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## 1

**“NATURE’S PEOPLE”: “ANIMALS AS PERSONS” IN THE  
POETRY OF EMILY DICKINSON****Anindita Kar**

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**ABSTRACT:** Emily Dickinson’s poetry thrives with the presence of numerous nonhuman animals that enjoy the poet’s attention, and even the tiniest of them gain visibility. This paper aims to show that in her representations of these animals, Dickinson confers on them what may be termed as “personhood”. She very skillfully and compassionately deals with the idea of animal subjectivity. Instead of trying to be scientifically correct in her representations of animal behavior, she employs alternative ways of seeing and presenting the realities of nature, ways that make one see similarities instead of differences between the human and the animal. I would like to argue that Dickinson’s poetry provides an adequate challenge to human/nature or human/animal dualisms, which have its roots in the rationalist tradition, by representing animals as persons with the capacity for “conscious experience”. And, thus the animals that feature in her poems are experiencing subjects with “personhood”.

**Keywords:** Personhood, Animal Subjectivity, Value Dualisms

Animals populate Emily Dickinson’s poetic world. Dickinson paints landscapes where the human and the animal coexist, and the interests of animals are given as much importance as that of any human presence. In Dickinson’s representation these animals are not only raised to a position of environmental significance but also acquire an amount of what may be called “personhood”. While there are ongoing debates regarding whether “personhood” can be conferred on animals, I would like to agree with David Sztybel who in his essay “Animals as Persons” argues in favour of construing animals as persons. If we go by present dictionary meanings of the word “person”, we see that it is almost synonymous with humans. “While it is true that linguistic conventions cannot be used to prove that nonhuman animals are persons, neither can linguistic usage settle the issue that they are *not* persons” (Sztybel, 2008, p. 244). If it seems odd to think of animals as persons it is only because the idea of what constitutes the human had been created by Western Enlightenment in such a way that it is seen as the total opposite of and antithetical to the animal, thus ignoring that the human too is an animal or that the two concepts may have anything in common. “John Rodman (1980) has called [this] “the Differential Imperative” in which what is virtuous in the human is taken to be what maximizes distance from the merely natural. The maintenance of sharp dichotomy and polarization is achieved by the rejection and denial of what links humans to the animal” (Plumwood 10). If we accept that there are certain traits common in humans and nonhuman animals, and that it is plausible that the traits which confer personhood on humans are present in some nonhuman animals as well, then it follows that personhood is not exclusive to humans. “The crux of the issue of what a person is lies in what we consider to be the core of our own personhood: our capacity for conscious experience, and this is a capacity we share with any number of nonhuman animals. I hope that once we have understood this we will eventually adopt the proposal that

many nonhuman animals are persons.” (Szybel 246). I would like to argue that Dickinson’s poetry provides an adequate challenge to human/nature or human/animal dualisms, which have its roots in the rationalist tradition, by representing animals as persons with the capacity for “conscious experience”

Deep ecologists, ecofeminists and other green theorists agree on the point that man’s alienation and sense of disconnection from nature and the animal world is at the root of the current environmental crisis. What they advocate and advice is to cultivate a sense of interconnected self. Gerhardt(2014) argues that although Dickinson led a secluded life, in her association with the natural environment she was far from being self-absorbed. In the company of non-human nature, the Dickinsonian poetic self often rejects the strict boundaries of the ego to become a “self-in-representation”, a notion of the self based on an ethic of care and responsibility supported by Val Plumwood (Plumwood 20). There is the recognition of the non-humans’ place in the large inter-connected web of life and a realization that their lives are as inherently valuable as our own. Dickinson’s willingness to observe and represent minute life-forms itself can be seen as what Gerhardt calls “eco-ethical gestures” (Gerhardt 32). Dickinson’s is not a simple visual observation and objective description of non-human nature. The poetic self interacts with and participates in the natural phenomena and elevates nonhuman life-forms to the status of subjects, or rather ‘persons’. Let us take the following examples:

Several of nature’s people  
I know, and they know me;  
I feel for them a transport  
Of cordiality; (J 986)

The bee is not afraid of me,  
I know the butterfly;  
The pretty people in the woods  
Receive me cordially. (J 111)

The above examples show that the People from the natural world are conscious beings with feeling of cordiality for the poet. They also experience feelings of pleasure and pain. There is the “indigo and brown” songbird that “shouts for joy to nobody but his seraphic self” (J 1465). When she calls a bee “the debauchee of dews” (J 214) there is an element of conscious indulgence on the bee’s part for an excessive intake of dew. The Dickinsonian poetic self establishes personal and particular relationships with the natural world. Many of her poems seem to reflect the poet’s intimacy with nonhuman entities, and readers often feel that she knows them in person. One also notices a certain amount of effort on the poet’s part to get closer to the nonhuman animals around her, as in the poem “I dreaded that first robin so” (J 348) where she slowly gets accustomed to the robin to the point that in another instance she writes “Come show thy Durham breast/ To her who loves thee best” (J 1542). In the poetic landscape depicted in the poem “A Bird came down the Walk” (J 328) the narrator observes the activities of a bird without the latter’s knowledge, and being unable to resist the urge to be taken into the bird’s confidences, “cautiously” comes forward to offer him a crumb as a friendly gesture. Then there is the childhood fear of that “narrow fellow in the grass” which still leaves the poet with a tighter breathing,/ And zero at the bone (J 986). The birds, insects, reptiles or other beings from the animal

world don't remain there as representative of a species but as particular beings with particular attributes for whom the poet expresses particular concern. In one of her poems she requests someone, not clearly delineated in the body of the poem, to take care of her beloved robin after her:

If I shouldn't be alive  
When the Robins come,  
Give the one in Red Cravat,  
A Memorial crumb. (J 182)

The poet builds different types of relationships with “nature’s people”, those of love, care, desire, fear, awe, but never of indifference. But as Plumwood argues, the creation of value dualisms within the rationalistic tradition has undervalued emotion in favour of reason, and much of contemporary environmental ethics works within that same dualistic framework when it considers particular emotions attached to particular entities as unimportant and morally suspect. “Special relationship with, care for, or empathy with particular aspects of nature as experiences rather than with nature as abstraction are essential to provide a depth and type of concern that is not otherwise possible... Concern for nature, then, should not be viewed as the completion of a process of (masculine) universalization, moral abstraction, and disconnection, discarding the self, emotions, and special ties (all, of course, associated with the private sphere and femininity).” (Plumwood 7) The Dickinsonian poetic self exhibiting “feminine” emotions of love, care, kindness for the animal world builds the ideal sort of relationship that one must have with nature and its nonhuman inhabitants.

A word which can be somewhat accounted as synonymous to “person”, and used quite a number of times by Dickinson in relation to a few creatures from the animal world is the more casual word “fellow”. *The Oxford Advanced Learner's Dictionary* defines the word “fellow” as a way of referring to a man or a boy. Once again linguistic convention attaches the word exclusively to humans. However, Dickinson seamlessly uses the word to denote animals she encounters in her day-to-day experience. A few instances where the word is used by Dickinson have been quoted below:

He bit an angle-worm in halves  
And ate the fellow, raw. (J 885, denoting a bird)

A narrow fellow in the grass  
Occasionally rides; (J 986, denoting a snake)

A joyous-going fellow  
I gathered from his talk, (J 1723, a bird)

Before you thought of spring,  
Except as a surmise,  
You see, God bless his suddenness,  
A fellow in the skies  
Of independent hues, (J 1465, again a bird)

While some critics have problems with her anthropomorphizing non-human life-forms, I would argue that Dickinson's ethical stance makes her see the non-

human life forms as no less important than humans, and she attempts to raise them to the position of having environmental and cultural significance, which she seeks to do through empathic representation. Moreover, such anthropomorphizing “might be done in the interest of dramatizing the claims and plights of the natural world.” (Buell 134) It is important to keep in mind that while speaking of the non-human life forms she is positioned as a place-connected being with an embodied ‘humanness’ which it is not possible to completely evade. Hence, non-human nature has to be approached through such human means as perception, reflection, imagination, articulation. “Every literary attempt to listen to the voices in the landscape or to “read the book of nature” is necessarily anthropocentric. It’s our language, after all, that we’re using, and we inevitably put our values into the representation. But there are varying degrees of egoism, and... writers who at least try to dissolve their egos and to enter the private worlds of different entities in the landscape.”(McDowell 372). Dickinson is one of those poets with a capacity for downplaying her ego and foregrounding the consciousness of nonhuman animals.

Moreover, while personification is seen as anthropomorphic, the fact that the idea of “personhood” is synonymous with or limited to the possession of human traits is in itself anthropomorphic. “One human being is not less of a person, by degrees, if he or she is less intelligent than another, so it would be arbitrary to deny personhood, absolutely or by degrees, to nonhuman animals just because they are less intelligent than humans. It is purely anthropomorphic to think of personhood in exclusively human terms, projecting human traits onto the concept of “person” unnecessarily.” Dickinson interrogates the boundaries that place the human species apart from the natural environment, and projects nonhuman animals as thinking, feeling, acting and experiencing subjects, equally deserving of “personhood” as any human. “Our fellow creatures turn out to have many of the intellectual and technical abilities we once assumed to be uniquely human, though the degree is still much debated”. (Westling 37) In such poems where Dickinson considers that “Butterflies from St. Domingo.../Have a system of aesthetics – / Far superior to mine” (J 137) or that her dog is “the best Logician” (J 500), she is subtly overturning anthropocentric pretensions to human superiority. Let us take another example – speaking of a caterpillar walking in the palm of her hands, the poet utters: “Intent upon its own career/ What use has it for me –” (J 1448) These lines stress that the caterpillar has a purpose to fulfill in life, it is a conscious being aiming at things in the future. There is also the spider “as an artist”, a couple of butterflies that “waltzed upon a stream”, the woodpecker “that laboreth at every tree”, and the responsible bird who acts as “the faithful father/ Of a dependent brood”. In all of these instances, the more-than-human world is seen as demonstrating remarkable agency and exceptional skills that can baffle the human mind. Even a butterfly spends her day out “on miscellaneous enterprise” which only “the clovers understood”. Dickinson time and again in her poems accepts the limits of human understanding, neither scientific nor poetic endeavours to explore and solve the mysterious workings of the natural world have been successful.

But nature is a stranger yet;  
The ones that cite her most  
Have never passed her haunted house,  
Nor simplified her ghost.



To pity those that know her not  
 Is helped by the regret  
 That those who know her, know her less  
 The nearer her they get. (J 1400)

Dickinson's poetry is an expression of her emotional and aesthetic response to nature, accompanied by the realization that representing non-human subjectivity is in itself a difficult and problematical task since it questions the limits of human knowledge and understanding of such subjects. Science too cannot claim absolute knowledge of nature's processes. "It's so unkind of science/ to go and interfere," (J 70) she writes in one of her poems. The workings of the minds of animals have not been properly studied and deduced by any of the emerging scientific disciplines. So Dickinson, instead of trying to be scientifically correct in her representations of animal behavior, employs alternative ways of seeing and presenting the realities of nature, ways that makes one can see similarities instead of differences between the human and the animal. And, thus the animals that feature in her poems are experiencing subjects with "personhood".

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## 2

**COMPARISON OF RICH AND POOR IN  
THE SARI SHOP BY RUPA BAJWA****M.Siva Vidhya**

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**ABSTRACT:**

*The Sari shop* by Rupa Bajwa is a debut novel which mainly deals with the distinction in the society towards rich and poor. There is always a line exists between rich and poor and this separation is known as class conflicts. In the beginning the class difference is introduced by the census takers, later it denotes hierarchical position and finally it becomes hereditary. There are three main classes in India: upper class, middle class, lower class. Upper class composes people who are rich and famous, middle class composes of people who are between the upper class and lower class and are sometimes called "White- Collar workers". Lower class people are employed in low paying jobs.

This novel *The Sari shop* completely deals with the class difference between rich and poor and how the rich and poor are treated in the society. The society does not give respect to the people by their behaviour but by their status and this can be felt by the readers in each and every scene in the novel. Through the characters like Ramchand, Hari, Gokul, Mrs. Sandhu, Mrs. Kapoor, Rina and Mrs. Gupta the author explains the class difference in the society.

**KEYWORDS:** Class difference, society, rich and poor, upper class, middle class, lower class and slave.

**INTRODUCTION:**

One can find the trace of class difference in Indian English Literature from its very beginning. Many people have written on the problems faced by the poor and how they are suppressed under the hands of poor. The authors who deal with class difference includes R. K. Narayan, Mulk Raj Anand, Kamala Markandaya, etc. They made a deep analysis on the minds of rich and poor. The novels of Muk Raj Anand include *Untouchable*, *Cooie*, deals with the life of poor and class difference in India. The novels of Kamala Markandaya include *Nectar in a Sieve* and *The Golden Honey Comb* deals with class difference. Rupa Bajwa is one of the emerging authors and in her work *The Sari shop* she has included class difference as one of the main themes.

Rupa Bajwa is an Indian author and she lives in Amritsar. *The Sari shop* is the first novel written by her and it was published in 2004. Her second novel is *Tell Me a Story* which was published in 2012 and presently she is working on her third novel. *The Sari shop* by Rupa Bajwa has received many appreciations. It was awarded Commonwealth Writer's prize, Grinzane Cavour Prize and the Sahitya Akademi Award. Throughout the novel, the author touches the society's partial treatment towards the rich and poor. When one reads the novel, one would remember the words of Thiruvalluvar, that is birth is same for all the human beings, only the way a person behaves makes the difference; but the present society is completely different because it treats the people only by their birth and not by their behaviour at all.

Ramchand, Hari, Gokul, Chander, Kamla are the representatives of lower class people; Mrs. Sandhu, Mrs. Gupta, Mrs. Kapoor, Shilpa, Rina are the representatives of upper class people in this novel. From the words of the characters and from every instance one could know the variation in the class. The author makes a comparison between the house of rich and poor, the marriage of rich and poor, the life of rich and poor, the law towards rich and poor and even their pregnancies.

### **CLASS CONFLICTS IN *THE SARI SHOP* BY RUPA BAJWA:**

In the beginning of the novel the author has explained the life of Ramchand who is the protagonist of the story. Ramchand lives in a narrow street, in which there are loud noises of brawl. "Money, congestion and noise danced an eternal, crazy dance here together, leaving no moving space for other, gentler things" (Bajwa 5). Ramchand works in Sevak Sari House which is one of the oldest shops in Amritsar and this has been the best sari shop for decades.

Mahajan is the manager of the shop and it is very hard for any shop assistants to escape from his anger. When any shop assistant comes late or any of them has not served to the customers properly, he scolds them without any humanity. Bhimsen Seth is the owner of the sari shop but Mahajan manages the shop. Mahajan treats the shop assistants as if they were beasts.

In the next chapter author explains the house of Mrs. Sandhu, wife of a government officer. The street they live consists of spacious houses whereas Ramchand lives in a narrow street. Mrs. Sandhu is very careful in construction and in selecting furniture. She selects the best in everything; the house is filled with fashionable architecture, and even the bathrooms have granite floors. The carpets are ordered from Kashmir and the doors are made of teak. People have commented on Mr. Sandhu as a strange government officer "...these days which government officer doesn't take in something under the table?" (Bajwa 13).

Then author explains the life of another engineer who builds the home nearby Mr. Sandhu. First the engineer saves money for land and then for building house then he moves his family to the house and later hires a carpenter to make furniture. But people call him "...a most impractical man, people said, most unwise...almost foolish" (Bajwa 13). Then the author explains the property of Ramchand which he possesses after working for eleven years. The properties include "...a chair, a low stool two buckets and a mug, two plastic soap cases- one for Lifebuoy soap and the other for a Rin detergent bar- a doormat, and a small mirror on the wall that looked old" (Bajwa 74). He cooks simple meals with rice and dhal, rarely does he cook vegetables.

Through narrating the house and property of Mrs. Sandhu, the chief engineer and Ramchand, the author has beautifully explained the life and property of the upper, middle and lower class. From the instances narrated by the author the readers could know that not only the life and property of rich and poor differs but the people's behaviour towards them also differs. Mahajan always scolds the shop assistants and he even calls Hari as "monkey". He does not allow them to eat when they feel hungry instead they have to go one by one. Hari says "...the Seth and all, are rich enough without me having to starve myself and slave" (Bajwa 20). But the same Mahajan when talks to Rina, a rich woman, he calls her "Madam", runs to her and requests her to sit down. He orders Hari to bring Coca-Cola in a clean glass.

The middle class people treats lower class people in a bad way and respects upper class people whereas the lower class people lives like a slave in the society; but the upper class people treats both the lower and middle class people in a bad way and this evident from Mrs. Kapoor's words on Mrs. Sachdeva. Mrs. Sachdeva is the Head of the Department in a local college but when she visits Mrs. Kapoor's house, she gets irritated and scolds her daughter Rina for making her Professor to come to their home. She says "...just because of you(Rina), we have these ordinary, professor- type, service- class women coming here"(Bajwa 91).

The author has also explained the house of Rina Kapoor. The house of Rina has a long Iron Gate and granite name plate. There is a beautiful lawn and porch. There are many cars in the garage and that is too spacious so that a car can be taken out without disturbing other cars. Then there is a big room which has grand looking sofas and a glass- topped table. There is a thick blue carpet which covers the entire floor and beautiful painting everywhere. In this way the house of Rina is described by the author.

Next the author compares the marriage of rich and poor. Rina is one of the richest persons in Amritsar and her wedding is remembered as a grand affair as they served nearly forty desserts. The entrance is made of flowers like marigold, roses, jasmine flowers and green leaves. The sari that Rina wears is specially designed by a famous fashion designer. The sari has delicately incorporated silk and is made of real gold thread. Rina wears gold necklace embedded with diamond and ruby; for making henna design a Rajasthani mehendi- walli has come and they design it from her fingers to elbows and on her feet and ankles.

When Shilpa's marriage is taken into consideration all her clothes and jewellerys which she should wear before and after marriage must be a gift from her in- laws. Her mother in- law has planned to buy twenty pairs of salwaar kameez for Shilpa and as many saris for her. Even Shilpa's mother- in- law Mrs. Gupta has to be ready with three sets of clothes and matching jewellery for each function.

On a contrast to these marriages, Chander and Kamla's marriage is explained. When Kamla remembers of her marriage she remembers sweet laddus which is kept like a pyramid. She dresses in red and is bought by her brother at a cheap rate from his factory. For henna decoration some girl from neighbourhood mixed mehendi in a small bowl and her sister- in -law dipped the tip of matches in the mixture and draw a circle on her palms. A small girl steals laddu and gives it to Kamla. The other thing Kamla could remember is that she requests her aunt to give her red glass beads which would match her kameez well. But her aunt does not give her the glass beads and so she wears only plain chain and an earring.

Then the author beautifully explains the belongings of Kamla which she takes from her father's home: two new saris, few salwaar kameez, her underclothes, blouses, comb, mirror, bindi and homemade sanitary napkins. She also takes her two childhood frocks in case she has a daughter, and a new tube of Fair and Lovely which she saved up for last two months.

But when life of Shilpa is taken into account, her father has given her husband a White Opel Astra and makes interior decoration in their bedroom. The decorator has done it in the latest fashion and they give luxurious sofa, new air conditioner, etc. apart from these things her parents also give her cash, jewellery and gifts. Rajesh, one

of the shop assistants also mentioned the differences in marriages; he says “We are not like all these big people after all, who will keep having functions the whole week before the wedding” (Bajwa 117). In this way Rupa Bajwa has extraordinarily explained the marriage of rich and poor.

Even the pregnancy of rich woman differs from poor woman. The author shows the pregnant life of Kamla and Shilpa. Kamla feels lonely all the day as there is no one with her in home. Her husband leaves her in the morning and returns only in the night. But when Kamla knows her pregnancy, she comes out of her loneliness and feels happy. Though there is no one to guide her, she feels happy for her motherhood. But at the third month she has miscarriage, there is blood stain between her legs and for the second time in her life she hires a rickshaw and goes to government hospital. “...go to a government hospital, the cheapest hospital he knew of” (Bajwa 155 )

Kamla feels angry on her mother- in- law and she hates her husband for not being with her. In this way Kamla is treated when she becomes pregnant. But in the case of Shilpa, when the family comes to know of her pregnancy, her mother- in- law arranges for dietician and a woman to massage her gently and her parents arranges for Godbhari ceremony. This difference is all because one is rich and one is poor.

Then Bajwa touches the injustice of law towards rich and poor. Kamla thinks that the sufferings of her life are because of Chander losing job. Chander becomes one of the victims of industrialization and he is sent out of the job without being granted his two months’ salary. He blames Kamla for his misfortune and starts to drink. So she goes to the owner’s house and shouts at them like anything. The owner calls police and they arrest her and they give them money for doing their favour. The two police men rape Kamla at that night. The police dare to do such thing to Kamla because she is poor and no one is there to support her. In this way the law is lending a partial hand to rich and poor.

Though the poor people suffer in this novel, the main problem is faced by women of lower class. One could find the sufferings of Ramchand, Mahajan’s ill-treating of Hari, Chander’s life and many but nothing can equate to the suffering of Kamla. Kamla has miscarriage; her husband tortures her by beating and not gives her enough food to eat. The patriarchal view of man is known from the words of Gokul as he says,

“A woman should know her place. May be she has had difficulties, may be she has had problems, but it is a woman’s duty after all to take care of her husband and his home first, and later think about herself”. (Bajwa 120)

A woman should suffer both as poor and as a woman whereas rich woman can experience freedom to some extent. This is evident from Ramchand narrating the story of Kamla to Mrs. Sachdeva. Ramchand is shocked at her response as she says’ “How dare you, a mere shop assistant, bring me here to this corner and tell me filthy stories about the kind of women you seem to know” (Bajwa 213). Mrs. Sachdeva’s response towards Ramchand shows that these people are hypocrites and they make society believe they are educated and want to help the society but that is not the true case.

Finally at the end of the novel one could find that all the shop assistants including Ramchand, working in the same sari shop shows that one could not come

out of their poverty line and Mahajan still remains dictator; Seth and Tarun remains as owners. This shows Marxist idea of rich becomes richer and poor becomes poorer and it is very hard for any poor man to become rich. The rich people enjoy everything whereas the poor people face hardship in their lives. In this way Rupa Bajwa has beautifully explained the life of the rich and poor and made a comparison of their lives

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## 3

**AN ANALYSIS OF THE NARRATIVE DISTANCE IN THE  
INTELLIGENCE OF WILD THINGS BY CHITRA BANERJEE  
DIVAKARUNI ALA GERARD GENETTE**

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Abstract:

The present paper applies Gerard Genette's technique of analysis of narrative distance to *The Intelligence of Wild Things*, a short story in the collection 'The Unknown Errors of our Lives' by Chitra Banerjee Divakaruni. The story slices through an immigrant's life, the sentiments, that unites and also divides the Indians living abroad, who have chosen to leave India behind geographically but carry it always in their mind. The bonding between a brother and a sister which has been carefully fabricated through the technique of presentation of the author has been brought out well by applying and analyzing the narrative techniques of Genette, specifically the narrative distance.

Keywords: Genette, Narrative distance, Chitra Banerjee, immigrant, narrative.

**Introduction:**

The Unknown Errors of Our Lives is Divakaruni's second book of stories. In this collection, featuring tales set in India and America, Divakaruni illuminates the transformations of personal landscapes, real and imagined, brought about by the choices men and women make at every stage of their lives. The stories include "Love Of A Good Man," a tale of a happily married Indian woman who must confront her past when her long-estranged father begs to meet his only grandson; "Mrs. Dutta Writes A Letter," (selected for Best American Short Stories, 1999), where a widow living in her son's California home discovers that her old world ways are an embarrassment to her daughter-in-law; "The Blooming Season For Cacti," where two women, uprooted from their native land by violence and deception, find unexpected solace in each other; and the title story, where an artist faced with her fiancée's past a week before her wedding must make an important decision. "Divakaruni's stories are as irresistible as the impulse that leads her characters to surface into maturity, raising their heads above floods of silver ignorance." (New York Times Book Review) 'In *The Unknown Errors of Our Lives* Chitra Divakaruni uses the short-story form to bring to life a complex array of South Asian characters and their struggles to survive within the restrictive social conditions of a rural and urban India and a suburban USA. Characters at the social margins take center stage in these stories'. The present paper analyses the effective handling of narrative by the author in 'The Intelligence of Wild

Things', applying the tenets of Gerard Genette from his 'Narrative Discourse: An Essay in Method'.

The story centers on a sister and a brother, born and brought up in Calcutta, living in America. The author shares through the story about the changes brought by immigrant life in familial ties. The story when analyzed by applying the Narrative Distance of Genette, divides itself into ten sections. The entire story is told by the sister with interspersing dialogue.

#### I. Description of Vermont's Boat trip with her brother Tarun- Narratized Speech

The sister describes the cold climate and she cuddles in the woolen coat she borrowed from her brother. They are in a ferry, crossing a frozen lake. The sister is on a short visit to persuade her brother to talk to their dying mother in India. Tarun had not spoken to their mother after he came to USA. The sister describes the movement of the boat as it passes through the frozen river, crushing ices below. The author records Tarun's Reply in Verbatim. When the sister feels that the fishes down below might be hurt because of the movement of the boat, she imagines what Tarun would say if he knew her thinking,

*'Wrong again! The fish know to stay away from the boat. They possess the intelligence of wild things'.*

The speculations of the sister regarding The girl's Photograph is given in narratized speech. She noticed the photograph of a girl on her brother's bedside as the first thing when she arrived from Sacramento. She describes the girl and tells herself that she shouldn't have been angry and he had the right to his own life. And also he had the right not to tell his sister. But the sister could not take it easily. Her face smarted as though someone had slapped it. The enquiry of the sister with Tarun is again recorded in Verbatim.

#### Section II:

The sister enquires with her brother about the photograph of a girl near his bed. Tarun's reply that she is his girlfriend shocks her and she know that she cannot become angry, he has the right not to tell her. Her stay in America after her marriage had taught her that she cannot interfere in his life even though he is her brother, she finds it very difficult to take. When she speaks in bengali in long sentences he replies in monosyllabic English words.

*"Tarun, whose photo is this?"*

*"My girlfriend's"*

*"Your girl friend!" ...You never told me you had a girlfriend, especially a white one! What is Ma going to say when she finds out!"....*

He did not respond to her question but communicated what he wanted without any guilt or concern, his face was like that of a polished egg. She understood the bored look in his eyes whenever she talked about their mother.

*"You can have the bed if you like, I'll sleep on the sofa' ...*



*“Are you going to let Ma know about her?”*

*“There’s a nice movie at the Empire tonight. Want to go?”*

### Section 3

I. Description of childhood days, her brother’s brought up, longing for the past- Transposed Speech, Indirect style

*‘Everyone called Tarun a good boy...’*

*‘When they came to visit, our women relatives would compliment Ma on bringing him up so well...’*

The sister feels her brother had forgotten everything about their childhood days. He remembers how he was appreciated by everyone for not playing cricket, he kneaded dough for Ma, listened to stories from their mother which is his most favorite activity. She expresses that if she had been an artist, she would have painted the dim kitchen with safe odors of coriander and fenugreek, the small blue glow of the gas stove in the corner, three people, cross-legged on the cool cement, making food for each other while the stories wrapped them in enchantment. She would have presented it to her brother keeping it safe from loss which is crueler than change. She remembers the words of their women visitors, *‘You don’t appreciate a good thing until you lose it!’*

### Section 4

Vermont- Boat Ride- Narratized Speech

Now the sister talks about the boat ride in Vermont, the wind yaks at her long hair, whipping it into knots, she describes a group of young men in dull green parkas who are joking around, jostling each other. They look at her Indian clothes from time to time. She hates this all- the wind, the furtive looks, her brothers ignorance of her, everything equally.

*‘He gazes with concentration at the dead landscape as though he were alone in it. May be in a way he is, though in his hip-hugging jeans and army surplus jacket, he looks to me just like all the other young men on the ferry. Even the expression on his closed face is totally **American.**’*

### Section 5

I. Letter of mother – Her Mother’s thoughts-Verbatim/The letter is not summarized but reported in full

The sister thinks about a letter received from her mother, a few weeks before Tarun arrived in Vermont. The letter described the fight between the mother and the son. The mother insisted him to go to USA fearing Naxal movements in Kolkatta. The son did not want to leave his mother as he was very much attached to her. He mother had to hurt Tarun to make him go. She succeeded in the attempt but Tarun is gone forever. He did not communicate with his mother once he arrived in USA.

*'Finally I called him a coward, hiding from the world behind his mother's sari, a fool who lived in a fantasy land. How could he throw away this opportunity, I shouted, when I'd worked so hard to bring him this far. I said he was ungrateful, a burden to me. Didn't he see that I couldn't sleep at night, worrying, because he was here? You can imagine how I hated saying it—I could see the abhimaan on his face, like a wound—but it was the only thing I knew that would make him go.'*

## II. Her observations about the change in herself- Narratized Speech

When she was on this boat ride she thinks about the word 'Abhimaan' used by her mother- that mix of love and anger and hurt which lies at the heart of so many of our Indian Tales. She questions herself whether we are capable of an emotion only when the language of our childhood has made it real in our mouths? She worried more about her own problems about her daughter's swollen gums a her first teeth came through, the smell of her apartment, the fights between her and Sandeep. She hated this change in herself, this shrinking of sensibilities, this failure of intelligence. Later, she had lost the letter and had forgotten about it.

Later when Tarun arrived, he called her over phone almost everyday, she could not respond to him even though she understands his sharp, silver need. Sandeep refused to keep tarun with them and when tarun calls she had to answer him with dal boiling in kitchen. She had her second baby then and was too busy in family. When her mother complained that Tarun did not call her she left a voice message in his calling machine to call mother. She insisted to bring her brother to stay with them but Sandeep refused her and rather advised her to leave Tarun in his own way. She did not argue further but did not want to mess their relationship. She made her mind to call him every weekend but one thing or the other popped up and Tarun's phone calls became shorter and less frequent. After seeing the mother in Calcutta, she decided to meet him and informed him of her arrival to see Tarun. Tarun said sure, Come if you like.

## Section 6

### I. Days in Calcutta- Trap the Tiger Game- Narratized Speech

The sister gets reminded of the game they used to play when they were little- Trap The Tiger. Like that game, in this visit, she had been playing that game with him.

*'Circling and circling Tarun with my words, their chunky, chipped syllables, only to have him slip away.'*

### II. Stay in Vermont- Continuation of Conversation between sister and brother- Verbatim

*'Tarun, that was a great Lasagna you fixed! When did you learn to cook so well?'*

*'Picked it up along the way.'*

*'Remember when Ma used to fry us pantuas for dessert, how we'd sit and wait for them to turn red? Remember our kitchen...?'*

*'Mmm. Listen, do you mind if I go out for a while? I've got a couple of things to take care of.'*

## II. Feelings of the sister for her brother- Narratized speech

Sitting in front of the TV, she thinks of the intelligence of geese and ants and wonders how they knew to communicate without words, without sound.

*'The flash of a wing and waving of antennae. Food. Home. This way danger lies'.*

She has an urge to touch the fingertips of her brother and pulse into his body all the emotions that jostled inside her.

### Section 7

#### I. Sister's trip to Calcutta- Narratized Speech

She recollects the trip she took from USA after she left India as a new bride. She was shocked to notice the changes in everything and her mother had changed completely. Her blouse was drooping, leaning on a rubber-tipped cane, the mother stared past her looking for someone else, as she could not recognize her daughter.

### Section 8

#### I. Boat ride in Vermont- Narratized Speech

She looks out blindly and thinks about the dying mother or she may be already dead. He had so many questions in her mind.

*'How much of my husband's fondness for me is based on the convenience of give-and-take? In how many ways will my daughter and I disappoint each other as they grow from my life into their own? And my brother? I see the impatient hunch of his shoulders in army camouflage. Is he anxious for me to be gone as I am to leave?'*

She feels an icy lump is pressing her throat but she did not leave it to press her. She orders herself for a smile in her lips and determines not to cry which would be a humiliation. She convinces herself that she had done her best and now she goes home. She thinks about her home and her mother's home- the smell of her children's damp heads after they've come in from play, Sandeep's aftershave, a dim cement-floored alcove on Calcutta, the smell of frying bitter gourd, the marvel in a listening boy's eyes...She longs and questions herself if there was a way back across the immigrant years, across the frozen warp of the heart?

#### II. Tarun calling her Didi- Transposed Speech, free Indirect Style

When her mind was wandering in these thoughts, Tarun points out to a white blur on a nearby floe. She got confused after seeing that bird as she had seen that bird sometime before. Tarun called her,

*'Didi, doesn't it look like a sharash?'*

The sister was shocked by this addressing from her brother- didi and the Bengali name for the bird- Sharash.

#### III. Childhood Endearment- Narratized Speech

She was startled by the Bengali name, so unexpected in her brother's mouth. She was carried away by the calling of her as Didi. She felt a flash in that word.

## Section 9

### I. Recollection of Village life after their father's death- Narratized Speech

The sister recollects her thoughts when she was eight and her brother three, they were sent to their uncle's house after their father's death. They both become homesick, miserable and were afraid of the spiders in that home. They did not fit in with their cousins who can swim, milk cows and who laughs when they fell from a mango tree. At that time they saw a whole flock of sharash abruptly feeding in their rice fields. Tarun, her brother showed her this sight - for a moment the sky is full of wings.

*'Look, Didi! As the birds fly, an arc of silver air.'*

On that day, they stood arms around each other until they disappear.

## Section 10

### I. Sharash in the Ferry- Narratized Speech.

She comes back to the present moment and realizes that the ferry is closer now and everyone is looking at the bird. Even the raucous young men are quiet. The sister feels that the bird is looking at her and at her brother. She is sure that it has flown all the way from Bengal, as they say in the tales, to deliver a message to them. The sister says that some illusions are essential and we need them to live by.

### II. Wish of Mother- verbatim

The sister remembers the refusal of her mother to come and stay with them.

*'I want to die in the house your father died, where you were born, you and tau.*

*What can I do for you, Mother? What will make you happy?*

*Seeing my children before I die.*

*But I am here, Mother.*

*Seeing my children before I die. Seeing my children...'*

### III. The intelligence of Wild things- Narratized Speech

The sister feels that all of us are groping in caverns, our fingertips raw against stone, searching for that slight crack, the edge of a door opening into love. Suddenly she feels glad about the girl in her brother's bed side. The bird takes off, wheeling with confident grace over our heads. Her brother may not have remembered the long-ago days in Calcutta but she stepped closer to him. He looked as though he might move away but he gave her a brief, awkward hug.

She decided to tell a story to her brother that night about a widow-woman who had two children just as in the way old tales are told, without guilt or blame, out of sorrow and hope, in honor of memory whether he may listen or not. As they stood side by side, touching their shoulders, the wind blows through, a wild intelligent wild and the white bird flew directly into the sun.

## Conclusion:

The reading of the story from Genette's distance tells us that when the sister and the brother converse, it is given in Verbatim. This is to stress the importance of present happenings in the story at the time of narration. When the sister thinks about the past life in India, the condition of their mother, the time when her brother arrived in Vermont, the bringing up of her daughter, are given in Narratized Speech. Narratized speech implies that they are thoughts of the narrator, the protagonist here, and the story is externally focalized from the sister's perspective.

Her observations about the immigrant life wherever they occur in the story are given in Transposed Speech, Indirect Style.

*'All of us are groping in caverns, our fingertips raw against stone, searching for that slight crack, the edge of a door opening into love.'*

*'Is there ever a way back across the immigrant years, across the frozen warp of the heart?'*

*'Some illusions are essential. We need them to live by.'*

The story moves forward and backward. The narratized speech surrendered to the sister indicates that the story aims to record her personal feelings and thought interpreting the events. Throughout the narration, she moves from the present to the past and sometimes to remote past to emphasize that she remains nostalgic in her attitude to life, which is a consistent turn to the past. The conversational part, particularly what Tarun has to observe reveals and conceals what is walking in his mind: "Look Didi! , As the birds fly, an arc of silver air" at once suggests that her visit to her brother did not show any marked improvement in the beginning, has stirred his feelings holds the promise that his love for his mother will not be far to seek. Earlier during her visit to India, the mother's wish to see her children before she dies, with the emphasis on children, in spite of her daughter's presence, implicates her longing to see her son. It is bonding that makes people remain attached.

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## 4

**ASSESSMENT OF BIODIVERSITY IN THE PADALA BLOCK  
PROTECTED FORESTS, 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. The loss of biodiversity threatens our food supplies, essential ecological functions, opportunities for recreation and tourism, and sources of wood, medicines and energy.

In this context this study has tried to bring out an assessment of the biodiversity in the Padala block protected forests, District Banswara

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* etc. *Butea monosperma* is common in the drainage system and at the base of the hills.

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. The study suggests both short term and long term measures to conserve the biodiversity of the region as well as to revive the already degraded forests.

**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 the common and known reasons as excessive grazing, overdependence of native population on forest resources etc but the repercussions of that are not properly understood as the gradual declining teak population and its replacement by *Nyctanthes arbor-tristis* will in long run change the vegetative profile of the region. This is a very important belt of teak forests in the state and therefore it must be preserved and enriched as rapid deforestation is leading to the decline of this resources in the state.

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 Padala block protected forests in the Banswara District of Rajasthan State. Banswara District has an area of 5,037 km<sup>2</sup>, 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.<sup>[1]</sup> 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.

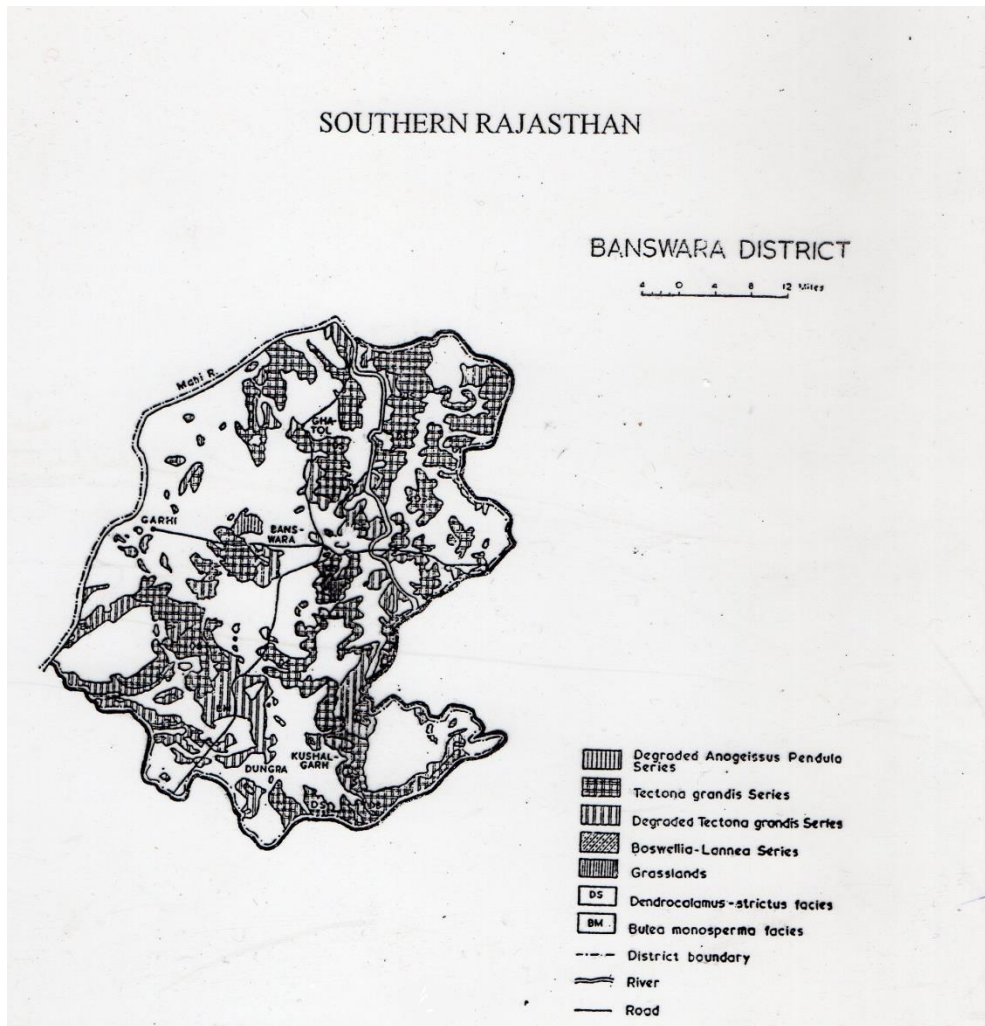
The study area as already been described is situated at an altitude of 225 to 255 m, relief of undulated hills of 30 degree slope with varying aspect. Geologically the rocks constitute of Granite gneiss, Quartz and Feldspar stones on the surface. Soil is Reddish brown, clayey loam 30 to 45 cm deep mixed with pebbles. It is nearly 4.8 kms from Kalinjara.

### **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.



Results and Discussions



Biodiversity 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. 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.

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 teak in different stands with several other associates in which Diospyros melanoxylon (15%) is most prominent. The complete classification of the vegetation is presented in tabulation form as follows :

Particulars	Descriptions																								
Description of stand top storey	<p>Average height 6 metres , Density 0.5</p> <table> <thead> <tr> <th>Species</th> <th>Percentage of species</th> </tr> </thead> <tbody> <tr> <td>Tectona grandis</td> <td>50</td> </tr> <tr> <td>Diospyros melanoxylon</td> <td>15</td> </tr> <tr> <td>Anogeissus latifolia</td> <td>10</td> </tr> <tr> <td>Lunnea coromandelica</td> <td>All below 15 percent</td> </tr> <tr> <td>Boswellia serrata</td> <td></td> </tr> <tr> <td>Adina cordifolia</td> <td></td> </tr> <tr> <td>Delbergia peniculata</td> <td></td> </tr> <tr> <td>Terminalia tomentosa</td> <td></td> </tr> <tr> <td>Schrebera swietenoides</td> <td></td> </tr> <tr> <td>Miliusa tomentosa</td> <td></td> </tr> <tr> <td>Garuga pinnata</td> <td></td> </tr> </tbody> </table> <p>On upper reaches, proportion of Anogeissus latifolia, Lunnea coromandelica and Boswellia serrata is more whereas in lower reaches and along drains proportion of Tectona grandis is more.</p>	Species	Percentage of species	Tectona grandis	50	Diospyros melanoxylon	15	Anogeissus latifolia	10	Lunnea coromandelica	All below 15 percent	Boswellia serrata		Adina cordifolia		Delbergia peniculata		Terminalia tomentosa		Schrebera swietenoides		Miliusa tomentosa		Garuga pinnata	
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Under growth	<p>Holarrhena antydysenterica 20%</p> <p>Helicteres isora</p> <p>Zizyphus nummularia</p> <p>Flacourtia indica</p> <p>Holarrhena antydysenterica 1.2 m high covering about 40% of the ground</p>																								
Ground flora	<p>Light consisting of Cassia tora, Urena lobata, Indigofera spp, Borreria articularis, Corehorus spp. Among grasses, Aristida hystrix, Sporobolus diander, Aristida hystrix and Oplismenus burmanii are found.</p>																								
Climbers	<p>Cocculuspendulus is found occasionally. On upper reaches Dendrophthoe falcate-Syn loranthus longiforus is parasitizing most of the Boswellia trees.</p>																								
Champion's type	<p>Dry tropical forests 4 a C1 dry teak.</p>																								
Proposed type	<p>Tectona grandis series.</p>																								

### Conclusion

The area is subjected to heavy grazing and browsing, firing is common. Pollarding is prevalent ( Tectona Grandis tree species are heavily pollard), most of the tree species are crooked and hollow. The area is proposed to be treated under cultural operation.

Tectona grandis is found more in the lower reaches and drains and on upper reaches the proportion of Anogeissus latifolia, Lunnea coromandelica, Boswellia serrata and

Terminalia tomentosa increases. Butea monosperma is forming a high percentage in the foot hills.

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. 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.

**"Holistic forest management approaches with a focus on participatory management, must be adopted to deal with the second tier ( moderately dense) forests as they are in a precarious state, on a verge of becoming open forests."**

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## 5

## **“THE RAPE OF THE LOCK” : A MIRROR TO THE EIGHTEENTH CENTURY ARISTOCRATIC SOCIAL LIFE**

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### **Abstract**

“The Rape of the Lock” is a poem in which Alexander Pope shows himself emphatically as the spokesman of the age. This poem pictures the artificial tone of the age and frivolous aspects of femininity. “It is the epic of trifling, a page torn from the petty, pleasure-seeking life of fashionable society.” We see in this poem the elegance and emptiness, the manners and vanity, the jealousies, treacheries and intrigues of the social life of the aristocracy of eighteenth century. At the very outset, we become acquainted with idleness, late-rising and fondness for domestic pets of the aristocratic ladies of the time. We also come to know the superficiality of the ladies who loved gilded chariots and affected a love of the game of Ombre. Their ambition to marry peers or dukes or men holding other high titles is indicated, too, in the opening canto. Aristocratic ladies treated toilet as their chief concern. One important passage in “The Rape of the Lock” describes Belinda at her dressing table. Before commencing her toilet operation, she offers a prayer to “cosmetic powers”. The ladies have no moral scruples. “Honour” is a word with little meaning for them, and “reputation is more important to them than honour.” The aristocratic young men of the time were, like the ladies, lacking in any serious purpose or morality. The life of the fops is as empty and shallow as the life of ladies. Thus this article reflects the artificial age with all its outward splendour and inward emptiness.

**Keywords:** Pleasure-seeking, sylph barboured, long canals, frivolous.

### **Introduction**

The age in which Pope flourished is called the Augustan or Classical Age as well as the Age of Pope, because he became its chief poet and man of letters. It was in many ways a unique age. What poetry had attained in the age of Elizabeth I and of Milton, prose achieved in this period. It is, thus, the greatest Age of Prose. Poetry itself had become prosaic in its greatest manifestation, namely the work of Pope. It was, no longer, inspired by that high emotional and imaginative fervour and creative spirit as in the preceding ages. It was dominated by the prevailing spirit of satire and moral preaching. And that was due to the demands of the time.

Under Queen Anne the profligacy of men never decreased. Fashions held great sway over them. The petty vanities of women were indulged in more and more. It was one of Addison’s purposes to check this perilous wave of female vanity. In some letters of the Spectator are given the accounts of the fashion-world, of how the high head-dresses have disappeared, but the coverings for the lower portion of the body have increased. And Addison, wittily, remarks that this shows lack of proportion in architecture since the base grows in proportionately bigger than the top.

Dress was not the only vanity. There were other absorbing things – rouge, puff, powder and ornaments. Women devoted much time to their toilet. The average life of a society woman was to dress, to visit clubs and coffee-houses where young gallants punctually assembled to please and to flirt. The leisured aristocrats and the

profligate young men read French romances, made love and fought duels. Women had more power over them, although they cared more for their lap-dogs.

“No writer”, says Leslie Stephen, “reflects so clearly and completely the spirit of his own day as Pope does,” and it is in *The Rape of the Lock* that he reflects the life of the fashionable society of his time completely.

“The artificial tone of the age, the frivolous aspect of femininity is nowhere more exquisitely pictured than in this poem. It is the epic of trifling; a page torn from the petty, pleasure-seeking life of fashionable beauty.

Frivolous Ladies – Their Habits, Manners and Attitude Towards Life. Belinda represents the typical fashionable ladies of the time. What is her life, and how does she spend her day? There is not the slightest glimpse of seriousness or sincerity, goodness or grandeur of human life in any of her words and actions. Belinda is a beautiful lady; she has a host of admirers; she is a flirt and a coquette.

Favours to none, to all she Smiles extends.

Off she rejects, but never she offends.

But despite all their flirtations and the disdain they showed for their lovers, these ladies of the court did secretly pine for love as Ariel, the guardian sylph, discovered about Belinda:

As on the Nosegay in her Breast reclin'd,  
He watch'd th' Ideas rising in her Mind,  
Sudden he view'd, in spite of all her Art,  
An Earthly Lover lurking at her Heat. (L. 431-434)

Though these beautiful ladies apparently seemed to reject their suitors, they secretly harboured ambition to get married to lord and dukes, or men holding some high titles. These women were always guided by considerations of material prosperity, through matrimonial relationships. They were always searching for more and more prosperous matches. For this reason, they scoffed at matrimonial alliances which were below their expectations.

These swell their Prospects....  
..... Your Grace salutes their Ears. (L. 81-86)

And dreaming of their rich prospects, women like Belinda sleep late and are used to rising late from their beds, and Pope describes it beautifully equating the beast with the beauty.

Now Lap dugs give themselves the rowzing Shake,  
And sleepless Lovers, just at Twelve, awake; (L. 15-16)  
But then :  
Belinda still her downy Pillow preast,

Her Guardian Sylph prolong'd the balmy Rest. (L. 1920)

And also Belinda goes to sleep again and when she finally does awake she is engaged immediately with her toilette which takes up a large part of her time.

The toilette, in fact, is the great business of her life, and the right adjustment of her hair, the decoration of her face, the chief employment of her time. The beauty of Belinda, and the elaborate details of her toilette are all set forth with matchless grace, but behind all this fascinating description, there is a pervading sense of vanity and emptiness. Pope's satirical gift is shown at its best when he shows the outward charms and the inward frivolity of fashionable ladies. "Their hearts are toy-shops. The reverse the relative importance of things; the little with them is great and the great little."

**Place and Names of London of the Day.** In Canto III of the Rape of the Lock, Pope gives a detailed description of the scene where Belinda's beautiful lock of hair is to be raped. There is Hampton Court, the palace of the English Queen beautifully situated on the banks of the river Thames, where

Here Britain's Statesmen oft, the Fall foredoom  
Or Foreign Tyrants and, of Nymphs at home; (L. 295-296)

Here the lords and ladies of the time often resorted to taste the pleasure of the court and to talk society scandals. And

Here Thou, Great Anna! Whom three Realms obey,  
Dost sometimes Counsel take and sometimes Tea.

The poet in a very subtle manner satirises the activities of the palace. The Queen's consultations with her ministers and her taking tea with the luminaries of her regime are equated. The serious and the frivolous have been mentioned in one breath, as if taking counsel is as routine and frivolous matter as taking tea. The intrigues of the court are also laid bare. The Queen's palace, Hampton Court, which is beautifully laid out with "long canals" and "Woods" turns out to be a mere place for gossip and intrigue where the nobles and ladies.

In various Talk th' instructive hours they pass,  
Who gave the Ball, or paid the Visit last (L. 301-302)  
And  
And one describes a charming Indian screen;  
A third interprets Motions, Looks, and Eyes;  
At ev'ry Word a Reputation dies. (L. 304-306)

And it was in this palace that Belinda and her companions played cards and enjoyed coffee. And it was here that her lock of hair was cut off. There is also a mention of the Lake of Rasamonda, a notorious place for love-tyrsts, and of Patridge, a fake astrologer of the day. We are also told about Hyde Park and of its famous drive where fashionable people rode in their coaches and sedan chairs.

**Hollowness of the Gentlemen of The Day.** The gentlemen of the smart set are as frivolous as the ladies. Lord Petre and his fellows are the representatives of the fashionable society of the time. They are all idle, empty-minded folk, and seem to have nothing else to do but making love or flirting with ladies. The “battle” between the ladies and gentlemen shows emptiness and futility of their lives. They visit clubs and coffee-houses, and there they indulge in empty scandalous talks. In *The Rape of the Lock*, the ladies and gentlemen alike, meet in the Hampton Court where

To taste a while the Pleasures of a Court;  
 In various Talk th’ instructive hours they past,  
 Who gave the Ball, or paid the Visit last:  
 One speaks the Glory of the British Queen,  
 A third interprets Motions, Looks and Eyes,  
 At ev’ry Word a Reputation dies.  
 Snuff, or the Fan, supply each Pause of Chat,  
 With singing, laughing ogling and all that. (L. 300-308)

And indulging in this kind of ‘instructive’ talk for some time, the lords and ladies play cards, and the poet describes the game in detail, because card-games seemed to occupy an important place in the daily activities of fashionable ladies and gentlemen of the period. Belinda and Lord Petre engage in the game, and when Belinda wins, she is filled with the joy of victory:

The Nymph exulting fills with Shouts the Sky,  
 The Wall, the Woods and long Canals reply. (L. 389-390)

Sir Plume is another fashionable gentlemen, excelling all others in his vanity and utter emptiness:

(Sir Plume, of Amber Snuff-Box justly vain,  
 And the nice Conduct of the clouded Cane.) (L. 591-592)

When he is requested by his lady-love Thalestris to persuade Lord Petre to surrender the “precious hairs” of Belinda, he utters words which are unsurpassed in their emptiness :

With earnest Eyes, and round unthinking Face,  
 He first the Snuff-box open’d, and then the Case,  
 And thus broke out-My Lord, why, what the Devil?  
 Z – ds; damn the lock! ‘fore Gad, you must be civil!  
 ‘Plague on ‘t ! ‘tis past a Jest-nay, prithee, Pox !  
 Give her the Hair’ – he spoke and rapp’d his Box. (L. 593-598)

Nothing shows more clearly the futility and unthinking folly of the smart set than this little speech of Lord Plume.

**Pope's Criticism and Moral Tone.** The Rape of the Lock bears fully with witticism of its age. In his conception of the theme and selection of the title, Pope displays his unsurpassable wit. The theme of the poem is the rape of the lock of a fashionable belle by one of her haughty admirers. This is quite a trivial affair but Pope makes an amusing epic out of it. The whole course of the poem from the dream of Belinda to the mysterious disappearance of her lock is ingeniously contrived, and speaks only of Pope's wonderful sense of wit. The very title of the Pope's epic is comically associated with a mere lock of hair, and echoes wittily the epical episodes of Homer and Shakespeare.

Levity was the prominent feature of the women and men of this age. Their manners and behaviour were artificial and affected. They practised lispings, handing their heads aside, going into fainting fits and languishing with pride. They would sink on their rich quilts and pretend sickness so that young gallants should come to inquire after their health and see the costly gowns which they were wearing,

On the rich Quilt sinks with becoming Woe,  
Wrapt in a Gown, for Sickness and for Show.  
The Fair-ones feel such Maladies as these,  
When each new Night-Dress gives a new Disease.

(L. 503-506)

The sole occupation of these ladies was their toilette, love-letters, couched in the conventional language of such letters mentidning "wound" "charms" and "ardours and last, though not least, their pet-dogs, parrots and the like. They set much store by these pets. Among the ill-omens that Belinda recalled after she had lost a lock of her hair was the indifference of her two domestic pets:

Nay, Poll sate mute, and Shock was most Unkind ! (L. 632)  
So much so that Shock, her lap-dog,  
Leapt up, and wak'd his Mistress with his Tongue. (L. 116)

While Belinda was dreaming in her sleep. The face which even a lover pines to touch is easily available to a mere dog.

Pope's social banter is a marvel of wit and art. His sharp invectives are artistically enwrapped in fancy and fantasy to prevent them from degenerating into personal libel. The social banter of The Rape of the Lock, couched in a mock heroic style, is hardly surpassed by any other work. "To have given in a single work the maximum expression to the social and moral characteristics, manners and literary taste of an epoch, is a feat that few have been able to perform."

**Miscellaneous Feature of The Age.** (i) The Rape of the Lock is an epitome of the eighteenth century social life. 'In The Rape of the Lock' Pope has caught and fixed for ever the atmosphere of the age.... No great English poet is at once so great and so empty, so artistic and yet so void of the ideal on which all high art rests." As Dixon asserts : "Pope is the protagonist of a whole age, of an attitude of mind and manner of writing." Hence, this poem is very arresting because of the presentation of



social life of the age. The artificial style of the poem is in conformity with the artificial life and ways of thought of the time. This age is empty, hollow and devoid of all ideals. So the poem is as meretricious as the age was. It reflects and mirrors the true picture of the contemporary society.

(ii) The poem mirrors the various tastes of the people. Coffee was popular among gallant lords, ladies, and politicians and writers. The politicians, statesmen and writers used to gather in coffee house to discuss the affairs of the day. They were addicted to coffee :

Coffee, (which makes the Politician wise,  
And see throu' all things with half-shut Eyes) (L. 407-408)

Belinda and other fashionable ladies took several cups of the inspiring coffee and liquor.

And that was her undoing. For coffee which makes the politician wise,

Sent up in Vapours to the Baron's brain  
New Stratagems, the radiant Lock to gain. (L. 409-410)

And despite the best effort the poor sylph who was in charge of Belinda's lock could not resist the Baron from committing such as heinous crime.

(iii) The poem reflects the confusion of values. As Elwin points out : "The relative importance of things, the little with them is great, and the great little. They attach as much importance to a China jar as to their honour, as much to religion as to dances and masquerades, as much to their lap-dogs as to husbands."

## Conclusion

This was the kind of life led by fashionable people of the upper classes in the Age of Pope, and Pope has described it in gorgeous colours on the one hand and with scathing satire on the other. While he shows the grace and fascination of Belinda's toilet, he indicates the vanity and futility of it all. There is nothing deep or serious in the lives and activities of the fashionable people, all is vanity and emptiness, and this Pope has revealed with brilliance and artistically. No English poem is at once so brilliant and so empty as *The Rape of the Lock*. It reflects the artificial age with all its outward splendour and inward emptiness. It is the mirror of a particular aspect of life in the age of Pope. "It was", says Lowell, "a mirror in a drawing room, but it gave back a faithful image of society, powdered and rouged, to be sure, and intent on trifles, yet still human in its own way as the heroes of Homer in theirs." In *The Rape of the Lock*, Pope has caught and fixed for ever the atmosphere of his age.

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## 6.

**E- RETAILING BUSINESS IN INDIA: A SWOT ANALYSIS****Dr. Geetika T. Kapoor**

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**Abstract**

The buying, selling and distribution of products or services through electronic systems via computer network and internet is called E-Commerce. It uses e-communications technology like the Internet, e-mail, e- databases, and mobile phones. The four main types of business models used in E-commerce are – Business-to-business (B2B), business- to-customer (B2C), customer-to-business (C2B) and customer-to-customer (C2C). These models are based upon parties to the transaction. There has been an exponential growth in the E-commerce industry in India because of the advantages it offers mainly that of a wide variety of products, competitive prices, gamut of suppliers and convenience to customers.

E-retailing is the business-to-consumer (B2C) model of transactions from online stores through the internet. A customer chooses to buy from a wide range of products big or small including clothes, mobile phones, computers, books, flowers etc.....Online selling has attracted sellers too as the use and spread of internet is increasing in India. E-retailing accounted for 0.40% of e-commerce activities in India in 2014 and is expected to reach 4.80% by 2020. In India the active internet penetration is about 28% with huge potential for improvement and the projected CAGR is 23% from the year 2016 to 2021.

E-retailing is fast emerging as a new destination for shopping. The e retail business is full of opportunities but not before some major challenges are met. E-commerce in India is still in the infant stage but poised for huge growth.

This paper reviews the strengths, weaknesses of e-retail business in India given the current socio-economic milieu of our country. An analysis of the opportunities and challenges e-retail in India is also carried out.

**Keywords:** E-Commerce models, E-Retailing, Online websites, Leading Multinationals and National companies, Growth Potential

**Introduction**

The buying, selling and distribution of products or services through electronic systems via computer network and internet is called E-Commerce. It uses e-communications technology like the Internet, e-mail, e- databases, and mobile phones. The four main types of business models used in E-commerce are – Business-to-business (B2B), business- to-customer (B2C), customer-to-business (C2B) and customer-to-customer (C2C). There has been an exponential growth in the E-commerce industry in India because of the advantages it offers mainly that of a wide variety of products, competitive prices, gamut of suppliers and convenience to customers.

E-retailing is the business-to-consumer (B2C) model of transactions from online stores through the internet. a customer choose from a wide range of products big or small including clothes mobile phones, computers, books, flowers etc.....E-retailing

accounted for 0.40% of e-commerce activities in India in 2014 and is expected to reach 4.80% by 2020 and is fast emerging as a new destination for shopping.

Dell and Amazon were the first companies to devise and sell through this unique model by making the entire experience of buying for the customer, right from browsing for goods to placing orders and to paying for it to be done online through the Internet. The traditional retailers were encouraged to swiftly switch and expand their presence through the online mode as well. The success of this revolutionary method of sales soon goaded businesses to augment their sales along with their brick-and-mortar outlets. In India too e-retail has become a buzzword for businesses leading to a large number of start-ups. This trend should continue as the ratio of internet users in India is also increasing by the day.

### **Some of the leading Online Shopping Sites In India in 2017**

As per a survey by “Cashoverflow” some of the leading sites are as under;

- **Amazon:** AmazonInc incorporated in 1994 is the largest internet company by revenue providing to the world electronic commerce and cloud computing services. In India it sells a wide range of products includes fashion, electronics, mobile gadgets, home appliances along with the grocery items.

Flipkart gives tough competition to amazon. If there is a real competition in the companies that is only between Amazon and Flipkart.

- **Flipkart:** This is an Indian company founded in October 2007 by Mr [Sachin Bansal](#) and Mr. [Binny Bansal](#), has its head office in Bengaluru, Karnatak. It launched its own range of tablets, USB's called DigiFlipin 2014. The company's networth is valued at \$11.6 billion as on April 2017. Flipkart is a very popular among the Indians. Except for grocery items the same range of products are offered by Flipkart. Flipkart acquired Myntra in 2014 and Myntra acquired Jabong in 2016 in order to compete with the global giant Amazon.
- **Paytm:** The Indian Alibaba, Paytm offers a number of services like ticket and hotel booking, recharges on mobiles, bill payments etc though it was a mobile recharge app to begin with.
- **Snapdeal:** Is also a popular Indian company and stands at fourth position.
- **Shopclues:** Offers cheap rates for people who are not so quality conscious. Its rates are normally discounted.
- **Infibeam:** At 6<sup>th</sup> position Inlibeam is a marketplace for mobile gadgets, electronics and trendy products. The company has a wide range of products on its list for sale through the internet. More than 15 million of 40 categories products are offered to be sold.
- **Homeshop18:** Being managed by Reliance and owned by network18 group it is one of the oldest online shopping sites.

All kinds of products from Furniture, Baby Care, cosmetics, eyewear to groceries are available online In India. Myntra, Jabong, Voonik, Yepme and Yebhi sites are leading websites for women's clothing.

### **Objectives of the Study**

The following objectives have been kept for the study:

1. To find out opportunities and strength of market of E-retailing in India.
2. To investigate the weakness and challenges to its growth in India.
3. To make suggestions regarding the expansion of e retail market in India.

### Research Methodology

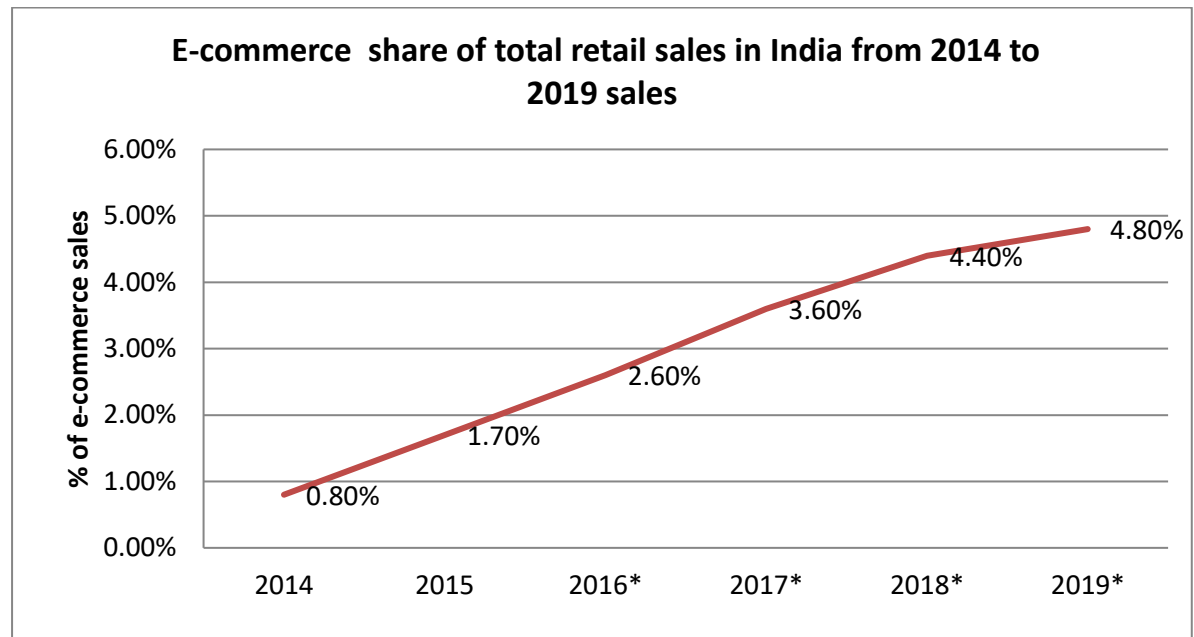
This is a descriptive study analysing secondary data from various secondary sources. The data has been gathered through reports, journals, articles, magazines, newspapers and from the connected internet websites.

### Literature Review

1. **Delone and Reif (2004)** saw that the trend of online shopping has caught the fancy of youth. Customers who get a good deal while shopping online will continue to do so.
2. **Ratchford et al. (2001)** have found that consumers make a thorough search of products offered online to compare the quality as well as price of various suppliers. Their choice is a well informed one getting the best price for a specified product.
3. **Morgan Stanley (2005)** predicts that in India the online market would reach \$137 billion by 2020 from \$11 billion in 2013. The market capitalization of e-commerce business could touch \$160-200 from the present \$ 4 billion.
4. **D.K. Gangeshwer (2013)** studied the barriers of e-commerce. He pointed three main factors impeding its growth viz: dependence on technology, cost of maintenance and competing prices. However he said that online shopping made life easy and Fast for today's generation.
5. **Dash(2012)** identified the key factors influencing customer satisfaction through online shopping. The study was based upon primary data which includes 127 respondents. The statistical analysis recognized the relationship between customer satisfaction in online shopping and privacy, trust, complexity, product change, risk and reliability.

### Growth of E-Retailing

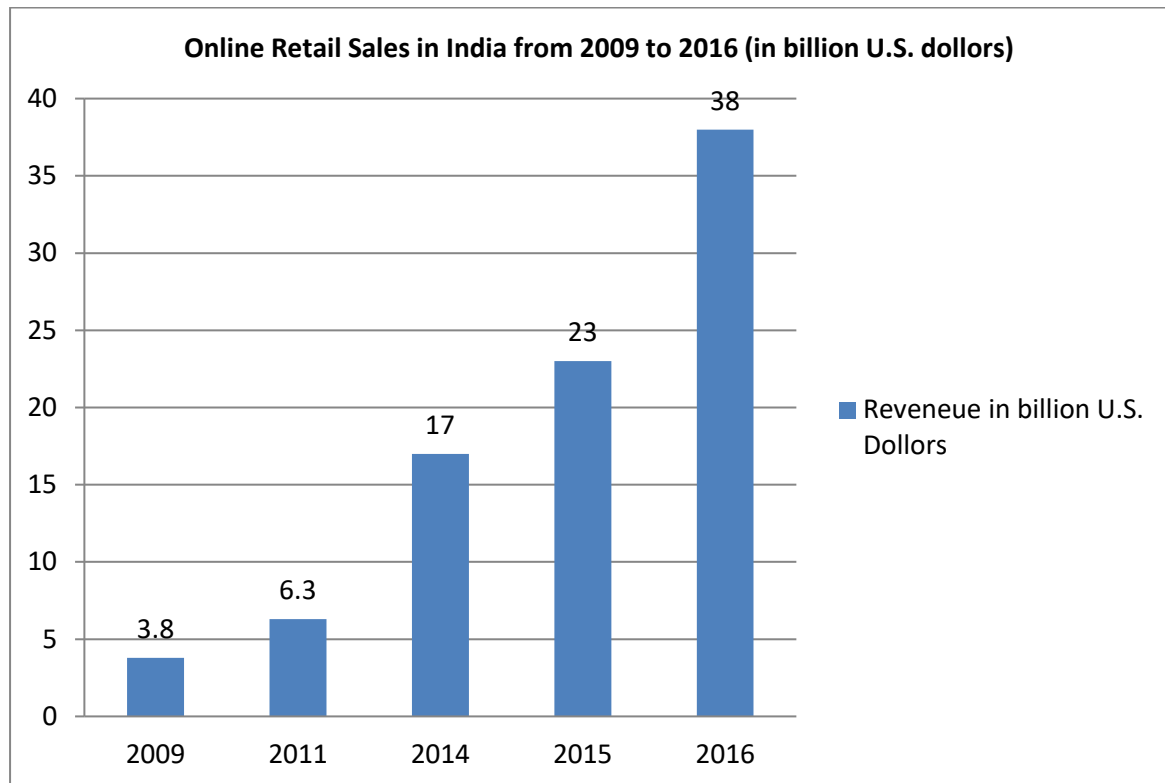
- **Retail Sales as a % of Total Sales:** The retail e-commerce sales as a percent of total retail sales in India from 2014 to 2015, and a forecast until 2019. In 2014, e-retail sales accounted for 0.8% of all retail sales in India, this figure is expected to reach 4.4 % in 2019 which is a rise by 450% as can be seen in the graph below.



Source: statista.com

- **E-Shopping sales statistics:** The graph below shows the online retail e-commerce figures in India from 2009 to 2015, in billion U.S. dollars. Online shopping sales in India totaled 23 billion US dollars in 2015 and are expected to surpass 32 billion U.S. dollars by 2020.

The most successful online store in India in 2016 was Amazon.in with an approximate 438 million U.S. dollars in net e-commerce sales. Flipkart was ranked second with close to 399 million U.S. dollars in net sales.



Source: statista.com

### **Growth of E-retailing in India**

The growth of e-tailing in India will positively have four broad impacts:

1. Generate employment ; it will be a source of both direct and indirect employment.
2. Facilitate growth of allied industries; there will be a spurt in all related infrastructure industries like telecom, logistics etc.
3. Promote entrepreneurship; e- retailing would provide opportunities to various young and budding entrepreneurs as vendors as well as service providers.
4. Reduce transaction costs; as middlemen and distribution costs go down e retailers can offer better prices to customers.

### **Strengths of E-Retail Business**

In India the following advantages of online transactions can be seen:

1. **Convenient:** Facility for online shopping is available for 24 hours a day, as internet access is available both at work and at home.
2. **Ease of Selection and price comparison:** Sellers for a particular products or services can be located through search engines. On-line price comparisons can also be made. Now a days lots of retailers offer free shipping especially for bulk orders. Sitting at home one can search online and explore all possible combinations.

3. **Cost reduction:** Goods can be sold without middlemen which are required in brick and mortar stores, hence cost reduction. Small businesses can also flourish if they outsource logistics.
4. **Flexible target market segmentation:** Target market segmentation is very effectively carried out and can be easily altered by e retailers.
5. **Online Customer Service:** The benefits provided to customers like checking delivery status, various modes of payment, ease of returns, personalized products offered by the Indian websites are a great benefit. Such benefits are not provided by brick and mortar shops due to cost involved.
6. **Quick information exchange:** Electronic means of transfer of information is fast and elicits quick response to which can help both customers and merchants.

### **Opportunities for E-Retail Business**

There is huge potential for growth of the e-retailing in India given the current business environment. The important opportunities can be studied under the following heads:

1. **Mobile- Commerce:** The revolution in the smart phone industry and the internet is the biggest source of e-retailing opportunities in India. Indian markets are poised for growth both in terms of the number of users of the smart phone as well as broadband customers. The e-retailers are continuously working and updating their mobile applications to let the customer experience ease in buying and improving their shopping experience. As per estimates, 200 out of 300 million internet users were accessing net from mobile phones in the year 2015.
2. **Digital facilities:** Credit, Debit cards and Net banking facilities for electronic transaction provides for fast and convenient transmission of payments for customers. This in turn results in augmenting the growth of e-retailing in India. Such payment options generate secure One Time Passwords (OTP) which may be accessed only by the customer. Further two factor authentication and payment gateways ensures safety and security in the minds of clients and has a multiplier effect on sales.
3. **Life style changes:** Changing lifestyles, working couples, traffic snarls in urban areas, time requirement for brick and mortar shopping have made e-shopping a hit in the modern India providing growth opportunities like never before.
4. **Employment:** E-retailing is also helping in giving employment to India's teeming millions by creating jobs across the chain of supply.
5. **Internet connectivity:** As per Google reports, India is projected to have 500 million internet users by the year 2018. The estimated addition each year is of 5 million internet users every month. The main factor here is the penetration of broad band connectivity across the country thus bringing about exponential growth of e-retailing in India.
6. **Service to customer:** Services such as personalized product before purchase as well as finding out the delivery status is available online day and night but cannot be possible in physical world.



7. **Promotional Tool:**(Rao in the year 1999) found out that due to the far reach and low cost of internet, the websites can be effective tool of advertising and promotion.
8. **Useful in marketing:** As indicated by Peterson et al. (1997) “a website is also an effective channel to communicate with customers. Organizations do not need to rely solely on one-way communication media, such as TV and newspapers. The internet provides a two-way communication channel”. Low cost, interactivity, personalization, and continuous communication are other useful advantages to the retailers.
9. **As per Wang et al. (2002) CRM** can be used for better marketing techniques to satisfy customers on a personal level.
10. **Market Research:** Valuable customer information can be ascertained and used to forecast future demand. Baker (2005) has pointed out that “online market research has some powerful advantages, such as monitoring real-time buying decisions”.

### **Weaknesses of E-Retail Business**

1. **Competition:**The competition in E-retail is increasing day by day. New companies are entering the market through this route so there are both national and multinational companies in the fray. There are already big players in the field offering discounted prices, thus costing is also a major concern for new players.
2. **Changes in Fashion and trends:**E retail is consumer choice driven,hence change in fashion affects them immediately. They need to continuously update and re-work on their products, prices and discounts.
3. **Change in Tax law and regulations:** With the implementation of GST and new regulations pertaining to E-retail, the companies have to change and modify their structures. All legal compliances have to be met.
4. **Novelty:**Consumers are looking for new and different products. Thus e-retailers will not be able to sustain in the market if they do not make innovations. Though this may carry additional cost but customers are ready to pay for it.
5. **Privacy and security:**This is huge weakness as consumers often fear about loss of their personal data which can be misused by perpetrators of fraud.
6. **Feel Factor missing:** Since there is no physical interaction between buyer and seller in e retail the consumers can also see the product in pictures. Also the price stated for the product is final. No bargaining is entertained.
7. **Risk:**There is always a risk of non-delivery or delivery of an inferior product or whether the product ordered will match the product received, which may deter a number of customers to opt for e e-purchase.
8. **Lack of Full Cost Disclosure:** Lots of cost remain hidden and may not be mentioned on site when searched for the product. It may be easy to compare the basic price when onsite search but the total cost is often not mentioned.

### **Threats and Challenges for Indian E-Retail Business**

1. **Language Problem:** Language problem is a real problem as in our country there are a number of regional languages and a large populace may not be conversant with English. Language is most important social barrier to get access on both sides. The language related issues are very serious to get correct information on both sides to convert into knowledge. Most of the people of developing countries are not literates. They also have very limited access of information which makes them uneducated with respect to current changing environment.
2. **Completing the purchase process:** An estimated 43% of the customers leave the online purchase procedure just because checkout process is very lengthy and confusing. If the consumers are getting the products very easily compared to traditional market procedure, then they prefer traditional market rather than e-retailing. This is the big loss of not only company but also the faith about e-retailing.
3. Navigation is also one of the big problem. Many times, the customer gets confused for actual choices. Some companies slow down the purchase process by showing so many recommendations rather than helping to reach to actual choice of the customer. Again the motive of the companies is to promote other products during purchase process which is wrong.
4. **Online infrastructural requirements:** E-retailing is the future market base of all businesses. But online companies have the problems in credit card system, ambiguity in payment means, inconvenient logistics, too many small online players, lack of trust-worthy online merchants, lack of good telecommunication and imperfect legal system are the big obstacles in proper implementation of e-retailing.
5. **Social Norms:** E-retailing is a new method of purchasing and selling. The ambiguity of narrow mindset becomes the reason of failure before the implementation of this concept. India is country of so many diversified groups based on religion, economy, thinking and so on. A majority of the researchers have found out that the culture is one of the main hurdles for implementation of e-retailing.
6. **Online Payments:** Since E commerce is a relatively new concept in India, people are not accustomed to the electronic payment system. Most of the people are not willing to make electronic payment. Many a times the retailers force customers to pay first because cash-on-delivery is not given as an option. So the complete risk shifts to customer. Customers in India are still very reserved when it comes to payment in advance before receiving of product and are insecure.
7. **Controlling Customer Data:** E-Retailers may now be exposed to risks regarding handling of sensitive data of consumers as more modern technology is being used. The data may be concerning the socioeconomic status, buying behavior, likings

which though may assist intermediaries and shipper to reduce costs has to be handled with care.

8. **Problems with the Payment System:** Indian people are not used to the online shopping system and online payment systems. The credit card facility is not very appealing to Indian sensibilities and they do not avail of the transaction facilities. They are also not sure about the credit card payment system. Threats from hackers as customers lead to worries about theft of their personal security information. Tools both technological and legal should be used to keep all information secret.
9. **Handling Returns:** Though the online sites claim ease of return but in practice the customers face problems as regards return of payments in India. It is the customers right to return defective or unwanted goods. At present E- retailers do not match their claims of convenience and customization.
10. **Delivering the Goods Cost-Effectively:** The delivery of the products in a cost effective manner is the biggest challenge for E-tailers as there are large volume goods that come in all shapes and sizes. Sometimes there are long delays in delivery due to shipping problems so this aspect should also be looked into and products delivered in time.

### **E-Retailing Prospects in India**

The growth of E-Retailing will ensure sustainable economic development in our country through support to infrastructure and telecommunications. E-retailing will provide both direct and indirect employment as well as create demand. In the next 7 years India's e retail sector has the potential to grow more than hundred fold reaching USD 76 billion by 2021.

The E-Retailing story will boast of 180 million broadband users by 2020. It is expected that employment opportunities would be available to of 1.45 million people by 2021. The creation of new interventions both human and physical in the areas of logistics, packaging, and technology is another positive fallout.

The rise of service sector entrepreneurs is also the outcome of the growth of E-Retailing . It is estimated that USD 7.5 billion would be the annual earnings by the year 2021. International markets for the SME sector will open up and become an important facilitator furthering the growth of the telecom and domestic air cargo industries.

The traditional retail will grow side by side with E-Retailing in India and will in no way be competitive. They will be complimentary rather than at cross purposes leading to improved efficiencies and reduced transaction costs and improving the productivity of manufacturers (SMEs) and service providers.

There is a huge potential for E-Retailing and will be left untapped if the current mindset thinking it as "passing fad", prevails. Thus policy makers should see E-

Retailing in different light and fresh thinking so as to involve the private sector more needs to be done.

### **Suggestions**

Some suggestions for making e-retailing markets better are:

1. E-retailers of India should make online buying more convenient and valuable for the customers.
2. The e retailing industry/ company should strive to allay customers security and privacy fears so that online transactions grow.
3. One huge gap exists in the form of no legal laws for cyber security. The Government must put in place proper laws for secured transactions by customers.
4. A large populace of our country is unaware about e retailers and its process, the companies engaged especially multinationals can conduct workshops and educate the consumers for e-purchase processes.
5. E-retailing portals should be designed simply without many technical complexities. Websites in major regional languages has a huge growth potential.
6. Indian government should provide better technical and physical infrastructures as well as road, water and air connectivity across the country.
7. To give psychological assurance to the customers of India they could be made comfortable with the fact that the online retailers are also available offline.
8. The concept of feeling the products before buying them is not there in e- retailing. Traditional methods of buying and bargaining are preferred. Thus potential customers should first be identified and strategy should be so devised to get them into loop in order to sell the product.

### **Conclusion**

The study indicates that e-retail sector has huge growth potential in India. Online retail provides tremendous opportunities in different areas but it requires careful application for consumer protection issues. With the rapid expansion of internet, e-commerce is set to play an important role in the coming years. Metro cities and urban areas are already using the facility of internet but in coming years the rural and sub-urban area will also use the facility of internet. So new opportunities will be open for both big and small e-retailers.

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## 7.

## MATHEMATICS : A WONDERFUL ROLE IN OTHER SUBJECTS AND ITS BEAUTY

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### Abstract

The knowledge of Mathematics becomes mandatory for each one of us. This materialistic world can never imagine to have existed without the support of Mathematics. The paper unveils the role of Mathematics in translating the vision of man to understand his universe in a better way. This paper endeavors to map out the omnipresent beauty of Mathematics around us while highlighting the dazzling impact it has exercised in shaping the present visage of our world. Our aim in this paper to focuses on making this wonderful subject interesting for readers and introduce role of Mathematics in different areas.

**Keywords:** Correlation of Mathematical subjects, Mathematics with other subjects, new trends in Mathematics.

### 1. Introduction:-

The word mathematics has been used either as a method used to solve the problems of quantity, space, order etc, or as a set of laws or generalizations of truths that are discovered. Galileo Galilei(1564-1642) has aptly remarked, “The universe cannot be read until we have learned the language and become familiar with the characters in which it is written. It is written in mathematical language, and the letters are triangles, circles and other geometrical figures, without which it is humanly impossible to comprehend a single word. Without these, one is wandering about in a dark labyrinth”. Mathematics works in each and every facets of our daily life, starting from our daily course up to the highest level of technical, philosophical or aesthetical calculations. Mathematics always registers its presence. This is the reason that Mathematics is always revered as “ Queen of all Sciences” and “King of all Arts” The word ‘Mathematics’ has been derived from Greek word *máthēma* which means "knowledge, study, learning”. Mathematics has been the most important and prominent factor of the variegated stems of knowledge which has ever helped mankind in understanding the mysteries of our universe. Mathematics works as a pal and true mate for other areas like astronomy, physics, chemistry, biology, engineering, commerce, statistics and arts. Mathematics is the soul of sciences. The wonder of nine numbers, one to nine, exists because of the concept of zero, Figures that can lead to infinite. Working as an integrated component to all sciences, mathematics gives form and content to the most cellulous of hypotheses.

### 2. Mathematical aspects in different subjects and areas :

This will be discussed under various subheadings as follows:

#### A) Mathematics and Physical Sciences :

Comte says, “All scientific Education which does not commences with mathematics is of course defective at its foundation.” Bertha lot also says, “ Mathematics is

the indispensable instrument of all physical research,” According to Lindsay, “Mathematics is the language of physical sciences and certainly no more marvelous language was ever created by the mind of man.” J.W. Mellor observes, “It is almost impossible to follow the later developments of physical of general chemistry without a working knowledge of higher mathematics,” Emphasizing on the closeness of mathematics and physical sciences Bacon writes, “Mathematics is the gate and the key of all sciences. Neglect of mathematics works injury to all knowledge, since who is ignorant of it, can not know the other sciences or the things of the world”

### **i) Mathematics and Physics :**

Mathematical language is used of express every rule or principle in physics. Effect of radioactivity, X-rays, U.V. light etc. are also calculating using mathematical formulae. In all probability mathematics is the sole language of physics and so a clear understanding is not possible without an adequate knowledge of mathematics. In short we can say that algebraic equations, graphs, units, geometry, coordinate geometry, calculus, logarithms, differential equations etc are the useful tools of physics.

### **ii) Mathematics and Chemistry:**

In physical chemistry such topics as thermodynamics, chemical kinetics, radioactivity etc. can only be properly understood by using certain Mathematical equations. It has been correctly remarked by J. W .Mellor that “ It is almost impossible to follow the later developments of physical and general chemistry without a working knowledge of higher mathematics. A through knowledge of some fundamentals of mathematics is very useful in understanding certain concepts of chemistry.

### **iii) Mathematics and Engineering :**

Actually engineering is “ The art of directing the great source of lower in nature for use of man.” For the understanding of the various activities of engineering for example., surveying leveling designing, cost analysis, constitution work, planning and in fact almost every thing in the varied fields of engineering have to seek correlative help from mathematics. Engineering feats are not possible without the application of mathematical laws, rules, principles etc.

### **B) Mathematics and Biological Science :**

In medical sciences diagnosis and remedial treatment of patients is based on mathematical knowledge for example measurement of body temperature, blood pressure etc. The knowledge of mathematics is used in various systems of treatment for preparation and prescription of doses. Advances have been made in physiology, genetics, heredity, growth and many other biological and physiological studies with the help Mathematics.

### **C) Mathematics and Social sciences:**

Now let us consider other subjects wherein Mathematics extends its correlation help to improve the understanding of the students.

### **i) Mathematics and philosophy:**

Great philosopher A.N. Whitehead observes, “philosophers when they have possessed a thorough knowledge of mathematics, have been among those who have enriched the science with its best ideas,” J.S. Mill said, “Mathematics will ever remain the most perfect type of deductive method in general... the employment of the laws of the simpler phenomena for

explaining and predicting those of the more complex.” In the end we must not forget that some of the great thinkers like Discards, Pascal, Leibnitz etc. were essentially mathematicians who gradually become philosophers of repute.

#### **ii ) Mathematics and Fine Arts:**

Almost all musical instruments are plated according to set principles of Mathematics. Music and dance are much more related to mathematics. About music, it is Leibnitz, who says: “Music is a hidden exercise in arithmetic of a mind unconscious of dealing with numbers.” The creation of new tunes “ragas” by musicians gain currency only when proper mathematics; magic is prevalent in them. Good music should have harmony and Pythagoras says, “ Where harmony is, there are numbers.” In Dance too for the movement of limbs, postures taking of steps and responding to the tunes knowledge of mathematics is essential. Helmholtz observes, “Mathematics and music are the most sharply contrasted fields of scientific activity which can be found, and yet related, and supporting each other.”

#### **iii) Mathematics and Economics:**

Topics such as population, production, trade and commerce, import and export, volume of trade, fixation of economic priorities, economic planning, preparation of five year plans and son on receive new life and direction when mathematical laws etc. are applied to these various issues of economics. In recent years they have come very close to each other, and have given a scientific bias to economic theory and practice. Marshall has said, “The direct application of mathematical reasoning to the discovery of economic truths has recently rendered great services in the hands of master mathematicians.” Economists working on different topics frequently make use of mathematical knowledge of averages, interests (simple, compound), ratio-proportion, statistical rules etc.

#### **iv) Mathematic and Logic:**

Logic is the scientific study of conditions of accurate thinking and valid inference. Mathematics is quite helpful in teaching of logic because symbols and methods used in teaching of mathematics can be transferred to the teaching of logical laws. According to Dr. Allembert, “Geometry is a practical logic, because in it rules of reasoning are applied in most simple and sensible manner.” According to Whetham, “Mathematics is the higher development of symbolic logic.”

### **D) Mathematics and Some other Subjects :**

#### **i) Mathematics and Agriculture:**

Agricultural research is geared to improve agriculture is to be broad based and for this Mathematical knowledge must be applied to problems worsened by population explosion. The knowledge of mathematics is used while measuring land or area, cost of labor, seed rate, fertilizer rate, purchase and selling of agricultural implements, crops, vegetables etc. The former has to educated about fertilizers, farming techniques, productions of cash crops, increasing yield per acre, agricultural planning, soil testing, use of hybrid crops and seeds, irrigation facilities etc.

#### **ii) Mathematics and Languages:**

Any mathematical statement can be framed with the knowledge of language. Mathematic is the language of number, sign, symbol and formula. Mathematics depends upon language for its exactness and accuracy in communication. Normally the use of good language in mathematics goes, to a great extent, to make it readily acceptable by our rising generation in our schools. It is, therefore, that textbook writers use ‘everyday common



language' in the writing of mathematics books to reduce language difficulty that may be forced upon our students.

### iii) Mathematics and physical Education:

In games, sports, athletics we are required to measure distances, weights, heights etc. for evaluation purpose and these require a knowledge of mathematics. For preparing grounds, tracks etc. a knowledge of mathematics is required. In physical education, we can understand the structure of human body, body temperature, blood pressure, heart beat pulse rate, balanced diet for various persons of different age with the help of mathematics.

### iv ) Mathematics and Art and Craft (or Work Experience) :

Craft work is available in wood work, metal work, ivory work, clay work, cardboard work, leather work etc. These works cannot take exact shapes and forms unless mathematical concepts, principles, rules and laws are not kept in mind while producing various pieces of art. School children in their hobby periods use mathematics consciously and unconsciously to give beautiful and presentable shape to their art and craft pieces. In case of handloom craft, problems, such as how much cotton or thread are needed? What is the number of threads used? etc. have to be solved and for them mathematical knowledge is required. Under 'work Experience' programs, children evolve many craft pieces, Knitting, embroidery work, designing, making toys etc. and all these cannot become appealing and attractive unless mathematical principles have been employed. In making ink, soap, polish, cosmetics, etc. we have to prepare a mixture according to some set ratio and for this mathematical knowledge is required.

### 3. Conclusion:

Towards the end of discuss, we finally arrive at the fact the mathematics is useful in the school curriculum and it is equally put to great use in numerous ways inside and outside the schools. It arouses the curiosity of young student to understand the different happenings of varied and complex phenomena of universe. "It also includes relationship between education and life along with that of one subject with the other," but the overall opinion boils down to the statement that "Mathematics gives language to the languages, artistic touch and beauty to the arts, scientific essence to the sciences and movements to the work experience activities of the students." It is full of reciprocal relationships with different subjects of the curriculum, and even outside the school curriculum mathematics holds its head very high.

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## 8.

**THE SILK HANDLOOM INDUSTRY IN NADIA DISTRICT OF WEST BENGAL : A STUDY ON ITS HISTORY, PERFORMANCE & CURRENT PROBLEMS****Dr. Chandan Roy**Assistant Professor & Head,  
Department of Economics, Kaliyaganj College  
West Bengal, India**Abstract**

Handloom industry provides widest employment opportunities in West Bengal, where 5.8% of the households involved have been found to be silk handloom weavers, which bears a rich legacy. Shantipur and Phulia in Nadia district are the two major handloom concentrated areas in West Bengal. The main objective of this paper is to make a situational analysis of the handloom workers by focusing on the problems of the handloom weavers of Nadia district. The paper briefly elaborates the historical perspective of handloom clusters over this region at the backdrop of the then Bengal. It also analyzes the present crisis faced by the weavers of Phulia and Shantipur region of Nadia district. It makes a SWOT analysis of the handloom industry where strength, weakness, opportunity and threat of the handlooms sector has been analyzed. The paper recommends several measures like awareness campaign, financial literacy programme, SHG and consortium formation, common facility centre, dye house, market exposure to upgrade the present situation of the handloom industry.

*Keywords: Silk Handloom, Weavers, Nadia, Shantipur, Phulia*

**1. Introduction**

Handloom industry is one of the major cottage industries in West Bengal, providing widest avenues for employment opportunities, next to agriculture (Arup De, [www.indianhandloomcluster-dchl.net](http://www.indianhandloomcluster-dchl.net)). Though performance of silk handloom industry cannot be separately assessed, it has been observed that 5.8% of the households involved with handloom sector in West Bengal belong to silk handloom weavers ( Handloom Census, 2010). Silk handloom bears a timeless legacy of the cultural heritage of West Bengal. Shantipur, Phulia in Nadia district, Dhaniakhali, Begampur in Hooghly district, Samudragrah, Dhatrigram, Katwa, Ketugram in Burdwan district and Bishnupur in Bankura district are the major handloom concentrated areas in the state of West Bengal (Ministry of Textiles, Government of West Bengal). The main objective of this paper is to focus on the problems of silk handloom weavers of Nadia district. This section will elaborate the political and geographical location of the district explaining its natural advantage of building the cluster of handloom weavers. Section 2 will explain in brief the historical perspective of handloom clusters at Nadia district on the backdrop of the then Bengal. Section 3 will analyze the present crisis faced by the weavers of Phulia region of Nadia district and section 4 will focus on the current problems of weavers from Shantipur region. Section 5 will make a SWOT analysis of the handloom industry where strength, weakness, opportunity and threat of the handlooms sector would be analyzed and Section 6 will conclude the chapter by showing a way forward.

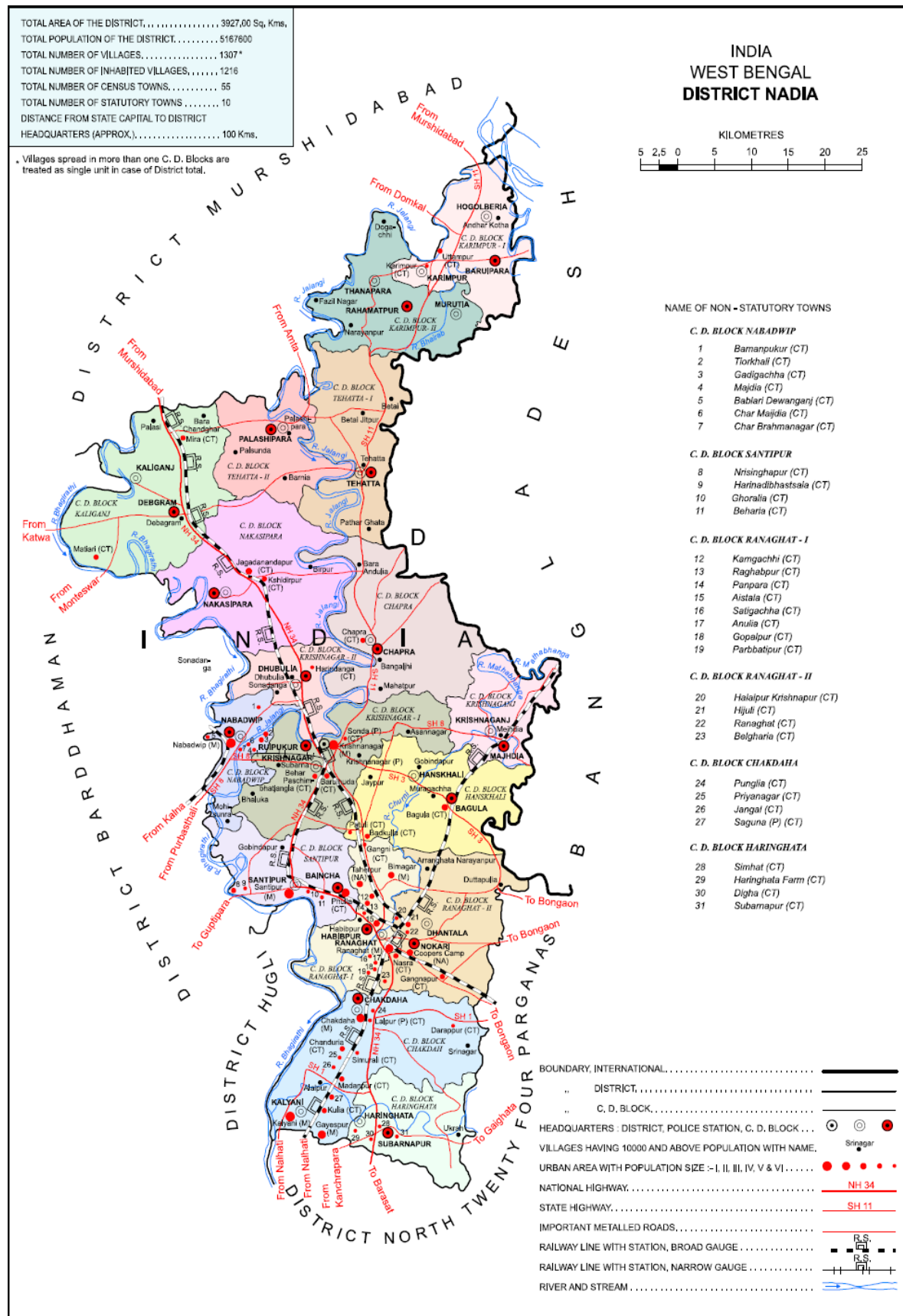
Nadia district is situated in the heart of West Bengal delta held within the arms of the Ganga, namely, the Bhagirathi on the West and Mathabhanga on the North. The entire district lies on the alluvial plain of the Ganga and its tributaries. Most of the districts of West Bengal take their name from their headquarter's station of the district, but Nadia district takes its name not from Krishnanagar, the headquarter but from Nadia or Nabadwip hallowed by the memory of Lord Shri Chaitanya Mahaprabhu who was born here on 1486. The British district of Nadia was formed in 1787. The present district of Nadia after partition was formed on 1948.

The district Nadia is bounded on the north and north-west by the district of Murshidabad, which is a prominent producer and supplier of mulberry raw silk and silk yarn. On the south-east and east it is bounded by the Republic of Bangladesh. In the south and south-east the district is bounded by the district of North 24-Parganas. Nadia is situated between 22°53" and 24°11" North latitude and 88°09" and 88°48" East longitude and the shape of the district is irregular, lying North to South. The district is about 46ft. above the mean sea-level and the tropic of cancer divides the district into two parts.

For administrative convenience Nadia district is divided into four Subdivisions – Krishnanagar Sadar, Ranaghat, Kalyani and Tehatta. The district has an area of 3927 sq kms having a population of 5,168,488 as per Census 2011. Out of that SC & ST population are 1,546,917 and 140,700 respectively. The district has 17 Panchayat Samities consisting 187 Gram Panchyats and 8 Municipalities. Total number of Police Stations in the district is 19. The density of population in this district is 1300 persons per sq km. The district has 947 females as against 1000 males. The majority of the people of the district speak Bengali followed by Hindi, Santhali and other. Religion-wise about 73.75% are Hindus and 25.42% are Muslims. In the district of Nadia, the percentage of literacy by sex is 78.75 (Male) & 70.98 (Female) as per Census 2011. The important rivers of the district are Bhagirathi, Churni, Mathabhanga, Ichamati and Jalangi.

The climate of Nadia district is characterized by an oppressive hot summer; high humidity all the year round and well distributed rainfall during the south west monsoon season. The cold season is from about the end of November to the end of February. Based on the availability of cheap labour force (mostly migrated from Bangladesh), raw materials and generational skill of weaving technique the handloom industry in Nadia district has been developed. Being situated in a river based area, Nadia had the facility to connect itself with the other parts of the country as well as outside world through river borne trade.

**Fig1: MAP OF NADIA DISTRICT**



## 2. HISTORY OF SILK HANDLOOM INDUSTRY IN NADIA DISTRICT

Nadia district is neither a traditional raw silk producing region, nor a substantial section of weavers are producing silk clothes exclusively, but a vast section of handloom weavers are clustered around specifically two of its region which dominate the world of handloom industry, where silk is being used as a valuable ingredient. In the history of handloom industry, Phulia and Shantipur are the two renowned places to reckon with. Even in the annals of handloom saree, these are two prominent places for manufacturing handloom saree made up of a variety of yarn like cotton, silk and its mixed blending. However, the history of weaving in this district bears a glorious heritage.

It was as early as in 1409, the weaving activity was commenced under the aegis of Gaur Ganesh Danu Mardhandev. During 1683-1694, saree weaving was practiced under the ruling of King of Nadia Raja Rudra Roy. The production got systematized and was well organized leading to good recognition during the period of Mughal empire. Saree was exported to Afghanistan, Iran, Arab Greece & Turkey. This flourishing trend of exporting Bengal Silk saree continued till 1830, when exports of woven silk goods were in significant proportions. However, since 1840 Bengal silk have been gradually depleted both from the internal and external markets. The once flourishing silk industry became the worst victim of the British colonial and industrial policy and thus caused economic distress to the people of the country (Choudhury,1995) .

The British controlled the Bengal textile industry through East India Company and exploitation on native artisans had risen to an alarming extent. Finally the control of East India Company came to an end with the intervention of Governor General Kolkata, for the common representation of grief of the united weavers. Besides being cheap, the textile product also had its specific characteristics in the international market for its quality of yarn used in weaving. Hand Spun Yarn of 250 – 300 s, which is beyond the scope of mill, was used for weaving, which could counterfeit even the imported cotton yarn of Manchester (<http://www.indianhandloomscluster-dchl.net/nadia/index1.asp>).

During 1920 – 1925, Shri Darga Das Kasta introduced barrel Dobby, facilitating the conversion of the throw shuttle to Fly Shuttle. Later Shri Debbendra Nath Mukherjee introduced the Jacquard Machine which facilitated a broader cross section of new designs in the Market (Garrett, 1910). It was also learnt that 100 hook capacity Jacquard was first installed by Shri Jatindra Nath Lohori for producing varieties during the third decade of twenty century. During the same time sectional warping and sizing was introduced by Shri Hazari to produce a warp of 350 yards in length.

Due to several socio-political reasons cropped out due to division of Bengal at the time of Independence, many weaver families belonging to Vaishnava religion migrated from present Bangladesh and settled down near Nabadwip Dham (the birthplace of Chaitanya Mahaprabhu). Shantipur and Fulia are such places which grew up due to these migrated weavers. Gradually Shantipuri saree became the brand product of Shantipur, which became popular due to its fine and uniform texture. The sarees are named as per the design used in the extra warp meant for its side border,

viz, *Nilambari, Gangajamuna, Benkipar, Bhomra, Rajmahal, Chandmalla, Anshpar, Brindabani, Mour Par, Dorookha*. These santipuri sarees always have cotton ground base but the extra warp or border is made up of different textiles yarns, like muga silk, twisted cotton, zari, gold & silver are used (Mitra, Choudhury and Mukherjee, 2009).

The Bengal Small Scale Aids Industry Act during the early eighties (1980 –83), was instrumental support of the government for the growth of the Handloom industry. As per the act financial aid to a maximum of Rs 10,000/- in shape of 50% grant & 50 % Loan was provided to the individual weavers for purchase of looms and Margin money. During the mid eighties and later in the mid nineties 1995, there were *weaver movements* for the wage hikes but were unsuccessful for the suppression by Mahajans.

As the handloom industry spreads throughout the state of West Bengal, the item wise production pattern varies from district to district. It produces traditional items like sarees, dhotis, gamcha, towels, lungies and of late, there has been a tendency to switch over to the production of high quality items like, stoles for scarf for exclusive export market. In Dakshin Dinajpur and Malda districts coarser varieties of coloured sarees are mostly produced. But in Nadia and Hooghly, sarees like *Tangails* and *Dhaniakhalis* are mainly produced by weavers where the fabric is fine and cost is high. In Bankura, Purulia and Midnapore, the main handloom products are bed sheets, bed covers, window curtain cloth excluding ordinary sarees. In Midnapore, the mosquito curtain cloth is also produced and in South 24 Parganas, surgical cloth is mainly produced. Despite these diversities of production, West Bengal is famous for sarees made from quality cotton or silk yarn. Jamdani, Baluchari, Tangail and Murshidabad Silk have become a brand name in the market which cannot be replicated by the power loom. According to 2<sup>nd</sup> Handloom Census (1995), West Bengal, had 3.5 Lakh handlooms providing direct and indirect employment to about 6.67 lakh persons ([www.texamin.gov.in](http://www.texamin.gov.in)). While the 3<sup>rd</sup> Handloom Census (2010) revealed a drop in the number of handlooms to 3.07 Lakh and numbers of households involved with this sector is 4.07 Lakh. The average annual earning of the handloom weaver and allied household workers ranges from Rs.26,015 to Rs. 27,006 .

Jamdani and Tangail are two pioneer dress materials which bears a golden legacy in the history of Bengal handloom. The artistic craft of jamdani weaving was derived from Persian technique. Jamdani style of weaving was flourished under the affluent patronage of kings and emperors of different times. It is always considered as a textile of excellence for its super fine qualities in the fifteenth & sixteenth Centuries. Specialty of Jamdani lies in its proficiency of making designs drawn mostly from the social, religious and natural background. These motifs are translated through a particular technique that also reflects weaver's sensitivity to create a new form of art.

Tangail, on the other hand was originated from the district of Tangail of present Bangladesh. Previously, this saree was named as ‘Begam Bahar’ where silk warp and cotton weft were used. Later on, both cotton warp and weft were used. There is a key difference between the weaving technique of Jamdani and Tangail. The embroidery thread of Jamdani is inserted after every ground pick, whereas in Tangail saree, the embroidery thread is inserted after two ground picks (Bhattacharya, Bhadra and Chowdhury, 2016). The weavers, mainly from Basak community, who migrated from Tangail district after the partition of Bengal and settled in Katwa, Dhatrigram,

Samudragarh area in Burdwan district continued the tradition of weaving Tangail saree.

At present, Silk Tangail sarees have been revived. Silk of Bengal were much acclaimed over the world since ancient times. The most well known Bengal silk saree which carry its popular name is Baluchari saree - a production of exclusive design and fabulous weaving technique. A revival in recent time of both the Baluchari and another outstanding traditional Bengal saree - "Daccai" have lead to nationwide and world wide popularity and interest in Bengal silks.

The Daccai Jamdani is a fabric on which designs are raised in inimitable style. Handloom still remains the great employer of rural sector in Bengal. Santipur, Fulia in Nadia district, Dhaniakhali, Begampur in Hooghly district, Samudragarh, Dhatrigram, Katwa, Ketugram in Burdwan district, Bishnupur in Bankura district are the mainly handloom concentrated areas in the state of West Bengal.

### 3. PRESENT CRISIS OF SILK HANDLOOM WEAVERS IN PHULIA

Phulia is a census town besides the river Ganges under Shantipur Police Station of Ranaghat subdivision of Nadia district. The main occupation of the majority of people inhabiting in this region is weaving. It is also holy birthplace of the great poet Krittibas Ojha (1381-1461). Shantipur has a long history of weaving handloom sarees of almost 500 years ago, while Phulia started flourishing in weaving textiles only after Partition/Independence of the country in 1947. Hundreds of displaced weavers, especially from the Tangail district of Bangladesh migrated to this place and constituted handloom clusters. The second wave of migration took place during the time of Bangladesh War in 1971. They are mostly from the Basak community ( Live Mint, 2016). Similar to Rochdale's idea of constituting a textile centre with some pioneer artisans and weavers, a successful co-operative movement was organized with the migrated weavers in Phulia. The result was successful and Phulia became prominent in the history of textile world (Das, 2015).

Market researchers (Saha, 2016) opined that Phulia had around 75,000 looms in the early 2000, which declined to approximately 35,000 handlooms during 2010, when the annual production was about Rs. 450 crores (Basak, 2010). Presently, there are only 20,000 looms. Exports plummeted due to economic downturn and currently it accounted for less than 10% of overall production. The artisans and weavers are striving hard to save the industry from current disaster. They have introduced new styles and designs in the Traditional saree to make it more attractive. The *Tangail saree* of Fulia is also known as '*Fulia-Tangail*' nowadays.

Basak and Pal (2015) have found that in Phulia 83 percent families attached with this industry have their own handlooms and the family members are also associated with weaving handlooms and only 10 percent families are '*Mahajan*' families who are related with business of *sarees*. Remaining 7 percent households are workers who have no handlooms and are weaving only in exchange of money. Though 83 percent families have handlooms but only 44.31 percent handlooms are operated by the family members. It is often observed that the Phulia handlooms are mainly

operated by the migrated labours from the district of Cooch Behar as well as other parts of North Bengal. At present the average number of handlooms of each family is three and the families can't supply sufficient labours. As a result, the families are dependent on the migratory labours.

From a recent market based analysis (Saha, 2016), it has been exposed that almost all types of handloom workers of Phulia, starting from independent weavers, co-operative weavers to weavers under moneylenders, are disappointed, overworked and under-paid. Price of their handloom woven saree ranges from Rs.600/- (for the simplest motif with a pure cotton weave) to Rs.1000/- (for Jamdani in fine silk). The cost of raw material amounts to Rs.200/- to Rs.250/- and the poor weaver gets only Rs. 200/- per saree. A weaver, who usually produces around 5 sarees/week working for 10-12 hours per day ultimately earns around Rs.2000/- to Rs.8000/- depending upon his technical proficiency and diligence of labour.

On the other hand, Basak and Pal (2015) derived from their market survey that a handloom can produce average four *sarees* in a week. The weaver households are in destitute state. About 37 percent families earn less than Rs.3000/month which is not sufficient to maintain their present subsistence livelihood. About 37.5 percent families earn Rs.3000/-Rs.6000/- per month which is also insufficient to maintain a standard lifestyle. Only 11.5 percent families earn above Rs.12000 /- per month. In these circumstances the young generations are not interested to carry on this livelihood. 57% weaver families maintain the handlooms by getting capitals from *Mahajans* and only 43 % families use their own capital. 80.5 percent weavers of this industry are not involved with co-operative societies. At the initial stage of the development of the handloom industry at Phulia, the weavers initiate the process of production with the financial help of *Mahajans* and ultimately a large section of them can't break out from their shackles. That could be the reason why the associations of the weavers with the co-operative societies are so meager in numbers. However, their own apathy and financial illiteracy could be the other determinants, which cannot be completely ignored.

Presently, six Cooperatives are seen in Phulia of which four handloom cooperatives are active. Those Handloom Cooperatives are:

- Handloom Weavers Cooperative Society: It is established as the first registered handloom cooperative society of Phulia township.
- Fulia Tangail Shari Bayan Silpa Samabay Samity Ltd: Fulia progotisil tatubay samity
- Nutan Fulia Tantubay Samabay Samity Ltd.
- Tangail Tantujibi Unnayan Samabay Samity Ltd.

Female handloom cooperatives in Phulia are:

1. Ashanandapura Mahila cooperative society (1980)
2. Sutragarh Narimukti samity
3. Dhakapura Mahila samabai samity limited.
4. Santipur Garhpara Narimukti Tantubai samity(1984)

Besides producing sarees, the societies have started producing several exportable items like silk *scarves*, silk-stoles, made-ups, dress-materials etc. since 1985. Most of the exportable outfits are made up of either, silk, wool, linen or tussar, muga,



matka etc. And these exportable items are ultimately destined to countries like Japan, Germany, Italy, USA, Denmark, French, Switzerland, Australia etc. through merchant exporters.

**Table 1. Production Statistics of Co-operative Societies in Fulia -2012-13**

Name of the Societies	No. of Members	No. of Beneficiaries	Production (Rs. in Lakh)	Marketing (Rs. in Lakh)	Net Profit (Rs. in Lakh)
Fulia Tangail Saree Bayan Samabay Samiti Ltd	636	535	248.37	230.87	NA
Tangail Tantujibi Unnayan Samabay Samiti Ltd	524	525	644.23	687.90	15.19
Natun Fulia Tantubay Samabay Samiti Ltd	543	454	522.25	605.12	8.27

Source: Samabay Sadan, Fulia, 2012-13

The above table gives a clear indication that number of handlooms (which is equivalent to number of members in the societies) can never be a determinant factor of the volume of production or sales. Tangail Tantujibi Unnayan Samabay Samiti and Natun Fulia Tantubay Samiti have fared better than Fulia Tangail Saree Bayan Samabay Samiti, despite having lower number of beneficiaries. Therefore skill and attitude of the artisans and weavers always carry an important mileage for any co-operative society for securing higher returns.

Mr. Anup Dey from the Textile Committee has published a diagnostic study on the Handloom Cluster of Nadia, where he differentiated between the attitudes levels of two groups of weavers within Nadia district. Weavers from Phulia regions are mostly displaced and migratory artisans. Their economic insecurity plays a pivotal role in determining their level of intensity in work as well as proficiency. They are also highly adaptable to accept any kind of changes, be it in design and motif making or others.

**Table 2: A Comparative study between Shantipur and Phulia Handloom Cluster**

Features	Shantipur	Phulia
Estimated Critical Mass	20000 looms & 60000 Weavers	12000 looms 36000 Weavers
Weavers	Settled Weavers of Santipur	Migrated Weavers & Even today weavers from North Bengal come here for work

		as labours, Basically they are not weavers of Nadia district.
Product	Saree, Dhoti, Exportable Fabrics	Saree, Dress material, Exportable Fabrics
Cluster Nature	Traditional Products	Both Traditional & Contemporary
Skill Levels	80% Skills	90% skills
% of Export Production	1-2%	15- 20 %
Past Major Projects	CAD/CAM Centre	Proposed Infrastructure project of DRDC
Attitude	Accept changes Slowly	Accept changes Fast

Source : De, Arup. Diagnostic Report of Santipur Handloom Cluster, Nadia ([www.indiahandloomcluster-dchl.net/DiagnosisStudy.asp](http://www.indiahandloomcluster-dchl.net/DiagnosisStudy.asp))

The share of export production in Phulia is also 15-20% of production. Market surveyors are observing that production business is increasing day by day and spreading among the private traders and individual weavers as well. The *sarees* are exported to different cities of South India like Hyderabad, Secunderabad, Vishakhapatnam, Bijaywada, Bangalore etc. Nowadays, a new type of *Tangail Saree* has been invented by the handloom artisan-members of Tangail Tantujibi Unnayan Samabay Samity Ltd. known as *Non-Traditional Tangail Saree* which is based on *Tangail Gharana* but not exactly the original *Tangail Saree*. These *sarees* are of very simple designs and patterns and need not to starch. Not only co-operative members but also many weavers are now weaving this newly invented *Tangail Saree*.

However, despite having this progressive trend, the situation of the handloom industry in Fulia is depressive in some other dimensions and the industry is severely oppressed by multidimensional problems of following types.

- **Fierce competition with the powerlooms:** According to Handlooms Act, 1985 and 2008, 11 items of clothes are reserved only for handloom industry in India. As per rules, these items can't be weaved in powerlooms and it is punishable offence (Basak, 2010). But so many powerlooms have been running illegally in the adjacent areas of Fulia and easily producing almost same quality of *Tangail Saree*. As a result, handlooms are failed to compete with them.
- **Marketing:** The weavers and co-operative societies are bound to depend upon the local private traders for marketing their produced handloom items which fetches them lower than the reasonable price for their products. A central organization for the marketing of these handloom goods is urgently felt by the weavers.

- **Wages:** The wages of the common weavers are so low that a subsistence standard of living is even not possible. The forthcoming generations are not willing to continue this generation borne profession.

- **Raw materials:** The soaring price of raw materials (i.e. cotton, silk, muga, jari etc. and handloom equipment) further escalates the problems. Since much of these raw materials are imported from distant states like, Tamil Nadu, Karnataka, Gujarat, Maharashtra, Assam etc., the problem is infusing much complication.

- **Capital:** In the handlooms industry of Phulia, the opportunity to derive institutional financial support is very low. As the banks refuse the weavers to lend money, they are compelled to take loans from the private money lenders after committing to pay higher rate of interest which adversely affects the entire industry.

- **Electricity:** The weavers are obliged to pay the electricity bill at commercial rate. Though the handlooms are not driven by power, the poor weaves are subject to victim of this whimsical decision of the authority. The role of the government is hardly active.

- **Export:** Though the foreign exchange earnings from the Phulia Handloom items act as a boosting factor to the weavers, the export rejection due to quality or standardization problems also brings a huge set back to the fate of the weavers. A rigorous export orientation is required to make the product free from colour defects, weaving defects and design defects.

- **Import:** After the Indo-Bangladesh trade deal of 2011 regarding import of 47 types of handloom products of Bangladesh, there seems to be a glut in the market of textile garments, especially Tangail sarees. The handloom district of Phulia is being badly affected for this.

- **Investment:** The volume of investment undertaken by different financial agencies in Phulia is comparatively low in the handloom industry. Only the Government and co-operative banks are providing loans to the weavers. The problem is both sided. On one side there is financial illiteracy, on the other side complicated formalities of Banks and co-operatives.

- **Infrastructure:** Infrastructure facilities available in the handloom industry are inadequate. For making this cottage industry return-assuring and export-intensive, high level infrastructure development is urgently required.

#### 4. Handloom Cluster in Shantipur & Present Problems of the Weavers

Shantipur is one of the ancient cities of Nadia district which bears a rich legacy of handloom sarees. It is situated in 23<sup>0</sup>15'N and 88<sup>0</sup>48'E, on the left bank of the river Hooghly. It covers an area of 7 square miles and its population is 2.88 Lakh (GoI, 2011 Census). Hinduism is the main religion of the town (79.15% population is Hindu), followed by Islam (20.25%), Christian (0.04%). Shantipur was in existence at the time of Raja Ganesh who ruled Bengal during 1414-1418. However, the name 'Shantipur' was widely believed to be given by Rudra Rai who was King of Nadia on the latter half of 17<sup>th</sup> Century

(<http://freepages.genealogy.rootsweb.ancestry.com/~princelystates/states/n/nadia.html>). In the time of Maharaja Rudra Rai, Shantipur was a populous town and a celebrated cloth market. In the old days of East India Company, it was the site of a commercial residency and the centre of large government factories (Nadia, Bengal District Gazetteer, 1910). The British Government used to purchase Shantipur muslin for exporting it to European market, which averaged over Rs.12 Lakhs during the first 28 years of 19<sup>th</sup> Century. However, the industry faced a decaying trend as the industrial revolution in Britain became prominent. All the factories in Shantipur was sold during 1870 to 1880. The East Indian Company adopted preferential trade policies to sell the European textile product in Indian market and the market of Indian product in British market was completely narrowed down under high tariff wall. Thus rise of Lancashire ultimately devastated the fortune of weavers of Bengal textile weavers. However, during the decades leading upto Independence, Shantipur saw gradual inflow of techniques like the Barrel Dobby facilitating the conversion from Throw Shuttle to Fly Shuttle (1920s), the Jacquard Machine (1930s), and sectional warping and sizing that allowed production of warp yarns 350 yards long (1930s).

Currently, Shantipur cluster is the most prominent cluster among the Nadia handloom centres with reference to the number of loom availability to weavers and increasing trends of production. The other clusters of Handlooms can be noted at Ranaghat I & II, Phulia, Nabadwip & Nakshipara/ Rajapur.

**Table 3: Handloom Clusters of Nadia District**

Handloom Clusters	Product	Estimated Numbers of Looms	Present Trend
Ranaghat I & II	Coarser Saree, Lungi, Gamcha, Furnishing, Fabric	2000	Decline
Fulia & Adjoning	Tangile Saree, Jamdani Saree, Dress Material, Exportable Fabrics	12000	More Prospering
Shantipur	Santipuri Saree, Exportable Fabrics	20000	Prospering but not like Fulia
Nabadwip	Coarser Saree, Lungi, Gamcha, Jamdani, Shirting	2000	Decline
Nakshipara/Rajapur	Jamdani Exportable Fabrics	1000	Decline

Source:- Focused Group Discussion with WSC, HDO & Cluster Actors

#### 4.1 Situation of Shantipur Handloom Cluster

**Types of Weavers:** All the weavers who participate in the weaving programme of the handloom cluster are not from the cooperative societies, many of them work through Mahajans and some are individual workers but also members of cooperative

societies; these weavers are much richer than the others. Das, Roy and Mandal (2016) have observed that their study area consisted 63% of the weavers who joined with cooperatives but on the other side around 30% of the weavers were associated with Local Mahajans. Local Mahajans were producing low price saree while the cooperative produced high price saree and if the cooperative found any dispute in the making of saree, the weavers were bound to refund the whole money. 7% were found to be individual weavers who weaved themselves and sold the product in the local market. These are the poor weavers. The total percentages of migrated workers in Shantipur are 47% while residual 53% are from local and adjoining areas. Market observers commented that all the workers who work here are mostly young people. It has been found that 65% of weavers are within 20-40 years and only 20% of people belong to 40-60 years and another 15% are senior citizen people. But only male weavers have been migrated here (ibid, 2016).

The gross profit of the cooperative is not increasing rapidly through 2009. There are three types of weavers.

- Type I (Entrepreneur weavers): They buy raw material on their own, work on their own designs and then market their product through a variety of local channels, traders etc.
- Type II (Labourer weavers) – These weavers are linked to master weavers, who receive the raw material and design brief from the master weaver and pass on the final product to them and receive their weaving wages in return.
- Type III (Cooperative fold weavers): These weavers are linked to the primary cooperative societies which procure raw material, pass it on to the attached weavers and pay them wages

#### **4.2 Formation of Co-operatives**

Shantipur-Fulia region is a weaver-concentrated area and approximate 42,000 looms are operated in the area and about 95,000 people are engaged in allied work of weaving. An individual weaver cannot create those units properly and he has no options left but to depend on the cooperatives. So, cooperative based development is seen in the region. Out of the total, major 65 handloom cooperative is registered in 2002-03 in West Bengal. Under this category, there are only 11 cooperatives active now in Nadia District.

#### **4.3 Household Income Level**

The house hold income of Shantipur changed widely after generating various source of income which are created by the development of handloom cooperative. Earlier in this area the household income of the people was relatively low. The present statistics reveals that the maximum share of people are having income level between Rs.4000/- to Rs.6000/- and next highest portion of people fall within the income level is Rs.2000/- to Rs.4000/- (ibid, 2016) . The number of people in the two income level that is more than Rs.8000/- and less than Rs.2000/- is very less in number. This comparison reflects the improvement of economic standard of maximum respondents in Shantipur. Thus, maximum people who were in low income group earlier could upgrade themselves in the middle income group.

#### 4.4 Promotional Production

The main production of original style are being changed slowly in design, pattern as per customers' likings i.e. a) on pure basic gharana, b) modernized and ornamented saree on basic gharana, c) newly inclusion of light weight and feather-feeling saree of modern style with antic touch for the customers of good taste – namely, Ambari, Panchali, Gandhari, Nayansukh, Kadambari etc. which may be called 'Non-Traditional Tangail'.

In order to promote exportable, cloth production was diversified to satisfy the need of the abroad customers and for the betterment of marketing in the niche market and also more wages earning for the weavers. This export oriented weaving started first with the encouragement of the Handicrafts and Handlooms Export Corporations of India Limited and one of their Japanese customer and well-known Textile Designer of Japan, Mr. Yurgen Lahl (Das, Roy and Mandal, 2016). Types of exportable cloths are scarves, stoles, made-ups etc. dress materials etc. Saree was sold directly to the customer through retail showroom, exhibitions and to whole-sellers of all over India. So far as exportable products are concerned, the Society doesn't sale directly to the abroad market; they export their production through various merchant exporters to the market of Japan, Italy, USA, UK, Australia, Germany and Middle East countries.

All yarn of natural fibre like cotton, silk, wool, linen, muga, tussar, matka etc. are used as raw materials. The society has its own dye-house where both natural and chemical dyeing methods can be used. All the dyes are ensured eco-friendly according to international standard. Steps are taken to modernize the dyeing units. Installation work of modern Hankdyeing machines, Boiler and Effluent Treatment Plant started.

#### 4.5 Structure of the Cluster

**Core Cluster Actors :** The Core actors of the cluster are the weavers, master weavers. The evolution of the weavers into the Master Weavers tells about the organic relation that these core cluster actors enjoy amongst themselves. This further shows how the growth of the cluster has provided opportunities to a weaver to develop into a master weaver.

**Master Weavers:** Previously this category of weavers were engaged in weaving only, but today they undertake the overall responsibility of supplying the raw material to the weavers, provide the design and pay wages to the grass root level weavers; and then supply the sarees to Mahajans. Mahajans provide design and colour information and a better price realisation for the saree, but on the other hand make the transactions on credit. There are around 700 master weavers actively involved in production activities of the Shantipur cluster. It is estimated that in total, these master weavers have 16,050 working looms, and equal number of weavers working as labours. A part of the production of master weavers is also sold in the local haat of Santipur (Mitra, Choudhury and Mukherjee, 2009) . The modal unit size of the master weavers is 4 looms. There are few master weavers having 10, 20, 30, 40, 50, 60 looms under one shed. The master weavers apart from the weaving earning of one loom earn profit margins from the products weaved on the loom engaged by the labour.

**Weavers:** There are about 20,000 working looms and 60,000 persons involved directly / indirectly in the weaving and preparatory activities. The women basically

undertake the preparatory works like separation of hanks, sizing, pirn winding. There are around 111 different weaving communities namely the “Pramanik”, “Kastha”, “Dalal”, “Khan” etc. Majority of the weavers belong to Tantuvay community (ibid, 2009). All the weavers have good weaving skills for weaving saree on Jacquard looms. The average earning of the weaver family is in the range of Rs. 1500 – Rs. 2000 per month.

**Dyers:** Dyeing is basically carried out in the dyeing unit. There are about 90 units doing dyeing as a commercial activity. These units, based on the quantity of yarn dyed are categorized into large, medium and small units. 60% of the total yarn sales are in the coloured yarn form, and the remaining 40% is in the grey form. The yarn traders employ the large and medium scale for dyeing where as the small-scale unit does the job work for the master weavers.

**Designers:** There are about 100 small designers in the cluster, who do designing work on their own creativity and imagination. They neither have a formal education nor a mechanism to update their knowledge skills. Lack of exposure has made their skill only tradition based. Their main role in the cluster is to do costing for the master weaver, and supply them the punch cards for the Jacquard.

#### 4.6 Major Problems of the Weavers

##### a) Production:

In India, as per rules, it is punishable offence to weave 11 items in power loom and mill. But few of these reserved items are being woven very openly in power loom. So many power looms are illegally running in Aishtala, Birnagar, Ranaghat, Swarupgonj and Nabadwip in Nadia district and easily producing ditto copy of Tangail and Santipuri saree in very large quantity and flooded the handloom market by these cheaper-price cloths. Handloom products are unable to compete with them. There exists a Government department to protect this illegal weaving, but their activity is hardly felt.

##### b) Marketing:

For marketing the products, most of the weavers and cooperative societies depend on the private traders and do not able to get responsible price of their products. There are no large sized central whole sales organizations for boldly marketing of handloom goods. Direct retail and exhibition sales are not only solution of marketing problems of handloom industry. However, very recently Department of Micro, Small and Medium Enterprises and Textiles of the Government of West Bengal have promoted Biswa Bangla Marketing Corporation to improve the quality of life of Bengal’s handloom weavers through selling their products around the corner of the countries and world. The organisation’s unique business proposition is to plough the operating profit back to the artisans and weavers whose entrepreneurship has been pivotal to Biswa Bangla’s success.

##### c) Wages:

The weaving wage rate of these handloom workers is so low that weavers are not being able to maintain their living and as a result a large number of handloom workers are going outside the state in search of other jobs.

**d) Finance:**

The commercial Banks are less interested to give finance to the weavers. Unorganized artisans cannot think, even in dream, to have bank loans. The master weavers are also refused by the banks, when they badly call for capital and ultimately getting no other alternatives, they are bound to take loan from the village money lenders at the highest rate of interest which in turn results into deterioration of their economic position.

**e) Export Import:**

At the time of September, 2011, an undesirable deal has been signed and started its execution officially between India and Bangladesh. As per deal 47 types of ready markets can be imported from Bangladesh under duty free and quota free scenario. This ultimately made a cloth-flood in domestic market. This came as a major blow to Shantipur handloom clusters.

**5. SWOT ANALYSIS OF SILK HANDLOOM CLUSTER IN NADIA****➤ STRENGTH**

- Silk handloom sector in Nadia district bears a rich legacy of traditional handloom sectors.
- District has large number of weavers and artisans who possesses intergenerational skill.
- District is closer to Kolkata, the capital of West Bengal, which facilitates the weavers and textile merchants to market their product.
- Silk, which is one of the significant raw materials of this handloom sector, is produced in the neighbouring districts i.e., Malda and Murshidabad.
- Co-operative Societies play instrumental role in providing several types of facilities to weavers, starting from product design, loans in concessional terms, marketing and so on.
- Large numbers of master weavers are presently inhabitants of this district. Most of them are migrant weavers from neighbouring country Bangladesh.
- Wage workers are also available in abundant number.

**➤ WEAKNESS**

- Major weakness of the industry is lack of awareness of weavers and artisans connected with this industry regarding several institutional facilities. They fail to avail different concessional credit advantages and welfare scheme facilities due to their own ignorance and financial illiteracy.
- Lack of education is also another reason why the weavers avoid paper work in different banks and financial loans.
- Village money lenders take the advantage of financial illiteracy of poor weavers and artisans and extract the pay off of the weavers' class.
- The farm size is also fragmented which hinders the textile companies to reap the benefit of the foreign market.
- The machines are also outdated. Most of the handlooms in West Bengal are pit-looms.



➤ **OPPORTUNITY**

- The handloom industry in Nadia has the opportunity to make access in a larger market, despite being situated in a small place.

➤ **THREAT**

- The industry is being threatened by the powerloom sector. All 11 items restricted to be manufactured only by the handloom sectors are also being produced by the powerloom sectors at a cheaper rate.

## 6. SUGGESTED REMEDIAL MEASURES: A WAY FORWARD

During the 1990s, a new style and production trend has emerged in Shantipur and Phulia. Apart from the weaving of traditional Bengal handloom sarees, new products like yardage, scarves and stoles for Export started and the weavers began to understand the tastes and preferences of foreign markets. The adaptability of the silk weavers with the change in time and preference pattern can only make the handloom industry resilient with the forth coming situation.

The weavers of the district succeeded to understand the ongoing change in style trend and the colours became more muted and the designs understated. Various complex and esoteric weaves had been abandoned for their complicated techniques and high labour cost were revived as weavers began to get remunerative prices for their products. New experiments were carried out with yarn combinations like silk, wool and cotton. Natural and artificial yarn combinations were also used. Phulia in fact led the way in the export of high end handloom stoles and scarves. These were exported in large volumes.

Phulia and Shantipur are today home to weavers from different economic strata. On the one hand you have the affluent, market savvy weavers who have many looms and a number of weavers working under them. However, lack of awareness and education became the major stumbling blocks in their way of success. The Government should take emergent steps to fill up these lacunae. On the other hand, there exists large number of self help groups attached in this sector. They are almost marginal with few or no assets to their names and what unites them is their fabulous weaving skill. The Integrated Handloom Cluster Development Programme promoted by the Ministry of Textiles, Government of India is expected to fulfill the hope for those struggling weavers. With objectives like SHG and Consortium formation, common facility centre, dye house, market exposure and so on, things would definitely look up for the Bengal handloom saree weavers of Shantipur and Phulia of Nadia district.

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## 9.

## WOMEN *FRONTLINERS*: A STUDY OF VICTIMIZATION AND AGENCY IN TEMSULA AO'S FICTIONS

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### Abstract

The region collectively termed Northeast India has often been a subject of misrepresentation as a result of its position as a geographical borderland, and thus often relegated to the periphery of epistemic enunciation. Either there is a lack of truthful representation or more often the region is represented as a homogenous entity upholding and propagating stereotypes. Hence, literature emerging from the region is often dismissed as tales of war without anything significant to offer. However, Naga woman writer Temsula Ao attempts to represent the stories from a war zone by moving beyond the binaries of victim/aggressor, participation/resistance, passive recipient/active perpetrator of violence, of male/female, etc. Temsula Ao's fictions are significant for their strong marginalised characters who not only present their side of the story through their voice, and hence their version of history, but also recount the strength of these women who came out triumphant with their humanity intact amidst the oppressive nature of the private space. These characters frequently assume new roles and responsibilities participating in political struggles redefining traditional roles and existing gender relations. Above all, they find means and ways of coping rather than being buoyed down by the weight of multiple aggressors. Despite multiple natures of oppression, the already oppressed in society, particularly women in a patriarchal society, have challenged and subverted various means of subjugation to posit themselves as survivors. Ao, through her stories in the anthologies *These Hills Called Home: Stories from a War Zone* and *Laburnam for My Head* have sought to highlight the manner in which these marginalised characters in society, in the process of actively resisting in various forms, have re-articulated their position of a victim into an agency, thereby positing themselves at the forefront of the Conflict.

**Keywords:** Conflict, agency, gender, Naga woman writing, Temsula Ao.

Conflict as embodiment of various forms of violence in all its *subjective*<sup>i</sup> and *objective* forms defies easy categorization and includes a number of legitimate/illegitimate, necessary/useless, visible/invisible, and rational/irrational acts. It goes beyond mere physicality to impeach upon the very humanity and dignity of man. It spreads itself in chains and spirals and acts in complicity with other forms of power structures. According to Girard, the only way to assuage it is through an identification of a surrogate victim. The victim should be at once located within the system and yet far enough to avoid retaliation. This proximity is required for it constitutes what he calls a collective *meconnaissance* or *misrecognition* in order to divert the violence from the original target. The success of this lies in the society's

ability to conceal this nature of sacrifice. Though both Agamben and Girard are aware of the lack of sacredness to this concept of scapegoating in modern conflict, yet a similar notion of this scapegoat still exists in the form of the marginalised in society particularly women. Women are, at once the modern repository of this notion of *misrecognition* and their continued use as weapons of war only heightened a sense of victimhood which *objective* forms of violence such as patriarchy chooses to appropriate. Hidden in the rhetoric of land and honour, and national symbols of liberation, women bodies and identity become sites of contestations through which highly gendered power structures assert themselves. Thus, patriarchy becomes another form of *systemic* violence that emulates and restructures itself at times of conflict further marginalizing and subjugating women and silencing their existential voices. However, narratives of women's sufferings are often juxtaposed with their tales of survival and they assume the responsibility of witnessing the 'unassumability'. It is precisely this voice of survival that forms the agency of the marginalised in society. Temsula Ao, in her stories, has endeavoured to bring such narratives to the forefront and in turn posit women, their bodies, 'self' and identity, and their 'storied' existence into the battle's frontline.

The various stories in the anthology *These Hills Called Home: Stories from a War Zone* narrate experiences of ordinary individuals, with strong understanding of women lives and predicaments. Most of these narratives recount events around the Naga nationalist movement that swept the region after India's Independence, and the counter measures while portraying alternative realities—the history of the subaltern, of the common people that did not make the headlines of newspaper pages or the media. In popular imagination, battles might have been fought and won with guns between the two disparaging groups but these stories actually present the gaps, silences, and alternate realities where the actual ideological warfare— battle between differing ways of life, between two differing of nationalities, between identities, gender power relations, and between actual life and death took place on a daily basis amidst the sounds of bullets, cries of innocent children, mourning mother and the eerie deafening silences between connecting shots of bullets and machine guns. Within this fictionalised retelling of historical events, whereby history is fictionalised, the narrative 'self' oscillates between individual subjectivity, collective consciousness, shared meanings, universal humanism and a community's political, sociological and psychological history. These stories are geographically and historically located within the Naga Hills and explore issues of identity, nation, modernity, and nature and effects of war particularly on the marginalized female self. But more importantly, they are tale of resistances both within and without the narrative whereby characters attempt to negotiate *subjective* and *objective* violence threatening their very existence.

The notion of conflict is defined on two terms in the stories that are included in the volume. The first is the already well-established notion about political conflict in the North-eastern part of India. This conflict is extremely varied and complex and is impossible to dismiss it as mere tussle between two warring factions. The conflict engulfs everyone, the state, the rebels and its various factions, young, old, man, women, able, disabled, tribal, non-tribal, etc. However, the second aspect of conflict that the stores highlight is the conflict on the psyche of ordinary citizens caught

between the crossfire. It ranges from one of comprehension and incomprehension, participation and indifference, appreciation and condemnation, etc. What is more explicitly brought out through these narratives is a conflict within the inner self of the individual and the community as a collective self where their fate has become a battlefield in which they themselves have no active control whatsoever except be passive recipients of the brutalities associated with the conflict. This aspect of the conflict becomes even more prominent when the subjects are those marginalised in society whose voices and representations are suppressed by various systematic power structures.

Some stories such as ‘An Old Man Remembers’, and ‘Shadows’ deal directly with the actual arms struggle providing the reader a journey into the jungles and battle frontlines. A lot of the stories on the other hand, posits the conflict in the background and examines the interior world of the narrator or the marginalised in society. This is an act of subversion where the story of history is no longer the sole monopoly of the outside world governed by masculine might and power but is inclusive of the ‘effeminate’ interior space as it becomes an active site of contests and resistance producing new forms of heroism, bravery, and courage, through creation of counter spaces and identities outside the measuring yardstick of patriarchy and male dominated power structures. These counter spaces are a domain of the marginalised in society including women empowering them as resisters, as ‘frontliners’<sup>ii</sup> turning their victimhood as one of survival. Whether as active fighters, or protectors of domestic space, their contributions are usually relegated to a position of invisibility but in actuality occupy the most visible field of activity in daily life in zones of conflict resisting against all forms of bio-political, geo-political, economic, and psychological forms.

The first story in the collection “The Jungle Major” narrates the plight of Punaba, a not-so-good looking and relatively uneducated man who, enamoured by the initial fervour of fighting for the Naga nation joined the underground force and eventually became a leader amongst the new wave of patriots. Facing possible arrest, or more probably multiple bullets, he was saved by the wits of his rather beautiful wife Khatila who had just enough time to throw a disguise around him by dressing him up in some of his old clothes, smearing his face and hands with ash and shouting at him as to a domestic servant reprimanding him for not carrying out his duties faithfully. Intensifying her reprimand with each approaching sound of the soldiers, she yelled out: “You no good loafer, what were you doing all day yesterday? There is no water in the house even to wash my face. Run to the well immediately or you will rue the day you were born”. (Ao 24) Unable to comprehend the truth behind the disguise, the soldiers eventually left the house and the village.

Through the extremely resourceful wit of Khatila, the story, at a microcosmic level, provides an alternative path of conflict resolution which is not violent in nature. In fact, the most violent of all scenes in the narrative is the violence of the Khatila’s shout that silences the sounds and echoes of bullets. The voice of a woman and her wit is able to drown out the sounds of guns. An unlikely hero—an ordinary woman, not only bore her husband’s absence from home with bravery but also manages to shield him, herself and the whole village from possible abuse and annihilation. She is portrayed as a frontliner who manages to stay at the forefront of the conflict through

her steadfastness in maintaining her domestic affairs as well as by standing in the firing line when needed. A simple but beautiful village woman, who supposedly 'lowered' herself by marrying a relatively uneducated, ugly looking man belonging to a minor clan working as a driver, became a subject of gossip, acerbated by their lack of children. However, the narrative empowered these two marginalised members of a society to plot an escape not only for themselves but for the whole village. Punaba though considered a lowly figure by din of his clan and vocation was able to make a seamless transition from being a taxi driver to becoming a captain in the insurgency movement. Khatila, on the other hand, though unable to move out of her domesticity steadfastly went about her business as usual even after her husband disappeared without any intimation. This retreat into the interior in order to stop the gossip tongue from wagging is a coping mechanism and survival strategy on her part. Yet, when the time is ripe, it is her domestic space that she uses as a counter space to actively subvert male patriarchy and military power.

The second story, 'Soaba' highlights the plight of two marginalised members of society: a village idiot and a housewife trying to make sense of a society spiralling into chaos and senselessness. At this point in the conflict, village grouping has become a common political strategy for the Indian army where a number of different villages would be dislodged from their ancestral sites and herded together in a concentration camp-like environment where villagers are huddled together in cramped spaces closely guarded by armed military personnel, a space Agamben refers to as state of exception where exception is the rule, reducing its inhabitants to 'bare life'.<sup>iii</sup> Amidst such developments, in the town of Mokokchung, there emerged a notorious leader of a new semi military group designated as 'flying squad', a band of die-hards who would become the army's 'extra arms' beyond the law and civil rights and who would also 'guide' the forces who were so pitifully uninformed not only about the terrain on which they were fighting and dying, but also about a bunch of people so alien to them. The new leader of this 'flying squad' Imlichuba got himself drunk with power and roamed around streets intimidating civilians and suspected insurgents subjecting them to brutal tortures and interrogations within the walls of his own house. The cries of pain and moaning became so frequent and loud that eventually the only record player that Boss owned in the whole town became insufficient to drown out the noises. Though he manages to bear the violence he committed through his rowdy ways, his wife Imtila and Soaba-the idiot began to be terrorised beyond measure. The house became a physical and psychological prison where Imtila resorted to locking herself in her room while Soaba crouched inside a small hole in the pantry. This simple housewife, caught between fulfilling her role as a wife, a woman and a mother on the one hand, and giving all up to preserve her humanity, on the other, finally took the enormous decision to empower herself by moving out of her husband's bedroom and bestowed her motherly affection on Soaba instead. This may seem like a small act of subversion but in a patriarchal society like the Nagas, an act of resilience against a power-hungry male chauvinist is no trivial act.

At the heart of it, the story is about three characters occupying the interstices of societal space: a woman amidst a slew of oppressive forces from patriarchy, violence, political power, and military might; a mentally challenged individual who wanders about from place to place able to articulate only his immediate physical senses such as hunger, thirst and pain; and last but not the least, a man seemingly powerful, yet merely a puppet hunted down from both sides. Imlichuba is one of those surrendered

militant who is simply used by the Indian army to use his knowledge of the underground world. As such, the power that he seems to possess, in the end, only remains a façade, where it could be taken away from him any moment when he is no longer required. Towards the end, his frustration leading to depression and extreme alcoholism emanates from a sense of insecurity for his stature, power, as well his own life. He is no longer the hunter that preys and traumatizes his prey but becomes a living dead, a mere shadow of his once imposing self.

Perhaps the strongest tale of resistance and survival is echoed in the ‘The Last Song’. A beautiful and simplistic Naga village explodes to a scene of absolute horror where a community celebration of the new church building dedication service became a celebration of mass murder, rape and torture orchestrated by the Indian army. The army justified its action on the pretext that the villagers were helping the rebels but in reality the story very delicately reminds the reader of the dilemma faced by every Naga village of paying forced ‘taxes’ to the Naga ‘government’ on the one hand and paying a price for it from the army on the other. Not paying taxes would mean trouble for the Nagas apart from being labelled traitors, and on the other hand, succumbing to the antics of the underground is interpreted as actively supporting anti state establishments and hence to be brought to justice by the brutal hands of the army. The story narrates how the political impeach upon the personal spaces of people but more than that it highlights the prerogative of the individual to hang on to humanity and every aspect that constitutes oneself a part of community. Hence the young protagonist Apenyo, a singer in the church choir, decides to sing through her ordeal like a soul possessed. “She sang on, oblivious of the situation as if an unseen presence was guiding her... as if to withstand the might of the guns with her voice raised to God in heaven.” (Ao 53) It is, in a way, her mechanism to deal with the sexual and inhuman violence by shutting out the exterior world with her gift and the purpose of her life. She uses her gift as an agency to openly counteract the might of the masculinized military personnel and remained unaffected throughout the ordeal. The intrusion on her young body might have killed her physical body but she refuses to be defeated by the might of arms. It is a tale of a young frontline girl who confronted the violence against military occupation of her home, family, and village. The manner in which she gathered power in her moment of despair makes it impossible for us to see her victimization without seeing her agency and her steadfastness.

At the level of the narrative, story-tellers must tell stories to survive. Irrespective of the situation, it becomes their responsibility to share and shed light on the truth. “I must tell my stories before time claims it all”, says Temsula Ao in the Preface to her memoir. Moreover, she tells her story and the story of the community “lest we forget” because forgetting is not an option. Just as Apenyo’s song echoed throughout the hills much after her death so should these stories live much after the story teller has moved on because the identity and the spirit of the individual and the community is enmeshed in these stories of being—the beginning, the present and the future. These stories will continue to remind future generations of their roots, the wars they have fought, the lives lost, and guide them in their future course of becoming. “Youngsters of today have forgotten how to listen to the voice of the earth, and the wind”, (Ao 73) says the story-teller recounting Apenyo’s tale long after her death. Apenyo’s voice of resistance against conflict taking over her life, Libeno’s resistance against conforming

to society's convention of 'needing' a protective male hand in the family—these are voices of resistances that is beautifully implicated in the narrator's voice. These stories need to be told and as the 'hum' in the air reminds the old storyteller of the anniversary of that black Sunday some thirty odd years ago, these narratives will remind future storytellers to keep on doing the good work.

'The Curfew Man' follows the lives of a couple Satemba and his wife Jemtila and their struggle to make an honest living while circumstances conspired against them. With a shattered knee-cap Jemtila urged Satemba to take a premature retirement from his position as a constable in the Assam Rifles, as he could no longer dispense his duty as a football player nor qualified enough to handle a desk job. All along, the wife Jemtila is the one driving their life forward with all the important decisions taken by her. She decided that Satemba should take a premature retirement; they should move back to their ancestral village in Nagaland from Assam and take up farming; and when two years of farming proved unsuccessful, she took him to Mokokchung to try a new life. With her husband's pension proving to be too little to build a life on, she moves from house to house trying to find a job for herself. She eventually found one in the house of a new S.D.O of the town who also became an employer for her husband. Ultimately, forced by circumstances surrounding the perennial conflict, the power equation that patriarchy attributes to gender relations was reversed by Jemtila whereby she becomes the so-called 'male' in the house, earning for and 'protecting' the family.

Another reality of conflict that is often overlooked is that existing structures such as class, religion, patriarchy, etc. get strengthened at times of conflict. Very often narratives of 'protection', 'safety', etc., vis-à-vis woman, dominates political and social discourse at times of conflict. As Žižek argues in *Violence: Six Sideways Reflections*, this, in a way, strengthens the hegemonic dispensation of the not so visible, but ubiquitous and much more systematic form of *objective violence* such as patriarchy. 'The Night' critiques a lot of such existing social realities based on gender. Innala became a societal outcast as a result of double betrayal by two different men. Two children out of wedlock not only meant disrepute for herself but also her family. But what the story is able to achieve is to bring out the predicament of a girl child in a patriarchal Naga society. In both the unions, she became a symbol of rebuke while the two men walked away scot-free. The first man did not even owned up to being the father of the child hence casting aspersions on the character of Innala to the extent that the new born remained without a clan. Friends and family warn her to toe the line so that she would have a male to protect her at 'times like this'. However, she resolves to not be dependent on a male protector but rather bring up her two children on her own in the best possible way. She decides to complete her education, get a job, and provide a better life for them than she has seen for herself. This small act of subversion empowers her rather than being bowed down and becoming a victim of circumstances and patriarchy.

The narrative depicts two strong women characters—Innala and her mother, though seemingly different, but whose determinations allow them to suffer without being defeated. What is remarkable about this story is the way Innala's body became a site of contestation. Traditional notions of woman, wife and motherhood clash with Innala's desire to take control of her body and sexuality. Traditional notions of being



a woman place a lot of emphasis on chastity and sexual ‘purity’ and patriarchy becomes the legal guardian punishing anyone who erred by shaming, disowning, or other extreme measures such as death. She is trapped between satisfying her own needs and those of society’s requirement. Pushed to such extreme, the narrative provides Innala with a resolve to work towards self-awareness and a new concept of independence by deciding to take matters in her own hands and irrespective of what the council decides, she would raise her children to the best of her ability. This counter-narrative of motherhood challenges prevalent patriarchal notions of motherhood. It critiques the institution of marriage which inevitably leads to subordination of women. Alternately, the story imparts a sense of dignity to her character, freeing her from the role of an asexual object—as wife, daughter, sister, and raises her to a level of self-independence giving her a sense of agency both within man-woman relationships and the larger discourse of society and its concerns for survival. The body here is both a site of abuse as well as emancipation.

Similarly, in the story ‘Pot Maker’, the site of contest is relegated to that of women vocation. The art of pot making is not just another occupation taught to woman but also signifies continuity of the community from the past and also ensures its future survival, hence acts as a link of the past to the present and towards a new future. As told in the story, the ability of the woman in the village to make the finest pot in the area has meant that the village has been able to survive many attacks from enemies in the past. Thus, this tradition became interlinked with not only the livelihood of the individual and community but also their lives with violence. Temsula Ao, through this story points out the irony of how the well-being and survival of an entire village rests on the hands of the female population yet they seem to have no control over it as the survival of the art is ironically ensured by a council that is entirely male. As such, it is no longer a vocation of choice for woman but one that is imposed upon them. Thus, Arenla’s decision to not teach her daughter, Sentila, the art is a direct subversion of the lack of women’s role in shaping the past, present and future of its own community. Women exist only in relation to male. ‘Myth marginalizes women, history excludes them’, (Jain 125) says Jasbir Jain in her book *Women Across Cultures*, and both of these are hegemonic power structures with gender dimensions. Arenla’s attempt at intervention is, in a way, an effort to redeem the ‘self’ from this a-historicity and locate it within the historical mapping of the community.

The simplicity, yet effectiveness, of this subversion, as mentioned, is embedded within tales of survival. At the same time, these tales also highlight the agency inherent in such instinct to survive. As such, they not only provide an alternate reality to the political conflict that has engulfed the region over decades but also suggests alternate modes of mediating, one that is more simple, humane, and less atrocious. In ‘A Simple Question’, for example, the indomitable spirit of a peasant woman Imdongla navigates through the complexities of the conflict and destabilizes the entire equation by undercutting the very fabric on which the reasoning of the conflict is premised upon. Seeking the release of her husband and the other *gaonburas*<sup>iv</sup> who were captured by the army for paying taxes to the underground (interpreted by the army as ‘helping’ the underground outfit), she resolutely walked up the hills to the army outpost after coming back from the field and stood guard at the entrance of the make-shift prison inside which her husband and the others were lodged. On confronting the captain, she asks:

Look at them; aren't they like your own fathers? How would you feel if your fathers were punished for acting out of fear? Fear of you Indian soldiers and fear of the mongrels of the jungle. (Ao 39)

But what affected the captain most was one single question that Imdongla had repeatedly asked: 'What do you want from us?' It was this last question that crushed the pretence to all logic for the captain that eventually led to the release of the *gaonburas*. Underneath the simple narrative is the character of Imdongla that drives the narrative forward with her fearlessness and determination. In the face of violence, the uneducated Imdongla is the one character who is able to wade through the complexities of the situation and come up with simple solutions in life-threatening scenarios. She is responsible for saving the lives of many men in the village in the face of atrocities and at the end of it all the narrative portrays her as one more courageous than the rest of the men put together. The men of the village seem completely perplexed and intimidated against both the warring factions but the feisty Imdongla is prepared to subject the army captain to the lowest of insult, by untying her waist cloth and standing resolutely against the power of arms. She refuses to be a victim and emerges a survivor from under the crushing might of military boots. As against patriarchal monopoly of protecting the 'weak', the power equation is reversed in this case. It is the so-called 'weak' uneducated woman that ends up protecting the 'protectors'. Her agency in this case is allowed by her transgression of gender boundaries. Her venture outside the female space of domesticity into a military zone of the army makes her a frontliner in both the literal and symbolic sense. Her venture outside her prescribed domesticity also deconstructs traditional patriarchal roles and allows her to provide a peaceful resolution to the conflict at hand.

From disguising militants to raising children out of wedlock— acts of subversion abound throughout the narratives. All these are inherently tales of the subaltern waiting to be told. The powers of oppression are identifiably multi-pronged: that of the political power structures which are the harbinger of the Conflict, modernity and its by-products, and various shades of patriarchy. It is these structures that are critique through various marginal figures of the society—the under privileged and the oppressed. However, the nature, degree, sources, and agents of the resistances vary from one story to the other. The sentiments and dilemma experienced by men and women, young and old, harmed or causing harm, noble or corrupt, innocent or despicable, whether commonplace or extraordinary are expressed with as little adornment or exaggeration or pretension and honest empowerment of voices that are otherwise suppressed or unheard in the annals of formal history making. There are no in-between spaces where ordinary citizens can insulate themselves but rather the conflict co-opts people into its unending cycle. The perpetrators of violence in Ao's stories are forever haunted by their act(s) and inevitably subjected to either external or internal forms of justice. Just as her characters have no escape from their histories, so is her act of telling not one of political exorcism but an act of mediating the conflict—the political conflict as well as her conflict of representation. Her portrayal of the violence may be distant but her identification with the tragic lives of the individuals disrupted at various levels by the all-encompassing violence and the stories of the triumph of the strong-willed to move ahead with their lives amidst such inimical ambience fighting actively to preserve their sanity and maintain peace, is immediate. Žižek states that when dealing with representation of violence, there is a thin line between participating in its horror, on the one hand, and over simplifying or

portraying an inaccurate description of it, on the other. Ao explores these various facets of the conflict and looks at how they impact human lives, the bio-politics of conflict in Foucault and Agamben's theorization. But more than simply conducting a political, sociological, or philosophical study of the conflict, the narratives are remarkable for the depiction of how such conflict inevitably empowers certain sections of the society to emerge as 'frontliners' transgressing and subverting all notions of borders and boundaries laid down by highly gendered male sensibilities. As Marx argues that capitalism intrinsically lays down conditions for its own destruction, conflict in similar terms, allows spaces of contest and resistance within its politics of subjugation. More than anything else, it is the emergence of such counter spaces through marginalised and oppressed elements of the society that Ao gives voices to. The subaltern in this case not only speaks but resist and fights beyond bounds of patriarchy and masculinized military zone. They achieve this by challenging roles of sexuality, through the use of their body as weapons of war, through their wit, and through resilience, as various characters in her stories exemplify. Their victimhood goes hand in hand with agency. It deconstructs the representation of these marginalised citizens as either faceless masses who support, encourage, or promote insurgency or the other side of the spectrum which is that of being a helpless victim dominated by various forms of *subjective*, *objective* and *systemic* violence without providing a thorough understanding of the complex geo-politics of their loss and struggle. Their resistance is demonized and victimization dramatized. In Naderah's words,

The strength these women demonstrated clearly revealed their indispensability to the causes of national liberation, not only as actors in the material revolution but as producers of an ideology that carries the potential for radical social change. Through their experience of oppression, they have learned most effectively the dynamics of oppression and how to negate it. They may see aggression to be necessary, but they propose new ways, strategies, and targets in order to cope. Their unique activism in the 'battlefields' and their courage in the face of daily adversity contrasts with social expectations that they should be passive and absent." (Naderah 302)

It is the universality of this victimhood and the commonality of such subversions across the globe from Kashmir to Palestine to Moscow to Africa that Ao identifies herself and her characters with that renders her politics as one of universalism. Ao's politics is her belief that to understand women's victimization and agency—the way they tolerate, reject, react, fight back, subvert against any form of violence— one needs to look at the simple micro-political resistance to subjugation and not just the macro-political power play, the 'grand narrative' as it were. Hence, the home, village, field, their bodies, sexuality, activities like pottery, weaving, singing— all became active sites of resistances and contestations where the personal has become political, and hence they needed to react politically in order to ensure theirs and their loved ones security and safety. As such, the 'self' for Ao is ensconced in this universalist voice mediating the Conflict through tales of simple triumphs providing a possibility of a counter space, a counter narrative. It is with this responsibility that she wishes to re-tell the stories of her land and her people. These are narratives of resistances. They seek to undercut the distinctions between public and private, visible and invisible, legitimate and illegitimate forms of violence in a zone of conflict. This zone is characteristically a state of exception, a gray zone, or a veritable space of death where

political power, particularly characteristic of its thanatopolitical power, has absolute control over human life. As such, violence becomes an everyday reality. Nationalism can potentially inculcate a sense of belonging, and promote solidarity which can overcome pre-existing barriers yet it also inevitably institute new power relations that often end up strengthening patriarchy and marginalising women. Kaplan in the introduction to *Between Woman and Nation* writes:

We have the never ending experience of nation making, through which the vulnerability of certain citizens, some of whom are often in question, can be mapped. Often these subjects stand on the edge of contradictory boundaries—equality and liberty, property and individual self-possession, and citizenship itself—that the modern nation-state cannot resolve. (Nadirah 53)<sup>v</sup>

These marginalised subjects are often women that occupy the ‘interstices’ of nation-making projects. Their lives and bodies become sites of contests for nationalist sentiments where patriarchal controls are inscribed onto it in the same way that nation is inscribed with nationalist signification.

### Notes

1. Slavoj Žižek, in his book *Violence: Six Sideways Reflections*, characterizes violence into two broad categories: *objective* and *subjective*. He argues that very often the all-pervasive nature of *subjective* violence such as armed conflicts aids *objective* violence inherent in social structure to go unnoticed.

2. A term used by Nādirah Shalhūb-Kīfūrkiyān in her book *Militarization and Violence against Women in Conflict Zones in the Middle East: A Palestinian Case Study*, Cambridge University Press, 2009.

3. Expanding on Foucault’s ideas of bio-politics, Agamben describes how such spaces is a prototype of ‘thanatopolitical’ (administering of death) power of modern bio-politics and creates a population of “living death”, which he calls *homo sacer*. The *homo sacer* is an example of ‘bare life’ subjected to double exclusion: from the *ius humanum* (human law) and the *ius divinum* (divine law). These exclusions places the *homo sacer* in direct exposure to violence of sovereign nature where lives and bodies are taken by the state at whim not as a legal punishment for any crime committed nor for religious sacrifice but merely for their availability. As such, these groupings are witness to a number of torture crimes such as rape, mutilations of the body and genitals, molestations, etc. Apart from the feeling of displacement, disruption of normal life, curtailment of freedom, these camps are a modern day structures of the concentration camp relegating people to a status of ‘refugee’ in their own land. These camps are examples of the total triumph of power over human lives described by Agamben.

4. *Gaonburas* are villagers chosen from different clans by the government to aid them in their fight against the underground outfits. Saying no to the offer would mean sympathising with the rebels. On the other hand, becoming one means ‘betraying’ your own people in the eyes of the rebels. It is the same as forced conscription on the other side of the conflict. Torn between these two conflicting loyalties, *gaonburas* often end up paying with their lives. These are the prototype of what Agamben calls *musselmann* who constantly end up as sacrificial scapegoats of the conflict.

5. Quoted in Nādirah Shalhūb-Kīfūrkiyān’s *Militarization and Violence against Women in Conflict Zones in the Middle East: A Palestinian Case Study*, Cambridge University Press, 2009. Pp. 53.

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**10.****TEACHING OF POETRY: A VALUE BASED PERSPECTIVE****Dr.R.Ravi**

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**Abstract:**

Just thumb through the pages of any News Paper of today or of any day, your eyes are bound to blink away tears in utter helplessness over some depressingly disappointing derisive news stories involving juvenile delinquents. Nothing can be more heart rending to a true teacher than finding the future of the nation, tearing itself away from the safety of the value studded past to roll in the mud of ignorance and impotence, in chaos and confusion. Education is manifestation of perfection that already exists in Man, says the monk who took the world by the scruff of its neck to blow away its impurities. Every individual who had put on the mantle of a teacher must aspire and perspire to lead kindly light in order to bring the lost sheep to the fold. Value Education is very much the need of the hour. There are many number of strategies through which Values can be imparted. This paper aims at presenting the scope available for English teachers to impart Values by merely shifting their points of priorities from Literary to philosophy.

**Introduction**

Teaching of Poetry in the Indian class rooms had always been an uphill task for obvious reasons. There are too many things to be carried out and accomplished in too little a time. Heterogeneous nature of the classroom does not make it easier by any means. Musical Reading of the Text, Providing the learners with sufficient literary back ground, Enumeration of poetic diction, Elucidation of poetic devices and what not? The Teacher, consciously or unconsciously let the blue print decide his instructional strategy. In the process, the essence of the poem is lost and the spirit of the poem is broken. "From Words of the Poets Men take what meaning Please them..." says Tagore. There is no denying of the fact that the literary richness of the text should be given its due credit. For the students of Literature, in particular, 'Literary Richness' is all. Yet the beauty of teaching poetry is in the ability of the teacher to dig out values: Values that promote behavioural modification which is the very end of Education. Of course there are poetic works that do not yield themselves to Value Reading. But with those that do, the teacher can work his way as harbinger of values. An earnest attempt is made herein by the writer to drive home his point on pedagogical perspective for teaching Moral Values through poetry. Poetry prescribed for the students of the second year Inter Mediate Programme in Tamil Nadu is taken up for discussion.

Value-based Education is a specific approach to teaching that intentionally lets 'values' occupy the centre stage of the instructional strategy. The teacher keeps his attention focused on the theme of the text taught and relegates the other significant attractions and attributions about the text to the outer periphery. For example, while teaching William Wordsworth, the primary objective of the teacher is to build upon the aesthetic sense of the learners, a sense of responsibility towards Nature so that the learners realize the need to be "less forlorn" from nature. Every reading of

Wordsworth should take the learners closer to animals, birds, rivers, Mountains and all that constitute Nature. The Teaching of Rudyard Kipling's IF, would provide the teacher with ample opportunity to talk of various values in life that go into the making of a true man."Yours is the Earth and Everything that's in it, And – Which is more- You will be a Man, my son", says the poet .Being Human is more than the Earth and everything that's in it says the Poet. Can there be anything more moralistic than this? Nevertheless the point is value based perspective of teaching Poetry would be effective if the teacher efficiently realizes the effectiveness of the exercise. One of the greatest advantages with this approach would be that it would help us set right and fine tune the stained, stressful relationship that exists between the teacher and the taught in the modern times.

Moral Values are the valuable principles that we follow to distinguish between the right and the wrong. These virtues are considered precious in building up the character of an individual. Moral Value refers to the good virtues such as Honesty, Integrity, Truthfulness, Compassion, Helpfulness, Love, Respectfulness and Hard-work. Core Human Values in Indian Concept are Truth, Righteous Conduct, Peace, Love and Non violence. These Five values include in a balanced way the profound moral insights of all the world's great enduring civilizations. As Madhu Kapani described, all the other values can be included as the sub values of these core values. All these values encompass a full vision of human Potential and therefore should be the focal point of the classroom instruction.

The following poems prescribed for the students of STD XII are taken up for discussion

- **The Psalm of Life**
- **Women's Rights**
- **Noiseless Patient Spider**
- **The Man He Killed**
- **Snake**

**The Psalm of Life** by H.W.Longfellow carries the direction "What the heart of the young man said to the Psalmist." Conventional pattern of the conversation would be providing the Psalmist the higher pedestal. He would be the giver and the young man would be in the receiving end. The poet reverses the role purposefully to stress upon the point that Truth, from wherever it comes, should be given its due. Who says, is not as important as what is said. From the young man the Psalmist learns that Life is Earnest and Life is real. With God over head and conscience within, one should work with a smile on the lips for the benefit of fellow beings. Life acquires dignity and grace when lived for others. Perhaps the teacher would do well to spend some time and energy to motivate the young minds to contemplate upon the crux of the matter that the following lines unfold

*Lives of great men all remind us  
We can make our lives sublime  
And, departing, leave behind us  
Foot prints on the sands of time.*

Inter-textual references are commonly employed by the teachers to highlight some literary qualities. But in this context, references to the selflessness of great many leaders might apart from clarifying a poetic point may serve as a source of inspirational guidance to the aspiring heroes. Also when the students find their teachers referring to so many biographies and auto biographies their admiration for him grows. The success of a teacher rests firmly upon his ability to convince the learners that he is a trust worthy scholar. Only when the students accept and admire the teachers, the values elaborated by him might be accepted for Values in the true behavioural sense of the term.

### Women's Rights

Gender disparity continues to be blight in the natural spirit of the character of the human race. Undue attraction or aversion for the opposite gender is unnatural and therefore undesirable. The culture of the land condemns misogyny. The law of the land punishes misogynic extremists. Yet crimes against women are committed every day so frequently that one tends to cry out in agony, *Brutality, thy name is Man*. The Higher Secondary English text book provides the teachers with ample opportunities to take up and rack up the issue. There is a lesson titled **The Ceaseless Crusader** which enumerates the contributions of the father of our Nation to the betterment of the plight of the fairer sex. There are two reference texts-**The Goat** and **Sita** that also deal with the theme of Understanding and treating Women better. With this back drop when the teacher approaches the poem, **Women's Rights**, he will be able to do full justice to the text. Perhaps the focus of the teacher should be on the determination and patience that stud the voice of the speaker.

*You cannot rob us of the rights we cherish,  
nor turn our thoughts away...*

Says, the speaker in the opening line of the poem, taking an aggressive posture. The 'You' and the 'We' refer to Men and the Women of the world. The divide is clear. It exists. There is no denying of the fact. The choice of the word '*Cannot*' indicate not only the firmness of the purpose they hold, but also their lack of faith in Men, the so called Protectors.

*But, gathering up the brightness of home sunshine,  
to deck our way.*

Annie Louisa Walker, the poetess affirms that their mission is achievable not through series of rejections but through graceful acceptance of their domestic responsibilities. *The home sunshine* does not stand against their march towards their mission. It only invigorates it.

*So let us, unobtrusive and unnoticed,  
But happy none the less,  
Be privileged to fill the air around us  
With happiness;*

The great quality of Women is evident from the fact that they actually are capable of condemning the sin without punishing the sinners. Perhaps that is the reason why Mahatma Gandhi called them the embodiment of Ahimsa.



*To live, unknown beyond the cherished circle,  
Which we can bless and aid;  
To die, and not a heart that does not love us  
Know where we're laid.*

The injustice done to women by men for centuries now could not have been so touchingly expressed had the writer preferred to speak out at length of it. Instead in a very practical dry tone, the speaker completes the painful monologue, blaming none overtly but implying several things that are only too well known to the world to be hidden or uttered. It's the bounden duty of the teacher to make the best use of this opportunity to persuade the young minds to take a vow to stay away from conventional line of thinking that condemns individuals on the basis of Gender

### **Noiseless Patient Spider**

Walt Whitman's poem **Noiseless Patient Spider** carries a spiritual overtone. The Noiselessness and the Patience of the Spider is compared to the Noiselessness and the patience of the Human soul. Longing is also common between the two. The Spider longs for its web and the soul for perfect communion with God. The help comes from within not without.

*Filament, filament, filament, out of itself,*

Human soul relies upon the individual's own Karma for redemption. The Soul, like the spider cannot and will not stop

*... till the ductile anchor hold,  
Till the gossamer thread you fling catch somewhere,*

Thus the never ending effort of the soul to reach the creator of the creations and destructions on Earth is the theme of the text. Mahatma Gandhi firmly believed that the end of Education is to promote an integrated Growth. By integrated growth, he meant the development of Body, soul and the Mind. Opportunities to talk of spiritual experiences are hard to come by. Teachers should willingly make special preparations to handle the few that come their way to promote an overall development in the children. They should be careful enough not to turn it into a religious debate. Religious favoritism should be consciously kept away from the intellectual exercise. The teacher should focus on the immortality of human energy that emerges from the supreme soul and returns to it after its temporary stay.

### **The Man He Killed**

Thomas Hardy's **The Man He Killed** makes a strong anti war statement that brings out the essential stupidity behind romanticizing War heroics. The War mongering attitude of our own neighbouring countries will have to be a subject for discussion with the young learning community. The strategic strikes executed by India, The unpredictable and unacceptable stand of China, America's aspiration to play the role of Big Boss are all issues of some serious concern. Teachers should be well informed of them to enlighten the ill informed youths who let political and religious gimmicks of the opportunists to sway them away from reasons.

*"I shot him dead because -  
Because he was my foe,  
Just so: my foe of course he was;  
That's clear enough; although*

The repetition of the conjunction shows that the act of killing a stranger just because you happen to find him in a battle field is truly unconvincing. 'Just so', 'Clear enough', 'although' show that the very mind of the speaker had turned into a battle field of diverse conflicting views over his own act of killing a stranger. His conscience forbids him from celebrating it as an act of bravery.

*"He thought he'd 'list, perhaps,  
Off-hand like — just as I —  
Was out of work — had sold his traps —  
No other reason why.*

Being a soldier is a matter of Chance; a decision taken half handedly because of the harshness of the financial circumstances that one finds oneself in. *No other reason why* says the poet denying any shade of romantic colouring to the choice.

*"Yes; quaint and curious war is!  
You shoot a fellow down  
You'd treat if met where any bar is,  
Or help to half-a-crown."*

Concludes the poet showing how stupid it is to let the place of meeting decide if one is your friend or foe. War is not an act of valour but a shameful act that deprives you of your very identity as a human being. It's to be condemned not celebrated, reiterates the poet.

Hardy's exploits as a major Novelist in English literature, his works that have withstood the tests of time, his various literary and non literary accomplishments are all to be relegated to the secondary status. The primary consideration of the teacher should be to bring out the nobility that man is capable of by instinct and the ignoble deeds he indulges in out of ignorance.

### *Snake*

D.H.Lawrence's poem *Snake* brings out the Psychic inconsistency of the human beings whose admiration turns into aversion and aversion into admiration in no time for any specific rhyme or reason. Judge a butterfly by its colour, a flower by its fragrance but never a man, says Rabindranath Tagore. In this poem the Voice of the poet's instinct battles with the Voice of Education. Unfortunately the **accursed** human education wins leaving the poet with shameful sense of pettiness.

The poet finds a snake at his water trough drinking water on a hot, hot day. *Like a second comer*, he was ready to wait till the snake drank enough and left the place *peaceful, pacified and thankless*. He even longed to talk to him. In the eyes of the

poet, the snake resembled God in its dignity. But this sense of admiration was only short lived. When the snake turned its back, the man in the poet picked up a piece of clumsy log to throw at him. Though the log did not hit the snake, it destroyed the graceful movement of the snake. In an undignified haste the snake went into *the black hole*, leaving the poet with a deep sense of regret that he had missed his chance with **one of the lords of his life**. At noon he stared at the hole with fascination, expecting in vain the second coming of the lord.

You do not get second opportunity to make first impression because in life a step once taken, a path once chosen cannot be retraced. An act done is like an arrow shot in the air; can hardly be recalled. Therefore the only way to avoid regrets in life is to avoid acting regretfully at the first instance. Look before you leap is the idea. Make well informed decisions to avoid negative surprises in life could well be the message .

### Conclusion

Thus the teacher needs to be a philosopher in the first place if he wants to be a friend and a Guide to the student community. Even while preparing teaching aids, the track or the focus is not to be lost. Aesthetic beauty of the Aid and its thematic relevance are all important. Yet it would serve better purposes if the Aids are value oriented. The teacher would do well to portray the positives that come from adherence to certain values in life rather than the miseries that spring from the avoidance. Education should aim at bringing in Behavioral transformation through conviction, not through indoctrination. It is needless to say that the personal behaviour of the teacher will add to his professional integrity as well. Nevertheless Value based approach to teaching of Poetry is bound to yield fruit in the long run if implemented with due professional smartness and personal care.

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**11.****THE IMPORTANCE OF SOLILOQUIES IN WILLIAM SHAKESPEARE'S "MACBETH"****G. Sathya**Assistant Professor,  
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Srinivasa Ramanujan Centre, Kumbakonam, India**Abstract**

Soliloquy is a popular literary device used in dramas to add effect to the characters' mood and thoughts. It is derived from the Latin word "Solo" which means "to himself". In most of the dramas, the use of soliloquies is essential to reveal the characters' intension. William Shakespeare the popular dramatist shows his excellence in using soliloquies in dramas. One of his major tragedies "Macbeth" is the best example for using effective soliloquies. The play encounters the life of the tragic hero, Macbeth, and the heroine LadyMacbeth. Both the characters are come across many interesting and critical situations in their life throughout the play. This play is also an example of the negative role of a woman. Shakespeare uses the literary device soliloquy as a tool to exhibit the hero and heroine's mental state to the audience. There is also a little confusion between a soliloquy and a monologue among the readers. Soliloquy is different from a monologue. A monologue is a speech given by a character in the presence of other characters, whereas, the soliloquy is a speech made by a character in the absence of other characters. The present study is an attempt to reveal the importance of soliloquy in a drama and how effective it is to the plot with reference to the play, Macbeth.

**Keywords:** Soliloquy, Drama, Literary Device, Macbeth, William Shakespeare, Monologue.

Soliloquy is a literary device used in drama when a character wants to speak to him or herself. The Latin word expresses the inner thoughts of a character to the audience in a drama. Undoubtedly, William Shakespeare is a master in using the soliloquies in drama. Especially, in one of his major tragedies 'Macbeth' his use of soliloquy has greater importance. Both the characters Macbeth and Lady Macbeth uniquely designed and they played their role very effectively. Actually, a soliloquy is different from a monologue. But readers always confused these two things. A monologue is a speech given by a character in the presence of other characters, whereas, the soliloquy is a speech made by a character in the absence of other characters.

The present paper focused on the importance of soliloquies in the drama, 'Macbeth'. Shakespeare uses the soliloquy as a tool to reveal the true nature of the characters Macbeth and Lady Macbeth. The main purpose of soliloquies is to express the feelings, inner thoughts, personality and mind set of the characters. It shows the real nature of the characters in a play. For example, if Macbeth does not reveal his inner feeling regarding King Duncan's murder, people would think that Macbeth is a

bloody villain. Because of the soliloquies, the audience comes to know that Macbeth is in a state of a mentally needed person.

The dramatic significance of soliloquy in “Macbeth” is the central character Macbeth called as a tragic hero instead of a villain. It is due to his confession through the soliloquies in the play. Similarly, the heroin Lady Macbeth’s soliloquies reveal her true self and also her villainy thoughts. She is over ambitious and wants to fulfill her desires through her husband. Generally, people can understand the other peoples’ mindset by their own words. It is related to human psychology. The human psyche is always like a butterfly. It will create more impact on others. In the same way, Lady Macbeth’s poisonous words after reading the letter from Macbeth make a great impact on the play. When she comes to know about the prophecy, her mind and psyche start working on the evil side.

Lady Macbeth’s first soliloquy in Act-I Scene-V exhibits her poisonous thoughts. The audience may wonder how cruel a lady she is. The importance of this soliloquy is it throws light on the character of Macbeth. The following lines from her soliloquy are the evidence for Macbeth’s true nature.

“Glamis thou art, and Cawdor; and shalt be  
 What thou art promised: yet do I fear thy nature;  
 It is too full o' the milk of human kindness  
 To catch the nearest way: thou wouldst be great;  
 Art not without ambition, but without  
 The illness should attend it: what thou wouldst highly,....”( Act-I, Scene-V)

Even she knows her husband’s desire on the crown. But he does not want it in an evil way. Through this soliloquy, the audience comes to know how ruthless and strong lady she is. Another important soliloquy in the same act and scene pictures out Lady Macbeth’s cruel nature. After hearing the news about the King’s arrival from a messenger she makes her soliloquy and expresses her deadly nature. As a woman, she should have the feminine qualities. But through this soliloquy audience wondered how deadly character she has in the play. In the very first act, Shakespeare shows the cruelty of the characters. His artistic nature reveals through the characters of Macbeth and Lady Macbeth.

“The raven himself is hoarse  
 That croaks the fatal entrance of Duncan  
 Under my battlements. Come, you spirits  
 That tend on mortal thoughts, unsex me here,  
 And fill me from the crown to the toe top-full  
 Of direst cruelty! make thick my blood;

Stop up the access and passage to remorse,  
 That no compunctious visitings of nature  
 Shake my fell purpose, nor keep peace between  
 The effect and it! Come to my woman's breasts,  
 And take my milk for gall, you murdering ministers,....”( Act-I, Scene-V)

The above lines show how dangerous and cruel the character is. She called the supernatural spirits to unsex her. She is ready to lose her feminine identity to achieve her goal. And also she adds to fill her blood with cruelty. The most cunning words are,

“Come to my woman's breasts,  
 And take my milk for gall, you murdering ministers,....”( Act-I, Scene-V)

This shows how Shakespeare draws the extreme cruelty of Lady Macbeth’s negative role in the play.

Another vital soliloquy is in act-II scene-I. Macbeth is waiting for the bell to murder king Duncan. In the mean time, he is alone and expresses his thoughts. Actually he is not ready to do the evil deed. Due to his wife’s poisonous words, he agreed to do that. But his imagination reveals the audience his true self. He is a strong man with great imagination power. He sees the imaginary dagger in front of him and he talked to the dagger. Shakespeare uses this scene to announce the audience that Macbeth is ready to do the deadly deed with full of fear.

“Is this a dagger which I see before me,  
 The handle toward my hand? Come, let me clutch thee.  
 I have thee not, and yet I see thee still.  
 Art thou not, fatal vision, sensible  
 To feeling as to sight?.....”(Act-II, Scene-I)

In the above soliloquy, the lines 60, 61 and 62 says Macbeth’s mind is not under his control. That is why he says if he delays it would give life to Duncan. He is mentally in two states. The dagger which he sees in front of him is a just illusion. But it conveys many meanings. His mental sickness brings the dagger in his imagination. His inner psyche urges him to do the deadly deed. That is why the dagger pointed towards the king’s room.

In act-II, scene-II soliloquy Macbeth is extremely afraid of his deed. After the murder King Duncan, he loses his entire courage and he is in a state of mental sickness.

“Will all great Neptune’s ocean wash this blood  
 Clean from my hand? No, this my hand will rather

The multitudinous seas incarnadine,

Making the green one red.” (Act-II, Scene-II, Line 59-62)

The above soliloquy makes the readers know how he feels guilty of the murder. Even though he is ambitious his true nature torments for his deadly deed. He says if he washes his bloody hands in the ocean it will also turn red. This shows the how far the murder is cruel and cunning. Here Macbeth gains the pity of the audience for his reaction towards the murder.

In act-III, scene-I Macbeth’s soliloquy about Banquo shows how guilty he is in the case of Banquo’s murder. He assigned two murderers to kill Banquo as he would be troublesome to his throne. The prophecy made by the witches announces that Banquo’s descendants will claim the throne. This makes Macbeth take the decision to murder Banquo. Later in the same act, he suffers for the murder and he is uncontrollable for the guiltiness of his deed.

Other soliloquies of Lady Macbeth in Act-II and III bring out her mental state about the things going on the murders of King Duncan and Banquo. She is very disturbed and in confusion because things are going unfavorable for her and her husband. She also feels jealous for dead Duncan for his peaceful sleep in his graveyard. This also shows she too feels guilty of the deeds done by her and Macbeth.

Macbeth on hearing the death of Lady Macbeth react very horrifying calm. It shows Macbeth’s hardened heart due to his crimes committed earlier in the play. He is in a state of highly guilty conscious and at the same time he is ready to fight with Malcolm and Macduff.

“She should have dies hereafter.

.....

tomorrow, and tomorrow, and tomorrow

creeps in this petty pace from day to day

.....

out, out, brief candle.

Life’s but a walking shadow, a poor player

That struts and frets his hour upon the stage,

And then is heard no more. It is a tale

Told by an idiot, full of sound and fury,

Signifying nothing.” (Act-V, Scene-V, 16-27)

Shakespeare’s use of soliloquy has a great value in every of his plays. In the play “Macbeth” he uses it as a tool to identify the true personality of the characters. Soliloquy is almost like a confession by the characters. They reveal their inner

thoughts to the audience and people can easily guess the personality of the characters. The frustration of both Macbeth and Lady Macbeth publicized through the soliloquies. Shakespeare also uses the soliloquies to explicit the inner conflicts of the characters. He uses images and symbols to add effectiveness to the soliloquies. Shakespeare uses the soliloquy not only in “Macbeth” and also other plays. His excellence of using the soliloquy expose through the play “Macbeth”.

In the play, “Macbeth” the tragic hero Macbeth is in a state of depression when he committed the crime. Even though he is a man of strength and courage his wife’s Lady Macbeth’s venomous words make him fall. His real character and his frustration exposed in the soliloquies. A man must have a diversion and relaxation when he or she is in confusion and depression. Psychologically, Shakespeare uses the soliloquies to reduce the stress and tension of the characters in the play. It is also a kind of technique used by the great writer Shakespeare. A man ought to think of his crime in his own lifetime. Similarly through the soliloquies, the characters of the play, “Macbeth” experiences the same and they deserve for the crime.

On the whole, soliloquies in the play, “Macbeth” are a vital tool to make the audience to understand the play better. Without this device, the play would not be an interesting one. Because soliloquy is like a telecaster which announces the true personality of the characters to the audience. He makes the villain as a tragic hero and shows a new trend in the literary world.

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**12.****THE INDUS VALLEY CIVILIZATION****Aashaq Hussain Bhat**

Pulwama (J&amp;K)

**Abstract**

The more noteworthy Indus region was home to the biggest of the four old urban civilization establishments of Egypt, Mesopotamia, South Asia and China. It was not found until the 1920's. A large portion of its vestiges, even its significant urban areas, stay to be uncovered. The old Indus Civilization script has not been deciphered.

Many inquiries concerning the Indus individuals who made this profoundly complex culture stay unanswered, however different parts of their general public can be replied through different sorts of archeological investigations. Harappa was a city in the Indus human advancement that thrived around 2600 to 1700 B.C.E. in the western piece of South Asia.

**Introduction**

In some cases, disclosures of great cultures of the past have been made unintentionally. In 1856, Brothers James and William Burton who were occupied with laying out the railroad line from Karachi to Lahore attempted to get blocks for their line from the close-by hills. This burrowing prompted the revelation of two antiquated urban communities, Harappa in West Punjab and Mohenjo-Daro in Sind.

The credit of inquiry of this obscure human progress goes conveyed to Ray Bahadur Dayaram. He uncovered this place in 1921 under the direction of Sir John Marshall. After roughly 1 year in 1922 at the season of uncovering one more place was found in Larkana at Pakistan. Keeping in view the information of this place it was accepted that this human advancement was restricted just to Sindhu Valley. Thus, this human advancement was called by the name 'Sindhu valley'. Be that as it may, with the progression of time at the point when the remaining parts of this development were found past the boundary of this valley, this human advancement was called by the name of 'Harappa Civilization' too. Since, of the reason that the mainstays of this human progress were found in Harappa, it appeared to be ideal to call it Harappa Civilization. Approx. 1000 spots are found in India, till now. The aggregate zone of Sindhu valley progress is approx. 12, 99,600 square km. It resembles a Triangle

The urban culture of the Bronze Age found in Harappa in Pakistani Punjab was a way softening revelation Up 1853, A. Cunningham, the British designer who turned into an extraordinary excavator voyager, saw a Harappan seal. Then the seal demonstrated a bull and six composed letters, he didn't understand its significance much later, in 1921, the possibility of the site of Harappa was acknowledged when an Indian classicist, Daya Ram Sahni, began exhuming it. At about a similar time, R. D. Banerjee, a history specialist, unearthed the site of Mohenjo-Daro in Sindh. Both

found ceramics and different artifacts characteristic of a created progress. Substantial scale unearthing was done the under the general supervision of Marshall in 1931, Mackay uncovered a similar site in 1938. Vats unearthed at Harappa in 1940. In 1946 Mortimer Wheeler exhumed Harappa, and the removal of the pre-Independence and pre-Partition period conveyed to light imperative artifacts of the Harappan culture at different locales where bronze was utilized

In the post-Independence period, archeologists from both India and Pakistan uncovered the Harappan and associated destinations. SurajBhan, M.K. Dhavalikar, J.P Joshi, B.B. Lal, S.R. Rao, B.K. Thapar, R.S. Bisht, and others worked in Gujarat, Haryana, and Rajasthan.

In Pakistan, Kot Diji in the focal Indus Valley was exhumed by EA. Khan and incredible consideration were paid to the Hakra and pre-Hakra societies by M.R. Mughal. An H. Dani unearthed the Gandhara the graves in the North-West Frontier Province of Pakistan. American, British, French, and Italian archeologists additionally worked at a few locales including Harappa.

### **Date of Civilization**

The Indus Valley Civilization grew and developed at the same time when other civilizations in other parts of Africa and Asia, mainly in the Valleys of the rivers the Nile, the Euphrates, the Tigris and the Hwang-Ho. The Harappan Culture became important about 4,500 years ago, or as people normally say, in about 2,500 B.C. (Before Christ).

### **Society**

The Terracotta figure gives us the best information about the social life of the people. Probably Merchant class were ruling the Indus Valley Civilization. The weapons such as axes, bows, arrows, and gada were used. No defense weapons swords were discovered.

The Indus Valley Civilization has a population of over 5 million people (Approximately).The Indus Valley people consisted of Australoids, Mediterranean, Mongoloid and Alpine races.

### **Religion**

The Indus people did not have an organized religious system, as they did not construct temples. They Worship gods in the form of tree (Pipal) and animals (unicorn). They also believe in ghosts and evil forces and used amulets as protection against them. The chief male diet was the Pashupati Mahadeva, represented in seals and chief female deity was the Mother Goddess, depicted in various forms. There is also a sufficient evidence of phallic worship. Besides those of phallus, numerous

stone symbol of female sex organs (yoni, worship) were discovered. The worship of fire is proved by the discovery of fire alters at Lothal, Kalibangan, and Harappa.

### **Weights**

The urban population of the Indus people required more, utilized weights and measures for trade and different exchanges. Various articles utilized for weights have been found. They demonstrate that in weighing for the most part 16 or its multiples were utilized. For example 16, 64, 160, 320 and 640. Curiously the convention of 16 has proceeded in India till present day times and till as of late 16 annas made one Rs. The Harappans additionally knew the craft of estimation. We have run over sticks engraved with measure marks one of these is made by bronze.

### **ECONOMY**

The people ate wheat and barley, which they ground in millstones and then baked into bread. They liked fruit, such as pomegranates and bananas. The staple food of the people comprised wheat, barley, rice, milk and some vegetables like peas, sesamum, and fruits like date palms. Mutton, pork, poultry, fish etc. were also eaten by the Indus people.

### **Clothes**

Many spindles were discovered at the Harappan sites. This proves the use of cotton for weaving social cloths. Probably wool was also used. The garments might have been sewn. The women wore a short skirt which was held at the waist by a girdle. The men wrapped long pieces of cloth around themselves.

### **Agriculture**

By and by the rainless, Indus district is not prolific. However, its prosperous towns and towns in the past demonstrate that it was ripe in old circumstances. At the exhibit, it has just a rainfall of around 15 cm. In the fourth century B.C., one of the antiquarians of Alexander composes that Sindh was a rich piece of the nation. In prior circumstances, the Indus area had more characteristic vegetation which Pulled in more rains. It provided timber fuel for preparing blocks on a substantial scale and furthermore for development. With the section of time, common vegetation was annihilated by the expansion of farming, huge scale touching, and supply of fuel. A significantly more essential explanation behind the ripeness of the zone appears to have been the yearly immersion in the Indus stream. The Indus individuals sowed seeds in the surge fields in November when the surge water subsided and procured their harvests of wheat and Barley in April before the coming of the following surge. The Harappans most likely utilized the wooden plowshare. We do not know whether the furrow was drawn by men or bulls. The Harappan people produced wheat, barley,

rai, peas. Wheat and barley were grown in large quantity, as large quantity of barley were found at Banawali.

### **Trade**

The Indus people have a trading relationship with the people of Sumer and towns lying along the Persian Gulf. The sent goods from one place to another, as objects and seals made in Mohenjo-Daro has been found in Iraq. The trade was carried by ships from Lothal (where a dock has been found) and incoming goods were also received here.

#### **Following are the commodities which were imported by Harappa citizens:**

- Afghanistan - Tin, Silver, Gold, Led Himalaya - Mineral pitch
- Iran - Tin, Silver, Led Khetadi - Copper
- Baluchistan - Copper, Stealite South India - Gold, Shell, Grey
- Faras - Gold Rajasthan - Stealite, Led
- Mesopotamia - Lapis, Lazuli Gujarat - Stealite
- Badaksha - Blue Diamond. Maharastra - Sapphire
- Saurashtra - Shell, Grey
- Neelgiri - Green Stone.

#### **Following are the commodities which were exported by Harappa citizens:**

- Faras (bay): Gold, Silver, Copper, Lapis Lazuli, bead of stone, ivory comb, Soot, Many types of Wooden, Diamond, Monkeys, Peacock.
- Sumar: Marbal seals, Diamond, Images Wooden.
- Greek: Cotton
- Babylon: Cotton
- Mesopotamia: Diamonds
- Egypt: Diamonds, Neckless, Stool, Images, Candle stand, spoons.

### **Seals**

Seals were made of clay or stone. The seals had a design on one side; usually, the picture of a bull, a tree or some scene and above the picture was a line of pictographs (picture like sign used as a script by Harappan). These seals were perhaps used by merchants and traders to stamp their goods.

### **The fall of the Harappans**

The Harappan culture lasted for about a thousand years. By 1500 B.C., when the Aryans began to arrive in India, the Harappan culture had collapsed. Why did this happen? The cities may have been destroyed by massive floods in the Indus must have been a potent cause for the extinction of the Harappan culture. The point is proved by the silt-clay that covers the collapsed houses at Mohenjo-Daro. Repeated floods must have forced the people to flee the inundated places and set up permanent habitat elsewhere. Or by an epidemic or some terrible disease when an epidemic like

plague visits a human habitation, it leaves its trail of death everywhere. The scattered skeletal remains, therefore, lead some to attribute it to epidemic like plague, though there is no concrete proof of outbreak of plague in the region. The climate also began to change and the region became more and drier like a desert. Or else the cities might have been attacked and the inhabitants were unable to defend themselves. The decline of the Harappan cities was a negative step in the history of India. The Aryans who came afterward knew nothing of city life. It took nearly another thousand years to boost cities again in India.

### Facts about Indus Valley Civilization

- The first mention of possibility of the Harappan Civilization was made early as 1826, by Charles Masen.
- The Civilization was named “Indus Valley Civilization” by Sir John Marshal (1924) after its discovery by Daga Ram Shana and Vatsa in 1921-22.
- A maximum number of sites were explored by S.R.Rao in Gujarat (190).
- Around 2600 sites have been found in which 350 have been excavated.
- The Mohenjadroo is the largest in Indus Valley Civilization. Aladdin is the smallest.
- Dholavira and the Rakhigarshi are the largest sites in India.

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## 13.

**VALMIKI'S JOOTHAN: A CATHARSIS OF PITY****Richa Sharma**

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**Abstract**

The origin of Dalits can be traced to a deep rooted and age long Hindu Varna System, based on four hierarchically arranged varnas viz., Brahmins, Kshatriyas (Rajanyas), Vaishyas and Shudras. The Sudras were given the lowest status in the social ladder as they were believed to have sprung from Purusha's feet. But placed even below the Sudras and on the margins of the social order were the Panchamas or the fifth or the fifth varna or Asprishya or Untouchables who performed the onerous and defiling tasks of others. The Untouchables, who were working for the above said four varnas are totally neglected. They were not allowed to live and even enter the villages and towns inhabited by the higher castes except to do scavenging. They were prevented from entering and worshipping in the temples as it was believed that the temples would become impure by their touching them. Their main duty was to execute the criminals, and to carry and cremate the corpses. After the independence of India, our political leaders attempted to eradicate the ominous practice of untouchability. However, the scope of eradication of untouchability remained limited only to be put pen to paper. Although legal changes were made but mind sets of people were infected with germ of obnoxious Caste System. Gandhi ji gave the name 'Harijans' meaning 'children of God' to the untouchables. The Untouchables or Harijans embraced the term 'Dalit', which is derived from a Sanskrit word meaning 'oppressed' or 'broken'. Literature became an effective tool for the Dalits to express their unheard words, trauma, unfelt emotions as well as anger against the exploitation and ill-treatment meted out to them. To convey the excruciating pain and their traumatic and harrowing experiences, the Dalits have articulated the reminiscence and disseminated them mainly through the medium of autobiographies called as Dalit autobiographies or Dalit discourse, which acts as distinctive part of Dalit Literature. This paper focuses on Valmiki's *Joothan: A Dalit's Lifeto* show the harsh realities of caste system. It also demonstrates the sufferings and humiliations of an untouchable in India. Valmiki voices the suppressed feelings of the marginalized Dalits of India in *Joothan*.

**Keywords:** Panchamas, Untouchables, Dalits, Identity crisis, Joothan, Caste System, Dalit predicaments

**Introduction**

“I do not ask  
For the Sun and Moon from your sky  
Your farm, your land,  
Your high houses or your mansions.  
I do not ask for Gods or rituals,  
Castes or sects,  
Or even for your mother, sisters, daughters

I ask for my rights as a man” (*White Paper*) is the only desire of a Dalit. The origin of Dalits can be traced to a deep rooted and age long Hindu Varna System, based on four hierarchically arranged varnas viz., Brahmins, Kshatriyas (Rajanyas), Vaishyas and Shudras. The Sudras were given the lowest status in the social ladder as they were

believed to have sprung from Purusha's feet. But placed even below the Sudras and on the margins of the social order were the Panchamas or the fifth or the fifth varna or Asprishya or Untouchables who performed the onerous and defiling tasks of others. The law books referred the members of this varna as 'Panchamas'. Although an unenviable position was allotted to the Sudras in society, they still have all along a better status than the Panchamas. The Panchamas were not considered good enough by the other varnas even to serve them. Even the Sudras considered their touch as defiling. "According to Manu, Children born to a Brahmin women by a Sudra male are Chandalas, "that lowest of mortals"" (*Indian Caste System*, p. 26).

This way, even the Sudras exploited atishudras or Untouchables. The Untouchables, who were working for the above said four varnas are totally neglected. According to D.N. Majumdar, 'The untouchable castes are those who suffer from various social and political disabilities, many of which are traditionally prescribed and socially enforced by higher castes.'" (*Races and Cultures of India*, 326). In India, Untouchables were subjected to various religious disabilities. They were not allowed to live and even enter the villages and towns inhabited by the higher castes except to do scavenging. They were prevented from entering and worshipping in the temples as it was believed that the temples would become impure by their touching them. Their main duty was to execute the criminals, and to carry and cremate the corpses. "According to the law books the candala should be dressed in the garments of the corpses he cremated, should eat his food from broken vessels, and should wear only iron ornaments. No man of higher class might have any but the most distant relations with a candala, on pain of losing his religious purity and falling to the candala's level" (*Indian Caste System*, p. 73).

After the independence of India, our political leaders attempted to eradicate the ominous practice of untouchability. The Constitution of India declares the equality of all citizens of India. Many governmental and non-governmental efforts have been made to eradicate untouchability and improve the conditions of the untouchables. However the scope of eradication of untouchability remained limited only to be put pen to paper. Although legal changes were made but mind sets of people were infected with germ of obnoxious Caste System. The segregated untouchables have remained downtrodden and are forbidden by the upper castes to climb up the social ladder. The identity crisis resurfaces with a lunge along the lines of precariousness. Gandhi ji gave the name 'Harijans' meaning 'children of God' to the untouchables.

The Untouchables or Harijans embraced the term 'Dalit', which is derived from a Sanskrit word meaning 'oppressed' or 'broken'. The word was first used by Jyotiba Phule in the context of caste oppression and further popularised by Dr. B. R. Ambedkar who chose the term 'broken men' an English translation of 'Dalit' in the '*Untouchables*' published in 1948. Subsequently, the wider use of the term led to the formation of a political group in Maharashtra called Dalit Panthers. The Dalit Panthers expanded the term to include all those who are being exploited economically, politically, socially and in the name of religion. Thus, the term 'Dalit' is used to describe nearly one hundred and eighty million Indians signifying suppression, oppression, humiliation, exploitation, helplessness, crushed, ground down, and defeated and broken people.

Om Prakash Valmiki's *Joothan* originally written in Hindi in 1997 has been translated into English by Arun Prabha Mukherjee and published as *Joothan: A Dalit's Life* in 2003. 'Joothan' literally means scraps of food left on the plates, destined for the garbage or for the family pet in a middle-class urban home and Valmiki gives a detailed and realistic description of collecting, preserving and eating 'Joothan'. He quotes an incident during a wedding, "After the baratis had eaten, the dirty leaf plates were put into the Chuhras' baskets which they take home to save the joothan sticking to them. The little pieces of puris, bits of sweetmeats, and a little bit of vegetable were enough to make them happy. The joothan was eaten with a lot of relish" (*Joothan*, 9). The title *Joothan* encapsulates the humiliation, pain, and poverty of the untouchables, who have lived at the bottom of India's social pyramid for millennia.

Valmiki's *Joothan* is a memoir of growing up untouchability in a village near Muzaffarnagar in Uttar Pradesh. At the outset, Valmiki states bleakly, "Dalit life is excruciatingly painful, charred by experiences. . . . only he or she who has suffered this anguish knows its sting" (*Joothan*, 1). Told as a series of piercing story, *Joothan* is a remarkable record of Valmiki's journey filled with hardships pertaining to his belongings in the Chuhra community whose traditional professions have been defined by the caste system in India as sweeping and manual scavenging. Valmiki starts to narrate his own experiences with the life's encounters, agony, pain, struggles and suppression through these words "Untouchability was so rampant that while it was considered all right to touch dogs and cats or cows and buffaloes, if one happened to touch a chuhra, one got contaminated or polluted. The chuhras were not seen as human. They were simply things for use. Their utility lasted until the work was done. Use them and throw them away" (*Joothan*, 2).

Valmiki was often called by upper caste children specially 'Tyagi Brahmins' as "Abey Chuhre or Chuhreka" which reflects hate and disdain. The *Chuhras* of Punjab and western Uttar Pradesh widely adopted Valmiki or Balmiki as a caste name or surname, which is a protest against the inhumane Caste System. However, Valmiki confesses that some people made pejorative comments about his surname and some admired it as an act of courage. He says, "They argued that when an untouchable, a person from a caste considered low, uses his caste name as his surname, with a feeling of self-assertion, he is being very brave. One gentleman has ripped this argument to pieces: "what is so brave about that? ... After all he is a *Chuhara*, his surname spares us the hassle of asking what his caste is" (*Joothan*, 124).

Dalits were not allowed to get educated but Valmiki violates the community's convention by going to school. Even in school he was allowed to sit only near doors from where he could not even see the board clearly. He was not at all properly treated by teachers also in school. Often he was beaten by teachers without any reason. Valmiki recounts his experiences at school where he is insulted and then physically abused by his headmaster: "I had begun to shake uncontrollably. The headmaster had pounced on my neck. The pressure of his fingers was increasing. As a wolf grabs a lamb by the neck, he dragged me out of class and threw me on the ground ..." (5). He describes his state as 'fear stalking [his] heart' (7). Similar instances of abuse, especially the physical trauma, in the school are recounted in detail elsewhere too. One such incident he narrates as "If I got thirsty in school, then I had to stand near the hand-pump. The boys would beat me in any case, but the teachers also punish me. All



sorts of stratagems were tried so that I would run away from the school and take up the kind of work for which I was born.” Even though he faced the abuses and insults from students and teachers during his school and college life, he pursued his studies with indomitable desire for learning and finally completes his education. It is a fulfillment of a long cherished dream of his father to educate him. To put into his father’s words, “You have to improve the caste by studying” (29). But the writer feels not the same way.

As he says:

“He (the writer’s father) did not know that ‘caste’ cannot be improved by education. It can only be improved by taking birth in the right caste”.(58)

However, his period of distress got lessened when he got a job. Soon he abandoned his college education when he got admitted to the Ordnance Factory as apprentice. When he informed his father that he had got the job his father responded in a positive way.

He said: ‘At last you have escaped “caste”.’ (78). But the writer knows very well that no one can escape the intricate labyrinths of caste created by the upper class society. As he says: “caste follows one right up to one’s death” (78). With a job in hand, Valmiki never abandoned his reading habits. “Books were my greatest friends. They kept up my morale.” (79). Surprisingly Valmiki, a bibliophile, had not heard about Dr.Ambedkar till his admission in DAV College. His friend introduced him to Dr.Ambedkar through the medium of a book. Culturally, he was an enlightened person much ahead of other people in his community. Valmiki’s Dalit consciousness reached fruition with Narayan Surve, DayaPawar, VamanNimbalkar, NamdevDhasal, GangadharPantavane, Raja Dhale, KeshavMeshram, YashwantManoharand Baburao Bagul.

Valmiki’s cultural world had changed completely after his arrival in Bombay. His company had also changed and as a result, his social and cultural development was taking place at a phenomenal speed. It was in this period that he met Savita, the daughter of VinayakKulkarni, who was attracted to Valmiki. Valmiki took initiative and told Savita the truth about him. Valmiki himself has described the effect of his revelation. On this revelation, suddenly “the distance between us had increased. The hatred of thousands of years had entered our hearts. What a lie culture and civilization are” (*Joothan*, 98). In villages, the division took place on the lines of touchability and untouchability. The scenario at Dehradun was very bad and it was worse in Uttar Pradesh. Yet in a metropolitan city like Mumbai, well educated people indulged in such discriminating behaviour. He felt a ‘fountain of hot lava erupting within him.’

Valmiki was always disinterested in the matters of worship. His father would always explain to him the beliefs of his forefathers and ancestors. The development of his consciousness is reflected clearly in the text. He confesses that he wanted to proclaim loudly that he was not a Hindu. In a long attack on Hinduism, he questions, “If I were really a Hindu, would the Hindus hate me so much? Or discriminate against me? Or try to fill me up with caste inferiority over the smallest things? ... Why are the Hindus so cruel, so heartless against Dalits?” (41).

Valmiki concludes his novel by pointing out the fact that caste still remains an indispensable part of our lives. It is a matter of privilege for the upper classes while it is stigma attached to the dalits and the other low caste people. It involves a lot of courage and strength to shake off the age old fetters imposed on these innocent beings. Thus, in *Joothan*, Valmiki raises his voice against the remorseless atrocities committed to Dalits. In his own words he talks about the dispiriting caste system:

“‘Caste’ is a very important element of Indian society. As soon as a person is born, ‘caste’ determines his or her destiny. Being born is not in the control of a person. If it were in one’s control, then why would I have been born in a Bhangi household? Those who call themselves the standard – bearers of this country’s great cultural heritage, did they decide which homes they would be born into? Albeit they turn to scripture to justify their position, the scriptures that establish feudal instead of promoting equality and freedom”. (134)

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**14.****ROLE AND PROBLEMS OF  
SMALL - SCALE INDUSTRIES (SSIS) IN INDIA****Dr. Sawant Waman Vyankatesh**

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**Abstract:**

In a developing country like India, the role and importance of small-scale industries is very significant towards poverty eradication, employment generation, rural development and creating regional balance in promotion and growth of various development activities. It is estimated that this sector has been contributing about 40% of the gross value of output produced in the manufacturing sector and the generation of employment by the small-scale sector is more than five times to that of the large-scale sector. The Micro, Small and Medium Enterprise (MSME) sectors contributes significantly to manufacturing output, employment and exports of the country.

**Key words: Small scale industries- role - problems - Indian economy**

**Introduction:** The Small-Scale Industries (SSI) gathered momentum along with industrialization and economic growth in India. It started growing due to the vision of our late Prime Minister Jawaharlal Nehru who sought to develop core industry and have a sustaining sector in the form of small-scale enterprises. Being a labor-intensive sector, they offer a higher productivity of capital than capital-intensive enterprises due to low investment per worker. The SSI today constitutes a very important segment of the Indian economy as they help in dispersal of industries, rural development, and the decentralization of economic power.

The Micro, Small and Medium Enterprise (MSME) sectors contributes significantly to manufacturing output, employment and exports of the country. With the promulgation of MSMED Act, 2006, the ambit of small scale industries now called Micro, Small and Medium enterprise has widened.

The investment limits for defining “small” have been raised and the sector encompasses medium enterprise and service sector. The Micro, Small and Medium Enterprise are a critical segment of the economy. It has large share in employment generation and significant contribution to manufacturing outputs and exports of the country. It's not only play crucial role in providing large employment opportunities at comparatively lower capital cost than large industries but also help in industrialization of rural & backward areas, thereby, reducing regional imbalances, assuring more equitable distribution of national income and wealth.

**Meaning of SSI:** According to Micro, Small and Medium Enterprises Development (MSMED) Act 2006, the micro, small and medium enterprises (MSMEs) are classified into two classes, namely, manufacturing enterprises that are engaged in the manufacture or production of goods pertaining to any industry specified in the first schedule to the Industries (Development and Regulation) Act, 1951 and service enterprises. The limit for investment in plant and machinery equipment for manufacturing/service enterprises is shown in Table

**Limit for Investment in Plant and Machinery Equipment**

Enterprises	Investment in plant and machinery	
	Manufacturing sector	Service sector
<b>Micro enterprises</b>	<` 2.5 million	<` 1 million
<b>Small enterprises</b>	>` 2.5 million but up to ` 50 million	>` 1 million but up to ` 20 million
<b>Medium enterprises</b>	>` 50 million but <` 1 billion	>` 20 million but <` 50 million

The development of SSIs is being given due importance by the Government in order to achieve the following objectives:

- To provide additional employment opportunities.
- To mobilize resources of capital and skill from various parts of the country.
- To provide a more equitable distribution of national income.
- To provide a helping hand to large industries and facilitate them in their work.

**Role of SSIs in India**

Economic development of a country is directly related to the level of industrial growth. India has also been striving to develop the country's industrial base since independence. SSIs have played a key role in planned development with its advantages of low investment and high potential for employment generation. SSI has emerged as a dynamic and vibrant sector of the economy. At the national level, this sector has performed extremely well and enabled our country to attain industrial amplification and diversification.

The small-scale industries have been playing an important role in the growth process of Indian economy since independence in spite of stiff competition from the large sector and not very encouraging support from the government.

After implementation of 1991 new industrial policy resolution, there was a threat for the very survival of small scale industry in India during the post reform periods. The government apart from encouraging high rate of foreign investment in the Indian industries it has been also liberal in extending relatively more number of foreign good is available everywhere in India at cheaper rate. Small scale industrial sector to contribute to increase of industrial productivity, rise of exports, generate more employment opportunity and also contribute very impressive of the GDP. In view of this, the government of India has rightly recognized small scale industries as the engine of growth in the present millennium.

- **Employment Creation:**

The basic problem that is confronting the Indian economy is increasing pressure of population on the land and the need to create massive employment opportunities. This problem is solved to larger extent by small-scale industries because small-scale industries are labour intensive in character. They generate huge number of employment opportunities. Employment generation by this sector has shown a phenomenal growth. It is a powerful tool of job creation Small-scale industries generates large number of employment opportunities. At present, the small-scale industries sector is providing employment to over 40 million people.

- **Improvement of standard of living:**

The expansion of industrial sector also leads to improvement in the general standard of living.

- **Distribution of income:**

The Small-scale industries ensure equally distribution of income and wealth in the Indian society which is largely characterized by more concentration of income and wealth in the organized sector keeping unorganized sector undeveloped.

- **Reduce regional disparity of industries:**

There has been massive concentration of industries in a few large cities of different states of India. This problem of Indian economy is better solved by Small-scale industries which utilize local resources and bring about dispersion of industries in various parts of the country thereby promoting balanced regional development.

- **Mobilization of resources:**

Small-scale industries can mobilize a good amount of savings and entrepreneurial skill from rural and semi-urban areas which remain untouched from the clutches of large industries and put them into productive use by investing in small-scale units.

- **Technology development opportunities providing:**

They provide ample opportunities for the development of technology and technology in turn, creates an environment conducive to the development of small units. The entrepreneurs of small units play a strategic role in commercializing new inventions and product.

- **Exports promotion:**

Small-scale industries have registered a phenomenal growth in export over the years. Thus they help in increasing the country's foreign exchange reserves thereby reducing the pressure on country's balance of payments. Small-scale industries have emerged as a vibrant and dynamic sector that contributes around 40 per cent of the total industrial production and over 34 per cent of the national exports to the Indian economy.

### **Problems faced by the SSIs in India**

The SSI sector now faces problems such as fierce competition and natural threat to indigenous technology. The process of liberalization, privatization and globalization (LPG) posed several threats and challenges for SSIs in India. SSIs in India could not progress satisfactorily due to various problems that they are confronted with while running enterprises. In spite of having huge potential, the major problems faced by SSIs are given below:

- Delay in sanction of working capital and time gap between sanction of term loan and working capital
- Poor and obsolete technology Problems related to availability of raw material
- Inadequate demand and other marketing problems
- Erratic power supply, Labour problem , Infrastructural constraints
- Inadequate attention to research and development
- Inability of the units to face growing competition due to liberalization and globalization, Slow technology adaptation in mitigation of environmental management
- Technology system and lack of enforcement of existing procedure

### **Suggestions:**

The Indian government has given due importance to SSIs in the five-year plans because of their immense advantages. All five-year plans have stressed the need to develop SSIs in India. Today, the status of SSI is better than the past years.

- Financial assistance and training programmes through the industrial promotional agencies (IPAs) must be improved in order to generate employment opportunity.
- Credit rating agencies need to improve their credibility and promote this awareness amongst entrepreneur an effective monitoring mechanism, creation of credit rating facilities, adoption of standards for quality and environmental management, promotion of SME brands and development of appropriate capital markets can improve the situation.
- The banks must become more liberal to strengthen the SMEs and efforts are needed to achieve a high degree of success by focused programmes and policies.
- Focus on cluster development and innovations must be encouraged.
- If the potential of SSI is properly harnessed, it can help in accelerating the pace of socio-economic development and balanced regional growth apart from creation of employment opportunities.
- It is very essential to develop the industrial sector of India mainly through the development of SSI sector.

### Conclusion:

The small scale sector forms a dominant part of Indian industry and contributing to a significant proportion of production, exports and employment. For sustainable higher growth of the small scale industrial sector, top priority should be given to financial support state and central government should facilitate the growth of small scale industry mainly through creating conducive environment for producing and marketing of products and services of small scale sectors.

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## 15.

### A STUDY OF NATIONAL PENSION SYSTEM

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#### **Abstract:**

Past 40-50 years old pension scheme for govt. and non-govt. employees, govt. of India to stop benefit pensions for all its employees who joined after 1.1.2004, only designed for govt. employees, but it was opened up for all the citizens of India in 2009, National pension system is an attempt by the govt. to create a pensioned society in India. In this paper involves the pension scheme, who has joined it, benefits, deductions, income treated after maturity, etc.

#### **Introduction:**

The national pension system (NPS) also called as new pension scheme is a voluntary defined contribution pension system administered and regulated by the Pension Fund Regulatory and Development Authority (PFRDA), created by an Act of the parliament of India. The NPS started with the decision of the govt. of India to stop defined benefit pensions for all its employees who joined after 1 January 2004, while the scheme was initially designed for govt. employees only, it was opened up for all citizens of India in 2009. NPS is an attempt by the govt. of India to create a pensioned society. In its overall structure NPS is closer to 401(k) plans the United States.

#### **Framework:**

In 1999 the govt. of India commissioned a national project OASIS (Old Age Social and Income Security), to examine policies related to old age income security in India, based on the recommendations of the OASIS report, the govt. of India introduced a new defined contribution pension system for the new entrants to central and state govt. service, except to the armed force, replacing the existing system of the defined benefit pension system.

The contributory pension system was notified by the govt. of India on 22 December 2003, now named the National Pension System (NPS) with effect from 1 January 2004, the NPS was subsequently extended to all citizens of the country with effect from 1 May 2009, including self-employed professions and other in the unorganized sector on a voluntary base.

#### **NPS Architecture:**

NPS an unlike traditional financial product where all the functions of sales operations, service, fund management, depository are done by one company, NPS

follows an unbounded architecture where each step of the value chain has been made disjointed from the others.

Architecture consists of the NPS trust, which is entrusted with safeguarding subscribers interests, a Central Recording Agency (CRA) which maintain the data and records, point of presence (POP) as collection and distribution, pension fund managers (PFM) for managing the investments of subscribers, a custodian to take care of the assets purchased by the fund managers and a trustee bank to manage the banking operations. At age of 60 the customers can choose to purchase pension annuity service providers. NPS investors cannot option for two fund managers. The pension fund managers in NPS.

- SBI pension funds
- LIC pension funds
- UTI retirement solution
- HDFC pension fund
- ICICI prudential pension fund
- Kotak pension fund
- Reliance Capital pension fund

#### Schemes:

These are seven fund managers and eight annuity service providers for subscribers to choose them, the subscriber can choose o invest either, wholly or in combination in three types of investment scheme offered by the pension fund managers, these are:

- 1) Scheme E (Equity) which allows up to 75% participation, this is invested in stock.
- 2) Scheme C (Corporate debt) which invests only in high quality corporate bonds.
- 3) Scheme G (Govt. / Gilt bonds) which invests only in govt. bonds.

The subscriber can opt for the default scheme, whereas per the time left for retirement, his portfolio is rebalanced each year for the proportion of equity, corporate bonds and govt. bonds.

NPS offers two types of accounts to its customers:

- 1) Tier I: The primary account, which is a pension account which has restrictions on withdrawals and utilization of accumulated corpus. All the tax breaks that NPS offers are only to Tier I accounts.
- 2) Tier II: In order to introduce some liquidity to scheme, the scheme allows for a Tier II account where subscriber with pre-existing Tier I account can deposit and withdrawn monies as and when they want, it is similar to mutual fund type. The contribution of Tier II account can only be made by the subscriber.

PFRDA has introduced new features to NPA in 2016, including more choices to lifecycle funds.

Aggressive lifecycle fund (LC-75) which allows subscribers equity exposure of up to 75% till 35 years of age. This is more suitable to a 20s investor.



Conservative lifecycle fund with a 25% starting equity exposure, may be suitable to older investors.

Automatically life cycle fund.

### **Who can join NPS:**

- A citizen of India, whether resident or non-resident can join NPS, subject to following condition.
- The investor should be between 18 and 60 years old as of the date of submission of his application.
- The subscribers should comply KYC norms as detailed in the subscriber registration form.
- Un discharged, insolvent and individual of unsound mind cannot join NPS.

### **NPS Charges:**

- NPS is arguably one of the cheapest pension plans in the world.
- Pop charges: Rs. 125 as one time enrollment fee and thereafter 0.25% (minimum Rs. 20 and maximum Rs. 25000) on every financial transaction Rs. 20 for non financial transaction.
- CRA charges: Rs. 50 for account opening, Rs. 4 for every transaction and Rs.190 annual maintenance charge, these charges are collected through cancellation of units in subscribers fund.
- Fund management charges.

### **Withdrawal in NPS:**

Premature withdrawal in NPS before age of 60 years required 80% of the sum in an annuity. In 2016 the NPS allowed withdrawal of up to 25% of contribution to special reasons if the scheme is at least 10 years old with certain condition.

### **Tax Benefits for NPS:**

Investment is eligible for tax benefit as follows:

- Contribution made by employee shall be eligible 10% of his basic salary U/S 80CCD(1) and this amount is treated as part of an overall limit of Rs. 1,50,000 U/S 80C (for A.Y. 2017-18)
- From 2016 an additional tax benefit of Rs. 50,000 U/S 80CCD (1b) which is over Rs.1.5 lakhs exemption of section 80C.

### **Conclusion:**

All over the study of NPS the following conclusions to be made from study:

- Additional tax benefit for Rs.50,000 U/S 80CCD (1b) it is an extra benefit for tax savers.
- 2017 union budget of India, 25% exemption of the contributor made by an employee is considered, effect from 1 April 2018.

- NPS is a market linked annuity product.
- After the maturity of product 60% of the corpus is taxable, it is a hard task for investor.
- After the maturity of the product 40% of the corpus is tax free, but it is compulsory used to purchase an annuity and annuity income will be taxable.
- NPS is considered one of the best tax saving instrument after 40% of the corpus was made tax free at the time of maturity.
- The choice of fund manager or investment allocation in NPS are both decided by the govt.
- There are seven fund managers say as above but the NPS contribution of central govt. employee being distributed evenly across three public sector fund managers that is, LIC pension fund, SBI pension fund and UTI retirement fund.
- Up to December 2016, the number of subscribers are 1.41 crore with AUM (Assets Under Management) of Rs. 1,61,016 crore and 88% of the total AUM is accounted for govt. (Central and State) employees.
- NPS is arguably one of the cheapest pension plans in the world but many critics have pointed out that such a low charge structure is one of the reasons that NPS will not be able to expand beyond the captive govt. segment.



## 16.

## DUAL DIMENSIONS OF FEMININE SENSIBILITIES - A STUDY OF IBSEN'S DOLL'S HOUSE AND ANITA DESAI'S WHERE SHALL WE GO THIS SUMMER?

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**Abstract:** The term 'Sensibility' refers to an acute perception of or responsiveness toward something, such as the emotions of another. (Wikipedia) Merriam Webster defines the term differently as peculiar susceptibility to a pleasurable or painful impression (as from praise or a slight). Whatever may be the difference between the two definitions; the commonality is that the term Sensibility refer to the Emotional Capacity of individuals. Feminine sensibilities obviously refer to the distinctiveness or the uniqueness with which the female respond to the situation which could be as fragile and touchingly innocent as that of Desdemona's, the unfortunate wife of the great moor or as stoic and firm as Maurya's in Synge's Riders To The Sea. Great many writers have artistically captured the feminine sensibilities to produce works of art that by the virtue of its relevance to eternity, have gained immortality. Two such writers of some serious literary significance are chosen for comparative study. Both the writers have eclipsed various other writers of their times thanks to their ability to depict feminine sensibilities with the richness of unique lyrical beauty. The two writers are Ibsen and Anita Desai and their two works in comparison are Doll's House and Where shall we Go this Summer? One, a play and the other, a novel .Yet the point of comparison is the dual dimensions of Feminine Sensibilities that hit the eyes of a careful reader of the two works. The reversal in the pattern of depiction of feminine sensibilities is unmistakable. In Ibsen's Doll's House Nora's transformation is from the state of reconciliation to revolt and in Desai's Where Shall We Go this Summer? Sita's sensibilities move her from the state of bitter revolt to better reconciliation. This strikingly direct reversal is the subject of this study.

### Introduction

It is a psychological fact that our personal, intense experiences give shape to our style of perception *Adventure is an inconvenience rightly considered and an inconvenience is an adventure wrongly considered*, says G.K.Chesterton. But the consideration is also moulded by one's intimate experiences. Of the two writers taken up for discussion the perception of the male writer will quintessentially be different from that of the female. One, the male writer, how so ever intensely concerned with the issue of feminism, is essentially an outsider and the other how much so ever artistically detached from the issue, is very much an insider talking often out of deep experience than keen observation.

Black Literature is a product of the constructive side of a destructive force, anger. Perhaps the same can also be said of the writings of women. When women writers handle the issue of feminine sensibilities there is a distinctive shade of disappointment and anger, for she is aware of the artificiality of her artistic depiction ( that the world of literature is so full of) , more than her male counterpart. She knows that the very sensibilities that she depicts are not naturally natural. Much of it are created or

conditioned by the patriarchic society. Moitra Sefali in her *Feminist Thoughts* observes that all human societies till date are not only divided on the lines of gender rules, their roles also have always been discriminatory “*the attributes associated with male-gender have been valorized, whereas the female-gender roles have been pejoritized*”.

In fact Ibsen was not aware of the feministic dimension that his play gained instantly on its release. The author did not intend to be recognized as a Feminist. Yet in spite of his best efforts he couldn't escape it. But in the case of Anita Desai, the facts are different. She couldn't help being a feminist. Her declared literary mission was to deal with *lone individuals facing single handedly, the ferocious assaults of existence*. But the lone individuals are always women. Her male characters are drifters. They swim with the current; never ever against it. It is only her women who face singlehandedly the ferocious assaults of existence. Nevertheless the point is portrayal of feminine sensibilities is a matter of artistic commitment for Ibsen but a matter of existentialistic essentiality for Anita Desai. That probably is the reason why Ibsen's Nora revolts and Desai's Sita reconciles.

### **FEMININE SENSIBILITY AS PORTRAYED BY IBSEN IN HIS DOLL'S HOUSE**

Nora Helmer, the central woman character of the play reveals her feminine sensibility to her friend Kristine gently when she calls her a 'child'. The casual remark hurts her and so in desperation she discloses a secret to her with a view of proving her maturity and ability. She reveals that she had borrowed 250 pounds from "some admirer", so that they could travel to Italy to improve her husband, Torvald's health. She had told Torvald that her father gave her the money, but in fact she managed to borrow it without his knowledge. To Mrs. Linde, Nora explains

*But it was absolutely necessary that he should not know!  
It was necessary he should have no idea what a dangerous condition  
he was in. It was to me that the doctors came and said that his life was in  
danger and that the only thing to save him was to live in the south...(P.15)*

Borrowing 250 Pounds for the sake of her husband without his knowledge but with a great sense of pride, Nora works secretly saving up all she could to pay it off. She, without compromising on the quality of living of her children and her husband, cuts terribly down upon her personal expenses with no sense of regret. To her friend Kristine she says in an earnestly proud and sincere voice

*I have had to save a little here and there...I have not been able to put aside  
much from my house keeping money, for Torvald must have a good table.  
I couldn't let my children be shabbily dressed; I have felt obliged to use up all he  
gave me for them, the sweet little darlings.(P.16)*

Nora thus fits very well into the description of the 'Angel in the House image' of women that Virginia Woolf ironically and firmly attacks.

**She was intensely sympathetic. She was immensely charming. She was utterly Unselfish. She excelled in the difficult art of family life. She sacrificed herself daily. If there was chicken, she took the leg; if there was famine she sat on**

**it...never had mind or a wish of her own, but preferred to sympathies always with the minds and wishes of others. Above all ...She was pure. Her purity was supposed to be her chief beauty. In those house had its angel. (Woolf, 1961, p.202)**

The feminine sensibility of Nora in reconciliatory mode is seen when in a matter of fact tone she asks Mrs.Linde

***Good Heavens, no! How could you think so? A man who has such strong opinions about these things! And besides, how painful and humiliating it would be for Torvald, with his manly independence, to know that he owed me anything! It would upset our mutual relations altogether...(P.15)***

**True to Woolf's calculations *if there was chicken, she took the leg; if there was famine she sat on it...*** Nora sacrifices all her comforts willingly and voluntarily. There is definitely a sense of satisfaction and pride when she says ***I have always bought the simplest and the cheapest things.***

The fact of the matter is that the feminine sensibility gains a masculine grace occasionally in life when one does something against the established norms for the welfare of the family. What had been a prerogative of Man for years, Working hard to earn more money, pleases her when it befalls her lot.

***...Many a time I was desperately tired; but all the same it was a tremendous Pleasure to sit there working and earning money. It was like being a man.(P.16)***

Nora aspires to work like men and earn money to ensure better standard of living for her beloved ones. Her selflessness is evident from the fact that for the sake of her husband, she even skips her duty as a daughter towards her dying father. She calls that as ***the saddest time*** she had ever known since her marriage. Thus in the very opening scene of the play, Ibsen puts his key character in quite an endearing perspective.

Torvald, the man calls his wife 'my little lark', 'my little squirrel', 'my little song bird' and the wife is immensely pleased with the adoration, attention and admiration paid to her . The feminine sensibility of Nora tells her with great conviction that what she had done ***for love's sake***, even when it is called forgery in legal terms and is a punishable offence, will not hurt her.

Krogstad , the man from whom she had borrowed 250 pounds to save her husband's life was a man with '***diseased moral character***'. He is in possession of a bond forged by Nora in the stupidest possible way. It carried Nora's father's signature dated 2nd of October, three full days after his death on September 29.Krogstad prefers to use it as his trump card and keeps it close to his chest. He wants Nora to use all influence on her husband to help him regain his lost position in the bank. Nora knew for sure that her husband would never give her an inch in official matters like this. Yet she pleads with him knowing that her requests would only fall into the deaf ears of her obstinate man. Nora pleads with him earnestly but childishly. She wanted Helmer to dismiss somebody else in the office to accommodate both Mrs.Linde and Krogstad.

Nora is thoroughly shaken when she hears her husband in a different context say ***Almost everyone who has gone to the bad early in life has had a deceitful***

*mother.*(p.32).But when she Confides her hopes and fears to Dr.Rank, her admirer, her feminine sensibility finds a fluent expression

***You know how devotedly, how inexpressibly deeply Torvald loves me;  
He would never for a moment hesitate to give his life for me. (p.45)***

Krogstad's understanding of Helmer proves to be closer to the reality than that of Nora's. To Nora he says that her husband will make a place for him in the bank when he gets to know of the bond. Nora was confident that her husband would never compromise on matters of principle. But Krogstad says with certainty ***He will; I know him; he dare not protest. (p.50)*** and much to her dismay Krogstad proves to be right. When Torvald gets to know of the secret bond he exactly reacts the way Krogstad had expected him to react. He says

***...I am in the power of an unscrupulous man; he can do what he likes with me,  
Ask anything he likes of me, give me any orders he pleases-I dare not refuse...  
(P.70)***

Nora was shocked to hear her husband say

***I must try and appease him some way or another. The matter must be hushed up  
at any cost. ... But I shall not allow you to bring up the children; I dare not trust  
them to you. (p.71)***

The psychic inconsistency of the man takes yet another sharp turn when Krogstad returns the bond.

***No, no; only lean on me; I will advise you and direct you. I should not be a man if  
this womanly helplessness did not just give a double attractiveness in my eyes.  
have forgiven you, Nora... (p.72)***

When '*the settling of accounts*', as Nora puts it happens, Helmer, was not aware of the surge of revolting thoughts in the mind of his doll, Nora. The masculine sensibility remains utterly unaware of the impending disastrous effect it produces on the feminine when it rattles on with pride

***You have no idea what a true man's heart is like, Nora. There is something so  
Indescribably sweet and satisfying, to a man in the knowledge that he has forgiven  
his Wife –forgiven her freely, and with all his heart .It seems as if that had made  
her, as it were, doubly his own; he has given her a new life,...(p.73)***

Nora takes off her fancy dress both literally and figuratively as well. She is no more a doll in the house of Helmer. She grows bold enough to question not only her male chauvinistic husband but also the law of the land and the religion. In quest for the Truth and with thirst for knowledge, Nora walks out of the doll's house with a firm conviction to discover her real self.

R.K.Gupta observes

***Feminist writing has justified itself only by bringing about a radical  
transformation in public attitude towards Man-Woman relationship. It must make  
people realize that Lovemaking and domesticity are by no means the sole concern  
of women. They have as much to do with the rough and tumble of life as men.***

*Feminism as such has to attempt a new definition of women's role in the wider social frame. (Gupta, 2002, p.80)*

*The rough and the tumble of life of Nora*, her utterly selfless efforts to keep her family happy receives no recognition from the very person for whom she had endured eight long years of agonizing, lonesome battle with fate. The feminine sensibility that took pride in being a man's pet; the feminine sensibility that with pride sacrificed individual identity wakes up as if from deep slumber in revolt against its own blindness. From stony sleep to sensible awakening; from reconciliation to revolt is the story of Nora.

### **FEMININE SENSIBILITY AS PORTRAYED BY ANITA DESAI IN HER NOVEL WHERE SHALL WE GO THIS SUMMER?**

*Where shall we go this summer?* Is Desai's shortest existentialist novel. Sita, an anguished soul is fed up with the dreary metropolitan Bombay. She is highly dissatisfied with the life of 'subhuman placidity, calmness and sluggishness' (WSWGTS 27). Since she disliked herself, she disliked everybody around her. Her husband, for his prosaic attitude towards life, her children, for their destructive temperament, herself for her inability to outgrow the limitations imposed upon her by circumstances. She even disliked the visitors to the age-rotted flat. To her they seemed to be no better than animals. 'They are noting, noting but appetite and sex. Only food, sex and money matter, animals.' (WSWGTS 47)

Dr.S.P.Swain, in his **Note of Existentialism in the novels of Anitha Desai** observes that

**Desai's novels from Cry, the peacock to Journey To Ithaca are a study in the depth and persistence of human affliction, inexorably sensitive and loving and compassionate as her protagonist's existential conflicts spring from the self's craving for the fulfillment of certain psycho-emotional needs, from the despair to overcome the horror of separateness, of powerlessness and of listlessness.(Swain,2000,page 165)**

The psycho emotional needs of Sita happen to be more obscure than that of Maya, the protagonist of Cry the Peacock. Her inner climate is as gloomy as that of Nanda Kaul of Fire on the Mountain and the inner dance, as ferocious as of Monisha's in Voices in the City. Maya, Monisha, and Nanda Kaul are three emotionally intense characters created by Anita Desai. Sita, the protagonist of Where Shall We Go this Summer? Is all the three in one.

Sita resembles Maya in her emotional capacity but is different from Maya in many ways. Primarily if childlessness is Maya's problem, having had too many children is the problem of Sita. She is not happy. Of her state of mind, Desai writes,

*She could not inwardly accept that his was all there was to life, that life would continue thus inside this small, enclosed area with these few characters churning around and then passed her, always in this grey, dull – lit empty shell (P.54)*

Sita had had four children with pride and pleasure. But when she became pregnant for the fifth time, she developed '**range, fear and revolt**' (WSWGTS 32) she wanted to somehow avoid giving birth to the child. Raman spoke of abortion which irritated Sita. Sita wanted to keep the child safely in her womb forever, the temperamental incompatibility between the husband and wife begin to surface though **All through their married life they had preferred to avoid a confrontation'**(WSWGTS 33). Raman's advice was simple and sensible. He quoted no lines from Ramayana or Mahabharata. Instead he only said

***I don't understand much but I understand you are having a baby and must not be allowed to behave like this. You must say where there is a doctor, a hospital and a telephone (P.64)***

She was not convinced with Menaka, her daughter and Karan, her son she left for the magical island of her fabled father, with the fondest hope of keeping the infant in her womb protectively forever. Raman's weak pleading fell into the deaf ears of Sita.

***'But you're not leaving for such small incident. Sita? They occur in every one's life, all the time. If you are an adult, you know how to cope with them '(P.37).***

Raman fails to persuade Sita to stay he could not stop her from taking Menaka and Karan forcibly away from him. He remains a passive spectator letting things to apt upon him and to the eyes of all the readers, he appears weakling.

***Not an introvert or an extrovert a middling kind of a man, he was dedicated unconsciously to the middle way (P.47)***

Raman belongs to a better class called '**middling kind**' (WSWGTS 29) this man does nothing remarkable to convince his disillusioned wife. In fact , he never intends to do anything big. Yet quietly wins the game thanks to his simplicity, his honesty and unassuming temperament. His cool and calculated words touch Sita gently.

**'If only you were, if you could be a little more sentimental**

**You would be more human' (P.148 )**

He makes Sita understand that in his own way, however inadequate and meek it might be, he had tried to keep her happy. After the death of her father when she was left alone by her sister and brother, it was Raman who came to her rescue and now once again he had come on the request of his daughter to save her from the perils of her overmuch desire to conquer the order of nature. When he realized that a convincing Sita of his sincerity is behind his capacity, he released her and set her free as she wished. This energy to take a decision at crucial junctures in life is something none of Desai's men share with Raman. Furthermore, in the end when Sita decided to follow him to Bombay, he was smart enough not to question her decision or indulge in appraisal of it in a scholarly tone. Instead he only cracked a joke to set Sita free from the tension of making a compromise that she so detested. Instead of waiting for her to speak and ask for an apology, he was quick to suggest humorously that



***It wouldn't be bad to give up the factory and come to live here. Do some farming I'd like that. But what can you farm here? Bombay duck. That stinks even worse than the factory. (P.151)***

He laughs and makes Sita laugh. Raman appears to be weak at the first instance but turns out to be different. In fact he succeeds in pacifying the ferocity in the feminine sensibility of Sita. His practical approach to the problem softens her and moves her gently from revolt to reconciliation.

### CONCLUSIVE REMARKS

The comparative study of Ibsen's Doll's House and Desai's Where Shall We Go this summer? reveals a reversal in the pattern of the portrayal of Feminine sensibilities by the two writers who are genuinely interested in the welfare of the plight of women in a patriarchal society. While Ibsen's Nora, out of her experiences, realizes the need for revolt, Desai's Sita realizes the need for reconciliation. In one of her several interviews Desai says about the compromising attitude of her characters as

***Few Indian feminism really contemplate total change, working towards an adjustment through the traditional role is much drastic, much more Indian. I think Indian feminism is more practical than theoretical. It is expedient rather than ideological.(1994;168)***

Nora's decision to venture out in search of Identity is radical. Desai finds a softer and perhaps a more practical way for her character. Nora's journey from reconciliation to revolt is as touchingly convincing as Sita's journey from revolt to reconciliation. Both bring to light the fact that Women continue to suffer identity crisis even today. Nora and Sita are representative characters. They voice the pleasures and pains of millions of women all over the world. The Artistic integrity in the expressions of Desai and Ibsen record their hope and desire; Hope on the part of Ibsen that one day women would walkout in search of their identity and desire on the part of Desai that the inevitable revolt would end in peaceful reconciliation and the Man-Woman relationship would not be in complete jeopardy forever.

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**17.****INFLUENCE OF INDIAN NATIONAL MOVEMENT  
ON JAMMU AND KASHMIR****Nitin Chandel**

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**ABSTRACT:** - This paper is an endeavor to describe the influence of Indian National Movement in the State of Jammu and Kashmir. The educated class of the state fosters new ideas and pragmatic approaches of the Congress movement in the state and ushered them with their local tinge. The Political activities which stirred initially in the state was substantially moderate in content and sought to secure small concessions from the Dogra rulers. The Swadeshi movement and the Khilafat Movement along with Non-cooperation movement only depicts the natives support to Indian Nationalism but later on with Civil Disobedience movement and Quit India Movement, these natives changes there course of actions demanding more liberal State policy, community interests and emergence of united front for constitutional reforms in the State. The study analyses the impact of Indian nationalism in the State and traces the events involved with their reactions and response these patterns evoked from the people of the state. An analysis of the different Congress movements and their sway in the state had been painted precisely.

**KEY WORDS:** -Congress, Kashmiris, Students, National, Pandits and Politics.

**INTRODUCTION:** The impact of the Indian national movement was sensed by the educated young non-Muslims in the Jammu and Kashmir state. Educationally advanced as they were, these youngmen were influenced by western learning with its traditions of liberalism. The Punjab was first to influence Jammu because of its adjacentvicinity with the plains where the Indian nationalism inspired officials of the administration and students of schools and colleges. The Arya Samaj movement rapidly spread in Jammu and Kashmir and large number of educated youngmen joined its fold. Many of the Arya Samajists were Congress activists and some of them were connected with the revolutionary movements in the Punjab. A number of secret cells and revolutionary committees were established in the township of Jammu and Srinagar, which aimed to propagate and work for deliverance of India from the British yoke. A large number of youngmen from Jammu and Srinagar joined the congress movement in the Punjab. Prominent among them were SardarBudh Singh, GirdarilalAnand, LalaHansraj, LalaMulk Raj Saraf and Kashyap Bandhu, all of whom played a decisive role in the political reforms of the state later.

With the formation of Indian National Congress in 1885 A.D, many Kashmiri Pandits associated themselves with the Congress from its very inception. Even before its birth, Pandit Ajudhya Nath Kunzru started in 1879 A.D, his own paper '*India Herald*' which adopted a strong nationalist policy. He was also associated with another paper (*Indian Union*) The native educated Kashmiri Pandits comprehends the development of emigre Kashmiri Pandits outside in India and with healthy and positive approach theycommenced to tend towards them. The partition of Bengal in 1905 provoked the nationalists to start a countrywide agitation against the sinister

intention of Lord Curzon and it had its aftermaths in the state too. The State government imposed a ban on the outside speakers and it was on frivolous grounds that they were turned out of the state. In 1907 some students from Jammu who were studying at a college in Lahore came to Jammu. Their names were Bikram Singh, JamunaDass, Sohan Lal, Tara Chand, BhagwanDass and Gulsharan. These students went to various schools asking for subscriptions in aid of the “*Punjabee*” newspaper published in Punjab in connection with the student’s movement. Two teachers Basant Singh and Jawahar Lal acted as cashiers for the students. Some of the students shouted “*Bande Materam*” in the streets and got the words “*Bande Materam*” inscribed on their coats they also wrote these slogans on the walls. These students were later on expelled from their schools and turned out of the State for a year. The use of “*Banda Materam*” was strictly prohibited. Instructions were given to the District Magistrates by Raja Amar Singh "to keep close watch over all agitations and their promoters” of the schools. Notifications were issued by the Maharaja warned that the “persons making any speech either in public or private or even holding private meetings to cause any kind of disaffection or public demonstration of individual feelings of discontent will be equally dealt with”. Despite the policy of repression adopted by the government, the patriotic youth continued to be under the influence of the Indian Nationalism.

The Khilafat movement in Jammu and Kashmir was a part of the Khilafat movement which Indian Muslims had started in the early 1920’s by way of protest to bring pressure upon Britain to change her policy against Turkey. The Muslim reaction in the State was obviously aroused by the impending dismemberment of Turkey and the deposition of the Khilafat, which the Muslims believed was aimed to destroy the center from where they derived their spiritual and temporal leadership. The Kashmiri Pandits played a vigorous role, responded to the call of the congress to support the Khilafat Agitation. In this context of Khilafat movement, which from late 1920’s A.D onwards began to play such a seminal role in Muslim nationalist agitation in British India aided and abetted not only by Mahatma Gandhi but also by the two prominent figures of the Kashmiri origins Pandits Sir Tej Bahadur Sapru and Motilal Nehru, had relatively an impact upon the political life of Kashmir. The movement affected both the Jammu and Kashmir provinces but remained confined mostly to Muslims. In the Kashmir province prices had been rising for quite some time and as the winter of 1920 A.D approached most of the essential commodities disappeared from the markets. Khilafat meetings continued to be held in Srinagar, almost daily in which thousands of Muslims and Hindus participated and in which speeches were delivered exhorting “Hindu-Muslim” unity and boycott the purchase of goods at high prices. SardarBugh Singh, Pandit Jialal Kilam, Moulvi Yusuf Shah who many years led the freedom movement in the State, organized and led the Khilafat agitation in Kashmir. Societies propagating boycott of foreign cloth were formed in Kashmir Province at Baramulla, Anantnag and Sopore, where membership was open to all castes and creeds without distinction. Over 150 students went to Gojranwalla to attend a conference of students convened by LalaLajpat Rai to induce the students to join the Non-Cooperation movement.

Organization like Arya Samaj, Ram Krishna Ashram, SanatanDharam Sabha, Khilafat community and the Ahmediyas joined hands. But instead of adopting the non-cooperation programme in letter and spirit, their leaders took up the local issues.

Thus they launched a movement known as '**Meat Strike Agitation**' to bring down the prices of meat in Kashmir. They also accentuated the necessity for Hindu-Muslim accord, cow protection and fraternization among the Kashmiri population. Instead they were chiefly organized by Kashmir Pandits who had recently returned from British India and believed that Kashmiris should unite to counteract the effects of skyrocketing food prices through a social reformation of their communities. The Muslims who did join these meetings lamented the apathy of the general population to their cause and exhorted Kashmiri Muslims to join hands with Pandits and sacrifice meat-eating and wasteful expenditure and observe economy in relation to their daily expenses. However, the Khilafat leaders in the State could not adopt the Congress directives of boycott and non-cooperation. The State government did not interfere with the outburst of protests and anger in support of the Khilafat agitation and adopted measures which were less than half-hearted to contain the agitation even though the British Resident and the British officers in the government insisted upon punitive measures against the agitators. The agitation was however finally brought to an end by fully employing the seditious meetings Act passed in 1915 to ban the Khilafat meetings. After the Congress withdrew the movement, the movement in the State immediately collapsed. It had its deep impact on the evolution of the people participation in reforms movement in Jammu and Kashmir State.

There was now a regular inflow of daily papers in English and vernaculars from the rest of India, and the events there were keenly watched by the people of the state. Maharaja Hari Singh period witnessed a sharp rise in the political activities both in the state as well in British India. When Mahatma Gandhi launched his famous salt Satyagraha in 1930 A.D, the authorities in the State were faced with a situation for which they were not prepared at all. The news of the Gandhiji's arrest spread like wildfire and there was a spontaneous hartals in Jammu, Srinagar and other towns. In Srinagar, a huge procession headed by Jialal Kilam, ShivjiKhuda, Pt. Sambu Nath Ogra and others carried out through the city of Srinagar. A bonfire of foreign cloth was held in Maharajganj. Kashmiri Pandits in hundreds participated in this procession, though the Muslims generally refrained from it. At a number of places foreign clothes were burnt in bone fires. Revolutionary cries, such as "*Long live revolution*", "*Down with Union Jack*" were made throughout. The processionists shouted slogans "*Mahatma Gandhi Ki Jai*" and "*Maharaja Bahadur Ki Jai*". When the procession reached Maharajgunj Chowk, a bonfire of foreign clothes was again made. The procession then turned to HazauriBagh in Srinagar, and a bonfire of foreign clothes was made there too. Meanwhile, people led by GwashalalKauland VidhlalVakil, ran up the Residency Road with the avowed intention of inducing the shopkeepers to observe hartals. They approached all the shopkeepers and pleaded them to close their shops. The students also participated in these processions and wore Gandhi caps on both sides of which the National Flag was embroidered. A series of processions and hartals were observed at Amirakadal, Magam, Tithwal, and Karnah in Srinagar. However the Maharaja issued warning and orders to prohibit any demonstrations and participation in these revolutionary movements. Subsequently there were no political organizations in the State; the nationalist movement was piloted by the natives through voluntary participation and indirect contacts with the leaders of the freedom drive in the British India. This procession created a deep wound in the hearts of the representatives of the British government in Kashmir. Their friendliness towards Kashmiri Pandits ended and they tried to find others supporters.

The year 1930 A.D, was a remarkable year in the annals of Kashmir because first time a political procession was carried out in Srinagar. The struggle for Responsible government in the State was on similar base as the notion they pinion in the Indian Native States. The Indian National Congress supported the right of the people for the States for responsible government. The problem of the establishment of federal polity in Indian politics assumed appreciable dimensions in the Kashmir politics also. It is pertinent to mentioned here that the political action happened in India was firmly scrutinized by the Kashmiris and even the Jammunities. Even the top leaders of the State like S.M. Abdullah, Kashyap Bandhu, Jia Lal Kilam, Budh Singh and many more draw their inspiration from the top Congress leaders and their techniques they utilized. For instance Sardar Budh Singh was a Sikh revolutionary of the Jammu province, he was deeply influenced by people and in his speeches clearly said that so long India laboured under foreign yoke Indians would not be freed from their disabilities. He exhorted people to use Swadeshi which he claimed marked the beginning of the struggle for freedom. He himself had however already taken to the use of Khadar. Similar was the case of other leaders too. The Indian National Congress began to figure openly in Kashmir politics in 1935. On December 28, 1935 a public meeting was held at Amirakadal, Srinagar in connection with fiftieth birth anniversary of the Indian National Congress. The meeting was presided by the Pandit Prem Nath Bazaz. In August 1936, Mr. Purshottam Das Tandon was strictly instructed to see S.M. Abdullah and Pandit P.N. Bazaz. In 1937, two prominent Congress leaders, Kan Abdul Gaffar Khan and K.M. Ashraf came to Kashmir and made to bring Kashmir movement closer to the Indian National Congress. Dr. K.M. Ashraf delivered several speeches in favour of nationalism and joint action by Hindus and Muslims. A year later, Pandit Nehru categorically suggested to Abdullah that the doors of the Muslim Conference should be thrown open to non-Muslims and a new era should be started in the Kashmir politics. The Indian National Congress and the All India States Peoples Conference made a tremendous impact on the Kashmir Politics. The Quit India movement of 1942 evolved sharp response from the people in the Jammu Province and the Kashmiri Pandits in the Kashmir Province. In Jammu, students boycotted the schools and colleges and business centers were closed. A number of Congress supporters were arrested and imprisoned. At a number of places minor clashes occurred between the police and the students. The Kashmiri Pandits reacted with equal severity against the arrest of the Congress leaders. On 11<sup>th</sup> August 1942, the Kashmiri Pandit Yuvak Sabha adopted a resolution condemning the arrest of the Congress leaders and called upon the British Government to release the Congress leaders and negotiate a settlement of the Indian problem with them. *“The Sabha was of the opinion, the resolution read, “that these arrests were the most inopportune, impolitic and ill-advised, particularly when the whole world is passing today, through most troublous and critical time ever known to history. The Sabha is of the strong beliefs that at this critical juncture, when time honoured and cherished values of culture and civilization are at stake, the services of Mahatma Gandhi (the greatest apostle of non-violence and peace) could have been utilized for the good of the suffering humanity which could under his leadership be led to peace and progress”.* On 16<sup>th</sup> August, 1942, the General Secretary of the Kashmiri Pandit Yuvak Sabha issued a statement to the press, supporting the resolution of the National Conference which called for protest demonstration against the arrest of the Congress leaders on 23<sup>rd</sup> August, 1942. He further added that the time had come “when Indian people should be given complete control over their country’s affair”. The Secretary

said, 'The Sabah cannot but sympathize with the spirit of the resolution adopted by the Jammu and Kashmir National Conference which called upon the people in the state to observe 23<sup>rd</sup> August, as the National Day'. The Secretary added, "Unlike the other minorities in British India, Kashmiri Pandits minority and the Yuvak Sabha will not stand in the way of those patriots whose cherished purpose is to secure freedom for the motherland". Emphatic appeals were made to the British authorities to release the leaders of the Congress and come to settlement with them. In 1946, S.M.Abdullah launched Quit Kashmir Memorandum to the British Cabinet Mission. The movement was on the same page just as Congress in India launched Quit India but this Quit Kashmir Movement was not fruitful as it was abandoned by all sections of the society and the top Congress leaders too didn't support the move. During the partition years and with the onslaught of the tribal incursions the politics in Jammu and Kashmir was pursued by the steps of Indian National Congress. Ultimately, the Jammu and Kashmir State was merged with the Free India.

**CONCLUSION:-** To conclude, we can say that the premature segment of the nationalist movement in the Jammu and Kashmir State was not conducted under any official course from the Indian National Congress. Since there existed no political association in the state, the nationalist movement was conducted by the inhabitants through voluntary participation and indirect interactions with the leaders of the freedom movement in the British India. The Swadeshi Movement and the Non-Cooperation movement were closely monitored by the educated elites of the State and they framed the similar movement in the State adding local issues to it. Later on, with the improved means of communication and education facilities in the State, the demand for more concessions for community as well as for generous constitutional reforms, the natives followed the steps of the nationalist leaders in India and supported their cause. The influence of newspapers, literature, poetry with nationalist themes, patriotism and reforms awakened the people of the state and they began to clamour for more privileges and transformations. To sum up, educated Kashmiris act as a bridge between Indian National Movement and the autonomy crusade in Kashmir. The National Movement in India stirred the educated elite of the state and they began to express their local demands by the same techniques as the Congress leaders had adopted under the grab of Indian nationalism.

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18.

## TONI MORRISON'S PARADISE: A CRITICAL OVERVIEW

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Toni Morrison is the first black woman writer to have received the Nobel Prize in Literature. She may be regarded as the most accomplished, innovative and important living novelist of African- American Literature. As a subtle technician of words she most adeptly combines lyrical modernism with magic realism and naturalism. The results of such craftsmanship are intricate but fascinating tales of love, relationships, death and betrayal. These tales are skillfully connected with the painful saga of African- American history and the effects of race and gender on the people. The connection of her novels with the reality of African- American life makes them educating and uplifting. Morrison's novels compel people to think about black history.

Toni Morrison can be categorized as a literary activist of the Black Feminist Movement which came into being as a response to both the Black Liberation Movement and the Feminist Movement. Its genesis lay in the realization that sexism existed in the Black Liberation Movement and racism in the Women's Movement and it was formed to fight the interrelated effects of race, gender and class on black women. The prevailing myth about black women was that they had extraordinary strength and could face and survive tremendous difficulties and oppression. Therefore black men felt that there was no need to talk of black women's liberation since they were already liberated. The bitter reality was that the necessity to work hard and continuously was thrust upon black women. They had no option. They also had no meaningful social existence and like women of other races, classes, religions, nationalities and ethnicities, black women were also sexually subjugated.

The Feminist Movement claimed that 'all women were suppressed.' The fact was that women of different races experienced different degrees and types of oppression. The history of white women was different from that of black women and the nature of oppression that black women faced was also different in many ways. White women refused to acknowledge the effects of race, and black women faced racism in the feminist movement which was essentially a "white," "middle class" movement. Therefore, slowly but inevitably, a black feminist movement grew which catered to the needs of black women. Firstly, it was deeply connected to black history and black culture and secondly, it worked for the freedom of black women from racist and sexist oppression. Finally, contrary to white feminism, black feminism had no 'man hating' agenda. Forgetting the bitterness of the past, black feminists are working with black men for the upliftment of the black community.



*Paradise* (1998) is Toni Morrison's seventh novel, which extends over a period from the late 1800s to the 1970s, and tells the story of a group of women who live together in an old house, called the Convent, outside the fictional town of Ruby, a small all-black town in Oklahoma. Its plot places together two-opposing sets of characters—the residents of Ruby and the Convent inhabitants—who inhabit a locale that is as varying as “an attempted utopia, a refuge, a home, [and] a version of an earthly paradise.” (2) The two communities that Morrison contra poses in the novel, may be seen as representative of two different strands in America's construction of national identity, i.e. assimilation on the one and the integration on the other. Whereas, Ruby emerges as a proud and ‘paradisiacal’ African American town, the Convent is eventually presented as an alternative open community. Thus, Ruby functions as a mirror to American history. Seemingly isolated and self-sufficient, Ruby, “the one black town worth the pain,” (5) was to be a paradise on earth and a utopia for its people. The Convent, on the other hand, evolves towards the creation of a spiritual paradise based on the fluid hybridization of opposites.

In Ruby, the successive generations of the protagonists struggle their way through history in a quest for “home” materialized in the creation of a secure, perfect town, which they can assimilate with ‘Paradise.’ In this regard, Bill Ashcroft sums up:

The story of the town called Paradise is about people who did not know how to transform the boundaries of an adopted home, did not know how to inhabit in such a way that boundaries became something more than a recapitulation of their own marginality. The consequences of this failure—in terms of intolerance of those who are different, in terms of the capacity to develop and change, to accept, to nurture, to let live—is catastrophic, a recapitulation of all that those boundaries of habitation represent; a repetition of all they are trying to escape; a ‘fortress’ they have ‘bought and built up and have to keep everybody locked in or out’. Their myth is a myth of identity with which they are trying to combat the myth of American society itself, and thus that identity is captured by the myth. (200)

A first generation of ex-slaves sees their high hopes for a better future after the promise of the Emancipation was betrayed. They reluctantly have come to realize that the reason for their reduction to penury is due to the discrimination against their blackness on the part of whites and blacks alike. At this point, their thought becomes polarized and a group of ‘Eight-rocks,’ ‘blue-black’ (193) men decide to initiate a migration in search of a place they could call home. “For these people,” as Bill Ashcroft opines, “the discovery and nurturing of place will go hand in hand with the nurturing of history, with the inevitable struggle for authority between those who wish to claim it as their own. But the history of the discovery of their place has all the character of myth: because it explains more than the past, it defines the way the world is” (198). Led by Coffee, who had already reinvented himself by acquiring the prophetic name of Zechariah Morgan, they confront the rejection of whites, Indians, and blacks who had just settled in the new towns that were being built. What upset them was the rejection based on their blackness on the part of other blacks. Full of pride and anger, they would remember their rejection as ‘the Disallowing.’ These descendants of a group of wandering ex-slaves who at God's commands and after

having been rejected by a string of already established pioneer communities, black as well as white, eventually succeed in establishing the perfect, all-black community of Haven in a faraway place in Oklahoma. ““What is ours?” and what must we protect and defend?”” (18) are the questions the men in *Paradise* constantly ask themselves. What the men do, they do “for Ruby.” (18)

Morrison continues to unearth key moments in African American history to explore the complex origins of black identity and community. Like *Beloved* and *Jazz*, *Paradise* invokes and examines traumatic histories. While these earlier texts contain only glimpses of strategies for dealing with painful pasts, *Paradise* presents a fuller account of healing individual and collective historical trauma. This novel distinguishes itself from the earlier texts making religion and spirituality central to questions of history. More than her previous novels, *Paradise* seems written in response to the failures of the Civil Rights Movement and the Black Nationalist Movement to bring about full equality and social justice for all Americans, what Martin Luther King, Jr., envisioned as the “beloved community.”

In *Paradise*, Morrison uses a multiplicity of religious beliefs to ground a new politics for post-Civil Rights America. The text performs what Stuart Hall has called an “articulation,” a contingent connection “between ideology and social forces” that reorganizes elements of cultural practice in a “new discursive formation” that has the power to enact cultural change (Grossberg 142-143). Hall argues that some contemporary social movements have effectively used religion to construct a useful narrative “to connect the past and the present,” to help a people articulate in new ways “where they came from with where they are and where they are going” (43). *Paradise* attempts to enact a similar cultural transformation by using the religious and spiritual beliefs of black women and men to rearticulate (African) American history and nation building in the hopes that this rethinking of the past opens up the possibility of reimagining the future. The text extends the project begun in *Beloved* and *Jazz* of invoking traumatic histories, by using religion and spirituality in innovative ways that attempt to heal the pains of this history. To enact cultural healing, the novel encourages its readers to reimagining more inclusive, accepting communities that disrupt the violent exclusions that characterize both mainstream American and traditional African American conceptions of race, history, and nation.

In *Paradise*, Morrison problematizes the whole subject of racism by positing it as a divide between the light-skinned and the dark-skinned blacks, rather than the slave against the free man, and the white against the black. Thus, racial categories presented here may be different, but they are nevertheless real as well as discriminatory, responsible for the great “Disallowing” on which the whole novel hinges. Further, Morrison makes it clear that the categories are a consequence of a historically racialized society in which blacks have been living for generations. The term racism refers to the unequal treatment of people on the basis of some biological and physical characteristics—especially skin colour, and shape of the face. The paradigm case is that of the black people, whose mistreatment by whites in the history of the American society has been so conspicuous, so enduring, so closely tied to biological ideas, and has affected so large a segment of the population of the United States. Because of their skin colour and their history as slaves, African Americans have been regarded as “the depth below the depth.” Commenting on Haley’s *Roots*, Ishmael Reed observed,

"If Alex Haley had traced his father's bloodline, he would have travelled twelve generations back to, not Gambia, but Ireland"(quoted in Hollinger19). Yet the distinction Haley made was driven by a historically racialized society insofar as the extent to which each American individual destiny has been determined by ancestrally derived distinctions. That any person now classified as black or African American might see his or her own life as more the product of African roots—however small or large a percent of one's actual, biological genealogy and cultural experience—than of European roots, reflects this history. Hence, Haley's choice was in effect a structured dilemma, or rather as David Hollinger points out: "Haley's choice is the Hobson's choice of ethno-racial identity in America because it is not a real choice at all."(8)Further, the persistence of the "one drop rule" deprives those with any hint of black skin of any choice in their ethno-racial affiliations, simultaneously placing them in a dilemma. In *Paradise*, Patricia, reminiscing about her mother's light coloured skin observes: "The one drop law the whites made up was hard to live by if nobody could tell it was there. When we drove through a town or a Sheriff's car was near, Daddy told us to get down, to lie down on the floor of the car, because it would have been no use telling a stranger that you were coloured and worse to say you were his wife." (200)

Besides race, gender is the other category upon which exclusion is based. For the Eight-rock male leaders of Ruby, both are closely connected since their pure race depends on reproduction, and in reproduction, sex, sexuality and gender are involved. Thus, it comes to Pat as a revelation that "The generations had to be not only radically unhampered with but free of adultery too. God bless the pure and holy 'indeed,'" (217) she also comes to the conclusion that "In that case [...] everything that worries them must come from women." (217) Indeed, women are viewed by the male elite as either outsider temptresses or potential 'loose' insiders. Eventually, the outsiders will be turned into witches. Like Eve in the Old Testament, the temptresses can destroy a man's virtue, or even worse, get pregnant and consequently produce a miscegenated race, in both cases resulting in the male's expulsion from Paradise. The loose insider woman, with her promiscuity can destroy the racial purity of Ruby. Hence, the control over 'race' becomes intrinsically linked to the control over women as the ultimate producers of generations. Like Consolata, the rest of the women who over the years had come to live in the Convent escaped male control. They are viewed as permanent threats that can put an end to their mythic Paradise. Thus, the women in the Convent become scapegoats for all the troubles afflicting Ruby over the years.

Toni Morrison weaves the tale of Ruby with that of an alternative community, which is also laden with religious undertones: the Convent. The former house of an embezzler, later used as a Catholic school for Indian girls at the heart of a Protestant State, by 1976, the Convent has become a space where the blurring of boundaries has been made possible. The women who presently inhabit it arrived there by chance and regard it as a transitional stage in their lives. Even though they are the subjects of colonization, dispossession, and misrepresentation in the course of the novel, they are able to reject the fragmented identities imposed upon them and to replenish the ensuing void with new identities that result from the blending of constructed opposites.

Unlike the homogeneous history of Ruby, the Convent's history is the result of various religious discursive layers. Catholicism, Protestantism, and Paganism seem to intersect here. Geographically as isolated as Ruby the Convent emerges, nevertheless, as a meeting ground of opposites. First built as a pagan sanctuary of the body, the house had been gaudily decorated with all kinds of sexual symbols that were either partially destroyed or fully covered by the Catholic nuns who established their school here and who added their own religious symbols. If the people who built it had worshipped the body, the nuns worshipped the spirit. In due time, its later inhabitants, Consolata and the women she shelters, would painfully awake to the realization that Paradise consists of the integration and acceptance of both body and spirit, rather than in privileging one over the other. In other words, as Ruby works for a separate black American nation, Convent, on the other, asks for an integrated African American nation.

The stories of each of them unravel as a single loud dreaming shared by all, a communion and simultaneously a confession of sorts through which they purge and, eventually, purify themselves. Little by little, they cast off their former identities as they transfer their old selves to the empty silhouettes on the floor by drawing in the templates their particular natural features, and those not so natural—the scars that speak of Seneca's pain and anxiety for love, a heart locket that speaks of Gigi's, a baby and a vampire woman face that speaks of Pallas' love and hatred. But nine of Ruby's men believe them anything but wholesome. In their eyes, the Convent women are child murderers, lesbians, temptresses, and witches who have turned the former Convent into a Coven. What is actually more threatening is that these women have claimed out of their abuse, the power to name and identify themselves. They gather at the Oven to plot their plans: Sergeant Person, looking to control more of the Convent land he now has to lease; Arnold and Jeff Fleetwood, wanting someone to blame for the sick Fleetwood children and Arnette's never seen baby; Wisdom Poole, hating the women for their connection with Billie Delia, who was loved by two Poole brothers; Harper and Menu Jury, needing to eliminate the witnesses to Manus's drying out; K.D. (Coffee) Smith, taking revenge on the women who had thrown him out; and leading the pack, Deek and Steward Morgan, one looking for explanation and absolution from his guilt, and the other not needing either. Despite their own unspoken personal motives, all the men look for someone to blame for the changes in Ruby. The Convent women, unhampered by patriarchal convention, not bound by the laws and traditions of Ruby, are the ultimate outsiders, and thus a threat to the community the men have worked their entire adult lives to build. For these Rubyites, the Convent is not a sanctuary but a "Coven," (276) a place where abortions and lesbian carnality and other supposedly unspeakable horrors are committed, a place that is responsible for the tensions and disharmonies within Ruby. As the women dance, the men gather their weapons; "rope, a palm leaf cross, handcuffs, Mace and sunglasses, along with clean, handsome guns," (3) prepare for battle, and engage in a ritual of eating rare steak, singed on the fire and washed down with liquor.

Four months after the raid, some of Ruby's citizens understand that God has given Ruby a second chance, a new covenant that can be successful only if they are willing to change. Having once taken refuge at the Convent, Billie Delia Cato is one of the few who befriended the Convent women and is the only character who is not puzzled by their disappearance. She believes that the women have left, only to return prepared

for a battle with Ruby, with men, and with all the forces that haunted them: [...] with blazing eyes, war paint, and huge hands to rip up and stamp down this prison calling itself a town? A town that had tried to ruin her grandfather, succeeded in swallowing her mother and almost broken her own self. A backward no place ruled by men whose power to control was out of control and who had the nerve to say who could live and who not and where [...] She hoped with all her heart that the women were out there biding their time [...] which is to say she hoped for a miracle. (308)

And perhaps she got it. When Ruby's Deacon Morgan does public penance for his sins, it is miraculous to observe his change of heart. The women of the Convent have changed everything and perhaps given their lives for this miracle. Yet, they reach out from wherever they are, to bestow forgiveness and loving kindness on those who have injured them. By evoking such images of paradise on or just beyond the horizon of the earth, Morrison moves well beyond *Song of Solomon* and *Beloved*. In *Song of Solomon*, the characters go back so that they can belong to a particular community. In *Beloved*, the characters have to remember the past, albeit carefully lest the memories overwhelm them, in order to be free of it. The novel is "not a story to pass on" (*Beloved* 274) in the double sense that it cannot be avoided or passed on, but also that, once acknowledged, it need not be obsessed over—or, passed on. In *Paradise*, the characters must replace their dogmatic reverence for a monologic interpretation of the past with a more balanced and flexible combination of respect for the past and the wisdom to grow beyond that past. She says that one must avoid the mistakes of the men of Ruby, the mistakes of accepting one authoritarian viewpoint, of rigidly holding onto one view of history, and one dogmatic interpretation. She asks everyone to join each other in "shouldering the endless work they were created to do down here in Paradise." (318) In her acknowledging the possibility of a second chance for Ruby, Morrison might be asking the African Americans not to remain in exceptionalist tradition.

Paradise established the two locales—the place where men rule and the one where women try to escape that rule—in a complex and nuanced manner. By the late 1960s the Convent is occupied only by an elderly dying nun and Consolata, her devoted servant and helper of thirty years. And the Convent becomes with Consolata's diffident acquiescence, a sanctuary for young women orphaned or broken on history's wheel, a safe house for the castaway female children, on the road and trying to hide from angry fathers, abusive husbands, dead babies, treacherous boyfriends and rapists. For example, Mavis had accidentally killed her infant twins by leaving them in a car while she shopped for groceries. Terrified of her abusive husband, she stole his Cadillac and lit out for the territory. Next came Grace, wanting to be called Gigi, looking for a man, but good-hearted under a tough exterior. She is followed by Seneca who is heart wrenching with the little gashes she carves into her body. The last to arrive is Pallas, the youngest, unbelieving that her mother and her lover could betray so cruelly. And she is not the only victim of betrayal. Consolata, who has had a passionate affair with Deacon Morgan is also cruelly betrayed by him as he could not endure "a woman bent on eating him like a meal." After the crime he confesses to the pastor that he needed to expunge his "shame," and that he had to "erase both the shame and the kind of woman he believed was its source. An uncontrollable, gnawing woman who had bitten his lip just to lap the blood it shed ... a Salome from whom he had escaped just in time" (279-80). Deacon and his kind think of the women as

bloodsuckers and they must erase the shame of their dependence on such women. These women, who are cultish and strange, seem to be witches to the patriarchs of the town. They were "not women locked safely away from men; but worse, women who chose themselves for company, which is to say not a convent but a coven" (276). They possessed uncanny and supernatural powers of healing and second sight, and of raising the dead powers that were particularly threatening to the patriarchs of Ruby. The women, for their part, "felt permeated by a blessed malelessness, like a protected domain," a sanctuary in which they were renewed and reinvigorated to face life with courage and fortitude. Throughout the novel, Morrison juxtaposes the values represented by the patriarchs of Ruby against those of the women in the Convent—exclusion versus inclusion, rejection versus acceptance, destruction versus regeneration and healing. And there is no doubt as to where Morrison's sympathies lie.

*Paradise* draws from American cultural and literary traditions, which were overpowering the African Americans in their longing for a participation in the American Dream. The novel expands such a tradition by offering a harsh critique on the exalted African American nationalism grounded on religious and cultural exceptionalism. Morrison seems to approve, along with Misner, of continuously striving for the impossible but creative dream of creating an ideal community identifiable with an earthly paradise. The possibility of attaining paradise lies, as the novel suggests in the form of Convent community, in the integration of opposites. The fusion of different creeds undertaken by the women in the Convent represents a dialogue interchange among the nationalists. As the women evolve toward the acceptance and integration of their own polarities, they are rewarded by achieving that state of plenitude, happiness, and serenity, which is associated with paradise. Morrison finally shuns "religious as well as ethnic and nationalistic essentialisms by means of the open ending of the novel," (Marcos 114) which implies that paradise—as well as ethnic construction—is neither closed nor fixed, but a constantly evolving situation.

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19.

## A POSTMODERN STUDY OF HAROLD PINTER'S *THE HOMECOMING*

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As a dramatist, Pinter is an enigma to critics. Some consider him an absurdist, others an existentialist and some place him in the group of anti-humanists and the amoral. As an example of a postmodern drama *The Homecoming* seems to display the persistence of the past in the present, indeterminacy, irony, anarchy, happening and silence which are known as the main elements of postmodernism. It is, then, attempted to show that in his depiction of certain aspects of family life and relationships that are common to all families in greater or lesser degree, Pinter's *The Homecoming* seems to bring into account a consideration of postmodernity according to Derrida's concept of "deconstruction", however, Lyotard's "Fall of Metanarratives" and "Language Game" are of certain significance within the postmodernist approach towards the play. Pinter as a post-modern dramatist tried to break from the conventions of the well-made play that contains a chronological plot and involves the audience in a problem-solution action. By the time that *The Homecoming* opened in London in 1965, Pinter's career as a major playwright had been firmly established.

Pinter's writings present a wide range of his craft and concern. It paves a obvious way and assesses the degree of his root educes in the issues such as social activism, cultural depiction, postcolonial contexts of the self. His major plays offer close in detail readings, it brings to light the pointed focus of his various aspects of writing -- as women's independence and selfhood, resistance and settlement in human relationships, different patterns of narration, linguistic devices etc. *The Homecoming* is a two-act play about the life of mainly three male characters ( Max, Lenny, Sam and Joey) , the homecoming son , Teddy, and his wife Ruth. The play opens in the midst of a struggle between Max, the father, and his son Lenny with mutual expressions of resentment of each other. After a while Teddy arrives with his wife Ruth, the only female character in the play. He reveals that he has been married for six years and has three sons prior to returning to the family home. From the first encounter between Lenny and Ruth, she implicitly reveals her discomfort with Teddy in a sexually charged conversation. In the first meeting between Max and Ruth, he starts insulting her and calling her a whore but after awhile we see Max treats her gently. Sam talks about his job as a professional driver and Max blames him for not getting married while he was young. Then, there is Joey who is a boxer but in his father's eye, he is nothing but a good for nothing man. Lenny is known as a women expert among the family, therefore, he shows great interest in Ruth , that is shown in many scenes in the play, where he tells here about his old times with girls. His interest grows wilder as he thinks to make her work for

him as a prostitute. The play ends with Teddy's departure and Ruth stay and acceptance of the deal with Teddy.

The story of the play is very simple Teddy, a professor in America, returns to his previous home in London with his wife Ruth after six years, Max is a seventy year's old retired butcher. He lives with two of his sons Lenny and Joey. Sam, a younger brother of Max is also there in the house. Max's wife Jessie, who is dead but still remains wedged in the men's minds. There is Teddy's wife Ruth who comes to only visit and continues to live in Max's home. Ruth becomes erotically mixed up with all family members. Ruth and her life with Teddy reflect the ideal of the perfect life for a woman. It is clear that the men are longing for a female company in the home not only for sexual use but also as a mother, which Ruth fills, well, and as Jessie filled well before too. Teddy gives to his role of son over his role as husband, Ruth controls from unresponsiveness to concern.

Ruth : Do you want to stay?

Teddy: Stay? Pause. We've come to stay. We're bound to stay. . . for a few days.

Ruth : I think the children . . . might be Missing us. (*The Homecoming* 21-22)

Ruth assurance to her duties as a mother is understandable. She has established her position in the family as Jessie. Ruth begins to look at things from her point of view and she does what she wants in the family .She keeps herself in cool condition.

Lenny tries to dominates her "You must be connected with my brother in some way" here Ruth declares her by saying dignified status: "I "m his wife". She denies any sentiments of dominance. As Lenny tries to hold her hands, Ruth avoids him. Lenny : Do you mind if I hold your hand? Ruth : Why? Lenny : Just a touch . . . Just a tickle Ruth : Why? (*The Homecoming* 46.)

Ruth uses the two reductive roles for women, whore and mother, to beat Lenny at his own game of sexual politics Ruth laughs, drinks the water, and walks confidently out of the room -absolute mistress of the circumstances. She does what Jessie did not do, if we are to consider Sam's story she has asserted her sexual power frankly. Ruth, no matter what role she is made in suppose as placed in a position of dominance at the centre of power, establishing her authority and reigning in full control of the situation at the end of the play. Finally it is she who has gained a kind of liberty, the prison keepers become the prisoners. She finds herself in sturdy position in which she has authority of a house of men, and of uses, what she knows to use in order to get what she wants. Ruth's controlling power inspired in part by Jessie's ghostly presence in the minds of the male characters of the play, symbolize the successful alteration of the conventions of female characterization. Battle fire with fire manages desire with desire.

Pinter's various dramatic techniques make his drama a peculiar presentation of human life. *The Homecoming* is, as the critic John Lahr says, "a brilliantly sculpted stage event". The visual metaphor is apt: there is a strong sense in which this play is a dramatic object, an almost mathematical calculation of relationships and oblique perceptions extended. Perhaps the chief difficulty in presenting Pinter's work is in finding the balance between this abstraction and his equally strong realism, which is so vivid and precise that it attains an air of the surreal.



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20.

## SAMUEL BECKETT'S *WAITING FOR GODOT* IN THE LIGHT OF POSTMODERNISM

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### ABSTRACT

*Waiting for Godot* had the most strikingly profound impact on everyone, which commenced the trend that became known as the “theater of absurd”. More importantly Samuel Beckett made *Waiting for Godot* as the violation of the conventional drama and the direction of expressionism and surrealism experiment in drama and theater. *Waiting for Godot* was one of the most exceptional plays of the post-second world war era.. In postmodernism, unlike modernism, we are not dealing with any scientific rules, but it is the absolute incredulity toward Metanarrative, which became popular, mostly after the Second World War. It postulates working without rules in order to formulate the rules of what will have been done and this is something quite ordinary in Beckett's works. Each one starts anew, inventing its own rules as it goes along.

Postmodern literature is closely connected with the development of advanced, information and communication technologies and media such as television, film, video, DVD, computers, internet, cell phones and others that have not only sped up communication among people in the world, have contributed to the globalization of the capital, consumerism, and popular culture, but have also significantly influenced and manipulated the people's vision of the world. Especially in popular, non artistic films the reality is presented as clear, uncomplicated, explicable, understandable and often idealized which is in contrast with the complicated and unpredictable reality.

In postmodern literary text, the idea of originality and authenticity is undermined and parodied. Postmodern literary work does not pretend to be new and original, but uses the old literary forms, genres, and kinds of literature and art, kitsch, quotation, allusion and other means to recontextualize their meaning in different linguistic and cultural contexts to show a difference between the past and present as well as between the past and present. Literary work often questions its own fictional status thus becoming metafictional. Metafictional means that a literary work refers to itself and the principles of its construction by using various techniques and narrative devices. Postmodernism raises its voice against consensus and propounds dissention; in the postmodern world it is impossible to attain a universal consensus. Consensus could occur only among like- minded people who form groups. Therefore consensus is possible only within groups, thus the acceptance of dissention is the mark of true non-violence. Consensus can be reached only by accepting that there is dissention. Modernity and postmodernity are epochs posited in a quite common, although by no means universal, philosophy of history.

The term postmodernism is still the subject of heated debates. It clearly succeeds modernism, a term which was prevalent as an international movement during the 1900s, a term which had two bloody World Wars under its shelter. Indeed these two devastating wars led to the everlasting question of the validity and eligibility of the Rationality in general and Modernism in particular. Actually postmodernism is a dramatic deviation of man's thought line; it is a renaissance towards breaking the fossilized shackles of the prescribed norms and notions, which have changed into economic and political institutions. These prescribed and unchanging beliefs are the trump cards of the power-maniac figures, who utilize them in expediency to rationalize and legitimize their brutality and unjust justice.

The phenomenon of postmodernism cannot be enunciated in purely temporal words. It somehow shackles most of the obvious epistemological points in various scientific points. In postmodernism, unlike modernism, we are not dealing with any scientific rules, but it is the absolute incredulity toward Metanarrative, which became popular, mostly after the Second World War. It postulates working without rules in order to formulate the rules of what will have been done and this is something quite ordinary in Beckett's works. Each one starts anew, inventing its own rules as it goes along.

With this disconsolate utterance, Samuel Beckett introduces the strange world of *Waiting for Godot*, a mystery that is wrapped in enigma. Before the elucidation of any literary criticisms, it would be indispensable to take a perfunctory look at the play. *Waiting for Godot* was first written in French version in 1949 and then translated into English in 1954 by its Irish writer. The two down-and-out men who wait expectantly to visit inscrutable Godot, have nothing significant to do with their lives, while waiting at a tree in the middle of nowhere doing every possible thing, even contemplating suicide, just to keep the dreadful silence at bay. Their waiting is interrupted by passing through of three other characters of the play, Pozzo and his subservient slave, Lucky, and the boy whose name was not mentioned, but seems to be the messenger of Godot. *Waiting for Godot* is centred on the two characters of Vladimir and Estragon, waiting on a country road for the elusive Godot. While they wait, they pass the time with a series of repetitive, habitualised activities. Soon, Pozzo and Lucky appear. The interaction between the four characters provides a brief distraction for Vladimir and Estragon before Pozzo and Lucky continue on their way. A messenger then arrives to let them know that Godot won't be coming.

*Waiting for Godot* had the most strikingly profound impact on everyone, which commenced the trend that became known as the "theater of absurd". More importantly Samuel Beckett made *Waiting for Godot* as the violation of the conventional drama and the direction of expressionism and surrealism experiment in drama and theater. *Waiting for Godot* was one of the most exceptional plays of the post-second world war era. Esslin calls it "one of the successes of the post-war theater" (3) More importantly the play does not formally end when the boy, who is somehow the harbinger of dejection, keeps Vladimir abreast of the fact that Godot is not coming this evening. The play indeed begins with waiting for Godot and ends with waiting for Godot as well. Although *Waiting for Godot* is said to be depressing, but as a matter of fact in different parts of the play the four characters fabricate different movements of humor in their mannerism and behavior. In other words, tragic and comic aspects of the play are amalgamated simultaneously. Most of the time, we

can feel this helpless absurdity throughout the play. Estragon: why don't we hang ourselves? Vladimir: with what? Estragon: you haven't got a bit of rope? Vladimir: no Estragon: then we can't Vladimir: let's go Estragon: oh, wait, there is my belt Vladimir: it's too short Estragon: you could hang on to my legs Vladimir: and who would hang onto mine? Estragon: true (Becket 42) Or even when his pants are fallen off his feet, he does not notice that, and Vladimir makes him aware of that. The expression "nothing to be done" (p. 2) is reverberated in most of their dialogues; it prevalently tries to impose the notion of absurdity in people's life.

Something which was never mentioned in the play, and can be taken into consideration is the characters' age. The humorous part is that, though it is not present as any dialogue, but it can be regarded as one of the points of uncertainty. Even when Pozzo asks Vladimir about his age he does not respond, because he is not sure. "Pozzo You are severe. (To Vladimir.) What age are you, if it's not a rude question? (Silence.) Sixty? Seventy? (To Estragon.) What age would you say he was? Estragon: Eleven." ( 21) But apart from all these points of uncertainty, even there is no sense of certainty in Godot's entry time. In act one, when Estragon and Vladimir are talking about the Godot's time of arrival, they do not even have the slightest certainty of when he appears: Vladimir: He said Saturday. (Pause.) I think. Estragon: You think. Vladimir: I must have made a note of it. (He fumbles in his pockets, bursting with miscellaneous rubbish.) Estragon: (very insidious). But what Saturday? And is it Saturday? Is it not rather Sunday? (Pause.) Or Monday? (Pause.) Or Friday? Vladimir: (looking wildly about him, as though the date was inscribed in the landscape). It's not possible! Estragon: Or Thursday? (p. 8) The most helplessly humorous part of this uncertainty is that they do not even know whether the person they are waiting for is named Godot or not as Vladimir says: Vladimir: To Godot? Tied to Godot! What an idea! No question of it. (Pause.) For the moment. Estragon: His name is Godot? Vladimir: I think so. ( 14) But other than this, Who Is Godot? When does he come? Where does he show up? Why does he have to come? Or even the most fundamental question: Why do they have to wait for Godot? It is not only about Estragon and Vladimir, but also about humankind who helplessly in each segment of life waits for a new Godot. We are searching for the meaning of life too repetitiously and without purpose, always trying to find somebody or something that can take the lead of our lives. This postmodern world comes into being, when salvation is expected from an external entity.

Beckett's play *Waiting For Godot* proposes the Derridean version of the postmodern world, a world that is "no longer turned toward the origin" and rather moves beyond distinctly modern structuralist binaries and metadiscourses. It is more accurate to say Beckett uses techniques and ways of representing things that are very much associated with postmodernism.

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## 21.

## A REVIEW ON DISABILITY DISCRIMINATION & SEGREGATION OF THE CHILDREN WITH SPECIAL NEEDS: - A HUMAN MINDSET

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### **ABSTRACT**

'Each special child is one of a kind – in qualities, interests, capacities and needs; and each kid can make the most of his or her rights without separation of any sort.' (Thomas Hammerer, 1997) Harassing is a standout amongst the most harming types of segregation. This direction furnishes counsel on managing harassing including youngsters with uncommon instructive needs (SEN) and incapacities. Two fundamental definitions are utilized to illuminate choices about supporting youngsters with SEN and incapacities. They are the Disability Discrimination Act 1995 meaning of a debilitated individual as somebody who has 'a physical or mental impedance which has a generous and long haul unfriendly impact on his or her capacity to complete ordinary everyday exercises.' and the exceptional instructive needs meaning of kids who have learning challenges or incapacities that make it harder for them to learn or get to training than most offspring of a similar age. As indicated by the social model of handicap, 'inability is created by the way society is sorted out, as opposed to by a man's hindrance or distinction. This approach takes a gander at methods for evacuating hindrances which confine life decisions for individuals with weaknesses or contrasts.

**KEYWORDS:** - Disability Discrimination, CWSNs, Special Education, Social Exclusion.

### **INTRODUCTION**

Defining disability is complex and controversial. Though arising from physical, sensory, mental or other impairments, disability has social as well as health implications. A full understanding of disability recognizes that it has a powerful human rights dimension and is often associated with social exclusion, and increased exposure and vulnerability to poverty. Disability is the outcome of complex interactions between the functional limitations arising from a person's physical, intellectual, or mental condition and the social and physical environment. It has multiple dimensions and is far more than an individual health or medical problem.

### **Overly general or inconsistent definitions:-**

A more recent trend in the field of education, as mentioned in this paper, is the inclusion of children with disabilities as a part of larger groups of "disadvantaged children", "children in especially difficult circumstances" or "children with special educational needs". This approach could risk the confusion of very different phenomena. In addition, the Organization for Economic Cooperation and Development (OECD) presents three cross-national categories derived from educational statistics: disabilities, learning and behavior difficulties and social disadvantages. These three categories are related to different groups which need additional resources for their education. However, they are primarily relevant in the industrialized nations that collect greater quantities of data than do developing countries.

### **Barriers for children with disabilities:-**

Meanings of people with incapacities may just cover youngsters with direct to serious handicaps that are anything but difficult to distinguish, for example, those with physical or

tangible incapacities. Youngsters with learning troubles or learning handicaps are habitually excluded in frameworks of recognizable proof of kids with inabilities in creating nations. Youngsters with covered up or mental handicaps are much of the time not distinguished or provided food for in the instruction framework in creating nations. Definitions and classifications created by universal offices, for example, the Organization of Economic Cooperation and Development have been produced inside the setting of created nations, and won't really convert into helpful methodologies inside creating nations.

### **CURRENT DISCRIMINATION IN EDUCATION**

The expectations of individuals with handicaps and their families for the enactment in switching separation in view of inability have demonstrated not exactly was visualized. At the five year point (after order) there was little uncertainty that segregation in instruction was as yet a genuine issue. In Australia, the National Children's and Youth Law Center distributed cover handicap segregation in schools in 1997i. The exploration included concentration bunches, phone meetings and overview systems with a sum of 784 individuals including guardians, careers, understudies and previous understudies. A scope of incapacity segregation issues were revealed in the regions of enrolment, post enrolment, meeting individual bolster needs, cooperation and having a place, biased mentalities by staff, tormenting, other parent states of mind, and harshness to handicap particular issues. Of specific concern was the experience of making formal grievances under the DDA. Protestations were observed to be exorbitant and tedious with long postpones included. For instance one case included 13 months of extended transactions with the instruction framework just concocting a workable proposition days before the booked hearing. Whining direct to the school was negative for an expansive larger part, with understudies victimized or compelled to leave school thus. Guardians were debilitated with criticism activity by schools.

### **REVIEW OF LITERATURE**

**Irwin et al's (2000)** discoveries affirmed the significance of satisfactory support—both material and time—inside the middle. The review likewise recognized an "upright cycle of consideration" that was apparent in focuses that had positive encounters with incorporation; these then added to more inspirational states of mind and, thusly, expanded duty to incorporation.

The 2004 Irwin et al concentrate based on the 2000 review's discoveries as for the part of the Center chief in advancing consideration and impacting staff's states of mind and encounters. It presumed that "chiefs' dedication to comprehensive practice as a component of value arrangement and as a fundamental esteem is a basic element that supports their authority for incorporation in their inside and in their group" (2004: 9).

Group Living Manitoba (2009) took a gander at the specific encounters of moms getting to youngster watch over their kids with inabilities while **Parsa-Pajouh et al (2005)** looked all the more carefully at how backings were influencing consideration at the program level in northern British Columbia. In **Alberta, Wiart, Kehler, Rempel and Tough (2011, 2013)** utilized a blended techniques way to deal with explore comprehensive kid mind over the territory.

**Frankel (2004) and Frankel, Gold and Ajodhia-Andrews (2010)** took a gander at kid mind incorporation at a wide calculated and framework level. Frankel (2004) contrasted approaches with youngster mind incorporation in Ontario, British Columbia, the US and Australia, while Frankel et al (2010) analyzed Canada, the US and Guyana. **Frankel (2004)** watched that "the early youth asset expert model has turned into an essential way to deal with supporting youngsters with uncommon needs in group based early adolescence programs." However, as one key source noted, even "the consultative models contrast over the region from a hands-on

direct approach with a tyke to building the limit of the supplier" (2004: 314). Both these reviews showed that an absence of clear approach, insufficient financing support and a restricted measure of comprehensive projects obstruct expectations to push ahead with full consideration in kid mind in Canada. These issues were likewise distinguished in the previously mentioned common reports.

**Valentine (2001) and Hanvey (2002)** recognized kid mind as an essential administration—one that they noted is not effortlessly gotten to by kids with incapacities and their families. **Hanvey (2002)** reasoned that "guardians encounter various boundaries to working—the fundamental one being access to high caliber, moderate and comprehensive kid mind" (2002: 12) while Valentine addressed the absence of foundation to give "comprehensive bland backings, for example, kid mind programs inside the group that can oblige and incorporate youngsters with handicaps all the time (2001). Valentine additionally remarked that commonplace governments tend to "concentrate strategy and projects essentially on giving utilitarian, rehabilitative and helpful backings and administrations to kids with inabilities" (2001:4, for example, those considered in the domain of early mediation. Yearly reports from associations, for example, the Canadian Coalition on the Rights of the Child and the Canadian Association for Community Living keep on tracking youngsters with inabilities' entrance to kid mind as a human and kids' rights issue.

Title, authors, year	Type of study	Purpose	Findings	Source and access
<i>Alberta inclusive child care project</i> Wuart, L., Kehler, H., Rempel, G., Tough, S. (November 2011)	Mixed methods – focus groups (parents, service providers) and surveys (child care programs and family day homes)	"To provide information that would support the development of strategies for improving access to inclusive child care for children with special needs in Alberta."	-Survey respondents reported positive attitudes towards the philosophy of inclusion. However, the development of policies to support inclusion and formalized, goal-setting processes with families were not widespread practices. Knowledge about specialized support services and success in accessing these services was inconsistent among child care centres and family day homes agencies in Alberta. - Children with special needs experience decreased access to child care programs.	Alberta Centre for Child, Family and Community Research  Online access: <a href="http://www.research4children.com/public/data/documents/AICCPFI_NALREPORTDecember2011pdf.pdf">http://www.research4children.com/public/data/documents/AICCPFI_NALREPORTDecember2011pdf.pdf</a> Also published as Wuart, L. Kehler, H., Rempel, G., and Tough, S. (2013). Current state of inclusion of children with special needs in child care programmes in one Canadian province. <i>International Journal of Inclusive Education</i> .
<i>Assessing inclusion quality in early learning and child care in Canada with the SpecialLink Child</i>	Mixed methods Observation/scale (SpecialLink Inclusion Principles Scale, SpecialLink	"To examine the internal reliability and structural properties of the SpecialLink Inclusion	-SpecialLink Inclusion Principles Scale and the Inclusion Practices Profile evidenced both internal reliability and external	SpecialLink Canada Online access: <a href="http://www.speciallinkcanada.org/about/pdf/SpecialLink_Report_on_Inclusion_Quality">http://www.speciallinkcanada.org/about/pdf/SpecialLink_Report_on_Inclusion_Quality</a>

**REVIEW ON INCLUSIVE EDUCATION**

**OBJECTIVES OF THE STUDY**

- To review the role of disability discrimination of CWSNs in relation to special education and services.
- To study the barriers and challenges of CWSNs in their upcoming with general children in reference of disability discrimination.

**RESEARCH METHODOLOGY**

In order to carry out any research investigation, there is a need of a systematic method and to adopt a well-defined procedure for each and every research. There is also a

need methodology of any research constitutes the selection of representative sample of the universe or the general population, application of the appropriate research tools and the techniques.

To fulfill the objectives of our study following methodology will use for the study and report preparation.

### **RESEARCH DESIGN**

Research Design refers to pattern or an outline of a research proposal. It comprises a series of prior decision that is taken together and provides a plan for executive a research report.

As different school will covered in the study, so it will be altogether a self-reported survey and research design to conduct the study will be a survey design.

### **SOURCES OF DATA**

Both primary and secondary methods will be used for collection of data. Semi structured questionnaire was used as primary source of collecting data for the completion of study. The questionnaire comprises different parts. Annual reports, Library research (articles, journals, dissertations books, accessed database, etc.) will be used as secondary source for collecting data.

### **SAMPLE TECHNIQUE**

\*Non Probability sampling

Convenient Sampling will be the type of sampling which will be used to collect the data from the respondents. Schools in Jabalpur were covered as the area for the research work.

### **SAMPLE UNIT**

Government and private Schools

### **SAMPLE SIZE**

35 Respondents

### **SAMPLING AREA**

Jabalpur (Rural & Urban Areas)

### **RESEARCH INSTRUMENTS**

Research instrument serve as measurement tools. Research instrument was including as questionnaire, personal interview, observation, self-report instrument or scale etc.

### **RESEARCH DESIGN**

- The examination plan portrays exactly what must be done, how it will be done, what information was required, what information gathering gadgets utilized, how wellsprings of information was chosen, and how the information was investigated and conclusions be drawn. The study is restricted to



secondary school understudies of Jabalpur District. The study was restricted to Hindi medium secondary school understudies. In the present research the Hindi medium secondary school understudies of Jabalpur frame the number of inhabitants in the study and the 100 Hindi medium secondary school understudies of Jabalpur chose by group multistage testing structure the specimen of the study. In the present research, disability discrimination is the reliant variable while Discrimination arising from disability, Indirect discrimination, Harassment, Victimization, Duty to make reasonable adjustments, tension, stress and other factors. To gather the information from the specimen the institutionalized apparatuses accessible in Hindi were utilized. Looking to the economy of time, cash and vitality the overview technique was utilized. The information was gathered by pre-chosen instruments with mindfulness. Similar information was then assembled and broke down connection.

### **DATA ANALYSIS AND INTERPRETATION**

#### *Resistance to Child Participation and Overcoming Resistance*

<i>Special Students</i>	<i>Resistance to Child Participation</i>	<i>Overcoming Resistance</i>
<i>MR</i>	<i>10</i>	<i>3</i>
<i>HI</i>	<i>7</i>	<i>2</i>
<i>VI</i>	<i>8</i>	<i>4</i>
<i>LD</i>	<i>6</i>	<i>3</i>
<i>CP</i>	<i>4</i>	<i>1</i>
<b><i>TOTAL</i></b>	<b><i>35</i></b>	<b><i>13</i></b>

There are 35 respondents who are Bullying is one of the most damaging forms of discrimination. This guidance provides advice on dealing with bullying involving children with Special educational needs (SEN) and disabilities.

It is investigated to help schools to:

<ul style="list-style-type: none"> <li>• Support learners with SEN and disabilities.</li> </ul>	<ul style="list-style-type: none"> <li>• Eliminate disability based discrimination and harassment.</li> </ul>
<ul style="list-style-type: none"> <li>• Develop a non-bullying ethos.</li> </ul>	<ul style="list-style-type: none"> <li>• Understand, prevent and respond to Bullying of children with SEN and disabilities.</li> </ul>

Province/territory	Program name	Department responsible for policy	Administrative responsibility	Eligibility	Supports
NL	Inclusion supports	Health and Community Services	Regional inclusion consultants	Licensed child care providers apply to the program for funds and support. - Child eligibility definition: Child has a delay and/or exceptional ability in any of the developmental domains and/or presents with emotional, behavioral, sensory and/or learning difficulties unrelated to a particular diagnosis or condition.	Various services provided by regional consultants; staff training in inclusion and special needs; and grants to support replacement staffing for ISSP meetings, funded spaces, ratio enhancement and child-specific support.
PEI	Special needs grant	Education and Early Childhood Development	Department of Social Services and Seniors	Licensed child care providers apply to the program for funds and support. - Child eligibility: Child must have a diagnosed disability and, in order to attain the usual developmental goals, requires additional and/or specific types of stimulation/care.	The role of these grants is to lower ratios to allow for more successful inclusion into early childhood settings for children with special needs.
NS	Supported Child Care Grant (SCCG)	Department of Community Services	Regional early childhood development consultants	Licensed child care providers apply to the program for funds and support. Following consultation with the Department's Regional Early Childhood Development Consultants (ECDC), facilities may access funding support creation or enhancement of existing inclusive child	SCCG funding can be used for specialized training and professional development for early childhood educators, additional staff to enhance ratios for the delivery of a facility's inclusive program, and to purchase educational and resource materials directly related to

## FINDINGS & DISCUSSION

### Barriers for children with disabilities:-

Data is at times gathered and when gathered, stays extremely "feeble" including just an announcement of quantities of kids with inabilities, without valuable data on instructive needs.

- Many nations check just youngsters inside a specialized curriculum classes and not kids inside standard classes who require extra support.
- Poor information accumulation anticipates great arranging and fitting asset allotment and in addition sentiments of accomplishment with familiarity with advance.
- Lack of information on quantities of youngsters with uncommon needs and the level of administrations gave, averts advocates both inside and outside of government from delineating their cases.
- Data might be gathered yearly without recognizing people, keeping any intricate comprehension of advance in a given case.
- Data may not be looked at and dissected, keeping instructive strategy organizers from precisely making arrangements for what's to come.

- No framework is accessible for gathering information on all kids with incapacities from birth, which would empower information to be gathered on out-of-school youngsters.

### **SUGGESTIONS OF THE STUDY**

- Data ought to be gathered on the kid's social, familial and financial condition:
- Ministries of measurements or services dealing with group improvement, family or social welfare ought to gather information on the accompanying: Family circumstance (monetary circumstance and family structure, work of guardians and whether they have extra money related, government or health advantages, parental training level, level of parental association and accessibility of guardians to bolster the youngster.)
- Services and different open doors for the youngster through supporting offices (assets accessible, for example, transportation, media transmission and assistive advances).
- Friends in school and in the group. Information on the system of companions of a youngster at school will demonstrate how much the tyke is coordinated and could be a pointer of levels of fulfillment with and bolster in school.

### **Participation in after-school activities:-**

Some countries, it may be important to assess the power structure within the family to determine who has the ultimate decision to send the child to school in the extended family.

Specific data on children Ministries of education should collect data about children's full educational background such as: Previous school experiences (number of years and hours per week in school, date of referral to present school, basic literacy and numeracy skills, technological skills, subjects/curriculum areas studied, type of schools attended i.e. home-based, hospital-based, school-based, non-formal, formal and any other culturally valued skills such as weaving, making crafts or dancing.

### **In addition the child's educational profile should include:**

- Strengths and weaknesses of children in order to have a full awareness of how children can be motivated and how they can learn.
- Difficulties of the child, specific learning obstacles or other factors inhibiting child's success at school and support needs of the student.
- Functional Skills including the "potential" of students as well as any indication of self-awareness and self-esteem.

### **PARENTS, FAMILIES AND CAREGIVERS OF CHILDREN WITH DISABILITIES:-**

#### **THE CHALLENGE**

Absence of parental instruction or mindfulness and outside bolster Parents, guardians of their youngsters, regularly have the most definitive part in the achievement of their kids in going to class. While a few guardians might be over-defensive and dread sending their kids to class, others are persuaded their youngsters can prevail in a standard school. Notwithstanding when schools are tolerating of kids and give the bolster important to their instruction and development, guardians must conquer the ordinary difficulties that go up against them keeping in mind the end goal to guarantee

that their kids can keep tutoring. Guardians may not be formally taught, or may do not have the information, at the introduction of their kid, to help them adapt to their challenges. Guardians may likewise not know how to access outside help to defeat these challenges. Guardians and educators may likewise not have positive collaborations identified with the youngster.

### **Economic situation of the family**

Guardians and groups of youngsters with handicaps are confronted with numerous snags. Learns about destitution and handicap demonstrate that the additional expenses of meeting the medicinal services, restoration and different needs of kids can overburden family assets. Guardians, subsequently, are doubly tested in their endeavors to bring up and teach their youngsters. Not exclusively should they address the extra issues of their kids, frequently at extraordinary cost, yet they should likewise endeavor to beat resistance with respect to schools and educators in tolerating their kids in school. Sending their kids to class may require installment of school charges, yet absolutely requests additional partnered costs, for example, for books and materials, transportation and maybe for suppers at school. In any case, not sending kids to class is considerably more expensive in the long haul: "For youngsters with handicaps the danger of destitution because of absence of training might be significantly higher than for kids without inabilities. Youngsters with inabilities who are barred from training are for all intents and purposes sure to be long haul, deep rooted poor. They definitely turn into a monetary weight on society and on their families."

### **Barriers for children with disabilities**

Parents are not masters with ability in instructing their kids.

- Parents might be poorly educated about who might have the capacity to help their youngsters.
- Families and educators don't generally have positive, useful connections, along these lines losing the chance to utilize assets, skill and resolve carefully.
- Teachers may oppose participation with guardians, discovering them as well "requesting" or excessively nosy.
- Financial and different elements may keep guardians from sending their youngsters to class. Guardians need to discover and pay overseers in the event that they themselves must work outside of the home.
- Parents may need methods for correspondence and common support with different guardians.
  - Parents may be ignorant of the rights of their children to attend school.

### **CONCLUSION**

The Disability Discrimination Act 1995 (as amended), section 49A, requires schools to take a more proactive approach to promoting disability equality and eliminating discrimination&segregation. Among its provisions are requirements on schools to promote positive attitudes towards disabled people and to eliminate harassment. There are obligations for governors and head teachers. The lack of progress and perpetual exclusion of children with disabilities from regulated child care across Jabalpur is tragic for families and children. Not only is access to high quality early childhood education and care every child's right, but quality IEPs programs provide a crucial

opportunity for children with disabilities to be integrated into their peer groups and communities while providing parents with a range of vital supports. In some cases, regulated child care programs may be the only place where children and families can get the specialized supports they need to make sure that a child with a disability can grow and develop to her/his fullest potential.

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## स्वतन्त्रता की बेदी पर रानी लक्ष्मीबाई

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१८५७ ई. का स्वतन्त्रता संग्राम भारतीय जन मानस में अचानक आया उबाल नहीं था बल्कि वह जनता के उस संघर्ष की पराकाष्ठा का प्रतिफल था जो १७५७ ई. में ब्रिटिश राज के शुरुआत के बाद से ही सुगबुगाने लगा था और यही सुगबुगाहट भारत के विभिन्न क्षेत्रों में सन्यासी विद्रोह (१७६३-१८००), चुआर विद्रोह (१७६६-१७७२), कोल विद्रोह, संथाल विद्रोह, अहोम विद्रोह, खासी विद्रोह, भील विद्रोह, कच्छ का विद्रोह, रमोसी विद्रोह, सामन्तवाड़ी विद्रोह आदि के रूप में दिखाई दी। दक्षिण भारत में भी किसानों तथा राजघरानों के अनेक विद्रोह ब्रिटिश राज को ललकार रहे थे। ब्रिटिश राज के कारिन्दों ने इस विद्रोहों का अत्यन्त क्रूरता के साथ दमन किया जिसके कारण दक्षिण भारत एवं पश्चिम भारत के कुछ क्षेत्रों में स्वतन्त्रता के लिये उठा उफान ठंडा पड़ गया और कुछ क्षेत्रों में राजनैतिक निष्क्रियता आ गई। तथापि यह जनचेतना या राष्ट्रवाद का प्रारम्भिक स्वरूप अधिक दिनों तक नहीं दबाया रखा जा सका। समय-समय पर इसकी परिणति भिन्न-भिन्न रूपों में सामने आती रही।

क्रान्ति, विद्रोह अथवा जन आंदोलन का उद्देश्य या अर्थ केवल एक ही होता है जुल्म के खिलाफ लड़ना तथा शासन और समाज में परिवर्तन लाना। जब भी किसी विदेशी क्रूरता के विरुद्ध जन मानस कोई विद्रोह करता है तो वह केवल राष्ट्रवाद की श्रेणी में ही रखा जा सकता है उसका कोई दूसरा अर्थ सोचा भी नहीं जा सकता। भारत में जन आंदोलन का प्रारम्भ और राष्ट्रवाद का उत्थान ठीक उसी दिन से दिखाई देने लगा था जबकि १७५७ ई. में बंगाल की सेनायें प्लासी के युद्ध में हार गई और ब्रिटिश राज का अत्याचारी स्वरूप भारत के विभिन्न के भागों में फैलता चला गया। १७५७ से १८५७ ई. के बीच भारत के विभिन्न भागों में हुये जन आंदोलन रूपी विद्रोह इसी के परिचालक थे।

१८ वीं शताब्दी के उत्तरार्द्ध से प्रारंभ हुये जन आंदोलन समाज के प्रत्येक तबके से हुये। इनमें किसान, व्यापारी, सन्यासी, जमींदार, राजकीय घराने आदि सम्मिलित थे इन आन्दोलनों ने ग्रामीण, नगरीय और वनवासी अथवा आदिवासियों की खाई को पाट दिया था। इनमें हर स्तर पर पुरुष और स्त्रियों ने भागीदारी की थी। विद्रोह, क्रान्ति, जनचेतना, राष्ट्रवाद अथवा जनआंदोलन की प्रेरणा को उभारने और जीवित रखने का कार्य भारत की नारियों ने खुलकर किया। उन्होंने हर स्तर पर अपने पुरुष साथियों के साथ खुलकर भाग लिया और पुरुषों के लिये प्रेरणा की श्रोत बनी। किन्नूर की महारानी चेंनमा, सन्यासी विद्रोह की नेता रानी शिरोमणि, शिवगंगा स्टेट की विद्रोही वीरंगना वेलुनाचियार, रानी तुलसीपुर, रामगढ़ की रानी तेजबाई, तुकलाई सुल्तान, जमानी बेगम, नर्तकी अजीजन, कुमारी मैना महारानी तपस्विनी (सुन्दा), बेगम जीनत महल, बेगम हजरत महल, रानी तासीबाई (जालौन), बुदरी की ठकुरानी, बेगम आलिया, अनुपशहर की चौहान रानी, रामगढ़ की रानी अवंती बाई, उदादेवी, महावीरी देवी आदि उन वीरंगनाओं में प्रमुख स्थान रखती हैं जिन्होंने अपने प्राणों की चिन्ता न करके भारत की स्वतन्त्रता के लिये अंतिम दौर तक प्रयास किये। अकेले मुजफ्फरनगर में ही २५५ वीरंगनाओं ने शहादत दी। १८५७ ई. में ब्रिटिश राजसत्ता के विरुद्ध उठे महासंग्राम में रानी लक्ष्मीबाई का नाम अमर है जिसमें स्वतन्त्रता की लौ को एक वर्ष तक जलाए रखा, उसी की एक झलक प्रस्तुत शोध पत्र में दिखाने का प्रयास किया गया है।

सन् १७५७ ई. में प्लासी के युद्ध में अंग्रेजों को मिली विजय को हिन्दुस्तान में अंग्रेजी राज की स्थापना के रूप में देखा गया। बांगाल की जिस भूमि पर अंग्रेजों ने प्लासी युद्ध में जीत प्राप्त करके हिन्दुस्तान विजय की घोषणा की थी, उसी भूमि पर ठीक १०० वर्ष बाद २६ मार्च १८५७ ई. को क्रान्तिवीर मंगल पाण्डे<sup>१</sup> ने अंग्रेजी प्रभुसत्ता पर गोली चलाकर उनकी सत्ता के कफन में प्रथम कील ठोक कर अंग्रेजी शासन के विरुद्ध क्रान्ति की शुरूआत की घोषणा की।

एक शान्त और अहिंसा पसन्द सभ्यता के प्रतिकार के रूप में वीरवर मंगल पाण्डे ने बंगाल स्थित बैरकपुर छावनी में खुलेआम अंग्रेजों पर गोली चलाकर युद्ध और आजादी का नारा बुलन्द किया। परिणामतः ८ अप्रैल १८५७ ई. को उसको फौसी पर लटका दिया गया।<sup>२</sup> उस पर चलाए गए नाटकीय मुकदमें में, उसको नशेड़ी, व्यभिचारी, सनकी आदि विशेषणों से युक्त करके यह दिखाने का प्रयास किया गया कि यह देशभक्त क्रान्तिकारी नहीं वरन नशे का आदि था और नशे के कारण ही उसने गोली चलाने का कार्य किया। किन्तु हिन्दुस्तानी जनता और सैनिक अंग्रेजों की कार्यप्रणाली और मनोवृत्ति को समझ चुके थे। उन्होंने मंगल पाण्डे की शहादत को व्यर्थ नहीं जाने दिया और मेरठ स्थित २० वी रेजीमेन्ट के सैनिकों ने १० मई १८५७ ई. को अंग्रेजी प्रभुसत्ता के विरुद्ध हथियार उठा लिए।<sup>३</sup> इसके बाद १९वीं रेजीमेन्ट के सैनिकों ने भी हथियार उठा लिए और अपने अंग्रेज आफिसर को गोली मार दी।<sup>४</sup>

१० मई १८५७ ई. को मेरठ से प्रारम्भ हुआ सैनिक जन-आन्दोलन शीघ्र ही सम्पूर्ण उत्तर और मध्य भारत में फैलता चला गया। मेरठ, दिल्ली, कानपुर, अवध बिहार, बुन्देलखण्ड, निमाड़, महाकौशल आदि स्थानों पर भारतीय राजे महाराजे, सैनिक और जन समुदाय अंग्रेजी प्रभुसत्ता को उखाड़ फेंकने के लिए एक जुट हो गया। मध्य भारत में जनसंघर्ष के केन्द्र बिन्दु झांसी, ग्वालियर और इन्दौर पर सभी की नजरे थीं। भारत से अंग्रेज सत्ता को उखाड़ फेंकने की दृष्टि से इन्दौर और ग्वालियर के नरेशों की भूमिकाएँ अत्यन्त महत्वपूर्ण हो सकती थीं। झांसी, ग्वालियर एवं इन्दौर के शासकों का अंग्रेजों के विरुद्ध एक जुट हो जाना भारत में कम्पनी सरकार के लिए मौत का सायरन बजने जैसा होता<sup>५</sup> कम्पनी के सौभाग्य से ऐसा हो नहीं सका। क्योंकि ग्वालियर के सिन्धिया शासक और इन्दौर के होल्कर की निष्ठा क्रान्तिकारियों के साथ न होकर अंग्रेजों को समर्पित थी। ग्वालियर के तात्कालीन सिन्धिया शासक जयाजीराव की अंग्रेज भक्ति और अनिर्णय की नीति के कारण ही झांसी से चली क्रान्ति ज्योति ग्वालियर में आकर शहीद हो गई।

महारानी लक्ष्मीबाई के नेतृत्व में ६ जून १८५७ ई. को झांसी में अंग्रेजी प्रभुसत्ता के विरुद्ध जय घोष प्रारंभ हो गया। झांसी पर एक बार पुनः महारानी का अधिकार स्थापित हो गया।<sup>६</sup> झांसी की स्वतन्त्रता का समाचार सुनकर ग्वालियर की मुरार छावनी में भी सेना ने क्रान्ति की अलख जगा दी।<sup>७</sup> सेना पर अंग्रेज अधिकारियों का नियन्त्रण समाप्त हो गया। बहुत से अंग्रेज मारे गए। पोलिटिकल एजेन्ट मेजर मेकफर्सन कुछ अंग्रेज परिवारों को लेकर जयाजीराव के महल में शरणागत हो गया।<sup>८</sup> जहाँ से उन्हें आगरा भेज दिया गया। ग्वालियर की सेना एवं प्रजा अभी जयाजीराव के विरुद्ध नहीं थी। उन्हें आशा थी कि वह (जयाजीराव) क्रान्ति समर्थकों का साथ देगे। मगर उनका झुकाव अंग्रेजों के पक्ष में था। मेजर मेकफर्सन तथा राज्य का दिवान दिनकरराव रजवाड़े भी उन्हें अंग्रेजों के पक्ष में रहने की सलाह दे रहे थे। झांसी से लगातार सहायता एवं समर्थन की माँग आ रही थी। किन्तु महाराज कोई भी निर्णय लेने में अक्षम सिद्ध हो रहे थे।

उधर झांसी में रानी लक्ष्मीबाई अंग्रेजों को टक्कर देने के लिए निरन्तर सैनिक एवं अन्य तैयारियों में लगी थीं। उसके पास आराम का समय कम और काम का अधिक था। उसने अंग्रेजों के विरुद्ध एकजुट होने के लिए अपने समकालीन राजे रजवाड़ों से पत्राचार किया। रानी के पत्रों में भारत



की दुर्दशा, कम्पनी के अन्याय और अत्याचार का वर्णन तो था ही साथ ही उनमें क्रान्ति के लिए एकजुटता और तैयारियों की आवश्यकता को बार बार रेखांकित किया गया था।<sup>६</sup> अनेक रजवाड़ों से नैतिक एवं सैनिक समर्थन के पत्र आने लगे थे। किन्तु ग्वालियर के शासक जयाजीराव खामोश थे। रानी ने अपने प्रमुख साथी तात्याटोपे को अनेक बार ग्वालियर भेजा। तात्या महाराज को तो क्रान्ति के पक्ष में तैयार नहीं कर सका मगर सैनिकों की राष्ट्रीय एवं धार्मिक भावनाओं को भड़काकर लगभग ५००० सैनिक एवं कुछ तोपों को काल्पी पहुँचाने में सफल रहा।<sup>१०</sup>

अंग्रेज अधिकारी किसी भी मूल्य पर मध्यभारत के महत्वपूर्ण केन्द्र झांसी एवं ग्वालियर में सुलग रही राष्ट्रीयता की ज्योति को कुचल डालना चाहते थे। अन्यथा इसका दुष्प्रभाव समस्त भारत पर पड़ने की सम्भावना थी। क्योंकि मार्च १८५८ई. तक भारत के अनेक भागों में क्रान्ति की ज्वाला को अंग्रेजी फौजों ने शक्ति के बल पर कुचल दिया था। उन्होंने क्रान्ति में सम्मिलित आम जनता पर अमानुषिक अत्याचार किए थे। जिनका वर्णन भी सम्भव नहीं है। अब उनका समस्त ध्यान और शक्ति रानी लक्ष्मीबाई की कार्ययोजनाओं को कुचलने के लिए एकजुट हो रही थी।

इन्दौर से लेकर ग्वालियर तक के क्षेत्रों एवं मालवा के पूर्वी भाग पर पुनः अधिकार स्थापित करने के लिए सेन्ट्रल इण्डिया एंजेंन्सी की सम्पूर्ण सेनाएं मेजर ह्यूरोज की कमान में दे दी गई।<sup>११</sup> विष्णु भट शास्त्री गोडशे जो कि महाराष्ट्र ठाणे के एक गाँव का निर्धन ब्राह्मण था और १८५७-१८५८ ई. में दक्षिणा पाने की लालसा से ग्वालियर तक की यात्रा तक आया था। उसने १८५७-१८५८ ई. में घटित क्रान्ति की घटनाओं का आँखों देखा हाल माझा प्रवास नामक पुस्तक में संकलित किया था। जिसका अनुवाद अमृतलाल नागर ने 'आँखों देखा गदर' नाम से प्रकाशित किया। माझा प्रवास में विष्णु भट शास्त्री लिखते हैं, विलायत से इंग्लिश लोगों की पल्टने आई और मद्रास की काली पल्टनों को भी अपने साथ लेकर आगे बढ़ना शुरू किया। हैदराबाद के निजाम से पॉच हजार रुपये लिए, शिंदे (सिन्धिया) होल्कर, गायकवाड़, घोपड़े आदि सरदारों की सैनिक सहायता लेकर कप्तान ह्यूरोज बम्बई से जनरैली झण्डा फड़कता हुआ चला<sup>१२</sup> और २१ मार्च १८५८ ई को झांसी के समीप जा पहुँचा।<sup>१३</sup>

रानी लक्ष्मीबाई अंग्रेजी फौज के आगमन से बिल्कुल नहीं घबराई उसने शीघ्र ही काल्पी से रावसाहेब और तात्याटोपे को आने को लिखा। अंग्रेजी फौज ने झांसी को चारों तरफ से घेरकर गोलाबारी प्रारम्भ कर दी। रानी ने भी जवाबी कार्यवाही द्रुतगति से की और अंग्रेजों को अपने स्त्री होने का लाभ नहीं उठाने दिया। रानी की साथी महिला सैनिक अधिकारी कर्नल कुमारी सुंदरबाई कर्नलकुमारी मुंदरबाई, कर्नलकुमारी जुही, कर्नलकुमारी काशीबाई, कर्नलकुमारी मोतीबाई और कर्नल श्रीमती बोरेशन राष्ट्रभूमि पर शहीद हो गई। रानी की परममित्र एवं सैनिक साथी झलकारीबाई ने तो रानी का वेश धारण करके अंग्रेजों को धोखा दिया।<sup>१४</sup> तात्या टोपे अपने सैनिकों के साथ झांसी पहुँच गया। किन्तु झांसी पर अंग्रेजी फौजों को दबाव बढ़ता ही जा रहा था। नवीन रणनीति के तहत रानी और तात्या ने झांसी छोड़ दिया। झांसी पर ४ अप्रैल १८५८ई. को अंग्रेजी फौजों का अधिकार हो गया था। झांसी को अंग्रेजी फौजों ने बर्बाद कर दिया। झांसी को श्मशान बना दिया गया।<sup>१५</sup> रानी और तात्या अपने सैनिकों के साथ काल्पी पहुँच गए। काल्पी में बिठूर के नाना घोड़ो पन्त का भतीजा रावसाहेब भी उपस्थित था। बाँदा नबाब अली बहादुर भी अपनी सेना सहित काल्पी पहुँच गया। आगामी रणनीति पर विचार चल ही रहा था कि अंग्रेजी फौजों ने काल्पी को घेर लिया। जहाँ सभी का विचार दक्षिण की तरफ जाने का था। वही रानी ने निर्णय दिया कि ग्वालियर चला जाए<sup>१६</sup> जहाँ अंग्रेजों को टक्कर दी जाए। रानी के सुझाव पर २२ मई १८५८ई को काल्पी से ग्वालियर की तरफ कूच कर दिया गया।

वीरांगना लक्ष्मीबाई और उनके साथियों की सेनाएं अंग्रेजों से लोहा लेती हुई ३१ मई १८५८ई को गोपालपुर के रास्ते से होकर ग्वालियर पहुँच गई। जयाजीराव सिन्धियां क्रान्तिकारी फौजों को रोकने

के लिए 9 जून १८५८ई को मुरार पहुँचा जहाँ हल्के संघर्ष के बाद महाराज के अधिकांश सैनिक क्रांतिकारियों के साथ जा मिले।<sup>१७</sup> महाराज को पीछे हटना पड़ा और वह आगरा के लिए पलायन कर गए। ग्वालियर की जनता ने रानी और उनके साथियों का स्वागत किया। २ जून १८५८ई को सम्पूर्ण ग्वालियर पर रानी और उनके साथियों का अधिकार हो गया।<sup>१८</sup> सिन्धिया के खंजाची अमरचंद बाठियां ने गंगाजली कोष के दरवाजे क्रांतिकारियों के लिए खोल दिए। खजाने से धन लेकर पुरस्कार बाँटे गए और सैनिकों को २ माह का वेतन अग्रिम दे दिया गया।<sup>१९</sup> रानी ने सेना के पुर्नगठन का कार्य प्रारंभ कर दिया।

रावसाहेब ने सिन्धिया राजपरिवार की वरिष्ठतम महिला बैजाबाई को दो पत्र लिखे कि वह ग्वालियर का शासन अपने हाथों में ले ले और क्रांतिकारियों को सहयोग करे। किन्तु बैजाबाई राजपरिवार की अन्य महिलाओं को लेकर नरवर के दुर्ग में चली गई।<sup>२०</sup> ग्वालियर के पतन से अंग्रेज भौचक्के रह गए। सबसे सुरक्षित समझी जाने वाली ग्वालियर की रियासत का पतन इतना आसान हो गया किसी को ऐसी आशा नहीं थी। ग्वालियर को क्रांतिकारियों से मुक्त कराने के लिए अंग्रेज अधिकारियों ने कसर कस ली। सर ह्यूरोज, ब्रिगेडियर स्मिथ और मेजर रोज की कमान में सेनाएं ग्वालियर के लिए भेज दी गई। ग्वालियर को चारों तरफ से घेर लिया गया। १६ जून १८५८ई को युद्ध प्रारम्भ हो गया। १७ जून १८५८ई को रानी अपने साथियों सहित किले से निकली और दुश्मन पर छाती चली गई। उसके दोनों हाथों में तलवार तथा घोड़े की लगाम मुँह में थी। उसकी तलवारे बिजली के समान दुश्मन पर पड़ रही थी। कोटा की सराय नामक स्थान पर युद्ध चल रहा था। कि एक गोली उसकी पीठ में लगी।<sup>२१</sup> मगर वह अन्तिम सांसों तक लड़ती रही। जब युद्ध असम्भव हो गया तो रानी को उसके साथी बाबा गंगादास की झोपड़ी में ले आए। जहाँ उसने अन्तिम सांस ली, वहीं उसको चिता में समर्पित कर दिया गया। कुछ इतिहासकारों ने रानी के बलिदान को १८ जून १८५८ लिखा है जबकि प्राप्त प्रमाणों के आधार पर यह १७ जून १८५८ ही प्रमाणित होता है। ग्वालियर पर एक बार फिर अंग्रेजी सेना और जयाजीराव का अधिकार हो गया। अत्यन्त दुखी मन से रावसाहेब, तात्याटोपे, अली बहादुर और उनके साथियों ने ग्वालियर छोड़ दिया।

१८५७ई में अंग्रेजी राज की समाप्ति के लिए जिस मंगल पाण्डे ने अंग्रेजी प्रभुसत्ता पर गोली चलाकर प्रथम शहादत थी। उसका समापन १७ जून १८५८ई को महारानी लक्ष्मीबाई की शहादत से हुआ। महारानी के स्वभाव एवं उसकी वीरता पर कहा गया था।

खूब लड़ी मरदानी

अरे भई झांसी वाली रानी

सिगरे सिपइयन को पेरजलेबी

अपन खाई गुरधानी

बुरजन बुरजन तोपें लगै दई

गोला चलाए आसमानी<sup>२२</sup>

महारानी लक्ष्मीबाई ने राष्ट्रभूमि को अंग्रेजी राज से मुक्त कराने के लिए शहादत दे दी। १८५७ के प्रथम स्वतन्त्रता संग्राम की वह प्रथम महानतम नारी थी। जिसने मात्र भूमि के लिए अपना सर्वस्व बलिदान कर दिया। उसे अपनी सुख सुविधाओं की चिन्ता नहीं थी। यदि उसी के विचारों जैसे अन्य राजे महाराजे भी हो जाते तो इतिहास का दर्द कुछ कम हो जाता। ग्वालियर महाराज जयाजीराव के

अनिर्णय एवं अंग्रेजी निष्ठा के कारण लक्ष्मीबाई का पक्ष कमजोर हो गया था। यदि जयाजीराव अपनी पूर्ण निष्ठा के साथ रानी एवं क्रान्तिकारियों का साथ देते तो ग्वालियर झांसी का इतिहास कुछ और ही होता। ग्वालियर सहित अधिकांश देशी रियासतों ने अपने भविष्य की सुरक्षा अंग्रेजों का साथ देने में देखी और आदमियों तथा साज-सम्मान से उनकी मदद भी की। यही मदद यदि क्रांति सेनाओं को मिली होती तो शायद किस्सा कुछ और ही होता।<sup>२३</sup> दूसरे रानी भी इस बात को जान चुकी थी कि वह हारे हुये युद्ध को लड़ रही है। उसके साथी भी उसमें पूर्ण निष्ठा नहीं रख रहे थे। राव साहेब की भूमिका असमंजस की थी। सैनिकों का मनोबल टूट रहा था ग्वालियर की जनता एवं महाराज की विद्रोही सेना का रूख निरंतर बदल रहा था। दूसरे स्थानों से अंग्रेजों की विजय के समाचार आ रहे थे। ऐसी परिस्थितियों में रानी को अपनी सेना एवं साथियों को एकजुट रखना असंभव लग रहा था। किन्तु रानी ने अपने बालक पुत्र की चिन्ता भी नहीं की और अपने प्राणों को राष्ट्र पर न्यौछावर कर दिया। सिन्धिया राजघराने पर क्रान्तिकारियों की सहायता नहीं करने का कलंक तो नहीं लगता। सिन्धिया शासक की अंग्रेजी निष्ठा को व्यक्त करने वाले दो उदाहरण और दिए जा सकते हैं प्रथम वह अपने कोषाध्यक्ष अमरचन्द्र बाठियां को फांसी से बचा सकते थे और दूसरे १८५६ई में एक आम दरबार लगाकर क्रान्तिकारियों की सहायता नहीं करने के लिए महारानी बैजाबाई और अन्य को पुरस्कृत नहीं करते। सम्भवतः अंग्रेजों की विजय के समाचारों ने भी जयाजीराव को अंग्रेज भक्त बनने में मदद की होगी।

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## 23.

**ज्ञानयोग : एक विवेचन**

संदीप ठाकरे (योग विभाग)

इंदिरा गांधी राष्ट्रीय जनजातीय विविद्यालय, अमरकंटक (MO प्र0)

ज्ञान पर आधारित योगसाधनापद्धति को ज्ञानयोग की संज्ञा दी जाती है। मोक्ष प्राप्ति हेतु साधक का जिस मार्ग से सम्बन्ध होता है, उसी के अनुसार उसकी साधना का नाम होता है। जब साधक मुख्यतः ज्ञान को आधार बनाकर कैवल्य की प्राप्ति हेतु प्रयासरत होता है, तो उसके साधना मार्ग को ज्ञानयोग कहा जाता है। श्रीमद् भागवद्गीता में सांख्य आधारित साधना को ही ज्ञानयोग की संज्ञा दी जाती है क्योंकि सांख्य भी तत्वों के ज्ञान से मुक्ति की प्राप्ति मानता है। वस्तुतः वेदान्त की साधना को ही ज्ञानयोग के नाम से जाना जाता है। ज्ञानयोग के सिद्धान्त के अनुसार 'आत्मा' आनन्द स्वरूप, ज्ञानस्वरूप, सत्य, कुटस्थ, नित्य, शुद्ध व बुद्ध हैं अपने वास्तविक स्वरूप में ब्रह्म ही सत्य है। ब्रह्म के अतिरिक्त इस संसार में अन्य किसी की सत्ता नहीं है। यह समस्त संसार उसी अद्वितीय तत्व में स्थिर होकर प्रकाशित हो रहा है। ब्रह्म स्वयं प्रकाशवान, अनन्त, अखण्ड, अनादि, अविनाशी, चेतनस्वरूप, तथा आनन्दमय है जिस प्रकार एक ही अग्नि विभिन्न रूपों में प्रकट होती है उसी प्रकार समस्त जीवों की अन्तरात्मा एक ही ब्रह्म के नाना रूपों में प्रकट होती है। ज्ञानयोग के अनुसार जीव को ब्रह्म का ज्ञान होना ही मोक्ष है। दूसरे शब्दों में दुःखों से छुटकारा और आनन्द स्वरूप ब्रह्म की प्राप्ति ही मोक्ष है। यह तभी सम्भव है, जब जीव व ब्रह्म की एकता की अवस्था सिद्ध हो जाती है।

**श्रीमद्भागवद् गीता के अनुसार ज्ञानयोग :-**

गीता के अनुसार मानव अज्ञानवश बन्धन की अवस्था में पड़ जाता है अज्ञान का अन्त ज्ञान से ही होता है। इसलिए गीता में मोक्ष की प्राप्ति के लिए ज्ञान की महत्ता पर प्रकाश डाला गया है। ज्ञान से ही कर्मों व अपवित्रता का नाश होता है। ज्ञान से ही अमृत की प्राप्ति होती है। ज्ञानयोग की महत्ता बताते हुए गीता में कहा गया है- 'द्रव्यमान यज्ञ की अपेक्षा ज्ञानयज्ञ अत्यन्त श्रेष्ठ है, तथा यावन्मात्र सम्पूर्ण कर्म ज्ञान में समाप्त हो जाते हैं।' <sup>1</sup> इस प्रकार इस ज्ञान को जानने पर व्यक्ति मोह में नहीं फंसता है। इस ज्ञान के द्वारा ही साधक सम्पूर्ण भूतों को निःशेषभाव से पहले अपने में और पीछे सच्चिदानन्द घन परमात्मा में देवता है। इस संसार में ज्ञान के समान पवित्र करने वाला निःसंदेह कुछ भी नहीं है। प्रज्वलित अग्नि जैसे ईंधनों को भस्म कर देती है, वैसे ही ज्ञान रूप अग्नि हमारे सम्पूर्ण कर्म को भस्म कर देती है। <sup>2</sup>

**स्वामी विवेकानन्द के अनुसार ज्ञान योग :-**

स्वामी जी अज्ञान को ही मनुष्य के बंधन का मूल कारण मानते थे। अतः ज्ञानयोग के प्रथम सोपान में स्वार्थमूलक तथा शरीर आधारित सभी इच्छाओं का त्याग करना तथा इंद्रियों, मन और शरीर पर पूर्ण नियंत्रण स्थापित करना होता है। यही समस्त ज्ञान का आधार है। हम अविनाशी, नित्य, शुद्ध, पूर्ण आत्मा होते हुए भी सोचते हैं कि हम छोटे-छोटे मन हैं, छोटे-छोटे देहमात्र हैं यही समस्त स्वार्थपरता की जननी है। ज्यों ही मैं अपने को एक क्षुद्र देह समझ बैठता हूँ, त्यों ही मैं संसार के अन्यान्य शरीरों के सुख दुख की कोई परवाह न करते हुए, अपने शरीर की रक्षा में उसे सुन्दर बनाने के प्रयत्न में लग जाता हूँ। उस समय मैं तुमसे पृथक् हो जाता हूँ। ज्यों ही यह भेद ज्ञान आता है, त्यों ही वह सब प्रकार के अशुभ के द्वार खोल देता है और सर्वाधिक दुःखों की उत्पत्ति करता है। <sup>3</sup>

**आचार्य विनोबा भावे के अनुसार ज्ञान योग :-**

विनोबा जी सम्पूर्ण सृष्टि को ही ईश्वर की अभिव्यक्ति मानते थे। इनके अनुसार सम्पूर्ण सृष्टि में, उसके विविध रूपों में परमारत्मा सर्वत्र भरा हुआ है केवल आंखों से उसको देखने का अभ्यास करना सीखना है इसलिए उन्होने उपासना का सुन्दरतम मार्ग जगत सेवा बताया-

**वेद वेदांत गीतानां विनुना सार उद्धृतः । ४**

**ब्रम्ह, सत्यं, जगत स्फूर्तिं जीवनं सत्यं शोधनम्॥**

अर्थात् इस श्लोक में साधना का स्वरूप और कार्य स्पष्ट होता है। विनोबा जी ने 'सत्यशोधन' को ही जीवन का स्वरूप बताया है। सत्य सबसे श्रेष्ठ नीति-धर्म है, जबकि अन्य सभी नीति धर्म उसके सामने गौण हैं। जिससे हम अन्तरात्मा को पहचानते हैं, और जिससे अन्तरात्मा का समाधान होता है, वही सत्य है। ऐसे कर्म करने से मनुष्य के अहंकार का नाश होता है अर्थात् चित्त की वृत्तियों का निरोध होकर चित्त का सात्विक रूप बनता है।

**वेदान्त के अनुसार ज्ञानयोग का स्वरूप :-**

ज्ञानयोग में प्रारम्भिक साधन चार हैं- विवेक वैराग्य, षट्सम्पत्ति (शम, दम उपरति, तितिक्षा, श्रद्धा, और समाधान ) और मुमुक्षुत्व ये चारों बहिरंग साधन हैं। इनके अतिरिक्त- श्रवण, मनन, और निदिध्यासन भी ज्ञान योग साधना के अंतर्गत हैं। ये अंतरंग साधन हैं- बहिरंग साधन :-

(१) **विवेक** :- अर्थात् नित्य वस्तु एकमात्र ब्रम्ह है। ब्रम्ह के अतिरिक्त समस्त जगत अनित्य है, मिथ्या है। यही नित्यानित्यवस्तुविवेक है। ४

(२) **वैराग्य**:- दर्शन और श्रवणादि के द्वारा देह से लेकर जो घृणाबुद्धि है वहीं वैराग्य है। ५

(३) **षट्सम्पत्ति** :-

**शम** :-शम का तात्पर्य है शांति और आन्तरिन्द्रिय मन का निग्रह कर लेना। आचार्य शंकर विवेक चूडामणि में कहते हैं- बारम्बार दोष दृष्टि करने से विषय समूह से विरक्ति होकर चित्त का अपने लक्ष्य में स्थिर हो जाना ही 'शम' है। ७

**दम**:- दम का अर्थ दमन करना होता है। चक्षुरादि इन्द्रियों को बाह्य विषयों से निग्रह कर लेना दमन कहलाता है। कर्मेन्द्रिय और ज्ञानेन्द्रिय दोनों को उसके विषयों से खींचकर अपने अपने गोलकों में स्थित करना 'दम' कहलाता है। ८

**उपरति**:- उपरति का तात्पर्य उपराग हो जाना विरति हो जाने से है। अर्थात् जागतिक किसी भी वस्तु में रीति-प्रीति तथा आसक्ति का न होना उपरति है। आचार्य शंकर के अनुसार 'वृत्ति का बाह्य विषयों का आश्रय न लेना यही उत्तम 'उपरति' है। ९

**तितिक्षा** :-समस्त द्वन्द्वों को सहन करते हुए अपने ध्येय या लक्ष्य वस्तु की प्राप्ति के लिए साधना में डटे रहने का नाम 'तितिक्षा' है। आचार्य शंकर के अनुसार-चिन्ता और शोक से रहित होकर बिना कोई प्रतिकार किये सब प्रकार के कष्टों का सहन करना 'तितिक्षा' कहलाती है। १०

**श्रद्धा** :- वेद वेदान्त और गुरुवाक्यों में दृढ़निष्ठा एवं अटल विश्वास का नाम श्रद्धा है। आचार्य शंकर के अनुसार- शास्त्र और गुरुवाक्यों में सत्यत्व बुद्धि करना, इसी को सज्जनों ने 'श्रद्धा' कहा है जिससे वस्तु की प्राप्ति होती है। ११

**समाधान :-**चित्त की एकाग्रता का नाम समाधान है। आचार्य शंकर के अनुसार- अपनी बुद्धि को सब प्रकार शुद्ध ब्रह्म में ही सदा स्थिर रखना इसी को 'समाधान' कहते हैं।<sup>१२</sup>

**मुमुक्षुत्व :-** 'अहंकार से लेकर देहपर्यंत जितने अज्ञान कल्पित बन्धन हैं, उनको अपने स्वरूप के ज्ञान द्वारा त्यागने की इच्छा 'मुमुक्षुत्व' कहलाती है।'<sup>१३</sup>

**अन्तरंग साधन :-**

**श्रवण :-** गुरुमुख से उपदेश ग्रहण करने को श्रवण कहते हैं। श्रुति एवं मुण्डकोपनिषद् में कहा गया है कि- 'ब्रह्म को जानने की इच्छा हाने पर श्रोत्रिय ब्रह्मनिष्ठ गुरु के पास समिधा हाथ में लेकर आना चाहिए।'<sup>१४</sup>  
छः प्रकार के लिंगों के द्वारा सम्पूर्ण वेदान्त वाक्यों को एक ही अद्वितीय ब्रह्म में तात्पर्य समझना 'श्रवण' कहलाता है।<sup>१५</sup>

**मनन :-** गुरुपदेश पर आधारित ज्ञान प्राप्ति के पश्चात् वेदान्तानुकूल युक्तियों के द्वारा अद्वितीय ब्रह्म का निरंतर चिंतन करना ही 'मनन' कहलाता है।

**निदिध्यासन :-** इसका अर्थ अनुभूति या साक्षात्कार से ही योग माना गया है। आचार्य शंकर ने अपरोक्षानुभूति में निदिध्यासन के १५ अंगों का वर्णन किया गया है-

'यम, नियम, त्याग, मौन, देश, काल, आसन, मूलबन्ध, दृक्स्थिति, प्राणायाम, प्रत्याहार, धारणा, ध्यान, और समाधि ये क्रमशः निदिध्यासन के १५ अंग बताये गये हैं।'<sup>१६</sup>

**साक्षात्कार :-**साधक, साधना की उत्कृष्ट अवस्था में पहुंचकर साक्षात्कार करता है। इस अवस्था में वह निजस्वरूप को जानकर परमतत्व के साथ तादात्म्य स्थापित कर लेता है।

इस प्रकार अपर्युक्त विवेचन से स्पष्ट है कि ज्ञानयोग के इन साधनों के क्रमिक रूप से परिपालन से साधक समाधि की अवस्था को प्राप्त कर लेता है।

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- (८) विवेक- चूडामणि - २४
- (९) विवेक- चूडामणि - २५
- (१०) विवेक- चूडामणि - २६
- (१२) विवेक- चूडामणि - २७
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- (१५) स्वामी विज्ञानानन्द सरस्वती : योगविज्ञान, योगनिकेतन ट्रस्ट, ऋषिकेश, पु, ४४
- (१६) अपरोक्षानुभूति-(१०२, १०३)



## 24.

**बाळकृष्ण शर्मा नविन का उर्मीला**

प्रा. माधव पाटिल,

हिंदी विभाग, बी.रघुनाथ महाविद्यालय, परभणी

बाळकृष्ण शर्मा नविन का उर्मीला का हिन्दीसाहित्य मेंलेखन की शुरुवात छायावादीकाव्य के काल में हुआ परंतु उनकी ख्याति सन १९३० के लगभग ही हो गई थी ऊर्मीला प्रबंध काव्य का प्रकाशन सन १९५५ में प्रकाशित हूयी है।

विश्व कवि रवींद्र के 'काव्येर उपेक्षिता' इस शीर्षक निबंध मे भारत के उपेक्षित नारीयों की और कवियों का ध्यान आकृष्ट किया गया है। ऊर्मीला की भूमिका के बारे खुद अपने शब्दों मे बताया 'इस सम्पूर्ण ग्रंथलिखने में मैंने सदा चार साढे चार मास से अधिक समय नहीं लिया। कवि ने राम की वन यात्रा को एक महान अर्थपूर्ण आर्य संस्कृति प्रसार यात्रा माना है ऊर्मीला प्रबंध काव्य मे सभी पात्र मानवीय है परंतु यह एक विरह-प्रधान काव्य है इसमें ऊर्मीला लक्ष्मण संयोग और वियोग दोनों भाव दशाओं का वर्ण किया गया है ऊर्मीला का विरहपूर्ण व्यथा का चित्रण इसमें है।

नविन आर्य संस्कृति की विद्यमानता के पक्षधर थे।ऊर्मीला काव्य मे इस अभेद तत्व की व्याख्या करता है। भारतीय दर्शन का सिद्धांत पक्ष अपनी पूरी व्यवहारवादिता के साथ अनुस्यूत होकर इस काय को लागों के सामने रखकर ऊर्मीला जैसी नारी पात्र की महिमा का गाना किया गया है। महाकाव्य की प्रचलित अवधारणा पात्रहै चरित्रनिर्माण। इस महाकाव्य का प्रत्येक पात्र महत् पत्र है इसमे कैकयी के के चारित्रका भी निर्माण किया गया है और रावण जैसे खलनायक के चित्रण का उनके अधूरेपन को ग्रहण कर भी वह एक महान चरित्र लोगों के सामने रखा गया है।

ऊर्मीला महाकाव्य मे राम सीता लक्ष्मण ऊर्मीला इन पात्रों के माध्यम से ही आर्यसंस्कृति का प्रचार होता है। ऊर्मीला महाकाव्य के पथम सर्ग में सीता और ऊर्मीला का वर्तमान वर्णित करते है।इन दोनों के स्वभाव के व्याख्या करते है। उन दोनों के भविष्य की व्याख्या भी करते है। और उनके भविष्य का संकेत भी करते है। भविष्य का संकेत भी करते है, भविष्य का संकेत दो कहानी से होता है एक कहानी सीता की और दूसरी ऊर्मीला और की। सीता की कहानी राजा-रानी और ऊर्मीला और लक्ष्मण की कहानी कपोत-कपोती की। कपोत आत्मचिंतन के लिए दूर चला जाता है और कपोती विरह मे बिलकती हूयी-प्राण त्याग देती है। ऊर्मीला कपोती स्वभाव के समान है। ऊर्मीला महाकाव्य बार-बार आर्यधर्म की प्रतिष्ठा की बात करते है। वही उनका आदर्श है। जैसे

जागरुकता जीवन धन है  
सत्याचरण आत्यचिंतन है  
निश्चल होकर जगज्जनो की  
सेवा ही प्रभु कावंदन है।

ऊर्मीला महाकाव्य में रामकथा का वर्णन करना कवि का उद्देश्य है। ऊर्मीला लक्ष्मण के प्रेम विवाह, शरीर धर्म श्रृंगार का चित्रण करना और उसीके साथ रागात्मकता का भाव प्रदान किया जाता है। भारतीय सहकुटूब के हास परिहास के बीच गंभीर प्रश्न निर्माण किया जाता था। और उसका उत्तर ऊर्मीला महाकाव्य के मे दिया गया है।ऊर्मीला महाकाव्य के द्वितीय अध्याय में अयोध्या के उल्लास का भी वर्णन किया गया है।तृतीय अध्याय वन गमन के माध्यम से करुण रस प्रधान बात पर बल दिया जाता है।

ऊर्मीला महाकाव्य के चतुर्थ अध्याय में विरह और प्रेम का वर्णन किया गया है। इस सर्ग विरह - मीमांसा शीर्षक मे रचा गया है। विरह सारे संसार मे व्याप्त है- जैसे की,

अति रिक्त सा हिय है  
सूना-सूना जीन है  
सूना ही जीवन पथ है  
सूने ही जीवन के क्षण हैं।

ऊर्मीला इस महाकाव्य चतुर्थ अध्याय विरह-मीमांसा, शीर्षक के साथ लिखा गया है। नविनजी मूलतः विरह और प्रेम के गायक रहे है। विरह की व्यथा प्रकृति चित्रण के माध्यम से फूल पत्ते वृक्ष, लताओं के भिन्न रूप से अधिव्यक्त हो रहा है।

ऊर्मीला महाकाव्य के पंचम अध्याय में विरह संदर्भ मे सबकुछ वर्णन किया गया है। ऋतू वर्णन, प्रकृतिवर्णन विरह की सभी दशाएँ का वर्णन किया गया और दोहे इस छंद में भी उनका वर्णन है।

हम विषपायी जनम के सहै अबोल कुबोल  
नैकु न मानत अनख हम जानत अपने मोल

ऊर्मीला महाकाव्य मे छठा सर्ग पूर्णता का परिचय है । इसमें पूर्ण प्रणाम का अर्थ राम वंदना है और साथ राम के प्रति विनम्र होना और उनके कर्तव्य को कवि इस प्रकार लिखता है।जैसे

पाप कटा, अन्याय मिट गया  
अनाचार का अन्त हुआ  
सीता-राम लखन का तप  
जन-मंगल-कर फलवंत हुआ

और अंतमे रावण के वर्णन के साथ उनकी लंका वर्णन भी असमे किया गया है उनमें रावण की आसुरी वृत्ति के दैवी वृत्ति का प्रभाव यहाँ ज्यादा दिखायी देता है। इसमें जो विजय माना गया है व शास्त्र का विजय नहीं शास्त्र का विजय है, संस्कृति का विजय है।

इस महाकाव्य मे एक अर्थ से सर्जन कवि के ईमानदार संघर्ष का महाकाव्य है। इसकी चिन्तन धारा भारतीय है। यही विचारधारा म. गांधीजी ने प्रसारित करने की चेष्टा की है। मानव संस्कृति अर्थ संचय आबदध नहीं है। उसका विकास तो तप, संचम और नीति में निहित है। संस्कृति मे सत्य न्याय और सुन्दर बना देता है। राम के संघर्ष को भौतिकवादी न मानकर सांस्कृतिक दुष्टि से देखा जा तो महात्वपूर्ण कहा जा सकता है। उसके साथ जीवन के व्यवहार और आदर्शों का समन्वय इसका अर्थबोध कहलाया जाता है! मार्क्सवाद खेंमे मे बन्द होचूका था



और दिशाहीन समाज को सही राह दिखाने की भी कोशीश इसके अंतर्गत की गयी है। इसने धर्माधता मे प्रस्तुत संप्रदायिक हत्याओं का विवरण कर धर्म का अधः पतन के बारे मे सुरुवात मे लिखा गया है। इसी समस्या को उजागर किया गया हैं और समस्या निदान के लिये भूमी भी प्रस्तुत करते है। ऊर्मीला महाकाव्य लिखने से पहले भी ऊर्मीला को केंद्र बिंदू रखते हूय मैथिलीशरण गुप्तजी भी लिखा है उनसे अलग पहचान इसमें देखने को मिलती है।

इस महाकाव्य के भाषा के संदर्भ मे य कहा जाता है की संस्कृत बहुल भाषा है। संस्कृत के वर्ण का प्रयोग भी किया गया और साथ के मुक्तशैली उनका रेखाहित किया गया और गीतात्मक शैली मे लिखा जाने के कारण वह बहोत आकर्षक हो चुका था। दोहा छंद का भी उसमे प्रचूर मात्रा में उपयोग किया गया है। लग ७२० दोहे उन्होने उसके अंतर्गत लिखे है। इस की भाषा प्रभाव शाली और लघूसंवाद पूरक बन गयी। कविने समय के अनूकूलता से प्रकृति का चित्रण किया है।

भाषा मे खडीबोली, और ब्रज भाषा उपयोग किया है। वह व्याकरणस्मृत नही है फिर उनकी भाषा का पूर्णाधिकार से माना है।

### निष्कर्ष

ऊर्मीला इस महाकाव्य में आर्य संस्कृति का प्रचार कवि ने स्वच्छंतावादी गीतितत्व प्रधान काव्य ऊर्मीला को केंद्र मे रखकर उसके जन्म से लेकर लक्ष्मण के पुर्नमिलन की कथा कही गयी है। राम-सीता के विराट चरित्र के सामने लक्ष्मण ऊर्मीला का चरित्र उभरने का प्रयास किया गया है। ऊर्मीला का विरह का वर्णन अवश्य कवि के प्रकृति के अनूकूलता के साथ वर्णन का प्रयास किया गया है। कवि को लक्ष्मण निजता का प्रतिक माना गया है। इसमें पौरणीक पात्रों के माध्यम से नारी महिमा का गुणगाण करते हूय आधुनिक बुद्धिवादी युग की मानवीय संवेदनाओं चित्रीत किया गया है।

### संदर्भ ग्रंथ

- १) ऊर्मीला - बाल कृष्ण शर्मा नविन
- २) भारतीय साहित्यके निर्माता बालकृष्ण शर्मा नविन - डॉ पवनकुमार मिश्र
- ३) हिन्दी के आधुनिक प्रतिनिधी कवि - डॉ मुरारिलाल शर्मा
- ४) हिन्दी साहित्य का दुसरा इतिहास -डॉ. बच्चन सिंह



## 25.

**माफुआ : इतिहास अन्वेषण पद्धतीचा नवा आयाम****प्रा. सतीश निकम**

विद्यावर्धिनी सभेचे कला,

वाणिज्य व विज्ञान महाविद्यालय, धुळे

**डॉ. अनिल बैसाणे**

संशोधन मार्गदर्शक

भारतात सद्यस्थितीत 'इतिहासाच्या पुनर्लेखना'ची मागणी खूप जोर धरू लागली आहे. याचे कारण भारतामध्ये इतिहासलेखन हे तटस्थपणे झाले नाही. त्यामुळे भारतात अनेक ऐतिहासिक घटना ह्या वादग्रस्त ठरलेल्या आहेत. म्हणून भारताच्या इतिहासाची पुनर्मांडणी ही एक काळाची गरज आहे. आणि अशा पुनर्मांडणीसाठी सम्यक अन्वेषण पद्धतीचा इतिहास लेखनासाठी उपयोग होणे महत्त्वाचे आहे. 'In the Renaissance, History began to be written with a fresh and critical eye, to the lessons of the past and the implementation of the present.'<sup>1</sup> युरोपात प्रबोधनकालात इतिहासलेखनाचे हे वैशिष्ट्य भारतीय इतिहासलेखनात अवतीर्ण होणे ही बाब भारतीय इतिहास लेखनातील नव्या प्रवाहांची पूर्व अट आहे.

कॉ. शरद पाटील यांनी भारतीय इतिहासाचे बहुप्रवाही अन्वेषण पद्धतीने उत्खनन करून अतिशय मूलगामी इतिहास पुढे आणला आहे. कॉ. शरद पाटील यांनी इतिहास लेखनात एक नवा प्रवाह आणला तो म्हणजे माफुआवादी इतिहासलेखन पद्धती होय. माफुआ म्हणजे मार्क्सवाद व फुले आंबेडकरवाद यांचा संयोग होय. माफुआ विचार प्रवाह ही कॉ. शरद पाटील यांची निर्मिती नाही. त्यांच्या आधी काही विद्वानांनी माफुआचे सुतोवाच केले होते. परंतु कोणत्याही पद्धतीशास्त्राला किंवा विचारप्रवाहाला सैद्धांतिक पाया असणे आवश्यक असते. त्याशिवाय तो उभा राहू शकत नाही. माफुआचा सैद्धांतिक पाया निर्माण करण्याचे महान कार्य कॉ. शरद पाटील यांनी केले आहे.

मे. पुं. रेगे म्हणतात, 'पारंपरिक भारतीय समाजव्यवस्थेचा उलगाडा आणि तिच्यात आमूलाग्र परिवर्तन करण्याचा मार्ग केवळ पारंपरिक मार्क्सवादी पद्धतीवर आधारता येणार नाही, ह्या समाजव्यवस्थेचे स्वरूप समजून घेणे आणि तिच्या परिवर्तनाचा मार्ग शोधून काढणे यासाठी मार्क्सवादापलीकडे जाऊन, जातिव्यवस्था हे जे तिचे अनन्यसाधारण वैशिष्ट्य आहे त्याच्याकडे विशेषकरून लक्ष दिले पाहिजे....'<sup>2</sup> यास्तव इतिहासलेखनाचे उद्दिष्ट नवनिर्मितीक्षम समाज निर्माण करण्याचे असेल तर एकप्रवाही इतिहासलेखनाऐवजी नवा विचार करणे आवश्यक आहे. माफुआ त्याची ही गरजपूर्ती करते. 'इतिहासाच्या खऱ्या शास्त्राने जनतेचा, जनसमुदायांचा विचार केला पाहिजे. व्यक्तींचाच विचार करायचा तर तो जेव्हा व्यक्ती स्वतःपेक्षा फारच मोठ्या घटनेचे उदाहरणार्थ, जनतेच्या एखाद्या चळवळीचे प्रतिनिधित्व करतात तेवढ्यापुरताच केला पाहिजे.'<sup>3</sup> इतिहासासंबंधी हा मार्क्सवादी दृष्टिकोन माफुआच्या केंद्रस्थानी आहे. मार्क्सवाद मानवी जीवनाच्या समस्यांच्या निराकरणासाठी जेव्हा इतिहासाच्या अभ्यासाकडे वळतो तेव्हा त्यास अखिल मानवजातीचा इतिहास हा 'वर्गसंघर्षा'चा इतिहास दिसतो, 'आदिम साम्यवादी समाजव्यवस्थेच्या नंतरच्या अवस्थांतील समाजात निरनिराळे विभाग असतात; त्यातील काही समाजाला एका दिशेने ओढीत असतात, काही दुसऱ्या दिशेने व्यक्तिशः नव्हे, वर्ग म्हणून'<sup>4</sup> त्यासाठी इतिहासाला एक महत्त्वपूर्ण माध्यम म्हणून उपयोगात आणले जाते.

भारतीय इतिहासाची उकल करताना पोथीनिष्ठ मार्क्सवाद्यांनी भारतीय इतिहासाकडे केवळ वर्गीय दृष्टिकोनाने पाहिल्यामुळे भारतीय इतिहासातील अंतर्विरोध ठळकपणे निदर्शनास आले नाही. 'वर्ग ही शोषणाची सर्वात परिणत संस्था असली तरी शोषणाच्या वर्गपूर्व व अपरिणत संस्था असू शकतात. हे पारंपरिक मार्क्सवादाने लक्षात न घेतल्यामुळे शोषण हे केवळ

वर्गसंस्थेमाफतच होऊ शकते आणि शासन हे वर्गीय शासनसंस्थेमाफतच, हा कर्मठ सिद्धांत रुढ झाला.<sup>5</sup> त्यामुळे भारतीय परिप्रेक्ष्यात मार्क्सवादी अन्वेषण हे अपूर्ण ठरते. भारतीय समाजाचे अनन्यसाधारण वैशिष्ट्य असलेल्या वर्ण व जाती व्यवस्थेचा विचार न केल्यामुळे भारतीय संदर्भात असलेल्या शोषण शासनसंस्थेचे आकलन अनेक इतिहास लेखकांना झाले नाही. ही मार्क्सवादी पद्धतीची मर्यादा लक्षात घेऊन फुले-आंबेडकरवादाशी त्याचा संयोग घडवण्यातून माफुआ विकसित झाला.

माफुआला विश्लेषित करताना प्रा. रणजित परदेशी यांनी म्हटले आहे, 'महाराष्ट्रातील समाजवादी-साम्यवादी चळवळीने कामगार शेतमजूर वर्गाचे आर्थिक प्रश्न घेऊन उभ्या केलेल्या चळवळीने भारतीय समाजातील केवळ वर्गीय वास्तव पाहिले. या थिसिसच्या विरोधात उभ्या शूद्रातिशूद्रांच्या जातिअंताच्या फुले-आंबेडकरी चळवळीने भारतीय समाजाचे जातीय वास्तवच पाहिले या दोन्ही चळवळींनी पाहिलेल्या द्वंदाची परिणती म्हणजे वर्णजातिअंताचा माफुआ.<sup>6</sup> अशारितीने माफुआ म्हणजे डाव्या आणि फुले आंबेडकरी चळवळीची एकजूट आहे. सद्यस्थितीत विद्यापीठ पातळीवर सुरु असलेल्या विद्यार्थी संघटनांच्या वाद-विवादात्मक घटनांच्या संघर्षात ही लघु स्वरूपातील एकजूट निर्माण झालेली दिसते.

कों. शरद पाटील यांनी माफुआ या सिद्धांताची कसोटी आपल्या अन्वेषणात उपयोगात आणून भारतीय संघर्षाच्या मूलसूत्रांचा उकल त्यांनी त्याद्वारे केला. त्यांनी भारतीय संघर्षाचे सूत्र ब्राह्मणी-अब्राह्मणी संघर्षात असल्याचे प्रतिपादन केले. ते प्रतिपादन करतात की, 'भारतीय इतिहासात प्राक्वैदिक काळापासून अब्राह्मण व ब्राह्मण या दोन प्रवाहात अविरत वैचारिक संघर्ष चालू आहे.' त्यांचे हे प्रतिपादन जेवढे महत्त्वाचे तेवढेच वादग्रस्तही ठरले. त्यांना 'ब्राह्मणद्वेष' म्हणण्यापर्यंत दोन्ही प्रवाहाच्या समर्थक लेखकांची मजल गेली. परंतु इतिहासकालापासून चालू असलेला हा संघर्ष केवळ वरपांगी नसून भारतात अस्तित्वात असलेल्या व्यवस्थेचा तो पाया आहे. म्हणून ते बुद्ध आणि महावीराने केलेल्या समाज क्रांतीला अब्राह्मणी म्हणतात. वर्णजातिव्यवस्था समर्थन आणि विरोध यावर ब्राह्मणी व अब्राह्मणी हा संघर्ष आधारलेला आहे. या संघर्षाचे प्राचीन अस्तित्व अधोरेखित करताना ते म्हणतात, 'महाकाव्ये सर्व अपितृसत्ताक जनांना नैर्ऋत हे सर्वसामान्य संबोधन वापरतात. या वैमनस्याला ऐतरेय ब्राह्मणाने कवष ऐलूष या मातृवंशक ऋषीची गोष्ट सांगतांना ब्राह्मण विरोधी अब्राह्मण असे नाव दिले.'<sup>7</sup> तेव्हापासून भारतीय सामाजिक आणि वैचारिक संघर्षात ब्राह्मणी व अब्राह्मणी अशा दोन छावण्या निर्माण झाल्या आहेत. आजही या दोन छावण्या भारतीय सामाजिक आणि वैचारिक संघर्षात अस्तित्वात आहेत.

ब्राह्मणी व अब्राह्मणी या संकल्पना समाजशास्त्रीय असून त्या जातिवाचक नाही तर वृत्तिवाचक असल्याचे मत कों. शरद पाटील यांनी व्यक्त केले होते. 'ब्राह्मणी-अब्राह्मणी या समाजविश्लेषणाच्या कॅटेगरीज आहेत. शब्दार्थ नव्हेत. वास्तविक कॅटेगरीज (कोटीक्रम) हे तत्त्वज्ञानाच्या विश्लेषणार्थ वापरात येत असतात.'<sup>7</sup> त्यामुळे भारतीय सामाजिक, वैचारिक इतिहासाचे विश्लेषण करतांना प्राचीन काळापासून अविरतपणे सुरु असलेल्या या संघर्षाची विभागणी ब्राह्मणी विरुद्ध अब्राह्मणी अशी करणे ही अटळ बाब आहे. या संघर्षाचे आधुनिक कालात सर्वप्रथम आकलन केले ते महात्मा जोतीराव फुले यांनी. 'त्यांनी सांगितले की, ब्राह्मणी छावणी विरुद्ध अब्राह्मणी छावणी यांच्यातील सामाजिक संघर्ष भारतीय जीवनाच्या प्रत्येक क्षेत्राला इतिहास, तत्त्वज्ञान, संस्कृती इ. ना व्यापून राहिलेला आहे. त्यांच्या मते ब्राह्मणी या शब्दाचा अर्थ होता वर्णजातिव्यवस्था व स्त्रीदास्य यांचा समर्थक, तर अब्राह्मणी या शब्दाचा अर्थ होता वर्णजातिव्यवस्था व स्त्रीदास्य यांचा विरोधक'<sup>8</sup> महात्मा जोतीराव फुले यांनी भारतीय समाजातील शोषक शासन संस्था म्हणजे जातिव्यवस्था आहे. हे आपल्या साहित्य कृतीतून मांडले. भारतीय सामाजिक सर्वहारा येथल शूद्रातिशूद्र आहेत असे त्यांनी प्रतिपादन केले.

भारतीय परंपरेतील हा ऐतिहासिक संघर्ष डॉ. बाबासाहेब आंबेडकरांनाही मान्य होता. त्यांनी 'जनता'मध्ये छापलेल्या 'बुद्धधर्माचे अधिष्ठान' या भाषणात स्पष्ट नमूद करतात. 'ह्या देशाची संस्कृती एकरूप आहे, असा विद्वानांचा दावा आहे, पण त्यांचा इतिहास खोटा आहे. येथे

संस्कृतीचे दोन प्रवाह सुरु आहेत. एक ब्राह्मणी धर्म व दुसरा बौद्ध धर्म.<sup>9</sup> अशा रितीने भारतीय इतिहासातील ब्राह्मणी व अब्राहमणी छावणीतील द्वंद्वही ते स्पष्ट करतात. म्हणूनच भारतीय इतिहासातील बुद्धाच्या सामाजिक क्रांतीला ब्राह्मणी छावणीने केलेल्या विरोधाला ते प्रतिक्रांती म्हणतात. बुद्धाचा मार्ग हा वर्णजातिव्यवस्था आणि स्त्रीदास्य विरोधक असल्याने तो अब्राहमणी ठरतो.

कार्ल मार्क्सने मानवजातीचा इतिहास हा वर्ग लढा असल्याचे सांगितले तर महात्मा जोतीराव फुलेनी वेद पुराण कथामधील आर्य व अनार्य यांच्या संघर्षाचा अन्वयार्थ लावून भारतीय इतिहासाचे सूत्र वर्णजातिलढा असल्याचे प्रतिपादन केले. जात हे भारतीय समाजाचे मध्यवर्ती वास्तव लक्षात घेऊन डॉ. बाबासाहेब आंबेडकरांनी जातीप्रथेच्या विध्वंसनार्थ आंदोलन चालविले. म्हणून 'जातीला उन्मळून टाकायचे असेल तर महात्मा फुले, बाबासाहेब आंबेडकर यांच्याबरोबर मार्क्सवादाचे सम्मिलन करूनच ते शक्य आहे. या विचारापर्यंत ते आले आणि नव्या उत्क्रांत 'मार्क्सवाद-फुले-आंबेडकरवाद' या सम्मिलित तत्त्वज्ञानाची मांडणी त्यांनी केली.'<sup>10</sup> कॉ. शरद पाटील यांनी सांगितलेल्या नवप्रबोधनाच्या यशस्वीतेसाठी माफुआ हा म्हणून सर्वोत्तम पर्याय ठरतो. इतिहासाच्या द्वंद्वत्मकतेत वर्ग हीच शासन-शोषण संस्था पायाभूत असते. हेच प्रमेय भारतीय परिप्रेक्ष्यात वापरून मार्क्सवाद्यांनी जातीला उर्ध्ववास्तू मानले. त्यामुळे भारतीय समाजाच्या यथार्थ आकलनापर्यंत ते पोहोचू शकले नाही. तर दलित चळवळी या जातलक्षी ठरल्याने भारतीय सामाजिक समस्यांच्या सोडवणूकीला ते पर्याय उभा करू शकले नाहीत. 'इतिहासाच्या द्वंद्वत्मकतेत सामाजिक वर्ग हा पायाभूत एकक असल्याने सुरवातीला साम्यवाद्यांनी जातींना मिथ्या मानून त्याकडे दुर्लक्ष केले त्यावेळेस जातीव्यवस्थेचे बळी असलेल्यांनी जाती-जुलूमाच्या वरवरच्या वास्तवाला अवास्तव महत्त्व देवून त्यामागील बहुदिशात्मक शोषणप्रक्रियांना, ज्यांचा दडपशाही विरुद्ध मुक्तिसंघर्षाच्या उभारणीसाठी वापर केला जाऊ शकत होता, अधोरेखांकित करण्याच्या गरजेकडे दुर्लक्ष केले.'<sup>11</sup> त्यामुळे भारतीय नवप्रबोधनाची चळवळ ही दुभंगलेली आहे. वर्णजातिस्त्रीदास्यअंतक नवप्रबोधनाच्या यशस्वीतेसाठी या दोन्ही विचार प्रवाहाचे एकत्रीकरण करून लढा उभारणे हे भारतीय संदर्भात आवश्यक आहे. भारतातील सर्वहारा वर्गाचे जातिव्यवस्थाक शोषण जातीय संरजामी व्यवस्थेचा सर्वकष परिणाम आहे.

भारतातील पोथीनिष्ठ मार्क्सवाद्यांनी मार्क्सच्या ऐतिहासिक भौतिकवादाच्या कसोटीतून फक्त वर्गलढ्यावरच आपले लक्ष केंद्रित केले. परंतु भारतीय समाजातील जातवास्तव लक्षात न घेतल्यामुळे त्यांच्यात अपुरेपणा दिसून येतो. हा मार्क्सवाद्यांचा अपुरेपणा कॉ. शरद पाटील यांनी पुढील शब्दात स्पष्ट केला आहे. 'कोणत्याही वर्तमान वा गत समाजाचे सम्यक आकलन करण्यासाठी प्रथम त्याच्या आर्थिक पायाचा अभ्यास केला पाहिजे, नंतर त्याच्या वैचारिक वरच्या इमल्याच्या आणि मग या दोन्ही अभ्यासांचा संयोग हा ऐतिहासिक भौतिकवादाचा गाभा आहे. त्यामुळे हे केवळ वर्गान्ताचे तत्त्वज्ञान आहे.'<sup>12</sup>

भारतीय परिप्रेक्ष्यात मार्क्सचा एकप्रवाही ऐतिहासिक भौतिकवाद अपूर्ण ठरल्यामुळेच 'फुले-आंबेडकरवादाशी संयोगासाठी ऐतिहासिक भौतिकवादाच्या कालबाह्य वर्गवादी एकप्रवाहीपणाला विधायक नकार द्यावा लागला. ऐतिहासिक भौतिकवादाचा कालातीत गाभा मात्र स्वीकारला गेला. यातून बहुप्रवाही ऐतिहासिक भौतिकवादी माफुआ जन्माला आला.'<sup>13</sup> मार्क्सचा ऐतिहासिक भौतिकवाद वर्ग ही एकच शोषणशासनाची संस्था मानीत असल्यामुळे तो केवळ वर्गलढ्यालाच केंद्र मानतो. परंतु भारतात वर्गाचा उदय होण्याअगोदर वर्ण व जात या शोषण-शासनाच्या वेगळ्या संस्था अस्तित्वात आहेत. त्यामुळे कॉ. शरद पाटील एकप्रवाही भौतिक वादाला फुले-आंबेडकरवादाची जोड देऊन त्याला बहुप्रवाही करतात. माफुआ म्हणजे 'फक्त यांत्रिक, तत्कालीन जोडणूक नव्हे तर एकमेव क्रांतिप्रवण जिवंत प्रवाही मार्ग आहे, ही अनन्य जाण त्यांनी दिली.'<sup>14</sup> भारतातील वर्गजातीस्त्रीदास्यअंतक समाजक्रांतीसाठी आव"यक ऐतिहासिक, सैद्धांतिक पाया निर्माण करण्यासाठी माफुआवादी इतिहास लेखन पद्धती महत्त्वाची भूमिका पार पाडेल.

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## 26.

**मेक इन इंडिया : भारतीय अर्थव्यवस्थेला चालना**

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**प्रस्तावना**

जगभरातील उदयोगपतीनां आकर्षित करण्यासाठी आणि भारतीय अर्थव्यवस्थेला चालना मिळावी यासाठी मेक इन इंडियांच्या माध्यमातून महासत्तेच्या दिशेने वाटचाल करणाऱ्या भारतीय तंत्रज्ञानाच्या कल्पनेचा अविष्कार, जगाची लक्ष वेधून घेणारी अत्याधुनिक उत्पादनाची षुखंला व यातूनच आर्थिक विकासाकडे सुरु असलेली भारताची मार्गक्रमणा, हे सारे मेक इन इंडियाच्या माध्यमातून जगासमोर मांडण्यात आलेले आहे.

**मेक इन इंडिया – वैशिष्ट्ये**

आपल्या देशात जास्तीत जास्त उत्पादन बनविले गेले पाहिजे. आपल्या देशात उत्पादन बनविले गेल्यामुळे उत्पादनाची किंमत ही कमी असेल आणि आपले उत्पादन हे परदेशात निर्यात केल्यामुळे भारतीय अर्थव्यवस्थेला मोठ्या प्रमाणात चालना मिळेल.

- आपल्या देशात उत्पादन बनविले गेल्यामुळे रोजगाराच्या संधी उपलब्ध होतील व त्यामुळे गरिबी काही प्रमाणात कमी व्हायला मदत होईल.
- उच्च प्रतिच्या दर्जाचे सामान हे कमी किंमतीला उपलब्ध होईल.
- त्यामुळे आपल्या देशातील तरुण पिढी ही परदेशात जाऊन काम करण्यापेक्षा आपल्या देशातच राहून काम करणे पसंत करेल.
- त्यामुळे बाहेरच्या देशातील उदयोगपती हे आपल्या देशातच पैसे गुंतवणुक करतील त्यामुळे आपल्या देशात बाहेरून पैसे येतील म्हणजेच गुंतवणुक वाढेल.
- तरुण पिढीला आपले विचार व्यक्त करण्यास किंवा संशोधन करण्याला प्रेरणा मिळेल.
- मेक इन इंडियामुळे देशविदेशातील गुंतवणुकदारांना भारतामध्ये व्यापार करण्याला चालना मिळेल व त्यामुळे आपली अर्थव्यवस्था ही मजबूत बनेल.

महाराष्ट्रात मेक इन इंडियामुळे गुंतवणुकीला मोठ्या प्रमाणात चालना निर्माण झालेली असेल. त्यामुळे तरुण वर्गाला मोठ्या प्रमाणात रोजगार निर्मितीची संधी प्राप्त होईल. व तसेच आपल्या देशातील उत्पादन हे दुसऱ्या देशात गेल्यामुळे मोठ्या प्रमाणात भारतीय अर्थव्यवस्थेला गती प्राप्त होईल.

भारत हे उत्पादनाचे केंद्र बनविण्याचे उद्दिष्ट्ये आहे. तसेच बेरोजगार व उदयोजक यांना मोठ्या प्रमाणात याचा फायदा झालेला दिसून येईल. त्याचप्रमाणे लहान उदयोग व मोठे उदयोग यांना मोठ्या प्रमाणात भांडवलाची गरज भासणार नाही. याचा फायदा तरुण वर्गाला मोठ्या प्रमाणात होईल. कारण भारतातील लोकसंख्या ही मोठ्या प्रमाणात आहे व तरुण वर्ग ही तेवढ्याच प्रमाणामध्ये बेरोजगार आहे व त्या तरुण वर्गाला आपल्या कौशल्याच्या आधारावर मेक इन इंडियामुळे मोठ्या प्रमाणात फायदा होईल. व त्यामुळे आर्थिक विकासाला मोठ्या प्रमाणात चालना मिळेल.

जर आपल्याला आर्थिक विकास साध्य करावयाचा असेल तर उत्पादन क्षेत्राकडे सकारात्मक दृष्टिकोनातून पाहिले गेले पाहिजे. एखाद्या गोष्टीचा आराखडा, नमुना, गृहितके तयार केले पाहिजे. तसेच अनेक घरगुती वस्तु ह्या भारतातच बनवाव्या लागतील त्यामुळे रोजगार निर्मिती मोठ्या प्रमाणात निर्माण होईल.

मेक इन इंडियामुळे नविन तरुण वर्गाला संशोधनासाठी फार मोठ्या प्रमाणात फायदा होईल. आपल्याला नेहमी दुसऱ्या देशातून माल आयात करावा लागत होता त्यामुळे ते फार खर्चिक होते. जपान मध्ये तयार केल्या गेलेल्या दुचाकी, चारचाकी, टि.व्ही., या वस्तु मोठ्या प्रमाणात जगभर विकल्या जात होत्या. सुझुकी, होंडा, टोयाटो या जपानी कंपन्या आपल्या स्वबळावर दर्जेदार बनलेल्या आपणाला दिसून येत आहे.

भारताला आर्थिक महासत्ता बनवायचे असेल तर उत्पादन व निर्मिती क्षेत्रात मोठ्या प्रमाणात भरारी घ्यावी लागेल. पाश्चिमात्य देशाचे काटेकोर निकष पाळून ही व्यापार मोठ्या प्रमाणात वाढविता येतो. हे भारतातील द्राक्ष उत्पादक 'षेतक-यांनी सिध्द करून दाखविलेले आहे

## द्राक्ष प्रकिया उदयोग

भारतीय द्राक्ष हे पाश्चिमात्य देशाच्या बाजारपेठेत जास्त किमंतीला विकली जातात याचे कारण असे की भारतामध्ये द्राक्षाच्या दर्जाची निर्मिती ही चांगल्या प्रकारे झालेली आहे . द्राक्षापासून तयार होणारे मदय आणि बेदाणे यांची निर्यात केल्यास भारताला परकीय चलन मिळू 'षकेल . जगात द्राक्षाच्या उत्पादनेबाबत भारताचा दुसरा क्रमांक लागतो म्हणून द्राक्ष लागवडीत खुप वाव आहे

द्राक्ष बनविण्यासाठी भारतीय 'षेतक-यांनी मोठ्या प्रमाणात कष्ट घेतलेले आहेत. पश्चिम महाराष्ट्राचा जसा साखर कारखानदारीने विकास झाला त्याचप्रमाणे द्राक्ष प्रकिया उदयोग वाढला तर 'षेतक-यांच्या उत्पन्नात वाढ होईल व त्यांचे जीवनात कायापालट होण्यास मदत होईल.

अषीच मेहनत भारतातील उदयोजकांनी घेतली तर भारतातील वस्तु ह्या अंतराष्ट्रीय बाजारपेठेमध्ये मोठ्या प्रमाणात विकल्या जातील व त्यासाठी जास्त प्रमाणात संशोधन व्हायला हवे ग्राहकांच्या गरजा ओळखून त्यांना हव्या असलेल्या वस्तु तयार करण्यासाठी भारतीय संशोधकांनी खुप कष्ट घेतले तर भारतातील ग्राहकपयोगी वस्तुची निर्यात ही जास्त प्रमाणात वाढू षकेल.

परदेशातील वस्तुंच्या दर्जाचे मार्गदर्शन करताना भारतामध्ये ही अषाच वस्तुंची निर्मिती करावी अषी प्रेरणा भारतातील उदयोजकांना आणि संशोधकाना मेक इन इंडियाच्या माध्यमातून मोठ्या प्रमाणात मिळू 'षकेल . उत्पादन क्षेत्राला मोठ्या प्रमाणात चालना मिळाली तर भारतामध्ये रोजगाराच्या भरपूर संधी उपलब्ध होतील आणि भारतीय अर्थव्यवस्थेला चालना मिळू 'षकेल त्यामुळे भारतीय उदयोजकांना व संशोधकांना मोठ्या प्रमाणात संशोधनाच्या संधी निर्माण होतील.

**गुंतवणुक –**

भारतामध्ये मोठ्या प्रमाणात गुंतवणुक केल्यामुळे मोठ्या प्रमाणात रोजगाराच्या संधी निर्माण होईल त्यामुळे दरडोई उत्पन्नात वाढ होईल. बेरोजगारामध्ये मोठ्या प्रमाणात रोजगाराची समस्या जाणवत आहे तर दुस-या बाजुला कुषल कामगार उपलब्ध होत नाही . त्यामुळे तरूणांना मोठ्या प्रमाणात प्रषिक्षण देणे गरजेचे आहे. गुंतवणुकीचे प्रमाण वाढविण्यासाठी बेरोजगार व्यक्तींना रोजगार प्राप्त होउन त्यांच्या उत्पन्न पातळीत वाढ घडवून आणली पाहीजे.

**तंत्रज्ञान –**

आर्थिक विकास साध्य करावयाचा असेल तर विकास प्रक्रियेत तंत्रज्ञान हा घटक अत्यंत महत्वाचा मानला जातो. आर्थिक वस्तु व सेवांची उत्पादनाची क्षमता वाढविण्यासाठी सर्व प्रकाराचे ज्ञान म्हणजे तंत्रज्ञान होय.

तंत्रज्ञानाच्या अदयावत वापरामुळे उत्पादनाचा दर्जा हा चांगला राहतो. आज विकासाच्या क्षेत्रात अनेक बदल होत असून त्यानुसार तांत्रिक बदल होउन विकास प्रक्रियेला गती मिळते.

**सारांश –**

सरकारच्या या सर्व ध्येय धोरणामुळे संपुर्ण जग भारताकडे कौतुकाने पाहात आहे. पूर्वी आपले तत्वज्ञान, साहित्य आणि कला याला जगाकडून दाद मिळत असे. पंरतु आता आपल्याकडील गुंतवणुकीच्या संधी, कुषल मनुष्यबळ, आपले महत्वाच्या देषांषी असेलेले सौहार्दाचे संबध, 'षांतता निर्मित्तिचे आपले प्रयत्न याची जगाकडून वाखाणणी होत आहे. आज भारत अमेरिका आणि चीन नंतर तिस-या क्रमांचा सर्वात मोठी अर्थव्यवस्था असलेला देष बनलेला आहे. महाराष्ट्र 'षासनाचा मेक इन इंडिया हा उपक्रम खरोखरच तरूण वर्गाला प्रेरणादायी ठरेल त्यातुनच एक नवी दिषा मिळू षकेल. मेक इन इंडिया या संकल्पनेमुळे राज्याराज्यामध्ये मैत्रिपूर्ण स्पर्धात्मक वातावरण निर्माण होईल. तसेच देषी व विदेशी उदयोगांना भारतातील गुंतवणुक ही फायदेशीर ठरणार आहे . मेक इन इंडियामुळे भारत हे उदयोगधंदयासाठी जागतिक दर्जाचे बनेल.

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27.

## राष्ट्रसंत तुकडोजी महाराजांचा व्यसन व अंधश्रद्धा समस्यासंदर्भातील दृष्टिकोन

प्रा.प्रल्हाद दत्तराव भोपे

मराठी विभाग,

श्री शिवाजी महाविद्यालय, परभणी

भ्रमणध्वनी—९९२२७९४१६४

### प्रस्तावना:

संत साहित्य हे मराठी भाषेच्या आरंभ काळातील वैविध्यपूर्ण साहित्य राहिलेले आहे. ते समाजाला सन्मार्ग व मानवतेची शिकवण देत आलेले आहे. एकूण संत परंपरेत क्रांतिकारी, देशभक्त, साहित्यिक, सर्वधर्मसमन्वयक, समाजसुधारक, शिक्षक, प्रवचनकार, किर्तनकार, शिक्षणतज्ज्ञ, अध्यात्म जाणकार व विचारवंत असे बहुआयामी व्यक्तिमत्व राष्ट्रसंत तुकडोजी महाराजांचे आहे. साहित्य हे स्थळ—काळ—स्थितीचे निदर्शक असते. कोणताही साहित्यिक त्या त्या काळाचा साक्षीदार व भाष्यकार असतो. समाजातील विविध समस्या, क्रियाप्रतिक्रिया यातूनच त्याचे व्यक्तिमत्व घडत असते. समाजातील विविध समस्याच व्यक्तिला कार्यप्रवण करतात. अशा समस्यांची जाणीव ज्या जिवंत हृदयाच्या माणसांना होते व ती जाणीव त्यांना स्वस्थ बसू देत नाही. तेव्हाच संत, समाजसुधारक निर्माण होतात त्याला विसाव्या शतकातील महाराष्ट्रातील राष्ट्रसंत तुकडोजी महाराज कसे अपवाद ठरतील. प्रस्तुत शोधनिबंधातून राष्ट्रसंत तुकडोजीकालीन सामाजिक समस्या व्यसनाधिनता व अंधश्रद्धेच्या निवारण्यासाठी महाराजांनी आपल्या वाडमयातून केलेले प्रबोधन व त्यांची प्रासंगिकता या अनुषंगाने विचार मांडण्याचा अल्पसा प्रयत्न आहे.

### उद्देश:

१. राष्ट्रसंत तुकडोजी महाराजकालीन सामाजिक समस्या व्यसनाधिनता व अंधश्रद्धा समस्यांचा शोध घेणे.
२. राष्ट्रसंत तुकडोजींनी त्यांच्या वाडमयातून प्रस्तुत समस्याबाबत केलेले प्रबोधन, विचार यांची प्रासंगिकता विशद करणे.

विसाव्या शतकातील महिल्या दशकाअखेर नागपूर वऱ्हाड प्रांतातील अमरावती जिल्हयातील यावली गावात जन्मलेल्या सोळा वर्षात कसेबसे प्राथमिक चार इयत्ता शिकलेल्या रामटेकच्या जंगलात वर्षभर योगसाधना करून आठ—दहा वर्ष झाडपट्यातील आदिवासी, उपेक्षित समाजात वावरून प्रबोधन करण्यात घालवलेल्या राष्ट्रसंत तुकडोजी महाराजांनी १९३५ ते १९६८ या ३३ वर्षांच्या कालावधीत स्वतःला जणू राष्ट्र, समाज कार्यात झोकून दिल्याचे दिसते. त्यांच्या लेखणीने समाज जीवनाच्या सामाजिक, धर्मिक, राजकीय, सांस्कृतिक दालनात लिलया संचार

केला. ग्रामविकासातून राष्ट्रविकास यांस रचनात्मक स्वरूप देण्याचा प्रयत्न केला. पुण्याचे प्रसिद्ध श्री डी.डी. रेगे यांच्या शब्दात “ज्ञानेश्वराचे विश्वप्रेम, नाथांची गुरुनिष्ठा, तुकारामाची सत्यसंस्थापनेची तळमळ, समर्थांची निस्पृह महंती, कृष्णाचा कर्मयोग, कबीरांचा मानवधर्म, गुरुनानकांचा भजनी संचार, छत्रपतीचे संघटनकौशल्य, नेपोलियनची शिस्तप्रिती, परमहंसाचा सर्वधर्मसदभाव विवेकानंदाची प्रबोधन शक्ती, रतिदेवाची सेवानिष्ठा, बुद्धांची प्रभावशीलता, लोकमान्य टिळकांची चतुरस्र बुद्धी व महात्माजींचा जीवंत आशावाद यांच्या विविधरम्य रंगछटा बेमालुमरित्या राष्ट्रसंत तुकडोजींच्या चैतन्याकृतीत मिसळून गेलेल्या दिसतात.”<sup>१</sup> राष्ट्रसंत तुकडोजी महाराजांना एकूण ३८ वर्षांचे आयुष्य लाभले. त्यामध्येही १९०९ ते १४ ऑगस्ट १९४७ या पारतंत्र्याच्या काळात ते वावरले तर १५ ऑगस्ट १९४७ ते १९६८ म्हणजेच २१ वर्षांचा काळ हा त्यांनी स्वातंत्र्योत्तर काळात घालविला. तेव्हा तत्कालिन समाजस्थिती कशप्रकारे होती हे त्यांच्या वाडमयातून कळते. समाज जीवनामध्ये असंख्य अनिष्ट रुढी रुजलेल्या होत्या. समाज डोळे मिटून परंपरांच्या रुळलेल्या वाटांवरूनच चालत होता. समाजाच्या विस्कटलेल्या घडीचे वर्णन महाराजांनी 'समाज संजीवनी' ग्रंथातून केलेले आहे. ते म्हणतात,

“बिघडली घडी, घडी समाजाची।

कोण लावील वाट त्याची।

कुणाला चिंता आहे जगताची।

पाहतो वाट आम्ही त्याची।” (समाज संजीवनी पृ.२८)

शिक्षण, शिस्त, उद्योग, चारित्र्य, रुढी,परंपरा या सर्वच बाबतीत समाजजीवनाला कीड लागलेली होती. अनैतिक, अंधश्रद्धा,अज्ञान, दुराचार,दूर्व्यसने याने समाजात थैमान घातला होता. लाचलुचपत,भ्रष्टाचार,गुंडगिरी, काळाबाजार, अनारोग्य, अस्वच्छता, हिंसा इत्यादींना ऊत आला होता. तरुण पिढी ऐदी, आळसी, कामचूकार,व्यसनी बनत होती. शोषणव्यवस्थेचे प्राबल्य दिसून येत होते. दिवस रात्र राबणाऱ्या शेतकऱ्याची, ग्रामनाथाची स्थिती अत्यंत दयनीय झालेली होती. जातियतेचा विषवृक्ष फोफावत होता. सत्ता व पैसा यांनाच प्रतिष्ठा प्राप्त झाली होती. ऐहिक जीवनामध्येच मग्न असणाऱ्या स्वार्थी व गुंडगिरी करणाऱ्या लोकांना महत्व प्राप्त झाले होते. अज्ञानी समाजावर जुन्या परंपरांचा पगडा जबरदस्त होता. सुशिक्षित समाजावर पाश्चात्य संस्कृतीचा प्रभाव वाढत चालला होता व त्यांनी नवीन जीवन मूल्ये निर्माण केली होती. जुन्या व नव्याच्या अतिरेकांमुळे समाज जीवनात एक प्रकारची अस्थिरता, उदासिनता निर्माण झालेली होती. वैवाहिक संबंधात हुंडयासारख्या अनिष्ट प्रथांचे प्राबल्य अधिक वाढू लागले. विवाहाबाबत जातीय बंधने घट्टच होती. आंतरजातीय विवाह केला तर तो चर्चेचा व कुतूहलाचा विषय होई, बालविवाह सर्रास सुरु होते. विधवा पुनर्विवाहाला समाजानेच बंदी घातली होती. ग्रामीण भागात कोबडयाच्या झुंजी, बैलांचे शंकरपट,जलसे, तमाशे—जुगार, व्यभिचार, दारु इत्यादी प्रकारही सर्रास सुरु होते.

**व्यसनाधिनतेचा निषेधः**

आपल्या देशातील प्रत्येक तरुण चारित्र्यवान, दिर्घोद्योगी, बलवान, सक्षम, निर्व्यसनी असावा असे राष्ट्रसंत तुकडोजी महाराजांना अपेक्षित होते. ते जेव्हा समाजाचे सुक्ष्मपणे निरीक्षण करीत व त्यांच्या लक्षात आले की, अज्ञान व अंधश्रद्धेबरोबरच समाजाला, तरुणाला व्यसनाधिनतेने ग्रासलेले आहे. राष्ट्रसंतांनी दारु आणि इतर अमलीपदार्थांच्या व्यसनाधिनतेच्या विरोधात नियोजनबद्ध कार्यक्रम राबविला. त्यांनी दारुबंदीवर अनेक भजने लिहिली व गायली. आपल्या खंजिरी भजनातून त्यांनी व्यसनसधिनतेबाबत प्रबोधन केले.

“वाह वारे दारुची नशा। आली अवदशा हुशारी गेली  
कंगाल झाला देश। गुलामी आली।।”

दारुच्या व्यसनाने कशी स्थिती झाली याबाबत त्यांनी ‘लोकशाहीचे पोवाडे’ या पुस्तिकेत ‘दारुची दारुणता’ हा पोवाडा लिहिला त्यामध्ये ते लिहितात,

“कसं चळलं दारुनं मन, हरपल भान,  
पर्वा नाहि उरली देहाची।  
लज खोविली प्रतिष्ठेची।  
जगी नाहि किंमत कवडीची।  
गति झाली त्यांची रे, जी जी!”  
(लोकशाहीचे पोवाडे पृ. १६)

हिंदी भाषेतही ते लिहितात, ‘दुर्व्यसनो सम शत्रु नही। सद्गुण के सम मित्र नही।’ तेंव्हाही आणि आजही गाव असो वा शहर या ठीकाणी दारुची दुकाणे दिसतात. देशी व विदेशी दारु मिळण्याची सोय सर्वत्र झालेली आहे. सरकारही परवाने देऊन एकप्रकारे व्यसनाधिनतेला जणु उत्तेजनच देत आहे. त्यामुळे श्रीमंत व गरीबही दारुपायी पैसा उधळून आपल्या जीवनाची राखरांगोळी करीत आहे या वास्तवतेचे दर्शन महाराजांनी घडविले आहे.

“वाहवा रे दारुची नशा, आली अवदशा  
लोळे गटरात अमीरही। कोणीही कोणास  
मारुनि देई मजूर कष्टाने पैसा मिळविती।  
तोहि दारुपायी उधळती। मुलाबाळां उपवास पडती।  
होय दुर्गति जीवनाची।।”<sup>२</sup>

हे विदारक सत्य महाराजांनी जगापुढे मांडले. दुर्व्यसन मुळातूनच नाहीसे व्हावेत यासाठी महाराज प्रबोधनातून व्यसनाधिनतेचे दुष्परिणाम सांगत. लहान मुलांनाही लहानपणीच सिगारेट—पान इत्यादीचे व्यसन लागते कारण घरामध्ये वडीलधारी मंडळीच याचे सेवन करीत असेल तर मुलांना व्यसन करू नका म्हणून सांगणे संयुक्तिक ठरत नाही. महाराज ग्रामगीतेमध्ये म्हणतात,

“मुले तेल लावून बाल फिरविती। पान चावून कोठेही थुंकती।  
सिगारेट ओढुनि धूर सोडिती। धाकच नाही कोणाचा।”<sup>३</sup>

आजही गाव, शहरामध्ये अशाप्रकारचे व्यसने करताना मुले दिसतात तेव्हा समर्थ व सक्षम भारत अशा व्यसनी तरुणांकडून कसा घडेल ही चिंता त्यावेळी महाराजांना होती. आजही या स्थितीत फारसा बदल झालेला नाही. याबाबत ते ग्रामगीतेतून सांगतात,

कोणी दंढारी, तमाशे करी। कोणी दारु पिऊन शिव्या उच्चारी।  
कोणी कोणा न माने तिळभरी। लहान, थोर स्वैर झाले।।  
व्यभिचाऱ्यांची झाली दाटी। गंजिफा खेळतो पैशासाठी।  
मुले करिती चोरी चपाटी। काढती भट्टी घरोघरी।।  
मांस खाण्याचे वाढले व्यसन। चैन न पडे मद्यावाचून।  
अनेक रोग मांस मद्यातून। वाझले गावी।।<sup>४</sup>

तत्कालिन समाजातील वाढती व्यसनाधिनता त्यातून पैशाची व शरीराची होत असलेली हानी, मांस, मद्य याने अनेक आजार होतात, मती नष्ट होते. विवेक पार निघून जातो व प्राणीवत मणुष्य बनतो तेव्हा अशा व्यसनांपासून दूर राहावे. निर्व्यसनी मणुष्यच समाजाचे व देशाचे आरोग्य उत्तम ठेऊ शकतो. महाराजांचा हा उपदेश आजही तेवढाच महत्वाचा आहे.

#### अंधश्रद्धा निर्मूलनार्थ विचार:

आजही विज्ञान— तंत्रज्ञानाच्या काळात माणसाच्या वागण्याच्या अविवेकी प्रवृत्ती संपलेल्या नाहीत. अंधश्रद्धेचा कर्करोग मध्ययुगीन काळापासून आजपर्यंत वाढतच आहे हे दिसते. अंधश्रद्धेच्या निर्मूलनासाठी आयुष्य वेचणारे डॉ. नरेंद्र दाभोलकरांचाही बळी या अविवेकी मनुवादी व्यवस्थेने घेतला. जगद्गुरु तुकारामानेही अंधश्रद्धेचे बुरखे आपल्या अभंगाच्या माध्यमातून फाडले होते. ‘ग्रामगीता’ या क्रांतिकारक ग्रंथातून तुकडोजी महाराजांनी प्रचलित समाजातील अंधश्रद्धा निर्मूलनार्थ विचार हे बुवाबाजी, दांभिकपणा, चमत्कार लाघव यासारख्या अपप्रवृत्तीवर प्रहार करणारे आहेत. मनुष्याच्या अज्ञानामुळेच अंधश्रद्धा मुळ धरतात. शुद्र देव—दैवते, कर्मकांड, व्रतवैकल्ये, पोटाथी भोंदुबाबाचे वाढते प्राबल्य, तारण—मारण, अंगारे धुपारे, नवस सायास आदी प्रकार अंधश्रद्धेची उदाहरणे आहेत. शनिच्या चौथऱ्यावर महिलांना आजही प्रवेश नाकारला जाणे अंधश्रद्धेचेच उदाहरण आहे. ढोंगी साधुच्या सुळसुळाटामुळेच अंधश्रद्धेला खमपाणी मिळते. वेषधारी स्वार्थी, पोटाथी भोंदू बाबाची विकृती सुरुच राहिली तर समाजाला सुधारणेचा मार्ग सापडणार नाही असे मत महाराजांचे होते. याबाबत ते ग्रामगीतेमध्ये लिहितात की,

अंधश्रद्धेस आणोनि पूर। लोकी रुजविती मिथ्याचार।  
त्यांच्या उत्सवांचे प्रकार। विचित्रचि असती।।  
अपार धनाची धुळधाणी। अनिष्ट प्रथांची पेरणी।  
फुटीर वृती जनी। ऐसी करणी कितिकांची।।

राष्ट्रसंत तुकडोजी महाराज हे आधुनिक, पुरोगामी, परिवर्तनवादी विचारसरणीचे द्रष्टे संत होते. विज्ञाननिष्ठ जाणीवा रुजाव्यात या दृष्टीकोनातून त्यांनी लेखन केले. धर्माचे मूळ समाजसेवा आहे. कार्यहाच देव ठरावा व त्याची मनोभावे पूजा व्हावी असे ते सांगत. आपल्या कोणत्याही कृतीमागे विवेकी विचार असावा. तो जर नसेल तर अंधश्रद्धा वाढीस लागतात असे त्यांचे मत होते.

मग ते असोत दुर्गुण, सदगुण। याचा विचार करतो कोण?  
अंधश्रद्धेच्या प्रवाही लागून। तैसंचि चालती पुढेपुढे॥  
(ग्रामगीता अ.२५, ओवी २)

आज गावागावात मंदिरांची संख्या दिवसेंदिवस वाढत आहे. मंदिरे श्रीमंत होत चालली आहेत परंतु माणसे गरीब होत चालली आहेत. मंदिर हे मांगल्याचे, एकाग्रतेचे व शांततेचं ठीकाण परंतु तेथून तसा अनुभव येताना दिसत नाही कारण तिथेही स्वार्थ वाढलेला आहे.

मंदिरे, क्षेत्रे दुकाने झाली। पूजा, कमाई करु लागली।  
दक्षणा—पात्रे पुढे झाली। पोटासाठी ॥  
मंदिरी बांधती म्हशी—गायी । घाण दिसे ठायीठायी॥  
कसली पूजा, धूनदी पहि? सारा धुव्वा तंबाखूचा ॥  
स्त्रिया बापडया मंदिरी जाती। अंधानुकरणे ऐकती पोथी।  
सर्व लक्ष रंजना प्रति। स्थिरत्वे कोणी ऐकेना॥  
(ग्रामगीता अ.२५, ओवी ७४,७४,७८)

कर्मकांडापेक्षा देवास भाव महत्वाचा आहे हे महाराज भजनातून सांगतात,

मातीचा देव त्याला, पाण्याचं भेव॥  
सोन्या चांदीचा देव, त्याला चोराचं भेव।  
लाकडाचा देव, त्याला अग्नीच भेव।  
देव अशानं भेटायचा नाही हो॥  
देव बाजारचा भाजीपाला नाही हो॥ ५

यात्रामेळे याठीकाणी सत्य ज्ञान लोकांना सांगितले जावे. त्या ठीकाणी अंधश्रद्धा पसरविण्याचे काम होता कामा नये याची जाणीव महाराज करून देतात.

तेथे न सांगवेल भाकडकथा। न पाळवेल अनिष्ट प्रथा।  
मार्ग लाभेल आइता। लोका सत्य ज्ञानाचा॥  
एरव्ही तीर्थी धोंडापाणी। देव रोकडा सज्जणी।  
ऐसीच वदली संतवाणी। गर्जोनिया॥  
(ग्रामगीता अ.२४, ओवी ४२,४९)

तीर्थस्थानाचे वाढते स्तोम लक्षात घेता संतानी केलेला उपदेश लोक लक्षात घेत नाहीत म्हणूनच तर दांभिक लोकांचे फावते. दांभिक लोक कसे असतात या बाबत महाराज सांगतात. ते देवादारी हवहवन करतात, भिकाऱ्यास दया न दाखविता त्यास चुन—भाकरी न देता त्यास ते मारतात व स्वतःला संत म्हणवितात. राष्ट्रसंतानी खऱ्या संताची जीवनधारणा पुढील शब्दात व्यक्त केली आहे.

अंधरुढ्यांचे उच्चाटन। मानवधर्माचे संस्थापण।  
यासाठी करी प्राणही अर्पण। प्रसंगी संत॥  
(ग्रामगीता अ.३२, ओवी ५७)

देवदेवतांना नवस सायास करुन बकऱ्या कोबंडयाचे बळी देण्याच्या अमाणूस प्रथा समाजात मोठया प्रमाणात फोफावल्या. त्याअनुषांगाने भाष्य महाराज करतात,

“काही देवासी बलिदान देती देवीच्या मिसे मांस खाती  
तीर्थ म्हणोनि मद्य पिती पिसाळलेले”<sup>७</sup>

मुक्या प्राण्यांच्या हिंसा करुन देवास प्रसन्न करावयाचे हा कसला न्याय? ही विसंगती संतांना व समाजसुधारकांना खटकते. देवांची संख्या विपुल असल्यामुळे काही देव जागृत असल्याच्या अफवा भोंदूगिरी करणाऱ्या माणसांकडून पसरविल्या जातात. त्यांचा खोटेपणा महाराज उलगडून दाखवितात,

एके ठिकाणी देव जागृत बाकी ठिकाणी काय भूत?  
कैसी झाली समजूत उलटी आमची

राष्ट्रसंतांनी आपल्या साहित्यातून मूर्तिपूजा, चमत्कार लाघव, बुवाबाजी, पशुबळी, या सारख्या अपप्रवृत्तीवर कधी संत भाषेत तर कधी उपरोधिक भाषेत तर कधी प्रखरपणाने हल्ला चढविला आहे. या त्यांच्या विचारातून हाच बोध आपण घेतला पाहिजे की, मनुष्याने विवेकाने, विज्ञानदृष्टी ठेवून वागले पाहिजे व इतरांनाही तसे वागण्यास प्रवृत्त केले पाहिजे.

#### संदर्भग्रंथः

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८. सुदाम सावरकर (संपादक) व राष्ट्रसंत श्री तुकडोजी महाराज विरचित ग्रामगीता



## 28.

## डॉ. रामकुमार वर्मा के नाटकों में चित्रित मानवीय बोध

प्रा.डॉ. धीरज जनार्दन व्हत्ते

हिंदी विभाग प्रमुख

संजीवनी महाविद्यालय, चापोली

जि.लातूर (महाराष्ट्र)

हिंदी की लघु नाट्य परंपरा को एक नया मोड़ देनेवाले डॉ. रामकुमार वर्मा आधुनिक हिंदी साहित्य में एकांकी के जनक कहे जाते हैं। कवि और नाटककार के रूप में उन्होंने मनोविज्ञान के अनेकानेक स्तरों पर मानव-जीवन की विविध संवेदनाओं को स्वर दिया। डॉ. रामकुमार वर्मा के साहित्यिक व्यक्तित्व को नाटककार और कवि के रूप में अधिक प्रसिद्धि मिली। साहित्य में विशेष रूप से नाटक में, जो उनका योगदान है वह सदैव उल्लेखनीय एवं सम्माननीय बना रहेगा। भारतीय आत्मा और पाश्चात्य टेकनीक के समन्वय से उन्होंने हिंदी नाट्य कला को निखार दिया। उन्होंने ऐतिहासिक और सामाजिक दो तरह के नाटकों की सृष्टि की। ऐतिहासिक नाटकों में उन्होंने भारतीय इतिहास के स्वर्णिम पृष्ठों से नाटकों की विषय-वस्तु को ग्रहण कर चरित्रों की ऐसी सुदृढ़ रूप रेखा प्रस्तुत की जो पाठकों में उच्च चारित्रिक संस्कार भर सके और सामाजिक जीवन की समस्याओं को समाधान की दिशा दे सके। उनके ऐतिहासिक एकांकियों में तो भारतीय संस्कृति का मेरुदंड नैतिक मूल्यों में आस्था और विश्वास का दृष्टिकोण प्रस्तुत करता है।

साहित्य मानव के विचार तथा अनुभूतियों को व्यक्त करने का एक सशक्त माध्यम है। मानवीय मूल्यों की बात करते समय अपनी परिस्थितियों, इतिहास-क्रम और काल प्रवाह के संदर्भ में मनुष्य की स्थिति का विचार होना चाहिए। आज के विज्ञान युग में मानवीय मूल्य गिरते जा रहे हैं। विज्ञान की अर्थ है विशेष ज्ञान, जिसके कारण मनुष्य को अधिक से अधिक सच्चे सुख की प्राप्ति हो और मनुष्य मनुष्य बनकर रहे। मानवीय मूल्य का अर्थ है ऐसे गुण, ऐसी भावनाएँ जिनसे मानव साधारण दिनचर्या से उपर उठकर एक दुसरे के प्रति प्रेम, विश्वास तथा सहानुभूति पैदा करे। परंतु आज मानव ने विज्ञान को अपने जीवन का सब कुछ मानने के कारण उसका आनंद और सुख भय, असंतोष तथा दुःख में बदल गया है। वर्तमान में तो इसकी हालत और भी खराब होती जा रही है। जिससे दिन-ब-दिन मानवीय मूल्यों का हास हो रहा है।

भारतीय समाज में मूल्यों का प्रमुख स्रोत धर्म और इतिहास रहा है। वे जीवन मूल्यों के प्रति आस्था उत्पन्न करना है। मूल्यों का प्रारंभ परिवार से होता है। परिवार के दायरे से बाहर निकलकर मनुष्य व्यापक समाज में आता है। इन सभी पुराने विचारों या स्थलों से वह मानवीय मूल्यों को ग्रहण करता है। परंतु आज मनुष्य पुराने विचारों को काल बाह्य समझने लगा है, प्राचीन मूल्य अस्वीकृत हो रहे हैं और नए-नए मूल्य स्वीकार किए जा रहे हैं।

साहित्य समाज का दर्पण कहलाता है। साहित्य हमारे अव्यक्त भावों को व्यक्त करता है। उसमें जीवन के विविध रूप हमारे सामने आते हैं। साहित्य का आधार मनुष्य और उसके अपने यथार्थ के बीच जीवित संबंधों में है। साहित्य और मनुष्य एक ही सिक्के के दो पहलू हैं। अस्तित्ववादी दर्शन के प्रभाव से आज प्रत्येक क्षेत्र में मूल्यकरण की स्वतंत्रता पर बल दिया जा रहा है। लेकिन साहित्य का संबंध व्यक्तिगत रूचि से न होकर सामाजिक व्यवस्था से है। साहित्य और जीवन मूल्यों के संबंध को स्पष्ट करते हुए मैथु अर्नाल्ड ने साहित्य को जीवन की व्याख्या कहा है। इस व्याख्या से उनका तात्पर्य जीवन के गुण-दोष कथन से नहीं है,

अपितु जीवन के सर्वांगिन विकास से है। वास्तव में जीवन के शाश्वत मूल्य सत्य, शिव, सुंदरम् से संबंधित है। साहित्य में संदेश होता है उसी प्रकार धर्म और साहित्य का घनिष्ठ संबंध होता है। मानव, साहित्य और समाज के बाहर जी नहीं सकता। साहित्य जिन मानवीय मूल्यों गृहण कर उसके स्वरूप को अभिव्यक्त करता है वे साहित्यिक मूल्य कहलाते हैं। मानव मूल्य एवं साहित्यिक मूल्य वस्तुतः एक ही है। मूल्य समाज की मान्यताओं और धारनाओं के अनुसार बनते-बिगड़ते और बदलते रहते हैं किंतु शाश्वत मूल्य न कभी बदलते हैं और न कभी मिटते हैं। डॉ. रामकुमार वर्मा ने अपने साहित्य में ऐसे ही शाश्वत मूल्यों द्वारा मानव जीवन का सर्वांगिन विकास का प्रयत्न किया है। उन्होंने एक स्थान पर लिखा है: “आज हमारे साहित्य का सबसे प्रमुख दृष्टिकोण यह हो कि वह हमारे विद्यार्थियों के हृदय में अपने सांस्कृतिक और ऐतिहासिक आदेशों के प्रति गौरव और अभिमान का भाव जागृत करे।”<sup>1</sup>

‘शिवाजी’ डॉ. रामकुमार वर्मा की सन् १९४५ में प्रकाशित सर्वप्रथम नाट्य रचना है। महाराष्ट्र के संस्थापक तथा मराठों का तेजस्वी वीर शिवाजी का राजनैतिक आदर्श इतिहास की अक्षय निधि है। डॉ. रामकुमार वर्मा जी ने इस छोटे से नाटक में शिवाजी के नैतिक आदर्शवाद को पाठकों के सामने रखा है। डॉ. रामकुमार वर्मा मूलतः ऐतिहासिक नाटककार हैं। जिसमें भारत की राष्ट्रीयता एवं सांस्कृतिक चेतना पूर्णतः साकार होती है। वे इतिहास के पृष्ठों से ऐसे वीर पात्रों को चुनते हैं जो नयी पीढ़ी के मन में अतीत के गौरव तथा वर्तमान के लिए उत्सर्ग का भाव उत्पन्न करते हैं।

यह नाटक छत्रपति शिवाजी के जीवन आदर्श की झलक प्रस्तुत करता है। नाटककार डॉ. रामकुमार वर्मा ने इस नाटक की रचना विद्यार्थियों के भाव-क्षेत्र को अधिक विस्तृत और परिष्कृत करने की दृष्टि से ही की है। वे इस नाटक की भूमिका में लिखते हैं – “इस नाटक का कथानक भारतीय इतिहास का एक अत्यन्त आलोकमय पृष्ठ है। छत्रपति शिवाजी ने अपने चरित्र-निर्माण के साथ ही साथ भारतीय आदर्शों के अनुकूल जिस संघर्षशक्ति का निर्माण किया था वह उन्हें महापुरुष की संज्ञा से विभूषित करती है। ऐसे ही महापुरुषों का चरित्र हमारे अध्ययन और मनन की सामग्री होनी चाहिए और इन्हीं से हमारे विद्यार्थियों के हृदय का विकास होना चाहिए। आज हमारे साहित्य का सबसे प्रमुख दृष्टिकोण यह हो कि वह हमारे विद्यार्थियों के हृदय में अपने सांस्कृतिक और ऐतिहासिक आदर्शों के प्रति गौरव और अभिमान का भाव जागृत करे। इस नाटक में सर्वप्रथम प्रयत्न इसी बात का किया गया है कि छत्रपति शिवाजी के चरित्र को सामने रखकर विद्यार्थी-वर्ग अपना चरित्र निर्माण करें।”<sup>2</sup> समाज की समृद्धि के लिए इस प्रकार के चरित्र-गठन की आवश्यकता सर्वप्रथम है।

इस नाटक के कथानक में शिवाजी ने अपने चरित्र की दृढ़ता में समस्त प्रलोभनों पर विजय प्राप्त की है। कल्याण की लूट में प्राप्त हुई अप्रतिम सुन्दरी गौहरबानू के लिए दृढ़वृत्ती शिवाजी माँ शब्द का प्रयोग करते हैं। जहाँ अनेक राजाओं ने अपने अन्तःपुर को सुन्दरियों की संग्रहशाला बनाने में अपने बल और पराक्रम का प्रयोग किया है। वहाँ छत्रपति शिवाजी महाराज ने शत्रु की अत्यन्त सुन्दर स्त्री में भी अपनी माता जीजाबाई के दर्शन किए हैं। यह चरित्र दृढ़ता केवल भारतीय है और इन्हीं नैतिक आदर्शों पर चलकर हमारे नवयुवकों को उस राष्ट्र का निर्माण करना है। शिवाजी नाटक के कथानक में यही आदर्श चित्रित है। इसलिए यह कथानक आज हमारे जीवन की निजी सम्पत्ति होनी चाहिए।

शिवाजी नाटक का कथानक २४ अक्टूबर १६५७ ई. की घटना है। शिवाजी का चरित्र तथा उनका दृष्टिकोण दक्षिण भारत के इतिहास में अद्वितीय है। इस नाटक के कथ्य का प्रमुख दृष्टिकोण शिवाजी का चरित्र-चित्रण करना है। “जिस प्रकार सूर्योदय के पूर्व ही दिशाओं में हल्का प्रकाश फैल जाता है, उसी प्रकार शिवाजी के चरित्र के आलोक के पूर्व उनके चारों ओर के पात्रों में चरित्र की दृढ़ता और उज्वलता दिखलाई



पड़ने लगती है।”<sup>३</sup> शिवाजी के चरित्र में आदर्श के साथ गौरव और अभिमान है। वे अपनी संस्कृति के प्रतीक हैं। उनमें सहानुभूति, स्वावलंबन, उत्साह और क्रियाशीलता की तेजस्वी शक्ति है। “डॉ. रामकुमार वर्मा ने अपने ऐतिहासिक नाटकों में ऐसे आदर्शवाद की प्रतिष्ठा की है, जो जीवन की व्यवहारिकता से ओत-प्रोत होकर भी नैतिक दृष्टि से जनता के कल्याणकारी हैं। भारतीय आदर्शों का इतना कलात्मक और सजीव चित्रण हमारे किसी भी ऐतिहासिक नाटककार ने नहीं किया है।”<sup>४</sup>

डॉ. रामकुमार वर्मा ने इस नाटक के कथानक को ऐतिहासिक पृष्ठभूमि से प्रस्तुत किया है। सन् १६५८ और १६५९ ई. के दो वर्ष में मुगल शहजादे दिल्ली के सिंहासन के लिए आपस में ही युद्ध में फँसे रहे, इसलिए शिवाजी को इस ओर से कुछ भी डर न रहा। इधर पिछले युद्ध में किसके दोष से बीजापुर वाले मुगलों से हारे, इस बात को लेकर बीजापुर के मंत्री और फौजी अफसरों में भारी हुज्जत होने लगी। प्रधान मंत्री खन मुहम्मद का राजधानी में खून हो गया। इस गड़बड़ी का लाभ उठाकर शिवाजी अपना राज्य मनमाना बढ़ाने लगे। पश्चिमी घाटी (सह्याद्री पर्वत श्रेणी) पार कर वे उत्तर कोंकण, वर्तमान थाना जिले में जा घुसे और बीजापुर के हाथ से कल्याण और भिवंडी नामक दो शहर छीन लिए। वहाँ उन्हें बहुत माल हाथ लगा। (२४ अक्टूबर, १६५९) बीजापुर के अधीन मुल्ला अहमद नामक एक अरब जाति का रईस इस कल्याण प्रदेश पर शासन करता था। शिवाजी के सेनापती आबाजी सोनदेव ने इस प्रदेश पर अधिकार करते समय मुल्ला अहमद की खूबसूरत नौजवान पुत्रवधू को कैद कर लिया, और भेंट-स्वरूप शिवाजी के पास भेज दिया। परन्तु शिवाजी ने बंदिनी की ओर केवल एक ही बार देखकर कहा- “आह! यदि मेरी माँ भी इसी के समान होती, तो कैसे आनन्द की बात होती! मेरा भी चेहरा कैसा सुन्दर होता! इस प्रकार शिवाजी ने उस युवती को माँ कहकर सम्बोधित किया। उसे कपड़ों तथा गहनों सहित उसके ससुर के पास इज्जत के साथ बीजापुर भेज दिया। उस युग में यह एक नई बात हुई जिसे सुनकर सब लोग अचम्भित हो गए।”<sup>५</sup> इस घटना को नाटकीय स्थितियों में समन्वित करके नाटककार ने ‘शिवाजी’ नाटक की रचना की है।

आज का युग यांत्रिक युग है। इस यांत्रिक युग में आज लोगों के मन में मानवीय प्रेम और संवेदना नहीं रह गयी है। सारा जीवन एक दिखावा बन गया है। नाटककार ने छत्रपति शिवाजी के चरित्र के माध्यम से नैतिक आदर्शवाद, मानवीय प्रेम तथा संवेदना की स्थापना की है। शत्रु पक्ष की स्त्री के साथ सभ्य व्यवहार करके अपने वैयक्तिक चरित्र की निर्मलता को दर्शाया गया है। शिवाजी युवा होते हुए भी सौन्दर्य की प्रतिमा गौहरबानू पर वासनापूर्ण दृष्टि नहीं डालते बल्कि उन्हें उसके सौन्दर्य में अपनी माँ का चेहरा दिखता है। अपनी माँ की पवित्रता का दर्शन करने वाला यह वीर गौहरबानू की बोली में माँ का आर्शावाद सुनता है। वह माँ के रूप में उसे प्रणाम करता है। अपनी सरकार तथा नौकरों के कसूर के लिए स्वयं को जिम्मेदार समझता है। “मेरे सरदार का अपराध मेरा ही अपराध है। मैं उससे मुक्त नहीं हो सकता देवी! इस जीत में मेरी हार छिपी हुई है।”<sup>६</sup> आबाजी समझते थे कि सुन्दरी गौहरबानू पर शिवाजी आसक्त हो जायेंगे। लेकिन शिवाजी उस स्त्री में अपनी माँ का रूप देखते हैं। और इज्जत के साथ उसे उसके ससुर के पास भेज देते हैं। भारतीय संस्कृति का यह जीता-जागता चित्र शिवाजी नाटक में डॉ. रामकुमार वर्मा जी ने सुन्दरता के साथ चित्रित किया है।

‘शिवाजी’ नाटक में नारी जीवन के प्रति अपार श्रद्धा तथा सहानुभूति को प्रभावशाली ढंग से प्रस्तुत किया गया है। नाटक में चरित्र का सौन्दर्य अन्तर्द्वन्द्व से ही निखरता है। नाटक में सोना का अन्तर्द्वन्द्व नाटक के प्रारम्भ में ही सामने आता है। जब वह अपने भाई यादव रामचन्द्र के न लौटकर आने से दुखी है। यह ममता और प्रेम का अन्तर्द्वन्द्व बराबर चलता रहता है। सोना में भाई की ममता प्रधान है। परन्तु देश प्रेम को भी वह नहीं भूलती। जब शिवाजी उसकी ममता का प्रतिपादन करते हैं तो दर्शकों के हृदय में शांति का आविर्भाव होता है। सोना के द्वारा भाई-बहन और देशप्रेम को दर्शाया गया है।

गौहरबानू सुन्दरता के अभिशाप को समझने वाली ममता से परिपूर्ण मूर्ति है। वह वीर-पूजा से ओत-प्रोत और साथ ही चरित्र-निष्ठ है। सौन्दर्य और शक्ति का वह प्रतीक है। नाटक में गौहरबानू के हृदय में अन्तर्द्वन्द्व है। वह यह नहीं जानती कि शिवाजी उसके साथ क्या व्यवहार करेंगे। वह काशी के सामने कहती है कि, “अगर श्रीमंत शिवाजी ने मेरे साथ अच्छा बरताव नहीं किया तो उनके साथ लड़ूंगी।”<sup>9</sup> इस अन्तर्द्वन्द्व की समाप्ति शिवाजी के द्वारा माँ कहने पर होती है।

शिवाजी के हृदय का अन्तर्द्वन्द्व एक क्षण में स्पष्ट हो जाता है। जबकि गौहरबानू के सौन्दर्य को देखकर एक क्षण के लिए यह दैवी वरदान कहकर स्तम्भित हो जाते हैं। परन्तु दूसरे ही क्षण गौहरबानू को आनंदित करने के लिए वे एकान्त चाहते हैं। और यही कौतूहल की सृष्टि होती है। दर्शक या पाठक शायद ऐसा समझते हैं कि शिवाजी गौहरबानू को पत्नी के रूप में स्वीकार कर लें किन्तु भावान्दोलन के बाद जब शिवाजी मेरे सामने जीजाबाई और गौहरबानू में कोई फर्क नहीं है। कहकर अपने दृढ़ चरित्र का परिचय देते हैं, तब हमारे सामने एक नाटकीय स्थिति उत्पन्न होती है। जिसमें हृदय शांत और पवित्र हो जाता है और नायक के प्रति हृदय में श्रद्धा का उदय होता है।

काशीबाई में सौन्दर्य और यौवन की मादकता है। वह देशप्रेम में अपनी आस्था रखते हुए भी अपने स्वतन्त्र व्यक्तित्व से ओत-प्रोत है। वह महाराष्ट्र के नारी जाति का प्रतिनिधित्व करती है। अविवाहित होने के कारण उसमें वाचालता और चंचलता यथेष्ट मात्रा में है। वह महाराष्ट्र नारी की प्रधान प्रवृत्ति और सहानुभूति से परिपूर्ण है।

निष्कर्ष रूप में यही कहा जा सकता है कि, डॉ. रामकुमार वर्माजी के नाटक जीवन की स्वाभाविकता और यथार्थता के अधिक निकट पहुँचते हैं। पात्रों के संघर्ष और अन्तर्द्वन्द्व से मनुष्य जीवन की समस्याएँ अपना हल खोजती हैं। जीवन के संघर्ष की सारी कहानी वर्माजी के नाटकों में दिखाई देती है। शिवाजी नाटक के द्वारा हम अपने प्राचीन गौरव को एक बार फिर आँखों के सामने लाते हैं। शिवाजी के चरित्र में हमें अपने आदर्शों को समझने की क्षमता प्राप्त होती है। आज की विषय परिस्थितियों जीवन में किसी न किसी रूप में हमारे सामने आती हैं उन्हें शिवाजी चरित्र से शक्ति और दृढ़ता प्राप्त होती है। इस प्रकार के साहित्य से मानवीय मूल्यों को गृहण कर मनुष्य अपना सर्वांगीण विकास कर सकता है। अतः समाज की समृद्धि के लिए इस प्रकार के चरित्र-गठन की आवश्यकता है। ऐसे ही महापुरुषों का चरित्र हमारे अध्ययन और मनन की सामग्री होनी चाहिए जिससे वर्तमान समाज में मनुष्य के हृदय का विकास होगा।

### संदर्भ संकेत

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|----------------------------------|----------------------|----------------|
| १ रामकुमार वर्मा नाटक रचनावली-१, | डॉ. गोयनका/ डॉ.शर्मा | - पृष्ठ क्र.१७ |
| २ रामकुमार वर्मा नाटक रचनावली-१, | डॉ. गोयनका/ डॉ.शर्मा | - पृष्ठ क्र.१८ |
| ३ रामकुमार वर्मा नाटक रचनावली-१, | डॉ. गोयनका/ डॉ.शर्मा | - पृष्ठ क्र.२३ |
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| ५ रामकुमार वर्मा नाटक रचनावली-१, | डॉ. गोयनका/ डॉ.शर्मा | - पृष्ठ क्र.२२ |
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## 29.

**दहशतवादाचे मराठवाडा कनेक्शन****डॉ. व्ही.वाय जाधव**

प्राचार्य कै.अण्णासाहेब पितांबर शंकर वाडीले  
ज ला महाविद्यालय थाळनेर  
ता. शिरपुर जि. धुळे.

**प्रा. के. एम. नागरगोजे**

संरजजशास्त्र विभाज प्रमुज  
श्री. पंडितगुरु पार्डीकर महाविद्यालय  
सिरसाळा ता. परळी वै. जि. बीड

**प्रस्तावना :**

दहशतवादाच्या अजस्र अजगराने केवळ भारत देशालाच नव्हे तर संपूर्ण विश्वाला विळखा घातला आहे. मुठभर सशस्त्र अतिरेकी कुठल्याही प्रस्थापित समाजाला आपल्या क्रूर हिंसक कारवायांनी वेठीस धरू शकतात. हे आजवरच्या दहशतवादी घटनांनी सिद्ध केले आहे. जॉन क्रेटम यांच्यामते "आपल्या राजकीय मागण्या जबरदस्तीने मान्य करून घेण्यासाठी विशिष्ट समुहात अत्यंतिक भिती निर्माण करण्याच्या हेतून एखादी व्यक्ती किंवा गट यांनी प्रस्थापित सत्तेच्या बाजूने किंवा विरोधात चालविलेला हिंसाचार किंवा निर्माण केलेला धाक म्हणजे दहशतवाद होय."

जम्मू काश्मिरमध्ये २०१२ साली ७२ तर २०१३ मध्ये ६७ दहशतवादी मारले गेले होते तर २०१४ साली हा आकडा वाढून ११० वर पोहोचला २०१५ साली एकुण १०८ तर २०१६ मध्ये १५० दहशतवादी मारले गेले. या वर्षी म्हणजे २०१७ च्या सुरुवातीच्या सहा महिन्यात ९२ दहशतवाद्यांना कंठस्नान घातले गेले. काश्मीर खोऱ्यात दहशतवाद्यांच्या खात्यात वाढ झाली असतु घुसखोरीत मात्र घट झाली आहे. २०१६ मध्ये घुसखोरीच्या ३७१ घटनांची नोंद झाली. तर २०१७ च्या मे महिन्यापर्यंत हा आकडा कमी होवून १२४ वर आला आहे. खोऱ्यात दहशतवादी घटनांमध्ये झालेली वाढ ही सुरक्षा दलासाठी चिंतेची बाब आहे.

इस्लामिक स्टेट ऑफ इराक ऍण्ड सिरिया (आयएसआयएस) आणि अलकायदा या सारख्या अतिरेकी संघटना भारतासाठी फार मोठे आव्हान असल्याचा इशारा इंटेल्जिन्स ब्युरोचे माजी संचालक आसिफ इब्राहिम यांनी डिसेंबर २०१४ मध्येच दिला होता. याची प्रचिती काही दिवसांपूर्वी उघडकिस आलेल्या माहितीवरून स्पष्ट होते. आपल्या दहशतवादी कारवाया पार पाडण्यासाठी दहशतवादी संघटनांचा मुख्य उद्देश तरुणांची भरती करणे. यासाठी त्यांच्या रडारवर केवळ हैद्राबाद, आजमगढ यासारखी मुस्लीम बहुल केंद्रेच नसून याचे लोन महाराष्ट्रातील ग्रामीण भागात पसरले आहे. ही अतिशय गंभीर बाब आहे.

महाराष्ट्र एटीएस द्वारे मिळालेल्या माहिती नुसार आयएसआयएस च्या निशाण्यावर जगभरातील ४६८१ महत्त्वपूर्ण लोकांची यादी असून त्यातील २९२ लोक भारतातील तर ७० लोक महाराष्ट्रातील आहेत. एटीएस च्या मते परभणीतून जुलाई २०१६ मध्ये अटक करण्यात आलेला नासिर चाऊस "लोन वुल्फ" हा होता त्याला हल्ल्याचे पूर्ण प्रशिक्षण दिलेले होते. त्याच्या मोबाईल मध्ये सेव असलेल्या एका फाईलमध्ये safety and security guidelines for lone wolf & small cell नावाचे पुस्तक डाऊनलोड केलेले होते. या पुस्तकात हल्ल्या विषयीची सविस्तर माहिती दिलेली होती. यामध्येच निशाण्यावर असणाऱ्या लोकांची वरील प्रमाणे केवळ संख्या दर्शवली होती.यारून दहशतवादी संघटनांची विध्वंसक धोरण लक्षात येते.

**उद्देश :-**

१. दहशतवादी संघटनांचे मराठवाड्यातील वाढते जाळे अभ्यासणे.
२. मराठवाड्यातील सुशिक्षित बेरोजगार तरुणांचा दहशतवादी संघटनांशी वाढता संबंध अभ्यासणे.

**मराठवाड्यातील काही प्रमुख घटना :-**

मराठवाड्याशी दहशतवादी संघटनांचे कनेक्शन असल्याचे अनेक कारवायामधून निष्पन्न झाले आहे. ए.टी.एस कडून मराठवाड्याच्या कानाकोपऱ्यात पसरलेले स्लीपर सेलचे पाळेमुळे उकरून काढण्यात आले आहे. त्यातील काही घटना पुढीलप्रमाणे

- दि. २ जून २०१७ नांदेड गुन्हे शाखेच्या कार्यवाहीत मुदखेड उमरी मार्गावर एका चार चाकी वाहणातून ९० जिलेटिन स्फोटके आणि ३६ अमोनियम नायट्रेट एक चार चाकी गाडी असा एकूण २,२८,७२० रुपयांचा मुद्देमाल जप्त केला.
- मे २००६ ची घटना एटीएस प्रमुख के. पी. रघुवंशी यांना नाशिक मनमाड रोडवर मोठ्या प्रमाणात दारुगोळा असल्याची माहिती मिळाली छपा मारण्यासाठी गेलेल्या पथकाला औरंगाबाद जवळ सापडलेल्या (टाटा सुमो) चार चाकी गाडीमध्ये १६ एके-४७ रायफ्ल्य, ३२०० काडतुस, ६४ मैगजीन्स, जवळपास पाच डझन हँडग्रेनेड्स व ४३ कि.ग्रॅ. आर डी एक्स आढळून आले.
- २१ नोव्हेंबर २००३ रोजी रमजान महिन्यात परभणी शहरातील मदिना नगरमधील मोहम्मदीया मशिदीमध्ये दुपारच्या नमाजांनंतर दोन स्फोट झाले. या वेळी ३०० ते ३५० लोक नमाज अदा करीत होते. या बॉम्बस्फोटात ३४ लोक जखमी झाले तर एकजणाचा उपचारा दरम्यान दवाखान्यात मृत्यु झाला. तर ५ एप्रिल २००६ रोजी नांदेड येथे निवृत्त कार्यकारी अभियंत्याच्या घरात बॉम्ब तयार करीत असताना प्रचंड मोठा स्फोट झाला त्यात जखमी झालेल्या आरोपीचा परभणी मशिद स्फोटात हात असल्याचे निष्पन्न झाले.
- २४ जुलै २०१६ रोजी महाराष्ट्र एटीएस ने परभणी येथून एका २४ वर्षी युवकास आयएसआयएस शी संबंध असण्याच्या कारणावरून अटक करण्यात आले. त्याच्या सोबत एक किलो विस्फोटक देखील जप्त करण्यात आले.
- १३ फेब्रुवारी २०१० रोजी पुणे शहरातील कोरेगांव पार्क भागातील जर्मन बेकरी याठिकाणी झालेल्या स्फोटात १७ नागरीक मृत्युमुखी पडले. तर ६० पेक्षा जास्त जखमी झाले. या प्रकरणात अटक करण्यात आलेला आरोपी हिमायत मिर्झा बेग हा बीड शहरातील कुमवाडा येथील रहिवाशी असून त्याचे डी.एड. चे शिक्षण पूर्ण झाले असून त्याने कांही काळ हार्डवेअर च्या दुकानात काम केले. तसेच त्याने उदगीर (जिल्हा लातूर) येथे काही काळ इंटरनेट कॅफे चालवले होते.
- २६/११/२००८ रोजी मुंबई दहशतवादी हल्ल्यात एकूण १९७ नागरीक मृत्युमुखी पडले हा हल्ला पाकिस्तानी दहशतवाद्यांनी घडवून आणला ते अजमल कसाब या दहशतवाद्याला जिवंत पकडल्यामुळे निष्पन्न झाले. या हल्ल्याच्या संबंधीत अटक करण्यात आलेला आरोपी जबीउद्दीन झकीउद्दीन अन्सारी उर्फ अबु हमजा हा बीड जिल्ह्यातील गोवराई येथील रहिवाशी आहे. या हल्ल्यात सहभागी १० दहशतवाद्यांना माहिती पुरविण्याचे काम केले हे प्रमुख आरोपी अजमल कसाब यांचे विशेष न्यायालयातील जबाबीत सांगितले. उच्च शिक्षित असलेला आणि सुरुवातीला इलिकेट्रीशन म्हणून काम करणारा जबीउद्दीन गुजरात दंगलीनंतर सिमी संघटनेत सामील झाला. त्यानंतर त्याचा इंडियन-मुजाहिदीन, लष्कर-ए-तैयबा या संघटनेशी संबंध आला.
- जून २००६ मध्ये वेरुळ येथून मुंबई एटीएसने मोठा शस्त्रसाठा पकडला होता. या प्रकरणात जबियोद्दीन अन्सारी उर्फ अबु जुंदाल हा मुख्य सुत्रधार होता आणि फय्याज कागजीचा नईम हा मुख्य साथीदार होता. वेरुळ येथे साठा पाठवताना नईम पाकिस्तानात असल्याची माहिती एटीएसला होती. मार्च २००७ मध्ये पाकिस्तानातून येत असताना नईमला ढाक्यातील मालीबाग येथे अटक केली होती. कोलकाता पोलीस मुंबईतील कोर्टांमध्ये हजर करण्यासाठी आणत असताना त्याने पलायन केले. तो औरंगाबाद शहरातील जिन्सी भागातील सिद्धेश्वर कॉलनीत राहत होता.

#### सारांश :

मराठवाड्यातील बेरोजगार तरूणांच्या धार्मिक श्रद्धेचा व आर्थिक परिस्थितीचा फायदा राष्ट्रीय व आंतरराष्ट्रीय दहशवादी संघटना घेत असून याची दखल राजकीय-प्रशाकिय पातळीवर घेणे तर आवश्यक आहेच परंतु दहशतवादाचे पाळेमुळे आंतरराष्ट्रीय असल्याने दहशवादाच्या समुळ उच्चाटनासाठी प्रभावी जागतिक प्रयत्न देखील महत्वाचे आहे.

पंतप्रधान नरेंद्र मोदी यांनी २०१७ च्या जी-२० शिखर परिषदेत आवाहन केले की, हिंसा आणि दहशवादाच्या वाढत्या शक्तीने गंभीर समस्या निर्माण केले असून दहशवादाचे समर्थन करणाऱ्या राष्ट्राला आंतरराष्ट्रीय पातळीवर प्रतिबंध घातला गेला पाहिजे. याच परिषदेत त्यांनी १० कलमी "अॅक्शन प्लॅन" मांडला आहे. तो असा-

१. दहशवादाचे समर्थन करणाऱ्या देशा विरोधात ठोस कार्यवाही करावी. अशा देशाच्या प्रतिनिधीना जी-२० परिषदेत प्रवेशबंदी करावी.
२. संशयित दहशतवाद्यांची यादी जी-२० देशांनी एकमेकांना सोपवावी. मोस्ट वॉन्टेड दहशतवादी आणि त्यांच्या समर्थकांविरोधात संयुक्त कारवाई केली जावी.

३. दहशतवाद्यांचं प्रत्यार्पण वेगाने होण्यासाठी किचकट प्रक्रिया संपवून त्यात सहजता आणावी.
४. आंतरराष्ट्रीय दहशतवादावर लवकरात लवकर व्यापक परिषद घेऊन विचारमंथन व्हावं.
५. संयुक्त राष्ट्र संघाच्या सुरक्षा परिषदेने केलेले ठरावांची प्रभावी अंमलबजावणी व्हावी.
६. कट्टरतेविरोधात जी-२० देशांनी मिळून संयुक्तपणे कार्यक्रम राबवावे.
७. दहशतवाद्यांना पुरवली जाणारी आर्थिक रसद तोडण्यासाठी फायनान्शियल ॲक्शन टास्क फोर्स (एफएटीएफ) तसेच अन्य माध्यमातून प्रभावीपणे काम केले जावे.
८. एफएटीएफप्रमाणेच शस्त्रास्त्र पुरवठा रोखण्यासाठी शस्त्र आणि स्फोटकविरोधी टास्क फोर्सची स्थापना करण्यात यावी.
९. दहशतवाद्यांच्या हालचालींवर करडी नजर ठेवण्यासाठी सेंट्रल सायबर सिक्युरिटीवर भर द्यावा. तसेच जी-२० देशांनी त्यात एकमेकांना सहकार्य करावे.
१०. दहशतवादाला शह देण्यासाठी जी-२० देशांनी मिळून राष्ट्रीय सुरक्षा सल्लागार पातळीवर एक यंत्रणा उभारावी.
११. या आणि आजवर केलेल्या अशा अनेक उपाययोजना प्रभावीपणे राबवून दहशतवादावर आळा घातला जाईल. अशी आशा आहे.

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## 30.

## महाराष्ट्रातील आदिवासी आश्रमशाळा व शासकीय धोरण : एक चिकित्सक अभ्यास

प्रा. डॉ. प्रभाकर सखाराम महाले

सहयोजी प्राध्यापक, वाणिज्य विभाग, कला, वाणिज्य व विज्ञान महाविद्यालय, बोदवड, ता. बोदवड जि. जळगांव

### प्रस्तावना :-

भारतीय राज्य घटनेच्या ४५ व्या कलमान्वये प्राथमिक शिक्षण हे सर्व मुलांना सक्तीने देण्याची जबाबदारी राज्य सरकारवर आहे. आदिवासी क्षेत्रातील शिक्षण हे मोठ्या प्रमाणावर आश्रम शाळेतून घेतले जाते आदिवासीच्या सर्वांगीण विकासासाठी महाराष्ट्र राज्याने १९७२ मध्ये आदिवासी विकास विभागामार्फत आदिवासी विद्यार्थ्यांना शिक्षणाच्या प्रवाहात आणण्यासाठी निवासी आश्रमशाळा सुरू करण्यात आल्या. आदिवासी भाग हा अतिशय डोंगराळ व दुर्गम भागात विस्तारलेला आहे.

सन १९८१ च्या जनगणनेनुसार महाराष्ट्रात एकूण ३२५ आश्रमशाळा सरकार ने सुरू केल्या. त्यासाठी १९८३ मध्ये स्वतंत्र आदिवासी विकास विभाग सुरू करण्यात आला.

### उद्देश -

१. महाराष्ट्र शासनाकडून आदिवासी आश्रमशाळांना मिळणारा निधीचा अभ्यास करणे.
२. आदिवासी विद्यार्थ्यांची शैक्षणिक प्रगती तसेच आश्रमशाळांचे प्रगतीचे अध्ययन करणे.
३. आदिवासी विद्यार्थ्यांच्या शैक्षणिक विकासांमुळे त्यांच्या कुटुंबांवर होणारा विकासाचा परिणाम अभ्यासणे.

### जृहितके :-

१. आदिवासी आश्रमशाळे साठी शासनाकडून दिला जाणारा निधी परिपूर्ण नाही.
२. शासनाच्या अनियमित धोरणामुळे आदिवासी विद्यार्थ्यांच्या शैक्षणिक विकासावर विपरित परिणाम होत आहे.

### विषयावरील मर्यादा :-

१. आदिवासी विद्यार्थ्यांच्या शैक्षणिक अभ्यास करतांना त्यांच्या विस्तृत क्षेत्रामुळे संशोधकाला मर्यादा येतात.
२. आदिवासी समाजाची बोली भाषा समजणे अवघड असल्याकारणाने संशोधकाला भाषिक मर्यादा येतात.

### संशोधन पद्धती :-

संशोधकाने आदिवासी विद्यार्थ्यांच्या शैक्षणिक विकास व शासकीय योजना यांचा अभ्यास करतांना मुलाखत तंत्राचा वापर केला आहे.

विविध आश्रमशाळेत जावून विद्यार्थी, पालक, शिक्षक व संस्थाचालक यांच्या मुलाखती घेवून नोंदविल्या.

### अहवाल :-

शासकीय आश्रमशाळेतील शासकीय अर्थसाहय्याचा अभ्यास करतांना नाशिक विभागात एकूण २२० आश्रमशाळा आहेत. पोष्ट बेसिक आश्रमशाळेतून नमुना निवड करतांना असे लक्षात आले की, १५ पेक्षा कमी व १५ पेजा जास्त विद्यार्थी संख्या अतिशय सौम्य पद्धतीने वाढतांना दिसून आली.

तसेच १५ पेक्षा कमी व १५ पेक्षा जास्त विद्यार्थी संख्या असलेल्या आश्रमशाळेत शिक्षकाची संख्या देखील अल्पश प्रमाणात वाढतांना दिसून आली.

