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1

**A Structural Analysis of Jhumpa Lahiri's "This Blessed House"**

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Diaspora is a Greek word which means "Scattering". Diaspora literature refers to writers who disperse into a foreign country and write works from the alien land. There are many diaspora writers showing their excellence in their writing. For example, Chitra Banerjee Devakaruni, Jhumpa Lahiri, Rohinton Mistry, Bharathi Mukherjee, Meena Alexander, Kiran Desai, Robin Cohen, Aravind Adiga, etc. The present article focuses on Jhumpa Lahiri's works.

*Interpreter of Maladies* has nine stories that deal with various themes like isolation, relationship gap, cultural identity crisis, gender issues, love, loss and etc. Researches in her works are also done in the above point of views. The present research article focused her narrative structural study of the story *This Blessed House*. The research article discusses Jhumpa Lahiri's *This Blessed House* in a narratological point of view using the five codes of Barthes.

Roland Barthes a French Literary theorist recommended a structural analysis of narratives which consist of five codes. According to him, every narrative may be open or closed. Every text has multiple meanings. Interpretation based on how people take the meaning according to their thoughts. Similarly, a story has a number of beginnings and endings. It is not necessary for a text to have a single beginning and end. Thus, Barthes codes are used to extract the multiple meanings of a text. The following table shows the application of Barthes's theory to *This Blessed House*. By seeing this table reader can interpret the meaning of both the theory and the story.

	text.	their relationship.
<b>Semantic code</b>	It exposes additional/inner meanings of the text from the literal meaning.	The literal meaning in the story is the couple's relationship gap. Additionally, it deals with psychological problems of Sanjeev and Twinkle because of alienation.
<b>Symbolic code</b>	It refers to the symbolism of the text. It helps to develop the tension and creates high meaning in the story and characters.	The story has symbols of Christian icons which make great impact on the couple's relationship.
<b>Referential code</b>	It refers to external knowledge such as scientific, cultural and historical knowledge.	The story has the external knowledge of psychological and cultural points of view.

The Five Codes	Definition	Application
<b>Hermeneutic /Enigma code</b>	This code refers to mystery of the text.	The story begins with a mystery of Twinkle finds Christian icons in their new house.
<b>Proairetic/Action code</b>	This code discusses the chronological rudiments of actions in the	Further Twinkle finds more icons against Sanjeev's wish and it leads complication in

The above table shows how Barthes's codes could be applied to the short story. The first code is Hermeneutic/Enigma code deals with the secret of the plot. Every text has its mystery which has to be revealed by the readers at the end. That secrecy will stimulate the readers' interest to go further into the text. Usually, in the beginning of the text, the code will exist. Similarly, in *This Blessed House*, the code lies at the very beginning of the story. "Guess what I found." (136) In this line, Twinkle asked Sanjeev to guess what she had found in the kitchen, where they are making arrangements of things in the newly shifted house. She has found Christian icons in the house. But Sanjeev is not interested in it. On the contrary, Twinkle is very much pleasure to find more icons which the old owner

of the house might leave. Certain people have interest in this kind of habits like thrilling, mystery, suspense and surprises. Twinkle too like that and very childlike character in this story.

Proairetic/Action code is about the further elements of the story. After introducing the mystery, the author adds more information to the mystery and constructs the story step by step to extend the plot. It adds the plot more suspense and makes the readers read further. These elements in the text build up rest of the plot. In the short story, Twinkle's curiosity to find more Christian icons and her husband Sanjeev's constant refusal and their housewarming plan moves the story in a sequential pace. Though Sanjeev hated the icons twinkle continue to find more in the new house. "There was a 3-D post card of Saint Francis done in four colors, which Twinkle had found taped to the back of the medicine cabinet,...."(137). These findings in the story makes the reader think why and how it is possible to the old owners to left the icons in the house. It also raises the question about some ghosts in the house too. Thus the above elements give a key that reveals the mystery.

The semantic code refers extra layer of the literal meaning of the story. Literal meaning signifies the exact meaning of a text. Barthes does not mean any free form meaning in a text but meaning which is correlated to the story. Every text is double layered as the plain meaning and the implicit meaning. That is called as denotation and connotation in discourse analysis. Accordingly, the story denotes a usual family's arrangements when they shift to a new house, their everyday preparations and sharing of thoughts while making engagements. But the text's connotative meaning refers something above the text denotes. For example, the story deals with the connotative meaning of relationship gap between the couple and cultural deviation. "We are not Christian," Sanjeev said"(137). Through this readers can understand that Sanjeev is not ready to accept the Christian icons. Another example of cultural deviance is from the couple's talk on the Christianity. "Or perhaps it's an attempt to convert people," Twinkle mused." and Sanjeev replied, "Clearly the scheme has succeeded in your case" (138). Similarly, the relationship gap between the couple revealed through their actions in the story. Twinkle knows her husband's distrust in Christianity. But she is not ready to give up her point. At the same time, he tries to explain her. Throughout the story the couple's exchanges arguments about the Christian icons.

The symbolic code is about the symbolism in the text. Symbolism means the use of symbols to represent any ideas or meaning in a text. The symbols add more effect to the literal meaning. Also, it gives the readers a kind of interest to read the story. This story's symbolic code is the Christian icons found out by Twinkle. These Christian icons right through the story play a vital role. The symbols are a white porcelain

effigy of Christ, a 3-d post card of Saint Francis, a wooden cross keychain, a framed paint-by-number of the three wise men and etc. All the symbols are Christ-related. It creates a major impact on the relationship between the couple. Sanjeev irritated by the icons in the house and he asked his wife to throw it out. But Twinkle wants to possess it. She has interest in it. The following quote is the proof of it." These objects meant something to Twinkle, but they meant nothing to him. They irritated him."(138) Later in the story, the couple argued about the icons very seriously. They arranged a housewarming party in their house. On that occasion, he does not want the icons to be in the house. But Twinkle again insulted him by telling that he should not think about others' comments. By this way, the symbols in the house create an impact on the story.

The referential code is about the overall knowledge of the story. Any text has its own conclusion part or morals or messages. It will give the text completeness. This particular story gives the readers the knowledge of immigrants' sufferings in a foreign country. At the same time, it exposes the cultural gap and crisis in an alien country. In another point of view, the story gives the knowledge of relationship gap and psychological issues of the immigrants. In the story Sanjeev an immigrant married Twinkle whose parents are lived in California. It was an arranged marriage. But the cultural background of the both is not merged. It results in the gap.

The psychological code refers to the inner feelings of the characters involved in the text. The above analysis and application of five codes in the story depict the excellence of Lahiri's art of storytelling. At the same time, there are other elements which can be analyzed to reveal more uniqueness of the writer. For instance, Barthes's five codes render the technical aspects as well as the context based meaning of the story. Additionally, it can be analyzed by using psychological code which is the finding of this research article. It will bring out the sensitivity of the story. Every character in a story has his/her role. They have their own senses to express certain feelings. It leads the story in a different angle. Similarly in this story Twinkle has her own desires to collect the icons of the house. It gives her a kind of relaxation. Since she is newly married, she wants some kind of entertainment in the alien house. Moreover, she feels childlike so she has interest in it. Even in the housewarming party, she made the guests to identify the Christian icons in the house. This is evident to prove that she is childlike and innocent.

Sanjeev, as an immigrant wants his wife with certain qualities of a normal house wife. This is because of his native touch. He belongs to India where people follow certain culture and tradition. This influence makes Sanjeev expect the same from his wife. In this way, the characters' subconscious feelings can be analyzed in detail. There are other items too lies in a story to focus like stylistics, discourse, linguistics and

cultured based analysis. Scopes for further research are there in that point of view.

Thus, Barthes five codes are like tools to interpret any story. Particularly, Lahiri's short story *This Blessed House* aptly comes into the focus of Barthes's narrative structure. Through this Lahiri's talent in story telling also revealed. Also, both Lahiri's and Barthes's work have further research scope in multiple dimensions.

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## Motherhood as a Catalyst in the identify formation reflected in Booker T. Washington's *Up From Slavery* and Barack Obama's *Dreams From My Father: A Narrative of Heritage and Optimism*

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*But I had not so much of man in me,  
And all my mother came into mine eyes.  
And gave me up to tears.<sup>[1]</sup>*  
-William Shakespeare (*Henri V*)

Is motherhood is a created identify or primordial alignment? The duties bestowed to a woman called a mother are natural or constructed? Is feminity related to motherhood naturally or culturally? These are some of questions which need various facets of discussions to come to a common understanding over them. But there is no doubt that a mother is the greatest manual of the book called life. Mother has been a matter of glorification in the pretext of world literature. Even the political autobiographies of Booker T. Washington and Barack Obama are not exceptions to this.

*Up From Slavery* is, without a doubt, a saga of the extraordinary life of Booker T. Washington. Another momentous character in his autobiography is no other than his mother. Washington radiantly portrayed his mother's character as an optimistic, brave and humane woman. His mother was truly an intricate figure to decode and decipher. She reflects both the worldly and celestial qualities. Though she appears rarely in the narrative, she plays a vital role in the formation of the writer's character.

It's true that Washington's mother is virtually deficient from the voice-over but we can feel her subsistence and charisma through her incomparable influence on the author. Washington's mother introduces him the feelings of hope, faith and optimism through her plain, straightforward and pious life. In his *Up From Slavery* he paints her pitiable efforts and resistance to provide food to her children as:

She (his mother) snatched a few moments for our care in the early morning before her work began, and at night after the day's work was done. One of my earliest recollections is that of my mother cooking a chicken late at night, and awakening her children for the purpose of feeding them. How or where she got it I do not know.<sup>[2]</sup>

Since a realistic author, he claims that whatever he learnt from his mother is incomparable even to the greatest of the universities. She motivated her children to cultivate an interest in educational and cultural advancement. He learnt from his mother that honor and decorum are the most important aspects of human life.

He thus compliments that he owes his mother the dogma and philosophy self-help.

Booker T. Washington was a slave and hence it's quite interesting to compare his life-anecdote with the life of Barack Obama who had a relatively comfortable life. It was his mother who recommended him to leave Indonesia for American. She thought that Indonesian customs could not offer him what his typical American way of life could. This decision proved a boon for the personal and professional carrier of Obama.

Obama's mother launched before him the great African American heritage. She made him familiar with the greatness of legendary leaders like Booker T. Washington, Martin Luther King at the juvenile age. It doesn't matter whether he was in American or Indonesia she always taught him that Obama was in Indonesia, she thought him the importance of a life of character and commitment. She used to tell him, "If you want to grow into a human being, you're going need some values."<sup>[3]</sup> She encouraged Obama to learn more about race, heritage and human history; so that he would understand his belongingness. As a human being of strong character she never bowed down before irrationality of white supremacy. Like her husband, she believed that social-racial stereotypes are mere creations of hypocrites and claptrap populace.

According to David Mendell, the optimistic values and believes of Obama's mother as- "But perhaps more than anything she was a dreamer and an idealist who refused to see the flaws in humankind even as they were strewn before her".<sup>[4]</sup> As a prudent being she knew that our world is neither Utopia not a dystopia. But still we should try our best to mould and change the social order by proving ourselves functionally constructive to the humanity.

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## Understanding the Role of Public Administration in Implementing Action on Social Determination of Public Health

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**Introduction :** The fundamental socio-political, socio-economic, and socio-cultural characteristics of contemporary human societies shape how people are born, grow, live, work, and age, which ultimately affect people's health and its social distribution. Implicit here are two levels of "social determinants" – the structural drivers that generate and distribute power, income, goods and services, at global, national and local levels, and the more immediate conditions of daily living.

Many of the social determinants of health (SDH) exist outside the health sector, across diverse portfolios of government, and other major institutions including non-government organisation and the private sector.

There has been increasing evidence of the types of actions that can be taken to improve the SDH and health equity, focusing often on public policy formulation. However, whilst it is important that policies aimed at addressing health inequities are developed, it is essential that these policies are in fact implemented.

From a population health and health equity perspective, there has been relatively little study of the complex policy frameworks and administrative layers through which public policies are managed and implemented. In this paper, we provide an overview of the scholarly field of public administration and highlight its role in helping to understand better the challenges and opportunities for implementing policies and programs to improve health equity.

### **Bringing Public Administration and Public Health Together**

**The Field of Public Administration :** Public administration refers to the "organisational structures, managerial practices, and institutionalised values which officials enact" in the pursuit of policy implementation and to enact the will of governments. Hence, public administration does not sit separately from questions of politics but is, as Meier and Hill suggest 'forged in the smithy of politics.' De Leeuw usefully draws a distinction between 'policy' and 'action' in the field of public health. Here, 'policy' emerges out of politics but is largely static; the 'action' of policy emerges through its administration and implementation, and involves 'negotiation and bargaining between those seeking to put policy into effect and those upon whom action depend.'<sup>14</sup> This necessarily involves engagement with, and interference from, the political processes – particularly when considering complex and often ideologically challenging issues such as a fairer

distribution of resources for social and health equity goals. The different ways in which politics intersects with public administration under different conditions during the policy implementation process is explored by Matland and Hill and Hupe, and subsequently will not be discussed in depth in this editorial.

Broadly, public administration is concerned with how to effectively pursue policy goals through layered administrative systems composed of government and non-government entities. Central areas of inquiry which intersect with contemporary public health concerns include:

**Public Administration and Public Health :** These lines of enquiry and ways of working in public administration echo approaches taken in the SDH and health equity action and research. Intersectoral action has been central to health promotion since the nineteen-seventies and eighties, typified by the Alma Ata Declaration and the Ottawa Charter for Health Promotion. This intersectoral action for health speaks particularly to questions of 'boundary crossing' in public administration. Here, the public administration literature offers new conceptual and empirical insights by examining boundary spanning 'objects' across diverse administrative settings (ie, not isolated to the health sphere). These boundary objects are groups or collections of actors that create different ways of knowing for the purpose of moving cross-sectoral collaborations forward. They act as 'structural beacons building, guiding and supporting cross-sectoral collaboration: "Boundary objects and their development help participants make sense of their world, what they may want to do with it, and why, and, in doing so, they... help connect people, ideas and other actors into a way forward.

More recently, Health in All Policies (HiAP) has emerged as a set of institutional arrangements for delivering better health and health equity through interdepartmental coordination (ie, 'joining up'). A recent paper which sought to bring lessons from public administration literature to bear on HiAP and related interventions demonstrated that joined-up initiatives require a sophisticated supportive architecture to support implementation.<sup>7</sup> At present, this is not as well-developed in some public health interventions as it could be.<sup>7</sup> Here, the public administration literature offers important insights into how to develop such an architecture. This includes strong lines of accountability, multiple 'levers' for change and a



willingness to change implementation instruments and mechanisms over time.

Reflecting more broadly on the field of public administration, since the 1980s, both public administration research and practice has moved through three paradigms (though, none of these paradigm shifts have been ‘complete,’ meaning that in practice we see a range of approaches in use):

1. Public administration – where the focus was on administering set roles and guidelines.
2. New public management – attention to cross-sectoral management, seeking of entrepreneurial leadership within the public sector, growth and use of markets, competition and contracts for resource allocation and service delivery.
3. New public governance (emerging paradigm) – commitment to policy networks and collaborative relationships between organisations, focus on institutional relationships within society and government.

New Public Governance (NPG) extends previous iterations of public administration reform – attempting to capture ever complex networks of actors now engaged in public policy – as Kickert and Koppenjan explain “policy networks are the context in which policy processes take place. These range from ‘politics’ and politicians, through the many administrative layers of government (departments, working groups, committees, advisory boards, and so on), to non-government entities including for-profit (eg, corporate) and not-for-profit organisations. It is worth noting, however, that various elements from across different ways of public administration paradigms (or trends) remain in place. In any one place we tend to see a mix of different approaches in action.

Managing diverse networks has led public administration practitioners and scholars to focus attention on how to create administrative architectures and governance arrangements that support communication, accountability and sustainable services (and policy outcomes). This area of work is potentially very fruitful for population health researchers interested in action on the SDH at the ‘upstream’ level. Public administration research has shown that greater attention must be given to negotiating values, meanings and relationships across (and within) organisations. For example, what contradictory values might different parts of public administration systems hold (eg, between public health and education or other domains) and how can they be effectively governed? It has also brought relational skills to the fore. Increasingly, public administration research is emphasising the importance of ‘soft skills’ for public service leaders, and those who are attempting to work across boundaries in public policy – because they are important for working in a networked environment. These include: problem-solving skills, coordination skills (getting people to the table), brokering skills (seeing what needs to happen),

and flexibility. Arguably, these same skills are critical for public health researchers working towards change in government.

The view of the policy process offered by new public governance goes beyond Cartesian heuristics (ie, policy cycles, models, and frameworks) that have been previously formulated in both political science and public health. It highlights the fact that ‘policy work’ now happens across diverse domains and under many guises and that we to be aware of this when working in a policy domain. Without appreciating this change, efforts to engage proactively and productively for better health policy and service delivery will be more limited. As community intervention research has shown, knowledge of context is critical for effective intervention and change. Critically, public administration research shows that this context is not static. Bureaucratic structures shift, but they also go through trends and cultural changes where particular approaches to the management of policy (and subsequent programs) are favoured over others. Hence, engaging with cutting edge research in public administration will help to keep public health researchers in touch with contextual shifts which will impact the efficacy of efforts such as HiAP.

**Conclusion :** At present, the fields of public health and public administration remain largely separate, though it is worth noting that the emerging interest in ‘health politics’ is seeing these fields shift closer together. We contend that much can be gained from greater engagement with the public administration literature. New public governance describes the ‘contexts’ in which public health advocates are attempting to intervene to create change.<sup>7</sup>

In doing so, it also extends them – revealing more diverse areas of ‘policy work’ in which public health might effectively engage. Moreover, recent work in this field has shown that if we do not engage policy actors across networks our efforts to create change are likely to be less effective or ‘wash out’ over time. Hence, by better understanding the policy actors and contexts across the diverse policy domains, public health advocates and practitioners will be better placed to intervene in the upstream structural determinants of health inequities that are located within matters of politics, institutional inertia and macroeconomic and social policies whose goals are not aligned with health equity.

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## “Problems and Expectations of Farmers Related to Adoption of Innovative Agricultural Practices in Kolhapur District”

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**Introduction:** Agricultural science, technology, and innovation are vital to promote rural development and poverty reduction. To this end, many studies on agricultural research, extension, and education have highlighted the importance of public investment and policies in these areas. However, as agricultural innovation becomes increasingly viewed as a complex process that defies simple solutions, it has become more and more difficult to identify the types of investment and policy interventions needed to make developing-country agriculture more responsive, dynamic, and competitive. In the study of the agricultural innovation, a systematic analysis of the farmers is very necessary as it goes to throw light on the socio-economic characteristics of sample farmers. Socio-economic status of farmers plays a vital role in the process of agricultural innovations and its diffusion.

**Concept of Agricultural Innovation:** Agriculture innovation is as ‘a new thing or method used in farming’. An innovation is something new i.e. it can be a new maize variety, composting use of new tools, line planting instead of broadcasting or new combination of crops so innovation is anything new you are doing in your farm. Agricultural innovation means the knowledge and new use of implements, techniques and farm practices which are different from existing traditional practices.

### Objective of the Study:

1. To study the magnitude of adoption of innovative agricultural practices by the farmers in the study area.
2. To study the problems and expectations related to adoption of innovative agricultural practices.

### Research Methodology:

**Sample Design:** Kolhapur district is the southernmost district of Maharashtra and is one of the industrially and agriculturally developed districts. To get convenience and cover the present research work, in research, researcher has selected 240 sample farmers from the Kolhapur district, who have adapted innovative agricultural practices of which 22 respondents are marginal farmers, 71 are small farmers, 76 are semi-medium farmers, 52 are medium farmers and 19 respondents belong to the large farmers category. To select the innovative sample farmers, researcher has used purposive sample method.

**Data Collection:** The present study related to both types of data, namely the primary data as well as

secondary data. The necessary primary data is collected by administering the well structural questionnaire and schedule. Before-After method is used to assess the impact of innovative agricultural practices on size of land cultivation in the study area. The use of computer software packages such as Excel and SPSS are made for the processing of data.

### Crop Cultivation:

**Table No. 1**

#### Crop Cultivation

Crops	Size of Land Holding					Total
	Marginal	Small	Semi-Medium	Medium	Large	
Food-Grains	19 (8.1)	71 (30.3)	75 (32.1)	50 (21.4)	19 (8.1)	234 (100.0)
Non Food-Grains	20 (8.5)	69 (29.6)	74 (31.7)	51 (21.8)	19 (8.2)	233 (100.0)
Vegetables	8 (5.2)	47 (30.9)	52 (34.2)	38 (25.0)	7 (4.6)	152 (100.0)
Horticulture	8 (6.1)	39 (29.7)	41 (31.2)	28 (21.3)	15 (11.4)	131 (100.0)
Floriculture	8 (14.5)	22 (40.0)	17 (31.0)	8 (14.5)	N.A.	55 (100.0)

Source: Data based on field survey Figures in ( ) bracket shows the % of row total

Table no. 1 shows the information about crop cultivation. 234 (97.5 per cent) respondents are cultivating food-grains of which 75 are semi-medium farmers, 71 are small, 50 are medium, 19 are marginal and other 19 are large farmers. Likewise, 233 (97.1 per cent) respondents are cultivating non-food grains, 152 (63.3 per cent) respondents are cultivating vegetables, and 131 (54.5 per cent) respondents are cultivating horticulture crops while 55 (22.9 per cent) respondents are cultivating floriculture. As per above information we can conclude that most of the respondents are cultivating food grains and non-food grains.

**Adoption of Innovative Agricultural Practices:** To highlight innovation in agriculture sector it is essential to mention various innovative agricultural practices. In the present study, after field observation, researcher came to know that sample farmers have adopted eighteen innovative agricultural practices in their farm i.e. soil testing, mulching, minimum tillage, zero tillage, organic farming, drip, sprinkle, use of chemical, organic and bio-fertilizers, use of insecticides and pesticides, crop rotation, cover crops, multiple cropping, inter

cropping, use of improved seeds, seed treatment and poly house.

All the respondents are doing crop rotation. 238 (95.0 per cent) respondents are doing soil testing while 231 (96.0 per cent) respondents are doing mulching. Under tillage practices, 226 (94.2 per cent) respondents are doing minimum tillage and 29 (12.1 per cent) respondents are doing zero tillage practice. 53 (22.1 per cent) sample farmers are doing organic farming practice.

Likewise, in the water, management practices 197 (82.1 per cent) respondents have drip and 31 (13.0 per cent) respondents have sprinkle facility. Further, 238 (99.1 per cent) respondents are using organic fertilizers, 223 (92.9 per cent) respondents are using bio-fertilizer, 222 (92.5 per cent) respondents are using chemical fertilizer while, 167 (69.6 per cent) respondents are using insecticides and pesticides. Furthermore, 199 (83.0 per cent) respondents are getting multiple crops and 221 (92.1 per cent) are getting inter crops while 105 (43.7 per cent) respondents are doing cover crops practice. 233 (97.1 per cent) respondents are using improved seeds while 238 (99.2 per cent) respondents are doing seed treatment practice. Likewise, only 11 (4.6 per cent) respondents are doing poly house practice.

**Problems and Expectations of Farmers:** During the field survey the farmers expressed their problems and expectations regarding inputs, finance, information/communication, marketing price mechanism and natural calamities as given below:

**Problems Perceived by the farmers:** Table no.2 gives the information about the Problems Perceived by the Farmers. During the field survey the farmers expressed their problems and expectations regarding inputs, finance, information/communication, marketing price mechanism and natural calamities as given below

**Table No. 2**  
**Problems Perceived by the Farmers**

S.N.	Problems	Out of total 240 sample farmers
a)	<b>Problems Regarding Input</b>	
	1. Unavailability of Better Quality Improved Seeds	90 (37.5)
	2. Unavailability of Bio-fertilizer, Chemical and Organic fertilizer at the time	105 (43.7)
	3. Unavailability of Insecticides and Pesticides at the time	95 (39.5)
	4. Uncertainty of Electricity	103 (42.9)
	5. Inadequate Irrigation Facility	50 (20.8)
	6. Timely Unavailability of labour	150 (62.5)
b)	<b>Problems Regarding Finance</b>	

	1. Timely No availability of loans	30 (12.5)
	2. High rate of Interest	43 (17.9)
	3. High wages of labours	190 (79.2)
	4. High cost of Inputs i.e. Bio-fertilizers, Insecticides, Pesticides, Chemical etc.	88 (36.6)
	5. High rate of Electricity	137 (57.1)
c)	<b>Problems Regarding Information or Communication about agri. Innovation</b>	
	1. Lack of Knowledge and Information	78 (32.5)
	2. Lack of Training and Technical Guidance	133 (55.4)
	3. There is no Visiting Programme of agricultural field officer in time to time	152 (63.3)
	4. Lack of Services of Agricultural Extension (ATMA) dept. to farmers	80 (33.3)
d)	<b>Problems Regarding Marketing</b>	
	1. Undesirable price for the agricultural product	220 (91.6)
	2. No spread marketing channel	105 (43.7)
	3. High risk and uncertainty of returns	138 (57.5)
e)	<b>Problems Regarding Natural Calamities</b>	
		230 (95.8)

Source: Data based on field survey Figures in ( ) bracket shows the % of total

**Problems regarding to input:** Timely unavailability of labour, this is one of the major problems of maximum respondents. Around 40 per cent respondents have to face the problems like, unavailability of improved seeds, fertilizers, insecticides and pesticides and uncertainty of electricity. Nearly 21 per cent respondents have problem of inadequate irrigation facility.

**Problems regarding finance:** High rate of labours is the common problem of maximum respondents. Around 57 per cent respondents have to face the problem of high rate of electricity while nearly 13 per cent respondent's problem is no availability of loan.

**Problems regarding information:** More than 50 per cent respondents have lack of training and technical guidance for agriculture innovation and time to time there is no visiting programme of agricultural field officer in their field.

**Problems regarding marketing:** Undesirable price for the agricultural product, around 90 per cent respondents are suffering through this problem. Likewise high risk and uncertainty of return, nearly 60 per cent farmers have to be perceived this problems.

**Natural calamity** is more concerning thing for almost farmers. To highlight major calamities in the present study area, we can mention some calamities such as, heavy and untimely rains sever cold and heat, flood, global warming etc.

**Expectations of the farmers:** Table No. 3 clarifies the expectations of the farmers to overcome the problems in agriculture regard. Maximum farmers express the expectation regarding reasonable price policy and crop insurance. Around 50 per cent farmers express their expectations regarding easily loan availability at low rate of interest, continues electricity at low cost, timely subsidy, technical knowledge and training programme and agricultural expert persons regular field visit etc.

**Table No. 3**  
**Expectations of the Farmers**

S.N.	Expectations	Out of 240 sample farmers
1	Better Quality Improved seeds and Fertilizers should available at time	80 (33.3)
2	Loan should be available easily and at low rate of interest	97 (40.4)
3	Electricity should be available continuous and at low cost	134 (55.8)
4	Input should be provided at low cost to marginal and small farmers	77 (32.1)
5	Subsidy should be available at time	125 (52.1)
6	Training programme should be organized in time to time regarding technical knowledge	149 (62.1)
7	There should be regular field visit of agricultural expert person at time to time	147 (61.2)
8	Crop insurance facility should be run easily	234 (97.5)
9	Government should be making reasonable price policy	233 (97.1)

Source: Data based on field survey Figures in ( ) bracket shows the % of the total

**Conclusion:** In the present study, after field observation, it is found that, sample farmers have adopted eighteen innovative practices in their farm i.e. soil testing, mulching, minimum tillage, zero tillage, organic farming, drip, sprinkle, use of chemical, organic and bio-fertilizers, use of insecticides and pesticides, crop rotation, cover crops, multiple cropping, inter cropping, use of improved seeds, seed treatment and poly house. Undesirable price for the agricultural product, around 90 per cent respondents are suffering through this problem. Natural calamity is more concerning thing for almost farmers. Expectations of the farmers to overcome the problems in agriculture regard. Maximum farmers express the expectation regarding reasonable price policy and crop insurance.

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## ‘Great Kalam.. Transformation From Scholar To Philosopher’

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**Introduction :** As we all know Dr.APJ Abdul Kalam proceeded step by step as from Kalam to Dr. Kalam, Dr. Kalam to a hover craft engineer, from Hovercraft engineer to rocket scientist and from rocket scientist to Missile Man.

An educated person with value thinking was just like the guided missile for him ready to launch for the national welfare and make his country strong in all aspects. Awakening thoughts of Dr. Kalam played an important role to inspire children and youth of the country. He always inspired them to be more innovative, creative and sensitive to their national development affairs.

Positive contribution of educational philosophy as well as beautiful and logical thoughts and ideas of him, are summarized under following heads-

**Ideas on meaning of education:** Dr. Kalam said that only formal education could not inspire a person to dream and acted to fulfill his dreams. Education imparted with spirituality, leads to enlightenment of citizens who have dignity of human being, confidence, courage and honesty to follow a right path of life.

Education means learning by doing and experiencing failures and successes. Education also means acquiring knowledge which helps a person in social adjustment. On the other hand, practical meaning of education is, to learn at home, to learn at school or to learn at any situation of life which gives us a lesson to deal with problems. Education does not mean to acquire knowledge only from books or by sitting in the class; education means to learn from any site or sight of our life. Both, formal and informal educations are essential for being a perfect learner.

The Ideological philosophy i.e. acceptance of spiritual world and attaining mental capabilities and spiritual perfection, is manifested in Dr. Kalam's educational thoughts.

Dr. Kalam also gave importance to child's interest and tendencies during teaching and learning process and stressed on drawing out creativity and innovative ideas inherent in a child by giving him freedom of exploring.

The most important role of education is to inculcate in the students the spirit of 'we can do it' Some common educational problems are there in most of the countries in the world including India, such as to make

education adequately efficient, to democratize education, to correlate education with problems of life and to minimize cultural lag (progression gap between culture and technological advancement or modernization).

According to Dr. Kalam education is a fundamental right of every child and education means to make child creative, imaginative and innovative. He said that education serves as a base for a developed and strong country. Dr. Kalam believed that education can make a child to be an entrepreneur or a skilled worker, who can perform any task with full confidence to get assured success.

**Ideas on aims and objectives of education:** According to Kalam the aim of education is to prepare a child to take initiative and become independent in thinking and working. Education helps in attaining recognition, developing confidence and providing successful achievements and maintaining self-respect and dignity of human being. Thus the aim of education is to prepare a person to face all the challenges of life with knowledge and logic and transform his dreams into reality.

Similar to Idealism Dr. Kalam's philosophy of education believed in realization of truth, beauty and goodness as the aim of education. Further, preparation of a holy life, development of intelligence, rationality and emphasis of book reading but not rote-learning is similar to Idealistic philosophy of education to some extent.

Dr. Kalam believed that both the society and individual are valued, and aim of education is to prepare the child for a real life by developing physical and mental capacities and training of senses of child, preparing the child for a happy life, acquainting the child with nature and social environment and imparting vocational education similar to realism.

Education also aims to perfecting the human machine, to attain the present and future happiness, preparing for the struggle for existence, adaptation to environment, natural development and autonomous development. Dr. Kalam had faith in, growing naturally and adapting accordingly.

In 'Wings of Fire', an Autobiography by Dr. Kalam a glimpse of pragmatism is seen. Educational aims change according to time, place and circumstances and it leads to creation of new values, social adjustment



and harmonious development and also gives emphasis on experiment and practices. In this reference Kalam said that Constant hard work and belief in self was the right path to assured success.

The following summary chart is designed to show the aims of education based on Dr. Kalam's philosophy of education-

**Purpose of education**

Self-realization	Human relations	Economic self sufficiency	Responsible citizen
Education for all competence in	Establishing successful human bonds With in family and society	Empowered with knowledge and skill	Empowered citizenship, having stable faith in all situation of social life.
Expressing innovative and creative ideas	Desire for freedom and cooperation and welfare of nation	Entrepreneurial attitude with leadership quality	Ability to understand different social needs, demands and activities.
Developing vision	Maintain family dignity in the society	Vocational competence and sustained economic status	Emotional intelligence and tolerance
Awareness of good health and disciplined daily routine	Sharing morally healthy ideas and having peaceful mental health.	Spend a healthy and disease free life and invest in good health	Contribute in national economy as a empowered citizen
Competing with technological growth and development	Minimizing discomfort of family and society by using science and technology	Removing cultural- lag and achieving desired dream projects and material gains.	Optimum utilization of contributions of science and technology
Utilization of leisure (especially by the students of high school level)	Developing feeling of 'WE' and improve social bonds by sharing experiences	By imparting knowledge and provide education and skill training to deprived ones and build an economically self-sufficient nation.	Faith in sharing knowledge and Democracy.
Aesthetic competence	Promoting value	By utilizing indigenous	To be a consistent

and preserving Cultural heritage	appreciation and rewards for good and beauty and ensure a happy and peaceful family and society.	resources and preserving beauty of the national assets, contributing directly or indirectly to self or to nation economically.	devoted service to social well being or national-welfare, and a patriot. Further, beauty of great thoughts creates a balanced personality.
Abiding values	Maintaining respects and dignity of the family and society.	A corruption and terrorism free approach of everyone leads to economic growth of self and to the nation.	An honest and hard working citizen is always a need of a nation.
Possessing an ideal character	Become a role model for family and society.	An ideal character always makes a foundation for growth	Defines a strong and valuable citizen.

By analyzing above description, according to Dr. Kalam, the aim of education is.....

- To know about democracy, its need and importance.
- To develop democratic attitude towards problem-solving.
- To provide freedom, to ask, create and innovate.
- To develop humanity in the heart of children through explaining, the values of life.
- To develop honesty, courage, and righteousness.
- To make children independent and confident.
- To promote mental and physical health by developing innate capacities.
- To motivate children for achieving their desired dream targets.
- To guide children for accomplishing their dream projects.
- To develop entrepreneurship.
- To develop leadership based on moral values.
- To initiate and carry the responsibilities given by the society.
- To prepare the children for the societal transformation.
- To prepare for future technological revolution and modernization.

- To develop self-motivated, self-directed and long life learners.
- To provide opportunities to explore.
- To make enable the children to face the failures and setbacks and to learn from these adverse situations.
- To prepare a person to face all the challenges of life with knowledge and logic and accomplishes his dream skillfully.
- To empower the citizens of the country, for transforming a developing nation to developed one.
- To make country terrorism and corruption free.

**Ideas on curriculum:** The idea of giving vocational training to the students during their educational sessions to be self-employed is almost similar to 'Basic Shiksha' of Mahatama Gandhi. According to Dr. Kalam, the curriculum should be based on Science and technology and provision for creativity, provision for innovation, provision for discoveries, provision for expression, provision for experiencing, provision for practical examples, provision for learning by doing, provision for training skills, provision for capacities development, provision for vocational training and provision for research must have their needed preference in the curriculum at lower level as well as higher level of education. Dr. Kalam also gave equally importance to art, music and literature with value education. Further, the curriculum of schools or institutions at any level whether it is for primary, secondary or for higher education, there must be provision for high technical environment. Training of brains as well as heart should be given equal importance through various activities. It must fulfill the needs of the occupation and there must be provision for career oriented teaching and learning guided activities.

Dr. Kalam said that curriculum should be carrier oriented, having value based educational activities, flexible enough to be creative and innovative along with child centeredness and to provide space for overall development of the child. He stressed on active learning based activities in the curriculum to promote student participation in teaching-learning process.

He emphasized on inductive methods of teaching in which brain-storming, discussions, project methods, excursion and experimentation are included. According to Dr. Kalam the curriculum must included nano-science biotechnology, IT, Industries and development of creativity, innovation, entrepreneurship and managerial skills among students other than the regular subjects of study.

Universities should facilitate for creating entrepreneurship and should introduce a syllabus of entrepreneurship, value based education including lessons of truth, path of righteousness, moral leadership and faith in God and spiritual development.

According to Dr. Kalam the right kind of education based on moral values will upgrade the society and the country and play an important role in making the country corruption free. Beside all these, the curriculum should be designed in such a way that it minimizes the load of the school bag. It should also helpful in retaining the smiles of children by giving the space for innovation and creativity and sufficient opportunities for overall development of them, both physically and mentally.

**Ideas on teaching methodology:** Dr. Kalam believed that teaching was an art and science both- As an art....

- to interact children and;
- to understand them and their capabilities and;As a science....
- to approach them technically ;
- to solve their problems by giving them logical and scientific solutions of the problems and;
- satisfying their urge for knowledge by giving them the appropriate answers of the questions asked by them.

He believed in freedom of expression of both ends , teacher and student, of teaching learning process. According to him, Question- answer method, debating, discussion method, lecture method, lecture cum demonstration method, laboratory method - all methods of teaching have equal importance as these were being used according to the type of lecture and student. There should be a practical approach to a theoretical subject by giving the live illustrations to make the lecture more interesting and grasping. It helps in better retaining as well as recalling the lectures. Beside all these, book reading is also very essential and effective to retain knowledge. He gave emphasis on interactive approach of teaching learning process. For this, teacher should be like a facilitator, guide and friend not a dictator. He believed that nature is a very competent teacher as lesson learned from nature always stays with us and gives innovative results. Thus, teaching methodology should be fully capable of imparting knowledge with natural impact. It means it should not be so formal that could be burden to the learners and lacking in attention seeking. Dr. Kalam always stressed on the use of mother tongue during teaching-learning session. Various teaching methods and strategies are applied by Dr. Kalam during his teaching periods. Democratic teacher-pupil relationship was always promoted by Dr. Kalam. He interacted number of children as well as people and answered each and every question asked by them with a smiling face. Dr. Kalam always used effective illustrations and live examples to explain his message. Most of the time of his speeches and lectures, he easily connected the present from the past by setting the non forgettable example.

Thus, the method proposed by Dr. Kalam, for teaching and learning contributes permanence and not to be erased easily. Question- answer method, project-methods, debating, discussion method, lecture method,

lecture cum demonstration method, laboratory method, and practical approach to a theoretical subject. Beside all these, according to Kalam, book reading is also very essential and effective to retain knowledge.

As teaching was the lifetime mission of Kalam's life, he promoted flexible and interesting teaching methodology for seeking more attention of the student towards the delivered lecture or message. This leads to easy and permanent learning. Kalam also said that observation and demonstration both were equally important in teaching-learning process. Since Dr. Kalam learnt a lot from his teachers and the activities performed by them, he believed in teacher-pupil interaction and sharing ideas mutually to solve the problems and get assured success in life.

**Ideas on discipline:** The modern concept of self-discipline is leading to natural obedience. According to Dr. Kalam discipline comes from self-control. It is the responsibility of the parents as well as teachers to develop discipline from the very childhood of a child by presenting their own disciplined character before the children and becoming the role models for them. He was himself a great illustration of a disciplined life.

**Ideas on different levels of education:** According to Dr. Kalam every level plays an important role in a student's life in making his/ her career, whether it is primary, secondary, higher secondary or higher education. By his own experiences Dr. Kalam felt that primary level was having the prime importance in a student's life, as he received idea and motivation to be a pilot or an aerospace engineer from his primary school teacher. Thus, according to him every student needs a mentor in his/her early schooling days. He also emphasized the significant role of secondary education as it helps in plotting the ground for higher studies. He also motivated the students to go for higher studies as it helps in acquisition of deep knowledge to know the real utility aspect of the subjects and its application in our life to improve our livings. He promoted research to contribute in our national wealth which ultimately helps in transforming his dream vision 2020 of India as a developed nation.

**Ideas on various agencies of education:** According to Dr. Kalam both formal and informal educational agencies are important in imparting knowledge to the child. At home, family members play an important role in guiding the child at each and every stage of learning and provide informal education to the child. Such education forms a base for the out-coming personality of the child. On the other hand, at school level, a child receives formal education from his/her teachers and friends. This formal education provides a base for a social and professional life of a child. Dr. Kalam also stressed on nature, as a competent agency of education. He believed that the knowledge receives from the nature; remain with the child for a long time.

**Ideas on role of school:** A school must have morally

good and competent teachers to impart practical and worthy education to provide purposeful education along with well equipped environment for effective learning.

On the other side, Class room learning is as important as learning by self-observation outside the class room. Beside this, the teacher in the school has great responsibility in shaping the character of the student especially during the high school age or at the age of adolescence. Since this is the age of stress and storms for every child, school must provide needed and correct guidance to cope up with this situation by providing moral science classes and friendly environment to the students to share their problems and by satisfying their curiosities. Any academic performance variation in the student must be noticed and the counseling session must immediately commence. The school should have constant interaction with the parents of the student and give and take regular feedback about the behavior of the student. Thus the school plays an important role in healthy personality development of a child and contributes in shaping an emotionally stable and balanced citizen to the country.

**Idea on role of teacher:** By analyzing the whole life incidents of Dr. Kalam, researcher concluded that only education based on values, received from his parents, friends and teachers, was there for providing foundation to accomplish his great aims of life.

According to Dr. Kalam only education cannot inspire a person to dream and act to fulfill his dreams, therefore it needs a self-motivated and determined person with definite and realistic goal which ultimately contributed to the welfare of the society either by up gradation of social status or by developing moral values, both result in a 'Developed Nation', a great vision of Dr. Kalam.

By implementing practical solutions and scholarly approaches towards various sweet and sour incidents and accidents of his life journey, Dr. Kalam transformed from a scholar to philosopher and of course a great teacher.

According to Dr. Kalam a teacher should act as a facilitator and not a dictator. The researcher analyzed the role of a teacher through Dr. Kalam's writings and other sources and referred that teacher should be a friend, a guide and a knowledgeable person who can satisfy a knowledge hunger and can give an appropriate and logical solution to a problem of his students. Since Dr. Kalam was himself a good teacher and had given preference to teaching in his whole career, he had some expectation from teacher.

He said that the teacher should have faith in his student. Individual differences should also be considered by the teacher during teaching sessions and moral support should also be there for them at the time of difficulty.

Appreciation and reward are the tools for a teacher

for motivating his students to succeed. Teacher should be a path maker and a path searcher for his students especially high school children (adolescents), who are in the state of confusion or conflict (stress and storm).

Kalam believed that teacher should be dedicated towards his profession and progressively go ahead in search of practical knowledge, which provide emotional assistance in dealing with students efficiently.

Dr. Kalam said that a teacher should be able to create an autonomous learner who achieved his goals through the support and guidance of his teacher who acts like a ladder which is always there for everyone to climb, without changing his/her position and performance.

**Ideas on role of student:** According to Dr. Kalam, the role of student is very important, as initially student is a receiver and a giver later on. So, students should realize their responsibility towards their family as well as their nation. Students should contribute the best to them by initiating as a leader, whether in case of family progress or for national development. Students should be determined, while planning a career or profession and retain stability in it. Students must have entrepreneurial leadership through which student can produce many ways to be employed independently. And this is the best way to contribute in fulfilling the dream of 'Developed India'. Beside this, students must share their knowledge and skills with those who are lacking. And for this, they must visit to the underprivileged areas and villages and teach people. Further, children should plant at least ten plants either in school campus or in their houses to create a serene environment. Along with these ideas and thought regarding the responsibilities of students, Dr. Kalam also emphasized on developing human values as well as moral values.

As we all know that there is a need to mobilize the university and college students to undertake teaching of people who cannot read and write during holidays and vacations. In the same context, Kalam also said that student must take the responsibility to reach those people who cannot get education due to deficient educational facilities in their localities, and provide education in leisure time. Thus, the student should be hard worker, honest and concern with the welfare of their surroundings and always be ready to initiate as well as contribute in fulfilling the dream of 'Developed India'.

**Ideas on role of parents:** According to Dr. Kalam, parents play an important role in the life of a child. They have a significant part in the educational process of the child. They must be aware of the need for good education for making them enlightened citizen.

Further, according to Kalam, parents should become the role models for their children, so as they also have to follow a disciplined life and have a strong character and preserve the essence of our culture in the form of disciplined children. They must be role model for their child and set examples for the child by their

behavior and conduct. They should provide an interactive environment at home where the child can share their feelings and problems and get sufficient support from the parents. It will help the child in developing love and respect not only for them but towards others also. There should not be any type of communication gap or hesitation among the children and other members of the home. Since sharing ideas promotes creativity which leads to innovation, parents at home play an important role in carrier building of a child by knowing the views of the children regarding their interest and abilities. In a democratic nation like India, everyone has right to speak and work freely. The democratic philosophy of education has a provision for the parents of the students to discuss their problems and share their ideas with the teachers and school management. This democratic principal of freedom promotes interaction among school and its teachers and other staff members. And this mutual interaction at school and college levels helps in minimizing the misunderstandings of parents, teachers and students. This sharing activity can be in the form of parent-teaching meetings. Thus according to Kalam this parent-teacher meet results in getting practical solution of the student's problems and leads to reduce mental stress. Thus the role of the parents is also important in democratic philosophy of education where each one has equal right to speak and share.

**Ideas on teacher-pupil relationship:** Dr. Kalam always memorized his school teachers as well as college teachers. He gave full credit of his life achievements to his teachers who played a significant role in Kalam's life and in his career planning. Therefore, Kalam believed in a healthy and facilitated teacher-student relationship, in which teacher gives full freedom to students to explore, create and innovate. On the other hand, student also has full faith in guidance of teacher and follows the instructions obediently. Kalam also believed in self-discipline. He visualized that a teacher and a student both should be maintain their dignity by self-control and there should not be any need for external forces to control the behaviours of both. Thus, according to Kalam teacher-student relationship should be based on mutual understanding by holding their positions firmly.

**Ideas on teacher education:** Dr. Kalam's life is itself was a great live illustration of being an autonomous teacher who always tried to gain more and more knowledge through reading various great books and his scholarly performances throughout the journey of his life. He believed that teacher should be competent enough to satisfy the knowledge hunger of the student of modern age. And it can be possible only through updated knowledge. And to fulfill it, a teacher should be educated enough and has a learner approach towards knowing new technology to compete the world.

**Ideas on role of books:** The whole journey of Dr. Kalam is itself an appropriate illustration that great



books along with great teachers play a very significant role in achieving Kalam's life targets. Kalam had strong belief that books are as important for a student as teacher in the class. According to Kalam, books sometimes play a role as a mentor for a student as in case of distance education programs, where no teacher is present physically to communicate with children. Thus, books guide the students at that time of need at any place where, there is nobody to guide. In the context of democratic education, books give full freedom to learn by own individual way without any external instructions as in case of teachers.

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*Dr. APJ Abdul Kalam*

(15 Oct.1931-27 July 2015)

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## A Sociological Concerns of the Problems of the Elderly and Social Security Measures

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**Introduction :** India is in a place of demographic transitions. There has been a sharp increase in the number of elderly persons between 1991 and 2001. It has been projected that by the year 2050 the number of elderly people would rise to about 324million. The demographic transition is attributed to the decreasing fertility and mortality rate, due to the availability of better health care services. However due to the changing family structure and modernizations, elderly population is facing inevitable challenges to live their life respectfully. Loneliness, negligence and less importance due to aging and against lack of treatment are the most of the treacherous conditions which elderly are facing. The abusive behaviour towards elderly is serious issue to be solved. Even the era of urbanization nuclearization of family, industrialization, education, dual career in families, modernization and rise of individual philosophy have diminished the traditional values of Indian society that had earlier vested authority with elderly.

After a certain point of time in life when a person reaches the phase of old age that times the person needs more care and attention. Along with changes in physical appearance there are changes that take place within the person along with changes in mental ability as well. The aged is different from the younger adult body. An aged or elderly person has many requirements whether it is related to their physical and mental health or social needs. Their previous choices show an effect in their old age. Right from decline in the functioning of their organs to changes in their thinking process are all results of the choices they have done in their past. The treatment of an elderly person for any reason depends entirely on what are the needs of the person.

**Objective of the Study:** This study aims to understand social security measures in caring for the elderly.

**Research Methodology:** The present research paper is based on secondary search. The various sources of data include magazines, books, journals, newspapers, websites etc. The information is collected and analysed. It studies the Importance of social support for the elderly in our country. .

Traditionally elderly had occupied the position of power and prestige but now they are becoming inactive, dependent, sick and weak. All these phenomena lead to many physical psychological and sociological problems. There are several factors that are contributing

to the problems of elderly. These factors are as follows - Decrease in purchasing power, increased life expectancy has led longevity, Disintegration of social support system, Migration of kin pin due to economic opportunities.

The 60th National sample survey (Jan-June 2004) collected data on the old age dependency ratio. Overall 75% of the economically dependent elderly are supported by their children and grand children. Despite this the elderly still tend to suffer from psychological stress as was found, in survey conducted for a middle class locality in new Delhi. Over 81% of the elderly confessed to having increasing stress and psychological problems in modern society. The 77.6% complained about mother-in-law/daughter-in-law conflicts being on the increase. The elderly are also prone to abuse in their families or in institutional settings. This includes physical abuse Psychological or emotional abuse and sexual abuse. Chronic verbal abuse was the most common followed by financial abuse, physical abuse and neglect. A significantly higher number of women faced abuse as compared with men; adult children daughters-in-law, spouses, and sons-in-law were the prominent perpetrators.

Older dependents fall prey to elder abuse in many forms. At such point of time, adequate training, support and service can reduce the likelihood of elderly abuse and proper attention can often identify it. Community Care & Social Support Services: Elderly people need adequate care and support from the society. Counselling, outreaching, care, fun activities, networking, music & dance, etc. can help the elderly people to live a more healthy and happy life. Elders can also enrol themselves in social and recreational activities organized by social centres to make better use of their leisure time.

The support system for elderly includes self-care, informal support (care from family member and friends) and formal system (public health and social services) Institutional care (Hospital and nursing homes). Most elderly persons prefer to be cared in their own homes by their kith and kin. Such informal support is more cost effective and satisfying to the elderly than the public support systems, which are often not accessible to the poor. However, public support system unavoidable to take care of the needs of those who need institutional care. A balance has to struck between this different support system.



The central and state governments have already made efforts to tackle the problem of economic insecurity by launching policies such as the National policy on older persons, National old age pension program, Annapurna program, National social assistance program, Maintenance and welfare of parents and senior citizens Act, 2007, old age homes and day care centres and support from the non-governmental organization etc. However the benefits of these programs have been questioned several times in terms of meagre budget, improper identification of beneficiaries' lengthy procedures and irregular payment. With a brief overview of the health and socio-economic challenges that are being faced by the elderly population in India, the following strategies may be explored by the program managers of the public health care system to bring about improvement in the quality of life of the elderly people. Most of the government's facilities such as day care centres, old age residential homes and counselling and recreational facilities are urban based. Since 75% of the elderly reside in rural areas, it is mandatory that elderly health care services be made a part of primary health care services. It is difficult to access areas, screening camps for cataract and non-communicable diseases and mobile clinic could play a significant role in reaching out to the elderly population. Advocacy with non-governmental organization, charitable organizations and faith-based organization could play an important role in this aspect.

National Program for the Health-Care for the Elderly (NPHCE): The NPHCE is an articulation of the International and national commitments of the Government as envisaged under the UN Convention on the Rights of Persons with Disabilities, National Policy on Older Persons adopted by the Government of India in 1999 and Section 20 of "The Maintenance and Welfare of Parents and Senior Citizens Act, 2007" dealing with provisions for medical care of Senior Citizen. The Vision of the NPHCE are: (1) To provide accessible, affordable, and high-quality long-term, comprehensive and dedicated care services to an ageing population; (2) Creating a new "architecture" for Ageing; (3) To build a framework to create an enabling environment for "a Society for all Ages;" (4) To promote the concept of Active and Healthy Ageing.

#### Specific Objectives of NPHCE :

- To provide an easy access to promotional, preventive, curative and rehabilitative services through community based primary health-care (PHC) approach
  - To identify health problems in the elderly and provide appropriate health interventions in the community with a strong referral backup support • To build capacity of the medical and paramedical professionals as well as the care-takers within the family for providing health-care to the senior citizen
- To provide referral services to the elderly patients through district hospital regional medical institutions
  - Convergence with National Rural Health Mission (NRHM), Ayush and other line departments like Ministry of Social Justice and Empowerment.
- National Policy on Older Persons: The National Policy on Older Persons was announced by the Government in 1999 which envisages State support to ensure financial and food security, health care, shelter and other needs of older persons to improve the quality of their lives. The salient features of the policy are:
- To encourage individuals to make provision for their own as well as their spouse's old age;
  - To encourage families to take care of their older family member;
  - To enable and support voluntary and non — governmental organizations to supplement the care provided by the family;
  - To promote research and training facilities to train geriatric care givers and organizers of services for the elderly
  - To create awareness regarding elderly persons to help them lead productive and independent life;

Central Sector Scheme of Integrated Programme for Older Persons (IPOP): An Integrated Programme for Older Persons (IPOP) is being implemented since 1992 with the objective of improving the quality of life of senior citizens by providing basic amenities like shelter, food, medical care and entertainment opportunities and by encouraging productive and active ageing through providing support for capacity building of Government or Non-Governmental Organizations, Panchayati Raj Institutes, local bodies and the Community at large. Under the Scheme, financial assistance up to 90% of the project cost is provided to non-governmental organizations for establishing and maintaining old age homes, day care centres and mobile Medicare units.

Policies & Schemes in India: To promote the health, well-being and independence of the elderly people in India, the government has launched various schemes and policies for the elderly people in the country. The central government came out with the National Policy for Older Persons in 1999 to promote the health and welfare of senior citizens in India. This policy aims to encourage individuals to make provision for their own as well as their spouse's old age. It also strives to encourage families to take care of their older family members. The policy enables and supports voluntary and non-governmental organizations to supplement the care provided by the family and provide care and protection to vulnerable elderly people. Health care, research, creation of awareness and training facilities to geriatric caregivers have also been enumerated under this policy. The main objective of this policy is to make older people fully independent

citizens. This policy has resulted in the launch of new schemes such as

- Strengthening of primary health care system to enable it to meet the health care needs of older persons
- Training and orientation to medical and paramedical personnel in health care of the elderly.
- Promotion of the concept of healthy ageing.
- Assistance to societies for production and distribution of material on geriatric care.
- Provision of separate queues and reservation of beds for elderly patients in hospitals.
- Extended coverage under the Antyodaya Scheme with emphasis on provision of food at subsidized rates for the benefit of older persons especially the destitute and marginalized sections.

Some more schemes launched by the government are as follows:

- Integrated Programme for Older Persons
- Scheme of Assistance to Panchayati Raj Institutions
- Central Government Health Scheme
- National Mental Health Programme

Many other departments in the country like transport, telecommunications, income tax, etc. provide schemes and assistance to the elderly people

The Government needs to consider a focused policy for the elderly in terms of their relevance. The policy should consider the difference in social norms prevalent in villages, small towns and metropolitan areas. If a scheme ensuring a minimum financial payment of a stipulated amount provided to every elderly in the country, it would be helpful for the morale and self-esteem of the elderly. Efforts on this front would instil confidence and self-esteem in elderly along with imparting a sense of social security as well as economic relevance. This will help the elderly live their last few years, fulfilled and with a sense of satisfaction. This effort will enhance general welfare of our society, benefits outweighing costs. Already some measures to strengthen pension reforms have been undertaken but there is need to initiate extensive efforts to meet the challenges ahead for the elderly and for the fiscal situation that would emerge by 2050. A 24 hour help line service for medical or any type of aid could be organized to enhance welfare of the elderly. The elderly on attaining 60 years of age could also be offered a medical insurance coverage through policies by various companies preferably for the family, given that low-premium basic medical insurance is available in India. Such schemes could be funded through the budget or under the public-private partnership. The government could also consider arrangement where elderly can have access to cooked meals from nearby restaurants or local tandoor/eatery. The financing of this scheme could be funded by the government or under public-private partnership. The expenditure incurred by

the private sector could be covered under the corporate social responsibility expenditure as per corporate social responsibility Act.

The benefits of governments various social welfare schemes are there but the numbers who are benefited by it are insignificant when compared to the very high size of their population and the growth rate among them. With rapid industrialization and urbanization in addition to rapid decline of social order, it is becoming a critical area that needed a more concrete intervention. Social security scheme in India should be coupled with anti-poverty programme. With continuous increase in aged population there will always be a social change and economic transformation. With this view and all round approach to address problems of elderly population is needed. Timely intervention of policies and imperatives measures are utmost important to overcome the concern else there would be a great loss of human resources. Ethical and medico-legal issues: Old age results in multiple medical disorders. Geriatric giants are the major categories of impairment that appear in elderly people. This includes immobility, instability, incontinence and impaired intellect/memory. And as a result of some of these, elderly people find it difficult to make decisions for themselves. To be on a safer side, elderly people when in good health prepare power of attorney or advance directives so that it can guide them when they are unable to understand what is happening to them. Geriatricians must see to it that they respect their privacy and provide whatever services are required. They must consider whether the patient has the legal responsibility and competence to understand the facts and make decisions.

Engaging in social activities helps the elderly to build social networks and communicate with people of their age. Communication will help the elderly to be stress free. Day care centres for the elderly, enhanced home and community care services for the elderly and integrated home care services, meet the special needs of the elderly people who are physically weak. If the elderly don't have knowledge about such services then the service providers should reach out to them. There are different residential care services that provide care and assistance to the ones who need attention and care at home. Social and community centres enable the elderly to live an independent and happy life. This is because the elderly make the most out of their time and forget about the worries they have.

**Findings and Discussions:** The research and development in the last few decades in the domain of community care and social support for the elderly have provided more different and better ways for the care of the elderly like Creation of community care centres, Social centres for the elderly, Health care centres for the elderly, Special counselling centres, Fitness centres for the elderly, Day care Centres etc;

A 24 hour help line service for medical or any type of aid could be organized to enhance welfare of the

elderly. The elderly on attaining 60 years of age could also be offered a medical insurance coverage through policies by various companies preferably for the family, given that low-premium bare basic medical insurance is available in India. Such schemes could be funded through the budget or under the public-private partnership. The government could also consider arrangement where elderly can have access to cooked meals from nearby restaurants or eatery. The financing of this scheme could be funded by the government or under public-private partnership. The expenditure incurred by the private sector could be covered under the corporate social responsibility expenditure as per corporate social responsibility Act.

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## Empowerment Of Women Through Education And General Awareness

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**Introduction:** Ladies strengthening regardless of cast, doctrine, religion and sexual orientation is a sacred command, an essential human right and an unequivocal power of national advancement.

"Strengthening implies moving from a feeble position to execute a power". Ladies strengthening is a worldwide issue and it was raised at the International Women Conference T NAROIBI in 1985. Ladies strengthening is the way toward giving rights, forces, openings and obligations to ladies so they can build up their potential, think, and act uninhibitedly at standard with men similarly in the public eye, It is the development of women's capacity and flexibility to practice full control over their activity. Strengthening of ladies is basically the procedure of upliftment of social, monetary and political status of ladies and it includes the working up of a general public wherein ladies can live without the dread mistreatment, abuse and segregation that run with being a lady in a customarily male-commanded society. In spite of the fact that ladies constitute half of the populace and a dynamic specialist of social change, yet they are as yet being abused and experienced less rights and lower societal position. The far reaching separation and abuse upon ladies bring out the need of strengthening of ladies and training can be utilized as a compelling instrument for accomplishing it.

### Objectives of the Study:

The destinations of the investigation of ladies strengthening through training are expressed accurately as takes after:

1. To know the need of training in ladies strengthening.

2. To evaluate the present situation of ladies strengthening in India.
3. To know the protected arrangements and Government endeavors for ladies strengthening.
4. To distinguish the boundaries of ladies strengthening.
5. To distinguish the significance of training for accomplishing ladies strengthening.
6. To offer proposals for ladies strengthening through training

### Need of Education in Women

**Empowerment:** Ladies strengthening is an apparatus of advancement of ladies as well as of entire families and subsequently a country. Pandit Jawaharlal Nehru stated, "To stir the general population, it is ladies who must be stir; once she is progressing, the family moves, the town moves and the country moves."

Training engages ladies all the more viably which would annul sexual orientation disparity, build up their possibilities, increment social and monetary return, enhance the personal satisfaction, create taught and solid kids and lessen ripeness and death rates. Instruction is critical to engaging women's interest in basic leadership in majority rule government, dynamic change of society and forming the predetermination of who and what is to come. Swami Vivekananda said "There is no way for the welfare of the world unless the state of ladies is moved forward." It is training which can do as such by engaging ladies.

Disregarding established ensures, order of laws, endeavors by the legislature through different plans and projects and U.N.O's mandates, the equivalent status of ladies in India isn't even now accomplished up to the coveted objectives following 68 years of Independence. Thus training can be utilized as

capable device to help the ladies to comprehend the sacred mandates and authoritative arrangements for decreasing women's abuse and carelessness upon them, to diminish the sexual orientation hole in proficiency levels, to make mindfulness about the current social issues and to battle for satisfaction of the fundamental pleasantries and welfare of the group. Training empowers ladies to practice their rights on break even with balance with men and take part in national advancement. "Training is the turning point of ladies strengthening since it empowers them to react to the difficulties, to go up against their conventional part and change their life." The objective of getting to be superpower, a created nation by 2020 will be accomplished just when the ladies of India will be enabled through instruction.

The National Policy of Education (1986) has accentuated the need of ladies training for their viable investment in social and monetary exercises. The NPE, 1986 has expressed, "Training will be utilized as a specialist of fundamental change in the status of ladies.

The National Educational framework will assume a positive interventionist part in the strengthening of ladies. "The National Policy of Empowerment of Women (1990) has accentuated on training for-

1. Creating a domain to empower ladies to understand their maximum capacity,
2. Providing every single human right and key flexibility to ladies on rise to premise with men,
3. Participation of ladies in basic leadership in each circle of life,
4. Equal access to medicinal services, quality instruction, direction, work, compensation and government disability,
5. Elimination of all types of segregation and brutality against ladies and young lady youngsters.

**Women Empowerment: In Present Scenario:** Ladies strengthening and sexual orientation uniformity in India is a disturbing issue. A few issues, for example, endowment, abusive behavior at home, sex specific fetus

removal, female child murder are as yet predominant. According to the 2011 Census, ladies are liable to inconveniences when contrasted with men as far as education rates, work investment rates and income. The Census, 2011 uncovers that the aggregate proficient populace is 74.04% including 65.46% females and 82.14% guys. According to report of UNDP, 2013 on Human Development Indicators, ladies constitute 48% of the populace in universe of which 29% is national work constrain and 26% ladies approach design credit. It is seen that in programming industry ladies appreciate level with wages and parts with men, however in different areas ladies are for the most part sick paid. The level of IPC wrongdoings submitted against ladies has expanded amid the most recent 5 years from 9.25 in the year 2009 to 11.2% amid the year 2013. A ladies is assaulted once in like clockwork. Ladies perform around 2/3 of aggregate hours, get 1/tenth of the world's salary and possess under 1/100th of the world assets. Ladies involved just 10% seats in World Parliament and 6% situates in National Cabinet. India is positioned as the 135th nation in the World in conferring free and obligatory instruction between the age gathering of 6 to 14 years (Right to Education, 2010). In Indian culture, inclination is as yet proceeding for a child over the introduction of a young lady and one-sided state of mind of the guardians is found for male youngster in regard of instruction, sustenance and different open doors.

### **Constitutional Provisions and Government Efforts for Women Empowerment in India:**

Constitutional Provisions: The constitution of India has given arrangements for engaging ladies. Some of these are as per the following:

1. Prohibition of segregation on the grounds of religion, race, position, sex or place of birth (Article 15(1))
2. Special arrangements to be received by the State for ladies and kids (Article 15(3))
3. Equality of chance for work to any office under the State (Article 16), ideal to secure satisfactory methods for vocation for men and ladies similarly (Article 39(a)).



4. Equal pay for meet work for the two men and ladies (Article 39(d).
5. Maternity helps (Article 42).
6. Promotion of nobility of ladies (Article 51A©).
7. Reservation of at the very least 33% of aggregate seats for ladies in guide decision to nearby bodies (Articles 343(d) and 343(T).

**Government Efforts:** The legislature has taken activities for ladies strengthening through establishing laws and actualizing a few plans worked by various divisions and services. The National Commission of Women was set up by a demonstration of parliament in 1990 for shielding the sacred right and lawful arrangements for ladies. The reservation of seats in the neighborhood groups of Panchayats and Municipalities for ladies has been given by the 73th and 74th Amendments (1993) to the Constitution which is required for socio-political strengthening. The Department of Women and Child Development (DWCD) under the MHRD was built up to actualize different plans identifying with ladies headway. The National Mission for Empowerment of Women (NMEW)2010 has underscored to encourage the way toward incorporating all projects for welfare and upliftment of ladies embraced by the services and office. The National Resource Center for Women goes about as a national merging community for all projects for ladies. The National Literacy Mission is being set up towards destruction of education in the age gathering of 15-35 years. The Functional Literacy for Audit Women (FLAW) was begun in 1975-76 to give ignorant grown-up ladies to increase utilitarian aptitudes and to stir wanted mindfulness for wellbeing, cleanliness and kids rehearses.

**Government Schemes:** The Government of India has attempted distinctive plans for welfare upliftment and security of the ladies. Some of these might be noted here–

„Rastriya Mahila Kosh" (RMK) 1992-93, „Mahila Samridhi yojana" (MSY) 1993, „Indira Mahila Yojana" (IMY) 1995, „Swa Shakti Group", „Support to Training and

Employment Program for Women" (STEP), „Creches/Day-look after the Children of working and weak mother", „Hostels for working women", „National Mission for Empowerment of Women", „Integrated Child Development Services" (ICDS), „Rajib Gandhi Scheme for Employment of Adolescence Girls" (RGSEAG),2010, „Women's Development Corporation Scheme"(WDCS), „Working Women's Forum", „Indira Priyadarshini Yojana", „NGO's

**Credit Schemes.** The present Prime Minister Modi Government has propelled the projects of „Beti bachao, beti padhao" goes for handling the low tyke sex proportion of 918 young ladies youngster in assets and investment funds of a family which is useful to meet the costs of advanced education and marriage. The primary year of New Millennium (2001) was announced as

"Ladies Empowerment Year". It is important to supplement Government endeavors by non-government associations for encouraging ladies strengthening. However India has not accomplished the normal objectives, subsequently complete program for engaging ladies is as yet requesting.

**Legislative Provisions:** The Government of India has additionally ordered particular laws to shield the interests of ladies and elevate their status in the public eye. A portion of the eminent enactments are as per the following:

- The Hindu Succession Act, 1956 which gives ladies the privilege to parental property.
- The Dowry Prohibition Act, 1961 which pronounces the taking of settlement an unlawful action.
- Equal Remuneration Act, 1976 which furnishes the installment of equivalent compensation with men for meet estimation of work.
- The Criminal Law Amendment Act, 1983 which disallows different sorts of violations against ladies.
- The Indecent Representation of Women



(Prohibition) Act, 1986 which disallows the profane introduction of ladies in the media.

- The security of ladies from Domestic Violence Act, 2005 shields ladies from aggressive behavior at home conferred against them.
- The Sexual Harassment of Women at Workplace Act, 2013.

These lawful arrangements would help ladies to pick up socio-political strengthening.

D. U.N.O. Orders: The third Millennium Development Goals (MDG) of the United Nations Development Program has coordinated to the Indian context–

"Dispose of sexual orientation uniqueness in essential and auxiliary training, ideally by 2005, and in all levels of instruction by no later than 2015". India is about on track. The MDG Report 2009 brought up, "Support of ladies in strengthening and basic leadership stays far not as much as that of men, and the uniqueness isn't probably going to be disposed of by 2015". However the chance of ladies to work showcase has barely expanded from 13% to 18% between 1990-91 and 2004-05.

### **The barriers of women empowerment in India have been identified**

Boundaries of Women Empowerment: The primary impediments that conflict with the method for ladies strengthening in India might be summed up as takes after:

1. Gender segregation.
2. Lack of legitimate instructive program.
3. Female child murder.
4. Atrocities on ladies.
5. Child marriage and endowment framework.
6. Financial imperatives.
7. Patriarchal request and the subordinate status of ladies.
8. Lack of medicinal services and wellbeing.
9. Professional imbalance, especially working environment badgering.
10. Inequality in sharing the weight of house holds work.

It is additionally noticed that the sexual

orientation disparity is identified with social and monetary structure, conventional state of mind towards ladies, financial uncertainty and carelessness of men and absence of genuine endeavors of all concerned.

### **Shows that how education can play as an effective instrument of women empowerment**

: Part of Education in Achieving Women Empowerment: regardless of sacred ensures, authoritative arrangements, legal command and regulatory endeavors, the ladies strengthening in India are as yet ailing in a few territories. Minor authorization of laws and chalking out of plans are very little powerful for ladies strengthening. Henceforth training is required for this. The National Curriculum Framework of Women brought up, "Training of ladies is a critical key to enhancing wellbeing, sustenance and instruction in the family and furthermore engaging them to take part in basic leadership". In addition training empowers ladies to gain information as well as help them to accomplish monetary security, fearlessness, professional and specialized abilities and direction, great wellbeing and wellbeing, bravery and inward quality to confront challenges in each circle of life and empower them to assume square with part as men in country building. Instruction can be utilized as an apparatus for diminishment of imbalances and sexual orientation predisposition with the goal that ladies can move from frail position to execute their energy or capacities in the public arena.

The National Policy for the Empowerment of Women, 2001 expressed, "Rise to access to training for ladies and young ladies will be guaranteed, exceptional measures will be taken to dispense with separation, universalize instruction, destroy absence of education and make sexual orientation delicate instructive framework, increment enrolment and standards for dependability of young ladies and enhance the nature of instruction to encourage deep rooted learning and in addition improvement of professional or specialized aptitudes of ladies." Hence some down to earth steps ought to be taken as takes

after:

- Different kinds of instructive organizations ought to be set up only for ladies in the state.
- Traditional malicious standards and practices, for example, tyke marriage kid work, share framework, tyke prostitution, polygamy and female feticides ought to be entirely restricted by authorizing laws and making open mindfulness.
- The government ought to give a bundle of instructive gifts, for example, „Kanyashri“ of ladies and concessions through giving free books, uniform, early afternoon dinners, grants, cycles et cetera for enrolment for more young ladies and lessening the drop out understudies, particularly from minimized groups of BPL.
- Adult and proceeding with training, social instruction, self-teaching and so forth can be utilized as a device of essential change in the status of ladies. It would create in ladies entrepreneurial abilities and openings for work. In provincial regions versatile library, remove instruction through the media, non-formal schools ought to be accommodated the life-long training and strengthening of ladies.
- Technical and professional instruction ought to be given especially to the provincial ladies, for example, fitting and weaving, mushroom cultivating, honey bee keeping, natural product pulping and so on, for enhancing their professional effectiveness with the goal that they can act naturally delegated and self-strong. The legislature should offer budgetary help and show them how they can win cash by beginning business exercises.
- The endeavors of Govt. furthermore, N.G.O.“s will be co-ordinated in regard of usage of plans and projects for strengthening of ladies. Better offices of human services, sanitation and medicine ought to be given to ladies. The legal should take care of the attack cases with exceptional care and straightforwardness.

**The concluding remarks have been made which reflects the author’s own evaluation :**

Finishing up Remarks: To close the present situation, it might be said that training is the foundation of ladies strengthening which could be accomplished through generous and co-agent endeavors of the Government and NGO“s and furthermore wiping out the conventional mentality, standards and practices through legitimate instruction and direction. The endeavors of ladies strengthening by the

government and social reformers will go futile unless the ladies are knowledgeable, self-strong and autonomous in all circles of life.

Finishing up Remarks: To close the present situation, it might be said that instruction is the foundation of ladies strengthening which could be accomplished through healthy and co-agent endeavors of the Government and NGO“s and furthermore taking out the conventional disposition, standards and practices through appropriate training and direction. The endeavors of ladies strengthening by the government and social reformers will go futile unless the ladies are knowledgeable, self-strong and free in all circles of life.

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8

## Information Consolidation: An Overview

Ravindra A. Lathkar

**Introduction:** In the age of information explosion, most of the existing information, written by experts for experts cannot be effectively used by non-experts or potential users. It is happened due to lack of bibliographic control. This problem found in every field including Science, technology,

health, business, education and related fields. In many cases information is not presented in the language and form that is understandable, readable and acceptable to potential users who may benefit from it. Overabundance of information on a topic, availability of authentic information is another hurdle in the use of available information. These problems can be overcome through information consolidation activities. The term information consolidation can be defined as,

“The process of evaluation and compression of relevant documents in order to provide definite user groups with reliable and concise information in usable form.

UNESCO Symposium on Information Analysis and Consolidation in Sri-Lanka has given the following definition “Consolidated information is ‘public knowledge’ specially selected, analyzed, evaluated and possibly restructured and repackaged for the purpose of serving some of the immediate decisions, problems and immediate needs of a defined clientele or social group, who otherwise may not be able to effectively and efficiently access and use this knowledge as available in a great amounts of documents or in its original form. The criteria for selection, evaluation, restructuring, and repackaging of this knowledge are derived from the potential clientele.” (Saracevic and Wood, 1981).

Consolidated information aims at being more appropriate to users, their needs and levels, the capacities and time allotments given to information absorption and similar user related activities. In other words consolidation and repackaging of information refers to providing appropriate information. In simple words appropriate information can be defined as, right information for the right users in the right time and at the right comprehension level. The given four elements are very key for the end users. To provide appropriate information, the functions like selection, analysis, packaging, repackaging, restructuring, evaluation etc are carried out. Users of Information Consolidation products includes: Entrepreneur, Policy makers, Scientists, Students and teachers and the public.

### Objectives of information consolidation:

- To provide an appropriate information to the end users.

- To customize information to user needs.
- To facilitate dissemination, organization and communication.
- To facilitate interactivity between user, knowledge base, and technology.

### Why Information consolidation?

Exponential growth of information and increasing rate of obsolescence: Users have inadequate time reading and assimilating new information;

- Interdisciplinary nature of information leading to scattering and seepage of information: Users can specialize only in restricted subject fields;
- Wide variation in quality and reliability of information: Users find it difficult and have inadequate time for evaluating and selecting the right information;
- Information is presented in multiplicity of languages: Users are not familiar with the language(s) to use the information;
- Information presented in a wide range of standards and formats: Users may not be familiar with that standard or format to use the information;
- Required information is published in documents with restricted circulation: Leading to inaccessibility of information; and
- S &T information is highly technical in nature with technical and trade jargons: Potential user with no technical background cannot comprehend it.

### Process of Information Consolidation:

- Study of potential users to find their information needs and decide on the information product(s) suitable to fulfill those needs.
- Selection of relevant information sources, both primary as well secondary information sources, containing the most useful information for the given user’s problems and information needs.
- Evaluation of information contained in these sources for its merit, validity and reliability.
- Analysis of information to identify and extract most salient features conveyed by the given source Information Analysis and Consolidations Process
- Restructuring (if necessary) the analyzed and extracted information as a new whole, which differ from original presentation and can be used most effectively and efficiently by the user. This may involve synthesis, condensation, rewriting, simplifying, reviews, state-of-the-art presentation, etc.

- Packaging and/or repackaging of restructured information in a form that will increase its use.
- Diffusion or Dissemination of information in ways that will encourage and promote its use. This may also involve educating the users in the use of information and marketing of information.
- Feedback from the users and improve the product based on the feedback.

**Information Consolidation products:** These products are prepared considering the specific information needs of end users. Mostly useful products are as follows.

**Reviews:** A review may be defined as “narrative account of the progress of a particular field of study, prepared by an expert in the field” (B.Guha). Reviews may be considered as critical synthesis of the state of knowledge in a given subject or its sub-discipline. There are three essential characteristics that are more or less applicable to most reviews. These are: i) integration, ii) evaluation, and iii) compaction of primary literature. Unlike an annotated bibliography or an abstracting journal, a review article places each of the articles reviewed in a context and integrate them with existing groups of knowledge in that field. Some degree of evaluation is an essential characteristic of a review. Some reviews (e.g. the critical reviews) are primarily and explicitly evaluative in nature, others (e.g. a descriptive review) only indirectly involve some degree of evaluation. Compaction is an important feature of a review. information conveyed by the reviews is evaluated, assessed and related to general body of knowledge by a third person, reviews are found to be more effective in transfer of ideas and knowledge than the research paper. No original research is reported in reviews. Reviews are secondary sources of information, because they are based on other publications that contain primary information. Of various information products, reviews occupy a most significant place. They are often considered the highest level of intellectual reprocessing of information. Reviews in the present context are ‘critical’, ‘evaluative’ reviews and not just a summary, an annotated bibliography, a fact report or a book review. In general, two types of reviews can be distinguished:

- Bibliographic; and
- Instructional.

Contemporary or user related functions of reviews, are functions which are beneficial to individual user. These functions are current awareness function, informed notification function, back up for other literature searching, tutorial function, inspiration, feedback, Promote cross fertilization of ideas.

**State-of-the-Art Report :** The state-of-the-art reports are mostly prepared on technological topics and in the fields of business and commerce. These are the types of reviews which do not have an all encompassing scope and historical orientation, as is depicted in traditional

‘critical’ reviews. Their basic aim is to describe current and up-to-date status of a situation, which may be of a technology, use of a technology or impact of a technology, etc. Such types of objective reports are timelier than the traditional reviews and mainly serve as a current awareness tool. With a view to achieve this currency, state-of-the-art reports are often published as informal reports, prepared on demand, oriented towards a restricted audience and are sold at high prices. These reports become obsolete very fast. The example of this is State of the Art of Technology. These product summaries, compare, and evaluate the advances, characteristics and/or utilization of a given technology or technological product or a process. The scope and emphasis differ according to the intended use and the users.

**Market Reports :** These reports usually present the state of an industry or a market in terms of its existence, financial strength, economics, profitability, deployment, growth, characteristics, gaps, trends, potential, etc. Like technological state-of-the-art reports, these reports can also be oriented towards different uses and clientele. Examples of such reports can be quote as,

EBI Environmental Market Report. Environmental Business International Inc.

**Trend Reports :** Trend reports provide systematic view of recent developments and current research trends in a subject field. The purpose of the trend reports is to briefly capture the major trends in a given area of research based on the analysis of literature on the given subject published during a specific period of time, ranging from two years to five years or more. Trend reports are highly useful IAC product for subject specialists and decision makers. These reports also provide a starting point for students and research workers helping them to identify and embark on a new area of research. According to Gopinath, “A Trend Report is an exposition of a subject, giving an account of the general direction of research in the subject, based on a review of the documents on current developments. The trend report service is designed to help the specialist reader in the productive utilization of his time and in the conservation of research potential. The training of a documentalist equips him to do this service satisfactorily. However, the specialists’ cooperation is necessary.”

Examples: Trends and Issues in Library and Information Science. ERIC Report.

**Technical Digest:** According to Webster’s Dictionary a digest is defined as “to compress a piece of literature or a body of information into a short summary form, containing essential core of the matter.”

A digest is a systematic condensation of a written work, often prepared by someone other than the author of the original. It is generally larger than the synopsis and sometimes with headings and subheadings to facilitate quick reference. According to Guha “digest is



actually a fuller representation of a document, rewritten for a purpose or to suit the requirements of different group of people, but intended to serve as a complete substitute for the original document.” Digests are generally periodical publications containing condensation of works, gathered from many sources and arranged in a systematic order. A digest may be prepared ad hoc on request on a particular subject, or it may be issued frequently at regular intervals or in anticipation of demand. Examples can be quote as Management Digest: Published bimonthly by SENDOC.Techman: Published bimonthly by SENDOC.

**Handbooks:** A handbook is a type of reference work, or other collection of instructions, that is intended to provide ready reference. The term originally applied to a small or portable book containing information useful for its owner, but the Oxford English Dictionary defines the current as "any book...giving information such as facts on a particular subject, guidance in some art or occupation, instructions for operating a machine, or information for tourists. Handbooks may deal with any topic, and are generally compendiums of information in a particular field or about a particular technique. They are designed to be easily consulted and provide quick answers in a certain area. For example, the MLA Handbook for Writers of Research Papers is a reference for how to cite works in MLA style.

**News letters:** Newsletter is a printed report containing news (information) of the activities of a business (legal name; subscription business model) or an organization (institutions, societies, associations) that is sent by mail regularly to all its members, customers, employees or people, who are interested in. Newsletters generally contain one main topic of interest to its recipients. A newsletter may be considered grey literature. E-newsletters are delivered electronically via e-mail and can be viewed as spamming if sent unsolicited. The similar products of this category found in the form of house bulletin, trade bulletin, product bulletin.

Saracevic, Tefko (1986), Quoted on e-PG Pathshala site of inflibnet provide the list of probable information consolidation products, those are given in the following table.

Table no. 01

**Information Consolidation Products in Different Media:**

Sr	Media	Aspect	Products
1	Print- paper, hard copy	Single issue	Critical review or state-of-the-art, Brochure, Monograph, Technical report, Field manual (for operations, maintenance, processes), Guide, Handbook, Textbook; tutorial Question-Answer sheet, Data compilation; critical data Statistical abstract, Briefing; evaluative summary Directory; evaluative answers, Referral; evaluative answers Printout Newsletter; alerting bulletin,

		Serial	Journal, report Recurring summaries, bulletins
2	Print - filmed copy	Microform	Microfiche; any of the above Aperture card; any of the above Micro text; any of the above
3	Print -soft Copy	Cathode ray tube	Online retrieval-references, paragraphs Structural compositions tabular data Video newsletter
4	Audio	Recording	Tape, cassette, Phonodisc
		Telephone recorded message	Briefing, summary, newsletter, information hotline
5	Visual	Graphics	Photograph, drawing, chart, poster, display, slide, figure Transparency
6	Audiovisual	Film	Motion picture, slide and recordings, Holograph
		Video	videodisc, videotape
		TV(dissemination-delivery)	Summary, advice, tutorial, newsletter, briefing, TV show
7	Demonstration	Fixed site	Modeling- processes, procedures, application, test/ laboratory, trial, installation, pilot plant, exhibit
		Non-fixed site	Mobile demonstration unit, scale model
8	Interpersonal	Group(dissemination-delivery)	Lecture/ talk, seminar/ conferences/ tutorial
		Individual(dissemination delivery)	Personal consulting/ advice, correspondence, telephone conversation, staff visits.

Table no.02

**Potential Benefits of Information Consolidation Products:**

Sr	General Activities	Potential Benefits
01	Decisions	Better informed about alternatives and consequences. Improved decisions making process. Reduction of uncertainty
02	Knowledge, competence.	Increase in level, depth, breadth by individuals or groups. Higher sophistication in drawing relations between seemingly unconnected facts
03	Adaptation	More appropriate and adjusted responses by individuals, groups or organizations to demands of and changes in the environment and a complex world
04	Productivity	Higher levels and outputs in work and other activities. More contacts. Increased capacity and effectiveness.
05	Resources	More efficient or economic use of resources. Increased capacity and/or effectiveness. Better economy
06	Success	Contribution toward attaining aims of individuals, groups, organizations. Better or wider spread and acceptance of results.

		Detection of necessary adjustments
07	Enterprises. Business. Commerce.	Demands, Meeting competition. Complying with standards and regulations. Motivating personnel. Making business decisions.
08	Industry. Manufacture.	Incorporating technical innovation Adding new products. Making products appropriate. Increasing productivity. Reducing break downs.
09	Science	Keeping up with research front. Judging own position and advances. Making appropriate decisions on policy and allocations. Searching for related works and/or ideas for further work or methodology.
10	Education	Keeping up with advances in given fields and in education research, methods, and approaches. Providing for educational planning and assessments or comparisons.
11	Individuals	Changing environments and conditions. Increasing sophistication toward higher quality of life.

**Major Information Consolidation Units in India**

**includes:** IAC centers in India. Tata Energy Research Institute (TERI) . National Institute of Science Communication and Information Resources (NISCAIR). Indian Council of Agricultural Research Centre for Monitoring of Indian Economy (CMIE).

**Conclusion:** Information consolidation activity found as a boon for the scholars by which appropriate information is made available. It is found in the various forms of consolidation products. The authenticity of information is increased through these products hence these products are useful in decision-making and problem solving process for the end users.

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## Beckett's *Waiting For Godot* And The Tradition Of The Theatre Of The Absurd

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Samuel Beckett's *Waiting for Godot* has been appreciated as one of the celebrated plays of twentieth century. The play broke new ground in the history of theatre hence is truly called an *avant garde* theatre. *Waiting for Godot* was originally written in French entitled *En attendant Godot* in the year 1952. Beckett himself translated the play into English under a subtitle: 'A Tragicomedy in Two Acts'. The play is simply considered a tragicomedy since it is a mixture of tragic and comic elements.

The play consists of two acts. These acts have no traditional divisions into scenes. The play has neither a real protagonist nor a well-organized story. It has four male characters: tramps (Vladimir and Estragon) and a master and a slave (Pozzo and Lucky) introduced in a pair. Most of the dialogues consist of single line sentences. For example, (when tramps think over committing suicide): - Estragon: Let's hang ourselves immediately! -Vladimir: From a bough? ...I wouldn't trust it (16). Throughout the play the setting and the time remain unchanged. The sense of repetition is not only limited in case of only setting and time, but it also seems to happen in the entire function of the characters. The futile attempts of the tramps to pass time, and ultimately their incessant waiting for Godot in both the acts show such justification. The play begins with the meeting of two tramps Vladimir and Estragon. In the beginning of the play Vladimir says: I am glad to see you back.... Together again at last" (3). The word 'again' confirms the idea that they have been there earlier also. The opening line 'Nothing to be done' (2) is central to the entire play. It echoes again and again during the course of the play. The two key utterances in the title of the play are: 'Nothing to be done' and 'waiting for Godot'. Obviously Godot fails to appear on the stage in the entire play. His impression seems as real a character as any of those whom we actually see. Beckett's Godot basically seems to represent the objective of waiting an event, a thing, a person or death. The play is in a form of an allegory wherein Godot may stand either for death, God, a mythical human being or for something else. The representation of two heroes offers an impression of anti-heroes actually. Their existence reflects meaninglessness. They carry out everything to kill time, tell stories, sing songs and play verbal games.

Beckett employs certain distinct features in the play somewhat differently which distinguishes it from other plays. The playwright exhibits the austere stage-setting

in the play. The stage is almost uncovered and without stage properties. The tramps are depicted as protagonists in place of Kings and Princes. The protagonists of this play are common men, which suggest the gradual transformation in tradition. The use of language and certain linguistic devices like speech-pace, pauses, silences, etc., the static nature of action, absence of conventional plot and irregular structure of the play, etc. generate rather different impression of the play. Moreover, the language employed by the playwright frequently seems at variance by means of the immediate action and is abbreviated to a meaningless chatter. Due to this, the dialogues delivered in the play do not convey the regular meaning of play.

The futility of communication takes place in the dialogue between Vladimir and Estragon: Vladimir: Pull on your trousers, Estragon: You want me to pull off my trousers? (56 Act II) Let's Go. (They do not move) says the stage direction (77 Act I). The final statement of the play symbolizes the static nature of action: 'They don't move'. Consequently, no basic change is experienced in the movement of the protagonists till the end.

**The Idea of Absurd Theatre:** "Absurd is that which has no purpose, or goal, or objective" (Martin Esslin 4). The term 'theater of the Absurd' is derived from Albert Camus' essay: *The myth of Sisyphus* (1942) and Martin Esslin's book *The Theatre of the Absurd* (1961). Camus clarifies the concept of the absurd vividly in *The Myth of Sisyphus*. The absurd comes with the realization that the world is not rational: "At this point of his effort man stands face to face with the irrational. He feels within him his longing for happiness and for reason. The absurd is born of this confrontation between the human need and the unreasonable silence of the world"(28). The meaninglessness of the existence of Human beings, the crisis and cruelty of Human Beings, the dissimilation of human society, etc. are the basic themes of the theatre of the absurd. Absurd identifies man's failure or the failure of traditional values. John Russell Taylor has explained the term in *The Penguin Dictionary of Theatre* (1966) as: "Absurd, Theatre ...term applied to a group of dramatists in the 1950s who did not regard themselves as a school, but who all seemed to share certain attitudes towards the predicament of man in the universe... . This diagnoses humanity's plight as purposelessness in an existence out of harmony with its surroundings (absurd literally

means out of harmony). Awareness of this lack of purpose in all we do...produces a state of metaphysical anguish, which is the central theme of the writers in the Theatre of the Absurd...." (Taylor).

Consequently, absurd show the complete denunciation of ancient values where there is no plot, no characterization, no logical sequence of events and no happy ending. The Theatre of the Absurd, symbolizes that man's existence on earth is a dilemma and aimless wherein there is no scope for a hero. There is neither glory nor any charm in it. As an alternative, there seems an anti-hero, who is absolutely alienated from society. He doesn't appreciate the sense of worldliness and take interest in the world where he is forced to live in.

Man seems to be disillusioned in the modern world. The miserable plight of two great world wars reveals that sanctity of life has been missing utterly. The time-honored values are of no use to him which was once considered a matter of glory. William I. Oliver explains that, "we labour to achieve distinction and permanence only to find that our assessments are perspectively incomplete and therefore never wholly effective. All our creations are doomed to decay as we ourselves are doomed to death. We create in order to identify ourselves in some semblance of permanence, but our creations become autonomous facts the instant we have created them and do not identify us... and then therefore, the more we strive for definition and permanent distinction the more absurd we are" (wordpress). Likewise, Styan views that: "Absurdist plays fall within the symbolist tradition and they have no logical plot or characterization in any conventional sense. Their characters lack the motivation found in realistic drama and so emphasize their purposelessness. The absence of plot serves to reinforce to monotony and repetitiveness of time in human affairs. The dialogue is commonly no more than a series of inconsequential clichés ... they do not discuss the human condition" (Styan 126).

The eminent playwrights manifesting the idea of absurd theatre in their play are: Jean Genet, Arthur Adamov, Samuel Beckett and Edward Albee. The plays by the absurdist playwrights often begin at an arbitrary situation and also end arbitrarily. The entire arbitrary formation of the play mirrors the illogical nature of life. In other words, the playwrights of the absurd convey the meaninglessness of the human condition through discarding rational approach. The majority of such absurd plays articulate a sense of wonder and incredulosity. They use to demonstrate the insignificance of human existence viewing its despair in varied forms. They believe in irrational world hence do not expect any solution to the problem they introduce in the play.

The tradition of the Theatre of Absurd is evident in Beckett's *Waiting for Godot* since it reflects the arbitrary and irrational nature of life. The entire

situation depicted in the play can be treated as a metaphor for the human situation at its most absurd in the play. The character sketch of Godot can be viewed anything or nothing. In the same way, the journey of two tramps Vladimir and Estragon through time also seems worthless since the issues of arrival or their expectation is unattainable. Beckett seems to leave the audience with a vague sense of uncertainty regarding the theme of the play. It seems that Beckett himself does not want to define who Godot is or leave this unsolved issue of identity of Godot's to the audience. The playwright employs a variety of techniques like the disengagement of the speaker from actual words, breaking the illusion of being in a theatre. As a result, the emotional identification with the characters seems rather intricate.

In a philosophical term, Human life itself is in the form of a play since it also has dramatization. William Shakespeare's remark "All the world's a stage, And all the men and women, merely players ..." (*As You Like It*, Act II) seems true in this context. Samuel Beckett has manifested such dramatization on the stage through his play entitled *Waiting for Godot*. He introduced the modern and somewhat new concept of stage through the dramatic expression of life through this play. The celebrated writer and critic of Gujarati literature Suman Shah translated this play into Gujarati entitled *Godoni Rahman* (1990), observes certain significant notes of this play in his 'Critical Note' (115-142) on this play. Some of his views on this play have been summarized and translated into English hereafter:

His observation classifies that- 'actually looking life seems either without a centre or shape. There doesn't seem the harmony in the entire life-story through which the beginning, middle and an end can be separated systematically. There is no fixity of order, records or adventures because the entire way of life seems either in a form of a speculation or action-reaction carried out haphazardly. We do not have to do anything special but to do something we need of 'being' i.e. our existence. To such sense, we are placed in both liberated as well as confined state. Estragon often seems to arrive at such conclusion: 'not to do anything'. Though he speaks such meaninglessness of life, yet seems busy in doing something trivial or useless, ultimately all seem illusive and impossible. Shah further examines that: in spite of everything in its present meaning, there seems nothing in actual life. It is an activeness of vanished event. To remain in it is the necessity. The entire movement exists due to this life and its liveliness. Somewhere it remains motionless. Beckett is such a dramatist who introduces the sense of 'being' in its original form on the stage very skillfully. Beckett, in place of shaping the Aristotelian Plot seems to construct the similar plot viewing the simple plot of real life. The end

of being or existence is death, which is the biggest event. The end of being is located in death hence being is meant for death. It has no scope of dramatization till death. Of course there seems slight movement and at every moment the man strives, and wailing for new change. The play has physical end, but the wailing is unending because it is infinite. The suggestion of playwright seems to point out a direction towards death where one has to persist that pining. It may come to end in Godot's union, if Godot arrive. Nevertheless, Godot doesn't come, his message comes: 'He will not come today, but will come tomorrow'. As a result, life is, but has the uneasiness of awaiting, boredom, depression and after all the painful feelings of meaninglessness and irrelevance pursuing behind. Hence, life is not a life, but a pain or profound waiting full of grief. It is in the form of a strong wailing. When death approaches, the waiting comes to an end, however: it remains infinite because death is uncertain. To keep 'waiting' seems very clear in such terrible entanglement. If life is either a play or not, one has to play it since mere doing nothing is impossible. None can sit indolently. The end is always subjective whereas infinite has neither aim nor any fixed form. None can reach there, although one can witness it momentarily. In context of this eternity, the gestures and apparent silence of words dissolve in it. Everything turns out to be identical in course of infinite waiting. In both the acts, the similar outcome of waiting arises, but it doesn't show any fruitful way. Either for an hour or two, one or two evenings, two or twenty-two months or years- the outcome of waiting will have the same unchanged form. The element of time seems to be ceased in this play. Hence, in Godot everything remains repetitive and circular. The entire frame of similarities is to be accepted willingly or unwillingly. The characters as well as we have to acknowledge it as an original impression of life. Except this, there doesn't seem other way to realize it (Shah 115-142).

Hence, the overall impression of *Waiting for Godot* justifies the view that the play is entirely written in the tradition of the Theatre of the Absurd since it mirrors the arbitrary and irrational nature of life, usually through an arbitrary structure. Beckett discards the conventional sense of its form and structure hence the play sustains the image of absurd predicaments.

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## Unaccustomed Earth: Thematic Paradigms And Stylistic Devices

Dr. Ram Lakhan Dhakar

*Unaccustomed Earth* is a collection of short stories from Pulitzer Prize winning author Jhumpa Lahiri. This is her second collection of stories, *Unaccustomed Earth* considers the lives of Indian American characters and how they deal with their mixed cultural environment. It made number one on the New York Times Book Review list of "100 Best Books of 2008" as chosen by the paper's editors. It also won the 2008 Frank O'Connor International Short Story Award.

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 way to acknowledge that they have moved away from their culture of origin and have embraced aspects of the new culture.

"*Unaccustomed Earth*", the title story, contains the narrative of the inner conflict of an Indian-American woman, Ruma, who is married and is about to have her second child, when she is visited by her father, an Indian retiree, in her new home in Seattle. The visit brings about a myriad of feelings, bringing back old resentments and a deep reflection on her relationship with her past.

The story begins with a retrospective of Ruma's father's latest activities: his travelling in Europe, after his retirement from a pharmaceutical company. It also reveals Ruma's discomfort before her father's succinct communication, as well as her resentment for his being so emotionally distant from her.

The postcards were the first pieces of mail Ruma had ever received from her father. In her thirty-eight years he'd never had any reason to write to her. It was a one-sided correspondence; his trips were brief enough so that there was no time for Ruma to write back, and besides, he was not in a position to receive mail on his end. The cards were addressed to Ruma; her father

never included Adam's name, or mentioned Akash. It was only in his closing that he acknowledged any personal connection with them. "Be happy, love Baba", he signed them, as if the attainment of happiness were as simple as that.<sup>1</sup>

As a young girl, Ruma had thought extremely difficult to live according to the Indian mores. To her parents' displeasure, she and her brother Romi, were excessively attracted to American way of life.

When Ruma and Adam, her husband, started to date, she kept it in secret until the day the engagement was officially announced. Her parents interpreted her choice as shame of her own roots, as a refusal of her origins.

Even before her marriage, her relationship with her parents had been difficult and later it resulted in a cold distant tie, turned longer when she moved to Seattle.

The proximity of her father's visit brings her back to conflict. Intimately, she fears that, with the end of his trips, he might come to her home to stay, making her recall old habits she is no more used to, and resuscitating the past she had once buried.

Adam's constant work trips make her double exile, from her roots and from New York, even lonelier, what makes the threat her father's visit represents more serious.

According to Indian tradition, it is the daughter who cares for the father in his old age, but Ruma does not feel prepared for that. She knows that the visit will take place between two of her father's trips and that the next stop will be the city of Prague.

From the beginning it is clear for the reader the ambiguity of Ruma's feelings, for at the same time she watches the news when he is scheduled to fly, to make sure there have not been any plane crash, she still keeps inside a series of motives to support her own attitudes.

After her mother's death, she assumed the duty of communicating with him every evening. As the time passed by, the phone calls had become a unique weekly conversation, usually on Sundays afternoons.

Differently from her mother, who would have simply told her the date and timing of her arrival, if she had wanted to visit her, her father phoned asking her to. This fact make clear how different was the relationship she had with them.

Ruma had been engaged in a successful career in a law firm, but after the two weeks for bereavement due to her mother's death in an unsuccessful surgery she decided to quit her job and stay home, taking care of her child. In fact, her renounce started even earlier, when she asked for a part-time schedule after Akash was born.



Unconsciously, Ruma left behind a condition that gave her independence as an individual to devote herself to household, repeating her mother's social role.

There were mornings she wished she could simply get dressed and walk out the door, like Adam. She didn't understand how her mother had done it. Growing up, her mother's example moving to a foreign place for the sake of marriage, caring exclusively for children and a household had served as a warning, a path to avoid. Yet this was Ruma's life now.<sup>2</sup>

Her solitude arises when she sees her father getting off a rental car on his arrival. Seeing him, she becomes aware of her having left behind the old connections, the contacts she had made along those years. Her father is surprisingly old, in western clothes, looking more American than Indian. He had a cosmopolitan look, without traces of origin. Where she lives, her mother would come in coloured saris. That thought makes her understand how different they had been.

She herself had tried to keep one foot in past, teaching Akash a few words in Bengali, but when her son became a bit older, she did not have enough discipline to teach him. In fact, her world was divided into two languages: Bengali, in childhood, and English, in her adult life. By now Akash had forgotten the little Bengali Ruma had taught him when He was little.

After he started speaking in full sentences English had taken over, and she lacked the discipline to stick to Bengali. Besides, it was one thing to coo at him in Bengali, to point to this or that and tell him the corresponding words. But it was another to be authoritative; Bengali had never been a language in which she felt like an adult. Her own Bengali was slipping from her.<sup>3</sup>

Her mother, as other first generation immigrants, refused to speak English in family. Her father was more flexible, facilitating assimilation to the new culture. As well as her parents' language, other old habits had been left behind, as, for instance, removing shoes before entering the house.

Little by little, other images come to her memory: her mother's displeasure before her preference for western clothes; her prediction that all her clothes would go to strange hands after her death; the realization of her prediction, when Ruma decided to keep only three of the two hundred and eighteen saris her mother had, asking her mother's friends to divide up the rest.

Of the two hundred and eighteen saris, she kept only three, placing them in a quilted zippered bag at the back of her closet, telling her mother's friends to divide up the rest. And she had remembered the many times her mother had predicted this very moment, lamenting the fact that her daughter preferred pants and skirts to the clothing she wore, that there would be no one to whom to pass on her things.<sup>4</sup>

Gradually, things she has never thought before start to appear in her mind: the perfectibility of her mother running her household; the excellence of her ability as a

cook, which had never been praised by her husband; her devotedness to family, without recognition.

Her loneliness and the childbirth proximity make her remember how much her mother's presence had been important when Akash was born, giving her a feeling of safeness and comfort. Her mother, in all her traditionalism, her linkage to roots, was her true homeland.

The word 'homeland' is used here with the meaning attributed by Rushdie in *Imaginary homelands* (1991): the locus where identity is anchored. Given its mythical nature, it assumes idealized, unreal characteristics.

To the reader is not imperceptible the fact that, along the years, Ruma had built a paradoxical relationship with her mother. At the same time she recognized in her mother attributes she herself would never have, she rejected submission to tradition.

The essence of that relationship was the conflict Ruma had faced all her life: her difficulty to understand who she actually was and to what world she belonged.

That ambivalence is also true for Ruma's father. By means of an alternance in focalization, the narrator reveals another version of happenings. On the father's perspective, the reader is before a seventy-old man, to whom the loss of his wife, his daughter's marriage and his son's departure had only given the basic certainty of being alive.

The dialectical struggle between memory and forgetting accompanies the migrant man who flounders between past and present. However, being a second-generation migrant, Lahiri gives to that dialectics a particular nuance. "*Unaccustomed earth*" neither focuses on tradition nor on the process of acculturation. It is a narrative that exposes the conflicts inherent to a hybrid identity, resulted from the negotiation between different cultures.

*Unaccustomed Earth* picks up the threads right off the preceding volume. The first wave of settlers has arrived for long; some have switched to the new culture aggressively even as some stick to the old far off land. Then there are some who are straddling across two boats. Food, clothes and customs rendered unpalatable by the Indian ethos pose major stumbling blocks to smooth transition for some. Unable to cope, they fiercely cling to the earlier ways of life, almost as if mourning. The problem takes an acute turn when they succumb to the basic biological urge of perpetuating their existence through their children.

Other stories are in the form of a triptych about Hema and Kaushik, childhood acquaintances and lovers later on. Lahiri has rendered poignant urgency to the tales using alternate perspectives, summing up the conflicts and the fates of the émigrés, the immigrant and the vagabond. Once in a Lifetime is a tale about Kaushik's parents returning to America after staying in Bombay for seven years. As they stay together at Hema's house, her mother and Mrs Chowdhary represent two opposing forces at different ladders of



assimilation and at a conflict with each other. Hema's mother dresses and eats in typically Indian manner, Kaushik's mother dresses and eats like Americans, smokes cigarettes and loves to have her drinks. For a while the families stay together in a strained dichotomy. The next story, Year's End, is told from Kaushik's perspective. His mother is already dead as he receives a call from his father to inform him about his new mother and stepsisters. He tries to stay with the newly defined family, struggling to suppress his emotions poorly. Eventually, he breaks free, driving away aimlessly with his mother's photographs towards the desolate North Atlantic shores. Going Ashore is mostly told from the author's perspective. Both Hema and Kaushik have transcended beyond their Indian or American identities and are more of global citizens. Hema is now a professor of Latin. She is visiting Rome, taking advantage of her colleague's unoccupied apartment. Kaushik has evolved into a war photographer and is reported to have visited violent Latin American destinations and Salvador. A map of Gaza strip is a permanent fixture on the wall of his apartment in Rome. The two run into each other like fish to water. However, Hema's marriage with Navin has already been fixed and Navin is scheduled to move to Hong Kong on a new job. Eventually, they break away to their respective ends.

Jhumpa Lahiri is a master of captivating narratives. Her language flows with purpose and grace without many swirls and ripples. Her style is minimalist and restrained. Sentences are precise and apt but suffused with nuances and a casual reader risks overlooking the undercurrent. "It was colder than Rome, a cold that emanated from stone, and instead of her leather jacket Hema now wore a pea coat of Kaushik's, grateful for the weight over her shoulders, remembering that other coat of Kaushik's she'd so hated wearing when she was a girl, back when they were nothing but already something to each other."<sup>5</sup>

'*Unaccustomed Earth*' is a story that explores simple human emotions such as loneliness, love, jealousy and also describes how people change drastically over time. The title is drawn from this paragraph from the story: "He used to be so different. I don't understand how a person can change so suddenly. It's just hell-heaven, the difference, she would say, always using the English words for her self-concocted, backward metaphor."<sup>6</sup>

When Lahiri chose to begin *Unaccustomed Earth* with a Hawthorne quotation, she chose one that illuminates certain central aspects of the stories: "My children shall strike their roots into unaccustomed earth," evoking an image of people as living organisms that depend on being rooted in order to survive. Diaspora is defined as much by the initial movement as by the re-settling in a new home land, and this re-settling necessitates striking roots. On the whole, the characters in *Unaccustomed Earth* uproot their lives

and settle in new places, and they all strive to identify themselves as belonging to a particular place. The pervasive pattern of movement and subsequent settlement in *Unaccustomed Earth* strengthens the claim that "Mobility ontologically implies its twin, stasis".<sup>7</sup> The characters in these stories, regardless of the extent to which they have been mobile, all seem to crave a secure and stable place to settle in. Thus, at the end and between all the journeys of *Unaccustomed Earth*, the characters slow down and settle in one place. In this final stasis the characters search a sense of home and belonging.

Settling 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".<sup>8</sup> This juxtaposition of seemingly contrasting unwillingness and passion clearly indicates the ambiguous connection between immigrants and their new homelands. In "Only Goodness," Sudha and Rahul's parents possess contrasting emotions regarding their new homeland. Initially they revel at the opportunities that are offered them as immigrants in America, and they exhibit a naive belief in how safe it is to raise their children there. However, their arrival in American suburbia is a shock, and their American dream sours when they realize that settling in Wayland is equivalent to a "life sentence of being foreign". Likening their existence in American suburbia to such a severe punishment as life time in the prison of foreignness is a strong anomaly. As the story progresses, it is suggested that just as a lifetime in prison might inscribe and change the prisoner, so is their family inscribed by the act of settling in Wayland. The name of their hometown is interesting in how it may be associated with wayward, by the way and wasteland. Such connotations indicate that this is a place that one would not wish to stay in for any great length of time, and as the story turns out, Sudha's parents do eventually leave Wayland and return to India.

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## Re-inventing and Re-vitalizing Knowledge through Performance: A Study of Theatre Forms of Kerala

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Kerala has been a land that harbored and witnessed the growth of a large number of traditional art styles and performances particularly in the field of theatre. It can be established that these various art forms and practices have since time immemorial been intrinsically connected and related to each other. An understanding of any of these performance styles can never be possible by viewing it in isolation from the rest of the styles. What can be identified is an entire tradition of theatre, art, rituals and performances that act as both a framework as well as a fuel for the development and production of these ritualistic performances. Thus, it is clearly evident that an analysis of these styles would be complete only by placing it within the larger discourse of the entire range of theatre techniques of ancient Kerala. This paper attempts to look at the undercurrents of *kūttu* and *tullal*, the theatrical traditions of Kerala. Although both these art forms are separated from each other by a few centuries, yet, a common thread seems to suggest an inevitable connection between the two. From the production and performance techniques to the costumes and the finer nuances, both these art forms seem to be similar to each other while they continue to retain their uniqueness.

*Chākyār kūttu* or *kūttu* is usually presented as a part of *kūḍiyāṭṭam*, which is one of the oldest surviving Sanskrit theatre forms of the world. Its close association with *kūḍiyāṭṭam* confers upon it the status of a classical art form which is strictly bound by the ritualistic requirements of the temple as well as the aesthetic aspects of *nāṭya* or 'acting' as laid down in *Nāṭyasāstra*. Since the ancient times, Sanskrit has been considered to be a 'high' language accessible only to the elite class. This helped the upper class to deny the access of Sanskrit and the Sanskritized texts to the general public. A close look at the tradition of *kūttu*, suggests that although the details of the episodes is presented in Malayalam, the main plot as well as the sub plot in *kūttu* is entirely based on the mythological texts such as *Rāmāyaṇa* and the *Mahābhārata* which are written in Sanskrit. The direct result of the lack of knowledge of Sanskrit among the general masses was that performing arts such as *kūttu* was restricted to a handful of the upper-class people especially the

Brahmins. An analysis of the language used in these performances clearly reveals that they used the diction and the slang of the Brahmins. Similarly, the imaginary setting in which the *chākyār*, the actor who performs *kūttu*, plants his narration is a decadent society in which the major concern is with the

degradation of the lives of the upper caste. However, a look at the canons of ancient Malayalam literature suggests that contrary to *kūttu*, *tullal* literature makes a conscious effort to use the ordinary spoken Malayalam in lieu of the use of Sanskrit. The over emphasis on Sanskrit during the period prompted Kunjan Nambiar, the father of *tullal* to deviate from the Brahmin centric presentation to that of a more inclusive and popular mode of performance. Thus, he more or less deliberately attempted to do away with the use of Sanskrit in his *tullal* literature and largely wrote the verses in the native-Malayalam spoken by the common public. This act also questioned the accepted notion that the genre of poetry which is 'high' up in the canon should be written in a particular form of 'elite' language only.

At the outset, an analysis of these theatrical traditions suggests that although puranic and mythological texts serve as the basic source, yet the form of rendition in both these performances is distinct and different. While the *kūttu* tradition is primarily based on the prose form, *tullal* is largely in the form of poetry. In a *kūttu* performance, the various Sanskrit slokas from the puranic stories and ancient Sanskrit plays are recited and further explained in Malayalam by the *chākyār* or the actor on stage. What follows is a kind of story telling in which the various incidents are described in detail by the actor who begins with the story of how he ended up in the midst of the audience. As he proceeds with the story telling laced with humor and satire, the actor uses hand gestures and random foot and body movements to keep the attention of the audience intact. However, contrarily, in *tullal*, the actor on stage recites the various poems as given in Nambiar's *tullal* literature which is in simple spoken Malayalam. The *tullal* performer efficiently sings and explains the details of the episode in verse taken from the puranic stories. The *tullal* poetry that is sung by the performer verse by verse with the narration of the story is framed in such a way that it is in tune with the common village and folk songs. Along with the recitation of the various poems, the actor uses various hand gestures and rhythmic foot and body movements to

suit the rhythm and the pace of the singing. A deep study of the utterances on the stage during a *tullal* performance makes it evident that Nambiar effectively transforms the ordinary everyday language into literature with a tinge of the village songs. *Tullal*

literature thus can be said to be representative of the voice of the common man.

A significant aspect that comes forth during an analysis of *kūttu* and *tullal* is the modes of presentation. While in *chākyār kūttu*, the *chākyār* utters the Sanskrit verses, translates and explains them in Malayalam using both prose and poetry, in *tullal* the rendition is mostly in the poetic form. In spite of the notion that poetry is generally considered to be high art, and therefore not understood by the common masses, the fact that Nambiar writes it in such a way that it is decipherable to the general public is a reason for its popularity as opposed to *kūttu*. The following verse is a prime example:

*Padyam iṅgaṇē kēṭṭāl uḍaṇē vidvaṇmārku iha poruḷ  
uṇḍāgum,  
Vidhyarahitaṇmārku grahikyāṇ vira*

(Kunjan Nambiar, *Naḷacaritam* 186)

These poems and their meanings can be easily understood by the literate as well as the illiterate in the same degree.

(Trans. Author)

The popularity of the verses in *tullal* as opposed to those in *kūttu* can be attributed to the very nature of their constitution. While *kūttu* comes from a strict classical tradition, *tullal* is a perfect blend of both the classical and the folk art forms of Kerala. Dr.C. Ravunni, well known poet and critic suggests that the 'Nambiar uses the satirical aspects and the elements of humor from the *kūttu* traditions which he was well acquainted with and in turn led it with the styles of a lesser known art form called *paḍayaṇi*, folk performance of Kerala to create a novel genre of literature for the folk form called *tullal*' .

Until recently, the *kūttu* performances were carried out only in the *kūttambalams* or the temple theatre which denied entry to the lower caste people. This resulted in *kūttu* being accessible only to the upper caste people. Contrary to *kūttu*, *tullal* is a synchronized version of the *mārgi* and *dēsi* tradition of Kerala theatre tradition as pointed out by Dr. C Ravunni, 'Kunjan has adopted the steps of *vēla kaḷi*<sup>1</sup> and the performance style of *paḍayaṇi* and blended them in *tullal*. Nambiar steers away from the restrictive modes that governed *kūttu* and devised a new art form which was largely influenced by the folk traditions of those times such as *paḍayaṇi* and *vēla kaḷi*'. This aim enabled Nambiar to take the performances outside the temple complex to the temporary spaces such as village square or even the empty paddy fields which were later used for the purpose of cultivation. This is both an ironic and a symbolic practice in which the same space is simultaneously used for both performance of *tullal* as well as production of grains. This reveals the vibrant character of *tullal*, which transforms itself into an art form which is firmly rooted in the soil and the people

who toil on them. This alone enabled *tullal* to break free from the barriers of language, caste, traditions and hierarchy prevailing in the society.

The distinction and demarcation between *kūttu* and *tullal* as one that is 'high' art while the other is 'low' art, is also evident in the use of the accompaniments which support the performers. In *kūttu*, the main instrument is the sacred *mīlāvu* played only by persons belonging to the high caste, *nambiār* community, supported by playing of cymbals by the *naṅgiār* who is seated on the right side of the stage. In *tullal*, the more popular musical instrument *mridaṅgam*<sup>2</sup> is used, supported by a singer who recites the poems along with the performer. The fact that there is no caste restriction imposed in the accompanying musicians in *tullal* signifies the progressive nature of this art form. Similarly, another striking feature is the fact that unlike in *kūttu*, *tullal* can be performed by the women folk as well. These are indeed strong pointers which are indicative of the class and gender bias in *kūttu* and the elements of inclusiveness in *tullal*.

Within the larger discourse of traditional visual art forms of Kerala, *kūḍiyāṭṭam* and *kūttu* belonged to the genre of the classical arts. The classical nature of these could be attributed to the fact that these performance styles primarily relied on the Sanskrit texts and renditions. Thus, those trained in Sanskrit and had knowledge of these Sanskrit plays only could enjoy or acknowledge these performances. Like all temple art forms at that time, *kūttu* too suffered from a lack of acceptance and identification with the masses. This along with its temple-centric nature led to the creation of a gap between these performances and the general public, who were not well versed in Sanskrit which ensured that they were restricted to a particular group. It was at this time that an art form like *tullal* was born which faced the challenge to take the art form out of the ambit of the temple and the rituals to reach out to the common people. Thus Nambiar attempted to free the art form from the restrictive and definite rules set down within which *kūttu* took place.

In terms of the modes of presentation, *kūttu* and *tullal* have both similarities as well as differences. In *kūttu*, abhinaya, or acting gains prominence as the various episodes from the mythologies are acted out by the *chākyār* on stage. However, in *tullal*, simple songs which deal with the day-to-day lives of the common people are used. Thus here, the dance element take precedence over acting and it uses simple presentation techniques. The story telling in *kūttu* is resorted to by means of dialogues, whereas in *tullal* it is purely by recital of poems. Another major distinction between the two art forms can be traced in the use of *mudras* or hand gestures. As *kūttu* is deemed to be presented only within the confines of a classical mode of presentation, it naturally uses the traditional *mudras* or hand gestures. Although in *tullal* some basic *mudras* or hand gestures as mentioned in *Hastalakṣhaṇādīpika* (the manual of

hand gestures) is adopted, unlike in *kathakali* or *kūḍiyāṭṭam*, they are used to the barest minimum. It is a fact that there is ample scope for using *mudras* as a means of communication because the story per-se is taken from the *purānas*. But in order to facilitate easy understanding, the *tullal* performer uses them sparingly. While the presentation of a play in *kūttu* might take many days to finish, in *tullal* the same episode can be completed in just a few hours. Another striking feature of the mode of presentation of these art forms is the fact that in a *kūttu* performance, the *chākyār* on stage proceeds with the general belief that he is presenting his act in the presence of God, Brahmins and other upper caste people which clearly mark the sense of elitism and the strict hierarchical divide. On the contrary, in a *tullal* performance, the performer on stage considers himself to be one among the audience and is aware of the fact that his audience consist of a variety of people belonging to various castes and creed.

Although both *tullal* and *kūttu* seem to carry an aura of religious flavor and ritualistic traditions; yet, the primary and underlying purpose of these definitely goes beyond the boundaries of inculcation and propagation of bhakti among the masses. On the contrary they attempt to criticize and lay bare the ills that afflict the society. This fact can be exemplified by a mere cursory glance at the texts on which these are based as well as the various performances that are staged in these modes of presentations. A close analysis of the underlying purpose of *kūttu* and *tullal* reveals that they have been devised to get rid of the ills that plague the society. The basic themes for both these performances are puranic and mythological stories. In the course of their performance, the performer cleverly oscillates from the yesteryears to the present day happenings. "In *kūttu*, the *chākyār* narrates certain incidents using mythological characters in the epics to comment on the contemporary evils that existed in the society. This aspect of *kūttu* has made a great impact on Kunjan Nambiar, who used this technique to greater effect in *tullal*". (Narayana Pisharoti 1995:66) The tools employed by the performers were humour, wit, satire, sarcasm and ironic comments that gelled with the prevailing aberrations in the social milieu. In a sense, traditional art forms like *kūttu* and *tullal* were performing the role of the Fourth Estate. Thus the *vidūshaka* in *kūttu* and the *tullal* performer acted as ever vigilant journalists who are in the forefront of bringing the misdeeds of the ruling class and mighty to public domain. This they achieved in a very subtle manner using parables, sub-stories and the like, cleverly linking certain incidents in the storyline to contemporary issues. Thus, a close study of these art forms suggests the various modes in which knowledge is disseminated through performances and theatrical renditions. The literary text which is placed within the visual modes of production and performance therefore acts as the fundament for these presentations.

## Notes

1. **Vēla kaḷi**: It is a traditional martial dance of Kerala that is performed by the Nair community during temple festivals. Brightly dressed dancers wielding swords and shields depict a fight sequence between the Pāṇḍavas and Kauravas during the course of the dance.
2. **Mridaṅgam**: It is a percussion instrument from India of ancient origin. It is the primary rhythmic accompaniment in a Carnatic Music ensemble. Alternate spellings include *mrudaṅgam*, *mrdaṅgam*, *mritaṅgam* and *miruthaṅgam* in Tamil.

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12

**Relationship between Language and Society in Shakespeare's *Othello***

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**Iago**

Lay thy finger thus, and let thy soul be instructed.

Mark me with what violence she first loved the Moor, but for bragging and telling her fantastical

lies. To love him still for prating? Let not thy discreet heart think it. Her eye must be fed, and what delight shall she have to look on the devil? When the blood is made dull with the act of sport,

there should be a game to inflame it and to give satiety a fresh appetite, loveliness in favor, sympathy in years, manners and beauties. All which the Moor is defective in. Now for want of these required conveniences, her delicate tenderness will find itself abused, begin to heave the gorge, disrelish and abhor the Moor. Very nature will instruct her in it and compel her to some second choice. Now sir, this granted—as it is a most pregnant and unforced position—who stands so eminent in the degree of this fortune as Cassio does? A knave very voluble, no further conscionable than in putting on the mere form of civil and humane seeming, for the better compassing of his salt and most hidden loose affection. Why, none, why, none! A slipper and subtle knave, a finder of occasions that has an eye, can stamp and counterfeit advantages, though true advantage never present itself. A devilish knave. Besides, the knave is handsome, young, and hath all those requisites in him that folly and green minds look after. A pestilent complete knave, and the woman hath found him already.

(*Oth.2.1.220-46*).

One is already acquainted with Iago's blatant sense of the society and women in particular. Just before he says this, he answers several of Desdemona's questions on 'beautiful' and 'foolish' women and how he thought they got a man to marry them. His sexist comments do not only shock Desdemona, but also disturb her to the core. Iago's understanding of the society is quite different and surely unpleasant. He chooses to speak his heart out, but by doing so, he shows us how he sees the society he lives in. Women and men are projected in objectionable ways in those explanations and one begins to reflect if this is the organised society one talks about. His language is unapologetically brutal (and realistic) and unabashed. For a moment one is tempted

to look at the society from Iago's point of view and inquire if there's any truth in it. If this isn't enough, he reinforced this view with the speech given above. This is the time when Iago and Roderigo are alone and he is delving further into his plans to avenge the injustice meted out to him. Iago's opinions about Desdemona and how sooner or later she will get tired of her older husband and his rough ways with her is indicative of a number of things in the society. The fact that he projects intimate relationships in such a ghastly manner is shocking in itself. Iago uses the basic natural law of attraction in order to substantiate what he means to say. While his language gives out uncomfortable graphic images about a man-woman relationship in a bedroom, he delves further by substantiating those with examples. For him Desdemona has gone against this natural law when she chose to marry Othello and once her needs are satiated, she will begin looking for her 'true partner' immediately. The society is built on strong structures of family and relationships and his cynical comments do not only ridicule these structures, but also challenge their authenticity. Iago's blasphemous language shows the mirror to the society that ultimately a human is all about needs and physical appetites; once these are fulfilled, the want to stay together begins to disseminate.

One must not ignore the way he brings in the elements of race and class in the society. While we now live in progressive times and are learning to take a matured approach towards these aspects, Iago rubs the core attitude of the people and their choices in our face. He says that at the end of the day, when it comes to relationships (especially something as crucial as marriage), one usually chooses to be with someone belonging to the same race and the same strata of the society. While Desdemona may feel attracted to Othello, sooner or later she will realise that Cassio fits into her social life and understands her upbringing better than Othello. And using words such as 'dull' for her blood goes out to show that he sees the intermingling of two races as sinful. He believes that Othello will defile her and their marriage is nothing, but a slap on the structure the society has set. His powerful use of imagery in his speech automatically turns him into the flag bearer of the conventions of the society. His speech is a deep reflection of the practices of his age (perhaps this is how Shakespeare saw the society too!). He specifically mentions that while one may venture out from the rules and break conventions by choosing someone from a different race, social standing or religion; one always returns to the social order. His speech is more like a finality. At no stage does he say



that Desdemona 'may' return to her father or 'may' choose Cassio. He says it with the utmost surety. He believes that she 'will' choose Cassio sooner or later and this speaks volumes about the social order Iago saw and believed in.

**Duke**

Valiant Othello, we must straight employ you  
Against the general enemy Ottoman—  
(to BRABANTIO) I did not see you. Welcome,  
gentle signior.  
We lacked your counsel and your help tonight.

**Brabantio**

So did I yours. Good your grace, pardon me.  
Neither my place nor aught I heard of business  
Hath raised me from my bed, nor doth the general  
care  
Take hold on me, for my particular grief  
Is of so flood-gate and o'erbearing nature  
That it engulfs and swallows other sorrows  
And it is still itself.

**Duke**

Why, what's the matter?

**Brabantio**

My daughter! Oh, my daughter!

**All**

Dead?

**Brabantio**

Ay, to me.  
She is abused, stol'n from me, and corrupted  
By spells and medicines bought of mountebanks.  
For nature so preposterously to err,  
Being not deficient, blind, or lame of sense,  
Sans witchcraft could not.

**Duke**

Whoe'er he be that in this foul proceeding  
Hath thus beguiled your daughter of herself  
And you of her, the bloody book of law  
You shall yourself read in the bitter letter,  
After your own sense, yea, though our proper son  
Stood in your action.

**Brabantio**

Humbly I thank your grace.  
Here is the man, this Moor, whom now it seems,  
Your special mandate for the state affairs  
Hath hither brought.

**All**

We are very sorry for't.  
(*Oth.*1.3.50-77).

While Iago is open and opinionated about the social structure and the importance of class in society, Brabantio actually implements it. He relies on his position, reputation and social standing in order to influence those around him to turn against Othello. Race plays such an important role for him that he accuses Othello of using witchcraft in order to trick his daughter and turn her against her parent. He believes that his daughter wouldn't have made such a move if it wasn't for the 'Moor' who tricked her into it. Nicholas

Marsh in his *Shakespeare: The Tragedies* talks about how there is a struggle between two kinds of power that are prevalent in the society. We can call them old, inherited power and new, practical power (Marsh 101). He says this because one is able to see both these kinds in Brabantio and Othello in act one.

**Othello**

Her father loved me, oft invited me,  
Still questioned me the story of my life  
From year to year, the battles, sieges, fortunes,  
That I have passed.  
I ran it through, even from my boyish days,  
To th' very moment that he bade me tell it,  
Wherein I spoke of most disastrous chances,  
Of moving accidents by flood and field,  
Of hair-breadth 'scapes i' th' imminent deadly  
breach,  
Of being taken by the insolent foe  
And sold to slavery, of my redemption thence  
And portance in my traveler's history.  
Wherein of antres vast and deserts idle,  
Rough quarries, rocks, hills whose heads touch  
heaven  
It was my hint to speak—such was my process—  
And of the Cannibals that each others eat,  
The Anthropophagi, and men whose heads  
Grew beneath their shoulders. These things to hear  
Would Desdemona seriously incline.  
But still the house affairs would draw her hence,  
Which ever as she could with haste dispatch,  
She'd come again, and with a greedy ear  
Devour up my discourse, which I, observing,  
Took once a pliant hour and found good means  
To draw from her a prayer of earnest heart  
That I would all my pilgrimage dilate,  
Whereof by parcels she had something heard  
But not intently. I did consent,  
And often did beguile her of her tears  
When I did speak of some distressful stroke  
That my youth suffered. My story being done  
She gave me for my pains a world of sighs.  
She swore, in faith, 'twas strange, 'twas passing  
strange,  
'Twas pitiful, 'twas wondrous pitiful.  
She wished she had not heard it, yet she wished  
That heaven had made her such a man. She thanked  
me  
And bade me, if I had a friend that loved her,  
I should but teach him how to tell my story  
And that would woo her. Upon this hint I spake.  
She loved me for the dangers I had passed,  
And I loved her that she did pity them.  
This only is the witchcraft I have used.  
Here comes the lady. Let her witness it.  
(*Oth.*1.3.130-74).

Othello says a number of things, but in context of power within a social structure, Othello's speech is quite indicative. He doesn't deny his origin, race or class. He willingly accepts that he is an outsider and

isn't a part of the society of Venice. Even so, he seems well-mannered, confident and quite secure in his place (contrary to what one might expect). This is because he knows that in spite of all the differences, he knows his job and does it well. While he may be an outsider, the place and its people need him more than ever to protect them and guard their boundaries. Marsh says that Othello draws his practical power from the reality of this fact. He knows that while he may not 'fit into the society' the society needs him and that makes him a part of it.

Brabantio on the other hand, exhibits the inherited power that comes from race, wealth and status. And while these are the factors that usually set up the social strata, one need not take it as a finality that these are the factors that may always give an upper hand to the one in power (McEachern 4).

What is interesting to see is that the language of both the characters reflects the confidence that they have on the basis of this very social power they know they have. While Brabantio feels robbed and cheated and talks like an upper class influential man who accuses the other of witchcraft, Othello doesn't find the need to exhibit such aggression and rather chooses to keep it calm and yet firm.

Iago uses this very confidence that Othello has against him. Because there is a sense of acceptance and belongingness that he feels after his wedding with Desdemona is supported by those in power, he is confident. He doesn't feel like an alien anymore. And just then, Iago begins to burst this bubble.

#### Iago

I am glad of this, for now I shall have reason  
To show the love and duty that I bear you  
With franker spirit. Therefore, as I am bound,  
Receive it from me. I speak not yet of proof.  
Look to your wife, observe her well with Cassio.  
Wear your eyes thus, not jealous nor secure.  
I would not have your free and noble nature  
Out of self-bounty be abused. Look to't.  
I know our country disposition well.  
In Venice they do let God see the pranks  
They dare not show their husbands. Their best  
conscience  
Is not to leave't undone, but keep't unknown.  
(*Oth.*3.3.198-210).

As Iago begins to influence Othello's opinion against his wife, he snidely makes him feel as an outsider. He tells him that he (Othello) doesn't know the people of Venice the way he does. Social power also comes from knowledge. It is the general human nature, when one is lost, one chooses to rely on a citizen than on an outsider.

Through his language and imageries Iago constantly tries to reason why Othello's and Desdemona's relationship is a mistake. He consistently reasons that their marriage is against the society and its

rules and will not last. But what he doesn't understand (something that Shakespeare explicitly implies) is that the social order is almost always broken to set up a new one (usually a better one). While the rules are set for any given society at large, it is every individual who adheres to them or breaks them. The social order then is rather dependent on the individual's perspective of the rules. Thus while one may know the rules, one can never predict how they will function. Iago's understanding of a perfect society would then imply that a wife never goes against her husband and yet his own wife accuses him and blames him for all the chaos towards the end of the play. One cannot predict anything. Perhaps this is one of the strongest reasons the audience finds Iago manipulating the details/facts instead of presenting them correctly. Manipulation is the only way social order can be upheld for this character in the play.

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## Saffron Cultivation: Area, Production and Productivity in District Pulwama (J&K)

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**Introduction:** Saffron is one of the important commercial activities of Indian agriculture and appears to be second largest industry after the fruit production in Jammu & Kashmir. Its cultivation dates back to 550 A.D. It is a legendary crop, an important component of culturally rich heritage of Kashmir and was used as an ingredient in Ayurvedic Medicines by the famous Kashmiri vaid (Vegbhata and Sushra).

Kashmir enjoys the distinction of occupying the largest area (5707 ha) under saffron in the world and has great potential for increasing its production and export to other countries. Once producing 173.82 q of saffron out of 5316 ha which by conservative estimates of Rs.250 per tola led to earn foreign exchange worth Rs.40 crores, the present production of 64.64 q and productivity level of 2.28 kg ha<sup>-1</sup> (2002) is far less when compared to other saffron grown countries of the world like Iran, Spain, Italy producing 5-6 kg ha<sup>-1</sup> has been a matter of great concern. The area under saffron cultivation has also declined drastically 1998-2002 primarily due to failure of precipitation experienced during the active growing season of saffron and non-application of nutrients to soil which has resulted in enormous increase in the cost of seed corms thereby effecting the replantation rate in the conventional areas. In 2002 the area under saffron cultivation was hardly 2825 yielding 64.64 q.

### Objectives

1. To examine the trends in Area, Production, Productivity of Saffron in District pulwama.
2. To examine the current status of saffron in Pulwama

**Research Methodology:** The study is descriptive in nature and is based on primary and secondary data. The primary data collection was mostly qualitative in nature. The secondary data was collected from horticulture department J&K, Horticulture planning and marketing department J& K, Agriculture and production department, central institute of temperate horticulture of the state and various published and unpublished articles and reports. Primary data was collected from a field survey of 100 households who were mostly involved in the cultivation of saffron from village Chandhara of district Pulwama that was randomly selected were people was mostly involved in the saffron cultivation. Households having land of 40 to 60 kanals were selected in the sample. Stratified simple random

sampling and snowball sampling was used to locate the saffron cultivation households. The interview was held with the concerned households head related to practices and techniques in saffron cultivation. Information was collected related to problems and concerns in saffron cultivation.

**Saffron cultivation in Jammu and Kashmir:** Jammu & Kashmir enjoys the monopoly in the cultivation of saffron in the sub-continent. Saffron is a rain fed crop and is cultivated around Padampore (now Pampore) on the elevated (Karewa) topography where almonds are also cultivated and there is a symbiotic relationship for saffron-almond cropping system. The saffron growing areas are severely to moderately eroded soils located at an altitude of 1600-2100 masl. The Karewas are reported to be of lacustrine origin of Pleistocene and post- Pleistocene. These soils are placed in the alsi soils and their colour varies from brown to yellowish brown, besides being slightly alkaline in nature. The organic carbon, available nitrogen and phosphorus of these soils are low to medium whereas available potassium is medium to high. The main areas of saffron cultivation are Zeewan, Balhama, Khunamu, Yachnambal (Srinagar) Khrew, Ludoo, Dussu, Konibal, Chandaha, Namblabal, Barsu, Lethipora, Sambora, Waantipora, Nagam, Sarwin, Hapthnar, Kakewring, Charar-e-Sharief and Kishtwar (Doda). 78.91 per cent of the total area under saffron cultivation is in the district Pulwama, followed by district Budgam (12.27%), Srinagar (7.32%) and Doda (1.5%).

More than 10000 farm families of 226 villages are associated with the cultivation of this crop, directly and indirectly and nearly 85 per cent families associated with its cultivation are categorized into small and marginal farmers, living below the poverty line. Most of the cultural and post-harvest operations are primarily done by farm women which contribute 65 to 70 per cent of total labour component.

### District Wise Acreage, Production and Productivity:

In Jammu & Kashmir saffron cultivation is presently confined to Pulwama, Budgam, Srinagar and Kishtwar districts. In Pulwama district Khrew, Ladoo, Dussu, Lathipora, Sambora, Awantipura, Koil and Pampore are the major saffron growing areas, accounting for about 76 percent of the total area under saffron in the state. In district Budgam, the important saffron growing areas include Nagam, Sarwin, Hapatnar, Gopalpora, Hyathpora, Chawni and Chirar-i-Sharif that account for

13.77 percent of the total area, while in district Srinagar, Zeewan, Khunmoo, Balhama, Sampora and Yachnambal are the major pockets accounting for 6.21 percent. In Jammu Province of the state, saffron is grown only in district Doda previously Doda was the part of district Kishtwar where in Poochal, Namil, Cherrad, Hullar, Blasia, Gatha, Bandakoota and Sangramabatta areas, accounting for only 3.99 percent of the total area in the whole state.

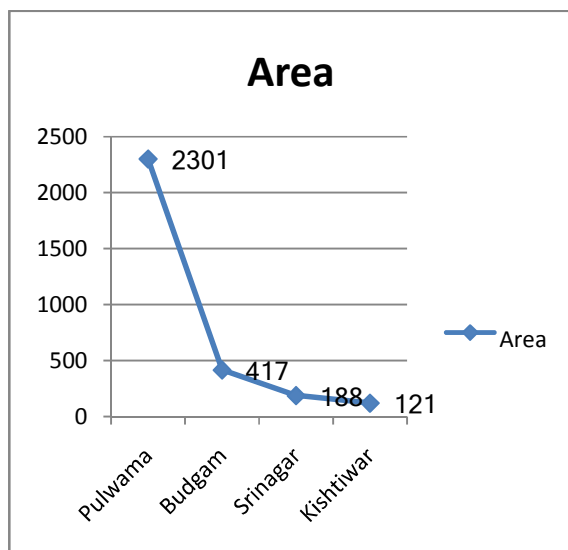
**District Wise Area, Production and Productivity of Saffron in Jammu and Kashmir (in 2015)**

District	Area(in ha)	Production in Quintals	Average Yield (kg/ha)
Pulwama	2301 (76.01)	27.302 (56.83)	1.187 (14.69)
Budgam	417 (13.77)	14.71 (30.62)	3.52 (43.56)
Srinagar	188(6.21)	5.46 (11.36)	2.90 (35.89)
Kishtwar	121(3.99)	0.578 (1.20)	0.478 (5.91)
<b>Total</b>	<b>3027 (100)</b>	<b>48.04 (100)</b>	<b>8.08 (100)</b>

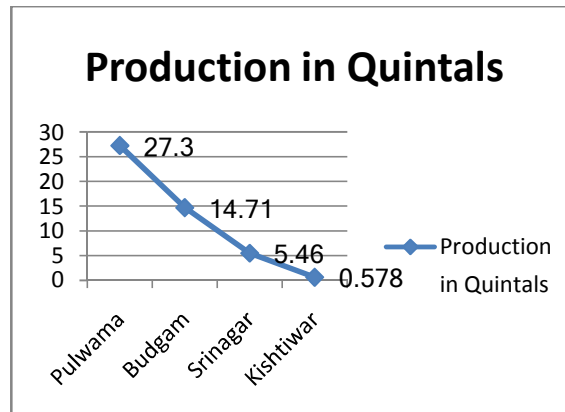
Note: Figure in parentheses denote % age of the total value.

Source: Directorate of Agriculture, Jammu and Kashmir Division.

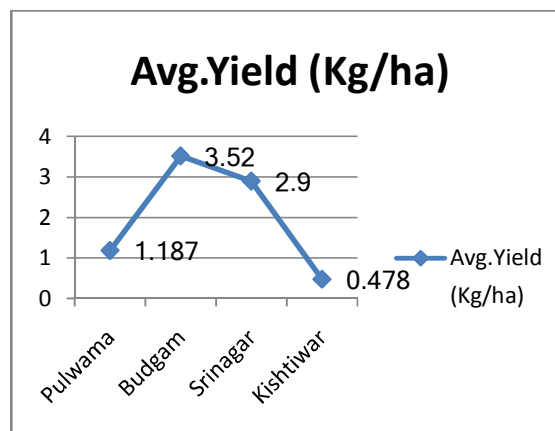
**Fig. 1.1: District Wise Area, Production and Productivity of Saffron in Jammu and Kashmir (Year 2015)**



**Fig. 1.2: District Wise Area, Production and Productivity of Saffron in Jammu and Kashmir (Year 2015)**



**Fig. 1.3: District Wise Area, Production and Productivity of Saffron in Jammu and Kashmir (Year 2015)**



More than 16,000 farm families are engaged in saffron cultivation located in 226 villages with 61 percent of holdings below 0.5 hectare, 26 percent size of holding between 0.5-1.0 and 13% having holding size above 1.0 hectare.

The above table depicts that both in area and production district Pulwama stands first. But the average yield in Pulwama per hectare is low in comparison with other districts of Jammu & Kashmir. Many reasons are behind this low productivity of per hectare. Age old technology and insufficient use of fertilizers, pesticides and other artificial ingredients are being exercised in the Pulwama district for saffron cultivation. The soil texture and fertility has decreased in the fields of Pulwama, because the crop is being cultivated on similar lands for a long time. In Budgam district the saffron cultivation has taken place only a decade before. The natural fertility of land and adoption of latest scientific based technology is the basic reason for increase in the productivity of saffron per hectare. No measures are being adopted for control of pests or diseases particularly in Pulwama and generally in Jammu and Kashmir. Although problems of corm rot, nematodes and rodents are quite common in all the saffron growing districts of Jammu and Kashmir. Saffron production, area and productivity per hectare in

all districts has decreased from time to time, because of lack of technology, least use of latest environmental friendly fertilizers and pesticides, low prices both at national and international level and exploitation by middlemen is also a major cause of disinterest of saffron growers in its cultivation, which is a serious threat for the economic status of growers in its cultivation, which is a serious threat for the economic status of growers and economy of Jammu & Kashmir too. In Pulwama district near about 9,000 families are directly taking their livelihood from saffron cultivation. Similarly in Budgam district 5,310 farm families are dependent on this legendary crop of Jammu & Kashmir. In all the districts round about 16,269 families are presently involved in the cultivation of saffron. Who are located in 226 villages with 61 percent of holdings below 0.5 hectares, 26 percent of households with holding size of 0.5 to 1.0 hectares above than are hectare are only 13 percent households.

**Area, Production and Productivity of Saffron in Pulwama :** Undoubtedly, our country has made great strides in the field of social and economic development since independence. We have achieved new heights in the fields of agriculture and horticulture. Still there is an urgent need of taking concrete steps at the grass root level so that people attached with agriculture and horticulture get more profit from their professions.

No one can deny the fact that agriculture has an important role to play in the economy of Jammu and Kashmir. Eighty per cent population of this state lives in villages and depends on agriculture. The state cannot progress unless the economic condition of this vast majority improves and the standard of living of people gets enhanced. Agriculture itself is a vast field. It's like a tree which has endless branches. One among them is related to saffron cultivation.

Saffron has several names-Zafran, Kesar, Kang, Kang Posh etc. Kang posh, the flowers of Saffron is a symbol of freshness and purity. The vast stretches of saffron fields give the impression of a newly wedded bride draped in a saffron shawl taking a nap. Kashmir is known as the valley of flowers. Among several varieties of flowers grown here, saffron has its own importance and utility.

Historically, the cultivation of saffron started around three or four centuries back in Arabia and Spain. Thereafter, its cultivation spread as far as Iran, Sweden and India. Now, saffron growing is a great commercial activity. In Indian agriculture, this activity is also known as "Golden Zest".

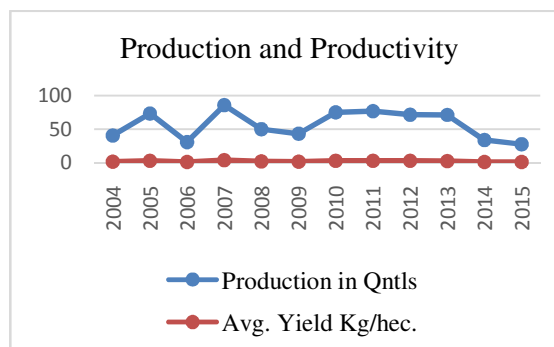
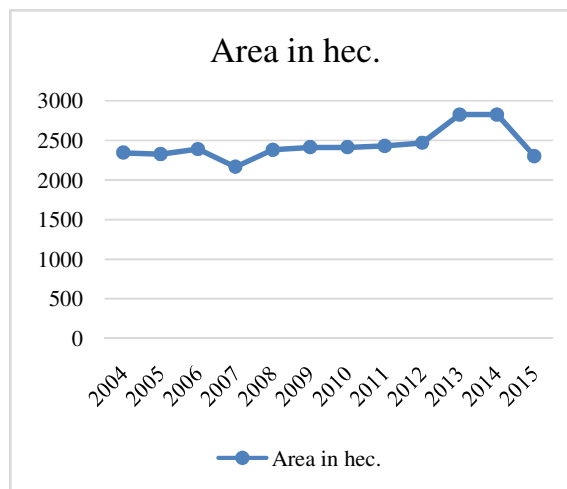
The cultivation of saffron is a traditional art. In India, 5,707 hectares of land comes under its cultivation. Its annual production is around sixteen thousand kilograms. The state of Jammu and Kashmir tops the list of the saffron growing states in India. It can be gauged from the fact that out of the total 5,707

hectares of land under its cultivation 4,496 hectares lie exclusively in Jammu and Kashmir.

In Kashmir, in District Pulwama, Pampore, which is situated at a distance of 15 kilometers from Srinagar, is famous the world over for its high grade saffron. Saffron is also grown, though in a limited scale, in Kishtwar of Jammu. Pampore and its neighboring areas produce an average of 2,128 kilograms of saffron every year. The production and productivity of saffron production in Pulwama is shown in following table and diagram.

**Production and Productivity of Saffron in Pulwama:**

Year	Area in hec.	Production in Qntls.	Avg. Yield Kg/hec
2004	2346	40.39	1.722
2005	2327	73.00	30137
2006	2389	30.56	1.27
2007	2166	85.57	3.95
2008	2381	49.64	2.08
2009	2414	42.90	1.77
2010	2414	74.67	3.09
2011	2430	76.60	3.15
2012	2470	71.11	2.87
2013	2826	70.92	2.51
2014	2826	33.75	1.195
2015	2301	27.30	1.187





Sir Water Lawrence, in his book "The Valley of Kashmir" has written about saffron. He undertook a detailed study of the cultivation of saffron and its utilities. He writes people from different parts of Kashmir used to throng Pampore for the cultivation of Saffron. Now, this is the exclusive preserve of the local population. Increasingly, saffron then used to be sold at a price of one rupee a tola. He adds that till 1923, the maximum production of saffron was recorded in the Naga area of Pampore.

Now the average earning from its cultivation is from 30 to 40 crore rupees. Hence, after the production of fruits, the cultivation of saffron is the second largest activity in the state. So, it is necessary that new techniques are used to promote the cultivation of saffron. Modern and scientific techniques must be used.

This is incumbent upon the state government and the agriculture scientists that they develop self confidence among the saffron growers. They must take sufficient interest in their education and training and encourage them. They must also help them in using the new techniques to preserve their produce.

The difficulties saffron growers have to face normally in the state is not only that the production is less than the investment, but the diseases are also a big problem. Scientifically, this is critical to make proper arrangement for proper diagnosis of several diseases found in saffron trees. Several diseases are common in saffron such as Corm Rot, Dry Rot, Root Rot, Bacteria Rot, Ring Rot, Charcoal Rot, Mosaic etc.

Corm rot among these diseases is perceived as most deadly. A few years back, a survey was conducted in Pulwama district of Kashmir in this regard. As a result, it was found that the disease was more prevalent in certain villages. To contain this and other diseases the agriculture experts must be contacted and their advice must be put to good use. The expert of the Sher-e-Kashmir University of Agriculture Science and Technology could rightly guide the saffron growers. By seeking their expert views, the saffron plants could be saved from the onslaught of different diseases. Its production could also be enhanced.

In Jammu and Kashmir, saffron is normally sown in August and till the 15th of September. The flowers are plucked in October and November. During harvesting or plucking of flowers, the atmosphere must not be hot. So, this process is completed early in the morning. From sunrise to 10 AM is perceived the ideal time for flower plucking. After harvesting, the flowers are kept for drying for 5 days. Afterwards, they are kept in an airy container so that the quality of the produce does not deteriorate. Now-a-days solar drier is also used. It takes only seven, eight hours to dry the produce.

**Conclusion :** The state of Jammu & Kashmir gets the first rank in the horticulture production particularly in temperate fruits in the country. Jammu & Kashmir has

been globally acknowledged due to its dynamic development in horticulture sector. Saffron cultivation in Jammu and Kashmir is most important commercial activity of the state economy. The World famous Spice saffron is the low volume and high continent cash crop of the state. The agro-climatic conditions of the state are favorable for the cultivation and growth of the Saffron. The cultivation of the high value spice of the economy has under gone radical changes due to the existence of the frequent problems from various angles in the state. There is existence of the various intermediaries in the marketing of the saffron production of which leads to adulteration of Saffron to degrade the quality of the saffron with the mixture of the Iran saffron which is not in comparison to the Kashmir saffron which leads to fetch the lower prices to domestic cultivation in the state.

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## Ashif Currimbhoy's "*The Miracle Seed*": A Satirical Look At The Great Indian Politics And It's Impact On The Lives Of Formers.

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*The Miracle Seed* is a one act play. It deals with a single dominant dramatic situation. This play focuses on the importance of rain. Asif Currimbhoy clearly pictures the farmer's position in the play. There has been no rain for two years and the wells are getting dried up. So the peasants are starving.

Ram and Malti stay in their farmhouse in spite of two years monsoon is a failure. Ram family suffers starvation at that time Laxman arrives at their home and he brings "*The Miracle Seed*" he says to Ram. This "miracle seed" would give a "good harvest"

Ram is assured a "golden harvest" and prosperity from "*The Miracle Seed*". Similarly Laxman gives "*The Miracle Seed*" to Savitri, the stammering daughter of Ram. The rains have failed once again. The family of Ram verges on starvation. Ram's decision to leave the village for the city with his family, averted by the prospects of "a golden harvest" implicates how tragic the farmer's condition is.

Asif takes every care to make *The Miracle Seed* a tautly knit play with a beginning, middle and end. The arrival of Laxman with "sack full of surprises" from the city to Ram's house promising "a golden harvest" forms the beginning of the play.

The consecutive failure of two monsoons resulting in the shrivelling and death of the "*The Miracle Seed*" constitutes the middle ram's decision to leave the village for the city with his family, over fed by the prospects of "a golden harvest" demonstrated in Savitri's "vegetable patch" makes for the end of the play.

This play opens in Ram's farmhouse with the conversation between Ram and Malti, in a village in Maharashtra, a few hundred miles away from Bombay. Ram grows restless because of the drought. His wife who is pregnant is equally worried about the drought which has dried up all the wells, in the village their cow is becoming thinner and thinner. Ram family has to depend on "withered vegetables" and "leaves which are not full and healthy" (*The Miracle Seed 13*). Ram feels that the government has the moral responsibility to feed the people. He says This is my land, and this is my government.

I have rights if this land does not grow food they have to feed us. (*The Miracle Seed 13*).

Laxman a young man of twenty years, who is the nephew of Malti, arrives from Bombay. With his arrival

the play takes a different turn. The dramatist's contracts the poverty of the rural life with the prosperity of city life. Laxman brings "*The Miracle Seed*" that effected the green revolution in the Punjab. He is very optimistic about "*The Miracle Seed*"

It's fields of gold for as far as the eye can reach. Quick growing, full and healthy. Well – fertilized... there's nothing like this on earth no more poverty no more those whims of nature the arid dying soil, the demented green... here at least is man's dream coming true. (*The Miracle Seed 19*).

Ram is confident of "golden harvest" and prosperity from the "*The Miracle Seed*" Laxman gives Savitri, the stammering daughter of Ram a small stone to rectify her vocal defect. He tells Malti how the government is building "dams and canals that will give us sufficient water all year through" (*The Miracle Seed 21*).

But Malti has her own doubts about the performance of the government.

The sowing of "*The Miracle Seed*" has gone to waste as the rains have failed once again. The family of Ram verges on starvation. Gloom and despondency reign supreme, Laxman, however, renews his confidence in the relief operations undertaken by the government and talks highly of green revolution. But Ram is very pessimistic about the green revolution. He says

The only revolutions I see are red, No, I don't read the papers and I don't listen to politicians but this I know, that my land in the good years fed a lot of people and in the bad years the debt must be repaid. (*The Miracle Seed 30*).

Ram's speech unravels the crux of the problem, which wrecks the Indian farmer.

The desperate Ram "catches the plough and smashes it on the ground" and in defiance he goes to the idol which Malti has garlanded, and spits on it. When his family is preparing to leave for "the city refugee camps", Savitri brings an armful of "the finest hybrid stalks" from a small patch of land fed by Malti with water. This kindles hope in the family, which decided to stay back and "wait for the next monsoon".

The reversal of Ram's decision would have been more convincing if it had started raining as he got himself ready to leave for the city, because the whole thrust of the play is on the failure of the monsoon and not on the efficiency of the "*The Miracle Seed*". Neither Ram nor any other character in the play ever doubts or questions the possibility of a golden harvest throughout *The Miracle Seed*. Their despair and anguish stem out of the failure of monsoon only.

The distinguishing feature of *The Miracle Seed* is the gradual emergence of hope through despair and doubt represented by three generations. The grandfather who thinks, "the world never changes for the better" represents the first generation that stands for despair. When Ram thinks that at least the third monsoon will not fail, the grandfather says,

It has in... my days. And then there was...  
Famine, stark, raving famine that drove us mad  
with hunger. (*The Miracle Seed 25*).

Ram who belongs to the second generation represents doubt with his ambivalent attitude towards the possibility of the green revolution. After sowing "*The Miracle Seed*" brought by Laxman, Ram thinks that he will "reap a golden harvest" from the healthy seed. He tells his wife "well be rich. For once in our life. There be money... to buy all the things we ever wanted. But more than that... the soil will be fertile again" (*The Miracle Seed 21*).

As the monsoon fails and the plants shrivel up and die. Ram turns gloomy and tells his wife that Laxman "talked big that's what he did. Had us all fooled" (*The Miracle Seed 32*). Thus Ram, now believing in "the green revolution and a golden harvest" and now despairing, proves to be a doubting Thomas.

Savitri belongs to the third generation symbolizing hope. It is in her "vegetable patch" that "an armful of fines hybrid stalks" has grown. It generates hope in all the members of the family there by stopping them from leaving for the city to join the refugee camps. At the end the stammering Savitri talks freely and clearly.

A minor episode featuring a pebble presented by Laxman to Savitri contributes to the furtherance of the plot. A close study of the play reveals that the pebble episode has a symbolic significance, Laxman who brings "*The Miracle Seed*" to the village puts "a small thin pellet-stone" (*The Miracle Seed 22*). Into the mouth of stammering Savitri, the daughter of Ram. At the end of the play, when Savitri fetches from her room "an armful of finest hybrid stalks" grown in her "Vegetable patch", she surprises everybody not only with the stalks of "*The Miracle Seed*" but also with her speech quite free from stammering. Symbolically as the small pellet stone sets rights slowly the stammering of Savitri, "*The Miracle Seed*" frees the famine – stricken farmer from the clutches of poverty by means of a green revolution.

*The Miracle Seed* is essentially realistic. It presents a gruesome and demanding picture of the drought that battered Maharashtra in 1972. The land is "parched and dry, with web like cracks and fissures in the soil. The sun is blazing down on the earth mercilessly. There is no rain for two years and the wells are getting dried up. There is an air of lassitude and helplessness. As the grandfather says, "there is not enough to eat. And everyone around the house is either quarrelling or crying". As the cow is about to die Laxman suggests to Ram that he should dispose it off to the slaughter – house. But Ram, who is sentimentally attached to the cow, feels terribly bad at the idea. He tells Laxman

He, with whom I have planted seed year after year, toiled with the same yoke. Wiped our sweat with the same cloth. He with whom I shall never reap the harvest again. Take him to the slaughter if you wish. I will not be part of it. (*The Miracle Seed 28*).

The drought has assumed such ugly proportions that it can shrivel vitals of the people into "distortion and decay". People wait and wait at their fair price shops for a handful of grain. The low wages, high prices, unemployment, "near starvation diet" result in mob violence, police intervention, "tear gas shooting, injury and death". The last desperate "bid of the farmer" is to migrate to the city in search of relief centers.

Asif Currimbhoy vivid account of famine in Maharashtra in 1972 invariably reminds us of Bhattacharya's delineation of the Bengal famine of 1943.

Human endurance ebbed. Hungry children cried themselves to death, streams of desperate men ventured out of their ancestors' homes in search of foot boards of railway trains riding on the sun baked roof. (*So Many Hungers 110*)

While people in the villages are enduring innumerable hardships, those in cities are thriving on their cleverness, cunning and manipulation.

The city boys, we are told, are so clever that they know "how to get along" in society by hook or by crook. Ram is disgusted with the "city types they make feel... uncomfortable... with their... superior ways and ... crookedness" (*The Miracle Seed 19*).

Asif Currimbhoy's satire is also directed against the bungling of the government in providing relief to the drought-affected public. Laxman the dreamer goes on talking about the various plans of the government. Ram the pragmatist loses his temper and pounces upon him saying "Don't talk to me about the government or I will tie your neck" (*The Miracle Seed 28*). The relief centers set up by the government only in the form of "metal breaking and road repair" hardly offer solace to the suffering masses of the rural areas. Also there is nothing fair about the fair price shop, which the

government started in villages. The people who are tired and exhausted in “breaking stones” have to be waiting, “waiting... Fair price shops for a handful of grain” (*The Miracle Seed* 34-35). Asif Currimbhoy also lashes out at the kind of solutions that the government offers to mitigate the acuteness of the famine. Ram tells Laxman how “the solution they think of are... quick and easy, miraculous like the seed, practical also like slaughtering the cow and then... there’s always a profit angel there” (*The Miracle Seed* 30).

The painful dying breath of the cow, the stammering of Savitri, the pregnant Malti taking “a deep breath of exasperation” the giggling of the grandfather – all these produce auditory images which widens the play’s meaning and reflects the poignant condition of the farmer in his fight for survival. The visible “arid land” and a well in the background, the dying cow, withered vegetables and Ram himself with his face “clouded with frustration and anger raising his eyes to the sky and burning sun” all these create visual images which underline the intensively pathetic condition of Ram’s family.

Also, the various kinds of auditory and visual images the continuous breaking of rocks, growing in volume, the sound of riot and fire at the government fair price shop, the shouting of slogans like “Inquilab Zindabad”, the loud protests that the people raise against inflation, the police controlling the violent mob by using tear gas and the two dream sequences in the play, stimulate the minds, the ears and the eyes of the audience.

To sum up, *The Miracle Seed* is an effective socio-political play bringing to the force the sordid realities of the poverty stricken farmer’s life. It ends with an encouraging note that there is still hope for survival.

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## The Biblical Contents of John Milton's *Paradise Lost*: A Critical Study with Particular Reference to Books I and II

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"Nobody questions the talents John Milton was born with" (Basu 5). And this talent was sharpened to the core by his "hard toil" and "labour and Intent study". He achieved his "harmonious" voice through hard strenuous intellectual excavation into the Classical canons of literature. His shining intellectual calibre owes a lot to his father and Headmaster of St. Paul School. Probably without his father's support and enthusiasm, Milton could not have become what he ultimately became, a great poet, projecting his dormant sparkling talents in the form of *Paradise Lost*, *Paradise Regained*, *Samson Agonistes*, *Comus*, *Lycidas* and so on. Milton himself says: "My father directed me as a child to literature and learning, which I applied myself to so eagerly that, from twelve years of age, I hardly ever retired to bed from my studies before Midnight" (qtd. in Prince 8). William Hazlitt declares about Milton's capacity thus: "He strives hard to say the finest things in the world and he does say them" (qtd. in Prince 24).

At the very outset of his literary expedition, John Milton, in 1642, after a wavering consideration of a host of subjects, decided to write a tragedy on the Biblical theme, The Fall of Man and prepared several drafts, sketches on the same which have been preserved in the Trinity College. After a long space of time, now he, a blind man whose political dream being dropped off, returned to his original ambition of becoming a great poet. But he focussed his attention rather on epic on the same theme using old drafts, with the result *Paradise Lost* came into being.

As far as the contents of the epic *Paradise Lost* are concerned, Biblical as they are, on the Fall of Man, Milton has not been truthful and scientific in presenting them. The Authenticity of the contents of the Fall of Man as related in *Paradise Lost* is doubtful, and questionable. Even the account of the Fall of Man in *The King James Version Bible*, which Milton must have drawn upon for his "adventurous song", is full of contradictions. The account of the creation of Adam as given in the Book of Genesis (Chapter 1, 2, 3) is not authentic and it is full of scientific contradictions.

Milton has not been truthful to himself in relating his subject, the Fall of Man. But far as Milton's style of *Paradise Lost* is concerned, it is highly artistic, original and engaging in terms of epic artistry and technical devices, though much of which have been borrowed from earlier Masters of epic like Homer, Virgil. Regarding its Structure and Form and Style, it may be

described as a highly accomplished artistic achievement of Milton's literary genius.

*Paradise Lost* is a reservoir of a diverse theological and astronomical concepts (some of them are unscientific) – the concept of Creation, the Fall of Man, the concept of Heaven and Hell, the concept of Original Sin, the concept of Salvation, the concept of Trinity, the concept of Good and Bad Angels, the concept of God's Power, the Ptolemaic structure of the Whole Universe with some modifications, the nature of the Cosmos, the Universe before and after the Fall of Satan. All are not scientific and logical, which creates a new ground for study and research. And the sole aim of this critical study is to scale their logical validity and authenticity in the light of science and major religions.

The story of the epic *Paradise Lost* begins in the midst of action in which we notice Satan and his crew fallen in a fiery gulf in Hell where they lie stupefied:

“ ..he with his horrid crew  
Lay vanquish't rolling the fiery Gulfe,  
(PL. I. 51-53)

Satan and his followers, having been yielded to the Sin of pride, use their angelic powers to wage war in Heaven against their Creator, aspiring to overthrow Him and seize His throne. Satan reassembles his crew and commissions a counsel in Pandemonium, which they fashion with great pain, in Hell's capital, to discuss upon whether they could fight another Battle and regain Paradise and its Bliss—the result of God's creating the Earth and new Creature called Man and placing him in His close Favour. Satan himself takes the responsibility of exploring the new Creation and set forth making his way to the Gates of Hell, guarded by Sin and her son Death, who prevents Satan from getting out of Hell. Satan explains before them that when he gets success in corrupting Man, Sin and Death will be free to wander about the Earth to quench their evil appetites. Now Sin turns the lock and opens the Gates of Hell. Now follows the story of Adam and Eve as related in the Book of Genesis. God the Father now sees Satan moving towards Eden and foresees his success in provoking the Fall of Man. God however insists on the Free-will of Adam to fall but also acknowledges that He will be betrayed and will not fall through intentional malevolence as Satan did.

Satan overhears a discourse twixt Adam and Eve and learns that God has forbidden them to eat the fruit of the tree of Knowledge of good and evil. Hence he



determines to make them succumb to this act of Disobedience, whose penalty is Death. The Son of God, Messiah, offers himself in advance of the Fall of Man as a ransom for Man's redemption. Then the scene is changed to Eden, where Eve, on a certain morning, desires to roam alone, but Adam warns her of Evil. Now Satan enters the body of a serpent and approaches her and starts buttering Eve by calling her "Empress of the Fair world", "Universal Dame":

"..... universal Dame  
So talk'd the spirited sly Snake; and *Eve* Yet  
more amaz'd unwarie thus reply'd. Serpent, thy  
overpraising leaves in doubt The vertue of that  
Fruit, in thee first prov'd:" (PL. 9. 612-616)

She becomes puzzled that the serpent can speak and Satan explains it as the result of his tasting the fruit of the tree of Knowledge. Now Satan leads her to the tree of Knowledge on her consent but on reaching there she comments that she has been forbidden to eat of it, that God has warned them that they shall not taste this fruit lest they should die. But Eve tastes it on the mocking of her fear by Satan, and she makes her spouse do the same. Now they perceive that they are naked and start covering their body with the leaves of the trees of Paradise. Now God sends his Son to give their sentences—for Eve pain in childbirth, for Adam hard toil, and for both ultimately death. Michael then shows Adam all future events and finally they are led out of Paradise:

"They hand in hand with wandring steps and  
slow,  
Through *Eden* took thir solitarie way." (PL. 12.  
648-49)

*Paradise Lost* has been treated as the literary Bible on the Fall of Man by the readers since the very dawn of its appearance. This research paper puts to question some of the *fault lines* of the biblical contents of *Paradise Lost* which may be pointed out here.

Milton has not shown the death of Adam, in the epic under study, as per the statement of the Bible, where God says: "but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (The King James Version Bible. Gen. 2. 17). But in another verse, the Bible says: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3. 6). Bible is the chief source of Milton's Fall of Man; if it is so, then why does Milton not present in the epic the effects of eating the fruit of the Tree of Knowledge of good and evil—the death. Satan was right here that Adam and Eve will not die if they have it. God says, as per the Bible, that they will die as soon as they succumb to the fruit of the tree of Knowledge. But this did not happen. And Milton seems to have followed

unconsciously the following contradictory verse of the Bible, which mentions that Adam lived for 940 years and then died: "and all the days that Adam lived were nine hundred and thirtys years: and he died" (Gen. 5. 5). Milton was not scientific and logical in presenting the Fall of Man in his poem.

John Milton speaks of Christ as the Redeemer of Mankind, that is, Christ by his suffering on the Cross has shouldered all the sins of Mankind:

"Of Mans First Disobedience, and the Fruit  
Of that Forbidden Tree, whose mortal tast  
Brought Death into the World, and all our woe,  
With loss of Eden, till one greater Man  
Restore us, and regain the blissful Seat." (PL. 1.  
1-5)

It simply means that all human beings, since the Creation till the Day of Recompense, whatever may be the type or degree or magnitude of their sin, have been saved by his sacrifice. The evil and the good alike are eligible for Paradise. A Righteous cannot be a ransom for the wicked. Prof. N.K. Basu observes on Milton's concept of restoring Mankind by Christ that "the Original restoration will not be realized till the end of world" (28). Adam and Eve, according to Milton, were expelled from Paradise for their act of disobedience, but this is not logical. For Adam got highest favour of God, then how God can curse him by expulsion. Moreover, "Paradise is a place of Reward and not a place for breeding and procreation (by the Human race); God was preparing Adam and Eve for Earthly Life in advance, and did not expel them for being Disobedient; it was pre-planned by God Himself" (Al-Ghalib 20). And it is explicit here in the Bible itself: "For thus saith the Lord that created the heavens: God himself that formed the earth and made it: he hath established it. he created it not in vain, he formed it to be inhabited, I am the Lord: and there is none else" (Isa. 45. 18).

John Milton has fictionalized the Angels' corporeality and human-like hunger as it is evident in Book V:

"So down they sat,  
And to thir viands fell, nor seemingly  
The Angel, nor in mist, the common gloss  
Of Theologians, but with keen dispatch  
Of real hunger, and concoctive heat  
To transubstantiate;" (PL. 5. 433-438)

Raphael arrives in Eden to warn Adam and Eve against the evil of their enemy, Satan. The Angel, Raphael and Man sit down to dine or eat together. This scene has been criticised on the ground that it is Domestic in nature and not logical. And Professor C. S. Lewis criticizes this scene thus:

"When his Archangel dined with Adam he did not simply appear to eat, nor was his refection a mere symbol-'nor seemingly . . . nor in mist' (i.e. in a mystical or spiritual fashion. P.L. V. 435).

Real hunger preceded, real assimilation, with a consequent rise of temperature, accompanied the meal. It is inconceivable that Milton should have so emphasized the reality of angelic nourishment (and even angelic excretion) if the bodies he attributed to his angels were merely a poetical device" (109).

John Milton has violated the Bible in introducing the readers to the concept of Holy Spirit, the third part of the Trinity. Here Milton is referring to an interpolated verse in the Bible: "For there are three that bear record in heaven, the Father, the Word, and The Holy Ghost: And these three are one" (John. 5. 7). It means God has three independent Minds. Pope Honorius, a contemporary of Prophet Muhammad (peace be upon him), forwarded a view, in the early history of Christianity, as pointed out by A. Thomson and M. A. Rahim, and argued that: "if God had three independent Minds, the result would be chaos. This logical and reasonable conclusion pointed to the belief in the existence of One God" (147). Similarly, Lonsdale and Laura Ragg observe that: "the Concept of Trinity is not mentioned in the Bible" (283). R. A. Muhaimin also stresses it thus: "It's not mentioned there" (8). Benjamin Wilson, a renowned Scholar, says in his "Emphatic Diaglott" that: "this text concerning the heavenly witness (Trinity) is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the ecclesiastical writers..." (qtd. in Muhaimin 8).

Peake's Commentary on the Bible is worth mentioned:

"The Famous interpolation after 'three witnesses' is not printed even in RSV, and rightly. It cites the heavenly testimony of the Father, the Logos, and the Holy Spirit, but is never used in the early Trinitarian controversies. No respectable Greek MS contains it. Appearing first in a late 4th -cent. Latin text, it entered the Vulgate and finally the NT of Erasmus" (qtd. in Muhaimin 8).

Milton has shown a system of Universe in Paradise Lost, which is not scientific as far as modern discoveries in the arena of astronomy are concerned. According to Professor N. K. Basu, Milton has adopted the Ptolemaic system of the Universe for the convenience of his story of the Fall of Man. It suits his story. In Ptolemaic system of the Universe:

"The Earth stood at the centre, surrounded by eight spheres, which carried the moon, the sun, the stars, and the five planets known at the time: Mercury, Venus, Mars, Jupiter, and Saturn. The planets themselves moved on smaller circles attached to their respective spheres in order to account for their rather complicated observed paths in the sky. The outermost sphere carried the so-called fixed stars, which always stay in

the same positions relative to each other but which rotate together across the sky" (Hawking 4).

According to an eminent British Scientist, Stephen W. Hawking:

"The death of the Aristotelian-Ptolemaic theory came in 1609. When he looked at the planet Jupiter, Galileo found that it was accompanied by several small satellites, or moons, which orbited around it. This implied that everything did not have to orbit directly around the Earth as Aristotle and Ptolemy had thought. It was, of course, still possible to believe that the Earth was stationary at the centre of the universe, but that the moons of Jupiter moved on extremely complicated paths around the Earth, giving the appearance that they orbited Jupiter. However, Copernicus's theory was much simpler" (5).

Milton's Earth is Stationary and is the centre of the Universe, which is invalid in today's world. But Milton, despite his being aware of the new theories of Copernicus and Galileo, adopted "the tradition of a geocentric universe only for reasons of convenience" (Prince 182). This is nothing but a Poetic Fiction. Milton was quite aware of the new Copernican View:

"whither the prime Orb,  
Incredible how swift, had thither rowl'd  
Diurnal, or this less volubil Earth  
By shorter flight to th' East, had left him there."  
(PL. 4. 592-595)

Milton has treated Jesus Christ as the "Son of God", which is crystal clear from the following account in which God foresees Satan's unique success in provoking the Fall of Man and the Son of God (Christ) offers himself as a Ransom for the imminent sins of Adam and Eve in advance of their Fall. Had the Son of God not sacrificed himself, for Milton, all mankind would have been lost :

"And now without redemption all mankind  
Must have bin lost, adjudg'd to Death and Hell  
By doom severe, had not the Son of God,  
In whom the fulness dwels of love divine,  
His dearest mediation thus renewd." (PL. 3. 222-26)

Now the Modern Scholars of Comparative Religion like Ahmad Deedat, Yusuf Easte, Dr. Bilal Philip argue that the phrase of the Bible, which, I assume, Milton must have gone through, that testifies Jesus as a Son of God is an interpolation, concoction, adulteration, fabrication. It is: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John. 3. 16). And furthermore The Gospel of John was written around 100 C.E. at Ephesus. That is approximately seventy years after the time of Jesus. As Adolf Harnack points out in his book, *What is Christianity?*:

“the fourth Gospel does not emanate or profess to emanate from the apostle John, who cannot be taken as an historical authority...the author of the fourth Gospel acted with sovereign freedom, trans-posed events and put them in a strange light” (qtd. in Muhaimin 6). Here the word “ Son” has been misunderstood and its actual Scriptural connotation is one follows the commandments of God.

John Milton has treated Satan and Beelzebub or the “Fallen Cherub” as Angels of some Hierarchy having Free-will of their own, fallen for their rebellion in Heaven against God.

“Fall’n Cherube, to be weak is miserable  
Doing or Suffering: but of this be sure,  
To do ought good never will be our task,  
But ever to do ill our sole delight,  
As being the contrary to his high will  
Whom we resist.” -- (PL. 1. 157-162)

But the fact is that God created Angels and did not give them ‘Free-will’ of their own, to make choice on their own. Angels cannot have free-will, and if they have, they would have become the best creation of God. And it is argued thus: “God has created some creatures compelled to obey (as the Angels) and has created others free to choose whether to obey or disobey (as jinn and mankind)” (Sharawy 7). If it is so, how Satan, a leading Angel (Arch-Angel) of some Hierarchy, can exert his free Will. In fact he belonged to the Jinn sects, having Free-will, whom God created before the creation of Adam, the best of creation. M.A. Sharawy further observes;

“As to Satan, he is a devil from the jinn, who once enjoyed a high status. It is even reported that he used to live with the angels. He is one of the creatures of Allah but he differs from angels in being created having the power of free choice. He cannot revolt against the Decree of Allah even if he is given the authority of free choice but he can only revolt against obedience. Therefore, Satan’s disobedience to Allah was not a mutiny against the Decree of Allah, his disobedience to Allah did not overstep the Will of Allah, who chose to create him having the power of free choice, capable of obeying and also capable of disobeying” (Sharawy 7).

Satan has been invested with Huge human Corporeal stature and “Dr. Johnson believed that the corporeality of Milton’s angels was a poetic fiction” (qtd. in Lewis 108). Satan’s huge stature has been given here in minute detail:

“Thus Satan talking to his nearest Mate  
With Head up-lift above the wave, and Eyes  
That sparkling blaz’d, his other Parts besides  
Prone on the Flood, extended long and large  
Lay floating many a rood, in bulk as huge  
As whom the Fables name of monstrous size,” (PL.  
1. 192-197).

Milton has presented God in *Paradise Lost* in two dimensional characters. Here God is shown to be feeling disappointed out of His own Creation. But logically speaking, God does not feel disappointed. If He suffers from it, then the whole Universe would be collapsed. In Book III of *Paradise Lost*, God rages and muses in his majestic throne, and frequently reproves his creations and quietly pardons their faults later on.

Now had the Almighty Father from above,  
From the pure Empyrean° where he sits  
High Thron’d above all highth, bent down  
his eye,  
His own works and their works at once to  
view:  
About him all the Sanctities° of Heaven  
Stood thick as Stars, and from his sight  
receiv’d  
Beatitude past utterance; on his right  
The radiant image of his Glory sat,  
His onely Son; On Earth he first beheld

.....  
.....  
(PL. 3. 57-134).

God professes to the angels about the hand that He and the Son will play in the Fall of Man. It is in this episode that God clearly appears as a paradox, contradiction and is presented as two conflicting characters that differ from each other in language, planning and mood. The despotic God states indignation for Mankind in a fervent voice. The disinterested God states in a much more composed and calm headed manner, and appears more like a diplomat than a sovereign Lord with His hands full of disobedient creations.

If somebody narrates, consciously or unconsciously, a brass fact, having it coated with appearance, it would be a great matter of debate, investigation, logical considerations and researches to the seekers of truth, Scholars of comparative religion. The original story of the Fall of Man is not narrated in *Paradise Lost* with scientific accuracy but it is what I call **Distorted Representations** in the form of **Puritan Ideology**. Milton in the light of this argument is subject to stand upon the dock of the Court of Scholars of highest eminence of Comparative Religion. Milton probably lacked the courage to embrace the truth, instead of giving way to time-worn falsehood and socially accepted traditions. The major objectives of this Critical Study on *Paradise Lost* are to divulge its validity and reliability and to establish the most authentic and scientific cornerstone upon which it should have been fashioned by Milton, so that the misguided humanity may realise the truth and practise thereupon.

As far as Christianity is concerned, the Fall Of Man is incorporated in the Book of Genesis, in the Old

Testament : “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul” (Gen. 2. 7) And God warned him “but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die” ( Gen. 2. 17). Later God created other animals so that Adam would not be alone; finding these inadequate, God put Adam to deep sleep and took a rib from him and created Eve, his new companion. Then Eve fell under the spell of Satan, and had the forbidden fruit. Later on, God expelled them from paradise as a punishment. In Christianity, the sin of Adam and Eve is meted out to all human beings, and engendered a separation between Man and God which was resolved by Christ, the Son of God.

In Islam, on the other hand, both Adam and Eve fell prey to Satan’s enticement: “Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We (God) said: ‘Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time’” (The Quran. 2. 36). In one passage it is evident that Eve was not solely blamable for the Fall: “So by deceit he (Satan) brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: ‘Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?’ They said: ‘Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.’ (God) said: ‘Get ye down. With enmity between yourselves. On earth will be your dwelling place and your means of livelihood, for a time.’” (The Quran. 7. 22-24). In Islam, there is no such concept like Satan was a Serpent; here though the couple was deceived by Satan, yet they repented for their act of Disobedience. God granted their prayer and guided them: “But his Lord chose him (for His Grace): He turned to him, and gave him Guidance” (The Quran. 20. 22). They achieved a state of reconciliation by compliance to God. Islam, unlike Christianity, does not endorse such concepts like Eve deceived Adam or Eve received the sentence of pain in childbirth and subordination to her husband after the Fall.

In Judaism, we find an admixture of convictions like the Serpent deceived Eve and she ate of the Tree of the god and evil, and persuaded her spouse to do the same. Then God expelled them from Paradise. Here the concept of the Fall in the Torah is more or less same as we see it in Christianity. There is no doctrine of the Fall of Man in Buddhism, which does not give an account of the whole creation. The narrative of Adam and Eve features in Hinduism also. But the narrative is intensely metaphorical and symbolic. Here Adam and Eve are symbolically represented through the metaphor of two birds. Two birds associated together are shown taking

shelter in the same tree; one of them partakes of the sweet fig of the tree and the other refrains from it. The first bird that ate the fruit is ‘Jiva’, Sanskrit equivalent of Eve and the second bird is ‘Atman’, Sanskrit for Adam (Rig Ved. 1.164. 20-22; Mandaka Upanishad 3. 1-2).

There is a couple named Adama and Havyavati in the Bhavisyas Purana (11.1). The man, Adama was staying under a papaya-tree or a sinful tree and was longing to see his wife Havyavati. The Kali Purusha (the Biblical Satan) all of sudden appeared there assuming the figure of a serpent. He deceived them and they disobeyed their creator, Lord Vishnu. The husband ate the fruit of the forbidden tree. Here the story contradicts the Veda tradition and nothing is stated about the fall of Adam and Eve. It mentions that after eating the fruit, Adam lived for 930 years. The Biblical punishment, expulsion and the measure of God’s plan to sending them on earth are not related in the Hindu scripture. It only presents the middle of the Genesis tradition, skipping the beginning and the end.

John Milton was a Renaissance humanist with rich Classical learning. It would not be implausible to consider him as a heterodox poet. And his being heterodox owes to his Classical scholarship. He read the biblical Genesis tradition with a different intention and he interpreted it accordingly which created a heated controversy in the European Christian society. His Biblical accounts are heretic and he gave an enormous shape to the Fall story through his poetic imagination. His Fall of Man is not what the Holy Writ endorses. John Milton’s the Fall of Man is both his intellectual and aesthetic expansion of the early scriptural and patristic sources of Christianity, hence always in opposition to the Bible. John Milton has reinvented what we call sparse biblical narrative; it is heretic. At the cost of original story, Milton has displayed his imagination with pomp and show. However, his account of the Fall of Man is implausible in terms of Scriptural evidences and it is but a *distorted representation* in the form of *Puritan ideology*. As far as Islamic accounts of the Fall of Man are concerned, they are more adequate and logical than other religions. For we do not find any logical details in other religions, which, I assume, is the result of the interpolation, concoction, adulterations in their original scriptural texts.

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## Title-Awareness of low cost Weaning to combat malnutrition, one of the major aspect of poverty in India.

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**Introduction-** India is undergoing a rapid economic boom since globalization and beginning of a knowledge-based economy. However, this growth has not transformed into well-being among the country's young children. The occurrence of malnourished (a widely used indicator of under nutrition) among children under age five in India is one of the highest in the world—43% in 2006. India is home to 55 million of the world's underweight children under age five—about one-third of the global burden of underweight in this age group. During the prosperous 1990s, the average rate of decline in prevalence of underweight has been around 0.9% per year among Indian children aged below five years.

The nutritional status of young children is a significant pointer of health and development. Children under age three are particularly vulnerable to malnutrition, and because the growth rate in this period is greater than any other age period, it increases the risk of growth retardation. Also, malnutrition among young children captures the extent of development in a society and is thus a marker for the overall wellbeing of a population. It is well established that socioeconomic factors such as lower levels of household wealth and maternal education are important causes of childhood malnutrition.

Children's health is of fundamental importance. Good nutrition is a basic requirement for good health. Malnutrition is a silent problem. Malnutrition is under nutrition ranging from severe nutrient deficiencies to extreme obesity. Globally; more than one third of child deaths are attributable to under nutrition. Nutrition plays a key role in physical, mental and emotional development of children and much emphasis has been given to provide good nutrition to growing populations especially in the formative years of life.

Eighty percent of the world's undernourished children live in 20 countries, with India being home to nearly 60 million children who are underweight. The 2017 Global Hunger Index (GHI) Report ranked India 97th out of 118 countries with a serious hunger situation. At present in India 48% children below 5 years of age are chronically malnourished and 43% are underweight (NFHS-3). More than half (54 percent) of all deaths before age five years in India are related to malnutrition. Because of its extensive occurrence in

India, mild to moderate malnutrition contributes to more deaths (43 percent) than severe malnutrition (11 percent).

Malnutrition hampers body's metabolism and retards utilization of immunity. Malnourished children are more likely to develop severe infections because of the deficiencies in immune competence. It affects vital functions like blood circulation, respiration and maintenance of body temperature. Family income, mothers education sex and birth order of children are some of the most important determinants of malnutrition in India. (Rayhan, Khan, 2006).

The impact of malnutrition is multifarious. It has an all prevalent impact on the physical health and socio-economic condition of a nation.

A recent study, among children aged between 3 months and 3 years of age conducted in 130 districts through Demographic and Health Surveys in 53 countries over a period from 1986 to 2006 found that — variance in mild under-weight has a larger and more robust correlation with child mortality than the variance in severe under-weight. The study concluded that the prevalence of mild under-weight deserves greater attention as a useful signal of changing public health conditions among preschool children in developing countries. Therefore, it is important for the health system to detect malnutrition at an early stage for planning and implementing timely interventions at the community level.

The fact that the occurrence of under-weight children in India is among the highest in the world, and is nearly double that of Sub-Saharan Africa. Each year approximately 2.3 million deaths among 6-60 months aged children in developing countries are associated with malnutrition, which is about 41% of the total deaths in this age group. It is also observed that the undernourishment problem in India is intense that is, a relatively small number of states, districts, and villages account for a large share of the malnutrition.

The burden of under-nutrition among under-five children has not changed much even though various intervention programs are in operation in India. Current changing dietary patterns are also affecting the nutrition status of under-five children resulting in increased prevalence of adult non communicable diseases such as

obesity, diabetes, hypertension and coronary heart disease. The need of the hour is to examine the burden of under-nutrition, study its determining factors and assess the effectiveness of the various approaches to combat malnutrition among under-five children. (Kumar, 2015)

When it comes to child malnutrition, children in low-income families are more malnourished than those in high-income families. Poor people are at risk for under-nutrition, in India while those who have high socio-economic status are comparatively more likely to be over-nourished. This phenomenon is most prevalent in the rural areas of India where more malnutrition exists on an absolute level. Whether kids are of the appropriate weight and height is highly dependent on the socio-economic status of the population. Children of families with lower socio-economic standing are faced with sub-optimal growth. While children in similar communities have shown to share similar levels of nourishment, child nutrition is also differential from family to family depending on the mother's characteristic, household ethnicity and place of residence. It is expected that with improvements in socio-economic welfare, child nutrition will also improve.

Child malnourishment is very much a matter of gender for three main reasons:

Apart from poverty, factors like dietary issues, poor sanitation and low social status of women are the likely reasons for high child malnutrition in India. It affects women more than it affects men due to the specific nutrition needs of women during adolescence, pregnancy, and lactation; Pre-valent nutrition deficiency among women continues an inter-generational cycle of nutrition deprivation in children. Undernourished girls grow up to become undernourished women who give birth to a new generation of undernourished children. A recent study shows that women with higher autonomy (both financial and physical, for example – the freedom to go to the market) are less likely to have malnourished children. (UNICEF)

#### Consequences:

1. This inter-generational cycle of under nutrition communicated from mothers to children greatly impacts on India's present and future. Undernourished children are much more likely to suffer from infection and die from common childhood illnesses (diarrhea, pneumonia, measles, malaria) than well-nourished children.
2. According to recent estimates, more than a third of all deaths in children aged five years or younger is attributable to under nutrition.
3. Under nutrition puts women at a greater risk of pregnancy-related complications and death (obstructed labor and hemorrhage).

4. Undernourished boys and girls do not perform as well in school as compared to their well-nourished peers, and as adults they are less productive and make lower wages.
5. Widespread child under nutrition greatly impedes India's socio-economic development and potential to reduce poverty.(UNICEF)

**Determinants of malnutrition:** There are various risk factors that are showed an association with under-nutrition among under-five children.

- Significantly higher proportion of malnutrition among female children compared to the males were among the higher birth order and those belonging to families with lower per capita income.
- It was revealed that there was a noteworthy rural-urban as well as gender difference in growth and nutritional status of Indian preschool children.
- Food consumption was found to be lower among girls compared to boys.
- Poor feeding practices was common during infancy with 46.4% of under-six month's aged children receiving exclusive breastfeeding and 56.7% of those aged 6-9 months receiving complementary food items.
- The rates of exclusive breast feeding and complementary feeding were higher for mothers who had more gynecological visits and watched television.
- A study reported that 60% of the parents did not know regarding growth checking of child. Hence, the factors related to nutrition and growth monitoring affects the malnutrition status of children.
- Among preschool children, the risk of infection was more consistently associated with body mass index (BMI) for age and wasting which indicate current energy deficit as compared to weight for age and height for age.
- Maternal factors like age, weight and anemia also significantly affect child's nutritional status.
- Poverty, which abstains families to feed nutritious food to their children and women. -Illiteracy, due to which larger sections of people are unaware of the benefits of healthy food.
- Ignorance, of various government schemes ensuring food security and nutrition.
- Modern lifestyle, where junk food has become an in-dispensable part of lives which fails to provide nutrition.
- Inability on the part of government, to cover remotest areas and sections like rural regions and tribal which remain untapped from government schemes.
- Poor health of women, resulting in lower immunity of their children.

**Child nutrition; a national development priority. India can do it:**

- The universal delivery of this package of ten proven, high impact essential nutrition interventions will lead to an unprecedented reduction in child under nutrition.
- Three windows of opportunity that are wide open and must be used to achieve this are: improvement of girl's nutrition during adolescence, improvement of maternal nutrition during pregnancy and lactation, and improvement of children's nutrition in the first two years of life.
- India has the resources - financial and human - to scale up an inspirational national response to address the challenge of child under nutrition.
- The prevention and treatment of child under nutrition in the first two years of life needs to become a national development priority.
- A focus on women's nutrition and their empowerment to make informed choices about the nutrition and well-being of their children will make of India a global leader.

**Importance of weaning-** Weaning period is very crucial phase in the child's development stage, which if not done properly, leads to malnutrition and other complications during early preschool age. The weaning foods prepared for children are generally deficient in many nutrients especially in protein and vitamin A where as protein rich pulses and vitamin A rich sweet foods are available abundant in India. Further, it is also equally important that the appropriate proportions of food materials of known composition are added and proper methodology is followed. Roasting and powdering ingredients such as cereals, pulses, nuts and oil seeds makes premixes. They are reconstituted by the addition of water, milk, curd, fruit juice, oils and sugar or jaggery. Fresh weaning foods can be made using cereals pulses, vegetables, fruits, milk, curd, oil and other ingredients. Pulses are rich source of protein, cereals provide energy and sweet potato is rich in Vitamin A. The major reason of malnutrition among infants is ignorance of mothers / rural women regarding food and nutritional requirement of the growing children, as well as lack of knowledge on available source of nutritionally rich food crops. Thus an attempt can be made for creating awareness of food and nutritional requirement of the growing children, production of low cost hygienic and nutrition rich weaning mix from the food crops available locally and to increase access to protein and vitamin A rich food to the needy growing children of middle and low income group families of backward areas of India.

Growth is the most responsive and readily measured indicator of health and nutrition for the individual child. It is also a more general key of health in a community because it is dynamic and reflects positive change. However, because of the exclusive nature of a young infant's diet and the limited ability of the digestive tract to deal with excessive intakes of some nutrients, feedings for the young must closely match nutrient needs. In most developing countries with

generally poor environmental conditions, average infant growth in weight and height is reasonable until about three months of age, when it begins reduce. Growth faltering at this age may occur as the child outgrows its mother's capacity to produce breast milk. In rural areas generally in India when a new child is born the elder child is shifted to starchy gruels like rice, wheat. These weaning foods are deficient in protein, fat, Vitamin A and some other nutrients required for growing infants. Despite general improvements in food availability and health and social services, hunger and malnutrition exist in some forms in nearly all countries. The investment in child health is a direct entry point to the social development, productivity and better quality of life. It is necessary to reduce causal factors of malnutrition for the improvement of the health status of children. Between 1975 and 1990 the average prevalence of protein-energy malnutrition (PEM) in children in Africa, Asia, the Middle East, and the Americas combined, as estimated by FAD/WHO, was reduced from 47.5% to 40.8 %. Nevertheless, there were 155 million underweight children in Asia in 1990, representing 44% of children fewer than five years of age (FAO/ WHO, 1992).). As of 1990, for instance, Japan and China had the lowest percentage of low birth, and India had the highest. The prevalence of wasting and stunting among children in India and Pakistan was also higher than in other countries. The poor are less likely to starve in urban centres than in the rural countryside. However, inadequate diets, harmful lifestyles, overcrowding, and unhygienic living conditions leave city dwellers prone to infection and various forms of malnutrition. In rural areas, under nutrition in various forms is a major danger. Societal changes (so-called development) are inducing changes in dietary practices. Increasing numbers of women in urban areas engaged in regular employment outside the home, the absence of facilities for breast-feeding at work sites, the break-up of families, maternal ill health, and the impact of high pressure commercial advertisements through the press and other media all contribute to early abandonment of breast-feeding and greater use of commercial baby foods. Studies that distinguish between exclusive and partial breast-feeding show that high percentages of infants in developing countries are breast-fed exclusively for very short periods (Fomon, MR, 1984 and Underwood, BA, et al.1981). Moreover, complementary foods are introduced much earlier than the recommended age of four months (Underwood, BA, et al.1982), often even in the first month of life. Such foods are usually bulky and thus low in energy density. Consumption of a large volume satiates an infant, reducing the frequency of suckling and consequently reducing breast-milk output. Early introduction of cereals and particularly vegetables can interfere with the absorption of breast-milk iron (Solomons, NV, et al 1989), thus potentially resulting in iron deficiency. In addition, weaning foods prepared under unhygienic conditions are frequently contaminated with pathogens and thus are a major

factor causing diarrhea and associated malnutrition. Weaning period is very crucial phase in the child's development stage, which if not done properly, leads to malnutrition and other complications during early preschool age. In introducing weaning foods, there may be diverse effects from timing, such as early or late weaning, and from the types of foods used. This process also has great geographic and cultural variations. Ready mix foods available in the market are costly and cannot be afforded by majority. Misperceptions about and the inappropriate use of commercial baby foods, which are increasingly available but which to date are not able to meet optimum nutrient requirements, may cause young children's health to deteriorate. On the other hand, prolonged exclusive breast-feeding and delayed weaning can also contribute to a high prevalence of growth faltering (Luwang, NC, 1985).

**Advantages of Low-cost weaning foods-** During the first few years of life, the body grows at a very fast rate. The baby weighing on the average about 3 kg. At birth doubles its weight by 6 months. The weight touches 9 kg. By 1 year. Infants and children are very active and they spend a lot of energy. Therefore, need large amounts of body building and energy-giving foods rich in proteins and calories.

Many studies have been carried out at the National institute of Nutrition and other research centers in the country on the nutritional requirements of infants and growing children. Based on these investigations, the following intakes of protein and calories have been recommended.

an infant aged 6 months to 1 year requires about 13 g. of protein and 800 calories daily. Breast-milk that may be available to them provides approximately 5 g. of protein and 300 calories. The recipes now suggested as weaning foods for the infant are so planned as to supply the rest of the requirements.

The additional protein needed may be supplied by well-known protein-rich foods like milk, meat, fish and egg or pulses and other less expensive foods. Since the purpose of this brochure is to present how best to provide supplementary foods at minimal cost, recipes involving the use of expensive foods like meat, fish, egg and milk have not been included here. The additional nutrients required have, therefore, been planned to be supplied through common cereals, pulses. Nuts and oilseeds which are about the cheapest sources of proteins and calories in our country.

The cereals and millets commonly used in various regions of our country are rice, wheat, Jowar, Bajra, ragi, maize etc. Cereals in general provide about 350 calories per 100 g. The pulses commonly used are Bengalgram, Greengram, Blackgram, Redgram. Lentil etc. relatively poor sources of protein,

Oilseeds have a double advantage. They are good sources of protein and are also rich in calories because of their high oil content. Meals obtained after extraction

of oil from common oilseeds like groundnut, gingelly and cottonseeds are concentrated sources of protein, containing as much as 50%.

A growing child requires apart from protein and calories, other nutrients such as calcium and vitamin A. Appropriate use of foods like green leafy vegetables. Milk is an excellent source of calcium but it is expensive and not affordable to the people of low – socio-economic strata. So here are some interesting weaning recipes which are high in protein and other nutrients and affordable in cost as contrast to the available weaning products available in the market.

#### **Different types of high protein low cost weaning foods.**

##### **Wheat gram porridge-**

- Roasted wheat flour, Powdered, roasted Bengalgram., Powdered, roasted groundnut\*, Sugar or jaggery, and Spinach (or any leafy vegetable)\*\*
- Roasted bajra powder with jaggery and spinach mashed very finely make an highly nutritive weaning food which is cheaper in cost and thus affordable to the poor.
- Cooked rice with pulse and cooked vegetable is a combination of an excellent weaning food at affordable cost.
- Broken maize with Red-gram dal (powder) and Jaggery give a combination of tasty and affordable weaning food loved by the infants.
- Horse-gram flour (dehusked) with sugar
- Cereal-pulse combinations along with some sesame seed and groundnuts were used to enhance the protein quality.
- Spinach soup with little sugar or jaggery.

**Conclusion :** This study displayed trends in social disparities in childhood malnutrition in India using data from a time when India began experiencing major economic development. We would expect this growth to have increased household income, decreased food insecurity and improved the quality of nutrients available to Indians. Supporting this argument, we see that rates of malnutrition decrease over the 14 years, across all social groups. However, this decrease was unequal across categories of household wealth and maternal education. Notably, no narrowing of social disparities was observed in this study, despite using underweight and stunting, two indicators that capture both acute and chronic effects of malnutrition. The high rates of malnutrition (even among the socially advantaged groups) and the persistent social disparities need to be addressed in an urgent and comprehensive manner.

The widespread child malnutrition prevalent in the economically weaker sections of our population and their inability to purchase the milk or other good quality protein based weaning foods calls for the development of protein-rich, low-cost weaning food supplements.



Although the mothers can be educated to prepare a home-made supplementary food for weaning their children, it is often not possible to prepare a balanced diet which could be used to combat the malnutrition. The development and manufacture of the processed weaning foods based on the locally available materials in particular parts of the country should be considered with interest. The research agencies should survey the raw materials available in different parts of the country and depending upon the availability of the ingredients, the formula should be developed for that particular region of the country. The small scale industries or cooperative agencies should be encouraged to undertake the processing and, marketing of such protein rich weaning foods.

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## Chitra Banerjee Divakaruni's 'What the Body Knows': A Narratological analysis ala Gerard Genette

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**Introduction:** Chitra Banerjee Divakaruni is a prolific writer, poet who strives to create awareness on women empowerment through her writings. Her collection 'The Unknown Errors of our Lives' created a niche in reflecting the feelings of a mixed group of Indians and immigrant Indians. It is mentioned about the collection as 'A solid if unexceptional second collection from Divakaruni (Arranged Marriage, 1995, etc.), this time focused on women striving to create new identities while gracefully incorporating the old' (Kirkus Review). 'IN THE UNKNOWN Errors of Our Lives Chitra Divakaruni uses the short-story form to bring to life a complex array of South Asian characters and their struggles to survive within the restrictive social conditions of a rural and urban India and a suburban USA. Characters at the social margins take center stage in these stories' (Fredreich<sup>1</sup>).

'The stories include "Love Of A Good Man," a tale of a happily married Indian woman who must confront her past when her long-estranged father begs to meet his only grandson; "Mrs. Dutta Writes A Letter," (selected for Best American Short Stories, 1999), where a widow living in her son's California home discovers that her old world ways are an embarrassment to her daughter-in-law; "The Blooming Season For Cacti," where two women, uprooted from their native land by violence and deception, find unexpected solace in each other; and the title story, "The Unknown Errors of our Lives" where an artist faced with her fiance's past a week before her wedding must make an important decision(CBD<sup>4</sup>).

Among the assorted tales, the story 'What the Body Knows' of Chitra Banerjee Divakaruni seems to be a fairly simple one of Aparna, the heroine, her passing through of life and death and her awareness that the body makes its own demands independent of all mental preparedness. However, the way the author packs her story calls for special attention. An attempt is made in this paper to study the narrative strategies used by Chitra Banerjee Divakaruni, to explore the experiences

of Aparna with special reference to Gerard Genette's 'Narrative Discourse: An essay in Method.'

'Genette's contribution to the study of the novel as a form of literature is his development of a rigorous typology, by applying which any reader will be able to comprehend the intricacies of a narrative at a deeper level than what the categories hitherto developed had done' (Abirami, K<sup>2</sup>). An attempt is made in this paper to apply the narratological tools of Genette to the story 'What the Body Knows' from the collection 'The Unknown Errors of our Lives' by Divakaruni.

According to Genette, a presentation can be diegetic or mimetic. When efforts of the writer centres on telling, it is diegetic and when he tries to show things and experiences, without personal observation, it would be mimetic. Here in, 'What the Body Knows' the writer follows the diegetic method -interspersing short conversations. The story begins with the expression:

"WHEN HER WATER breaks, Aparna is standing on a chair in the baby room, hanging up the ceramic flying-fish mobile Umesh and she had purchased the day before. As the wetness gushes out of her, warm and unpleasantly sticky, she notes for one wondering moment the instinctive reactions of her body- the panic drying her mouth, the legs clamping together as though by doing so they could prevent loss. Then terror takes over, sour and atavistic- just watch she had been determined not to succumb to, all through the carefully planned months of doctor's visits and iron pills and baby- care books and Lamaze classes. It floods her brain and she cannot think" ( Divakaruni 119).

Obviously the author narratizes rest of the events in the story, so she is involved with the feelings of the heroine and does not distance herself from them. On her husband's hearing the sound of dropping the flying fish, he rushes to her with anxiety and enquires caringly, "Aparna, sweetheart, are you okay? You look awfully pale" ( Divakaruni 120).

Here for the first time the narrator uses the other method of mood namely, reporting directly to record the feelings of the husband's observation. Another instance of reporting we have in the on lookers observation about Aparna's external appearance is when she is actually have acute pain. "How lovely! " The visitors say. "Look at the roses in her cheeks! It's wonderful to see someone so happy!" (Divakaruni 124).

She reverts to narratized mood, where she presents the observations of the doctors about stocks at the operation table:

"THEY'RE TALKING ABOUT stocks, she can hear them quite clearly, although they've draped a curtain of sorts between her and them, Her gynecologist prefers the blue chip kind. IBM, he says as he starts cutting. The anesthesiologist, a young man with a jolly moustache who shook her hand before inserting the needle into her spine, disagrees. The thing is to invest in a good start-up before it goes public. "There's a bunch of them right here in the Valley, right under our noses," he says, and rattles off names" ( Divakaruni 122).

Yet another instance of reporting the writer uses is Dr. Byron Michaels explaining to Aparna of her second operation:

"The other surgeons," he says, talking in the clipped tones of a man who's grown used to being always busy, "didn't want to operate on you. They thought you'd die on the table. But I took it as a challenge. May be it was foolish. When I opened you up and saw everything stuck together, I thought, I can't do it. The guy working with me wanted me to stitch you up again. But I was damned if I was going to leave you there to die... I was sweating crazy. The nurse had to keep wiping my face. My legs were shaking... But I'd done it" ' ( Divakaruni 134).

The fourth clear instance of reporting happens when Dr. Michaels runs into her in the Macy's while she is buying toys for her son's birthday party. His enthusiastic invitation for coffee or drinks reads like the following: "I'd love to hear all your news," DR. Michaels is saying. "Do you have time for coffee?" He's holding her hand in a proprietorial fashion... 'May be at another time, then?' he says. "That might be better- some afternoon when we aren't rushed. For lunch, or may be drinks? ( Divakaruni 142).

However she responds only with inclining of her head. As the author comments, it is only acceptance not assent. She throws his card into a garbage card.

As for the narrative functions of the author, she records the experiences with detachment. We are not led into any discussion about the narrative structure of the story, nor does the writer communicates any time with the reader. However, she makes instructive comments and generalizes on the genuine role of the Body, and on the Body Mind equation from time to time: "You can't fool the body. It knows what's being

done to it. At the right time, it will take revenge." ( Divakaruni 123). Frederick, also strengthens the opinion of the author by stating,

"Divakaruni describes provocatively one such character in 'What the Body Knows' who, once she gives birth, watches as her body weakens and the baby's strengthens: the woman's act of bringing life into the world becomes a literal act of self-mutilation as well as a symbolic social suicide" (Frederick)

On parting with Dr. Michaels, her body feelings are recorded by the writer: "Some things can't be spoken. The body alone knows them. It holds them patiently, in its silent, intelligent cells, until you are ready to see" ( Divakaruni 143).

Obviously, the author does not prioritize the mind over the Body. Revealed or not the Body has its own irresistible instincts.

As for Genette's category of Narrative Instance, Chitra Divakaruni uses heterodiegetic narration. The writer is the assumed narrator, as she is never present in the narration.

As for the time of narration ,i.e. when the telling occurs with reference to the story. Obviously, the narration is simultaneous. For instance, each of the units in the story begins with the present tense...'WHEN HER WATER breaks ((Divakaruni 119), THE NIGHT SHE returns (124), APARNA HAS NEVER been (126), ALTHOUGH THE SURGERY has been (127), LATER, WHEN ALL this is over (132), A FEW DAYS after (133), SOMETHING HAS CHANGED.(135), MIRACULOUSLY, (138), QUICK AND SLIM (139).

As for narrative perspective, the writer uses zero focalization i.e. omniscient narration or authorial. When deep thoughts and feelings of Aparna are involved, we have internal focalization: That is, she speaks of her own: "*I think of pain as the most faithful of my friends*" ( Divakaruni 124)... *Where's my baby, she screams, what did you do with my baby?*"( Divakaruni 125).

As for level of narration, the experiences of Aparna are not packed inside any other frame story. The story however refers to the old nurse's past experience of her moving after the earthquake from her Los Angeles to the Bay area. Her observations of Aparna of having lost the will to live "She's lost the will to live," ( Divakaruni 128) prepare the ground for her finding a new meaning with Aparna's new love born out of gratitude towards Dr. Michaels.

As for narrative time, the diegetic narration summarizes the events all the time and thus gains speed in narration. The events are chronologically presented from Aparna's confinement to her son's birthday. There is no instance of Analepsis or flash back, but Aparna thinks of her joking to her son about her husband's calling a wrong number for a taxi at the time of her confinement. It is the only prolepsis in the story: "*Do*

you know what your father did, the day you were born?" (Divakaruni 121). The kind of love she has for Dr. Byron is never developed fully nor any explicit made about it. It constitutes ellipsis in the story. As for duration, as the author narratizes the experiences there is enough acceleration. Description of her water breaking and the hospital environment, Byron's appearance provide static description and thus there are limited pause in narration.

In terms of frequency, Aparna's experiences are mainly singulative. Her experience of pain and death are iterative, and her emotional relationship with dr. Byron is repetitive, as it is referred to more than once.

Thus the story is mainly diegetic with narratized summary version. By rigorously applying Genette's schemata of narratology to the story, the intricacies in the story is revealed and the reader can appreciate better and also the virtuosity enables the readers to have a good understanding of the struggles of the characters. Chitra Banerjee introduces enough technical variations and succeeds in making the story engaging with restrained emotions and generalizations.

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## Woman in the works of Amrita Pritam and Dalip Kaur Tiwana: Struggle for Liberation from Gendered Identities

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In the recent times, the study on gender has gained impetus in all the disciplines of study and especially in literature. The reason behind its becoming focal point in all fields is its being an integral part of our experiences. It shapes, determines and becomes an important factor in deciding about our social behavior. Gendered identities are socio-lingual constructions, therefore, to study the gendered experiences and the identities of women, who are marginalized and move at the periphery of social set-up due to weaker gendered identity becomes necessary to reach to the workings of any culture to understand gendered relationships. Woman's lot has always been that of subordination and subjugation in patriarchal society and her longing for flight and freedom has always been ignored in the texts written by male writers. Very systematically she is framed within a male ideological discursive framework. Literature being a major vehicle for ideological discourses gives conviction to the old beliefs customized by patriarchy. To counter male writings, women all over the world started writing about the oppression faced by women in all the cultures. In India, where patriarchy and gender bias are deeply rooted, women writers from different regions in many languages, representing various cultural beliefs raised their voice against this bias.

Indian literature cannot be assessed by Hindi and English writings only, but as Nisha Chandra Singh in her book *Radical feminism and women's writing* believes that these form a part of "translingual corpus". Literary comparatists believe that despite written in many languages, Indian literature is one. Women's writing in India, whether written in Hindi, Bangla, Punjabi, oriya, English or springing from any linguistic zone as S.R.Singh avers "share the same cultural past and/or present symbols, myths, themes, images, social types, problems, situations and events which they inherit, create or live with" and there are more similarities and affinities than differences in their experiences. The present paper, therefore, is an attempt to deal with agonies of trampling down of women written by leading Punjabi women writers. Amrita Pritam and Dilip Kaur Tiwana two main stream Punjabi writers write about the anguish and agony of women representing a post independence traditional punjabi society.

Literature plays an important role in endorsing the subordination of woman in the context of gender relations. However, to see women in the patriarchal

context only will be to overlook a complex set of relationship between individuals and social processes. That is the reason that Cora Kaplan has warned against the danger in the feminists discussions of literature, in identifying sexism and relations between the sexes as the critical issues in human affairs overlook other significant relationships and their social situation (386-400). Keeping in mind this view, the present paper along with the oppression, subjugation and subordination of women focuses on the resilient attitude, survival strategies and subversion of the gendered hierarchies by women characters from above mentioned writers. However, in consonance with Chandra Talpade Mohanty's view that aspects of women's studies, for example male violence or patriarchal oppression, must be theorized and interpreted within specific societies, both in order to understand it better, as well as in order to effectively organize to change it (qtd. in Wadhwa 13), this paper is an attempt to deal with variations in location (rural and urban), economic conditions and social standing of the subjects taken under the study from North India. Though the subjects may belong to different time periods, representing different social set-up the common strands which binds them together are gender relations that determines their choices, constraints, level of resistance and decisions.

In India, feminist concerns in literature are not a new concept but pre-independence era witness a submissive and conservative attitude, approving patriarchal norms in the writings of women writers. A few writers like Mokshodayani Mukhopadhyay, Tarabai Shinde and Rokeya Hossain expressed their resentment and struggled to liberate women from their traditional image of being inefficient, superstitious, and ignorant in their writings (Chandra Nisha Singh 26). Tarabai Shinde in *Stri Purush Tulana* (A comparison between man and woman), a long prose essay which she wrote in 1882, criticizes men to be guilty of the same vices which they accuse women of. Shinde is considered first Indian feminist literary critic for her "exposure of male stereotypes and images of women" (Singh 27). Later in post-independence decades most of the literature from the pen of women writers still depicted their pendulum like situation. Despite their realization about the suffocation in the patriarchal social set-up, they were engaged in negotiations and accommodation within the paradigms of nation, family and tradition. On the other hand, there are texts by

women like Hamsa Wadkar's autobiography *Sangatye Aika* in Marathi, Ismat Chughtai's short story "Lihaf" in Urdu and Krishna Sobti's *Mitro Marjani* in Hindi in which the woman protagonist not only raises her eyebrow towards the existing patriarchal powers but also registers her protest and attempts to subvert those powers.

In Punjab, where a rural and agrarian social set up dominates, the awareness about the women's rights was not felt until Amrita Pritam's appearance on literary scene. When she published her first collection of verse in 1936, there were just two women writers and their forte was religion. For the male writers of the time "woman was a flower, woman was a beauty, youth and grace" whereas her subject was "woman in search of her identity through struggle". Such a revolutionary approach about woman in a conservative Punjabi society, where woman is considered a property, sent tremors of shock and outraged Punjabi literary world. In her novels and short stories, Pritam dealt with specific ethnic, religious and community based gendered identities. Though the shock waves of partition during independence were felt by all over the nation but it was Punjab which became the epicenter of this tragedy. But the worst part of the tragedy was faced by none other than women. Ritu Menon in her research believed that more than ninety thousand Hindu and Muslim women were abducted and raped. The religious and communal tornado which struck the country during partition had a profound effect on Amrita's vision. