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1.

SIGNIFICANCE OF THE SOUND- STRUCTURE OF VEDIC VERSE

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Abstract: This article shows that Hinduism has its own provision for the recitation of its vedic verses. It examines the prescribed sound-structure for vedic verses on the basis of the concerned authentic book named Yagyavalkyashikshya and tries to compare these verses with poem and folk songs, which leads to an understanding that vedic verses have specific musical virtue that inspires both the reciter as well as the listeners to culture their minds and behavior.

1. Introduction

Hinduism has always been concerned with the welfare of all human beings. This nobility of thought in Hinduism gets finely expressed in the well-known phrases like “*satyamshivamsundaram*” (the true, the good and the beautiful), “*basudhaivakutumbakam*” (The Earth as one family), “*sarbebhavantusukhina*” (May all humans be happy), and so on. Being inspired with such sense of generosity, our ancient saints and sages released *vedic* verses with special sound waves so that they would further inspire human beings to be generous and sensitive to each other and to their environment.

The term *veda* is from Sanskrit root form *vid* that refers to knowledge. Defining the term, Swami Satyadev releases these words in his *Veda-Sara-Samuchchaya*: “*Veda* is what leads to the knowledge of religion and the Universal Soul”(1). He believes that the knowledge of religion and the Great Soul is not possible only through the five senses as they lie beyond these senses. What helps us approach the knowledge beyond the world of five senses is *Veda*. Of course, the religion that *Veda* refers to is the religion of humanity. In these *vedic* verses we find good and benevolent wishes for all human beings.(Shastri 22).

2. Importance of Hindu Rituals

A general assumption of Hindu religion is that all humans are born as *Shudra* who need to be cultured through various kinds of rituals. Such cultural process is to ensure the refinement of their body as well as thought and sound. It is also assumed that the cultivation of thought naturally results in the refinement of voice or sound. Among many rituals, the notable one is the ritual for a child’s schooling. It is performed when a child becomes five years old. In this ceremony the child’s father or a teacher or any respected person produces ‘*shree*’ ‘*om*’ and ‘*jayavagishworayanama*’ on a wooden board (Baral 43). After his/her schooling of *gurukul* system, he/she is expected to be a polite person respectful to the elders and kind and loving to the youngers. Most important thing that he/she gains through this schooling is the strength of character which proves them to be the persons as solution, not as the problems, to their societies. One of the important effects of their education on them can be well observed in their beauty of voice: simple, soft, well-settled and polite.

Beauty of voice is an important sign of beauty of a person’s inner personality which is what Hinduism expects from its *gurukul* system. There are so many factors of *gurukul* education that contribute to the formation of this kind of character. However, my purpose here is not to analyse those factors but to emphasize the significance of the sound-structure prescribed for the pronunciation of *vedic* verse and see how it helps to culture an individual and the society as a whole.

3. Rationale for the Prescribed Sound of Vedic Verse

The ancient sage Yagyavalkyawas very much aware of how *vedic* verses were to be pronounced and recited so that it would ennoble the mind of the reciting person as well as that of the listeners. In this regard, he gives much importance to the personality and role of the reciter. He believes that those

people who are kind, polite and benevolent are capable of pronouncing the syllables of *vedic* verses appropriately (Jha 28). The recitation of these syllables should be free from the fourteen faults that Yagyavalkya has indicated in *Yagyavalkyashiksha*:

Shankitambheetamuddhrishtamabyaktamanunasikam
Kakaswarammoordighnagatamtathasthanavivarjitam
Viswaramvirasamchaivavishlishtamvishamahatam
Vyakulamtalaheenam cha pathadoshashchaturdasha

According to the instruction mentioned in the verse above, the pronunciation of *vedic* verse must be free from the clouds of doubt, fear and anger. The other faults of the recitation to be free from are: to produce indistinct sound; to pronounce non-nasal sound through the nose; to recite the verse as the crow sound; to express the incomplete words with loud sound; to pronounce the letter in their displaced positions; to recite the verse without correct scales; to produce the verse without euphonious tones; to express the characters stretched in wrong positions; to pronounce the short sounds as the long ones or vice versa; to produce the letters with opposite sounds; and to recite the verse without the intended beats. In short, correct pronunciation has a good and useful effect on the reciters and their society and can achieve the four ends of life: *dharma*, *artha*, *kama*, *moksha*. But a single slip in pronunciation may result in harm (ibid 28).

4. Categorizing Sounds Used in Vedic Verses

Gandharvaveda, the branch of *Samaveda*, has put sound into seven categories. They are *Shadja*, *rishabha*, *gandhara*, *madhyama*, *panchama*, *dhaivata* and *nishada*. However, *the Yajurveda* has its own system of classifying sounds. It has put the above mentioned seven sounds into three categories: *udatta*, *anudatta*, and *swarita*. *Udatta* includes *nishada* and *gandhara*; *anudatta* consists of *rishabha* and *dhaivata*; and *swarita* has the remaining three: *shadja*, *madhyama* and *panchama* (ibid 9). *Udatta* points to the rising sound; *anudatta* indicates the falling sound; and *swarita* suggests equilibrium, the state of balance (ibid 4). Pronouncing the given syllables of *vedic* verses cannot go successfully without paying attention to the prescribed posture of hand. Yagyavalkya believes that the hand-posture that goes simultaneously with pronunciation of the verse helps the reciter achieve the intended effect unfailingly. Thus, the recitation of the *vedic* verses is to be accomplished on the basis of some principles set by the ancient sages who wanted to encourage the followers to achieve what they are supposed to as human beings.

5. Anchoring *vani* to *Omkar*

What comes through our mouth in the form of what we call ‘speech’ (*vani*) is deeply connected to something that is beyond the world of syllables. According to Khaptadbaba, what is spoken through our mouth is called *vaikharivani*. Its root is fixed to *madhyamavani*, which is further anchored to the root of *pashyantiorpragyabeyond* which lies *paravani*, *the chaitanyatmakturiyavani* (the Universal Soul or Spirit). Khaptad baba believes that this *paravaniomkar* exists in all beings. Hence to recite a *vedic* verse is to connect oneself with the *Omkar* Sound (270-71).

In relation to the *chhanda* (metre) of *vedic* verses, *Chhandogyopanishad* argues that gods produced *mantra* with *chhanda* (metre) to save themselves from the fear of death (70). When they were not safe by the metre, they surrender themselves to the sound of *omkar*, the sound waves of *vedas*, the waves of eternal power to save themselves from death.

6. Specificity of the Sound-Structure of Vedic Verse

Vedic verses are singable and the way they are recited shows specific sound-structure. The recitation of all verses begins with the pronunciation of “Hari” and “Om”, anchoring the mind of the reciter to the universal soul. Having established “Hari” in the mind, the reciter is to feel himself or herself well-disciplined and organized to move ahead with the balanced and controlled steps of pronunciation of the verses. The reciter is to follow the pattern of sound: rising (*udatta*), falling (*anudatta*) and equilibrium (*swarita*). Application of the rule for pronouncing the *vedic* verses is made perfect and unmistakable by the patterns of hand-posture. As a rule, short sounds are pronounced fast and long sounds naturally go slowly.

The reciter produces most of the *mantras* of *veda* giving time just for maintaining their normal discipline and stress-pattern. However, the sound-structure in *Samaveda* has its own specific feature. The level of musicality is higher in *Samaveda* than in other *Vedas*. Here the reciter is to produce *mantras* with the stretching of sounds and their musicality. The concentration of the reciter is so deep that he/she seems to be detached from the immediate worldly concerns. In *Samaveda*, *mantras* flow and slide slowly and steadily from the pacific and meditative mood of the reciter. In this slow and steady movement, even the small cell of the sound gets a chance to stretch and vibrate sufficiently. While singing the verses of *Samaveda*, the voice of the reciter makes its way into the deepest layer of human hearts and is capable of cleansing them and thus preparing them to be able to connect with what Hinduism calls universal soul. It is because of this distinctive virtue of *Samaveda* that Krishna claims it to be Himself in *Geeta*:

*VedanamSamavedosmidevanamasmivasava
Indriyanammanashchasmibhootanamasmichetana(10/22)*

The above couplet clearly suggests that among the *vedas*, *Samaveda* is Krishna Himself and He is the life-energy in all living beings. Acharya Vedanta Tirtha has held the idea more strongly and argues that *Samaveda* is the union of the trinity: living beings, the universe and the supreme spirits (5). These ideas and references to *Samaveda* have suggested the reason why it has specific sound virtues and structure. In other words, it is capable of connecting human beings to the ultimate source of their life.

7. Difference between a Poem and a Vedic Verse

Regarding *vedic* verses, Oso observes that *richa* is what releases in the state of meditation (72). *Vedic* verse is different from a poet's creation in the sense that they release from different sources. *Vedic* verse comes from sages who are supposed to be alive with the power of the Universal Soul. The pleasant waves produced by the united being of the sages and the Universal Soul are what Oso calls *richa* (*vedi* verse). However, a poem is the creation of an individual human being. It feels lifeless in comparison to *vedic* verse, which is always alive with the eternal power.

8. Vedic Verses and Folk Songs

Vedic verses and folk songs can be discussed together to catch their similarities and differences. Most of the major features of folk songs are perceptible in *vedic* verses too. One of them is aural transmission. As we know that folk songs and *vedic* verses came into existence long before the invention of printing press, they had to exist and move through aural transmitting system. In other words, *vedic* verses were produced to be recited and folk songs were created to be sung. The qualities of human voice enable people to express and experience the subtle rhythms of human life. Of course, the oral-aural transmitting system has made *vedic* verses and folk songs lively, energetic, penetrating and experienceable.

Collectivity is another important feature of *vedic* verses that folk song shares too. Both folk songs and *vedic* verses germinated and grew in communities. *Vedic* verses were produced to hold the whole human society to maintain the collective spirit. One of such verses of *Rigveda* is worth notable here:

Sam gachchhadhwamsamvadadhwamsamvomanamsijanatanam

Deva bhagam yathapoorbesamjananaupasate

Oh, men! Just as your forefathers worshipped the same ultimate reality,

You'd better hold the truth together with collective mind and voice. (qtd in Gurung 33)

In addition to this, there are many other verses of *Vedas* that point to collective or plural form of noun and are intended to inspire human beings to hold the sense of collectiveness. Prashrit is well aware of the pervasiveness of such idea in *Vedas*, "*Vedic* culture taught human beings of different generations through collective singing of the lived experiences of life in the form of *mantra*" (23).

Sense of collectivity is equally permeating in folk song. Folk song sprouts and grows in folk life and it represents folk experiences and events. There are so many group songs and group dances in different communities. Some of them appear in ritual contexts and the rest ones go either on festive occasions or in practical situations. In other words, they are the wealth of people produced by themselves and concerned with their lives (Upadhyaya 274).

As in folk songs, collective spirit of human beings is reflected in *Vedas* not only through the ideas and thoughts concerned with whole human beings but also by how they are expressed. In several religious or ritual ceremonies, we find a group of people reciting *vedic* verses simultaneously. The sense of collectivity and the spirit of whole humanity can be expressed and experienced more effectively when a group of people recite the *vedic* verses simultaneously. Of course, collective voice produces a kind of gravitation of sound with which human beings can be more active and organized to move towards the ultimate power and beauty of humanity.

Although *vedic* verses and folk songs sound similar with their common virtues of orality and collectivity, they remain distinct from each other because of their specific qualities. Folk song feels different by its specific virtues of spontaneity, immediacy of emotions and easy flow of liberal tunes. Folk song springs out of the hearts of people. It expresses the warmth of life and human emotions like pain and delight, sorrow and happiness, expectations and frustrations, beliefs and values. The tunes of folk songs have certain track but there is always the possibility of violation of it because folk song tends to overflow with powerful feelings, which naturally affects its tunes. *Vedic* verses, on the other hand, maintain their distinction by Apollonian strength. They are always connected with controlled and reasonable aspects of human mind. Here Dionysiac forces get subsided, giving way to the controlling strength of reason.

9. Conclusion:

In this way, we have seen that *vedic* verses are not the result of an individual emotional sensation that is produced for the superficial entertainment. They are deliberately designed sets of lines. While reciting them, the reciter is to feel himself/herself as the part of recitation itself, following the sound pattern unflinching, which leads to the wider vision and ideas of benevolence, generosity and the sense of gratefulness to the ultimate power on which his/her life constantly and pleasantly rests, floats, gets refined and cultured. However, at present the reciters are not sincerely following the instructions indicated by Yagyavalkya when they are given the opportunity to do so in religious and ritual ceremonies. To maintain the appropriate recitation of *vedic* verse, it is necessary to encourage Sanskrit education in Nepal and increase the sincere recitation practices in the given ceremonies. Of course, we can restructure our country by utilizing the inherent power of *vedic* verses.

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2.

AN OVERVIEW OF TOURISM POLICIES IN INDIA AND THE STATE OF JAMMU AND KASHMIR

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Abstract: *After oil and motor vehicles, tourism industry is the third largest economic activity in the world. It is also one of the fastest growing sectors of economic activity. This sector has urged both the private sector and the government to wake up and to realize the need to study tourism and its consequences, as the number of tourists and tourism industry itself has made a tremendous growth. Tourism activities have not only generated economic benefits but have also promoted national integration and international understanding among different countries of the world. Tourism industry has also supported the local handicrafts and many cultural activities of many developing countries, India is no exception. In Indian economy tourism industry has created employment on a large scale and has also positively contributed to the foreign exchange earnings, and has emerged as one of the dominant sector of Indian economy. This paper covers the brief review of the policies of tourism industries which were mainly formed for the development of the tourism industry in the country and in the state of Jammu and Kashmir.*

Key Words: Industry, Tremendous growth, Dominant sector, Foreign Exchange.

Introduction: To create new international economic order tourism industry can play a vital role in this. This will help in removing the economic gap between developed and developing countries of the world. Such a new international economic order will also ensure that steady acceleration and social development will be achieved and progress to reach the less developed countries of the world. When people visit different places and make travel plans, they directly or indirectly are contributing towards the lives of millions of people who work or are associated with this industry. Service sector includes tourism industry which is the most important industry in this sector. After oil and motor vehicles, tourism industry is the third largest economic activity in the world. It is also one of the fastest growing sectors of economic activity. Tourism industry offers a more reliable source of income as it is a smoke less activity. In Indian economy tourism industry has created employment on a large scale and has also positively contributed to the foreign exchange earnings, and has emerged as one of the dominant sector of Indian economy.

World Tourism Organization (WTO) has defined tourists as “people travelling to and staying outside their usual environment for not more than one consecutive year for leisure, business and other purposes”. One of the popular global leisure activities has become tourism. Globally international tourists have increased from 25 million in 1950 to 278 million in 1980, 674 million in 2000, 1186 million in 2015 and 1235 million in 2016. Similarly receipts of international tourism worldwide have increased from US\$ 2 billion in 1950 to US\$ 104 billion in 1980, US\$ 495 billion in 2000, US\$ 1260 billion in 2015 and 1220 billion in 2016. The major category of international trade and services is tourism industry. In addition to the receipts of the international tourism, it has also generated US\$ 211 billion in exports mainly through international passenger transport services rendered to non residents in 2015; this has brought the total value of tourism exports up to US\$ 1.5 trillion or on an average US\$ 4 billion a day. By region, Asia and the Pacific (+8%) growth led by the international tourist arrivals in 2016, fuelled by strong demand from both intra and interregional source markets. Africa (+8%) enjoyed a strong rebound after two weaker years. In the Americas (+4%) the positive momentum continued. Europe (+2%) showed rather mixed results. Demand in the Middle East (-4%) was also uneven, with positive results in some destinations. 2017 has been designated as the international year of the sustainable tourism by United Nations for development.

Objectives of the study

- To analyze the performance of tourism industry in Asia Pacific Region.
- The paper will briefly explore the tourism policies of India.
- At the same time briefly overview the policies for the development of tourism industry in the state of Jammu and Kashmir.

Methodology

The study is based upon the collection secondary data. The data was collected from various published and unpublished records of Ministry of Tourism Government of India, J&K tourism. Different sources of publications such as Magazines, journals, Internet, Research articles and Various Economic surveys.

Review of Literature

One of the fastest growing industries in the world is tourism industry as **Elliott (1997)**¹ explained. It has been observed that for many countries tourism represents a significant potential for future development, while for others it offers diversification of national economies. By this fast growing and important industry people of all occupations and at all levels are affected in one way or the other. Some researchers like **Jenkins (1991)**², **Sharpley (2002)**³ and **Kibirige (2003)**⁴ are of the view that tourism brings foreign exchange, employment and a modern way of life particularly for developing countries. This is what tourism is all about. While some other researchers like **Butler (1992)**⁵, **Hall and page (1999)**⁶, **Duffy (2002)**⁷ thought that tourism raises the specter of destruction of culture and traditional life styles. It initiates neo colonialist relationships of exploitation and causes overdependence upon a single unreliable industry. **Wall and Matheson (2006)**⁸ found that export expansion is a major factor contributing to sustained economic growth. It is necessary to transform traditional agricultural economy to industrial economy for modernization and economic development. Such transformation needs huge capital and foreign earnings and this has encouraged governments in the developing countries to treat tourism as a means of generating financial resources required for economic development. Researcher **Hall and Page (2000)**⁹ identified that in South Asian countries like India, Pakistan, Bhutan, Maldives and Nepal, the colonial rule by British had relatively helped to develop tourism resorts compared to other Asian countries. But international tourism received less consideration because it was not considered as an economic tool by the governments until 1990^s. However South Asian countries possess a rich natural and cultural resource which helps it to be among the attractive places to visit. According to **Hall (1997)**¹⁰, "South Asia is now one of the fastest growing tourist regions of the world".

Asia Pacific Tourism Development

Tourism; be it domestic or international it is relatively concentrated to the developed areas or to the industrialized countries of the world like USA, Europe, East Asia and Pacific. However due to the increasing disposal income of many developing and emerging economies has led to the growth and emergence of many new destinations along with the traditional ones. In 2000 over 110 million tourists

¹ Elliott, (1997). The politics of tourism: a comparative perspective, London, Routledge.

² Jenkins C. L. (1991). Tourism policies in developing countries, In: Medlik, S. ed. Managing Tourism. Oxford, Butterworth-Heinemann, pp. 269-278.

³ Sharpley, R. (2002). Tourism: A Vehicle for Development? In: Sharpley, R. and Telfer, D. J. (2002) Tourism and Development Concept and Issues. Cleve don: Channel View Publications, pp. 11-34.

⁴ Kibirige, R. (2003). The Socio-economic Impacts of Tourism on Poor Rural Communities: the Mpembeni Community, Hluhluwe-Umfolozzi Park, Kwazulu-Natal, South Africa. Africa Insight, 33, pp. 23-28.

⁵ Butler, R. (1992). Alternative Tourism: the Thin End of the Wedge. In: Smith, V. L. and Eadington, W. R. eds. Tourism Alternatives. Philadelphia, University of Pennsylvania Press.

⁶ Hall, C. M. and Page, S. J. (1999). The Geography of Tourism and Recreation Environment, Place and Space. London, Routledge.

⁷ Duffy, R. (2002). A Trip to Far: Ecotourism Politics and Exploitation. London, Earth scan.

⁸ Wall, G. and Matheson, A. (2006). Tourism: change, impacts and opportunities. 1st ed. England, Pearson.

⁹ Hall, M. C. and Page, S. eds. (2000). Tourism in South and Southeast Asia: Issues and Cases. Butterworth Heinemann. London, pp. 199-224.

¹⁰ Hall, C. M. (1997). Tourism in the Pacific Rim, South Melbourne: Addison Wesley Longman.

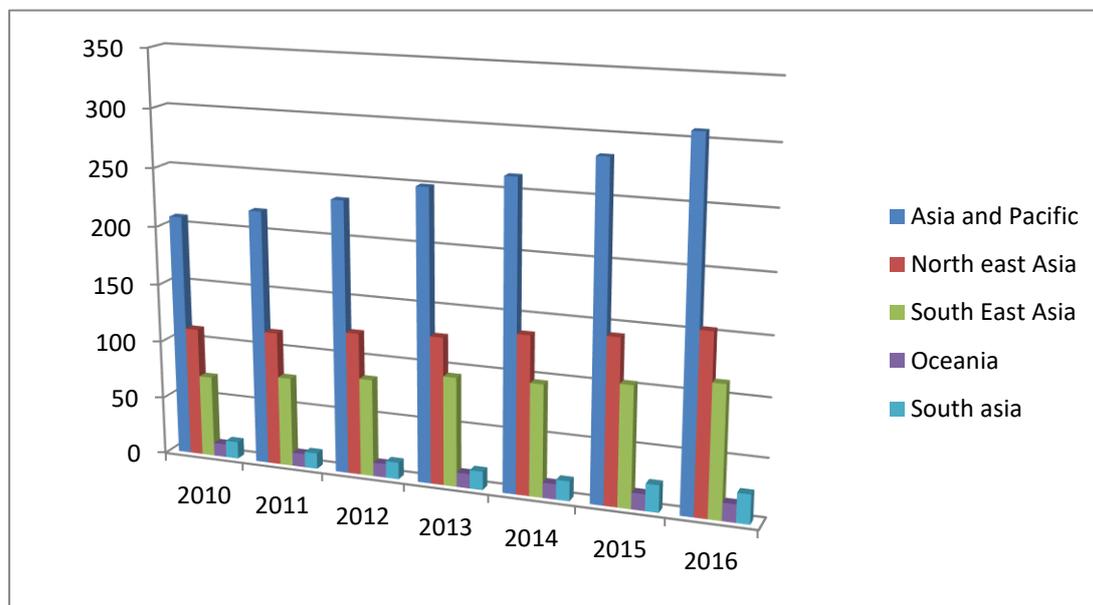
visited the Asia-Pacific region, which increased to 279 million in 2015 a percentage growth of 6% as per UNWTO (2016)¹¹. Asia and the Pacific continue to be one of the fastest growing tourism regions in the world. The region is making profit from strong intra-regional demand and new emerging markets like China, South Korea, and Taiwan are increasingly taking over the tourism industry of the Asia-Pacific region. China has emerged as the fastest growing source market in recent years and the top spender in international tourism since 2012, both in Asia and the Pacific and globally. The success of inbound tourism in Asia and the Pacific region is confirmed by the growth in international tourism receipts over the period 2000-2015. The region earned USD \$418 billion in 2015. Which comprises to 33% of the world's total. This share has got doubled since 2000 which stood at 17%. The following table provides a statistical view of the international arrivals across the Asia-Pacific region.

Table 1 International tourist arrivals across Asia-Pacific regions

International tourist arrivals								
	Tourists in Millions							Average Annual Growth %age
Year	2010	2011	2012	2013	2014	2015	2016	2007-2016
Asia and the pacific	208.1	218.7	233.5	249.8	263.3	284.0	308.0	6.67%
North East Asia	111.5	115.8	122.8	127.0	136.3	142.1	154.3	5.33%
South East Asia	70.5	77.5	84.2	94.3	96.7	104.2	113.2	7.83%
Oceania	11.4	11.7	11.9	12.5	13.2	14.3	15.6	5.5%
South Asia	14.7	13.7	14.6	16.0	17.1	23.4	25.3	10.33%

Source: UNWTO, 2016

Figure 1 International tourist arrivals across Asia-Pacific regions



Source: UNWTO, 2016

Overview of Indian tourism policies

¹¹ UNWTO, (2016). Asia tourism trends. Madrid: WTO.

Ministry of tourism headed by the Union minister for tourism is the nodal agency for the formation of national policies and programmes that are related to tourism in India. It also coordinates the activities that are related to central government agencies, state government undertakings and the private sector for the development and promotion of tourism. The administrative head of the ministry is the secretary who also acts as the Director General (DG) of tourism. Directorate General of tourism has 13 offices overseas and 20 offices within India. There are 10 divisions into which the work of ministry is divided and are headed by either director or deputy secretary level officer. These include public sector Undertakings (PSUs), administration, publicity, division, international cooperation, market research division, overseas marketing division, hotel and restaurant division, integrated finance, travel and trade division, official language division, e-governance division, human resource development and domestic tourism division, administration and public grievances divisions.

In India the first important effort was made in 1945 to promote tourism when a committee was formed by the government under the chairmanship of Sir John Sergeant, the then Educational Advisor to the government of India **A. G. Krishna(1993)**⁵. After this in a planned manner the development of tourism was taken into. But in actual terms the development of tourism in the country gained momentum only after 1980s. The government of India took several steps and policy initiatives for promotion and development of tourism which are listed as under:

Tourism policy of 1982

Ministry for the first time presented the tourism policy which was presented in both the houses of parliament on 3 November, 1982. The policy statement contained five main objectives of the tourism policy of the Government of India. These objectives were mainly framed for the development of tourism in the country. And these objectives were:

1. Travel is a unifying force for both national and international understanding.
2. It helps to preserve, enrich and retain the country's world view and life style, its cultural expression and heritage in all their manifestations. The prosperity that tourism brings must cause accretion and strength rather than damage to the social and cultural values and depletion of the country's natural resources.
3. It brings socio-economic benefits to the community in terms of employment opportunities, income generation, revenue generation for the states, foreign exchange earnings and in general cases human habitat improvement.
4. Both domestic and international tourism gives a proper direction and also provides opportunities to the youth of the country, so that they can meet their needs and aspirations. It thus helps to bring greater national integration and cohesion.
5. It also offers opportunities to the youth of the country not only for employment but also for taking up activities which prove helpful for nation building like sports, adventure etc.

To achieve these objectives selected travel approach and matching facilities would be provided. With regard to the marketing strategy, the policy statements suggested the necessity of exploring new markets and the development of tourist traffic from West Asia and North Africa. The policy also stressed on the need to develop a Buddhist circuit with a view to attract larger number of Buddhist travelers from East. The country is bestowed with many cultural and natural heritages which prove to be the major booster for tourism resources in the country. Conservation by the local people of tourism assets was stressed by educating them. Another attention was given to develop backward areas having ancient monuments, natural scenery, local arts etc.

The tourism policy of 1982 also stressed the need for coordination among public-private undertakings. The centre would play a coordinating role for providing the support to the states where necessary, however it would be the responsibility of center to look after the international tourism. It was also clarified that sufficient incentives would be provided to the private sector to play a more dynamic role in the development and promotion of tourism.

National tourism policy of 1997

The main features of national tourism policy of 1997 were:

1. Identification of domestic tourism, inbound tourism and outbound tourism besides seeking to pamper domestic tourism along with inbound tourism.

2. Focus on the significance of tourism in poverty alleviation and employment generation. Nevertheless, policy acknowledges the information gap in the perception of the economic and social import of tourism.
3. In addition to spelling out an all-inclusive of tourism product, the policy emphasizes diversification of the product in the form of going for nab destinations to reinforce the main stream of cultural tourism. It further pinpoints the need for improving facilitation services.
4. The preservation and protection of natural resources, environment and ecology becomes imperative and has been incorporated as one of the main objectives of tourism development.
5. The policy supports sustainable development of tourism within the carrying capacity of the area.
6. Foreign collaboration and investment in tourism industry especially in view of the liberalization and globalization are encouraged through a package of physical and financial incentives for the setting up of new enterprises and their spreading.
7. There is need for introducing plan restrictions anti educating rile people to tone down the adverse impacts of tourism.
8. Adopt new technology greatly in the promotion of tourism
9. The policy identifies the distinct role of the Central and State governments, public sector enterprises and private sector in tourism development. The policy underlined the merit of local governments, Non-Governmental Organizations (NGOs) and the local youth in the creation of awareness amongst people and facilities for tourists.
10. The policy centre's on creating awareness, ensuring effective co-ordination by setting up a "Board of Tourism Industry and trade" involving institutions at the grass root level for the creation of tourist facilities. Developing eco-tourism in the North- East states, implementing integrated development of tourist destinations as per carrying capacity and local aspirations and providing a package of assistance and facilitation services to domestic and foreign investors.

New tourism policy of 2002

A joint central-state government translated a tourism policy which took into action in 2002. The policy document attempted to establish the tourism's great contribution in national development and its role as an engine of growth. It suggests that tourism not only generates revenue, foreign exchange but also provides optimal use of India's scarce resources, sustainable development, understanding, national employment and stability. The policy aimed at increasing the number of domestic and international tourists and for this government proposed to diversify the Indian tourism products and substantially improve the quality of tourism infrastructure, marketing, visa arrangements and air travel. In 2002, government of India introduced a campaign "Incredible India" to attract tourists by showcasing different aspects of Indian culture and history like yoga, spirituality etc.

The campaign was conducted globally and received appreciation from tourism industry observers and travelers. However, the campaign was substantially criticized from some quarters. Some experts criticized it on its failure to cover several aspects of India which could have been attractive to the average tourist. In 2009, the Ministry of Tourism launched a campaign titled "Atithi Devo Bhava" meaning "the guest is equal to God" targeting the local population to educate them regarding good behavior and etiquettes while dealing with foreign tourists. "Atithi Devo Bhava" aimed at creating awareness about the effects of tourism and sensitizing the local population about preservation of India's heritage, culture, cleanliness and hospitality. It also attempted to re-instill a sense of responsibility towards tourists and reinforce the confidence of foreign tourists towards India as a preferred holiday destination. The concept was designed to complement the "Incredible India" Campaign. Also to boost tourism in India "visit India 2009" campaign was put into effect, to boost the flow of tourists to India, after the terror attacks in Mumbai in 2008 as well as global economic crises. The 12th plan (2012-2017) added a new dimension to the contribution of tourism. This has highlighted the need to adopt "pro-poor tourism", aiming at shearing the benefits with the poor.

Jammu and Kashmir tourism policy

The vision of the Jammu and Kashmir tourism policy is to make the state of Jammu and Kashmir the number one tourist destination of the country, with socio-economic development of the region. This can be achieved by capitalizing the abundant natural and human resources of the state. The state after having a clear vision has set goals:

- To regain the lost glory of famed hospitality and service making this the most sought after tourist destination of India.
- To attract high spending International tourists to visit India and this region.

- To develop optimal infrastructural facilities.
- Quicker accessibility, safer maneuverability, larger reach, excellence in hospitality and service.
- To develop tourist destination facilities of International standards.
- To move from seasonal to perennial tourism.
- To make wider usage of information technology to improve means of communication.
- To organize eco-friendly activities.
- To be the facilitator to encourage private entrepreneurship in industry.
- To develop tourism as a growth platform.

The major policy initiatives taken by government for the development of tourism in the state are, giving incentives, strengthening of public sector undertaking in Tourism, Legal and Institutional Framework, Publicity and Promotion and Increased Budget Allocation.

A) Incentives.

Tourism in Jammu and Kashmir State has been declared as an industry by the state government in 1995 and a special package of incentives has been announced for the less developed areas of the state. This package of incentives had been extended to other areas as well. The state government grants 30 per cent capital outright investment subsidy on the fixed assets including the cost of land for new units. This subsidy is also available for expansion of the existing units but is restricted to investment made on the extension of the unit only.

The incentive policy of 1995 applicable presently categorized the tourist destinations into two types 'A' and 'B' with highest priority given to less developed areas in the state. These areas were classified as 'B' category areas and were eligible to highest benefits in the form of subsidies and tax concession. The relatively developed tourist's areas like Srinagar, Pehalgam and Gulmarg in Kashmir division and Katra in Jammu division were categorized as 'A' category areas and were eligible for the least incentives. The policy also accorded high incentives to the alternative tourism and eco-friendly activities like paying-guest-house accommodation trekking, ropeways, skiing, water sports, aero-sports and golf.

B) The Jammu and Kashmir tourist development corporation.

The Jammu and Kashmir tourism development corporation (JKTDC), though a small player in the overall tourism industry in the state has an important role in promoting the new areas where private investment is not forthcoming due to infrastructural and publicity constraints. Operations of JKTDC are geared to expand facilities of accommodation, catering services, sightseeing facilities and transport services, package tours and adventure sports.

C) Legal and institutional framework.

Among the legal and institutional framework are the Enactment of Town and Country Planning Act, Jammu and Kashmir Land Reforms Act, Agrarian Reforms Act, Municipal Committees/Corporations Act, Development Act and Jammu and Kashmir Tourists Trade Act. Every new hotel project has to obtain permission from the government of Jammu and Kashmir under the Tenancy and Land Reforms Act. It is at this stage that the permission can be withheld if the project is likely to be setup in non-priority (developed) areas. The provisions of the Tourist Trade Act require all hotels to adhere to the provisions of the prevalent local laws before being eligible for registration. The government has thus made provision to enable selection and interventions to promote the industry in a planned way.

D) Publicity and promotion.

The publicity of the tourism destinations is presently being done in the following ways:

- Through media, printing of literature on various destinations and audio-visual publicity by the department of tourism during various occasions and events.
- Dissemination of useful information through the tourist information centers located within and outside the state.

- By the JKTDC through their hotel complexes, hutments, package tour.
- By the private sector, mostly by leading hotels, houseboats, tour operators and travel agents.

While the publicity by the department is mostly generic, limited to projection of destination and fairs festivals, the publicity by the JKTDC is area-specific. There is a need to develop coordination mechanism between the government, public sector and the private sector for the projection of better image of the state.

E) Budget and allocation.

The planners realizing the importance of the tourism, earmarked funds for the expansion of tourism infrastructure, identification of new resorts and re-origination of the industry. Since 1951 onwards special allocation were made of the tourism development under Five-Year plans as a result tourist traffic started picking up. The state government has recently made recommendations to the 13th Finance Commission during its visit to state of J&K for release of an amount of Rs.289.00 crore for future development of infrastructure and allied services in leisure tourism, pilgrim tourism, heritage tourism and adventure tourism. The recommendations also include the additional financial assistance of Rs 360.00 crore for 15 new Development Authorities and 4 old Development Authorities @ Rs 20.00 crore and Rs 15.00 crore respectively. The major requirements of the tourism envisaged to be met under 13th Finance Commission Award are as follows:-

- Development of wayside amenities.
- Creation of facilities for pilgrim tourism.
- Development of Eco parks.
- Up gradation of existing of tourist infrastructure facilities.
- Construction of tourist bungalows/TRCs/Tourist Huts.
- Conduct of event/festivals.
- Development of eco tourism projects.
- Extension of Sidhra Golf Course and up gradation of Royal Spring Golf Course Srinagar.
- Development of new Golf Course at Sonamarg and Leh.
- Providing of infrastructure such as water supply, electricity, connectivity and tourist transport facilities.
- Restoration of heritage sites and historical buildings.
- Services like solid waste management and sanitation of resorts.
- Promotion of adventure tourism by creating proper infrastructure like adventure sports centers, development of tracks, up gradation of water sports facilities, purchase of machinery and equipment.
- Providing of convention facilities.
- Providing of passenger ropeways.
- Maintenance of tourist establishments.

F) New initiatives.

Many new initiatives have been taken for making the sector more viable and purposeful. The initiatives are briefly spelt out as under:-

- 19 high powered Tourism Development Authorities created for integrated and focused development of identified areas in all three regions of the state viz; Gulmarg, Peahlgam, Sonamarg, Yousmarg, Dood pathri, Veerinag, Kokernag, Leh, Kargil, patnitop, Lakanpur-Sarthal, Aharbal, Wullar-Manasbal, Zanaskar, Rajouri, Poonch, Bhaderwah, Kishtwar and Surinsar-Mansar.
- Master plans of the tourist destinations such as Gulmarg, Sonamarg and Bhaderwa are under Preparation.
- Stress has been laid for creation of tourist accommodation at new destination and schemes accordingly have been formulated and implemented.
- Infrastructural plans, formulated, both in the state plan and CSS, through outstanding Architects/Consulting Agencies.

- Area like Gurez, Bungus valley, Baramulla, Uri and Botapathri having good potential for tourism development are also being developed, outside the jurisdiction of development authorities.
- Major investments made on up-gradation of existing Golf course at Pehalgam and Gulmarg; and construction of a new Golf Course at Sidhra, Jammu.
- Thrust on Marketing and Publicity.
- Emphasis on external infrastructure for various destinations such as power supply, road connectivity and drinking water supply.
- Schemes prepared to develop Rural Tourism to show case rural life, art, culture and Heritage at various Tourist villages.
- Focus on maintenance and restoration of heritage sites etc.

A systematic approach has been followed over the last three years and institutionalized the working of the department in a manner that new initiatives which have started yielding the better results may not get derailed in the course of time. For every development matters a well planned strategy and policy is demanded. Without having appropriate policy for the development of any industry, it cannot work in a fruitful manner. So, it is imperative to have the policies and programmes for the growth of an industry. In this chapter tourism policy has been discussed both at the national level and Jammu and Kashmir level. Realizing the importance of tourism industry, now a day, and each government is taking serious concern of it. So India has also formulated some policies for tourism development and more specifically, the Jammu and Kashmir government had also taken the initiatives to develop its tourism industry as it is the mainstream source of income to the local economy. There was a long time disturbance in the Jammu and Kashmir state; earlier the Jammu and Kashmir government had not taken any appropriate policy for the smooth growth of the tourism industry. With the normalcy in the state, the government has formulated a suitable policy of tourism and to make all possible efforts to make the industry grow again.

Conclusion:

The policies of both India and Jammu and Kashmir are mainly aimed for the development of tourism industry in their respective areas. And to some extent they are succeeded in it. The number of tourists has increased throughout the years, as can be seen in different reports. Both domestic and international tourists are keen to visit these places. These policies have paid great impetus for the infrastructural development of the tourist places. Major investment programmes were help in these policies. And it can be summed up that the policies are being made mainly to boost the infrastructure of the state and of the country at large, so that this industry can flourish and attract tourists. More tourists mean more economic opportunities to these places. So the policies which are framed should be implemented in the best possible manner, only then these can prove successful to get the desired results.



3.

LABOUR LAWS AND SPECIAL ECONOMIC ZONES IN INDIA

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Abstract

There are various Acts which are pertinent to the Indian Special Economic Zones to covenant the different problems of labors in Special Economic Zones region. Workers in Special Economic Zones are availed variety of amenities. They are mostly experiencing training within the Zone and hardly ever the trainings are presented in outside India. Few workers have stated that they were receiving Double the Wage Rate for Overtime Work. Most of the employees in units located in Special Economic Zones have been satisfied with the minimum wages, additional remuneration, availing leave, total working hours, working time, training, safety measures and equal treatment. Workers were dissatisfied on holiday entitlement, skill development and additional remuneration. Few of the labors specified that they are feel stress due deadline and similarly they had some health dilemma due to existing working situation in Special Economic Zones.

Key words: Madras Special Economic Zone, Mahindra World City Chennai Special Economic Zone and Labour Laws.

Introduction

Business calm is a *Sin qua non* for soft perform of business enterprises. Special Economic Zones are not a discharge to this diction. There are various Acts which are pertinent to the Indian Special Economic Zones to covenant the different problems of labors in Special Economic Zones region. Minimum Wage Act passed for statutorily setting up of minimum wages to be assured for skilled and unskilled labor. Factories Act expressing with safety, health and welfare situation of the workers, in addition to the working hours, various types of leaves, holidays, overtime allowance and children employment. Equal Remuneration Act specifying there is no prejudice on payment between male and female labors. Contract Regulation and Abolition Act prescribing with the requisites and circumstances of contract workers. Industrial Dispute Act dealing with the orientations to arguments to boards, tribunals and courts. Workman Compensation Act expressing with the sum of reward to be paid at the time of closure of the company. Publication of working times, shifts and wage rate are dealt as per Industrial Employment Act. Trade Union Act stating with the establishment of trade unions and right to strike for the employee's welfares. Provident Funds, Gratuity, Group Insurance and Compensation are coming under the purview of Social Security Measures. As the industrial units located in Special Economic Zones are receiving safeguard from many of the legislations like Income tax Act, custom clearance etc., there is a require for evaluating as to how far the labor laws are execute to set up industrial harmony and at a halt fulfill the objectives for which it was recognized.

Review of Earlier Studies

Export Processing Zone is an instrument for creating the employment opportunities in Philippines (Warr Peter G. 1987), in Africa, Central America, Costa Rica, Honduras and Nicaragua (Jenkins 1998), in South Korea, Philippines, Indonesia, Malaysia, Sri Lanka and China (Kankesu Jayanthakumaran 2003), in Mauritius (Rojid Sawkut, Sannasee Vinesh and Fowdar Sooraj 2009).

Mayumi Murayama and Nobuko Yokota (2008) point out that in South Korea working conditions in Export Processing Zones are better than the jobs outside the Export Processing Zones. Special Economic Zones wages and other monetary benefits are far better than in the domestic economy in China (Feng, H. 2006) and in South Korea (Mayumi Murayama and Nobuko Yokota 2008).

Special Economic Zones employment generation had been a failure in Central America (Jenkins, M., O. Esquivel, and Felipe Larrain B 1998), in Senegal (MadaniDorsati 1999), in Kenya (Rolfe, R., W. Douglas, and K. Bernard Kagira 2004). Aggarwal Aradhna (2007) reported that in India the minimum wages received by the workers in the Zone is lower than what the management reportedly issuing.

Employment generated from Cochin Special Economic Zone is vary from one sector to another and there is a difference in employment contribution pre and post Special Economic Zone Act period (Nidheesh K B 2013).SpecialEconomic Zones contribute 6 per cent of the manufacturing employment in Bangladesh and 10 per cent in Sri Lanka (Aggarwal Aradhna 2006).

According to MadaniDorsati (1999) wages received from the Special Economic Zone is the main source of income of women workers in Dominican Republic. Cochin Special Economic Zone contributed good proportion of employment opportunities to the female workers when compared to other Zones in India (Ministry of Commerce, GOI).

Women workers were getting less wages and due to the nature of employment in Special Economic Zones women workers were thrown out of employment (Kusago, T., and Z. Tzannatos. 1998).

Workers employing in Special Economic Zones were not satisfied with the working condition offered by the zones (Jeremy Grasset and Frederic Landy 2007).

Objectives of the Study

For conducting detail study, the following objectives were framed.

1. To study various facilities availed to the workers in Madras and Mahindra World City Chennai Special Economic Zone during the period under study.
2. To analyze the satisfaction level of workers about working conditions availed in Mahindra World City Chennai Special Economic Zone under the study period.
3. To understand the health condition of workers employing inMadras andMahindra World City Chennai Special Economic Zone under the study period.

Methodology of the Study

A Field Study Method was used for analyzing working environment of Special Economic Zones in India with reference to Madras and Mahindra World City ChennaiSpecial Economic Zone. Madras Special Economic Zones being one of the oldest Government of India supported Special Economic Zones and Mahindra World City ChennaiSpecial Economic Zones is one of the oldest private supported Special Economic Zones in India. Hence researcher chooses Mahindra World City Chennaiand Madras Special Economic Zones are the sample units

The Primary data was collected by way of discussion with workers of the Special Economic Zone units.Researcher had approach 500 workers (250 from Madras Special Economic Zone and 250 from Mahindra World City Chennai Special Economic Zone) to understand their views about the working of Special Economic Zones.

Working hours in Special Economic Zone

Factories Act deals with the time of working hours for industrial units located in Special Economic Zones, whether these provisions are applying in their concerns. While bearing in mind that the examiner had discussion with the employees about the working hours in Units located in Special Economic Zones and the same is obtainable intable 1.

Table.1
Working hours in Special Economic Zones

Working hours	Percentage of workers	
	MSEZ	MWCSEZ
Up to 8	26%	30%
8 to 10	69%	65%
11 to 13	5%	5%
Above 13	Nil	Nil

Sources: Primary data collected during the field study

Most of the employees convey that the average functioning hours per day is 8 to 10 hours and 5% of the workers stated that their duty hours are more than 10 hours. This reflects that Special Economic Zone Act validating to duty hours is adhered to.

There is no difference on working hours available to the units located in both Special Economic Zones namely Madras and Mahindra World City.

Basic facilities in Special Economic Zones

The Employers have to afford a range of facilities to employee's to please them, which comprises food, accommodation, medical, insurance and good working conditions. The table 2 is shows for decision out as to whether all these amenities obtainable to the employees on Special Economic Zones.

Table.2
Basic facilities providing to employees in Special Economic Zones

Basic Facilities	YES		NO	
	MSEZ	MWCSEZ	MSEZ	MWCSEZ
Food	29%	39%	71%	61%
Accommodation	16%	18%	84%	82%
Medical Reimbursement facility	62%	60%	38%	40%
Insurance for Industrial Accidents	57%	53%	43%	47%
Sanitary Facilities at working place	69%	70%	31%	30%
Drinking Water	100%	100%	0%	0%
Adequate Ventilation Facilities at work place	77%	62%	23%	38%
Lighting arrangements at working place	86%	71%	14%	29%
Training Facilities	82%	77%	18%	23%
Leaves	80%	83%	20%	17%

Sources: Primary data collected during the field study

The above table illustrates that majority of the labors in Special Economic Zones (both Madras and Mahindra World City) have disclosed that the units are given that number of basic amenities which comprise insurance for industrial accidents, sanitary amenities at working place, drinking water, training amenities, different types of leave, medical reimbursement capability, sufficient ventilation and lighting amenities at the work place. For the period of the field work we understood that a few of the units located in Special Economic Zones (both Madras and Mahindra World City) are present food and accommodation services to their workers.

There is no difference on basic facilities providing to employees in the units located in both Special Economic Zones namely Madras and Mahindra World City.

Workers Training in Special Economic Zones

Sufficient training is needed for the flourishing performance of any industry entity. Training amenities accepted in the entity is varying from one concern to another and training amenities are primarily based on scenery and size of the service. Table 3 illustrates a range of modes of training services accepted by the business units situated in Special Economic Zones.

Table.3
Training facilities offered to the workers of Special Economic Zones

	YES		NO	
	MSEZ	MWCSEZ	MSEZ	MWCSEZ
Send employees to foreign countries	2%	4%	98%	96%
Send employees to other zones	6%	14%	94%	86%
Within the Zone	98%	96%	2%	4%
Foreign technician visiting the company	18%	24%	82%	76%

Sources: Primary data collected during the field study

The units located in Special Economic Zones (both Madras and Mahindra World City) the labors are mostly experiencing training within the Zone and hardly ever the trainings are presented in outside

India or in the other Zones located in our country. In few circumstances the foreign technician visiting the units located in Special Economic Zones (both Madras and Mahindra World City) are used for generous training to the employees functioning in Special Economic Zones (both Madras and Mahindra World City).

There is no difference on Training facilities providing to employees in the units located in both Special Economic Zones namely Madras and Mahindra World City.

Additional Remuneration

Reasonable salary is one of the aspects which establish the presentation of the workers in any entity. Employers have been offering salary to their workers at the period of service and also at the retirement time. The package of salary can be at variance from one company to another. Table 4. illustrate the particulars of supplementary salary afforded to the Special Economic Zone workforce.

Table 4.
Details of Additional Remuneration offered in the Special Economic Zones

	YES		NO	
	MSEZ	MWCSEZ	MSEZ	MWCSEZ
Bonus	72%	80%	28%	20%
Provident Funds	90%	84%	10%	16%
Double Rate for Over time	24%	14%	76%	86%

Sources: Primary data collected during the field study

We understood that most of the labor respondents are obtaining Bonus and Provident Fund assistances from their employers and only a less number of labor have stated that they were receiving Double the Wage Rate for Overtime Work.

There is no difference on Additional Remuneration offered to employees in the units located in both Special Economic Zones namely Madras and Mahindra World City.

Working Conditions in Special Economic Zones

Employees remunerations, working hours, training, skills development, leave and holiday privilege are the range of aspects believed for upholding center relation connecting employer and employees. The level of fulfillment of the employees is stand on the worth of services afforded by the employers. The units in the Special Economic Zones are offering the range of services to their workers. The researcher evaluated the level of happiness of the workforce about the functioning conditions obtainable in Special Economic Zones. The replies obtained in this observe are presented in table 5.

Table 5.
Workers satisfaction level with working conditions in Special Economic Zones

Working conditions	Most Satisfied		Satisfied		Not Satisfied	
	MSEZ	MWCSEZ	MSEZ	MWCSEZ	MSEZ	MWCSEZ
Minimum Wages	24%	22%	47%	48%	29%	30%
Additional remuneration	7%	8%	50%	47%	41%	45%
Holiday entitlement	12%	18%	7%	14%	81%	70%
Leave	18%	7%	52%	48%	32%	45%
Total Working Hours	23%	29%	47%	23%	30%	48%
Training	44%	52%	34%	23%	22%	25%
Skill Development	12%	18%	16%	32%	72%	50%
Safety measures	34%	32%	62%	64%	4%	4%
Equal treatment	42%	52%	46%	42%	12%	6%

Sources: Primary data collected during the field study

The workers are mainly dissatisfied maximum were on holiday entitlement, skill development and additional remuneration. Most of the employees in units located in Special Economic Zones (both Madras and Mahindra World City) have been satisfied with the minimum wages, additional

remuneration, availing leave, total working hours, working time, training, safety measures and equal treatment. In rare case workers are mostly satisfied.

Here we hardly to find any difference on Workers satisfaction level with working conditions in the units located in both Special Economic Zones namely Madras and Mahindra World City.

Health conditions of Special Economic Zones workers

In the aggressive job situation strain is normal, extreme strain can obstruct with employees' efficiency and impact in their physical and emotional circumstances. Therefore with a scrutiny of judgment out the health circumstances of the employees in Special Economic Zones, the researcher created the answers and presented in table 6.

Table. 6.
Health conditions of workers in Special Economic Zone

	YES		NO	
	MSEZ	MWCSEZ	MSEZ	MWCSEZ
Stress due to deadline	28%	30%	72%	70%
Developed any health problem	22%	32%	78%	68%

Sources: Primary data collected during the field study

Most of the labors worked in the Units located in Special Economic Zones (both Madras and Mahindra World City) are away from stress and workers disclose that there is no health trouble due to being working in units located in Special Economic Zones (both Madras and Mahindra World City). Few of the labors specified that they are feel stress due deadline and similarly they had some health dilemma due to existing working situation in Special Economic Zones (both Madras and Mahindra World City).

Conclusion

The Units located in both Madras and Mahindra World City Special Economic Zones apply almost all labor laws. Most of the employees convey that the average functioning hours per day is 8 to 10 hours. Labors in Special Economic Zones are availed variety of amenities which comprise insurance for industrial accidents, sanitary amenities at working place, drinking water, training amenities, different types of leave, medical reimbursement capability, sufficient ventilation and lighting amenities at the work place. Labors are mostly experiencing training within the Zone and hardly ever the trainings are presented in outside India. Few workers have stated that they were receiving Double the Wage Rate for Overtime Work. Most of the employees in units located in Special Economic Zones have been satisfied with the minimum wages, additional remuneration, availing leave, total working hours, working time, training, safety measures and equal treatment. Workers were dissatisfied on holiday entitlement, skill development and additional remuneration. Few of the labors specified that they are feel stress due deadline and similarly they had some health dilemma due to existing working situation in Special Economic Zones. So researcher conclude that this would be effort to create industrial harmony in the Special Economic Zones and authority should take needed steps for further improvement.

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4.

**CAUSES FOR THE GROWTH OF ENGLISH MEDIUM
SCHOOLS IN BERHAMPUR.**

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ABSTRACT

Some twenty years back, there were only five English medium schools and a Kendriya Vidyalaya in Berhampur. But at present there are fifteen English medium schools in the town. Besides these day scholar English medium schools, three Residential English medium schools have come up in and around the town. In comparison to vernacular (Odia) medium schools, the popularity of English medium schools is increasing in the town. Here the question arises, why the popularity of English medium schools is increasing in the town. If this trend continues, what will happen to the Vernacular (Odia) medium schools? The present paper reports the reasons for the growth of English medium schools in Berhampur town and suggests a few recommendations for the improvement of vernacular (Odia) medium schools.

Key words: Growth, English medium school, education, students, teachers.

Introduction

Day by day the popularity of English medium schools is increasing. In Odisha, people speak and carry out their communication in Odia which is also used for various official purposes. Berhampur is a town in Ganjam district of Odisha. It is the centre of education in the district. Most of the educational institutions like school, college, ITI, engineering school and college, medical college, pharmaceutical college and university are there in this town.

As far as school education is concerned, there are more government Odia medium schools, Saraswati Sishu/Vidya Mandirs run by private bodies and a few government Odia medium schools impart Telugu as a language. Most people in the town speak Odia and Telugu. But these days, the popularity of English medium schools is increasing very fast. There is only one Kendriya Vidyalaya which is a government English medium school. Rich people send their children to English medium schools. Even parents who are not able to help their children in studies and parents who are least aware of the studies of their children send their children to English medium schools. They depend on tutors and coaching institutes to help their children in studies. So, private bodies are establishing new English medium schools to meet the needs of the people.

Before twenty years, there were only five English medium schools in Berhampur. Students used to study in Odia medium schools. But during the last twenty years, more than fifteen English medium schools have come up in the town and three Residential English medium schools have been established in the outskirts of the town. Knowing the reasons for the increasing growth of English medium schools in the town is a matter of concern for the intellectual mass. The present paper tries to find out the reasons for the growth of English medium schools in Berhampur town of Odisha.

Definition of English Medium School

An English Medium School is one in which the medium of instruction for teaching is English. All the subjects like Mathematics, Science, and Social Studies etc. are taught in English except the second and third languages like Odia, Hindi, and Telugu. Students are exposed to English from the very first year of their studies in spite of their mother tongue background.

Difference between English Medium School and Odia Medium School

There are many differences between English Medium School and Odia Medium School. First of all, in Odia medium school Odia is the medium of instruction for all the subjects of study except the language subjects like English, Hindi, and Telugu whereas in English medium schools English is the medium of instruction for all the subjects of study except the language subjects. Secondly, the Odia medium schools are affiliated to the Board of Secondary Education, Odisha whereas English medium schools are affiliated to either CBSE or ICSE. Thirdly, the teacher-taught ratio is maintained in English medium schools whereas it is not taken care of in Odia medium schools. Even there are Odia medium schools with one teacher looking after all the classes. Fourthly, particular subject teachers teach specific subjects in English medium schools but in case of Odia medium schools, Science teachers handle all the Science subjects like Mathematics, Physics, Chemistry and Biology and the Arts teachers take all the arts subjects like languages, History, Geography, Economics and Civics.

Review of Literature

English medium education is growing at a faster rate in the post-independence Odisha. The people of the state have welcomed this with the perception that their children will learn better English which will help them in their future. Today English has become an international language. It is no more the language of the Britishers. A person well versed in English is in better position to pursue higher studies, to get a job and to do business in the international market.

During and after the independence of India, the freedom fighters deliberated for the development of different regional languages like Odia, Tamil, Telugu, Marathi, and making Hindi our national language. They wanted English to be used as an official language for a period of fifteen years. But English continued to play its important role in our educational system. In this context, Aslam (2003) points out, "Although Hindi became the national language in India and efforts began to be made for its development, doing away with English seemed an uphill task". (9)

The national leaders fought for the development of Hindi at national level and other regional languages at regional levels. But their efforts, perhaps, could not bear results as expected. As Das (2002) marks, "English lost its colonial stigma, oddly enough, around the time that the Hindu nationalists came to power and realised that Hindi had failed them. Hindi protagonists lost steam because they lost their convictions. Their own daughters wanted to learn English and get ahead in the world and their wives reminded them that English was their child's passport to the future." (1)

English is no more the language of the western countries. It is the language of Science and Technology, Information Technology and global means of communication. One can get the literature of any subject in English language but not in any other regional languages or in Hindi. Anyone who knows English can easily access the literature of the subject he wants. So the demand for English medium education is growing in today's world. Bhaskararao (2002) quotes, "Education in the medium of English language is still valued." (7)

Since independence, India has progressed a lot in the field of Science and Technology, IT, Education. English language is no more a foreign language on Indian soil. It has got the status of second language in our educational system. English medium education has been flourishing well throughout the country. The central government has taken steps for the improvement of the teaching-learning of English in the country by establishing institutes like CIEFL (presently known as EFLU), ELTIs in various states. All these make it clear that it is not possible to do away with English language. Krishnaswamy marks, "Not only English continues as the language of administration and judiciary but also the colonial pattern of education and English education; English continues to be the medium of instruction in our universities and colleges and the craze for learning English is growing day by day." (18)

Berhampur, the context of the study is a place where most people carry out their day to day business using Odia and Telugu. Though they do not use English, they want their children learn English and so

they send them to English medium schools. And the most interesting fact is that there are parents who hardly understand English also spend a lot of money to send their children to Residential English medium schools.

Data Collection

The participants who took part in this study includes Principals/ management persons of English medium schools, students studying in English medium schools and parents who sent their children to English medium schools.

Sample

The sample for the study consisted of 10 Principal/ management persons of English medium schools, 200 students studying in English medium schools and 100 parents who sent their children to English medium schools. Questionnaires were given to the Principals (Appendix-1), students (Appendix-2), and parents (Appendix-3) to collect their views on various issues pertaining to the growth of English medium schools in the city.

Data Analysis

The study points out that the popularity of English medium schools is increasing as there has been fourfold increase in the number of English medium schools in the town in the last twenty years. All the responses of all three questionnaires have not been analyzed here. Rather the ones which are the most relevant to the study have been analyzed.

Analysis of the Responses of the Principals/ Management Persons

Stating the reason for establishing English medium school, 60 % of the management persons viewed that they established English medium schools as it was the need of the time, 20% of them pointed out that the existing number of English medium schools was not sufficient to cater to the needs of the parents of the town and the rest 20 % of them viewed that they established English medium schools to produce students who would be competent enough to compete at all India level.

The English medium schools did not face any serious problem excepting 40 % of the management persons who faced the problem in obtaining NOC from the state government. Though all the schools faced problem in enrolling students initially, all the management persons viewed that the parents trusted them and sent their children to their schools. It points to the fact that the people want English medium schools to flourish well in the town.

Differentiating English medium school from Odia medium school, 40 % of the management persons view that English is the medium of instruction in English medium school whereas Odia is the medium of instruction in Odia medium school. But 60 % of them view that apart from medium of instruction, they give more importance to co-curricular activities which are not there in Odia medium schools. Regarding discipline, 100 % management persons point out that English medium students are disciplined.

Answering the reason for the increase in the importance of learning English, 50 % of the management persons opine that it is because of the advancement of Science and IT, 30 % of them view that it is due to English language being the international language whereas 20 % of them view that it is because English helps to maintain relationship among people who are far away.

Responding to the question if English medium students have better future prospects than Odia medium students, all the management people opine positively citing the reasons that English medium students are smart, spontaneous and good at English which is one of the criteria to get a job in modern society. Of course being smart and spontaneous in English is important in today's world.

Anticipating any problem for the English medium schools in future, 70 % of the management persons foresee no problem, 20 % of them view that it is unpredictable whereas 10 % of them opine that they may face some problem because of advancement in Hindi in the country. It points to the fact the future of English medium schools is bright.

Analysis of the Students' Responses

All the two hundred students who took part in this study were from the English medium schools of the town. Responding to the question on the medium of instruction in their schools that is English, 92 % of them like the medium of instruction but the rest 8 % of them want their teachers explain them in Hindi or in Odia. 78 % of the students like their teachers teaching them in English all time but 22 % of them want some subjects to be taught in Hindi because they get bored listening to teaching in English. It means that the students have accepted English medium education very positively.

Answering the question on their perceptions of the Odia medium schools, 76 % of the students do not like the Odia medium schools as all the subjects are taught in Odia which will not help them to go out and there are no co-curricular activities in such schools. 16 % of the students view that Odia medium schools are good, 2 % of them opine that Odia medium schools are traditional, 2 % of them perceive that Odia medium schools give importance to learning of grammar but 4 % of them are silent on this issue. Thus it is an indicator that the English medium students have negative perception about Odia medium schools.

Of all the students, 84 % of them have friends studying in Odia medium schools, and they opine that their friends are not as smart as they (English medium) are because they (Odia medium) cannot speak in English and are very traditional. But 16 % of them do not have friends studying in Odia medium schools. It indicates that the English medium students undermine their counterparts.

Responding to the question if English will help them to have better future, all of them opine positively. It points out that children study in English medium schools to be able to have better future.

Answering the question if they learn English outside the classroom and the different ways of learning English, 86 % of the students view positively stating the ways as by reading English newspapers, watching English movies and programmes broadcast in Star TV, CNN etc. But 14 % of them respond negatively to this question. It indicates that the students have interest to learn English language on their own which is very positive.

Given a chance to study in Odia medium school because learning is better there, 98 % of the students do not want to join in Odia medium schools. Only 2 % of them answer it positively. It points out the fact that the students, though, hail from a town dominated by Odia people have very negative perception towards Odia medium education.

Analysis of the Parents' Responses

Of all the parents, 84 % of them are not educated in English medium but 14 % of them are educated in English medium. It indicates that the parents have positive perceptions about English medium education for which they send their children to English medium schools though they have got their education in vernacular medium.

Stating the reason for sending their children to English medium school, 92 % of the parents opine that their children will have better exposure to English which will help them to have better future. But 4 % of them send their children to English medium schools as there are no Telugu medium schools in the town whereas the rest 4 % of them do so as they have got education in English medium.

Differentiating the students of English medium schools from that of Odia medium schools, all the parents view that English medium students are smart, advanced, spontaneous, and can talk fluently in English but Odia medium students lack all these. All of them think that English medium education will bring better future for their children. It means that the parents have high expectations for their children for which they send their children to English medium schools.

Expressing their views on the need of English medium education, 96 % of the parents opine that it is the need of the time but the rest 4 % of them point out that English medium education is not necessary if English is given due importance in Odia medium schools. It is an indicator that English is not given much importance in Odia medium schools.

Pointing out the demerits of Odia medium schools, 100 % parents mention that Odia medium schools do not give much importance to English. 60 % of them categorically opine that Odia medium schools

do not give importance to co-curricular activities but 68 % of them view that the teachers in Odia medium schools do not pay attention for the all round development of the students as the schools are run by the state government. 40 % of them mention that the same teacher teaches more than one subject in Odia medium schools. 32 % of them view that the students are not exposed to Computer education in Odia medium schools. The above analysis points out that the parents have very negative attitude towards Odia medium schools because of the prevailing drawbacks of the Odia medium schools.

Responding to the question on discipline of the English medium schools, 96 % of the parents are satisfied with it but the rest 4 % of the parents are of the view that discipline in the English medium schools is not up to the mark. 80 % of the parents opine that they are not doing any injustice to their mother tongue by sending their children to English medium schools but 12 % of them feel the other way and 8 % of them are silent on this issue.

Commenting on the future of the Odia medium schools, 32 % of the parents view that Odia medium schools will face problem in enrolling students if the drawbacks are not checked but 60 % of them foresee no problem as poor parents will send their children to Odia medium schools and the rest 8 % parents express their inability to predict the future of such schools. Thus, they have very divergent opinions on the future of the Odia medium schools.

Findings

The analysis of the responses of the management persons, students, and parents shows that there are many reasons for the increasing growth of English medium schools in Berhampur. English medium education is the need of the present time. This has been validated by 96 % of the parents who send their children to English medium schools and 60 % of the management persons of the English medium schools.

It has been found that better future prospects of the English medium students is another reason for the growth of English medium schools because it is perceived that English medium student are smart, spontaneous, and better communicative skills in English. It has been supported by 100 % management persons, students, and parents. Of course communication skills in English play vital role in getting jobs in today's world.

Importance given to co-curricular activities in English medium schools is another reason for the growth of English medium schools in the town. It is supported by 60 % of the management people, 76 % of the students, and 60 % of the parents. To add to it, 68 % of the parents, pointing out the demerits of Odia medium schools, opine that the teachers in Odia medium schools do not pay heed for the all round development of the students. School is not only a place of learning academics but also a platform that should have space for the all round growth of the children. It should have space for the spiritual, mental, moral, and physical growth of the children and should conduct co-curricular activities for the students.

Discipline of the students in the English medium students is another reason for the growth of English medium schools as it is supported by 100 % of the school management people and 96 % of the parents.

Medium of the instruction i.e. English in the English medium school is another factor for the growth of English medium schools in the town because all the parents have pointed out that English is neglected in Odia medium school. They have viewed it as a drawback of the Odia medium schools.

Recommendations

The study has found that there is increasing growth of English medium schools in Berhampur town. If this trend continues, the Odia medium schools will face problem in the coming days. Presently, the government of Odisha has established one Adarsh Vidyalaya following CBSE syllabus in each block. But it is recommended that the government should establish two medium (Odia and English) of education from class 1 by which the needs of the present day society can be met. Better infrastructure should be provided to Odia medium schools. Instead of appointing Science and Arts teachers, the government should appoint teachers basing on subject specialization like English, Odia, Hindi, Mathematics, Physics, and Chemistry etc by which the teachers can impart better education and the Odia medium schools can compete with the English medium schools.

Future Directions for Further Research

Future research on English medium education can take many directions. More research is required on teaching of English in Odia medium schools. Comparative study of the performance of the English medium students Vs Odia medium students can be taken up. Perceptions of the students and parents in rural areas need to be investigated before introducing two medium of education.

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Appendix- 1

Questionnaire for Principal/Management Person.

Name:

Designation:

School:

Address:

1. When did you establish the school?
2. Why did you establish an English Medium School not an Odia Medium School?
3. What problems did you face when you established the school?
4. Did you face any problem regarding enrolment of students? How did the parents help you when you opened the school?
5. How is your school different from Odia Medium School?
6. There is rumour that English Medium students are indisciplined. What is your opinion?
7. Why do you think the importance of learning English has increased in recent times?
8. What steps have you taken for improving the standards of English language teaching in your school?
9. Do you think that students of your school have better prospects than Odia Medium students? If so, why?
10. Do you anticipate any problem for the English Medium Schools in future? If any, mention:

Appendix- 2

Questionnaire for Student.

Name:

Class:

School:

1. What do you think about the medium of instruction in your school?
2. Do you like your teachers teaching you in English all the time?
3. What do you think about the Odia Medium Schools?
4. Do you have friends studying in Odia Medium Schools? How are they different from you?
5. What do they think about you?

6. How do you study your third language (Odia)? Do you understand it as easily as you understand your first language (English)?
7. Do you give equal importance to your first language as well as the third language? Which is easier for you?
8. Do you think English will help you to have better future?
9. Do you learn English outside the classroom? What are the different ways of learning English?
10. Given a chance, would you like to join in Odia Medium School because learning is better there?

Appendix- 3

Questionnaire for Parents.

Name:

Qualification:

Profession:

Address:

1. Are you educated in English Medium?
2. Why do you send your children to an English Medium School?
3. What is the difference between students of English Medium School and Odia Medium School?
4. Do you think that English Medium Education will bring better future for your children?
5. Do you think it is the need of the time to give English Medium Education?
6. What are the demerits of Odia Medium Schools?
7. Do you help your children in their studies?
8. What is the level of discipline in English Medium School?
9. Do you think that you are doing justice to your mother tongue by sending your children to English Medium Schools?
10. What would happen to Odia Medium Schools in the coming days?



5.

**K.V. DOMINIC'S CONTEMPORARY CONCERNS AND BEYOND:
A CULTURAL APPROACH**

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Abstract

Literature reflects the culture of a society of the period. This is quite evident from various works of art from the age of Chaucer to Shakespeare and till the modern era. The present study is an attempt to portray the cultural perspectives found in the anthology Contemporary Concerns and Beyond by K. V. Dominic, an Indian poet, short story writer, editor and critic. The anthology is the sixth collection of poems about the contemporary issues in our society. The poems in this anthology covers a wide range of subjects like challenges faced by women, transgenders, children and issues of war and peace, philosophical thoughts, social issues, etc. The research aims to bring out the culture of people as portrayed by the poet through this anthology. C. Rajagopalachari in the book Our Culture, explains culture as a social virtue, external activities and behaviour. He further states that self-restraint as an essential quality to become a cultured person. The research article highlights the above mentioned qualities as portrayed in his poems and also conveys the poet's ideals as presented in the anthology. The poems taken for analysis reflect the culture of Indian society and the evils prevalent in the country. The study also shows how people from various strata of the society interact with each other. Further it tries to provide appropriate solution to the problems faced by the people through Dominic's poems.

Key Words: Culture, Cultural adaptation, Self-restraint, Women and Society

Introduction:

India is land of varied cultures. Dominic's through his poems portray the different cultures of India and also demonstrates his compassion for the poor and downtrodden in the society, a quality found among the humanists. Born at Kaladi, the land of Shankara, his poems also reveals that he is deeply influenced by *Advaita* Philosophy. The term 'Advaita' is defined as "negatively implies the negation of dualism and positively asserts the reality of non-difference" (23). The present paper discusses the cultural perspectives in the anthology *Contemporary Concerns and Beyond*, the latest anthology by the poet. Besides this, Dominic has to his credit five poetry anthologies, a short story collection and innumerable books of edited research papers on various contemporary issues across the globe.

Culture in India:

Culture is reflected in the language, food, art, architecture and lifestyle of people. Rajagopalachari in *Our Culture* proclaims that: "The culture of family extension can be treated as a special pattern belonging to India" (21).

The culture of our country is one of the oldest in the world and civilization in India began about 4,500 years ago as many sources describe it as "Sa Prathama Sanskrati Vishvavara" — the first and the supreme culture in the world ("Indian Culture"). As a whole, India has versatile culture followed by different sect of people. Culture varies based on religion, caste and also the region in which one lives. Thus India is a multi cultural land, where everyone lives in harmony. This multiculturalism is reflected in the poetry of K. V. Dominic. His poems deal with the symphony of nature and humans. India with its rich culture is deep rooted in religion, philosophy and mythology which is reflected in the works of many Indian writers.

Advaita way of Life:

Advaita could be considered as a philosophy and as an experience. This concept existed even before Shankara, but it was Shankara who heightened this philosophy.

In “*Tyagi*” the poet reveals a person who has renounced all rewards of action could be fit to be called as *Tyagi*. “*Tyagi gets Brahm Sakshatkar / Same outcome of a tapasvi*” (48) as he has only bare necessities for sustaining his life. “*Vasudhaiva Kutumbakam*” enforces the importance of unity and integrity. Even the animal kingdom has fellow feelings but not the cultured humans. The poet vehemently criticises the selfish act of humans who,

Irrational division of classes-
colour, caste, religion,
language, politics, nation,
demote love and promote hate (49)

The above lines shows the narrow mindedness and selfish thirst of humans. The poet counsels the fellow beings reminding that we are dependent on plant and animal kingdom for our survival. So, we must learn to co exist with other species on earth. This emancipates the poet as an environmentalist and above all a humanist.

In “Departure without a Label” the poet is puzzled about the aftermath of death. After death there is no difference between humans and others. He elaborates on “*Jivatma and Paramatma*” concept.

Family and Community:

Western Culture is centered around individuals whereas in the East, it is based on the family as found in most of the Asian countries where people live in families where they value and respect each other. Children are considered as gift of the family. In the poem “*Child Trafficking*” Many children are kidnapped but at the same time there are also children who are deliberately sold by their parents just like the cattle. The case of girl children are even worse as they are made as sex slaves and forced into prostitution. Also the organs of children are sold. All these are due to the prevalence of poverty. The poet presents the data about people abducted in India every year. There is also an increase in the number of beggars. All these are the effects of the hard earned freedom.

According to Rajagopalachari, “*Meanness, dishonesty, cruelty: the avoidance of these three vices make culture*” (8). The poet pays tribute to the farmers, the back bones of India in the poem “*Salute the Farmers*”. India is essentially an agricultural land where people rely on farmers for their food. The poet sees farmers as “*allured by plants*” and “*their eyes are bathed in happiness when they find plant’s growth*”. The above lines clearly state that their lives are intertwined with the crops. The poet raises the farmers to the level of a mother by addressing them as “*feeders of a nation*”. Hence it is necessary for the country to care for them.

“*Aboobaker, poor Patient’s Saviour*” is also based on a news report about a man from North Kerala. He rendered service to the poor along with his wife by delivering the medicine samples worth thousands for free to the poor. Their selfless service shows people’s belief in dharma and helping attitude of Indians in general.

The poem “*Circus Rani, Queen of Woes*” is about the plight of a young woman who was sold to a circus company due to poverty. At the age of 10, her career started at circus. She demonstrates her skill before the audience to earn her livelihood. But now in her late twenties she has become ‘old’ as no one is ready to marry her. In India, marriage is considered as essential for women. It is intertwined with the culture of the country that women should not stay single and must be supported either by her father, brother or husband. Hence, Rani has to marry someone to protect her. In yet another poem titled “*Flower Vendor*” a similar idea is found where a man is worried about his unmarried daughter in her mid 30s. The poet portrays the agony of father who looks at the flowers and is reminded of his daughter waiting to be married. His painful thoughts portray the present situation in India, where wedding has become a costly affair. Another problem faced by the poor is ‘dowry’ which is still prevalent in many parts of India.

The influence of Theology and Philosophy:

As mentioned earlier, India is a religious nation dipped in theology and philosophy. Many great saints and *Gyanis* have tried to explain the way a human should live on earth through Vedas and Upanishads. It is worthwhile to quote the words of Rajagopalachari who proclaims that: “*Again the philosophical teaching by which people are brought up from childhood in the faith that God resides in the heart of every living being, cannot but have an effect on the attitude of men towards the dumb animals*” (29).

Poverty and hunger are two evils that are prevalent in the Indian Society and “Hut in the River”, clearly portrays how people are affected by poverty. The poem is based on a news report in Mathrubhumi. Due to poverty, a family consisting three girls and their was forced to live in a hut on water as they could not afford to own or rent some land. The another reason is the woman in order to protect herself and her three daughters from her drunkard husband, has secluded herself. Ironically, the poem ends with a note that it “happens in God’s own country” Kerala.

“Lessons from Fruit Trees”, proves the words of the lake poet that “Nature is the best teacher” and nature has a purpose of sustaining life in this world. The fruit trees provide a source for various lives on earth through their sufferings. Similarly, humans too should undergo sufferings in order to lead a better life.

“Brahman’s Leela” is a philosophical poem on the cyclic nature of birth and rebirth. The poet reacts, “Everything comes out of nothing / And goes back again to nothing”(16). It is analogous to “Elements of Composition” by A. K. Ramanujan where he talks about the cyclic nature of birth, death and rebirth. This poem is based on the Indian Mythical belief where Brahma is considered as the creator of all lives on earth. In general, people in India are deep rooted in Mythology, theology and philosophy which is reflected in literature of past like the works of Tagore, Toru Dutt, and A. K. Ramanujan as well as the writers of the present era like K.V. Dominic, T. V. Reddy, Ramesh Chandra Mukhopadyaya and Rita De. The poet feels that the whole universe and its function is a game of Brahma. A person who attains knowledge of Brahma will remain unaffected by the surroundings.

One can question how eating could be a bliss? The poets response is that if we feed the hungry then eating is a blissful act. This is reflected in the lines below:

Karma and its effect:

Swami Vivekanada in *Karma Yoga* states that the word ‘Karma’ etymologically could be traced from the Sanskrit word *kri*, which means to do and all action is ‘karma’. The word also refers to the effect of actions. According to him, “Everything pre exists in our mind, taken together is what is called as karma”(34). In other words, karma is the sum total of the smaller actions or works. This is the central idea in the poem “Karma is Akarma,” which talks about the dualism in life. The poet focuses on *advita* philosophy and justifies his stance by elaborating that only God does real karmas and karma belongs to the senses which are a part of nature. *Atman*, the soul, does not perform any karma and hence the poet concludes that Karma is equal to *Akarma*. *Sankhya* philosophy as found in *Bagavad Gita* elaborates on three basic elements that decides the character of a person viz. *Sattva*, *Rajas* and *Tamas*. Every individual is made of these elements among which one may be predominant that decides the nature of a person.

Mahatma Gandhi in his essay on Gita opines : “He who gives up action falls. He who also gives up only the rewards rises” demonstrates that selfless action nullifies one’s karma, hence the poet equates karma to *Akarma*. “A Cremator’s Struggle for Existence” is about a woman who works in a crematorium to rear her children. The poem is based on a news report that appeared in Mathrubumi on 26 July, 2015. The poem details the struggle of a poor woman and her courage at the face of troubles. The poem exemplifies the orientation of Indian families as elaborated by Shobha De, where she points out the position of the family in India: “The family in India holds a position of enormous privilege and power. In fact, so potent is its position that rivals refuse to name family members when a scandal breaks out. Actually, this suits everyone splendidly. Indians are used to covering up for many sins of family members. Elders point out, it is this marvelous trait that has kept us together for centuries” (Sunday Times of India: March 3, 13: 14).

We read of the daughters married to short-lived idiots returning to the house and even the sons-in-law forgetting their mothers and staying back for teaching arithmetic to nieces and keeping accounts. The poem comments also on the plight of women:

Non- Attachment:

In India, culture is related to religion and environment.

“Indian Culture is predominantly self-restraint: sharing your substance with poor, chastity, the rigours of widowhood, austerity, sanyas, all - round religious tolerance, -these forms and aspects of restraint make up Indian culture, not our musical forms or *Bharata naatya*” (15). “None is born free”, is about human bondage and is on the interconnection of humans with nature. The poet ends the poem with a question:

Aren't we human beings
Just a drop in the
Ocean of total life?
How can one predict
One's trait and character? (37)

In the Chapter "The Secret of Work" Swami Vivekananda talks about the end product of work as a mixture of good and evil which in turn has its own effects as both are the result of bondage of soul and will produce their karma. Hence a solution to this is "if we do not attach ourselves to the work we do, it will not have any binding effect on our soul" (38) a solution offered in *Bagavad Gita*, which is non attachment to work. This is the theme of the poems "Mahadeva Prasad, Saviour of Deserted Girls" and "Natarajan, the Ideal Neighbour", as well as "Murukan, God of Beggars".

"An Airport made of Tears" Aranmula is a Hindu heritage village in Kerala, where the government had proposed to construct an airport that has violated the environmental requirements. The poem demonstrates how paddy fields and wet lands that provide food could be lost and more than that it would pave way to water shortage and loss of biodiversity. Survival of a culture depends on the landscape as well as other environmental factors. Hence, the project affects the culture of the people as well as the serenity and sanctity of Parthasarathy Temple. Many families will become jobless and loose their homes. So the poet concludes the poem with a warning that "Beware, Maoists are never born / They are made where injustice rules" (14). The above lines clearly portray that peace can prevail only if there is justice. Thus culture of people are dependent on the lifestyle of the people.

Conclusion:

As a result of Shankara's selfless effort, we have the unity of Hinduism and Hindu culture. He has taught us not only toleration but also dynamic acceptance. "Where ever there is unity there is knowledge; its fruit is concord and happiness and beneficence; and where ever there is emphasis on diversity, it is ignorance; and it results in conflict and misery." The poet does not write with the consciousness of all possible interpretations of his work. The beauty lies in that creation transcends the poet. The poems in this collection thus reflects Indian culture of self-restraint, charity, sharing things with the poor i.e dharma, etc.

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6.

ORGANIZATION'S PEACE AND DEVELOPMENT THROUGH GOOD CORPORATE GOVERNANCE

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Abstract: *Governance refers to "all processes of governing, whether undertaken by a government, market or network, whether over a family, tribe, formal or informal organization or territory and whether through laws, norms, power or language. Global governance and global government are two different things. Global government is neither a realistic nor a desirable option in the any such bureaucratic super-authority would be more than hard –pressed to win democratic legitimating and would be at the same time be far removed from the actual problems to be solved. Worldwide, decentralization is on the agenda of political reform. The pressure of globalization is encouraging a new and positive look regional organization as alliances geared to protection and resistance, these mobilize at national and local levels an awareness of the need for scopes of autonomous action. Corporate governance is concerned with the establishment of a system whereby the director are entrusted with responsibilities and duties in relation to the direction of corporate affairs. A corporation is a congregation of various stakeholders, namely customers, employees, investors , vendors partners, government and society . Good governance and development signify a broader spectrum of things, such as protection of human rights, equitable distribution of wealth, enhancement of individual capabilities and creation of an enabling environment to foster participation and growth of human potentials. As it evolved today, sustainable development necessitates "people empowerment" and "respect for human rights." After all, economic prosperity or the minimization of poverty and unemployment depends on how the state unleashes the full potential of its human resource by recognizing their vital roles and according full respect for human rights.*

Key Words: - Corporate, Governance, Shareholders, Organization

Introduction

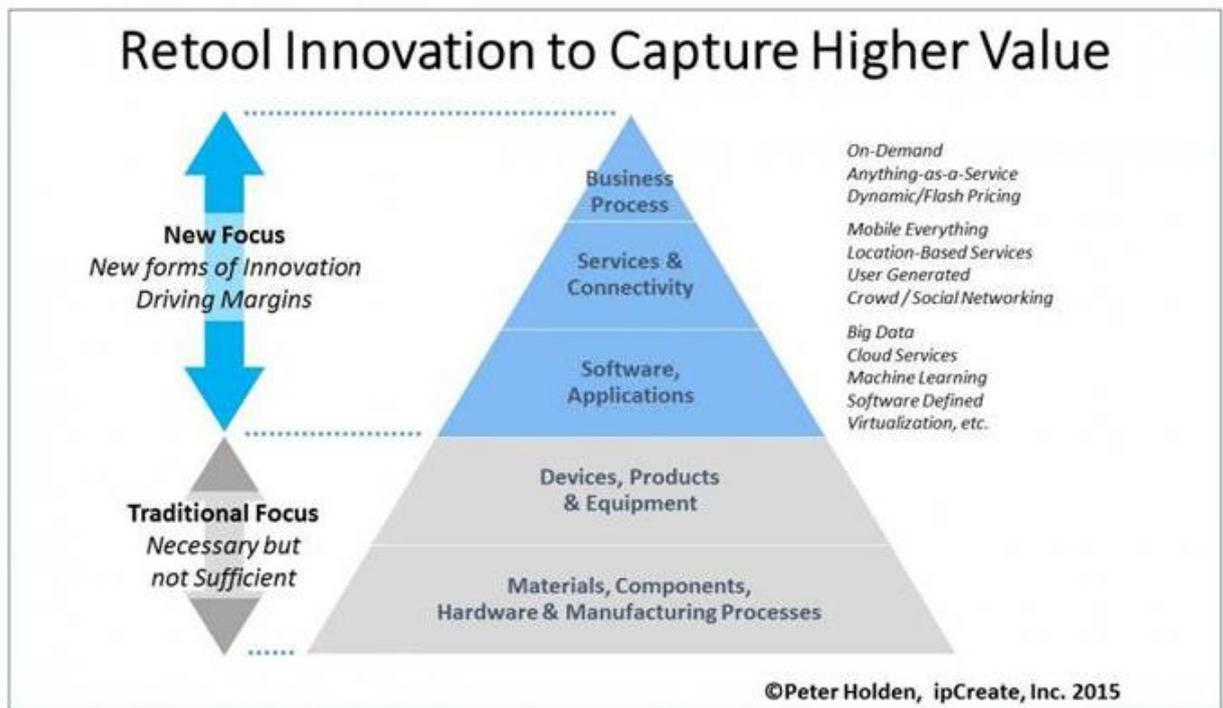
Governance refers to "all processes of governing, whether undertaken by a government, market or network, whether over a family, tribe, formal or informal organization or territory and whether through laws, norms, power or language. It relates to "the processes of interaction and decision-making among the actors involved in a collective problem that lead to the creation, reinforcement, or reproduction of social norms and institutions." A variety of entities (known generically as governing bodies) can govern. The most formal is a government, a body whose sole responsibility and authority is to make binding decisions in a givegeopolitical (such as a state) by establishing laws Other types of governing include an organization (such as a corporation organized as a legal entity by a government), a socio-political group (chiefdom, tribe, family, religious denomination, etc.), or another, informal group of people. In business andoutsourcing relationships, governance frameworks are built into relational contracts that foster long-term collaboration and innovation. Poor governance can lead to contract failure. Governance is the way the rules, norms and actions are structured, sustained, regulated and held accountable. The degree of formality depends on the internal rules of a given organization and, externally, with its business partners. As such, governance may take many forms, driven by many different motivations and with many different results. For instance, a government may operate as a democracy where citizens vote on who should govern and the public good is the goal, while a non-profit

organization be governed by a small board and pursue more specific aims. Like government, the word *governance* derives, ultimately, from the Greek verb κυβερνάω [*kubernáo*] (meaning *to steer*, the metaphorical sense first being attested in Plato). Its occasional use in English to refer to the specific activity of ruling a country can be traced to early modern England, when the phrase "governance of the realm" appears in works by William Tyndale and in royal correspondence between James V of Scotland and Henry VIII of England. The first usage in connection with institutional structures (as distinct from individual rule) is in [Charles Plummer](#)'s *The Governance of England* (an 1885 translation from a 15th-century Latin work by [John Fortescue](#), also known as *The Difference between an Absolute and a Limited Monarchy*) is usage of governance to refer to the arrangements of governing became orthodox including in [Sidney Low](#)'s seminal text of the same title in 1904 and among some later British constitutional historians. However, the use of the term *governance* in its current broader sense, encompassing the activities of a wide range of public and private institutions, acquired general currency only as recently as the 1990s, when it was re-minted by economists and political scientists and disseminated by institutions such as the [UN](#), [IMF](#) and [World Bank](#).

Literature Review

Becht, Bolton, Röell (2004). The first documented use of the word "corporate governance" is by Richard Eells (1960,) to denote "the structure and functioning of the corporate polity". The "corporate government" concept itself is older and was already used in finance textbooks at the beginning of the 20th century. **Bertelsmann (2009)** Additionally, in 2009 the Bertelsmann Foundation published the Sustainable Governance Indicators (SGI), which systematically measure the need for reform and the capacity for reform within the Organisation for Economic Co-operation and Development (OECD) countries. The project examines to what extent governments can identify, formulate and implement effective reforms that render a society well-equipped to meet future challenges, and ensure their future viability. Section 10 of the Government Performance and Results Act (GPRA) Modernization Act requires U.S. federal agencies to publish their strategic and performance plans and reports in machine-readable format. **WGI (2009).** A Worldwide Governance Index (WGI)^[31] was developed in 2009 and is open for improvement through public participation. The following domains, in the form of indicators and composite indexes, were selected to achieve the development of the WGI: Peace and Security, Rule of Law, Human Rights and Participation, Sustainable Development, and Human Development. **Kharpas A.B. and Singh Nisha (2010)** In this paper discussed the Cassiman the Solvin case demonstrations through understanding of the impact of a specific merger or acquisition on the innovation process, along with management practices that are appropriate for integrating the companies can control the impact of merger and acquisitions on the process of innovation

Model of Acquiring Higher Value through Good Corporate Governance



Usages of Corporate Governance

<p>Public governance</p>	<p>It is useful to note the distinction between the concepts of governance and politics. Politics involves processes by which a group of people (perhaps with divergent opinions or interests) reach collective decisions generally regarded as binding on the group, and enforced as common policy. Governance, on the other hand, conveys the administrative and process-oriented elements of governing rather than its antagonistic ones. Such an argument continues to assume the possibility of the traditional separation between "politics" and "administration". Contemporary governance practice and theory sometimes questions this distinction, premising that both "governance" and "politics" involve aspects of power and accountability.</p>
<p>Private governance</p>	<p>Private governance occurs when non-governmental entities, including private organizations, dispute resolution organizations, or other third party groups, make rules and/or standards which have a binding effect on the "quality of life and opportunities of the larger public." Simply put, private-not public-entities are making public policy. For example, insurance companies exert a great societal impact, largely invisible and freely accepted, that is a private form of governance in society; in turn, reinsurers, as private companies, may exert similar private governance over their underlying carriers. The term "public policy" should not be exclusively associated with policy that is made by government. Public policy may be created by either the private sector or the public sector. If one wishes to refer only to public policy that is made by government, the best term to use is "governmental policy," which eliminates the</p>

	ambiguity regarding the agent of the policy making.
Global governance	"The complex of formal and informal institutions, mechanisms, relationships, and processes between and among states, markets, citizens and organizations, both inter- and non-governmental, through which collective interests on the global plane are articulated, right and obligations are established, and differences are mediated". In contrast to the traditional meaning of "governance", some authors like James Rosenau have used the term "global governance" to denote the regulation of interdependent relations in the absence of an overarching political authority. The best example of this is the international system or relationships between independent states. The term, however, can apply wherever a group of free equals needs to form a regular relationship.
Non-profit governance	Nonprofit governance has a dual focus: achieving the organization's social mission and the ensuring the organization is viable. Both responsibilities relate to fiduciary responsibility that a board of trustees (sometimes called directors, or Board, or Management Committee-the terms are interchangeable) has with respect to the exercise of authority over the explicit actions the organization takes. Public trust and accountability is an essential aspect of organizational viability so it achieves the social mission in a way that is respected by those whom the organization serves and the society in which it is located.
Information technology governance	IT governance primarily deals with connections between business focus and IT management. The goal of clear governance is to assure the investment in IT generate business value and mitigate the risks that are associated with IT projects.
Regulatory governance	Regulatory governance reflects the emergence of decentered and mutually adaptive policy regimes which rests on regulation rather than service provision or taxing and spending. ¹¹⁷ The term captures the tendency of policy regimes to deal with complexity with delegated system of rules. It is likely to appear in arenas and nations which are more complex, more global, more contested and more liberally democratic. ¹¹⁸ The term builds upon and extends the terms of the regulatory state on the one hand and governance on the other. While the term regulatory state marginalize non-state actors (NGOs and Business) in the domestic and global level, the term governance marginalizes regulation as a constitutive instrument of governance. The term regulatory governance therefore allows us to understand governance beyond the state and governance via regulation.
Participatory Governance	Participatory governance focuses on deepening democratic engagement through the participation of citizens in the processes of governance with the state. The idea is that citizens should play a more direct roles in public decision-making or at least engage more deeply with political issues. Government officials should also be responsive to this kind of

	engagement. In practice, participatory governance can supplement the roles of citizens as voters or as watchdogs through more direct forms of involvement.
Contract governance	Emerging thinking about contract governance is focusing on creating a governance structure in which the parties have a vested interest in managing what are often highly complex contractual arrangements in a more collaborative, aligned, flexible, and credible way. In 1979, Nobel laureate Oliver Williamson wrote that the governance structure for a contract is the "framework within which the integrity of a transaction is decided." Adding further that "because contracts are varied and complex, governance structures vary with the nature of the transaction."
Metagovernance	"Metagovernance" is widely defined as the "governing of governing". It represents the established ethical principles, or 'norms', that shape and steer the entire governing process. It is important to note that there are no clearly defined settings within which metagoverning takes place, or particular persons who are responsible for it. While some ^[who?] believe metagoverning to be the role of the state which is assumed to want to steer actors in a particular direction, it can "potentially be exercised by any resourceful actor" who wishes to influence the governing process. Examples of this include the publishing of codes of conduct at the highest level of international government, and media focus on specific issues at the socio-cultural level. Despite their different sources, both seek to establish values in such a way that they become accepted 'norms'. The fact that 'norms' can be established at any level and can then be used to shape the governance process as whole, means metagovernance is part of both the input and the output of the governing system.
Collaborative governance	A collaborative governance framework uses a relationship management structure, joint performance and transformation management processes and an exit management plan as controlling mechanisms to encourage the organizations to make ethical, proactive changes for the mutual benefit of all the parties.
Fair governance	When discussing governance in particular organizations, the quality of governance within the organization is often compared to a standard of good governance . In the case of a business or of a non-profit organization , for example, good governance relates to consistent management, cohesive policies, guidance, processes and decision-rights for a given area of responsibility, and proper oversight and accountability. "Good governance" implies that mechanisms function in a way that allows the executives (the "agents") to respect the rights and interests of the stakeholders (the "principals"), in a spirit of democracy .

Land governance	Land governance is concerned with issues of land ownership and tenure. It consists of the policies, processes and institutions by which decisions about the access to, use of and control over land are made, implemented and enforced; it is also about managing and reconciling competing claims on land. In developing countries, it is relevant as a tool to contribute to equitable and sustainable development, addressing the phenomenon that is known as ' land grabbing '. The operational dimension of land governance is land administration
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Scenario of Good Corporate Governance at Global Level

Global governance and global government are two different things. Global government is neither a realistic nor a desirable option in the any such bureaucratic super-authority would be more than hard –pressed to win democratic legitimating and would be at the same time be far removed from the actual problems to be solved. Worldwide, decentralization is on the agenda of political reform. The pressure of globalization is encouraging a new and positive look regional organizations as alliances geared to protection and resistance, these mobilize at national and local levels an awareness of the need for scopes of autonomous action. A ‘World King Kong ‘ in the form of a world state would do little more than intensify all of the well-known ills of centralism and bureaucratic. The vision of global governance is more in keeping with Kant’s world federation of free republics with a necessary minimum of centralism . Kant’s world federation of free republics with a necessary minimum of centralism. Kant’s justification of why sovereign states should embark upon a federation of this sort reminds valid ; the ‘need’ to maintain scopes for political action. One consideration that retains its validity for today’s discourse on global governance is the imperative of ‘republicanism ‘ i.e democracy and the rule of law, set out by Kant. Global governance is defined as "the complex of formal and informal institutions, mechanisms, relationships, and processes between and among states, markets, citizens and organizations, both inter- and non-governmental, through which collective interests on the global plane are articulated, right and obligations are established, and differences are mediated". In contrast to the traditional meaning of "governance", some authors like [James Roseau](#) have used the term "global governance" to denote the regulation of interdependent relations in the absence of an overarching political authority. The best example of this is the international system or relationships between independent states. The term, however, can apply wherever a group of free equals needs to form a regular relationship. Global governance rests on different forms and levels of international coordination , cooperation , and collective decision-making with international organizations taking on these coordination functions and contributing to the development of global modes of perception. Regimes are used to translate the will to cooperation into internationally binding rules. In such regimes states enter into agreement governing the way in which common problems are dealt with. The former are rightly termed core elements of ‘governance without government’ Even hegmons are willing to accept such regimes because they regulate states of affairs that promote their own well –being and which they are unable to regulate on their own. The constraint to cooperate leads states to renounce some of their sovereignty, an effect which globalization and interdependence structure have long since had in any case. If they are to show themselves to be capable of cooperation ,even the major powers are going to have to

accept 'shared sovereign' which as the example of the EU shows, need not mean losses at all but may just as well entail gains in common scopes of action and problem-solving capacities. Thanks to global governance the classic understanding of sovereignty, which has in any case need diminished by increasing by the increasing permeability of the boundaries dividing the worlds / states from one another, is finally becoming an anachronistic relic of the billiard –ball model of international relations and has been supplanted by a model constructed on the image of the web or tissue. The ongoing realignment of the weights of world politics and the world economy – often referred to as the 'multicolor world' has been accompanied by a process of regionalization, which has in turn been intensified by the pressure of globalization. The concurrence of globalization and regionalization and globalization and localization (globalization) is one of the structure –building development trends of world society and world politics. In all reigns we can observe the formation of more or less successful zones of cooperation and integration with the EU constituting the most highly developed model of regional cores of cooperation utilizing them as an organizational foundation since the principles of subsidiarity remains a prudent option in the global context and can prevent the development of costly but inefficient and inflated centers of bureaucracy. Global governance is not a romantic project aimed at a safe and tidy 'global neighborhood', but a realistic response to the challenges of globalization and global risks. It is an evolutionary project, developing step by step. In spite of numerous blockades, at the threshold of the twenty-first century the chances for a new world order are better than they were when the United Nations was founded – and the contours of the cold war began to emerge. The 'age of globalism' has already begun.

Case: WorldCom Fraud

WorldCom took the telecom industry by storm when it began a frenzy of acquisitions in the 1990s. The low margins that the industry was accustomed to weren't enough for Bernie Ebbers, CEO of WorldCom. From 1995 until 2000, WorldCom purchased over sixty other telecom firms. In 1997 it bought MCI for \$ 37 billion. WorldCom moved into Internet and data communications, handling 50 per cent of all United States Internet traffic and 50 percent of all e-mails worldwide. By 2001, WorldCom owned one-third of all data cables in the United States. In addition, they were the second –largest long distance carrier in 1998 and 2002.

How the fraud Happened?

So what happened? In 1999, revenue growth slowed and the stock price began falling. WorldCom's expenses as a percentage of its total revenue increased because the growth rate of its earnings dropped. This also meant WorldCom's earnings might not meet Wall Street analysts expectations. In an effort to increase revenue, WorldCom reduced the amount of money it held in reserve (to cover liabilities for the companies it had acquired) by \$ 2.8 billion and moved this money into the revenue line of its financial statements. That wasn't enough to boost the earnings that Ebbers wanted. In 2000 WorldCom began classifying operating expenses as long –term capital investments. Hiding these expenses in this way gave them another \$ 3.85 billion. These newly classified assets were expenses that WorldCom paid to lease phone network lines from other companies to access their networks. They also added a journal entry for \$500 million in computer expenses, but supporting documents for the expenses were never found. These changes turned WorldCom losses into profits to

the tune of \$ 1.38 billion in 2001. It also made WorldCom's assets appear more valuable.

Conclusion

Corporate governance is concerned with the establishment of a system whereby the director are entrusted with responsibilities and duties in relation to the direction of corporate affairs. A corporation is a congregation of various stakeholders, namely customers, employees, investors, vendors partners, government and society. A corporation should be fair and transparent to its stakeholders in all its transactions. This has become imperative in today's globalized business world where corporations need to attract and retain the best human capital from various parts of the world , need to partner with vendors on mega collaborations and need to live in harmony with the community . They believe that goodwill resulting from adopting and successfully implementing a code of business ethics will ,in the long run , translate into economic gains. It is about commitment to values, ethical business conduct and transparency .Thus , in essence , Corporate Governance translates into conducting the affairs of accompany in a manner that ensures fairness to customers ,employees, shareholders , fund provides , suppliers, the regulator and society as a whole . The absence of good governance structures and lack of adherence to the governance principles increases the risk of public corruption and misuse of entrusted power by the management in organizations.Likewise, if decision-making is not transparent, then inevitably there would be no participation, accountability, and decisions are not consensus oriented. These indicators should, however, be understood in the context of good "democratic" governance. Some of the indicators cannot be applied in other forms of government. For example, good communist governance could never be consensus oriented or genuinely participatory. It must also be emphasized that good governance and development should not be based exclusively on economic growth. Through global persuasion, good governance and development signify a broader spectrum of things, such as protection of human rights, equitable distribution of wealth, enhancement of individual capabilities and creation of an enabling environment to foster participation and growth of human potentials. As it evolved today, sustainable development necessitates "people empowerment" and "respect for human rights." After all, economic prosperity or the minimization of poverty and unemployment depends on how the state unleashes the full potential of its human resource by recognizing their vital roles and according full respect for human rights.

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7.

DYNAMICS OF CLIMATE CHANGE AND FOOD SECURITY IN INDIA

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Abstract- *Global climate change denotes changing the pattern of long-term weather events that encompass the geographical regions of the world. It is continuously argued that trends of climate change have posed challenges to end hunger and malnutrition in India. In a long way, dynamics of climatic change could affect agricultural practice, transpiration rates, moisture availability, productivity etc. And all these climate changes will have serious impacts on the four dimensions of food security: food utilization, food system stability, food availability, and food accessibility. Looking at the importance of the specific goals, the paper provides a detailed overview of the dynamics of climate change and its impact on India's food security and food production. Due to climate change, increasing incidence of extreme events is noticed which poses new risks at the global level. Global warming has triggered the melting of glaciers and submergence of coastal regions of the world and also changes the trends and patterns of rainfall and temperature. Indicators of climate change have already started impacting on cropping pattern, agricultural productivity and food security in several agro-climatic regions and sub-regions of India. Climate change will probably increase the risk of food insecurity hence it requires special agricultural measures to combat these climate challenges.*

Key words: Climate change, Food Availability, Agriculture Productivity, Global Warming, Food Security.

Introduction

Climate change is a long-term shift in the weather conditions of a specific location or region. The shift is measured by changes in features related to average weather conditions, such as temperature, wind patterns, and precipitation. These shifts may take perhaps millions of years. But increase in anthropogenic activities like- deforestation, shifting agriculture pattern, industrialization, and urbanization, change in land use pattern etc. lead to the emission of greenhouse gases (CFCs) due to which the rate of climate change is much faster. Trends of climate change include changes in precipitation, the higher atmospheric rate of CO₂ concentrations and higher temperatures. The greenhouse effect may be important for agriculture from two ways. First, increased CO₂ concentrations in the atmosphere can have a direct effect on the growth rate and productivity of plants. Secondly, concentrations of CO₂ induced changes of climate may alter levels of rainfall and temperature that can affect animals and crop productivity. The rise in sea level may lead to loss of land and increasing salinity of ground water in the coastal regions. Today, climate change affects cropping pattern, agriculture production, and food systems in several ways like- changes in rainfall leading to drought or flooding, warmer or cooler temperatures leading to changes in the length of growing season which

consequently affect the food security. It also affects the overall infrastructure of market, prices and supply chain mechanism. The average of global surface temperature has increased 0.74°C since the late 19th Century. It is expected to increase by 1.4°C - 5.8°C by 2100 AD with significant regional variations (IPCC, 2007). According to World Bank estimates, based on the International Energy Agency's (IEA) trend of current policy and other economic sector models, for a global mean warming of 4°C, there will be a 10 percent increase in annual mean monsoon intensity and 15 percent increase in the year to year variability in monsoon precipitation. Food security exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life (FAO, 1996)¹. Swaminathan (1986)² has focused the need for shifting to the concept of nutrition security, which he has defined as “physical, economic and social access to a balanced diet, clean drinking water, environmental hygiene, primary health care and nutritional literacy”. Decreasing agriculture land and increasing population are contrary to agriculture production. Because food production is not increasing in proportion to population, hence huge pressure on the available resources to meet the expanding demand for food. Land use change has created the problems like- soil erosion, soil alkalinity, and salinity, water logging etc. and immediate attention is required in order to sustain the growing population, and, through diversified land use techniques (Singh, R.B., 1997)³.

Objectives

- To understand the dynamics of climate change and its impacts on food security.
- To identify the prominent factors of climate change in India.
- To assess the vulnerability of agriculture practices to climate change.
- To suggest measures of mitigation and adaptation strategies in view of climate change

Data Base and Research Methodology

The research study is based on the secondary data sources. The secondary data involves the collection of data and information from published literature, reports, conference papers, IMD reports including the basic statistics. We used data from India Meteorological Department for looking into the trend of annual rainfall, annual average temperature, and crop area affected. Impact of vulnerable food security due to the effects of climate change is looked into through the data of projections of change in temperature and rainfall for different seasons in India. The vulnerability of food security is very importantly evaluated using nutrition status of children and therefore child nutrition status data is obtained from national family health survey (NFHS).

In general, there exist various climate elements affecting agriculture in the country and across the globe but in this study data of projected change till 2050's in important climate elements is considered and the projected data is taken from Ministry of agriculture, fisheries and food.

Climate Change Trends 2001-2011

The major problem faced by the entire world today is "Climate Change". Every country is taking various control measures to decrease the factors of Climate Change. The Climate Change causes a greater impact on food security, agriculture production and cropping pattern in India. Particularly, Indian agriculture is highly affected due to the climate change. In India, agriculture depends on monsoon and favorable weather conditions. There are certain variables which play major role to determine the agriculture productivity and shows impact of climate change (Table: 1), are discussed as-

1. Overall annual rainfall (mm)
2. Cropped area affected (in lakh hectares)
3. Annual Average Temperature (°C)

Table: 1 Climate Change Trends 2001-2011

Year	Overall annual rainfall (mm)	Cropped areas Affected (in lakh hectares)	Annual Average Temperature
2000-01	1035.40	21.08	10.27
2001-02	1100.70	18.72	10.50
2002-03	935.90	21.00	10.45
2003-04	1187.30	31.98	10.05
2004-05	1106.50	32.53	10.10
2005-06	1208.30	35.52	10.02
2006-07	1161.60	70.87	9.99
2007-08	1179.30	85.13	10.15
2008-09	1118.00	35.56	10.04
2009-10	953.70	47.13	10.35
2010-11	1215.50	46.25	9.97
Min	935.90	18.72	9.97
Max	1215.50	85.13	10.50
Average	1109.29	40.52	10.17
CV	8.77	51.81	1.87
Growth Rate	1.74	11.94	-0.29
Exponential Growth Rate (EGR) (%)	0.55	1.55	-0.30

Source: IMD (2001-2011)

Overall Annual Rainfall: Overall Annual Rainfall shows an irregular pattern of increase. Maximum Rainfall is reported in the year 2010-11 with 1215.50 mm whereas minimum value is reported in the year 2002-03 with 935.90 mm. The average value is 1109.29 mm, so the years 2001-02 and from 2003-04 to 2010-11 represent above average. The Average annual growth rate is 1.74% whereas exponential growth rate is 0.55%. The coefficient of variation stands 8.77%. Thus, it can be stated that the trend of average annual rainfall is increasing but not in a way.

Cropped Areas Affected: This indicator shows the impact of extreme weather conditions like droughts, floods, landslide or any other natural calamity on agriculture. It is 85.13 lakh hectares in the year 2007-08 and 70.87 lakh hectares in 2006-07. It means a huge area of agriculture land is affected adversely in this time period. The coefficient of variation reaches the highest limit among the 3 indicators with the value of 51.8%. The Growth rate is calculated 11.94% whereas exponential growth rate is counted 1.55%. The minimum value is reported in the year 2001-02 that is 18.72 lakh hectares. So here on the table some years shows the growing trend of cropping area affected by extreme events which are an alarm bell of danger and negative impacts of climate change.

Annual average temperature: This shows an irregular pattern of diminution maximum temperature reported of in the year 2001-02 with 10.5⁰ whereas minimum value is recorded in the year 2010-11 with 9.97⁰C. The average value is 10.17⁰C so the years 2007-08, 2003-04, 2004-05, 2005-06, 2006-07, 2008-09 and 2010-11 represent below average trend whereas years 2000-01, 2001-02, 2002- 03 and 2009-10 represent above average trend. The coefficient of variation appears to be lowest of all the three indicators with the value of 1.87%.

Factors of Climate Change n

The climate is a dynamic phenomenon and changes through a natural cycle. The factors of climate change (Table: 2) are divided into two categories –

Table: 2 Factors of climate change

Sr. no.	Natural factors	Manmade factors
1.	Continental drift	Agricultural Activates
2.	Volcanic Eruption	Deforestation
3.	Ocean Currents	Land use change
4.	Earth Orbital changes	Industrialization
5.	Solar Output	Burning of fossil fuel

Source: Compiled by the Researcher

Natural causes of Climate Change:

- **Continental drift:** Continental drift has an impact on the climate because it changed the physical features of the landmass and position of water bodies. The separation of landmasses changed the flow of ocean currents and winds, which affected the climate. This drift of the continents continues even today, evidence is probing that Himalayan range is rising by about 1 millimeter every year.
- **Volcanic Eruption:** Volcanic eruptions are large enough to affect climate. During a volcano erupts, it throws out large volumes of sulphur dioxide, water vapor, dust and ash particles into the atmosphere and impacts climatic patterns.
- **Ocean Currents:** The oceans are the major controlling component of the climate system and cover an about 71percent area of the earth surface. Its absorb about twice as much of the sun radiation as the atmosphere or the land surface. The oceans play an important role in determining the atmospheric concentration of CO₂.
- **Earth Orbital Changes:** The changes in the tilt of the earth orbit can lead to seasonal changes in weather conditions. More tilt means warmer summers and colder winters, less tilt means cooler summers and milder winters.
- **Solar Variation:** The sun is the predominant source of energy. Both long and short-term variation in solar intensity is known to affect global climate patterns. Although the sun's energy output appears constant but small changes over an extended period can lead to climatic changes.

Anthropogenic causes of Climate Change:

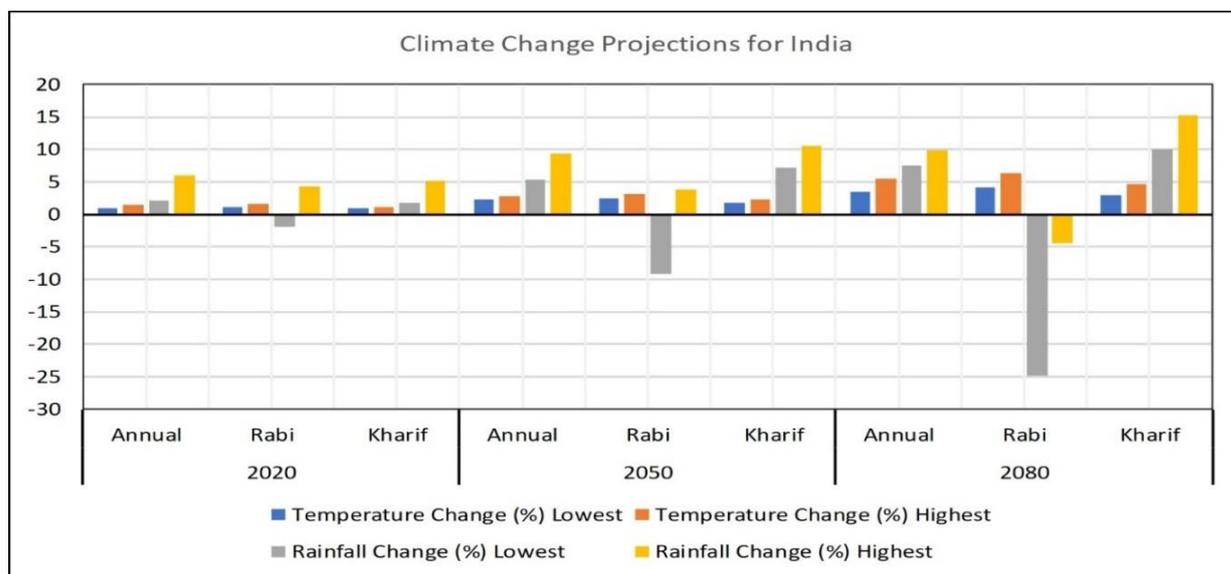
- **Agriculture and climate change:** According to Intergovernmental Panel on Climate Change (IPCC) agriculture has been shown to produce significant effects on climate change, primarily through the production and release of greenhouse gases such as carbon dioxide, methane and nitrous oxide. CO₂ is undoubtedly, the most important greenhouse gas in the atmosphere. Change in land use pattern, deforestation, animal husbandry and other activities of agriculture have all led to rise in the emission of CO₂.
- **Deforestation and Climate Change:** As per one estimate, almost 20% of manmade CO₂ emission is absorbed by rainforests. Therefore, cutting down forest means less absorption of CO₂ and more carbon concentration in the atmosphere which further lead to global warming and climate change.
- **Land use change and Climate Change:** Land use change refers to the conversion of forest into the agricultural land which is one of the humongous human activities that leads to GHG emission. The largest effect of deforestation and land use change are estimated to be at high latitudes where the Albedo of snow-covered land, previously forested, has increased because snow on tree reflects only about half of the sunlight falling on it whereas snow-covered open ground reflects about two third part.
- **Industrialization and Climate Change:** During the process of industrialization, the use of factories and mass production has led to a depletion of certain natural resources, leaving the environment permanently damaged. The industrialization is leading to destroying the environment in a cyclic way by increasing carbon emission, diminishing the count of natural resources, water as well as land pollution and promote deforestation. The industrial activities have increased carbon dioxide levels in the atmosphere from 280 parts per million to 379 parts per million in the last 150 years.
- **Burning of Fossil Fuel and Climate Change:** Human activities primarily the burning of fossil fuels like coal and oil, and clearing the forests are triggering the changes which are witnessed in the global climate. CO₂ is one of the greenhouse gases that enhances radioactive forcing and contributes to global warming causing the average surface temperature of the earth to rise.

Climate Change and Food Security: Indian Scenario

The climate changes phenomena are more noticeable in the northern parts of India. The change in maximum and minimum temperatures conditions are expected to increase under changing climatic conditions. In Indian region, some states are getting more rainfall while some may remain dry. Except Rajasthan and Punjab in the North-West region and some part of the Southern region in Tamilnadu

show a slight decrease in an average rainfall. In the Indian Ocean, corals reefs will be soon exposed to summer temperatures will become almost a certainty by 2050. Presently, the districts in Odisha, Nellore and Nagapattinam in Tamilnadu and Junagadh and Porbandar districts in Gujarat are the most vulnerable to impacts of increased intensity and frequency of cyclones in India (NATCOM, 2004)⁴. Indian forests are likely to experience change in forest types and adversely impacting on regional climate and livelihoods based on forest products (Figure: 1).

Figure: 1 Climate Change Projections for India



Source: Compiled by the Researcher

In India, 12 states come under the alarming category of the Global Hunger Index (GHI). According to the National Family Health Survey (NFHS) 2015-16, the proportion of children under five years who are underweight is significantly high in states such as Bihar, Madhya Pradesh and Andhra Pradesh. (Table: 3) show the Child Nutritional Status in urban India (2014-15). The high child nutritional status in urban India found in Bihar state.

Table: 3 Child Nutritional Status in Urban India (2014-15)

States	Proportion of children under 5 who are underweight (%)
Andhra Pradesh	28.4
Assam	21.4
Bihar	37.5
Goa	25.3
Haryana	28.5
Karnataka	31.5
Maharashtra	30.7
Manipur	13.1
Meghalaya	22.9
Madhya Pradesh	36.5
Puducherry	23.3
Sikkim	12
Telangana	22.2
Tamil Nadu	21.5
Tripura	21.7
Uttarakhand	25.6
West Bengal	26.2

Source: National Family Health Survey 4 Database

In a long way, the climatic change could affect cropping pattern and agriculture quality and quantity (growth rates, transpiration rates, moisture availability, productivity, etc.). These changes will have serious impacts on the four dimensions of food security: food utilization and food system stability, food availability, food accessibility (Table: 4). Climate change directly impacts on cropping pattern and food production in India and as well as across the globe.

Table: 4 Food Security Dimension and Consequences of Climate Change

Food Security Dimension	Consequences of Climate Change
AVAILABILITY (sufficient quantity of food for consumption)	<ul style="list-style-type: none"> • Reduced agricultural production in some areas and changes in the suitability of land for crop production. • Increases in temperature could lead to longer growing seasons in temperate regions and reduced frost damage.
ACCESS (ability to obtain food regularly through own production or purchase)	<ul style="list-style-type: none"> • Lower yields in some areas could result in higher food prices and loss of income due to the potential increase in damage to agricultural production.
STABILITY (risk of losing access to resources required to consume food)	<ul style="list-style-type: none"> • Instability of food supplies due to an increase in extreme events.
UTILISATION (quality and safety of food, including nutrition aspects)	<ul style="list-style-type: none"> • Food security and health impacts include increased malnutrition and ability to utilize food might decrease where changes in climate increase disease.

Source: Compiled by the Researcher

Impact of Climate Change on Indian Agriculture

Climate change impacts agriculture production, cropping pattern and food productivity across the globe level. Increase in the mean seasonal temperature can reduce the duration of crops. In areas where temperatures are already close to the growing time period of crops, warming will impact yields more immediately (IPCC, 2007)⁵. Indian agriculture depends on monsoon and any change in monsoon directly effects on agriculture production and cropping pattern (MAFF, 2000)⁶ (Table: 5). In Jharkhand, Odisha and Chhattisgarh rice production losses during severe droughts average about 40 percent of total production (Pandey, 2007)⁷. The major impacts of climate change will be on rain-fed crops. The increase of temperature by 0.5°C in winter temperature is projected to reduce rain fed wheat yield by 0.45 tons per hectare in India (Lal, 2001⁸; Lal et al., 1998⁹).

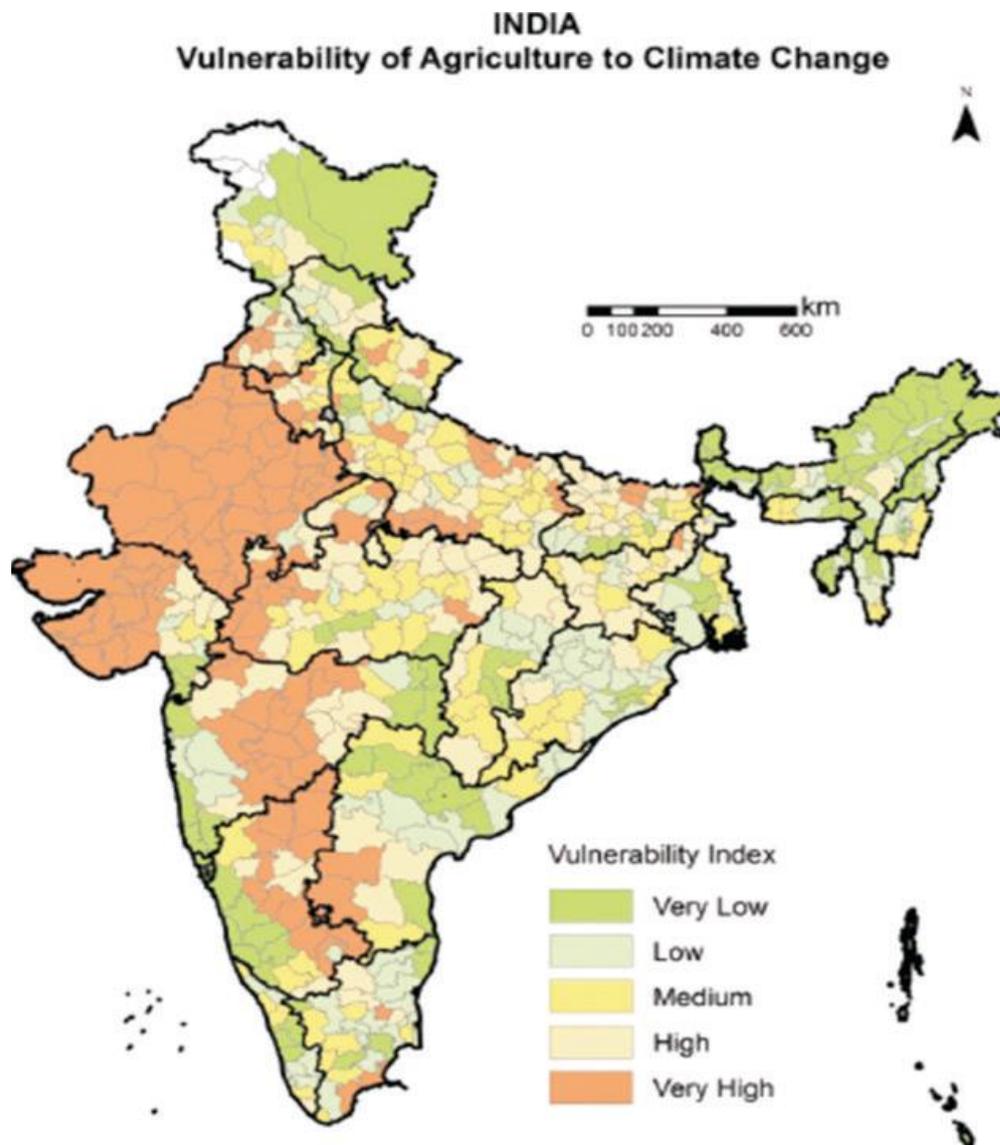
Table: 5 Climatic Element and Effects on Agriculture

Different elements of climate	Expected changes (2050's)	Prediction	Impacts on agriculture
CO2	Increase from 360 ppm to 450 - 600 ppm	Very high	Increased photosynthesis process.
Increasing sea level	10 -15 cm Increased in south	Very high	Loss of land, coastal erosion and flooding.
Temperature	Increased frequency of heat waves	High	Earlier growing seasons, heat stress risk and increased evapotranspiration process.
Precipitation	Seasonal changes by ± 10 percent	Low	Impacts on drought risk and water logging irrigation supply.
Storminess	Increased wind speeds especially in the north.	Very low	Soil erosion, reduced infiltration of rainfall.
Variability	Increases across most climatic variables.	Very low	Changing risk of damaging events which effect crops and timing of farm operations.

Source: (MAFF, 2000)

Vulnerability of the Indian Agriculture Sector to climate change and Food Security

Food security is directly related to climate change phenomena. Climatic parameters such as rainfall, temperature and humidity direct impact on cropping pattern and food production in India. Recently, it has been noticed that changing unpredictable weather event patterns in India will lead to fall in agricultural production and increase food insecurity vulnerability. The vulnerability of India in the event of Climate Change is more pronounced due to its ever-increasing dependency on agriculture, excessive pressure on natural resources and poor coping mechanism. While in the short run impact might not be severe, most crops are likely to witness yield decline after 2020 when temperature threshold limit of many crops might get breached. In India, rice and wheat are the major crops in total food grain production area but global warming has significant consequences for agricultural productivity and increased risk of hunger.



Source: CA.R. Rao et al ; (2013)¹⁰

So, food production in India must be increased because the population is increasing exponentially. And agriculture practices must be aligned with the climate suitability.

Mitigation and Adaptation Strategies:

- (i). Develop and implement future contingency plans at the national level to cope with weather events such as floods, cold and heat waves, drought etc.
- (ii). Proper selections of crop varieties according to site conditions and prepare integrated farming system models.
- (iii). Develop rainwater harvesting techniques for conservation of water resources.
- (iv). Drip and sprinkler water conservation techniques for agriculture development at village level on a large scale.
- (v). Create a knowledge-based decision support system at district, block and panchayat level for operational management practices. Therefore, is a need to increase climate literacy among all stakeholders of agriculture and allied sectors.
- (vi). Reducing greenhouse gas emissions from different land use systems techniques such as raising horticultural and multi-purpose tree species on degraded soils.
- (vii). Improving and promotion of conservation efficiency of energy using better designed efficient machinery in agriculture practices.
- (viii). Creating awareness and mitigation programmes to tackle climate change at the local, national and global level.

Conclusion

Climate change is the primary indicator of agricultural productivity and cropping pattern which has a direct impact on food production and food security at the global level. Increase in the mean seasonal temperature due to greenhouse gases can reduce the final yield of many crops. The agriculture sector is the primary sector in India and it is the most impacted to the climate changes activities because the climate of a region or area determines the nature of vegetation cover. Food production systems and food security are extremely impacted by climate changes like changes in temperature and precipitation. Coping with the impact factors of climate change on food security in India will require careful mitigation and management of soil, water and biodiversity at the local level as well as national level.

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8.

**EMOTIONAL RIFT IN RELATIONSHIPS AND ALIENATION IN
*UNACCUSTOMED EARTH***

Dr. Ram Lakhan Dhakar

The title story of the book, *Unaccustomed earth* is about the clash of two cultures, portrayed by clash between individuals and also the clash between their own selves. It is about three generations, and the relationship between the three, the father, his daughter, Ruma, and her son, Akash. The father, a retiree, and also a recent widower, visits his daughter's new home in the suburbs of Seattle. The story explores some of the difficult gender roles in America, such as Ruma's decision to leave her successful legal career to raise children, and her husband's hard work to support the family. It also explores the family issues associated with Ruma's Indian heritage, including her sense of obligation to care for her father and have him live with her and her immediate family. Like Lahiri's other stories, the themes are both cultural and universal. Although more traditional her father tries to persuade her to continue her legal career while being a mother. Also, her father is depicted as someone who was somewhat unhappy with his once traditional lifestyle. He is enjoying his newly found independence in his travels and a relationship with a female friend he recently met. What makes the story most compelling is the limited communication between the father and daughter, both afraid in some ways to acknowledge that they have moved away from their culture of origin and have embraced aspects of the new culture.

The forces of globalization have created and accelerated shifts that can seem staggering to all parents' intent on preserving cultural patterns and traditions. Whether Indian or not, most parents experience a sense of alienation while watching their children flourish in a world that increasingly appears unfamiliar and foreign.

Lahiri's sense of alienation, both from her American friends and her own parents, evolved eventually into one of the most dominant themes in her fiction. Most of her characters oscillate between two different worlds, struggling hard to keep them in balance. The author's words confirm that she was not spared either: "The older I get, the more I am aware that I have somehow inherited a sense of exile from my parents, even though in many ways I am so much more American than they are. In fact, it is still very hard to think of myself as an American."¹

Not surprisingly, the stories concern strains and challenges affecting mixed relationships or mixed marriages and stresses on disapproving and disappointed parents, while others focus on children succumbing to drugs and alcohol. All deal with some kind of emotional loss, but provide connections to feelings experienced by children and their parents in life's quiet and more kinetic negotiations

This is a tale of diaspora comprising of the first and second generations. Over the years the first generation protagonists' journey of nostalgia has diminished as he has settled abroad with his family and his parents are dead. It is usual with everybody and Jhumpa is very honest in delineation of relationships and alienation. It need not be opined that there is no nostalgia. Yearning for homeland becomes strong during the early years of migration. After settlement abroad the degree of yearning for home land and kins diminishes. The protagonist moves through the memory lanes and particularly in this story he is not worried about his kins in Calcutta because his dearest parents were no more alive. Jhumpa's treatment of the protagonist's bachelor days, the early days of his married life and the later family life are objective. The protagonist's exploration of his past days and comparison of the same with the present is the way of life that is common with all the immigrants settled abroad.

Jhumpa Lahiri's modern approach is evident in her themes as well as narrative style. The first story *A Temporary Matter* shows that for the young married couple Shukumar and Shoba, marriage appears to have fallen apart. It reached a stage where it became a temporary matter. Trouble started when Shoba delivered a stillborn baby, and blew over casting a long shadow on a normally happy marriage. When they finally lost touch with one another despite sharing a single roof, the temporary cut in power supply seems to have salvaged their failing relationship.

Lahiri excels as a storyteller when she combines her Indian reminiscences and the larger problem of marital discord and the apparently catastrophic end of the couple's marriage in a single frame. When the reader anticipates a happy reunion after the closeness that Shukumar and Shoba shared by exchanging untold experiences, it feels like a douse of freezing cold water, when Shoba announces her decision to move into a new apartment. Shoba's problem is her inability to deal with her anger and frustration of losing the baby for whose arrival she plans elaborately. In her state of disappointment and self pity, she did not care if her marriage fell apart. Lahiri beautifully explains the aspects of a marriage in Diasporas communities.

All of these themes were crucial in her becoming as a writer, which is well reflected in her short stories. Her works show themes of cultural displacement and disorientation, from which result cultural alienation. There are also themes of loss of innocence, troubles of marriage and romance. Lahiri manages to take the theme of clash between tradition and modernity and weaves it into her fiction. One is glad that Lahiri did not escape her circumstances which had a formative influence on her and instead chose to enrich her stories with those themes.

In Lahiri's *Unaccustomed Earth* or even in her earlier works the two generations of diaspora are virtual strangers. The first generation migrants remain clustered together, sharing their collective memory, vision or myth about their original homeland. Though they left it for the possibility of distinctive life in a tolerant host country, yet they know that they are not accepted by their host society and therefore feel insulated from it. For this insecurity they are constantly look out for people belonging to their own community, searching for epidemic and cultural communities.

The Diasporic predicament in relationships is well wrought out by the fictionist when she let her protagonists take different roads, quite opposite of those travelled by their immigrant parents. This is where the cultural and familial ties are broken in the *Unaccustomed Earth*. They all become strangers in their own worlds have to fend for their own survival in diaspora as Kaushik experienced.

The rootlessness that is at the core of the problems between Kaushik and Hema in the final story, *Going Ashore*. Kaushik has travelled extensively throughout his life, and finds that he craves for a more settled existence. Bönisch-Brednich and Trundle describe this need as how "in a fluid world of movement, place remains a deeply contested and symbolically rich site in which to constitute the self, even for those on the move".²

This confirms the importance of being grounded to one place and its centrality to the negotiation of identity. The inclusion of "those on the move" indicates that migrants are not exempt from this identity formation. Kaushik's restless lifestyle stands as a contrast to the other characters in *Unaccustomed Earth*. But even he, who throughout his life has been perpetually on the move, finds that he needs stasis. Although he is pessimistic about entering into office life and building a home somewhere, imagining that he will hate it, he realizes that he needs to lead a different life and "be still". However, he is unable to plan for more than perhaps a few years into the future, and does not have anyone else's feelings to consider, until he meets Hema in Italy. Unlike Kaushik, she has settled and lived in the same place for a

number of years. Here she has bought an apartment, which she inhabits by herself, and she is intent on continuing to live and work in this same space for the foreseeable future. Navin, the man she plans to marry, has agreed to these terms, and is moving to come and live with her, a sacrifice that Hema rates highly. When Kaushik proposes that she cancel her wedding, and join him on his way eastward to his new job in Hong Kong, Hema is infuriated and hurt by the suggestion. Just as Ruma is unwilling to accompany her husband on his various business trips, nor is Hema prepared to let Kaushik's movements run her life. Both women find that they need a secure place to strike their roots, and that a rootless existence as migrant women, totally dependent on their men, is not an option.

Rome and the greater Italy is the place where Hema and Kaushik meet and part with each other and as it is a place that they both have ties to, it is a fruitful setting for their love affair and for the negotiating of their roles as Indian American lovers. Hema likens Rome to Calcutta: Like Calcutta, which she'd visited throughout childhood, Rome was a city she knew on the one hand intimately and on the other hand not at all – a place that fully absorbed her and also kept her at bay. When Kaushik and Hema travel to the Italian countryside, they find themselves jealous of the locals who are obviously deeply rooted in the place where they have spent their whole lives. As postcolonial subjects, Hema and Kaushik lack this belonging to a particular geographical location, and are at best partially connected to Calcutta and Rome, the cities of their past.

To settle in a new location is a complex and ambiguous matter, and it has been described as “a process in which migrants often unwillingly and passionately engage”³ this juxtaposition of seemingly contrasting unwillingness and passion clearly indicates the ambiguous connection between immigrants and their new homelands.

The story is comprehensive studies of individuals caught in emotional tangles, between conflicts of family relationships and cultural traditions. The protagonists of the story try to establish their individual identities in a new milieu, experiencing at the same time the sense of displacement, alienation and isolation. These individuals, caught up in the confusion of their migrant lives, need to get connected to a family and friends for emotional fulfillment.

Hema and Kaushik stories depict familial ties, loss, restlessness, and exile. The trilogy remains most haunting with love, emotional tangles and death. Hema has her secret crush on Kaushik and comes to know of Kaushik's mother's secret illness. Finally Hema after several disappointing love affairs goes for an arranged marriage with Navin, leaving her first love Kaushik, but in death she will love him forever.

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9.

**INFLUENCE OF GANDHISM ON RAJA RAO'S
*KANTHAPURA***

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Kanthapura is the story of how Gandhi's struggle for independence from the British came to a typical village Kanthapura in Southern India. *Kanthapura* is a Gandhian novel. The action takes place in a small village named Kanthapura located in the province of Kara. The freedom struggle is in the centre of the novel, the issues of caste discrimination, gender discrimination, and even religion based discriminations are ancillary themes. Raja Rao in *Kanthapura* brilliantly depicted how Gandhism reached the village and swept away Kanthapurians. The dramatic and vivid tale told by the old woman Rangamma evokes the spirit of India's traditional folk-epics and puranas. The Indo-Anglian novel reflects more or less the same patterns of growth as the novel in the regional languages. With the advent of the Gandhian Movement, along with the political consciousness, the creative sensibility stood classified under the impact of ideas and events of contemporary history, the novelists turned their attention from representational art to symbolism, from the usable part to the contemporary reality and the complex destiny of India

Raja Rao, with his attention on the Indian spirituality, brings into the Indo-Anglian novels a sense of metaphysical intensity and visionary emphasis. India as a way of life, a locution of temperament, a concept more than a country, is at the center of Raja Rao's work; the "matter" of India so conceived transforms the novels into something more than a documentary artifact, a symbolic art entailing myth and ritual. As K.R. Srinivas Iyengar points out:

Roughly contemporary with Mulk Raj Anand and R.K. Narayan, Raja Rao makes with them a remarkable triad, affiliated with them in time and sometimes in the choice of themes but not in his art as a novelist or in his enchanting prose style. A novelist and a short story writer, he too is a child of the Gandhian Age, and reveals in his work, his sensitive awareness of he forces let loose by the Gandhian Revolution as also of the thwarting of steady pulls of past tradition ...his art is effectively tethered to his immutable ancient mooring with the strong invincible strings of his traditional Hindu culture. (386)

In dealing with the natural theme, a novelist reflects important differences in historical perspectives and narrative values. Raja Rao goes beyond representational realism and naturalism and dramatizes the natural struggle as a mythic and symbolic event. His *Kanthapura* is a mythic soil, embedding in its structure the community's immemorial tradition and beliefs; it is a symbol of India, past, present and future. The main theme of the novel is the impact of the Gandhian freedom movement on the character of the people of Kanthapura. It is the picture of the resurgence of a small and slumbering village under the impact of Gandhi. The village is seen as a living entity, more vigorous than man in relation to Gandhi's freedom movement.

Kanthapura is a story of the effect of Gandhian ideals upon a small village community, how in that community caste barriers broke down, how the women took their rightful place, how the community felt no longer isolated and how for a great national cause the

people sacrificed everything, their hearths and home, their lands and ever their lies, willingly and without any bitterness. The cyclone of Gandhian movement covered the whole country and had no forced eye, with some variations, what happened in Kanthapura was repeated at several places. The novel is thus an epic of modern India. The novel resounds with the ovation "Mahatma Gandhi ki Jai" and the oblique denunciation of the British and their sycophants. The theme is not merely political; it includes in its compass, social, religious and economic aspects viewed in the light of the Ram-Sita-Ravana myth and a number of references to the history, scriptures and mythology of India. C.D. Narasimhaiah remarks:

No other book on this scope and size on this theme pictures so vividly, truthfully and touchingly the story of the resurgence of India under Gandhi's leadership, its religious character, its economic and social concern, its political ideal, precisely in the way Gandhi tried to spiritualize politics.(65)

Kanthapura presents the story of a South Indian village during the non-cooperation days. It deals with the theme of Gandhian impact on a village community. *Kanthapura* is narrated by the village grandmother by a series of happenings. Moorthy is a follower of Mahatma Gandhi. He advises people about 'Swaraja', 'Khaddar' etc. Jai Ramaarcharn's 'Harikantha' too has the overtones of 'Swaraja'. Moorthy works for the uplift of the untouchables and becomes an enemy of the orthodox Hindus. He is ex-communicated by local guardians like Swami Atmananda, the great Vedantic philosopher. He is arrested for his nationalistic activities and sentenced to three months imprisonment. After having completed his term of imprisonment, Moorthy returns and starts his Civil Disobedience Campaign among the labourers whom he incites not to pay their taxes. Soon he wins the favour of the village community. The movement gains momentum and the police opens fire in the midst of 'Vandematram' and 'Inquilab Zindabad'. The theme of *Kanthapura* may be summed up as 'Gandhi and Our Villages' but the style of narration makes the book more a Gandhi-purana than a piece of mere fiction. On the symbolic plane Mahatma Gandhi is the invisible God. Moorthy is the invisible 'Avatar'. The reign of the red is the Asuric rule and it is assisted by Devas, the 'Satyagrahis'. Bade Khan, the policeman is the symbol of oppression. The atmosphere of *Kanthapura* is surcharged with nationalism. It is the story of 'Satyagrah Movement', 'Lathi' charge, and the ruin that followed. The impact of Gandhi conveyed through Moorthy, transforms the life of an entire village community. All the people of the village play their part in the story.

The impact of the March on Kanthapura is evident in the hectic activities of the people who assemble at the river, take dips into water and take the march at the Gauri festival. The March serves a threefold purpose: defiance to the government, a device to call upon the people to spin daily one hundred yarns and to put aside the idea of the holy Brahmin and the untouchable Pariah. The call of the Mahatma signs in the hearts of Kanthapurian. The idea of March as a pilgrimage lends "religious hue" to the political issue. The Mahatma is shown as the "Sahayadri Mountain", as Raja Harishchandra, as a hero who is welcomed by thirty-thousand men, women and children on his way to Dandi. Moorthy is the "Small Mountain" and the volunteers are the pilgrims. The characters, Rangamma and Ratamma also, like the legendary heroines of India, pursue the ideals of Mahatma Gandhi's weapon of non-violence also forms an important aspect in *Kanthapura*. "Fight", says Gandhi, "but harm no soul". Moorthy pleads for non-violence in a society in which Bade Khan threatens to squash Range Godwa like a bug, the Sahib violates the virgins and the police perpetrate atrocities on the people. He asks the Skiffington coolies to desist from violence.

The novel *Kanthapura* clearly appears to be motivated by impulses other than the artistic, however *Kanthapura* is not a political novel though assured by politics; its

economic and social concerns and the religious undertones are subsumed into myth and legend. All this is done precisely in the manner in which Gandhiji attempted to "spiritualise" politics. As Amaoury de Reincoart points out:

With Gandhiji, it was the historyless masses of India who rose to political power and attempted withdraw from contemporary history, to husk back to an imitable past. Gandhiji spoke to the masses of India in the language of the timeless religious myths. He abstracted in true Indian tradition, the element of eternity from time, sought for religious truths, not historical significance. (287)

Raja Rao's *Kanthapura* was a pioneering work in Indian fiction. The struggle of the people with the outsiders, their readiness to come out of their historical apathy and plunge themselves into 'swaraja-yajna', the Satyagraha, with a sacramental passion are projected by the author with passionate indulgence and conviction. The main theme of *Kanthapura* is the freedom struggle of 30's and 40's in full compliance of Gandhian principles of non-violence, truth, and civil-disobedience in India.

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10.

**IMPLEMENTATION OF RFID TECHNOLOGY IN LIBRARIES:
A NEW APPROACH TO CIRCULATION AND
SECURITY OF LIBRARY MATERIALS**

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ABSTRACT

RFID is the latest technology to be used in library theft detection systems. This article provides details about RFID security System. It is one of the fastest growing and most beneficial technology adopted by academic library for increasing efficiency and improving the safety, security, productivity, accuracy and convenience. This technology is also helpful in taking finding missing items and identifying misfiled items. This article also introduces the various components of RFID system, how the system works, advantages and disadvantages of the system and various points to be considered on RFID Library Management System.

KEY WORDS: RFID, Library Management System, RFID Tag, Security Systems, Theft detection, RFID Antenna, & RFID Reader, Automatic Identification.

1. INTRODUCTION

RFID (Radio Frequency Identification) is the use of wireless system to transfer data from a tag attached to books, for the purpose of automatic identification and tracking. It is one of the most technologies being adopted by both industry and academic world. Modern academic library is a place where millions of books, periodicals, CDs, DVDs and other electronic reading materials are contained and it is a challenging work to manage for librarians such type of huge collection. In RFID technology using RFID tags in library and it is easy and convenient. Library staff handle lending, returning, sorting, tagging etc, of books using RFID tags in library system. The tag contains electronically stored information which can be read from up to several meters away. RFID is an accepted technology in libraries, thanks in part to the profession's adoption of best practices that minimize the technology's potential to erode library users' privacy.

2. WHAT IS RFID?

“RFID can be defined as Automatic identification technology which uses radio-frequency electromagnetic fields to identify objects carrying tags when they come close to a reader”. RFID technologies are grouped under the more generic Automatic Identification technologies. This technology includes Smartcards and Barcodes. RFID is often positioned as next generation bar coding because of its obvious advantages over barcodes.

It is a method of remotely storing and retrieving data using devices called RFID tags. This tag is a small object, such as an adhesive sticker that can be attached to incorporate into a product. RFID tags contain antennae to enable them to receive and respond to radio-frequency queries from an RFID transceiver.

3. OBJECTIVES OF THE STUDY

- ❖ To know the components of RFID Technology.

- ❖ To know benefits of RFID for Libraries.
- ❖ To know advantages & disadvantages of RFID Technology.
- ❖ To find out role of Librarians for adopted RFID in Libraries.
- ❖ To know the awareness about RFID technology.

4. RFID LIBRARY MANAGEMENT SYSTEM

Using RFID technology in libraries saves time of library staff's by automatizing their tasks. Uses RFID library management saves the times a book reader. Taking care of books and making them available to the book readers are important tasks. Majority of the library staff spent the time in keeping the record of incoming and outgoing of books.

RFID tags can be placed inside the cover of each book. All bibliographic information about the each book is entered into the Library Management Software. Whenever a user brings a book for issue-return purpose, the RFID reader from the tag reads the information pertaining to that book and transmits the data into the software and document is issued in a few seconds without the assistance of the library staff. As the user takes the document outside the library, the antenna placed at the exit gate automatically reads the information contained on the RFID tag to verify whether the document is properly issued or not. In case, it is not issued to the user as per library norms or it is being stolen from the library, the antenna senses it and gives an instant alert. Thus, it results in successful theft reduction of documents. RFID technology is not only being used for circulation purpose in the libraries, it is also used for stock taking purpose.

RFID can be used library circulation operations and theft detection systems. It is easier and faster charge and discharge of materials handling. This technology helps librarians reduce valuable staff time spent scanning barcodes while charging and discharging items. The targets used in RFID services can replace the barcodes.



Figure. 1. RFID Library Management System

5. COMPONENTS OF RFID SYSTEM:

RFID technology has consisted of following components like tags, readers, antenna and server which can be explained one by one.

5. 1. RFID Tags:

It is also called transponder. Tag is the heart of the RFID system, which can be fixed inside a book's back cover or directly onto CDs and videos. Tags are electronically programmed with unique information. The size of the tag depends on the size of the antenna, which increases with range of tag and decreases with frequency. This tag is equipped with a programmable chip and an antenna. Each paper-thin tag contains an engraved antenna and a

microchip with a capacity of at least 64 bits. There are three types of tags: "read only", "WORM," and "read/write".

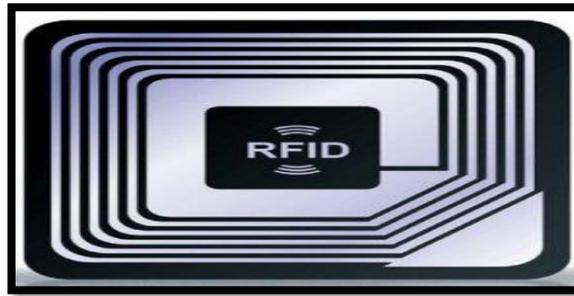


Figure. 2. RFID Tags

5. 2. RFID Antenna & Reader:

The second component in RFID system is the antenna or reader. It is also known as sensors or interrogators. RFID reader converts radio waves from RFID tags into a form that can be passed to middleware software. RFID tag reader use antennas to communicate with the RFID chip. It can read information stored in the RFID tag and also update RFID tag with the new information.

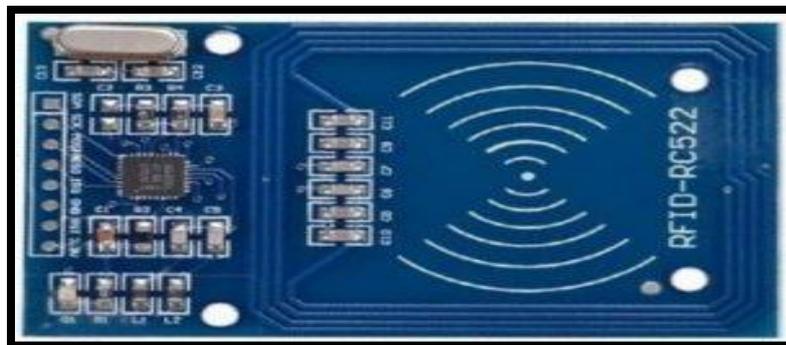


Figure. 3. RFID Reader

5. 3. Server:

The server is the heart of RFID systems. It is the communication gateway among the various components. It receives the information from one or more of the readers and exchange information with the circulation database. The server typically includes a transaction database so that the reports can be produced.

5. 4. Optional Components:

Optional RFID system includes the following three components

- RFID Label Printer
- Handheld Reader
- External Book Return

6. ADVANTAGES AND DISADVANTAGES OF RFID SYSTEMS

6.1 Advantages of RFID systems

1. Automated issue/return
2. To increase circulation staff productivity
3. Rapid charging/discharging
4. Automated materials handling
5. High reliability
6. High-speed inventorying
7. Automated materials handling
8. Long tag life

9. Fast Track Circulation Operation
10. High level of security
11. Easy stock verification
12. Automated sorting of books on return
13. Technology standards to drive down cost
14. Miss-shelve easy identification
15. RFID tags replace both the bar code and traditional security systems
16. So reduce tosses of library material like CDs, DVDs, books etc.
17. To provide more value added future services with same number of staff.

6.2 Disadvantages of RFID Systems

1. High cost
2. Vulnerability to compromise
3. Accessibility to compromise
4. Exit gate sensor (Reader) problems
5. Removal of exposed tags
6. Frequency Block
7. User Privacy concern
8. Lack of Standard

7. CONCLUSION

Librarians are using various new inventory technologies in libraries and they have started using RFID to give more effective and efficient circulation services as well as for security of library collections. It is more effective, convenient and cost efficient technology in library security. This technology has replaced to the traditional bar-code on library items. Day by day the use of RFID system by libraries has grown dramatically, but the cost factor, non availability of standards and user privacy is the major barriers in adoption of RFID technology by more libraries. As far as the cost constraints are concerned, once the libraries implement such a technology, its benefits can be realized in terms of "Return on Investments" as it will speed up the circulation process and the staff can perform other user centric services.

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11.

INTELLIGIBLE PRONUNCIATION IS INDISPENSABLE TO EFFECTIVE COMMUNICATION FOR ESL SPEAKERS

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Abstract:

Incontrovertibly English is a paramount language which is still being extended to every corner of the world. Most of the day-to-day colloquies are in English in India. Speakers, who had their education in English medium schools, are able to communicate with ease but the interlocutors with their vernacular medium school milieu scuffle to hitch with the language. Prodigiously, though they speak well, they deplorably flunk in pronunciation skills which is a backbreaking mission for extreme number of speakers. The major problem areas: stress at the inapplicable syllable, incongruously intonated, dumb letters are pronounced, illegitimate sounds are supplemented etc. Speakers are callow to adept the sounds hence they pronounce some of the English words reprehensibly. Therefore, this research article is to through some light upon English pronunciation skills and some methods to follow to master the skills.

Key Words: English Language, Words, Pronunciation, Stress, Intonation, Mispronunciation etc.

Introduction

English is the numero uno and the most regnant lingo in the sphere here and now. English is the mother tongue of myriad in UK, USA, Australia, New Zealand, and Canada. But preponderance of the English speakers is from the non-English countries like India, South Africa, Sri Lanka, Pakistan, China, Malaysia, Singapore, Nigeria etc. Multitudinous non-native speakers rummage it arrantly moiling to grasp and ace this language because of its intricate grammatical structure. But for majority of the speakers, who can speak English with perfect grammar, mastering the legitimate pronunciation has been extremely strenuous.

There are plenty of rationale to surmise as to why the pronunciation skills is a laborious chore to learn. According to Daniel Jones, *the MTI (mother tongue influence) is one of the most important deterrents for not being able to achieve proficiency in English pronunciation.* But we can outdo native-like command in pronunciation if we try to assimilate with decisiveness and adhesion.

This article, therefore, object not reprehend our English but aims at reiterating the account of correct pronunciation of English words and ensuing the Intelligible English which will refurbish our speaking skills and accelerate more employability in this highly competitive job market. The repercussions of correct pronunciation are needless to be reiterated. Most of us are under the cognition that it is a challenging skill to acquire the pronunciation skills still influencing us from advancement and some presuppose that it's impertinent to learn. But we are blind to ascertain the fact that it is the keys to intelligible communication.

The Importance of English Today

English has never been as remarkable as it is today due to globalization. In the days of yore, perfect grammar with adequate vocabulary satisfied the process of communication between people and nobody teed off with the quality of pronunciation. But today, in a highly a competitive globalized job market where candidates with superlative communication skills

threshold the arena to contend each other. Prerogative pronunciation skills indeed a necessary want and also it is an added perk for those contesters. The run-of-the-mill English is just not enough to get a job. Every employer looks for employees with better communication skill because most of the jobs are involved with foreign clients. Hence, it is imperative for every learner to whet their pronunciation skills for intelligible communication. In the job market people are judged on the basis of their communication skills at the outset, their academic records besides. English language is the gateway to explore the career world.

In the job interviews the interviewers get impressed by the way we speak and what we speak becomes less important. Better communication abilities increase our confidence level by leaps and bounds. Most of the students in our colleges don't bother about the importance of this skill but they feel an urgent need to learn and speak only at the time of campus interview or when they search for a job. As a result, most of the students get rejected just because of poor communication skills.

Pronunciation is as Important as Grammar and Vocabulary

English pronunciation has always been one of the hardest nuts to crack for many non-native speakers. In India, though it was ignored in the past, today learners are beginning to understand the importance of the pronunciation skills. Because, when we speak English the listeners understand us, not based on what we speak but, how effectively we communicate with others. Every word is understood based on the tone or sound; so the sounding must be appropriate for clear understanding or else it may cause confusion. In English language, there are so many homonyms, homophones and homographs which are understood properly by their exact pronunciation. One of the most important suprasegmental features of English is 'stress'. Stress is characterized by syllables that are more forcefully produced, and hence, are longer; louder and usually contain a pitch change. Listeners rely on stress pattern when decoding it, and hence, even if the segmental features (individual sounds) of a word are pronounced correctly, if it is spoken with the wrong stress pattern, it can be difficult to understand.

Instances

The following utterance, 'the content of the presentation is good' would probably fail to cause communication difficulties for some because, the word 'content' has more than one meaning if it is mispronounced the intended meaning may not be understood.

- **Content** (noun) – the ideas that are contained in a piece of writing, a speech or a film
- **Content** (adj.) - pleased with your situation and not hoping for change or improvement

So are most of the two syllabic words like **defect, object, progress, project, conduct, present, suspect, subject**, etc. In all these words nouns are stressed on the first syllable but verbs and adjectives are stressed on the second syllable. Hence, the stress plays a major role in understanding the meaning of a particular word.

Some of us may argue that we are not talking to native speakers to pronounce words correctly with right intonation. But I would like to highlight certain points for such questioners. First of all, a person who speaks English with correct pronunciation gets more attention and more opportunities than the person only with good grammar and vocabulary. Therefore, English must be learnt as English not as any other language. Today's English is more sophisticated, more polished, more stylistic and spoken beautifully than the English spoken in the past. If we still be speaking in the old fashion way we would neither be able to put ourself across nor get the recognition that is our due.

So many words are mispronounced and cause misunderstanding. Some samples are given below:

Examples

Advertisement	/əd'vɜ:.tɪs.mənt/	Alternative	/ɒl'tɜ:.nə.tɪv/
Avenue	/'æv.ə.nju:/	Barbecue	/'bɑ:.bɪ.kju:/
Bargain	/'bɑ:.ɡɪn/	Cabbage	/'kæb.ɪdʒ/
Courage	/'kʌr.ɪdʒ/	Cucumber	/'kju:.kʌm.bə r /
Colleague	/'kɒl.i:ɡ/	College	/'kɒl.ɪdʒ/
Decision	/dɪ'sɪʒ. ə n/	Democratic	/, dem.ə'kræt.ɪk/
Develop	/dɪ'vel.əp/	Equipment	/ɪ'kwɪp.mənt/
Environment	/ɪn'vaɪ ə .rə n .mənt/	Entrepreneur	/, ɒn.trə.prə'nɜ: r /
Fatigue	/fə'ti:ɡ/	Graffiti	/grə'fi:.ti/
Harassment	/'hær.ə.smənt/	Horse	/hɔ:s/
Jeopardize	/'dʒep.ə.daɪz/	Interrogative	/, ɪn.tə'rɒɡ.ə.tɪv/
Logistics	/lə'dʒɪs.tɪks/	Message	/'mes.ɪdʒ/
Miscellaneous	/, mɪs. ə l'ei.ni.əs/	Maths	/, mæθs/
Preview	/'pri:.vju:/	Pomegranate	/'pɒm.ɪ,græn.ɪt/
Provocative	/prə'vɒk.ə.tɪv/	Plumber	/'plʌm.ə r /
Quiet	/kwaɪət/	Queen	/kwi:n/
Vehicle	/'vi:.ɪ.kl/	Mentor	/'men.tɔ: r
Competitor	/kəm'pet.ɪ.tə r /	Thoroughly	/'θʌr.ə.li/
Statistics	/stə'tɪs.tɪk/	Sword	/sɔ:d/
Vowels	/vaʊəl/	Restaurant	/'res.trɒnt/
Receipt	/rɪ'si:t/	Genre	/'ʒɑ:.rə/ , /'ʒɒn-/
Education	/, ed.jə'keɪ.ʃ ə n/	Situation	/, sɪt.ju'ei.ʃ ə n/
Percentage	/pə'sen.tɪdʒ/	Tortoise	/'tɔ:.təs/
Onion	/'ʌn.jən/	Interrogative	/, ɪn.tə'rɒɡ.ə.tɪv/
Question	/'kwes.tʃən/	Enough	/ɪ'nʌf/

So let's stop ignoring the pronunciation skills and give equal importance as that of grammar and vocabulary.

IPA (International Phonetic Alphabet)

As English is spoken as the first language in many countries with lots of variation, the lexicographers decided to bring out a standard in English pronunciation. The IPA is the result of the plan. It was created with the intention of standardizing the pronunciation throughout the world. According to the **International Phonetic Alphabet** English has twenty-six letters but it produces 44 sounds which are divided into 12 pure vowels 8 diphthongs and 24 consonants. So it is necessary that every learner must learn all the sounds before beginning to learn the words. Each and every word must be pronounced based on the phonetic symbols not based on the spelling because it's only for the purpose of writing. The phonetics symbols are like formulas which help us to pronounce words appropriately. So it is mandatory to learn all the sounds of English language.

But in most of the non-native speakers especially in India, the vowels and consonant sounds are ignored. Words are pronounced based on the spelling, stress is given at the wrong syllable and the right intonation pattern is completely ignored which lead to mispronunciation and misunderstanding and ultimately ineffective communication.

Developing Pronunciation Skills:

- One of the best ways to improve our pronunciation skill is imitation. Whenever we talk to the learned speakers we may need to imitate their pronunciation but not the accent.
- English movies play a major role in developing our pronunciation. To learn the correct pronunciation one must watch lot of English movies.
- Listening to news channel such as BBC can definitely influence our pronunciation skills. Whenever we watch the BBC we must only pay attention to their pronunciation of words not the content.
- Cambridge Advance Learner's Dictionary's CD (Compact Disk) can play a significant role in helping us developing our pronunciation skills. We can learn the pronunciation of any word any time by using the CD in our PC or Laptop.

These methods alone can never make our pronunciation better. Confidence, determination and dedication are needed to develop English pronunciation. To perfect our English pronunciation, we must practice well. More the practice, better the pronunciation.

Conclusion

Proper pronunciation is one of the primary keys to language proficiency. Knowing the right vocabulary and when to use it simply is not enough. When we teach English as a second language, the primary goal is to make students communicate effectively. Language enables one to communicate with one another. It is pointless if one can't understand what the other is trying to say, in spite of the appropriate vocabulary and perfect grammar. In the job market, he/she who speaks English with correct pronunciation gets more attention and more opportunities than anybody else. With correct pronunciation, we can communicate more effectively and impressively and above all we will sound more confident.

Pronunciation is a prominent factor in foreign language teaching since sounds play the most important role in communication. Communication is a mutual transaction between the speaker and the hearer. Therefore, one must comprehend what he hears and must produce precisely the sounds of the language he is trying to learn. Without sufficient knowledge of the sound patterns of English language, we can neither encode messages sent or received. Hence, correct pronunciation is the key for successful communication.

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12.

**NATURAL RESOURCE CONFLICTS IN ODISHA- A
HISTORICAL OVERVIEW**

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Abstract: *Odisha has been at the forefront of conflicts over natural resources with many conflicts taking place ever since Independence. The moot of the conflict over natural resources in Odisha revolves around the twin issues of displacement-rehabilitation and denial of rights. The failure to implement developmental policies, poor rehabilitation measures, failure to understand the plight of the locals and patronising attitude towards the deprived sections has given birth to voices of dissent and ushered in a milieu of protest and conflicts. Against this background, the paper discusses the nature of natural resource conflicts in Odisha by taking up the major protest movements that have emerged in its recent history. The paper based upon extensive secondary literature analyses the conflicts over the use and access to natural resources in Odisha with the aim of delineating the common threads that run across all these conflicts.*

1. Introduction

The state of Odisha, situated on the eastern coast of India, is surrounded by West Bengal to the northeast, Jharkhand to the north, Chattisgarh to the west and north-west, Telengana to the south-west and Andhra Pradesh to the south. It covers approximately 4.7 % of the total area of the country and its population according to the 2011 census is 41,947,358. Odisha has nearly 12 percent of the total tribal population in the country with about 62 communities and as many as 22 different tribal dialects. Around 44.7 percent of the total land of Odisha has been declared as a scheduled area under the Fifth Schedule of the Constitution.

It is abundant in natural resources and is one of the mineral rich states of India accounting for around 18 percent of the total mineral resources in the country. It is endowed with rich forest resources along with mineral deposits of coal, iron ore, chromate ore, manganese ore, bauxite, dolomite and limestone. The forest cover in the state constitutes 31.38 percent of the total geographical area (Directorate of Geology, 2013; India State of Forest Report, 2013). The rich mineral deposits has attracted much industrial investments in the state with most of the industrial growth taking place in areas where raw materials, water and power are available.

In fact Odisha is an early example of industrialisation in post-independence India. Its untapped natural resources made it an attractive and lucrative industrial hotspot and caught the attention of the country's policy makers. Notwithstanding, the state's early venture into industrialisation and the presence of many industrial units, it has remained one of the poorest states in India. It lags behind in many indicators of social and economic development including health, infant mortality rates, literacy, and poverty among others (de Haan and Dubey, 2005). Despite being a land abundant in mineral wealth, the state has not been able to utilise the full potential of its riches. Industrialisation has failed to live up to its promise of providing prosperity, rather it has led to the nascence of negative consequences such as rampant poverty and displacement with no proper rehabilitation measures.

Although some parts of the state have reaped the benefits of industrialisation, large areas especially in the northern and southern regions remain undeveloped and in a dismal condition. The worst off are the deprived sections which comprise of dalits and tribals (Mishra, 2009). Further the era of globalization and liberalisation has brought in new evils which have further deteriorated the plight of the already

disadvantaged communities. The presence of Maoist activities in many of its poorer districts coupled with conflicts over the use and access to natural resources epitomizes the quotidian lives for a majority of its rural and poorer populations.

The moot of the conflict over natural resources in Odisha revolves around the twin issues of displacement-rehabilitation and denial of rights. Dearth of accessibility to forests, land and water resources due to mining and extractive industries and large hydro-power and irrigation projects has emerged as the bone of contention between the displaced- disadvantaged communities and the state. Often the local population has been made the dupe in the name of the larger interest of the nation. This parochial attitude towards the indigenous and local population is often echoed by local as well as national leaders. Failure to implement developmental policies, poor rehabilitation measures, failure to understand the plight of the locals and patronising attitude towards the deprived sections has given birth to voices of dissent and ushered in a milieu of protest and conflicts.

Against this background, the paper discusses the nature of natural resource conflicts in Odisha by taking up the major protest movements that have emerged in its recent history. The paper based upon extensive secondary literature analyses the conflicts over the use and access to natural resources in Odisha with the aim of delineating the common threads that run across all these conflicts. It also brings to the fore the struggles of the marginalised in fighting for what are rightfully theirs.

2. Nature of Natural Resource Conflicts in Odisha

The conflicts over natural resources in Odisha has primarily occurred over the issue of displacement and the loss of rights over commons like forests and water due to mega hydro-power and irrigation projects, extractive industries, and other developmental projects. The issue of displacement and rehabilitation has remained the most contentious issue with the state involved in large-scale mega projects since Independence. The ominous remark made by India's first Prime Minister, Jawaharlal Nehru: "*if you have to suffer, you must suffer in the interest of the nation*" is still followed with the present Chief Minister echoing his words in televised programs, "*No one- I repeat no one – will be allowed to stand in the way of Odisha's progress.*"

Nehru's belief of dams being the modern temples of progress was initiated early on by laying the foundation stone of the Hirakud Dam in 1948. The dam's main purpose was outlined as meeting the irrigation needs, flood control and hydropower generation while it displaced at least 1,60,000 people with over 50 percent of them tribals (Viegas,1992). The dam also served the important purpose of supplying power to Alcan/Indal's Hirakund smelter in present day Jharkhand (Padel and Das, 2010). The nexus between the construction of dams and the opening up of mining and extractive industries was thus laid and was believed to be the path to growth and progress while the poor and hapless tribals and peasants were made to sacrifice for "the greater common good" (Roy, 1999).

The benefits accruing from these developmental projects and its adverse impacts on the local and tribal communities have formed the basis of most of these protests and conflicts. These movements occurring at different levels seek to retain access to life sustaining natural resources, socio-cultural rights and rights of indigenous communities and ameliorate the issues of displacement, rehabilitation and the loss of access to commons. Invariably, much of these conflicts are seen through the prism of development, hence the people protesting these projects are labelled as anti-development, anti-national or having a Maoist agenda and have to bear the brunt of the state's brute force.

A major factor for the conflict lies in the fact that these developmental projects displace a huge number of people who are dependent on the same resources that these projects require. While industrialisation has become the *sine qua non* for displacement and pauperisation of the local and indigenous communities, it also cannot be denied that industrialisation is necessary and one of the major forces that has pushed and sustained the Indian growth trajectory. Nehru's statement of "*...India, we are bound to be industrialised, we are trying to be industrialised, we want to be industrialised, we must be industrialised*" has been pursued with all seriousness but the adversity and destitution faced by the local and indigenous populations is wallowed away as collateral damage. The benefits from these projects which were meant to trickle down to the lower rungs of the society never materialised but the process of development through industrialisation continues unabated.

Many events have played their roles in shaping up and determining the conflicts over natural resources in Odisha. While the forces of colonialism laid the foundations for the alienation of the local indigenous populations from the life sustaining natural resources, the process came to a full circle under the post liberalisation era initiated during the nineties. The displacement of hundreds of tribals by the Hirakud dam immediately after Independence might have been considered as fait accompli and in the interest of the nation, but subsequent continuous uprooting of peoples along with their cultures and life systems have created a domino effect wherein past experiences come to play a major role in resisting these 'developmental projects'.

The nature of natural resource conflicts in Odisha is not without its set of historical misgivings and present day modalities of domination and destitution. Statistics of displacement due to development projects provides a terrifying picture but somehow the harbingers of development want these to be forgotten and hope to provide a better future. The story being repeated throughout Odisha in Kashipur, Lanjigarh, Jagatsinghpur, etc rests on this basic truth. Anti-mining, anti-dam, anti-land grabbing and so on are only variations in the fundamental fight for life and livelihood and every single conflict has the same basic fears and demands which the state and the corporates chooses to ignore. The conflict is reflective of the differing ideologies of growth and development between the state and its elites and the impoverished masses of tribals, dalits and other communities. The capitalistic mode of production believed to bring in development has in turn ravaged natural resources and with it, the people dependent upon them for subsistence. Consequently, conflicts over natural resources in Odisha can be largely segmented into anti-dam movements and movements against mining and industrialisation. These protest movements have paved the way for epitomizing the current nature of natural resource conflicts in Odisha.

2.1 Anti-Dam Movements

One of the earliest protest movements against the state led model of development in Odisha was the movement against the construction of the Hirakud Dam in the 1940's. The project was mooted to prevent the devastating annual floods of the river Mahanadi and to provide for the irrigation needs of the low lying coastal districts. Other ancillary benefits like power generation, industrialization, infrastructure development, navigation, and the availability of water for domestic and industrial purposes were also highlighted but the immediate and long term repercussions were kept under wraps (Goldsmith and Hildyard, 1984).

The anti-Hirakud campaign was started by the people of Sambalpur district where the dam was to be constructed as it was expected that the dam would submerge 108 full and 141 part revenue villages of Sambalpur which were the most fertile tracts of the district along with large scale uprooting of people and destruction of community life (Baboo, 2009). Mass agitations were organized and after several demonstrations the demand culminated into the separation of the Sambalpur district from Odisha which was strongly resisted by the Congress party and other national leaders. The movement subsequently fizzled out as it was projected as an anti-development activity led by the feudal rulers along with the backtracking of its members and the imposing image of the Congress at that time. The Hirakud dam was officially inaugurated in the year 1957 becoming the world's longest earthen dam and Asia's largest artificial lake. It also submerged 249 villages, 22144 families, 18432 houses and 112,038.59 acres of cultivate land while compensations to around 4000 families still remain unpaid (Baboo, 2009).

The displacement and discontent engendered by the Hirakud dam continued at a much larger scale at every subsequent project taken up by the government. The Salandi Irrigation Project in Keonjhar, Rengali Multipurpose Dam on the river Brahmani in Dhenkanal district, the Upper Kolab and Upper Indravati Hydroelectric projects in Koraput and Kalahandi districts, witnessed similar displacements and submergence of villages, fertile fields and forests (Dalua, 1993; Ota, 1998; Garada, 2015). The construction of these dams and multipurpose projects were justified on the basis of flood control, irrigation needs, generation of hydropower and subsequent industrialisation. These projects came to represent the pillars of modern India while displacing millions of its poor and marginalised.

The protests and oppositions to these projects were largely local and involved those who were likely to be displaced and dispossessed but were unsuccessful in preventing the construction of these projects. However, it brought into the fore the issues regarding rehabilitation and resettlement and adequate

compensation for those displaced and dispossessed. It is worth mentioning that prior to the early 1970's; Odisha did not have any resettlement policy for people displaced by dams and other industrial projects. The assistance provided to the displaced people from the government depended on the bargaining capability of the protestors often led by rich farmers. *"The policy depended on the organisational and bargaining strength of the displaced and the degree of success of their protest movements. There was no definition of a displaced person and a displaced family or standardized compensation norms for acquisition of different types of properties such as land, trees, ponds, wells, etc"* (Parida, 2000: 113).

It was only after the movement against the construction of the Rengali Multipurpose Dam in the early seventies that a formal rehabilitation policy for the oustees was formulated in 1973 (Mahapatra, 1991). The protest against the Rengali dam lasted for nearly seven years and was led through the formation of a coalition of political forces known as the "Bandha Pratikriya Samiti" which within two years of its formation, split into two factions with different objectives. The first faction was named "Bandha Nirodh Committee" and was led primarily by the landlords of the region. They continued their stance against the undesirability of the project and opposed the construction of the dam through public meetings, mass dharnas and courting arrests. The protest movement was organised following the ideals of non-violence but the volatile national political scenario during the seventies, made the movement seek judiciary recourse rather than opt for direct confrontations. The second faction was named "Rengali Rehabilitation and Resettlement Committee" and as the name suggests worked towards getting better compensation rates and better facilities of resettlement and rehabilitation (Nath and Agarwal, 1987). The construction of the Rengali dam was completed in 1985 and submerged 263 villages while providing for flood control, irrigation and hydro-power generation (Mishra, 2002). It also laid the framework for the formulation of a formal resettlement and rehabilitation policy in Odisha.

While the earlier protest movements against dams were organised by the landlords and ruling elite class, the protests against the Upper Indravati Hydro-electric project was led by the tribals of Kalahandi and Rayagada districts. The Upper Indravati Hydro-electric Project, financed by the World Bank, was commissioned in 1978. The protests primarily revolved around the issue of adequate compensation and proper rehabilitation and resettlement of the displaced which numbered around 40,000 mostly from the Paraja and Kondh tribal communities. The first phase of displacement in 1989 led to the formation of a frontal organization to address their plight but failed to advocate for their rights as the leadership was taken over by scrupulous politicians who instead harassed and intimidated the displaced tribals. In 1990, the "Indravati Gana Sangharsh Parishad" was formed with the support of "Ganatantrika Adhikar Suraksha Sanghatan" and pleaded for the rights of those displaced. The movement became volatile in 1991 due to the deaths of 200 tribal workers from the sudden flooding of an under-construction tunnel and led to mass protests. These protests were dealt with an iron hand and crushed with lathi charges and mass arrests by the state administration while the demands of the tribals for just and adequate compensations remained unfulfilled (Padel and Das, 2010).

The mass displacement of tribals and dalits by the construction of multi-purpose dams has made these dams the edifice of domination and pauperization of the poor and marginalised local communities. The protests and movements by the affected people have been usually dealt with force and the plight and concerns of the poor brushed aside to make way for development and prosperity for the larger majority. The absence of proper mechanisms for adequate compensation, resettlement and rehabilitation has further marginalised the displaced and created an anti-poor/anti-people image of these developmental projects. The conflict over the construction of dams has usually been over the issues of displacement and consequent resettlement and rehabilitation and the protest movements have inevitably fizzled out after a period of time.

Also the rate of success of anti-dam movements in India is very low and even the most celebrated anti-dam movements like the Narmada Bachao Andolan (NBA) have had to eventually make way for the construction of these mammoth structures. The failure of these movements, while being intricately linked to the political and social milieu of the society (Baviskar, 2003) also has to contend with the natural forces. Once a dam is built, it is only a matter of time before the water level starts rising and submerges villages and the affected people have no option but to settle for demanding better resettlement and rehabilitation. It is a zero-sum game wherein the dam proponents have only to build

the dam and wait for the river to take its natural course while the protestors are left scurrying for higher land.

2.2 Movements against Mining and Industrialisation Projects

On the other hand, movements against industrialisation and mining enterprises have one less force to contend against; nature. The absence of natural forces against the protestors makes the conflict violence prone with intimidation tactics involving both coercion and force. The process utilized by the state for mining and industrialisation projects has been aptly described by Sudeep Chakravarti (2014) as a “*Clear, Hold and Build*” strategy wherein the land is first cleared from humans, then it is occupied with the use of police and paramilitary forces and then the construction of the industrial unit is commenced. A striking feature of the conflicts over mining and other industrial projects is the use of force in the form of police firings and the violence meted out by company hired goons. Direct confrontations between the opposing parties inevitably results in violence, bloodshed and many instances of killings of innocent tribals, dalits and the poor.

The human factor at play creates two situations; firstly, these conflicts are more prone to violence and human rights abuses but also results in hardened resolve of the protestors, thereby making a few of them successful in thwarting the plans of the state and big corporates. Secondly, the conflict is drawn out over a considerable period of time making it intractable and what has been described as “*an unequal and unstated war being waged by the government, the companies and the police forces against the tribals and dalits, with consent being obtained through coercion and force*” (PUDR, 2005:17).

One of the first protest movements against mining in Odisha was the movement against bauxite mining in the Gandhamardhan hills by BALCO (Bharat Aluminium Company) during the 1980's. This movement marked a watershed in the history of anti-mining protests through its continued resistance and success in preserving the ecology of the hills. The Gandhamardhan hills, a designated forest reserve, straddles the borders of Balangir district to the Southeast and Sambalpur district to the Northwest and is located in the west central part of Odisha. It is also the abode of the tribal communities of Kondhs and Binjal who consider it as a sacred grove and the source of two important perennial rivers, Sutkel and Onga. The top of the hill is estimated to have a bauxite zone that covers an area of 735 hectares. BALCO had plans to mine nearly 1500 crores rupees of bauxite from the Gandhamardhan hills and transport it to its aluminium plant, at Korba in Madhya Pradesh (Gallo, 2007). The foundation stone was laid by the then Chief Minister of Odisha on May 1983 and infrastructure development for mining bauxite was started.

The protests were carried out over the issues of livelihood, subsistence and religious significance by an alliance of tribal and dalit communities along with Hindu and other activists. The Gandhamardhan Suraksha Yuva Parishad (GSYP) formed in 1985, started by creating awareness about the ill-effects and ecological destruction by bauxite mining through songs, prayers and dharnas (Pegu, 2011). The protests retained its non-violent character throughout the course of the movement while certain incidents helped it in gaining the mass support that played a crucial role in its eventual success. Firstly, around 6,000 trees were cut down for construction of roads and other logistics required for BALCO which made the locals apprehensive about the sustainability of the life supporting forest and rivers. Secondly, a portion of an ancient temple including the Garuda Stambha was damaged due to blasting work being carried out by BALCO workers. To add fuel to fire, the idol of Lord Nrusingnath was also stolen which the agitators blamed on BALCO. Thirdly, the catch dam which was built by BALCO at Manabhanga, and portrayed to be beneficial for the locals instead submerged about 30 acres of fertile land including the famous orchards of Madhuban, which was the primary source of livelihood for the people of five Gram Panchayats (Pegu, 2011).

These events led to the intensification of protests and strikes and blockades were held to disrupt the plying of BALCO's vehicles and the transportation of any materials. Blockades were held at all the four major entry points to the hills as well as the under-construction rail links. The government reacted by arresting the agitators and in the course of the movement more than 1000 people were arrested but it only further intensified the protests. In the face of continued opposition, the project was abandoned for some time in 1987 owing to environmental reasons and the government finally withdrew the permission allotted to BALCO on 15th September, 1989.

The success story of Gandhamardhan however, could not be emulated at Kashipur, which has become infamous for police excesses, blatant human rights violations and unprovoked killings. The conflict has been going on for over two decades between the local adivasi/dalit communities and International Corporate Bodies hand in glove with the state government. Utkal Alumina International Ltd (UAIL) was formed as a joint venture between Hindalco, Alcan and Norsk Hydro of Norway in 1993. TISCO joined the venture but withdrew subsequently and Norsk Hydro also withdrew in 2001 following large scale protests against the project (Menon, 2005). UAIL aims to mine around 200 million tonnes of bauxite from the Baphlimali hills around Kashipur in Rayagada district. The extracted bauxite would be transported through a 22 km conveyor belt to its refinery at Doraguda near Kucheipadar and the aluminium exported to the rest of the world (Srikant, 2009). The operating cost per tonne of Alumina is one of the lowest in the world and the plant is expected to produce more than 8 million tons of aluminium annually (Goodland, 2007). The land acquired for the Utkal project is 2800 acres out of which 2,153 acres is private land and the remaining is government land including 92 acres of non-forest community land and 206 acres of village forestland (Indian People's Tribunal, 2006). According to Utkal's estimates, 147 families will be affected for whom the resettlement and rehabilitation procedures are planned, but the figures of other agencies varies significantly (Srikant, 2009).

The project has been opposed on the grounds of involuntary displacement, destruction of livelihoods of the local communities, and adverse effects on the ecology and environment of the region. The protests have been organised through the efforts of organisations such as the 'Prakrutik Sampada Surakhya Parishad' (PSSP), 'Baphlimali Surakhya Samiti' (BSS) and the 'Anchalik Surakhya Samiti' (ASS) ever since the local people came to know about the project in 1996. The protests have involved a large section of the local adivasi and dalit communities and organised massive rallies, blockades along with the filing of petitions and memorandums to the government and concerned agencies. The voices of the local people which includes a large number of tribal population has been met with repressive measures from the state in "*the form of large scale arrests, disruption of public meetings by force, violent beatings to disperse gatherings, official encouragement to the employment of private goons by UAIL, midnight raids by the police, unmitigated violence on women and children, etc*" (Indian People's Tribunal, 2006: 1).

The extreme repressive measures of the state came to the fore on 16th December, 2000 when the police opened fire at unarmed local tribals at Maikanch village killing three adivasis and injuring 16. The actions of the police were condemned as "preplanned and premeditated" cold blooded murder while connecting Utkal to the shootings by Justice Tewatia and Swami Agnivesh report (Tewatia Agnivesh Report cited in Goodland, 2007). The report further concluded that "*the entire state's administrative machinery, the police in particular, appeared to have worked at the behest of the powerful aluminium consortium, rather than under the rule of the law*" (Tewatia Agnivesh Report cited in Goodland, 2007: 31). This incident further intensified the protests along with the resolve of the local population and received much support from national and international civil society groups and support organisations. The state government on the other hand also intensified its coercive practices through arrests, detentions, increased police presence and the blacklisting of NGO's and other organisations working amongst the tribals in Kashipur. The state finally became successful in repressing the voice of the marginalised in Kashipur through its repressive and coercive tactics with UAIL finally starting its operations in 2013 amidst plans' to produce one million tonnes of aluminium in the fiscal year 2014-15 (Business Standard, 2013).

The repressive tactics employed by the state in favour of mining companies was yet again emulated at the Niyamgiri hills- a redoubt of the local tribal population. The conflict between a defiant Dongria Kondh indigenous population and a mighty multinational mining company Vedanta Aluminium Ltd (and its subsidiaries) has been described as a modern day 'David and Goliath' duel. The conflict that went on for over a decade between the multinational corporation and the local people and indigenous groups has marked a watershed in the history of conflict over natural resources and the corresponding environmental and indigenous movement in India. The foundation of the conflict goes back to April 1997 when the state owned Odisha Mining Corporation (OMC) transferred its rights to mine bauxite from the Niyamgiri hills to Sterlite Industries India Limited (a subsidiary of Vedanta Resources) along with the setting up of an aluminium refinery plant at Lanjigarh (Amnesty International, 2010). The project was subsequently halted within a few months due to the Samatha Judgement of July 1997 in neighbouring Andhra Pradesh which ruled that the provisions of Fifth Schedule of the Constitution also

applied to the transfer of private or government land in Scheduled Areas to non-tribals (Samatha Judgement, 1997).

This judgement should have put an end to proposals to mine bauxite from the Niyamgiri hills, a Scheduled Area with Kondh indigenous groups forming a significant part of it and the related aluminium refinery scheme. However, the Government of Orissa had other plans and in July 2002, it came out with a notification stating that the Samata Judgement did not apply to Odisha as it already had sufficient procedures for the protection of indigenous rights and compulsory land acquisition was started for the Lanjigarh refinery. Also, MoU's were signed between Vedanta and Odisha Mining Corporation for a 1MTPA refinery at Lanjigarh which was to be expanded to 6MTPA and mining bauxite from the surrounding Niyamgiri Hills (Nostromo Research, 2005). The land acquisition for the refinery at Lanjigarh was held in two phases in 2002 and 2004 and 118 families were fully displaced and a further 1,220 families sold their farmlands for the refinery and related infrastructures (Rights and Resources Initiative, 2012). The work on the refinery started even before the mandatory clearances from the Ministry of Environment and Forests were acquired and the plant was operationalised in 2006, amid growing discontent and protests amongst the local populace (Padel and Das, 2010).

The aluminium refinery at Lanjigarh operated through bauxite outsourced from nearby mines while it started building conveyor belts to mine bauxite from the adjacent Niyamgiri hills. It also applied for clearances to the Ministry of Environment and Forests for six-fold expansion of its operations at the Lanjigarh refinery. Though Vedanta continued its operations with a 'business as usual' attitude and was successful in acquiring lands -through coercion and force- required for setting up the refinery and related infrastructures, the protests against the planned bauxite mining in the Niyamgiri hills grew larger day by day. The indigenous Dongria population and the local Dalit families were being united through the support of local/regional activists, national and international NGO's, civil society groups, anti-mining organisations and environmental groups along with politicians and political parties (Padel and Das, 2010).

The protests were led through a frontal organisation called 'Niyamgiri Surakhya Samiti' which apart from organizing spontaneous protests and mass rallies at the ground level, also submitted petitions at the Supreme Court against mining in the Niyamgiri hills. The Supreme Court appointed Committees (to investigate the instances of environmental and forests laws violations) came out with reports indicting Vedanta of gross irregularities and circumventing regulations (Kraemer et.al., 2013) On the other hand, transnational environmental and human rights groups publicized human rights violations and imminent threat to the religion, customs and culture of the Dongria Kondhs at a global level eliciting huge support at the international level and also resulting in protests during Vedanta's annual general meetings at London (Chakravarti, 2014).

Within the span of a decade, the movement against Vedanta took a global and colossal form unanticipated either by the state government or the multinational corporation and came to represent the 'legend of Niyamgiri'. For the actors involved in the conflict, it involved a see-saw ride with the fate of the mining venture and the Niyamgiri hills hanging in a limbo. Threats and coercion, police repression, protests and counter-rallies, defection of leaders, fatalism and dogged resistance put Niyamgiri hills and the nondescript valley of Lanjigarh into the natural resource conflict map of India and the world. The conflict went through many phases during the course of the movement until the final verdict was sealed through the Supreme Court appointed Palli Sabhas (Gram Sabhas) in 2013.

The Supreme Court ruled that the final say with regard to mining in the Niyamgiri hills lay with the local people and a referendum of the Palli Sabhas was sought. The project was unanimously rejected in the referendum heralding an unprecedented victory for the indigenous Dongria Kondhs in protecting the abode of their gods, the Niyamgiri hills and with it their beliefs, culture and traditions. The referendum also marked an epoch in the struggle for indigenous rights and environmentalism and placed the Forest Rights Act of 2006 as a potent tool in protecting the rights of tribals and other forest dwelling communities (Samadrusti and Mishra, 2015).

Another long drawn conflict was played out at Odisha's southern coastal district of Jagatsinghpur against South Korea's Pohang Iron and Steel Company (POSCO) for more than a decade. The Memorandum of Understanding (MoU) between the Government of Odisha and POSCO was signed on

22nd June, 2005 and was touted as the biggest Foreign Direct Investment since liberalisation of the economy in 1991. According to the MOU, POSCO was to invest US\$ 12 billion (Rs. 52,000 crores) for establishing a 12 million tonnes per year steel plant with a captive port and the necessary infrastructure for the integrated steel plant and mining of iron and other related ores in Odisha (Das, 2005). The MOU required the Odisha Government to supply non-renewable minerals and fuel resources, water and land, the facility for the construction of a new port at Paradeep and various other incentives and concessions including recommendation of “Special Economic Zone (SEZ)” status to POSCO (Mukhopadhyay, 2006).

The land required for the project had been estimated at around 12,000 acres, including 4,004 acres for the steel processing plant and port at Jagatsinghpur district, 2,000 acres for the company town and related infrastructure and another 6,177 acres for the iron ore mining in Khandadhar hills (International Human Rights Clinic, 2013). The steel plant and port projects in Jagatsinghpur district would affect eight villages from the three Gram Panchayats of Dhinkia, Nuagaon, and Gada Kujanga where 4,004 acres of land would have to be acquired including 3,566 acres of forest lands and 438 acres of private land (Mahapatra, 2013).

The project ran into trouble ever since its inception with the local villagers opposing the project against the proposed displacement and destruction of the rich economy and livelihood of the region. The unique environmental features of the area, such as high water table, rich soil composition and proximity to the sea, have created a vibrant, productive and sustainable local economy where the local farmers sustain themselves throughout the course of the year. The chief mainstay of the area is the cultivation of betel leaf and cashews, shrimp farming, fishing, rice paddies and animal husbandry which has formed the background to a robust local economy (International Human Rights Clinic, 2013). The three Gram Panchayats affected by the project, is estimated to have 5,000 betel vineyards supporting 10,000 cultivators. A vineyard of 100-150 vines produces an annual profit of about Rs. 200,000 apart from the income generated through the sale of cashews and shrimps among others (International Human Rights Clinic, 2013). The POSCO project would destroy this vibrant self-sustaining economy and push the villagers into destitution and poverty.

Many ‘people’s groups’ were formed to voice their concerns with the POSCO Pratirodh Sangram Samiti (PPSS), Nav Nirman Samiti (NNS), Rashtriya Yuva Sangathan, United Action Committee (UAC) among others fighting tooth and nail against the proposed industrial project. The protests carried out in the Gandhian way of non-violence involved dharnas, village resolutions denying consent for diversion of forests lands, submissions to government committees, issuing press releases and demonstrations at various important places including New Delhi. They also formed blockades around the three Gram Panchayats and refused access to representatives of POSCO or the state governments’ representatives (Mahapatra, 2013).

The government on the other hand resorted to violence and intimidation tactics along with arbitrary arrests and detentions against the anti-POSCO protestors. The state even resorted to barricading entire villages with the help of the police and leveled fabricated criminal charges against individuals opposing the project. The villagers were forced to live under siege with constant threats of attacks by company sponsored goons. In one such instance, four villagers were killed when company sponsored goons attacked a village meeting with bombs. In May 2010, the police attacked fleeing villagers with rubber bullets, tear gas, metal pellets and batons and injured over 100 people at Balitutha while around 3,000 charges were filed by the authorities against individuals opposing the project (Mahapatra, 2013). Notwithstanding the repressive measures adopted by the state against peaceful protestors, the fate of the project went into a limbo with the state government being unable to acquire the required land to be transferred to POSCO. The project was finally shelved in March 2017 marking a definitive victory for the local farmers and their self sustaining economy (Sahu, 2017).

3. Conclusion

The nature of natural resource conflicts in Odisha can be argued to be conflicts over the nature of development adopted by the state. At a micro level, the conflict and protests over development projects primarily revolves around the issues of loss of livelihoods, displacement and pauperisation of the forests and agriculture dependent communities. A combination of these factors along with the negative

effects of similar developmental projects in recent time and place makes the conflicts seemingly intractable and with hardened stance adopted by both parties. Odisha has witnessed several protests and conflicts over these issues with both the state and the opponents of its developmental paradigm adopting hardened stance and attitudes. Though some of these protests have been successful in thwarting the state-led process of development and change, others have failed, some have become a protracted issue and many more are yet to materialise. Interestingly a recurrent theme in each of these protest movements has been the overt use of force by the state against its own people and for whom it envisages to bring development.

At a fundamental level, these conflicts represent opposing strands of belief in which two contending perspectives are pitted against each other. The first perspective represents the state's vision of the rationality of economic growth through industrialisation. The latter represents the concerns of adivasis, dalits and other marginalised sections of the society whose lives are intertwined with the natural resource base and who stands to lose the most. The magnitude of the gulf between the two perspectives in which fundamental self-interests are at stake makes the possibility of mutual comprehension and the ability to appreciate the rationality of the other side increasingly difficult (Chakravorty, 2013).

Conflict between these two opposing forces becomes inevitable with each party galvanizing support for its cause and belief systems. These conflicts with local and regional roots over localized issues of land, forests and water often take on national and even global dimensions and represent the conflict between 'two India'- one with an economic and super-power ambitions and the other with sustenance and livelihood concerns. Thus, conflicts over natural resources are intrinsically the assertion of the weak and the powerless to have control over their lives and resources. It is "not a rearguard action-the dying wail of a class about to drop down the trapdoor of history- but a potent challenge which strikes at the very heart of the process of development" (Bhaviskar, 1995: 47).

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13.

**WOMAN'S STRUGGLE AFTER MARRIAGE IN THE SELECT
NOVELS OF CHITRA BANERJEE DIVAKARUNI'S 'SISTER OF
MY HEART' AND 'THE VINE OF DESIRE'**

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Abstract

This paper focuses on the life of woman after marriage. The portrayals of women in English fiction are silent sufferers of the tradition and culture. Women are always considering as 'Second Sex' and depend on men. They are not allowed to take any decision by themselves. So far men are considering as superior. Kamala Markandaya, Nayantara Sahgal, Anita Desai, Shashi Deshpande, Manju Kapur And Chitra Banerjee Divakaruni try to explore their women characters against the traditional value, breaking the silence, try to come out as an individual self. Chitra Banerjee Divakaruni's novels mainly focus on immigrant experience. Her focus is mainly on South-Asian women, who struggle in male-dominated society in search of their identity. Her women characters are not only sufferers. They adopt themselves for the needs of others. They sacrifice their needs for others life, may be for their sisters, family, friends, in-laws, husband etc., When the situation changes, they mould themselves to fight for their rights. In accordance, Likewise, Chitra Banerjee Divakaruni's novels 'Sister of My Heart' and 'The Vine of Desire' deals 'how' and 'where' the woman struggle after their marriage- in their family? In the society? Or both? This paper specially deals the struggles of one of her main protagonists Sudha . Sudha, a traditional family girl, who sacrifice her love for her sister Anju. Well behaviour of her family as well as her in-laws family. Eventhough she does everything for others, her life is not a successful one. She struggles throughout her life for self- identity.

Keywords: Tradition, culture, self- identity, struggle, immigration, female friendship.

In early Indo-Anglian novels, women play a traditional role, particularly as home maker and child bearer. The writers have preoccupied with the trouble of women. Later novels show the sufferings of the women by their husbands and in-laws. As awareness grew, the image of women in South Asian novels has undergone a terrific change. Women writers like Kamala Markandaya, Nayantara Sahgal, Anita Desai, Shashi Deshpande, Manju Kapur and Chitra Banerjee Divakaruni have presented the women as an individual. These novelists are tried to bring out the predicament of Indian women.

Chitra Banerjee Divakaruni, an Indian-American writer, author of fifteen books. Her short story collection, Arranged Marriage won an American Book Award in 1995. Her two novels 'The Mistress of Spices' and 'Sister of My Heart' are affiliated into films. Her works are basically set in India and the United States, and focus on South Asian immigrants. The women characters in Chitra Banerjee Divakaruni's novels have their share of adjustments and compromises but these adjustments are made to live life on one's own terms. She has given voice to raise women's community to fight for their rights. On one side she has represented her male counterparts as an obstacle to the growth of women but also shown them as supporters and motivators. So male characters in the novels have not just been criticized but also justified many times.

Basically understanding a woman is not an easy task. An exploration of the depths of a female mind gives an idea of its complexity and mysteriousness. The society is a partial one where women are always considered as subordinate to men, and so, they have to live within the circle of social norms making compromises in one situation or the other. Chitra Banerjee Divakaruni's latest novels, *Sister of My Heart* and *The Vine of Desire* deal with two closely-bonded cousins, Anjali (Anju) and Basudha (Sudha). Both belong to Hindu Zamindar family of West Bengal. Chatterjee family runs by three women, Gouri Ma (Anju's mother), Nalini (Sudha's mother) and Pishi (Anju's paternal aunt).

Through these two novels, the author explores the moving story of two cousins, Sudha and Anju who begins their lives in close contact with emotional bond ties for each other. Though Sudha and Anju born twelve hours apart in the same house, they are considered as twins and from their early age, they are provided everything they are needed from life-love, respect, council and friendship from each other. Though Sudha and her mother Nalini depend on Anju's family economically, Sudha and Anju experienced the joys, pains, and mystical tales together. They love each other and they never fight for anything. Anju says:

I could never hate Sudha. Because she is my other half. *The Sister of My Heart*.

I can tell Sudha everything I feel and not have to explain any of it. She'll look at me with those big unblinking eyes and smile a tiny smile, and I know she understands me perfectly. (SMH 24)

Sudha is a storyteller and dreams of crafting clothes and craving to be a family girl. On the other hand, Anju possesses an aggressive spirit and wishes to study literature in college. The three mothers strive hard to run the family after the mysterious death of the Chatterjee men and the responsibility to run the family is left to Gouri Ma, who is bold and strong than the other too. Nalini, who wants to lead a luxurious life. In order to fulfil her wishes, her husband persuade Anju's father to go in search of treasures. In that adventure the mysterious death occurs. No men are allowed to enter Chatterjee's gate except Singhji who is a driver of Chatterjee family. Sudha and Anju are not allowed to study go-education and they are controlled by their Bengal tradition and culture. Sudha, a traditional family girl, but Anju yearns to be modern in her thinking and attitude. She confronts her mother by saying, "I bet if I were a boy you wouldn't be saying no to me all the time like this." (SMH 53).

When Sudha discovers a dark secret about her father that tests her relationship with Anju: "Something has changed between us, some innocence faded like earliest light." (SMH 39) For Indian women, marriage is the key, even for those who desire to go for higher studies as Anju does or those who fall in love at first sight like Sudha. Family, tradition and culture, responsibilities of a daughter stops women's individual desires. Sudha wants to spend her life with Ashok but stars are not in her favour. She has planned to elope with him but being a fatherless child she cannot afford to take risk of getting married against her mother's desire by saying, "Good daughters are bright lamps, lighting their mother's name: wicked daughters are firebrands, scorching their family's fame." (SMH 23) and also she realises that by doing so, she ruins her sister's life. She remembers that Sunil's (Indian-American man, a computer scientist, prince of Anju) father is very particular about princess family background that it is to say that he will never hesitate to send the girl back to her parents if he finds anything wrong with the family, so she drops the idea of eloping with Ashok and has got married to Ramesh, an officer of Indian Railways, an unsteady son of officious and cruel woman Mrs. Sanyal. By resisting the elopement plan, Sudha feels that she has saved her family from humiliation and this leads a happy marriage of Anju with Sunil.

At their wedding, Anju notices her husband's infatuation for Sudha's beauty: "The wedding dinner is over. "We raise Ramesh and Sudha walk ahead, his arm under her reluctant elbow. She pulls out a handkerchief to wipe her face. She replaces it-but no, it falls behind the table. No-one notices Sunil bending to pick it up, to slip it into his pocket where he fists his

hand around it. No-one except me.”(SMH 322) Marriage separates their lives and takes a new turn, Anju moves to America whereas Sudha remains in India. Sudha realises her inability to adjust herself to a passionless marriage. She feels:

“My days have such sameness to them, a hypnotic placidity, like a pool into which nothing ever falls, leaf or stone or human life. I float on this pool. I know I am needed: I know I am liked. And so I am not unhappy.”(SMH179)

Sudha and Anju exchange their marital experience through letters. Anju is not satisfied with his husband who is busy and not able to spend time with her. She hates the mechanical life like to drive Sunil to station, attend her classes, write assignments at the library, visit the grocery and the drycleaners, preparing dinner and drive home Sunil. This routine is entirely different from her dreams. She feels “It’s not what I imagined my American life would be like.”(SMH 186) whereas Sudha, though she is married Ramesh, she fails to forget the memories of Ashok. Even then she tries her best to prove herself as a good daughter-in-law of Sanyals. But all her effort comes to nothing. Things take on a different frame, when the test establishes that Sudha will deliver a girl baby. Mrs. Sanyal is very particular that the eldest child of the Sanyal family has to be a male and hence Mrs. Sanyal forces Sudha to go for an abortion. Sudha is shocked. Her husband fails to support her. Sudha feels deprived of her strength of mind and feels:

“I put my hands on him and shook him..... I need you to help me, to protect our daughter. But he plucked my fingers off his arm as though I was speaking a strange language he’d never heard before and walked out of the house..... I can’t depend on him.”(SMH 239)

The attitude of Mrs.Sanyal and her son Ramesh, impels Sudha to leave her in-laws house to safeguard her unborn daughter. She is not willing to abort her daughter just because of a female child. Her husband also incapable of convincing his mother. In such situation Sudha takes a firm decision that she abandons Mrs. Sanyal’s family to protect her daughter. Nalini, her mother consoles Sudha to yield Mrs.Sanyal. No one is able to understand Sudha. She is an obedient daughter, dutiful wife and a well mannered daughter-in-law. When the relationship between her and her daughter is challenged, she progresses from subordination to an emancipated mother.

Nalini is not happy of her daughter decision, but Gouri Ma and Pishi extend a warm welcome to Sudha. Pishi instructs Gouri Ma to sell their traditional house to support Sudha and her daughter also convinces Sudha that the Sanyals have not realised the worth of Sudha. The Sanyals have lost out, and not Sudha. When Pishi pronounces it, Sudha’s future offers scope for a happy life ahead and plans to move to America. She wants them to bless her thus:

“Bless me that I have the courage to go into battle when necessary, no matter how bleak the situation. Bless me that I may be able to fight for myself and child, no matter where I am.”(SMH 249)

Mrs. Sanyal has planned for divorce for her son and arranged for second marriage. Sudha signs the divorce paper and she observes: “We were starting a new, my daughter and I, and because there were no roles charted out for us by society, we could become anything we wanted.”(SMH257) Meanwhile Anju in America, is too pregnant and prepares names for her unborn son. Even though she is not happy with this mechanical life in America as like India, she is happy of her unborn son. She is anxious about Sudha’s prospects. Sunil and Anju run shorts of money. Anju wishes to reserve ticket for Sudha and Dayita to visit America. Without the knowledge of Sunil she works extra hours to save money to send ticket. It results miscarriage. She cannot digest her loss of her son.

In this contrast, Sudha tackles another problem that she confronts Ashok, her first love, who wants to marry her, but he insists to leave her daughter to her grandmothers for some years. Sudha will not wrest herself from Dayita. She has abandoned the Sanyals because

they planned to abort the child in the womb. Next Ashok, he too refuses to take care of her child, so she turns down his wish and plans to fly to America to meet Anju. She feels that she is also responsible for Anju's miscarriage. And so, she decides to move America to support Anju and to start a new independent life of her own.

During the departure, Sudha receives a gift of diamond ring from Ashok, a rubee necklace from Gouri Ma. The letter from Singhji, which indicates that he is none other than her father and he is not responsible for the death of Anju's father. So, she is relieved that her father is not a murderer.

She is not aware of life in America. It is not easy to her. Though America is a modern country, it is not like India. Chitra Banerjee Divakaruni's descriptions are mainly focused on the mixture of Indian - western culture. Anju motivates her that no one in America will care that Sudha is a daughter of Chaterjee or she is a divorcee. She could start a new life of her own, provide everything for Dayita. She states: After all living alone is better than living with wrong man. Anju and Sudha are happy for their reunite after a long time. Anju spends her time with Dayita. Sunil reveals his love for Sudha. Even though he does not like his wife Anju, he tries to convince himself after marriage that he could love her and did not want to disappoint her. Being in two minds, Sudha questions herself that if she accepts his request, will it be good on her part: "And, if I follow this voice inside which says, take him, you'll never find a man who loves you more intensely, will there be any goodness left in me?"(VD187) Though she feels he is her sister's husband, somewhere in a corner of her heart: she has a passion for him and cannot stop him. She remembers Pishi's words "A woman's beauty can be her wealth, but also her curse" (VD69). But she cannot control her body, Sudha trembles and says "I fear my body. I fear his. Because bodies can pull at us, whispering, why not, I deserve more, I am young and life is passing."(VD241) Later she feels guilty for her behaviour. Therefore, she decides to get a job and leave Sunil's house immediately where she emotionally states:

"East and West, east and west The river of my life is speeding towards an analysis. What shall I do? I want an existence as nail polish. I want sleep. I want to bite into the apple of America. I want to swim to India, to the parrot-green smells of childhood. I want a mother's arms to weep in. I want my weather-vane mind to stop its manic spinning. I want Sunil."(VD87)

Sudha's confusion mind sometimes think about Ashok and sometimes Sunil. She turns away from the proposal of Ashok even he shows eagerness to look after Sudha and her daughter. She doesn't want to depend on anybody. She frequently asks job to Sara. Ashok has come to America and surprised to view the changes in Sudha's attitude. He is unable to believe her words and says: "I'll go because I can see that you have indeed, detached yourself from your past completely. I hadn't quite believed someone could do that.... (VD337) Ashok feels pain and understands that he has lost his love. Finally he has given a notepad full of her pictures as his last gift.

Finally, Sudha has got an opportunity to take care of an old man namely Mr.Sen, who is an American immigrant, has planned to spend his last days in India. She learns many things in America especially to live independently and it is not possible in India. She says to that old man: Mr.Sen, "going back with you would be a way for me to start over in a culture I understand the way I'll never understand America. In a new part of India where no one understands me without the weight of old memories."(VD321). Lalit tries to convince Sudha to stay back in America where she can get more opportunities but Sudha replies, "What life Lalit? What kind of life do I have here? I'm tired of this mantra that everyone chants, this cure for all ills. America, America, America for you, yes, America did help you to make yourself into what you wanted. But I don't have any professional skills."(VD330)

Before she leaves America she wants to meet Anju to apologize for whatever has happened, but Anju replies, "No... I don't want to hear it..... It took me a long time to close

the door. Don't start opening it again.”(VD361-362) She further states that whatever has happened to her is like a dream. She doesn't care whether it is good or bad dream because neither kind will help her to lead her present life. Anju sign a divorce paper. She starts her life by her own and refuses Sunil's help in any way. Sudha leaves America with full of pain.

As observed, these two novels, deal the issues of women characters. Chitra Banerjee Divakaruni gives importance to the women characters than men. Gouri Ma, one of the women characters in these novels, Anju's mother, one of the sufferer, head of Chaterjee's family after the death of her husband. She has not given-up her responsibilities to run the family as well as to take care of her daughter Anju. Secondly, Nalini, who is the mother of Sudha, she wishes to lead a luxurious life and it causes the death of her husband, so the situation makes her to lead a dependent life. Pishi, a widow, Anju's paternal aunt. After the death of her husband, she settled in Chaterjee's house, good story teller, supporter of Sudha and Anju during their difficult situation.

Other than these characters, one of the main protagonists Sudha, who is a traditional family girl, story teller and a dreamer. As we have seen earlier Chitra Banerjee Divakaruni portrays her women charaters are not only sufferers, also learners to withstand on their own. Sudha has learnt many things from men. Her struggles start from her in-laws house. When she marries Ramesh, who is a son of Mrs.Sanyal, her life is good but he is not ready to help his wife for her delivery. It results Sudha to abandon her marital life. Even though Mrs. Sanyal is a woman, she is not ready to accept her granddaughter as a first child of Sayals family. Sudha never expects this kind of change from her in-laws house. It is the place, where she takes a decision of her own. Sudha adjust and adopt her in-laws house. When the situation changes, she raises her voice for her identity. When Ashok proposes her for the second time with the condition of leaving her daughter Dayita with her grandmothers, she has given up his wish.

In America, She expects a peaceful life through her sister Anju, who settled in America. Again she fails to succeed her life. Sunil, Anju's husband, has an infatuation with Sudha. S, she plans to move from her sister's house and earn money for her own. Even she has hurt by all, (Ashok, Ramesh and Sunil) she is not disappointed herself. However, she doesn't have good professional skills, she believes that she can earn by her own for her daughter and America has not fulfilled her expectation

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14.

**MAPPING OF RESEARCH PRODUCTIVITY OF FACULTIES IN
ENGINEERING INSTITUTE – A CASE STUDY**

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Abstract : *The present study examines research publications in the field of Engineering. The analysis included research growth, author productivity, authorship pattern, form wise distribution of research publications, department wise distribution of research publication, designation wise distribution of research publication, gender wise distribution of research publications etc. The study reveals, that most of the faculties preferred to publish their research in International level Conference as well as Journals; as such 34% papers published in International conferences and 32.74% papers published in International Journals. It is also seen that multi authorship is dominant than single authorship. The result shows that there is a significant growth of research productivity in the field of engineering.*

Keywords : *Bibliometric study, Scientometric study, Research productivity, Authorship pattern, Research collaboration, SGGS IE & T.*

Introduction :

Higher education is the major source which contributes input to technological capability and change, besides higher rates of growth. The function of an engineering institute is not merely to impart skills and techniques required for running industries, business and government and non government departments, but to impart the young minds certain ethics and values.

Bibliometric study is an approach which is based on quantitative characteristics, attributes or objects of documentary flows. It is primarily based on the analysis of the bibliographic data on publications. A principal assumption underlying the use of bibliometric indicators is that scholars publish their research results in the publicly available literature and that one may obtain picture of scholarly activities from a quantitative analysis of scholarly documents (Garfield, 1979)

Brief profile of SGGS IE & T :

Shri Guru Gobind Singhji Institute of Engineering & Technology is established in the year 1981 at Nanded. It has grown to the level of being recognized as a leader in the area of technical education and research. It now offers 10 undergraduate, 10 postgraduate and offers Ph. D. program under its affiliating university. In less than 25 years of its inception, the institute has made a mark in technical education and quality research which got endorsed by the third party survey conducted in 2004. The institute got identified as an institute which can be raised to the level of Center of Excellence. The institute has state of the art equipment and machinery for teaching as well as for research / consultancy services. The institute has a very progressive and pragmatic approach in providing its services to all its stakeholders. The research culture of the institute has been proven through publications in thousands of research contributions with good citation record in peer reviewed prestigious national / international journals and reputed international conferences. Most of the faculty are reviewers for

international journal. A number of books have also been published by the faculty. patenting is becoming a promising feature of the institute basically because students projects are also getting converted into patents. Establishment of Innovation laboratory and participation of roughly 15% of the student strength in various innovation projects is a key feature of the institution.

Source, Scope, Methodology and Limitations :

SGGSIE & T is an government funded autonomous institute. The main source used for the collection of data is website of the institute. The details of the faculties is collected from the Cvs available on the institute website as well as publication details from the department. Scope of the study is limited to the bibliometric analysis of research publications of permanent working faculties of the institute, personal discussions with the target audience also opted administrative help. The data for the present study is collected through CVs of the faculties available on institute website. The data collected for the study was fed into MS-excel with variables such as name, designation, gender, publication level, department, year, author 1, 2, 3, 4, more than 4, author position, no of authors, title, publication, venue, remark etc. The collected data were analysed, tabulated and represented by tables using MS-Excel 2007. The secondary data were collected from the books, encyclopaedias, printed / online journals and particular institute website.

Review of Litarature :

A number of quantitative studies based on Bibliometric and Scientometric techniques have been reported to evaluate the research productivity of individuals, institutions, countries, etc. Studies are also available to verify the fitness of classic laws of bibliometrics, factors of productivity and impact of research conducted in various countries.

Thanuskodi S (2011) analysed the journal titled "Library Herald" for the period between 2006 and 2010. The analysis covered mainly the number of articles, authorship pattern, subject wise distribution of articles, average number of references per articles, forms of documents cited, year wise distribution of cited journals etc. it was found that all the studies pointed out the merits and weakness of the journal which will be helpful for its further development. The result showed that out of 138 articles single author contributed 72 (52.17%) articles while the rest 66(47.83%) articles were contributed by joint authors. The study revealed that most of the contributions are from India with 89.85 % and the rest 10.15 % only from foreign sources.

Pillai Sudhier & Priyalakashmi (2013) analysed the Bibliographic details of 1076 research articles of Central Tuber Crops Research Institute (CTCRI). It was found that the highest number of 169 papers was published in the year 2006 and average number of publications per year was 97.82. Most of the contributions were multi authored (87.68%). The degree of collaboration of scientist of CTCRI was 0.87 and most of the articles published by the scientists were in the foreign journals (51.89%).

Sharma R. (2009) studied a total of 2603 research articles published by the scientist of Central Potato Research Institute (CPRI) during 1991 to 2007. The Data collected by scanning of Annual reports of CPRI and Journal of the Indian Potato Association. Analysis show that majority of the scientists preferred to publish research papers in joint authorship (82.67%) having 0.82 degree of collaboration.

Aswathy & Gopikuttan (2013) analysed the publication pattern of faculty members of three universities in Kerala viz., University of Kerala, Mahatma Gandhi University and University of Calicut during 2005 to 2009. Authorship pattern, Degree of Collaboration, Year-wise and Designation wise distributions has been studied. In UoK there are 966 journal article contributions, while in MGU and UoC there are 635 and 734 journal articles.

Objectives :

The main objectives of the study are as follows

- To study the research productivity in various forms of Shri Guru Gobind Singhji Institute of Engineering & Technology Nanded.
- To find department wise research productivity of the Institute.
- To know the authorship pattern of research publications of the faculties.
- To find out gender wise analysis of research productivity.
- To find out designation wise analysis of research productivity.

Data Analysis & Results :

Shri Guru Gobind Singhji Institute of Engineering & Technology Nanded's faculty members research publication details collected, analysed and evaluated as per given below.

Form wise Distribution of Research Output :

Table No 1 shows form wise distributions of total number of 2303 research publications. Where, seven different forms were considered to separate the research outputs. Conference/Seminar proceedings and Journal articles found most popular form which is preferred by the faculties to publish their research work.

Table No 1 : Form wise Distribution of Research Output

Sr. No.	Publication	Total Publication	Percentage	Cumulative Total Publications	Cumulative Percentage
1	Patent	23	0.99%	23	0.99%
2	Book Chapter	36	1.56%	59	2.55%
3	Book	47	2.05%	106	4.60%
4	National Journal	181	7.86%	287	12.46%
5	National Conference	479	20.80%	766	33.26%
6	International Journal	754	32.74%	1520	66.00%
7	International Conference	783	34%	2303	100.00%
	Total	2303	100.00%		

Table No. 1 reveals that out of 2303 research publications maximum number with 783 (34%) papers are published in the International Conference proceedings, followed by 754 (32.74%) are published in the International Journal articles and National Conference with 479 (20.80%) followed by National Journal with 181 (7.86%), Book with 47 (2.05%), Book Chapters 36 (1.56%) and Patents 23 (0.99%). The study shows that majority of faculty members likes to publish their work in the International Conference/Seminar proceedings followed by International Journals; it includes reviewed or peer-reviewed publications. This is because Conference and seminars at National & International level gives platform to the professionals to share their ideas on National as well as International level which help to update their knowledge. It is also found that publication of book or Book chapter is less by faculty members.

Authorship Pattern and Research Output

It is seen from Table No 2 that out of 2303 research publications, highest number of publications are by two collaborative authors. It means that more faculty members keep interest in research collaboratively rather than single.

Table No 2 : Authorship Pattern of Research Output

Sr. No.	Publications	Total Publication	Percentage	Cumulative Total Publications	Cumulative Percentage
1	Single Author	121	5.25%	121	5.25%
2	Two Author	1246	54.10%	1367	59.36%
3	Three Author	702	30.48%	2069	89.84%
4	Four Author	192	8.34%	2261	98.18%
5	More Than Four Author	42	1.83%	2303	100.00%
	Total	2303	100.00%	-	-

It is seen from *Table No 2* that out of 2303 research publications during 1987 to 2016, there were 121 (5.25%) articles written by single authors, 1246 (54.10%) belonged to two-authored, 702 (30.48%) articles are by three authors, 192 (8.34%) articles are by four authors and very less i.e. only 42 (1.83%) articles were written by more than four authors. While, only 121 (5.25%) publications written by single author. It reveals that collaborative researches were highly preferred by the faculties.

Department wise Distribution of Research Output :

In Shri Guru Gobind Singhji Institute of Engineering and Technology in all 12 Departments of different branches are available. The publication output of these departments is given in table no 3.

Table No 3 : Department wise Research Output

Sr. No.	Department	Total No of Publication	Percentage	Cumulative Total No of Publication	Cumulative Percentage
1	Chemical	19	0.82%	19	0.82%
2	Civil	178	7.72%	197	8.55%
3	Computer	190	8.25%	387	16.80%
4	Electrical	0	0%	387	16.80%
5	Electronic & Tele. Comm.	643	27.95%	1030	44.72%
6	Information Technology	46	1.99%	1076	46.72%
7	Instrumentation	696	30.22%	1772	76.94%
8	Mathematics	5	0.21%	1777	77.16%
9	Mechanical	0	0%	1777	77.16%
10	Physics	0	0%	1777	77.16%
11	Production	386	16.77%	2163	93.92%
12	Textile	140	6.07%	2303	100%
	Total	2303	100%		

It is seen from *Table No. 3* that out of 2303 research publications the Department of Instrumentation Engineering is top with 696 publications which is 30.22% of the total contributions. The second rank is to the department Electronics and Telecommunication

Engineering with 643 publications i.e. 27.95%. This is followed by Production Engineering with 386 i.e. 16.77% and Computer Science Engineering with 190 i.e. 8.25%. While Electrical, Mechanical and Physics departments are not having single output of research publication by faculty member, however the reason behind this is that there is less number of working faculties in these departments. It can be revealed from this table that the recent topics like Instrumentation, Electronics, and Telecommunication are gaining importance in this era, since this has shown relatively good productivity.

Designation wise Research Collaboration:

Table No 4 shows Designation-wise collaboration of research contributions in twelve departments for the study period. At the higher institute level, the most important requirement for promotion is research publications. Therefore, it is necessary to know the research contributions of the faculties over the years.

Table No 4 : Designation wise Research Output

Sr. No.	Designation	No of Faculties	Percent age	Total Publication	Percent age	Cumulative Total Publication	Percent age
1	Assistant Professor	21	30%	113	4.90%	113	4.90%
2	Associate Professor	33	47.14%	702	30.49%	815	35.38%
3	Professor	16	22.86%	1488	64.61%	2303	100%
	Total	70	100	2303	100%		

It is observed from *Table No. 4* that out of 2303 research publications majority of the contributions was made by Professors with 1488 (64.16%) followed by Associate Professors with 702 (30.49%) contributions and Assistant Professors with 113 (4.90%) contributions. It seems to be that senior faculties are more. Simply it can be concluded that length of service matters more.

Gender wise analysis of Faculties:

Table No 5 shows the gender wise analysis research output of faculties from the twelve different departments and further the gender wise total number of research publications has been analysed.

Table No 5 : Gender wise Research Output

Sr. No.	Gender	Total Faculty	Percentage	Total Publication	Percentage
1	Male	58	82.86	2190	95.1
2	Female	12	17.14	113	4.9
	Total	70	100	2303	100

Table No. 5 shows that out of 70 core faculty members 58 are male faculties and 12 are female, of which 58 male faculties published 2190 research papers with (95.10%) and 12 female faculties published 113 research papers with (4.90%). On an average 38 papers are published per male author, whereas only 9 papers are published per female author.

Department and Gender wise Research Publications :

Table No 6 shows the Gender wise analysis of faculties and their research contributions. It seems that majority professionals are male as compared to female professionals.

Table No 6 : Department & Gender wise Research Output

Department	Males		Females		Total	
	No. of faculties	Publication	No. of faculties	Publication	No. of faculties	Publication
Chemical	3	19	0	0	3	19
	4.28%	0.83%	0.00%	0.00%	4.28%	0.83%
Civil	7	178	0	0	7	178
	10.00%	7.73%	0.00%	0.00%	10.00%	7.73%
Computer	10	161	4	29	14	190
	14.29%	6.99%	5.71%	1.26%	20.00%	8.25%
Electrical	0	0	0	0	0	0
	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Electronic & Tele. Comm.	13	616	3	27	16	643
	18.57%	26.75%	4.29%	1.17%	22.86%	27.92%
Information Technology	5	33	2	13	7	46
	7.14%	1.43%	2.86%	0.56%	10.00%	1.99%
Instrumentation	6	652	2	44	8	696
	8.57%	28.31%	2.86%	1.91%	11.43%	30.22%
Mathematics	2	5	0	0	2	5
	2.86%	0.22%	0.00%	0.00%	2.86%	0.22%
Mechanical	0	0	0	0	0	0
	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Physics	0	0	1	0	1	0
	0.00%	0.00%	1.43%	0.00%	1.43%	0.00%
Production	7	386	0	0	7	386
	10.00%	16.76%	0.00%	0.00%	10.00%	16.76%
Textile	5	140	0	0	5	140
	7.14%	6.08%	0.00%	0.00%	7.14%	6.08%
Total	58	2190	12	113	70	2303
	82.85%	95.10%	17.15%	4.90%	100.00%	100.00%

It is observed from *Table No. 6* that out of 70 faculties majority of the research outputs are from Department of Instrumentation Engineering which contributed to total 696 (30.22%) outputs, wherein 6 male faculties contributed 652 (28.31%) publications and 2 female faculties contributed 44 (1.44%) publications. This is followed by Department of Electronics & Telecommunication Engineering contributed total 643 (27.92%) outputs, whereas 13 male faculties contributed 616 (26.75%) publications and 3 female faculties contributed 27 (1.17%) publications and Department of Production Engineering contributed 386 (16.76%) outputs, whereas only 7 male faculties contributed 386 (16.76%) publications. Department of Computer Science Engineering contributed 190 (8.25%) outputs, whereas 10 male faculties contributed 161 (6.99%) publications and 4 female faculties having 29 (1.26%) publications on their credit followed by Department of Civil Engineering contributed 178 (7.73%) outputs by only 7 male faculties. While, Department of Electrical, Mechanical & Physics contributed zero research outputs on credit.

Conclusion :

The present study tried to provide a comprehensive evaluation of the data obtained from SGGs IE & T. It is found that at the early stage the coverage of publications from faculties was less but it is increasing gradually. In all there were 12 departments and 71 core faculty members in the institute. International Conference as well as International Journal is the most popular channel of research publication preferred by the faculties with highest 34% and 32.75%, followed by national conference papers with 20.80%, national journals with 7.86%. Publication of Books with 2.05%, Book Chapters with 1.56%. The most important

patents registered with 0.99%. The reason behind this may be Conferences at international level or national level gives platform to the professionals to share their good ideas and also update their knowledge in their field.

- It is observed that out of 2303 research publications, there were only 121 (5.25%) articles written by single author and 2182 (94.75%) articles were written by multi authors. It reveals that collaborative researches were highly preferred by the faculties.
- It is seen that out of 2303 research publications the Department of Instrumentation Engineering is top with 696 publications which is 30.22% of the total contributions.
- Professors Research publications is more than associate professor and assistant professors.
- Male faculty research publications is more than the female faculty members.

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15.

MAPPING OUT THE MELANGE OF UNIVERSAL AND PARTICULAR IN SELECTED DOGRI FOLKTALES

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Abstract : *Dogri folktales are the timeless oral records of Dogra community which provides a bird eye view to their cultural heritage. Their folktales are allied to their roots and thereby stand as a perfect specimen to analyse them and explicate those traits which are universal in nature. The present paper aims to trace the connection of this particular community to the outside world in spite of being coloured in their own regional flavour by tracing the presence of certain archetypal characters. The study is carried under the theoretical viewpoints of Carl Gustav Jung.*

Keywords: *Dogri folktales, regional flavour, universal traits, archetypal characters.*

‘Durgar’ or ‘Duggar’, the term which remained obscured till 11th century with no mention in Kalhana’s *Rajtarangini* or in any other valuable manuscript and inscription of its time, first came to existence only through some inscriptions on Chamba copperplates. ‘Duggar’-the homeland of Dogras, refers to the land of extended mountain ranges landlocked between two mighty rivers of the Sutlej and the Chenab. During the British rule in nineteenth century, this region was fragmented into eastern and western areas on the basis of its topographical features:

The eastern comprising the districts of Kangra, Hoshiarpur and Gurdaspur and the former States of Suket, Mandi and Bilaspur with the Ravi to the west, Dhawaladhar and the higher Himalyas in the north, the Sutlej to the east and a line drawn from Rupar through Hoshiarpur to Gurdaspur in the south; and the western, consisting of the former Sialkot and Gurdaspur districts to the west of the Ravi, a line drawn from Gurdaspur to Sialkot in the south.” (*History of Dogri Literature*, 2)

This land of Dogras thereby stretches afar through three type of terrains; “the *Pahar* (high mountains), *Kandi* (lower hills) and the plains at the foot of the Shiwalik” (2). Each terrain shares the same Dogra culture and traditional patterns but with their own varied characteristic nature and life styles:

The people of the mountains are comparatively simple, hospitable, freedom-loving, happy in the lap of nature and generally content with their way of living. The people of the plains are less simple and less straightforward and more worldlywise and clever.... People of Kandi are the salt of Duggar, typical Dogras, hardworking, self respecting ready to die for the honour of their women and for the sake of their caste and country and prepared to break rather than bend. (2-3)

The Dogras are known for their gallantry, strength and courage leading to their recruitment as soldiers and generals in military services. The accounts of their valour have always acquired a significant place in their oral traditions and language. Dogri as a language was first referred in 1317 by Amir Khusro in his record of Indian languages. After Khusro, in nineteenth century Rev. Carey acknowledged Dogri as one of the Indian languages, and in 1867 John Beams in his essay ‘Outlines of Indian Philology’ included Dogri as one of the eleven languages belonging to the Indo German linguistic family. These were “Hindi, Bengali, Punjabi, Sindhi, Marathi, Gujarati, Nepali, Oriya, Assamese, Kashmiri and Dogra” (4). Dogri language and Dogri folklore, together these two stand as a citadel of Dogri heritage. Even the transition of Dogri folklore from orality to folk literature has also proved fertile in garnering and preserving the rich oral heritage of this land. Dogri folk literature is alive and stands as a living record of their moral

values, attitudes and teachings as well as a repertoire of their articulate expressions and their connection with their roots. The literature replicates their flow of life which unswervingly gushes out from their heart and plays a significant role in amusing and entertaining the people irrespective of their age. It remains fresh as ever even after generations and generations have passed on and this youthful stream never exhausted of its timeless treasure. This folk literature is characterised by:

Universality, richness and variety, representative character and research potential are the main features of this literature as of folk literatures all over the world. Dogri folk literature is universal in two ways: Firstly, its subjects are universal and the strands in which these subjects are woven are common, and secondly, it appears in the same forms all over Duggar- be it Akhnoor or Jammu, Udhampur or Basholi, Chamba or Kangra, Mandi or Bilaspur. (*History of Dogri Literature*, 9-10)

The Dogri folktales abound in these features, and embody all the mottled aspects of a human life interwoven into a local garb. It wouldn't be wrong to say that at the same time these folktales exhibit those traits which are universal in nature as well as are coloured in a regional flavour and thereby are "fully representative of the life of the people. It contains everything from the ideals, traditions, and beliefs of the community to the vignettes of day to day domestic and social life" (*History of Dogri Literature*, 11). Dogri folktales are a perfect medium to explore the psychic reservoir of Dogra community as well as their oral records which are impervious to the changes that have taken place in this community over the years. These folktales at one end represent a man's connection to his roots and on the other hand represent the traits which are universal in nature. The present paper explores that how this particular community having its own culture and traditions exhibits the traits or forms which are universal in nature through the analysis of its folktales. These universal traits are ubiquitous and their seeds are inherited inside the human mind linking up the whole humanity with a single thread called archetypes.

Archetypes are the forms, patterns, models or ideas which form an important component of a human psyche- collective unconscious. The concept of archetypes have been propounded by Swiss psychologist Carl Jung, who called this as "primordial images" (Jung, 11) in its nature of being innately acquired by the human beings all over the world. Jung opines that "These images are "primordial" images in so far as they are peculiar to whole species, and if they ever "originated" their origin must have coincided at least with the beginning of the species... This specific form is hereditary and is already present in the germ plasm"(Jung, 11). This clearly indicates that certain human attributes are the manifestations or the expression of these pre-acquired forms. Jung in his *Four Archetypes*, mentions about some of these archetypal characters which are universally found, these are-trickster archetype, wise-old man archetype, mother archetype (terrible and good). These very archetypes manifest themselves in Dogri folktales as well, thereby strengthening the concept of their universality and existence in every human being irrespective of their geographical variance.

Trickster archetype:

Jung describes this archetype as having the attributes of a "shape-shifter, his dual nature, half animal, half divine" (160). A trickster appears in many guises in the tales. In the tale of "The God Himself" dual facets of the trickster becomes visible. The trickster visits a tradesman's house introducing himself as Narayana, to console the bereaved mother Shanini who had lost her daughter Munki. He consoles the women by these words "Why do you keep crying? Your Munki is very happy. There in Swarga, she is all time playing, running, running about even quarrelling with others of her age... I came here only to inform you about her well being. I must go back now" (*Dogri Folk Tales*, 23). These words solaced the pain of Shanini who is happy to hear about her daughter. The lady who never did anything except crying for her daughter, gladly prepares meal for this trickster whom she thinks as a divine being. She sends some food as well as some ornaments for her daughter in heaven. The trickster takes it all. Till here the image of the trickster is a beneficent one but later the guise shifts to an evil one.

The trickster who has been benevolent to the lady becomes a deceiver and ultimately dupes the trader by stealing his pony and taking it with him as well "The shah got to the tree, tied

the pony to the trunk of the tree and began to climb the tree.... When the Shah had reached half way, the *jat* quickly climbed down from a branch and on to the back of the pony. He rode the pony away” (*Dogri Folk Tales*, 25). The tradesman who reached home in disappointment replied to the query of her wife “I’ve given that also to Narayana so that Munki can ride” (*Dogri Folk Tales*, 25). The archetypal figure possess contradictory and contrary nature; benevolent as well as deceitful at the same time. It depicts his undeveloped consciousness. Jung opines to this feature of trickster as:

the figure of the trickster. He is a forerunner of the saviour, and, like him, God, man, and animal at once. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness....He is so unconscious of himself that his body is not in unity, and his two hands fight each other.(169)

In another tale titled “An Honest Thief” the archetypal figure appears as a Brahmin who was a thief. He gives up stealing under the influence of his friend who is a good Brahmin. He reduces the gratification of his own instincts by his habit of stealing to once an year on Diwali and vows to never break it. But he breaks his vow to aid his helpless friend financially by providing him five hundred rupees for his daughter’s marriage. In the process of arranging the required money, the thief helps a priest to cross a river and denies thrice the calls of Shiva bird (which symbolises his own unconscious) to steal from someone who has called him friend. The priest names him a “*dharmi* and *gyani* thief” (*Dogri Folk Tales*, 70). On another occasion he returns the money taken from the chest of a shop because he had a pinch of salt mistaking it as sugar and said, “One should never deceive someone whose salt one has eaten” (*Dogri Folk Tales*, 71). When he gets the chance to loot the treasury of a Raja, who himself accompanies him to test his employees, he steals only five hundred rupees for his friend and one thousand for his companion (Raja in disguise). This trickster figure in this tale suggests a clear separation and development of the unconscious and conscious self of the trickster who is able to control his instincts and urges to steal. Moreover, in this tale the trickster appears as dual faceted as well; initially a thief and later his emergence as a saviour who breaks his vow to aid his friend in hour of need.

Wise-old Man Archetype:

The archetypal figure manifests itself only when the hero sets on a task and is in need of guidance in his path of quest “The old man always appears when the hero is in a hopeless and desperate situation from which only profound reflection or lucky idea....can extricate him” (Jung, 113). This archetype appears in the tale titled “The Flying Horse” where prince Ramadev goes in search of the flying horse and meets a Mahatma during his way who tries to test his resilience with these words “Till day no one has ever got the flying horse. Whosoever has attempted to get it, hasn’t returned alive” (*Dogri Folk Tales*, 82). But on seeing his unmovable determination, he reveals the whereabouts of this flying horse “About a hundred miles from here as you go straight, you’ll come across a hill. It is known as Bhauri hill. At the foot of the hill there is banyan tree with a branch of it leaning over the crystal clear waters of a spring. The flying horse comes there every day to drink water under that banyan tree branch. His arrival is preceded by a thin drizzle and mist” (*Dogri Folk Tales*, 83). Thus, the figure of wise-old man aids the hero by giving him clues about the object of his quest. On overt level, the figure fulfils the role of a mentor in guiding Prince Ramadev while on the covert level; the figure serves as a spiritual function as well by aiding his journey towards the unknown or unconscious.

Terrible-mother Archetype:

Jung describes this archetype as “On the negative side the mother archetype may connote anything that secret, hidden, dark ; the abyss, the world of the dead, anything that devours, seduces, and poisons, and that is terrifying and inescapable like fate” (15). A terrible mother archetype sometimes manifests in a step mother figure expressed in her hatred and jealousy towards her stepchild. The step mother in “The Flying Horse” is the manifestation of terrible mother archetype. She insists on sending his stepson Ramadev, in quest of flying horse with the intention of killing him:

One day the queen took herself to the dark room and in protest. She told her husband, the king, "I want you to get the flying horse for our kingdom. I will not eat until you get the flying horse." The king pleaded with her, "Look no, one has seen or caught hold of the flying horse. Whosoever has ever attempted to get it, has never come back alive." (*Dogri Folk Tales*, 82)

The king tries to persuade her but she refuses to entertain any of his suggestions in favour of prince Ramadev. Finally the king accedes to her wish and sends his son on a dangerous errand. After the completion of first task successfully, she once again makes another demand to get him killed by sending on another dangerous quest and says "Our Rajkumar has achieved a miracle by capturing the flying horse. Now it is time that he should get married. You know Raja Bhimdev of Sumarta has a very pretty and accomplished daughter by the name Geeti. Our Rajkumar should get married to her" (84). She was well aware that whosoever tries to get married to princess Geeti is killed in course of carrying out three impossible tasks set as a precondition for marriage by her father King Bhimdev. The devouring nature of the stepmother in this folktale is symptomatic of her archetypal attributes. Moreover, her strong urge to see the prince dead and poisoning his father-the King further strengthens her image as an archetypal character.

Good-mother Archetype :

Jung in his *Four Archetypes*, illustrates the characteristics of a good mother archetype as "The qualities associated with it are maternal solicitude and sympathy; the magic authority of the female...any helpful instinct or impulse; all that is benign, all that cherishes and sustains, that fosters growth and fertility" (15). It points to the positive attributes of a mother who nourishes and provides warmth either for her child or for the sake of her child. The character of Shanini in the tale of "The God Himself" is a manifestation of good mother archetype. Her world falls apart at the death of her only daughter Munni. She doesn't allow the *jat* who masquerades as Lord Narayana himself and describes at length about the adventures of Munni in heaven, to leave without having food. "Please stay for a while. I 'll cook a nice meal for you....I can't allow you to go without a meal. It 'll please me. It 'll be a great favour please" (*Dogri Folk Tales*, 23-24). She also packs some dry fruits and ornaments for her daughter and hand over these to the *jat*. The mother never did anything except mourning for her daughter from the day she lost her. But, her act of cooking the food and feeding the *jat* signifies her as an embodiment of good mother archetype. Moreover, there is nothing which is mysterious about this character in the tale which could point to her negative side.

While concluding, it is pertinent to mention that Jammu region has own geographical variance and diversity as well as a rich oral heritage. The particularities which reflect in the folktales also provide an anchor to trace the connection which is specific to the whole species. The presence and manifestation of certain archetypal characters like trickster archetype, wise-old man archetype and mother archetype represent the concoction of local as well as universal at one hand and on the other hand clearly indicates the uniformity in human nature irrespective of all the superficial differences.

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16.

ENGLISH GHAZAL: AN INTRODUCTION

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Abstract - Ghazal has achieved an immense popularity in today's world literature. As a poetic genre it has won a wide acclaim. Ghazal is not merely a special proud and privilege of Arabian / Persian poetry (languages in which ghazal was born) but today ghazal is composed in all the major languages of the world. The themes and structure of ghazal influenced the European languages also. Ghazal has developed, widened its scope and has found a special position in the poetic world of Italian, French, German, Spanish and English language. Due to its intrinsic beauty, modesty, philosophical and romantic touch to all the facets of life, it appealed to many English poets. Many poets living in many countries have written poems in ghazal form. A few poets gained perfection and some poets adopted only the structural aspect of ghazal but their ghazals hardly have the peculiar characteristics that may suit for ghazal. The present paper is an attempt to introduce some renowned English ghazal writers who have prospered and glorified this extraordinary poetic genre.

Keywords: Ghazal, Arabian, Persian, theme, structure, poetic genre

Introduction -

Ghazal which has its origin in Arabic / Persian poetry is no longer a proud and privilege of Arabic, Persian and Urdu poetry but it has attained a special position in many principal languages of the world like English, German, Spanish, French, Italian etc. Ghazal is a special attribute of the poetically gifted and extraordinary geniuses. The poet's poetic talent, his / her knowledge of rhetorics, aesthetic sense, mastery over diction, metre and structure, sense of perception all combine together to make ghazal artistically, thematically and structurally perfect. The history of the origin and development of ghazal is quite interesting. It was originated from Arabic poetical type 'Qasida' which was 'a poetry of praise'. Due to its intrinsic beauty, modesty, delicacy, youthful vigour and immediate response from the audience ghazal has become one of the most favourite poetic forms. The structure of ghazal, its thematic variety, its epigrammatic terseness, telling simple things in innovative and excellent manner, use of proverbial language greatly appealed English poets and consequently they turned to ghazal tradition.

Origin of ghazal -

Long before the adoption of Islam, the Arabs sowed the seeds of ghazal in Arabian deserts. In search of water and to earn their livelihood the Arabs wandered from one place to another in the deserts like nomads. Their lives were full of difficulties, hardships and poverty. They could hardly find any opportunity for entertainment. But at the end of the day, they used to meet and shared their feelings with each other. Some poetically gifted writers arranged 'poet's meets'. These poets performed public singing. These poets used to entertain the audience after long hours of labour. 'Qasida' was one of the most preferred form of singing which became extremely popular. 'Qasida' was a long poem written to praise the heroic deeds of their leaders, heroes or ancestors. It was a general custom to introduce a 'Tashbeeb' of two lines before presenting Qasida. Tashbeeb which was always abounding in love, romance was sung first and then the Qasida was presented before the audience.

The Arabs accepted the Islam and started the mission of spreading their religion. They announced a battle of religion called 'Jihad' against Persia / Iran also. As a consequence of war and acceptance of Islam, the cultural dissemination took place in Persia / Iran. Qasida which was popular among the Arabs, also gained special place in Iran.

It is mentioned in the history that a noted Persian poet Ki Rudaki (880-941) took an initiative to separate Tashbeeb from Qasida. Due to the romantic nature of Tashbeeb, it appealed Ki Rudaki. He composed a poem of these two lines (couplets) and this was the first ghazal. The Persian poets were attracted towards this newly formed poetic genre. The first ghazal was thus composed in Persian language. As a result of Muslim invasions and the mission to spread Islam, the Muslims introduced ghazal to various countries.

The word ghazal is of thus Arabic origin which literally means 'conversation with women' or 'a talk about women'. In Persian 'ghazal' has a different meaning 'the last melancholic cry of deer cornered by hunters'. Ghazal is a series of couplets (sher) in which every couplet is an independent poem itself, like a pearl in necklace. These couplets are of the same length and metre.

Structure of Ghazal -

Ghazal consists of five main components - matla (first couplet), makta (concluding couplet), bahar (metre), qafiya (monorhyme) and radif (refrain) and a collection of couplets (sher) which follow the rules of these above mentioned components is called as a true ghazal. These components unite together to form a precise structure of ghazal. Matla, makta, bahar, qafiya and radif so eloquently unite in ghazal that nobody can even imagine to separate one component from another.

The couplets are constructed as pearls on a necklace, when united they form a necklace and when dispersed they show their separate identity. There is a break in thought, feeling in all the couplets of a ghazal but there is an epigrammatic terseness and each couplet is proposed to be thematically separate lyric.

While reading a ghazal, the first thing captures the reader's attention and that is its Matla. The first couplet of a ghazal is known as Matla. This is the only couplet where both the lines rhyme together. In rest of the couplets the fourth, sixth, eighth etc. lines (second line of each couplet) rhyme with the matla. While the first couplet of ghazal is called as matla, the final couplet is called to be makta. The last couplet of ghazal often employs the poet's Takhallus (signature) or pen name of ghazal writer in very creative ways.

Bahar (metre) is a soul of ghazal because it is metre which declares ghazal's unity and conformity. In the first couplet called matla, both lines must rhyme and have exactly the same matraa (syllables) structure (same total as well as the same order). Metre proves the ghazal writer's particular mood and his / her emotional integrity. He / she has to put every syllable in each line in a single metre. If he is unable, he is supposed to be failed in composing ghazal. The poet / ghazal writer is not allowed to add or delete a single letter (word is even more bigger thing) in a line in any couplet.

Structurally there are two types of ghazal. (1) Muraddaf, and (2) Gair-muraddaf ghazal. There are some ghazals that do not have refrain (radif). Such ghazals are called as 'gair-muraddaf ghazal'. But in most of the cases, the ghazals have both monorhyme (qafiya) and refrain (radif). Ghazals having both, monorhyme and refrain are called as muraddaf ghazals. Thematically also, ghazal is of two types. (1) Musalsal, and (2) Gair musalsal ghazal. Every couplet is an independent poem in itself. It means, there is no continuity of thought among all the couplets. But there are many ghazals where all the couplets have the similar theme. The ghazals having all the couplets on the same theme are called as musalsal ghazals. The ghazals having all the couplets on a different - different themes are called as gair-musalsal ghazals.

The journey of ghazal from Arabic / Persia to other countries and other languages is quite interesting. Ghazal was originated in Arabic / Persian language before thousand years. Dr. Reza Zadeh Shafegh calls Abdullah Jafar Rudaki (859-941) as 'the first of the great poets of Iran'. He is called as the forefather of ghazal. From Persia it came to Turkey, Indonesia, India and other countries in 12th century and the poets residing in these countries tried

composing ghazal into Urdu and Hindi. The poets who followed Persian poet Rudaki and are regarded as greatest Persian ghazal writers of all time are Hafiz, Sinai, Jalaluddin Ali Afshani, Al Khaqani, Al Anwari, Muslihuddin Saadi, Farid Al Din Attar, Rashid Al Din, Jalal Al Din Rumi etc.

Amir Khusro (1253-1325) wrote ghazals in Persian as well as in Hindavi language (earliest form of Hindi). Ghalib is a world famous practitioner of Urdu ghazal and Mir Taqi Mir, Mir Dard, Hali, Daag Dehalavi, Mirza Soz, Sauda, Momin, Firaq Gorakhpuri, Mohd. Allama Iqbal, Mohd Wali, Janisar Akhtar, Jigar Muradabadi, Sahir, Qateel Shifai, Hafiz Jalandhari, Zauq, Dushyantkumar are some prominent Urdu ghazal writers of all time.

Ghazal was introduced into Europe in 19th century through translations of Persian literary works. A renowned German poet Goethe's 'West Eastern Divan' was a famous collection of ghazals and Goethe's ghazals inspired other poets like Hammer Purgstel, Friedrich Ruckert, August Von Platen. Dingelstedt's contribution to German ghazal is praiseworthy. Ghazal spread out from Persian speaking areas, first into the Indian subcontinent and the Turkish region of Asia and then Europe. Ghazals were also written in Spain, in Arabic and Hebrew. Moses Ibn Ezra (1058-1155) was a notable ghazal writer of Hebrew ghazal. Turkish ghazal writer Fuzuli (1483-1556) and Afgani poet Ali Shir Navai played an important role in spreading ghazal in their Turkish language.

It is in the 20th century that the ghazal creation witnessed prosperity and glory to an excellent extent. In 20th century James Clarence, Mangan, Andrienne Rich, Phyllis Webb, James Elroy Flecker tried to experiment this poetic form in English. In the later half of the 20th century the ghazal started to be recognised as a poetic form in English language. A number of American poets were attracted by this poetic form but a few including Agha Ali, W. S. Merwin, John Hollander, Elise Paschen could employ successfully this form in their poetry. They tried to achieve perfection in ghazal structure. The ghazals they composed are better called as 'free ghazals'. Their ghazals resemble to be ghazals as their couplets show separate identity as independent poems and their efforts to follow metrical pattern. A majority of contemporary ghazals are written in free verse. Following the structural pattern of ghazal, the contemporary ghazal writers tried to display internal consistency relating line and length. In today's literary scenario some English poets have succeeded to establish themselves as English ghazal writers. The poets like Patricia Smith, Len Anderson, William, Matthews, Diana Ackerman, Paul Muldoon, Ellent Briant Voigt, Elizabeth Spires, John Canaday, Martha Collins, Richard Kenney, Barbara Little, Glyn Maxwell, Peggy Obrien, Peg Peoples, John Richard Reed, Sagaree Sengupta, Francis Brabron, Robert Fly, Andrew Chumbley, Lorna Croizer, Judith Fitzgerald, Jim Harrison, Galway Kinnell, Marilyn Krysl, Maxim Kumin, Edward Lowbury, Robert Pinsky, Spencer Reece, John Thomson, Natasha Thretwey, John Edgar Wideman, Elenor Wilner, Rob Winger composed poems in ghazal's poetic form.

Agha Shahid Ali's contribution to English ghazal and its spread is well known. He is widely considered to be a proponent of this Persian poetic form in English. There are some magazines and journals which regularly publish English ghazals. R. W. Watkins is an editor of 'Contemporary Ghazals'. This is the only regular English Journal which is devoted to this poetic genre.

As already mentioned above Kashmiri American poet Agha Shahid Ali is called as a proponent writer of English ghazal. He is virtually a one man champion of what he calls 'true ghazal'. His 'Call Me Ishmael Tonight' is a collection of his original ghazals in English. In 2000, he edited a book of ghazals 'Ravishing Disunities: Real Ghazals in English' which consists English ghazals of 107 poets. This book has won a worldwide fame and after the publication of this ghazal collection a number of English poets in Canada, England, America and even in India turned to English ghazal writing. "It is Ali who has led the development of English ghazals in a form faithful in both spirit and letter to the Urdu model. He adheres to the rules of lines length as well as metre, rhyme and refrain. Most important he captures ghazal's essential emotion".¹ Agha Shahid Ali's ghazals employ his invulnerability, sadness

for the decaying civilizations which were once marked with religious diversity, cultural and social harmony. His exile from his homeland, lost tradition and language, personal loss, his nostalgia, memory of his past country are the representative themes of his ghazal.

Andrienne Rich's contribution to English ghazal deserves special praise. Her collaborative work with Aijaz Ahmed is well known. She started writing English ghazal in 1970's. Andrienne Rich published 'Ghazals: Homage to Ghalib', 'The Blue Ghazal' (1968), 'Leaflets' (1969), 'The Will to Change' (1971), 'Late Ghazal' (1994), 'Dark Fields of the Republic: Poem' (1995). Most of the ghazals of Andrienne Rich are based on love, politics of the day and her yearning for the emancipation of women, homosexuals etc. Andrienne tried to insert into her poetry new words, new images, concepts and myths from foreign literature. Beside her own ghazals she also translated Urdu ghazals of Mirza Ghalib into English which brought her fame and established her as a good translator and a critic. Rich has succeeded in connecting her personal life to public life and her efforts to shatter the dominance of patriarchy, fight against racism are criticized by many. Rich was inspired by Mirza Ghalib. 'Similar to the Urdu and Persian ghazal, Rich creates disunited and autonomous couplets in her ghazals and brings unity to them by creating an association between its images. The feature of disunity of couplets allowed Rich to bring together diverse subject matter into a single poem'.² Like Ghalib, Andrienne Rich abundantly use nature elements to express her ideas, like Ghalib she creates an ambiguity in her couplets and like him she practices a number of allusions to other literary, social, economic, political and historical personalities and incidents.

W. S. Merwin was a Pulitzer Prize Winner and a great literary personality of America of 20th century. When Aijaz Ahmed, a great Pakistani critic and literateur living in New York took the project of publishing translations of 'Ghalib's Ghazals' into English on Ghalib's centennial death anniversary in 1969. W. S. Merwin contributed Aijaz's project. 'The book's contributor's included four future Pulitzer Prize Winners who already enjoyed a certain stature in the literary community: W. S. Merwin, Andrienne Rich, William Stafford and Mark Strand'.³ In stead of this contribution Merwin published his own English ghazals in his poetry collections, some reputed magazines, periodicals and edited ghazal books. He also contributed to Agha Shahid Ali's 'Ravishing Disunities – Real Ghazals in English'.

John Hollander is a famous American poet, editor and anthologist. He is famous as free ghazal writer of America and known for his open ghazals. He has written ghazals usually without the strict pattern of traditional form.

Phyllis Webb is a Canadian poet and a writer who worked as a broadcaster. In the preface of her book 'Water and Light', Phyllis Webb writes that her antighazals focus on the particular, the local, the dialectical and personal. Her ghazals are better called as antighazals and her antighazals present her love feelings, intimate relationship between male and female and her poetic and personal experiences. "Webb defies every rule of the ghazal form and the ghazals-ness of her ghazals or antighazals is in question. How are they different from a western poem? In a broader sense she had departed from the structure of the ghazal. From a personal standpoint what Webb presents cannot be deemed as a ghazal not even a reflection of the notion of ghazals".⁴

Len Anderson is an American poet and physicist. He is famous for his 'Invented by the Night' and 'Affection for the Unknowable'. He wrote several English ghazals as well as published his various articles on ghazal verse form. Patricia Smith is an American author of seven books of poetry and a winner of National poetry slam for four times. She has won numerous awards for her remarkable contribution to poetry. She is a journalist, poet, mystery writer, a historian, a performer and children's book writer and specially famous for her hip-hop ghazals.

Elise Paschen is a renowned American writer and a poet of worldwide fame who wrote 'Bestiary', 'Houses', 'Coasts', 'Infidelities' and she also published her poems and

ghazals in 'The New Yorker', 'The New Republic', 'Ploughshares' etc. Jim Harrison is a significant American writer, novelist, a poet and an essayist. Though he was a versatile writer, he called his poetry 'the true bones of my life'. His 'Outlyer and Ghazals' (1971) was published by Simon and Schuster, New York. John Thompson was a Canadian poet, translator and University professor. He is well recognized for his mastery of poetic forms. He is widely credited as the first to bring the ghazal to Canada. He published his ghazals in his 'Stilt Jack' (1978) and his preface to this book of ghazals is also well known for his criticism of ghazals.

Denise Levertov is a prolific writer, poet, essayist, activist and humanist. Under Anderienne Rich's influence she started composing ghazals in English and published her ghazals as 'Broken Ghazals' but her ghazals are not so successful as genuine ghazals. James Clarence Mangan, an Irish poet and a scholar is specially praised for his 'Dark Rosaleen', 'Siberia' and 'A Nameless One'. He is a romantic poet and is compared to S. T. Coleridge. His ghazals comprise a variety of themes. Elizabeth Spires is a renowned American University teacher and a poetess famous for her 'Worldling', 'The Wave Maker', 'Swan's Island' etc. Her ghazals are marked by her personal experiences, themes of parting, nature, culture, politics, distress and depression in contemporary world, remembrance of past etc.

In this way, some noted ghazal writers have widened the scope of English ghazal. English ghazal and its prosperity flourished mostly in America and now a days many American poets have turned to ghazal writing due to its intrinsic beauty, natural rhythm, dramatic paradox, contradictory statements, imaginative thinking, immediate reader's response and a variety of themes of love, unconditional love, society, mysticism, humanity and what not?

Conclusion -

In recent literary scenario, the ghazal tradition is practiced in many countries like India, Pakistan, Iran, America, Germany, Spain, England, France, Italy etc. In some countries ghazals are set to music and have gained commercial popularity as recordings and in movies. A number of English poets tried their hand in this comparatively difficult poetic genre. Ghazal came from Arabia / Persia and soon attracted the attention of the worldwide poets and today we see that in the hands of inborn and talented literary geniuses it has glorified and won a position as literary genre of great pride and prestige. Ghazal which was once revolved round the general themes of wine and love has widened its scope and today in the hands of great craftsmen ghazal has represented a diversity of themes and there is no topic in the world which is remained untouched by ghazal writers. This paper is an attempt to pay tribute to the representative English ghazal writers like Andrienne Rich, Agha Shahid Ali, John Hollander, Patricia Smith, W. S. Merwain, Phyllis Webb, Len Anderson, William Matthew, Elizabeth Spires etc. for their remarkable contribution to English ghazal and its development.

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17.

MATTHEW ARNOLD: "POETRY AS A CRITICISM OF LIFE"

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Abstract:-

Arnold's significance in the history of English Literature and literary criticism is acknowledged by everyone. He had a definite objective or function in writing poetry and his greatness lies in this fact. He most prominently and clearly elaborated his objective. Ultimately the objective of his poetry was a "a criticism of life." The phrase, "criticism of life" is elaborated by Arnold with the help of phrase "application of ideas to life." The poetry will be greater if the application of ideas is more powerful. Now the question arises how to recognize great or high poetry. Arnold does not lay down any specific features of a great poetry. It is much better to study concrete examples of highest poetry. According to Arnold in order to judge a poets work properly, a critic should compare it to passages taken from works of great masters of poetry and that these passages should be applied as touchstones to other poetry. However, this touchstone method of judgment has its own limitations. The method of comparing passage with a passage is not a sufficient test for determining the value of a work as a whole. Edward Caird stated that literature is a criticism of life exactly in the sense that a good man is criticism of a bad one. Arnold reveals that the grand works of literary genius is a work of synthesis and exposition. It is not analysis and discovery. The two attributes of great poetry are natural magic and moral profundity. The present paper attempts to explore Arnold's poetry as a criticism of life. It also highlights his high conception of poetry, his touchstone method to judge high poetry, its limitations, his disinterestedness of critics and future of poetry.

Keywords:- Arnold, criticism, touchstone, judge, disinterestedness, delightful.

Arnold's significance in the history of English Literature and literary criticism is acknowledged by everyone. He had a definite objective or function in writing poetry and his greatness lies in this fact. He most prominently and clearly elaborated his objective. Ultimately the objective of his poetry was a "a criticism of life." By criticism of life he meant to propound and explain noble and profound application of ideas to life. His approach towards the function or objective of poetry has been well elaborated in his 'Study of poetry' with greater emphasis. He has a high conception of his own calling. He is confident that good poetry has an immense future. Arnold very confidently declared, "In poetry as a criticism of life under the conditions fixed for such a criticism by the laws of poetic truth and poetic beauty, the spirit of our race will find, as time goes on and as other helps fail, its consolation and stay." The extract explains Arnolds trust and faith in the power of poetry, its high density, and it contains his famous definition of poetry. In the later part, he elaborates his definition and then illustrates it by applying it to a number of English poets. "It is in poetry which is a criticism of life that the spirit of our race will find its last source of consolation and stay. Arnold himself explains criticism of life, "as the noble and profound application of ideas to life," and 'laws of poetic truth and poetic beauty,' as truth and seriousness of substance and matter, and felicity and perfection of diction and manner."¹ Arnold believes that poetry does not reflect life as it is, rather the poet adds something to it from his own noble nature, and this something contributes and his criticism of life. Poetry has that amazing capacity to make men moral, better, and nobler, but it does so, not through direct preaching, or by appealing to reason like science, but by appeal to the soul, to the whole of man. The poet expresses in his poetry what he seriously believes in. He expresses in his poetry from the depth of his soul. He expresses it in his poetry so beautifully and wonderfully that he creates a thing of beauty. As we know a thing of beauty is a permanent source of joy. Such sort of high poetry makes our

life richer. It has the poetry of sustaining and delighting us. The matter of fact about Arnold is that he is against direct moral teaching, and he regards didactic poetry as the lowest. So we come to the point that Arnold's poetry provides the answer to our question, "How to live?" His poetry, however, does so indirectly and not directly like men of religions.

The phrase, "criticism of life" is elaborated by Arnold with the help of phrase "application of ideas to life." The poetry will be greater if the application of ideas are more powerful. According to Arnold poetry is an interpretation of life as the poet experiences it. However, poetry is not merely an intellectual exercise, it is subject to the laws of poetic truth and poetic beauty. Criticism means how a creative artist reacts to his experiences and gives expression to his ideal attitude to those experiences. Arnold is of the opinion that the qualities of high serious poetry can be found in its matter (substance) and manner (style). The poetry, to Arnold's mind, meets some fundamental human needs in three ways. First, poetry has the capacity to interpret the meaning of human existence. In this sense, poetry is found as the mirror of human condition, thus, it consists of a powerful tool to criticize the problems in society that infringe on spiritual elevation, Secondly, poetry is alone capable of satisfying our spiritual need. Poetry helps us to understand the world as well as ourselves better. Finally, poetry may also be a source of sheer pleasure to the reader. Arnold explains that the criticism of life consists principally of "the superior character of truth and seriousness" encountered in great poems. It is this virtue that gives to our spirits what they can rest upon. Incidentally like Aristotle, he reminds us that it is in this particular quality that the superiority of poetry over history lies."² In a nutshell, criticism of life is Arnold's belief that great poetry does not present life as it is, rather the poet adds something to it of his own noble nature, and this something is prominent which contributes to his criticism of life.

Now the question arises how to recognize great or high poetry. Arnold does not lay down any specific features of a great poetry. It is much better to study concrete examples of highest poetry. "We will recognize highest and greatest poetry from the fact that it has something of perennial interest, something which appeals to the primary human affections and instincts. He writes in this connection: "It is much better simply to have recourse to concrete examples, to take specimens of poetry of the high, the very highest quality, and to say, 'The characters of a high quality of poetry are what is expressed there.'"³ Arnold suggests us to avoid the false valuations of the historic estimate and the personnel estimate. He advises us to learn to feel and enjoy the best work of the real classics and appreciate the wide difference between the highest work and all lesser work. If we have a query to identify the best work, he reveals that it is enough to exclaim, "It is there and there." But even though it is not enough, he adds that the high qualities lie both in the matter and substance of poetry and in its manner and style, "and these have a mark, an accent of high beauty, worth and power;" the substance and matter will possess, in an eminent degree, truth and seriousness, and this character is, "inseparable from the superiority of diction and movement," prominently marking the style and manner.

According to Arnold in order to judge a poets work properly, a critic should compare it to passages taken from works of great masters of poetry and that these passages should be applied as touchstones to other poetry. "Touchstone method is a short quotation from a recognized poetic masterpiece 'The Study of Poetry,' employed as a standard of instant comparisons for judging the value of other works. Here Arnold recommends certain lines of Homer, Dante, Shakespeare, and Milton as touchstone for testing 'the presence or absence of high poetic quality' in samples chosen from other poets."⁴ Even a single line or selected quotation will serve the purpose. In 'The Study of Poetry,' he no longer uses the acid test of action and architectonics. He becomes an advocate of touchstone method. He states that there can be no more useful method and help for discovering what poetry belongs to the class of truly excellent, and can, therefore, do us most good, than to have always in one's mind lines and expressions of the great masters and to apply them as a touchstone to other poetry. Arnold's view of the greatness in poetry and what a literary critic should look for are summarized as, 'it is important, therefore, to hold fast to this; that poetry is at bottom a

criticism of life; that the greatness of a poet lies in his powerful and beautiful applications of ideals to life, to the question; how to live.' Here we find a sort of manifesto for the criticism of the early Victorians as well as an indictment of the critical creed, 'art for art's sake' as propounded by the later Victorians.

However, this touchstone method of judgment has its own limitations. The method of comparing passage with a passage is not a sufficient test for determining the value of a work as a whole. Arnold himself insisted that we must judge a poem by the total impression and not by its fragments. But we can extend this method of comparison from passages to the poems as whole units. The comparative method is an invaluable aid to appreciate of any kind of art. It is helpful not merely to compare the masterpiece and the lesser work, but the good with the not so good, the sincere with the not quite sincere, and so on. Those who do not agree with this theory of comparative criticism say that Arnold is too austere, to exacting in comparing a simple modern poet with the ancient master poet. It is, of course, not fair to expect that all hills may be Alps. "By this method we can set apart the alive, the vital, the sincere from the shoddy, the snowy and the insincere."⁵ The touchstone method is prominently an invaluable aid to appreciation in approaching any kind of art. This may be as true of fiction as of poetry, of painting as of literature.

Edward Caird stated that literature is a criticism of life exactly in the sense that a good man is criticism of a bad one. This brings Arnold's phrase close to Sir Philip Sidney's golden world of art which is a model for the brazen world; and in that sense music presents us with a golden world, so does dancing. Arnold meant something more literal by his words than this, something which justifies Eliot's protest that his definition of poetry is frigid to anyone who has felt the surprise and elevation of a new experience of poetry. "He is writing of Joubert when he first uses the phrase and Joubert was no architect of a golden world but a critic, in a very literal sense, of this brazen world ; Arnold simply meant that Joubert put his finger on aspect of life and judged "good or bad."⁶ According to Arnold poetry sometimes by accident or by implication but sometimes by intent is good or bad. Arnold states the function of poetry or he considers criticism to be its chief function. Criticism is not what poetry is; it is what poetry does.

How it does it is another matter. Poetry helps us to live. It helps us not merely by occupying us or by delighting us, but by clarifying us with delight, and it is a criticism of life. The task of the critic is threefold in character. First duty of the critic is to learn and understand. He must 'see things as they really are.' Second task is to hand over his ideas to others to convert the world, to make the best ideals prevail. In that sense, he has been missionary. Third task is to prepare an atmosphere favorable for the creative genius of the future by promoting a current of ideas in the highest degree animating and nourishing to the creative power. As we know, Arnold has a high conception of poetry and function of criticism. The critic is himself cultured. He knows the best that has been thought and known in the world. He also helps others to become cultured. He also makes prominent literary activities possible by establishing a current of fresh and noble ideas. For Arnold, it is the critic who discovers the ideas. It is he who propagates them. A powerful critic, no doubt, performs his role in fertilizing the soil and in watering the sapling.

Arnold reveals that the grand works of literary genius is a work of synthesis and exposition. It is not analysis and discovery. Its gift lies in the inspiration of intellectual and spiritual atmosphere of divine ideas and presenting them in the most effective and attractive combinations and making beautiful works with them. The synthetic and expository character of literature is against the analytical and exploratory character of philosophy or science as they belong to the different spheres. Simply poetry is the interpretation of the natural world, as well as of the moral world. Hence, it is linked with science. However, it does what science cannot do. It is because the interpretations of science do not give us this intimate sense of objects as the interpretation of poetry give it; they appeal to a limited faculty, and not to the whole man.

The two attributes of great poetry are natural magic and moral profundity. But the influence of moral ideas is immediate rather than the stimulus of natural magic. We may find and observe it in the greatest poets like Shakespeare and Lucretius that the sensuous diminishes as the moral increases. As we know, Arnold urged that the critic should be free from ignoble interests, but in doing so he has asked for his certain other interest which may be the more subtle because they are noble. Arnold ties the critics to the notion of moral perfection which are likely to color his judgment and make him over praise some and be unfair to others. In this way, the apostle of disinterestedness becomes the prophet of moral perfection. Arnold said that poetry deals with ideas and not facts and without poetry science will remain incomplete. Much of religion and philosophy may be replaced by poetry. He believes that highest poetry must deal with moral ideas. The moral is applied in its widest sense. The question, how to live, is according to Arnold a moral idea. He declares that moral should not be interpreted in a narrow sense. It is a code of conduct or a system of thought. Arnold holds the view that poetry of revolt against moral is a poetry of revolt against life; a poetry of indifference towards moral idea is a poetry of indifference towards life. We may say that poetry is a criticism of life and critics duty is to examine poetry and life simultaneously. Arnold had a high and broad conception of criticism including religion, culture and education as well as poetry.

In this wider perspective the function of criticism is in all branches of knowledge – theology, philosophy, history, science and humanity. The grand power of poetry is not a power of drawing out in black and white an explanation of the mystery of the universe. It is the power of poetry to deal with things as to awaken in us a wonderfully, fresh, new and intimate sense of them and of our relations with them.

Conclusion:

To sum up, it may be concluded that Arnold believes that poetry does not present life as it is, rather the poet adds something to it from his own noble nature and this something contributes to his criticism of life. Poetry makes men moral, better and nobler, but it does so, not through direct preaching, or by appealing to reason like science, but by appeal to the soul, to the whole of man. The poet gives in his poetry what he really believes in, he speaks from the depth of his soul and speaks it so beautifully that he creates and thing of beauty, a perennial source of joy. Such high poetry makes life richer, and has the power of sustaining and delighting us, as nothing else can. Such high poetry answers the question, “How to live?”

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18.

**AN ASSESSMENT OF LIFE SATISFACTION
AMONG THE ELDERLY**

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&

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***Abstract:** Everyone desires to be happy in the world. This happiness is varying in degrees and points. Experience is the commissioner of happiness. These experiences have the ability to motivate and de-motivate people to pursue and reach their goals. A person's mood and outlook on life can also influence their perception of their own life satisfaction. The present investigation is conducted to look into the life satisfaction of elderly (60 years and above). It is also evident that the elderly people have moderate level of life satisfaction that is 71.5 percentages of elderly people have life satisfaction scores between 35-52.5. This study shows that 27.8 percentage of elderly have low life satisfaction. Factors contributing to the low level of satisfaction are family income, living style and marital status. It is to be noted that various club activities, recreational activities, money saving schemes, pension schemes, MGNREGA Schemes and health care camps can help the elders in improving the life satisfaction level.*

Introduction

Everyone desires to be happy in the world. This happiness is varying in degrees and points. Experience is the commissioner of happiness. These experiences have the ability to motivate and de-motivate people to pursue and reach their goals. There are two kinds of emotions that may influence how people perceive their lives. Hope and optimism both consist of cognitive processes that are usually oriented towards the reaching of goals and the perception of those goals. Optimism is linked to higher life satisfaction, whereas pessimism is related to symptoms in depression. Several studies found that self-esteem plays a definite role in influencing life satisfaction. https://en.wikipedia.org/wiki/Life_satisfaction_-_cite_note-10 A person's mood and outlook on life can also influence their perception of their own life satisfaction. According to Seligman, the happier people are, the less they are focused on the negative. Happier people also have a greater tendency to like other people, which promote a happier environment, which then correlates to a higher level of the person's satisfaction with his or her life.

OBJECTIVES OF THE STUDY

The following are the objectives of the present investigation.

1. To study the level of life satisfaction among the elderly
2. To identify the back-ground variables related to life satisfaction

METHOD OF STUDY

Normative survey method is adopted in the present study.

SAMPLE OF THE STUDY

For the present study the universe consists of elderly people living in Vellore district in Tamilnadu state. The investigator used multi stage sampling method in choosing the sample. Vellore district consists of nine Taluks having 763 villages consisting of 5,36,160 households. From the nine Taluks, Katpadi Taluk has been chosen as the prospective

population of the study. Katpadi taluk has 19 villages consisting of 8,948 elderly people. The sample has been drawn from these four villages namely Sevoor, Arumparuthi, Kugaiyanallore and Sembarayanallore by lottery method. These four villages have 1419 elderly population. Assessing the number of elderly living in these four villages, the investigator decided to chose 20 percentage of elderly from each of the four villages that is every fifth elderly person from the electoral list. Hence arriving at 284 elderly people from the four villages from Vellore district.

DATA COLLECTION

The investigator decided to use personal interview method to collect data as the elderly respondents are mostly illiterate or less educated. For this purpose an interview schedule was constructed and validated. The interview schedule was pre-tested among 20 respondents from other villages. Based on the response of the elderly some questions were modified and then schedule was finalized. The finalized schedule was used for actual data collection. Data collection was held during September and October 2017. It took about an hour for each interview.

TOOL USED

The investigator prepared a scale to measure the life satisfaction of the elderly. The scale consists of 14 statements having responses: strongly agree, agree, neutral, disagree and strongly disagree. Each of these statements has scores of five, four, three, two and one respectively. The scores are reversed for negative statements.

DESCRIPTIVE ANALYSIS

Analysis of the Level of life satisfaction Scores among Elderly

One of the important objectives of the present study is to assess the level of life satisfaction scores among elderly.

Table No.1
Levels of Life satisfaction Scores of Elderly

Category	N	Percentage
High	02	0.7
Moderate	203	71.5
Low	79	27.8
Total	284	100

From the Table No. 1 it is clear that 0.7 percentage of elderly people are high life satisfaction. It is found that 71.5 percentage of elderly people have moderate life satisfaction. It is evident that 27.8 percentage of elderly people have low life satisfaction.

Analysis of marital status of the elderly

One of the important objectives of the present study is to assess the marital status of the elderly.

Table No.2
Marital Status of the Elderly

Category	N	Percentage
Unmarried	2	0.7
Married	188	66.2
Widow/widower	94	33.1
Total	284	100

From Table No. 2, it is clear that 66.2 percentage of elderly people are married. It is found that 33.1 percentage of elderly people are either widows or widowers. It is evident that 0.7 percentage of elderly people are unmarried.

Analysis of the Living Style of Elderly

One of the important objectives of the present study is to assess the living style of the elderly.

Table No.3
Living Style of Elderly

Category	N	Percentage
All in one house	37	13
Living with son	91	32
Living with daughter	32	11.3
Living with spouse only	81	28.5
Living with others	05	1.8
Living alone	38	13.4
Total	284	100

From Table No. 3 it is clear that 28.5 percentage of elderly people are living with their spouse only. It is found that 32 percentage of elderly people are living with their sons. It is evident that 13.4 percentage of elderly people are living alone and 1.8 percentage of elderly people are living with others.

DISCUSSION

The present investigation has highlighted the level of life satisfaction of the elderly people living in Vellore. This indicates that 27.8 percentage of elderly have low level of life satisfaction. It is found that only 0.7 percentage of elderly alone have high level of life satisfaction. It is clearly indicated that 71.5 percentage of elderly have moderate life satisfaction. Factors contributing to the low level of satisfaction are family income, living style and marital status. It is suggested that various club activities, recreational activities, and health promotional schemes can improve the life satisfaction of elderly people. Therefore, authorities and government have to implement schemes that support the elderly people in developing satisfaction in their life.

CONCLUSION

It is proposed that overall life satisfaction comes from within an individual based on the individual's personal values and what he or she holds important. It is further substantiated that elderly people living in Vellore, have moderate level of life satisfaction. Because many have responded that even if they are not satisfied there is no other go other than navigating through it. It is to be noted that various club activities, recreational activities, money saving schemes, pension schemes, MGNREGA schemes and health care camps can help the elders in improving the life satisfaction level. Therefore, authorities and government have to implement schemes that support the elderly people in developing satisfaction in their life.

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19.

**PORTRAYAL OF CHILD PSYCHOLOGY IN RUSKIN BOND'S
'THE ROOM ON THE ROOF'**

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Abstract: *Ruskin Bond is the person who takes us in the world of natural beauties, forest walks and small towns. Ruskin Bond is a writer who furnished the every fragment of Indian society but showed his mastery in the children literature. Despite being considered as the pioneer of Children literature in India with a great reputation, Bond also stands as an exemplary novelist and a successful short story writer. Ruskin Bond found Indian Children Literature unborn and made it perennial due to his everlasting contribution. Bond looks at life with the curiosity of a boy and undiminished desire to enjoy it. He fabricates an austere, innocent world, where man does not cut each other's throat for their advancement. Bond has portrayed various sections of society in their respective way of living. The present paper aims to delineate how Ruskin Bond, a man of varied thoughts has portrayed the delicate children life in the novel The Room on the Roof.*

Key Words: *Children Literature, Child psychology, Adolescence, Love*

Introduction

Bond is a living legend who has been ceaselessly portraying life and experiences through various genres of literature. Bond has published many short stories for children in magazines and newspapers both in India and abroad, but he showed his interest to write for children when he shifted himself from Delhi to Mussorie. *The Room on the Roof* is a charming little novel that will regale all children and adults. The novel got a wide range of appreciation for its rich diction and subject matter. The Dust Jacket described it as "an adult novel written by a teenager". The 1993 Penguin (India) defines it as "a novel of adolescence".

Ruskin Bond wrote *The Room on the Roof* when he was only seventeen years old. It is the story that got his fame and won him the John Rhys Memorial Prize in 1957. Although young adult literature was not recognized as a literary genre when the novel held the title of being a pioneering young adult novel. This is the novel in which Bond deftly highlights the child concerns of Identity formation, seclusion, rebellion against restriction, emerging sexuality etc. Bond has a close affinity towards children that is why he devoted much of his attention to children's literature. He himself asserts:

"I have the temper of a child, and a tendency to be mischievous. And I still retain a childlike interest in grownups..... I think I have remained young because I have always had children around me..... I love to watch them grow. Adolescence is a fascinating period and I keep going to it in my fiction".

Ruskin Bond makes the story not simply about the unbridled, pure and innocent joys of adolescence but also about the certain issues that rack one's mind at this age e.g., the protagonist Rusty's loneliness, his adolescent love, his insecurity etc. Bond's child psychology is an epoch making current of his writing. It is only the child psychology that attracts the attention of the most critics. M.A. Jeyaraju, a renowned critic gives an illustrative interpretation of Ruskin Bond's Child psychology.

"In the absence of a conventional love, the adolescence draws all their lonely comforts from youthful comrades. Kishen wouldn't mind of their destitute existence, the vagrants abide by an admirable code of principles and propriety".

Bond aims to spread love and understanding among all creatures of the world. He found the children the most active recipients of his thought and vision. He further highlights the lively nature of children. Bond also favours KamlaDas' view that "Children are funny things they laugh in mirth at

others tears”. According to Bond children does not know any barrier on the basis of caste, colour, creed, sex, religion. It is clearly shown in *The Room on the Roof*, Rusty being a Christian fell in close intimacy with Kishen (a Hindu) and Somi (a Sikh). He also participated in the rituals of Indian festivals. *Vagrants in the Valley*, a sequel to *The Room on the Roof* shows clearly this friendly nature of adolescents, where Sudhir craves for a genuine friend. He himself is a crook but he wants a gentle youth to be his friend. He finds Rusty an ideal friend and says:

The day I met you, I wanted you to be with me. I am a crook; I do not have any real friend. I do not ask you to be a crook. I ask you to be my friend.

No doubt the novel also attacks the existing racial and Colonial attitudes of the British through the existential anguish of the seventeen year old Rusty, but it also shows most vividly the beautiful scenario of children world. In *The Room on the Roof* Bond advocates that children are free creatures they love to do prohibited enterprise and take an impish sort of delight in pursuing prohibited enterprise. It is Rusty the protagonist of *The Room on the Roof* who trespassed into that forbidden dominion of India that most Colonials denounced as primitive, licentious and exotic. Emerging sexuality of teenagers is one of the main disquisitions of the novel. It is the subject that was neglected during 1950's about young adults. Bond highlighted this issue with high seriousness and sincerity. Rusty being an adolescent falls in love with Mrs Meena Kapoor, the mother of his young pupil, whom he sees as the mother he has never known.

The novel also touches the innocent strain of children's phenomena that is the straight forwardness of children. According to him children are clear at heart and frank in discourse. Their expression is the direct output of their heart rather than their mind. Kishen Kapoor one of the main characters of *The Room on the Roof* blatantly speaks to his tutor Rusty:

“You can be a teacher on the condition that we do not work hard. You supported me when I tell them lies, and that you tell them I am working hard”.

Conclusion

The Room on the Roof succeeds in presenting the adolescents perspective of adults. It portrays the false values, impoliteness, rationalization, and selfishness of adults—both British and Indian in their dealing with children. Bond has also skilfully portrayed the innocent and cooperative behaviour of children and adults.

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20.

**EX-SERVICEMEN ISSUES WITH SUGGESTION:
AN ADMINISTRATIVE STUDY.**

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1. Who is an Ex-serviceman?

A person who has served in any rank whether as a combatant or non combatant in the regular Army, Navy or Air Force of Indian Junior but does not include a person who the regular Army, Navy or Air Force of Indian Junior but does not include a person who has served in the Defense Security Corps, The General Reserve Engineering Forces, the Lok Sahayak Sena and the Para Military Forces and those released for reasons other than by way of dismissal or discharge on account of misconduct or inefficiency.

Minimum Qualifying Service

Year of Discharge	Minimum Qualifying Service
1. Released before 01 Jul 69	No minimum qualifying service required.
2. Released between 01 Jul 68 To Jun 87	A continuous period of not less than six months after attestation.
3. Released between 01 Jul 79 To 30 Jun 87.	A continuous period of not less than six months after attestation if discharged for reasons other Than at his own request. And A continuous period of not less than five years After attestation if discharged at his own request.
4. Released after 30 June 87	Released after earning pension (Service/Medical/ Disability) or released on completion of specific terms engagement with gratuity or as a result of reduction in establishment.

In all cases recruits are not ex-servicemen even if in receipt of pension.

The personnel of Territorial Army (Pension Holders for continuous embodies Services/ persons with disability attributable to Military services / Gallantry Award winners)

AND

Personnel of the Army Postal service retired directly from APS itself without reversion to P&T Department or who have been released on medical grounds attributable to Military service / circumstances beyond their control and aarded medical / disability pension.

Have also been included in the Definition of ex-servicemen with effect from 15 Nov. 86 (Territorial Army Personnel) and 19 Jul 89 (Army Postal Service Personnel).

2. Ex-servicemen Suffering at a Glance

1. Scattered

India is a large country, ex-servicemen are thus scattered. Due to big distances, different languages and local problems the ex-servicemen lack frequent touch & exchange of ideas on their common problems.

2. Unity

Ex-servicemen are divided on rank and state basis. The geography and development are also at variance. Ex-servicemen must achieve complete unity to get their problems solved through their states & the central government. Ex-servicemen being central government employees their problems should come under the central government through an Ex-servicemen Ministry proposed to be formed.

3. Early Retirement -

Jawans retire at around 40 years of age when all their family commitments are as it is i.e. education of their children marriages & settlement in life.

4. Low Pay & Pensions -

Liberal increase in pay, pensions and benefits can only improve, the conditions of Armed forces & ex-servicemen particularly who are still on old pension scales and are aged having medical problems.

5. Small Saving in Service -

Our Nation should consider problems of Armed Forces with sympathy and realism. Pay & pensions need to be drastically increased to give reasonable savings during service period. The economy conditions on retirement may somewhat improve if savings during active service are possible.

6. Two Establishments -

For most of the service period Armed Forces members have to perforce have two establishments due to lack of family accommodation in the country and deployment of large number of forces in the border areas. To have two establishments reduces savings during service period drastically.

7. Family Accommodation Shortage -

Family accommodation must be increased speedily for all categories.

8. Children's Disturbed Education -

Armed Forces children have disturbed education. A special package by opening chain of Armed Forces residential schools is therefore essential & only a satisfactory solution. Presently these talented children from disciplined military families are victims of their father's military career & suffer in their studies.

9. Family Property Share -

Armed Forces men after retirement do not generally get the fair share of their ancestral property. Community and courts may sympathetically view this point.

10. Leadership -

Ex-servicemen in their retired life lack good leadership because this group is unorganized, Senior retired officers live in cities & they are not rural oriented. After Field Marshal K.M. Cariappa there is vacuum of leadership and middle piece officers are running to men the ex-servicemen bodies.

11. Weak Voluntary Organization -

Voluntary organization are weak. They are led by middle piece leadership. These organization lack funds, cadre and true will to do substantial work for the welfare of needy ex-servicemen & dependents.

12. Rank Factor -

Ex-servicemen are divided by rank factor. Secondly inter services rivalry are infused by selfish and politicized men. Self has to be given up for selfless service within the group.

13. Director General Resettlement (Ministry of Defense) -

The Director General Resettlement organization has proved ineffective. It must be replaced with an ex-servicemen commission on the top which shall have powers in hand to solve the problems of ex-servicemen.

14. Frequent Moves -

Armed forces members are subject to frequent moves, this should be well compensated, those who have suffered can only appreciate this problem.

15. Exploitation by Relatives -

Armed forces personnel and ex-servicemen are well exploited by relatives. The Armed Forces personnel on duty & ex-servicemen are cautioned to the dangers involved. Society, bureaucracy and police need to assist the ex-servicemen for their respect and morale.

16. SS Officers Pension -

For short service officers time based pension should be given. This would be a relief for this group for their loss of youth service in hard areas and for insurgency, operations which is on the increase for last over a decade.

17. Direct Induction into Civil & Para Military Jobs -

Direct induction of Armed Forces retirees into civil and Para military forces is essential on top priority. All volunteers be accordingly accommodated in civil jobs & para military services as per their qualification. Self employment and reservations have not effectively and successfully rehabilitated them. The ex-servicemen are running here & there for jobs after retirement.

18. Inadequate Medical Facilities -

A complete & effective medical cover package may be given to the ex-servicemen, families & dependents. It should be non contributory.

19. Lack of Military Schools -

More residential military schools on nominal fee would only solve the ex-servicemen big problem of their children's education & subsequent job.

Reservation of Jobs for Children Like Police & other services be given.

21. One Rank One Pension Formula to be Adopted -

One rank one pension scheme should be implemented as a just & fair measure. Older ex-servicemen are suffering due to low scale pensions. Cost of living has touched new high. Two Havildars, one on old pension and one on new pension after all did the same duty. Then why this discrimination at all. It would be a good gesture to older pensioners if one rank one pension scheme is implemented soon. They are senior citizens and facing last years of life.

22. Pensions Act 1871 is out dated -

New pension Act be enacted to meet modern day problems of all pensioners.

23. Separate Pay Commission Essential for Armed Forces -

Separate Pay Commission for Armed Forces is essential as the joint pay commissions of the past have failed to address the problems of military pensioners. The two groups have different kinds of problems from recruitment to retirement.

24. Status of Military Ranks Lowered -

Status of military personnel was drastically cut down after independence. This has demoralized the men in uniform. Men in uniform suffers more physically, mentally & psychologically in present day environment.

25. I.S. Duties Extra Burden for Military Personnel -

Without War India remains on war and who is the biggest suffered? What is the compensation? Can some thing be thought of by the authorities in this direction?

26. Artificial Standards in Services -

Standards of living in services are more artificial. This should be compensated.

27. A Free House After Retirement in own State-Solution -

Every Armed Forces member on retirement should be given a free House in his state as per his rank. This would be a great relief present day retirement benefits are not even enough for construction of a house by all ranks. His ancestors house is not available to him. If retirement benefits go for house construction what next for his future with modest pensions.

28. Conditions of service in Armed Forces -

To attract better material at all levels the conditions & benefits should be improved for the Armed Forces all-round. It is national unemployment an over population which is cause of rush to military jobs or not for love of the country as was the case earlier.

29. National Discipline -

National discipline needs to be improved for Keeping up the morale of the Armed Forces.

30. Corruption in the System -

Corruption in the country should be eradicated so that the recruitment, promotions and other allied fields are cleansed & satisfaction preserved. It is a national problems & viewed accordingly. Armed Forces are part of the nation & the prevailing condition in the society are responsible for the existing ills.

31. Effects of Ex-Servicemen Suffering

1. Poverty of ex-servicemen (Mainly jawans) who constitute 80% of this group.
2. Children of ex-servicemen suffer in their education.
3. Litigation and harassment to ex-servicemen mainly in villages
4. Ex-servicemen get worst share of fields Family property as other brothers living in villages occupy the better property while the military men are on duty.
5. Suffering to the families of ex-servicemen due to separation frequently.
6. A large number for ex-servicemen do not get proper civil jobs and remain under fed & lose health fast.
7. Exploitation by civil employers including security agencies.
8. Marriages of military personnel's children are at a suffering end.
9. A number of military personnel don't get married as they do not get leave at the right time due to exigencies of military service.
10. Ex-servicemen do not get private/government loans easily as they do not know the ways/tricks. They face exploitation & frustration.
11. Relatives deceive military personnel & ex-servicemen.
12. Military personnel being ignorant of prevailing conditions in civil are cheated which is a true but unfortunate reality.
13. Ex-servicemen in villages start excessive use of liquor & suffer in health.
14. Misuse of canteen facilities which is giving them bad name.
15. Involvement in crime with gangs is on the increase by young ex-servicemen.
16. Children of ex-servicemen get spoilt due to disturbed conditions at home.
17. Proper & equal status spouse is not available due to financial conditions of ex-servicemen.
18. Involvement in local party factions.



21.

**CONTRADICTIONARY TEETOTALISM AND POSTMODERNISM
IN THE WORKS OF J. M. COETZEE**

Dr. Mahesh Kumar Kushwah

At a critical moment in J. M. Coetzee's *Waiting for the Barbarians*, the magistrate escapes from his cell to denounce the public beating of twelve barbarian captives. Colonel Joll summons the deposed leader to his office the following day. Joll, an officer of the Empire's Third Bureau, demands that the magistrate account for poplar wood slips he has been collecting from nearby ruins. Examining the slips, which are inscribed with a series of enigmatic characters, the magistrate doesn't even know whether to read from right to left and has no idea what the symbols stand for.

He wonders if a circular character is meant to represent the sun; if it describes the physical state of the tongue, the lips, the throat as they work together to produce a specific word; or if it merely stands for what it is, a circle, plain and simple. He has pored over the slips previously, and arranged them in differing grids, attempting to piece them together like a jigsaw puzzle or map. Despite the fact that he has isolated over four hundred different characters in the script, he fears these are actually scribal embellishments on a repertory of 20 or 30 primitive forms.

Although the magistrate cannot read the script with any more accuracy than Joll can, this fact does not stop him from forwarding a deliberately false translation of the scrawl set before him, weaving a narrative:

We went to fetch your brother yesterday. They showed us into a room where he lay on a table sewn up in a sheet. Tore the sheet wide open and saw bruises all over his body and saw that his feet were swollen and broken. What happened to him? I said. I do not know, said the man, it is not on the paper.¹

His narrative critiques torture and imperialism, but it also foregrounds the role the interpreter plays in creating meaning from texts. At a pivotal point in the scene, the magistrate pauses to examine a single character: It is the barbarian character war he claims, but it has other senses too.

It can stand for vengeance, and, if you turn it upside down like this, it can be made to read justice. There is no knowing what sense is intended. In this passage, and throughout the text, the magistrate's experience parallels the difficulties faced by the postmodern reader. The magistrate can be understood as the translator who, despite his insufficient grasp of a text, forwards an authoritative interpretation.

The magistrate's reading of the slips provides a useful reference point for the reader and critic of *Waiting for the Barbarians*. Lance Olsen, in *The Presence of Absence*, one of the earliest scholarly studies of barbarians, argues that the wood slips form an absence which may be supplemented in an endless number of ways.

For Olsen, the slips mirror the novel, in which language remains at the mercy of the interpreter and holds no inherent significance independent of an interpretive agent. In his estimation, postmodern fiction like Coetzee's novel leaves the reader with a sense of despair before the arbitrariness of language and its essential defectiveness for depicting the world.

¹ Hayes, Patrick. *J.M. Coetzee and the Novel: Writing and Politics after Beckett (Oxford English Monographs)*. New York: Oxford University Press USA. 2010. p. 114.

Olsen's argument resonates for many readers of Coetzee. The enigmatic quality of barbarians, emphasized by the magistrate's repeated references to interpretation and his anxiety about making definitive assertions, undoubtedly makes it difficult to locate a center of authority in the book.

However, as Susan Van Zanten Gallagher argues, the fact that the slips do not hold a single meaning does not mean they are without meaning. By reading the absence of authority in *Barbarians* as a limiting factor, Olsen undervalues the various readings Coetzee's elusive work engenders.²

Barbara Eckstein reads Olsen's critique as an aesthetic defense of Coetzee, one directed at critics who claim the author fails to address pressing moral and ethical issues. These critics read the unspecified temporal and geographical setting of *Waiting for the Barbarians* through a straightforward allegorical lens, disapproving of its lack of worldly reference.

Nadine Gordimer, the most prominent of the critics named here, views all Coetzee's early fiction as refusing to engage with the historical situation in South Africa. Gordimer holds that in times of political crisis, it is the artist's duty to critique oppressive regimes, and numerous critics agree with her, criticizing what they see as Coetzee's preoccupation with the concerns of a white liberal elite and his failure to represent South African oppression under apartheid.

By reading *Waiting for the Barbarians* as an allegory, Lewis, Vaughan, and Gordimer overlook the magistrate's own implicit warning against allegorical reading. Translating the slips for Joll, he states, they form an allegory further, each single slip can be read in many ways.

The magistrate acknowledges that an allegorical interpretive approach will yield many meanings, but his own misinterpretation simultaneously undermines the accuracy or finality of these interpretations. Coetzee, through the magistrate, positions his particular allegory as a text that, when divided into its individual parts and examined carefully, resists oversimplified, universal readings. When the magistrate notes that

“...there is no agreement among scholars about how to interpret the barbarian script; he anticipates the widely disparate readings that critics apply to *Barbarians* itself.”³

For several years following the initial release of *Waiting for the Barbarians*, criticism split into two camps. Critics in Gordimer's camp, by searching for explicit political engagement, found the novel lacking in the extreme; by contrast, those more in line with Olsen's critique found a rich store of commentary on the nature of language and interpretation.

The critical conversation was limited to these partisan approaches until the introduction of Teresa Dovey's *Lacanian Allegories* in 1988. Dovey argues that the deconstructive activity of Coetzee's novels is not an empty textual game, but an attempt to destabilize historical discourse itself.

She describes Coetzee's approach as a more nuanced form of political and historical engagement, and her argument significantly alters the critical conversation surrounding Coetzee.

² Head, Dominic. *The Cambridge Introduction to J. M. Coetzee (Cambridge Introductions to Literature)*. Cambridge: Cambridge University Press. 2009. p. 313.

³ Coetzee, J M. *Waiting for the Barbarians*. London: Viking, 2007. p. 81.

David Attwell's *The Problem of History in the Fiction of J.M. Coetzee* is particularly indebted to Dovey's scholarship. Attwell argues that the resources of postmodernism in fiction rather than an historical engagement. Along with Susan Van Zanten Gallagher.⁴

Reading Coetzee against the grain in this fashion may seem out of keeping with the author's own statements on history's antagonistic relationship to fiction, he disapproves of the colonization of the novel by the discourse of history.

An interview between Coetzee and Tony Morphet, however, makes Attwell's project appear quite relevant: I hope that a certain spirit of resistance is ingrained in all my books, Coetzee notes, ultimately I hope they have the strength to resist whatever readings I impose on them on occasions like the present one. Coetzee refuses to provide a master discourse to guide interpretation of his novels, choosing instead to employ an indeterminate language that resists any final, authoritative analysis.

Some interpret this elusiveness as political quietude, while others, like Jennifer Wenzel, read the novel as providing a nexus of the political and post structural, the historical and linguistic. Examining the silence of the tortured body in the novel, Wenzel finds relevant contrasts between the magistrate's refusal to impose definitive interpretations on the barbarian girl and Empire's desire to impose a voice on its marginalized subjects.

Waiting for the Barbarians elicits widely differing readings, which span the gamut from Gordimer to Wenzel. This disparity among critics reflects the indeterminate language of the novel.

Bearing in mind the discourse of the novel itself, specifically, its focus on the role the interpreter plays in determining textual significance, it is difficult to forward a definitive interpretation of *Barbarians*.⁵

Derek Attridge has recently made a vital contribution to the critical conversation on Coetzee, arguing that the novel should be approached as an event rather than a puzzle to be deciphered: I treat it as something that comes into being only in the process of understanding and responding that I, as an individual reader in a specific time and place go through.

In a novel where authoritative meaning is so difficult to locate, the reader plays an indispensable role in creating significance from the text; *Waiting for the Barbarians* engages the reader in the same active process of interpretation that the magistrate undergoes when translating the barbarian script. Ultimately, the reader shares in his project, anxiously working to solidify textual meaning.⁶

The magistrate employs a similarly inconclusive method of translation in his attempts to interpret the marks on the body of a barbarian girl who has been tortured by Joll. Though he is dealing with a human being, the magistrate approaches the girl much like he would a text, reading her, in essence, to elicit the story of her time in the torture chamber. Rosemary Jolly argues, the magistrate's fascination with the barbarian girl stems from her body as the site of torture, rather than any desire for the 'girl' herself.

He worships the surface of her body, the skin, and the site of interaction between tortures and tortured. The magistrate admits that until the marks on this girl's body are deciphered and understood I cannot let go of her; in doing so he exposes the disconnected and objective relationship he has toward her.

To the magistrate, her body is little more than an artifact to be decoded; an encrypted record he hopes will reveal the secrets of Joll's chamber.

⁴ Dooley, Gillian. *J.M. Coetzee and the Power of Narrative*. Southampton: Cambria Press. 2010. p. 188.

⁵ Coetzee, J M. *Waiting for the Barbarians*. London: Viking, 2007. p. 106.

⁶ *Ibid.* p. 33.

Drawn to a caterpillar shaped scar in the corner of one, the magistrate mistakenly thinks that by uncovering the cause of this worm-like sear he will come to know the origin of her blindness. While she initially refuses to answer his questions about the scar, the girl later tells him, That is nothing. That is where the iron touched me. It made a little burn.

Far from revealing the cause for her damaged vision, the mark is incidental, a surface wound that does not penetrate her actual eye. This disclosure seems to disappoint the magistrate: he experiences resentment and even stirrings of outrage towards the girl immediately following.

Although the magistrate wishes to restore the girl to her original, intact state, the one she inhabited prior to being tortured, he appears far more interested in gleaning the traces of a history her body bear. To his disappointment, these marks do not go deep enough. The magistrate is more interested in the writing left by her torturers than in the story of the girl herself. In his attempts to read the external marks of torture on her body, though, he often fails to recognize the mark his own interrogations leave on her consciousness.

Rather than work to understand the totality of her being, the magistrate treats the girl alternately as a charity case, a pet and, as noted above, a text. His inability to communicate with her, to elicit her story, stems from a flawed approach.

He is incapable of remembering her face before she was taken to Joll's chamber, and this failing is inextricably linked to his lack of insight into her individuality. He cannot see her as anything more than a tortured body, a physical record of horrific processes to be carefully studied. To him it is as if the girl's body has no interior, only a surface across which he hunts back and forth seeking entry. But it is precisely because he approaches her body as a surface that he cannot gain access to her interior world.

His repeated attempts to wash away the effects of torture from the girl's body with soap and water allow him to clear his conscience long enough to fall into a sleep of oblivion. This washing mirrors his notion that the torturer must ritually wash his hands after leaving the chamber in order to return and break bread with other men. For the magistrate, the body's surface corresponds directly to the human interior, and this is the failure of his approach.



22.

TO STUDY THE ROLE OF SPORTS SCIENCE IN ENHANCING SPORTS PERFORMANCE

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Abstract: *With the rapid development of Economy and technology, modern science and technology has been entering the field of sports. Sports performance, at both the elite and participatory levels, requires the coordinated efforts of athletes, coaches, scientists and other professionals. One of the primary areas of focus for Sport and Exercise Science research is examining and determining the scientific bases of sports performance. At present the international and domestic sports competition organization and management are making use of recent trends in sports science. Most of the countries participating in Olympic games are making use of sports sciences and technology for training athletes and sportsperson.*

Sports science applications in the sports includes the use of computer image analysis technology, the image of three-dimensional animation, Sport psychology questionnaire to measure, computer-aided training athletes, sports training system and related data entry systems, decision support systems. This research article analyze sports science applications in enhancing sports performance, sportsperson quality and promote the cause of technology enabled sports. The study is carried out on ten young Physical Education students of P.D.K.V, Akola. Analysis of data is done and accordingly findings and conclusion is written.

Keywords : *Information Technology, Sports psychology, Biomechanics, Sports competition organization and management, Computer Network, Three-dimensional animation*

Introduction

In the 21st century, the multimedia technology and network technology, as the core of information technology, develops beyond imagination, and plays an important role in all fields and sectors of society. [1][6] Because of the value of sports publicity has increased more it has spread very much fast to all over the world. Sports Science includes the branches of Sports psychology, Sports Statistics, Biochemistry, Sports Medicine, Kinesiology and Bio-mechanics etc.[2][4] Technology has become a decisive factor of economic growth; information has become the common trend of the development of world economy and society. [12] The Olympic movement is one of the social movements on human society. This reflects the importance of the Technology and media in Olympics.[2][4][5]

Objectives

1. To increase awareness of the role that sport science play in enhancing athlete and coach development.
2. To work with coaches and athletes in the application of sport science for their training programs in order to enhance sport-specific performance.

Future prospects of Sports Science

Sports science is an amalgamation of several different disciplines and focuses primarily on the scientific principles behind exercise performance. The study of sports science traditionally incorporates areas of physiology (exercise physiology), psychology (sport psychology), anatomy, biomechanics, biochemistry and biokinetics..[14]

The main focus of sport science is the relationship between exercise and human body, at a cellular level and with regard to the impact on the body as a whole. Unsurprisingly the most common destination for sports science graduates is the sports performance industry, as the competition to achieve new records in different sporting disciplines continues to intensify.[14] In recent years, sports science has rapidly become a very popular and new research into the human body's reaction to exercise and other impetuses is changing the way that sportspeople train and condition themselves. Sports scientists and performance consultants are growing in demand and employment numbers, with the ever-increasing focus within the sporting world on achieving the best results possible. Through the study of science and sport, researchers have developed a greater understanding on how the human body reacts to exercise, training, different environments and many other stimuli.

In the past, a coach could film or watch an athlete to spot errors and problems in form. Now newer three-dimensional motion capture technology can do far more. Between three dimensional modeling and biometric feedback on things like heart and respiratory rate, an expert can see far more about what's happening with an athlete's body. We're able to tell exactly how the athlete is moving in real time. [11][12]

Sample

A sample of ten young Physical Education students from PanjabraoDeshmukhKrishiVidyapeeth, Akola were selected for study purpose. They were given various sports activities. Their performance was judged on the basis of training given using sports science techniques.

Methodology

For carrying out research, various sports activities were carried out on a sample of ten young athletes before and after using sports science techniques and the following observations were made:

Firstly i have focuses on how the human body moves, both internally through the muscles and skeletal system, and how this movement is executed externally. I have use the same techniques and principles when looking at improving the performance of an Olympic athlete or when understanding how a novice is learning a new sporting skill. The students shows the improvement in their performance.

Also i have made use of secondary sources of data available from Books, Research Papers, Journals, various websites related to the articles showing the use of sports science in enhancing sports performance.

Findings

It was found out that students perform better after getting trained with the help of sports science techniques. Their performance in various sports activities was enhanced after receiving training using sports science technology.

Conclusion

Thus sports science introduces students to the various branches of science that relate to the relationship between exercise and the human body. Sports science can help the students to develop an understanding of physiology, psychology, neurophysiology, biomechanics, biochemistry, psychophysiology, anatomy, biokinetics, muscle mechanics and immunology, and by being exposed to these various disciplines sports science students have a wide foundation of knowledge to help them decide which career path would be best suited for them.

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23.

SOCIOLOGICAL ANALYSIS OF UNIFORM CIVIL CODE

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Abstract – India is a secular country and it is enshrined in our constitution i.e. Article 44, that India must endeavor to ensure a Uniform Civil Code throughout the territory of India. With the hype of triple talaq issue the U.C.C. has been again brought to the purview of Indian Parliament, it is not the first time that India has deliberated upon having a U.C.C., the same was also discussed in Shah Bano case and Shabnam Hashmi case. Thus the paper will try to analyze the sociological perspective of having a U.C.C. in three parts. Part I of the paper will deal with the meaning and pros and cons of having a U.C.C.. Part II of the paper will be comprehensively deal with the sociological analysis of U.C.C., mostly concentrating on Hindu and Muslim Law, further analyzing the special marriage Act and s.125 of code of criminal procedure. Part III of the paper will be focused on justifying the implementation of U.C.C. and briefly explaining the need of having a U.C.C.. Finally concluding the paper by conceding to the fact that U.C.C. must be implemented but first a legit draft of U.C.C. must be prepared and it must be open for public scrutiny before implementation.

Key Words – Shah Bano Case, Shabnam Hashmi case, S. 125 of Crpc, triple talaq, U.C.C (uniform civil code).

In India we decide the civil matters like marriage, adoption, property rights and divorce etc through personal laws. In both Hindu and Muslim personal laws there are still certain provisions which are discriminatory. The whole idea of law based on religion has fundamental defects. Religion may not necessarily be moral or beneficial to all the members of society. Religious rules are hundreds of years old and not in sync with modern era. In such case governing certain matters of an individual solely on the basis of religion can lead to problems. The amendment done to Hindu Succession Act, 1956 in 2005 gave daughters the right to coparcenary property.¹ This reform is limited in nature. It does not apply to self acquired property. It also reduces the share of mother and widow of deceased because of addition of new coparcenary. It puts daughter in a difficult position. They can be exploited by their husbands. They may be scared of conflict with brothers if they demand property. After this amendment male would use his will more to ensure that his self acquired property passes to his sons only.² Prevalence of ‘Kafala’ system in Muslim, which only recognizes guardianship and not adoption, further there are practices like Nikah Halala, Karewa and polygamy among Muslims.

Personal laws are gripped under the clutches of patriarchal system and practices of discrimination against women. Therefore the urge of U.C.C. is raised in the country; it is not only that with the hype of *Shiara Bano case* or triple talaq issue has been brought up for discussion, earlier too many attempts were made to introduce U.C.C. in the country like *Shah bano case*, *Shamim Ara case*, *Shabnam Hashmi case*.

Thus through this project work the researcher will try to analyze the sociological aspects of abolishing personal laws and introducing Uniform Civil Code. The effects of both the situations will be critically evaluated by especially considering the effects on Women and on people of different classes and caste.

¹ Section 6, Hindu Succession Act 1956.

² Reena Patel, *Hindu Women s Property Rights In Rural India*, 52 (2007).

UNIFORM CIVIL CODE – MEANING AND ITS PROS AND CONS

MEANING OF UNIFORM CIVIL CODE

Uniform Civil Code is enshrined in Article 44 of Constitution “*Uniform civil code for the citizens The State shall endeavor to secure for the citizens a uniform civil code throughout the territory of India*”. U.C.C. comes under the Directive Principles of State Principles unlike Fundamental rights which are enforceable in the court of law. The civil code, if enacted will deal with the personal laws of all religious communities relating to marriage, divorce, adoption, custody of children inheritance, succession to property etc. which are all secular in character of Indian state. U.C.C. is not required in matters like Contracts, Sale of goods Act etc. as it is already there, for the same.

Today, with an extending of democratic views, every person and group is ending up more aware of its character and today our strategy is for the most part in light of these personalities. Legislators have been battling decisions fundamentally on the premise of communities and groups and have hence infuriated the feeling of these groups and their identities. For example In Rajasthan, “when Roop Kanwar submitted Sati, the Rajputs guarded it as an issue of their personality. The Rajput youth remained with swords to shield the dedication made”³. Further in U.P. in the event that an upper caste young lady weds a lower caste boy they are publically guillotined. Democratic country like India, with its pluralist tradition lasting over thousands of years cannot succeed without respecting pluralist ethos.

Mark Twain had famously once said- “In religion India is the millionaire. The one land that all men desire to see and having seen once by even a glimpse would not give that glimpse for all the shows of all the rest of the globe combined.” Such is the attraction and power that religion holds in this country, the only country where various religions and traditions merge together to form one nation. What accompanies these religions is a sacred promise a promise by the State that each individual is absolutely unfettered and free to practice ones religion and custom. A promise which embodies our secular nature and exhibits the strength of our unity in diversity. It is interesting to note that the west has discovered pluralism recently after Second World War and hence call it post-modernist phenomenon.⁴ But India has known it even during the medieval ages. Modernization has brought new problems though we have begun to imitate the west yet we have failed to recognize the obstinate social structure; changes are embraced much more easily in the upper class economic elite in stark contrast to the masses. This is much more so as far as Muslims are concerned. There is much greater degree of poverty and illiteracy among them compared to other communities. There is a very weak middle class among them to advocate modernization and change. This is precisely why the priestly class, which itself comes from the poor strata, has a much greater hold over the community. Each caste has its own customs and traditions, which supersede all laws of the country. And no law, however ideal, can become acceptable to realities. A law has to be socially acceptable firstly.

Thus thinking of uniting each and every community’s practices into one practice is quite impossible for current scenario of the country, but if tried to unite the country into one then such a Law is possible. Moreover the word mentioned in the Constitution is ‘Uniform’ and not ‘Common’, therefore if one wants all the communities within one ambit then it should be

³ Shabber Ahmed, Uniform civil code (Article 44 Indian Constitution), a dead letter, INDIAN POLITICAL SCIENCE ASSOCIATION, 67, 545, 555, (2006), [HTTP://WWW.JSTOR.ORG/STABLE/41856241](http://WWW.JSTOR.ORG/STABLE/41856241) , Accessed on 8th August 2017.

⁴ Amrita Chhachhi, Farida Khan, Gautam Navlakha, Kumkum Sangari, NeerajMalik, Ritu Menon, Tanika Sarkar, Uma Chakravarti, Urvashi Butalia and Zoya Hasan, *UCC and Women's Movement*, ECONOMIC AND POLITICAL WEEKLY, 33 (9), 487,488 (1998)< <http://www.jstor.org/stable/4406473>> accessed on 8th August 2017.

‘Common Civil Code’ rather than ‘Uniform Civil Code’, U.C.C. strives for bringing uniformity which can be brought in different personal laws, like we have a uniform Hindu Code Bill.

Pros and cons of having a U.C.C

Pros of having a U.C.C- the need for U.C.C has been there since independence and that’s why it is in Directive Principles of State Policy but still we are striving for having a U.C.C.

The absence of U.C.C gives rise to **piquant, unwarranted and ugly situation**.⁵ For instance since monogamy is the law for Hindus and the Muslim law permits as many as four wives in India, errand Hindu husband embraces Islam to circumvent the provisions of the Hindu law and escape from penal consequence.⁶ Other examples are that of age of consent, marital rape, Kafla system.

Since U.C.C is part of Directive Principles and thus the Directive Principles and **Fundamental Rights ought to be harmoniously constituted**, and whenever possible fundamental Rights should be adjusted, be given effect in accordance with or taking into consideration Directive Principle of State policy.

U.C.C is **not against Article 25** i.e. the fundamental right to religion (Article 25 i.e., "Freedom of conscience and free profession, propagation of religion), as UCC tries to achieve equality and uniformity complying with Articles 14 and 15.⁷ Further counter argument is that Article 25 itself under Clause 2, where it is clearly indicated that “this article shall not effect operation of any existing law or prevent the country from making a new law”, thus if UCC comes into view it will not affect its functioning.

Ambiguity is created due to the presence of different laws governing different personal groups such as marriage, particularly in the case of polygamy and divorce. Also, possibility for separate law is a tough call as for Muslims marriageable age of girl according to Shariat Act is 15 years but this is not the case with Hindu’s and also Child Marriage Restraint Act. Thus UCC **will remove such ambiguities**.

Much delusion prevails about **bigamy** in Islam. Ironically, Islamic countries like Syria, Tunisia, Morocco, Pakistan, Iran etc have codified the personal law where polygamy has been either totally prohibited or severely curtailed to check the misuse or abuse of this obnoxious practice.

Against the implementation of UCC

Reformation required not uniform law - All the personal civil codes have unjust laws pertaining to women and children and thus have to be changed, not on the principle of uniformity but on equality and justice to the unequal and oppressed. If all the communities can sit together and remove the injustices in their personal laws, uniformity will unavoidably come into view. As was seen recently in the case of Shaira Bano, where court ruled that triple talaq is unconstitutional. It is true that women are not getting Justice in Muslim personal law. But any reform has to come from Muslim society. In such a hostile situation, Muslim will not be able to accept a uniform civil code. Further unjust practices are there in even, Hindu laws even after codification, example- customs like karewa prevails, honor killing etc. , thus what one should concede to is reformation.

⁵ Leila Seth, *A Uniform Civil Code: towards gender justice*, INDIA INTERNATIONAL CENTRE QUARTERLY, 31, 42, 45 (2005), <[HTTP://WWW.JSTOR.ORG/STABLE/23005979](http://www.jstor.org/stable/23005979)> accessed on 8th August 2017.

⁶ Sarla Mudgal v. Union of India AIR 1995 SC 1531.

⁷ Kumkum Sangari, *Gender Lines: Personal Laws, Uniform Laws, Conversion*, SOCIAL SCIENTIST, 27(5), 17,30 (1999) <<http://www.jstor.org/stable/3518142>> accessed on 8th August 2017.

Failed attempt of implementing UCC in Goa- in Goa UCC exists but still there is discrimination among the Catholics and other communities.⁸

Educationally backward- People in our country are educationally backward, thus government should concede to educating the society, if they are really concerned about equality and uniformity and thus should not touch the emotional issue of implementing a UCC.

The ideal of secularism cannot be achieved unless right to religion and certain laws based on religion give a place of preference and permanence to the directive contained in article 44 of the constitution. Therefore, it is the uniformity in social relations, which would be the foundation to build a unified, integrated and strongest democracy.

Uniform personal law is a bit **political** and I also concede to author's opinion that – “a communal weapon to chastise Muslim with false argument that Hindus have a code and to enforce Muslim to yield one”.⁹ Further if UCC is introduced joint Hindu family have to give up on their institution thus depriving them of their tax benefits, in Muslims marriage with cousins is allowed and if UCC is introduced will it permit the same and will Hindus be ready to accept the same is ambiguous, further in Hindu custom like saptpadi and in Muslims majis e walid prevails, will UCC be able to compile the same, the answer to all these question is in a “no” for a current scenario of the country.

SOCIGICAL ANALYSIS OF UCC

Law by itself could only be a pointer and not guide, thus before implementing UCC a study of society and various groups is to be taken into consideration. The cry for UCC is not for Hindu or Muslim or Christian or Parsi demands or laws—these are a cry for gender-just laws; for giving women their human rights and their mandated constitution.

Since UCC is not into existence in India, but its need and urge is there, the effects of not having UCC on women and society are as follows-

Loopholes in Hindu Law which paves way for unjust practices

Even after the enactment of Hindu Code bill 1955, equal rights were not granted to women. Though the bill prohibited bigamy among hindu's and also granted them adoption and property rights, but the Acts were flawed when it comes to gender justice. Bigamy was prohibited but the Hindu's started converting into Muslim and started entering into marriages, further second wife in Hindu's is just a keep, as Justice Katju also in one of his judgment said that second wife is just a keep, concubine or mistress. In 2005, in the Rameshchandra Daga vs Rameshwari Daga case, “the Supreme Court conceded that despite codification and introduction of monogamy, the ground reality had not changed much and that Hindu marriages, like Muslim marriages, continued to be bigamous.”¹⁰ Thus if we really care for the interest of most vulnerable women in our heart then rather protecting the patriarchal system of marriage UCC must be paved way for. Another flawed point in the bill was that females were not given adoption right, which were introduced only after the amendment of 1976. Thus bringing the males and females at same pedestal, but still Hindu Adoption and Maintenance Act is a religion specific Act and not a secular one. Further the problem of property issues, female and illegitimate children were denied the rights in property earlier.

⁸ Pakash Kamat, *Address commonalities of problem before UCC:experts*, THE HINDU, 21st February 2017 < <http://www.thehindu.com/news/national/other-states/address-commonalities-of-problems-before-ucc-experts/article17336116.ece>> accessed on 25th September 2017.

⁹ Anveshi Law Committee, *Is Gender Justice Only a Legal Issue? Political Stakes in UCC Debate*, EPW, 33(9) 453,456 (1998) < <http://www.jstor.org/stable/4405147>> accessed on 26th August 2017.

¹⁰ Amali Philips, *Sharia and Shah Bano: Multiculturalism and Women's Rights*, ANTHROPOLOGICA, 53 (2), 275, 278 (2011), < <http://www.jstor.org/stable/41473879>> accessed on 8th August 2017.

“The ritual of kanyadaan (sacrificial offering of the bride to the groom), an essential condition of a Hindu marriage, the notion of girls as paraya dhan (belonging to the other), the pious obligation of a Hindu father to marry off his daughter, which then gives proceed to dowry, and the view that Hindu marriages are sacramental, still dominate Hindu social ethos and judicial discourse.”¹¹

Indeed, even after the authorization of Protection of Domestic Violence Act, 2005 still women from lower strata or from rural areas declined to invalidate their relational unions if looked with abandonment and mercilessness, this is going on account of much holy character of Hindu marriage dissimilar to Muslim marriage which is a contract. It is highlighted that divorce among Muslims is highest but it can be seldom pointed out that desertion among Hindu's is highest. There is a term used in Maharashtra for such a women known as “Parittyah Mahila”. The idea of sacrosanct and lastingness of marriage is not just constrained to Hindu individuals attitude, yet in addition unmistakable in prosecution in family courts where women are always suggested by judges to come back to home to spare their relational unions notwithstanding when they confront awful dangers. Women, too “believe that even if their husbands are abusive, it is better to remain married, since the symbols of marriage — the mangalsutra and sindoor — are perceived as marks of respect, status and protection against advances from other men.”¹² While among urban, middle and upper-class Hindus there is greater likelihood of women opting for divorce.

Hindu law is patriarchal and thus man tries to control woman and this gives way to many unjust practices like “honour killing”, even after allowing inter caste marriage in Hindu law, a girl is being killed by her parents if she transgressed her caste and class boundaries. The same was depicted in movies like NH10 and Sairat.

Succession laws – Muslim and Hindu Law

Sumner in his book Folkways and Mores explained the way people behave in a society. His concept of folkways and mores can help in studying the behavior of people and evolution of law in society. Folkways are the forms of behavior which are expected in a society and mores are customs which must be followed. These standards of behavior are not formed through thought. They are developed by practice and pass from generation to generation. Mores help in formation of law. Elite classes have always used mores to maintain status – quo.¹³ Mores were seen as norms which promote welfare by previous societies. But with time the requirements of society change. Thus mores in the contemporary world end up in becoming a set of bad rules that are difficult to amend. Mores and folkways concept can be used to study personal laws. There are certain rules in personal laws which are comparatively easier to modify. These can be called folkways. They form the voluntary customs. But there are rules which have been crystallized and are difficult to be challenged. Inheritance of property by women and illegitimate children are such issues. Religious personal laws for long time denied women and illegitimate children from inheriting property. Illegitimate child has been painted as a wrong against society. He is not allowed to inherit in order to restrain people from further entering into illegitimate relationships. Inheritance of property by illegitimate children and women are the two aspects on the basis of which Muslim and Hindu law have been compared in this chapter.

In Muslim law if it is difficult to prove the date and time of marriage then the child is aid to be legitimate if father acknowledges his legitimacy. But marriage is an essential criterion. If there is no marriage and the child is not from a slave then he or she cannot be legitimized.¹⁴ The illegitimate child has no right to inherit property from father. In Hanafi school he has

¹¹ Flavia Agnes, *Gender Justice In fact*, INDIAN EXPRESS (17th November 2016, 12:00 A.M.), <http://indianexpress.com/article/opinion/columns/gender-justice-uniform-civil-code-hindu-muslim-marriage-discrimination-patriarchal-society-437941/>.

¹² Ibid.

¹³ Holmes, Lowell D. “Western Folklore.” *Western Folklore*, 20 (4), 281, 282 (1961).

¹⁴ *Abdool Razzak v AGA Mohammed Jaffer*, (1894) 21 Ind App 56.

been given the right to inherit from mother only.¹⁵ In Hindu law property was denied to illegitimate child till 1976. According to Mitakshara, illegitimate sons are entitled to maintenance only. However in Sudra, illegitimate son was given a limited right to property. Illegitimate child did not get right in property by birth. But he got the property on the death of his father. He could even claim for partition after fathers death.¹⁶ In the 1976 amendment to Hindu Marriage Act the situation changed. Illegitimate child was given equal right to property. Supreme Court in the case of Revanna Sidappa v Mallikarjun¹⁷ held that by the virtue of s 16(3) of Hindu Marriage Act an illegitimate child is entitled to inherit both ancestral and separate property of his parents. Thus Hindu law gives illegitimate child the right to property. In this aspect Hindu law is more equitable than Muslim law.

In Muslim law women can get only half the property as their male counterpart. Muslim law has no distinction between the joint family property and individual property. There is no presumption of jointness in Muslim law. Also a positive feature is that, the law restrains the power to bequeath property through will. According to it only 1/3 of the property can be disposed of by will. Rest of the property has to be devolved by the rules of succession. Thus Muslim men can't use wills to deny daughters their right to property.¹⁸ Giving only half the property to daughter is discriminatory. But regulating testamentary power is an ideal feature.

In the case of Badrinarayan Shankar v Om Prakash Shankar¹⁹, Supreme Court explained the inheritance of daughters in Hindu law before and after 1956. Under Mitakshara school daughter was not a coparcenor. Under Dayabhaga school there was no concept of birth right to property and daughter was also seen as a coparcenor. Hindu Succession Act, 1956 was enacted by parliament in order to reform Hindu law according to the constitutional values. It applied to both the schools. But even under it, daughter was not given the right to be a coparcenor. Mother and widow were also not coparcenors but they would get a share out of ancestral property on partition. Daughter was not given the right to claim for a share. She could only get a share out of property of deceased. The Hindu Succession Act 1956 could not give equal rights to women. On 20 Dec 2004 an amendment bill was passed in Rajya Sabha. The bill said that daughter have been denied their constitutional right to equality by Hindu succession law. They have been discriminated on the ground of gender. Hence the Act should be amended and daughters should be included as coparcenors. Amended s 6 of Hindu Succession Act makes daughters coparcenors and thus they also get equal rights as that of son in succession of property.

The actual problem lies in the concept of birth right over property. The concept evolved in feudal society. It is based on the feudal ideals of primogeniture and absolute control over land. But the amendment does not remove the concept of birth right. It rather makes daughter also the coparcenors without thinking about its effects. After it, the share of mother and widow gets reduced because daughters are added as coparcenors. This can lead to conflicts between women of the same family. In Indian society women were not given rights in property. In such a society this act gives women double benefit by giving daughters the birth right in property and by also allowing widows to have a share in the property. Society might see it as giving more benefit to women and thus unjust. This can further lead to a negative effect on its legitimacy. The amendment does not regulate the power of Hindu male to deal with his property through testamentary succession. After this amendment, testamentary succession has been used as a tool to ensure that daughters don't get any property.²⁰ There is a need to regulate the power of testamentary succession and abolishing the concept of birth right over property.

¹⁵ Fyzee, *Outlines of Mohammedan Law*, 318(2010).

¹⁶ Mulla, *Principles of Hindu Law*, 21st edition, 501(2012).

¹⁷ RevanSiddappa v Mallikarjun, (2011)11 SCC 1.

¹⁸ Flavia Agnes, *Family Law and Constitutional Claims*, 1, 64(2011).

¹⁹ Badrinarayan Shankar v Om Prakash Shankar, (2014) 5 Mah LJ 434.

²⁰ Reena Patel, *Hindu Women s Property Rights in Rural India*, 53(2007).

From the above points it can be concluded that Muslim law was initially more progressive than Hindu law when tested on the two factors (property to women and illegitimate children). But Muslim law has not been reformed by state due to several social and political reasons. Hindu law has been reformed. Illegitimate child have been given a right to property in Hindu law. In Muslim law they still don't have the right. The Amendment Act of 2005, made daughters the coparceners. This amendment has been criticized because it does not abolish the feudal concept of birth right over property. It does not regulate the testamentary powers of male. Muslim law in this aspect was already more advanced than Hindu law. It regulates testamentary power and ensures that daughters are not denied of their right to property.

Existence of Optional UCC- Special Marriage Act,1954 and S.125 of Crpc.

Many a times example of Special Marriage Act, JJ Act and S.125 of Crpc are given, that India already has an optional UCC in form of these Act and section but they are also ambiguous and does not do much in doing away the injustices prevailing in society.

Special Marriage Act was first introduced not in 1954 but in 1872 but was rejected by the citizens of the country as it asked them to renounce their religion if they wanted to marry under the Act, which was against Article 25 i.e. their right to practice and profess any religion. However this lacuna was covered up in Special Marriage Act, 1954. Though registration can be done in this particular Act when both the parties attain the age of 21 years but their marriageable age is not 21 years it is 18 years for girls and 21 years for boys. Further parties under the Act are to be governed by Indian Succession Act for the purpose of property matters.²¹ Subsequently with the amendment of 1976 Hindu couples who under this were given the preference to not to follow Indian Succession Act and rather follow Hindu Succession Act,1956.

S.125 Code of Civil Procedure, 1973 is an optional code for Muslim women who are not satisfied with the mehr amount and who put forth the need for maintenance before the court were entitled for maintenance under this section and also because many a times the husband run away from the clutches of the law by setting a lower mehr amount and thus thereby refusing to maintain the wife by giving so meager amount and that too only till iddat period.

“S.125 - Order for maintenance of wives, children and parents.

If any person having sufficient means neglects or refuses to maintain-(a) his wife, unable to maintain herself, or (b) his legitimate or illegitimate minor child, whether married or not, unable to maintain itself”

In the earlier cases like Shah Bano court tried to provide maintenance to Muslim women under this section but the attempts were crushed when Rajiv Gandhi government rendered the decision given in Shah Bano case as not binding by the enactment of Muslim Women (Protection of Rights on Divorce Act) 1986. Though still judiciary made various attempt to secure the right of maintenance to Muslim women which was quite evident in Daniel Latifi case. But the need of the hour is not for the cries for Judicial Activism but for the proper legislation like Uniform Civil Code.

UNIFORM CIVIL CODE –A SOLUTION

The profound established variety of personal law, religion, dialect, culture and custom are the genuine obstacles in establishment of Uniform Civil Code in India. The assorted varieties of family law of various groups, the tribal's own particular laws and traditions, the conviction of the general population that the wellspring of law and religion is the same and that confidence, law and religion are intermixed and interlaced, have incited individuals to restrict the Uniform

²¹ Leila Seth, A Uniform Civil Code: towards gender justice, INDIA INTERNATIONAL CENTRE QUARTERLY, 31, 40, 45 (2005), [HTTP://WWW.JSTOR.ORG/STABLE/23005979](http://www.jstor.org/stable/23005979) accessed on 8th August 2017.

Civil Code from its very beginning. The Uniform Civil Code under Article 44 is only one of the few other order standards of state approach, while Articles 25, 26 and 29 which manage religious and social flexibility are the major rights and both (UCC and article 25,26,29) clash with each other. Mughals and Britishers saved the personal laws of the nation as a result of the prevailing perspective held that personal law were excessively related to the religion and culture of the general population. Yet, now is the right time to actualize a Uniform Law.

UCC should not be brought in a hurry. It should be brought in a series of steps. Succession laws and other personal laws like Marriage should be reformed first. It is because these laws have major economic and social impact respectively. The biggest contention against UCC is that the majority can use it in order to suppress minority culture. Right wing groups are strongly putting their demand for UCC. Often the Hindu parties blame Muslim law for being discriminatory when they claim for UCC. Triple talaq has been politicized and it is projected as the most evil practice. But this is not true, courts have made triple talaq less discriminatory. In order to prevent the political forces from effecting UCC a middle way has to be chosen. Both Hindu and Muslim laws should be analyzed. Positive factor from both the laws should be taken into consideration before enacting a new provision under UCC. For example, Muslim law denies illegitimate child the right to property. But Hindu law allows illegitimate child to have property after 1976 amendment to Hindu Marriage Act. Thus in the succession law of UCC, illegitimate child should be given property and the more liberal Hindu rule should prevail over the Muslim rule. In case of succession of property by females both the laws are not perfect. Muslim law gives only half the property to female. Hindu law has made daughter a coparcenor but it does not regulate the testamentary power. Muslim law on other hand regulates the testamentary power and it says that only 1/3 of property can be devolved by testamentary succession. Positive features from both the rules should be combined in order to enact a new provision of UCC. Thus the UCC provision should give women equal right over property and it should fix a limit on the testamentary power.

The Court cannot be expected to bring gender equality by changing personal laws as one case at a time. In litigation members of the community who have faced discrimination will have to go against their religious guidelines and file a case.²² Personal laws are duty based and claim to derive their sanctity from the sacred texts itself. Thus it is very difficult to assume that an individual will violate his duty towards God and will go against his community in order to seek justice from an institution made by state. Moreover the person who suffers discrimination because of personal laws belongs to weaker sections of society. Most of the personal laws are discriminatory against woman and illegitimate children. This makes it very difficult for them to gather courage to file a case. Even if they file the case, the judicial process takes a lot of time. During this time they alone have to face the social pressure.

UCC is also a mandate of the constitution. Article 44 says that the “state shall endeavour to secure a uniform civil code for India”.²³ Article 44 is a directive principle and hence it is not enforceable in courts. “But still it is very important for governance of country. It represents the ideals of constitution makers. It should be given as much importance as fundamental rights.”²⁴ Article 21 of the constitution gives right to life and liberty. The right is to live life with dignity. Another, article 14 of Constitution gives right to equality before law. These articles taken together ought to be given inclination over article 25 which is the privilege to opportunity of religion. Indian court has utilized principle of basic religious practices to choose cases in which ideal to opportunity of religion is in conflict with other key rights. For the situation *Ratilal Panchanan Gandhi v State of Bombay*, Supreme Court utilized this regulation to determine the issue. The *Bombay Public Trusts Act* which was made to control

²² Shalina A. Chibber, *Charting a New Path toward Gender Equality in India: From Religious Personal Laws to a Uniform Civil Code*, 83 Ind. L.J. 695, 718 (2008).

²³ Article 44, Constitution of India.

²⁴ M. P. Singh, *On Uniform Civil Code, Legal Pluralism and the Constitution of India*, J. Indian L. & Soc'y V, XII (2014).

religious trusts in Bombay was tested. The court held that the religious practice ought to be basic to religion. "Be that as it may if the activity of state is for social welfare and isn't against open ethical quality and wellbeing then it will be maintained. Such activity of state ought to beat even the basic religious practices test." This rule was utilized to sanction direction of trust. It can be reached out to more changes in personal laws. Contention against UCC that it damages article 25 can be countered by saying that if the governing made by state is for welfare of individuals and isn't against general wellbeing and profound quality at that point, the lead by state ought to be given inclination. On the off chance that UCC can help in accomplishing the objectives of article 21 and article 14 then it ought to be given need. Furthermore, despite the dynamic legal professions and juristic suppositions for completing the mandate under article 44 of the constitution, parliament has done nothing to accomplish this honorable ideal. At this juncture, Justice Kuldip Singh's observations are as follows –

“The traditional Hindu law - personal law of the Hindus – governing inheritance, succession and marriage was given a go by as back 1955-56 by codifying the same. There is no justification whatsoever in delaying indefinitely the introduction of uniform personal law. The learned judge proceeded further to observe that those who preferred to remain in India after partition, were aware of the fact that Indian leaders did not believe in the two nation theory and also that in Indian republic there would be only one nation – Indian Nation and no community could make a claim to be a separate entity on the basis of religion not only could the lawman, even a layman, appreciate this judgment”.²⁵

Thus the need of the hour is implementation of Uniform Civil Code.

CONCLUSION

Through this paper work researcher has analyzed the various personal laws. Further the loopholes in the laws are discussed and their impact on society especially women is brought to view. The way out of the unjust and discriminatory personal laws is being suggested in the form of Uniform Civil Code.

The research paper discussed in detail the effects of unjust laws like practices of talaq, kafala system, kanyadan and succession rights. For instance talking of succession it can be concluded that the law is not Islamic if it does not follow the basic ideals of Islam. Itijihad talks about progress with time. The rule of giving half the property to women and not to give any property to illegitimate child is not consistent with Itijihad. In Hindu law daughter has been made the coparcenor with the amendment to Hindu Succession Act. But this reform is limited in nature. It decreases share of mother and widow of deceased because of addition of new Coparcenary. It puts daughter in a difficult position. They can be exploited by their husbands. They may be scared of conflict with brothers if they demand property. The amendment does not regulate testamentary powers. The entire problem is in the concept that the property can be owned just on the basis of birth. Instead of removing this concept, legislature added daughters to this whole idea without thinking the negative influences it can have on woman. Muslim law has a unique feature according to which only 1/3 property can be willed away. Further concept of tax invasion given to joint Hindu family members, the preference given to Hindu Law in special marriage Act, that they can follow Hindu Succession Act instead of Indian Succession Act.

UCC should not be brought in a hurry. It should be brought in a series of steps. Personal laws should be reformed first. It is because these laws have major economic, political and social impact. Positive factor from various laws should be taken into consideration before enacting a new provision under UCC. Currently UCC is like Louis carol fabled snark, we do not know

²⁵ Shabber Ahmed, Uniform civil code (Article 44 Indian Constitution), a dead letter, INDIAN POLITICAL SCIENCE ASSOCIATION, 67, 545, 551, (2006), [HTTP://WWW.JSTOR.ORG/STABLE/41856241](http://www.jstor.org/stable/41856241) , Accessed on 8th August 2017.

what it looks like or what it is supposed to do, therefore a draft of UCC is the desired answer for doing away with the flaws in personal laws. Further the draft so prepared must be circulated in the society for people approval then only a UCC can be thought to be come into view.

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24.

**THE VICTIM AND VICTIMIZER: A SELECT STUDY OF THE
POEMS OF SYLVIA PLATH IN *ARIEL* COLLECTION**

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Sylvia Plath belongs to the Twentieth century generation of the 1960's in which writers, especially the poets, hoped to create a total environment in which the Self could be realised. It is in the *Ariel* collection that Plath's dilemma which constantly afflicted her mind, the antithetical confrontation of Eros and Thanatos impulses becomes strongly apparent to any discerning and devoted reader. As a confessional poet, Plath with her absurdist vision of the world makes extensive use of surrealist imagery in the *Ariel* collection and most of the poems in this collection look neurotic, formless and even bizarre. A consuming search for the ethos of Self-fulfillment becomes central to the poems in the *Ariel*, making confessional poetry as something spilling over with an element of uniqueness in Plath's personality which had to be realized. The poems in the *Ariel* written mostly between 1962 and 1963 conform to, "a willed poetic process that has behind it a sustained effort to relate and explore." Ramakrishnan 216. In a poem titled "Ariel", Plath describes a ride on her favourite horse by the same name and the poem comes alive by getting loaded with a charged language that drives right into the very centre of experience:

"Stasis in darkness
Then the substanceless blue
Pour of tor and distances.

God's lioness,
How one we grow,
Pivot of heels and knees! The Furrow"

And again,

"Black Sweet blood mouthfuls,
Shadows.
Something else

Hauls me through air---
Thighs, hair;
Flakes from my heels.

White
Godiva, I unpeel-----
Dead hands, dead stringencies." TCP 239

What makes the collection *Ariel* quite disturbing from the reader's perspective is that these last poems written shortly before Plath's suicide withdraw deeper and deeper into an existential, psychological wordless state of stasis.

The poems in the *Ariel* command a bone-chilling authority and, "No artifice alone could have conjured up such effects, yet such is the paradox of art, these poems would never have come into being without the long, deliberate, technical training that had preceded them." Wagner 39. The world of the poems is full of despair, bleakness and grotesque suffering. In the world of *Ariel*, "Love is shadow". Here marriage is a final, desperate effort to gain peace and communication but even this marriage to Ted Hughes as the husband is hopelessly

rejected as an artificiality, almost a deception. Finally, throughout *Ariel*, “Language hardens or seeks to harden , on the truth of a shriek.”Robert L.Sitwell 520-35.

Ariel explores a state of consciousness on a more personal level and certain poems depict a daughter struggling unsuccessfully to recover a dead father whom she lost at a tender age and a consuming desire to retrieve his voice and persuade him to speak to her is quite visible. Thus, Plath becomes the symbolic victim and the haunting memory of the dead father as the victimizer delving deep into her mind and psyche. The impression conveyed to the reader in some poems from *Ariel* revolves round the fact that a spousal type of relationship haunted Plath’s mind with the colossal figure of her father acting as the bridegroom and Plath’s soul as the bride, something akin to the image we come across in the English metaphysical poetry of John Donne, Francis Thomson and Coventry Platmore. Austensibly, it is the seeds of this very spousal instinct embedded deep within the inaccessible recesses of Plath’s inner world of the Self which, later on, germinated fully in the form of an Electra- type Complex, the very nucleus of the emotion of Eros. In other words, she is looking for an oracle, a father who will be the “gurantor of all values”Lynda K.Bundtzen 187 and absolute measure of meaning in her life. The imagery of death and rebirth are the constituent elements which make the *Ariel* collection quite distinct in itself. Certain poems like “Daddy”, “Lady Lazarus”, “The Applicant” and “The Couriers” express great anger and vengeance towards men, articulating what virtually Plath’s entire body of poetry represents : the striving of the fundamentally powerless woman for an autonomous , independent Self separated from the shadow of her husband.

The poem “Daddy” does articulate Plath’s desperate announcement to kill the past with her father as the chief protagonist in it. All the same, such a confession becomes only a symptom of the poet’s initial attempts to bury the torturing “Ghost” of her father. It can easily be seen at this point of Plath’s poetic career that the emotions of Thanatos were slowly but surely assuming control of her mind. Paradoxically, it became quite evident that the figure of the dead father striding across the psychic landscape of the poetess became the archetypal source of sensuousness as well as destructiveness: the pleasure of Eros mingled with the agony of Thanatos. Talking about the poem in a reading prepared for the BBC radio,Plath said:

“Here is a poem spoken by a girl with an Electra Complex. Her father died while she thought he was God. Her case is complicated by the fact that her father was also a Nazi and her mother very possibly part Jewish. In the daughter the two strains marry and paralyse each other. She has to act out – the little allegory once over before she is free of it”Sylvia Plath 293.

The poem is a figurative drama about mourning- about the human impulse to keep –a dead one alive emotionally. And it is about mourning gone haywire- a morbid inability to let go of the dear dead one. The opening lines of the poem display a child- daughter’s choked emotions who could not get rid of the memory of her dead father and considers him a “Black Shoe/ in which I have lived like a foot”. The line is heavily loaded with a suffering which eight year old persona of a small child underwent reminding the reader of a equivalent nursery rhyme “Young Miss Muffet/ who lived in a Tuffet”. Plath confessing that she felt like afoot inside a shoe who was her father totally denotes the unsettling reality of a very young and unpredictable mind, a destabilised personality, feeling itself completely encapsulated within the existential shell of the father-daughter syndrome:

“You do not, you do not do
Any more, black shoe
In which I have lived like a foot
For thirty years, poor and white.
Barely daring to breathe or Achoo.”Sylvia Plath 22

In the lines above, Plath was unready for her father’s death and his unnatural existence in her psyche continuously haunted her for thirty long years but she now realized that his father

worship was self-destructive. In other words, the resurrected Daddy image anguished and tortured her life chronically and thus, she had to kill him in order to attain some semblance of dignity and honour:

“Daddy, I have had to kill you.
You died before I had time----
Marble- heavy, a bag full of God.
Ghastly statue with one gray toe
Big as a Frisco seal”TCP, 222

Later, as the poem unfolds the persona of Plath starts lamenting in confessional voice about the things which a daughter could not share with her father:

“So I never could tell where you
Put your foot, your root,
I never could talk to you.
The tongue struck in my jaw.” TCP, 223

Daughter calls her father a “German Nazi” which serves as a universal symbol of aggression, abuse and torture and identifies herself with the Jewss. Finally, the daughter perceives her relationship with her father in terms of the victim-victimizer axis.

The theme of intermingled love and hate again and again in the poem as the daughter persona comments on the sexual fascination of cruelty. Plath admires her father with his dictatorial essence and does possess some love and affection for him but she is heart-broken by his death. She wants to unite with him by committing suicide but as she is saved, decides to marry a man of similar looks. The daughter wants to have a husband resembling her late father, thereby confirming the fact about the Electra Complex as furnishing the existentially poetic vocabulary not only in “Daddy” but in some other poems of *Ariel* as well. “Daddy” eventually climaxes with images of the two most important men in her life, the father and the husband psychically comingling into a single visualised entity.

The next poem echoing similar sentiments is the “The Applicant”. The poem is explicitly a portrait of marriage in contemporary western culture. However, the courtship and wedding in the poem represent not only male and female relations but human relations in general. The central metaphor of job-seeking in “The Applicant” suggests a close connection between the capitalist economic system, the patriarchal family structure and the general depersonalization of human relations. “The Applicant” employs the “first person” singular mode of narration, with the voice of the poetess herself acting as the transmitting agency. The words “you” in the poem identifies the reader and as usual, the confessional technique of Plath resounds throughout.

People are described as crippled and as dismembered pieces of bodies in the first stanza of “The Applicant”. Thus, in the very beginning of the poem the imagery of dismemberment verging on *Sparagmos* strikes hard reminding the reader that the personal violence had by now become a poetic routine with Plath:

“First, are you sort of a person?
Do you wear
A glass eye, false teeth or a crutch
A brace or a hook,
Rubber breasts or a rubber crotch.”TCP 221

The pieces described here are not even flesh, but “a glass eye, false teeth or a crutch,/ a brace or a hook,/ Rubber breasts or a rubber crotch” indicative of a demonic Mineral world full of the essence, of dehumanization and mechanization overcoming life’s happiness and contentment. In the second stanza, Plath describes the emptiness which characterises the applicant. The hand of the applicant is “empty”, as a hand is provided to him. Throughout the poem, humans are envisioned in bits and pieces like the broken pieces of furniture. The entire

poem echoes images of deconstruction:chopping and cutting everything, implicitly Plath's own Self somewhere comes under the same cutter. The next two stanzas introduce the "suit" at least as alive as the hollow man . The woman is presented as a mechanical doll. At this point, "The marriage is seen as a contract and the merits of the bridal suit are advertised with the words:

"I notice you are stark naked.
How about this suit---

Black and stiff,but are not a bad fit.
Will you marry it?
It is waterproof, shatterproof,proof
Against fire and bombs through the roof.

Infact ,the suit,an artefact, has more substance and certainly more durability than the person to whom it is offered "in marriage". Ultimately it is suit which gives shape to the applicant where before he was shapeless, ajunk heap of fragmented parts. The man in the poem is finally defined by the black suit he puts on, but the definition of the women shows her to be even more alienated and dehumanized.In this way" the Applicant" as a poem can be defined as the poetry of comodification, whether it is a man or a woman, both are taken as mere commodities, consumed by the ravages of demonic human world . Plath's aesthetic as well as existential credo in the poem is one of total negation, of a tribulatory refrain upon a meaningless existence with an unpredictable and disjointed Self as the motivating agency.

Another poem in which Plath considers marriage as an entrapment is "The Couriers". It is a brief, brilliant lyric that can also be taken as introduction to her approach to the marriage and the family. The poem has the double objective, disassociating the poet from the symbols of the married life and of projecting a vision of love outside the marriage. The poem has two groups of stanzas followed by a final one line stanza.

The first group of the stanzas suggests of domesticity,"the snail on a leaf," "the tin of acetic acid" and the "gold ring", the second group affirms the poet's use of pastoral symbols ,"frost on aleaf," "the burning cauldron on mountain tops"and the "the violent surface of the sea";and the final stanza stresses the poetess's triumphant ability to love in her own fashion. Thus,"The Couriers" deals with the polarity of static domesticity and the charged dynamic world of the Self that concerns several *Ariel* poems:

"The word of a snail on the plate of a leaf?
It is not mine. Do not accept it.

Acetic acid in asealed tin?
Do not accept it. It is not genuine.

A ring of gold with the sun in iy?
Lies , Lies and a grief.

Frost on a leaf, the immaculate
Cauldron, talking and cracking

All to itself on the top of each
Of nine black Alps.

A disturbance in mirrors,
The sea shattering its gray one---

Love, Love, my season." TCP 247

“The Couriers” becomes another expresses exercise to give vent to the language of a disintegrating problematic Self. Finally, it can be said that this poem is one of those Ariel poems,” which find their analogies in the visions and emotional states and awful insights of psychosis”Linda W. Wagner⁴⁴

In yet another poem “Lady Lazarus”, the adopted persona expresses great anger towards her oppressors who are male. In a reading prepared for BBC Broadcast , Sylvia Plath introduced the poem like this:

“The Speaker is a woman who has the Great and terrible gift of being reborn.
The only trouble is she has to die first. She i The Phonenix, the libertarian spirit,
what you will. She is also just a good plain, very resourceful woman”Plath 294

Throughout the poem, Christian symbolism is yoked to three other actions: the sideshow strip tease; the suffering inflicted by the Nazis on the Jews and the personal acts of self-destruction compulsively repeated after every decade Metaphorically experiencing death by killing herself everyday in her mind became a creative routine for Plath,the “art” pf a sequestered Self tittering on the brink of extinction. In the Fifteenth, sixteenth and Seventeenth stanzas of the poem, the contextual implication vis-a vis the autobiographical juxtaposition becomes crystal- clear:

“Dying

Is an art, like every thing else.
I do it exceptionally well.

I do it so it feels hell.
I do it so it feels real.
I guess you could say I’ve a call.
It’s easy enough to do it in a cell.
It’s easy enough to do it and stay put.
It’s the theatrical”TCP 245

The preceding lines amply illustrate the subject of death as Plath’s metaphor for external violence . Her eventual suicide can also be described is this very context as an inflicted act of violence coming as the natural corollary to the metaphoric inner violence Plath’s agonized, suffering Self experienced

Taking the cue from the Biblical story of Lazarus, Plath envisions herself as the female counterpart of the scriptural character, simply to put herself with in the context of death as a rebirth, the resurrection of a mind and a mind and a psyche seeking deliverance from the torture of living a fruitless and futile life.

Lady Lazarus’s suffering is also a religious calling, a vocation. Her comeback or resurrection is a miracle like Christ’s resurrection of Lazarus and the purpose is apparently the same to provide visible proof of God’s power over life and death to a sceptical audience.

“Lady lazarus” like “Daddy” and other *Ariel* poems incorporates historical material into the initiary and sepulchral imagistic patterns.Allusions to historical events form part of the speaker’s fragmented identity and allow her to portray herself a kind of an eternal victim. The lady is a legendary figure,a sufferer, who has endured almost every kind of torture. In Plath’s own words, this lady feels,”stuck down here as into a sack---- fight for air and freedom and the culture and the libraries of a city.”Aurelia Plath 465

Plath identifies Lady lazarus’s characteristics with the contemporary examples of brutality and persecution : the sadistic medical experiments on the Jews by Nazi doctors and the use of the dead bodies in the production of Lampshades and other objects:

“ A sort of walking miracle, my skin
Bright as a Nazi lampshade,

My right foot

A paperweight,
My face a featureless, fine
Jew linen. TCP 244

Hitler's genocide of Jews during the second world War is still counted in history as one of the most gruesome massacres in the history of modern mankind. This program brought about by Hitler's Nazi party is transcreated by Plath into a personal metaphor as another added weapon in her personal armoury of disintegration and death. As such, Plath's *Lady Lazarus* considers herself as a bizarre amalgam of inanimate objects, barely patched together into a living being-- a true master--woman. Only the lady's sense of death and rebirth as an art of self--creation instills these lifeless objects with any power to fascinate a peanut crunching crowd. *Lady Lazarus*'s shifting attention to her audience at intervals in the poem shows her own suffering and at one moment, an introduction to the audience turns into a painful supplication:

“ Gentleman, ladies
These are my hands
My knees
I may be skin and bone,
Nevertheless, I am the same, identical woman. TCP 245

These multiple, contradictory relationships between *Lady Lazarus* and both her audience and her creator are resolved in the last four stanzas of the poem. The “Lady” is resurrected twice, first as the “opus”. The “valuable” of Herr Doktor, the artist who melts her down to the accumulated trash of her life. “A cake of soap, A wedding ring, A gold filling”. *Lady Lazarus* is a scapegoat, “The pure gold baby/ That melts to a shriek” of the “doktor”. But the scapegoat turns into a predator in the end as the resurrected *Lady Lazarus* rises out of the ash and threatens to kill her tormentors.

Here, it can be said that the monster woman celebrates, “her escape and vengeance on men” Bundtzen 28 who once sacrificed a promising career for marriage to Ted Hughes whom she thought, “was wonderful and perfect but turned out to be a deserter and philanderer.” Bundtzen 27

The poems of the late period which comprise the *Ariel* collection were completed by Sylvia Plath with incredible rapidity. Most of the poems were composed within the last four months of her life. As a result “there is a high degree of consistency in thematic and imagistic elements in the late poems”, Jon Rosenblott 88 particularly in the use of pastoral images. In adopting towards a poetry of initiation, Plath quickly altered her use of Nature images as well as her perception of the external world. In poems like “Ariel”, “Daddy”, “The Applicant”, “The Couriers”, “*Lady Lazarus*” what we witness is that Plath affirms and participates in many of the stereotypes about woman's dreamy, intuitive nature and also achieves a critical view of this female sensibility” Bundtzen 206.

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25.

THE PROSE STYLE OF SAMLAN RUSHDIE

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INTRODUCTION

We read for pleasure and from various writings we derive that pleasure. Not just one kind of writing can provide us all the enjoyment that readers want to have from the reading exercise. Readers get pleasure from different genres of writing like poetry, prose, fiction, drama and media. Prose is one of the most important areas of writing which is distinguished from poetry in the sense that it is not rhythmic like poetry. The word "prose" first appears in English in the 14th century. It is derived from the Old French prose, which in turn originates in the Latin expression *prosa oratio* (literally, straightforward or direct speech). There are critical debates on the construction of prose. Prose in its simplicity and loosely defined structure is broadly adaptable to spoken dialogue, factual discourse, and topical and fictional writing. It is systematically produced and published within literature, journalism (including newspapers, magazines, and broadcasting), film, history, philosophy, law, and in almost all forms and processes requiring human communications. And writers are the ones who make such communications through writing using their distinct style of prose that has many types such as, nonfictional prose, heroic prose, prose poem, polyphonic prose, alliterative prose, prose fiction.

Salman Rushdie is a master of prose writing of the 21st century; a postcolonial writer originating from India. His prose works have brought revolutionary changes to the scenario of postcolonial writings. He follows the postmodernist prose style of mixing facts with fiction. And this is evident in most of his prose works; "Midnight's Children", "Shame", "Imaginary Homelands", are some of the burning examples. "His texts are rich with ambivalences, contradictions, and sometimes bizarre juxtapositions of present day life", writes Joanne P. Sharp in "Locating Imaginary Homelands: Literature, Geography, and Salman Rushdie." The literary mode that Rushdie employs is also revealing. He has written the majority of his work as novels (Prose). Thus, Rushdie has chosen a very specific literary device, associated with a particular period of Western history, that of modern nation-state building. But he has not been faithful to this convention of writing. He rather creates hybridity for his characters subverting the novelistic style. From his works we can find out that the structure of the text mirrors the structure of the world that Rushdie has created. And in this paper we will discuss this prose structure and the unique style of writing prose that Rushdie has created.

PROSE STYLE IN

"GRIMUS"

Salman Rushdie made his debut of writing through the novel *Grimus* published in 1975. It is a fantasy and science fiction novel. The story revolves around the main character, Flapping Eagle, a young Indian who receives the gift of immortality after drinking a magic fluid. He wanders around the world for 777 years 7 months and 7 days, hoping to find his immortal sister and exploring various identities before falling through a hole in the Mediterranean Sea. He arrives in a parallel dimension at the mystical Calf Island where those immortals who are tired of the world but are reluctant to give up their immortality exist in a static community under a subtle and sinister authority. It's a surreal saga based on a 12th century sufi poem. There can be found mythic and literary allusions in the prose of this narrative. The language is simple and direct because as already mentioned, it is a fantasy kind of work. Rushdie had in mind young readers who could understand his prose which is well balanced through the whole narrative with punctuations. Rushdie is very careful about each sentence and that is manifested in his prose of this novel. In this case we can use a paragraph from the novel"

"The Mediterranean was calm, dark and calm. No wind. A clear sky. Stars. Flapping Eagle dozed for a moment. When he awoke, it was to feel a gale rushing at his face, a cloud rushing over his head, a crackle of electricity in the air. He was standing erect now, fighting to keep his craft from breaking

under the force of the holocaust, when quite unaccountably dizziness swept over him and he fell from his yacht, Deggle's yacht, into the angry sea. The last thing he heard was a loud drumming noise ... like the beating of mighty wings."

From this very paragraph we can justify how tersely Rushdie is using the punctuations; and in each comma we have a meaning. Even a sentence like "No wind" makes sense in this case. The reader is provided the exact images of the place that the author is describing. Here in this paragraph we find the author describing the Mediterranean and the sky, the stars, the birds. The prose of the passage is constructed in such a way that we are amused; we are fascinated to imagine the situation of the character. There is no ambiguity or obscurity in this passage. The author is direct in giving us the details of the situation where a storm is raising in the sea. He writes that electricity (a crackle of electricity) is seen in the sky, the gale (gale rushing) is flying fast. The situation is named as a 'holocaust' (the force of the holocaust) as the sea is found to be quite angry. Rushdie emphasizes such words in his prose to draw the attention of the reader who when reading him is kept spell bound in the narrative. That is what we have found in this small paragraph of his first novel. And his mastery of prose writing has already come out in his first novel.

Midnight's Children and Rushdie's Prose

Salman Rushdie came into prominence with the publication of his second novel "Midnight's Children", published in 1981. It uses creative, nonlinear storytelling, humour, and the supernatural to accomplish the seemingly impossible task of providing a personal story that also tells the story of India (and Pakistan and Bangladesh). In this narrative we can have Rushdie's adjective heavy prose and the nonlinear structure. Accounts of past events are interrupted by the narrator's present life at regular intervals and the accounts do not always come in chronological order. The prose, at least, is a delight, making up for the plot's lack of coherence. The important features of the prose in this narrative are like-long sentences, use of similes and metaphors extensively, literary allusions, and indirectness. Even the title of the book itself is a metaphor for the newly born India. After independence this country had to face a lot of trouble. There are the evidences of partition story in this book and the author has illustrated that in an original, meandering prose drawing on the long tradition of storytelling and narration. With a uniquely Indian perspective on the English language, *Midnight's Children* is an eclectic mix of styles, echoing the rhythm and slang of colloquial spoken English in India. Familiar English words get combined in new and unusual ways, and long, unbroken sentences run on freely, sometimes spanning a page or more. This is what the strength of Rushdie. He indianizes the English words. For example we can mention Reverend Mother's use of "whatsitsname". There is no word in English but Rushdie uses such words creating a prose of his own. He also makes use of Hindi, Urdu, and Hindustani words, phrases and expressions in this masterpiece. Such words, phrases and expressions form a long list, including 'ekdum' (at once), 'angrez' (Englishman), 'phut-aphut' (in no time), 'nasbandi' (sterilization), 'dhoban' (washerwoman), 'feringee' (the same as 'angrez'), 'baba' (grandfather), 'garam masala' (hot spices), 'rakshasas' (demons), 'fauz' (army), 'badmaas' (badmen), 'jailkhana' (prison), 'baap-re-baap' (o, my father), 'hai hai' (exclamatory expression), 'sab kuch' (all things), 'bas' (enough is enough), 'chi-chi' (an expression of contempt), 'yaar' (friend), 'gora' (white skinned one), 'pyar kiya to darna kya' (why to fear in love), 'goondas' (musclemen), 'hubshee' (demon), 'ooper nichey' (up and down), 'sarpanch' (head of a village), 'kahin' (said), 'bhai-bhai' (brother-brother), 'it' (end), 'zenana' (harlem), 'crorepatis' (a man of crores), 'ayah' (nurse), 'nimbu-pani' (lemon-juice), 'paan' (betel), 'khichri' (mixed food), 'gur' (a molasses), 'rasgullas' (a kind of sweet), 'gulabjamuns' (another sweet), 'jalebis' (a variety of sweet), 'barfi' (a sweet), 'bhel-puri' (a sort of tasty snack) 6, and many others. (O. P. Dwivedi in "Transnational Literature"). The use of such expressions provides an amount of authenticity and credibility to the novel.

Wikipedia on the other hand says about the style of this novel, "Rushdie's innovative use of magical realism allowed him to employ the nation-as-family allegory and at the same time confound it with an impossible telepathy among a multitude of children from a multitude of languages, cultures, regions and religions. No one genre dominates the entire novel, however. It encompasses the comic and the tragic, the real, the surreal, and the mythic."

And this mastery of Rushdie's prose continues throughout other works of fiction also. We can mention his later works, "The Satanic Verses", "Shame", "Haroun and the Sea of Stories", "The Ground Beneath her Feet", "The enchantress of Florence", "The Moor's Last Sigh" and "Luka and the Fire of Life" etc. but each of them have their own style.

The Prose in Salman Rushdie's Non-fictional Works

Although Rushdie writes fiction basically, he has a good number of non-fictions in his name. They are mainly recordings of his real life experiences. He writes in them how he always had to struggle for his identity. And the prose in these works (*The Jaguar Smile*, *Imaginary Homelands*, *The Wizard of Oz*, and *Joseph Anton*) is strong enough to show his feelings, attitude, opinion, judgment as a subject of the third world country. He manages to defend himself as a writer of the world literature irrespective of the national identity. In his conspicuous essay "Commonwealth Literature Doesn't Exist", he takes the position of a writer from the East and protests against the 'ghetto mentality' of the west. The prose in this essay is terse and compact. He uses the metaphor of a 'beast' in place of the discourse of 'commonwealth literature'. We can say that his prose is imbued with strong metaphors that can easily attract the attention of the reader. Like the one he uses in the same essay (mentioned already), the metaphor of 'chimera', that is used in place of the idea of 'commonwealth literature.' Because Rushdie believes that there is nothing like commonwealth literature as thought by the West. It is an imaginary thing.

Step Across This Line (1992-2002) is a collection of some of the most remarkable essays. Hermione Lee reviewing this collection of essays in 'The Guardian' calls them "Home thoughts from abroad." This is what the real nature of this collection of prose. The prose is written in a way to give vent to the themes and beliefs, the value of leaving home and crossing frontiers (linguistic, intellectual, imaginative, racial, and geographic). The essays have degrees of impressiveness. There are a few compositions such as: "I recently asked Vaclav Havel..." or "I supported the Nato operation in Kosovo"; a few self-indulgences, like his own praise of Richard Avedon's photo-portrait of him showing his "resistance and endurance." And this type continues in many of his prose works. Some of his prose works are paradoxical. Like the one from "Imaginary Homelands" where he talks about the fallible memory of Saleem Sinai who remembers his past in fragments. They are called broken mirrors but here comes the paradox, as the broken mirror may actually be as valuable as the one which is supposedly unflawed. That is why it is paradoxical to compare fragments of memory with the pieces of broken mirror. There are gaps in his memory. And these gaps are also used by Rushdie in his prose to make the readers think about the matter. For example we can cite a sentence from *Imaginary Homelands*, "Gradually the stars' faces dissolve into dancing grain; tiny details assume grotesque proportions;.....it becomes clear that the illusion itself is reality."

CONCLUSION

To conclude, Rushdie's numerous experiments with the English language have created a unique prose style for him. Now he is well established as a writer and one can easily identify his prose style if one has read a couple of his prose works. He is undoubtedly wordy and rhetorical in his writings. And in most of the cases he tends to be lengthy, witty, humorous, and complex. His prose style has attracted readers and reviewers the world over, and have placed Indian English writing on a sound footing in the present-day highly competitive literary scene. He has well managed to uphold the status of the 'Other' through his works. According to him subalterns have their own voices too. They are not like the ones thought by the West. And his prose works justify that clearly and show his potency of critical writing. There is aesthetic postmodernity in his prose works and the language that he uses is quite ludic.

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UNDERSTANDING SHIEKH MOHAMMAD ABDULLAH: POLITICS & ROLE

Maqsood Hussain Para

Abstract

Shiekh Mohammad Abdullah, the saint politician of valley, was one of the famous leaders of modern India. He was not only the most dominating political figure of modern Jammu & Kashmir State, but he played a significant role in shaping the post 1947 sub-continental politics. His contribution as a political leader is so great and the impact of his personality is so immense that it needs volumes to record it. He was the most enigmatic and one among the complex leaders ever produced by the state. However, his role is often viewed in Black and white terms. The present paper is a modest contribution towards estimating the role of Shiekh Mohammad Abdullah in pre and post-independence era of Jammu & Kashmir.

Key words:- Shaikh Abdullah, Sub-Continental, Saint, Revigionist, Modest.

Introduction

Kashmir society and personality, like other societies of the world, has been from very beginning directed and molded by some extra-ordinary characters. Be it great rulers like Lalitadatiya Avantivarman, Zain-ul-Aabideen or religious and social reformers like Lala Ded, Meer Syed Ali Hamadani and famous Shaikh Noor-u-Din (R.A). All of these have influenced the history of Kashmir and had molded its psyche from time to time. Likewise the considerable part of nineteenth century was influenced by greatest of all political stalwarts, Shaikh Mohammad Abdulla, who spearheaded the social, political and economic modernization in the state. M J Akbar, rightly regards Shaikh Mohammed Abdullah as the architect of modern Kashmir saying: "The modern history of Kashmir begin with the greatest Kashmiri of modern times, Shaikh Abdullah".(Akbar, 1993, xii). It quite difficult to make an appraisal of the role of a towering personality like Shaikh Mohammad Abdulla who held sway on political scene of the continent for more than half a century. He had a multidimensional personality and a quite few leaders especially in Jammu & Kashmir had acquired such a halo as he did. He was a great political leader, but at the same time he was a socialist democrat, educational reformer and a crusade against oppression and injustice. However, notwithstanding his abiding contribution, Shaikh Abdulla as a leader remained quite controversial due to various factors. Firstly Shaikh Abdullah's own split personality. His frequent U-turns and adherence to various divergent ideologies and agendas has made it all the more difficult to analyse his historical role. One more reason behind it was he as a leader quite often differed about his view which he expressed publicly against private discourse.

Role as Muslim Leader & Emergence of Muslim Conference

Shaikh Mohammad Abdulla emerged as the unquestionable leader of Muslims in Jammu & Kashmir because of his untiring efforts to organise the Muslims of state under one banner for liberating the Muslims from what he terms as "clutches of Dogra rule". (Kaul, 1995, 287). He brought political consciousness among the Muslim masses in the state. Every movement has its objectives and aims and also its character. It was this character of Kashmir movement led by Shaikh Abdulla which got manifested in the first formal political party All Jammu & Kashmir Muslim Conference in 1932. Muslim Conference after its establishment spearheaded the struggle for freedom in state for about seven years and during this period it performed an

appreciable role in the political life of the state. It made people conscious of their rights by the means of imparting to them the political education through instrumentality of press, platform and electioneering. (Wani, 2017, 153)

Role as Muslim Conference President

By the formation of Muslim conference it was not only Abdulla's fame which grew rapidly, but his thinking also began to grow mature at even faster pace (Akbar, 2002, 219). With the establishment of Muslim Conference Shaikh Abdulla succeeded to give his movement a proper shape. In his first address to the Conference, he besides other things emphasized on three main issues. Firstly, he called on Muslims to unite and to end all secretarian strife (Shafiq, 219). Secondly he emphasized that this movement is not communal, besides he went to accuse the administration of holding views. (Ibid). Thirdly, Abdulla firmly believed that socio-economic and political lot of Kashmiri masses could not be improved unless there is a 'qualitative Structural Change' within government, if not its complete end. The movement launched by Shaikh Abdullah in 1931 under the auspices of Muslim Conference remained quite progressive in its outlook. His demands for modernization of administrative machinery, freedom of press, platform and religion, improvement in education and health care all indicates matured political mentality of Shaikh Abdullah. Undoubtedly, in his formative phase he had relied much on Punjabi Muslim Organizations and Public opinion and used Islamic institutions and symbols to create a mass base and a pressure on state but it should not be counted as a lacunae since mass psyche was such that nothing except religion would have much influenced their mind. Also, with the development of political consciousness, Shaikh Abdullah too switched on to use economic and other non-religious issues to propagate his political philosophy. He also distanced himself from the Punjabi organizations once he realized that these were turning more communal and were more concerned for their own betterment and less of Kashmiri masses.

Conversion of Muslim Conference into National Conference

The freedom struggle launched by the Kashmiris in 1932 with the formation of the Muslim Conference and under the leadership of Shaikh Mohammad Abdullah reached to its next and very crucial stage in 1939 when the movement was reoriented to give it secular sense so that all marginalized sections of the Kashmir could be accommodated irrespective of their religious and sectarian affiliations. The secularization of the freedom movement in Kashmir at the end of 1930's should not, however, be taken as the beginning rather it was the culmination of a process which was moving on along the movement from its very inception. Shiekh Abdulla in a statement said "communal politics does not suit the temperature of the people of this state. It cannot help us in removing the evils of poverty, hunger, illiteracy and above all over slavery". (Wani, 2017, 153) Like all anti-colonial movements launched around the same period or before, the Kashmir movement was also launched on progressive lines to end the oppression but its progressive character was overshadowed, at least during its initial phase by the circumstances under which it was born and by the violent propaganda which was made against the movement by the Pro-establishment elements who felt threatened by the uprising. Since the vast majority of the Kashmiris were Muslims, and since the Muslims, collectively enjoyed fewer civil rights and economic opportunities than the minority Dogra's, Pundits and Sikhs, (Copland, 1981, 233) and since the mosque was a customary rallying place for Muslims and one where they were relatively free from prosecution for unlawful assembly, the democratic movement which had emerged in Kashmir in 1931 had come to assume a communal and to some extent, Islamic character. This had been especially marked when some Hindus in Srinagar, Jammu, Kotli, Seri and Mirpur were killed and at different places their property looted or destroyed.(Copland, 1981, 233).It was under these circumstances that state's first real political party was formed to be named as Jammu and Kashmir Muslim Conference. However, the Kashmiri non-Muslims with the help of Hindu press in British India had left no stone unturned to project the movement launched by the Muslims as a

communal one. By identifying themselves with Government, the uppermost in their minds was to see the forces of revolution destroyed, to protect the Hindu Raj and to safeguard their economic interests. (Bazaz, 1969, 153). The non-Muslims particularly Kashmiri Pundits failed to understand the true nature of the movement which was, "aimed at the achievement of democratic rights without driving their ruler out" (Kulkarni, 1953, 82) and they "played a historic role of anti-revolution to a finish" (Bazaz, 1932, 122) but with little success. They did not hesitate in criticizing the emerging leadership and to brand them self-styled who wanted to establish a Muslim dictatorship in the state in which 'the Hindus could live only as Muslims or at their mercy' (Statesman, 1931, Oct. 31). One more reason attributed to the conversion of Muslim conference into National Conference is that Congress never accepted a theory or a reality that any party other than Congress itself could represent and protect too, the interests and aspirations of the Muslims of the Indian subcontinent. The Congress never reconciled to the fact of the existence of the League and its vast Muslim following. The Congress always tried to prove to the League that the latter had fewer number of Muslims with it than the former. Therefore, if the than Kashmir movement could be hooked on to the Congress, then Congress a Muslim majority region could be brought under the influence of the Congress thus strengthening its claim of leadership over the vast majority of Muslims. (Kaul, 1985, 287)

Role in Quit Kashmir Movement

The movement launched by the National Conference in May, 1946, had its slogan 'Quit Kashmir', meaning that the autocratic rulers should surrender power to its real owners. It was launched by Shaikh Abdulla and his colleagues to oust the Dogra Monarchy. In its initial years the 'quit Kashmir movement' could not receive as much support as was expected by Shaikh Abdulla and his colleagues. In a memorandum, 'the quit Kashmir Memorandum' to Cabinet Mission, Shaikh Abdulla and his party besides other things demanded absolute right to freedom from the autocratic rule and the establishment of responsible government. Launching the struggle for a decisive victory of National Conference on 15th May, 1946, Abdulla reiterated in Srinagar, the demand that the princely order should quit the state is a logical extension of the policy of quit India. (Naqash et.al, 1997, 60) Abdulla mentioned that when the freedom movement demanded complete withdrawal of the British power, logically enough the stooges of British imperialism should also go and restore sovereignty to its real owners, the people. He also maintained that the dynasty has no right, its future should be decided by the people. He called today the people of Kashmir cannot be pacified with only a representative system of governance. They want total freedom from the autocratic rule. They want total freedom from the political and moral status of this 'sale deed', this instrument of accession, subjugation handed over by the East India Company to a bunch of Dogra's. (Ganai & Deviam, 2016, 118) Shaikh Abdulla, being a mass leader appealed people to contribute one Rupee each towards a collection of Seventy Five Lakh, so that they could buy back Kashmir's Independence. He expressed it publically that the time had come to tear up the treaty of Amritsar, quit Kashmir is not a matter of revolt it is a matter of Right. (Akbar, 1985, 227-228) He in May 1946, was sentenced to nine years in prison for having led the seditious quit Kashmir movement against the Maharaja regime

Accession & Abdullah

Abdullah was essentially a Kashmiri patriot inspired by socialist rather communal aspiration who would have preferred independence for his state had it been possible or falling to it, or retain it as a semi-independent identity under the protection of Nehru's India. (Para, 2013, 24) In Jinnah's Pakistan there was no possibility of enjoying special position or powers. However, with Poonch revolt shaking the basis of Dogra Raj in August-September 1947, (Birwood, 1956, 50-51) and the tribals thundering towards Srinagar shouting slogans against the National Conference and creating panic in its rank and file, it became a case of India or death of Shaikh Abdulla. His hasty slogan "freedom from accession" was rendered irrelevant due to the force of circumstances. It was against this backdrop that Shaikh Abdullah provided his

“fullest support” to the accession offer made by the defeated Maharaja of Kashmir, Hari Singh, to the Indian dominion. (Poplai, 1959, 75) Nehru was fully aware that Shiekh Abdullah had waded through blood to shake hands with India. Thus, in the instrument of accession which was subsequently signed, Shiekh Abdulla remained Nehru’s prime concern. By lending hid true support to the accession, Shaikh Abdulla got three things in in return; (a) control over state administration; (b) a provisional accession and (c) its limited character. Furthermore, Shaikh Abdulla later become the true successor of Hari Singh and prime concern for India with unbridled powers, backed by democratic India. (Butt, 1981, 46-47). He also become the champion advocate of Kashmiri’s accession with India both within state and at the international fora. He wouldproject accession as the ultimate goal and logical culmination of Kashmir’s freedom struggle.(Para, 2013, 24)

As Head of Emergency Administration & Prime Minister of State

On 30th October 1947 after signing instrument of accession, Maharaja Hari Singh in accordance with the wishes of the government of India, appointed Shaikh Mohammad Abdullah once his fiercest enemy, as Head of Emergency Administration to work with his own Prime Minister Dewan Mehar Chand Mahajan. There was no clear demarcation of the powers between the two Mahajan and Abdullah. However, Abdullah soon over shadowed the administration because he derived his real powers from popular support, compulsions of the political situation and by the backing of Jawahar Lal Nehru.(Lamb, 1993, 184) Whereas as Prime Minister Mehar Chand Mahajan was backed by Maharaja Hari Singh whose own position had turned very weak after the Poonch revolt, tribal invasion and by signing the instrument of accession with India. Satisfied with his role New Delhi decided to mark an end to the dual administration and accordingly on 5 March, 1948 Sheikh Abdullah was nominated to the office of Prime Minister and was made all set to control the full authority of the state administration. Accordingly the Emergency Council was converted into a regular council of ministers.(Naqash et.el., 91) Below is the description of various reforms brought out by Abdullah government in the state during his short tenure of less than six years.

(i) Reforms & Reconstruction

For the peasant masses in Jammu and Kashmir after 1947, the arrogance and authoritarianism of the new ruling elite-the revolutionaries of the National Conference-led movement- were compensated for by the rapid fulfillment of a key point of the Naya Kashmir program - the agrarian reform. Perhaps the three most significant goals enunciated in the Naya Kashmir, geared to the interest of the state agriculturists were the abolition of landlordism, land to the tiller, and co-operative association. The new state took its first concrete steps towards agrarian reforms in 1948 with the abolition of *Jagirs*, *muafis* and *Mukararies* grants, except those granted to religious institutions The rights of 396 Jagirs/muafis involving an annual land revenue assignment of Rs. 5,66,313 were abolished. Besides, fixed cash grants known as Mukararies (2,347 in all) to the tune of Rs. 1,77,921 per annum were also abolished. (Sisir, , 395). In October 1948, Abdulla government amended the State Tenancy Act, 1924, providing for a maximum rental payment by a tenant was now liable to pay not more than a quarter of the produce in case of wet land and not more than a third of the produce in case of dry land in respect of tenancy holdings exceeding 12^{1/2} acres, while in the case of holdings not exceeding 12^{1/2} acres, the landlord was entitled to no more than half of the produce. Also through this amendment, tenants were protected from arbitrary eviction without court procedure. Moreover, 6250 acres of *Khalisa* (state-owned) land were distributed free of cost to land laborers.On 13 July 1950 the National Conference government headed by Shiekh Abdullah, in accordance with ‘Nay Kashmir’, introduced the most sweeping land reform in the entire subcontinent and probably most radical in any non-communist state world over. To give the programme a legal shape, the government enacted, on 17 October 1950, the *Big Landed Estates Abolition Act*. The Act has been described as the Magna Carta of the peasants, which “revolutionized the whole agrestic organization of the State”. (Malaviya, 1954, 415). This legislation set a maximum limit of 22 ³/₄ acres on the holdings of land holdings of landowners.

Proprietors could, however, retain orchards, grass farms, and fuel and fodder reserves beyond this ceiling and would have full freedom to choose which acres of their holding they would keep for these purposes. Land in excess of this amount was transferred in ownership right to the tiller without compensation to the original owner. "As a result of this enactment, 9,000 and odd proprietors were expropriated from 4.5 lakh acres of land and out of this 2.3 lakhs acres were transferred in ownership right to the tillers free of all encumbrances, and the remaining land vested in the State. Between 1950 and 1952, 7090,000 landless peasants, mostly Muslims in the Valley but including 250,000 lower-caste Hindus in the Jammu region, became peasant -proprietors. However, corruption in the administrative machinery and some loopholes in the scheme such as exemption of orchards from the ceiling limit and making no distinction between the 22.75 acres of dry or irrigated/ fertile land, and other such limitations mitigated the effectiveness of the reforms in real practice. The transformation of rural Kashmir, as a result of those "sweeping land reforms", had far-reaching political consequences. Hundreds of thousands of newly empowered families would henceforth regard Shaikh Abdullah, seen a principle agent of this transformation, as a *messiah*, and he earned the name *Bab* (father) among the rural masses. (Bose, 2003, 28). These peasant masses tirelessly backed Abdullah throughout his period of political wilderness after his dismissal in 1953. In order to improve the state of agriculture, an Irrigation Department was set up to tackle the problem of irrigating dry lands and consequently ten old and new canals were either restored or constructed. One of these canals, the Awantipura Canal which was completed at the cost of about Rs. 8,22,000, irrigated an area of 4,000 acres of land.

Great emphasis was put on the cooperative movement, "with the object mainly of bringing the entire village life within its fold." Its main purposes were to scale down debts outstanding against members to the extent of their own repaying capacity, spread out the reduced debt over a number of years, take surrenders of lands and lease them back to members of the societies for cultivation, finance crops, encourage repayment in kind; and Supply necessities of life. In 1948 there were 222 multipurpose Cooperative Societies in the state with 25,673 members; in 1949 the figures rose to 347 and 56, 499 respectively. (Korbel, 1954, 216). Statistics for 1950 give the figures of 1,731 agricultural cooperatives, 386 purchase and scale cooperatives, and 378 non-agricultural credit cooperatives. The operational side of the scheme was not, however, as bright as the above sited statics. In practice the cooperative movement turned into an instrument of the National Conference party politics. Moreover, as the government itself had to admit in the summer of 1953, the cooperatives completely collapsed because of "corruption and maladministration" of governmental officials. (Sisir, 1995, 397)

In accordance with the "Naya Kashmir", the National Conference government directly involved itself at in the development of industrial sector and the expansion of trade and commerce. The turmoil of 1947 had given a big below to the timber trade in the state. The government claimed, however, to have restored the timber trade to the extent that it in 1949 it yields 5.5 million rupees to the state treasury in comparison with 2.9 million in 1947. Motor transport was made available at cheap rates so that the timber could be carried to the nearest new rail link at Pathankote within two or three days as compared to several months taken by floating. Similarly considerable government support was given to the silk industry through the importation of silkworm eggs from foreign countries, which were distributed among rearers and through three government owned silk-weaving factories. (Korbel, 1954, 209). Other industries include manufacture of wood, sports goods, drugs and carpets. The government organized and subsidized the cottage industries and helped new entrepreneurs to start small scale manufacturing units. Among the major industries which were established during the period include Joinery Mill and a ply board factory at Pampore, a cement factory at Wuyan, and the Drug Research Laboratory in Jammu. (Bazaz, 1954, 47-48)

A special care was given to the development of Public Health in the state. As a result of setting up of an Isolation Hospital, an Epidemiological Laboratory and mobile dispensaries, the mortality rate went down in the state. A campaign to register T.B. affected patients was launched and as a result 10,000 were attended in 1948-49. The B.C. G. campaign was also

started with the help of the International Tuberculosis Organization. Besides attention was given to improve the infrastructural aspects in the hospitals with this purpose, X-ray, Electro-Therapeutic, Electro-Cardiogram and Ultra Violet Lamps apparatus has been imported to equip the hospitals in the State.¹⁴ As a result of above discussed socio-economic reforms there was a marked improvement in the living standard of the common people in the state. Even Prem Nath Bazaz, who was by now most vocal critique of the Shaikh Abdullah's administration agrees that: "After a long period of dismal poverty and semi-starvation the Kashmir's were witnessing the dawn of a new era of prosperity which was being shared more or less by all classes and communities; there was an all-round rise in the standard of living through some sections in the cities and towns profited by it in far larger proportion than those living in the rural areas".

The Abdullah's government attached great importance to education and according to Joseph Korbil, "much has been done in this field." (Korbil, 1954, 209). Almost a total of 35% of annual budget was spent for the expansion of education and the development of educational infrastructure. The Jammu and Kashmir University was established in the year 1948. New schools were opened, some 60 of them for children from three to five. Two intermediate colleges were opened in Anantnag and Sopore and an intermediated college exclusively for girls started in Srinagar. This was, besides the Gandhi Memorial College established in Jammu. In order to end the feudal character and traditional nature of the educational system in the state, the Abdullah government introduced a new structure of educational system. Its main feature was a four year's courses for secondary education, where besides the ordinary subjects special care was given to impart scientific knowledge, with agricultural technical and industrial bias suited to the needs of the country and its industry.

(ii) Crises in Governance

The post 1947 governance in Jammu and Kashmir particularly under National Conference government headed by Sheikh Mohammad Abdullah produced a series of consequence namely deficit of peace, intolerance of opposition and installation of cliental governments. The political creed of Shiekh Abdullah was from the mid 1940's of a distinctly socialist ting, which was outlined by his organization, in its New Kashmir Manifesto, which called for what amounted to a one party Government in the state of Jammu and Kashmir dedicated to social reform along the lines pioneered by the Soviet Union. But as Sumantra Bose mentions "the manifesto was clearly based on a Jacobin concept of popular sovereignty" it tends to be in tension with liberal-democratic norms of political pluralism, accountability of those in power, and tolerance of dissent and opposition. (Bose, 2003, 27) Thus, in accordance with the set norms in the Manifesto, the Sheikh Abdullah used the enormous powers, which he enjoyed to govern Kashmir as a party-state. Indeed, "the National Conference's slogan was "one leader, one party, one programme"- meaning Abdullah, the National Conference and the 1944 Naya Kashmir agenda.

The Abdullah regime ironically, suppresses all the opposition against its views in the state, no healthy opposition was allowed to grow. The intolerance of opposition was shown during the elections of Constitution Assembly 1951 in which National Conference won all the 75 seats, mostly unopposed, as no one dares to file nominations against the Abdulla and his party candidates. The state government promulgated an Ordinance entitled the 'Enemy Agents Ordinance' allocating for the arrest and summary trials of those suspected of pro-Pakistan leanings. Some of the political leaders who had earlier shown their reservations to bye the views of the National Conference were arrested or thrown out from the state. Political leaders like, Aga Showket Ali, Mohammad Noorudin, Khawaja Gulam Nabi Gilkar, Mohammad Abdullah Shopyani, Khawaja Abdul Gani, Pandit Prem Nath Bazaz, Jagar Nath Sathu, Khawaja Abdul Salam Yattu- the president of Kissan Mazdoor Conference and his colleagues were arrested; later on all these leaders excepting Pandit Prem Nath Bazaz and a few of his colleagues were taken to Jammu where from they were pushed into Pakistan. Listening to Radio Pakistan was banned in the state; and any person doubted of listening to it, was arrested

along with the radio-set. The government also suppressed papers and periodicals that did not agree with Shaikh Abdullah. (Bazaz, 2009, 207-232). In doing all this Shaikh Abdullah was helped by his deputy, Bakhshi Gulam Mohammad, the iron man of National Conference, who was an effective executive with little concern for democratic and legal procedures. In 1947 before NC came to power there were more than 48 newspapers and periodicals published from Srinagar, Jammu and other big towns, propagating different views and belonging to all shades of political opinion. But soon after NC took over it became a thing of past. More than half of these journals, including all critical, bold and independent were banned by highhanded methods. *The Statesman*, a prominent Indian newspaper which consistently supported Shaikh Abdullah's policy, observed on 1 March, 1949: "there are signs of establishment of a police state- futile notices in restaurants forbidding political conversations when everybody talks politics; more 'public safety' prisoners than are healthy", and some eighteen months later, sir Owen Dixon observed during his mission that "the state government was exercising wide powers of arbitrary arrest." (Korbel, 1954, 208). The administration was reduced to a handmaid of the National Conference, and its office holders became virtually masters of public fate. The economic blockade from Pakistan, caused an acute shortage of essentials in the state particularly, there was acute scarcity of salt, green tea, sugar and kerosene. Thus the entire distribution was kept in the hands of the National Conference office bearers. And those who were suspected for having any affiliation with the non-National Conference parties were denied these commodities. To enforce its totalitarian policy the NC government created officially national militia comprising of more than 6000 me, 500 detectives and unofficially a peace Brigade of 300men, storm troopers of more than 5000 men.

Kashmir Accord-1975 & Abdullah's Return to Power

The Kashmir Accord (Indira-Abdullah) of 1975 concluded between Prime Minister Indira Gandhi and Sheikh Mohammad Abdullah, was the culmination of the process of reconciliation between the two which had begin at around 1968 after the Sheikh's release from around ten years imprisonment from different Indian jails, but it was only after Bangladesh War of 1971 that the process was converted into a serious dialogue for a permanent settlement. This accord also marked an end to two decade long political battle of Sheikh Abdullah to achieve the right to self-determination for the people and the permanent autonomous status for Jammu & Kashmir state to maintain its separate personality.

It was after spending long years in Indian jails and intense diplomatic activity, that Sheikh Abdullah finally realized to come in terms with New Delhi. Firstly, from the very dismissal of Abdullah, and the subsequent political developments in the state [like, rigged elections and erosion to the state's autonomy] Indian state was under tremendous criticism, both within and outside, and many observers had even challenged the very basis and legitimacy of the state's accession with India. Secondly, by the entry of new elements, like Jammāt Islami, in the state's political space and its grass root structured political activity, Sheikh felt threatened for he might lose his hold on the people he claimed to represent. Thirdly, there was factionalism within the plebiscite movement with groups divided sharply on some fundamental issues e.g., whether to accede with India or Pakistan. Fourthly, the fatigue caused in the movement due to long periods of unsuccessful struggle with mighty Indian State. And finally the immediate cause for compelling sheikh for a compromise was the 1971 Indo-Pak war which resulted in a convincing Indian victory and the division of Pakistan. It made accession to Pakistan lesser appealing and Sheikh lost his bargaining ploy.

Both Sheikh Abdullah and Mrs. Indira Gandhi had chosen their representative to negotiate the terms of accord. Sheikh Abdullah declared in clear terms on 23 June, 1972, at Hazratbal Srinagar, that he had given Mirza Afzal Beigh "full authority to discuss with any representative of Mrs. Indira Gandhi a greater autonomy formula for the state". He told his followers "not to look towards Pakistan or any other power" to help them in "their struggle to attain a respectable place in the world". (Akbar, 2003, 270). Mrs. Indira Gandhi chose as her

negotiator was the clean, soft spoken men of few words, G. Parthasarathi. (Ibid, 271). However in the final settlement key roles were played for India by D.P.Dhar and P.N.Haksar, both kashmiripandits, who were very close to Indira Gandhi. Thus a formal protracted dialogue between the two representatives began to jointly explore the areas with all sincerity for reestablishment of relations, which lasted for a period of about three years and finally come to the conclusion with the signing of an agreement on 13 November 1974 which has become famous as Kashmir Accord. Thus after a long period of ups and downs the negotiations between Mirza Afzal Beigh and G. Parthasarathi concluded on 13 November 1974. Its contents however formally accepted by Abdullah on 12 Feb 1975 and were presented before the Indian Parliament by Mrs. Indira Gandhi 24 Feb 1975, as the "Kashmir Accord". (Statesman, 1975). The negotiated terms to accord are, (i) The State of Jammu and Kashmir which is the constituent Unit of the union of India, shall, in its relation with the union, continued to be governed by article 370 of the constitution of India. (ii) the residuary powers of legislation shall remain with the State, however parliament will continue to have power to make laws relating to the prevention of activities directed towards disclaiming, questioning or disrupting the Sovereignty and territorial integrity of India or bringing about secession of a part of territory of India from the union or causing insult to the Indian National Flag, the Indian National Anthem and the Constitution. (iii) Where any provision of the Constitution of India had been applied to the State of Jammu & Kashmir with adaptations and modifications, such adaptations and modifications can be altered or replaced by an order of the president under Article 370, each individual proposed in this behalf, considered on its merits, but provisions of the Constitution of India already applied to the state of Jammu and Kashmir with adaptations or modifications are unalterable. (iv) With a view of assuring freedom to the state of Jammu and Kashmir have to have its own legislature on matters like welfare measures, cultural matters, social security, personal law and procedural laws, in a manner suited to the special conditions in the State, it is agreed that the state government can review the laws made by the parliament or extend to the State after 1953 on any matter reliable to the Concurrent list and may decide which of them, in its opinion, needs amendment or repeal. Thereafter, appropriate steps may be taken under article 254 of the Constitution of India. The grant of President's assent to such legislation would be sympathetically considered. The same approach would be adopted in regard to the laws to be made by the parliament in future under the provision to clause 2 of that Article; the State Government shall be consulted regarding the application of such law to the state and the views of the State Government shall receive the fullest considerations. (v) As an agreement reciprocal to what has been provided under Article 368, a suitable modification of that Article as applied to the State should be made by Presidential Order to the effect that no law made by the legislation of the State of Jammu and Kashmir relating to any of the under mentioned matters shall take effect unless the bill, having being reserved for the consideration of the President, receives his assent, the matters are; (a) The appointment powers functions duties, privileges and immunities of the Government; and (b) the following matters relating to Election, namely, the superintendence, direction and control of election by the Election Commissioner of India, eligibility for inclusion in the electoral rolls without discrimination, adult suffrage, and composition of the legislature council, being matters specified in Sections 138, 139, 140 and 50 of the Constitution of Jammu and Kashmir. (vi) No agreement was possible on the question of nomenclature of the Governor and Chief Minister and the matter is therefore remitted to Principals. (Najar, 1988, 50-53).

It seems apparent that if pre 1953 constitutional position of the state was restored and article 370 of Indian constitution made permanent as a guarantee to protect the internal autonomy of the state from any future erosion, sheikh Abdullah was willing to resume office and stop pressing for plebiscite in the state. He further demanded that since the extension of union laws to Jammu and Kashmir during the last 19 years had been made through unrepresentative channels in violation of the spirit of the Article 370 of the constitution, these enactments should be declared void. The other demands which Shiekh Abdullah and his representative

Afzal Beigh pushed for acceptance as it appears from the correspondence between the concerning parties and the statement made by Indira Gandhi in the parliament on 24 February 1975 includes, (i) Transfer of provisions relating to fundamental rights to the state constitution. (ii) Removal of supervision and control of Election Commission of India over election to the State legislature. (iii) Modification of Article 356, to require State Government's concurrence before imposing President's rule in the State. (iv) The Jurisdiction of the Supreme Court in relation to the State should be curtailed. (v) The State Governor and the Chief Minister be designated as pre-1964 nomenclatures of Sadr-i-Riyasat and Wazir-i-Azam, respectively, to uphold residuary sovereignty of the state. (Butt, 198-206)

The accord of 1975 brought several for reaching changes in the political setup of the State of Jammu and Kashmir. In the accord Sheikh Abdullah Could not achieve his ambition of return to the exact position as it had been prior to his dismissal in August 1953 leadership, rather he had to make a substantial compromise on his part and his ratification to the accession of Jammu & Kashmir State to India as final along with much else which India has done for the State since 1953. (Lamb, 1993, 307). Within the State the signing of accord by Abdullah created a backlash of adverse public opinion as ordinary Kashmiri masses felt or were made to feel that Abdullah had bartered the rights of the State people and surrendered parts of Kashmir autonomy just to obtain crumbs of power, an impression which Sheikh failed to remove till the end of his life. People started believing that the accord was made only to pay way for sheikh to return to power. While some are of the opinion that the accord had later become the main reason of breakdown of several insurgent moments in the State. The accord was as Ajit Bhattacharjea has put it "wordy and full of assurances, but in effect the clock stated were it was". To Balraj Puri, the Accord "was not on Abdullah's terms but on those of Mrs. Indira Gandhi's which his representative Afzal Beigh signed". It is important to mention here, that Kashmir in 1975 was a world apart from the Kashmir of 1947. The two decade long plebiscite movement had created unprecedented political consciousness and a secessionist psyche in the Valley. People were more educated now. The corruption deliberately promoted the political class during the period had created sever tension in the society which sustained the plebiscite movement and its abandonment by sheikh left a void upon which the later separatist movement build up on. The people felt cheated when the Sheikh and his associate Afzal Beigh disowned the two decade long movement by calling it *siyasiaawaragardi* [political waywardness]. Therefore it should not surprise any that once the most popular leader of Kashmir, Sheikh Abdullah's grave is protected by the police to save it from the very people he proudly claimed to represent. Accord of 1975, in retrospect, was a complete failure and the root cause of separatist movement in the state beginning from 1989. However, the 'Accord' was followed by the Shaikh Abdullah's assuming charge as the chief minister on February 25, 1975- an office which was a relegated one compared to the one Shaikh occupied prior to his dismissal on August 9, 1953.

Conclusion

Shiekh Abdullah was without any question the dominant figure in the Kashmir from 1930's until his death in 1982. He was the harbinger of national consciousness and instrument to introduce political mobilization in the state. He identified himself with the popular movement and derived his authority from the common masses, as against the traditional elite which identified itself with the feudal state. He remained instrumental in state's accession with Indian Union. With his appointment as the Prime Minister of State the people of state, particularly of Kashmir valley witnessed the first dose of self-rule. He derived his authority from the people and his tenure (1947-1953) enjoyed a considerable popular sanction. He introduced radical reforms which within a shorter span of years changed the face of state, carried people with him, despite strong negative waves within and without. However, he could not stand where he was before 1953 and substantially compromised his stand to return to power in 1975. The man the people expected to struggle after having been set free ostensibly chose to occupy the seat of power in 1975. Within the State the signing of Kashmir

Accord by Abdullah created a backlash of adverse public opinion as ordinary Kashmiri masses felt or were made to feel that Abdullah had bartered the rights of the State people and surrendered parts of Kashmir autonomy just to obtain crumbs of power, an impression which Sheikh failed to remove till the end of his life. It is believed that the accord was made only to pay way for sheikh to return to power. While some are of the opinion that the accord had later become the main reason of breakdown of several insurgent moments in the State. The need of the hour is to revisit the role of Shiekh Mohammad Abdulla in the light of present political scenario of Jammu & Kashmir so that many complexities related to it are better understood.

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27.

RURAL MARKETING AND FEATURES

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ABSTRACT: Rural market represents the heart of India. Rural market is a fast developing market. The rural market of India started showing its potential in the 1960s. Rural markets have become integral part of global market. To explore and understand rural market is crucial for any marketers today. Indian rural market big size and maximum demand base is a good opportunities to marketers. The rural marketers must think rural for long-term success instead of short-term profit. In this view this study search meaning the features of rural markets.

Introduction: The rural market of India started showing its potential in the 1960s. The 70s and 80s witnessed its steady development. And, there are clear indications that the 21st century is going to see its full blossoming. In our country, where research on consumer behavior has been nominal, not much systematized information is available about the rural consumers. Only a few enlightened companies, known for their marketing orientation, viz., Hindustan Lever, Philips India, Asian Paints, Singer and Larsen and Toubro have made concrete efforts in this direction. In this study to understand the market, rural marketing, features of rural market from the marketing point of view.

Many assumptions prevail about rural marketing. For instance, one assumption is that the rural buyer is not very discriminating. Once he is persuaded to buy a particular product, he develops a strong affinity for it, and if satisfied, becomes brand loyal. As a result, Indian manufacturers are generally known to prefer selling fewer items at higher prices than selling more items at lower prices. A contrary view is that the rural buyer, being suspicious of the marketer's hard sell techniques, is quite discriminating, and is not easily persuaded. Yet another assumption is that the rural buyer is not particularly keen about quality and packaging. Some other assumptions can be quoted. But, all these need deep probing for arriving at valid and reliable conclusions. Consumer research, thus, is indispensable for entering the rural segment of the market.

Generally, marketing is a chain of planned activities that is involved in transferring the goods from production place to the place of consumption. It includes all the activities involved in creation of demand, time, place and form utilities. Hence, it is inevitable activity adopted by different business organizations throughout the world.

Latest rural market surveys, conducted by many marketing research firms, conclude that, "the real India lives in the villages". They also highlight that the major portion of Indian national economy is contributed by the rural sector and their population when compared with urban contribution. Based on the report of Census of India, 2011, in India, if we speak in real terms, from the total population, around 69% are living in rural areas and the remaining population around 31% alone living in urban areas. If we go for the absolute terms, from the total Indian population of 1,210.2 million, rural areas have population of 833.1 million and urban population have 377.1 million.

OBJECTIVES OF THE STUDY:

1. To know the Rural Market in India
2. To state the features of Rural Markets.

RESEARCH METHODOLOGY:

The Research design in this study is Descriptive research design. Data is collected through secondary sources like the book, websites, journals, reports published on websites.

DEFINITION OF MARKETING

The American Marketing Association defines marketing as "those activities which direct the flow of goods and services from production to consumption."

Kotler defines marketing as, "a social and managerial process by which individuals and groups obtain what they need and want through creating, offering and exchanging products of value with others."

MEANING OF RURAL

The word rural describes the standard of living or characteristics of farming or prevailing country life which is related to the country side as contrary to the city life.

As per the Census of India, 2011, rural is that which does not come under the definition of urban and, urban means:

1. All places with a municipality, corporation, cantonment board or notified town area committee, etc.
2. All other places which satisfies the following criteria:
 - (i) A minimum population of 5,000;
 - (ii) At least 75% of the male main working population engaged in non-agricultural pursuits;
 - (iii) A density of population of at least 400 persons per sq. km.

As per NABARD Act, Rural area means the area comprised in any village and includes the area comprised in any town, the population of which does not exceed 50,000 or such other figure as the RBI may specify from time to time.

MEANING AND DEFINITION OF RURAL MARKETING

All activities involved in evaluating, encouraging and renovating the purchasing power of rural consumers into an effective demand for specific products and services and moving these products and services to the people in rural areas to create satisfaction and a better standard of living and thereby achieving organizational goals is defined as Rural Marketing

The term „rural marketing“ used to be an umbrella term for the people who dealt with rural people in one way or other. This term got a separate meaning and importance after the economic revaluation in Indian after 1990.

The rural market has been growing steadily over the past few years and is now even bigger than the urban market. About 70 per cent of India’s population lives in villages. More than 800 million people live in villages of India. ‘Go rural’ is the marketer’s new slogan. Indian marketers as well as multinationals, such as Colgate-Palmolive, Godrej and Hindustan Lever have focused on rural markets.

Thus, looking at the opportunities, which rural markets offer to the marketers, it can be said that the future is very promising for those who can understand the dynamics of rural markets and exploit them to their best advantage.

Rural Marketing:

According to the National Commission on Agriculture – “Rural Marketing is a process which starts with a decision to produce a saleable farm commodity and it involves all the aspects of market structure or system, both functional and institutional, based on technical and economic considerations and includes pre and post-harvest operations, assembling, grading, storage, transportation and distribution.”

According to Thomsen—“The study of Rural Marketing comprises of all the operations and the agencies conducting them, involved in the movement of farm produced food, raw materials and their derivatives, such as textiles, from the farms to the final consumers, and the effects of such operations on producers, middlemen and consumers.”

Rural marketing is now a two-way marketing process. There is inflow of products into rural markets for production or consumption and there is also outflow of products to urban areas. The urban to rural flow consists of agricultural inputs, fast-moving consumer goods (FMCG) such as soaps, detergents, cosmetics, textiles, and so on. The rural to urban flow consists of agricultural produce such as rice, wheat, sugar, and cotton. There is also a movement of rural products within rural areas for consumption.

Features of Rural Marketing:

The main reason why the companies are focusing on rural market and developing effective strategies is to tap the market potential that can be identified as follows:

1. Large and scattered population: According to the 2001 census, 740 million Indians forming 70 per cent of India’s population live in rural areas. The rate of increase in rural population is also greater than that of urban population. The rural population is scattered in over 6 lakhs villages. The rural population is highly scattered, but holds a big promise for the marketers.

2. Higher purchasing capacity: Purchasing power of the rural people is on rise. Marketers have realized the potential of rural markets, and thus are expanding their operations in rural India. In recent years, rural markets have acquired significance in countries like China and India, as the overall growth

of the economy has resulted into substantial increase in purchasing power of rural communities.

3. Market growth: The rural market is growing steadily over the years. Demand for traditional products such as bicycles, mopeds and agricultural inputs; branded products such as toothpaste, tea, soaps and other FMCGs; and consumer durables such as refrigerators, TV and washing machines have also grown over the years.

4. Development of infrastructure: There is development of infrastructure facilities such as construction of roads and transportation, communication network, rural electrification and public service projects in rural India, which has increased the scope of rural marketing.

5. Low standard of living: The standard of living of rural areas is low and rural consumers have diverse socio-economic backwardness. This is different in different parts of the country. A consumer in a village area has a low standard of living because of low literacy, low per capita income, social backwardness and low savings.

6. Traditional outlook: The rural consumer values old customs and traditions. They do not prefer changes. Gradually, the rural population is changing its demand pattern, and there is demand for branded products in villages.

7. Marketing mix: The urban products cannot be dumped on rural population; separate sets of products are designed for rural consumers to suit the rural demands. The marketing mix elements are to be adjusted according to the requirements of the rural consumers.

8. Changing demand pattern: Demand pattern of rural customer is fast changing due to increase in income and credit facilities offered by the banks like 'Kisan credit card'. In terms of India's GDP, 54%, equal to that of Switzerland, is contributed by rural India. In India's monthly expenditure, about 55% comes from rural India.

9. Big size of rural market: Indian rural market is huge in size because rural population accounts for almost 70% of Indian population as the recent Census 2011, 833 million live in rural India, 33% of rural population includes youth, number of households increased from 25 to 33 crore.

Non-food spending is equal to that of urban India. Consumerism is certainly on a rise and the spending on lifestyle products is emerging. Consumer durables market is growing at 10% per annum in urban areas, but the growth rate in rural India is 25%. Of the 40% of the sale in auto industry comes from rural India.

CONCLUSION

The rural market is where the markets of the future are likely to be. Urban markets are becoming increasingly competitive for many products. In some cases they are even saturated. On the other hand, rural markets offer growth opportunities. Rural market is the market of the new millennium. Marketers will have to understand the rural customers before they can make inroads into the rural markets. The size of the rural market is fast expanding. The rural market is fascinating and challenging at the same time. It offers large scope on account of its sheer size. It is often said that markets are made, not found, this is especially true of the rural market of India. It is a market for the truly creative markets.

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28.

RURAL MARKETING EMERGING ISSUES SPECIAL REFERENCE TO MADHYA PRADESH

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Mallhar Baugh, Sendhwa (M.P)

***Abstract:** The rural market has been growing gradually over the past few years and is now even bigger than the urban market. The peculiarities of rural markets and rural consumers pose challenges to marketers in reaching them effectively. There are a large number of small villages which are not easily accessible because of all weather roads. The emerging issues of rural marketing are discussed in this study. Neglect of haats, undeveloped people, undeveloped market, Lack of communication facilities to face this disadvantages rural marketing has emerged. This study understands to the rural market, importance of rural marketing and status of rural market. The main aim of the study to find out need of rural markets and various emerging issues and new trends are being faced by rural market.*

Introduction

The underlying reasons for undertaking specific efforts to understand marketing practices and to evolve a suitable framework for developing appropriate marketing strategy for the rural India have their basis in two major developments. The first is that on account of rising purchasing power in the rural India, corporate sector is discovering the huge potential that must be realized by focusing marketing efforts in the rural segment. The second reason is that rural markets and the rural consumers are different enough to demand differential marketing effort and it is important for you to be able to understand these differences as well as the marketing implications that flow from them. The infrastructure and the marketing institution that characterize the rural markets are very different from the urban setting which the marketers are used to. There is therefore an immense opportunity for the marketer to create innovative and creative solutions to tap the rural potential.

The other reason for studying rural marketing as a specific course emanates from the knowledge that the rural consumer on account of his socio-economic and lifestyle profile presents a differential challenge to the marketer. The reference points used by the rural consumer are different from those used by his urban counterparts. Ability of rural consumer to discriminate between alternatives may be different and his value assignment behavior has been shown to be different. We today do not really have an adequate body of knowledge to understand all aspects of rural buying behavior, and application of appropriately modified research methods has only recently started being made.

Another development which has focused marketer attention now on to the rural markets is that slowly but surely the infrastructural scenario in the rural India is changing. A look at the successive plan outlays will demonstrate the attention that the policy makers are now directing at Rural Development.

From the strict marketing point of view, the market structure in India is dichotomous having rural and urban markets. But many do not concur with this view as they contend that consumer everywhere is a consumer and hence their needs, aspirations, beliefs and attitudes will also be the same. The fact, however, remains that there are certain unique characteristic features which call for separate marketing strategies to be distinctively developed to suit the rural and urban market behavior.

Conditions existing in urban markets at present can also be analyzed in this context. First, the urban markets have almost reached a saturation level that further tapping them with a high profit margin has become difficult. Secondly, competition is becoming tough in urban markets compelling many firms to incur heavy costs in promotional expenditure. Thirdly, the awareness level of urban consumers is high and hence product features have to be changed often. Needless to say this process needs a huge investment which will have a negative impact on profitability. Thus, except perhaps for easy reach the urban markets have become as oasis.

OBJECTIVE

1. To study the needs of rural marketing in India.
2. To study the emergence issues in rural marketing.

3. To study the emerging trends in rural markets.

METHODOLOGY

The Research design in this study is Descriptive research design. In order to achieve the conclusion Data is collected through secondary sources like the book, websites, journals, reports published on websites.

Need of rural marketing in India.

The rural markets are estimated to be growing fast compared to the urban markets. The potentiality of rural markets is said to be like a 'woken up sleeping giant'. These facts are substantiated in a study of market growth conducted by various researches. In recent years, rural markets have acquired significance in countries like China and India, as the overall growth of the economy has resulted into substantial increase in the purchasing power of the rural communities. On account of the green revolution in India, the rural areas are consuming a large quantity of industrial and urban manufactured products. In this context, a special marketing strategy, namely, rural marketing has taken shape. Sometimes, rural marketing is confused with agricultural marketing – the later denotes marketing of produce of the rural areas to the urban consumers or industrial consumers, whereas rural marketing involves delivering manufactured or processed inputs or services to rural producers or consumers.

A number of factors have been recognized as responsible for the rural market boom to come into existence:

1. Increase in population and hence increase in demand.
2. A marked increase in the rural income due to agrarian prosperity.
3. Standard of living is also increasing in rural areas.
4. Large inflow of investment for rural development programmed from government and other sources.
5. Increased contact of rural people with their urban counterparts due to development of transport and wide communication network.
6. Increase in literacy and educational level and resultant inclination to sophisticated lives by the rural folks.
7. Inflow of foreign remittances and foreign made goods into rural areas.
8. Change in the land tenure systems causing a structural change in the ownership patterns and consequent changes in the buying behavior.
9. Rural markets are laggards in picking up new products. This will help the companies to phase their marketing efforts. This will also help to sell inventories of products out dated in urban markets.

- **Emergence issues related to rural marketing**

The rural market offers a vast untapped potential; it should also be recognized that it is not that easy to operate in rural market because of several problems. Rural marketing is thus a time consuming affair and requires considerable investments in terms of evolving appropriate strategies with a view to tackle the problems. The problems are.

Neglect of Primary HAATS:

There is no gainsaying the fact that primarily Haats are the hub around which rural India has been gravitating since time immemorial. However, condition obtaining in most of these haats is far from satisfactory from the viewpoint of orderly marketing. Even the basic minimum facilities required to run the market such as sale platforms, cattle sheds, storage godowns, drinking water etc. are conspicuous by their absence.

Barter system

In the developing country like India, even today the barter system i.e., exchange of goods for goods exists. This is a major obstacle in the way of development of rural marketing.

Underdeveloped people and underdeveloped markets

The agricultural technology has tried to develop the people and market in rural areas. Unfortunately, the impact of the technology is not felt uniformly throughout the country. Some districts in Madhya Pradesh, Punjab, Hariyana or Western Uttar pradesh where rural consumer is somewhat comparable to his urban counterpart, there are large areas and groups of people who have remained beyond the

technological breakthrough. In addition, the farmers with small agricultural land holdings have also been unable to take advantage of the new technology.

Lack of proper physical communication facilities

Nearly 50 percent of the villages in the country do not have all weather roads. Physical communication to these villages is highly expensive. Even today, most villages in eastern part of the country are inaccessible during monsoon season.

Inadequate Media coverage for rural communication

A large number of rural families in own radios and television sets there were also community radio and T.V sets. These have been used to diffuse agricultural technology to rural areas. However the coverage relating to marketing is inadequate

Many language and Dialects

The number of languages and dialects vary from state to state region to region. This type of distribution of population warrants appropriate strategies to decide the extent of coverage of rural market.

Market organization & staff:

The size of the market organization and staff is very important, to manage market system effective control. However the existing organizational setup particularly at district and block level needs to be strengthened in order make the services on various aspects available to the farmers timely and also easily accessible to them.

Other influencing factors in Rural Marketing

Natural calamities and Market conditions (demand, supply and price). Pests and diseases, Drought or too much rains, Primitive methods of cultivation, lack of proper storage facilities which exposes grain to rain and rats, Grading, Transport, Market Intelligence (up to date market prices to villagers), Long chain of middlemen (Large no. of intermediaries between cultivator and consumer, wholesalers and retailers, Fundamental practices (Market Dealers and Commission Agents get good part of sale of receipts).

- **EMERGING TRENDS IN MARKETS**

Online Rural Market:

Rural people can use the two-way communication through on – line service for crop information, purchases of Agree inputs, consumer durable and sale of rural produce online at reasonable price. Farming information online marketing easily accessible in rural areas because spread of telecommunication facilities all over India. Agricultural information can get through the Internet if each village has small information office.

Information through Local Agriculture Input Dealers

Most of the dealers have direct touch with the local farmers; these farmers need awareness about pests, decease, fertilizers, seeds, technology and recent developments. For this information, farmers mostly depend on local dealers. For development of rural farmers the government may consider effective channel and keep information at dealers, for farmer education hang notice board and also train the dealer recent changes and developments in agriculture.

National Chain Stores: large number of stores set up in different rural areas throughout the country by the same organization for marketing its products. Thus national chain stores can serve large number of customers in rural area.

Cost Benefit Analysis

Cost benefit can be achieved through development of information technology at the doorsteps of villagers; most of the rural farmers need price information of agri-produce and inputs. If the information is available farmers can take quick decision where to sell their produce, if the price matches with local market farmer no need to go near by the city and waste of money & time it means farmers can enrich their financial strength.

Need Based Production

Supply plays major role in price of the rural produce, most of the farmers grow crops in particular seasons not throughout the year, it causes oversupply in the market and drastic price cut in the agricultural produce. Now the information technology has been improving if the rural people enable to access the rural communication, farmers awareness can be created about crops and forecasting of future demand, market taste. Farmers can equate their produce to demand and supply, they can create farmers driven market rather than supply driven market. If the need based production system developed not only prices but also storage cost can be saved. It is possible now a days the concept of global village.

Market Driven Extension

Agricultural extension is continuously going through renewal process where the focus includes a whole range of dimensions varying from institutional arrangements, privatization, decentralization, partnership, efficiency and participation. The most important change that influences the extension system is market forces. There is a need for the present extension system to think of the market driven approach, which would cater the demands of farmers.

Processing Industry

India is the second largest producer of fruits and vegetables in the world with an annual production of more than 110 million tons of fruit and vegetable only 1.3 percent of the output is processed by the organized sector commercially, the reason higher consumption in fresh form. However, as the packaging, transportation and processing capacities increase, the market for processed fruits and vegetables is projected to grow at the rate of about 20 % per annum. 100 % export oriented units (EOU) and Joint venture units required improving the processing industry.

Rural Agri- Export

Rural produce, raw fruits and vegetable, processing goods, have the potential market in Asian, Europe and western countries. Particularly Soudhy countries have commendable potential for Indian rural produce.

Integrated Marketing

Under this concept, both the supply of inputs and servicing of inputs are undertaken at the same point or by the same company.

- **CONCLUSION**

In India, 70% of population lives in rural areas. There is a huge rural market in India, which is distinctively different from urban markets. For marketing of goods and services to rural markets, differential marketing efforts are required. Most of the FMCGs and large number of consumer durable companies realized the potential demand in rural markets, and designing specific marketing efforts to tap the rural demand

Rural markets, as part of any economy, have untapped potential. There are several difficulties confronting the effort to fully explore rural markets. The concept of rural markets in India, as also in several other countries, like China, is still in evolving shape, and the sector poses a variety of challenges, including understanding the dynamics of the rural markets and strategies to supply and satisfy the rural consumers.

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29.

DEVELOPMENT ADMINISTRATION: AN INTERPLAY OF SORTS AMONG STATE, CITIZEN AND MARKET

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Abstract: *This paper is an endeavour to throw light on the role and importance of state, citizen and market in Development Administration. The very definition and conceptualization of development administration is incomplete without acknowledging the respective roles played by state, citizen and market. Right from the emergence of the concept till today state, citizen and market have held positions of prominence in any debate or discussion on development administration. These three terms have been, throughout the journey of development administration, the concern of scholars- both advocates and critics. Through an analysis of evolutionary process of development administration, this paper has traced its changing focus at different periods of time and provided reasons for such a change. Development administration is essentially a concept meant for developing countries like India where state has the primary responsibility for development and welfare of its citizens. The emergence of market as a major player in economic development particularly in today's era of liberalization, privatization and globalization (LPG) has certainly changed state's modus operandi to perform this responsibility but the responsibility is still there and its need has in fact increased.*

Keywords: Development Administration, lassiaz faire, Keynesian theory, participation, Washington consensus, liberalization.

Introduction:

At the end of World War II, a new world called the third world was taking shape. These were the countries getting independence one after the other. Due to the reason of being under subjugation for a long period, they were severely underdeveloped. There were a plethora of problems confronting them which included poverty, unemployment, illiteracy, lack of healthcare, overpopulation, shortage of infrastructure and what not. The governments in these countries had an uphill task of putting their respective nations on the path of socio-economic progress. Under such a situation they had to either devise their own model of development or adopt the one already under usage in the western developed nations. Keeping in view the nature of problems they faced, they went for the later one i.e. the western model. The reasons being that this model was a tried and tested one, it could be implemented fast and above all it came with a bonus of sponsorship by the United States of India. The development model so adopted came to be known as Development Administration.

Under Development Administration state had the responsibility of socio-economic progress of the country, to be achieved mainly through its administrative arm. With financial and technical help from the west administrative reforms aimed at structure and functioning of administration were initiated to increase its capacities and capabilities. Reforms did not produce desirable results as the bureaucracy preferred their own vested interests over welfare of people. Despite increase in growth rate, inclusive development could not be attained. Efforts to end redtapism and bring flexibility in the system got intensified. Citizen-oriented development through de-bureaucratization, decentralization and participation was sought. State's role in socio-economic development was brought under the scanner. From 1990 under liberalisation, privatisation and globalisation (LPG), market became a dominant force to influence Development Administration. Reduction of the role of state and loosening up the market forces seemed order of the day. However, there is a strong realization that 'welfare state' is necessary to safeguard interests of 'citizens' under a 'market-oriented' development approach.

Review of Literature:

This paper is mainly based on first chapter of my research thesis entitled "Theoretical perspective of Development Administration". Other books and literature consulted include public policy and politics in India by Kuldeep Mathur, Administrative Theories: Approaches, Concepts and

Thinkers in Public Administration edited by Rakesh Hooja and Ramesh K. Arora, Development Administration: R. K Sapru, Development Administration in Asia Edited by Edward W. Weidner, Development Administration: Concept, Goals and Methods by George Gant and Development Administration in India edited by V A Pai Panadikar. Besides this internet has also been used.

Objectives:

- To highlight the role played by state, citizen and market in the concept and growth of Development Administration.
- To highlight the importance of state, citizen and market in the evolution of Development Administration.
- To understand inseparability of these three terms from Development Administration.

Research Methodology:

This is an analytical research based on secondary sources.

State, Citizen and Market-inherently present in the concept or meaning of Development Administration:

From the definitions of some of the most prominent authors on Development Administration, one can understand how intrinsic state, citizen and market are in the very concept and meaning of Development Administration. Edward W. Weidner-the first to conceptually explain the definition of Development Administration, defined Development Administration as “maximizing innovation for development”¹. He viewed innovation for development as the process of planned or intended change in the direction of modernity or *nation-building and socio-economic progress*. Nation-building and socio-economic progress signify two things one that development or nation- building can only be undertaken by state or government having welfare orientation and second that socio-economic progress implies that social and economic condition of common people or citizens is improved. Weidner also said that *governments* or agencies must be innovative to be successful in the task of nation-building and socio-economic progress. In the same vein Pai Panadikar said, “The essence of Development Administration is holistic change undertaken through integrated, organized, and properly directed *governmental action*.”²

George F. Gant- the father of Development Administration said, “Development Administration’ is the term used to denote the complex of agencies, management systems and processes, a *government* establishes for administration of policies, programs and projects to serve developmental purposes”. He further says that Development Administration is characterised by its ‘purposes’, its ‘loyalties’ and its ‘attitudes’. Its ‘purposes’ are change, innovation and movement to stimulate and facilitate defined programs of social and economic progress. Bureaucratic ‘loyalty’ in Development Administration must be *to the people* and not to its own vested institutional interests nor to a non-public sovereign such as a king or empire. And its ‘attitudes’ are positive rather than negative, persuasive rather than restrictive and outward reaching rather than inward looking³. Therefore Gant views state as an institution responsible for implementation of policies, programs and projects to achieve developmental objectives. He is of the opinion that participation of people/citizens in developmental activities is necessary and administration should work for welfare of people/citizens only.

Fred. W. Riggs is regarded as a prime mover of academic interest in the field of Development Administration. According to him an essential feature of Development Administration is its two-sidedness. Administration cannot normally be improved very much without changes in the *environmental constraints (the infrastructure)* and the environment itself cannot be changed unless the administration of developmental programs is strengthened. The first aspect is concerned with ‘Administration of Development’ and the second aspect with ‘Development of Administration’. The reciprocal relatedness of these two sides of Development Administration involve a chicken and egg type causation⁴. The environment of administration includes everything with which it interacts i.e. social ,political and economic conditions surrounding administration both within and outside the organization. Within such conceptualization of environment ‘*market*’ occupies a very important place. In fact its influence on Development Administration in the modern world is more visible than any other thing.

State, Citizen and Market in the evolution of Development Administration:

The Great Depression of the 1930's in the United States of America resulted in severe unemployment, lack of demand for goods and virtual destruction of the economy. Laissez Faire System (free market economy) prevalent in U.S.A at that time was not able to regulate itself and get the economy out from depression. Need for welfare state was felt to raise demand for goods produced, maintain full employment and make economy stable. As a consequence a deal of President Franklin D. Roosevelt on the political side and Keynesian Revolution (on public works policy in America) in economics on the theoretical side popularly known as New Deal Programme, was adopted. This successful deal or arrangement which started in 1933 expanded substantially the role of Government in economy.

The American's, taking clue from this deal launched Marshall Plan in 1948 - an American initiative to aid economic recovery of the war ravaged Western Europe. The Marshall plan met with considerable success in its objectives. At about the same time i.e. after the Second World War, country after country achieved independence from the imperialist powers. A new world called the third world came into being, governments in these newly independent nations were to put their respective countries on high growth path through planning and also bring about socio-economic development. Marshall Plan and New Deal Programme were extended to these newly independent countries. But unlike in America and West European countries they failed to make an impact as they were not conducive to social, economic, political and cultural conditions of third world. Such realities of third world called for the adoption and execution of new approaches of change. This realization led to emergence of the concept of Development Administration. And the responsibility for bringing about development and socio-economic change was entrusted to the state.

(1950 to 1970- State in the lead role)

Development Administration model in 1950's was based on Instrumental Theory of Administration. Government was considered to be the crucial instrument to achieve developmental objectives. This theory focused on normative approach viewing administrative reforms as a pre-condition for development. Stress was laid on reforming administrative structures, creation of new agencies to improve administrative capability and employ methods, procedures and practices on the lines of western administrative thought. Principles of hierarchy, unity of command, formalism and impartiality, span of control, authority and responsibility, line and staff, decentralization and delegation of authority became the basis of organizational structure. But contrary to the western countries, developmental objectives could not be attained in the developing countries by adopting these principles. The reasons being that administrative reforms could not be implemented as they aimed at only the structural change and not at attitudinal change, environmental contexts to administration and technology in different countries were considered to be same in every country

Under the chairmanship of Fred. Riggs Comparative Administration Group (CAG) was organized in 1960-61 to look into the problems faced by Development Administration in developing countries. The Comparative Administrative Group felt that the classical concepts of administration in the third world were rigid, narrow and parochial, suitable only for 'maintenance needs' rather than 'development needs'. The group laid stress on cross-cultural aspects of Administration. The period of 1960's saw a shift from normative approach to empirical approach. The former searched for ideal and at least better patterns of administrative structure and action while as the latter stressed on structures and their functions in different systems having parallel characteristics. But both the approaches focused on reforms in the functioning of government especially its administrative wing. So the era from 1950 to 1970 can best be described as one in which state and its executive organ were the focal points of Development Administration. It was believed that goals of Development Administration could be met through structural and attitudinal changes in the administration keeping in view environmental factors. State's commitment towards welfare of people was well respected and its intensions were not put under shadow of doubt.

(1970 to 1980- Citizen as the Centre of gravity)

After its accelerated growth under CAG movement of 1960's Development Administration plunged into intellectual depression. It was realized that necessary set of conditions for bringing about political and socio-economic changes in the third world were either missing or unconducive. The innovations in administration with the help from foreign experts, were simply 'cosmetic' in nature and brought no real alteration in the status quo. With phenomenal expansion of bureaucracies, new bureaucratic bourgeoisie acquired social and political currency and paramountcy and used its position to advance its own vested interests. It was experienced that poverty, hunger, squalor and unemployment

were on the rising scale despite high economic growth. Meeting the basic needs of food, clothing and shelter along with education and public health became indicator for development. Need for new economic framework and accordingly a new approach to Development Administration was felt. U.N. Second Development Decade (1971-81).⁵ gave development social and economic meaning instead of just economic growth. De-bureaucratization and participatory management were regarded important for inclusive development. Development of regional, local and sectoral structures was focused upon rather than central organizations.

The World Bank in its World Development Report 1983 said that developing countries should focus on public sector to bring it at par with private sector. The report laid stress on participative, decentralized and localized approaches to development. There was a shift in Development Administration theory from a 'blue-print' approach to 'learning process' approach and from a 'production centered' approach to 'people centered' approach'. The 'blue print' approach involved designing a specific plan of action in advance for administering a development programme. In contrast a 'learning process' approach was an open-ended strategy to planned social change, involving a cybernetic process by which Development Administrators can adapt themselves to changing environments to incorporate mid-course corrections, based on existing local conditions. On the other hand 'production centered' development approach emphasized production of goods and services to maximize returns on investment. While as in 'people centered' approach to development needs of the people take precedence over the needs of the production system. It views an individual not as a subject but as an actor who defines the goals, controls the resources and directs the processes affecting his/her life⁶.

(1990 onwards- Market in the driving seat)

The collapse of communism in Eastern Europe and the Soviet Union served as a confirmation of arguments against central planning and re-enforced the apparent superiority of a market oriented development approach. In the backdrop of Washington Consensus (started in 1989), institutions such as the International Monetary Fund (IMF) and the World Bank suggested economic policy prescriptions for debt ridden developing countries in lieu of the reform packages. There are two other models of market-driven development approach the first being UNDP's Sustainable Human Development Approach and the second East Asian model of capitalism. The Washington Consensus focusses on the promotion of GDP growth and has been implemented through a top-down, donor conditionality-driven and outside expert led approach. The Sustainable Human Development approach argues that the ultimate test of development practice is that it should improve the nature of people's lives and it should be founded on participation and more equal partnership between developing countries and aid donors⁷. The East Asian Model of capitalism (sometimes known as state-sponsored capitalism) believes that liberalization should be gradual- to enable national enterprises to build up production capabilities and thus face competition- and selective. Successful implementation of development policies require government- business cooperation within the framework of a pragmatic developmental state⁸.

Conclusion:

Today almost all countries of the world follow one or the other among above three models of development. Under an era of liberalization, privatization and globalization no country can remain immune to effects of market on its economy, politics and society. State in general and its administrative wing in particular have to change their modus operandi and professionalize themselves by increasing their capacities and capabilities to meet changing needs of the time. As the debate continues about an appropriate role of state in development but no one can deny importance of its role. Government in a developing country like ours, which has obligations towards socio-economic development of its people, cannot allow free hand to private sector. It is the duty of government to work towards welfare of the people, protect their rights and safeguard their interests. As rightly put by R K Sapru "In the current phase of globalisation, Development Administration has assumed particular importance with the object to exercise effective economic sovereignty and control over national resources and environment, to ensure that their use by the private sector, especially by its foreign component, is in harmony with national objectives."⁹

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30.

DIVERSITY OF PHYTOPLANKTON IN BHAVTHANA RESERVOIR IN AMBAJOGAI DIST. BEED, MAHARASHTRA

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ABSTRACT: *Phytoplankton are also called as microalgae are similar to terrestrial plants in that they contain chlorophyll and require sunlight in order to live and grow . Phytoplankton also require inorganic nutrients such as nitrates, phosphates and sulfur which they convert into proteins, fats and carbohydrates. Phytoplankton is the base of several aquatic food web.*

The present paper deals with the study of diversity of phytoplankton in Bhavthana reservoir. The present work was carried out during the year June 2014- May2015. The present study showed that there are 15 species of phytoplankton were found , which are belong to Chlorophyceae 7, Cyanophyceae 4 , Bacillariophyceae 3, Euglenophyceae 1.

Keyword : *Phytoplankton, Diversity, Bhavthana reservoir.*

INTRODUCTION

Phytoplankton are photosynthesizing microscopic organisms that inhabit the upper sunlit layer of almost all oceans and bodies of fresh water on the earth. They are agents for “Primary Production” . They obtain energy through the process of photosynthesis. Phytoplankton are a key food item in both aquaculture and mariculture. Both utilize phytoplankton as food for the animals.

Bhavthana reservoir is located near village Bhavthana, in Ambajogai, Dist. Beed . Its situation is longitude 7617'29” and latitude 1848' 33”. The total water stock of the reservoir is 5.653 milion cubic meter.

The phytoplankton are richest source of the aquatic animals. In Indian standing water bodies many authors studied phytoplanktons, nutrient supply and productivity as Singh [1999], Sreenivasan [1974], Pandey et al [1990]. The productivity largely dependent on the nutritional status of the aquatic body, workers like Sreenivasan [1970]. Verma [1995]. S. and SahuB.K. [1993], Meshram [1996].

Material & Method

During the present study the water samples were collected from the Bhavthana reservoir, Ambajogai , Dist. Beed. Plankton samples were collected with standard plankton net of silk bolting cloth number 25. The amount of water filtered was about 200 liters. The samples collected were concentrated to 950 ml volume and preserved in 4% formaline. Each species of phytoplankton sample were identified under research microscope using suitable keys, standard texts given by APHA [1985] and Tonapi [1980].

RESULT AND DISCUSSION

The 15 species of phytoplankton were observed in the Bhavthana reservoir. The phytoplankton assemblage was represented by four classes i.e. Chlorophyceae, Cyanophyceae, Bacillariophyceae, Euglenophyceae. The class Chlorophyceae was represented by maximum genera. It was reported by 7 species, these are Chlorella Sp. Spirogyra Sp. Pediastrum Sp. Cladophora Sp. , Odogonium Sp. , Chlamydomonas Sp. Scenedesmus Sp. The class Cynophyceae was represented by 4 species, these are Nostoc Sp. , Anabaena Sp. , Oscillatoria Sp. , Merismopedia Sp. . The class Bacillariophyceae was represented by 3 species, these are Fragillria Sp. Diatom Sp. , Navicula Sp. . The class Euglenophyceae was represented by 1 species , these are Euglena.

Out of these four classes Chlorophyceae was dominant followed by Cynophyceae followed by Bacillariophyceae and Euglenophyceae [Nandan and Patel 1992, Verma 1995, Singh 1999, Meshram 2005]. Mahadik and Jadhav 2014 worked on algal biodiversity of Ujani reservoir Maharashtra. Giripunde et al 2013 reviewed phytoplankton ecology of freshwater Indian lakes for the better understanding of the phytoplankton distribution. Cyanophyceae growth was recorded during winter season by Gopal et al 1981.

Table No.1 Diversity of phytoplankton in Bhavthana reservoir in Ambajogai during year June 2014- May 2015.

Sr. No.	Class	Water Bodies	NO.Species	Name of Species
1	Chlorophyceae	Bhavthana Reservoir	7	Chlorella sp. Spirogyra Sp. Pediastrum Sp. Cladophora Sp. Oedogonium Sp. Chlamydomonas Sp. Scenedesmus Sp.
2	Cyanophyceae	„	4	Nostoc Sp. Anabaena Sp. Oscillatoria Sp. Merismopedia Sp.
3	Bacillariophyceae	„	3	Fragillaria Sp. Diatom Sp. Navicula Sp
4	Euglenophyceae	„	1	Euglena Sp.

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31.

हिन्दी उपन्यास— अदृष्ट सत्ता का धार्मिक पक्ष

डा. (श्रीमती) प्रमिला टण्डन

पूर्व प्राचार्या

विभागाध्यक्ष हिन्दी

राजर्षि टण्डन महिला विद्यालय, मालवीय नगर, इलाहाबाद।

भारतीय संस्कृति एवं सभ्यता का आधार आध्यात्मिक है, धर्म भारतीयों का मूलमंत्र है। इतिहास के पन्नों को पलटने से हमें पता चलता है कि हमारा देश कितना सहनशील रहा है और इसकी कारण हमारे देश में इतने सारे धर्मों का आगमन हुआ है और इनको सहज रूप से स्वीकार भी किया गया, इसी स्वीकारोक्ति ने इन धर्मों के पथ को विकास के पथ पर अग्रसर किया, विकास के इसी क्रम में आधुनिक हिन्दी उपन्यास के उद्भव प्रारम्भिक विकास, प्रेमचन्द्र पूर्व हिन्दी उपन्यास प्रेमचन्द्र युगीन हिन्दी उपन्यास, प्रेमचन्द्र परवर्ती हिन्दी उपन्यास एवं स्वातंत्र्योत्तर युगीन हिन्दी उपन्यास में आस्तिकता, मूर्तिपूजा और कर्मकाण्ड का स्वरूप स्पष्ट करते हुए दैव, भाग्य और अदृष्ट की सत्ता की व्याख्या है। कर्मवाद और पुनर्जन्म में विश्वास का उल्लेख करते हुए जीव और ब्रह्म के स्वरूप का भी निरूपण है। उपन्यासकारों ने अनेकों उपन्यास पर अपनी विचार लेखनी चलायी है साथ ही साथ कथा की अन्तर्भावनाओं में नियतिवाद अर्थात् अदृष्ट सत्ता को केन्द्र में रखा है। नियतिवाद के परिप्रेक्ष्य में हिन्दी उपन्यास में नियतिवाद के धार्मिक पक्ष को महत्व दिया है। इसके अन्तर्गत मुख्यतः प्रायश्चित्, दानपुण्य, मन्दिर पूजन, मूर्ति उपासना लग्न विचार, वर्ण व्यवस्था, जाति व्यवस्था, अस्पृश्यता, धार्मिक साम्प्रदायिकता विद्वेष, पाप पुण्य, तीर्थयात्रा, कर्मकाण्ड, कर्मफल प्रकृति, ईश्वर और भाग्य को विशेष स्थान दिया है।

धर्म का परम्परागत स्वरूप

परम्परावादी धार्मिक अवधारणा के अन्तर्गत भारतीय धर्मशास्त्र की एव सुविस्तृत परम्परा विकसित हुई है। जिसका आधार विभिन्न मनीषियों और ग्रन्थों में विशेष रूप से वेद ग्रन्थ, धर्मसूत्र, गौतम सूत्र, बोधायन धर्म सूत्र, वशिष्ट धर्मसूत्र, विष्णु धर्मसूत्र, हारीत धर्मसूत्र, कौटिल्य का अर्थशास्त्र, वैश्वानस धर्मप्रश्न, अत्रिउशना, कश्यप एवं काश्यप च्यवन याज्ञवल्क्य स्मृति, पशुशर स्मृति, भारत स्मृति पुलस्त्य प्रचेता, प्रजापति मारीचि, यम, विश्वामित्र जितेन्द्रिय बालक, कामधेनु, हलायुध मनदेव भट्ट, प्रकाश पारिजात, गोविन्ददास, हरिहर हरिदन्त, श्रीदत्त उपाध्याय, हरिनाथ माधवाचार्य मदनपाल, शूलपाणि, रुद्रधर, वाचस्पति मिश्र नृसिंह प्रसाद, गोविन्दानन्द, रघुनन्दन, नारायण भट्टोरानन्द, कमलाकर भट्ट, नीलकण्ठ भट्ट, बालकृष्ण भट्ट, काशीनाथ उपाध्याय आदि उल्लेखनीय है।

धर्म विषयक परम्परागत मान्यताएं -

धर्म के स्वरूप की मान्यता भारतवर्ष के ग्रामीण और नागरिक समाज में है। वह मुख्यतः भावना श्रद्धा और भक्ति मूलक है। एक सामान्य हिन्दू जन्म से लेकर मृत्यु तक विभिन्न संस्कारों को धर्म से अनुप्राणित और निर्दिष्ट अनिवार्य आवश्यकता के रूप में स्वीकार करता है। ई०वी० टाइलर जैसे विचारकों ने संभवतः इन्हीं धार्मिक मान्यताओं की व्यापकता को परिलक्षित करते हुए यह कहा था कि धर्म आध्यात्मिक शक्ति पर विश्वास करता है। भारतीय समाज में धर्म को लौकिक जगत से परे माना गया है क्योंकि वह केवल विश्वास की वस्तु है और उसमें तर्क अथवा लक्ष्य के लिए कोई स्थान नहीं।

अंग्रेजी राज्य की स्थापना के कारण देश में अनेक धार्मिक परिवर्तन किये गये। एक ओर ईसाई मिशनरियों का धर्म प्रचारक सम्बन्धी रूप तथा दूसरी ओर प्राचीन धार्मिक मान्यताओं का उदय भी यहां पर एक साथ देखा जा सकता है। इस युग में धर्म सम्बन्धी अनेक आन्दोलन हुए, यद्यपि धर्म की मूल अवधारणाओं में अनेक परिवर्तन करने के प्रयत्न किये गये परन्तु धर्म का ढांचा आज भी पूर्ववत् हो रहा है। हिन्दू धर्म वेद, पुराण, ब्राम्हण ग्रन्थ, उपनिषद, रामायण, महाभारत, महाकाव्य, आरण्यक आदि की मान्यताओं पर टिका है। यद्यपि नवीन शिक्षा के विकास शिक्षा के विकास ने धर्म सम्बन्धी अनेक परिवर्तन किये परन्तु अशिक्षित वर्ग इस परिवर्तन को नहीं स्वीकारता, इसलिए धर्म प्राचीन रूढ़ियों अन्ध विश्वासों पर ही टिका हुआ है। ईसाई धर्म के प्रचार के कारण हिन्दू धर्म में भी कुछ शिथिलता अवश्य आने लगा है। अंग्रेजों ने छुआछूत, खानपान, जाति व्यवस्था आदि सभी नियमों का विरोध किया, अतः भारतीय समाज सुधारकों के मन में धर्म और समाज के प्रति नवीन दृष्टिकोण का अभ्युदय हुआ। इस प्रकार धर्म सुधार सम्बन्धी आन्दोलन चलने लगे। सन् १८७५ में आर्य समाज की स्थापना आदि इसके प्रयाग हैं। राजा राम मोहन राय, महादेव गोविन्द राना डे, दयानन्द सरस्वती, विवेकानन्द तिलक, गोखले, ईश्वर चन्द्र विद्यासागर, गांधी आदि समाज सुधारकों ने धर्म के सुधार और प्रसार के लिए अपना महत्वपूर्ण योगदान दिया। सती प्रथा, नरबलि, बाध्याडम्बरों का उन्होंने विरोध किया। धार्मिक दृष्टि से पीड़ित वर्गों के लिए भी इन्होंने सामाजिक संस्थाएं खोलीं। भारत सेवक समाज, भारतीय दलित जाति संघ, इन संस्थाओं ने धर्म का परिष्कृत तथा संशोधित रूप प्रस्तुत करने का प्रयत्न किया। इन्होंने धर्म, जाति की अपेक्षा मानवता को मानव का सच्चा धर्म बताया। हिन्दू धर्म का एक वर्ग ऐसा भी है जो पुनर्जन्म में आस्था रखता है। ऐसी धारणा है कि वर्तमान के सुख-दुख मूल रूप से पूर्व जन्म के कर्मों का ही फल है। न्याय, अन्याय, सफलता, असफलता सब भाग्य की देन है। इस प्रकार मनुष्य भाग्य वादी था, परन्तु आधुनिक युग में वह व्यक्ति वादी हो गया।

मूर्ति पूजा, मंदिर निर्माण एवं नियतिवाद-

भारतीय धर्मशास्त्र में नियतिवादी दर्शन का जो स्वरूप परिलक्षित होता है, उसके मूल में आस्तिकतावादी विचारधारा अवश्य विद्यमान रही है। एक सामान्य धर्मनिष्ठ व्यक्ति यह स्वीकार करता है कि ईश्वर साकार है और विभिन्न अवतारों के रूप में उसकी मूर्तियों की स्थापना विभिन्न मन्दिरों में होती है। आचार्य चतुरसेन शास्त्री ने अपने "गीली यादें" शीर्षक उपन्यास में यह उल्लेख किया है कि अनेक शासकों ने मन्दिरों का निर्माण कराकर अपनी भक्ति भावना का और ईश्वर निष्ठा का परिचय दिया था।

शारदा प्रसाद पाठक लिखित "कली और कांटा शीर्षक उपन्यास में मूर्तिपूजा और मन्दिर में ईश्वर दर्शन की अनन्य महिमा का गान किया गया है।

"सबहिं नचावत राय गोसाई" में वर्ण व्यवस्था के परम्परागत रूप के प्रति वर्मा जी की आस्था समाप्त दिखाई पड़ती है। इसलिए उन्होंने मानव जीवन की तीन प्रमुख वृत्तियों- बुद्धि, भाग्य और भावना के माध्यम से बनिया, क्षत्रिय और ब्राह्मण के यथार्थ स्वरूप की अभिव्यंजना की है जो कि व्यंग्यात्मक शैली में होने के कारण अतुलनीय है। जिस प्रकार "टेढ़े मेढ़े रास्ते" और "सबहिं नचावत राम गोसाई" में पराम्परागत वर्ण व्यवस्था के दकियानूसी सिद्धान्तों की खिल्ली उड़ाई गयी है। वैसे ही "भूले बिसरे चित्र" तथा प्रश्न और मरीचिका में वर्मा जी ने इस व्यवस्था के विगलित अंगो पर प्रहार किया है।

भगवती चरणवर्मा ने अपने लघु उपन्यास "अपने खिलौने" में वर्ण व्यवस्था के अनुपयोगी स्वरूप पर अच्छे खासे हास्य व्यंग्य चित्र निर्मित कर ब्राह्मत्व के आडम्बरपूर्ण संस्कारों पर प्रहार किया।

प्रताप नारायण श्रीवास्तव लिखित "बेबसी" शीर्षक उपन्यास में साम्प्रदायिक विद्वेष के उस क्लृप्त रूप का चित्रण है जिसमें कई पीढ़ियों तक इसके प्रायश्चित का संकेत किया है। अमृतलाल नागर लिखित "शतरंज के मोहरे" शीर्षक उपन्यास में भी साम्प्रदायिकता को मानवता से ऊपर रखकर उसके लोमहर्षक परिणाम दर्शाये गये हैं।

साम्प्रदायिकता की भावना का एक रूप सच्चिदानन्द घूमकेतु लिखित "माटी की महक" उपन्यास में चित्रित किया गया है। उस उपन्यास में बिहार के रायपुर ग्राम की धार्मिक प्रवृत्ति को प्रस्तुत किया है।

ईश्वरवादी विचारधारा और ईश्वर में आस्था-

ईश्वरवादी विचारधारा के परिप्रेक्ष्य में जो सर्वाधिक महत्वपूर्ण तथ्य यहां उल्लेखनीय है वह आस्तिकता अथवा ईश्वर के विश्वास से संबन्धित, है। वास्तव में नियति और ईश्वर को पर्यायवासी रूप में प्रयुक्त किया गया है। हिन्दी के बहुसंख्यक उपन्यासकारों ने ईश्वर को ही नियति का संचालक माना है कि जो सर्व शक्तिमान और शाश्वत है। ईश्वर जीव को उसके कर्मों के अनुसार अच्छी, बुरी योनियों में भेजना तथा सुख दुख की व्यवस्था करता है। उसकी इच्छा के विरुद्ध आचरण करने में ब्रह्म भी असमर्थ है।

यशपाल ने अपने "बारहघंटे" शीर्षक उपन्यास में ईश्वर की सहायता को सर्वाधिक सौभाग्य का सूचक माना है। भागवान तो नर, नारियों के जीवन को सार्थक और सफल बनाने के लिए प्रेम की शक्ति उत्पन्न कर देता है और प्रेम की शक्ति चरितार्थ होने के लिए अपनी आवश्यकता पूर्ति का यान करती रहती है।

कुवंर साहब और उर्वशी की नाटकीय भेट को उक्त कृति में ईश्वर की अनुकंपा या वरदान माना गया है। उर्वशी का मन धक-धक कर रहा था। शरीर से पसीने छूट रहे थे। आज अचानक वह भी संतुलन खो बैठी और उसने अपने को कुवंर साहब को समर्पित कर दिया। कुवंर साहब मुस्कराए और मन ही मन बोले, यदि आज भगवान से और कुछ मांगता तो मिल सकता था पर इससे अधिक क्या मांग सकता था।

शूलपाणि लिखित "एक और कुरुक्षेत्र" उपन्यास में ईश्वर की लीला को अटल मानते हुए उसमें अनन्य आस्था व्यक्त की गई और यह भी विश्वास प्रकट किया गया है कि किसी भी प्रकार के संकट के समय ईश्वर ही एक मात्र रक्षक होता है। असल में भगवान की अद्भुत लीला माननी चाहिए। गर्दिश जब आती है तब ऐसे ही आती है मां। तू भगवान से प्रार्थना कर।

विष्णु प्रभाकर लिखित "निशिकांत" शीर्षक उपन्यास में यह संकेत है कि ईश्वर सबकी सुनता है और सच्चे मन से की गयी याचना पर अवश्य अनुकंपा करता है वह सदा प्रथम आता भी और इस बार तो उसने विष्णु भगवान की प्रस्तर प्रतिमा के आगे घी के दिये जलाकर तथा पेड़े चढ़ाकर प्रार्थना भी की थी।.....भगवान मेरा जाने, मैं सच कहता हूं कि तुम आत्महत्या कर रहे हो। मैं जानता हूं कि तुम इस नौकरी को पसन्द नहीं करते परन्तु फिर भी छोड़ने की शक्ति तुम में नहीं है। अज्ञान पाप है परन्तु ज्ञान का दमन उससे भी बड़ा पाप है। रामायण में हनुमान यही पाप करने जा रहे थे और यदि जामवन्त उन्हें सचेत न कर देते तो भारत का इतिहास कुछ और होता। भगवान जाने, आदमी अपने अहम में ही अपनी मनुष्यता से इन्कार कर देता है।

ललित जोशी लिखित "रामबोला" शीर्षक उपन्यास में इस शाश्वत सत्य का उद्घोष है कि ईश्वर एक है। वह नानारूप धारण करता है। सारी दुनिया के कण-कण में वह समाया हुआ है। डा. पी. वरुण लिखित 'अमर ज्योति' शीर्षक उपन्यास में यह संकेत किया गया है कि बहुधा संसार में सद्पुरुषों को कष्ट उठाते और सदकर्मों का विपरीत परिणाम भोगते देखकर ईश्वर से आस्था डगमगाने लगती है: "कितने वीभत्स अपराध दैनिक जीवन में नित्य प्रति हुआ करते हैं परन्तु ईश्वर है कि हाथ पर हाथ

धरे बैठा रहता है। विचार कर लीजिए ईश्वर की उत्पत्ति पर ही कहा जाता है ईश्वर ने सभी जीव जन्तुओं को बनाया है। हिरण घास खाकर जंगल में ज़िन्दा रहता है और शेर उसी हिरण को मार कर खा जाता है जो निर्दोष है। एक मनुष्य दूसरे मनुष्य का खून कर देता है सिर्फ अपने द्वेष व जलन को शान्त करने के लिए परन्तु ईश्वर यह सब कुछ देखता रहता है। अगर ईश्वर होता तो कम से कम अपने निर्माण को तो नष्ट होने से बचाता।

इसी प्रकार रामेश्वर शुक्ल अंचल लिखित 'उल्का' शीर्षक उपन्यास में ईश्वर संबंधी विश्वास को व्यक्त करते हुए कथा की नायिका मंजरी गांधी जी के विचारों को अपने मत से पुष्टि करती हुई कहती है: "दुख की भांति में जीवन भीरुता की आत्म प्रवंचना में संकट की धड़कन भरी माया में सुख के बंधनों की मिथ्यानुभूति में मानव किस अवलम्ब को लेकर चले? आप जैसा बलवान स्वच्छन्द मानव नहीं वरन् जन मानव। महात्मा गांधी से एक महाशय ने कहा था, "आपकी राजनीतिक संघर्ष की रूपरेखा में ईश्वराधना और आस्तिकता पर इतना आग्रह क्यों? आपके चलाए आन्दोलन में भाग लेने वाले के लिए ईश्वर पर विश्वास और नियमित प्रार्थना पर क्यों इतना जोर दिया जाता है? उन्होंने उत्तर दिया "ईश्वर पर विश्वास सत्याग्रह की पहली शक्ति और हिंसा अपने से हजारों गुना वही पशु शक्ति और हिंसा की ताड़ना, अत्याचार, शारीरिक निर्यातन और दण्ड विधान मानव किस बल पर भोगेगा? कैसे वह प्रतिलक्षण अन्याय के अनल में पिघलते मनोबल को कायम रखेगा? अपने साहस और बल को अनुकूल रखने वाला कौन सा साधन उसके पास होगा? मैं भी आपसे यह पूछती हूँ केवल सत्याग्रह और राजनैतिक आन्दोलन में नहीं, साधारण दैनिक जीवन में विशेष कर नारी के प्रतिधारण टूटते मनोबल को किसकी अनुभूति दृढ़ रखेगी? आस्तिकता और ईश्वर की आत्मा के अस्तित्व को लेकर मैं किताबी, शास्त्रीय बहस नहीं करना चाहती।"

मंजिल से आगे उपन्यास में महावीर अधिकारी की नायिका शकुन्तला कहती है- जो बुराई के रास्ते पर चलते हैं उन्हें भगवान की बातें अच्छी नहीं लगतीं, उन्हें शैतान की ही बातें अच्छी लगती हैं। बेटी, पर याद रखना प्रभु के वे शब्द कि वासना का गुलाम बनकर आदमी नारकीय यंत्रणाएँ सहता है। उसे शान्ति नहीं मिलती। शान्ति तो गरीबों, दीन-दुखियों की सेवा में अपने आपको खो देने से मिलती है। प्रार्थना करो कि भगवान तुम्हें रोशनी दें और सत्य पथ दिखाएं। प्रभु की सेवा में अपने मन का पाप खोलकर रख दो, प्रभु तुम पर कृपा करेंगे।

ईश्वर और ईश्वर की महिमा को गांधीवाद में भी बहुत महत्व दिया गया है। इस संबन्ध में गांधी जी का विचार है कि "ईश्वर जीवन है। अच्छाई ईश्वर है। उससे पृथक जिस अच्छाई की धारणा की जाती है वह जीवन रहित है और तभी तक चलती है जब तक लाभप्रद रहती है। यही बात दूसरे नैतिक गुणों की है। वह गुण हममें तभी रह सकते हैं जब हम उनको ईश्वर से सम्बन्धित करके उन पर विचार करें और उनका विकास करें "गांधी जी ने एक स्थान पर ईश्वर सम्बन्धी अपने विचारों को व्यक्त करते हुए कहा था कि ईश्वर हमारी समस्त नुटियों को क्षमा कर देता है। शकुन्तला भी बेटी को यही शिक्षा देती है वह ईश्वर के समझ अपने हृदय निष्कपट भाव से व्यक्त कर दे और उससे क्षमा मांगे।

गांधी जी की धर्म विषयक धारणा नैतिक पक्ष प्रधान हैं क्योंकि नीति रहित धर्म निरर्थक है। उनकी मान्यता है कि सच्ची नीति में बहुत अंशों में धर्म का समावेश हो जाता है। नीति के समान ही वह अहिंसा को भी धर्म का पूरक मानते थे क्योंकि उनके विचार से वह धर्म का परिशोधन करने में समर्थ है। उसके द्वारा मनुष्य दूसरे के धर्मों का भी उसी प्रकार से आदर करना सीखता है जितना वह अपने धर्म का करता है। इस प्रकार के विचार न केवल गांधी दर्शन में धर्म का स्वरूप निरूपित करते हैं वरन् धर्म के लोक कल्याणकारी पक्ष के अनुगमन पर भी बल देते हैं। उनमें यह भी संकेत मिलता है कि धर्म केवल ब्रह्माचार्य अथवा संकुचित सम्प्रदाय नहीं है। वरन् अत्यन्त विशाल और व्यापक है। इसी प्रकार इसी क्रम में अपने विचार प्रकट करते हुए उन्होंने उत्कृष्ट श्रद्धा को धर्म की संज्ञा दी है। इसकी कसौटी पर हिन्दू धर्म खरा उतरता है क्योंकि उनके विचार से हिन्दू धर्म की खूबी उसकी सर्वव्यापकता और सर्वसंग्राहकता है।

हिन्दू धर्म की देन और उपलब्धियों का निरूपण करते हुए भी गांधी जी ने विस्तार से विचार व्यक्त किये हैं। उनका मत है कि हिन्दू धर्म जीवित धर्म है। उसमें संसार के नियमों का भी अनुसरण होता है। मूल रूप से तो वह एक ही है परन्तु वृक्ष रूप से वह विविध प्रकार का है। उस पर ऋतुओं का असर होता है। उसका बसन्त भी होता है और पतझण भी। उसकी शरद ऋतु भी होती है और उष्ण भी वर्षा से भी वह वंचित नहीं रहता। उसके लिए शास्त्र है औश्र नहीं भी। उसका एक ही पुस्तक पर आधार नहीं है। गीता सर्वमान्य है लेकिन वह केवल मार्गदर्शन है। हिन्दू धर्म गंगा का प्रवाह है। मूल में यह शुद्ध है। जिस प्रकार गंगा की प्रवृत्ति अन्त में पोषक है उसी प्रकार हिन्दू धर्म भी। इस प्रकार के बहुसंख्यक मन्तव्य इस तथ्य का निदर्शन करते हैं कि गांधीवादी जीवन दर्शन के अन्तर्गत धर्म के प्रति भी जो दृष्टिकोण प्रतिपादित किया है वह सभी प्रकार की संकीर्णताओं और कट्टरताओं से अपेक्षाकृत उदार और व्यापक है।

धर्म का विश्वास आज भी समाज में विद्यमान है। आज का धर्म अपने परम्परागत स्वरूप में नहीं है। अब धर्म सर्वोत्तम रह गया है। वह जीवन का अंश मात्र हो गया है। विज्ञान ने धर्म के अन्ध विश्वासों का अन्त कर दिया। अब मनुष्य को महत्व दिया जाने लगा। मनुष्य अब सर्वोत्तम हो गया। वही अपने जीवन का निर्णायक हो गया है। डार्विन के विकासवाद ने धर्म सम्बन्धी परम्परागत मान्यताओं को भी बदल दिया। अब धर्म को बुद्धि के आधार पर ही प्रमुखतः ग्रहण किया जाता है। कुछ का विश्वास है कि विज्ञान के कारण हमारी आस्थाओं पर निर्भर प्रहार हुआ है। धर्म ईश्वर, इहलोक परलोक आदि से हम जिन आध्यात्मिक मूल्यों से बंधे रहते थे, वे आज समाप्त हो गये हैं। गांव में भी धर्म परिवर्तित हो रहा है। समाज चाहे जितना पिछड़ा हो अथवा भौतिक दृष्टि से विकसित, धर्म किसी न किसी रूप में विद्यमान रहता है। धर्म की जीवन शक्ति बड़ी प्रबल है। आज के भौतिक युग में विभिन्न प्रहारों के उपरान्त भी धर्म जीवित है। महायुद्धोत्तर काल में मानव जाति का धर्म के प्रति विशेष झुकाव

हुआ। क्योंकि महायुद्ध अनास्था, कुंठा, निराशा विदेश, घृणा, अनिश्चय, भीषण नरसंहार, एवं अत्याचार से मन ऊब चुका था अतः वहीं विश्वास, विश्रान्ति प्रेम, विश्व बन्धुत्व पाने हेतु धर्म का, ईश्वर का आश्रय खोजा जाने लगा।

समकालीन समाज सुधारकों से महर्षि दयानन्द की यह विशेषता रही है कि उन्होंने अपने विचारों को गिने-चुने शिक्षित वर्ग तक ही सीमित नहीं रखा अपितु देश की सामान्य जनता तक पहुंचाया, जिसका प्रभाव अनुकूल रहा। महर्षि दयानन्द ने अपना संपूर्ण जीवन दलितोद्धार, स्त्री शिक्षा प्रचार और बाल विवाह, विधवा विवाह, धर्म और समाज के नाम पर प्रचलित पाखंडों के भंडाफोड़, मूर्ति पूजा के खण्डन, वर्णाश्रम व्यवस्था के मंडन में लगा दिया। शुद्धि आन्दोलन द्वारा उन्होंने हिन्दू समाज के उन लोगों को जो ईसाई या मुसलमान बन गये थे, पुनः हिन्दू समाज में सम्मिलित किया, इस प्रकार स्वामी जी हिन्दू समाज के पुनर्सर्जक थे। आर्य समाज के निर्माण की चेतना का प्रसार किया तथा दूसरी ओर शिक्षा के प्रसार द्वारा भारतीय बुद्धिजीवी वर्ग के विकास में महत्वपूर्ण योगदान दिया। सामाजिक, सांस्कृतिक, धार्मिक तथा शैक्षिक क्षेत्रों में आर्य समाज ने अपना उत्तरदायित्व निवाह, समाज निर्माण की चेतना दी और जातीयता का उन्मेष किया।

पाण्डेय बेचन शर्मा उग्रलिखित "चंद हसीनों के खतूत" शीर्षक उपन्यास में गोविन्द हरिशर्मा के समान ही उदार दृष्टिकोण सूफी साहब का है जिनके आध्यात्मिक विचारों के अनुसार मूर्ति में भी खुदा के दर्शन किये जा सकते क्योंकि बुतखाने और काबा में कोई अन्तर नहीं है। इनके अनुसार प्रेम ही जीवन की सबसे बड़ी उपलब्धि है। प्रेम ही मनुष्य को ऊंचा उठाता है और उसे धर्म के सच्चे स्वरूप समझाने योग्य बनाता है। सूफी साहब की कव्वाली को सुनकर मुहम्मद हुसैन नर्गिस से कहते हैं-नर्गिस तू ठीक कहती है, मेरा दिल कह रहा है कि ये अब तक उसे और तुझे धोखा देने और दुनिया को खुश करने की कोशिश कर रहा था। मगर इस वक्त कव्वाली के बहाने अल्लाह ने मेरे मुंह पर थपड़ मारा है।"

इसी प्रकार रत्न चन्द्र धीर लिखित 'कर्तव्य' शीर्षक उपन्यास में भी साम्प्रदायिक एकता का संकेत किया गया है, उसके लिए व्यावहारिक एवं प्रभावी उपाय इंगित किये गये हैं।

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जगदीश चन्द्र के उपन्यासों में चित्रित दलितों की समस्याएँ

डॉ. ए. अन्यासि राव

पोस्ट डॉक्ट्रल फेलो हिन्दी विभाग आन्ध्र विश्वविद्यालय विशाखपट्टणम 3

दलित चेतना की अभिव्यंजना की दृष्टि से जगदीश चंद्र के उपन्यास विशिष्ट बन पड़े हैं। 'धरती धन न अपना', 'जमीन अपनी तो थी' और 'नरककुंड में वास' में दलित कहे जानेवाले लोगों के जीवन के आर्थिक, सामाजिक, राजनीतिक, धार्मिक एवं सांस्कृतिक पहलुओं का यथार्थ अंकन पाया जाता है। 'धरती धन न अपना' स्वाधीन भारतीय परिवेश में पंजाब के 'घोडेवाहा' गाँव के दलितों के जीवन को और उस गाँव के विभिन्न वर्गों के लोगों के सामाजिक संबंधों को केन्द्र बनाकर रचा गया है। 'काली' के माध्यम से दलितों की समस्याओं और तनावपूर्ण स्थितियों का यथार्थ अंकन किया गया है। 'काली' छः वर्ष पहले आर्थिक विपत्ति से आतित परिवार से भागकर कानपुर पहुँचा जाता है। छः साल बाद वह अपना गाँव लौट आता है और उस गाँव की सीमाओं में रहनेवाले दलितों की दुर्भर स्थितियों को देखकर विचलित हो जाता है। पूरे गाँव में परिवर्तन आता है, किंतु 'चमादरी' की स्थिति वैसी-की-वैसी बनी हुई है। लेखकीय व्यक्तित्व के प्रतिनिधि पात्र के रूप में 'काली' दलितों की स्थिति में सुधार लाने और शोषण का अंत करने की दिशा में सोचता है और उसके विचार समाज सापेक्ष एवं नैतिकारी सिद्ध होते हैं। जमीनदार और साहुकार की दुरभिसंधियों के शिकार बने गरीब हरिजनों के प्रति सहानुभूति रखकर 'काली' उनकी स्थिति में सुधार लाने के प्रयास करता है। चौधरी हरनामसिंह कालिदास को डाँटता है - "गाँव में रहना है तो भलमानसी से रहो। जिस थाली में खाते हो उसी में छेद करना चाहते हो।" वह चौधरियों को काली के खिलाफ उकसाता है - ".....जिस दिन से तू ने यहाँ कदम रखा है, रोज दंगा-फसाद होने लगा है।" काली में गाँव के जमीनदारों के शोषण के विरुद्ध विद्रोह चेतना भडक उठती है। वह कहता है- ".....यह तो पहले भी होती थी लेकिन लोग चुपचाप सहन कर लेते थे। मैं उस समय चुप नहीं रह सकता जब पानी सिर से गुजरने लगता है।" चमारों के प्रति उस गाँव के सवर्ण कहे जानेवाले लोगों द्वारा प्रदर्शित घृणा का तीखा अहसास होने के कारण अशिक्षित गरीब हरिजनों को शोषण के विरुद्ध संगठित करने का 'काली' प्रयास करता है। बेरोजगारी और निर्धनता के कारण वह अपने विचारों को प्रभावशाली ढंग से व्यक्त नहीं कर पाता है। उपन्यासकार जगदीश चंद्र लिखते हैं- "लेकिन काली के सामने प्रश्न था कि वह काम क्या करे.....जमीन होती तो वह खेतों में हल चलाता और खेतों को चारा पानी डालता दुकान होती तो उसे खोलकर बैठ जाता।" इस उपन्यास में सामंतीय शोषण एवं जातिगत तिरस्कार की भट्टी में जलते चमार समाज की व्यथा कथा को प्रस्तुत किया गया है। मंगू, मंदसिंह, जीतू, मीकू, बंतू, मया, बसंता, बाबा फतू आदि पात्रों के माध्यम से चमार जाति के लोगों की समस्याओं का अंकन करने में उपन्यासकार जगदीश चंद्र सफल हुए हैं। जसो, जाई निहाली, चाची प्रतापी, पीतो, मच्छो आदि पात्रों के माध्यम से 'घोडेवाहा' गाँव की महिलाओं के जीवन में संघर्ष को कई रूपों में चित्रित किया गया है। लेखक ने घोडेवाहा के चमारों पर चौधरियों के आतंक और दहशत को बहुत ही करीब से देखा था। तभी तो ऐसा सजीव चित्रण साध्य हुआ है - "कोठों की दीवारों और दरवाजों के साथ मैली-कुचैली स्त्रियाँ झिझकीत बच्चों को छातियों से लटकाये या अपनी टाँगों में दबाए हुए चौधरी और अपने

मुहल्ले के मर्दों को देख रही थी। बूढ़े और जवान सब ऐसे सिर झुकाए हुए थे जैसे राज के दरबार में खड़े हों। उनके मैले ताँबे के रंग के शरीर मंद हवा में हिल रहे पत्तों की तरह काँच रहे थे। चौधरी हरनाथसिंह सबको गालियाँ दे रहा था लेकिन उनके मुँह पर ताले पड़े थे।” इसी प्रकार चौधरी हरनाथसिंह मंगू के लिए जिस शब्दावली का प्रयोग करते हैं—उसी से जमीनदारों की निर्दयता की झलक मिल जाती है - “कुत्ते की औलाद तूने घोड़ी को खुल्ला क्यों छोड़ दिया था, कोई ले जाता तो क्या तेरा बाप इतने रूपये भरता ?” इस प्रकार अस्पृश्यता, धर्मांतरण के बुरे परिणामों असमानताओं को प्रश्रय देनेवाली व्यवस्था में प्रकट होनेवाली विसंगतियाँ, गरीबी, दलितों के प्रति अमानवीय व्यवहार, शारीरिक शोषण आदि तथ्यों को वस्तु के रूप में स्वीकार कर जगदीश चंद्र ने ‘धरती धन न अपना’ उपन्यास में ‘दलित’ कहे जानेवाले लोगों की समस्याओं का यथार्थ चित्रण किया है।

‘नरककुण्ड में बास’ जगदीश चन्द्र का एक और दलित चिंतन प्रधान उपन्यास है। ‘नरककुण्ड में बास’ में उपन्यासकार ने उन दलित बेकसूर मजदूरों की जिन्दगी से हमारा साक्षात्कार करवाया है जो अपनी मजबूरी या चौधरियों, जाटों के आतंक की वजह से गाँव छोड़कर शहर रूपी नरककुण्ड में नारकीय जीवन जीने को लाचार हैं। शहर में नौकरी की तलाश में दरबंदर भटकना फिर भी निराशा ही हाथ लगना—इस बेरोजगारी और मजबूरी का पूँजीपति वर्ग अधिकाधिक लाभ उठाना—उनके शोषण—में निरंतर बिना कुछ बोले अभाव और अनारोग्यपूर्ण वातावरण में जीवन बिताना जैसी अनेक समस्याओं का लेखक ने संवेदनशीलता के साथ चित्रण किया। इस उपन्यास के नायक का नाम भी ‘काली’ ही है। इसमें सामाजिक, आर्थिक, राजनीतिक, धार्मिक और सांस्कृतिक परिप्रेक्ष्य में दलितों की जीवन शैली और उनकी समस्याओं का यथार्थ चित्रण पाया जाता है। इस रचना में उपन्यासकार एक विलकुल अछूता कथ्य अपनाते हैं। रेढ़ा चलाने मजदूरों तथा मुख्यतः पशुओं की कच्ची खाल को साफ करने का काम करनेवाले चमड़ा कमानेवाले मजदूरों की जिंदगी की तकलीफों को उजागर करना इस उपन्यास का कथ्य है। दोनों ही रूपों में पशुवत् जिन्दगी को जी रहे चमारों के टोले का अत्यंत सूक्ष्म प्रामाणिक और गहरी संवेदनशीलता से चित्रण करता हुआ लेखक हिन्दी में कथ्यपरक नवीनता का समावेश करता है। ‘काली’ को रेढ़ा खींचने का काम सौंपा जाता है। अपनी भूख को शांत करने के लिए—बहुत ही कष्टप्रद होने के बावजूद, ‘काली’ रेढ़ा खींचने का काम करता रहता है। इस कारखाने में काम करनेवाले दलित जानलेवा बीमारियों के शिकार हो जाते हैं। एक तो यहाँ कोई काम करने के लिए तैयार नहीं होता—जो अपनी विवशता के कारण तैयार होता है, उसे जानलेवा बीमारी हो जाती है। किशना कहता है- “असल में यहाँ नया आदमी टिकता नहीं है। काम बहुत गंदा और सख्त है।” कारखाने का वातावरण गंदगी से युक्त है। “चर्बी और कच्ची खालों से निकलती बदबू—मक्खियों के झुंड—पीने के लिए छप्पड़ का पानी और कच्ची खालों में चिपके गोशत के टुकड़ों के कारण आस-पास मंडराते गिद्ध और कुत्ते।” ऐसा धिनौना काम मिलने पर भी वे अपने आपको बड़भागी समझते हैं और काम दिलाने का एहसान मानते हैं- “यारा जरूरतमंद की मदद करने, भूखे को रोटी देने और बेआसरा को आसरा देना बहुत बड़ा पुण्य माना जाता है लेकिन बेकार को रोजगार देना या दिलाना सबसे बड़ा पुण्य है।” यही दलित मजदूरों के जीवन की विडंबना है। मंदिर के नाम पर लाखों का धन इकट्ठा किया जाता है। काली तथा अन्य चमड़ा कारखाने के मजदूरों को बिना पूछे ही उनकी तनख्वाह से रोज पाँच रूपया काट लिया जाता है। काली पहले से ही मजबूर लाचार बेबस एवं निप्राय है। न तो उसका कोई साथी—संगी है—संघर्ष—रोजगार और न ही दो वक्त की रोटी जुटाने के लिए कोई आर्थिक

निश्चिन्तता। काली का सच्चा साथी किशना अब काली का सहारा बन जाता है। रेढा खींचने का काम करते समय जब काली यह देखता है कि ईमानदारी से मेहनत मजदूरी करने पर भी लाला उनकी नीयत पर शक करता है तो वह अपने मन के गुबार को कालू के समक्ष निकालता है। “लाला कैसी बातें कर रहा था। यहाँ तक सामान लाने में हमारी खुर्चें टूट गई हैं और शरीर का इंजर [इंजर] ढीला पड़ गया है लेकिन लाला को हमारी नीयत पर बराबर शक है।” माँझा, किशना, बंसा [जंजू चाचा] [जायी आदि पात्रों के माध्यम से दलितों की असहाय अवस्था का चित्रण किया गया है। उपन्यासकार ने उपन्यास के पात्रों के माध्यम से रेढा खींचनेवाले दलितों के यंत्रणापूर्ण जीवन के एक [एक] पहलू [उनके द्वारा पशुवत कार्य करना और पसीने में तर हो जाना] [शुओं की तरह पानी पीना] [काम छूट जाने का भय] [मुनीम को खुश करने के लिए उसे पान खिलाना] [मुनीमों के द्वारा उन पर चोरी का संदेह करना] [उनका शोषण] [उनकी जानलेवा बीमारियाँ] [आपसी प्रेम] [एक [दूसरे की देखबाल] [उनकी जीतोड़ मेहनत] [रीज की दिहाड़ी रो ही ले लेना] [मेहनत की मजदूरी लेने पर भी मुनीमों की जीहुजूरी करना आदि का व्यापक मानवीय संवेदना के साथ ऐसा सजीव चित्रण किया है मानो स्वयं लेखक ने उस जीवन को जीया हो।

‘जमीन अपनी तो थी’ में लेखक ने दलितों की विभिन्न समस्याओं में खास तौर पर पढे [लिखे] दलित अधिकारी वर्ग की स्वकेन्द्रिता एवं दायित्वहीनता की समस्या पर प्रकाश डाला है और आजादी के बाद दलितों के रहन [सहन] [आचार] [विचार] [शिक्षा] [व्यवसाय आदि में आ रहे बदलाव को भी यथावसर उकेरा है। ‘जमीन अपनी तो थी’ उपन्यास में दलितों की समस्याओं का अंकन हुआ है। जगदीश चन्द्र ने दलित [जीवन से जुड़ी] जिन समस्याओं को इस उपन्यास में विन्यस्त किया है [उनमें दलितों की हिजरत] [शारीरिक शोषण] [उनके साथ किये जानेवाले अमानवीय व्यवहार] [अस्पृश्यता] [अपमान] [शोषण] [सर्वर्ण मानसिकता के साथ] [साथ उनकी भीतरी कमजोरियों] [अशिक्षा] [अंधविश्वास] [आपसी जाति] [भेद] [संगठन का अभाव] [दलित उद्धारकों का छद्म] [सरकारी तंत्र में फैले हुए भ्रष्टाचार आदि प्रमुख हैं।

शिक्षा के प्रसार के बावजूद [लोगों के मन में दलितों के प्रति घृणा की भावना कम नहीं हुई है। तथाकथित पढे [लिखे] उच्च वर्ग के लोगों के मन में भी दलितों के प्रति कोई अच्छी भावना नहीं है। ‘जमीन अपनी तो थी’ उपन्यास में चमार जाति का कुलतारसिंह अफसर बन गया है। कुलतारसिंह के साथ काम करनेवाले क्लर्क तथा चपरासियों को कुलतारसिंह का ऊँचे [पद पर आसीन होना अच्छा नहीं लगता है। कार्यालय में काम करनेवाला परमानंद कहता है- “आजादी ने क्या गुल खिलाए हैं। चमारों के पंडित-पठान बेगारी।” दलित नारी पर चौधरियों के अत्याचार के अनेक उदाहरण हैं। ‘जमीन अपनी तो थी’ में नंदसिंह के गाँव छोड़कर अड्डे पर आने के कारण भी उसे चौधरियों का अत्याचार सहन करना पड़ता है। “कई चौधरी पराई औरत को जोर [जबरदस्ती से घर में बिठा लेते हैं। कोई उ [लौ] नहीं उठाता [क्योंकि उसके पास गलत बात को सही बनाने के साधन होते हैं। तू बता हमारा क्या कसूर था जो घर-गाँव छोड़ना पड़ा? जुल्म भी हम पर हुआ और सजा भी हमें ही मिली।” इस उपन्यास में दलित संवेदना को उभारने के लिए लेखक ने महत्वपूर्ण प्रसंगों के माध्यम से सर्वर्णों के द्वारा दलितों के प्रति किये जानेवाले अमानवीय व्यवहार का चित्रण किया है। बात [बात पर दलितों को अपमानित और प्रताड़ित करना आम बात हो गई है। बलजीतो के लौट आने पर मुरारीलाल घाव पर नमक छिड़कते हुए कहता है] [“ओए काली, तेरी बहन मिल गई है। महीना [भर] मौज [मैला और कमाई करने के बाद लौटी है।

आरती उतार गले में हार डाल बाजे गजे के साथ थाने से पालकी में बिठाकर ले आओ।” दलित समाज के पिछड़ेपन का मुख्य कारण अशिक्षा अंधविश्वास और अज्ञान को माना जा सकता है। दलितों के बच्चों को शिक्षा से ज्यादा जानवर चराने और खेतों में काम करने में दिलचस्पी होती है। “पूतपाल हमारे बच्चे तो इस स्कूल में पढते नहीं। बाकी रहे अधर्मियों और मजहबियों के बच्चे वे डंगर चराने खेतों में काम करने और गलियों में डंडे बजाने में ज्यादा दिलचस्पी रखते हैं। तू स्कूल को गाँव में किसके लिए रखना चाहता है।” जगदीश चन्द्र जी ने दलितों में व्याप्त अंधविश्वासों अस्वस्थ परंपराओं एवं रूढ़ियों का यथार्थ चित्रण अपने उपन्यासों में किया है। ‘जमीन अपनी तो थी’ उपन्यास में जगदीशचंद्र ने दलितों में व्याप्त अंधविश्वासों, अशिक्षा, आपसी जातिभेद एवं असंगठन जैसी कमजोरियों का वास्तविक चित्रण किया है। जगदीशचंद्र जन्मत दलित नहीं हैं बल्कि अपने बचपन की त्रासद स्मृतियों से प्रेरित होकर दलितों की व्यथा कथा को वाणी देने का प्रयास किया है। लेखक का मुख्य उद्देश्य समतामूलक और न्यायसंगत समाज रचना की स्थापना है। मानवीय मूल्यों की स्थापना का वे प्रबल आग्रह करते हैं।

□□□

33.

गांधी दर्शन की प्रासंगिकता वर्तमान राजनीतिक और सामाजिक परिपेक्ष्य

डॉ.श्रीमती कल्पना वैश्य

सह.प्राध्या.राजनीति विज्ञान

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21वीं सदी की नयी पीढ़ी को गांधी जी के दर्शन के राजनीतिक एवं सामाजिक मूल्यों का बोध करवाने के उद्देश्य से 2 अक्टूबर 2014 को प्रधानमंत्री नरेन्द्र मोदी के द्वारा बाल्मीकि मंदिर से स्वच्छ भारत अभियान का प्रारंभ किया गया।¹

महात्मा गांधी सच्चे अर्थों में धरती पुत्र थे। उनके हृदय में ग्राम व ग्रामीण का चिंतन कितनी गहराई तक व्याप्त था, यह उनके शब्दों से व्यक्त होता है। “यदि गांव समाप्त हो गये तो भारत भी समाप्त हो जायेगा। भारत भारत नहीं रहेगा। दुनिया में उसका अपना मिशन ही समाप्त हो जायेगा।”² वर्तमान परिपेक्ष्य में भी यह ज्वलंत सत्य सामने है क्योंकि तेजी से बढ़ता शहरीकरण तथा गांवों से होता पलायन एक बड़ी चुनौती बन चुका है। ऐसे में प्रधानमंत्री की “आदर्श ग्राम योजना” गांधी जी के स्वप्न को साकार करने की कड़ी सावित हो सकती है। यद्यपि गांधी जी और अम्बेडकर का सामाजिक समरसता का स्वप्न उनके जीवनकाल में पूर्ण नहीं हो सका लेकिन इसे शासन की आदर्शग्राम योजना एवं सम्पूर्ण स्वच्छता अभियान, निर्मल ग्राम योजना, भारतोदय, योजना, ग्राम उदय योजना, नगर उदय आदि के माध्यम से साकार किया जा सकता है।

गांधी जी ने गांव में स्वास्थ्य एवं स्वच्छता की आवश्यकता पर भी विशेष बल दिया था। उनका विश्वास था कि गांव की समस्याओं एवं जरूरतों का समाधान गांव में ही पूर्ण हो सकता है।

गांधी जी के ग्राम स्वराज पर विचार : उनके अनुसार –

1. ग्राम स्वराज का अर्थ एक ऐसा प्रजातंत्र, जिसमें ग्रामीण अपनी अधिकांश आवश्यकताओं के लिये एक दूसरे से अनिवार्यतः सहयोग करेंगे।
2. आधारभूत शिक्षा सबके लिये आवश्यक होगी।
3. ग्रामीण शासन के संचालन हेतु प्रत्येक वर्ष गांव से ही पांच व्यक्ति पंचायत के लिये निर्वाचित होंगे। जिन्हें निर्धारित योग्यता रखने वाले ग्रामीणजन ही चुनेंगे। ऐसी पंचायत को सभी शक्तियाँ एवं अधिकार होंगे।

4. यह पंचायत अहिंसा के आधार पर मानव कल्याण को केन्द्र में रखकर कार्य करेगी।

गांधी जी के अनुसार न सिर्फ भारत बल्कि विश्व की भी ऐसी अर्थव्यवस्था होनी चाहिये, जिसमें किसी को भी अन्न और वस्त्र की तकलीफ न उठानी पड़े अर्थात् प्रत्येक को इतना कार्य अवश्य मिल जाना चाहिये, जिससे वह अपनी आवश्यक आवश्यकताओं की पूर्ति करने में समर्थ हो सके। गांधी जी की आत्मा ग्राम स्वराज में बसती थी।

गांधी जी मानते थे कि मात्र स्वतंत्रता प्राप्त कर लेना ही काफी नहीं है, बल्कि यह भी आवश्यक है कि पुराने सामाजिक ढांचे को तोड़कर एक नया ढांचा तैयार किया जाये और यह कार्य अहिंसक तरीके से ही हो।³

स्वच्छता पर विचार :-

गांधीजी स्वच्छता एवं अशुभ्यता पर स्पष्ट और पूर्णता: केन्द्रित थे। क्योंकि वे जब सावरमती एवं वर्धा आश्रम में रहते थे तो प्रत्येक व्यक्ति को शौचालय साफ करना अनिवार्य था फिर उन आगन्तुकों में कितनी भी बड़ी हस्ती जैसे— इंदिरा गांधी, नीला क्रैम कुक, या अन्य ही क्यों न हो। गांधी जी ने अनेकों बार स्वयं ऐसे उदाहरण प्रस्तुत किये जब उन्होंने स्वयं चाहे भारत या दक्षिण अफ्रीका कहीं पर भी हों, शौचालय तथा आगे बढ़कर मल साफ किया।”

दक्षिण अफ्रीका से भारत आने पर उन्होंने राजकोट को प्लेग से बचाने हेतु स्वयं अपनी सेवा देने की घोषणा की वहां की स्वच्छता व्यवस्था को सुधारने के लिये। इसी प्रकार जब वे दूसरी बार दक्षिण अफ्रीका से लौटे तब काँग्रेस अधिवेशन में शामिल हुये। उस समय काँग्रेस कैंप की स्थिति स्वच्छता के सम्बंध में अत्यंत दयनीय थी, क्योंकि कुछ प्रतिनिधि तो अपने कमरे के बाहर के बरामदे में ही मल त्याग देते थे तथा दूसरे लोग कोई आपत्ति भी नहीं करते थे तब ऐसे में गांधी जी ने आगे बढ़ते हुये स्वयं सेवियों से वार्ता की लेकिन उत्तर संतोषजनक न पाते हुये उन्होंने एक झाड़ू लेकर स्वयं गंदगी साफ की तथा बाद में काँग्रेस कैंपों में स्वच्छता हेतु सफाई कार्य के लिये दलों का गठन प्रारम्भ हुआ। हरिपुर काँग्रेस में सफाई कार्य के लिये 2000 शिक्षकों एवं छात्रों को विशेष प्रशिक्षण दिया गया था, जिसमें समाज के सभी वर्गों को शामिल किया गया था क्योंकि गांधी जी भारत से अशुभ्यता को पूर्ण रूपेण समाप्त कर देना चाहते थे।

इसी प्रकार दक्षिण अफ्रीका प्रवास के दौरान गांधी जी ने जेल में शौचालय साफ करने का अभियान प्रारम्भ किया था। वास्तव में स्वच्छता लाने एवं अशुभ्यता समाप्त करने की दिशा में गांधी जी के द्वारा जो कार्य प्रारम्भ किये गये थे वर्तमान सरकार के द्वारा उन्हीं कार्यों को आगे बढ़ाने का कार्य किया जा रहा है। आशा है निश्चित ही आगे आने वाले समय में हम स्वच्छ भारत एवं एक भारत का निर्माण करने में सफल होंगे।

वर्तमान सरकार का उन्नत भारत अभियान भी गांधी के विचारों को साकार करता हुआ प्रतीत होता है क्योंकि इस अभियान की प्राथमिक कड़ी गांव ही है। स्वयं “गांधी जी देश का विकास गांवों से चाहते थे। उनके अनुसार देश के विकास का पहला सूर्य ‘गांव’ है। रामराज्य के सम्बंध में गांधी जी ने एक स्थान पर स्वयं लिखा है कि धार्मिक एवं आध्यात्मिक दृष्टि से इस पृथ्वी पर ईश्वर का राज्य कहा जा सकता है। रामराज्य में गांधी जी नैतिक अनुशासन पर आधारित ऐसे समाज की कल्पना करते हैं, जहां किसी पर कोई रोक नहीं होगी, लेकिन प्रत्येक व्यक्ति, आत्मानुशासन से बंधा होगा।”⁴ इसी प्रकार भारतीय प्रधानमंत्री श्री नरेन्द्र मोदी का मानना है कि “अगर हमें एक राष्ट्र का निर्माण करना है तो हमें इसकी शुरुआत गांव से करनी होगी।”⁵

वर्तमान सरकार की विभिन्न योजनाओं के माध्यम से जैसे – स्वच्छ भारत, उन्नत भारत, निर्मल ग्राम, आदर्श ग्राम सम्पूर्ण स्वच्छता अभियान, ग्राम उदय से भारत उदय आदि से निश्चित ही गांधी जी के विचारों को मूर्त रूप दिया जा सकता है।

केन्द्रीय सरकार की महत्वाकांक्षी योजना “उन्नत भारत अभियान” निश्चित ही ग्रामीण उत्थान का राष्ट्रीय मिशन है। इसका उद्देश्य तकनीक के उचित प्रयोग के माध्यम से स्थानीय विकास की चुनौतियों का समाधान करना है तथा ग्रामीण क्षेत्रों को स्थानीय और राष्ट्रीय आवश्यकताओं के अनुसार प्रबंधकीय और अनुसंधान को बढ़ावा देना है। इसका उद्देश्य तकनीकी संस्थानों की सहायता से ग्रामीण विकास के रास्ते पर आगे बढ़ना है तथा स्थानीय समस्याओं का व्यवहारिक समाधान खोजना है। जिससे ग्रामों को सशक्त एवं आत्मनिर्भर बनाया जा सकेगा। ऐसे ही शासन की विद्यांजली योजना जो 21 जिलों की 2200 सरकारी शैक्षणिक संस्थाओं में लागू की जा चुकी है। यह एक स्वयंसेवी कार्यक्रम है जिसके माध्यम से सरकारी प्राथमिक शालाओं में शैक्षणिक गुणवत्ता में सुधार लाना है। इस उद्देश्य को पूर्ण करने में निजी क्षेत्र और समाज का सहयोग अपेक्षित है।

पर्यावरण संकट और गांधी जी के विचार – सामाजिक राजनीतिक एवं आर्थिक विचारों के साथ साथ गांधी जी ने पर्यावरण के प्रति जागरूकता बढ़ाने से सम्बन्धित बहुमूल्य विचारों से भी सम्पूर्ण विश्व को लाभान्वित किया है। वर्तमान के वैश्विक उपभोक्तावादी संस्कृति के शहरीकरण और औद्योगीकरण की प्रतिस्पर्धा ने प्राकृतिक संसाधनों के और प्रकृति के अधाधुंध दोहन को प्रोत्साहित किया है। वर्तमान परिपेक्ष्य में गांधी जी का पर्यावरण चिंतन हमारे लिये मार्गदर्शन का कार्य करता है। गांधी जी ने विभिन्न लेखों के माध्यम से ग्राम स्वराज के बुनियादी सिद्धान्तों जैसे – मानवता, शारीरिक श्रम, समानता, संरक्षकता, विकेन्द्रीकरण, स्वदेशी, स्वावलंबन, सहयोग, मृदा परीक्षा, विनिमय एवं कर, ग्रामीण यातायात, ग्राम स्वच्छता, ग्रामोद्योग, ग्राम सुरक्षा आदि पर विचार प्रकट करते हुये कहीं न कहीं प्रकृति के संरक्षण एवं पर्यावरण सुरक्षा की बात अप्रत्यक्ष रूप से कहीं है। “गांधी जी उद्योग को मानव जाति के लिये अभिशाप मानते थे।”⁶ “गांधी जी शहरों की वृद्धि को मनुष्य का दुर्भाग्य मानते थे।” गांधी जी ने यह बात असंख्य बार दोहराई कि भारत अपने कुछ शहरों में नहीं बल्कि गांव में बसा हुआ है।⁷ गांधी जी मानते थे कि हम सब प्राकृतिक रूप से अविभाज्य एक ही पर्यावरण के अंश हैं।

निष्कर्ष – इस प्रकार कहा जा सकता है कि गांधी जी के विचार न केवल सामाजिक सुधार के क्षेत्र में बल्कि राजनीतिक और पर्यावरणीय सभी क्षेत्रों में आज भी प्रासंगिक बने हुये हैं। गांधी जी ने अपनी आत्मकथा में लिखा है कि जॉन, रस्किन की पुस्तक ‘अनदू दिस लांस्ट’ ने उनके जीवन को परिवर्तित कर दिया जिसका अनुवाद गुजराती में सर्वोदय शीर्षक से किया और कहा जिसका अर्थ है सबका ‘उदय’ अर्थात् सबका विकास। सर्वोदय ऐसे वर्गहीन, जातिहीन, तथा शोषण मुक्त समाज की स्थापना करना चाहता है जिसमें प्रत्येक व्यक्ति और समूह को अपने सर्वांगीण विकास का साधन और अवसर प्राप्त हो। वर्तमान समाजिक और राजनीतिक भौतिक संस्कृति के परिपेक्ष्य में गांधी वादी दर्शन अत्यधिक उपयोगी है तथा भारतीय सरकार उनके दर्शन से प्रेरित होकर अनेक योजनायें संचालित भी कर रही है।

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34.

“ कुमारविजयम् में भगवान् कार्तिकेय ”

नरोत्तम,

सहायक प्राध्यापक

एम.एल.बी. शा.महा.विद्यालय ग्वालियर

‘कुमारविजयम्’ नायक प्रधान महाकाव्य है। इस महाकाव्य में नायकत्व भगवान् कार्तिकेय में विद्यमान है वे दिव्य प्रकृति के धीरोदात्त अनुकूल नायक है।

आचार्य विष्णुनाथ ने नायक का लक्षण इस प्रकार दिया है—

त्यागी कृती कुलीनः सुश्रीको रूपयौवनोत्साही।

दक्षोऽनुरक्तलोकस्तेजो वैदग्ध्यपीलवान्नेता।।¹

आचार्य विष्णुनाथ द्वारा दिये गये नायक के समस्त लक्षणों से युक्त होने के साथ ही वह कार्तिकेय समस्त सात्विक गुणों से भी युक्त है।

अग्नि से उत्पन्न होने के कारण इनका एक नाम गुह भी है। ये अद्भुत सौन्दर्यशाली , पराक्रमी , तेजवान , समस्त कालाओं के ज्ञाता परमब्रह्म स्वरूप तथा प्रजानुरञ्जक हैं। बाल्यावस्था में ही इनका प्रत्येक अंग पुष्ट हो गया , इष्ट मधुकोष की वृद्धि हुई , पूर्ण चन्द्रमा के समान सुषोभित होने लगे।²

तस्यालिके स्म स्फुरति प्रभाभिः सौम्याभिरिन्दुच्च तथा यथाऽसौ।

जहार नेत्राणि हठाञ्जनानां निमज्जितानीव सुधासमुद्रे।।³

उनके भाल पर प्रभायुक्त ऐसा चन्द्र लक्षित हो रहा था जिसने लोगों के चित्त हठात् हरण कर लिए। उन्हें अनुभव हो रहा था कि जैसे वे सुधा समुद्र में डूब गए हों। उनके उस छरहरे शरीर में यौवन का भराव था। उनकी गात्रयष्टि सरसी थी और उसमें अतुलनीय बड़े – बड़े विषाल नेत्र खिले कमल थे सभी अंग सौरभ्ययुक्त कमल थे, उन पर आँखों के भौरे अधीर होकर टूटने लगे थे।

उनके अंग कान्ति से अपसारित किये अन्धकार नष्ट नहीं हुए बल्कि स्वर्ग की बालाओं के कामाकुल चित्तों में छिप गए।⁴ वह शेषवास्था में ही अपने अद्भुत पराक्रम से तारकासुर को विनष्ट कर सभी देवताओं के लिए अभिनन्दनीय हो गये थे।⁵

प्रथमेन मुखेन पार्थिवः स बभूवान्यमुखैश्च शेषभूः।

षिव एव स एष षण्मुखः स हि षष्ठः खलु भूतपंचके।।⁶

कार्तिकेय छः मुखधारी हैं , प्रथम मुख पार्थिव तथा शेष पाँच मुख आप्य, तैजस , वायव्य , आकाशीय और आत्मरूप है , समस्त पंचमहाभूत कार्तिकेय में ही समाहित है। कार्तिकेय साक्षात्! शिव के प्रतिमूर्ति है। मनीषिजन उन्हें ‘सृति’ शब्द से पुकारते थे, बाल्यावस्था में ही देदीप्यमान तेज से युक्त थे। ये समस्त कलाओं के ज्ञाता , अस्त्र – शस्त्र प्रयोग में निपुण थे। कुषल प्रशिक्षक भी थे इन्होंने देवसेना को अस्त्र – शस्त्र प्रयोग का प्रशिक्षण दिया। देवसेना के साथ परिणय सूत्र में बँधने पर भी उन्होंने अपने कुमारता को विद्यमान रखा। चन्द्रमा की ज्योत्स्नामय कला शुक्ल पक्ष में जिस प्रकार दिन – प्रतिदिन बढ़ती थी उसी प्रकार इनका पराक्रम भी

दिनोदिन बढ़ता रहा अल्पसमय में ही इन्होंने युद्ध विद्या में कुशलता प्राप्त कर ली।⁷ देवसेना के साथ मिलकर समस्त शत्रुओं को क्षणमात्र में विनष्ट कर देते थे।

यस्तारकासुर इति प्रथितः सजीबः
पिण्डोत्तमच्चपलतामुपयाति सृष्टौ ।
भस्मासुरस्य गतिमेष गमिष्यते वै
देवेन देवपृतनापतिना गुहेन ।।⁸

उन्होंने देवसेना के सहयोग से तारकासुर नाम से प्रसिद्ध असुर को भस्मीभूत कर दिया। यद्यपि कार्तिकेय षिषु थे फिर भी बड़े – 2 भयानक असुरों से युद्ध करने के लिए मन ही मन ठान लेते थे तथा उनसे निर्भीक होकर युद्ध करवा करते थे, तथा उन्हें पराजित भी करते थे।⁹ शिव जी के पुत्र उस कार्तिकेय ने सर्वप्रथम पृथ्वी पर विजय प्राप्त की तत्पश्चात् जल, अग्नि, वायु पर भी अपना आधिपत्य स्थापित कर लिया, वे एकमात्र आकाश को जीतने के इच्छुक थे।

पृथ्वीं विजित्य च विजित्य च वारि जित्वा
वह्निं विजित्य च समीरणमेष दिव्यः ।
सूनुः शिवस्य चकमेऽम्बरमेकमेव
जेतुं दिषां तनुतलाम्बरमुज्ज्व लांडः ।।¹⁰

उनका शरीर वज्रतुल्य दृढ़ तथा उत्तमोत्तम था, सुधापूरित स्वर्ग में उन्होंने योग साधना के द्वारा उत्कृष्ट सिद्धि प्राप्त कर ली जो कि शत्रुओं के लिए असह्य हो गये। तेजोमय पुंज विद्यमान होने पर भी उन्होंने अस्त्र – शस्त्र प्रयोग में निपुणता प्राप्त कर ली उनके अन्तःकरण में विद्यमान तेजोमय पुंज उनके अंगों को प्रकाशित कर रहा था। तेजवान कार्तिकेय को देखकर ही शत्रु भाग खड़े होते हैं।

उन्हे शस्त्र का प्रयोग नहीं करना पड़ता क्योंकि सूर्य अन्धकार की हिंसा हाथ में खड्ग त्रिषूल आदि रखकर नहीं करता। अपूर्व चमत्कृति युक्त शौर्य ने इनके शरीर को पूर्ण बनाया।¹¹

स्कन्दस्य तस्य विततेऽलिकचत्वरे यज्
जागर्त्ति किंचन महः क्षमते तदेव ।
शत्रून् समानपि दृषैव विहन्तुमेतान्
कस्तारकासुरमुखान् प्रति शस्त्रपातः ।।¹²

उस स्कन्द के उन्नत और विस्तृत ललाट में जो प्रकाश है उसे देखते ही शत्रुओं का संहार हो जाता है तब तारकासुर आदि के लिए शस्त्रपात की क्या आवश्यकता ?

उदेति खलु पिण्डकं यदपि हेमवर्ण महो –

दधेः सलिलतः परं तदपि वारिगर्भ महः ।
महस्विनि विवस्वति स्थितिमुपेयुषी या प्रभा
प्रभास्वरवपुः स्फुस्तनुलता कलाऽग्नेर्हि सा ।।¹³

संसार को प्रकाशित करने वाले दोनो सूर्य – चन्द्र में भी इनकी सत्ता तेज पुंज के रूप में विद्यमान रहती है।¹⁴ दिन में जब प्रकाश बिखरा रहता है तब जिसे दिवाकर कहा जाता है और अस्त होने यानी घोर अन्धकार में छिप जाने पर जिसे निषाकर कहा जाता है। इसी प्रकार आकाश में अनेक वर्ण के जो तारे प्रकाशित होते हैं उनमें जो स्पष्ट रूप से प्रकाश दिखाई देता है उनमें भगवान कार्तिकेय अग्निरूप में विद्यमान रहते हैं।¹⁵ तेजोमय दशों दिषाएँ इन्हे गर्भ रूप में धारण करती हैं। इसलिए इन्हे 'दशमुख' पद से भी सम्बोधित किया गया है। दशमुख होते हुए भी ये रावण के समान नहीं हैं, ये तो प्रजा का कल्याण करने वाले हैं, धन – धान्य से पुष्ट करने वाले हैं।

दिषः खलु विभस्वरा दधति गर्भमेकं स वै
प्रकाशमयविग्रहो ननु भवान् हि नान्यः परः।
अतो दशमुखो भवान् भवति किन्तु नो रावणो
जगत्त्रितयरावणो, भवति रावणद्रावणः।।

भगवान् स्कन्द इस चराचर जगत में गुहाषय रूप में विद्यमान है गुहाभाव को प्राप्त है, गुह्यतिगुह्य तत्व भी है, क्षराक्षर जगत के नियति बल्लभ है। ये अनुगुणात्मक विषेषता के धनी हैं।¹⁶ इनके अद्भुत सौन्दर्य को देखने हेतु सुरबालाएँ दौड़ी चली आती हैं। इनके रूपमाधुरी के सामने साक्षात् कामदेव भी तिरस्कृत हो जाते हैं।¹⁷ इन्हे पर, अपर, परापर, परात्पर, अपरपर विभूतियों की परम्परा प्रिय है, इन सब में क्रीड़ा करते हैं।¹⁸ बहुरंगी कलाओं के ज्ञाता होने के साथ ही साथ इनकी वाणी भी मधुर है। इसके साथ ही प्रजा के कल्याणार्थ सदैव तत्पर भी रहते हैं। ये शत्रुओं का विनाश उसी प्रकार करते हैं जिस प्रकार हृदय को आह्लादित करने वाला कलापों से युक्त रमणीय मयूर विषधारी सर्पों को विनष्ट करता है।¹⁹ इन्हे देखकर सुरमाताओं के हृदय में वात्सल्य प्रेम जागृत हो उठता है। यह वात्सल्य सभी रसों में श्रेष्ठ है।

क्षरन्ति पयसां धराः सुरपुरन्धिकानामिमे
पयांसि ननु कंचुकद्वयनिरुद्धधारिण्यहो।
अहो न रसराजता श्रयति सिद्धिमीक्षावति
प्रियद्वयरसे तथाऽऽश्रयति सा यथा वत्सले।²⁰

वस्तुतः भगवान् कार्तिकेय अष्टमूर्ति (पृथ्वी, जल, तेज, वायु, आकाश, पार्थिव शरीर, अग्नि, चन्द्र) हैं लेकिन सूर्य ही अग्नि है, तथा चन्द्र ही जल है इसलिए वह षण्मूर्ति के रूप में प्रसिद्ध है।²¹ छठी मूर्ति उनकी अपनी चिति ही है जो परम शुद्ध तथा आनन्दस्वरूप है, उसमें प्रतिष्ठित गुह को अन्य से प्राप्त होने वाले प्रहर्ष, आनन्द, प्रमोद की चाह नहीं है।²²

निगृह्य योगात् करणानि सर्वाण्यात्मस्थितानां परमस्तु हर्षः।
सदैव सौलभ्ययुतञ्चकास्ति स एष योगेन समाधिभाजाम्।²³

योगाभ्यास से समस्त इन्द्रियों पर विजय प्राप्त कर आत्मस्थित हो गये आत्मस्थित व्यक्ति को परमानन्द की अनुभूति होती उन्हे वाह्य विषयों की इच्छा नहीं रहती है। उत्कृष्ट आनन्द में सदा विराजमान होने के कारण भगवान् कार्तिकेय को प्रमोद आनन्द की इच्छा नहीं रहती है। शिवपुत्र गुह सभी यमियों में अग्रगण्य है। उनकी गिनती कनिष्ठिका पर की जाती है।

सन्दर्भ ग्रन्थसूची

1. साहित्यदर्पण 3/30
2. कुमारविजयम 8/1
3. कुमारविजयम 8/12
4. कुमारविजयम 8/3-5

5. कुमारविजयम 9 / 1
6. कुमारविजयम 1 / 8
7. कुमारविजयम 1 / 23–24
8. कुमारविजयम 5 / 76
9. कुमारविजयम 1 / 27
10. कुमारविजयम 5 / 1
11. कुमारविजयम 5 / 34–38
12. कुमारविजयम 5 / 53
13. कुमारविजयम 3 / 24
14. कुमारविजयम 3 / 26
15. कुमारविजयम 3 / 27
16. कुमारविजयम 3 / 29
17. कुमारविजयम 3 / 32
18. कुमारविजयम 3 / 30
19. कुमारविजयम 3 / 30–31
20. कुमारविजयम 3 / 34
21. कुमारविजयम 6 / 1
22. कुमारविजयम 6 / 2
23. कुमारविजयम 6 / 3



35.

पब्लिक स्फियर और मीडिया

डॉ चित्रा माली.

सहायक प्रोफेसर

अहिंसा एवं शान्ति अध्ययन विभाग

म., वि. वि. हिं. अं. गां. वर्धा

प्रिंट क्रांति ने अपने प्रतिरोधी स्वरूप के चलते जो सत्ता पर काबिज जन थे उनसे उनके अधिकारों को छिना और आम जन तक उस ज्ञान का प्रचार प्रसार किया जिससे वह अब तक अछूता था। राजा रवि वर्मा ने इसी प्रिंट क्रांति के बदौलत ही मंदिरों में कैद ईश्वर को शूद्रों (अछूतों) की झोपड़ियों तक पहुंचाया। जिस ईश्वर को देखना भी अछूतों के लिए पाप समझा जाता था वह आज उसको देख और स्पर्श कर सकता था। ये परिवर्तन प्रिंट क्रांति के द्वारा ही संभव हो पाया।

मीडिया तकनीकी के स्वरूपों में बदलाव आने से भी सामाजिक और सांस्कृतिक परिवर्तन हुए वे अलग किस्म के थे। 19 वीं सदी में प्रेस का विस्तार हुआ 19 वीं और 18 वीं में अलेक्ट्रॉनिक मीडिया का उदय हुआ 20 वीं सदी के अंत में न्यू डिजिटल तकनीकी का 20 और।

डिजिटल तकनीकी के विकास के साथ ही सोशल मीडिया सक्रिय हुआ जिसका 2-स्वरूपों के माध्यम से प्रतिरोध के स्वर या कहें प्रतिरोध के तरीके में भी परिवर्तन दिखाई देने लगा।

इसमें कोई संदेह नहीं है कि जहाँ पले इंटरनेट को सिर्फ शहरों तक ही पहुँचने वाला माध्यम माना जाता था, वही अब इसकी उम्मीद से ज्यादा पहुंच बताती है कि काफी लोग इस (कचुअ)लआभासी रूप संसार से (जुड चुके हैं और लगातार जुड़ते ही जा रहे हैं) दुनिया के सबसे बड़े लोकतंत्र भारत के कई मंत्री और मंत्रालय अब ट्विटर से प्रायः महत्वपूर्ण चीजों को जारी करते हैं और कई बार जो वह जारी करते हैं वह अगले दिन के समाचारपत्रों की पहली खबर बनती है। अब तो चुनावी अनियान भी इंटरनेट और सोशल वेबसाइटों के जरिए संपन्न किए जा रहे हैं। इससे हमें मीडिया तकनीकी के बदलने के साथ उसके आकार प्रकार और उसकी पहुंच के बारे में एक बदलाव की सूचना मिलती है।

मीडिया की शक्ति पहले कलम और स्थायी तक ही सीमित थी, लेकिन दिल्ली के एशियाड खेलों के बाद टेलीविजन ने भी अपना बेहद महत्वपूर्ण और निर्णायक स्थान बनाया।

मीडिया तकनीकी जिस तरह से बदल रही थी उसके साथसाथ पब्लिक स्फियर में भी बदलाव हो रहा - था। इस पब्लिक स्फियर के बदलने को जर्गन हैबरमासने अपनी पुस्तक 'द स्ट्रक्चरल ट्रांसफार्मेशन ऑफ पब्लिक स्फियर' (1989 अंग्रेजी संस्करण) में बेहतर ढंग से व्याख्यायित किया है। इस अध्ययनके अनुसार 17 वी सदी के समय प्रेसका अविर्भाव निजी विचारों को 18 वी और 19 वी सदी के अंत तक सीमित करने के रूप में था, इसने सामाजिक और राजनैतिक घटनाओं के संबंध में तार्किक आलोचना के रास्ते को खोला और सरकारी आलोचना को विस्तार दिया। हैबरमास के अनुसार यही वह समय था जब खुला पब्लिक स्फियर अस्तित्व में आया था।

इलेक्ट्रानिक मीडिया के उदय के साथ परफारमेंस अब ज्यादा सार्वजनिक जगह में प्रदर्शित नहीं होता था यह अब पब्लिक से निजी स्फियर की ओर मुड़ गया था। अन्य शब्दों में 'प्रत्यक्ष आडियंस' को तकनीकी ने प्रतिस्थापित कर दिया था अब आडियंस न ही भौतिक स्पेस का उपयोग करते थे और न ही अक्सर सार्वजनिक स्थानों में कार्य को अंजाम देते थे (2007 एबरकोम्बी और लांगरस्ट) अब अक्सर वे अपने घरों के निजी स्फियर में ही बातचीत करते थे।

हैबरमास मानते है कि पब्लिक स्फियर और तार्किक आलोचनात्मक वादविवाद जो अस्तित्व में थे उन्होंने - घटकरबंद दरवाजों के बीच टेलीविजन के सामने तक सिमटकर रह गय। यह नये तरह का तरह के ऑडियंस का।

यह टेलीविजन का ही प्रभाव या बेहतर कहे तो प्रकोप था कि बड़ी हस्तियों ने स्टिंग आपरेशनों के जरिए बहुत कुछ कमाया और बहुत कुछ गंवाया। रातोंरात लोग स्टार और सेलिब्रिटी बन गए या रातोंरात सेलिब्रिटी से उतरकर कटघरे में खड़े हो गए। चौबीसों घंटे अहर्निश चलने वाले टेलिविजन के खबरिया चैनलों ने यह कहते हुए जमकर वाहवाही बटोरी कि हमारी पहुंच अखबारों से कई गुना ज्यादा है क्योंकि अखबार पढ़ने ने लिए पाठक को साक्षर होने की जरूरी होती है जबकि हम तो गैर पढ़े लिखे लोगों तक भी- 'समाचारों को पहुंचाते है। और सिर्फ पहुंचाते ही नहीं, जो चाहते हैं और जैसा चाहते है वह और वैसा पहुंचाकर ही दम लेते है।

मीडिया ने पब्लिक स्फियर का रूपांतरण किया ताकि यह बड़े सामुदाय के लिए उपलब्ध हो परंतु इसने अपना राजनैतिक चरित्र खो दिया। चैनलों में जिनकी पूंजी लगी हुई है, आमतौर पर उन्हीं के खिलाफ वाजिब खबरें बनती है; ऐसा कई पत्रकारों से निजी और अनौपचारिक बातचीत से साफ पता लगता है। पर जिसके खिलाफ लिखना या प्रसारित करना है, जब उन्हीं के अपने न्यूज चैनल हैं, तब फिर पब्लिक स्फियर का दायरा अनिवार्य रूप से सिकुड़ जाने को अभिशप्त है। इसे ही हैबरमास पुनः सामंतीकरण कह रहे थे। जॉन कीन ने हैबरमास के कथन पुनः सामंतीकरण की आलोचना की और इलेक्ट्रानिक (2000) मीडिया विभिन्न तरह के जटिल मोजेक का विकास है जो पब्लिक स्फियर के साथ अंतर्गथित है और ओवरलेपिंग है।

जॉन कीन ने तीन तरह के पब्लिक स्फियर को विधेयकृत किया। माइक्रो मैक्रो-मीसो-। माइक्रो पब्लिक स्फियर बॉटम अप परिप्रेक्ष्य को अभिव्यक्त करता है। यह स्थानीय स्तर की जगह है जहां नागरिक विवादों में शामिल होते है। यह वैसा ही स्थान है जिसे हैबरमास व्याख्यायित करते है। डिस्कशन सर्किल, पब्लिशिंग हाउस, चर्च, क्लिनिक कैफे। बातचीत के ये रूप अक्सर अदृश्य होते है और कभीकभी सार्वजनिक रूप से भी - दृश्य होते है। मीसोमीसो पब्लिक स्फियर राष्ट्र राज्य के रूप में प्रकट होते हैं जो इलेक्ट्रानिक मीडिया और - अखबारों के बड़े पैमाने पर वितरण से मीडियेटेड होते है। और मैक्रो पब्लिक स्फियर ग्लोबल स्तर पर बनते हैं उन्हें औद्योगिक संबंध के रूप में चिन्हित कर सकते हैं जो राष्ट्र राज्य की सीमाओं को क्रॉस करते है या सैटेलाइट लिंक संचार व्यवस्था के रूप में होते है।

नये डिजिटल मीडिया के आने से न्यू डिजिटल मीडिया की लोकतांत्रिक एवं प्रतिरोध क्षमता इस्तेमाल करने का रास्ता मिला। इंटरनेट न्यू डिजिटल मीडिया के आने से तात्कालिक प्रतिक्रिया की सुविधा हुई (, छोटे हित समूहों की संभावनाएं अपने को अभिव्यक्त करने की बढ़ी है। अन्ना मेलिना के शब्दों में I.C.T. के उदय जिसे तेलीमेटिक्स भी कहते हैं ने पदानुक्रम के विमर्श को कम करने में तत्परता दिखाई है। डिजिटल मीडिया तकनीक ने पब्लिक स्फियर के निर्माणमें सहयोग किया है और साइबर स्पेस ने व्यक्तिगत और उनके एक जैसे हितों भौगोलिक और भौतिक दूरी के बीच सक्रिय संचार उपलब्ध कराया है। बॉलीवुड के महानायक अभिताभ बच्चन ने हाल ही मे अपने ब्लॉग पर लिखा है कि आईइंटरनेट एंड मोबाइल एसोसिएशन ऑफ (आई.ए.एम.ए. भारत में सोशल मीडिया का एक संघ है और उन्होंने मुझे सोशल मीडिया पर्सन ऑफ दि इयर से (इंडिया

सम्मानित किया है और यह समय है कि मैं अपने बड़े हुए परिवार को इसके लिए सम्मानित करूँ आपकी ही वजह से मुझे यह सम्मान मिला है।

मीडिया के इन बदलाओंको सकारात्मक कह सकते हैं लेकिन इसके साथ मीडिया में जो बदलाव या परिवर्तन हो रहे हैं वह कई सवाल को जन्म दे रहे हैं जिनमें से प्रमुख है मीडिया में कॉरपोरेट का वर्चस्व या फिर नारी का वस्तुकरण।

मीडिया में महिलाओं को एक 'वस्तु' के रूप में पेश किए जाने की आलोचना करते हुए केंद्रीय मंत्री निर्मला सीतारमण ने स्व नियमन की जरूरत बताई और हितधारकों से आग्रह किया है कि वे अपनी- 'पसंद की स्वतंत्रता' का उपयोग विवेक के साथ करें। उन्होंने कहा "आप कुछ विषयों को बढ़ावा दे रहे हैं, कुछ तरह की कहानी और महिलाओं का चित्रण, जिसमें उसे एक वस्तु एक पायदान के रूप में पेश किया जाता है, और आप बहुत सहज होकर उसे देखते हैं, आसूँ बहाते हैं जैसे ही सरका -----र हस्तक्षेप का प्रयास करती है, शिकायत शुरू हो जाती है 'ओह, मॉरल पोलिसिंग।'"

चिपको आंदोलन जैसी गतिविधियों और राजनीति में महिलाओं की भूमिका को रेखांकित करते हुए मंत्री ने कहा, ऐसे बहुत से उदाहरण हैं जिनसे बताया जा सकता है कि महिला की क्या सकारात्मक भूमिका हो सकती है। इसके लिए उन्होंने दर्शकों की मानसिकता बदलने की भी जरूरत बताई।

उन्होंने कहा, "हम दिखावा नहीं करेंगे। यह सच है कि इसके लिए (महिलाओं को वस्तु के रूप में पेश करने) दर्शक मौजूद हैं। (मैं नहीं कह रही कि इसका मतलब यह है कि इसे चलने देना चाहिए। लेकिन अगर हम लगातार सरकार से शिकायत कर रहे हैं कि वह क्या कर रही है तो एक मिनट के लिए पूछना चाहूंगी कि हम उनके लिए क्या कर रहे हैं जो इन्हें देख रहे हैं।"

वास्तव में यह न्युज चैनलों द्वारा प्रस्तुत किए जाने वाले उस तर्क के संदर्भ में कहा गया है जहाँ पर चैनल कहते हैं कि हम तो वही दिखाते हैं जिसे देखना दर्शक पसंद करता है।

बहरहाल ये मीडिया के परिवर्तन और उसकी नैतिकता का सवाल है। लेकिन जब हम सोशल मीडिया के पब्लिक स्फीयर को देखते हैं तो वह बहुत ही बड़े दायरे में फैला हुआ प्रतीत होता है जिसमें अभिव्यक्ति की पूरी स्वतंत्रता रहती है लेकिन जब फेसबुक, व्हाट्स एप, ट्वीटर, ब्लाग पर कोई सरकार विरोधी या धर्म विरोधी कोई बात तर्क संगत प्रस्तुत की जाती है तो एक पूरी लांबी उसका विरोध करती है। और उस व्यक्ति विशेष के प्रति लामबंद हो जाती है। सोशल मीडिया ने प्रतिरोध के लिए एक नये स्पेस की जगह तैयार की जिसका यूजरस इस्तेमाल कर रहे थे लेकिन उनके इस प्रतिरोध या कहे अभिव्यक्तिकी इस स्वतंत्रता का भी कहीं न कहीं दमन किया जा रहा है। इस स्वतंत्रता का कुछ लोग गलत इस्तेमाल भी कर रहे हैं। जिन्हे यह जानकारी ही नहीं है कि सोशल मीडिया में कई तरह के अलगअलग संगठनों ने अपने वर्ग को टारगेट कर के उनका इस्तेमाल गलत - प्रसार के लिए कर रहे हैं-प्रचार।

सोशल मीडिया का स्फीयर मेट्रो स्फीयर है लेकिन इस मेट्रो पब्लिक स्फीयर में भी कई संगठन अपनी गतिविधियों से इसे प्रभावित किए बिना नहीं मान रहे हैं। इसी सोशल मीडिया ने अण्णा के आंदोलन को सफल बनाया था।

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मिथकों के इतिहास लेखन में अस्मिता विमर्श

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दूर शिक्षा निदेशालय
म., वि. वि. हिं. अं. गां. वर्धा

वर्णव्यवस्था के जाति व्यवस्था में रूपांतरण के प्रस्थान बिंदु का कोई देश, काल, इतिहास, महाकाव्य, आख्यान और मिथक उपलब्ध नहीं है हालांकि इसका भ्रम जरूर फैलाया जाता है और यही वह अवकाश है जहां से वर्ण और जाति में आवाजाही बनी रहती है और हमारा में दे 'बाइनरी अपोजीशन' खने, सीखने और समझने का अभ्यास इनके बीच की को जन्म देता आया है जिससे भारतीय समाज का विकास 'काल्पनिक द्वंदात्मकता' हुआ है। वर्णव्यवस्था के पोषक और समर्थक 'कर्म को आधार' बनाकर जाति के प्रश्नों की गंभीरता को खत्म करते हुए 'नियतिवाद' के आधार पर सुविधानुसार व्याख्यायित करते आये हैं और जाति की स्वीकार्यता का स्पष्टीकरण देते आये हैं। महाभारत में 'जाति' को समझने के लिए महाभारत के विभिन्न 'पर्वों' और उनमें वर्णित विभिन्न चरित्रों को विश्लेषित करने की आवश्यकता है। उपर्युक्त दृष्टि से महाभारत में 'कर्म के आधार' के वर्गीकरण का स्वीकार्य कहीं नहीं दिखाई देता है बल्कि 'जन्म के आधार' पर कर्मों के वर्गीकरण को अधिक महत्व दिया गया है। एक ओर जहां 'गीता' में अनासक्त कर्म, धर्म की हानि की भरपाई कर रहा है वहीं दूसरी ओर कुछ चरित्रों (कर्ण), एकलव्य, बर्बरीक आदिके कर्म को धर्म (की हानि की ओर उन्मुख माना गया है। महाभारत के 'अनुशासन पर्व' में विभिन्न वर्णों के संकरण से उत्पन्न वर्ण संकरों के स्तरीकरण और उनके प्रति हीनता बोध और उनके कर्मों के नीति निर्धारण को समझा जा सकता है एवं इसी आधार पर 'वन पर्व' में युधिष्ठिर द्वारा वर्ण संकरों की उपेक्षा से भी वर्ण व्यवस्था के बीच जाति की उपस्थिति के बोध को समझा जा सकता है। विभिन्न पर्वों में कर्मों के विभाजन का वर्गीकरण तो मौजूद है किन्तु इसमें वर्ण व्यवस्था को अखंड बनाए रखने का आग्रह हमेशा बना रहा है इसमें कर्महीन होने पर भी वर्णच्युत किये जाने का कोई उदाहरण नहीं है और कर्म की श्रेष्ठता और हीनता में विभक्त कर देखने की दृष्टि अंततः धर्म की स्थापना की मूल कसौटी का निर्माण करती नजर आती है दरअसल महाभारत कर्म की व्याख्या | कर्महीनता का यह बोध भी जाति व्यवस्था का मूल स्रोत रहा है | का आख्यान है जो सर्वांगीणता में जाति विमर्श के माध्यम से देखे जाने की पर्याप्त जगह उपलब्ध कराता है परिस्थितियों और सन्दर्भों की मांग करती है और इस तरह का , लेकिन इसकी वस्तुनिष्ठ व्याख्या देशकाल, विमर्श महाभारत में धर्म की स्थापना की तार्किक व्याख्या की नई दृष्टि प्रदान कर सकता है। सर्वप्रथम प्रश्न उठता है कि पश्चिम की समय की अवधारणा जहाँ एक रेखीय है वहीं भारतीय समय की अवधारणा चक्रीय है एवं भारत का इतिहास भी पश्चिम की तरह स्पष्ट दस्तावेज के रूप में उल्लिखित नहीं है या यों कहें कि भारतीय दृष्टि से लिखा हुआ इतिहास उपलब्ध नहीं है, से में पश्चिमी विचारधारा के आधार पर भारतीय आख्यान महाभारत में जहाँ ? की अवधारणा को किस तरह देखा जाए या भारतीय इतिहास के लेखन की नई दृष्टि क्या होगी 'जाति' की जो 'जाति' तक देश काल एवं परिस्थिति और सन्दर्भों की बात है तब क्या इक्कीसवीं सदी की के विमर्श में दृष्टि है उससे मिथकों आख्यानों के इतिहास की पड़ताल किया जाना कहाँ तक उचित होगा इसका भी खयाल , पश्चिमी वामपंथी इतिहासकार एरिक होब्सवाम मिथकों के इतिहास लेखन के बारे | रखा जाना बेहद आवश्यक है में कहते हैं कि इतिहासकार का उत्तरदायित्व साक्ष्यों के प्रभुत्व पर जोर देना और जांच योग्य ऐतिहासिक तथ्यों और कल्पना के बीच भेद की केन्द्रीयता पर बल देना होता है यह जिम्मेदारी आज और भी ज्यादा बढ़ जाती | यह इसलिए भी महत्वपूर्ण है क्योंकि इतिहासकार को एक व्हिसल ब्लोअर की तरह कार्य करना चाहिए और , है

ऐसा करने के लिए वे तरीके जिनमें वह इतिहास की सहायता लेता है या इतिहास से जो अपील करता है वह इतिहास अक्सर जीनोफोबियाइस ,बहुलतावाद यहाँ तक कि राष्ट्रवाद जैसी विचारधारों के तले स्थित होते हैं, ' ;तरह के मामलों में इतिहासकार को निरंतर सतर्क होना पड़ेगाइतिहास के लिए होब्सवाम कहते हैं कि ' राष्ट्रवादी या नस्लीय या रुढ़िवादी विचारधाराओं के लिए इतिहास एक कच्चे माल की तरह होता हैजैसे , 'हेरोइन के आदी के लिए अफीम होता हैऔर हम सभी यह बेहतर जानते हैं कि विश्व में सबसे अच्छी अफीम का क्षेत्र कहाँ है।

या ऐसा इतिहास जो कुछ विशिष्ट ल 'अस्मिता इतिहास' खासकरोंगों के लिए लिखा गया हैउसका , ऐसा इतिहास जो केवल यहूदियों या केवल अमरीकियों के लिए " वे कहते हैं कि,वे मजबूती से विरोध करते हैं हालांकि वह उन लोगों के लिए सांत्वना देने वाला इतिहास ,लिखा गया है वह अच्छा इतिहास नहीं हो सकता जरूर हो सकता है जिनके लिए वह लिखा गया है "।इसलिए मिथकों में जाति की स्थिति देखने के लिए इस बात का भी ख्याल रखा जाना बेहद आवश्यक है कि वह केवल कुछ लोगों के लिए सांत्वना देने वाला भर विश्लेषण न रह जाएहाल के भारतीय इतिहास लेखन में इतिहासकारों के सर्जनात्मक कार्य तो सामने आते | जहाँ वे सामान,हैं,्यतः तथ्यों की केन्द्रीयता पर उतना बल नहीं देते बल्कि वृतांतों के अन्दर जाने की कोशिश करते हैं जो विशेषकर उन तथ्यों के निर्माण या विशेषकर अतीत की कल्पना का समर्थन करते हैं।

हम मौखिक इतिहास का तब तक पर्याप्त उपयोग कभी नहीं कर पायेंगे जब तक कि हम बहुत ही सावधानीपूर्वक इसका हल न निकाल लें कि हमारी स्मृतियों में क्या गलत हो सकता हैक्योंकि अतीत तक हम केवल अतीत से , जरूरत है मिथक स्वयं एक तथ्य है और इसलिए इसे अध्ययन और विश्लेषण की |प्रश्न करके ही पहुँच सकते हैं क्योंकि उन लोगों पर संदेह किया जाना भी आवश्यक है जोकहते हैं कि मेरे पास मेरे सत्य हैंमुझे इससे मतलब , |मेरा सच महत्वपूर्ण है भले ही आपके पास साक्ष्य हों,नहीं कि आपका सत्य क्या है

मिथकों में को समझने के लिए जाति के खासकर भारत में जाति के समाजशास्त्रीय विश्लेषण और 'जाति' अवधारणा को भारत के ही सन्दर्भों में समझा जाना आवश्यक है दरअसल |जाति एक ऐसा समूह है जो प्रजाति या नस्ल से छोटा (आदिवासी समूह या जनजाति) जातीय समूह के सामान और कई तरह से आदिजाति, यह |यह एक ऐसा सामाजिक एकक है जिसका न्यूनतम अंतर्विवाही होना अनिवार्य है |से मिलता जुलता है भी आवश्यक है कि उस एकक केसदस्य जन्मना सदस्यता से बंधे होंवे सामान व्यवसाय करते हों और उनमें , उसके सदस्यों के नामकरण की कोई विशेषता और विशिष्ट ,अपना अलग अलग नाम |एक जाति पंचायत हो समाजशास्त्र की ज्यादातर |वेशभूषा होने से भी उस एकक को अलग जाति के रूप में पहचान मिलती है पाठ्यपुस्तकों में जाति को वर्ग की विपरीत श्रेणी में रखकर इसकी पुनरुत्कृत परिभाषा दी जाती हैइस | दरअसल इस परिभाषा का मतलब केवल |परिभाषा के अनुसार वर्ग एक खुली जाति है और जाति एक बंद वर्ग है अंतर है तो केवल इतना कि वर्ग की सदस्यता ज्यादा | यह है की दोनों एक जैसे ही हैं लचीली होती हैजो जिस जाति में जन्म लेता है वह |जबकि वर्ग जैसी गतिशीलता की जाति में कोई संभावना नहीं होती, उल्लेखनीय यह है कि |जबकि वर्गों के सदस्य ऊपर नीचे आ जा सकते हैं,आजन्म उसी का सदस्य रहता है किसी भी समाज में दोनों ही सामाजिक श्रेणियों में बहुलता होती है इसलिए सामाजिक संरचना में उनके गठन की अपनी विशिष्टताएं हैअधिकांश समाजशास्त्रीय विश्लेषण में जाति को एक संरचनात्मक संज्ञा मानना चाहिए | जाति तथा प्रजाति में भेद नहीं किया जा ,इसलिए आदिजाति,जिसका एक विशिष्ट उदाहरण हिन्दू समुदाय है |सकता

वर्ग की सीमाओं के कोई द्वारपाल नहीं होतेयही कारण है कि उन्हें ,इसलिए वर्गों के नामकरण भी नहीं किये जाते, यह सही है कि एक एक शिशु का जन्म उसके जन्मदाता के चिन्हित वर्ग में होता है ,पहचानना सहज नहीं होता पर वह अपने कृत्यों और कर्मों से ऊपर उठ सकता है या नीचे गि र सकता हैउसकी |या यथावत रह सकता है,

जहाँ तक जाति का प्रश्न है वहाँ ऐसी यह सामाजिक स्थिति उसके परिवार के स्तर पर निर्धारित होती है गतिशीलता सिद्धांतरूप में वर्जित हैव्यक्ति की सामाजिक स्थिति जाति के स्तर के हिसाब से तय होती है न कि परिवार के स्तर के हिसाब से। इस दृष्टि से जाति कई परिवारों से मिल कर बनती है। वर्ग और जाति परस्पर जुड़ी हुई अवधारणाएँ हैं। लेकिन समझने की दृष्टि से यहाँ उन पर अलग अलग विचार किया-जाना आवश्यक है। ऐसा करते हुए इस बात पर भी बल दिया जाना चाहिए कि वर्ग एक श्रेणी है जबकि समाजशास्त्रीय दृष्टि से जाति एक समूह है। आदिजाति या जनजाति की परिभाषा पर आम सहमति नहीं बन पायी है क्योंकि सारे विश्व में फैले आदिजाति कहे जाने वाले समूहों में सांस्कृतिक संपर्कों के विभिन्न आयामों के कारण भारी परिवर्तन देखने को मिलते हैं। उन्नीसवीं शताब्दी में सांस्कृतिक संपर्क में आये इन आदिवासी समाजों को पश्चिमी विद्वानों और उपनिवेशवादी राज्यों ने 'ट्राइब' की संज्ञा दी थी जो आज तक उन पर चस्पाँ है। पर परिभाषा की अब भी तलाश है। यह सही है कि अंतर्वैवाहिकता या एंडोगैमी ही एक ऐसा लक्षण है जो एक आदिजाति को जातितुल्य बनाता- है। अंतर्वैवाहिकता ही जन्मना स्थिति की आधारशिला है। लेकिन जाति को आदिजाति से भिन्न करने वाला यह है कि सम्पूर्ण आदिवासी समुदाय अंतर्विवाही होता है पर जातिव्यवस्था में अंतर्विवाही जातियों का बाहुल्य - जातीय संबंध उसे आदिजाति समूह से भिन्न कर-होता है और अंतरदेते हैं। दूसरे शब्दों में कहें तो जाति की अवधारणा के दो पक्ष हैं -एकक के रूप में जाति और ऐसे कई एककों की प्रणाली के रूप में प्रचलित जाति : व्यवस्था। दुर्भाग्य से भारतीय संदर्भ में इस अंतर को ठीक से नहीं समझा गया है। जिसकी निंदा होती रहती है रूप में ढालना। लेकिन इस चक्कर में कई विश्लेषक और जाति के आलोचक एकक के रूप में जाति को परिभाषित ही नहीं करते।

चूँकि भारत जातिव्यवस्था का परम विकसित गढ़ माना जाता है-, इसलिए यहाँ भारतीय संदर्भ में इन सब पक्षों पर विचार करते हुए जाति की सामाजिक संरचनात्मक परिभाषा देने की चेष्टा की-जानी चाहिए। भारत में जाति को गलत ढंग से समझा जाता रहा है। इसका प्रयोग न केवल आम आदमी बल्कि वैज्ञानिकों और पत्रकारों द्वारा भी अलगअलग अर्थों में कि-या जाता रहा है। भ्रांति पैदा करने वाले तीन प्रयोग मुख्य हैं :

.1वर्ण वर्ण :हिन्दू समाज को-मुख्यतः चार भागों में बाँटता है राह्वा। ये वर्ण हैं ब(चतुर्वर्ण)ण, क्षत्रिय, वैश्य और

शूद्र। भारत में पायी जाने वाली समस्त जातियाँ सिद्धांततःइन चार वर्णों में बँट :ी हैं। इस दृष्टि के मुताबिक वर्ण स्वयं जाति न होकर जातियों का समूह है।

.2गोत्र यह जाति के भीतर परिवारों को वर्गीकृत करता है। गोत्र एक बहिर्विवाही समूह है इसलिए एक ही गोत्र : के लोग एक ही जाति के होते हुए भी आपस में विवाह नहीं कर सकते। विवाह की दृष्टि से लोग अपनी ही जाति में किंतु अपने गोत्र से बाहर विवाह करते हैं। गोत्र को जाति का पर्याय मानना गलत है।

.3कई बार लोगों की पारिवारिक उपाधि या जन्मस्थल से जुड़ी संबोधनसंज्ञा को भी जाति मान लिया जाता है। - भंडारी : यह भ्रामक है,खज्रांची, पडगाँवकर, मंगेशकर आदि पारिवारिक संदर्भसंज्ञाएँ हैं-, जातिसूचक नहीं। ऐसे - समाजशास्त्रीय दृष्टि से वर्ण, गोत्र, परिवार की उपाधि या क्षेत्र अथवा पेशे से जुड़ी संज्ञाओं को 'जाति' कहना गलत और भ्रामक है।

वर्ण के स्तर पर भी कहा जा सकता है कि ब्राह्मण की शादी ब्राह्मण से ही होती है, इसलिए ब्राह्मण अंतर्वैवाहिकता की अर्हता के अनुकूल है। पर यह गलत है क्योंकि कई ब्राह्मण जातियाँ हैं और अंतर्वैवाहिकता उपजातियों तक ही सीमित है। यदि यह भेद ध्यान में न रखा गया तो हम 'भारतीय' को भी एक जाति मान लेंगे

क्योंकि आम तौर से एक भारतीय की शादी एक भारतीय से ही होती है। समाजशास्त्रियों को चाहिए कि अंतर्वैवाहिकता को उस समूह पर निश्चित करें जिसके नीचे के समूह पर विवाह की संभावना न हो। उदाहरण के तौर पर यदि किसी जाति में गोत्र के भीतर ही विवाह होने लग जाएँ तो फिर वह गोत्र की परिभाषा से हट कर एक जाति बन जाएगा और उसके भीतर नये बहिर्विवाही गोत्रों का सृजन आवश्यक हो जाएगा। यही कारण है कि बढ़ती जनसंख्या के साथ आज ऋषिगोत्र को लोग उतनी तरजीह नहीं देते और लौकिक गोत्र को बहिर्विवाही मानते हैं।

इसी प्रकार जाति से बाहर, पर अपने ही वर्ण के भीतर, विवाह भी होने लगे हैं। यह अंतर्जातीय है, क्योंकि इनमें जाति और वर्ण दोनों की अंतर्विवाहिता बनी रहती है। यदि चार वर्णों के भीतर ही अंतर्जातीय विवाहों की संख्या बढ़ती चली जाए तो हजारों जातियों के स्थान पर घट कर केवल चार जातियाँ ही रह जाएँगी और तब वर्ण का स्वरूप जाति का हो जाएगा। इसी प्रकार अंतरवर्णीय विवाहों की वृद्धि से व्यवस्था के रूप में जाति की संस्था - में आमूलचूल परिवर्तन आयेंगे। और यह सिलसिला शुरू हो गया है।

जाति को परिभाषित करने में कई बाधाएँ हैं। इनमें से मुख्य इस प्रकार हैं :

.1 कई प्रकार की जातियाँ होने के कारण उत्पन्न कठिनाइयाँ ध्यान रखना ज़रूरी है कि सभी जातियाँ एक ही : धीरे विकसित हुई हैं और विभिन्न जातियो-प्रतिकृति के अनुसार नहीं ढली हैं। यह प्रणाली धीरे-धीरे के उद्गम की विभिन्न कहानियाँ हैं। अलग-अलग प्रदेशों में, अलग-अलग जातियों की अपनी विशिष्ट कार्य-परम्परा है और एक ही प्रदेश में भी विभिन्न जातियों में एक से रीतिरिवाज नहीं होते।-

.2 अन्य जातियों के बारे में जानकारी का अभाव या उनके प्रति उदासीनता के कारण उत्पन्न कठिनाइयाँ आम : लोगों द्वारा वर्ण, जाति, गोत्र, उपजाति, समूह या प्रादेशिक समूह में भेद न कर पाने से जाति का इन विभिन्न समूहों के लिए प्रयोग होता रहता है।

.3 'आदर्श' और 'यथार्थ' के बीच अंतर से उपजी भ्रांतियाँ आज के संदर्भ में चतुर्वर्ण का आदर्श चरितार्थ नहीं : होता क्योंकि समस्त जातियों के बारे में यह कहना कठिन है कि कौनसी जाति किस वर्ण से उत्पन्न हुई है। - कालांतर में जो नयी जातियाँ उभरी हैं उन्हें भी चतुर्वर्ण के सोपानक्रम में अवस्थित करना कठिन है। जाति की लोचनीयता और परिवर्तनशीलता से उत्पन्न कठिनाइयाँ भी हैं जो जाति को परिभाषित करने में बाधक हैं।

इस आम धारणा के बावजूद कि जाति बड़ी कठोर और अलोचनीय है, भारतीय समाज के अध्येताओं ने ऐसी कई प्रक्रियाओं का पता लगाया है जिनके प्रभाव में जाति की सीमा रेखाएँ बदलती गयी हैं। ऐसे उदाहरण हैं जहाँ एक जैसे दिखने वाले समूह मिलकर एक हो गये हैं। ऐसे भी उदाहरण मिलते हैं जहाँ एक जाति बँट कर दो या अधिक जातियों को जन्म दे चुकी है। जाति से बहिष्कृत परिवारों द्वारा समुचित संख्या होने पर अपनी अलग जाति बनाने की मिसालें भी हैं। यहाँ एक जैसा नाम होने से पैदा होने वाली कठिनाइयों का जिक्र भी ज़रूरी है। कुछ ऐसी जातियाँ हैं जो उसके सदस्यों द्वारा किये जाने वाले व्यवसाय के नाम से जानी जाती हैं। कुछ उस स्थान के नाम पर जानी जाती हैं जहाँ से उनके पूर्वज आये थे, या उस भाषा के आधार पर जानी जाती हैं जो वे बोलते हैं।

इन कठिनाइयों पर नज़र डालने से साफ हो जाता है कि जाति की भिन्नभिन्न परिभाषाएँ पायी जाती हैं। - राजनीतिक दल इन भ्रामक धारणाओं का लाभ उठाते हुए जाति की सीमाओं के विस्तार में लगे हुए हैं क्योंकि लोकतंत्र में संख्या का महत्त्व है। समाजशास्त्री भी कभी तो जाति की एकक के रूप में और कभी एक व्यवस्था के रूप में परिभाषा देते आये हैं। कई ऐसे हैं जो इन दोनों की मिलीजुली विशेषताओं को गिना कर रह जाते हैं। - घुर्ये की परिभाषा भी कुछ ऐसी ही है .एस.जी— लक्षणों की सूची। जाति और वर्ण तथा जाति और उपजाति के

लिए एक ही संज्ञा का उपयोग भी भ्रांत धारणाओं को प्रश्रय देता आया है। भारतीय भाषाओं में 'सब कास्ट' के लिए कोई शब्द ही नहीं है। वर्ण को जाति और जाति को उपजाति मानना भयंकर भूल है।

जाति की एकक के रूप में परिभाषा एमनाडेल के सुझाये तरीके से देना उचित होगा। न .एफ.एस.ाडेल का कहना है कि प्रत्येक चिह्नित पदमें तीन (जिसके लिए उन्होंने भूमिका या रोल का प्रयोग किया है) स्थिति-प्रकार के गुणों का स्तरण होता है। ये हैं परिधीय, समुचितप्रासंगिक, तथा मूलभूत या धुरीय। परिधीय गुण या लक्षण वे हैं जिनके होने या न होने से या उनमें बदलाव आने पर भी भूमिका की प्रभावकारिता में कोई कमी नहीं आती। समुचित या पर्याप्त प्रासंगिक लक्षण वे होते हैं जिनके बदलने या अनुपस्थित होने पर भूमिका के अवबोधन और प्रभावकारिता में अंतर आता है और भूमिका का निर्वाह अपूर्ण सा रहता है।

मूलभूत या धुरीय लक्षण वे होते हैं जिनके बदलने या न होने पर भूमिका की पहचान ही समाप्त हो जाती है। प्रचलित परिभाषाओं के वस्तुविश्लेषण के आधार पर योगेश अटल ने एकक के रूप में जाति को इस प्रकार - मूलभूत या धुरीय लक्षण के अनुसार किसी एकक का न्यूनतम अंतर्विवाही होना : परिभाषित किया है; समुचित-प्रासंगिक लक्षण के अनुसार उस एकक में जन्मना सदस्यता, समान व्यवसाय और जाति पंचायत होना; परिधीय लक्षण के रूप में एकक का अपना नाम, उसके सदस्यों के नामकरण की कोई विशेषता और विशिष्ट वेशभूषा होना। इस परिभाषा के अनुसार समाज का वही समूह जाति कहा जा सकता है जो न्यूनतम स्तर पर अंतर्विवाही हो। 'न्यूनतम' उपसर्ग का इस परिभाषा के लिए महत्त्व है। जाति के स्तर के नीचे लोग जिन समूहों में बँटे होते हैं वे बहिर्विवाही होने चाहिए। इस विशेषता के बिना जाति का कोई महत्त्व ही नहीं रह जाता, क्योंकि जाति ऊपर के अन्य समूह भी अंतर्विवाही होते हैं पर उन्हें जाति की संज्ञा नहीं दी जा सकती। एक अन्य बिंदु की ओर ध्यान आकर्षित करना भी यहाँ आवश्यक है। किसी भी समूह को जब हम अंतर्विवाही कहते हैं तो उसका अर्थ यह होता है कि वह समूह यौनसाथी देने में समर्थ है-; अर्थात् उस समूह के भीतर विवाह संभव ही नहीं वरन अपेक्षित भी होता है। किंतु इसका अर्थ यह नहीं कि इस समूह के बाहर विवाह नहीं हो सकते। जब एक जाति किसी कारण दो हिस्सों में बँट जाती है तो भी उनमें अंतर्विवाह हो सकते हैं। इसी प्रकार हिंदू समाज में अनुलोम और प्रतिलोम विवाहों का प्रचलन रहा है। अनुलोम विवाह वे होते हैं जिनमें ऊँची जाति का वर अपने से नीची जाति में विवाह कर वधू लाता है। प्रतिलोम इसका ठीक विपरीत है जहाँ ऊँची जाति की कन्या नीची जाति के पुरुष से विवाह करती है और अपने पति की जाति में प्रवेश करती है। जिन स्थितियों में अणुलोम या प्रतिलोम विवाह की मनाही होती है और विवाह केवल जाति के भीतर ही संपन्न होते हैं उसे आइसोगैमी अर्थात् कठोर अंतर्वैवाहिकता की संज्ञा दी है। यह एक आदर्श स्थिति मानी जा सकती है। पर आज के दौर में जातिगत विवाहों के साथ ऐसे अंतरजातीय विवाह भी अधिकाधिक होने लगे हैं जहाँ अन्य जातियों से लायी गयी वधुएँ पति की जाति की सदस्य बन जाती हैं और उनकी संतानें पैतृक व्यवस्था के कारण पिता की ही जाति की जन्मजात सदस्य हो जाती हैं। न्यूनतम अंतर्विवाही कहने का अभिप्राय यह है कि जाति के स्तर के नीचे उस समूह में कोई अंतर्विवाही एकक का मूलभूत लक्षण अंतर्वैवाहिकता है। समूह को न्यूनतम -एकक नहीं होते। इस प्रकार जाति-स्तर पर अंतर्विवाही होना आवश्यक है। इस लक्षण का कठोरता से पालन करने वाले समूह आइसोगैमस यानी समयुग्मी अथवा पृथकविवाही हो जाता है। अंतर्विवाही समूह का एक अन्य पक्ष यह है कि वह बहिर्विवाही - समूहों में बँटा होता है, जिसे गोत्र कहा जाता है।

एकक के रूप में जाति किसी भी समाज या समुदाय का एक उपसमूह है। समाज या समुदाय के आर्थिक, राजनीतिक, सामाजिक और धार्मिक कामों में ऐसी प्रत्येक जाति अन्य जातियों के साथ मिलकर भाग लेती है। उनकी यह भागीदारी नियमों से संचालित होती है। इस प्रणाली को हम जातिव्यवस्था कह सकते हैं।-

जाति व्यवस्था को भी तीन लक्षणों में-बांटा जा सकता है। मूलभूत धुरीय/लक्षण जिसके तहत एक समाज-संस्कृतिमें कार्यरत अंतर्विवाही समूहों का बाहुल्य होना चाहिए; समुचितप्रासंगिक लक्षण जिनके मुताबिक इन -

जातियों का सोपानीकरण होना चाहिए; और परिधीय लक्षण जिनके अनुसार जाति से जुड़े व्यावसायिक विशेषीकरण के कारण श्रम विभाजन होना चाहिए।-जब ये तीनों ही लक्षण किसी समाजव्यवस्था में हों तो उसे -से आसानी से (जनजाति) व्यवस्था कहा जा सकता है। जाति का इस प्रकार प्रयोग करके उसे आदिजाति-जाति अलग करके पहचाना जा सकता है। यह सही है कि एक आदिजाति में वे सब लक्षण पाये जाते हैं जो एकक के रूप में जाति में पाये जाते हैं। किंतु एक आदिजाति एक व्यवस्था के रूप में समझी जानी चाहिए क्योंकि उसके समुदाय में अन्य कोई जातिव्यवस्था के लक्षण उसमें नहीं पाये -समान एकक नहीं होते। दूसरे अर्थों में जाति-जाते। आदिवासी समाज जातियों में बँटा हुआ नहीं होता। लेकिन जब किसी आदिजाति के लोग पास के ग्रामीण क्षेत्रों में अन्य जातियों के साथ रहने लगते हैं तो फिर वे भी उस ग्रामव्यवस्था में एक एकक बन -व्यवस्था या क्षेत्र-कर रह जाते हैं और जाति ही गिने जाते हैं। अन्य अंतर्विवाही समूहों की भाँति गाँव में रहने वाले आदिवासी परिवार भी एक अंतर्-विवाही समूह बने रहते हैं और इस प्रकार जाति का रूप धारण कर लेते हैं। वे जाति-व्यवस्था का उपांग बन जाते हैं। यही कारण है कि गाँवों में रहने वाले आदिवासी परिवार जैसे राजस्थान के होना उनका अतीत है। उनका वर्तमान अपने क्षेत्र की जातिव्यवस्था के एकक के रूप में हो जाता है। इनमें से कई तो अपने को हिंदू कहते हैं)क्योंकि हिंदू जीवना जो धर्मांतरण कर (पद्धति में धर्म परिवर्तन की प्रथा ही नहीं है-ईसाई हो गये हैं वे भी जाति जैसा ही बरताव करते हैं। चूँकि आदिवासियों के लिए संविधान में विशेष सुविधाएँ और प्रावधान दिये गये हैं इसलिए उनका अतीत फिर से जाग रहा है या बाहरी प्रभावों से जगाया जा रहा है। हालाँकि गाँवों की व्यवस्था में वे अब भी जाति की भाँति ही हैं। ढाँचागत दृष्टि से ऐसे समूह को ही आदिजाति या 'ट्राइब' कहना चाहिए जिसमें केवल जाति एकक के लक्षण हों न कि जाति-व्यवस्था के।

मिथकों के इतिहास के लेखनविश्लेषण में उपर्युक्त समाज विज्ञानियों द्वारा विश्लेषित जाति सम्बन्धी बोध को , उनकी विभिन्न अवधारणाओं के आधार पर समझ विकसित किये जाने की आवश्यकता है न कि किसी जाति के किसी एक चरित्र या घटना के आधार पर जैसा कि महाभारत के चरित्रों और घटनाओं के सन्दर्भ में ऐसा अक्सर किया जाता रहता है। घटोत्कच आदि की जातियों की समूह , एकलव्य, बर्बरीक, उपर्युक्त विश्लेषण हमें कर्ण, में या एकक के रूप में कहीं भी विस्तृत जानकारी उपलब्ध नहीं कराता बल्कि विभिन्न अनुशासनों में दर्ज वर्ण व्यवस्था और अनुलोम प्रतिलोम विवाह और उनकी संतानों अर्थात् वर्ण संकरों के इक्के दुक्के उदाहरण जरूर उपलब्ध कराता है। इन उदाहरणों के माध्यम से वर्ण व्यवस्था का क्रम वर्णच्युत होना तो दिखाई देता है लेकिन जातिच्युत होने जैसे उदाहरण हमारे सामने नहीं दिखते। इसलिए वर्णों के बीच के विवाह से वर्ण संकरों की | ऐसा किया जाना ठीक भी है , उपस्थिति तो सामने आती है किन्तु जाति संकर जैसी शब्दावली का अभाव है क्योंकि बहिर्विवाह जाति की संरचना को खत्म कर देता है इसलिए जाति संकर जैसी शब्दावली कहीं नहीं है।

मिथकों के इतिहास लेखन का उपर्युक्त आधार ग्रहण अध्ययन और विश्लेषण की मांग करता है ताकि किसी भी मिथक की पड़ताल ठीक ढंग से की जा सके और उन अस्मिताओं को ठीक ढंग से समझा जा सके नहीं तो हमेशा की तरह आख्यानों और उन स्मृतियों की जीवन्तता को बनाए रखकर हम बहुलतावादी बनकर वर्तमान वोटबैंक के माध्यम से राजनैतिक परिवर्तन तो कर सकते हैं लेकिन उस राजनैतिक परिवर्तन के माध्यम से भविष्य में किये जाने वाले सामाजिक परिवर्तन की दिशा ही समाप्त कर देंगे |

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“नाच्यौ बहुत गोपाल” उपन्यास में दलित विमर्श

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हिन्दी साहित्य के अंतर्गत दलित साहित्य सज़ा विशेष स्थान पाकर उसका एक ही अंग बन गई है। आधुनिक हिंदी साहित्य में अमृतलाल नागर जी का एक अत्यंत महत्वपूर्ण रचानाकार के रूप में होती है। अमृतलाल नागर ने जहाँ-ही, उपन्यास, बाल साहित्य, संस्मरण, रिपोतजि निबंध और जीवनी में अपनी कलम जमकर चलाई है। अमृतलाल नागर के उपन्यास चर्चित हैं। नाच्यौ बहुत गोपाल अमृतलाल नागर का महत्वपूर्ण उपन्यास है। नाच्यौ बहुत गोपाल में सदियों से अत्याचारित दलितवर्ग की पीड़ा को साकार किया है। समाज के अन्याय से त्रस्त दलित जाति की मुक्ति की आवाज नागर ने अपने उपन्यासों में उठाई है।

अमृतलाल नागर ने उच्चवर्ग के किरदारों को दफना कर अपने पात्र निम्न वर्ग से चुने। अमृतलाल नागर एक ऐसा नाम है, जो दलित न होते हुए भी दलितों की व्यथा को समझ सके है। -- नागर जी ने नाच्यौ बहुत गोपाल नामक बृहद उपन्यास सन 1971 में लिखा है। प्रस्तुत उपन्यास युद्धमूर्ति साहित्यकार अमृतलाल नागर का सर्वाधिक मौलिक और नवीनतम उपन्यास है। इसमें मेहतर कहे जानेवाले दलित जाति के जीवन को आधार बनाकर उनके जातिगत समाजशास्त्र को अत्यंत हृदयग्राही और सृजनात्मक शैली शिल्प में प्रस्तुत किया गया है। उपन्यासकार मेहतरों के रूप में नारकीय जीवन भोग रहे लोगों से साक्षात्कार करके उनके जीवन की गहराईयों तक जानने का प्रयास करते हैं। मेहतर जाति जिन्हा सामाजिक परिस्थिती में अस्तित्व में आई, उसकी धार्मिक सांस्कृतिक मान्यताएँ क्या हैं मेहतर जीवन का आर्थिक एवं यौन शोषण का वर्णन लेखक करता है। साथ ही काम पीड़िता निर्जुनिया के आंतरिक का बाह्य संघर्ष संस्कार तथा विकार में द्वंद्व और व्यवस्था से टकराहट की गुंज भी सुनाई देती है।

आलोच्य उपन्यास ढाई वर्षों के अथक परिश्रम और मेहतर मुहल्ले के निवासियों के साक्षात्कार करके लिखा गया है। नागर जी को इस उपन्यास को लिखने की प्रेरणा एक सनसनीखेज घटना को पढ़कर मिली। मैंने सुना कि एक धनी वृद्ध ब्राह्मण व्यापारी की तरुणी भार्या एक मेहतर के साथ भागी थी। अपने साथ वह जाफ़ी जहने और रुपये भी ले गई थी और दो दिनों के बाद ही पकड़ी गई। यही से उपन्यास का ताना बाना बुना शुरु हुआ। भारतीय समाज में दलित सदियों से हाशिये पर रहे हैं। उनका जीवन दरिद्र रह रहा है। उपन्यास के प्रारंभ में नागर जी मेहतर समाज की स्थिति का बोध कराते हुए लिखते हैं कि प्रकृति ने मानो इस बस्ती के कपाल पर ही दमन शब्द लिख दिया है। दरअसल मेहतर समाज व्यवस्था की विकृतियों के कारण शोषित व शासित है। आजादी के बाद भी वह विविध जीवन जी रहा है, इस कड़वा सत्य को स्वीकारना पड़ेगा।

अमृतलाल ने मेहतर जाति के इतिहास पर प्रकाश डालते हुए यह दर्शाया है कि ये लोग पहले राजपुत जाति के थे किंतु मुसलिम आक्रमण के दौरान इन्हें जबरदस्ती मेहतर बनाया गया। उच्च जाति के क्षत्रिय महत्तर क्षत्रिय महत्तर से मेहत्तर शब्द उत्पन्न हुआ। इस बात की पुष्टि लेखक जब दलित मुहल्ले में जाते हैं तब तक एक मेहतर करता है। बावूजी हमारे एक बुजुर्ग ने बतलाया था कि हम लोग भी कोई सदा के मेहतर नहीं थे छत्री थे। गोरी गजनी के बाशशा से लड़ाई में हार गये। वह हमें पकड़लें गया। हमारी औरतें हमसे छीन ली। उनका धरम बदल दिया। हमसे भी कहा कि अपना दीन धरम छोड़कर हमारे मजहब में आ जाओ। हमने कहा कि हम अपना धरम हरगिज हरगिज नहीं छोडेगे। बाशशा ने जुस्से में जहा जि नई छोडेगे तो तुम्हें हमारा मल मुत्र उठाना पडेगा। हमने ये जाम जरना मंजुर किया पर अपना धरम नही छोडा।¹

निर्जुजिया नागरजी के बहुचर्चित उपन्यास 'नाच्यौ बहुत गोपाल की नायिका' है। निर्जुनिया एक ब्राह्मण घर की संस्कारशील ज-या है। उसके जीवन की कई छोटी बड़ी घटनाओं को उजागर किया गया है। निर्जुनिया के पिता एक ब्राह्मण महाराजा पंडित बटुकप्रसाद के मुंशी थे। बाल्यावस्था में माँ की मृत्यु हो गई इसलिए मातृप्रेम से वंचित रहना पड़ा। उसका बचपन 'ना-ना' 'ना-नी' के यहाँ बीता। 'ना-ना' 'ना-नी' जे मृत्यु के बाद उसके पिता ने उसे अपने मालिक पंडित बटुक प्रसाद के यहाँ सौंप दिया। राय साहब की कोठी जो वासना से लवालव जीवन भोज-ना पड़ा। वह परिस्थितियों की शिकार हुई। उसकी सीतेली माँ पैसे के लिए अल्प आयुमें उसे वास-ना के दलदल में ढकेल देती है। किशोरावस्था में वासात्मक जीवन के प्रति झुकाव प्राकृतिक एवं अप्राकृतिक यौासंबंध से उद्दीप्त वासना एवं चार चारपुरुषों के साथ एक दिन में संभोग उसके जीवन जे 'नरकीय' बना देता है। पैसे के लिए ही उसकी सीतेली माँ उसकी शादी मसुरिवादी-न के साथ करवादेती है। पति उम्र में बूढ़ा एवं संदेही है। वह निर्जुनिया जे यौव-न जे भोज-ने के लिए शादी तो कर लेता है किंतु निर्जुज जी जाम वास-ना को तृप्त करने की शक्ति उसमें 'नहीं' हैं। यौ-न जुधा जी मारी निर्गुण अनवरत काम ज्वर में तडपती है, जब उसका पति उसे ताले में बंद कर देता है। ऐसे में बूढ़े में बूढ़े पति का व्यवहार ठीक होता तो शायद निर्गुण अपने जीवन से एवं नियति से समझोता कर लेती। किंतु उसका व्यवहार तो अमानवीय होता है। फल स्वरूप निर्जुज में वासना की ज्वाला और भडक उठती है। कामवाली मेहतरानी कुछ दिनों के लिए छुट्टी पर रहती है। तब उसका बेटा मोह-न सफाईके लिए आनेलगता है। निर्गुणा उसे अपने मोहपाशमें फँसाकर उसकेसाथ शारीरिक संबंध स्थापित करती है। असलमें मोहन जे प्रेम में पाजल निर्गुण उसके साथ भाग जाती है और निर्जुजा से निर्गुण हो जाती है। वह परिस्थिति की शिकार है। अपनी हवस पूर्ति के लिए वह मेहतरानी तो बन जाती है, पर एज-दम मेहतरानी 'नहीं' बन पाती। इस प्रकार नागर जी ने निर्जुनिया के जरिए इस समाज की सड़ी गली दलित स्थिति को सच्चाई के साथ प्रस्तुत किया है।

मोह-ना या मोह-न डाकू 'नाच्यौ बहुत गोपाल' का महत्वपूर्ण चरित्र है। दरअसल मोहान को भी अपने मेहतर होने का वैसा गर्व है जैसा कि किसी ब्राह्मण को अपने ब्राह्मण होने का होता है। मोहान चूँकि मेहतर होने जा 'जार्ज' नहीं करता लेकिन निर्गुणिया को पूर्णा मेहतरानी बनाने की ठान लेता है तथा उसे मेहतरानी बनाकर खुद डाकू बन जाता है। जब निर्गुणिया को दोहरा संघर्ष करना पड़ता है। एक मेहतरानी के तौर पर और दुसरा डाकू की पत्नी जे रूप में। मोहान के आंतक के कारण उन्हें कोई परेशान नहीं करता। सुविधाएँ भी आसानी से प्राप्त हो जाती हैं। हक्स की भूख पर वह काबू पा लेती है। मोहान के साथ भाग जाने जे पश्चात निर्गुणिया के हालत सचमुच दयनीय हो जाती है इसका उप-यासज-न ने यथार्थ चित्रण किया है। मोहान जी माँ जी नफरत देखिए इसे कही अलग ले जाकर रखो। मेरे घर में रेडियो के लिए जगह 'नहीं' है। आज ब्राह्मण छोड़ मेहतर पकड़ा है कल तुम्हें छोड़कर किसी और की चाट में भाग जायेगी। इसका बूढ़ा पुलिस में स्पष्ट कर दे तो सबसे पहले हमारे ऊपर ही सक सुभा जायेगा। एक छिनाल के पीछे हम शरीफ आदमियों की इज्जत क्यों जाय तो तुम तो अपने मामू के यहाँ रहते हो यहाँ तुम्हारे और तीन भाई बहन रहते हैं मैं उनके और अपने झमेटें पुलिस से 'न' जुवाने के लिए तैयार 'नहीं' हूँ।² माँ जे 'म-ना' ज-र-ने पर मोह-ना निर्गुणिया को लेकर मामा के घर जाता है।

मामा के घर में मामी पहले तो बहुत खरी खोटी सुनाती है। निर्जुजिया जे रहने देने से साफ 'म-ना' ज-र देती है, पर मोहान क्रिश्चन बन जाने की बात करता है तब नरम पड़ जाती है। किंतु गालियाँ तो सुनाती रहती है जैसे मेरे लडके को फँसाने से पहले तुने कितने खसम और किये बोल। तुझे मेरी ही इज्जत पर डाका डालने जे सुझा था रंडी छिनाल कहीं की। तेरी जवानी में आग लग जाए। कलमुही के भी आई तो चार पाँच सौ पल्लियाँ हरामजादी। जा चिलम भर के ला। तेरे में कीड़े पड़े। तेरे रोए रोए को बिच्छु काटे। तेरी सात पिढियाँ नरक में पड़े। तेरी माँ दादी।³ माई के शारीरिक एवं मासिज-अत्याचार से निर्गुणिया ऊब जाती है। एक बार मोहना से उसको समझा देने की बात कहती है। तब मोहना बिगडता है कि मैं तुम्हे कागज पेन्सिल देता हूँ। तुम्हे यह लिखकर देना होगा कि मैं अपनी मर्जी से फाँसी लगा रही हूँ इसमें और किसी का कसूर नहीं है।⁴ जब लिखने में देर करती है तो मोहना और बिगडता हुआ कहता है कि नहीं फाँसी तो तुम्हें आज ही लगानी पड़ेगी। तुम क्या लगाओगी मैं अपने हाथ से तुम्हारे गले में फाँसी का फंदा डालूंगा लेकिन चूँकि खुद फाँसी पर चढ़ना 'नहीं' चाहता इसलिए तुमसे वह बयान जरूर लिखवाऊंगा। लिख साली।⁵ सचमुच निर्जुजिया जी दुर्दशा देजो जैसी थी। उसके

बाद मोहना खटिया पर चढ़कर साडी का फंदा बांधकर लचकाते हुए कहता है अखिरी बार तेरा सुख भोगूंगा और अपने ही हाथों से तुझे फाँसी पर चढ़ा दूंगा। माई निर्गुण को जबरदस्ती भंगी बा-गो जी कोशिश करती है। एक दिन माई घर में ही डूटी जाती है और उसे ऊठाकर नाले में फेज दे-ो जो जहा जाता है तब निर्गुणियाकहती यह मुझेसे -ही होजा। मोह-ना के लिए ब्राह्मणी से मेहतरानी बन जाती है। मार मार जे भंजी बनाया जाता है। मैं सचमुच में मार मार भंगी-ना बनाई गई थी।⁶ आलोच्च उप-यास में मेहतर जाति की स्त्रियों के साथ यौन शोषण कैसे किया जाता है। इसका वास्तविक व मार्मिक चित्रण जिया जया है।

निर्गुणिया शरीर सुज पाने की लालसा में तबाह हो गई। माई दूसरे दिन निर्गुण को डूटी उठाने कहती है। तब उसका सर चकरा गया यह मना करती है तो माई उसका खनेटा खींचते हुए कहते लगी बहरी है क्यामेरे बेटे की जिदजा-नी खराबकर सकती है, हरामजादी और यह नहीं कर सकती अरे तु क्या तेरा बाप भी उठायेगा चल उठा।⁷ माई निर्गुणीया को बुरी तरह से पीटती है। मारखाते खाते वह बेहोश हो जाती है। मामू भी कहता है कि माईका कहना ठीक है। तुम्हारे हमारे पुश्तैनी काम की आदत तो डालती ही होगी इसके बिना बिरादी में मुँह कैसे दिखाओगी। जिस घर में आई हो उसके कायदे कानुन से -ही चलोगी तो बदनाम होगी कि जरूर किसी और जाति की औरत है, भगा के लाया है।⁸ लेजज ने निर्गुणिया के संपुर्ण दिखाया है। जब तक वह ब्राह्मण समाज में रही उसका लगातार शोषण होता रहा पर मोह-ना के साथ भागकर वह मेहतरानी बन गई तब अपनी वासनाओं के साथ उसने विजय प्राप्त कर, मा-गो योषि-नी बन गई। राम एवं श्याम को भजना छोड़कर वह मोहना को भजती है। वस्तुतः यह परिवर्तन फकीर बाबा के कारण आया है। उपन्यास के अंत में निर्गुणिया एक भरा पुरा संपन्न परिवार छोड़कर जाती है। चाकी संताने निर्गुण एवं बेटा शकुंतला उच्च शिक्षा हांसिल करके नौकरी में लग जाते हैं। गौरतलब बात यह है कि निर्गुणिया जे मोह-ना से प्रेम करके मेहतरों की बस्ती में शामिल हो जाना। दलित समाज के शोषण को स्वयं अपनी आँखों से देखना फिर अपना जीवन मेहतरों की उन्नति में लगा देना बड़ी बात है। उपन्यास में निर्गुणिया के यातनामय नारकीय जीवन गौरे लोगों का अप्राकृतिक यौन संबंध गांधी जी के अछुतोद्वार आंदोलन निर्गुणिया के जीवन के संघर्ष के कई चित्र मिलते हैं। उप-यास उल्लेख है मेहतर साला तो करज में ही जनमता है और करज में ही मरता है। आज एक तो कल दूसरा महाजा नटई दबायेगा। मरना तो है ही।⁹ मेहतर जाति की दुर्गति की ओर संकेत करते हुए -नागर जी लिखते हैं कि यह गति क्या देव निर्मित है -हीं यह सामाजिक कृष्यवस्था की देन हैं। इसे बदल-ना ही होजा।¹⁰ असल में समाज को बदलने की प्रबल आकांक्षा दिखाई देती है।

इस प्रकार कहा जा सकता है कि नाच्यौ बहुत गोपाल में सामाजिक चेतना के द्वारा उपेक्षित, वंचित, पीड़ित, शोषित, दलित, लांछित, समाज को वाणी देता है। उपन्यास का अंत निर्गुणिया जे दर्द-आक अंत के साथ होता है। अतः निर्गुणिया का दर्द हमें अवश्य बेचैन करता है, इसमें कतई संदेह -हीं।

संदर्भ सूची

1. नाच्यौ बहुत गोपाल अमृतलाल नागर, राजपाल एंड संज्ञ दिल्ली प्रसं 1978 पृ.93.
2. वही पृ. 73
3. वही पृ. 82.
4. वही पृ. 91.
5. वही पृ. 92
6. वही पृ. 92
7. वही पृ. 97
8. वही पृ. 12
9. वही पृ. 13
10. वही पृ. 14



38.

महिला सबलीकरणातील डॉ. बाबासाहेब आंबेडकरांचे योगदान

- सौ.सीमा शशिकांत कदम

वाणिज्य विभाग

सहयोगी प्राध्यापक, गोगटे जोगळेकर महाविद्यालय, रत्नागिरी

I) **प्रस्तावना** - १८४०-१९०० हा कालखंड सामाजिक सुधारणांच्या दृष्टीने धामधुमीचा कालखंड, प्रामुख्याने सामाजिक प्रबोधनाचा मानला जातो. या काळात स्त्रियांच्या संदर्भातील अनेक प्रश्न पुढे आले या संदर्भात समाजभूमिका, मनोभूमिका तयार करण्याचे कार्य अनेक सुधारकांनी केले. महाराष्ट्रात लोकहितवादी (गो.ह.देशमुख), ज्योतीराव फुले, सावित्रीबाई फुले, विष्णूशास्त्री पंडित, आगरकर, न्या. रानडे, भांडारकर अशा अनेक थोर समाजसुधारकांनी स्त्रियांसाठी स्वातंत्र्याच्या वाटा खुल्या केल्या. ब्रिटीश राजवटीत स्त्रियांना आपल्या दास्याची जाणीव होवू लागली. या राजवटीत स्त्रियांना काही माणुसकीचे व काही नागरिकत्वाचे अधिकार मिळाले. प्राथमिक, माध्यमिक मग महाविद्यालयीन द्वारे उघडली गेली. स्त्री शिक्षण, विधवा विवाह, केशवपन निषेध, बालविवाह इ. पुरस्कार करित या समाजसुधारकांनी पथदर्शक काम केले. न्या. रानडे, गोपाळकृष्ण गोखले, महात्मा फुले, आगरकर इ.स्त्रियांना त्यांच्यावरील अन्यायाची जाणीव करून देणारे पहिले नेते, समाजसुधारक पुरुषच होते. समाजाचा अर्धा भाग असलेली स्त्री जर मागे राहिली तर समाजाची उन्नती होणे अशक्य नाही हे या द्रष्ट्या पुरुषांनी जाणले होते. सावित्रीबाई, पंडिता रमाबाई, रमाबाई रानडे, असे अपवाद वगळले तर स्त्रियांच्या कल्याणासाठी पुरुषांनीच पुढाकार घेतला. प्रज्ञावंत डॉ. बाबासाहेब आंबेडकर हे समाजद्रष्टे होते. स्त्री आत्मनिर्भर झाली पाहिजे. कारण ती समाजाचा मुलाधार आहे. हे त्यांचे विचारसूत्र होते. स्त्री सबलीकरणाचे ते कट्टर पुरस्कर्ते होते. त्यामुळे सदर शोधनिबंधात “ महिला सबलीकरणातील डॉ. बाबासाहेब आंबेडकरांचे योगदान” या विषयावर प्रकाश टाकण्याचा प्रयत्न केला आहे.

II) **उद्दिष्टे** - १. महिला सबलीकरण संकल्पना, उद्दिष्टे समजून घेणे,
२. डॉ. आंबेडकरांचे महिलाविषयक विचार समजून घेणे.
३. महिला सबलीकरण का आणि कसे याविषयीचे विचार लक्षात घेणे
४. महिला सबलीकरणामुळे खरोखरच समाजविकास झाला आहे का याची शहानिशा करणे.

III) **अभ्यासाची गृहितके** -

१. महिला सबलीकरणसंदर्भात प्राचीन समाजात डॉ. आंबेडकरांसारख्या विचारवंतांनी प्रकाश टाकला आहे.
२. महिला सबलीकरणातच समाजविकास दडलेला आहे अशी धारणा होती
३. महिलांचे सबलीकरण म्हणजे कुटुंब आणि समाज यांचे सबलीकरण यावर विश्वास होता.

IV) **संशोधन पध्दती** - सदर संशोधन प्रबंधासाठी दुय्यम माहितीचा आधार घेतला आहे. अभ्यासाची उद्दिष्ट्ये लक्षात घेवूनच विविध प्रकाशित पुस्तके, वर्तमानपत्रे, नियतकालिके, इत्यादी मार्गांनी माहिती मिळविली आहे.

V) महिला सबलीकरण संकल्पना -

स्त्रियांच्या विकासासंबंधी जाणीव असणे हे स्त्रीच्या सबलीकरणाचे मूलतत्त्व मानले जाते. स्त्री अधिकाराचा पुरस्कार करणारी ही संकल्पना आहे. स्त्रियांना पुरुषांच्या बरोबरीने विकास व प्रगतीच्या समान संधी उपलब्ध करून देणे, हे खरे स्त्रियांचे सबलीकरण होवू शकते. महिलांना पुरुषांच्या बरोबरीने सामाजिक, आर्थिक व राजकीय हक्क मिळवून देणे म्हणजे सबलीकरण.

समाजामध्ये स्त्रियांना उपेक्षित ठेवण्याचा विकास प्रक्रियेपासून लांब ठेवू पहाणाऱ्या शक्तींमध्ये मतपरिवर्तन घडवून आणण्याची प्रक्रिया ही महिला सबलीकरण मानले जाते. महिला सबलीकरण म्हणजे त्यांना राष्ट्र विकासाच्या प्रक्रियेत पुरुषांच्या बरोबरीने सहभागी करून घेणे होय. शारीरिक व मानसिक हिंसाचारापासून महिलांची सुटका करणे होय.

महिलांच्या निरक्षरतेचे प्रमाण कमी करणे, आर्थिक स्वावलंबन, राजकीय प्रक्रियेत सहभाग, प्रसारमाध्यमे, आरक्षण, विविध कायदे इ. मार्गांचा वापर करून महिला सबलीकरण होवू शकते. आज स्त्री शक्ती अधिकाराचा पुरस्कार करणारी सर्व समावेशक विचारसरणी निर्माण झाली आहे. महिला सबलीकरण त्याच विचारसरणीचा एक भाग मानले जाते. या स्त्रीवादी विचारसरणीची दोन प्रमुख तत्वे आहेत.

अ) लिंगभेदाच्या आधारावर पुरुषांच्या बरोबरीने समानसंधी मिळणे.

ब) विषम वागणूक नष्ट होवू शकते यावर ही विचारसरणी विश्वास ठेवते.

➤ महिला सबलीकरण नवविचारसरणी -

- लिंगभेदाला विरोध करणे.
- स्त्रियांना पुरुषांबरोबर समान संधी व अधिकार उपलब्ध करून देणे
- स्त्रियांचे होणारे शारीरिक व मानसिक व आर्थिक शोषण नष्ट करणे.
- स्त्रियांना राष्ट्र विकास प्रवाहात सहभागी करून घेणे.

VI) महिला सबलीकरणाची उद्दिष्टे -

१) स्त्री पुरुष समानता -

महिला सबलीकरणाची मुख्य मागणी स्त्री पुरुष समानता प्रस्थापित करणे ही आहे. लिंगभेदावर आधारलेली पुरुषप्रधान संस्कृती आता नष्ट केली पाहिजे. राष्ट्र विकासाच्या प्रवाहात स्त्रियांना समानसंधी, समान दर्जा, सत्तेत महत्वाचा वाटा उपलब्ध करून देणारी व्यवस्था निर्माण व्हावी.

२) आर्थिक व सामाजिक न्याय -

ऐतिहासिक काळापासून पिढ्यानपिढ्या स्त्रियांवर अन्याय होत आलेले आहेत. त्यांना आर्थिक, सामाजिक व राजकीय अधिकार देण्यात आलेले नाहीत. त्याचा परिणाम स्त्रियांच्या विकासावर मर्यादा आलेल्या दिसतात. स्त्रियांना हे अधिकार प्रदान करून देणे म्हणजे सबलीकरण.

३) **स्वावलंबन -**

स्त्रियांना स्वावलंबी बनविणे हे सबलीकरणाचे महत्वाचे उद्दिष्ट आहे. स्त्रियांना स्वयंरोजगार मिळाल्यास त्या स्वतःच्या पायांवर उभ्या राहू शकतील. त्यांना रोजगाराच्या संधी उपलब्ध झाल्या पाहिजेत. अर्थातच त्यामुळे देशाच्या आर्थिक विकासाला हातभार लागेल. व स्वतः महिलांचा विकास होईल. त्यामुळे स्त्रियांवर होणारे अन्याय दूर होण्यास मदत होईल.

४) **राजकीय निर्णय प्रक्रियेत सहभाग -**

राजकीय क्षेत्रात निर्णय प्रक्रियेमध्ये पुरुषांची मक्तेदारी पहावयास मिळते. यासाठी राजकीय निर्णय प्रक्रियेत महिलांचा सक्रीय सहभाग असणे आवश्यक आहे.

५) **साक्षरतेचे प्रमाण वाढविणे-**

तुलनात्मक दृष्ट्या स्त्री साक्षरतेचे प्रमाण कमीच आढळते. शिक्षणामुळे स्त्रियांच्या मानसिक, बौद्धिक विकास होवू शकेल. त्यामुळे होणारे अन्याय दूर होण्यास मदत होईल म्हणून स्त्रियांमधील निरक्षर प्रवृत्ती कमी व्हावी हे सबलीकरणाचे उद्दिष्ट आहे.

६) **समाजाच्या मानसिकतेचे परिवर्तन -**

स्त्रियांना उपेक्षित ठेवणाऱ्या ज्या प्रवृत्ती आहेत त्याविरुद्ध समाजामध्ये मतपरिवर्तन करणे आवश्यक आहे. त्यासाठी स्वतंत्र आंदोलने, चळवळी, उभाराव्या लागतील. परंपरागत मागासलेल्या मानसिकतेला छेद देण्यासाठी नवविचारांची प्रेरणा निर्माण करावी लागेल.

७) **समानसंधी -**

स्त्रियांना सर्वच क्षेत्रांमध्ये पुरुषांच्या बरोबरीने समानसंधी उपलब्ध करून देणे अर्थात संविधानाने ही संधी उपलब्ध करून दिलेली आहे. परंतु त्याचा फायदा अधिकाधिक महिलांनी घ्यावा यासाठी प्रयत्न करणे आवश्यक आहे. महिलांना शासकीय विविध योजना व कार्यक्रम यांची माहिती करून देवून त्यांच्याकडून सर्व प्रक्रिया पूर्ण होणे हे स्वयंसेवी संघाचे महत्वाचे कार्य ठरते.

थोडक्यात राष्ट्रीय विकास ही केवळ पुरुषांची जबाबदारी आहे असे नाही तर समाजाचा एक घटक म्हणून तेवढीच जबाबदारी स्त्रियांची देखील आहे याची जाणीव निर्माण करणे हे महिला सबलीकरणाचे उद्दिष्ट आहे.

VII) **महिला सक्षमीकरणासाठी डॉ. बाबासाहेब आंबेडकराचे कार्य**

“ कशीही असो स्त्री कुटुंबकेंद्रीच असते
म्हणूनच तिने सजग होणे गरजेचे असते.”

भारतातील स्त्री विकासाच्या प्रगतीच्या कार्यात डॉ. आंबेडकरांचे योगदान फार महत्वाचे आहे. वंचित, शोषित, पीडित, महिला वर्गाच्या सबलीकरणासाठी सक्षमीकरणासाठी त्यांनी केलेले कार्य फार मोलाचे आहे. डॉ. आंबेडकरांनी भारताच्या राज्यघटनेत स्त्रीपुरुष समतेची जाहीर नोंद करून ऐतिहासिक कामगिरी केली आहे.

महिला सबलीकरणाच्या उद्दिष्टांचा विचार करता आंबेडकरांनी केलेले प्रत्येक कार्य हे आजच्या नवविचारसरणीचा आधार आहे असे म्हटले तर वावगे ठरू नये.

➤ **स्वाभिमान जागृतीसाठी सभा -**

स्त्री पुरुष यांनी मिळूनच समाजाच्या संसाराच्या अडचणी सोडविल्या पाहिजेत हे त्यांचे मत होते याशिवाय त्यांचे रहाणीमान मुलामुलींचे शिस्त याबाबत ते प्रबोधन करीत . १९२७ मध्ये घडलेल्या सत्याग्रहाच्यावेळी कोणत्याही पदावर नसतानादेखील जवळपास ५००० स्त्रियांची त्यांनी स्वतंत्र सभा घेतली होती.

➤ **दलित स्त्रियांची परिषद -**

स्त्रियांची प्रगती ज्या प्रमाणात झाली असेल त्यावरून एखाद्या समाजाची प्रगती मोजता येते. या दृष्टीने प्रबोधन करताना १९४२ मध्ये नागपूर येथे २० ते २५ हजार स्त्रियांची परिषद घेण्यात आली होती त्यावेळी त्यांनी आपल्या भाषणात विशेषतः विवाहित मुलींना संबोधित करताना सांगितले की लग्न झालेल्या प्रत्येक मुलीने पतीची एक मैत्रिण म्हणून त्याच्या समवेत सहकार्य करावे. समतेचा आग्रह धरावा.

➤ **कायदा मंत्री म्हणून केलेले कार्य -**

समाजाला योग्य प्रकारे बदल घडवून आणण्यासाठी कायदा हा महत्वाचा घटक आहे हे त्यांनी जाणले होते. स्थानिक स्वराज्य संस्था, मालकी हक्क, सक्तीचे व मोफत शिक्षण, सकस आहार, शरीरस्वास्थ्य व जीवनमान उंचावते अशा अनेक प्रकारे त्यांनी स्त्रियांना समानता मिळवून दिली. सर्व हिंदू कोड कायदांचे संहितीकरण करून सर्व हिंदूंना एकच कायदा करून स्त्रियांना समान हक्क मिळाला पाहिजे. यासाठी सरकारने १९४१ साली “ हिंदू कोड कमिटी” नेमली होती. डॉ. आंबेडकर कायदामंत्री असल्याने हिंदू कोड बिल कायदाच्या भाषेत मांडण्याचे काम त्यांच्याकडेच होते. प्रकृती चांगली नसतानाही त्यांनी काळजीपूर्वक व प्रामाणिकपणे काम केले.

➤ **हिंदू कोड बिल -**

ब्रिटीशांच्या काळापासून समाजसुधारणेबाबत काही कायदे पास झाले. परंतू भारतामध्ये असलेली असमानता नष्ट करण्याएवढी ताकद त्यांच्यामध्ये नव्हती. परंपरागत पारतंत्र्याच्या परिस्थितीतून बाहेर काढण्यासाठी सन्मानाचे स्थान व प्रतिष्ठा मिळवून देण्यासाठी हिंदू संहिता विधेयक म्हणजे “ हिंदू कोड बिल” तयार केले. यामध्ये त्यांनी सात कायदे एकत्रित समाविष्ट केले.

- १) एखादा हिंदू मृत्यूपत्र न करता मरण पावला तर त्याच्या मिळकतीसंबंध हक्कदार स्त्री पुरुष
- २) मृताचा वारसदार ठरविण्याचा अधिकार
- ३) पोटगी
- ४) विवाह
- ५) घटस्फोट
- ६) दत्तकविधान
- ७) अज्ञान पालकत्व

दोन वर्ष रात्रंदिवस मेहनत करुन तयार केलेल्या या बिलाला जीर्णमतवादी आणि सनातनी हिंदूनी कडाडून विरोध केला. या बिलाबाबत डॉ. आंबेडकरांना अतिशय मनस्ताप सहन करावा लागला. हे बिल हिंदू स्त्रियांना फायदा मिळवून देणारे होते. भारतातील सर्व धर्म, जाती आणि समाज यांचे कायदे स्त्रियांना न्याय देणारे नाहीत. ते तसे व्हावेत म्हणून डॉक्टरांनी प्रयत्न केले. परंतू हिंदू कोड बिलाला मान्यता मिळाली नाही. शेवटी डॉ. आंबेडकरांनी आपल्या मंत्रिपदाचा राजीनामा दिला.

➤ भारतीय संविधान -

स्वातंत्र्य, समता, बंधुता या त्रिसुत्रींवर भारताची राज्यघटना आधारलेली आहे. भारताच्या राज्यघटनेने स्त्रियांना पुरुषांच्या बरोबरीने समान हक्क दिले. डॉ. आंबेडकरांना राज्यघटनेचे शिल्पकार मानले जाते. या राज्यघटनेतील काही कलमांचा विचार करू.

- १) संविधान कलम १४- या कलमात डॉ. आंबेडकरांनी कोणत्याही भारतीय व्यक्तीस भारताच्या राज्यक्षेत्रात कायदयापुढे समानता किंवा कायदयाचे समान संरक्षण नाकारता येणार नाही असे नमूद केले आहे.
- २) कलम १५.१ - राज्य, धर्म, जात, वंश, लिंग, जन्मस्थान या अथवा यापैकी कोणत्याही कारणावरून भेदभाव करता येणार नाही.
- ३) कलम १५.२ - सार्वजनिक ठिकाणी अस्पृश्यता न पाळणे
- ४) कलम १५.३ - स्त्रिया व बालके यांच्याकरिता विशेष तरतुदी
- ५) कलम ३९ - उपजीविकेचे साधन मिळविण्याचा हक्क, समान वेतन
- ६) कलम ४२- स्त्रियांनी प्रसुती सहाय्यासाठी तरतूद. पुननिर्मितीची क्षमता, व प्रकृती लक्षात घेवून स्त्रियांचे आरोग्य व कुटुंबाचे योग्य नियोजन याविषयी त्यांची भूमिका महत्वाची होती.

➤ विविध कायदांचा आधार -

हिंदू कोड बिलात डॉ. आंबेडकरांनी कायदांचा पाठपुरावा केला होता. समानतेच्या दृष्टीने हिंदू कोडमध्ये सुधारणा केल्याशिवाय राज्यघटनेला अर्थ रहाणार नाही असे त्यांचे मत होते. म्हणूनच निदान बहुसंख्य असणाऱ्या हिंदूंचा कायदा बदलावा म्हणून प्रयत्न केले. त्यामुळे हिंदू कायदयात सुधारणा करण्यात आल्या. स्त्रियांच्या हितरक्षणासाठी भारतामध्ये जे वीस कायदे आहेत ते हिंदू कोड बिलाचे निरनिराळे भाग व त्यामध्ये काही बदल करुन मंजूर करण्यात आले आहेत.

- स्त्री प्रतिबंधक कायदा १९२६
- हिंदू विधवा पुनर्विवाहोत्तेजक कायदा १८५६
- भारतीय तलाक कायदा १९७२
- ख्रिस्ती विवाह कायदा १८७२
- विवाहित नारी संपत्ती संरक्षक कायदा १९७४
- लीगल प्रॅक्शनर (वुमेन्स) अॅक्ट १९२३

- बालिका विवाह प्रतिबंधक (शारदा) १९२६
- पारसी विवाह आणि तलाक कायदा १९३६
- हिंदू नारी संपत्ती अधिकार कायदा १९३६
- प्रसुती अवस्थेत मिळावयाचे हक्क संघश्री १९४३
- हिंदू विजोड विवाह प्रतिबंधक कायदा १९४६
- हिंदू विवाह वैधता कायदा १९४६
- विशेष विवाह कायदा १९५५
- हिंदू विवाह कायदा १९५५
- हिंदू उत्तराधिकार कायदा १९५६
- हिंदू दत्तकग्रहण आणि निर्वाह कायदा १९५६
- हिंदू दत्तकग्रहण कायदा १९५८
- वेश्यावस्ती निर्मूलन कायदा १९५८

➤ **स्त्री परिवर्तनासंबंधी “ बोल महामानवाचे ”**

- “घर प्रपंच्याच्या अडचणी ज्याप्रमाणे स्त्री व पुरुष मिळून सोडवितात त्याप्रमाणे समाजाच्या संसारातील अडचणी स्त्री पुरुषांनी मिळून सोडवावयास पाहिजेत. पुरुषांनी हे काम अंगावर घेतले तर ते पार पाडण्यास त्यांना पुष्कळ अवधी लागेल. याब-ल शंका नाही. तेच काम स्त्रियांनी जर अंगावर घेतले तर त्या कामात लवकर यशप्राप्ती करून घेतील .” -- महाड १९२७
- “ तुम्हाला समजले पाहिजे की स्त्री जात समाजाचा अलंकार आहे. प्रत्येक समाज स्त्रियांच्या चारित्र्याचा अधिक मान देतो. आपली गृहिणी होणारी स्त्री उत्तम कुलातील असावी अशी प्रत्येकजण अपेक्षा करतो ” -- धुळे ३१ जुलै १९३७
- “ अनेक स्त्रिया नको असलेली संतती टाळण्यासाठी अघोरी पध्दतीने गर्भपात घडविण्याचा प्रयत्न करतात. कारण काहीही असो. स्वीकारावीशी न वाटणारी बाळे जन्माला आली तर अशा अपत्यांच्या संगोपनाकडे मातांचे दुर्लक्ष होते. आशी संतती समाजावर निव्वळ भार बनते, रोगट व्यक्तींनी जन्माला घातलेल्या मुलांमुळे रोगट प्रजा निर्माण होते. या सर्व समस्यांवर एकमेव अधिकृत इलाज म्हणजे संततीनियमन ” -- मुंबई १९३८
- “ मुलीला संपत्तीमध्ये हिस्सा देणे म्हणजे कुटुंबाच्या हिताला बाधा आहे या तर्काबाबत मी खूप मोकळेपणाने हे निवेदन करू इच्छितो की ज्या तर्काची ताकद मी मान्य करू शकत नाही जर एका पुरुषाला बारा मुले आणि एक मुलगी असेल आणि जर वडिलांच्या मृत्युदिवशी बारामुलांनी संपत्तीचे वाटप करावयाचे ठरविले व त्याच वेळी मुलीला जर तेरावा वाटा मिळणार असेल तर कुटुंबाची कोणत्याप्रकारे हानी होणार आहे ?” -- केंद्रीय विधीमंडळ, नवी दिल्ली फेब्रुवारी १९४९
- “ आजच्या जगात संपत्तीच स्वातंत्र्याचा आधारस्तंभ आहे. जोवर स्त्रियांना संपत्तीचा वारसा मिळत नाही तोवर त्यांची गुलामगिरी संपणार नाही. त्यादृष्टीने हिंदू कोड बिलात मी तरतूद केली होती पण ते बील मंजूर होवू शकले नाही यामुळे आता येणारे

बिल कोणत्या स्वरूपात येते व त्यात स्त्रियांच्या स्वातंत्र्याच्या हक्कांची काय तरतूद आहे याकडे महिलावर्गाने फार बारकाईने पाहिले पाहिजे इतकेच नाही तर आपल्या हक्कांसाठी झगडण्यास त्यांनी आपले मनोदौर्बल्य टाकून कंबर कसली पाहिजे तरच त्यांची सुधारणा व प्रगती होईल ”

कोल्हापूर २५ डिसेंबर १९५२

- “ महिलांच्या सामाजिक उत्कर्षामध्ये कायदयाचे जे अडथळे यततात ते दूर करण्याचा प्रयत्न हिंदू कोड बिलात करण्यात आला आहे. स्वातंत्र्य हे धनसंपत्तीवर अवलंबून असते. आणि ते प्रत्येक महिलेने आपले स्वातंत्र्य आबाधित राखण्यासाठी आपली धनसंपत्ती आणि अधिकार यांची काळजीपूर्वक जपणूक केली पाहिजे ”

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बेळगाव २६ डिसेंबर १९५७

VIII) निष्कर्ष -

महिला सबलीकरण संकल्पना, तिची विचारसरणी, उद्दिष्टे यांचा काळजीपूर्वक अभ्यास केला तर आपणास हे निश्चितपणाने जाणवेल की डॉ. बाबासाहेब आंबेडकरांनी महिलांच्या विविध समस्यांचा आपल्या ज्ञानाने, चिंतनाने, वस्तुनिष्ठपणे जाणीव ठेवून अभ्यास केला. कृतीशील प्रयत्न केले एवढेच नाही तर समस्यांच्या निवारणासाठी आपल्या मंत्रीपदाचा त्याग केला. दुर्दैवाने त्यांच्या निधनानंतर त्यांच्या कार्याला केवळ दलितांचे कैवारी या पुरताच गौरव केला जातो. परंतु अर्थशास्त्र, राज्यशास्त्र, इतिहास, मानववंशशास्त्र, मानसशास्त्र, ज्योतीषशास्त्र प्रशासनशास्त्र इ. विषयात केलेल्या कार्याचा विचार होणे आवश्यक आहे. स्त्रियांच्या परिवर्तनासाठी कायदयाची गरज जाणून त्यांनी केलेल्या प्रयत्नांना आता कोठे क्रियाशीलता लाभते आहे म्हणूनच म्हणावेसे वाटते की,

“ आभाळाने नाकारलेल्या पंखाना
उड्डाणाचे सामर्थ्य देणाऱ्या महामानवा
तुझे विचार आमचे आचार होवोत ”

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40.

ROLE OF MEDIA IN EDUCATING LIGS TO AVOID UNWANTED EXPENSES AND SAVE THEM FROM THE VICIOUS DEBT CIRCLE

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***Abstract:** This article throws light on the plight and hardships faced by many Low Income Group (LIG) people, who are caught in the web of debts on account of unwanted and unnecessary expenditure. An effort has been made to study the factors influencing the people to indulge in unwanted expenditure and consequences. In the guise of false pride and score reputation in the neighbourhood, many are spending beyond their capacity in organizing functions and celebrations.*

Introduction

Financial management is an art, skill and practice. It can be a challenge for many, irrespective of their financial background. Of late, a trend or a practice is fast catching up among many in Low Income Group (LIG) people in Hyderabad, where in many are seen spending beyond their capacity in performing rituals, conducting functions and celebrations. And, this is happening year after year and subsequently drawing many into debts.

Interestingly, the practice appears to be more predominant in urban areas than in rural. While, very few manage to emerge successful, many unable to clear their debts, take extreme steps. On a broader perspective, the media confines to reporting about such incidents and not much emphasis is laid on cause and effect mechanism in the entire scenario.

Scope and Methodology

There are many slums in Hyderabad and an attempt was made to ascertain the factors that make people to splurge without considering their ability and budget in conducting functions. Accordingly, a few people were interviewed in different basthis of Sitaphalmandi, Addagutta, Bojagutta, Manikeshwar basthi and other areas.

A questionnaire was prepared and the people and their families were asked to share their views on the practice of spending more for functions and other celebrations annually. A sample was collected and the gist of the same is presented in this article.

Implications

Celebration is all about inviting friends and relatives to celebrate an occasion or an achievement. But in the quest to prove a point or show off or continue the decades-old practice in their families, many are ending up taking loans for high interest rates. Unable to clear the loans, many families go haywire and some people take extreme steps of committing suicides.

What is debt?

It is generally defined as something that is owed or that one is bound to pay to or perform for another. Though on the face of it, many are aware of this, most have been through the tough times in clearing their debts and many have lost their hard earned reputation, finances and credibility. Not to mention about the incidents, when people committed suicides unable to clear their debts.

This phenomenon is common in all sections of the society but is predominantly persisting more in the Low Income Groups (LIGs).

But why do people take loans? The reasons can vary. Necessity, unavoidable circumstances (medical emergency), desire to own few things or services or splurging on unwanted things to boast about one's opulence or capability. Now, call it an influence or the fear of getting criticised in the neighbourhood, more and more people in the LIGs are falling into the vicious debt circle. While, only a minimal percentage is emerging successful in clearing the last hurdle, majority are losing their property and at times their lives after getting trapped in the web of debts, which keeps mounting on them with every passing day, month and year. In the end, forcing them to take extreme measures to bail out of the circumstances – suicide is the preferred option for many.

Though it may sound strange or unbelievable but many in the neighbourhood come up with different heart wrenching stories. A maid, a auto driver, a watchman or a security guard, most of them come up with different stories but the general picture is succumbing to rising expenses, which are mostly uncalled for and unwanted. And most importantly, which can be avoided.

Take the case of A. Satyanarayana, an auto driver by profession. A resident of Sitaphalmandi, his wife Sujatha, two daughters – Malathi and Renuka and a teenager son Satish are dependent on him. After toiling hard for over 16 hours a day, he ends up earning nearly Rs.700 a day.

Working for about 25 days, his monthly income is about Rs.17,500. After deducting expenses, including liquor consumption, vehicle maintenance and others, his income comes down to Rs.12,500. Sujatha his wife will have to manage the monthly provisions, education expenses of the children and other miscellaneous expenditure from the amount handed over to her. His daughters are studying fifth and sixth standard and the annual fee is about Rs.10,000 a year for each child. Add to this, the annual intermediate college fee of Rs.25,000.

Major portion of Satyanarayana's annual income goes into the education of his children. After trying to make both ends meet, the expenses keep mounting on him every month. This is mainly due to the occasions, birthdays, anniversaries and festivals that are to be celebrated.

While festival celebrations are inevitable, the seeds for rising unwanted expenditure are sown in celebrating a few occasions like "Onila Panduga for girls and "Pattu Panchala Panduga" for boys, which are generally conducted during 11 years of children.

In a desire to boast about the capability and not compromising on the budget, Satyanarayana took loan and organised the celebrations on a grand note. A lavish

dinner was offered and the one BHK house (tenant) was decked up with lights and flowers. The loan was obtained on high interest and since then, he is paying the interest and finding it a task to clear the principal amount.

Admitting the challenge and hardship, Satyanarayana says “My neighbour conducted Pattu Panchala panduga offering biryani and other delicacies to guests. If I don’t offer a decent dinner, my family will be criticised for my inability to host a function. Izaat ka sawal saab,”.

In an effort to meet the rising expenditure, Sujatha started working as a maid in three houses, earning about Rs.4500 a month. Yet, Satyanarayana’s family reels under debt and struggles to make both the ends meet.

Greater Hyderabad Municipal Corporation launches an initiative

Assessing the plight of such people and to bail them out, the Urban Community Development of Greater Hyderabad Municipal Corporation (GHMC) has roped in over four and half lakh self help group women for conducting awareness programmes on the adverse effects of splurging money. Among the four and half lakh self help group women, the municipal corporation selected few women and categorized them into Slum level Federation (SLF) and Town Level Federations (TLF). Accordingly, there are 1041 SLFs and 26 TLFs in the municipal corporation. Once the agenda is set by the municipal corporation, these federations visit slums and colonies and conduct different awareness programmes for the people. The SHGs conduct two interactive sessions every month and finalise the agenda for the sessions to be conducted in different areas by the SLFs and TLFs.

After the agenda is finalized covering a host of aspects like awareness on savings, avoiding unnecessary expenditure, effective financial management and few other aspects, these SLFs and TLFs conduct a programme once in every month.

During the meeting, the federation members interact with the people and prepare case studies on the adherence of the agenda set by SHGs. After preparing case studies of different families, the federations analyse their performance. In case, if few families fail to follow the agenda or come up with any issues, the federation members guide the families accordingly.

In majority of the cases, the federation members also assist the families in obtaining loans from banks at very minimal interest rates. These loans are utilized by the families for better financial management by taking up different works like sewing machines related garment manufacturing, pickles manufacturing etc. The federation members also make sure the families pay the monthly installments promptly. This good work is reflecting in the repayment of loans as GHMC officials claim that 94 per cent SHGs promptly pay the monthly installments. Following the good track record of repayment, the banks too are willing to extend more loans and increasing the loans for existing SHGs.

Role of Media in the present context

Media can play a proactive role in educating people and creating awareness on the adverse effects of unwanted expenditure. Prime focus is accorded to cover events or

celebrations that are organised on a grand note and report the kind of arrangements made at such events and celebrations. It also confines to mere reporting incidents of people committing suicides or incidents related to financial distress among LIGs. Most of the times, the media fails to report the reasons behind influencing people for taking extreme steps and measures.

The media in this context can make the people realise the need to save money for their future needs and avoid falling into vicious debt circle. Reports of a family or an individual celebrating a marriage or a function with minimal expenditure and simple gathering, hardly finds any space in the media and even if such events are reported, they are dismissed as brief reports.

The need of the hour is promote and highlight people or families, which do not indulge in spending much for any events or celebrations. This will serve two purposes - one, it makes many to think and follow suit (in the Middle and High Income Groups) and the other is that those in LIGs will realise the necessity of saving the hard earned and falling prey for false pride.

With its wide range in this era of news being available at a click of a button on smart phones, the media will have long reaching impact on the lives of people and make a society devoid of any debt-ridden families or individuals.

An attempt was made to seek the response of few individuals on the issue of unwanted expenditure

The pattern of questionnaire was to extract the reasons influencing people to spend more beyond their capacities. During this exercise 10 people were interviewed in different areas of Hyderabad and here is the gist of the feedback.

1. How many bread earners are there in your family?

A: Mostly one, that is father and six dependents.

2. What is the annual income of a family?

A: Among the 10 people, six said it is Rs.1.80 lakh, while two said it is Rs.2.16 lakh and rest said Rs.2.88 lakh.

3. How many functions are organized in a year?

A: Mostly it is five to seven functions.

4: Money spent in organizing the functions?

A: Usually, it is over 1.5 lakh and goes upto Rs. 2 lakh per family

5: Reasons for organizing the functions or celebrations on a grand note?

A: Prestige in the neighbourhood.

6: Your take on organizing the functions without much fanfare?

A: It is good and such people can be role models for others. But, given the circumstances, it is a task to follow their footsteps.

An Insight:

It is not a challenge to get married without much fanfare and maintain a low profile. A news report was published in The Hindu, Vijayawada edition on December 2, 2016

about Vijayawada Sub Collector Saloni Sidana, who got marriage solemnized by paying a court fee of Rs.500.

According to the report, Ms. Sidana solemnised her marriage by paying a court fee of Rs. 500 in the office of Bhind additional district magistrate. The officer and Ashish Vashishta, an Indian Administrative Service officer of the Madhya Pradesh cadre, tied the knot in a modest ceremony.

This apart, Ms. Sidana showed up for duty within 48 hours of ‘the most important day in a girl’s life.’

Daughter of an agriculturist at Jalalabad village in Punjab’s Fazilka district, the 2014-batch IAS officer reportedly fell in love with Ashish of the same batch while undergoing training at the Lal Bahadur Shastri National Academy of Administration in Mussorie.

A topper throughout her academic career, Ms. Sidana completed her MBBS course in Delhi and worked at the All India Institute of Medical Sciences as a radiologist for some time before opting for the civil services. She cleared the UPPSC exam in her first attempt in 2013 by securing the 74th rank and was given the Andhra cadre.

In another aspect, in 2015, the Kerala State Women’s Commission had proposed to limit the expenditure on weddings to Rs.5 lakh. It has also proposed certain guidelines to the State Government urging it to implement the regulations in the wake of increasing number of lavish weddings in the State.

Women Commission Chairperson K.C.Rosakutty had stated that people spend lakhs for a wedding while in the other side there are families, who struggle to conduct their daughter’s marriage. So, efforts should be made to put an end to this, she added to according to a news report published in the News Minute website.

The Marriages Bill, 2016 was also introduced in Lok Sabha to put a limit on the number of guests invited and dishes served at the weddings to check ‘Show of wealth’ and wants those spending above Rs.5 lakh to contribute towards marriage of poor girls.

As per guidelines, if a family spends above Rs.5 lakh on a wedding it has to contribute 10 per cent of the amount on marriages of girls from poor families. The Bill was introduced by the then Congress MP Ranjith Ranjan. Source news report published in New Indian Express website.

Conclusion:

This feedback throws light on the circumstances and factors forcing people to ape others and prove a point in the quest for false pride. In the process, they do admit that this was causing lot of mental and financial pressure on them and their families.

Citing helplessness, most of the people inform that they prefer to cut down the expenditure but due to inherited culture and practices in the family, they are forced to spend beyond their capabilities by taking loans at high interest rates.

This was trapping them in a web of debts and end up paying the hard-earned money only to clear the interests, while the principal amount remains the same. This was

casting an impact on the education of children in the families as many are forced to drop mid way. And, this continues for generations in most families. Stressing on the need to bring out a change in the thought process of the people and the culture, many want organisations and individuals to step in and guide them for breaking the shackles. They do point out that media too as a role to play in this issue, which is taking the lives of many people like cancer. Most people fail to realise the adversity of the situation and by the time they realise, it is too late for them, forcing a few to take extreme steps.



41.

SURVEY OF AVIFAUNAL DIVERSITY IN CAMPUS OF ISMAIL YUSUF COLLEGE, MUMBAI

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Abstract :

Ismail Yusuf College Campus spread in area of 54 acres in Western Mumbai city is endowed with lush green canopy of Palm trees (*Borassus flabellifer*), Ficus trees (*Ficus bengalensis*) and other species of trees is utilized by the birds as a roosting and nesting site. Out of total 33 species of birds observed, 20 species represented Passerine group (Order Passeriformes) was found to be dominant group followed by 2 species of Accipitriformes, Coraciiformes, Cuculiformes, Psittaciformes each while single species of Apodiformes, Columbiformes, Piciformes, Strigiformes and Pelecaniformes respectively.

Study area is quite rich in terms of food availability and provide space for roosting and nesting. I.Y.College campus is therefore an important refuge for birds, but increasing anthropogenic activities are causing negative impact on the avifaunal diversity.

Key words - avifauna, passerines, Ismail Yusuf College, campus, anthropogenic activities

INTRODUCTION:

Birds, the feathered bipeds play an important role in maintaining ecological balance of the ecosystem and acts as an important indicator to evaluate different habitats both qualitatively and quantitatively (Bilgrami, 1995). Urbanisation is one of the leading causes of species extinction due to extensive habitat alteration (McKinney ML, 2006) resulting in elimination of the large majority of native species (Vale and Vale, 1976).

Among the many human activities that cause habitat loss (Czech et al. 2000), urban development produces some of the greatest local extinction of native species (Luniak 1994). Habitat loss is the major factor affecting the population of migratory and resident birds directly or indirectly (Prasad *et al.*, 2014). Urbanization drives significant habitat loss and fragmentation, pollution (chemical, noise, light, and heat) and other changes in selection pressures that radically restructure biotic communities (Grimm *et al.*, 2008)

Because of the lack of detailed studies, diversity of birds inhabiting Ismail Yusuf College campus area still remains unknown. The main objective of the study is to identify the diversity of Avifauna in College Campus area.

MATERIALS AND METHODS:

Campus of Govt. of Maharashtra's Ismail Yusuf college situated in urban and dense populated Jogeshwari region of Western Mumbai of Maharashtra State, India (19.13334°N 72.854022°E) is endowed with lush green canopy of Palmtrees (*Borassus flabellifer*), Hundreds of years old Ficus trees (*Ficus bengalensis*) and other species of trees spread in area of 54 acres (220.00m²) which is utilized by the birds as

a roosting and nesting site. On the East of the campus lies the Western Express Highway always busy with heavy traffic. On Western side lies the Local Railway Station having fish market and mutton market nearby. South and North of the campus is surrounded by the dense populated residential area (Fig.1).

The study area was visited on weekly basis for a period of one year from January 2014 to January 2015 accompanied by bird enthusiasts in morning hours when the avian activity is optimum. Binoculars (Olympus 8X40) were used for observing and collecting the data on the various activities of birds. Revised edition of Grimmett *et al.*, (1998, 2006) and Salim Ali (1996 and 2002) was followed for the identification, nomenclature and information on species distribution and habitat preferred by avifauna.

RESULT AND DISCUSSION :

Throughout the study period from January 2014 to January 2015, total 33 species of birds were recorded. 20 species of Passerines (Order Passeriformes) was found to be dominant group followed by 2 species of Accipitriformes, Coraciiformes, Cuculiformes, Psittaciformes each while single species of Apodiformes, Columbiformes, Piciformes, Strigiformes and Pelecaniformes respectively (Table 1).

Group of Passerine belonged to 15 families and was represented by the species like Oriental magpie Robin (*Copsychus saularis*), Indian Robin (*Saxicoloides fulicata*), Red Vented Bulbul (*Pycnonotus cafer*), Purple Rumped Sunbird (*Nectarinia zeylonica*), Asian Paradise Flycatcher (*Terpsiphone paradisi*), Gray Fantail (*Rhipidura albiscapa*), Scaly Breasted Munia (*Lonchura punctulata*), Common Chittchaff (*Phylloscopus collybita*), Wire tailed Swallow (*Hirundo smithii*), House Sparrow (*Passer domesticus*), Purple Sunbird (*Nectarinia asiatica*), Greenish Leaf Warbler (*Phylloscopus trochiloides*), Blyth's reed warbler (*Acrocephalus dumetorum*), Common Myna (*Acridotheres tristis*), Ashy Drongo (*Dicrurus leucophaeus*), Tickell's blue Flycatcher (*Cyornis tickelliae*), India Golden Oriole (*Oriolus oriolus*) and House Crow (*Corvus splendens*).

Birds of prey like Black Kite (*Milvus migrans*) and Shikra (*Accipiter badius*) belonged to Accipitriformes. Coraciiformes was represented by White Throated Kingfisher (*Halcyon smyrnensis*) and Small Green Bee Eater (*Merops orientalis*). Order Cuculiformes denotes Greater Coucal (*Centropus sinensis*) and Asian Koel (*Eudynamis scolopacea*) while order Psittaciformes was represented by Alexandrine Parakeet (*Psittacula eupatria*) and Rose Ringed Parakeet (*Psittacula krameri*). Apodiformes, Columbiformes, Piciformes, Strigiformes and Pelecaniformes were represented by Asian Palm Swift (*Cypsiurus balasiensis*), Blue Rock Pigeon (*Columba livia*), Coppersmith Barbet (*Megalaima haemacephala*), Spotted Owlet (*Athene brama*) and Cattle Egret (*Bubulcus ibis*) respectively.

With more than 140 families and some 6,500 identified species, Passeriformes is the largest and most diverse order of birds among the terrestrial vertebrates and includes frugivorous, carnivorous, insectivorous, and granivorous species (www.tolweb.org/Passeriformes). They consume great quantities and varieties of foodgrains, fruits, insects and other invertebrates, small amphibians and reptiles, and even small mammals (Zakaria & Francis 2001).

The distribution of birds in a particular area depends on various factors which include quantity and quality of food available, perching, roosting and nesting sites.

But, most important among these is the quantity and quality of food (Aggarwal *et al*, 2008). Food is usually considered to be the most important resource for the assemblages of species (Pandotra and Sahi , 2014). The availability of food appears to be one of the major factor determining the bird numbers and species diversity of specific area (Prajapati *et al.*,2008).Sunbirds (*Nectarinia asiatica*) fed on nectar while pigeons (*Columba livia*) gorged on fruits, seeds and grains. Simliar findings were also observed by Maeda (2001) in rice fields of the Kanto Plain.

Conclusion - Though surrounded by dense populated urban area , I.Y.College campus represented 33 species of birds. Passerines were recorded as the most dominant group, This proves that the study area is quite rich in terms of food availability and provide space for roosting and nesting . I.Y.College campus is therefore an important refuge for birds .but increasing anthropogenic activities are causing negative impact on the avifaunal diversity .

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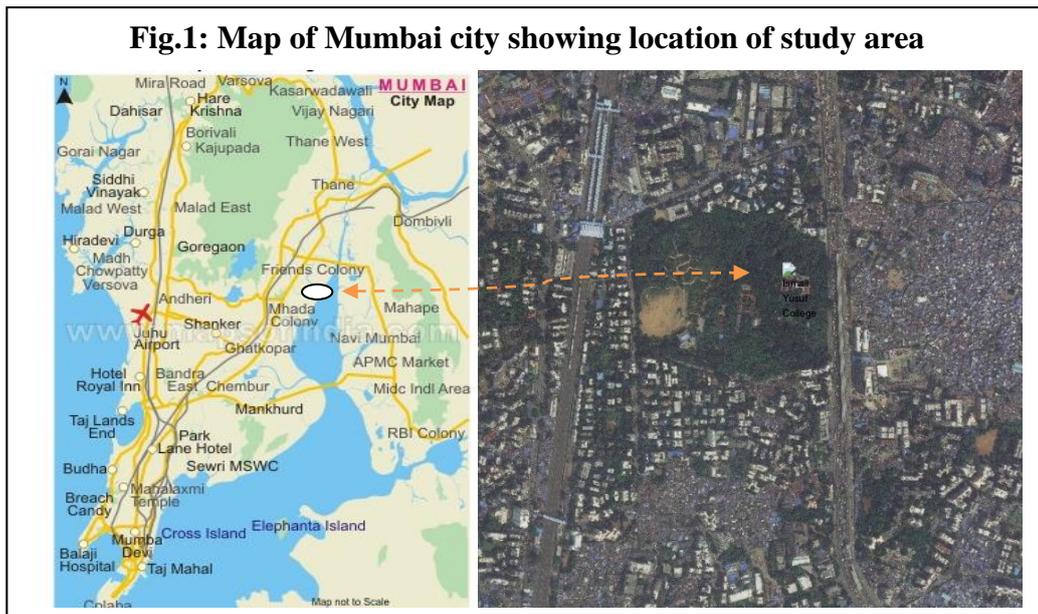


Table 1: List of birds observed in Ismail Yusuf College Campus, Mumbai

Sr. No.	Common Name	Zoological Name	Order	Family
1	Black Kite	<i>Milvus migrans</i>	<i>Accipitriformes</i>	<i>Accipitridae</i>
2	Shikra	<i>Accipiter badius</i>	<i>Accipitriformes</i>	<i>Accipitridae</i>
3	Asian Palm Swift	<i>Cypsiurus balasiensis</i>	<i>Apodiformes</i>	<i>Apodidae</i>
4	Blue Rock Pigeon	<i>Columba livia</i>	<i>Columbiformes</i>	<i>Columbidae</i>
5	White Throated Kingfisher	<i>Halcyon smyrnensis</i>	<i>Coraciiformes</i>	<i>Alcedinidae</i>
6	Small Green Bee Eater	<i>Merops orientalis</i>	<i>Coraciiformes</i>	<i>Meropidae</i>
7	Greater Coucal	<i>Centropus sinensis</i>	<i>Cuculiformes</i>	<i>Cuculidae</i>
8	Asian Koel	<i>Eudynamys scolopacea</i>	<i>Cuculiformes</i>	<i>Cuculidae</i>
9	Cattle Egret	<i>Bubulcus ibis</i>	<i>Pelecaniformes</i>	<i>Ardeidae</i>
10	Coppersmith Barbet	<i>Megalaima haemacephala</i>	<i>Piciformes</i>	<i>Megalaimidae</i>
11	Alexandrine Parakeet	<i>Psittacula eupatria</i>	<i>Psittaciformes</i>	<i>Psittaculidae</i>
12	Rose Ringed Parakeet	<i>Psittacula krameri</i>	<i>Psittaciformes</i>	<i>Psittaculidae</i>
13	Spotted Owlet	<i>Athene brama</i>	<i>Strigiformes</i>	<i>Strigidae</i>
14	Black Drongo	<i>Dicrurus macrocercus</i>	<i>Passeriformes</i>	<i>Dicruridae</i>
15	Ashy Prinia	<i>Prinia socialis</i>	<i>Passeriformes</i>	<i>Cisticolidae</i>
16	Oriental magpie Robin	<i>Copsychus saularis</i>	<i>Passeriformes</i>	<i>Muscicapidae</i>
17	Indian Robin	<i>Saxicoloides fulicata</i>	<i>Passeriformes</i>	<i>Muscicapidae</i>
18	Red Vented Bulbul	<i>Pycnonotus cafer</i>	<i>Passeriformes</i>	<i>Pycnonotidae</i>
19	Purple Rumped Sunbird	<i>Nectarinia zeylonica</i>	<i>Passeriformes</i>	<i>Nectariniidae</i>
20	Asian Paradise Flycatcher	<i>Terpsiphone paradisi</i>	<i>Passeriformes</i>	<i>Monarchidae</i>

21	Gray Fantail	<i>Rhipidura albiscapa</i>	<i>Passeriformes</i>	<i>Rhipiduridae</i>
22	Scaly Breasted Munia	<i>Lonchura punctulata</i>	<i>Passeriformes</i>	<i>Estrildidae</i>
23	Common Chittchaff	<i>Phylloscopus collybita</i>	<i>Passeriformes</i>	<i>Phylloscopidae</i>
24	Wire tailed Swallow	<i>Hirundo smithii</i>	<i>Passeriformes</i>	<i>Hirundinidae</i>
25	House Sparrow	<i>Passer domesticus</i>	<i>Passeriformes</i>	<i>Passeridae</i>
26	Purple Sunbird	<i>Nectarinia asiatica</i>	<i>Passeriformes</i>	<i>Nectariniidae</i>
27	Greenish Leaf Warbler	<i>Phylloscopus trochiloides</i>	<i>Passeriformes</i>	<i>Phylloscopidae</i>
28	Blyth's reed warbler	<i>Acrocephalus dumetorum</i>	<i>Passeriformes</i>	<i>Acrocephalidae</i>
29	Common Myna	<i>Acridotheres tristis</i>	<i>Passeriformes</i>	<i>Sturnidae</i>
30	Ashy Drongo	<i>Dicrurus leucophaeus</i>	<i>Passeriformes</i>	<i>Dicruridae</i>
31	Tickell's blue Flycatcher	<i>Cyornis tickelliae</i>	<i>Passeriformes</i>	<i>Muscicapidae</i>
32	India Golden Oriole	<i>Oriolus oriolus</i>	<i>Passeriformes</i>	<i>Oriolidae</i>
33	House Crow	<i>Corvus splendens</i>	<i>Passeriformes</i>	<i>Corvidae</i>



42.

SYNTHESIS AND ANTIMICROBIAL STUDIES OF METAL COMPLEXES DERIVATIVES USING UREA BIS-IMINES

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Abstract:

The Synthesis of novel metal complex derivatives formed using Urea their bis-imines metal complexes derivatives metal complexes of bis-imines have played a central role in the Development of Coordination chemistry. Metal complexes derivatives characterized on the basis of electronic spectral), IR spectra, elemental analyses, X-ray powder diffraction and melting points.

Metal complex derivatives screened for their antifungal and antibacterial activities In this research, we studied antifungal activity against four bacteria *aspergillus niger*, *Penicillium Chrysogenum*, *fusarium moneliforme* and *aspergillus flavus* bacterial strains by the poison plate method and antibacterial activity against four bacteria such as *Escherichia coli*, *Salmonella typhi*, *Staphylococcus aureus* and *Bacillus subtilis* bacterial strains by the agar-cup method. The complexes were found to exhibit either moderate activity against bacterial species.

Keywords: Antifungal activity, Antimicrobial activity, bis-imines, metal complexes, spectra data.

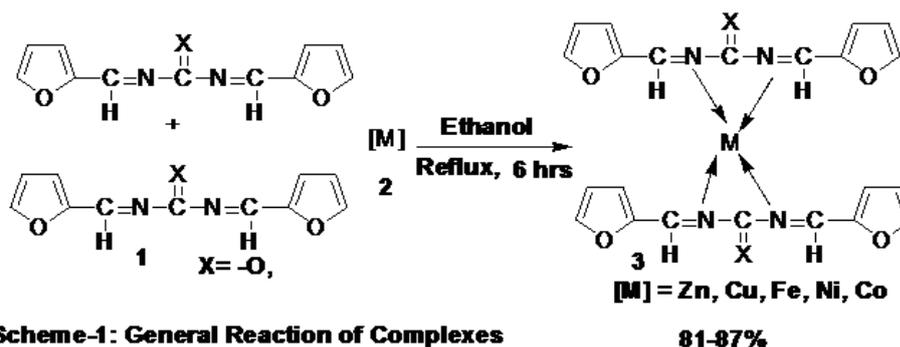
Introduction:

The synthesis of substituted novel metal complex derivatives, their characterizations and biological screening of Co(II), Ni(II), Zn(II), Fe (II) and Cu (II) nitrates using urea their bis-imines.

Metal complexes play an important role in toxicology, medicinal Chemistry, analytical chemistry, environmental science and various other fields. Metal complexes are extensively used in the treatment of cancer. Large no. of complexes have been synthesized and study for anticancer activity.

The bisimines basis are most effective as chelating agent when they bear supporting and stabilizing group like – OH in the vicinity of $> C= N$ – they form five or six member chelate. Such variables in Schiff bases are responsible to have a great flexibility in the structure with interesting magnetic and spectral properties. Hence variety of Schiff base ligands with diverse structure has been synthesized.

The transition metal (II) complexe derivatives were biological screened for their antibacterial and antifungal activities against different bacteria. The mixture of 1, 3-bis((furan-2-yl) methylene)urea and nitrates of metal (2:1), were dissolved in ethanol solvent separately, the mixture was refluxed for appropriate time



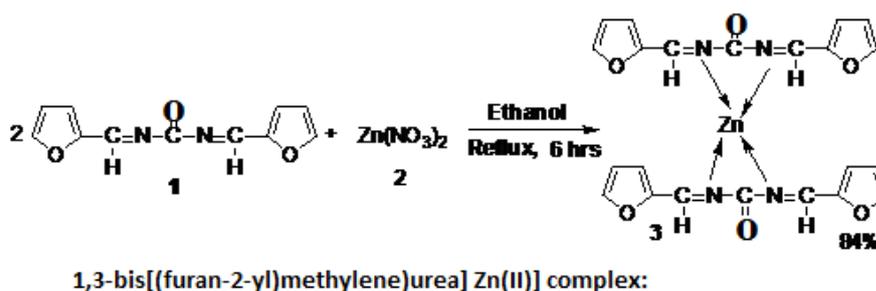
Experimental Section:

General procedure for preparation of Schiff bases metals-complex:

Substituted bis-imines (2 mmol) and nitrates of metal (1 mmol) were dissolved in ethanol (5 ml) separately, the mixture was refluxed for 6 hours. The pH of solution is adjusted to 7-8 by using of alcoholic ammonia solution. The progress of reaction mixture is monitored by thin layer chromatography (TLC) using petroleum ether: ethyl acetate (7:3 ml) elute. The coloured products were isolated after reduction of volume by evaporation. It was filtered of washed with ethanol, dried under vacuum and it is recrystallized in ethanol.

Preparation of 1,3-bis[(furan-2-yl)methylene]urea] Zn(II) complex:

A mixture of bis-imines i.e. 1,3-bis[(furan-2-yl) methylene]urea] Zn(II) complex (4.50gms, 2 mmol) and nitrates of metal (1.82 gms, 1 mmol) were dissolved in ethanol (5 ml) separately, the mixture was refluxed for 6 hours. The pH of solution is adjusted to 7-8 by using of alcoholic ammonia solution. The progress of reaction mixture is monitored by thin layer chromatography (TLC) using petroleum ether: ethyl acetate (7:3 ml) elute. The coloured products were isolated after reduction of volume by evaporation. It was filtered of washed with ethanol, dried under vacuum and it is recrystallized in ethanol.



Result and Discussions:

The novel metal complex derivatives synthesis by using bis-imines of urea with nitrates of metal Zn(II), Co(II), Fe (II), Cu(II), Ni (II) were dissolved in ethanol is discussed in detail with their colour and melting point in **Table-1**.

Table-1: Synthesis of novel metal complexes using bis-imines of urea

Comp. Codes	Metal complexes (3)	Colour	M. P. (°C)
Z1	1,3-bis[(furan-2-yl)methylene]urea]Zn(II) complex	Brown	185°C

Z2	1,3-bis[(furan-2-yl)methylene]urea[Cu(II)] complex	Brown	160°C
Z3	1,3-bis[(furan-2-yl)methylene]urea[Fe(II)] complex	Dark Brown	145°C
Z4	1,3-bis[(furan-2-yl)methylene]urea[Ni(II)] complex	Brownish	164°C
Z5	1,3-bis[(furan-2-yl)methylene]urea[Co(II)] complex	Brown	180°C

Structural Interpretation:

FT-IR spectrum analysis:

Infrared spectra were recorded on a spectrophotometer in wave number region 4000-400 cm^{-1} . The spectra bands of metal complexes at 481-412 cm^{-1} were characterized for the metal which indicates that the nitrogen atom of the ligand was coordinated i.e., (M-N) bands frequency. The bands at 1676-1621 cm^{-1} band assigned for $\nu\text{C}=\text{N}$ group. The stretching frequency at 3210-3042 cm^{-1} can be recognized to $=\text{C}-\text{H}$ bond. The stretching frequencies appear for C-O-C functional group region are 1158-1017 cm^{-1} . The IR stretching frequencies for C=S bond are found to be in the region 1178-1120 cm^{-1} and the carbonyl frequency observed at 1720-1710 cm^{-1} .

Electronic absorption spectrum:

DMSO solvent is used for UV-visible spectrum of novel metal complexes. The peaks are observed at $\lambda_{\text{max}} = 292 \text{ nm}$ for 1, 3-bis [(furan-2-yl)methylene] urea[Zn(II)]complex (Z1); $\lambda_{\text{max}} = 325 \text{ nm}$ for 1, 3-bis [(furan-2-yl)methylene] urea[Cu(II)] complex (Z2); $\lambda_{\text{max}} = 300 \text{ nm}$ for 1, 3-bis [(furan-2-yl)methylene] urea[Fe(II)]complex (Z3); $\lambda_{\text{max}} = 412 \text{ nm}$ for 1, 3-bis[(furan-2-yl)methylene] urea Ni(II)] complex (Z4); $\lambda_{\text{max}} = 326 \text{ nm}$ for 1, 3-bis [(furan-2-yl)methylene]urea[Co(II)] complex (Z5) which were assignable to $\pi \rightarrow \pi^*$ transitions and $n \rightarrow n^*$ transitions.

X-ray Diffraction study for metal complexes:

X-ray diffraction study of the **1, 3-bis [(furan-2-yl)methylene] urea[Cu(II)] complex (Z2)** were made on RIGAKU miniflex-II with Cu-K α 1 radiation ($\lambda = 1.5406 \text{ \AA}$). The powder XRD patterns were recorded in the 2θ range between 10° and 80° with a step size of 0.02. The X-ray powder diffractogram of copper(II) complex exhibits crystalline in nature. The X-ray powder diffractogram of Cu(II) complex [C₂₂H₁₆CuN₄O₆] are given in (Figure-1). The diffractogram of Cu(II) complex showed ten reflections with maxima at 2θ (21.31 $^\circ$) corresponding to d value 4.1646 \AA . [from-Table-1(Z2)].

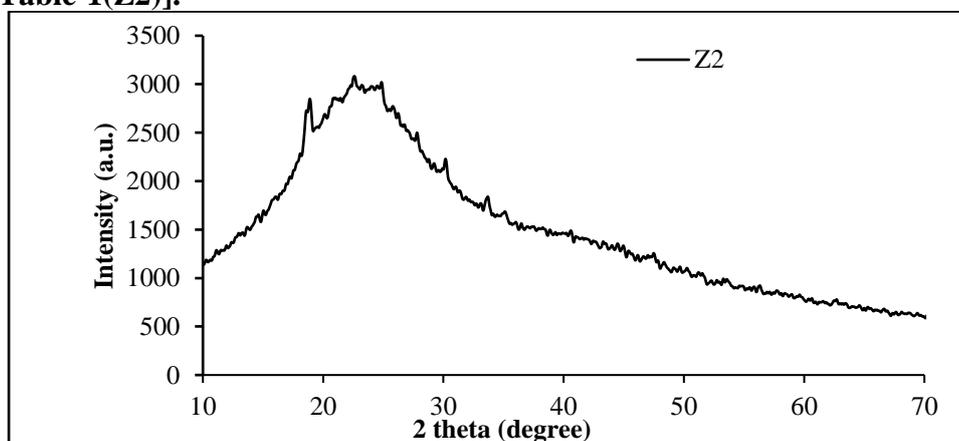


Figure-1: XRD Pattern of 1, 3-bis [(furan-2-yl)methylene]urea[Cu(II)] complex

Biological screening of synthesized novel metal complex derivatives:

Antibacterial activity:

The antibacterial activity of 5 metal complexes with bacterium *Escherichia coli* were studied by agar cup method and compared with standard antibiotic penicillin. It was found that three complexes (Z2, Z4, Z5) showed considerable antibacterial activity. But other two complexes (Z1, Z3,) are resistant to these complexes.

The antibacterial activity of 5 complexes with bacterium *Salmonella typhi* were studied by agar cup method and compared with standard antibiotic penicillin. It was found that three complexes (Z2, Z4, Z5) showed considerable antibacterial activity. But other two complexes (Z1, Z3,) are resistant to these complexes.

The antibacterial activity of 5 complexes with bacterium *Staphylococcus aureus* were studied by agar cup method and compared with standard antibiotic penicillin. It was found that out of 5 complexes 4 complexes inhibit the growth of *Staphylococcus aureus* (Z1, Z2, Z4, Z5,) showed considerable antibacterial activity. But other one complexes (Z3) are resistant to these complexes.

The antibacterial activity of 5 complexes with bacterium *Bacillus subtilis* were studied by agar cup method and compared with standard antibiotic penicillin. It was found that out of 5 complexes 4 complexes inhibit the growth of *Staphylococcus aureus* (Z1, Z2, Z4,) showed considerable antibacterial activity. But other one complexes (Z3) are resistant to these complexes.

Table-2: Antibacterial activities of novel metal complex derivatives

Sr.No.	Compound codes	<i>Escherichia coli</i>	<i>Salmonella typhi</i>	<i>Staphylococcus aureus</i>	<i>Bacillus subtilis</i>
1	Z1	00mm	00mm	14mm	18mm
2	Z2	18mm	25mm	22mm	27mm
3	Z3	00mm	00mm	17mm	00mm
4	Z4	19mm	17mm	21mm	18mm
5	Z5	19mm	19mm	20mm	18mm
6	DMSO	00mm	00mm	00mm	00mm
7	Penicillin	13mm	18mm	36mm	21mm

Antifungal Activity:

The antifungal activity of 5 complexes was tested for antifungal activity of four test fungal cultures by using poison plate technique. Out of 5 complexes only 2 metal complexes (Z4, Z5,) reduces growth while other 3 complexes (Z1, Z2, Z3) supports the growth of fungal culture that mean serve as nutrient for *Aspergillus flavus*.

Penicillium chrysogenum and *Fusarium moneliforme* are more susceptible than the other two test fungal culture *Aspergillus niger* and *Aspergillus flavus* to all five complexes.

The antifungal activity of 5 complexes was tested for antifungal activity of four test fungal cultures by using poison plate technique. Out of 5 complexes only 2 complex (Z4, Z5,) reduces growth while other 3 complexes (Z1, Z2, Z3) supports the growth of fungal culture that mean serve as nutrient for *Aspergillus flavus*.

Table-3: Antifungal activities of novel metal complex derivatives:

Sr.No.	Compound codes	<i>Aspergillus niger</i>	<i>Penicillium chrysogenum</i>	<i>Fusarium moneliforme</i>	<i>Aspergillus flavus</i>
1	Z1	+ve	-ve	+ve	+ve
2	Z2	+ve	-ve	+ve	+ve
3	Z3	+ve	RG	-ve	+ve

4	Z4	RG	-ve	-ve	RG
5	Z5	RG	-ve	-ve	RG
6	Grysofulvin	-ve	-ve	-ve	-ve
7	Blank	+ve	+ve	+ve	+ve

+ve – Growth (no antifungal activity)

-ve – No growth (antifungal activity observed)

RG – reduced growth

Spectral data for synthesized metal complex derivatives:

1, 3-bis [(furan-2-yl)methylene] urea[Zn(II)] complex (Z1):

FTIR (KBr, cm^{-1}): 3143 (=C-H), 1716 (C=O), 1623 (C=N), 1620 (C=C), 1130 (C-O-C), 1146 (C=S), 450 (Co-N) cm^{-1} , UV-Vis: $\lambda_{\text{max}} = 292 \text{ nm}$.

1, 3-bis [(furan-2-yl)methylene] urea[Cu(II)] complex (Z2):

FTIR (KBr, cm^{-1}): 3123 (=C-H), 1715 (C=O), 1624 (C=N), 1615 (C=C), 1135 (C=S), 1070 (C-O-C), 422 (Cu-N) cm^{-1} , Anal. Calc. for $\text{C}_{22}\text{H}_{16}\text{CuN}_4\text{O}_6$ C: 53.28. H: 3.25; N: 11.30; Found: C: 52.99, H: 3.67, N: 11.71; UV-Vis: $\lambda_{\text{max}} = 325 \text{ nm}$.

1, 3-bis [(furan-2-yl)methylene] urea[Fe(II)] complex (Z3):

FTIR (KBr, cm^{-1}): 3145 (=C-H), 1710 (C=O), 1668 (C=N), 1650 (C=C), 1147 (C=S), 1107 (C-O-C), 481 (Fe-N) cm^{-1} , UV-Vis: $\lambda_{\text{max}} = 300 \text{ nm}$.

1, 3-bis [(furan-2-yl)methylene] urea[Ni(II)] complex (Z4):

FTIR (KBr, cm^{-1}): 3134 (=C-H), 1719 (C=O), 1670 (C=N), 1654 (C=C), 1153 (C=S), 1017 (C-O-C), 445 (Ni-N) cm^{-1} , Anal. Calc. for $\text{C}_{22}\text{H}_{16}\text{N}_4\text{NiO}_6$ C: 53.81. H: 3.28; N: 11.41; Found: C: 53.76, H: 3.67, N: 11.33; UV-Vis: $\lambda_{\text{max}} = 412 \text{ nm}$.

1, 3-bis [(furan-2-yl)methylene] urea[Co(II)] complex (Z5):

FTIR (KBr, cm^{-1}): 3153 (=C-H), 1720 (C=O), 1676 (C=N), 1652 (C=C), 1157 (C=S), 1018 (C-O-C), 447 (Co-N) cm^{-1} , UV-Vis: $\lambda_{\text{max}} = 326 \text{ nm}$.

Conclusion:

The synthesized novel metal complex derivatives has been prepared using bis-imines and characterized on the basis of UV-visible, IR spectra, elemental analyses, X-ray powder diffraction and melting points. The transition metal (II) complexes were screened for their antibacterial and antifungal activities. It is studied antifungal activity against four bacteria *aspergillus niger*, *Penicillium Chrysogenum*, *fusarium moneliforme* and *aspergillus flavus* bacterial strains by the poison plate method and antibacterial activity against four bacteria such as *Escherichia coli*, *Salmonella typhi*, *Staphylococcus aureus* and *Bacillus subtilis* bacterial strains by the agar-cup method. The metal complexes were found to be potent antibacterial and antifungal activities against bacterial species.

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43.

EFFICIENCY OF MICRO-TEACHING FOR BIOLOGY TEACHERS

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Abstract

Microteaching sessions are practice teaching sessions where instructors present short lessons to a small group of peers and receive detailed feedback on their performance. As a teaching development technique, microteaching was first introduced at Stanford University in 1963. Biology is study of living beings, all metabolic activities and genetic regulation taking place within them. It is therefore not easy to explain all concepts in only lecture form. Sometimes it becomes more convenient to explain central dogma of the concept or point wise and step wise discussion. Drawback of stepwise explanation is that due to non-sequential lectures, linking of the previous lecture and the explanation of present point takes extra time. If the student remains absent in any one of the lectures in series then it becomes difficult for him to connect with next lecture. Here the micro-teaching of the entire concept becomes necessary which clarify the entire topic and concept within 5-7 minutes and correct himself if changes are needed.

Introduction

Microteaching is about more than content delivery. It is one of the well accepted teaching methods. It has its importance as for the preparation of microteaching, teacher has to prepare his own micro note which contribute entire topic to be taught. It makes teacher as well as learner both, to concentrate on the desired topic at a glance, Govt, of India(1993).

Microteaching sessions are practice teaching sessions where instructors present short lessons to a small group of peers and receive detailed feedback on their performance. As a teaching development technique, microteaching was first introduced at Stanford University in 1963. The Centre for Teaching Excellence microteaching sessions are designed to provide graduate students participating in the Fundamentals of University Teaching Program with opportunities to practice different teaching methods and receive constructive feedback in a supportive, low-risk environment. Invented in the mid-1960s at Stanford University by Dr. Dwight W. Allen, micro-teaching has been used with success for several decades now, as a way to help teachers acquire new skills.

Microteaching is an organized teaching improvement technique where the experimental teacher teaches a small group of audience, which is recorded for review after each teaching session. The teacher reviews the recorded footage, makes correction where necessary, improves and re-teach until the desired result is achieved/learned, Bhattacharyya and Srinivas (1977). Preface Microteaching is a teacher education technique developed by the School of Education at Stanford University and first applied as a combined training and diagnostic tool in Stanford's teacher. Essentially constructed, but real teaching, the technique allows teachers to apply clearly defined teaching skills to carefully prepared lessons in a planned series of five to ten-minute encounters with a small group of real

students, often with an opportunity to observe the results on video. Its distinction lies in the opportunity it provides teachers for immediate and individual diagnostic evaluation of teacher performance by colleagues, supervisors and participating students and for measuring progress in specific teaching techniques Allen, Deight K. (1967). According to Ismail, Sadiq et al. (2011), Most of the pre-service teacher education programs widely use microteaching, and it is a proven method to attain gross improvement in the instructional experiences.

Biology is study of living beings, their surroundings, all metabolic activities taking place within them, regulation of genetic activities etc. It is therefore not easy to explain all concepts in only lecture form. Sometimes it becomes more convenient to explain central dogma of the concept or point wise and step wise discussion becomes useful. Drawback of stepwise explanation is that due to non-sequential lectures, linking of the previous lecture and the explanation of present point takes extra time. If the student remains absent in any one of the lectures in series then it becomes difficult for him to connect with next lecture. Here the micro-teaching of the entire concept becomes necessary which clarifies the entire topic and concept within 5-7 minutes. In Biology, protein synthesis is one of the important concepts which need to be studied by all biology learners. But it has vast areas to study such as transcription in pro and eukaryotes and translation in pro and eukaryotes as well. Here microteaching works for real implementation.

Methodology

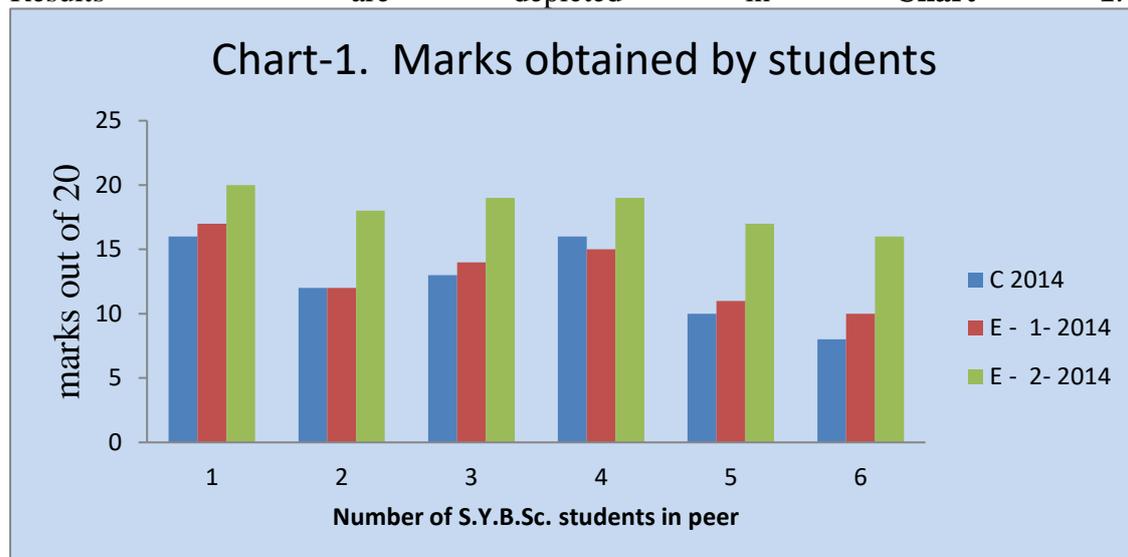
Peer group of six students studying in S.Y.B.Sc. Botany was taken. Without following any microteaching method during 2016, the concept of protein synthesis was taught for one of the groups and it was taken as C (control). Second group is denoted as E-1 group which was present for preface microteaching while third group E-2 is for post face microteaching. After delivering the lecture, test of 20 marks was taken to examine the efficacy and importance of the teaching method.

Results and Discussion

Protein synthesis is one of the concepts where the knowledge of entire concept is necessary. It is a sequential process, need to focus on each and every point along with telling them the differential activities taking place in eukaryotic and prokaryotic cells. It becomes more difficult to the non-experienced teacher to teach the concept in classroom as otherwise learners try to avoid the lectures.

To study the importance of microteaching, C group was treated as control group where sequential lecture was delivered and the test of 20 marks was carried out. As the group was non-experimental group, no extra efforts were taken and lecture was delivered conventionally. Marks obtained by learners were less as it might have become non-impressive. Then microteaching concept was implemented, at preface teaching and mistakes of teachers were noted, which were 6 (six) and students showed little improvement in their test. For next time E-2 group was taken and improved lecture was delivered as post face microteaching. At this time the mistakes made by teacher were negligible as it is 1 (one). After lecture for about 5-7 minutes, a test was taken which surprisingly showed drastic improvement in students' marks.

Results are depicted in Chart 1.



Here it should be noted that the teacher himself was confident about his lecture as it showed improvisation in his lecture and also students were happy as they could understand the topic at a glance.

Conclusion

The result shows that microteaching technique is more flexible and improvising teaching method.

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