; we inquired about nothing (n.p).

Naipaul's divided self and ambivalent nature is reflected in many of his fictional characters. He affirms, "My world is more confused than that of the other writers; I've

had to fit in as part of the background” (*Drozdiak*17). As the immigrants are always in the state of rootlessness and exile, Naipaul and his protagonists very intensely reflect this rootlessness, exile and alienation. Rishi Pal Singh illustrates:

"Amidst the chaos of the post independence situations, Naipaul, who himself is a displaced and exiled writer from Indian community in Trinidad, moves in and out of the consciousness of the protagonists coming from the rootless and derelict groups in alien lands"(Singh,116)

It can easily be noticed that the miseries and sufferings faced by Naipaul's protagonists have natural conformity with the experiences of people all over the world, living in an alien land dominated by a colonized society. His in-depth understanding of the situation enables him to present his diasporic ambivalence not only in his fiction but also in his travel writings.

As a writer Naipaul's splendid vision and voice emanate from his rootless, fluid and insecure socio-cultural background. His uneasiness with the subjugated identity and his agony and restlessness become quite obvious from the narration of his childhood memories in his works like *Finding the Centre*, *A House for Mr. Biswas*. Naipaul's early works depict his ambivalent state trapped between two worlds inheriting two different cultures, one was his colonial world and another was his old Hindu world and none of these two worlds really constitutes his 'home'. White's remark is of significant importance for this study because this work aims to show that Naipaul's stance as a critic of the postcolonial world is not as straightforward as it might appear. A closer study of his fictional works, with the help of some concepts of postcolonial theory, will reveal that V. S. Naipaul is a man caught up between two worlds: the post-colonial world which he criticises, and the former coloniser, the metropolis, to which he seems to aspire. Even if it seems that Naipaul is, in Selwyn Cudjoe's words, "a writer who has aligned himself with the values and preoccupations of the dominant Western culture," (Cudjoe,.5) the application of some selective methods of postcolonial criticism will show that Naipaul's texts do contain points of resistance to the coloniser's culture, which in turn indicates that he has not been able to disconnect himself entirely from his culture of origin.

His first novel *The Mystic Masseur*, set in colonial Trinidad and published in London in 1957 and the winner the famous John Llewellyn Rhys prize in 1958 aptly brings out Naipaul's fragmented identity entrapped between two worlds through the protagonist Ganesh Ramsumair. The ambivalence in the sub-altern characters as reflected in the novel indeed reveals Naipaul's own state of ambivalence regarding his own identity. Similar to many of his later novels, *The Mystic Masseur* (1957) also is autobiographical in approach.

Ganesh, the central character in the novel, like Naipaul is a Hindu immigrant in colonial Trinidad and suffers from displacement and exile and feels alienated from the both his Indian ancestry and Trinidad birth. The story covers the period from Ganesh's

childhood to his adulthood and shows the strife and struggles of Ganesh to cope up with the identity crisis and rootlessness aroused as a displaced and exile of Indian origin in Caribbean island under British colonialism. Succumbing to dominant culture of the British, Ganesh suffers from identity crisis. The boy is not sure which to call his home, his ancestral home of India from where his parents have come or to his place of birth Trinidad, the Caribbean islands, though in reality he wishes neither. He indeed wishes to be identified with the most dominant and powerful people of the Caribbean, the British, which is indeed an unconscious hidden desire of every “other” or the sub-altern in a colonial state.

Besides as Ashcroft et al, states about the loss of identity and displacement, explaining the concept “place and displacement”:

A valid and active sense of self may have been eroded by dislocation, resulting from migration, the experience of enslavement, transportation, or ‘voluntary’ removal for indentured labour. Or it may have been destroyed by cultural denigration, the conscious and unconscious oppression of the indigenous personality and culture by a supposedly superior racial or cultural model. The dialectic of place and displacement is always a feature of post-colonial societies whether these have been created by a process of settlement, intervention, or a mixture of the two. (ibid, p. 9)

Similarly it is observed that as Ganesh shuffles between the places with Indian community at Fourways and Fuente Grove and British community at Port of Spain in Trinidad, he feels displaced and struggles to identify himself with the external cultural environment leading to ambivalence in him. These experiences affect his perception of the self with the external culture and affect his cultural identity. It alters his liking and preferences for cultural components like name, language, attire, rituals and customs etc. This change which is an internal psychological transformation is externally manifested through the choices and preferences that he makes in retaining certain cultural components while discarding the others at various stages of his life.

Throughout the novel he is seen to drift between British identity and Indian identity as he changes places and takes up different professions at different stages of his life. As a child due to dominance of colonial culture in a colonial school he feels alienated with his Indian identity, Indian clothes, Indian name and so he wants to discard his Indian identity and take up the British identity by adopting a British name. So he anglicises his name from ‘Ganesh’ to ‘Gareth’ connoting his shift to Englishness.

Besides it is also seen that the colonised start to lose their confidence in their own culture on coming in contact with the dominant culture. Ganesh’s ‘khakhi suit’ and ‘khaki toupe’ which he wears when he goes for admission in the Queen’s Royal College at the Port of Spain a mark of high official and pride while bring him a lot of admiration and praises from the people of Indian community in Fourways but the

same attire becomes a matter of mortification in the British community of Port of Spain :“When they got to St Joseph, Ganesh began to feel shy. Their dress and manner were no longer drawing looks of respect. People were smiling, and when they got off at the railway terminus in Port of Spain, a woman laughed.”(10)

His Indian attire which makes him feel important and respected in the Fourways, the same attire makes him feel ashamed of self in the colonial community of Port of Spain, yielding to ambivalent emotions of pride and shame in him. Moreover as the colonizer usually lookdown upon the colonized’s culture, the English principal of queen’s Royal college too scolds Ganesh, when hecomes with a bald head after his holidays: “Ramsunair, you are creating a disturbance in the school. Wear something on your head.”(11)

Thus Ganesh starts to feel alienated withhis Indian identity in Queen’s Royal College.His Indian name, Indian way of dressing ,Indian accent of speaking, following Indian customs make him feel out of place and ashamed of self. Soin order to escape from being mortified he decides to do away Indian identity and changes his name from ‘Ganesh’ to ‘Gareth’.

Ganesh never lost his awkwardness. He was so ashamed of his Indian name that for a while he spread a story that he was really called Gareth. This did him little good. He continued to dress badly, he didn’t play games, and his accent remained too clearly that of Indian from the country. He never stopped being a country boy.(11)

As Albert Memmi writes in his book *Colonizer and the Colonized* : “The entire bureaucracy, the entire court system, all industry hears and uses the colonizer’s language./.../make the colonized feel like a foreigner in his own country”(Memmi 150-151). The presence of the colonizer’s language everywhere causes alienation, in the colonized resulting in high reverence for the colonizer’s languageand looking down on the native languages.Ganesh too, like most of the colonised people, has high reverence for the English language. He admires Indarsingh , another boy of Indian descent having mastery of English language. He sees that everybody thinks that Indarsingh is a brilliant boy and quite sure of his bright future as he can make ‘long speeches in the Literary Society Debates’, recite ‘verses of his own at Recitation Contests’, and win the ‘Impromptu Contests’.

He seems to love the coloniser’s language too. Thus when he embarks his writing career he chooses to write in English, he even decides to write books for the American publishing Company the Streets and Smith. Although he is never able to write any book for the Street and Smith, but the whole process makes him think on his art of writing and he decides to improve his English language. He feels that being the residents of British country it’s high time that they perfected their English so even asks Leela and Beharry to improvise it.

But as he moves back to Fourways and later to Funte Grove the places inhabited by Indians like him he feels more at ease and becomes comfortable with his own Indian identity. Thus the same Ganesh who as a school boy feels out of place in a colonial school and wants to do way with everything Indian in him later after marrying Ramlogan's daughter when he goes to Fuente Grove, he decides to open up a Indian cultural institute instead of a British one with the money and house given by Ramlogan in the form of dowry to further Hindu culture and Science of Thought in Trinidad for which he even puts up an advertisement in the Trinidad Sentinel newspaper showing Ramlogan as the founder and himself as the president of the institute.

And the next morning the Trinidad Sentinel carried this story on page five:

BENEFACTOR ENDOWS CULTURAL INSTITUTE

Shri Ramlogan, merchant, of Fourways, near Debe, has donated a considerable sum of money with the view of founding a Cultural institute at Fuente Grove. The aim of the proposed Institute, which has yet to be named, will be the furthering of Hindu Cultural and Science of Thought in Trinidad.

The President of the Institute, it is learnt, will be Ganesh Ramsimair, B.A.(54-55)

Besides when he takes up the job of a mystic masseur at Fuente Grove, succumbing to the demand of his new job he takes up to Indian clothes, starts following Indian culture and reciting Hindi verses and even adds the word "mystic" to give weight to his name and also gives his home an Indian look. He welcomes his clients in Hindi to sound like an authentic pundit, recites Hindi couplets, arranges for Leela as her interpreter who conveys his thoughts in English to the clients:

Ganesh began to chant in Hindi.

Leela asked the boy, 'He ask whether you believe in him'.

The boy noded without conviction.

Leela said to Ganesh in English, 'I don't think he really believe in you.' And she said it in Hindi afterwards.

Ganesh spoke in Hindi again.

Leela said to the boy, 'He say you must believe.'

Ganesh chanted.

'He say you must believe, if only for two minutes, because if you don't believe in him completely, he will die too.' (122)

Further in order to make the place look like belonging to an Indian mystic he gives his home an entire Indian look he makes a shed in front of his front yard, thatches it with palm and puts some sand on it. He also displays about three hundred of his

books, including the Question and Answers in the shed. In addition to that he nails a signboard inscribed 'GANESH, Mystic' on the mango tree in front of his house. He covers the walls with religious quotations in Hindi and English, and with Hindu religious pictures.

Although he decides to make a shift from the English culture to adopting back the Indian ways but the effect of the dominant English culture still persists and can be observed in his wearing both English clothes and Indian clothes, speaking both English and Hindi, building an Indo-western house. He tries to strike a balance between his Indian and British Identity by choosing to wear Indian clothes at home and English for outside, becoming bilingual and having an Indo-western look for the house.

He puts up his Indian attire at home when people come to meet him and he switches to his trousers and shirts when he goes out to meet people out of Fuente Grove. So once when he wants to go out to meet someone at the Oilfields he asks Leela to take out his 'English clothes'. He changes from dhoti and 'koortah to trousers and shirt. Before he left he said, 'You know, sometimes I glad I get college Education.'"(121)

Moreover when he goes out for lectures he takes his books in taxis makes a display of his learning and look authentic. He addresses the crowd in Hindi but substantiates his points by showing quotes from books in English. His bilingualism often makes people marvel at him. Further his respect for both Hindi and English can be observed from his new sign board where he inscribes statements in both Hindi and English.

A professional sign-writer was summoned from San Fernando to rewrite the GANESH, Mystic sign. At the top he wrote, in Hindi, *Peace to you all;* and below *Spiritual solace and comfort may be had here at any time on every day except Saturday and Sunday. It is regretted, however that requests for monetary assistance cannot be entertained.* In English.(143)

As he prospers as a mystic, he pulls down his old house and puts up a mansion of two stories with concrete walls and more than a hundred windows like the Government house. His new house has both Indian and western semblance. While the outer architecture with its colour and temple gives it an Indian flavour, the interiors with the carpets, refrigerator and the modern lavatory gives it the western touch.

But again as he comes in contact with the English people and culture after becoming an M.L.A and later an M.B.E., and moving to Port of Spain his confidence in his Indian identity again loosens and he gives up wearing Indian clothes and speaking Hindi Language, sells his Indo-Western style house of Fuente Groove and even anglicises his name to G.S. Muir, Esq. from Ganesh Ramsumair. His leaving of Fuente groove is symbolic of the disintegration of the East Indian Community by discarding the Indian identity and taking up the British identity. It also signifies his end of ambivalence and final resolution to take up the British identity. MohanChampaRaohas observed in her book *Postcolonial Situations in the Novels of*

V S Naipaul that succumbing to the constant conflicting pull of Eastern and western world, both Naipaul and Ganesh of *The Mystic Masseur*, finally make their choice in favour of western worlds:

Naipaul draws attention to the inadequacies of colonial societies which are often characterized by a lack of acumen for specialization. Trinidad is portrayed as a society in upheaval, where the old order is giving way to new forces of modernity and the East Indian community of which Ganesh as a representative is particularly vulnerable. Ganesh's success story is really the story of the disintegration of the East Indian Community, which under the conflicting pull of the Eastern and Western world, makes the final choice in favour of the Western civilization. (Rao, 33)

Thus we see that Ganesh's character like Naipaul is constantly in a state of ambivalence and drifts between Indian culture and European culture. The more he comes in contact with the colonizers the more his confidence in his Indian culture shakes and it leads to the disintegration of the native culture and he starts adopting western ways of life by his changing Indian name Ganesh to 'Gareth' in colonial school and to 'G Ramsay Muir' during his visit to Britain for conference. Besides his taking up the western attire of 'lounge suit' during a strike of September 1949, also the dinner-jackets for official dinners at Government House and his impeccably dressed like an English during his Britain visit clearly marks his shift to western culture. But when he moves away from the colonial domination to the rural places of Trinidad and takes up the profession of the mystic masseur, he is seen to draw to his Indian culture which is reflected in his taking up Indian attire of 'dhoti', 'kurtah' and 'turban', reciting Hindi slogans, adopting Hindu ways of life etc. Nevertheless the colonial culture still allures him and he does not give up his western ways of living and indeed adopts a hybrid culture by becoming bilingual, wearing both Indian and western attire and building an Indo-Western house. However as he becomes an MLA and then an MBE his ambivalence, the uncertainty of mind, the in-betweenness and the hanging between two cultures of Indian and British culminate in his final resolution for British culture and giving up Indian culture with Indian name, attire, language and the Indian style house of Fuente Grove and adopting the western culture and becoming a mimic man.

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23.

PERFORMATIVITY IN ARUN KOLATKAR'S *JEJURI***Disha Pokhriyal**Assistant Professor,
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Abstract:

The following paper looks at Arun Kolatkar's poem *Between Jejuri and the Railway station* and tries to read the poem alongside ideas of wandering, travelling, religion and the figure of the *flaneur*. Kolatkar's poetry is a radical revisiting of the idea of pilgrimage, along with a visual experimentation with the way poetry is written. The prevailing sentiment is that of keen observation combined with a deep understanding of people, beliefs, cultures and the role of language in describing it all.

INTRODUCTION:

The concept of Indian Writing in English, as it emerges in Kolatkar's work, emphasizes upon a fusion of acuity in observation with fashioning of the colloquial and vulgar, and bypasses the nebulous constructions like 'English Literature' and 'Indian Culture'. Translation as a ductile project is emphasized by Kolatkar when he mentions in an interview with *The Hindu* that in wanting to write about Kannagi (of *Cilapattikaram*) in Marathi, he wishes to know of "Hypatia, a woman lynched in 5th Century Alexandria. I want the name of the naked girl on the highway in the Vietnam War photographs" (Ramnarayan). Kolatkar stretches language, because he feels that "language should be capable of expressing not just what's in your lane or village, but happenings anywhere in the world" (Ramnarayan). This all-encompassing feature gives language the capacity for both rootedness and the flowering forth of multiple forces that shape India.

DISCUSSION:

First published in 1974 in the *Opinion Literary Quarterly*, Arun Kolatkar's *Jejuri* defies any singular, 'authentic' mode of self-expression, and engages with ideas of devotion, perception and pilgrimage. In an interview with Eunice de Souza, Kolatkar discloses his working with "history of all kinds, beginning of man, archaeology...religion, objects, bread making, paper, clothes, people, and evolution of man's knowledge of things, ideas about the world or *his own body*" (16). Kolatkar's *Jejuri* indicates both the work and the place he is trying to represent besides unravelling the tensions between such affiliations.

Amit Chaudhri's introduction to *Jejuri* locates the poet-artist within the hybrid society of Bombay, where the "recalcitrant, perspiring everydayness" rubbed shoulders and knocked knees with "the work of art" (2). Poets conversed with artists, and Kolatkar inherited this amalgamation of institutionalised art training (within JJ School of Art) and writing what he saw outside -- the squalor and diversity. As

Chaudhri puts it, Kolatkar works with this “proximity of the disreputable, the culpable, and the religious” (5).

Kolatkar’s destination in Jejuri is a site of pilgrimage situated 50 kilometres south east of Pune, whose presiding deity Khandoba has successfully made its way from a cattle god and folk-lord into the brahmanical pantheon, as the incarnation of Shiva. People flocking the site are in no position to question and disregard the omnipotence of the deity and the power of the priest. In a striking sequence from *Between Jejuri and The Railway Station*, the poet describes leaving the temple town “with a coconut in your hand, a priest’s visiting card in your pocket and a few questions knocking in your head.” The questions have never really left Kolatkar’s head, which is evident in how he is having fun in superimposing his identity onto the landscape and assessing the emotional charge of that journey to Jejuri. Working with a poetic configuration that goes beyond a holistic description to appear as a collage of images which are magnified, felt, discarded and thought about, Kolatkar mocks the culture of piety which endows certain objects with value and devotion, establishing a hierarchy that is revered and reiterated.

In *Between Jejuri and the Railway Station*, the focus is on how a sacred place is being configured through secular imagery, characterised by humour, irony and at times, borrowed subjectivity. With this intrusion in the ‘other’ subjectivity, there is a challenging of not only certain expressions and structures of belief, but also of a fixed poetic idiom and institutionalised religious discourse. The spectacle of religion, according to Amit Chaudhri, “is part of the production of a version of Hinduism that has been a steadily developing enterprise in independent India” (233). The ‘faith’ in Khandoba, the veiled exploitation by demi-gods and the marginalization of *Yeshwant Rao* are subtly emphasized by Kolatkar.

Such power structures create spaces for the existence of what we call a flaneur, somebody who would enter a revered site and split it open through the gaze. Vijay Dharwadkar in his work on Kolatkar tells us that, “a flaneur is a man of the city and a man of leisure whose main occupation is to walk the streets, looking at shop windows, watching people, observing things and events”. The description marks the flaneur figure as more of “a connoisseur rather than a consumer.” Here it is important to delineate two visualisations of the flaneur, which Ian Buchanan lucidly states: “...what (Walter) Benjamin describes is a peculiar type of city-user, whereas what (Michel) de Certeau has in view is the most ordinary of city-users. Although by disposition he is a ‘man of the crowd’, because of his special qualities the flâneur is actually a man apart from the crowd. In contrast, the person de Certeau has in mind is entirely without qualities and therefore indistinguishable from the crowd” (113). Amit Chaudhri too invokes Walter Benjamin and says that the flaneur is engaged with “not only a range of details and particulars, but restructuring of the way we experience them” (231). And the performance lies precisely in the way the ‘local’ and ‘everyday’ become theatrical to the flaneur and who, in turn, performs the task of observing, perceiving and documentation.

Chris Rojek and John Urry, in *Touring Cultures: Transformations of Travel and Theory*, have remarked how “a certain commodification of memory and heritage” (14) affects interaction with the world. They discuss how perception and description

of places can raise interesting questions since “actual gender relations in travelling cultures have a way of unfolding in ways which are not anticipated or predicted by theoretical categories” (18). This is significant while discussing the *gaze*, which brings together issues of time and space central to contemporary cultural analysis. Rojek and Urray remark on the emergence of the dark side of sight in the twentieth century, with Foucault’s idea of panopticon and positioning of the gaze. Space, therefore, defines and delimits both performance and the flaneur. In Ian Buchanan’s words, “Space is what allows the relation of perceiving to perceived to be formulated, it is the distance between subject and object that enables them to be distinguished from each other by perception” (112).

The railway station in *Between Jejuri and the Railway Station* is a simmering field of energy, vitality, of journeys and delays that fascinate the flaneur. The situation of being in-between is intertwined with successive journeys. One began in the temple town, in and out of temples, cow-sheds, myths and tales. The next is from the town to the station, a panorama that Kolatkar sketches, or visualizes. It appears so neat, one ensconced within the other-houses and priests, pillars and arches, prosperity and exploitation, the ruins and the litter of the bitch. The lines are spoken, acted, memorised and recanted for an audience, for an onlooker, as the poem leads us from one signpost to another. Like the “needle that has struck a perfect balance between equal scales”, the flaneur witnesses the “craziest” performance, the birds eating the grain. Kolatkar challenges translation in the way *Jejuri* reworks the poetic style, like the “typographical flourish” (Chaudhri) when he paints the scene of hens and cocks in a *jowar* field “imitating a religious ecstasy and abandon” (Chaudhri). In an interview with *The Hindu*, Kolatkar gives an interesting reply when asked about how he “drew” the words in the poem, as if in a “harvest dance”? He calls this “excess energy” and not his normal style. He states that the poem stands complete without the pattern. “This is bonus pleasure for the reader. Somebody may be irritated by it also. I probably had a disordered, psychic typewriter that jiggled the words up and down”, says Kolatkar, hinting at how writing is as much a performance as reading or seeing. Which is why the words dancing up and down project the page as the stage for literary audacity, as the flux of everyday life, as the characteristic of existence with people jumping about and gasping for that ‘grain’ called life. There is a creation of a new literary idiom that expresses independent India with all its complexities.

As performance-poetry, Kolatkar’s work bears some resemblance to the *Prakalpana* Movement of Bengal, though the two might not have been informed of the other. As the creator of the movement, Vattacharja Chandan envisaged an innovative literary form that tackled colonial forms and grew out of the surrounding organic reality. One of his poems, *Words*, shares the tenor of Kolatkar’s work:

The restless night couldn't sleep as we are not asleep
 So many words stored in store to be restored in heart
 As we awake ↔ the world awakes
 , we sleep ↔ the world sleeps
 In the drowsy fragrance of chhatim flower
 ♥ arises how unspeakable sweet revengeful desire ♥
 We are awake so we beget words
 words beget words

words grow,
 Night grows in words
 Pain grows in words
 , eases in words
 Pain eases in words / Pain grows in words
 Night grows in words/ Words grow words
 Words beget words
 We are awake so we beget words

While there is no intention of weaving one into the other, it is clear that as political waves swept the country it was in the 'subcultures' that such performative writing was being produced. Ken Gelder could be used to gloss on the idea of subculture that functions strongly in religious and sociological discourses. In an attempt to historicise subcultures, Gelder identifies the subcultural identity as a structured refusal of one of emerging capitalism's major symptoms, alienation.

CONCLUSION:

Kolatkar contrasts performance against religiosity, questioning against submission. He emphasizes the use of available sites and sights as the battlefield to dismantle hierarchies. Kolatkar deals with objects and "their emergence or movement in relation to other social practices, including but by no means confined to those of economic exchange" (Rojek and Urry 77). Kolatkar basis his expressive and performative resources on the 'junk of urban everyday', and enters the sanctum sanctorum of Jejuri only to see beyond what the darkness, dampness and the stone has to offer.

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24.

लोकसाहित्य के विविध रूप**डॉ. जयंत डी. बोबडे**सहाय्यक प्राध्यापक, हिंदी विभाग,
श्री शिवाजी महाविद्यालय, परभणी- ४३१४०१**सारांश :**

लोकसाहित्य की परंपरा अत्यंत प्राचीन है। जिस साहित्य की रचना लोगों द्वारा की जाती है उसे लोकसाहित्य कहा जाता है। जनसमूह की जो भावनाएं, दुःख, प्रेम, भय, शोक आदि इसमें सामूहिक रूप में होती हैं। लोकसाहित्य मौखिक परंपरा से एक पीढ़ी से दूसरी पीढ़ी तक संप्रेषित होता रहता है। लोकसाहित्य सहज, सरल तथा अकृत्रिम होता है। इसी कारण वह व्याकरण नियमों में बंधा नहीं होता। लोकसाहित्य अनेक प्रकारों के द्वारा प्रकट होता रहता है जैसे- लोकगीत, लोकगीत, लोकगाथा तथा लोकनाट्य आदि। लोकसाहित्य किसी जनपदीय तथा बोलीभाषा के माध्यम से व्यक्त होता रहता है। यद्यपि लोकसाहित्य किसी एक व्यक्ति की अभिव्यक्ति हो लेकिन उसमें उस प्रदेश तथा समूह की लोक भावनाओं का प्रस्फुटन होता है।

महत्वपूर्ण शब्द : लोकसाहित्य, मौखिक साहित्य, लोककथा, लोकगीत, लोकगाथा, लोकनाट्य, लोकसंस्कृति, अकृत्रिमता, लोकजीवन आदि .

प्रस्तावना :

साहित्य समाज का दर्पण होता है। साहित्यकार जिस समाज, संस्कृति तथा प्रदेश से आया है उसका चित्रण वह अपने साहित्य में करता है। लोकसाहित्य यह साहित्य की एक प्रवृत्ति है। जो मौखिक परंपरा द्वारा एक पीढ़ी से दूसरी पीढ़ी तक संक्रमित होता रहता है। भारत में लोकसाहित्य की परंपरा अत्यंत प्राचीन है। जो साहित्य जनता द्वारा लिखा गया हो परन्तु उसका कोई भी रूप में लिखित नहीं है अर्थात् उसका अस्तित्व जनश्रुतियों के रूप में है उसे लोकसाहित्य की उपमा दी जाती है। साहित्य के क्षेत्र में दो शब्द बहुत प्रचलित हैं- 'शिष्ट साहित्य' तथा 'लोकसाहित्य'। शिष्ट साहित्य यह लिखित रूप में होता है तो लोकसाहित्य मौखिक रूप में समाज में अस्तित्व में होता है। वह मौखिक परंपरा के द्वारा ही अनवरत चलता रहता है। परन्तु अब छपाई के प्रचार प्रसार के कारण लोकसाहित्य का लिखित रूप में उपलब्ध हो रहा है। किसी ने एक पंक्ति की रचना की, दुसरे ने उसमें एक और पंक्ति जोड़ दी, तीसरे ने तीसरी पंक्ति रचकर गीत को आगे बढ़ाया। इस प्रकार परवर्ती पीढ़ियों ने भी इस गीत में संशोधन, परिवर्धन किया और अनेक लोगों के रचना सहयोग से साहित्य प्रकाश में आया वह साहित्य 'लोकसाहित्य' कहलाता है।

लोगों की भावनाएं, दुःख, प्रेम, भय, शोक, आनंद आदि की अभिव्यक्ति जिस साहित्य प्रकार से होती है उसे लोकसाहित्य कहा जाता है। लेकिन इस साहित्य के अंतर्गत अनेक साहित्य प्रकार आते जिनके द्वारा लोगों की भावनाएं प्रकट होती हैं जैसे- लोकगीत, लोकगाथा, लोककथा तथा लोकनाट्य आदि। प्रस्तुत शोधलेख में लोकसाहित्य की इन विभिन्न रूपों का विश्लेषण करने का प्रयास किया गया है।

पध्दति : प्रस्तुत विषय के सन्दर्भ हिंदी के कतिपय विद्वानों ने स्वरूप तथा विविध रूपों को परिभाषित तथा विश्लेषित करने का प्रयास किया है। इन्हीं विद्वानों के विचारों का सहारा लेकर इस विषय को

विवेचित करने का प्रयास किया गया है। इस शोधालेख के लिए विवेचनात्मक तथा विश्लेषणात्मक अनुसन्धान पद्धति का प्रयोग किया गया है।

उद्देश्य :

प्रस्तुत शोधालेख के निम्नलिखित उद्देश्य हैं-

१. लोकसाहित्य के अवधारणा तथा स्वरूप को विवेचित करना।
२. लोकसाहित्य के महत्त्व को विश्लेषित करना।
३. लोकसाहित्य के विविध रूपों को विवेचित करना।
४. बोली तथा भाषा की अभिव्यक्ति को स्पष्ट करना।
५. लोकसाहित्य के रूपों के आधार पर उनकी प्रासंगिकता को स्पष्ट करना।

महत्त्व :

लोकसाहित्य का क्षेत्र बहुत व्यापक है। अर्थात् जहाँ जहाँ लोग हैं वहाँ वहाँ लोकसाहित्य है। लोकजीवन का प्रत्येक क्षण लोकसाहित्य ने किसी न किसी रूप में अवलोकित किया है। जिस प्रकार मनुष्य का जीवन अनेकता से भरा हुआ है उसी प्रकार लोकसाहित्य का क्षेत्र भी अनेकता से भरा हुआ है। लोकसाहित्य की व्यापकता मानव जीवन से जन्म से लेकर मृत्यु तक तथा बच्चे, युवा, स्त्री, बूढ़े सभी लोगों तक है। इसकी व्यापकता अधिक होने के कारण करोड़ों जनसमुदायों तक लोकसाहित्य का प्रचार तथा प्रसार हुआ है। लोकसाहित्य के अंतर्गत आर्थिक, सामाजिक, धार्मिक, पौराणिक, नैतिक, तथा भाषाशास्त्रीय जैसे सभी विषय समाविष्ट हुए हैं। लोकसाहित्य अनेक साहित्य प्रकारों में समाविष्ट होने के कारण लोगों को पढ़ने के लिए विकल्प उपलब्ध है। इसी कारण लोकसाहित्य का अन्य साहित्य प्रकारों से विशेष महत्त्व है।

लोकसाहित्य अवधारणा तथा स्वरूप :

लोकसाहित्य यह जनश्रुतियों के रूप में उपलब्ध है। 'साहित्य' शब्द के 'लोक' अभिधान लगाने से उसका अर्थ होगा 'लोक का साहित्य'। इसीलिए लोकसाहित्य का बोध ऐसे साहित्य से होता है, जिसकी रचना जनता द्वारा की जाती है। जिस साहित्य की रचना एक जन-समूह द्वारा की जाती हो, उसे ही लोकसाहित्य कहा जाता है। जिसमें जनता की भावनाएं, प्रेम, आनंद, दुःख तथा शोक का चित्रण होता है। जिसकी सामूहिक अभिव्यक्ति लोकगीतों, लोककथाओं, लोकगाथाओं तथा लोकनाट्यों के द्वारा होती है।

भारतीय तथा पाश्चात्य विद्वानों ने इस विषय पर गहन चिंतन कर स्वरूप स्पष्ट करने का प्रयास किया है। लोकसाहित्य की परिभाषा देकर उसके स्वरूप को विश्लेषित करते हुए डॉ. रविन्द्र भ्रमर कहते हैं- "लोकसाहित्य, लोकमानस की सहज और स्वाभाविक अभिव्यक्ति है। यह बहुधा अलिखित ही रहती है और अपनी मौखिक परंपरा द्वारा एक पीढ़ी से दूसरी पीढ़ी तक आगे बढ़ता रहता है। इस साहित्य के रचयिता के नाम प्रायः अज्ञात रहता है। लोक का प्राणी जो कुछ कहता-सुनता है, उसे समूह की वाणी बनाकर और समूह में घुला-मिलाकर ही कहता है। संभवतः लोकसाहित्य, लोकसंस्कृति का वास्तविक

प्रतिबिम्ब भी होता है।”^१ इनका मत लोकसाहित्याकारों की स्वाभाविक अभिव्यक्ति ओर हैं। साथ ही वे लोकसाहित्य की सम्प्रेषणशिलता पर भी बल देते हैं। परन्तु आज अनेक प्रकार का लोकसाहित्य लिखित रूप में भी उपलब्ध है। वैसे मध्यकालीन संतो का साहित्य लोकसाहित्य की परिधि में आता है लेकिन हम इसे लोकसाहित्य नहीं मानते तो वह संत साहित्य है ऐसा मानते हैं इस सन्दर्भ में आचार्य हजारी प्रसाद द्विवेदी का मत दृष्टव्य है वे कहते हैं- “ऐसा मान लिया जा सकता है की जो चीजें लोक चित्त से सीधे उत्पन्न होकर सर्वसाधारण को आंदोलित, चालित और प्रभावित करती हैं, वे ही लोकसाहित्य, लोक शिल्प, लोकनाट्य, लोक-कथानक आदि नामों से पुकारी जा सकती है।”^२ लेकिन डॉ. धीरेन्द्र वर्मा लोकसाहित्य की मौखिकी अभिव्यक्ति को महत्त्व देते हुए कहते हैं- “वास्तव में लोकसाहित्य वह मौखिक अभिव्यक्ति है, जो भले ही किसी व्यक्ति ने गढ़ी हो, पर आज जिसे सामान्य लोकसमूह अपना मानता है।”^३ अर्थात् भूतकाल में किसी ने शब्दबद्ध की गयी भावना वर्तमान के किसी समाज की भावना हो सकती है। लोकसाहित्य किसी व्यक्ति ने जनता की बोली में लिखा साहित्य होता है। इस साहित्य को मौखिक परंपरा का संरक्षण है। लोकसाहित्य के मर्मज्ञ विद्वान् डॉ. कृष्णदेव उपाध्याय का मत सन्दर्भ में महत्वपूर्ण है, वे कहते हैं- “आधुनिक सभ्यता से दूर, अपनी सहज तथा प्राकृतिक अवस्था में वर्तमान, तथाकथित असभ्य एवं अशिक्षित जनता को लोक कहते हैं, जिनका जीवन दर्शन और रहन-सहन प्राचीन परंपराओं, विश्वासों तथा आस्थाओं द्वारा परिचालित एवं नियंत्रित होता है।”^४ अर्थात् ऐसा समाज जो आधुनिकता से कोसो दूर है साथ ही साथ वह प्राकृतिक अवस्था में जीवित रहता है ऐसे समाज द्वारा लिखा गया स्वांत सुखाय साहित्य ही लोकसाहित्य कहलाता है।

उपरोक्त परिभाषाओं से लोकसाहित्य की कुछ विशेषताएँ दिखाई देती हैं जैसे- रचनाकार ज्ञात नहीं होता, जनपदीय बोली में अभिव्यक्ति होती है, शाश्वतीय सिद्धांतों के बंधन से मुक्त, सहज, सरल और अकृत्रिमता होती है। लोकसाहित्य या मौखिक परंपरा द्वारा एक पीढ़ी से दूसरी पीढ़ी तक संक्रमित होने वाला साहित्य है, उसके लिखने वाले का योगदान महत्वपूर्ण नहीं होता तो लोकमानस का महत्त्व होता है। साथ ही साथ लोकसाहित्य या अकृत्रिम तथा व्याकरण के नियमों में बंधा नहीं होता। जिसमें जीवन, रहन-सहन, आदि का प्रभाव काफी दिखाई देता है। लोकसाहित्य की अभिव्यक्ति अनेक साहित्य प्रकारों द्वारा होती है जैसे- लोकगीत, लोककथा, लोकनाट्य तथा लोकगाथा आदि। अंततः हम कह सकते हैं की लोकसाहित्य जनता का वह साहित्य है जो जनता के द्वारा, जनता के लिए लिखा गया साहित्य।

लोकसाहित्य के विविध रूप :

लोकसाहित्य के परंपरा उतनी पुरानी है जितनी भारतीय संस्कृति। लोकसाहित्य लोगों के हृदय का उदगार है। परंपरा से संक्रमित हो रहे लोकसाहित्य की उपलब्धता साहित्य के विभिन्न प्रकारों में समाहित है। लोकसाहित्य के प्रकार तथा विविध रूपों को अनेक विद्वानों ने विश्लेषित किया है। अनेक विद्वानों के इस विश्लेषण के आधार पर लोकसाहित्य के विविध रूप निम्न श्रेणी में कर सकते हैं-

1. लोकगीत
2. लोकगाथा
3. लोककथा
4. लोकनाट्य

इन रूपों को विभिन्न विचारको तथा अभ्यासकों के मंतव्य के आधार पर विश्लेषित करने का प्रयास किया गया है.

१. लोकगीत :

लोकसाहित्य के अंतर्गत लोकगीतों का प्रमुख स्थान है. जनजीवन में अपनी प्रचुरता तथा व्यापकता के कारण इनकी प्रधानता स्वाभाविक है. वैदिक काल से ही लोकगीतों की परंपरा भारत में रही है. विभिन्न अवसरों पर जन समूह तथा वैयक्तिक स्तर पर लोकगीत गाए जाते थे. इस सन्दर्भ में डॉ. इंदु यादव का मत दृष्टव्य है- “वैदिक युग में भी पुत्रजन्म, विवाह आदि के अवसरों पर सुन्दर गीत गाये जाते थे. ये गीत गाथाओं के नाम से चर्चित हैं.”^५ वैसे तो प्राचीन काल की गाथाओं को हम लोकगीत की ही उपमा देते हैं. प्राचीन काल में यह लोकगीत जनश्रुतियों के रूप में एक पीढ़ी से दूसरी पीढ़ी तक मौखिक रूप से संक्रमित होते थे, “लोकगीत लोक मानव के व्यक्तिगत और सामूहिक सुख-दुःख की लयात्मक अभिव्यक्ति होते हैं. लोक-कथा की भांति ये भी लोक-कंठ की मौखिक परंपरा की धरोहर और लोकमानस की विविध चिंतन धाराओं के कोष माने गए हैं.”^६ प्राचीन काल से लेकर आज तक लोकगीत जनमानस की अभिव्यक्ति रहे हैं. लोकगीतों में मनुष्य के जीवन की छोटी से छोटी घटना तथा संवेदनाओं का प्रस्फुटन मिलता है इस सन्दर्भ में डॉ. रामविलास शर्मा कहते हैं- “मानव जीवन के उषकाल से लेकर अवसान समय तक लोकगीत उसके चारों ओर लिपटे रहते हैं. शिशु के माँ के उदार में आते ही चारों ओर लोकगीतों की बोछार प्रारंभ हो जाती है.”^७ अर्थात् मनुष्य के हर क्रियाकलाप के सन्दर्भ में भावाभिव्यक्ति लोकगीतों के माध्यम से संभव हुई है.

प्रयोग तथा काल के अनुसार बने लोकगीतों को अनेक प्रकारों में विभाजित किया जा सकता है. डॉ. कृष्णदेव उपाध्याय लोकगीतों को छः श्रेणियों में विभक्त किया है- “१. संस्कार संबंधी गीत २. ऋतु संबंधी गीत ३. व्रत संबंधी गीत ४. देवता संबंधी गीत ५. जाति संबंधी गीत ६. श्रम संबंधी गीत.”^८ मनुष्य जीवन में आने वाले विभिन्न अवसरों पर विभिन्न गीत लिखे गए तथा उसके अनुसार उसका विभाजन किया गया है. विभिन्न संस्कारों के अवसर पर गाये जाने वाले गीतों को संस्कार गीत कहा जाता है. विभिन्न ऋतुओं के आगमन पर जो गीत गाये जाते हैं उसे ऋतुओं के गीत कहा गया. विभिन्न देवताओं के गाये जाने वाले गीतों को देवताओं के गीत कहा जाता है. भारत हजारों जातियां हैं हर जाति की अपनी परंपरा तथा धरोहर होती है उन परंपराओं के अनुसार जाति संबंधी गीतों लिखे गए हैं. बोली तथा प्रादेशिक भाषा लोकगीतों की विशेषता है. उदा: “चरखी चत रही बर के नीचे, रस पीजा लांगुरिया.”^९

२. लोकगाथा :

जहाँ लोकगीतों में गेयता को प्रधानता होती है वहाँ लोककथाओं में कथावस्तु को प्रधानता होती है. गेयता को उसमें गौण स्थान होता है. लोकगीत आकार की दृष्टि से छोटे होते हैं तो लोककथाओं कथानक लंबा- चौड़ा होने से आकार में बड़ी होती हैं. लोकगाथा की परिभाषा देते हुए डॉ. इंदु यादव का मत दृष्टव्य है- “लोकगाथा वह कथा है जो गीतों में कही गयी हो.”^{१०} प्राचीन में लोकगाथाओं को आख्यान नाम से भी पहचाना जाता था. अपितु भारतीय भाषाओं में दो प्रकार के लोकगीत दिखाई देते हैं, एक जिनमें कथा तत्व का अभाव होता है, दो जो आकार में बड़े होते हैं और उसमें कथातत्व भी समाहित होता है. संस्कार तथा ऋतु संबंधी गीत प्रथम कोटि में आते हैं और देवि-देवता संबंधी गीत दूसरी कोटि में

आते हैं। लोकगाथा में किसी एक व्यक्ति का चित्रण होता है। इस सन्दर्भ में डॉ. रामविलास शर्मा कहते हैं, “लोकगाथा अंग्रेजी के ‘बैलेड’ शब्द का समानार्थी है। इसमें किसी एक व्यक्ति के जीवन का सांगोपांग चित्रण होता है। लोक-गाथाओं का रचयिता भी प्रायः अज्ञात होता है।”^{११} लोकगाथा के मूल रचयिता कौन है इस सन्दर्भ संदिग्धता होती है इस सन्दर्भ में हिंदी के प्रसिद्ध आलोचक आचार्य रामचंद्र शुक्ल कहते हैं, “लोकगाथाओं में प्रमाणिक मूल पाठ का अभाव होता है, क्योंकि रचयिता गाथा की रचना करके अलग हो जाता है। अब यह गाथा पूरे समाज, समुदाय या जाति की रचना हो जाती है। प्रायः गवैया नयी पंक्तिया भी जोड़ देता है। विभिन्न प्रान्तों की प्रचलित शब्दावली का समावेश होता है। इससे आकार-प्रकार में वृद्धि होने के साथ-साथ उसकी भाषा में भी परिवर्तन होता जाता है।”^{१२} आचार्य शुक्ल जी के कथन से यह स्पष्ट होता है की समय दर समय लोकगाथाओं का आकार तथा प्रकार में बदती तो होती ही है लेकिन यह एक प्रदेश से दूसरे प्रदेश में भी प्रचलित हो सकता है। जैसे उत्तरी भारत में आल्हा खंड के प्रचार प्रसार के कारण पाठ-भेद मिलते हैं, जिनमें कन्नोजी, बुन्देलखंडी और भोजपुरी पाठ प्रसिद्ध हैं।

लोकगाथाएं भी स्थानीय रंगों से अछूती नहीं रहती हैं। लोकगाथाओं में स्थानीयता का पूट विशेष रूप से पाया जाता है। यही कारण है की जिस देश या प्रान्त में जो गीत प्रचलित हैं उनमें वहां के सामान्य लोगों के रहन-सहन, रीती-रिवाज, खान-पान और आचार-व्यवहार का सजीव चित्रण रहता है। लोकगाथाओं के अनेक भेद किये गए हैं जिनमें- १.प्रेम-कथात्मक परक गाथाएं २. वीर-कथात्मक गाथाएं ३. रोमांच-कथात्मक गाथाएं आदि

अंत में कह सकते हैं की भारत में लोकगाथाओं का भंडार है। जनपदों में गाये जाने वाले गाथाओं का उद्देश्य केवल मनोरंजन करना नहीं है तो उसके माध्यम से समाज को शिक्षित करना, सामाजिक कुकर्म तथा संघर्ष का चित्रण करना या भी उद्देश्य दिखाई देते हैं।

३. लोककथा :

लोकसाहित्य में लोककथाओं का प्रमुख स्थान है। ये अपनी सरसता तथा लोकप्रियता के कारण महत्वपूर्ण स्थान है। माताएं अपने बच्चों को कहानियां सुनाकर सुलाती हैं। जनपद में लोककथाओं का कथानक प्रसिद्ध है। इसमें सुख-दुःख, रीती रिवाज, परंपरा आदि का चित्रण होता है। लोककथा की अवधारणा को स्पष्ट करते हुए आचार्य हजारीप्रसाद द्विवेदी कहते हैं- “लोककथा शब्द मोटे तौर पर लोक प्रचलित उन कथानकों के लिए व्यवहृत होता रहा है जो मौखिक या लिखित परंपरा से क्रमशः एक पीढ़ी से दूसरी पीढ़ी को प्राप्त रहे हैं।”^{१३} अर्थात् लोककथाएं एक पीढ़ी से दूसरी पीढ़ी तक मौखिक परंपरा से संक्रमित होती हैं। लोककथाएं समाज में कब और किस काल में निर्माण हुई हैं इस सन्दर्भ में बताना कठिन है। इस सन्दर्भ में डॉ.शंकरलाल यादव का मंतव्य महत्वपूर्ण है, वे कहते हैं- “कहानियों की उदभावना की आदि भूमि भारत को माना गया है। यों तो कहानी का मौखिक रूप, सृष्टि के समारंभ से ही प्रत्येक देश में पाया जाता है। ये परम्परित कहानियां सब देशों में घास की तरह अपने आप पैदा हुई हैं।”^{१४} लेकिन ऐसा स्पष्ट रूप में कहा जा नहीं सकता की लोककथाओं का उद्भव विशिष्ट काल में हुआ। मनुष्य के जन्म से लेकर शायद इस विधा का प्रारंभ हुआ हो। इस सन्दर्भ में डॉ.सत्यगुप्ता का कथन महत्वपूर्ण है, वे कहते हैं- “ न जाने कब लोककथा गंगा के प्रवाह की भांति, काल के पर्वतों से निकलकर

मैदान में आ गयी तथा किस शिव ने इसको सर्वप्रथम अपनी जटाओं में धारण किया है की आज तक वह हर देश व हर समाज में उसी प्रकार प्रवाहित है।”१५ उपरोक्त विद्वानों के कथनों से यह तथ्य सामने आता है कि मानव के जन्म के साथ ही लोककथा का जन्म हुआ। लोक में कहानी कहने की परंपरा पुरानी है। आदिम युग से ही मानव ने अपनी अनुभूतियों को कथा के रूप में प्रस्तुत किया है।

लोककथा की प्रतीकात्मकता उसका विशिष्ट लक्षण है। उपरी और बाहरी अर्थ घटना-क्रम के नीचे गंभीर अर्थ-चेतना का चलने वाला प्रवाह है। चाहे वह देव कथा हो, पशु कथा, परिकथा हो या मामूली व्यंग्य, चोट या चुटकुला हो। लोककथा में कथ्य बीज रूप होता है। जिसका अंकुरण लोककथा में होता है, लोककथा प्रतीकों के ताने-बाने से बनती है, “लोककथा में कलात्मक रहती है क्योंकि यह सृजन है किसी प्रबुद्ध प्रतिभा का जिसे लोक-स्वीकृति लोक-मानस द्वारा प्राप्त होता है। इनमें सामयिक तत्व भी जुड़ जाते हैं क्योंकि लोककथाएं बहुधा देश काल में लम्बी यात्रायें कराती हैं, किन्तु इनका मूल्य एवं महत्त्व इसलिए होता है की इसके सूत्र सनातन होते हैं, अमर और अमिट, चिर, नूतन और अजर।”१६ अर्थात् लोककथाएं सामाजिक धरोहर को लेकर संवहन करनेवाली होती है। उपरोक्त विश्लेषण से लोककथाओं की कुछ विशेषताएं स्पष्ट होती है। वे निम्न प्रकार से हैं-

१. मनुष्य की मूल प्रवृत्तियों का संवहन
२. मनुष्य के पवित्र प्रेम का चित्रण
३. अश्लीलता का आभाव
४. मंगल भावनाओं का निर्वाह
५. कथानकों का सुखांत अंत
६. वर्णन में स्वाभाविकता
७. उत्सुकता की भावना

इन सारी विशेषताओं के कारण लोककथाएं अन्य लोकसाहित्य की धाराओं से भिन्न दिखाई देती है। लोकसाहित्य के अभ्यासकों ने लोककथाओं का वर्गीकरण करने का प्रयास किया है। डॉ. सत्यागुप्त ने किया गया वर्गीकरण सटीक तथा योग्य लगता है। उनके अनुसार – “१. धार्मिक कथाएं. २. ऐतिहासिक कथाएं. ३. अलौकिक कथाएं. ४. सामाजिक कथाएं. ५. नीति कथाएं. ६. हास्य कथाएं. ७. पशु पक्षी कथाएं संबंधी कथाएं आदि।”१७ विद्वानों का लोककथा संबंधी विभाजन कुछ भी रहा हो लेकिन इनके महत्त्व को सभी ने स्वीकार किया है। भारतीय लोक साहित्य में लोककथाओं की भरमार है।

लोककथाएं विविध रूप में लोकजीवन को छाये हुए हैं। आदिकाल से वे हमारे साथ हैं। देश में सर्वत्र उनका निर्वाह निवास है। मानव के सुख दुःख, प्रीत-शृंगार, वीर-भाव और बैर इन सब ने खाद बनकर लोककथाओं को पुष्ट किया है।

४. लोकनाट्य :

लोकनाट्य से तात्पर्य उन नाटकों से है, जिनके अभिनय के लिए रंगमंच और प्रसाधन की तयारी करनी पड़ती है। नाटक में गीत, नृत्य और संगीत की त्रिवेणी प्रवाहित होती है। नाटक मनोरंजन का सर्वोत्कृष्ट साधन है। चौंसठ कलाओं में से एक कला अभिनय है। लोकनाट्य अभिनय कला के सिवाय

पूरा नहीं होता. भारत में लोकनाट्य की परंपरा बहुत पुरानी है. भारतीय लोकनाट्यों की परंपरा की शुरूआत संस्कृत नाटकों से मानी जाती है.

लोकनाट्य शब्द 'लोक' शब्द अंग्रेजी के 'फोक' शब्द के सामान्य स्वरूप के आधार पर गढ़ा गया है. लोकनाट्य की परिभाषा देते हुए डॉ श्याम परमार कहते हैं- "लोकनाट्य से तात्पर्य नाटक के उस रूप से है, जिसका संबंध विशिष्ट शिक्षित समाज से भिन्न सर्वसाधारण के जीवन से हो और जो परंपरा से अपने-अपने क्षेत्र के जन-समुदाय के मनोरंजन का साधन रहा है." १८ इस परिभाषा से यह स्पष्ट होता है की लोकनाट्य उन लोगों का साहित्य है जो अशिक्षित तो है ही परन्तु जो अपनी परंपरा के प्रति प्रतिबद्ध है. लोकनाट्य यह परंपरा ग्रामीण जनता में युगों से चली आ रही है. लोकनाट्यों का जनजीवन में एक विशेष महत्त्व है इसी महत्त्व ध्यान में लेकर डॉ.दशरथ ओझा कहते हैं- "हिंदी नाट्य परंपरा का मूल स्रोत यह जन नाटक ही हैं जो 'स्वांग' आदि नाम से प्राचीन रूप में अब तक विद्यमान है." १९ लोकनाट्यों का प्राचीन काल में रूप मौखिक रहा होगा. ऋग्वेद में अनेक स्थलों पर अभिनयात्मक वार्तालाप पाया जाता है, इसे ही लोकनाट्य का अद्वितीय रूप कहा जा सकता है. लोकनाट्य का प्रमुख उद्देश्य दर्शकों का मनोरंजन करना ही होता है. कहीं भी खुले एकांत में दो-चार तख्त डालकर अथवा किसी चौपाल या चबूतरे पर समतल स्थान पर यह अभिनीत कर लिया जाता है. लोकनाट्य में दृश्य परिवर्तन नहीं होती इसीलिए इसमें पर्दों की आवश्यकता नहीं होती

भारतीय नाटक का इतिहास अत्यंत प्राचीन है. भरतमुनि ने अपने 'नाट्यशास्त्र' में इस विषय का वर्णन किया है. इसके अलावा अनेक विद्वानों ने इस पर चिंतन किया है पर भरतमुनि का महत्त्व सबसे अधिक है. वेदों में विभिन्न नाटकीय तत्वों के बीज उपलब्ध होते हैं. 'सामवेद' के गीतों का नाटक के निर्माण में कुछ कम योगदान नहीं है. विभिन्न धार्मिक तथा सामाजिक अवसरों पर नृत्य की प्रथा जनता में प्रचलित थी. इस प्रकार गीत, नृत्य तथा अभिनय की त्रिवेणी ने प्राचीन नाट्य को जन्म दिया. अतः भारतीय नाट्य परंपरा अत्यंत प्राचीन है. लोकनाट्य की विशेषता उसके लोकधर्मी स्वरूप में निहित है. लोकजीवन से इसका अत्यंत घनिष्ठ संबंध है. लोक संबंधित उत्सवों, अवसरों तथा मांगलिक कार्यों के समय अभिनय किया जाता है. विवाह के अवसर पर भी विभिन्न जातियों में स्त्रियाँ भी स्वांग के रूप में लोकनाट्य की प्रस्तुति करती हैं

भारत में लोकनाट्य अनेक रूपों में अनेक प्रदेशों में विभिन्न रूपों में पहचाना जाता है जैसे- रामलीला, रासलीला, किर्तनिया, स्वांग, माच, बिदेशिया, भावी, जात्रा, तमाशा, भांड तथा यक्षगान आदि प्रमुख हैं. वर्तमान समय में देश में लोकनाट्य के अनेक रूप तथा शैलियाँ मिलती हैं. जो इसकी समृद्धता को दर्शाती हैं.

निष्कर्ष :

निष्कर्षतः हम कह सकते हैं कि लोकसाहित्य यह सामान्य देशवासियों की परंपरा, सामाजिक धरोहर, संस्कृति तथा ऐतिहासिक दस्तावेज का प्रतिक होता है. किसी भी देश के राष्ट्रीय जीवन में लोकसाहित्य का महत्त्व अत्यधिक है. जिस प्रदेश का लोकसाहित्य है उस प्रदेश का वह रहन-सहन, आचार-विचार, खान-पान, रीति-रिवाज, सामाजिक तथा सांस्कृतिक सन्दर्भ का दस्तावेज होता है. लोकसाहित्य यह जनश्रुतियों के रूप में मौखिक माध्यम से एक पीढ़ी से दूसरी पीढ़ी तक संक्रमित होता

रहता है। लोकसाहित्य यह प्रादेशिक तथा बोली भाषाओं में अधिक मात्रा में उपलब्ध होने के कारण उस प्रदेश की परंपरा का निर्वाह इसमें होता है। लोकसाहित्य के अनेकविध प्रकार आज भी अनेक पर्वों तथा त्योहारों पर प्रस्तुत किये जाते हैं। लोकसाहित्य में लोक जीवन, लोकसंस्कृति तथा लोकपरंपरार्यें समाहित होती हैं। वर्तमान समय में साहित्य की अनेकविध विधाएँ प्रचलित तथा प्रसिद्ध हो लेकिन लोकसाहित्य का महत्व कम नहीं हुआ। लोकसाहित्य के माध्यम से भारतीय परंपरा तथा संस्कृति की झलक स्पष्ट रूप से दिखाई देती है।

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25.

चारुवाक कथाकाव्य: संक्षिप्त परिचय**मोहम्मद अली**

सहायक प्राध्यापक- हिंदी

शासकीय प्रथम श्रेणी स्नातक महाविद्यालय, सोराबा, सिमोग्गा जिला (कर्नाटक)

विनीत विक्रम बौद्ध द्वारा रचित 'चारुवाक' कथाकाव्य आधुनिक भारत की सर्वश्रेष्ठ कृतियों में से एक है। इसके अलावा 'बुद्ध चरित चंद्रोदय' विनीत जी की सर्व लोकप्रिय कृति है जो अश्वघोषकृत 'बुद्ध चरित' के बाद सर्व प्रथम लोक भाषा में लिखी गई है। 'चारुवाक' की भूमिका में हिंदी साहित्य जगत के प्रसिद्ध साहित्यकार डॉ. श्रीकृष्ण सरल लिखते हैं:

“हिंदी साहित्य के प्रारंभ से ही कविता अपने विभिन्न रूपों में विकसित होकर सजती-सँवरती रही है। पर आज तो वह विघटन की ओर बढ़ रही है। आज न तो प्रबंद्ध काव्य का युग है और न लंबी कविता का। आज कविता 'मिनी कविता' या 'क्षणिका' के रूप में उतर आई है। आज महाकाव्य लेखन हास्यासपद सा लगता है। तो क्या इस युग में महाकाव्य लिखे ही नहीं जाने चाहिये? प्रस्तुत प्रश्न का उत्तर 'नहीं' में तो नहीं दिया जा सकता। कविता के हर रूप के पाठक हर युग में मिलेंगे, इस कारण प्रबंद्ध लेखन की परंपरा भी बंद नहीं की जा सकती। जब कुछ समाप्त होती हुई नसलों के संरक्षण की ओर सरकार का ध्यान जा रहा है, तो महाकाव्य की नस्ल को भी संरक्षण क्यों न मिले? भाई श्री विनीत विक्रम बौद्ध महाकाव्य लेखन की परंपरा का न केवल निर्वाह कर रहे हैं, वे उसे गति भी प्रदान कर रहे हैं। इसके पूर्व उनके दो महाकाव्य 'चंद्रगुप्त मौर्य' और 'पांडव पुराण' हिंदी के पाठकों द्वारा समादृत हो चुके हैं। प्रस्तुत महाकाव्य 'चारुवाक' उनका तीसरा महाकाव्य है जिसकी भूमिका लिखने का गौरव उन्होंने मुझे प्रदान किया है।”¹

इस कथाकाव्य का नायक एक ऐसा व्यक्ति है जो इस देश में नास्तिकवाद और भौतिकावाद का मूल प्रवर्तक माना जाता है। इसका नाम है 'चारुवाक' या 'चारवाक'। 'चारुवाक' ही है जो कहता है कि घी पियो चाहे उधार लेकर पियो। यह वही विचारक है जिसने 'खाओ, पियो और मौज उड़ाओ' की बात कही और उसका बढ़-चढ़ कर प्रचार-प्रसार किया। 'चारुवाक' एक पौराणिक पात्र है जिसकी चर्चा 'महाभारत' और 'नैबध चरित' में आई है। इसके जीवनवृत्त के बारे में बहुत अधिक जानकारी नहीं मिलती फिर भी थोड़ा-बहुत यहाँ-वहाँ इसके दार्शनिक विचारों का उल्लेख जरूर किया गया है। विनीत विक्रम बौद्ध ने इसके जीवन के विभिन्न पहलुओं पर प्रकाश डाला है। इसकी वजह यह है कि स्वयं 'चारुवाक' व उसके अनुयायियों ने अपने पीछे कोई लिखित दस्तावेज नहीं छोड़े। कहने को तो यह कहा जाता है कि उसने 'किरणावली' नामक कोई दर्शनग्रंथ लिखा था परंतु बहुत खोजने पर भी वह कृति नहीं मिलती। केवल 20-22 श्लोक ऐसे मिले हैं जो स्वयं 'चारुवाक' के द्वारा लिखे व बोले गये। भिन्न-भिन्न ग्रंथों में उनकी भाषा भी भिन्न-भिन्न हो गई, लेकिन उनका मूल अर्थ लगभग एक जैसा है।

चारुवाक आचार्य वृहस्पति का शिष्य था। उसका जन्म उज्जैन के आसपास क्षिप्रा और चंबल नदियों के बीच स्थित किसी संखद्वार नामक क्षेत्र में हुआ था। उसका कार्यकाल ईसा पूर्व छठवीं शताब्दी अनुमानित किया जाता है। उसका वर्ण व कुल अज्ञात है। उसके पिता का नाम इंदुकान्त व माता का नाम रुक्मिणी था। चारुवाक का व्यक्तित्व निर्भीक व कर्त्तव्यकारी था। उसके आकर्षक व्यक्तित्व ने कवि विनीत विक्रम बौद्ध को आपत प्रभावित किया। कविवर स्वयं लिखते हैं।

“चारुवाक के निर्भीक और क्रांतिकारी व्यक्तित्व ने मुझे बहुत आकर्षित और प्रभावित किया है। मुझे वह अनन्त आकाश के उस दूरवर्ती नक्षमके समान आदृष्ट करता रहा है जिसकी मंद ज्योति और क्षुद्र आकृति उसके प्रचंड प्रकाश और विस्तार का आभाष कराती है। यही कारण है कि मैंने उसे प्रस्तुत कथाकाव्य का नायक बनाया है।” 2 चारुवाक का दृष्टिकोण विशुद्ध लौकिक है, इसलिये उसने अपने धर्म को ‘लोकायत’ नाम दिया है। उसने लौकिक सुख भोग को ही सर्वाधिक प्रधानता दी। चूँकि उस समय अलौकिकता पर पुरोहित लोग अधिक जौर डाल रहे थे। लोक को छोड़कर परलोक की बात की जा रही थी। इस लोक में दुःखी व्यक्तियों को यह बात कहकर गुमराह किया जा रहा था कि उनके दुःख का कारण पूर्व जन्म के पाप हैं। इतना ही नहीं, यह भी कहा जा रहा था कि यदि वे अच्छा कर्म करेंगे तो उनका अगला जन्म सुधर जायेगा। अर्थात् पूर्व जन्म की बात और अगले जन्म की बात में उलझाया जा रहा था। वर्तमान की बात को पूर्णतः नजरअंदाज किया जा रहा था। उस समय चारुवाक ने ठहरे हुये पानी में पत्थर फेंका और लोगों को परलोक को नहीं, वर्तमान लोक को ठीक करने की समझाइश दी। उसने लौकिक सुख भोगने को ही सर्वाधिक प्रधानता दी।

चारुवाक के अनुसार ‘खाओ, पियो और मौज उड़ाओ’ यही जीवन का परम उद्देश्य है। यही शरीर का चरम साध्य और परम पुरुषार्थ है। धर्म, अर्थ, काम और मोक्ष में से उसने केवल ‘अर्थ’ और ‘काम’ को ही उपयोगी माना है। धर्म को वह अनावश्यक मानता है और मोक्ष को कपोल-कल्पित। उसका दर्शन ‘अर्थ’ और ‘काम’ पर ही टिका है। उसके अनुसार ‘अर्थ’ साधन है, और ‘काम’ साध्य। काम का सिद्धि में सहायक न होने पर अर्थ भी व्यर्थ है। काम की तृप्ति ही मानव जीवन का चरम लक्ष्य है। इसकी सिद्धि के मार्ग में वह कोई भी अवरोध नहीं आने देना चाहता। अपने मत के प्रतिपादन में वह बड़ी व्यंगपूर्ण एवं तर्क पूर्ण वाक् शैली का प्रयोग करता है। उसकी वचनावली की कुछ बानगी प्रस्तुत है:-

“न स्वर्गो नाम वर्गो वा नैवात्मा पारलौकिकः।

नैव वर्णाश्रमादीनां, क्रियाश्च फलदायका।” 3

अर्थात् न स्वर्ग है, न अपवर्ग है, न कोई अलौकिक आत्मा है। वर्ण, आश्रम आदि भी नहीं हैं। केवल क्रिया ही फलदायक है। वह कहता है:

“यावज्जिवेत सुखं जीवेत ऋणं पिवेत्,

भस्मीभूतस्य देहस्य पुनरागमनं कुतः।” 4

अर्थात् जब तक जियो, सुख से जियो। कर्ज लेकर घी-दूध पियो। जब शरीर जलकर भस्म हो जायेगा तो फिर आना-जाना कैसा? आगे चारुवाक का कथन है:-

“मृतानामपि जन्तूनां श्राद्धं चेतृप्ति कारणम्।

गच्छतामिह जन्तूनाम् वृथा पाथेय-कल्पनम्।” 5

अर्थात् यदि श्राद्ध करने से परलोकवासी पितरों की भूख मिट जाती है तो फिर इसी लोक में यात्रा पर जाने वाले परिजनों के साथ रसद बांधना बेकार है। घर से श्राद्ध करते रहो और मार्ग में उनका पेट भरता रहे। आगे चारुवाक कहता है: “स्वर्गा स्थिता यदा तृप्तिं गच्छेयुस्तत्र दानतः। प्रासादस्योपरिस्थानामत्र कस्मान्न दीयते?” 6

अर्थात् यदि तर्पण करने से परलोकवासी पितरों की प्यास बुझ जाती है, तो छत पर बैठे हुये व्यक्ति की प्यास नीचे से तर्पण करने पर क्यों नहीं बुझती? इसी क्रम में आगे तर्क है:-

“पशुच्येन्नित्तः स्वर्गज्योतिष्टोमें गमिष्यति,

स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते?”⁷ अर्थात् यदि यज्ञों में बलि किया हुआ पशु स्वर्ग प्राप्त कर लेता है तो यज्ञकर्ता अपने पिता की बलि देकर क्यों नहीं भेज देता? इस तरह के असंख्य प्रश्न उठाये हैं चारुवाक ने जो न सिर्फ पाखण्डियों पर प्रहार करते हैं, बल्कि सार्वभौमिक रूप से समाज, देश व दुनिया में व्याप्त अंधविश्वास, ढोंग, व रूढ़वादिता को समूल नष्ट करने में महती भूमिका निभाते हैं। चारुवाक ने संसार का सार बताते हुये कहा है: “अन्न चत्थारि भूतानि भूमिवार्यन नानिलः, चतुभ्य खलु भूतेभ्यश्चैतन्य मुयजायते।”⁸

अर्थात् भूमि, जल, अग्नि और वायु चार तत्व हैं, निश्चय ही इन्हीं चारों से चैतन्य जीव की उत्पत्ति होती है। इन चार तत्वों की महत्ता को वर्णित करते हुये चारुवाक कहता है, “अग्निरूष्णे जलं शीतं शीतस्पर्श-स्तथानिलः, केनेदं चित्रितं तस्मात्स्व भावत् व्यवस्थितः।”⁹

अर्थात् अग्नि गर्म, जल शीतल और वायु स्पर्श शीतयुक्त है। ये स्वभाव से ही इन गुणों से व्यवस्थित हैं। कोई अन्य शक्ति इन्हें ऐसी नहीं बनाती। तीनों वेदों के निमार्णकर्ताओं पर चारुवाक ने अनेक सवाल खड़े किये हैं। इस प्रकार चारुवाक ने धार्मिक और दार्शनिक मान्यताओं के साथ-साथ समाज में व्याप्त अनेक बुराइयों पर प्रहार किया है। उसका दृष्टिकोण पूर्णरूपेण भौतिक है। वह जनसाधारण को साधे-साधे लोक मार्ग पर लाने का प्रयास करता है। उन्हें अनेक प्रकार के झंझावादों से मुक्त करने की कोशिश करता है। जब आज के भौतिकवादी युग में उसके विचार इतने अरुचिकर हैं तो उस जमाने में उसे कितने तीव्र विरोध झेलने पड़ते होंगे, इसका अंदाजा लगाया जा सकता है। यही कारण है कि चारुवाक व उसके अनुयायियों के सभी ग्रंथ जला दिये गये और उनके प्रवचन प्रतिबंधित कर दिये गये। ओशो का उदाहरण देना काफी है जिसे वर्तमान भौतिकवादी युग में लोगों ने उचित स्थान नहीं दिया। ओशो भी इसी कड़ी पर आधुनिकतम विचारक था। श्रीदत्त और चटर्जी के अनुसार, “यद्यपि वर्तमान समय में इस देश में ‘लोकायत’ धर्म का कहीं कोई नाम-निशान देखने में नहीं आता, तो भी ऐसा प्रतीत होता है कि चारुवाक द्वारा प्रवर्तित ‘लोकायत’ मार्ग ने ही कालान्तर में ‘वाममार्ग’ का रूप धारण कर लिया है और उसमें ‘भैरवीचक्र’ और ‘पंचमकार’ के साथ-साथ तांत्रिकता का समावेश हो गया है। कवि विनीत विक्रम बौद्ध ने दोनों मार्गों को बारिकी से समझा है तथा उसे क्रमबद्ध रूप से रेखांकित किया है।

इन दोनों ही मार्गों का मूल भाव समान है। दोनों में ही पुनर्जन्म का खण्डन किया गया है। दोनों में ही सांसारिक सुख भोग पर जोर दिया गया है। अंतर केवल यह है कि पहले में ‘घी’ पीने और दूसरे में ‘शराब’ पीने की सलाह दी गई है। ‘भैरवीचक्र’ अर्थात् संभोग समारोह में शामिल होने पर सब जातियों द्विजाति हो जाती है और भैरवीचक्र से अलग होने पर पुनः भिन्न-भिन्न हो जाती हैं।

उपरोक्त विवेचन से यह स्पष्ट होता है कि ‘लोकायत’ व ‘वाममार्ग’ में कोई अन्तर नहीं है। दोनों ही वर्ण व्यवस्था का विरोध करते हैं। ऐसी स्थिति में ‘वाममार्ग’ को किसी धर्म से संबद्ध किया जाये तो वह चारुवाक का ‘लोकायत धर्म’ ही होगा। इस ‘चारुवाक’ कथाकाव्य में ऐसी ही दर्शाने का प्रयास किया गया है। डॉ. श्रीकृष्ण सरल जी इस कथाकाव्य की लेखन शैली की प्रशंशा में लिखते हैं:

“मुक्त आवाज में साज ऐसा मिला,

नीर के साथ में क्षीर जैसा मिला।।”¹⁰

सरल जी आगे लिखते हैं: “तोड़ों जात-पौत का जाला, फोड़ो छूआछूत का छाला।

तुमको नया समाज बनाना, तुम्हें देश में जीवन लाना।

स्वर्ग-नरक की बातें छोड़ो, इस धरती से नाता जोड़ो।।”11

भाषा के बारे में कवि विनीत विक्रम बौद्ध सतर्क व सचेत रहते हैं। उनके तीनों ही महाकाव्यों में बृज, बुंदेली, अवधि व भोजपुरी का समावेश है। लोकभाषा में लिखे गये ये तीनों महाकाव्य अत्यंत रोचक हैं। उन्होंने यदा-कदा शूक्तियों का भी प्रयोग किया है। कविवर डॉ. सरल जी विनीत जी की शैली के बारे में लिखते हैं:

“पूरे मन से तलवार चले तो वार न रीता जा सकता,
आधे मन से लेकिन कोई संग्राम न जीता जा सकता।”12

आगे सरल जी लिखते हैं:

“यदि साम नीति से काम बने तो काम न लोहा लेने का,
यदि गुड़ देने से काम बने तो काम नहीं विष देने का।”13

इस आलेख के माध्यम से विनीत विक्रम बौद्ध के ‘चारुवाक’ नामक कथाकाव्य का संपूर्ण रसास्वादन तो नहीं किया जा सकता परंतु इस उद्देश्य की पूर्ति हेतु मार्ग प्रशस्त अवश्य किया जा सकता है। अतः पाठकवृंद विनीत जी की ‘चारुवाक’ कृति का गहराई से अध्ययन करें ऐसा मेरा आग्रह है।

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26.**ADVANCE STUDY COURSES IN LIBRARY AND
INFORMATION SCIENCE IN HIGHER EDUCATION****Prof.Sudhakar S. Kamble**Department of Library,
Sundarrao More ACS College, Poladpur, Dist- Raigad**Introduction:-**

Library and Information Science is one of the significant branches of social science which is very important in higher education. Now a day's not only short term certificate courses but also Doctor of literature courses is available in library science education. In India from earlier period some advance study courses are come into force like post graduate diplomas and advance certificate courses. These advance study courses are related to Information Science, modern tools and techniques. The present study is related to social science, and it is also applicable in Library and Information Science research in higher education. Melville Dewey (1851-1931) in USA and S. R. Rangnathan (1892-1971) in India are the pioneers in this field. They have created a great systematic development in library science and its education.

Modern library and Information Science education is fully connected with the Information and Communication technology. Various programs and techniques are used in the field of library science such as DBMS library networks resource sharing through technology, and software technologies have been adopted successfully by the library science education field.

The present age society is known as "Information society" and information is the need of our day to day life time. So it is considered as the power. The development of the nation is based on the proper application of information. Information means knowledge fact of the particular news. Information has a purpose. The objective of information is that man should make his/her life easy by using information. Information has been identified as the fundamental need along with food, cloth and shelter. In the modern society due to the development in science and technology in higher education the availability and application of information has been increased significantly.

Now a day's libraries are known as information recourse centers. In the field of library and Information Science Education many advance study courses are available in developed countries. In India some universities and institutes of higher education running advance study courses.

Statement of the Problem:-

There is a need of research regarding advance courses of library and information science field at university and institute level in whole India. The deep and critical study of the subject has not yet been done. The research has been done mainly on education of degree and P.G. level in library and information science. So the present research has been planned to evaluate various characteristics, factors of the advance study courses of library and information science in India. The main factors in this study as follows:

- How is the structure of advance study courses in library and information science education in the India?
- The curricula of advance study courses and what are the learning resources available in particular courses.
- The response to the Advance study courses.
- Exams and practical activities in the advance study courses.
- The utility relevance of Advance study courses.

Hence the problem of study is stated as:

Objectives of the study:-

The following are objectives of undertaken research work:

1. To study the structure of the advance study courses in library and information science for higher education.
2. To emphasize on the curricula and the exam pattern of the advance study courses.
3. To study practical work of advance study courses in library science.
4. To compare the learning resources of various advance study courses.
5. To assess the utility of these courses in library science education.

Limitation:-

Limitation of the present research study is that the short term Advance Study Programs cannot be selected for the undertaken research study; such as one week, two week or one month, two month, because of limited structure and inadequate evaluation.

Conclusions:-

Educational system provided an opportunity to the learner to build the knowledge. The academic libraries play an important role in higher educational system where they produce useful a relevant information resource and provided access to this resource. Today the rapid change in technology coupled with user higher expectation in forcing libraries to shift from use of traditional methods to

highly powerful new technology with the continue trend of emerging high power technologies, it has become increasingly necessary, that academic libraries at all level need to understand to plan, evaluate, procure, install and use new technology successfully.

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27.

A STUDY OF LEGAL PROVISIONS FOR THE PROTECTION OF WOMEN WORKERS UNDER LABOUR LEGISLATION IN INDIA

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Abstracts

In the beginning of the 20th century or even in the past half of 19th century, the world has started realizing the importance of labor class. There were changes in political, economical and philosophical views of the rulers of the nation and a new ideology was developed to protect the interest of working class who are not able to protect themselves. The concept of welfare state was accepted by the Govt. and ultimately the state had to take necessary steps to provide equal opportunity to all the sections of the society including workers and poor segments of the nation. The constitution of India also provided principles and policies to be implemented by the state. Judiciary is the third pillar of democracy in India and guardian of fundamental rights of people. Judiciary in India plays a pivotal role to establish economic and social justice in a democratic set up. Through its various pronouncement of judgment it keeps the spirit of social equity and justice and protects the interest of vulnerable groups like women labour.

Introduction

In the beginning of the 20th century or even in the past half of 19th century, the world has started realizing the importance of labor class. There were changes in political, economical and philosophical views of the rulers of the nation and a new ideology was developed to protect the interest of working class who are not able to protect themselves. The responsibility of the state to safeguard the interest of poorest section of the society was given prime importance. In the process of development the society has started realizing the importance of the working class.

Many writers, Thinkers and philosophers have underlined the importance of working class in overall development of economy. The various Govts. have started passing various labour laws to provide social security to the working class of the nation. The International Labour Organisation(ILO) has played a major role for enactment of various Labour laws on international level.

In India the process of labour legislation was started in 1881, when the first Factories Act was passed by the Govt. The process of industrialization was started in India with the establishment of cotton units in Bombay 1851 and jute mills in Calcutta and later on many industrial units were established in big cities of the country where thousands of workers were employed on different manufacturing process. To provide safeguards to the workers and to regulate the the working conditions, many labour laws were passed by the Govt.

The concept of welfare state was accepted by the Govt. and ultimately the state had to take necessary steps to provide equal opportunity to all the sections of the society including workers and poor segments of the nation. The constitution of India also provided principles and policies to be implemented by the state. Specially to safeguard the interest of working class of the nation. The directive principles of the state policy under chapter IV of the constitution of India clearly state the responsibility and power of the state to safeguard the life of workers. Article 14 lays down that the equality before law can't be denied, There shall be equality of opportunity to all citizens in matter relating to employment of any office under the state. Traffic in human beings and forced labour and the employment of children in factories or mines or hazardous work is prohibited .Article 38 of the constitution provides that the state shall take the steps to promote the welfare of the people to ensure social , political,and economic justices.

Article 39, 41,42and 43 of Indian constitution are related to the industrial legislation and adjudication. Article 39 states that every citizens man and women have right to adequate means of livelihood. There should be equal pay for equal work for both men and women. Article 41 speaks about public assistance in case of unemployment, old age, sickness, disablement etc. The state shall make effective provisions to secure right to work and education, Article 42 states that the Government should make provisions for just and humane conditions of work and maternity relief. The state should make suitable legislation for all the workers, a living wage for descent standard of life and full enjoyment of leisure and social opportunities. Article 43 is related with the participation of workers in management. Keeping in view the policies of social welfare state. Government of India has passed various labour laws like The Factories Act, 1948,Payment of Wages Act 1936,The Minimum Wages Act 1936,The employees Provident Fund Act 1952, Mines Act 1952, The Maternity Benefits Act 1961 etc.

Objectives and scope of the Present paper

The present paper has made an attempt to study the important provisions of various labour laws which are related with the working conditions of women workers only. There are important provisions specially made to protect the interest of women workers .T he provisions of The Factories Act 1948 relating to the working of women on the various operations of the factory, working hours, welfare provisions and safety of the women workers, maternity and accidental benefits, restriction on dangerous operations, payment of bonus and gratuity to the women workers have been studied in the present paper. Also the provisions about women workers provided in other labour laws like Employee State Insurance Act, The Maternity Benefits Act, The Mines Act and other laws have been studied in the present paper. The Factories Act 1948 is the pioneer Act to make exhaustive provisions regarding the regulation of working conditions of women in any factory.

Section 19 of the Factories Act 1948 clearly state that the welfare of workers should be given prime importance, There should be separate latrines and urinals for male and female workers at a convenient places of the premises should be adequately lighted and ventilated . It should be washed and cleaned once in every 7 days.

Section 22 of this Act states that women and young person's should not be allowed to clean lubricate or adjust any part of the moving machinery. In case of cotton textile units no women or child shall be employed near cotton opener. As per section 34 of the Act the male or female workers should not be allowed to lift any load more than the limit prescribed by the Government.

Section 42 states that there should be adequate washing facilities for men and women which should be accessible and clean .Also there should be facilities for storing and drying clothing (sec43). Section 48 is important as it is related with the crèches for children below the age of 5yrs. There should be adequate provisions for crèches in factories employing more than 30 women workers working in the factory. The crèches to be adequately lighted and ventilated and to be under the charge of trained women in the case of children. The state government may make the rules regarding the location,equipements,statndard,milk and child food. Etc.

The working hours of any adult women workers shall be 9 hrs a day and 48 hours a week, the women workers should be allowed to work in the factory between 6A.M to 7P.M . However the exemption in this rule can be given by the Government but in any case they should not be asked to come to the factory before 5A.M and should not be allowed to stay after 10P.M . The overtime shall be paid to the women worker if she works for more than 9 hours a day or 48 hours a week at double the normal rate of wages . There should not be spread over more than 101 ¹/₂ .It can be extended up to 12 hours the permission of the chief inspector of factories. Where the dangerous operations are being carried out. The women workers shall be restricted to work on such operations.

The Employee State Insurance Act 1948, provide various insurance benefits to the workers .Freedom from economic fear is the basis of all social security legislation. Various benefits conferred by the Act remove economic fear. The Act provides six types of benefits to the insured workers. They are

- 1) Sickness benefits
- 2) Maternity benefits
- 3) Disablement benefits
- 4) Dependants benefits
- 5) Medical benefits
- 6) Funeral benefits.

The present study is related with maternity benefits. The provisions are given under sec 46(1) (b) and 50and rules 56. The maternity benefits are available to women workers in case of

- (a) Confinement
- (b) Miscarriage
- (c) Sickness

Arising out of pregnancy, confinement, premature birth of child or miscarriage. The provisions are given under rule 56 of this Act. The Maternity Benefits Act 1961 was passed to regulate the employment of women in establishment for certain periods before and after child birth and to provide maternity benefits and other certain benefits. The Act applies to every establishment being a factory mine or plantation including any establishment belonging to government or to every shops or establishment in which 10 or more person are employed.

Every women shall be entitled to and her employer shall be liable for the payments of maternity benefits. The payment shall be made to a women at the rate of average daily wage for the period of her actual absence.

The women must have actual y worked in an establishment of the employer for a period of not less than 80 days in the 12 months immediately preceding the date of her expected delivery. The maternity benefits shall be 12 weeks of which not more than 6 weeks shall precede the date of her expected delivery. Now in 2016 an amendment was made to increase the period from 12 weeks to 26 weeks so as to take care of the child. The period can be extended by Govt Gazette notification. The amount of maternity benefits for the period preceding the date of the expected delivery of the women shall be paid in advance by the employer, the Act provides leave for miscarriage also for illness arising out of pregancncy,delivery, premature birth of a child or miscarriage, where women after having delivered a child returns to duty after such delivery she shall be allowed in the course of her daily work 2 breaks o f the prescribed duration for nursing the child. Every employer shall prepare and maintain such register, records and musters in a prescribed manner.

After April 2,2008 there were amendments to sec 8 of the Act for the payment of medical bonus from the employer if no prenatal confinement and post natal confinement is provided by the employer free of charge. The central Government may increase the amount of bonus up to maximum of rupees twenty thousand.

The Mines Act 1952 has been passed to protect the life of the workers working in mines. Section 46 of this Act states that

- 1) No women shall, not withstanding anything contained in any other law be employed
 - a) In any part of a mine which is below ground.
 - b) In any mine above ground except between the hours of 6a.m and 7p.m.
- 2) Every women employed in a mine above ground shall be allowed an interval of not less than eleven hours between the termination of employment on any one day and the commencement of the next period of employment.

- 3) The central Government may vary the hours of employment above ground of women in respect of any mine or class or description of mine, so however that no employment of any women between the hours of 10 p.m and 5 a.m is permitted thereby.

The Equal Remuneration Act 1976 provides for the payment of equal remuneration to male and female workers.

There shall not be any discrimination on the ground of sex.

In addition to the above legal provisions the Government of India has established “National Commission for women” in January 1992. The objectives of this organization is to raise the voice against exploitation of women. Section 509 of Indian penal code provides protection to any women workers against sexual harassment.

“The sexual Harassment of women at work place (prevention, prohibition and Redressal) Act was passed in the year 2003, to protect women from sexual harassment at their place of work, The Department of women and Child Development in the Ministry of Human Resource Development is busy in preparing the policies for the protection, welfare and development of women workers. In addition to the efforts of Government it is necessary that the society, NGOs, local bodies, Voluntary association should jointly work on the development and protection of women workers.

Judiciary For The Protection Of Women Labour .

Judiciary is the third pillar of democracy in India and guardian of fundamental rights of people. Judiciary in India plays a pivotal role to establish economic and social justice in a democratic set up. Through its various pronouncement of judgment it keeps the spirit of social equity and justice and protects the interest of vulnerable groups like women labour.

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28.

THE APPRENTICE - JOSHI'S POSTCOLONIAL CONCERN FOR THE EDUCATION OF THE YOUTH OF INDIA

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Arun Joshi(1939-1993) won the Sahitya Akademi Award in 1983 for his novel – *The Last Labyrinth* (1981). However, the novel that used to be his sure favourite was *The Apprentice* (1974). Piciucco (1999) commenting on this work observes: “The Apprentice (1974) somehow emblematises its author’s limited fame as it is quite neglected among the works of Joshi himself ... It is a real masterpiece and a most compelling work of art.” (as in *The Literary Criterion*, Vol. XXXIV - No.2, 1999, pp. 30-31).

This paper tries to understand *The Apprentice* with Ratan Rathor, the narrator talking to a National Cadet as a work of idealism that best addressed to the post-independence period characterised by corruption which compromised in ugliest of ways even with the national honour, national security and national pride and prestige. The novelist considers such national shame as eminently undigestible. Thus, he uses Chinese-Indian confrontation in *The Apprentice* to drive home the lesson that national character has to be clean. Education of the youth of the country has to follow proper goals. Corruption has to be rooted out of national life. NCC cadets at their training days should be told the truth of why and where India had to embrace faceless defeat against China. The youth of the nation must be offered correct and authentic versions of history so that ideals of national glory could be effectively worked towards through preparation of a national mindset. A firming up for future has at all costs to come from educational institutions and training centres where among others the skills of assessing national reconstruction purpose contribution that everybody would have to make in life must be the major guiding skill. Educational objectives then accordingly would have to be framed in strict conformity to such singular significant future-bound national goals of self-preservation and self-preoccupation with security and dignity and prosperity.

On the basis of the above approach, it appears quite in line to dwell on the social and political interests that the novel upholds and the personal/practical and cultural/moral issues that it raises to arrive at kind of an insight into how society eats up the individual who conforms to its parameters of a successful life and how the better side of an individual’s character surfaces and super-imposes itself in such a way that the spent euphoria of success appears to be hijacked and hounded by an over-burdening awareness of guilt that goes on growing in intensity making life a virtual lost game.

On the philosophical plain, the novel seems to be asking what success after all is and whether success, as it is reaped in the prevalent way of the modern materialistic world, is any guarantee against soul's peace. In other words, the novel appears to be in a beautiful way balancing the questions of peace and success in the life of the modern man. Dealing with the compulsion of living in the modern world in so called practical way, the novel exposes the vacuity in what is modern and what is practical. By exposing the success as well as suffering of the protagonist Ratan, the novel mockingly asks if the pursuit of success in the modern practical way is not an unmanageable menace in itself. Arun Joshi thus makes the narrator's account in the novel a repenting individual's submission before the National cadet, who is young, well-mannered, sensible, generous and an idealist, and who is proud to be a National cadet.

Joshi's chosen young idealist national cadet represents the country's youth whose patience and preparedness to listen to Ratan's life's account of deviation and moral depravity is the symbol of the hope that the Gandhian dream of a transformed India with love, fellow-feeling and mutual concern and care bearing the promise of well-being of all and woe to none is not a totally vanished project. The youth that is proud in the sense of belonging to the nation (as a National cadet) in its being untouched and pure in terms of morality is the repository of the possibility of restoration of the Gandhian non-violent world. Joshi is optimistic that the new generation of Indian youth is discerning enough to see in Ratan's story of a deviated life that at only twenty-one years of age Ratan as a young man got wedded to a wrong set of ideals and as a result throughout his long career as a government servant Ratan could not do anything good either to any other member of the society or to the society as a whole. A misplaced priority made a colossal waste of his entire life. The Sheikh's philosophy of the end justifies the means in Ratan's self-realisation turns out to be an eye-opening lesson to the National Cadet – it is now clear to him, and therefore to his fellow contemporaries that the end-is-everything kind of approach at its very heart is a rotten and spoiling approach from which only detest and distance could save the youth and their country and countrymen.

Actually, Arun Joshi uses Ratan's life's account as an example to tell India's youth that a young man spoiled is in real terms a devil created. Joshi's subtle linking of Ratan's wayward psychology with his friend the Brigadier's death and India's defeat in the Indo-Chinese War is particularly significant in that the youth force in India is to take the lesson that the national security and national honour and pride are such questions that these count every single individual's role, responsibility and contribution as extremely important. Every individual matters and every individual's conscious choice, determination and devotion to service of the nation and its people is something so important that hardly anybody could afford to ward off his/her ordained role at personal whim or choice. This state and individual or nation and subject or country and citizen question and equation is very aptly raised and handled by the novelist in *The Apprentice*.

Though in order to justify the title of the novel Joshi presents a different account actually it is in the young national cadet that the novelist has conceived the real character of the apprentice. It is from the anecdote and accidents of Ratan's school of life in the Indian social and political destiny that the young cadet comes to learn and be warned about the sure need to value the purity of means, honesty, love, cooperation and duty-bound service spirit without which all would be a catastrophic waste.

Joshi's characters in the novel – Ratan, his Gandhian father, his money-worshipping mother, Himmat Singh, his devil guru, the superintendent and above all the National Cadet, all have been created in a chain relationship of events, intentions and actions in a such a way that the question of why India saw the face of defeat in her war with China does not appear to have one single isolated independent cause. The single shameful episode in India's recent history as a free nation came to expose everybody and everything. The politician, the dealer, the clerk – everybody was involved in a 'deal'. This dealership took away from the Indian experience the mighty crowning victory that proper leadership could have deserved. *The Apprentice* thus in a peculiar way lets the readers ponder for a while if each one of them is not the apprentice that the novel's title so sincerely gropes for. In the school of art, literature and novel's world thus every reader is able to see where he/she is learning the art of making our own individual lives meaningful and worthy of others' love and respect. Ratan's return to society, his realisation that in people's shoe-polishing for him there lies a way to rectify his past shows that returning to the right path in itself is an act of the light of the soul and once we are back on this path of soul's knowledge and soul's guidance, there is no reason why we should fail in our endeavours. Success not in easy materialistic or practical terms then, but in terms of soul's purity and purity of means as after the Gandhian way comes to define itself. Ratan's father's exhortation – "to be good! Respected! to be of use!" – was neglected throughout his career Ratan was a clerk, but his own suggestion to him-self on repentance in due course – "Be good! Be decent! Be of use" shows his emergence as a man of affirmation who tries to redeem his honour by becoming an apprentice to his moral and spiritual reconstruction and begins to learn to be good and to be of use to others.

The Chinese-Indian relationship being in the muddle in recent years, there has arisen a grave urgency at taking a view of the Indian situation in perspective of the 1962 war in which we suffered a clumsy defeat thus having to gloat over the dubious causes that made that national shame inevitable despite the fact that it was never digested well by a country which at its Freedom avowedly went all the miles to goad her neighbours into the fold of shared dignity, collective dream to rise higher and co-operative approach in international relationship to bring people in intimate bonhomie whereby there would ever grow the prospect of peace, progress and prosperity creating a better world for all. Indian open-heartedness was not reciprocated in equal terms. That going to make room for a grotesquely unequal music, the strains that relationship between India and China underwent made India swallow humiliation to a

tragically nightmarish state. The reflection of the slanderous scene having been quite expectedly high across genres of writing, this paper seeks to have a critical view of the Chinese war on us and the debacle that we were made to chew. Thus, in this paper a critical reading of a very illuminating work like that of Arun Joshi's *The Apprentice* has been attempted to highlight among other things the path to the disastrous defeat that ran through the corruption at the highest and also the toughest places where all our national security concerns stood compromised. On the part of a post-colonial nation state the biggest problem to face is that of its security at both the external and the internal levels. So, exhibiting the self strength before the rest in the comity of world's nations is that India has to be approached with seriousness and sincerity of commitments to co-exist in a civilised and honest way. Any fishy dealings could make it assert itself as a tough power to reckon with. But external appearance is to be based on and to issue out from the solid internal gut power without which establishing its own image as impenetrable and invincible is going to be a self-defeating exercise. While fighting the Freedom Struggle, all our heroic personalities kept on hammering on the sure incontrovertible indispensability of solid manifestation of the soul force seen in all fields of national identity of India as united realisation of a concept from which self-reliance should ensue. The freedom dream was baked and served in a way that it worked towards the integration of all disparate forces and enactment of the rise and stability of the soul force. In such a force, there was to be visualised the very everlasting and ever self-renewing capability of that uniquely indestructible human entity (soul) that would know only the character of eternal and abiding good bathed ever in the celestial splendour and grandeur of an ever-incandescent self-illumination. Following our independence, we failed in a miserable way to rise up to the very sterling ideals that had kept us in unity in stressed times of the bitter colonised days. We failed to keep us motivated to pursue good in the right ways lured by the glare that colonial rule coaxed us into steadfastly treading. On the national scale, we got fallen to abysmal depths due only to succumbing to corrupt and characterless ways that colonial hypocrisy and debauchery stood for in its stress on ends at the neglect of the means. Gandhi had eminently been critical of colonialism and had insisted that Free India should be dedicated to the task of national reconstruction on a self-help or self/social service basis. The clear knowledge of the un-civilisation and barbarism that colonialism was in its Indian incarnation had prodded Gandhi to insist on subjecting all institutions that the British Raj had created to serve its own cause indubitably solely to the gross inattention of the primary details of the society and its unique characteristic needs in India. Imposition of alien value systems on structures already existing in India to the extent of effecting their effacement meant such strategic assault on the epistemic backbone of India that coming of colonial modernity saw us utterly handicapped to securely restore to form and vibrancy cultural and educational goals that would in post-independence phase best define us thereby creating conducive conditions for our best ever moral and intellectual regeneration. Gandhi knew it all and all very well that India following

freedom from the colonial rule was in the most urgent of needs to re-invent itself working on the twin saving virtues of the glorious past and the golden promise of a long future worked out on the basis of the knowledge critically garnered at the present vantage point where memories and dreams coalesced and plan of action emerged crystallised in certain concrete form. Gandhi's moral prescription for determining a path of national reconstruction and overwhelming national resurgence by making national pride available to the desirable replacement of the colonial shame that servitude and subjugation ever stood aligned with.

Today we are to actively review events of our post-independence phase and quite a few are enough to help us work out what constitutes the national shame. With those events as guiding light-posts in our crucial tryst with destiny over past precious decades following our glorious overthrow of the stinging and stigmatising colonial yoke, it may be quite a learning lesson for us as a nation in throes to earn for it a title that probably is long overdue. In imparting such timely eye-opening lessons, among various tools and agencies it may be that very highly we could look upon literature as holding up the mirror in such powerful and definite ways that there would but culminate for our gain a grave instruction. Attending to it, we are poised to save our national soul and our collective already hurt and bleeding self from further languishing in deplorable conditions. The fact that great works of literature save societies and people well may singularly be exemplified with a critical reading of Arun Joshi's novel *-The Apprentice*.

The postcolonial reading of the novel against the background of the Indian defeat in the 1962 Indo-Chinese war is crucial in the sense that instead of fighting the nation/nationality/nationhood/nation-ness concepts on imaginari-ness logic offered by high-held postcolonialism theoreticians and critical idiom givers, it is useful on part of nation states like India that have been successful in countering, confronting, combating and consigning to the pages of history the dark savagery of ugly inhuman traditions of colonial mastership to use collective actual, not imagined, facts of suffering and loss to be determined, to stand in unison as a seamless collective such that in due course the collective would be in a position, to fend for them in fit response to their diverse needs and aspirations with great success stories to be recounted with pride for emulation by others who in their own miserable conditions must see logic in not subscribing to debilitating intellectual logorrhoea that has in its right some dubious ideology to draw epistemic sustenance endlessly from to inflict on an already harmed society/people/nation more such infirmity that constant crumbling and not conscientious continuous climbing on a sustained basis in terms of health, security and economic prosperity for all-round justice and equality in conscious acknowledgement of the enormous contribution that unity, integration, harmony, understanding and accommodation in pluralistic set-ups is the only consequence and the only muddy water in which fishing of the troubled for more mess and chaos is possible. Colonial scholarship like its much touted civilising mission has been in place for churning out misery for tales of oppression in the native colonised societies

of the recent decades and years to perpetuate in their managed independence years. Then it is that they have to allow collective goals to be achieved through collective co-operative work and self/social service. Gandhi's kind of understanding of what India in post-colonial/post-independence phase needs is appropriately what post-colonial nations in their encounter with unimagined futures of turbulent facts need to adopt as a recipe with which they can convalesce into sure health despite stark provisions that are clamped against them from global monitoring neo-colonial forces to curb individual independent small-power nations' struggles to work out their dream destinies by constant re-negotiations on destinations to be determined and travelled towards.

The youth in the context of reconstruction exercise in any nation obviously have a great role to play. It is in terms of such a powerful role that everyone perceives the nature of the direction that a country's education should follow. Depending on the quality and contents and intents of education there has the outcome to follow to further determine what contribution the youth would be able to make to let reconstruction assume its shape and character. Whereas good education based on sound objectives and a philosophy fuelled by idealism could grant the youth, the apprentice, in any nation as its re-building is on, some definite vision and method and the course of action with a clear justification of why such a reconstruction exercise is based on pragmatic assessments, an education that is based on vague claims of glitter and glamour and not very substantially linked to the collective national destiny that is in the unfolding would definitely have very little to inspire the national genius of the youth and thus could be faulted with hysteria and hypnotism with evidence of ultimate egregious folly of misdirecting the youth by making them vaguely practical, questionably successful, and unduly euphoric about utopias unborn that could be on the ruins of the present and sabotaging eschewal of reason and right associations that have to be made if amassing lasting fortunes for all through genuine participation in transformational exercises is any proper goal for a people who have freshly found an assemblage under a national flag that in fluttering instils hope, courage and confidence to work in solidarity and achieve every target with determination and direction.

Arun Joshi in his novel *The Apprentice* has very sagaciously raised the fundamental question of where for all definite practical purposes the focus of the national education should be – to work out its integration and celebrate its glorious being in existence or to fuel alienation, breed cessation and question the very foundation and formation of the nation in the logic of the non-existence of the nation in the Indian history; to enthuse the youth to help achieve targets or to frustrate the same at initiation of programs and plans and government policies and prevent them from reaching any promised culmination; to make people embrace honesty, adopt purity of means and reap success at the end as due or instigate them to take devious paths, compromise with the meticulous steps as morally warranted. The questions are significant. Arun Joshi thus presents an illustration with a comparison between a

youth ill-spent and lost in pursuit of money, adoption of immoral ways, squandering of the life-time opportunity to do good to others and to serve the nation and a youth whose career is still in the shaping and for whom vast opportunities are ahead to judge the best, discriminate between choices, follow moral code in life, become good and thus in effect consciously get dedicated to service in an uncorrupted manner with honourable participation in the nation building project. Ratan Rathor in presenting the tale of his parenting, his mentoring and his chosen models in youth and life thus linking them as unforgotten significant erroneous steps in life that empty life of substance and make imaginary illusory success in its blind and mindless pursuit thorough hollowness of being actually is Arun Joshi's brilliant exposition of his primary thesis that youth education programme in India ought to be accorded the primacy of emphasis that is very urgent. His having the NCC cadet in the student days listening to the narration of making of the marred modern materialistic mammon-worshipping man in miserable terms is kind of a recommendation of the author for presentation of practical experiences in authentic contexts with reference to events actually shaping deformity and explaining meaninglessness for true inspiration and instruction of the youth of India in their apprenticeship days to follow the firmly recommended messages in life and make meaningful contribution through positive participation in national programmes by proper personality build-up on individual fronts.

Bringing in the Chinese-Indian conflict example and the role of corruption and short-sighted selfish goals in their bitterest results, Arun Joshi has cautioned about why in participating in national life, everyone in proper conditions must set ideal standards in moral life so that ugly episodes of ignominious loss and defeat can be averted. Education being a source of help, he seems to be recommending strongly for an adequate educational goal for India to keep the youth on the path of committed personal development that in safe turn could ensure their best assured contribution to the national cause.

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29.

भारत-नेपाल सम्बंध एक भू-सामरिक विश्लेषण**डॉ. विष्णु कान्त शर्मा**

प्राध्यापक, स्नातकोत्तर सैन्य विज्ञान विभाग
महारानी लक्ष्मीबाई शासकीय उत्कृष्ट महाविद्यालय
ग्वालियर (म.प्र.)

भारत तथा नेपाल भारतीय उपमहाद्वीप के दो पड़ोसी राष्ट्र हैं। इन दोनों देशों के पारस्परिक सम्बंध अनादिकाल से रहे हैं। भारत एवं नेपाल की सभ्यता एवं संस्कृति में काफी समरूपता है। नेपाल का अधिकतर भाग मध्य हिमालय की हिमआच्छादित पर्वत श्रेणियों से घिरा हुआ है। नेपाल दो देशों से घिरा हुआ है इसके उत्तर की ओर तिब्बत जो अब चीन के आधिपत्य में है तथा दक्षिण की ओर भारत का तराई का क्षेत्र है। नेपाल एक "लैंड लाकड देश" है अर्थात् इसकी सीमायें कहीं भी समुद्र से नहीं मिलती हैं। यह आपूर्ति एवं व्यापार के लिये अपने पड़ोसी देशों पर ही निर्भर है। भारत एवं नेपाल की प्राचीन सभ्यता एवं धार्मिक रीति व्यवहार एक समान रहे हैं एवं आज भी हैं। भारतीय नागरिक पशुपतिनाथ महादेव के दर्शन एवं पूजन हेतु आज भी बड़ी संख्या में काठमाण्डू जाते हैं। नेपाली नागरिक भी बड़ी संख्या में भारत में स्थित तीर्थ स्थलों यथा गंगोत्री, यमनोत्री, केदारनाथ, बद्रीनाथ, जगन्नाथपुरी, द्वारिकापुरी, रामेश्वरम्, अयोध्या, मथुरा, द्वादश ज्योर्तिलिंग आदि में अपने ईस्ट देवताओं के दर्शन कर अपने को कृतार्थ समझते हैं। नेपाल विश्व का एकमात्र हिन्दू राष्ट्र था जो राजशाही की समाप्ति के बाद धर्मनिरपेक्ष राष्ट्र बन गया। राजशाही के समय नेपाल में राजा को भगवान विष्णु का अवतार माना जाता था। नेपाल निवासी राजा की भगवान विष्णु की तरह पूजा किया करते थे। नेपाल में आज भी राजशाही के समर्थक लोग काफी संख्या में हैं। हिन्दू सनातन धर्मावलम्बियों का यह मत है कि आराध्य देव चक्रवर्ती राजा दशरथ के पुत्र भगवान राम का विवाह मिथलापुरी के राजा जनक की पुत्री सीता से हुआ था। यह मिथलापुरी अतीत में वर्तमान नेपाल का ही एक अंग थी। भारत एवं नेपाल प्रारम्भ से ही क्षेत्रीय शांति की स्थापना में अपनी भूमिका निर्वाह करते रहे हैं। भगवान बुद्ध का जन्म स्थल नेपाल की पवित्र भूमि है। नेपाल भारत एवं विशालतम चीन के मध्य एक अन्तस्थ राज्य अर्थात् बफर स्टेट है। नेपाल की उत्तरी सीमा तिब्बत, पूर्वी सीमा सिक्किम, दक्षिणी सीमा बिहार एवं उत्तर प्रदेश तथा पश्चिमी सीमा उत्तराखण्ड द्वारा निर्धारित की जाती है। इस प्रकार नेपाल तीन ओर से भारत तथा एक ओर तिब्बत से घिरा हुआ है। नेपाल एक स्वतंत्र देश है। इसकी सामरिक स्थिति के कारण इसकी विदेश नीति तथा रक्षा नीति का भारत से गहरा सम्बंध है। यह सर्व विदित है कि चीन नेपाल को साम्यवाद का गढ़ बनाना चाहता है। राजशाही की समाप्ति के बाद नेपाल में कम्युनिस्ट विचारधारा की पोषक सरकारें भी बनी हैं। भारत एवं नेपाल के मध्य प्राचीन समय से चली आ रही निर्वाध सीमा, दोनों देशों के मध्य खुला पारगमन, सांस्कृतिक समानता, एक जैसा खान-पान तथा और विकसित होते आर्थिक एवं व्यापारिक सम्बंध दूसरे देशों के लिये उदाहरण प्रस्तुत करते हैं। भारतीय उपमहाद्वीप में भारत के इस प्रकार के सम्बंध किसी अन्य देश के साथ नहीं हैं। नेपाल की राजभाषा नेपाली है, इसकी लिपि देवनागरी है। यहाँ के लोगों को नेपाली कहा जाता है। भारत की राजभाषा हिन्दी है, इसकी लिपि देवनागरी है। नेपाल में नेपाली के अलावा हिन्दी भी बोली एवं समझी जाती है।

नेपाल-भारत की सीमा लगभग ६०० मील लम्बी है जो उत्तर-पश्चिमी सीमा भारत के चार राज्यों से मिलती है। बिहार, उत्तर प्रदेश, उत्तराखण्ड, पश्चिम बंगाल और सिक्किम इन सभी राज्यों की सीमा नेपाल को स्पर्श करती है। तिब्बत में चीन के प्रभुत्व की स्थापना हो जाने से अब चीन नेपाल का

दूरस्थ पड़ोसी नहीं रहा अपितु इतने समीप पहुँच चुका है। नेपाल की राष्ट्रीय व अन्तर्राष्ट्रीय नीति पर चीन के प्रभाव को अनुभव किया जा सकता है।

५४,७१७ वर्गमील क्षेत्रफल के इस देश का लगभग ८३ प्रतिशत भाग पहाड़ी है जो सधन वनों से आच्छादित है। नेपाल के उत्तर में तिब्बत (चीन अधिकृत) है। मनांग, मुस्तांग पर्वत श्रेणियां, गंगा का समतल मैदान, महाकाली नदी और सिंगरीला पर्वतमाला तथा मैची नदी क्रमशः उत्तर, दक्षिण, पश्चिम और पूर्व में नेपाल की सीमा रेखा निर्धारित करती हैं।

सन् १९६२ में भारत-चीन सीमा विवाद उग्र हो गया था। इसलिए दोनों देशों का महत्व और भी अधिक हो जाता है।^१ अगर भारत अपने राष्ट्रीय हितों को देखता है तो नेपाल को संतुष्ट करने के लिए उससे सम्बन्ध मधुर रखने होंगे और चीन भी ऐसे ही आशा लगाये हुए है। भारत यह नहीं चाहता कि चीन तिब्बत की तरह नेपाल पर भी अपना साम्राज्य स्थापित करे। इस कारण भारत-नेपाल सम्बन्धों का महत्व और अधिक बढ़ जाता है।

संसार की सबसे ऊँची १४ हिम श्रृंखलाओं में से ८ नेपाल में हैं जिसमें संसार का सर्वोच्च शिखर सगरमाथा (एवरेस्ट नेपाल और चीन की सीमा पर) भी एक है। नेपाल की राजधानी काठमांडू है जो नेपाल का सबसे बड़ा नगर है।

इतिहास :

हिमालय क्षेत्र में मानव का आगमन लगभग ६००० वर्ष पहले का माना जाता है। इसकी पुष्टि काठमांडू में पाये गये नव पाषण काल के औजारों से होती है। सम्भवतः तिब्बती-बर्माई मूल के लोग नेपाल में २८०० वर्ष पहले आ चुके थे। १५०० ईसा पूर्व के आस पास इन्डो-आर्यन जाति के लोगों ने काठमांडू क्षेत्र में प्रवेश किया था करीब १००० ईसा पूर्व छोटे-छोटे राज्य और राज्य संगठन बने। सिद्धार्थ गौतम ५६३-४८३ ईसा पूर्व शाक्यवंश के राजकुमार थे जिन्होंने अपना राजकाज त्याग कर तपस्वी का जीवन निर्वाह किया और वे बुद्ध बन गये।^२

भारत के राजा दुष्यंत ने नेपाल के ही कण्व ऋषि की पुत्री शकुन्तला से विवाह किया था। राजा दुष्यंत के पुत्र भरत जिसके नाम से ही देश का नाम भारत पड़ा था।^३ भरत ने नेपाल पर राज किया। भरत ने अपना साम्राज्य आगे तक बढ़ाया था। कुछ इतिहासकारों का मत है कि रामायण की रचना सत्पगंडकी नदी के किनारे हुई। महाऋषि वेद व्यास का जन्म नेपाल में ही हुआ था। नेपाल में दयौली (व्यास नगर) क्षेत्र में व्यास गुफा है। इसी प्रकार महाभारत में राजा विराट नेपाल में विराट नगर के राजा थे। स्वयंभू पुराण में बताया गया है कि मंजूश्री चीन से काठमांडू आकर नागदह झील के किनारे नगर बसाया था और उस नगर का नाम मंजूपत्तनम नगर रखा और उस नगर का राजा धर्माकर को बनाया। इस प्रकार कहा जा सकता है कि उसके बाद नेपाल में कई राजवंशों ने राज किया। वे राजावंश गोपाल वंश, किरात वंश, लिच्छवी वंश, मल्ल वंश और शाह वंश।

आधुनिक नेपाल के जनक महाराजा पृथ्वी नारायण शाह राजस्थान के चित्तौड़ के सिसौदिया वंश से सम्बन्धित थे। उनके पूर्वज तत्कालीन मुगल सम्राट की दमनकारी और विस्तारवादी नीति से बचने के

^१ एच. गेज, रीजनल एण्ड नेशनल यूनिटी इन नेपाल, बर्कले, १९७५, पृ० २.

^२ नेपाली विकीपीडिया, पृ० ६.

^३ महेश गिरासे लेख, इन्टर्नेट गूगल, ६ अक्टूबर २०११, पृ० ४.

लिये सुरक्षित स्थान बागमती घाटी की ओर चले आये थे। पृथ्वी नारायण शाह ने १७६७-६६ में नेपाल की छोटी छोटी चौबीस रियासतों को जीतकर एक मजबूत तथा एकीकृत नेपाल की स्थापना की। बहुत अधिक लड़ाईयां लड़ने के बाद तीन वर्ष बाद कान्तिपुर पाटन भादगाँव के राजाओं को हराया और अपने राज्य का नाम गोरखा बदलकर नेपाल में परिवर्तित किया तथा उन्हें कान्तिपुर विजय में कोई युद्ध नहीं करना पड़ा। वास्तव में उस समय इन्द्रजात्रा पर्व में कान्तिपुर की सभी जनता फसल के देवता इन्द्र की पूजा और महोत्सव (जात्रा) मना रहे थे, उसी समय पृथ्वी नारायण शाह ने अपनी सेना लेकर धावा बोला और सिंहासन पर कब्जा कर लिया। इस घटना को आधुनिक नेपाल का जन्म भी कहते हैं।

शाह के राज्य काल में प्रधानमंत्री को मुल-काजी के नाम से जाना जाता था। इस समय दामोदर पाण्डे (१७५२-१८०४) १७६६ से १८०४ तक मुल-काजी के पद पर रहे। इसके बाद १८०६ से १८४६ तक इस पद को मुखियतियार की संज्ञा प्रदान की गई। राना बहादुर शाह (१७७५-१८०६) २६ फरवरी १८०६ से २६ अप्रैल १८०६ तक मुखियतियार का कार्यभार सम्हाला। भीमसेन थापा (१७७५-१८३६) १८०६ से १८३७ तक नेपाल के मुखियतियार के पद पर रहे। राणा जंग पाण्डे (१७८६-१८४३) १८३७ में कुछ समय के लिये मुखियतियार पद पर रहे। रंगनाथ पोडियाल १८३७ से १८३८ तक इस पद पर रहे। चातुर्य पुष्कर शाह (१७८४-१८४६) १८३८ से १८३९ तक मुखियतियार पद पर कार्य किया। राणा जंग पाण्डे (१७८६-१८४३) १८३९ से १८४० तक दूसरी बार मुखियतियार पद पर कार्यरत रहे। रंगनाथ पोडियाल १८४० से १८४० तक दूसरी बार इस पद पर रहे। फतेह जंग शाह (१८०५-१८४६) नवम्बर १८४० से जनवरी १८४३ तक नेपाल के मुखियतियार पद पर रहे।

हिमालय से तिब्बत मार्ग पर नेपाल व तिब्बत के मध्य नियन्त्रण को लेकर युद्ध की स्थिति बनी हुयी थी। इस विवाद को देखकर चीन ने तिब्बत की सहायता करना शुरू कर दिया। इस कारण नेपाल पीछे हट गया। लेकिन नेपाल भारत के छोटे-छोटे राज्य जो कि नेपाल की सीमा के नजदीक थे उन्हें हड़पने की कोशिश कर रहा था जो भारत में ईस्ट इण्डिया कम्पनी नहीं चाहती थी कि भारत का कोई भी हिस्सा नेपाल हड़पे, इस कारण भारत-नेपाल युद्ध हुआ और इस कारण १८१४-१६ में नेपाल को दो तिहाई भू-भाग हारना पड़ा। इस पराजय के साथ १८१६ में भारत-नेपाल सन्धि हुई^४, यह सन्धि सुगौली में हुई थी। सुगौली सन्धि में नेपाल ने अपनी जमीन का बहुत सा भाग जो कि इस समय उत्तराखण्ड राज्य व हिमाचल प्रदेश तथा पंजाब पहाड़ी राज्य में है, ईस्ट इंडिया कम्पनी को दिया। इस संधि के साथ ही भारत एवं नेपाल के मध्य औपचारिक राजनैतिक सम्बंध प्रारम्भ हुये। प्रसिद्ध कोट हत्याकाण्ड के पूर्व १८४६ ई. तक सम्बंध सामान्य रहे। कोट हत्याकाण्ड के बाद प्रशासनिक शक्ति प्रधानमंत्री राणा जंग बहादुर के पास केन्द्रित हो गयी। तत्कालीन नेपाल नरेश सुरेन्द्र वीर विक्रम शाह देव से लाल मोहर भी राणा जंगबहादुर ने प्राप्त कर ली। तिब्बत, चीन तथा ब्रिटिश भारत के साथ व्यापारिक सम्बंध बनाये रखे। ब्रिटिश सेना में नेपालियों को भर्ती करने का अधिकार भी ब्रिटिश सरकार को दिया गया। १८५७ में भारत में अंग्रेजी राज के खिलाफ विद्रोह प्रारम्भ हुआ। भारत के प्रथम स्वतंत्रता संग्राम में दस हजार गोरखा सैनिकों ने अंग्रेजों का साथ दिया। गोरखा सैनिकों का नेतृत्व राणा जंग बहादुर ने किया। नेपाली शासकों के इस सहयोग के कारण अंग्रेज सरकार ने १८२३ की संधि के द्वारा नेपाल को अनौपचारिक रूप से एक स्वतंत्र राष्ट्र घोषित किया। नेपाल के शासक अंग्रेजों के हित साधने में सदैव सहायक रहे इसी कारण अधोषित रूप से नेपाल भारत के अंग्रेजी राज का अंग बना रहा।

^४ सी यू एचिन सन - ए कलक्शन ऑफ ट्रिटीज, एनगेजमेन्टस एण्ड सनदस रिलेटिंग टू इण्डिया एण्ड नैवरिंग कंट्रीज, वा. १६, सेन्ट्रल ब्रांच, नई दिल्ली, १९२६, पृ ३५-३६

तिब्बत हिमालय के उत्तर में स्थित एक छोटा सा देश था। इसका क्षेत्रफल ४,७०,००० वर्गमील है। प्राचीन काल से ही भारत के तिब्बत से बहुत अच्छे सम्बंध रहे हैं। अंग्रेजों के अधीन भारत में लार्ड कर्जन ने उत्तरी सीमा को सुरक्षित करने के कई प्रयास किये। ०७ सितम्बर १९०४ को कर्जन के प्रतिनिधि के प्रतिनिधि सर फ्रांसिस एंडर एवं तत्कालीन दलाई लामा के मध्य एक समझौता हुआ जिसके अनुसार अंग्रेज सरकार ने तिब्बत पर चीन की सर्वोच्च सत्ता को स्वीकृति नहीं दी थी। समझौते में ऐसा कोई प्रावधान नहीं था जिसमें यह स्वीकार किया गया हो कि तिब्बत चीन के अधीन है। १९०६ में चीन ने इस समझौते को स्वीकार किया था। इसके बाद १९११ में चीन ने तिब्बत पर आक्रमण करके वहाँ सैन्य शासन की स्थापना की। १९११-१२ में तिब्बत की जनता ने चीन का खुलकर विरोध किया। शिमला सम्मेलन १९१४ में तिब्बत ने एक स्वतंत्र इकाई के रूप में भाग लिया। शिमला समझौते में भारत चीन एवं तिब्बत के मध्य सीमा रेखा के रूप में मैकमोहन रेखा की स्थापना हुई। १९५० में चीन ने पुनः तिब्बत पर आक्रमण करके स्थानीय नागरिकों पर अत्याचार किये। भारत सरकार ने इसका विरोध किया। १९५० में चीन ने तिब्बत पर कब्जा कर लिया जिससे तिब्बत व सिक्किम का क्षेत्र तथा पश्चिम की ओर पाकिस्तान कश्मीर की सीमा से लगा है।^५

सन् १९५१ में राज्य शाही की वापसी हुई और कांग्रेस ने पार्टी बनाई। सन् १९५६ में बहुदलीय संविधान की मान्यता मिली। सन् १९६० में नेपाली कांग्रेस ने चुनाव जीता लेकिन १५ दिसम्बर १९६० को दलीय राजनीति टकराते हुए संसद को भंग किया।^६ जनवरी १९७२ में राजा महेन्द्र का निधन हुआ और राजा वीरेन्द्र विक्रमशाह गद्दी पर बैठे। सन् १९८० में पंचायत जनमत संग्रह, पंचायती समर्थकों की मामूली जीत। सन् १९८६ में परागमन विवाद के कारण भारत ने नेपाल से सटी सीमा बन्द की। आर्थिक नाकेबन्दी से नेपाल में स्थिति काफी खराब हो गयी थी।

सन् १९६० में जनतन्त्र के लिए आन्दोलन उग्र हुआ जिसमें कई कार्यकर्ता मारे गये। नरेश वीरेन्द्र झुके और आम चुनाव पर सहमति बनी। १६ अप्रैल १९६० को नेपाली कांग्रेस के कार्यवाहक अध्यक्ष कृष्ण कुमार भट्टराई को नरेश वीरेन्द्र विक्रमशाह ने प्रधानमंत्री पद की शपथ दिलाई।^७ १४ फरवरी १९६१ को भारत के प्रधानमंत्री चन्द्रशेखर ने नेपाल की यात्रा की, इस तीन दिवसीय यात्रा में भारत नेपाल के बीच सम्बन्धों को सुदृढ़ बनाने के लिए समझौतों पर हस्ताक्षर हुए। १४ फरवरी १९६१ को प्रधानमंत्री श्री चन्द्रशेखर भारत लौट आये।

८ दिसम्बर १९६१ को दो दिन की यात्रा पर गिरजा प्रसाद कोईराला भारत आये। भारत के प्रधानमंत्री पी.वी. नरसिम्हाराव १६ से २१ अक्टूबर १९६२ को नेपाल की यात्रा पर गये। इस यात्रा के दौरान कई द्विपक्षीय समझौतों पर हस्ताक्षर किये गये। नेपाल के माल पर भारत में उत्पाद शुल्क न लगने का समझौता हुआ।^८

जून १९६० में प्रधानमंत्री भट्टराई ने नई दिल्ली की यात्रा की। भारत ने नेपाल को दो चेतक हेलीकॉप्टर भेंट किये जिससे दोनों देशों के बीच सम्बन्ध और प्रगाढ़ हुए। ४ अगस्त १९६० को भारत के प्रधानमंत्री इन्द्र कुमार गुजराल नेपाल की यात्रा पर गये।

^५ विष्णु कान्त शर्मा - कारगिल संघर्ष और उसके बाद, बरेली, २००५, पृ० ८.

^६ दैनिक नई दुनियां, इन्दौर, १६-१२-१९६०.

^७ दैनिक स्वदेश, ग्वालियर, २०-४-१९६० एवं दैनिक भास्कर ग्वालियर, २०-४-१९६०.

^८ डॉ. विष्णु कान्त शर्मा, ग्वालियर के अप्रकाशित अभिलेख से, पृ० २२

नेपाल नरेश वीरेन्द्र ने १० नवम्बर १९६० को नया संविधान लागू किया इससे बहुदलीय लोकतांत्रिक व्यवस्था कायम हुई। संविधान का प्रारूप उच्चतम न्यायालय के न्यायाधीश विश्वनाथ उपाध्याय की अध्यक्षता में गठित समिति ने तैयार किया।

सन् १९६४ में कोईराला सरकार विश्वासमत हारी, नये चुनाव के बाद वामपंथी सरकार ने सत्ता संभाली। सन् १९६७ में प्रधानमंत्री शेर बहादुर देउबा पराजित हुये एवं लोकेन्द्र बहादुर चन्द प्रधानमंत्री बनाये गये।

सन् १९६७ में पार्टी में फूट के कारण लोकेन्द्र बहादुर चन्द को प्रधानमंत्री पद से हटना पड़ा। सूर्य बहादुर थापा को प्रधानमंत्री बनाया गया। १९६८ में थापा को किन्हीं कारणों से पद से हटना पड़ा और गिरिजा प्रसाद कोईराला प्रधानमंत्री बने। सन् १९६६ में नये चुनाव में नेपाली कांग्रेस को बहुमत मिला और कृष्ण भट्टराई प्रधानमंत्री बने।

सन् २००० में एन.सी.पी. में विद्रोह के बाद भट्टराई ने पद छोड़ा। गिरिजा प्रसाद कोईराला फिर प्रधानमंत्री बने।

सन् २००१ में अप्रैल माह में माओवादियों की आम हड़ताल से जन जीवन ठहरा विपक्षी नेता गिरफ्तार किये गये। १ जून सन् २००१ में नशे मे धुत्त राजकुमार दीपेन्द्र ने नेपाल नरेश वीरेन्द्र, रानी ऐश्वर्या और चार नजदीकी रिश्तेदारों को गोलियों से उड़ाया। वीरेन्द्र के घायल पुत्र दीपेन्द्र को राजा घोषित किया।

२ जून २००१ में दीपेन्द्र की मौत के दो दिन बाद वीरेन्द्र के छोटे भाई ज्ञानेन्द्र की ताजपोशी की गयी। नेपाल में माओवादी गतिविधियों तथा आन्दोलनों के चलते ३१ जनवरी २००५ को नेपाल नरेश ज्ञानेन्द्र ने शेर बहादुर देउबा की १४ माह पुरानी सरकार को बर्खास्त कर दिया। नेपाल नरेश ने तीन साल के लिए सभी कार्यकारी शक्तियाँ अपने हाथ में लेते हुए आपातकाल घोषित कर दिया।^६

७८०० सैनिकों वाली सेना का सर्वोच्च कमाण्डर राजा ज्ञानेन्द्र ने यह भी कहा कि सेना को और अधिकार दिये जायेंगे।

नेपाल नरेश ज्ञानेन्द्र आम नागरिकों के भारी विरोध के कारण झुक गये और २० अप्रैल २००६ को राजनैतिक सत्ता को जनता को सौंपने की घोषणा की। सात पार्टी वाले गठबंधन से राजा ज्ञानेन्द्र ने नये प्रधानमंत्री का नाम सुझाने का अनुरोध किया। नरेश ज्ञानेन्द्र वीर बिक्रम शाह ने ०१ फरवरी २००५ से २५ अप्रैल २००६ तक नेपाल पर सीधा राज्य किया। इस काल में नेपाल में कोई प्रधानमंत्री पद पर नहीं था। इस प्रकार नेपाल में २३६ साल पुरानी राजशाही समाप्त हो गई।

१८ मई २००६ को नेपाल की संसद ने नेपाल नरेश ज्ञानेन्द्र से अनेकों अधिकार छीन लिये गये, जो निम्न प्रकार हैं :-

१. राजा के विष्णु के अवतार का अधिकार समाप्त।
२. राजा का सेना पर कोई अधिकार नहीं।
३. नरेश की प्रधान सलाहकार संस्था राज परिषद भंग।
४. नरेश की किसी भी गतिविधियों को न्यायालय में चुनौती।

इसके साथ ही विश्व का एकमात्र हिन्दू राष्ट्र नेपाल धर्म निरपेक्ष राष्ट्र घोषित कर दिया गया। भारत और नेपाल के बीच उच्च स्तरीय यात्राओं के आदान-प्रदान की नियमित परम्परा को बनाये रखते हुए नेपाल के प्रथम राष्ट्रपति डा० रामवरन यादव अपनी सरकारी यात्रा पर २७ जनवरी से ५ फरवरी २०११ तक भारत यात्रा पर आये।

भारत के विदेश मंत्री श्री एस.एम. कृष्णा नेपाल की यात्रा पर १५ से १७ जनवरी २०१० की अवधि में गये थे। विदेश सचिव नेपाल की यात्रा पर १८ से २० जनवरी २०११ को गये। १९५० की

^६ अमर उजाला हिन्दी दैनिक, आगरा, ३१ जनवरी, २००५.

भारत नेपाल मैत्री सन्धि दोनों देशों की आधारशिला है। संधि के अनुसार नेपाल के नागरिक भारत में भारतीय नागरिकों के बराबर सुविधा का लाभ उठा रहे हैं। नेपाल देश चारों ओर से घिरा होने के कारण उसे हानि होती है लेकिन भारत की संधि से उसे इस समस्या से मुक्ति मिल गई है। भारत नेपाल की हर समय मदद करता रहता है। सन् २००५ में सात दल व माओवादी के बीच नई दिल्ली में एक सहमति हुई थी। २००६ में भारत सरकार ने ऐतिहासिक शान्ति समझौते पर व नई योजनाओं पर सहमति बनी थी। जिसमें नेपाल की राजनैतिक स्थिरता को शान्तिपूर्ण समझौते व लोकतान्त्रिक प्रक्रिया को सम्मिलित करते हुए समाधान का प्रावधान है। भारत सरकार ने नेपाल की सरकार व वहाँ के लोगों की आवश्यकता को ध्यान में रखकर उनकी जरूरतों को पूर्ण करने की कोशिश की है। नेपाल सरकार के विकास के कार्यों में स्वास्थ्य शिक्षा, ग्रामीण क्षेत्रों व अन्य परियोजनाओं को अपने हाथ में लेकर नेपाल की सहायता व योगदान प्रदान करता है। सन् २००६-१० में नेपाल को सहायता राशि १५० करोड़ रुपये से अधिक दी तथा भारतीय दूतावास द्वारा समय समय पर लघु विकास परियोजना स्कीम के अन्तर्गत प्रदान की जाती हैं।

नेपाल में लगभग ३७० से अधिक परियोजनाएँ आती हैं जिनमें लगभग ४०२ करोड़ रुपये लगे हुए हैं। भारत द्वारा १५०० से अधिक छात्रवृत्तियाँ नेपाली छात्रों को भारत व नेपाल में विभिन्न पाठ्यक्रमों में अध्ययन प्राप्त करने के लिए प्रदान की जा रही हैं।

भारत ने नेपाली लोगों को सैनिक रूप में पाकर सदैव गर्व का अनुभव किया है। उन सैनिकों की भली-भाँति देखभाल सुनिश्चित करने के लिए हर सम्भव प्रयास किये जा रहे हैं। आज भी लगभग १.२३ लाख से अधिक पूर्व सैनिक नेपाल में रह रहे हैं। २०१०-११ में पूर्व सैनिकों की पेंशन के रूप में भारत ने ११०० करोड़ रुपये प्रदान किये हैं। भारत चाहता है कि नेपाल पूर्व सैनिकों की देखभाल व उनके परिवारों को कोई समस्या न हो इसलिये भारत सरकार ने "भारतीय पूर्व सैनिक कल्याण संगठन नेपाल (आई.ई.डब्लू.ओ.एन.)" की नेपाल में स्थापना की है।^{१०}

२००५ तक नेपाल में माओवादियों की समस्या से देश की स्थितियों काफी खराब होने लगी थी। भारत ने इस समस्या के हल में महत्वपूर्ण भूमिका का निर्वाह किया। नवम्बर २००५ में नई दिल्ली में नेपाल की सात राजनैतिक दलों के गठबंधन एवं माओवादियों के बीच वार्ता हुयी। इस वार्ता में बारह बिंदुओं पर दोनों पक्षों में सहमति बनी। इसी के फलस्वरूप नवम्बर २००६ में ऐतिहासिक शांति समझौता हुआ। इससे नेपाल में राजनैतिक स्थिरता पैदा हुयी। इससे बहुदलीय शासन प्रणाली का मार्ग प्रशस्त हुआ।

फरवरी २०११ में नेपाल में सीपीएन-यूएमएल नेता झालानाथ खनल प्रधानमंत्री नियुक्त किये गये। खनल मंत्रीमण्डल में पूर्व विद्रोही माओवादियों को गृह मंत्रालय एवं विदेशी मामलों सहित ११ मंत्रालय देने की सहमति पर नेपाल के मुख्य विपक्षी दल नेपाली कांग्रेस सहित कुछ विपक्षी दलों और सीपीएन-यूएमएल के एक समूह ने घोर आपत्ति १६ फरवरी २०११ को प्रकट की। नेपाली कांग्रेस ने सात सूत्रीय समझौते का व्यापक विरोध करते हुए कहा था कि यह पूर्व में हस्ताक्षरित सभी शांति समझौतों और अंतरिम संविधान का उलंघन करता है। नेपाली कांग्रेस का मत है कि दो साम्यवादी दलों खनल की सीपीएन-यूएमएल तथा प्रचंड की सीपीएन-माओवादी के व मध्य सात सूत्रीय समझौते की कोई प्रासंगिकता नहीं है। नेपाली कांग्रेस की नेता एवं पूर्व उप प्रधानमंत्री सुजाता कोइराला ने उक्त मत प्रकट किया।

२० फरवरी २०११, दूध के निर्यात पर भारतीय रोक से नेपाल में पशुपतिनाथ महोत्सव बुरी तरह प्रभावित हुआ। दो मार्च, ११ को महाशिवरात्रि के अवसर पर सातवीं शताब्दी के इस धार्मिक स्थल पर भारत सहित दुनिया के अन्य देशों से हजारों के संख्या में हिन्दू श्रद्धालु यहाँ पहुँचते हैं। भारत ने

^{१०} भारतीय दूतावास का लेख, भारत नेपाल सम्बन्ध, इन्टरनेट गुगल डॉट कॉम

अपने धरेलु बाजार में दूध एवं दुग्ध से बने उत्पादों की बढ़ती मांग को देखते हुये इसके निर्यात पर रोक लगाई थी।

भारत और नेपाल के बीच हस्ताक्षरित समझौता ज्ञापन एवं करार तथ्य पत्र :

भारत सरकार और नेपाल सरकार के बीच दोनों देशों के सचिवों के बीच करार पर हस्ताक्षरित समझौते हुये।

१. भारत गणराज्य की सरकार और नेपाल सरकार के बीच घेघा नियंत्रण कार्यक्रम के लिए भारतीय अनुदान सहायता से संबंधित समझौता ज्ञापन पर हस्ताक्षर हुए। २१ अक्टूबर २०११ को नेपाल के वाणिज्य एवं आपूर्ति सचिव श्री पुरुषोत्तम ओझा और भारत के विदेश सचिव श्री रंजन मथाई के बीच समझौता ज्ञापन पर हस्ताक्षर हुए। सन् १९७३ से २०१० की अवधि के दौरान घेघा तथा आयोडीन की कमी से होने वाली बीमारी की रोकथाम के लिए भारत सरकार ने ४१ करोड़ रुपये की अनुदान सहायता राशि उपलब्ध कराई। नेपाल में आयोडीन की कमी से होने वाली बीमारी बहुत बड़ी समस्या है जिसको भारत सरकार द्वारा दी गई राशि से इस समस्या को इलाज के द्वारा कम किया जा सकेगा।^{११}

२. नेपाल सरकार तथा भारतीय आयात-निर्यात बैंक के बीच ऋण श्रृंखला करार - नेपाल सरकार और भारतीय आयात-निर्यात बैंक के बीच २५० मिलियन डॉलर की ऋण-श्रृंखला से संबंधित करार पर हस्ताक्षर किये गये। इस मौके पर भारतीय आयात-निर्यात बैंक के अध्यक्ष एवं प्रबन्ध निदेशक श्री टी०सी०ए० रंगनाथन और नेपाल के वित्त मंत्रालय के संयुक्त सचिव श्री लालशंकर घिमिरे ने इस करार पर हस्ताक्षर किये। इस कर्ज का उपयोग राजमार्गों, हवाई अड्डों, पुलों एवं सिंचाई, सड़कों, विद्युत परियोजनाओं में प्रयोग किया जायेगा।^{१२}

इस करार को करने के लिए भारत के वित्त मंत्री व नेपाल के उद्योग मंत्री श्री अनिल कुमार झा ने इस पर हस्ताक्षर किये। इस करार के द्वारा दोनों देशों के निवेशक अपना निवेश कर सकते हैं। जिस देश में निवेश करना है उसके कानूनों एवं विनियमों के अनुसार बौद्धिक संपदा अधिकारों सहित अन्य सभी प्रकार की परिसंपत्तियाँ शामिल होंगी। एक दूसरे देश के निवेशकों को राष्ट्रीय व्यवहार के साथ तथा उनको सभी प्रकार से मदद प्रदान की जायेगी जिससे उन्हें निवेश में किसी प्रकार की समस्या न हो। इस करार में निवेशकों को मुआवजे का भी प्रावधान है। अगर देश में किसी भी प्रकार के आपातकाल में जैसे युद्ध, सशस्त्र संघर्ष या राष्ट्रीय आपातकाल के समय निवेशकों को नुकसान उठाना पड़ता है तो उस देश को मुआवजे के द्वारा उसे राहत देगा।^{१३}

यह द्विपक्षीय करार १० वर्षों के लिए कायम रहेगा। इस प्रकार से दोनों देशों के समझौते के द्वारा आपसी सहयोग की भावना सदा दोनों देशों के रिश्तों को मजबूती प्रदान करेगा।

भारत द्वारा नेपाल को आर्थिक सहयोग :

नेपाल में भारत के सहयोग से लगभग ४०० छोटी-बड़ी परियोजनाएँ चल रहीं हैं जिनके लिए भारतीय दूतावास द्वारा ५६०० करोड़ की आर्थिक सहायता प्रदान की है। मार्च २०११ में भारतीय राजदूत राकेश सूद पहाड़ी जिला गुल्मी व पाम्पा पहुँचे थे जहाँ पहुँचकर उन्होंने दोनों जिलों में भारतीय सहयोग से चल रहा विद्यालय भवन व नये भवनों के उद्घाटन करने पहुँचे थे। भारतीय राजदूत गुल्मी और पाम्पा के दौरे के दौरान उन्होंने ७.६० करोड़ रुपये से विभिन्न परियोजनाओं की शुरुआत की थी। लेकिन इन जिलों में भारतीय दूतावास के पहुँचने पर माओवादियों ने इसका विरोध तथा भारत के खिलाफ नारेबाजी की इस प्रकार के व्यवहार से नेपाल की राजनीति ही नहीं पूरा देश शर्मसार हुआ क्योंकि नेपाल के सम्बन्ध भारत के साथ राजनैतिक नहीं उससे बढ़कर हैं। भारत ने नेपाल को सहायता

^{११} विदेश मंत्रालय भारत सरकार नई दिल्ली - २१ अक्टूबर २०११, भारत सरकार की वेबसाइट

^{१२} विदेश मंत्रालय भारत सरकार नई दिल्ली - २१ अक्टूबर २०११, भारत सरकार की वेबसाइट

^{१३} विदेश मंत्रालय भारत सरकार नई दिल्ली - २१ अक्टूबर २०११.

देना बन्द नहीं किया बल्कि भारतीय दूतावास ने नेपाल को अन्य परियोजनाओं के लिए ५४ करोड़ ५३ लाख ५० हजार की आर्थिक मदद की जिसका उपयोग लालवकैया, बागमती और कमला नदी के तटबन्ध के निर्माण व मरम्मत में प्रयोग होगा।^{१४} भारतीय राजदूत राकेश सूद ने काठमाण्डू में छात्रों को छात्रवृत्ति प्राप्त करने वालों को प्रमाण पत्र प्रदान किये। इस प्रकार कहा जा सकता है कि भारत नेपाल को हर संभव मदद करने को तत्पर रहता है जिससे दोनों देशों के सम्बन्ध मधुर बने रहें।

२६ मई २०१४ को नरेन्द्र मोदी सरकार के शपथ ग्रहण की सबसे प्रमुख बात यह थी कि इस समारोह में पाकिस्तान सहित सभी पड़ोसी देशों के नेताओं को आमंत्रित किया गया एवं सभी नेता आये भी। पड़ोसी पहले की नीति की बहुत अच्छी शुरुआत थी यह। नेपाल के प्रधानमंत्री शुशील कोइराला भी इस समारोह में सम्मिलित हुये।

अगस्त २०१४ में प्रधानमंत्री नरेन्द्र मोदी नेपाल यात्रा के दौरान काठमाण्डू में विश्व प्रसिद्ध शिव मंदिर पशुपतिनाथ के दर्शन करने गये। प्रधानमंत्री ने मंदिर को बड़ी मात्रा में चंदन की लकड़ी तथा कई उपहार भेंट किये। पूजा के दौरान प्रधानमंत्री ने पीले एवं गेरुये वस्त्र धारण किये थे तथा गले में रुद्राक्ष की माला थी।

नवम्बर २०१५ में दक्षेस (सार्क) की बैठक में प्रधानमंत्री नरेन्द्र मोदी ने काठमाण्डू का दौरा किया।

२५ मई २०१५ को नेपाल में ७.८ मापांक का भूकम्प आया जिसने नेपाल में भारी विनाश किया। प्रकृति द्वारा किया गया विनाश यहीं नहीं रुका अपितु १२ मई २०१५ को पुनः ७.४ मापांक का भूकम्प आया। भारत सरकार ने तत्काल नेशनल डिजास्टर रिसर्पोस फोर्स के दल भूकंप आने के मात्र ६ घंटे के अंदर नेपाल पहुँचे। इन्हें वायुमार्ग से नेपाल भेजा गया। इन बचाव दलों को बचाव उपकरण, सहायता सामग्री, दवायें, भोजन सामग्री, टेंट, पेय जल, कपड़े, कम्बल तथा तारपोलीन सामग्री प्रदत्त की गयी। भारतीय बचाव दलों ने ध्वस्त भवनों का मलबा तत्काल हटाना प्रारम्भ किया जिससे घायलों को निकालकर चिकित्सा प्रदान की जा सकी। बचाव दलों ने काठमाण्डू घाटी में विद्युत के तीन सब स्टेशन को पुनः शुरू किया। भारत ने नेपाल को भूकंप आपदा हेतु कुल ६७ मिलियन यूएस डालर की सहायता उपलब्ध कराई। नेपाल सरकार ने २५ जून २०१५ को काठमाण्डू में भूकंप के बाद पुर्ननिर्माण कार्य हेतु सहायता प्राप्त करने हेतु अन्तर्राष्ट्रीय सम्मेलन का आयोजन किया जिसमें भारत की विदेश मंत्री सुष्मा स्वराज ने इस कोष में एक विलियन यूएस डालर देने की घोषणा की।

२० सितम्बर २०१५ को नेपाल में नये संविधान की घोषणा की गयी। नेपाल में नये संविधान को अपनाने के बाद वहाँ के मधेसी, तेराई एवं थारू समुदाय के लोगों ने आंदोलन छेड़ दिया था। उनकी मांगें थी कि संविधान में संशोधन हो एवं संघीय सीमाओं को बदला जाये ताकि मधेसियों को सरकार में उचित प्रतिनिधित्व मिले। चूंकि ज्यादातर मधेसी भारतीय मूल के हैं जिससे तत्कालीन नेपाल सरकार को आंदोलन के पीछे भारत सरकार का हाथ होने का अंदेश था। नई दिल्ली से नेपाली राजदूत को वापस बुला लिया गया। इधर प्रधानमंत्री नरेन्द्र मोदी ने भी अपनी लुम्बनी यात्रा रद्द कर दी। जब आंदोलन के चलते भारत-नेपाल व्यापार बंद हो गया तो तत्कालीन प्रधानमंत्री के पी शर्मा ओली ने चीन से निकटता स्थापित की एवं वहाँ से अन्य वस्तुओं के साथ पेट्रोलियम उत्पादों का भी आयात किया गया। इस पर भारत ने नाराजगी व्यक्त की थी। नेपाल ने पहली बार संयुक्त राष्ट्र से शिकायत की।

विद्या देवी भंडारी ने अक्टूबर २०१५ में राष्ट्रपति का पदभार ग्रहण किया। वे नेपाल की प्रथम महिला राष्ट्रपति बनीं। उनकी प्रथम भारत यात्रा मई २०१६ में होना थी लेकिन भारत-नेपाल सम्बंधों में अड़चनों एवं नेपाल में राजनैतिक अस्थिरता के कारण यात्रा निरस्त कर दी गई थी। जब यूनाइटेड नेपालीज कम्युनिस्ट पार्टी (माओवादी) ने ओली सरकार से समर्थन वापस ले लिया तो ओली सरकार को त्यागपत्र देना पड़ा। अगस्त २०१६ में पुष्प कमल दहल "प्रचंड" ने प्रधानमंत्री का पदभार ग्रहण किया तो पहले छह सप्ताह में ही भारत की यात्रा की। भारत नेपाल के मध्य तीन समझौतों पर

^{१४} भारतीय दूतावास, काठमाण्डू - १४ मार्च २०११

हस्ताक्षर हुये। भारत ने नेपाल को 9.5 अरब की मदद दी। पुष्प कमल दहल "प्रचंड" की पहली चीन यात्रा आठ माह बाद हुई। मार्च 2019 में वे जब वे चीन गये तो यह उनकी राजकीय यात्रा भी नहीं थी। वे पोआओ फोरम में भाग लेने चीन गये थे। उन्होंने बीजिंग में चीन के नेताओं से मुलाकात भी की लेकिन किसी भी संधि पर हस्ताक्षर नहीं हुये। नवम्बर 2016 में प्रचंड सरकार ने भारत के राष्ट्रपति प्रणव मुखर्जी की नेपाल यात्रा का आयोजन किया। उल्लेखनीय है कि जब प्रणव मुखर्जी 2005-06 में भारत के विदेश मंत्री थे उस समय उन्होंने नेपाल के माओवादियों को मुख्यधारा में लाने में अहम भूमिका निभाई थी। इससे यह अर्थ नहीं लगाना चाहिये कि नेपाल-चीन के सम्बंध कमजोर हो गये। वर्तमान में चीन का वार्षिक निवेश एवं व्यापार सबसे बड़ा है। वह नेपाल की सेना को प्रशिक्षण भी देता है एवं युद्ध सामग्री भी उपलब्ध कराता है। चीन के राष्ट्रपति भले ही मई 2019 तक नेपाल नहीं गये हों लेकिन चीन में कम्युनिस्ट पार्टी की पोलित ब्यूरो के कई सदस्य नेपाल यात्रा कर चुके हैं। नेपाल एवं चीन के मध्य संयुक्त सैन्य अभ्यास 95 अप्रैल से 25 अप्रैल 2019 में हुआ। इस संयुक्त सैन्य अभ्यास को सागरमाथा फ्रेंडशिप 2019 नाम दिया गया। साउथ एशियन स्पीकर्स समिट की बैठक 97 एवं 98 फरवरी 2019 को मध्य प्रदेश की वाणिज्य राजधानी इंदौर में हुई। दक्षिण एशियाई देशों के अंतर संसदीय संघ के अध्यक्ष बंगलादेश के साबर चौधरी ने पाकिस्तान के प्रति कड़ा रुख जाहिर किया। भारत की लोकसभा अध्यक्ष सुमित्रा महाजन, अफगानिस्तान की संसद के अध्यक्ष अब्दुल इब्राहिमी, नेपाल संसद के अध्यक्ष ओनसारी धरती ने समिट में भाग लिया। श्री लंका, भूटान एवं मालदीव के संसद अध्यक्ष भी समिट में शामिल हुये। इस बैठक में सतत विकास, स्वास्थ्य, विज्ञान एवं तकनीक तथा नेचुरल डिजास्टर साझा सहयोग पर विस्तार से विचार हुआ। अप्रैल 2019 में पुष्प कमल दहल "प्रचंड" की भारत यात्रा के दौरान दोनों देशों के लिये बने "ओवरसाइट मैकेनिज्म" की तीसरी बैठक काठमांडू में हुई। इसमें भारत नेपाल की विभिन्न परियोजनाओं जिसमें सीमावर्ती क्षेत्रों में रेल सड़क परियोजनायें, समन्वित चैक पोस्ट, विद्युत वितरण लाइनें एवं बहुआयामी जल विद्युत परियोजनायें सम्मिलित हैं, की समीक्षा की गयी। इसके अलावा भारत की ओर से क्रेडिट लाइन देने और विमुद्रीकरण पर समीक्षा हुयी। नेपाली नागरिक 8500 रूपये तक के भारतीय नोटों को बदल सकते हैं यद्यपि उन्हें पच्चीस हजार रूपये तक रखने का अधिकार है। इसलिये नेपाल के वित्त मंत्रालय ने नेपाल राष्ट्र बैंक से भारतीय रिजर्व बैंक से बात करने एवं पच्चीस हजार रूपये तक बदलने की अनुमति देने के लिये कहा है।

नेपाल की पहली महिला मुख्य न्यायाधीश सुशीला कार्की के विरुद्ध 250 सांसदों ने महाभियोग का प्रस्ताव 30 अप्रैल 2019 को प्रस्तुत किया।

28 मई 2019 को नेपाल के प्रधानमंत्री पुष्प कमल दहल प्रचंड ने त्यागपत्र दिया।

29 मई 2019 को नेपाल सरकार ने प्रधान न्यायाधीश सुशीला कार्की के खिलाफ महाभियोग प्रस्ताव वापस लेने का निर्णय लिया। तीन प्रमुख राजनैतिक दलों के शीर्ष नेताओं के साथ शनिवार को सिंह दरबार स्थित सभामुख प्रमुख के कार्यालय में हुई बैठक के दौरान सरकार ने महाभियोग वापस लेने तथा पुरानी व्यवस्था के अनुसार स्थानीय स्तर के चुनाव के लिये सहमति हुई।

नेपाली कांग्रेस के अध्यक्ष शेर बहादुर देउबा ने 9 जून 2019 को नेपाल के 80वें प्रधानमंत्री पद की शपथ ग्रहण की। राष्ट्रपति विद्या देवी भंडारी ने काठमांडू में एक समारोह में नवनिर्वाचित प्रधानमंत्री को पद एवं गोपनीयता की शपथ दिलाई। माओवादी नेता पुष्प कमल दहल प्रचंड के स्थान पर 90 वर्ष के देउबा चौथी बार प्रधानमंत्री बने हैं। नवनिर्वाचित प्रधानमंत्री शेर बहादुर देउबा ने दूसरे चरण के स्थानीय निकाय चुनाव से पहले संविधान संशोधन की बात से साफ तौर पर मना किया। प्रधानमंत्री चुने जाने के बाद 6 जून 99 को पहली बार सदन को संबोधित करते हुए देउबा ने असंतुष्ट चल रहे राष्ट्रीय जनता पार्टी नेपाल सहित अन्य राजनैतिक दलों की मांगों को को पूरा करने की प्रतिबद्धता प्रकट की। प्रधानमंत्री ने कहा कि मधेश की मांग जायज है।

नेपाल की सीमा से चीन का सबसे निकटतम बंदरगाह तियानजिन नेपाल से लगभग तीन हजार किलो मीटर दूर है जबकि भारत का बंदरगाह हल्दिया केवल एक हजार किलो मीटर से भी कम दूरी पर है। भारत नेपाल व्यापार न केवल पारंपरिक है अपितु सुगम भी है। चीन ने अपनी सड़क मार्गों को नेपाली सड़कों से जोड़ लिया है जिससे खतरा भारत की सीमा तक आ पहुँचा है। नेपाल में चीन समर्थक नेता अंत में नेपाल को तिब्बत के मार्ग की ओर ले जा रहे हैं। चीन की नीति विस्तारवादी रही है। नेपाल एवं पाकिस्तान में चीन का आर्थिक एवं राजनैतिक हस्तक्षेप आवश्यकता से अधिक हो रहा है। यदि ये दोनों देश चीन पर अपनी निर्भरता बढ़ाते रहे तो भविष्य में ये दोनों देश चीन के हाथ की कठपुतली बन सकते हैं। चीन नेपाल के लुम्बिनी में हवाई अड्डा, झापा जिले के भद्रपुर में कपड़े के कारखाने, सूचना तकनीक में सहयोग, सड़क, भवन निर्माण, बिजली, सैन्य सहयोग आदि कई बड़े प्रोजेक्ट की ओर अग्रसर हैं।



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माहिती तंत्रज्ञानाच्या युगात माहिती ही विविध स्वरूपात मुबलकपणे उपलब्ध होत आहे. त्या माहितीतून नेमकी माहिती मिळविणे व ती योग्य प्रकारे वापरणे, यासाठी विशेष कौशल्याची आपणाला गरज भासते. "माहिती साक्षरता" या नवीन संकल्पनेकडे या समस्येवर उपाय म्हणून पाहिले जाते. विशेषतः इंटरनेटच्या उपलब्धतेमुळे माहिती साक्षरतेस आणखीन महत्त्व प्राप्त झालेले आहे. माहिती साक्षरतेचे शैक्षणिक अभ्यासक्रम अमेरिकेत 1980 पासून तयार केले जात आहेत. माहिती साक्षरता ही संकल्पना म्हणजेच पूर्वी शैक्षणिक ग्रंथालयातून शिकविल्या जाणाऱ्या सुचियुक्त अभ्यासक्रमाचे आधुनिक स्वरूप म्हणता येईल. 1987 सालच्या पदवीपूर्व शिक्षणासंबंधीत अमेरिकेत सादर केलेल्या अहवालात विद्यार्थ्याला तो स्वयम् निर्देशित स्वतंत्र शिक्षणार्थी कसा होईल? तसेच त्याला आयुष्यभर निरंतर शिक्षणार्थी कसे होता येईल याबाबतच्या शिक्षणाची अभ्यासक्रमातील गरज स्पष्ट करण्यात आली आहे.

सर्वच माहिती साक्षरतेचे शैक्षणिक कार्यक्रम राबवताना ग्रंथपाल समुहास भागीदार म्हणून महत्त्व देण्यात आलेले आहे. हे वैशिष्ट्याने सांगावे लागेल. या व्यतिरिक्त आज माहिती तंत्रज्ञानाचा वापर सामाजिक संस्था करू लागल्यामुळे माहितीसाक्षर नागरिक बनविण्याची पूर्वी कधी न लक्षात आलेली जबाबदारीही शैक्षणिक ग्रंथपालांना पार पाडावी लागणार हे स्पष्ट दिसते.

कोणत्याही संशोधनाचा पाया माहिती हाच असतो. माहितीमध्ये एक सामर्थ्य असते आणि म्हणूनच आर्थिक, वैचारिक वगैरे सर्व पातळ्यांवरून माहितीचे संग्रह केले जाते. अशा माहितीच्या बाबतीत चौकस असणे, साक्षर असणे, गरजेचे झाले आहे. ही माहिती विविध मार्गांनी व विविध रूपात मुबलकपणे उपलब्ध होत आहे. त्यातून नेमकी माहिती मिळविणे व ती योग्य प्रकारे वापरणे, यासाठी ज्या कौशल्याची गरज लागते, तिलाच माहिती साक्षरता असे म्हणतात.

अक्षरांची ओळख म्हणजे साक्षरता. लिहिता, वाचता येणे म्हणजे साक्षरता, असे सामान्यपणे आपण म्हणतो. साक्षरता हा शब्द पुढेपुढे अधिक व्यापक होत गेला. जगताना आपला जिथे जिथे संबंध येतो तिथे, त्या संदर्भात प्राथमिक स्वरूपाची माहिती असणे म्हणजेच साक्षरता, असे मानले जाऊ लागले. पाण्याबद्दल पाण्याचे महत्त्व, पाण्याची समस्या याबद्दल सर्वसाधारण माहिती असणे म्हणजेच 'जलसाक्षरता'. अशाच पद्धतीने पर्यावरण साक्षरता, वन साक्षरता, निसर्ग साक्षरता, सामाजिक साक्षरता, राजकीय साक्षरता, सांस्कृतिक साक्षरता, कृषी साक्षरता.... अशा प्रकारच्या वेगवेगळ्या साक्षरता समाजात मानल्या जाऊ लागल्या. आयुष्यात वेळोवेळी सामना कराव्या लागणाऱ्या प्रसंगांमधील जुजबी स्वरूपाची माहिती असली, तेवढी साक्षरता असली, तर आपले काम अडत नाही, निदान ते कसे करावे, कसे मार्गी लावावे, हे आपल्याला कळते. एकदा एकाच्या सायकलची चेन पडली. पडली म्हणजे तुटली नाही, फक्त घसरली. असे झाल्यास त्यासाठी सायकल मेकॅनिककडे जाण्याची मुळीच गरज नसते, इतके ते सेपे काम आहे. पण, हे गृहस्थ त्या बाबतीत निरक्षर असल्यामुळे सायकल 'गॅरेज'मध्ये गेले आणि चेन चढवायच्या काही सेकंदांच्या कामाचे तीस रुपये देऊन आले. एकदा एका घरचा रात्री पयुज गेला. पण तो बदलण्याची, त्याची तार बदलण्याची साधी साक्षरता नसल्यामुळे रात्रभर हे कुटुंब अंधारात राहिले. सकाळी वीजतंत्री आला आणि पन्नास रुपये 'व्हिजिट फी' घेऊन गेला. साक्षरता अशी साक्षरता आपल्याला जीवनातल्या प्रत्येक क्षेत्रात आपण निरक्षर नसल्याचे, अगदीच 'हे' नसल्याचे दाखवून देत असते. माहिती साक्षरता खरे तर आयुष्यकाळातील निरंतर शिक्षणाचे मूळ

आहे. माहिती साक्षरतेमुळे विद्यार्थ्यांस माहितीच्या आशयावर प्रभुत्व मिळविता येते शिवाय स्वतःला संशोधन करण्यास प्राप्त होते.

ग्रंथालय कर वगैरे तसेच वर्गीकरण हा शब्द समाविष्ट असणारे अनेक प्रलेख प्राप्त होतात. उदा. वनस्पती वर्गीकरण, प्राणी वर्गीकरण वगैरे. त्यातील बहुसंख्य प्रलेखातील माहिती आपल्या कामाची नसते. माहिती साक्षरतेचा वापर करून बुलियन ऑपरेटरच्या सहाय्याने तयार केलेली शोध निबंध टाईप केले तर मात्र अचुक माहिती प्राप्त होते.

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माहिती-साक्षरता म्हणजे विविध क्षमतांचा एकत्रित परिणाम, ज्यामध्ये व्यक्ती आपणास हव्या असलेल्या माहितीची गरज ओळखू शकते, तसेच ती शोधण्याची, तिचे मूल्यमापन करण्याची आणि ती परिणामकारकपणे वापरण्याची क्षमता प्राप्त करू शकते. सध्याच्या वेगाने बदलणाऱ्या माहिती-तंत्रज्ञानाच्या युगात जिथे माहितीच्या स्रोताचा पूर आला आहे व जिथे ती आवश्यकतेपेक्षा मोठ्या प्रमाणावर उपलब्ध होत आहे, अशा परिस्थितीत माहिती-साक्षरतेचे मोठे महत्त्व आहे. अशा वाढत्या गुंतागुंतीच्या काळामध्ये प्रत्येकापुढे निवडक माहितीस्रोतांमधून नेमकी माहिती निवडणे हे शैक्षणिक अभ्यासामध्ये, करिअरमध्ये कामाच्या ठिकाणी आणि वैयक्तिक आयुष्यातदेखील कठीण होत चालले आहे. माहिती आपल्याकडे ग्रंथालयामार्फत, कॅम्प्युनिटी केंद्रातून, विशिष्ट संस्थेकडून, प्रसारमाध्यमांतून, त्याचप्रमाणे इंटरनेटसारख्या विविध मार्गांनी येत असते व ती न निवडलेल्या स्वरूपात असते. त्यामुळे तिच्या खरेपणाबद्दल, किंमतीबद्दल तसेच तिच्यावर आपण किती अवलंबून राहू शकतो व तिच्यावर विश्वास कसा ठेवायचा असे अनेक प्रश्न निश्चितच मनात उभे राहतात. शिवाय, माहिती ही विविध माध्यमांमध्ये उपलब्ध होत आहे. उदा. ग्राफिक्स, आवाज आणि प्रत्यक्ष मजकुरामधून या विविध माध्यमांमुळे माहितीचे मूल्यमापन करणे किंवा अर्थाने ती समजण्यामध्ये खूपच अडचणी येत आहेत. माहितीची दर्जात्मक अनिश्चितता आणि संख्यात्मक मुबलकता हे खऱ्या अर्थाने माहिती वापरण्यातील मोठे आव्हान आहे. कारण, केवळ मुबलक उपलब्ध माहितीमुळे कुणाकडे माहितीनिर्मितीची क्षमता येत नाही. त्यासाठी माहिती परिणामकारकपणे वापरण्याची क्षमता असणे आवश्यक आहे. माहिती-साक्षरतेमुळे ही क्षमता प्राप्त होते.

माहिती-साक्षरता ही खरे तर आयुष्यभरातील निरंतर शिक्षणाचे मूळ आहे. ते सर्व क्षेत्रांसाठी, सर्व शैक्षणिक वातावरणामध्ये तसेच शिक्षणाच्या सर्व स्तरांसाठी सारखेच आहे. माहिती-साक्षरतेमुळे विद्यार्थ्यांस माहितीच्या आशयावर (Contents वरद्ध प्रभुत्व मिळते. शिवाय स्वतःला संशोधनात निर्देश करण्याचे सामर्थ्य येते. माहिती-साक्षरतेमुळे व्यक्ती ही पुढील गोष्टीत सक्षम होते.

- माहितीची आवश्यकता समजणे.
- हवी ती माहिती मिळविणे व ती योग्यपणे आणि परिणामकारकपणे वापरणे.
- माहिती तसेच माहितीच्या स्रोतांचे मूल्यमापन करता येणे.
- मिळवलेली माहिती स्वतःच्या ज्ञानात समाविष्ट करणे.
- उपलब्ध झालेली माहिती विशिष्ट उद्देश सफल होण्यासाठी किंवा नवीन साधन-निर्मितीत योग्यपणे वापरणे.
- माहितीच्या वापराचे आर्थिक, बुद्धिसंपदा कायद्याच्या, तसेच सामाजिक दृष्टिकोनातून महत्त्व समजणे व अशी माहिती नैतिकपणे व कायद्याने मिळवणे व वापरणे.

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माहिती-साक्षरता आणि माहिती-तंत्रज्ञान कौशल्य यांचा निश्चितच जवळचा संबंध आहे. परंतु या दोन्हीमध्ये तुलनेने माहिती-साक्षरतेचा व्यक्तीवर, शैक्षणिक पद्धतीवर तसेच समाजावर होणारा प्रभाव खूप व्यापक आहे असे लक्षात येते. माहिती-तंत्रज्ञानामुळे आपण संगणक,

सॉफ्टवेअर ॲप्लिकेशन्स, डेटाबेसेस व इतर माहितीसाधनांचा वापर करू शकतो. त्यामुळे आपली शैक्षणिक तसेच वैयक्तिक उद्दिष्ट्यो साध्य करण्यास नक्कीच मदत होते.

माहिती-तंत्रज्ञान कौशल्य व माहिती-साक्षरता यामध्ये काही भाग सारखा असण्याची शक्यता असली, तरी माहिती-साक्षरता ही एक वैशिष्ट्यापूर्ण व माहिती-तंत्रज्ञान कौशल्यापेक्षा मोठी क्षमता आहे. 1999 सालच्या अमेरिकेतील नॅशनल रिसर्च कौन्सिलने सादर केलेल्या अहवालात माहिती-साक्षरता, संगणक-साक्षरता, माहिती-तंत्रज्ञान प्रमुख तसेच इतर संबंधित तंत्रज्ञान वापरण्याच्या क्षमतेचे परस्परसंबंध स्पष्ट करण्यात आले आहेत. संगणक-साक्षरतेमुळे विशिष्ट हार्डवेअर व सॉफ्टवेअर ॲप्लिकेशन वापरणे शक्य होते, तर माहिती-तंत्रज्ञान प्रभुत्वामुळे संबंधित सर्वच तंत्रज्ञानाचा वापर संशोधनातील समस्यांच्या निराकरणासाठी साधन म्हणून कसा करायचा हे समजते. माहिती-साक्षरतेत माहिती शोधणे, त्यातील आशय समजणे, तसेच माहितीचे संप्रेषण व विश्लेषण या बौद्धिक प्रक्रियेवर भर असतो.

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आयुष्यभर निरंतर शिकणारा विद्यार्थी घडवणे, हे उच्च शिक्षणाचे प्रमुख उद्दिष्ट आहे. हे साध्य झाल्यावर विद्यार्थ्यांस स्वतःच्या बुद्धीच्या आधारे चिकित्सक विचार करण्याची क्षमता प्राप्त होणे अपेक्षित आहे. यायोगे त्यांच्या ठिकाणी स्वयंअध्ययनाचे तंत्र विकसित करण्यात महाविद्यालये आणि विद्यापीठे मदत करून एका अर्थाने त्यांच्या जीवनाचा (Career) एक पाया घालतील अशी अपेक्षा आहे. यास पुढे माहिती-साक्षरतेची जोड मिळाल्यास हेच विद्यार्थी पुढे माहितीसाक्षर नागरिक होणे शक्य होणार आहे.

माहिती-साक्षरतेची क्षमता ही विद्यार्थ्यांस सर्वसामान्य क्लासरूमच्या चौकटीच्या पुढे नेऊन व्यावसायिक करिअरमध्ये पदार्पण करताना स्वतः निर्देशित संशोधन कसे करावे, आवश्यक ते ज्ञान स्वतः कसे प्राप्त करावे व आयुष्याच्या सर्व स्तरांवर जबाबदारीने व यशस्वीपणे कसे कार्य करावे, याचे तंत्र शिकवते. कारण माहिती-साक्षरता ही विद्यार्थ्यांस माहितीचे मूल्यमापन करणे, तिचे व्यवस्थापन करणे तसेच ती योग्य प्रकारे वापरण्यात सक्षम करते. महाविद्यालयीन शिक्षणाच्या अखेरीस विद्यार्थ्यांस हे तंत्र/क्षमता आत्मसात व्हावी, शिक्षणातील आवश्यक असा मूल्यमापनाचा (Accreditation) दर्जा त्यास प्राप्त व्हावा, अशी गरज आज प्रकर्षाने जाणवत आहे.

विशेषतः जे विद्यार्थी परंपरागत विद्यापीठांतून शिक्षण घेत नाहीत, दूरस्थ शिक्षण – पद्धतीद्वारा ज्ञान संपादन करतात, त्यांना माहितीची साधने ही नेटवर्क किंवा इतर मार्गांनी उपलब्ध होत असतात, या शिक्षणपद्धतीत जिथे शैक्षणिक तंत्रज्ञानाचा जास्त वापर केला जातो व जिथे शिक्षक आणि विद्यार्थी एकाच ठिकाणी समोरासमोर असत नाहीत, अशा शैक्षणिक पद्धतीसाठी माहितीसाक्षरतेचे अभ्यासक्रम राबवताना परंपरागत विद्यार्थ्यांकडे माहितीची साधने वापरण्याच्या अनुभवाची पातळी व दूरस्थ शिक्षण पद्धतीचा अवलंब केलेल्या विद्यार्थ्यांसाठीची पातळी एकसारखी कशी आणता येईल, हे आव्हानात्मक काम आहे. माहिती-साक्षरतेची क्षमता परंपरागत विद्यार्थी व दूरस्थ पद्धतीने शिक्षण घेणारे विद्यार्थी यांच्याकडे सारखीच असणे आवश्यक आहे. सर्व शैक्षणिक अभ्यासक्रमात माहिती-साक्षरतेचा सर्व स्तरांवर तसेच विद्यापीठाच्या सर्व प्रशासकीय पातळीवर प्रभावीपणे समाविष्ट करायचा झाल्यास प्राध्यापक, ग्रंथपाल आणि प्रशासक या सर्वांचे एकत्रित प्रयत्न (Partnership) व्हायला हवेत – ज्यामध्ये प्राध्यापक प्रत्यक्षपणे शिकवताना विद्यार्थ्यांना विशिष्ट विषय शिकण्याचा दृष्टिकोन देतात. विद्यार्थ्यांना त्यांच्या विषयासंदर्भात ज्ञान नसलेली माहिती शोधण्यास प्रोत्साहित करतात, तसेच त्यांची प्रगती तपासतात. शैक्षणिक ग्रंथपाल हे या पुढील शिक्षणाचे तंत्र शिकवतात, ज्यात विद्यार्थ्यांनी स्वतःची बौद्धिक संपदा, कौशल्य वापरून माहिती-साधनांची योग्य निवड कशी करावी, या माहितीस्रोतांच्या सोयीचे मार्ग उपलब्ध करून देतात, तसेच विद्यार्थी व प्राध्यापकांस माहिती मिळविण्याबाबतचे कसब शिकवतात. प्रशासक, प्राध्यापक व इतर व्यावसायिकांना माहिती-साक्षरतेचे कार्यक्रम राबवण्यासाठीचे आवश्यक असे मनुष्यबळ विकसित करण्याची संधी उपलब्ध

करून देतात व त्यांच्यात समन्वय घडवून आणतात. प्रशासक माहिती-साक्षरतेचे अभ्यासक्रम राबवण्यात पुढाकार घेतात, त्यांचे नियोजन करतात व ते सतत सुरु राहतील यासाठी आवश्यक तो निधी पुरवतात.

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माहिती साक्षरतेची विविध कौशल्ये आत्मसात करताना विद्यार्थ्यांमध्ये स्वयंनिर्देशीत शिकण्याची संधी प्राप्त होते ते जसजसे नवनवीन माहितीस्रोत वापरण्याच्या प्रक्रियेतून जातात, तसतशा त्यांच्या ज्ञानाच्या कक्षा रुंदावत जातात. माहितीयुक्त प्रश्न विचारण्यामुळे त्यांच्या चिकित्सक विचार करण्याच्या प्रवृत्तीस प्रेरणा मिळते त्यामुळे स्वयं-निर्देशित ज्ञान संपादण्यास त्यांना आणखीन प्रोत्साहन मिळते. माहिती-साक्षरता क्षमतेत प्राविण्य मिळविणे हा त्यांच्या अभ्यासक्रमापासून वेगळे न ठेवता त्यांच्या अभ्यासक्रमात आणले पाहिजे. माहिती-साक्षरता कौशल्याच्या अभ्यासक्रमातील समविशाने विद्यार्थ्यांच्या एकूण शिक्षणावर व जडणघडणीवर वेगळाच प्रभाव पडू शकतो अशा प्रकारच्या समन्वयामुळे विद्यार्थी केंद्रीत शिक्षणपद्धतीत पुढील प्रकारच्या उपक्रम राबवणाऱ्या अनेक संधी उपलब्ध होतात. उदा. समस्या आधारीत शिक्षण, साक्षेपी वृत्तीचे शिक्षण व कारणमीमांसायुक्त शिक्षण.

या प्रक्रियेत प्राध्यापकांच्या योग्य मार्गदर्शनाने विद्यार्थ्यांना समस्या शोधण्याचा दृष्टिकोण प्राप्त होतो व ते आपल्या अभ्यासक्रमाकडेही अधिक खोलवर तर्कबुद्धीने पाहण्याचा प्रयत्न करतात, जे सर्वसामान्य लेक्चर किंवा क्रमिक पुस्तकांवर आधारित शिक्षणपद्धतीत शक्य होत नाही. समस्या आधारीत शैक्षणिक पद्धतीचा जास्त लाभ घ्यायचा असेल तर विद्यार्थ्यांस स्वतःच्या वैचारिक कौशल्याचा उपयोग करून माहितीचे मार्ग वापरण्याचे कौशल्य आत्मसात करणे गरजेचे आहे.

माहिती मिळविण्यासाठी विद्यार्थ्यांना त्यांच्याकडील असलेला चिकित्सक दृष्टिकोन उपयोगी पडतो ज्यायोगे ते योग्य ती माहिती प्रतीप्राप्ति पद्धती अवलंबतात. माहिती मिळविण्यासाठी एक तर ते ग्रंथालयातील प्रत्यक्ष माहितीकडे जातात किंवा संगणकाच्या साहाय्याने डेटाबेसमधील माहितीकडे जातात तर काही संशोधन पद्धतीतील निरीक्षणापासून प्रत्यक्ष प्रायोगिक निष्कर्षावर आधारीत माहिती शोधू शकतात.

विद्यार्थ्यांस शिक्षणातील विविध स्तरांवर पदवीपूर्व ते पदव्युत्तर शिक्षणक्रमामध्ये विविध मार्गामधून माहिती मिळविणे, तिचे मूल्यमापन करणे आणि मिळविलेल्या माहितीचे व्यवस्थापन करणे, तसेच विषयानुरूप संशोधन पद्धती वापरण्याच्या संधी वारंवार येणे गरजेचे आहे. जेणे करून त्यास आयुष्यभर निरंतर शिकण्याचे कौशल्य आत्मसात करून घेता येईल.

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सध्या माहितीचा विस्फोट झाल्यामुळे उदयास येणारे नवनवे विषय व त्यांचे उपविषय यातून माहिती विखुरली जात आहे. तिला आंतरशास्त्रीय तसेच बहुशाखीय स्वरूप प्राप्त झाले आहे. अशा वेळी माहितीच्या महाजाळ्यात आपल्या उपयोगाची नेमकी माहिती कोणती, तिची प्रतिप्राप्ती कशी करायची, ती त्वरीत व अचूक कशी मिळवावयाची याबाबत साक्षर असणे आवश्यक झाले आहे. अन्यथा नको असलेल्या माहितीचा गुंता सोडवण्यातच सर्व वेळ निघून जाईल व या स्पर्धेच्या युगात आपण मागे पडू हे सर्व टाळण्यासाठीच माहिती साक्षरतेची गरज निर्माण झाली आहे. एक उदाहरण घेऊन आपण हा मुद्दा अधिक स्पष्ट करू. समजा आपल्या ग्रंथालय वर्गीकरण या विषयाशी संबंधीत माहिती हवी आहे. संगणकावर आपण ग्रंथालय वर्गीकरण ही संज्ञा टाईप केल्यास आपल्याला ग्रंथालय हा शब्द असणारे असंख्य प्रलेख प्राप्त होतात. उदा. शालेय ग्रंथालय, डिजिटल ग्रंथालय.

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माहिती साक्षरतेचे महत्त्व दिवसेंदिवस वाढत आहे. संगणक व त्यावर आधारित सेवांमुळे त्याची उपयुक्तता वाढली आहे. त्यामुळे बऱ्याचदा संगणक साक्षरता, माहिती तंत्रज्ञान व माहिती साक्षरता या तीन संज्ञा समानार्थी समजण्यात येतात. पण संगणक साक्षरतेमुळे विशिष्ट हार्डवेअर व सॉफ्टवेअर अप्लिकेशन वापरणे शक्य होते. माहिती तंत्रज्ञान प्रभुत्वामुळे संबंधित सर्वच तंत्रज्ञानाचा वापर संशोधनातील समस्यांच्या निराकरणासाठी साधन म्हणून कसा करायचा, हे समजते. माहिती साक्षरतेत माहिती शोधणे, त्यातील आशय समजणे, तसेच माहितीचं संप्रेषण किंवा विश्लेषण अशा बौद्धिक प्रक्रियावर भर असतो. त्यामुळे, माहितीच्या विस्फोटामुळे उद्भवलेल्या आत्यंतिक गरजेच्या पोटी जरी माहिती साक्षरतेचा उगम झाला तरी उद्याच्या समंजसपणाच्या व्यवस्थापनाची ती एक उत्तम सोय झाली आहे, हे ही तितकेच महत्त्वाचे आहे.

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भूगोल विभागप्रमुख

श्री. योगानंद स्वामी कला महाविद्यालय,

वसमतनगर ता. वसमतनगर जि. हिंगोली

सारांश :

पर्यावरण विनाशाचे मूळ मानवी वर्तमानात आहे. कारण मानव पर्यावरण संबंध दुरावत्यामुळे, मानवाच्या उपभोगवादी वृत्तीमुळे पर्यावरणाचे अमर्याद शोषण झाले. ज्यामुळे पर्यावरण संतुलन बिघडत गेले. मानव पर्यावरण संबंधाच्या अभ्यासात वेळोवेळी अनेक तज्ज्ञांनी योगदान दिले. १९८० मध्ये कलास्कोरिन यांनी औद्योगिकरणाचे पर्यावरणावरील दुष्परिणाम सांगितले. शिवानंद नौटियाल, नवीन चंद्र, जे. ए. सलमान, सुखदेव प्रसाद आणि अग्रवाल जयप्रकाश प्रेमदेव यांनी मानव पर्यावरण संबंधातील ताणतणावाचा अभ्यास करून संशोधनात्मक विवेचन केले. १९७२ मधील स्टॉक होम परिषदेने पर्यावरण संवर्धनाशिवाय मानवी विकासाला फार काळ भविष्य नसल्याचे सांगितले. स्विडीश पर्यावरण तज्ज्ञांनी संयुक्त राष्ट्र महासभेला पर्यावरण असंतुलनासंदर्भात वेळोवेळी उपाययोजना कराव्यात अशी सूचना केली. स्टॉक होम येथील जागतिक पर्यावरण परिषदेत पर्यावरणावर जागतिक पातळीवर चर्चा घडवून आणली. जिनिव्हा येथे जागतिक पर्यावरण परिषद भरले त्यातही जागतिक प्रदुषण, पिण्याच्या पाण्याचा प्रश्न, पर्यावरण बदलाचे कृषि व आरोग्यावरील परिणाम तसेच मानव व पर्यावरणाचे दुरावत चालले संबंध यावर चर्चा झाली.

भारतातही पर्यावरण संवर्धनाचा विचार पारतंत्र्यापासून मांडण्यात आला. इंडियन पिनल कोड १८६० कलम २६८, २६०, २६१, ४२६, ४३०, ४३१, ४३२ इत्यादीं मध्ये पर्यावरण वास्तव्याचे विवरण दर्शविण्यात आले. तर २७७ मध्ये जलप्रदुषण, २७८ वायुप्रदुषण, १९३८ वन संरक्षक, १९२७ वनवर्गीकरण तर ४८ अ मध्ये भारतीय वनसंपदेचे वैभव अधोरेखित करण्यात आले. तात्पर्य वन संवर्धनासाठी किंवा पर्यावरण संवर्धनासाठी जागतिक प्रयत्नाबरोबर भारतातही भरीव प्रयत्न करण्यात आले.

पर्यावरण संरक्षणाचे सद्याचे कायदे पर्याप्त आहेत का? आहे त्या कायद्याची अंमलबजावणी होते का? केवळ कायदे करून पर्यावरणाचे संरक्षण होईल का? या प्रश्नांचा विचार करणे गरजेचे आहे. म्हणून तर भारतासह जागतिक समुहाने पर्यावरणाचे संवर्धन करण्यासाठी जागतिक पर्यावरण परिषद, संयुक्त राष्ट्रसंघ इत्यादींच्या प्रयत्न व पुढाकाराने विविध प्रकारच्या उपाययोजना करून पर्यावरणीय असंतुलन रोखण्यासाठी किंवा कमी करण्यासाठी काही मूलभूत उपाययोजना केल्या. त्या अनुषंगाने वैश्विक स्तरावर अनेक परिषदा, बैठका, कायदे व करार करून जागतिक पर्यावरण संतुलन राखण्याचा प्रयत्न केला. या समग्र बाबींचे चिंतन प्रस्तुत शोध निबंधात पुढीलप्रमाणे पहायला मिळते.

बीजसंज्ञा : पर्यावरण संवर्धनाचे जागतिक प्रयत्नांचा अभ्यास.

प्रस्तावना :

जगातील अनेक देशात एकाच वेळी कोरडा व ओला दुष्काळ पडत आहे. परिणामी एका बाजूला अनावृष्टी तर दुसऱ्या बाजूला अतिवृष्टि, ढगफुटी होत आहे. हिवाळ्यात कडाक्याचे ऊन पडत आहे. तर ऊन्हाळ्यात वादळी वाऱ्यासह मुसळधार पाऊस पडत आहे. हा बदल भारतासह जगभर पहायला मिळतो. ही परिस्थिती अचानक एका दिवसात निर्माण झालेली नाही तर मानवाने अनेक मार्गाने निसर्गाचे केलेले शोषण, अमर्याद औद्योगिकरण, नागरिकरण, लोकसंख्या वाढ, सर्वांगीण प्रदुषण, नैसर्गिक साधन संपत्तीचे शोषण, मानवाची अतिरेकी महत्त्वाकांक्षा, विकासातील

असमतोल, वारंवार होणारी युद्धे, अणुचाचण्या, निसर्गाकडे केलेले जाणिवपूर्वक दुर्लक्ष, विकासाच्या भ्रामक कल्पना इत्यादींमुळे निसर्ग व मानवात दुरावा निर्माण होऊन निसर्गाचे संतुलन बिघडले. परिणामी निसर्गात अकस्मात बदल होत आहे. त्यातून विविध पर्यावरणीय समस्या निर्माण होत आहे. विकासाच्या नावाखाली हे शोषण असेच सुरू राहिल्यास निसर्गाच्या नाशात मानवाचा विनाश अटळ आहे. ग्लोबल वार्मिंगमुळे जागतिक तापमानात कमालीची वाढ होत आहे. २०१५ हे वर्ष १८८० नंतरचे सर्वाधिक तापमानाचे वर्ष म्हणून नोंदले गेले. परिणामी मागील २१०० वर्षात जगाच्या एकूण तापमान २° सेल्सिअस ने वाढल्यामुळे अनेक प्रश्न निर्माण झाले. हे जागतिक तापमान वाढीचे गांभीर्य ओळखून जगातील १६४ देशांनी जागतिक पर्यावरण परिषदेत सहभाग नोंदवून पर्यावरणाचे संवर्धन करण्याचे ठरविले.

१९६२ मध्ये वातावरणात कार्बन संहतीचे पी.पी.एम. चे प्रमाण ३०० पी.पी.एम. होते. सातत्यात त्यात वाढ होऊन हे प्रमाण सध्या ४०० पी.पी.एम. च्या वर पोहचले आहे. याच गतीने हे प्रमाण वाढत राहिल्यास २०५० पर्यंत हे प्रमाण ५५० पी.पी.एम. पर्यंत वाढेल. परिणामी जागतिक तापमान ३ ते ५° सेल्सिअसने वाढ होऊन ध्रुवीय बर्फाचे पाण्यात रूपांतर होईल. परिणामी समुद्राची पातळी कित्येक मिटरने वाढून जगातील सागर किनारी असलेली शहरे पाण्याखाली जातील. एका अर्थाने जलप्रलय होईल.

मानवाला चांगले जगण्यासाठी चांगले पर्यावरण व चांगला विकास आवश्यक असतो, पण हा विकास पर्यावरणाचे जतन व संवर्धन करून व्हायला हवा. आधुनिक काळात मानवाने विकासाच्या परमोच्च हव्यासासाठी पर्यावरणाचे प्रचंड प्रमाणात नुकसान केल्यामुळे पर्यावरण असमतोल निर्माण झाला. अनियंत्रित विकासांमुळे पर्यावरणात कार्बनचे प्रमाण वाढले, प्रदुषण वाढले, ग्रीन हाऊस गॅसेसचे प्रमाण वाढले. परिणामी पर्यावरणाचे संतुलन बिघडले. जागतिक तापमान वाढले, ओझोन क्षय झाला, पर्जन्याचे प्रमाण घटले, जैव विविधता धोक्यात आली, नवनवीन रोगांचा प्रादुर्भाव झाला. मानवी जीवन अस्तित्वच धोक्यात आले. म्हणून पर्यावरण रक्षण व निसर्ग संवर्धन मानवासह सर्वांसाठी आवश्यक आहे. कारण निरोगी पर्यावरण हाच विकासाचा गाभा आहे. पर्यावरणाचे हानी करून केलेला विकास शाश्वत विकास न होता क्षणीक विकास होईल. म्हणून संपूर्ण जगाने जबाबदारीचे भान ठेवून पर्यावरण संरक्षण व संवर्धन करायला हवी. त्यातच निसर्गाचे व मानवाचे कल्याण आहे. अन्यथा निसर्गाच्या नाशात मानवी विनाश अटळ आहे.

उद्देश :

१. पर्यावरण रक्षण व संरक्षणासाठी लोकजागृती करणे.
२. पर्यावरण जतन व संवर्धनासाठी जनमत तयार करणे.
३. पर्यावरण जतन व संवर्धन करणाऱ्या जागतिक प्रयत्नांचा अभ्यास करणे.

संशोधन पद्धती :

प्रस्तुत शोधनिबंध तयार करण्यासाठी द्वितीय साधन सामग्रीचा उपयोग करण्यात आला. ज्यामध्ये पर्यावरण शिक्षण, पर्यावरण शास्त्र, पर्यावरण व परिस्थिती, पर्यावरणाचे सर्वांगण परिणाम, निसर्ग पर्यावरण संबंध इत्यादीं संदर्भ ग्रंथांच्या माध्यमातून माहिती संकलीत करण्यात आली.

विषय विवेचन :**१. अंटार्क्टिका संरक्षण करा १९५६ :**

या करारानुसार जागतिक पर्यावरणाचे संतुलन साधण्यासाठी अंटार्क्टिका खंडावर वारंवार होणाऱ्या लष्करी कवायती व अणुचाचण्या यावर बंदी घालण्याचे ठरले. अंटार्क्टिका कराराने जागतिक साम्राज्यवाद कमी करण्यासाठी लष्करी सराव व अणुचाचण्या यावरच बंदी घालावी असे सूचविले.

२. १९६० क्लब ऑफ रोम :

१९६० मध्ये अनेक पर्यावरण तज्ज्ञांनी एकत्र येऊन मानवी विकासाचा मर्यादा नावाचा अहवाल प्रसिद्ध केला. त्यात पर्यावरणाच्या न्हासाला मानवाला जबाबदार धरण्यात आले. पर्यावरण न्हास करून केला जाणारा विकास हा विकास नसून विनाश आहे, यावर एकमत झाले. परिणामी संतुलीत व शाश्वत विकासाचा मार्ग जगाने स्वीकारावा असे सुचविले.

३. स्टॉक होम परिषद १९७२ :

स्वीडन मध्ये ५ ते १६ जून १९७२ मध्ये स्टॉक होम शहरात जागतिक पर्यावरण परिषद भरली. ज्यामध्ये ११७ देशांच्या प्रतिनिधींनी सहभाग नोंदविला. १६ अंतरराष्ट्रीय संस्था, ४०० पर्यावरण तज्ज्ञ यांच्या उपस्थितीत जागतिक पर्यावरण संरक्षण व संवर्धनाची शपथ घेण्यात आली. ज्यामध्ये १०६ शिफारशी मंजूर करण्यात आल्या. यातून प्रेरणा घेवून संयुक्त राष्ट्र संघाने पर्यावरण संवर्धन संस्थेची स्थापना करण्याचे निश्चित केले.

४. लिलीसी अंतरराष्ट्रीय परिषद १९७५ :

जागतिक पर्यावरण अभ्यास करण्यासाठी युनेस्को व युएनडीपी च्या पुढाकाराने लिलीसी अंतरराष्ट्रीय परिषद १९७५ मध्ये भरली. ज्यामध्ये जागतिक स्थरावर पर्यावरण रक्षण व संवर्धन करण्यासाठी पर्यावरण शिक्षणाची आवश्यकता असल्याचे सांगितले. शिक्षणाच्या माध्यमातून व लोक जागृतीच्या माध्यमातून मानव विकास व पर्यावरण संवर्धन यांचा समतोल साधला जावा असे ठरले.

५. नैरोबी पर्यावरण परिषद १९८२ :

जागतिक स्थरावरील विविध पर्यावरणीय प्रश्नांचा अभ्यास करण्यासाठी तसेच पर्यावरणाचे रक्षण व संवर्धन करण्यासाठी भविष्यकालीन विकास दर व भविष्यकालीन पर्यावरण यांचा संतुलीत अभ्यास करण्यासाठी नैरोबी येथे जागतिक शिखर परिषद आयोजित करण्यात आले. ज्यामध्ये पर्यावरणाचे संतुलन साधण्यासाठी शासकीय पातळीवर जाणिवपूर्वक प्रयत्न करण्याचे ठरले.

६. मॉट्रील ठराव १९८७ :

औद्योगिकरणामुळे कार्बनच्या प्रमाणात वाढ होऊन ओझोन आवरण कमी होत आहे. हे निदर्शनास आल्यामुळे पृथ्वीचे कवच असलेले ओझोन आवरण नष्ट होऊ नये म्हणून जागतिक कार्बन उत्सर्जनावर आळा घालण्यासाठी १६ सप्टेंबर हा जागतिक ओझोन दिन पाळण्यात यावा असे ठरले. मॉट्रील ठरावाने जागतिक ओझोन क्षय रोखण्यासंदर्भात लोक जागृती करण्याचे ठरले.

७. ग्रीन्स चळवळ १९८७ :

पर्यावरण संरक्षणासाठी युरोपातील ग्रीन्स येथे पर्यावरण संरक्षण चळवळ सुरू करण्यात आली. जगाने केवळ भौतिक वादाच्या पाठीमागे न लागता पर्यावरणातील जतन व संवर्धन करावे त्यातच मानव व निसर्गाचे हित आहे हा विचार ग्रीन्स चळवळीने मांडला. या चळवळीने अणुचाचण्या व देवमाशाच्या कत्तलीला विरोध करणारी जागतिक विचारपीठ निर्माण केले. शिवाय फ्रेंड्स ऑफ द अर्थ या संघटनेच्या माध्यमातून लोक चळवळ अधिक गतिमान केली.

८. अम्ल पर्जन्य करार १९८८ :

अतिरिक्त प्रदुषणामुळे वातावरणात सल्फर, नायट्रोजन व कार्बन यांच्या संयोगाचा वातावरणातील बाष्प व ऑक्सिजन यांच्याशी संयोग अम्ल पर्जन्य निर्माण होते. ज्यामुळे प्रचंड प्रमाणात वनस्पती व सजीवाला धोका पोहचतो. स्कॉटलंड, रशिया, ब्रिटन, अमेरिका व भारतातही अम्ल पर्जन्य झाल्याची नोंद घेऊन २४ युरोपीयन देशाने १९८८ मध्ये अम्ल पर्जन्य रोखण्यासाठी करार केला. ज्यानुसार नायट्रोजन ऑक्साईड वायुच्या उत्सर्जनात घट करण्यासाठी काही उपाय सुचविण्यात आले.

९. वसुंधरा परिषद १९९२ :

ब्राझीलमधील रिओ डी जानिरो येथे ३ ते १४ जून १९९२ दरम्यान जागतिक वसुंधरा परिषदेचे आयोजन करण्यात आले. ज्यात १७८ देशांनी सहभाग नोंदविला. यात पर्यावरण संतुलन व नैसर्गिक साधन संपत्तीचे संवर्धन यावर भर देण्यात आला. अणुचाचण्या नियंत्रित करण्याचे ठरले, प्रलयकारी अस्त्राच्या वापरापर निर्बंध लावण्यात आले.

१०. क्योटो करार १९९७ :

जपानमधील क्योटो शहरात डिसेंबर १९९७ मध्ये जगातील १६० देशांनी सहभागी होऊन क्योटो करार अंमलात आणला. यानुसार वातावरणातील ग्रीन हाऊस वायुचे प्रमाण कमी करण्याचे ठरले. यालाच क्योटो प्रोटोकॉल किंवा क्योटो करार असे म्हणतात.

११. चिरंतन विकास करार २००० :

इ.स. २००० मध्ये संयुक्त राष्ट्र संघाच्या पुढाकाराने १८६ शिखर परिषद पार पडली. या परिषदेत जगाच्या चिरंतन विकासासाठी काही करार करण्यात आले. ८ उद्दिष्टे निश्चित करून २०१५ पर्यंत या उद्दिष्टांची पूर्तता करण्यासाठी प्रयत्न करण्याचे ठरले याला चिरंतन विकास करार २००० असे नाव दिले.

१२. जोहान्सबर्ग परिषद २००२ :

क्योटा करारातून प्रथम अमेरिका व रशिया बाहेर पडल्यामुळे जगात तणावाची स्थिती निर्माण झाली. म्हणून हा तणाव दूर करण्यासाठी सप्टेंबर २००२ मध्ये दक्षिण आफ्रिकेतील जोहान्सबर्ग येथे जागतिक पर्यावरण परिषद आयोजित करण्यात आली. ज्यामध्ये जगातील बड्या देशांसह सर्वच देशांनी पर्यावरण संतुलनाच्या माध्यमातून शाश्वत विकासाचा मार्ग धरवा असे ठरले.

१३. कोपनहेगन ठराव २००६ :

डिसेंबर २००६ मध्ये जागतिक तापमान नियंत्रित करण्यासाठी कोपनहेगन येथे जगातील १६३ देशांच्या प्रतिनिधीची बैठक संपन्न झाली. यामध्ये विचार विनिमय करून जागतिक तापमान वाढ रोखण्यासाठी काही मूलभूत योजना घोषित करण्यात आल्या. ज्यांच्या मदतीने तापमान वाढ कमी करून पर्यावरण संवर्धन करण्याचे ठरले, यालाच कोपनहेगन ठराव असे म्हणतात.

१४. डरबन परिषद २०११ :

सप्टेंबर २०११ मध्ये डरबन येथे जागतिक पर्यावरण परिषद भरली. यात विकसित देशांनी क्योटो प्रोटोकॉल अंतर्गत अम्ल पर्जन्य रोखण्यासाठी २०१३ पर्यंत भरीव कार्य करण्याचे ठरले. म्हणजेच पर्यावरणाच्या असंतुलनात विकसित देशांची भूमिका अधिक महत्त्वाची असल्याचे ठरले. अशा प्रकारे डरबन परिषदेत जागतिक पर्यावरण संतुलनासाठी जबाबदार असलेल्या विकसित देशांना पर्यावरण संतुलनासाठी जाणिवपूर्वक प्रयत्न करावयास सांगितले.

अशा प्रकारे विविध ठराव, करार व परिषदांच्या माध्यमांतून पृथ्वीचे बिघडत जाणारे ताप संतुलन कमी करण्यासाठी, नियंत्रित करण्यासाठी जगातील सर्वच देशांनी आपआपल्या योगदान देण्याचे ठरविले. जर खरोखरच जागतिक समुहाने प्रामाणिक प्रयत्न केले तर पृथ्वीवर होणारे सर्वांगिन प्रदुषण कमी करून पृथ्वीचे नंदनवन बनायला फारसा वेळ लागणार नाही. मात्र त्यासाठी गटातटाचे राजकारण न करता संपूर्ण जगाने प्रामाणिकपणे प्रयत्न व परिश्रम करण्याची गरज आहे. यातच सर्वांचे हित सामावले आहे. अन्यथा पर्यावरण प्रदुषण व ग्लोबल वार्मिंगचा प्रभाव संपूर्ण जगाला गिळंकृत केल्याशिवाय राहणार नाही.

निष्कर्ष :

१. पर्यावरण संवर्धनासाठी जागतिक जनमत फारसे जागृत नाही.
२. पर्यावरण संवर्धनाचे केवळ कायदे केले जात आहे त्याच्या अंमलबजावणीकडे कोणाचे लक्ष नाही.
३. पर्यावरण संरक्षण व संवर्धन यात लोक सहभाग अत्यंत कमी आहे.
४. विकसित देश अमर्याद विकासाच्या माध्यमातून पर्यावरण प्रदुषित करत आहेत.
५. विसनशील व मागास देश आता विकासाच्या मार्गावर असतांना त्यांच्यावर निर्बंध लादले जात आहेत.
६. विकासाच्या नावाखाली जगभर पर्यावरण आतोनात शोषण होत आहे. म्हणून पर्यावरण संतुलन बिघडत आहे.

उपाय :

१. पर्यावरण संरक्षण व संवर्धन करणाऱ्या व्यक्ती, संस्था व संघटनांचा यथोचित गौरव करावा.
२. शालेय, महाविद्यालय व विद्यापीठ पातळीवर पर्यावरण संरक्षण व संवर्धन करण्यासाठी प्रयत्न व्हावेत.
३. प्लास्टिक, कचरा व कॅरी बॅग वापर नियंत्रित करावा.
४. पर्यावरण च्यास टाळण्यासाठी व्यापक जनजागृती व्हावी.

५. व्यापक स्वच्छता मोहिम राबवली जावी. शिवाय वृक्षारोपणाबरोबर वृक्ष संवर्धनही व्हावे.
६. विविध उद्योग समुहाला पर्यावरण पूरक विकास आराखडा सक्तीचा करावा.
७. वाहनांचा नियंत्रित मर्यादित वापर व्हावा. ज्यामुळे प्रदुषण आटोक्यात येईल.

अशा प्रकारे पर्यावरणाचे जतन संवर्धन करण्यासाठी जागतिक संस्था आणि समूह यांचे प्रयत्न सुरूच आहे; मात्र हे जन आंदोलन यशस्वी होण्यासाठी जगातील प्रत्येक नागरिकाने स्वतःपासून प्रयत्न करणे गरजेचे आहेत. केवळ कायदे करून गुन्हेगारी किंवा प्रदुषण रोखले जाऊ शकत नाही. त्यासाठी प्रामाणिक प्रयत्न व प्रामाणिक नागरिकांची आवश्यकता असते. अशा प्रामाणिक नागरिकांच्या प्रयत्नांतून, परिश्रमातून व समुहशक्तीतून जागतिक पर्यावरणाचे रक्षण व संवर्धन होईल, हा आशावाद बाळगतो.

संदर्भ :

१. पर्यावरण शिक्षण - आशा भराडीया, अरूणा प्रकाशन लातूर
२. पर्यावरण शास्त्र - एरिक भारूका, युजीसी, नवी दिल्ली
३. पर्यावरण परिस्थिती - डॉ. तुषार घोरपडे, पुणे
४. पर्यावरण और परिस्थिती की - डॉ. व्ही. के. तिवारी, उत्तर प्रदेश
५. पर्यावरण अभ्यास - प्रा. सचिन पेंडसे, नाशिक
६. पर्यावरण समस्या, निराकरण व क्षेत्र अभ्यास - डॉ. कारलेकर



32.

समकालीन हिंदी कविता में सामाजिक चेतना

प्रा.डॉ.जयंत बोबडे

सहाय्यक प्राध्यापक, हिंदी विभाग,
श्री शिवाजी महाविद्यालय, परभणी- ४३१३०१**भूमिका:**

सन १९६० के बाद आधुनिक हिंदी कविता नई कविता से होती हुई समकालीन कविता की ओर अग्रेसर होती है। समकालीनता का सीधा आशय है अपने समय के प्रति ईमानदार होना। समकालीनता में वर्तमान बोध के साथ ही अतीत एव भविष्य का बोध होता है। सही मायने में समकालीन कविता सातवे दशक में बनने लगी। समकालीनता का मूल स्वर आक्रोश, विद्रोह और व्यंग्य के समन्वित रूप में मिलता है। जिसमें व्यवस्था के विरुद्ध सब कुछ कहने का साहस तथा सामर्थ्य है। समकालीन कविता में जीवन की वास्तविकता, संघर्ष, रूखापन, आधुनिकता बोध, यथार्थ, तथा सामान्य मनुष्य के प्रति संवेदना है। समकालीन कविता का कवि अपने समाज तथा सामाजिक समस्या के प्रति सजग तथा जागरूक है। समकालीन कविता कविता के बदलते मानदंड को भी आत्मसात करती हुई दिखाई देती है। यह कविता हासिए को अर्थात् साहित्य के बाहर रहे समुदाय तथा विचार को केंद्र में स्थापित करती हुई दिखाई देती है। यही समकालीन कविता की विशेषता भी है और उपलब्धि भी।

समकालीन कविता में कवियों की तीन पीढ़ियां एक साथ सक्रीय है, छायावादीतर काव्य प्रवृत्ति के रूप में उभरी नई कविता तथा 'तारसप्तक' के कुछ कवियों का समकालीन हिंदी कविता के लिए विशेष योगदान रहा है। इस दृष्टि से छायावादी कवि, नई कविता के कवि तथा समकालीन कवियों के रूप स्थापित कवियों में 'समकालीन कविता' इस काव्य प्रवृत्ति को उभारने में अपना योगदान दिया है जिसमें रघुवीर सहाय, कुंवर नारायण, धूमिल, लीलाधर जगूड़ी, चंद्रकांत देवताले, वेणु गोपाल, उदय प्रकाश, मंगलेश डबराल, राजेश जोशी, सोमदत्त, गिरधर राठी तथा अरुण कमल आदि प्रमुख है। यद्यपि यह तिन पीढ़ियों के कवि हो लेकिन इन कविता की संवेदनाएं एक जैसी लगती है। समकालीन कविता अपनी विशिष्ट सामाजिक प्रतिबद्धता के लिए प्रसिद्ध रही है। प्रत्येक कवि की रचना किसी-न-किसी सामाजिक चेतना का संवहन करती है। अतः समकालीन कविता में अंतर्निहित सामाजिक चेतना का अध्ययन करना आवश्यक, प्रासंगिक है।

शोधालेख का उद्देश्य :

प्रस्तुत शोधलेख के अध्ययन के लक्ष्य एव उद्देश्य निम्नलिखित है-

१. समकालीनता की अवधारना को स्पष्ट करना।
२. समकालीन कविता में अभिव्यक्त सामाजिक यथार्थ को विवेचित करना।
३. समकालीन कविता में अभिव्यक्त परिवेश को चित्रित करना।
४. समकालीन कविता में चित्रित वर्गीय चेतना का विवेचन करना।
५. समकालीन कविता में सामाजिक चेतना सोदाहरण विवेचित करना।

शोधालेख का महत्त्व:

समकालीन समाज में अनेक विसंगतियां थीं। मध्य वर्ग इन्हें सहने के सिवाय कुछ कर नहीं सकता था, निम्न वर्ग के हाल तो बेहाल ही थे। इसी बीच समकालीन कवियों ने निम्न तथा मध्य वर्ग की विसंगतियां तथा विषमताओं को अपनी कविता का विषय बनाया। समकालीन कविता समाज के हरेक गतिविधि के प्रति पूरी तरह से सजग कविता है इसीलिए समकालीन कविता आम आदमी की पक्षधर रही है। जिस काव्यधारा की मूल

आत्मा ही सामान्य आदमी रहा हो वह कविता सर्वोत्तम होती है। इसी कारण यह काव्यधारा अन्य काव्यधारा से अलग है, इसी महत्त्व को ध्यान में लेकर प्रस्तुत शोधलेख में समकालीन कविता में अभिव्यक्त सामाजिक चेतना को विश्लेषित करने का प्रयास किया है।

पध्दति :

इस शोधलेख को लिखने के लिए विवेचनात्मक पध्दति का उपयोग किया गया है। इस शोध में द्वितीय स्रोतों का उपयोग किया गया है, जिसमें समकालीन कवियों द्वारा लिखी गयी कविताओं का सहारा लिया गया है।

समकालीनता से तात्पर्य :

वैसे समकालीनता समय सापेक्ष होती है। 'समकालीन' शब्द के लिए समसामयिक, युगीन, अद्यतन जैसे अनेक पर्यायी शब्द दिए जाते हैं। हिंदी की समकालीन कविता का प्रारंभ १९६० के बाद माना जाता है। इसका अर्थ यह नहीं है कि इसके पहले समकालीन कविता नहीं लिखी गयी। मगर वह संकुचित रही थी। साठ के दशक में इसका अत्यधिक विकास हुआ। समकालीन कविता में कवियों की तीन पीढ़ियां एक साथ सक्रीय हैं, इस सन्दर्भ में परमानन्द श्रीवास्तव का कथन दृष्टव्य है, "समकालीन हिंदी कविता के इस परिदृश्य की एक प्रमुख विशिष्टता यह है कि इसमें कम से कम तीन चार पीढ़ियों के महत्वपूर्ण कवियों की उपस्थिति है।"^१ समकालीन कविता अपने युग से तो प्रासंगिक है ही अपितु वह आज भी प्रासंगिक है समकालीन कविता के इस प्रासंगिकता के सन्दर्भ में डॉ. रणजीत कहते हैं, "आधुनिक युग की यह विशिष्ट काव्यधारा जो चाहे जब भी हुई हो पर आज भी मौजूद हैं, एक वाक्य में यह कविता आज के कविता का प्रमुख रूप है।"^२ अर्थात् कविता में समकालीनता परंपरा से चली आ रही है। इस सन्दर्भ में कल्याणचन्द्र का मत दृष्टव्य है, "समकालीन कविता एक ऐसी काव्य चेतना का नाम है, जो छठे दशक के बाद उभर कर सामने आई, जिस पर विचार तत्व का प्रभाव है, जो अपने परिवेश से प्रतिबद्ध है, जिसमें मोहभंग से उत्पन्न दयनीयता नहीं है, वरन परिवेश से जुड़ाव है।"^३ इससे स्पष्ट हो जाता है कि समकालीन कविता हिंदी कविता का प्रमुख काव्य आन्दोलन जो भारत-चीन युद्ध के पश्चात् हिंदी साहित्य में अवतरित हुआ है।

प्रस्तुत शोधलेख में इस काव्यधारा में अभिव्यक्त सामाजिक चेतना को निम्नलिखित मुद्दों के द्वारा विवेचित करने का प्रयास किया गया है।

१. आम आदमी के संघर्ष की अभिव्यक्ति :

धोबी, नाइ, दर्जी, मजदूर, चौकीदार, भिखारी, गरीब, किसान आदि उपेक्षित चरित्रों की समस्याएं तथा विषमताएं ही समकालीन कवि के विषय रहे हैं जो इसके पहले हिंदी कविता में सहानुभूति प्राप्त करते दिखाई देते हैं। परन्तु उनमें सामाजिक चेतना का अभाव दिखाई देता है। समकालीन कविता आम आदमी के संघर्ष चेतना की कविता है। आम आदमी को जीवित रहने के लिए संघर्ष करना पड़ता है। समकालीन कवियों ने उसके इस जुझारूपन को विविध दृष्टिकोण से देखने का प्रयास किया है। श्रम के कारण मजदूर तथा सामान्य व्यक्ति की खाल खपैरल बन गयी है। जिसमें किसी भी मौसम के मार खाने की चिंता नहीं है। बैसाख और जेठ की तपती धूप में काम करने से उसकी चमड़ी में फफोले पड़ते हैं और पसीने की धार भाप बन पड़ी है। इस सन्दर्भ में मणि मधुकर 'घास का घराना' इस कविता में कहते हैं।

“वे जुझारूपन जिन्दा है पर उनके भीतर मौत पसरी हुई है,
वे जीवन में, जुताई में शामिल है इसीलिए मौत को नहीं जानते।”^४

आम आदमी इतना संघर्ष करता है की उसके परिश्रम तथा परेशानियाँ उसे रोजमर्रा की जिंदगी का अहम् हिस्सा बनती है। इसीलिए उसका जीवित रहना मृत प्रायः जैसा है। आम आदमी का जीवित रहना या मरना समाज के लिए सागर में मछली मरना जैसा है। इस संदर्भ में गिरिधर राठी की कविता 'उसके रोने पर' दृष्टव्य है, वे इस कविता में कहते हैं-

**“ वे आँखे कभी रोती नहीं, मगर रो पड़ी
अथाह सागर में जैसे, मछलियाँ मर जाती है।”^५**

आम आदमी का दुःख तथा उसका आंसू बहाना यह समाज के लिए आम बात है। समकालीन हिंदी कविता आम आदमी की इसी संघर्ष की आवाज बनी है।

२. मानवीय मूल्यों का पतन :

एक जमाना था जब समाज में मानवता की पूजा होती थी। मानवता को पैसा, पद और प्रभुता आदि से बड़ा माना जाता था। किन्तु समकालीन परिवेश में बढ़ती हुई बौद्धिकता और स्वार्थ के सामने मानवता बीते युग की चीज होकर रह गई है। आज मानवता का कोई मूल्य नहीं रह गया है। दिन-प्रतिदिन स्वार्थ सिद्धि हेतु मानवता की पग-पग पर हत्या की जा रही है। इसीलिए डॉ. कुंवर बैचन कहते हैं-

**“हर इक सड़क पे हो रहा इंसानियत का कत्ल,
पूरे शहर में फिर भी कोई सनसनी नहीं।”^६**

प्रकृति अपना धर्म निभाती है पर मनुष्य अपना धर्म नहीं निभाता। छलकपट, भ्रष्टाचार, धोखाधड़ी आदि के कारण मनुष्य अपना स्वार्थ सिद्ध करता है। इसी कारण समाज में स्थित मानवीय मूल्यों का पतन हो रहा है। इस सन्दर्भ में गिरिधर राठी की कविता की पंक्तियाँ दृष्टव्य हैं-

**“ धीरे धीरे खत्म होती जाती है, मनुशगंध
स्वर्ग में , स्वर्ग एक और मृत्युलोक बन जाता है।”^७**

यह पंक्तियाँ समकालीन परिवेश में मानव पतन की प्रतिनिधिक अभिव्यक्ति करती हैं।

३. बेईमानी, झूठ तथा भ्रष्ट व्यवस्था का पर्दाफाश :

समकालीन समाज में नैतिकता के मापदंड बदल गए हैं। चारों तरफ बेईमानी, झूठ और भ्रष्टाचार का ही बोलबाला है। सच्चाई, ईमानदारी और विश्वास सब ग्रंथों में स्वर्णक्षर बनकर रह गए हैं। निजी स्वार्थ हेतु इमान बदल देना आज के मनुष्य स्वभाव बन चूका है-

**“इमान बदल देते हैं तारीख की तरह,
इक झूठ का इतिहास है मेरी गली के लोग।”^८**

भ्रष्ट व्यवस्था तथा बेईमानी प्रकृति के कारण मनुष्य अपना वजूद खो बैठा है। इसी प्रवृत्ति पर हिंदी की समकालीन कविता करारा व्यंग्य करती है। इसी प्रवृत्ति के कारण समाज के नैतिक मूल्यों के मापदंड बदल गए हैं।

४. नारी शोषण की अभिव्यक्ति :

यह एक बहुत बड़ी विडंबना है कि, जिस भारत देश में नारी को देवी के समान पूजा गया उसी भारत में नारी पर अत्याचार भी हुए. दहेज, पारिवारिक हिंसा, कार्यालयीन उत्पीड़न, सामाजिक हिंसा, कुप्रथा-परंपरा तथा पुरुष प्रधान संस्कृति के कारण समाज में नारी को उपेक्षित स्थान है. इसी विषय को लेकर समकालीन कवियों ने आवाज उठायी है. समकालीन कविता विमर्शों को लेकर चलनेवाली कविता है. स्त्री विमर्श इस कविता का प्रधान स्वर रहा है. समकालीन कवियों ने नारी को मानव के रूप में चित्रित किया है. भोगवादी प्रवृत्ति के कारण वर्तमान समाज में नारी को एक भोग विलास की वस्तु माना जा रहा है इसी प्रवृत्ति को समकालीन कवियों ने सशक्त रूप से अभिव्यक्त किया. नारी संवेदना को अभिव्यक्त करती सोमदत्त की 'माता' यह कविता प्रासंगिक है-

“गर्भाशय हो गई चट्टान, उड़कर आये बिज को,
पोसती, तरल ताप भरी विव्हल जननी,
बिज को अन्खुएँ में, अन्खुएँ को, पौधे में, पौधे को,
वृक्ष में विकसित करती, अपने आर-पार.”^{१९}

समकालीन परिवेश की नारी केवल बच्चे पैदा करने की मशीन सी बन गई है. इसीलिए सोमदत्त नारी की इसी त्याग को अपनी कविता में संवेदनापूर्ण अभिव्यक्त करते हैं तथा नारी शोषण को संवेदनशील शब्दों में अभिव्यक्त करते हैं.

५. महानगरीय जीवन बोध :

स्वतंत्रता प्राप्ति के बाद देश में औद्योगिक प्रगति के परिणाम स्वरूप महानगर विकसित हुए. इस महानगरों का विकास बड़ी तेज गति से हुआ. परन्तु महानगरों में मूल्यों को रौंदा जा रहा है. महानगर का व्यक्ति अपनापन भूलकर खुदगर्ज बन गया है. वह प्रत्येक कार्य अपने स्वार्थ के लिए करता है. मानवता से कोसो दूर वह चला गया है. सभ्यता और संस्कृति को भूल चूका है. उसके नैतिक चरित्र का पतन हो चूका है. बढ़ते विकास के कारन मनुष्य की संवेदनाये भी मर गयी है सारे शहर कांक्रीट की चपेट में आये हैं. इस सन्दर्भ समकालीन कविता के सशक्त हस्ताक्षर ज्ञानेंद्र पति की 'क्षितिज शोक' कविता में महानगरीय जीवन बोध को अभिव्यक्त करते हुए लिखते हैं-

“ एक दिन अचानक
शहर अपना एक और नाखून बढ़ा देता है
उठ आता है आकाश में एक और कांक्रीट के कुकुरमुत्ते का शीश.”^{२०}

आधुनिक बोध मनुष्य के सामाजिक तथा निजी जीवन को प्रभावित करता रहा है. कवि समकालीन कवि इसी संवेदना को अपनी कविता का विषय बनाता रहा है, “आधुनिकतावाद के दौर में जिस हताशा, अजनबीपन, अनास्था, संत्रास, निस्सारता को कविता में नयी संवेदना का मुख्य आधार माना गया, उससे मुक्ति के प्रयत्न आज की नयी काव्यक्षमता का आभास कराते हैं.”^{२१} एक ओर महानगरीय मनुष्य को शहरों के साथ जुड़ा रहने के लिए मजबूर किया है तो दूसरी ओर बस्ती तथा कस्बे आदमी कितने भी संकट आये तो भी अपनी बस्ती से जुड़ा रहना चाहता है- उसकी इस विवशता को अरुण कमल अपनी कविता 'उम्मीद' में कहते हैं-

“समुद्र में आता है तूफान, तटवर्ती सारी बस्तियों को पोछता
वापस लौट जाता है, और दूसरे ही दिन तट पर

फिर बस जाते है गाँव, क्यों नहीं चले जाते ये लोग कहीं ओर?"^{१२}

इस प्रकार महानगरीय बोध समकालीन कविता का सबसे बड़ा चिंतन का विषय रहा है।

६. आपातकाल तथा कानून व्यवस्था पर व्यंग्य :

स्वाधीनता प्राप्ति के पश्चात् देश की राजनीति की बागडोर भारतीय राजनेताओं के हाथ में गयी। लेकिन राजनीतिक परिस्थिति बदलने के बावजूद भी भारतीय सामाजिक तथा राजनितिक परिस्थितियाँ नहीं बदली . इन परिस्थितियों में मोहभंग की परिस्थिति निर्माण हुई. चुनाव के पहले तो लोगो से अनेक वादे करनेवाले यह राजनेता चुनकर आने पर बदल जाते है इस पर धूमिल व्यंग्य कसा है-

“ हाँ! यह सही है की कुर्सियां वही है
सिर्फ टोपियाँ बदल गयी है.”^{१३}

टोपियाँ बदलना तो प्रतीकात्मक है. वास्तविक देखा जाये तो हर एक पार्टी की यही स्थिति बन पड़ी है की चुनाव के पहले लोगों से अनेक वादे करती है लेकिन बाद में वो पूरे नहीं किये जाते. १९६२ का चीनी आक्रमण, १९६४ में नेहरू की मृत्यु, १९६५ में भारत-पाक युद्ध और १९६६ में लालबहादुर शास्त्री की मौत के कारन देश राजनीतिक रिक्तता के दौर से गुजर रहा था. इसी बिच १९७७ का आपातकाल भी समकालीन हिंदी कवियों को चिंतित करता है. आपातकालीन परिस्थितियों में मध्य तथा निम्न वर्ग की होनेवाले दमन को इन कवियों ने विस्तार से लिखा है. गलत राजनीति तथा राजनेताओं के कारन देश को युद्ध का सामना कई बार करना पड़ा इसमें सामान्य मनुष्य का ही नुकसान होता रहा है. आपातकाल में अभिव्यक्ति पर लगे पहरों की समीक्षा तथा निंदा इस काल के कवियों ने की इस सन्दर्भ में अरुण कमल की कविता 'बोलना' की पंक्तियां महत्वपूर्ण है-

“ वह लगभग नहीं बोलता है, हाथ से इशारा करता है
ताकता है, और चुप्प रहता है,
जिसके चलते चल रहा है युद्ध कट रहे है लोग
उसने कभी किसी बन्दुक की घोड़ी नहीं दाबी.”^{१४}

समकालीन कविता अपने परिवेश की राजनीति से अत्यंत प्रभावित करती रही है. प्रासंगिक मूल्यों का समर्थन करनेवाले कवियों ने जब यह देखा की आपातकाल के बहाने अभिव्यक्ति स्वतंत्रता पर आघात किया जा रहा हा तब वे एकजूट होकर इस तानाशाही प्रवृत्ति विरोध करते है. विरोध का अत्यंत तीव्र स्वर उभरकर सामने आता है.

निष्कर्ष :

निष्कर्षतः हम कह सकते है की समकालीन समाज में मनुष्य को जीवन यापन करते समय मनुष्य को जिस समस्याओं से जूझना पड़ा उसका बेबाक चित्रण समकालीन कविता में हुआ है. इस दृष्टी से समकालीन कवियों का काव्य जगत एक बीहड़ जैसा है जिसमे सामाजिक समस्या विकराल रूप से सामने आता है. संघर्षरत मानव की पीड़ा का बोध है. इस कविता में यथार्थवादी दृष्टी संघठन की अस्मिता, सामाजिक गद्यात्मकता, राजनीतिक विसंगतियां, प्रचलित व्यवस्था के प्रति आक्रोश, आधुनिक बोध, मोहभंग तथा विद्रोह की भावना है. इन सारी विशेषताओं के कारण समकालीन कविता अन्य काव्यधाराओं से भिन्न दिखाई देती है. सामाजिक चेतना की इतनी सशक्त अभिव्यक्ति शायद ही हिंदी की किसी अन्य काव्यधारा में उभर कर सामने आई हो.

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हिन्दी साहित्य में स्त्री विमर्श : समकालीन कहानियों के संदर्भ में

प्रा. स्मिता मिस्त्री.

हिन्दी विभाग.

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हमारी सामाजिक व्यवस्था के विकास और परिवर्तन संबंधी तमाम विमर्शों के बावजूद तथ्य यही हैं कि पुरुष अपनी श्रेष्ठता और प्रधानता की ग्रंथि से मुक्त नहीं हो पाया है, और समकालीन स्त्री अपने अधिकारों के प्रति जागरूक होते हुए भी पुरुष के इस वर्चस्वजन्य आचरण को सतत झेलती हैं। प्रस्तुत आलेख में मैंने समकालीन हिन्दी कहानी से अनेक संदर्भों के माध्यम से इस भेदभाव को सार्थक ढंग से उजागर करने का प्रयास किया है।

नारी को सृष्टि का आधार माना गया है। सृष्टि के प्रारम्भ से ही सृष्टि निर्माण और संचालन नारी के हाथ में रहा है। कवियत्री महादेवी वर्मा ने 'श्रृंखला की कड़ियाँ' में लिखा है – 'नर यदि भर्ता है तो नारी भार्या, नर यदि गृहपति है तो नारी गृहलक्ष्मी, नर यदि वेत्ता है तो नारी विध्या, नर यदि मोचक है तो नारी मुक्ति, नर यदि कर्ता है तो नारी क्रिया।'

अनादिकाल से नारी का गौरवमय स्थान रहा है और वह पुरुष की पूरक और समकक्ष रही हैं। इतिहास भी इसका गवाह है। फिर भी समकालीन संदर्भ में जरूरत है, नारीत्व को नए ढंग से व्याख्यायित करने की जिससे मध्यकाल में उसका खोया नारीत्व वापस लाया जाये तथा प्राचीनकाल की स्थिति को बहाल किया जाये। महान होते हुए भी नारी को समाज में वह स्थान और मान नहीं मिला, जिसकी वह अधिकारी थी। उत्तर वैदिककाल में नारी को पुरुष अपनी तपस्या का बाधक मानने लगा, पुत्री का जन्म दुःख का कारण मानने लगा। आगे चलकर नारी देवी और दानवी दोनों रूपों में विभाजित हो गई। मध्ययुग तक आते आते स्त्रियों की स्थिति में कुछ अधिक बदलाव आया। मुस्लिम शासक के समय में भारत में स्त्रियों की स्थिति में ओर ज्यादा गिरावट

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आईविदेशी आक्रमणकारियों से सुरक्षित रखने के लिए पर्दा प्रथा का आरंभ हुआ। कहने का तात्पर्य मध्यकाल में स्त्रियों की दशा में बहुत अधिक अवनति हुई।

समकालीन भारतीय समाज में नारी जीवन की विसंगतियाँ, बदलते संदर्भों और नवीन परिस्थितियों के फलस्वरूप नारी के संघर्षपूर्ण जीवन और उसकी विभिन्न स्थितियों का कथाकारों ने न केवल जीवंत चित्रांकन किया है बल्कि कथा लेखिकाओं ने जीवन के भोगे यथार्थ के आधार पर बड़ी मार्मिक अभिव्यक्ति भी की है। नारी संबंधी मूल्यविघटन की स्थिति का बड़ा मार्मिक चित्रांकन करते हुए ममता कालिया अपनी एक कहानी में लिखती हैं, - 'जिस दिन उषा पैदा हुई, घर में चूला नहीं जला। फिर भी

घर के लोग अहिंसावादी थे, इसलिए उसे कृपापूर्वक जिंदा रहने दिया।‘ मालती जोशी ने भी अपनी कहानी में लिखा है –‘ इसकी माँ को भी लड़कियां पैदा हुई थी। लड़की पैदा होने के कारण उसके ससुरालवाले उसकी बहुत अवहेलना करते थे। जब पुत्र का जन्म होता है –‘ सच कहती हैं, जब बेटा होने की खबर आई तो उन लोगों से ज्यादा खुशी हमें हुई थी क्योंकि उनके यहाँ तो पोता हुआ था, पर हमारी बेटियाँ का तो पुनर्जन्म हुआ था।‘ कहने का तात्पर्य पुत्र जन्म में खुशियाँ और पुत्री जन्म में शोक, हमारे समाज की सच्चाई है।

नारी के संघर्षपूर्ण जीवन के विभिन्न आयामों की विभिन्न स्थितियों को शिवानी, मन्नू भण्डारी, उषा प्रियम्वदा, मालती जोशी, ममता कालिया आदि कथालिखिकाओं ने विशेष तौर पर चित्रांकित किया है। इन लिखिकाओं ने परिवर्तनशील भारतीय परिवेश में ही नहीं पाश्चात्य और भारतीय संस्कृतियों के साये में जीवन व्यतीत करनेवाले स्त्री-पुरुष या पति-पत्नी के सबन्धों की

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बदलती हुई परिस्थितियों को भी पहचाना है, तथा वैवाहिक जीवन को लेकर स्त्री-पुरुष के बीच संबन्धों की जड़ खोदनी चाही है।

नारी जीवन की विडम्बना यह है कि कभी तो वह पति पर आश्रित हैं तो कभी पुत्र पर। चारों तरफ से वह बंधनों में जकड़ी हैं। इस स्थिति पर अपना विद्रोह व्यक्त करते हुए अमृता प्रियम्वदा लिखती हैं-‘ क्या यहीं औरत की जिंदगी का मकसद है? उसका अपना कोई अस्तित्व नहीं होता। हर औरत को या तो पति के माध्यम से जीना होता है या बच्चों के माध्यम से। युगों से नारी जाति पर पुरुष प्रधान समाज ने अत्याचार किया। लेकिन आज की नारी यातना सहते सहते उसे चुनौती देती है। पुरानी मान्यताओं को छोड़कर नारी नई चेतना को अपनाने लगी है। पुरानी मान्यताओं के प्रति मोह होने पर भी, वैवाहिक संस्थाओं को अपनाने के बाद भी वह अपने अधिकारों के प्रति जागरूक हैं। पति द्वारा उपेक्षित किए जाने पर अपने अस्तित्व को प्रकट करती हुई कहने लगी हैं –‘क्या तुमने मुझे टेकन फॉर ग्रांटेड समझ रखा है। मैं क्या सिर्फ तुम्हारे भोग की वस्तु हूँ? प्रदर्शन की चीज हूँ?मैं तुम्हें जीते जी नहीं छोड़ जाऊंगी। अपने जीवन की आहुति देकर तुम्हारे सपने पूरे नहीं होने दूंगी, मैं न आत्महत्या करूंगी, न तुम्हें तलाक दूंगी। ‘

आज की नारी हर स्तर पर मुक्ति चाहती है। समकालीन नारी अपने अधिकारों के प्रति पूर्ण जागरूक हो गई है। वह स्वतन्त्रता चाहती है, दासत्व नहीं। अपने अधिकार हेतु वे पति के खिलाफ विद्रोह करती हैं। जहां वे अपने अधिकारों एवं अस्तित्व की रक्षा हेतु संघर्ष करती हैं, वहीं केवल आँख मूंदकर पति के हर गलत-सही आदेश का पालन करना अपने अहं के विरुद्ध समजती हैं। किन्तु नारी विद्रोह का सत्य यहीं है, उसका विद्रोह एक सीमा तक पलता है, और फिर परिस्थितियों के आगे कई बार झुक जाता है। वह सोचने लगती है,

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शायद मुझे उम्र के हिसाब से मेच्योर हो जाना चाहिए। अक्सर देखा जाता है कुछ साल बाद पत्नी घर की रसोइया मात्र बनकर रह जाती है। जहां नित खाने की कई डिशों के साथ खुद भी पकना पड़ता है।

भारतीय समाज में नारी चरित्र के विभिन्न रूप देखनेको मिलते हैं। एक ओर विश्वस्तर की स्वतन्त्रता एवं स्वच्छन्दता को स्वीकार करके उन्मुक्त जीवन जीनेवाली नारी हैं तो दूसरी ओर भारतीय परंपरा की सामाजिक एवं पारिवारिक मानमर्यादा का पतन कर आदर्श गृहिणी के फर्ज पूर्ण करने का प्रयास करनेवाली नारी दिखाई देती हैं। क्षमा शर्मा का मानना है- देहाती नारी हो चाहे शहरी, महानगरीय हो या विदेशी, वह चारों ओर असुरक्षित हैं। अनपढ़ नारी से लेकर उच्चपदस्थ नारियां तक को समाज केवल ऑब्जेक्ट के रूप में देखता है। नारी केवल नारी हैं और समस्त पुरुष जाती की भोग्या हैं। क्षमा शर्मा ने वैश्विक धरातल पर नारी चेतना को चित्रित किया है। नयी कहानी से ही कहानिकारों ने संयुक्त परिवार के विघटन, नौकरी पेशा मध्यम वर्ग के उदय, शहरीकरण और पूंजी के बढ़ते हुए वर्चस्व को, मानवीय सम्बन्धों की गिरती दीवारों की पीड़ा को गहरे में महसूस किया। यह मूल्यसंक्रमण का दौर था। संदेह, अविश्वास और आशंका ने पारंपरिक आदर्शों के लिए कोई जगह नहीं छोड़ी थी। नयी कहानी में जो स्त्री-पुरुष युग्म मिलते हैं वे प्रायः शहरी मध्यम वर्ग के हैं, जो गाँव से शहर की ओर गमन करके विस्थापन की टीस मन में लिए हुए हैं। यहाँ स्त्री हांशिये पर नहीं हैं, केंद्रीय किरदार हैं। इस दौर में कमलेश्वर की 'राजा निरबंसिया', मोहन राकेश की 'एक जिंदगी', राजेन्द्र यादव की 'पुराने नाले पर नया फ्लैट', धर्मवीर भर्ती की 'गुल की बन्नो', मन्नू भण्डारी की 'यहीं सच है' आदि कहानियों में नारी अस्मिता और नारी मुक्ति की चेतना को मार्मिक अभिव्यक्ति मिली।

नारी विमर्श के संदर्भ में प्रायः मन्नू भण्डारी, प्रभा खेतान, मैत्रेयी पुष्पा, अल्का सरावगी आदि की चर्चा की जाती है, पर नासिरा शर्मा का लेखन संबंधी

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कैनवास उपर्युक्त स्त्री रचनाकारों की अपेक्षा व्यापक हैं। विभिन्न जाति, समुदाय, वर्ग एवं वर्ण की नारियों का संघर्षशील जीवन उसके कथा लेखन की मुख्य धुरी हैं।

आज नारिवाद और नारी चेतना के बीच फर्क करनेवाली कहानियाँ कम लिखी जा रही हैं। अक्सर कहानियों में स्त्री जीवन कष्टों और यातनाओं को सहती हैं, वह पुरुष से बहुत भिन्न नहीं हैं सिर्फ जैविक रूप से स्त्री को छोड़कर। अतएव उसकी लड़ाई उस व्यवस्था के खिलाफ होनी चाहिए, जिसने पुरुष को दंभी और लम्पट बनाया है। इस परिपेक्ष्य को पाने की ललक चित्रा मुद्गल, नमिता सिंह, कात्यायनी, अलका सरावगी, मंजुल भगत और मैत्रेयी पुष्पा की कहानियों में महसूस की जा सकती हैं। इनकी लिखी कहानियों को पढ़े तो साफ दिखता है कि इन्होंने अपनी कहानियों में स्त्री होने के प्रश्न को वर्गमुक्त होने के व्यापक प्रश्न से जोड़ा है। शोषण आधारित समाज की पूर्णता को उघाड़ देनेवाली कहानी है मंजुल भगत की 'काली लड़की', सामंती सम्बन्धों की दुरुह संधियों के बीच स्त्रियों की हालत पर रोशनी डालनेवाली मैत्रेयी पुष्पा की कहानी है 'शतरंज के खिलाड़ी'।

स्त्री जब अपने अन्तर्मन के दर्द की व्याख्या स्वयं करती हैं तो वह अति विश्वसनीय कहलाती हैं। उसकी अभिव्यक्ति की असरकारकता बढ़ जाती है। आलोचक यह मानने लगे हैं कि युवा लेखन के सिलसिले में महिलाकथाकारों के सृजन को अलग से रेखांकित करने की जरूरत है। किन्तु एक सच यह भी है कि पुरुष और महिला लेखन के रूप में साहित्य को विभाजित करके देखना गैर वस्तुवादी नजरिया

हैं। फिर भी सामाजिक यथार्थ के ऐसे अनेक पहलू हैं जो नारी संवेदना के दायरे में आते हैं, नारी होने की स्थिति से जुड़े हैं।

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नारी चेतना और नारीवाद के अंतर की बात करे तो नारी चेतना का संबंध उन प्रश्नों से जुड़ा है जो किसी न किसी तरह नारी मुक्ति की आकांक्षा से जुड़ा है। नारी चेतना में मुक्ति या विद्रोह का उद्घोष सहज स्वाभाविक है। यह विद्रोह मात्र पुरुष समाज के खिलाफ नहीं वरन सामंती जीवन और आज के समय की नियति के विरुद्ध है, जबकि नारीवाद की मूल चेतना पुरुष के वर्चस्व को चुनौती देना है। वैश्विक स्तर पर उभरते हुए नारीवाद ने नारी को पुरुष, स्वामित्व और यौन शोषण से मुक्ति दिलाने का एक संगठित प्रयास किया है, परंतु यह पारंपरिक मूल्य-मान्यताओं का कोई विकल्प प्राप्त नहीं है।

समकालीन कहानियों को पढ़ते हुए महसूस होता है नारी संघर्ष, नारी चेतना, नारी मुक्ति आदि एक बहस का रूप धरन करता जा रहा है। समाजवादी और साहित्यशास्त्री उसे स्त्री विमर्श का नाम देते हैं। लगता है यह बहस या विमर्श निरंतर चलता ही रहेगा। इसका अंत असंभव सा जान पड़ता है। यही सच्चाई है, सत्य है, शायद स्त्री की नियति है।

संदर्भ पुस्तक:

- [1] 'भाषा' विशेषांक मार्च-अप्रैल 2012
- [2] अंतर्जाल के विविध आलेख
- [3] 'कहानी का वर्तमान' – डॉ. जानकी प्रसाद शर्मा।



34.

माताप्रसाद के नाटक 'अछूत का बेटा' में दलित-चेतना

धामणगावकर विजयकुमार किशनराव

शोध-छात्र

महाराष्ट्र उदयगिरी महाविद्यालय,

उदगीर जि.लातूर (महाराष्ट्र)

साहित्य समाज का दर्पण होता है। इसलिए समाज की विभिन्न समस्याओं का चित्रण साहित्य में होता है। साहित्य में दलित साहित्य नामक विचारधारा प्रवाहित हो गई है। साहित्य की लगभग सभी विधाओं में दलित साहित्य लेखन चल रहा है। हिंदी साहित्य में उपन्यास, नाटक, कहानी, एकांकी, आत्मकथा, जीवनी, आलोचना आदि विधाओं में दलित साहित्य लिखा जा रहा है। हजारों वर्षों से जिस वर्ग को भारतीय व्यवस्था ने नकारा था, उनके स्वीकार का यह साहित्य है। फिर भी अन्य विधाओं की अपेक्षा नाटक विधा हिंदी दलित साहित्य में उतनी विकसित नहीं हुई, जितना की अन्य विधाएँ हुई है।

हिंदी दलित साहित्य में नाटक विधा महत्वपूर्ण विधा रही है। अछूतानंद हरिहर के 'मायानंद', 'राम राज्य न्याय' नाटक से लेकर दलित नाटकों की शुरुवात होती है, ऐसा माना जाता है। हिंदी दलित नाटककारों में अछूतानंद हरिहर, शिवप्रसन्नदास, रत्नाकर बंधु त्रिशरण, ललई सिंह यादव, बिहारीलाल हरित, भीमसेन संतोष, माताप्रसाद, एन.आर. सागर, कर्मशील भारती, मोहनदास नैमिशराय, ओमप्रकाश वाल्मीकि, रतनलाल सोनाप्रा, सुशीला टाकभौरे आदि नाटककार हैं।

माताप्रसाद के नाटक 'अछूत का बेटा' में दलित चेतना देखने से पूर्व दलित-चेतना के बारे में जानकारी प्राप्त करना अनिवार्य है।

१) दलित-चेतना :

'चेतना' का संबंध व्यक्ति की मानसिकता से होता है। दलित चेतना के संदर्भ में दलित विचारकों ने परिभाषाएँ दी हैं तथा अपने विचार प्रकट किए हैं।

१) ओमप्रकाश वाल्मीकि

“दलित-चेतना गाल-बजाऊ, सहानुभूति, संवेदना और समाज से आगे कुछ पाना चाहती है। उसके सामने हजारों वर्ष की अमानवीय व्यवस्था आपनी मजबूत किल्लेबंदी बनाकर खड़ी है जो कदम-कदम पर उसे छल रही है। अस्मिता की इस तलाश में मात्र साहित्य की बारिकीयों, तथाकथित कलात्मक सौंदर्यबोध जिसे ब्राम्हणवादी सोच ने विकसित किया है, उसे बहला नहीं पा रहे हैं। उसे अधिकार, अवसर और सत्ता में भागिदारी चाहिए। साहित्य के निष्कर्षों, आदर्शों को खँगालने, पूनमूल्यार्कन करने की आवश्यकता को विकल्पहीन नियति बना देने वाले साहित्यशास्त्र को दलित चेतना अस्वीकार करती है उसे नकारती है।”

२) राजेन्द्रकुमार :

दलित चेतना को परिभाषित करते हुए उन्होंने लिखा है - “दलित-चेतना मूलतः वर्णव्यवस्था के तहत जारी प्रत्यक्ष और अप्रत्यक्ष दमन के प्रतिरोध और प्रतिकार की चेतना है। प्रतिरोध का आशय है-इस यथास्थितिवादी व्यवस्था को आदर्श मानने से इन्कार करना, जो सामाजिक, सांस्कृतिक और आर्थिक स्तर पर मानवीय गरिमा के भौतिक विकास के अवसरों को सबके लिए सुलभ नहीं होने देना चाहती और प्रतिकार का आशय है-सदियों के सामाजिक अपमान और उत्पीडन को अपनी नियति मानने से इन्कार करते हुए अपने

सामूहिक 'स्व' के पक्ष में अपनी लड़ाई संगठित होते हुए खुद अपने बूते लड़ सकने की क्षमता अर्जित करना।”^२

३) डॉ. भगवतशरण उपाध्याय :

डॉ. भगवतशरण उपाध्याय ने दलित-चेतना संबंधी लिखा है –“जिस समाज में व्यक्ति-व्यक्ति, जाति-जाति में उँच-नीच का भाव ही उसकी छाया से द्विजाति अपने को भ्रष्ट समझने लगी हो, नगर में प्रवेश करते हुए उसे लकड़ी बजाकर सवणों को सावधान करने की अनिवार्यता सिद्ध हो, उसके सामूहिक अथवा सामाजिक उत्कर्ष अथवा प्रगति की आशा की जा सकती है? इस प्रकार एक बड़े जन-समूह को अन्त्यज बनाकर छोड़ देने के कारण समाज की शक्ति अत्यंत सीमित हो जाता है।”^३

इस प्रकार दलित चेतना में दलित लोगों के साथ किया हुआ व्यवहार और उनमें अपने अधिकार के लिए किया हुआ संघर्ष देखने को मिलता है। जिनको मानवीय दृष्टि से जाने का अधिकार न मिला हो उनका साहित्य दलित चेतना का साहित्य है।

दलित नाटक साहित्य में माताप्रसाद का अनन्यसाधारण स्थान है। माताप्रसाद ने हिंदी नाट्य साहित्य को एक नई दिशा दी है। हिंदी दलित नाटक साहित्य को सबसे अधिक नाटक माताप्रसाद ने दिए हैं। माताप्रसाद ने लगभग 96 नाटक और एकांकी संकलन लिखे हैं। माताप्रसाद का सर्वप्रथम नाटक 'अछूत का बेटा' है।

२) 'अछूत का बेटा' में दलित-चेतना :

माताप्रसाद हिंदी दलित नाट्य साहित्य के सर्वश्रेष्ठ रचनाकार हैं। उनके नाटकों में दलित, पीछड़े, अपमानित, पददलित लोगों की वेदना तथा समस्याओं को मुखरित करने का प्रयास किया गया है। 'अछूत का बेटा' दलित-चेतना से ओतप्रोत नाटक है।

'अछूत का बेटा' नाटक का सम्यक प्रकार की और से किया गया। प्रस्तुत नाटक में दलित समाज की विविध समस्याओं पर प्रकाश डाला गया है। यह नाटक तीन अंकों में विभाजित है। प्रस्तुत नाटक के बारे में माताप्रसाद ने अपनी बात में नाटक का उद्देश्य प्रतिपादित करते हुए लिखा है-“शास्त्रों एवं प्राचीन ग्रंथों में अनुलोम और प्रतिलोम विवाहों की व्यवस्थाएँ विद्यमान हैं। आगे चलकर रक्त शुद्धता को कायम रखने के नाम पर इन विवाहों पर रोक लगाकर जात विशेष में ही विवाह करने को विवश कर दिया गया। विशेष विवाह अधिनियम के अनुसार अब इसमें कोई रुकावट नहीं रही। इस भावना का ही प्रतिपादन इस नाटक के माध्यम से किया गया है। साथ ही दहेज की कुप्रथा एवं हरिजनों की विभिन्न समस्याओं का भी दिग्दर्शन इसमें है।”^४

माताप्रसाद लिखित 'अछूत का बेटा' नाटक में दस से अधिक पुरुष पात्र और लगभग चार स्त्री पात्र देखने को मिलते हैं। नाटक के पहले अंक में लगभग ग्यारह दृश्य हैं। नाटक का नायक शिवराम है। वह गलती से चमार होने के बावजूद भी मंदिर में जाता है। वह एक दलित है। ब्राम्हणों से मंदिर में वाद-विवाद होने से उसे मार खानी पड़ती है। इसी अंक में कमला देवी के विवाह की समस्या भी नाटककार ने दर्शायी है। शिवराम यह डॉ. बाबासाहेब आंबेडकर के विचारों को लेकर चलता है और वही विचार नाटककार के हैं। शिवराम गाँव में बच्चों के कर्मठ ब्राह्मण हैं और कमला देवी उनकी पुत्री हैं। जिसके शिवराम को मारा-पीटा था।

नाटक में हरिप्रसाद का बेटा सोमेश्वर और बेटी कमलादेवी यह परिवर्तनवादी विचारों के हैं। जब सोमेश्वर और उसका मित्र दिनेश एक दिन गाँव से गुजर रहे थे। उस दिन उनकी शिवराम से मुलाकात हो गई। शिवराम बच्चों को पढ़ा रहा था। तब दिनेश ने कहा हमें भी लोकगीत सुनावाइए। तब शिवराम के कहने के बाद यह लोकगीत बच्चों ने सुनाया-

“काहे हरिजन अछूत, बनाया बलमा
एक्कई सूरज चाँद सितारे, एक्कई बा, असमना
धरती पानी हवा एक बा, एक अहै भगवान
नई दुनिया कहां से, बसाया बलमा। काहे...।।१।।”^५

रामपुर गाँव के जमींदार शंकर सिंह का लडका भूलन सिंह और उसका भतीजा रजईसिंह शिवराम के पिताजी जगदेव को धमकाकर शिवराम की पढाई रोकना चाहते हैं। शिवराम, कमला और सोमेश्वर परिवर्तनवादी विचारों के होने के कारण इनमें मित्रता हो जाती है। शिवराम दलित वर्ग विकास के लिए गाँव में 'दलित वर्ग सम्मेलन' का आयोजन करता है। इस समाज-सुधार का कार्य देखकर गाँव के जमींदार का लडका और भतीजा शिवराम को मारते हैं। इस तरह दलितों की आवाज दबाने का प्रयास नाटक में देखने को मिलता है। इस अंक के अंत में जमींदार के अनुरोध पर शिवराम अपनी दर्ज की हुई शिकायत वापिस ले लेता है।

नाटक के दूसरे अंक में छः दृश्य हैं। इसमें प.हरिप्रसाद के परिवार में वर्णव्यवस्था और सुधारवादी विषय को लेकर प.हरिप्रसाद और सोमेश्वर में अनबन हो जाती है। दोनों के इस संवाद से स्पष्ट होता है कि दलित जाति और ब्राह्मणवादी विचारों में कितना अंतर था-

- प.हरिप्रसाद - "सोम, तुम्हारे कारण मेरी बदनामी हो रही है। सुना है कि तू सबके यहाँ भोजन करता है, कुछ विचार नहीं करता है। तुझे सोचना चाहिए कि हम ब्राह्मण हैं। मंदिर का भार भी मेरे ऊपर है।
- सोमेश्वर - पिताजी ! सुना है भोजन तो रामचंद्र जी ने भी भीलना के बेर के रूप में खाया था, वह भी जूटे बेर। कृष्ण ने विदुर के घर जाकर, साग खाया और महात्मा गांधी हरिजनों की बस्ती में ही रहते, खाते-पीते थे।
- पं.हरिप्रसाद- मुझे भी वही बनाना चाहता है क्या? समाज के चक्कर में पडोगे, तो पता चल जाएगा।
- सोमेश्वर - पिताजी समय और परिस्थितियों के अनुसार अगर समाज नहीं बदलता है तो समाज में सड़ांध आने लगती है। आज हिन्दू धर्म में जाति-पांति के कारण यही सडन पैदा हो गई है। इसी जातिवाद के कारण हम योग्यता की कदर नहीं कर रहे हैं। इसी जातिवाद के कारण हम योग्यता की कदर नहीं कर रहे हैं। मनुष्य को पशु से भी बदतर समझ रहे हैं। इंसानियत का गला घोट रहे हैं।"^६

इस प्रकार से नाटक में परिवर्तनवादी विचार का प्रतीक सोमेश्वर देखने को मिलता है। इसके बाद सोमेश्वर की दुर्घटना का प्रसंग चित्रित किया गया है। सोमेश्वर की दुर्घटना के बाद इलाहाबाद में परिवार-जन उसे देखने जाते हैं। उसी अस्पताल में मरिअम्मा नामक नर्स है। सोमेश्वर को मरिअम्मा पसंद आती है। वह इसाई है फिर भी सोमेश्वर उससे शादी करना चाहता है।

नाटक के तीसरे अंक में छः दृश्य हैं। जिसमें सोमेश्वर कमला की शादी शिवराम से कराना चाहता है किंतु उसके पिताजी नहीं मानते। इस अंक में माताप्रसाद ने विकास की चरमसीमा तक पहुँचाया है। शिवराम डिप्टी कलेक्टर बन जाता है और उसकी शादी कमलादेवी के साथ हो जाती है। सोमेश्वर इलाहाबाद यूनिवर्सिटी में लेक्चरर बन जाता है। सोमेश्वर की शादी मरिअम्मा के साथ सिविल मॅरेज अॅक्टनुसार हो जाती है और उसका नाम मरिअम्मा से 'मनोरमा' किया जाता है। यह अंतर्जातीय और अंतर्धर्मिय विवाह सरकारी कायदे-कानून से होते हैं। अंत में शादी होने के बाद जिलाधिेश नेतारामजी, डॉ.राजेन्द्र मिश्र, सोमेश्वर सरस्वती, दिनेश सिंह, शिवराम, मनोरमा आदि मिलकर सहगान करते हैं।

"हमें समाज बदलना होगा, आगे बढो-बढो।
 उँच-नीच है, नहीं कहीं भी, मिलकर बढो-बढो
 नया गगन है, चाँद नया है, धरती नई-नई।
 सूरज नया, नई आशा है, नई उमंग बढी।।
 कदम मिलाकर चलो हटो मत, समय बुलाता है।
 नई जिन्दगी लौट रही है, जन-जन गाता है।

हमें समाज बदलना होगा, आगे बढ़ो-बढ़ो।”⁹

इस प्रकार नाटक समाप्त हो जाता है। उपरोक्त नाटक विवेचन के माध्यम से यह स्पष्ट होता है कि ‘अछूत का बेटा’ यह माताप्रसाद का दलित-चेतना का सशक्त नाटक है। नाटक में ब्राह्मण लोगों की पारंपरिक मानसिकताएँ तथा साथ ही ब्राह्मण वर्ग की बदलती प्रवृत्तियों को भी नाटक में दिखाया गया है। गाँव की जमींदारी वृत्ति-प्रवृत्ति पर भी नाटककार ने प्रहार किया है। भाषा शैली एवं संवादों की दृष्टि से भी यह नाटक सफल सिद्ध होता है। नाटककार ने शिवराम को संवेदनशील नायक बनाकर संवेदनहीन समाज को संवेदना की दिशा की ओर अग्रसर किया है। इस प्रकार ‘अछूत का बेटा’ इस नाटक में दलित-चेतना का स्वर देखने को मिलता है।

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 जंगल जमीनीची आणि स्थलांतरीत शेतीची महत्त्वाची समस्या निर्माण झाली आहे-

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 मजूर, शेत गडी, मोलमजुरी) अशी विविध कkes tehunkj] [kkr] | kodkj] Bcdnkj
 eMGh vkfnokl h dM u cGtcjhus jk=fnoI d: u ?krkr- R; kl kBh vrhvYi etjh
 feGr vl u gs ykd , d i d kj ps oBfcxj vkgr- अठरा विश्व दारिद्र्य व बेकारी हे
 vkfnokl hP; k i kpohy i qtsys vkgs

U | kekftd | eL; k U

vkfnokl h | ektkr ckyfookg i/nrh vLrRokr vkgs R; keGs ?kVLOkV]
 अल्पवयीन मातृत्व, बाळंतपणातील स्त्री मृत्युचे प्रमाण अधिक, कुपोषण व बालमृत्यु
 bR; knh | eL; k fuekz k >kyY; k vkgr-

vkfnokl h | ektkl fuokl kl kBh Lor%P; k ekydhp tkx ukgh- gk | ekt
 xkoki kl u Mksxj] nU; k tu | i dki kl u nij okLr0; djrks ?kj kai ; r tk. ; kl kBh
 jLrs ukghr- nq U; kP; k tkxr ?kjs cka/kysyh vl Y; kus oG iMY; kl fuokl LFkku
 | kMkos ykxrs या शिवाय घरांचा दर्जा निकृष्ट असून ती सुखसुविधांपासून वंचित
 vkgr-

आदिवासी समाजाच्या पिण्याच्या पाण्याचा प्रश्न अतिशय गंभीर आग
 उन्हाळा-पावसाळा लोकांना डबक्यात साचलेले दुषित, माती मिश्रित गढूळ असे अशुध्द
 i k. kh feGr त्यामुळे आरोग्याचा मोठा प्रश्न निर्माण होतो- vktgh ; k | ektkr okGhr
 Vkd. ; kph i Fkk vl u fcxj vkfnokl h | ekt ; kl dkj . khHkr vkgs

0; | ukf/kurk gh | kekftd | eL; k vkgs ekgkph nk: fi .; kph i Fkk gkrh-
 i jarq txyki kl u >kyY; k rkVkr/heGs xkoBh nk:] rkMh] i kul q kj h] foMh] rack [ku

vkfnokl h l ektkpk dks krkgh i zq[k 0; ol k; ul rks gk l ekt fofoé 0; ol k; djr vl u rs i w k r % ful xkbj voyo u vkgr- vkfnokl hph vFkD; oLFkk l k/kh vl u rh uS fxld l k/kus vkf. k i j i j k x r 0; ol k; k r j vk/kkfj r vkgs

सामाजिकदृष्ट्या आदिवासी समाजाचा दर्जा खालावलेला आहे- l rr HkVdrh व अस्थिर जीवन यामुळे हा समाज अज्ञानी, अशिक्षित आहे- ; k l ektkoj : <h] i j i j k p s opLo fuekz k >kysys vl u nonork] Hkir] psvld] ekf=d] tkniw/ks kk] Hkxr इत्यादींवर प्रचंड विश्वास आहे- ; k l ektkr tkripk; rhyk egUokph vl rs आरोग्यविषयक हा समाज कोमात गेलेला आहे- आर्थिकदृष्ट्या मागासलेला म्हणून Eg. ku vkjkx; l oka kl u ofpr vkgs fofo/k l okl fo/kkP; k ykHkki kl u ofpr वसल्याने उपासमारी, कुपोषण आणि बालमृत्यु इत्यादींसारख्या समस्यांच्या विळख्यात l ki Myk vkgs vkfnokl hP; k vkjkx; kckcr ^t [ke i k; kyk o mi pj ek= MkD; kyk अशी परिस्थिती निर्माण झालेली दिसून येते- nkfjnz; o xjhch vkfnokl hP; k i kpohyk i qtyh vkgs fi . ; kP; k i k. ; kpk आणि निवाऱ्याचा गंभीर प्रश्न निर्माण झालेला आहे- त्यामुळे हा समाज सामाजिकदृष्ट्या मागासलेला दिसून येतो-

शिक्षण हे सामाजिक परिवर्तनाचे प्रमुख साधन असून शिक्षण आणि विकास या Lora= ckch ul u R; k , dkp uk. ; kP; k nksu cktw vkgr- vkfnokl h l ektkP; k vkfFkd] l kekfजक अधोगतीचे शिक्षण हे प्रमुख कारण आहे- शिक्षण हा मानवी विकासाचा मुलभूत घटक असून या समाजाच्या विकासातील शिक्षण हा मोठा अडथळा vkgs शिक्षणाअभावी या समाजात वैज्ञानिकदृष्टिकोनाचा अभाव दिसून येतो-

0 l nHkz 0

- 1) गोविंद गारे, आदिवासी प्रश्न, ग्रामविकास प्रकाशन, पुणे-
- 2) गोविंद गारे, आदिवासी समस्या आणि बदलते संदर्भ, सुगावा प्रकाशन, पुणे-
- 3) आदिवासी संशोधन पत्रिका, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे-
- 4) प्रदिप आगलावे, भारतीय समाज प्रश्न आणि समस्या, श्री- l kbLkFk i xdaशन, नागपूर- 5½ ih- ds कुलकर्णी, दलितांचे आणि आदिवासींचे समाजशास्त्र, डायमंड पब्लिकेशन्स, पुणे- 6½ vFkl okn] tku&ekpl 2009] , fi y&tiu 2009] ty& l IVcj 2011-
- 7) योजना मासिक, मार्च 2008, महाराष्ट्र शासन-



36.

**DIASPORA AND PSYCHOLOGICAL CONFRONTATION
AMIDST THE ESSENCE OF NATIONALISM IN CHITRA
BANERJEE DIVAKARUNI'S CHILDREN STORY *NEELA:
VICTORY SONG***

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Patriotism and aloofness
Find themselves side by side,
No wonder someone said
It was never going to be an easy ride.
We find ourselves at the worst of times
Like fenugreek, life is a strife.
Freedom comes at a cost
So you should know.
No matter which kind of freedom
It is always slow.

Lonely Freedom

India has always been a land of enchantments and centre for knowledge, and more so known for its unlikely heroes both men and women from unpredictable backgrounds during its fight for Independence. But apart these movements, the other half of the population had to and still is fighting for its own right to freedom of education, contemplation, and economy, etc. And the same factors had driven Chitra Banerjee Divakaruni, a feministic writer, to take reference from her own country's freedom movement to write her first children's story book the *Neela: Victory Song* published in 2007 in India by Penguin Books, which is a part of the 'Girls of Many Lands' series, based on young girls from various historical times and cultural traditions.

In the book, Divakaruni's feministic valour finds itself blended with her intricate emotions of patriotism and knowledge of child psychology, and a tinge of her own personal life as she had taken the help of her two young children to write the story. The writer not only manages to entertain her young readers with a suspenseful plot, realistic dialogues, panoramic description, and a well-groomed main character, but also puts an effort to enhance the book's educational value by putting an easy-to-read background of India entitled, "Then and Now: A Girl's Life," at the back of the

book, which makes a comparison between the lifestyle of the protagonist, Neela, and the girls of the present 21st century, giving any curious young reader a new approach to Indian culture (including the Indian traditions, a portrayal of family and gender roles) and the colonial period, and a sense of proximity to the main character, Neela, with her struggle to find her voice & identity, vivacious curiosity, defiant attitude, and love for her family and country, and inner struggles. As observed by the booklist contributor Gillian Engberg that Divakaruni had turned a rare subject in children's literature into a well-paced, gripping story that captures universal emotions as well as the complexity of Neela's choices and her anger as she begins to see the facts of colonialism. However, Divakaruni gives almost no voice to any (however surreptitious) positive attributes of the British. With precise, vibrant details of time and place, a writer and observer like Divakaruni who was raised in Calcutta had put readers next to Neela on the terrifying train rides, the hot, crowded streets and, finally, in the arms of her parents.

The story *Neela: Victory Song* is setup on the historical backdrop of Indian independence with Neela Sen, a Bengali village girl of twelve years; a feminist is keen to know about her country and its freedom movement than to be betrothed in an arranged marriage, and unpredictable fate with a string of chance episodes leads her to face the most important decision of her life to break away all taboos, rescue her father, and create her own identity.

The unpredictable tale starts with the preparation of Neela's elder sister's (Usha) wedding preparations. We easily discern the contrasting weather within the household during the conversation of the concerning (patriotic) father who wants a peaceful wedding with fewer guests to avoid becoming a target of the Swadeshi (freedom fighters) bandits and wants to uphold their cause to fight for the Indian independence, and the controlling (illiterate) mother who wants a lavish wedding for her daughter and has no concern pertaining to the worse conditions of her country.

'We should keep it small, Sarada,' her father, Hari Charan, had said thoughtfully. 'It's a difficult time, not a time for celebration. Another war has started in Europe.' ... 'But what does a war in Europe have to do with us?' Neela's mother asked impatiently... 'There are troubles here, too,' he said.' So many people, both young and old, have taken up the struggle for India's independence. They're risking their lives each day for the sake of our country.' ... 'But this is the first wedding in our family!' Sarada had exclaimed' agitated.

- Neela, Victory Song (2)

On the other hand, Divakaruni depicts the emotional state of the bride fearful of her future with a stranger but is excited to be able to wear beautiful jewelry and clothes, and the main protagonist young Neela thinking more on the terms of her father, believing arranged marriage as a fake institution and custom, is all the more concerned about her sister's and her own future.

*Neela sighed. But why can't a girl choose her own husband?
She thought. What's wrong with that? ...*

- Neela,
Victory Song (5)

She wonders defiantly to herself, "Why does everyone feel they have to control girls even after they're married? Why are women expected to sit quietly and silently, embroidering and making pickles, while men get to make all the important decisions and go to all the exciting places? Why can't a girl be a freedom fighter?"

- Neela,
Victory Song (40)

But as fate would have it the wedding is invaded by a group of Swadeshis, who request money and jewelry from the guests to help support the freedom movement, are helped by Neela's father who wishes them luck and gives them some food (wedding feast), and later on is reprimanded by his wife. Within the short perimeter of the house-hold and the village Divakaruni has depicted the mindset of Indian populous regarding Indian Independence.

Later on, inspired by the Swadeshis her patriotic father goes to join the non-corporation march in Calcutta and gets arrested. During which Neela has a talk with the 'baoul' who sang patriotic songs on the mother land, and encounters a boy, Samar (one of the wounded Swadeshis at the wedding and was cared for by her), who enlightens her with the information of the efforts of the freedom fighters and the upheaval in the country owing to the war in Europe, which sparks Neela's curiosity even more about her motherland. And later the news of her father getting captured and jailed inspires Neela to take matters into her own hands; thus, disguising herself as a boy (baoul) she goes to Calcutta to rescue her father with the help of Samar. Thus, Divakaruni points out that even though Neela's journey had started based upon her personal reasons but as she would gain experience further in the story her personal agenda would turn nation.

And thus, her immigrant adventure begins with traveling to Calcutta in a train to reach Samar's cousin, Bimala, who was in contact with (the declared fugitive Swadeshi by the British) Samar. Neela's insecurity and loneliness and are quite evident with her mellow face depicting her mind racing to take a grip of the situation, but she holds her ground and speaks very diligently to blow away any of the travelers' doubt when she is asked by one of the travelers the distance to Calcutta and about herself (disguised as a male baoul), and later on, in the city she walks out of the situation by pretending she had found a tram going her way. Thus, Divakaruni has splendidly supplied us with an essence of Diasporic experience and psycho-analysis of her young character, Neela, who is not a simple girl of twelve years but was capable of acting above her age if the situation called for it.

How much further is to Calcutta?’ she asked the man sitting next to her... ‘Just a few minutes,’ he said, twirling his moustache... Boy, is this your first trip to the city?... ‘Oh no!’ Neela said, resisting an impulse to fiddle with the robe and turban... ‘I’ve been here before. I have relatives in Calcutta.’... ‘Near Park Street,’ Neela said reluctantly.

-Neela, Victory Song (71)

His expression indicated that he didn’t see how the relatives of a baoul... could live in such an expensive neighbourhood... ‘My aunt,’ Neela said, thinking quickly, ‘she’s—uh—a maid in a rich man’s house.’... ‘I see!’ the man, satisfied.

-Neela, Victory Song (72)

‘What’s the matter, boy? Lost?’ A voice spoke next to her ear... ‘It’s been a while since I was here last,’ Neela said defensively. ‘Everything looks so different.’... ‘Oh yes, that’s the one,’ said Neela, pretending to recognize the tram. ‘Thank you!’

-Neela, Victory Song (73)

Divakaruni again portrays the psychological convulsions of exhilaration and trepidation of an immigrant at a new place through young Neela, whose mind races from excitement while looking at the tall buildings and the city to feeling alienated and confused about the success of her dangerous errand to find Samar and to rescue her father. But she pulls herself together and decides to proceed as planned.

As the tram crossed a bridge to enter the actual city of Calcutta, Neela stared up at the shining metal grinders....

-Neela, Victory Song (74)

How many people, rich and poor, must live in such a huge city, the capital of British India! Neela thought, her heart sinking. How will I ever find Samar here? ssFor a moment she wished she were back in the familiar safety of her village... ‘Pull yourself together!’ She said to herself sternly. ‘You can’t give up even before you’ve started.’

-Neela, Victory Song (75)

Thus, following Samar’s instructions Neela reaches the Park Street, confused and lost and mesmerized by the elegance and glamour of the place almost meets with an accident and gets reprimanded and insulted by a chauffeur and feels the tinge of the poor populous of India enslaved by the Britishers.

‘Hey, you!’ shouted the chauffeur of the car. ‘What are you staring at? HATHO! HATHO! MOVE!’... ‘Damn beggars!’ exclaimed the white man in the black seat to his companion, his lips twisted in a sneer. ‘Can’t get away from them anywhere in this city. They should all be whipped.’...At the same time she was furious. How dare he speak to me like that! This isn’t even his country! And now they think they are better than the Indians! For the first time, Neela

began to really understand why the freedom fighters were willing to risk their lives for independence.

-Neela, Victory Song (75)

But providentially, the chauffeur served Samar's sophisticated cousin Bimala (whom Neela meets by dogging the gatekeeper to get into the car in which Bimala was sitting) who sympathetically takes her in and threatens the guards of tattling any of the matter to her father. Sitting comfortably in Bimala's room Neela spills the beans about her mission and reveals her real self being a girl, proceeding which the diligent Bimala decides to help Neela as much as possible. Thus, Divakaruni through her character Neela teaches the young readers an age old proverb that looks can be deceiving, as even though Bimala was sophisticated and rich she had respect for the people of all stature and believed in the efforts of the freedom fighters unlike her father the Honorable Lal Mohan Das who felt that the freedom fighters were a bunch of baloney and a waste of time, but his encounter with Neela fills him with relief rather than suspicion because being a busy person he hardly could spend any time with his motherless daughter. Thus, Divakaruni again brings back the old notion of love of a parent for his/her children being universal, through her main protagonist Neela who feels the agony of being estranged from her father and determines herself even more to rescue him. And as fate would have it Samar comes to meet Bimala and also informs Neela about her father and devises a plan to rescue him from the Britishers.

Following Samar's plan (pretending to follow her father's advice) Bimala takes Neela to the Drama Club to meet her friends, but to Neela's disappointment they had no reservations about the devastating conditions of their mother land, and deduces the contrast between her and the spoiled aristocratic girls and that Bimala's open-mindedness was a result of Samar's influence. Thus, Divakaruni depicts the contrasting mindset of people, especially, through the aristocratic class, as most of them had no interest in the struggle for freedom of India and the revolutionaries, rather they preferred the lavish lives and status provided to them from the Britishers.

Preceding the show at the club, Bimala drops Neela off at the designated place as discussed with Samar, in an old dress (to disguise herself), food and money to continue with her journey, and wishes her luck. Divakaruni again portrays the insecurity felt by an immigrant through her character Neela who gets fearful of being betrayed and sold to a slave trader by Bimala's servant Bishu while she waits for Samar. But providentially, against all odds Neela was able to save her father.

As we reach the end to the tale, Divakaruni dynamically portrays the rescue and the getaway, Neela's mixed emotions of excitement of being united with her father and her fear of being scolded as she had left the village without anyone's knowledge, her presence of mind and intelligence, and her feelings for Samar. As, they reached the railway station which was under heavy surveillance by the Police, they had a close

encounter with the Patrolling Police on the train they were hiding in, but Neela with her presence of mind fooled them by presenting herself as a poor girl, her father as a sick old man suffering from smallpox (by using makeup), and Samar as an insensible brother; thus, the police disgusted and afraid of being infected, abandoned Neela, her father and Samar by the side of a crop field. And eventually, she wasn't scolded because her father was grateful and proud of her efforts. But unfortunately, Neela had to part ways with Samar for whom she had developed feelings, thus, they bid farewell by singing a song. And finally, Neela and her father return to their village where they were welcomed by Neela's happy mother.

Thus, Divakaruni takes her young character, simultaneously, through various Diasporic situations letting her learn, grow and create her own identity and understand her own potential, and at the same time bring her closer to her native soil and country.

*'You know, Baba,' Neela said as she looked around her,
'until I went away, I didn't realize how beautiful our village is.
There are so many different colours all around us –.'*

-Neela, Victory Song (130)

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37.

ASSESSMENT OF BIODIVERSITY IN THE FORESTS OF BAGAYCHA BLOCK, KUSHALGARH RANGE, DISTRICT-BANSWARA.

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Abstract

Biodiversity is the term given to the variety of life on Earth and the natural patterns it forms. The biodiversity we see today is the fruit of billions of years of evolution, shaped by natural processes and, increasingly, by the influence of humans. It forms the web of life of which we are an integral part and upon which we so fully depend. Biological resources are the pillars upon which we build civilizations. Nature's products support such diverse industries as agriculture, cosmetics, pharmaceuticals, pulp and paper, horticulture, construction and waste treatment. The loss of biodiversity threatens our food supplies, opportunities for recreation and tourism, and sources of wood, medicines and energy. It also interferes with essential ecological functions. While the loss of individual species catches our attention, it is the fragmentation, degradation, and outright loss of forests, wetlands, coral reefs, and other ecosystems that poses the gravest threat to biological diversity. While loss of species has always occurred as a natural phenomenon, the pace of extinction has accelerated dramatically as a result of human activity. Ecosystems are being fragmented or eliminated, and innumerable species are in decline or already extinct.

In this context this study has tried to bring out an assessment of the biodiversity in the forests of Bagaycha block, Kushalgarh range, District Banswara. Banswara district borders Madhya Pradesh state and most conspicuous part of the biodiversity are the teak forests. The entire Banswara district supports *Tectona grandis* in fairly good form but presently in various stages of degradation. Along with the *Tectona grandis* other stand top storey varieties are *Diospyros melanoxylon*, *Anogeissus latifolia*, *Lunnea coromandelica*, *Boswellia serrata*, *Scymida febrifuga*, *Delbergia peniculata*, *Terminalia tomentosa*, *Schrebera swietenoides*, *Garuga swietenoides*, *Garuga pinnata*. *Butea monosperma* is common in the drainage system and at the base of the hills. The study area has 50% of *Boswellia serrata* in different stands with several other associates in which *Lannea coromandelica* (45%) is most prominent and almost equal in importance and coverage to *Boswellia serrata*.

The present study found that the increasing pressure of both human and livestock population is taking a heavy toll on the biodiversity of the area particularly in terms of rapid falling of trees and excessive grazing of livestock. On the flat plateau and ridges of the hills most of the fertile soil has been washed away due to serious erosion and these areas are not capable for good teak growth. It is therefore suggested that as the soil of hilly and plateau tracks is fragile and has a thin horizon so these areas must be monitored very closely so that the soil erosion due to removal of vegetation cover can be checked by planting of new saplings which can bind the soil in short term and then these areas too can be made viable to support the teak vegetation as they were supporting prior to the deterioration conditions were set in. The study also suggests various ways and means to arrest the degradation of biodiversity in the area and to regenerate the forest cover on the patches which are rendered barren due to manmade practices.

Key words : Banswara, Teak, Forest, Rajasthan, Biodiversity.

Introduction

Biodiversity refers to the variety and variability among living organisms and the ecological complexes in which they occur. The site of occurrence of species is determined by the environment conditions of the site and the range of tolerance of the species. Human population depends on the biodiversity for food and other necessities. The increasing human population is depleting natural resources and causing pollution. In view of this reality, the biologically rich and unique habitats are being destroyed, fragmented and degraded. The loss of biodiversity prevents evolutionary capacity of biota to cope up with environmental changes. Thus the major challenge to science is to check the loss of species and erosion of gene pool.

Banswara District has rich flora and fauna. It is also named so because of the bamboos (Bans) which were found in abundance in the forests. The forests include mainly teak. The wildlife includes a large variety of wild animals like leopard, chinkara, etc. Common birds in the region are fowl, partridge, black drongo, grey shrike, green bee-eater, bulbul, parrot etc.

The study area constitute one of the important protected forest areas of the district that imitate the general condition of biodiversity in the whole district and also exemplifies the degradation of biodiversity which has been set in over the whole district . The general decline in the biodiversity in the region has some common and known reasons as excessive grazing, overdependence of native population on forest resources, occasional forest fires and some peculiar reasons attached with the location of the area. This area is located on Rajasthan- Madhya Pradesh border and astride Highway no 39, which makes it susceptible to the illegal logging where the terrain and the state border makes the monitoring difficult. This area witnessed rampant cutting of trees after independence as it had earlier enjoyed the protection of the then monarchical regime.

The study suggests both short term and long term measures to first arrest the decline in biodiversity and then to enrich it by involving people directly in the management and conservation of the biodiversity of the area.

Study Area



The study was done in the forests of Bagaycha block, Kushalgarh range, District Banswara of Rajasthan State. Banswara District has an area of 5,037 km², 1.47% of Rajasthan state. It is bounded on the north by Udaipur District, on the northeast by Pratapgarh District, on the east and southeast by Madhya Pradesh state, on the southwest by Gujarat state, and on the west by Dungarpur District. Banswara is located at 23.55°N 74.45°E.^[1] It has an average elevation of 302 metres (990 ft). Banswara is part of the Vagad region of southern Rajasthan, which includes Banswara and Dungarpur districts. The region is mainly inhabited by tribals, predominantly Bhils. Banswara and Dungarpur are collectively called as VAGAR, and in both the places local language is VAGRI.

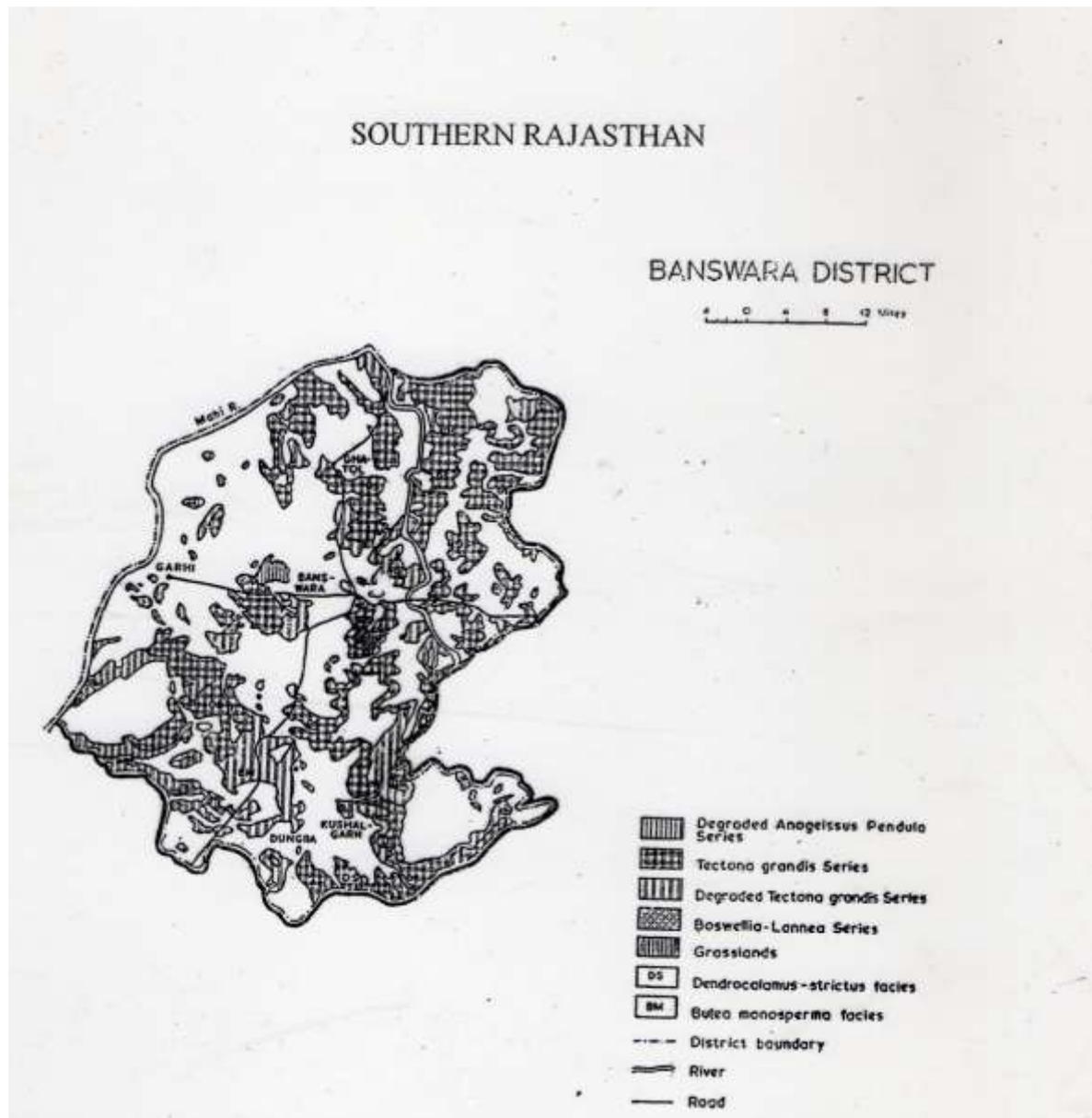
The District lies in the Mahi River basin. The Mahi flows north through the district from its origin in the Vindhya Range of Madhya Pradesh, entering the district from the southeast and flowing north towards the northern end of the district, where it turns southwest to form the boundary between Banswara and Dungarpur districts before entering Gujarat and emptying into the Gulf of Cambay. It is also known as 'City of Hundred Islands', due to presence of numerous islands in the Mahi River, which flows through Banswara.

The study area as already been described is situated at an altitude of 375 m ,relief of undulated hills with flat plateau at ridges and a slope of 30 degree varying aspect. Geologically the region is a part of Deccan trap with boulders are present on the surface. The region has black cotton soil 60-90 cm deep clayey loam mixed with trap boulders. At ridges the soil is reddish and soil depth is also reduced.

Methodology

The methodology adopted for the study includes the first step of analysis and assessment of biodiversity in the region through field visits to understand the existing status and causes of degradation of biodiversity. Data pertaining to all related aspects of biodiversity have been collected from books, gazetteers, forest working plans, scientific monographs, journals, research papers and library records. The compilation of collected information has been done by collecting and collating material relevant for the study from diverse sources.

Result



Just like the entire Banswara district the study area also supports *Tectona Grandis* or Teak in fairly good form but presently in various stages of degradation. The study area has 50% of *Boswellia serrata* in different stands with several other associates in which *Lannea coromandelica* (45%) is most prominent and almost equal in importance and coverage to *Boswellia serrata*. The complete classification of the vegetation is presented in tabulation form as follows :

Particulars	Descriptions																																							
Description of stand top storey	Average height 10.5 metres , Density 0.6																																							
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Under growth	1.8 m high, about 500 bushes per hectare Holarrhena antidysenterica, Zizyphus nummularia, Azaza lampas.
Ground flora	There are heavy and tall grasses consisting of Themeda triandra, Alpluda mutica and Cybopogon martini. The grasses are heavy only in open patches.
Climbers	Ampelocissus latifolia and Mucuma prurita are found occasionally. Leaf litter 1.25 cm thick during the period of leaf shedding.
Champion's type	Dry tropical forests 4 a C1 dry teak forests, subsidiary adaphic type of dry tropical forests, E-4 Boswellia serrata and E-12, Dry bamboo brake.
Proposed type	Tectona grandis series with Dendrocalamus Facies.

Remarks

The area is subjected to heavy grazing and browsing by goats while firing is common. *Tectona grandis* trees are mostly cut at pole stage. *Anogeissus latifolia* is also found only in sapling stage. these forests were preserved during the time of ex-rulers but now tree felling is a continuous feature. The area is proposed to be treated under cultural operation.

Dendrocalamus strictus is found in the valley and lower slopes. This tree species has a clump diameter of about 1.8 m. The culms are about 6m high and the diameter is 4.5 to 6 cm.

On the flat plateau and ridges of the hills most of the fertile soil has been washed away due to serious erosion and these areas are not capable for good teak growth.

Increasing pressure of both human and livestock population is taking a heavy toll on the biodiversity of the area particularly in terms of rapid falling of trees and excessive grazing of livestock. Soil of hilly and plateau tracks is fragile and has a thin horizon so these areas must be monitored very closely so that the soil erosion due to removal of vegetation cover can be checked by planting of new saplings which can bind the soil in short term and then these areas too can be made viable to support the teak vegetation as they were supporting prior to the deterioration conditions were set in.

The mechanism of joint forest management should be strengthened further so that people should be made a part of conservation efforts and they can be educated on

various practices related to forestry as this type of participatory approach has always yielded good results the world over. The strategy can have Micro-level planning, Involving of women, Involvement of NGOs, Attention to poor, Marketing, Integrated rural development programme, Conflict resolution, and Equitable distribution of benefits as its components. Various practices such as Agro forestry, Community forestry and Farm forestry should be encouraged so that the dependence of the local population on the forests for fuel and fodder can be reduced to a large extent and the forests resources which are in a precarious state can be conserved.

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