शिक्षकेतर कर्मचा-यांचा बाबतीत माहिती मिळविता असे लक्षात आले की, गेल्या १० वर्षात कर्मचा-याची वाढ होतांना दिसून आले.

आश्रम शाळेतील विद्यार्थी उपस्थिती व शासकीय योजना यांचा अभ्यास करतांना खालील कारणे लक्षात आली.

१. **आरोग्य विषयी** - मुलाखती द्वारे संशोधकाने अभ्यास केला असता असे लक्षात आले की, ६६% विद्यार्थ्यांकडे आरोग्य विषयी लक्ष दिले जात नाही.
२. **पुरेशी शिजव सज्या** - शिक्षकाची संख्या पुरेशी असते का असे बघता असे लक्षात आले की ७०% विद्यार्थी समाधानी नाहीत.
३. **शिक्षण पद्धती** - शिक्षकाकडून आश्रम शाळेत योग्य पद्धतीने शिक्षण दिले जाते का असे बघता ६०% विद्यार्थ्यांनी योग्य पद्धतीने शिक्षण दिले जाते असे मत व्यक्त केले.
४. **विद्यार्थी प्रगती मार्गदर्शन** - आदिवासी आश्रमशाळेतील विद्यार्थ्यांच्या प्रगती करिता मार्गदर्शन पर तज्ञ व्यक्तीचे मार्गदर्शन मिळते काय असे बघता असे लक्षात आले की, ५०% विद्यार्थी या बाबत अनभिन्न होते तर २५ विद्यार्थ्यांनी होज रार्थी उत्तर दिले.
५. **क्रिडांगण** - आश्रमशाळेतील विद्यार्थ्यांना शारीरिक विकासाकरीता क्रिडांगण सुविधा आवश्यक असते.याचा अभ्यास करता असे लक्षात आले की, क्रिडांगणाच्या मुबलक सुविधा पुरविलेल्या जात नाही.
६. **जुजवत्ता सुधार** - विद्यार्थ्यांच्या गुणवत्ता सुधारण्या साठी शासकीय स्तरावर काही उपाय योजना केल्या जातात का असे बघता असे लक्षात आले की, काही प्रमाणात गुणवत्ता विकासा करिता उपाय योजना केल्या जातात.

#### समस्या :-

१. आदिवासी कुटुंब उदरनिर्वाहासाठी सतत फिरत असल्याने विद्यार्थ्यांना स्थिरता मिळत नाही.
२. आदिवासी कुटुंब अतिशय गरीब असल्याकारणाने पोट भरण्यासाठी आपला मुलाबाळा सह रोजदारीने काम करीत असतात.
३. आदिवासी क्षेत्रात आश्रमशाळेत १००% अनुदान मिळत असते. अशा अर्थसाहाय्याचा दुरपयोग संस्थाचालक मुख्याध्यापक शिक्षक करतांना दिसून येतात.
४. शासनाच्या नियमानुसार विद्यार्थी संख्या असल्यावरच विविध अर्थ सहाय्य योजना पुरविल्या जातात अशा वेळी अर्थसहाय्य लाटण्याकरीता खोटी पटसंख्या दाखविली जाते.
५. शिक्षक आदिवासी भागात काम करण्यास नाखुष असल्याने त्यांना योग्य ते मार्गदर्शन करीत नाही.

#### निष्कर्ष :-

१. शिक्षणाच्या सुविधा आदिवासी विद्यार्थ्यांना त्यांच्या बोलीभाषेतून मिळत नसल्यामुळे शिक्षण घेत असतांना अडचणी निर्माण होतात.
२. आरोग्य सुविधा व शासकीय सेवा योजना वेळेत मिळण्यासाठी शासनाचे प्रयत्न येथे दिसून येत नाही.
३. डोंगराळ व दुर्गम भागात जावून आदिवासी विद्यार्थ्यांना शिक्षणाचे महत्त्व पटवून देण्याचे शासनाचे हे जम येथे दिसून येत नसल्यामुळे आदिवासी विद्यार्थी शिक्षणाकडे वळू शकत नाही.

#### उपाययोजना :-

१. विद्यार्थ्यांना शासनाकडून देण्यात येणा-या विविध उपाय योजनाची जनजागृती करण्यासाठी.
२. विद्यार्थी आदिवासी भागातील असल्याकारणाने त्यांना प्रेमाची वागणुक देण्यात यावी.
३. आश्रमशाळेतील विद्यार्थी व विद्यार्थींनी वेगवेगळ्या शिकविण्याची सोय असावी.
४. आश्रमशाळेत दिला जाणारा नास्ता व जेवण पौष्टिक असावा.
५. आश्रमशाळेतील विद्यार्थ्यांच्या आरोग्याची काळजी वेळोवेळी घेतली जावी.

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## 31.

## SOCIAL DETERMINANTS OF SEX RATIO: ASSESSING THE SPATIALITY OF SEX RATIO IN HARYANA

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### Abstract

The study is a modest attempt to understand the sex ratio problem, particularly child sex ratio in Haryana. It captures the sex ratio since when Haryana became a separate state till today when service sector is biggest contributor to the state gross domestic product. In the last fifty years, lot of socio economics has changed in the state whereas patriarchy still plays a major role in the demographic set up. The reasons of low sex ratio are traced out to identify local factors. Data is analyzed with the help of statistical tools and GIS technique.

**Key Words:** Child Sex Ratio, Sex Determination Technology, Feticide, Women Discrimination, Dowry, Population Statistics

### Introduction

Haryana is located in the northern part of India and has an area of 44214 sq. km. Its locational setting on the globe is 27° 39' to 30° 35' north latitude and 74° 28' to 77° 36' east longitude. It shares its border with Himanchal in north, Uttarakhand in north-east, UP and Delhi in west, Rajasthan in south and in west, and Punjab is in north-west. It shares its capital with Punjab named, Chandigarh. It has monsoon type of climate. More than 65 % people are engaged in agriculture activities. Yamuna belt and eastern part of the state is more productive agriculturally than western and south Haryana. As per 2011 census, its total population is 25353081 persons, density of population is 573 per sq. km and decadal population growth is 19.90 %. Literacy rate is 76.64 % and sex ratio is 877 females per thousand males.

Today, female feticide is one of major social problem in India and particularly in north India. The states which are doing economically well, became the victims of this burning issue. The gravity of this problem has been indicated by the declining sex-ratio in the age group of 0-6 from 927 in 2001 to 914 in 2011. It is commendable that there is an improvement in child sex ratio in Haryana but still the practice of son preference is not alienated. Daughters are considered as economic burden because of dowry. They have to leave the house of their parents and have to go to in-laws house so any investment on her education or any other thing is not encouraged. And in some Hindu families if a girl is earning before marriage, she is not allowed to contribute to the family rather it is considered a bad omen. Also sons are supposed to perform the last rites of parents, why not girls? *There are varied socio-economic and demographic factors which determine the gender bias as well as strong prejudices against the female child (Bora, 2007).* Historically, most Asian countries have had a strong son preference. The South Asian countries have declining sex-ratios. In the



beginning of the 20th century, the sex-ratio in colonial India was 972 and since then it is never in positive rather declined. According to first census conducted by Royal Administration during colonial period, emphasis on male dominated population for labor and other related manual work. *It has statistically proved that during the last century, 100 million women have been missing in south Asia due to discrimination leading to death experienced by them from womb to tomb in their life cycle (Sen, 1990).* Female infanticide was widely prevalent and went unnoticed due to lack of registration of infant deaths but after the introduction of sex determination technology it changed into female feticide. The liberal law of right to abortion was introduced to terminate unwanted pregnancy as a part of comprehensive family planning but later people started to use it for sex selection. These practices have changed the social and demographic set up of the country. The ratio favorable to boys and adverse to girls coincides with the introduction of modern pre-natal sex determination methods (Bhat, 2002). The gender biasness resulting into low status of women and neglect of girl child are leading to higher risk of mortality (Arnold et al, 1998, Sen, 1992). The cultural preference for the son, sex sequence and number of sons (Das gupta, 2005 and George & Dahia, 1998), societal changes rendering less space to daughters (Larson & Hatti, 2008), abuse of sex determination technique (Garg & Nath, 2008) and small-family culture has created an imbalance in the sex combination. Initially the practice of female feticide was prevalent in upper caste groups but later due to sanskritization it was adopted by lower and middle class also. Haryana and other north Indian states are in the bottom line of sex ratio but till now there is no conviction happened under Pre-Conception and Pre-natal Diagnostic Technique (PC & PNDT) Act in 2011.

So by the above discussion we understand the gravity of the problem and it requires extensive awareness campaigns and mass public connect. It becomes imperative to take some of preventive and curative methods, so that the combative measures can be initiated.

### **Review of Literature**

Review of literature is an essential part of any research work. To scan the related studies is a step forward in understanding the minute details of the subject. Here some national and international publications have been reviewed for better understanding of the topic.

(Sen, 1990) in his paper *More than 100 Million Women are Missing* examines the trends of female birth and survival in South and East Asia. It also highlight the economic and cultural factors and apprise policy initiatives to counter excess female mortality. Sen claimed that millions of women are missing in Asian countries which are accounted 6-11% deficiency in the total no. of women and he called it as *terrible story of inequality and neglect*.

The paper talks about history of sex ratio in India. It suggests that if women are treated equally and given proper medical aid and nutrition then they shall live more than man because they are biologically stronger. It is pointed out that patriarchal norms of higher caste are spreading to lower castes, and sanskritization and detribalization are similarly assimilating tribal peoples into a national culture of discrimination against girls and women. Education and choice of decision making has

to be encouraged among girls which make them more independent. Educated mothers are less discriminatory towards the girls and they fully utilize local available medical facilities, thus maximizing the life chances of their offspring of both sexes (Raju, S., 1997).

The study pointed out that the most prosperous state in India has the lowest sex ratio particularly Punjab, Haryana and union territory Delhi. And this means sex ratio is nothing to do with literacy rather being educated, people use medical facilities for sex selection. Large proportion of unmarried and unemployed youth in villages and urban slums organize anti-social gangs and considered a security threat for people and particularly for young women. This creates insecure environment for girls in the community and parents do early marriages of their minor girls. Nearly 40 % marriages in rural Haryana are below the age of 18 years. In the later part this paper focuses on government initiatives like PNDT and other family planning programmes to curb the problem of declining sex ratio (Lal et. al2002).

The issue of low sex ratio in India is not a new phenomenon rather it got attention of colonial officials a century ago. The problem has been identified in the late 1960 -70s by demographers and they established as a secular declining trend. But when the scholars did intensive research they find it a great threat to humanity. This paper focuses on the declining trend of sex ratio in the period from 1991 to 2001 and specifically in the age group of 0-6 years. It highlights the issues of kinship structure, marriage and dowry practices, intergenerational transfer of resources, access to health care and nutrition and technologies used for achieving desirable family size (Raju, S., et al 2008).

The low and declining sex ratio in the country is a matter of grave policy concern, not only because it violates the human rights of unborn and infant girls but also undermine the potential contribution of women in national development. The present paper aims to study the trends and patterns of child sex ratio in rural Haryana and to examine the causes for deficiency of girl children in 0-6 age group resulting into imbalances in child sex ratio in the state. The decline in sex ratio is more after 1981 to 2001 but again some improvement in 2011. This paper analysis the data at tehsil level and pointed that there are spatial variations in sex ratio which further determined by easy access to sex-selective technology( Sangwan et al, 2014).

The paper talks about the dominance of patriarchy where all decisions in family are taken by men and women are not given any choice even. Although family planning services in India have improved but still gender inequality rooted in cultural norms. In overall this study talks about current scenario of gender imbalance in family planning practices in India and stresses upon the need of integrating gender equity in future family planning policies of the nation(Garg, [Suneela](#) and Singh, [Ritesh., 2014](#)).

(Dalbir & Satpal, 2014) in their paper *Evaluating the Magnitude of Female Feticide Problem of Punjab and Haryana A - Regional Analysis* indicate a considerable regional disparity in sex ratio based on empirical study of all the districts of Punjab and Haryana. This paper shows cause effect relationship of people attitude and their preference for male child over girl child. To understand trend and pattern t-test is used which shows that there is not much difference in female feticide in rural and urban areas rather more or less it is same in north western part of India.

This study highlights the inequality between men and women based on certain variables like- literacy, health and work participation. It has taken the data from 1991 to 2011 census and did a comparative analysis of districts in Haryana. It has found that the sex ratio in Haryana is increasing recently but with very slow pace. Proper implementation of government policies and mass awareness are key initiatives which can change the mind set of people (Doi et al., 2015).

This paper put light on the status of women in Haryana. Out of 21 districts 19 have the sex ratio less than 880. Due to economic and social reasons girls are not preferred by families and either aborted before birth or die after birth of not getting proper post-natal care. It underlined the crime and violence against women. Women's are not valued by society and treated like commodities and due to this low status crimes are high against them. This paper also put emphasis on consequences of crime and highlights the issue of bride buying and women trafficking (Devi, Nirmala & Kaur Amrit, 2015).

### Objectives

- To analyze and examine the spatio-temporal perspective of low sex ratio
- To identify and examine the local factors to determine the sex ratio
- To suggest sustainable measures to curb the problem of low sex ratio.

### Database and Research Methodology

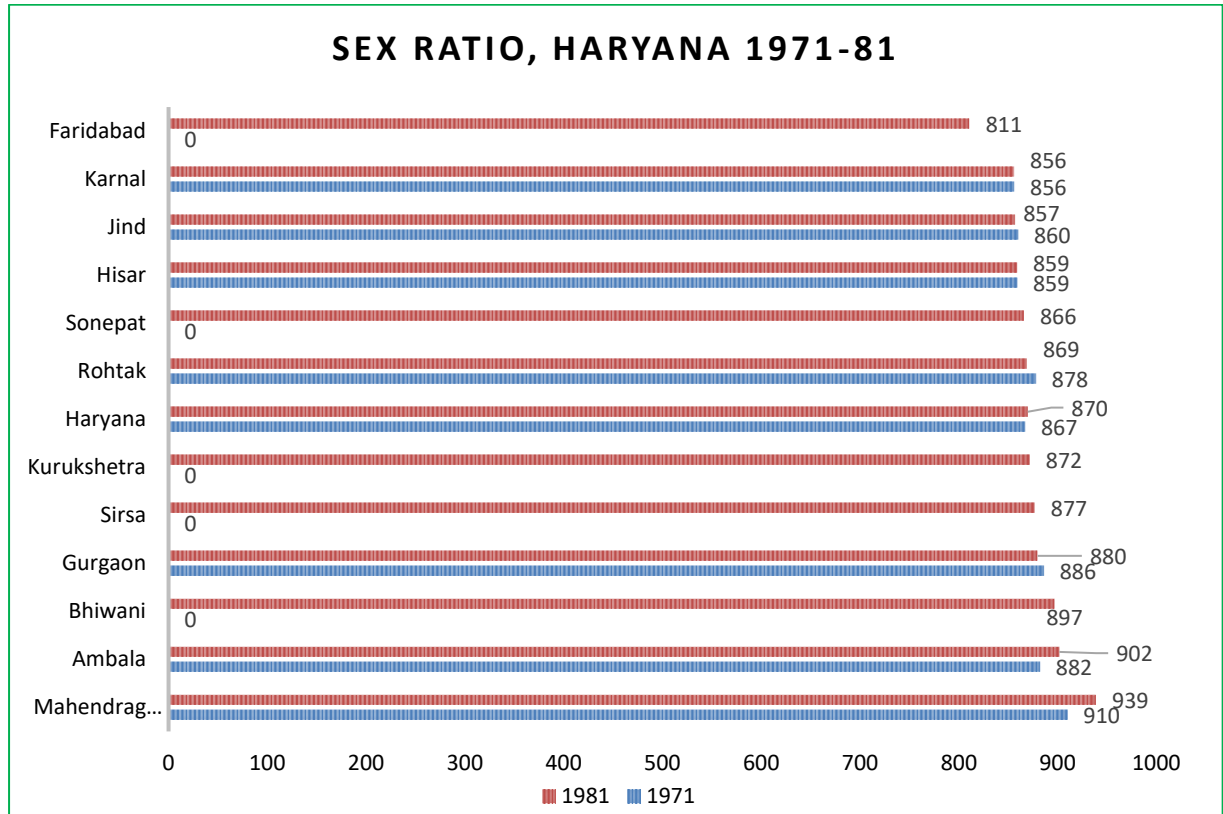
This study is based on secondary sources of data. The data is collected from- Census Department of Government of India, Statistical Abstract Haryana, District Statistical Handbook and other documentary evidence, relevant newspaper article etc. Mean, percentage, range and GIS techniques are used in the study.

### A Journey as a Separate State

Patriarchy as a practice is very deep rooted in the Indian society, particularly in north India where a male person heads a family. He is the sole decision maker and women are not supposed to argue with him on family matters. Also when we look in the history it is found that girl child was discriminated earlier also and a boy's birth was celebrated with greater joy. People could intervene and terminate a pregnancy, when a woman was found to be pregnant with a girl child (Kaur, 2011). In India sex selection and abortion techniques came in to much prominence around 1980s which later became the main reason of skewed sex ratio. A strong attitude towards son preference continues in Indian society (Gupta et al., 2003). The sexratio in Haryana has many ups and downs since a separate entity in 1966 particularly in child sex ratio. The study of trends in sex ratio will reveal the intensity of changes in it over a period of time. At state level, from 1971 to 1991 there is not much difference. In 1971 it is 865 but a little improved in 1981 as 870 but again it falls to 867 in 1991. So more or less there are not much changes in 20 years of time. Mehendragarh is the only district which has highest in sex ratio in 1971 as well as 1981. It shows a district with less literacy rate and low urbanization level, has highest sex ratio. Because the sex determination technique before birth were out of reach or less accessible to the people in the district. While on the other side Faridabad which has highest urbanization level and literate people has lowest sex ratio in 1981. It is very near to Delhi and has better medical

facilities than other districts. Inner feeling of the people is always son preference so having influenced from social customs people about the girl child before birth.

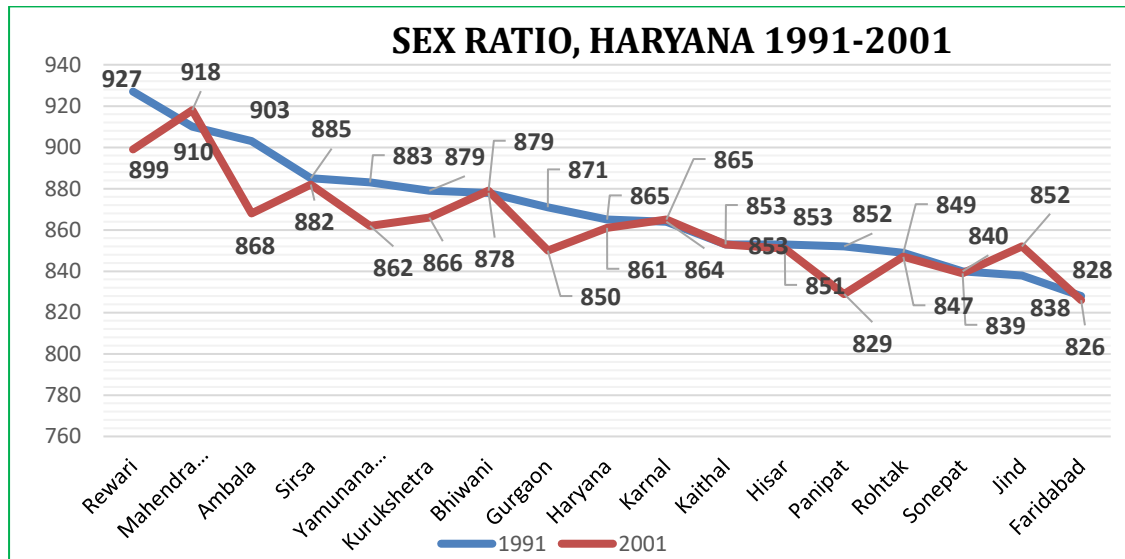
Figure 1



Source: Census of India (1971-81)

Overall, there is a decline of sex ratio from 1991 to 2001. It is decreased from 865 to 861. Mehendragarh, Bhiwani, Jind and Karnal are the districts which improved a little bit from 1991 to 2001. Maximum increase is in Jind from 838 to 852. From below graph a trend line can be marked and there are only four instances when orange line crosses blue. Ambala has improved 31 points from 868 to 903 which is a major stepping stone. Faridabad and Sonipat are the lowest sex ratio districts which are part of National Capital Region.

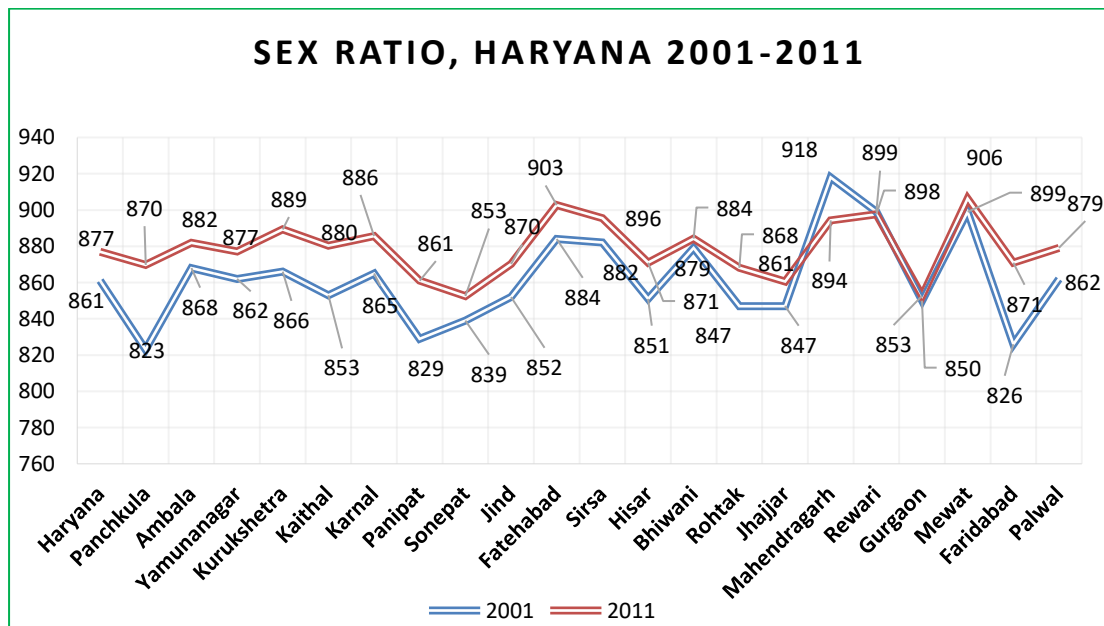
Figure 2



Source: Census of India (2001)

A great improvement has been noticed in sex ratio in the decade of 2001-11. PCP & PNDT Act which was initially formulated and promulgated in 1994 did not get good results in 2001 census rather its effects were noted in 2011 census. Out of 21 districts, 19 have shown great improvement. The strict implementation and proper monitoring by various government agencies has contributed well to minimize the sex selection and female feticide. And only Mehendragarh and Rewari districts which were in better position in last 20-30 years, are now in the list of declining sex ratio districts. The reason is that the medical facilities which were earlier out of reach of the people, are now accessible to them. Small nursing homes and clinics came into existence which increased the feticide up to certain extent.

Figure 3



Source: Census of India (2011)

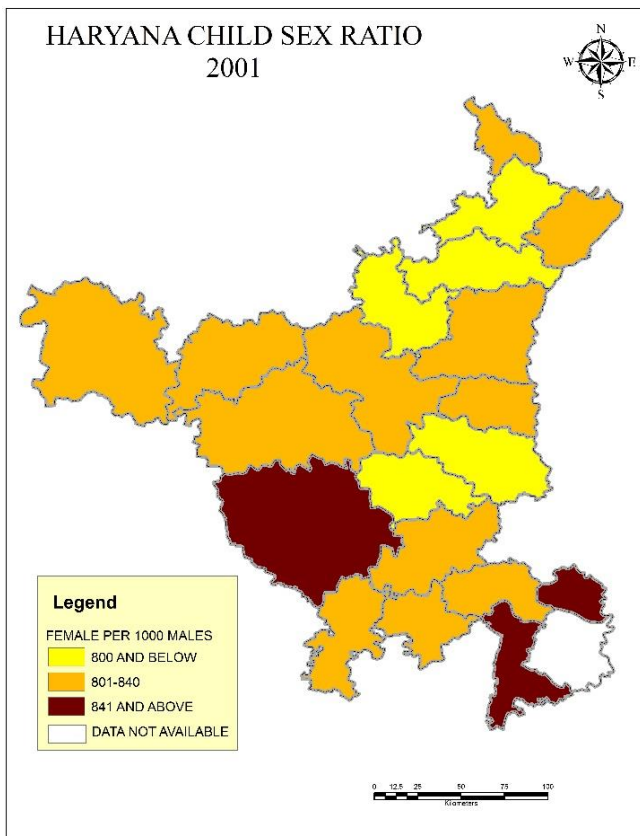
## The Dynamics of Child Sex ratio

If we divide Haryana in to regions based on certain physical and socio economic characteristics then we find lot of variations which play a major role and also determine the spatial distribution of child sex ratio. Gurgaon, Rewari and Mehendragarh were the highest child sex ratio districts in 1991 while Kaithal and Jind were in the lowest. But situation became worse when in 2001, five districts were gone below the 800 child sex ratio and these were- Kurukshetra, Ambala, Sonipat, Kaithal and Rohtak. Even child sex ratio for Haryana in 2001 was 819 from 879 in 1991 which was all time low in the history of Haryana.

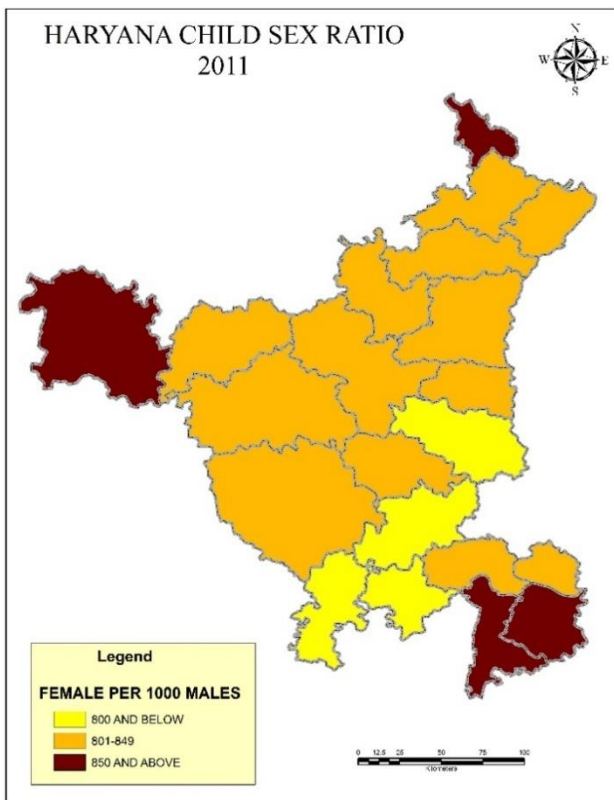
Table 1

Child Sex Ratio, Haryana 1991-2011				
SN	State/District	1991	2001	2011
1	Haryana	879	819	830
2	Mewat	NA	NA	903
3	Palwal	NA	NA	862
4	Sirsa	883	817	852
5	Panchkula	NA	829	850
6	Hisar	864	832	849
7	Fatehabad	NA	828	845
8	Faridabad	884	847	842
9	Jind	858	818	835
10	Panipat	889	809	833
11	Bhiwani	885	841	831
12	Gurgaon	895	807	826
13	Yamunanagar	888	806	825
14	Kaithal	854	791	821
15	Karnal	871	809	820
16	Kurukshetra	868	771	817
17	Rohtak	868	799	807
18	Ambala	888	782	807
19	Sonipat	878	788	790
20	Rewari	894	811	784
21	Mehendragarh	892	818	778
22	Jhajjar	NA	801	774

Map 1



Map 2



Source: Census of India (2011)

The obvious reasons are- large scale use of sex determination techniques, flourishing illegal professions of mediator who send customers to doctors, lack of monitoring from government agencies and people's desires of sex selection before birth and preference for male child. In 2011 child sex ratio for Haryana improved from 819 to 830. Mewat has the highest child sex ratio of 903 where 88% percent population lives in rural areas and 45% people are illiterate. Here we establish a negative correlation between literacy and sex ratio. This is the outcome of social customs which are practiced in the district mainly by Meo Muslims. Due to their religious attitude, they believe that birth and death are in the control of Allah (god) and we should not interfere in it. So they do not plan their families despite it is freely accessible through anganwadi and other government agencies. And hence the child sex ratio is highest in Mewat. Same thing is in Hathin Tehsil of Palwal where high child sex ratio because of high concentration of Muslim population and male people migrate to Faridabad for employment opportunities.

Western part of Haryana has high child sex ratio because of pathetic status of women. High fertility because of early marriage, poor involvement in family decision making due to illiteracy and low status, consider children as asset for family specially as earning member, requirement of more and more labor for agriculture activities especially in backward castes etc. are the major reasons of high child sex ratio in rural areas of western Haryana. Panchkula is in higher side of child sex ratio particularly in rural areas. And this is attributed to higher literacy and more awareness about the government programmes and family planning policies, changing mind set of parents for girls as increasing incidence of crime by male child and increasing women participation in workforce. The districts along the Yamuna and Grand Trunk Road belt are economical well and they have easy access to technologies which skewed the child sex ratio in favor of male child. But it is very unfortunate that no district in Haryana is higher than the national average of 914 child sex ratio which is also historic low since independence.

### **Discrimination of Women and Realities on Ground**

The reason of women discrimination is present in the social system which is created by us. It starts from our family when we give a special preference to our son rather than to our daughter. And this happens in most of the family irrespective of their education. The uncommon preference for son has multiple reasons like- take care of family business and parents in old age, son brings dowry in marriage, perform last rites of family etc. Investment on son education means invest for future assets. On the other side girls are thought as financial burden on the family and discouraged for education, career choice and deprived of independent decision making. People think- "too many girls" means too much dowry and too much burden on family. Girls need protection where they are protected by father, mother, brother and uncle before marriage and after marriage by husband. The narrow minded people beat drums when



a son is born and a grand celebration is organized while at the birth of girl child there is no celebration, no *Kuan Pujan*, no sweet distribution rather family members keep mum and consider it as bad omen. After marriage girls have to expand the family and they do not have any choice for career or any other thing. So after having so many above calculation people prefer son. This is mainly prevalent in north India while in south India both families distribute and share the expenses of marriage. In north India especially in Haryana, Rajasthan, Utter Pradesh; boys are breast-feed prolonged than girls. (Karnataka report 2015) Income also determines the preference of boy or girl. Mewat where 85% people are associated with agriculture, has high sex ratio while Gurgaon and Faridabad with highest urbanization and literacy, have low sex ratio. But it is also observed that as literacy and awareness are increasing, people discriminate less than earlier. Some families even do not go for second child if the first child is boy and they try for second, only when the first is girl child. While in another case some families produce four, five to six children in the hope of a son which adversely affect the health of the mother. The problem of girl child starts even before her birth itself. Female feticide at pre-birth stage; female infanticide at infancy stage; at child hood stage they get gender discrimination in terms of health care, nutrition and education; early marriage, dress code, restriction on movements and use of IT gadgets, eve teasing, rape, prostitution and trafficking at adolescent age; domestic violence, sexual abuse and torture by family at reproductive age; and many more psychological, physical and old age abuse etc. So many incidents of female suicides and self-immolation have been reported in past. Consequently due to this pathetic status of women, birth of a girl child is not celebrated rather discriminate for whole life.

The impact of Delhi and Chandigarh is also seen in near about areas where people use medical assistance for fetus termination. Young male adults do not get chance to marry because of low sex ratio. The new relationship offers for marriage which were earlier given by relatives and known person, are now no more available. Because young male adults who are engaged in business or in government service, are in demand but such eligible bachelors are generally do not find in villages. A new trend came in to existence in last decade or so that people buy brides from other states like- UP, Bihar, W. Bengal, Uttrakhand and Himanchal. It is called as *Molki Bahu* (*bride bought from some place*). And in most of the families, she is not entitled for any right rather deserve exploitation. She is asked for work the whole day and supposed to expand the family by giving birth a male child. In every village many male adults are not going to marry because of low sex ratio in the state hence people started to goother states. So in this way, there are multiple layers if discrimination of girl child in Haryana.

### Suggestions

After having such a long discussion we suggest a few measures which need to be initiated by government and adopted by society as a whole. Effective implementation

of the Pre-Natal and Pre-Conception Diagnostic techniques Act and the Dowry Prohibition Act. Strong punishment for medical practitioner who involve in sex determination tests. Discourage the Medical Termination of Pregnancy. Free and compulsory education should be given to girl child. Give independence to choose career and empower them. Public seminar, workshops and awareness campaigns should be organized. Promote rewards for whistle blowers to stop feticide business. Incentives to parents who give birth to baby girl. Promote equality in families and give equal chance for decision making. Social security measures should be adopted which may incline them to favor girl child. The great need of the time is to change the mindset of society. We should support the financial independence of a women and also we should recognize the economic contribution of women who work at home and should respect her job to run and manage a family.

### Conclusion

In this study we have discussed all dimensions from people mindset, laws, various discriminatory practices in the social milieu, role of education and equal participation of women to government initiatives but there is very little improvement has been observed so far. We have to speed up this process. More and more awareness is required to combat this big problem. If not address properly today it will affect our future generations and could be dangerous for human existence. Sex composition means balance in male female population which determines the socio-economic set up of the community. There is a rural urban difference in sex ratio where sex selective migration happens from village to town and cities in search of employment. The psyche of the people still not changed much as it is well deep rooted in the society. People misused the sex selection technology and started to limit their families with single male child. This tendency encouraged the incidents of female feticide. Mewat is the only area where female feticide is not reported, not because of their awareness or non-discrimination of women rather they consider it as a sin and against their religious norms. There are some government schemes which are promoting the girl child in Haryana. Some names are as- Beti Bachao Beti Padhao, Ladli, Apki Beti Hamari Beti, Dhanlaxmi, Kanya Kosh and Selfie with Daughter. These schemes are a welcome step and as per some newspaper reporting, Haryana has crossed the 900 mark of sex ratio in January, 2017 which is commendable but lot more to do. The whole mechanism of girl child schemes required a systematic follow up of the rules with effective monitoring and greater participation of public, only then it can succeed.

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**TECHNOLOGY ENHANCED LANGUAGE LEARNING**K.SUNANDA<sup>1</sup>V M. A., B. Ed.  
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**ABSTRACT:**

In the present age, we live with technology and social media. People can live without food and shelter. But they cannot live without their mobiles, laptops and technologies. The researcher's intention is not to purposively slander the people about using technology but to show how technology has become an integral part of one's life. It is universal fact that in one way it harms people who use it. In other way it helps the people to in advance in all areas. In India, the government has planned to make education mobilized. According to a survey, 95% of the institutions have e-library, e-journal, e article and they changed the teaching and learning according through technologies as it helps the learners to learn the concept better than any other method of teaching and learning process. Mainly it helps language learners to learn language effectively and efficiently. There are many apps, blogs, links, tweets that helps the teachers to teach non-native learners. Thus this paper focuses on "How

blogs, tweets, groups helps non-native learners to acquire proficiency in English language.

## TECHNOLOGY ENHANCED LANGUAGE LEARNING

### INTRODUCTION:

The present paper focuses on, at present students are not aware of language learning through social media. Only they use their mobile technologies like android, apple, laptops, tabs for references and communications. This is to make the learners aware of learning language through social media. This paper aims to motivate the students to start using it.

The use of media in language learning:

- 1) Audio-visual materials provide good impact-guidelines on students learning a foreign language.
- 2) Handmade materials do take lots of time to prepare and not much effective than media materials.
- 3) Media materials leads the classroom authentically.so it stimulates and reinforce concretely between teacher and student in the classroom
- 4) Since we met more changes in our teaching and learning style. But media gives better chance for auditory and visuals learning than the other styles of teaching and learning process.
- 5) It helps the teacher reduce the transactional time and use lot of actuals learning styles in the classroom
- 6) Media helps the learners as well as teacher to clarify the doubt on the spot without hesitation and time taking.
- 7) It creates better opportunity for practice.
- 8) It permits the students to proceed on their own and styles.
- 9) It inspires the student for higher level achievement.
- 10) Through social media learners get concrete, crystalized, practical, meaningful learning concepts.
- 11) It helps explanation clear.
- 12) It helps bridge gap between teacher and student in teaching and learning activities.
- 13) It makes friendly environment between teacher and student

TYPES OF MEADIA-TEACHING TOOL:

- CALL
- MPALL

CALL-computer assisted language learning

MPALL-mobile phone assisted language learning

With access of these things learners make use of blogs, whats app, Facebook, twitter, linked in, scribed, perzi etc.....,CALL and MPALL gives effective in foreign language, motivation, meaningful, communication practice, stressful environment, expanding teaching-learning activities even out of classrooms.

THE ROLE OF THE LEARNER:

Social media provides stress-free and brand new environment to the learners. According to Dalton “teacher should change their role as facilitator” (Error! Hyperlink reference not valid. learner part according to Bernard from his research he implied that “tell me I forget, teach me I remember, involve me I learn” by this teacher make the students learn on their own very effectively, efficiently.

REAL TIME EXAMPLES:

Sample 1:

Researchers has experiences on “How effective is language learning through social media than other methods?” at SRC, SASTRA UNIVERSITY, Kumbakonam.

In the beginning as a language student many of the learners are not aware of language learning through social media. Later the learners came to know this through their professors and they created groups in blog and whats app where student take it in turn to post their words on any topics on their own interest. Other learners can add their commands as their own, if any mistakes committed by any learners as on the one hand teacher plays the vital role as a facilitator to correct their mistakes in blogs, whats app, first they need teacher support to access the systems, blogs and groups for educational purpose and they have better exposure to use the blogs on their own.

Sample 2:

As a language student learners are not have good exposure on learning phonetics or pronunciation of language. Everyday student ask to watch (listen) NDTV, BBC, DD(ENGLISH)ect....at home and they ask to write on their own language with particular technical words. Next day they should discuss or every student should participate on summing up the events what they are observed in news/any programs with proper pronunciation.it gives better exposure/leading materials in the classroom than other way of teaching phonetics in the classroom. Also there are more phonetics apps like ENGLISH SPEAKING AND LISTENING, ENGLISH CONVERSTATION and AMERICAN CONVERSATION which helps the learners to give regular practice/exposure in learning phonetics even out of the classrooms.

Sample 3:

In ELT (English language teaching) there is a method called audio- lingual. It helps the learners concentrate on stress and intonation, phonetics, use of language (grammar part of the language), first students were separated into three or four groups, for first five minutes students ask to choose any topics on their own, after selected the topics students ask to speak for five minutes about the topic. One should not repeat the other’s point. It should be recorded in mobiles (or) tape recorder etc...then as a facilitator teacher should find and correct the mistakes from the recorded materials. It helps the learners to learn the language with fun and stress-free environment. Also there are many other social media methods, approaches which help the learners to learn language effectively, efficiently.

Comparison between Human Instructive Material (Direct Learning) and Non-Human Instructive Material (Social Media Learning)

HUMAN - INSTRUCTIVE MATERIAL	NON HUMAN - INSTRUCTIVE MATERIAL
It gives low exposure to the learners .	It gives better/good exposure to the learners .
Teacher must teach the lesson	Teacher can play a role of facilitator
learners may or may not aware of the/learn the concept	Learners might learn the concept .
l t s t i m e - t a k i n g	l t s t i m e c o n s u m i n g
It gives no chance to learners the use and access of social media	It gives better opportunity /chance to the learners to access the social media.
Learners doubt may not clarify on the spot .	Learners can find solution on the spot .
Learners capable to think only from on point of view or angle	Learners think over the concept from different angle
learners may feel monotonous to learn the concept	Learners get enthusiastic in learning the concepts
It creates stressed environment	It creates stress-free environment .

Difficult to gather or grab the concept as soon as possible	Find easy to gather or grab the concept as soon as possible
Through this o one get satisfied In teaching and learning process	Through this way everyone get satisfied in the teaching and learning process.
H a n d - m a d m a t e r i a l s m a y n o t e f f e c t i v e	Social-media materials provide effective into learners mind.
L o w C o s t	H i g h e x p e n s i v e .

**EFFECT OF SOCIAL MEDIA:**

The effective response of the social media is addressed into both positive and negative. As an illustration research reveals that using of blogs, Facebook like social media get the learners away from hesitation, shyness, disappointment even because of social media they get quite courageous to ask question even outside the classroom and they feel better. Also some misuse of social media is reported, the online activities between teacher and student. It can cause false teacher-learner relationship which causes them affects their teaching and learning activities.

**CONCLUSION:**

There are numerous social media that are used for language learning and educational purpose. Though it has negative aspects as a facilitator, teacher should create aware among the learners about using of social-media in a positive connotation. Ultimately the researcher's intends to prove that "how non human-instructive materials (social media and technology) for language learning has more advantages than human-instructive materials.

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**33.****Globalization – Aspects of SSII****Dr. (Mrs.) R. K. Nimbalkar**

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**Introduction:**

Indian Economy is known as agricultural economy, but the Small Scale Industry is the backbone of our industrial economy. The father of India Mahatma Gandhi had proved the importance of Small & Village Industries. In 1948, immediately after independence, government introduced the Industrial Policy Resolution, and after that from time to time, we have accepted the New Industrial Policies for the development of our country. SSI's are the most suitable instrument of economic development. According to, 'Sky is the limit for Small Industry'.

**Contribution of SSI's:**

The SSI is the major contributor to the industrial economy of the country. It accounts for 95% of the country's factory ownership, contributes nearly 45% of the total industrial production and export from this account for 45% of total Indian exports.

**Role of SSI's:**

SSI's are playing a significant role in the highly populated Indian economy, because these industries are more for Indian nature. The major roles are –

1. These industries are less capital intensive and more labour intensive.
2. These industries provide innumerable employment opportunities.
3. Local resources and skills can be effectively exploited.
4. They have least pollution.
5. There is no need for modern technology.
6. They are the owners who themselves act as managers, so the decisions are not delayed.
7. This will generate local employment.
8. This enables decentralization of economic powers.

**Globalization:**

The term 'Globalization' is defined by the International Monetary Fund (IMF). Globalization can be analysed from a 'Macro' point of view and from a 'Micro' point of view. Economists mostly concern themselves with Macro aspects of globalization, while management experts and entrepreneurs are concerned with Micro aspects.



The term 'Globalization' covers all spheres of life like political, social, economic and cultural. It refers to the emergence of global dimension of every problem.

### **Globalization and India (Perspective):**

In the year 1991, during the Narasimha Rao government, finance minister Dr. Manmohan Singh had accepted the process of globalization. Because at this time, Indian Economy was facing problems like unemployment, indebtedness and at the same time, the Government was also taking the loan for the repayment of interest on previous loans. There was no alternative before the government than accepting globalization and signing GATT in the new economic policy.

In the past, Indian Economy was protected by high tariffs and now it is gradually moving towards globalization. So there is a paradigm shift in the Indian Economy from protection to liberalization and globalization.

After acceptance of globalization, the Indian economy has experienced –

- Flow of foreign investment in to India.
- Interest rates have been deregulated.
- Distribution of essential goods through government regulated shops.
- Booking is following international accounting practices and income recognition standard.
- Economic restructuring for reduction of poverty through higher growth and employment.
- Several programs aiming to generate self employment and wage employment, both in urban and rural areas, have been redesigned and introduced as following schemes –
  - Pant Pradhan Rozgar Yojana.
  - Swarn Jayanti Gram Swarozgar Yojana (SGSY).
  - Pradhan Mantri Gramodaya Yojana (PMGY).
  - Swarn Jayanti Shahri Rozgar Yojana.
  - Sampoorna Grameen Yojana.

These measures adopted by the government are helping young and enthusiastic entrepreneurs of our country.

### **Globalization and SSI:**

In the year 1991, we accepted the process of globalization and in the same period we announced the new Industrial Policy for promoting and strengthening the small, tiny and village enterprises. The features of this new policy are –

1. Increase in the investment limit in plant and machinery of tiny enterprises from Rs. 21 lakh to Rs. 50 lakh, irrespective of the location of the unit.
2. Introduction of suitable legislation to ensure prompt payment of SSI's bills.
3. Introduction of a scheme of Integrated Infrastructural Development for SSI's.

4. Setting up a Technology Development Cell and Export Development Centre in the SSI Development organization.
5. The scope of the National Equity and Single Window Schemes being implemented by the Small Industrial Development Bank of India for the Development of the SSI.

The object of globalization in the economy is to make Indian industries efficient and competitive at international level along with the development of Indian multinationals. *Competitiveness is a continuous quest*. It is not limited by time or effort. An industry has to continuously upgrade itself on several parameters, production efficiency, product development, quality management, and marketing skills.

### Globalization and problems of SSII:

Small Scale Industry (SSI) has vital importance in Indian economy. Development of SSI is the acute need of our country. But globalization is looked upon as a blow to SSI in India. It has created the following problems before the SSI:

1. Kills the SSI: Globalization of Indian economy along with liberalization and privatization has led to the establishment of large and medium industries. It has also resulted in entry of a number of multinational companies (MNCs). The SSI's cannot compete with the MNCs on technology and quality fronts. A number of textile units in Ahmedabad, electronics units in Delhi, consumer goods industries in Mumbai, paper mills in coastal Andhra, leather units in Chennai were closed.
2. Dumping: We have faced the problem of dumping of various goods, because of trade liberalization and lifting of quantitative restrictions on imports. The significant increase in dumping is due to very low price of Chinese products. The following table gives us idea about that.

Table No. 01

Types of products	Price of the dumped product (Chinese) (in Rs.)	Price of the Indian product (in Rs.)
VCD Players	2900	4500
22 Piece Tool Set	80	400
Car Stereo	2200	3500
Portable Stereo	230	450
Wrist Watches	75 to 120	250

Goods are dumped in Indian market not only by the Chinese but also by many East Asian Countries. These all have bad effects on SSI products.

3. Ancillary in nature: Many of the SSI units have closed their activities because they are more or less ancillary in nature.
4. De-reservation of products: Under globalization we have opened our market for more than half (480 out of 812) of all the product lines of SSI's. So it is difficult for SSI to compete with the foreign products.
5. Retirement Scheme: The VRS and CRS with a gold plated name such as Golden Shake-Hand; Exit policy etc. are launched by Large, Medium and also Small Scale units.
6. Decrease in Demand: After 1997, there is a great depression in the entire industrial sector including SSI's.
7. High prices: Some SSI units fail because the cost of their product is more than the price of the same foreign products.
8. Unhealthy Competition: There is a great fear amongst the SSI's in India that the globalization of the economy will make way for multinationals who are rich in technology and financial resources and would create an atmosphere of unhealthy competition.

The confidence in the minds of entrepreneurs is declining day by day. They are not supposing the globalization as an opportunity but according to them it is a great constraint.

### **Policy of America:**

On the basis of economic background, America is known as a superpower at the global level. There are some countries that are on the path of development and some are on the stage of growth. The stage of growth means the efforts of rich person to maintain the level of richness. Today, America is on that stage. And to maintain that level they are using the new concept of globalization through the Mediator like — World Bank and IMF. Through globalization, IMF and World Bank will not solve the problems of the developing countries. They had never insisted that our country should come up with plans to provide drinking water, health, education and job for all, but because of their policy MNC's have started their business in our land and the debtor countries of the Third World in 1990 were 61% more in debt than in 1982.

The concept has been generated from the mind of developed and capitalist countries in order to create wide benefit opportunities for their investments and with help of this concept they are providing the big market to their industrial product.

The foreign industries have achieved their maximum efficiency and have succeeded in cost reduction. But they have the problem of market. Due to globalization, product produced by the foreign companies (America) may be launched in Indian market. And it has bad effects on Indian SSI's.

**Challenges for SSII:**

Globalization increases the problems in front of SSII, but there are some opportunities if the SSI is willing to accept these challenges.

**Challenges:**

1. Competition: SSII are not still prepared to face the competition with big companies and MNCs due to the high cost and low quality of our product.
2. Advanced technology: If the SSII want to survive themselves and compete with globalized market then it is necessary for them to upgrade their technology.
3. Management: In the new environment, entrepreneurs will have to upgrade their management skills. They will have to monitor the business environment on a continuous basis and engage part-time consultants for effective decision making.
4. Marketing: Small entrepreneurs cannot afford to spend large amounts on advertising and product promotion. So they will have to either confine themselves to small local markets or tie up with larger firms to market their products.
5. Removal of quantitative restrictions: Before globalization most of the goods were reserved for SSI to avoid competitions from big local industrial side and liberal imports. But now the market is open for all. So it makes the conditions of SSI's more vulnerable.

If we are accepting the challenges like resource utilization, fuller capacity utilization of human resource and so on, then we can survive our SSI.

**Opportunities for SSII:**

Every coin has two sides, because of globalization SSII are facing so many problems, at the same time the another side of this coin gives the opportunities for SSI also.

1. Increasing demand: Globalization has opened the world market both in developed and developing countries. The textile, leather products, chemical and engineering goods increases their exports.
2. Increasing production: The entire world's customers are demanding goods, so there is scope to increase the total production.
3. Services Sector Growth: The services sector will benefit from globalization. Many small institutions have specialized in services especially in the form of data-processing, satellite mapping, printing, consultancy including intensive educational services and transport services.
4. Increasing jobs: The above opportunities increase the job opportunity also. The SSI can get the quality workers to their units.

Because of globalization you can export the things which are excess than your national demand and import those things which are not available at your national level. There are certain products such as Handicrafts, Hand-Knitted Carpets, High-value handloom, Custom-made garments and Leather products that can be produced in standardized large scale processes. These labour intensive areas requiring traditional skills will continue to remain the preserve of the SSI.

### **Prospects and Future of SSII in the 21st Century:**

Today, globalization has become a reality and no country can run away from it. India could face globalization challenges and turn the threats created for SSI into opportunities if the following policy is adopted:

1. **Quality product:** Quality is a subjective analysis. The prices of product should be appropriate with the quality. So SSI's should obtain ISO certificate.
2. **Technological upgradation:** The developing countries have always used outdated technology, while advanced countries spend considerable amount on research and development and enjoy the fruits of latest technology. So SSI must collaborate with multinational companies to take benefits of latest technology.
3. **Market oriented:** The globalization should not be accepted for the sake of globalization only. Otherwise the situation in the SSI sector will be such that, *"Operation is successful but the patient is dead"*. Market oriented globalization is necessary.
4. **Financial support:** Our Central, State Governments, Large business houses and Financial organizations must increase confidence in the minds of entrepreneurs of SSI. They should support them in all respects e.g. offering package of incentive, advances and loans at the lowest possible interest rate, providing information of international market etc.
5. **Marketing and Brand Development:** The SSI must give thrust to marketing and brand development activities to establish themselves in the market. Instead of producing goods for large companies, SSI should produce the goods for themselves, brand them and popularise the brands in the market. Vicco, Nirma, Dabur are the examples in this regard.
6. **National level organization:** All the SSI's organization should join their hands with national level SSI's organization. The national level organization should form an agency, which can act as link between SSI units and Government. It can advice Government to frame good policy for SSI's in India.
7. **TQM:** In the advanced countries, total quality management (TQM) is almost by-word-the latest philosophy. Our SSI must not lose time in achieving this goal.

8. R&D: The industries (SSI's) must allot the required resources available for effective Research and Development. The time between innovation and commercialization should be reduced.
9. Concentrate on export goods: For the progress of SSI's, India should concentrate on the industries relating to those goods, which are demanded by world market.
10. Modernization: Programmes of modernization should be carried out. Otherwise the SSI's cannot flow in the stream of globalization.
11. Change the mindset: Our SSI must change their mindset and be prepared to accept the challenge of globalization.
12. Provisions of WTO: For the betterment of SSI there should be proper understanding of WTO provisions.

### Conclusion:

If all the above mentioned policies are properly implemented with devotion, dedication and determination, then there will be no '*wrong effect*' on SSI but rather a '*strong effect*' on SSII.

The process of globalization may be implemented gradually by the Indian Government for the sake of the SSI. SSIs should be given enough time to change, to reform and to improve by themselves. The SSI units, with a few exceptions, cannot be expected to enter into full-fledged race against well trained and experienced competitors while they are still in the crawling stage, so the policy of "*Nurse the baby, protect the child and free the adult*" will make the SSI confident.

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## DOMESTIC VIOLENCE AND ITS INFLUENCE ON CHILDREN'S GROWTH:

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### Abstract:

The present research work highlights the effects of domestic violence on children its effects on development continuum and remedies. . Studies show that about once every five minutes an incident of domestic violence is reported in India. The abusers are either the husband or his relative .This paper focus on how children are most affected when their mother is abused by their father or any other relative. It affects children in overt and subtle ways. These children suffer from emotional, psychological problems. Children are critically affected and suffer from severe depression and confusion. As per the 2012 report of UNICEF 57% of Indian boys and 53% of girls between ages 15 - 19 years think abusing wife and beating her is justified. Millions of children are exposed to domestic violence at home and this has a powerful and profound impact on their lives. These children watch one parent violently assaulting another. Such children who are exposed to violence are denied their rights of a safe and stable home environment. This paper examines some of the underlying causes of domestic violence, and its impact on children of being exposed to violence in their homes. It also looks into how these children may have difficulty in learning and limited social skills. They suffer from depression and severe anxiety and are at the risk of delinquent behavior.

Key words: Domestic violence,Children,delinquent behavior, depression and anxiety.

### **INTRODUCTION:**

Almost half of the Indian population is womenand have always been ill-treated and deprived of their right to life and personal liberty as provided under the constitution of India. Women are always considered as a physically and emotionally weaker sex than the males.

Violence against women is not a new phenomenon. The figures of increasing crimes against women is terrible. Women have to bear the burns of domestic, public, physical as well as emotional and mental violence against them, which disturbs her status in the society at the larger extent.

The term used to describe the problem of violence within our homes is '**Domestic Violence**'. This violence is towards someone who we are in a relationship with, be it a wife, husband, son, daughter, mother, father, grandparent or any other family member. It can be a male's or a female's atrocities towards another male or a female. Anyone can be a victim and a victimizer. This violence has a tendency to explode in various forms such as physical, sexual or emotional.

The definition of Domestic Violence varies depending on the context in which the term is used. In common parlance, it is violence or physical abuse directed towards spouse or domestic partner usually by a man against a woman.

**Domestic Violence:**

'Domestic Violence' includes harms or injuries which endangers women's health, safety, life, limb or wellbeing, whether mental or physical. It may also be through physical, sexual, verbal, emotional and economic abuse. According to 'United Nation Population Fund Report', around two-third of married Indian women are victims of Domestic Violence attacks and as many as 70 per cent of married women in India between the age of 15 and 49 are victims of beating, rape or forced sex. In India, more than 55 percent of the women suffer from Domestic Violence.

Domestic Violence certainly is a human right issue where it is very important to know what actually leads to act of domestic violence. The most common causes for women stalking and battering include:- exploitation of women for demanding more dowry, discrimination of women, alienation of women's self-acquired property fraudulently, torture by husband and in-laws of the husband, arguing with the partner, refusing to have sex with the partner, neglecting children, going out of home without telling the partner, not cooking properly or on time, indulging in extra marital affairs, not looking after in-laws, cruelty by husband or in-laws mentally or physically, abusing & insulting by using vulgar language, sexual harassment, molestation, immoral traffic, rape, sodomy and all other inhuman acts. In all above stated causes women are subjected to torture and will be considered as the distressed. Usually violence takes place due to lack of understandings between the couple as well as in the family.

**Effects of domestic violence on children.**

Childhood is considered as a period of special protection and rights. Children's development is expected to unfold within a secure and nurturing environment. Children who grow in homes infected by violence and fear, all the normal tasks of growing up are likely to be adversely affected.

Infants and small children who are exposed to violence in the home experience so much added emotional stress that it can harm the development of their brains and impair cognitive and sensory growth. Behavior changes can include excessive irritability, sleep problems, emotional distress, fear of being alone, immature behavior, and problems with toilet training and language development. At an early age, a child's brain is becoming 'hard-wired' for later physical and emotional functioning. Exposure to domestic violence threatens that development. As they grow, children who are exposed to violence may continue to show signs of problems. Primary-school-age children may have more trouble with school work, and show poor concentration and focus. These children may not do well in school.

Children who live in homes where there is domestic violence grow up in a setting that is impulsive, filled with tension and anxiety and dominated by fear. This can lead to significant emotional and psychological trauma among children. Instead of growing up in an emotionally and physically safe, protected, nurturing and predictable



environment, these children are forced to worry about the future; they try to predict when it might happen next and try to protect themselves and their siblings.

### **Children suffering from emotional trauma:**

Children living with domestic violence suffer emotional and psychological trauma from the impact of living in a household that is dominated by tension and fear. These children will see their mother threatened, humiliated or physically or sexually assaulted. They will overhear conflict and violence and see the outcome of the violence such as their mother's injuries and her traumatic response to the violence. Children also may be used and manipulated by the abuser to hurt their mother. Children witnessing the violence inflicted on their mothers often evidence behavioral, somatic or emotional problems similar to those experienced by physically abused children.

When the mother is beaten by the father, daughters are open to a risk of sexual abuse 6.51 times greater than girls in non-abusive families. These small children suffer from self-blame, helplessness, grief, fear, sadness, shame and anger. The extent of risk and ordeal of witnessing domestic violence depends on the age of the child, severity, length and frequency of abuse.

Children who are exposed to domestic violence frequently face multiple problems such as

- Psychological Problems: Anxiety, depression and aggression.
- Long term developmental problems: depression, low self-esteem and trauma.
- Cognitive developmental problems: lower verbal and quantitative skill development.
- Lacks feelings of safety, separation and anxiety and Somatic complaints.

Those children who witness their fathers abusing their mothers are more likely to inflict severe violence as adults. When their mother gets abused by her partner the children are also affected because what hurts the mother hurts the child. They may feel guilty or confused or ashamed that they cannot protect her. And they blame themselves to be the cause of the problem

Children who eyewitness domestic violence in their homes can look fine to the outside world but from inside they suffer from terrible pain. They often blame themselves for the abuse.

These children exhibit different types of emotional problems such as shy, excessive cry. They may find difficulties to make friends or being suicidal or may get involved in criminal acts as juveniles. They may get attracted towards drugs or alcohol abusers or being involved in illegal relationship.

Children who are raised in abusive homes learn that violence is an effective way to resolve conflicts and problems. There are chances that these children may replicate the violence they witness children in their teen and when in adult relationships. Boys are more likely to batter their female partners as adults than the boys raised in non-violent homes. And girls may believe that threats and violence are the norm in a relationship.

### **Creating awareness:**

Children can be well protected from the effects of domestic violence and better supported in remedial following exposure to this violence.

- Children need a safe and secure home environment. Every child has the right to nurture up safe from hurt and should feel that those they love are also protected. Violence in the home smashes a child's basic right to feel safe and secure.
- The violence at home needs to stop. Children should know that there are adults who will listen to them, believe in them and protect them.
- Adults who work with children, including teachers, social workers, relatives, and parents themselves, need the awareness and skills to identify and meet the needs of children exposed to violence in their home.
- Trustworthy and dependable relationships can also help children reduce the stress of living in a violent home as children who have an adult who gives them love, warmth and attentive care cope better than those who do not.
- Children who are exposed to violence in the home need to know that they are not alone and that the violence is not their fault.
- Children need a sense of routine and normalcy. Violence in the home can turn a child's world upside down. Routines such as going to school and participating in recreational activities are vital for children's development and well-being and should be maintained.
- Children who are exposed to violence in the home need to know that things can change and that violence in the home can end. Children need hope for the future.
- Public education and awareness-raising campaigns on domestic violence should focus more on the impact on children and specific ways to address this hidden problem.
- Governments and other public institutions should speak out about the impact of violence in the home on children

### **Solution:**

The effects of domestic violence on our society are obviously enormous, but are impossible to measure. Our entire nation suffers from this problem.

Victim needs medical care and also mental health care. The state needs to enforce the laws related to domestic violence. There is cost to social welfare organization in the form of donating money, time and run shelters, counselling of the victim and more. The educational system require to provide specialized services to children suffering from behavioral problems. Resulting from domestic problems. To stop this, domestic violence against women must be dramatically reduced, and women should be treated more equally in India – both in public and at home. Policies and laws should be created to protect children. Awareness should be created regarding the impact of domestic violence on children. Social service should be enhanced for the same.

In 1984, the Department of Family and Child Welfare of the Tata Institute of Social Sciences (TISS) started an initiative called the Special Cell for Women and Children in the office of the Commissioner of Police, Mumbai, and placed two social workers there with the objective “to make the law enforcement system both more accessible to and attuned to the needs of women and children.

The best way to eradicate domestic Violence from the community is to start informing the community about domestic violence. This can be possible only with the help of women’s organization or police community who can work with the community, local schools and to organize and implement talks and awareness about these issues.

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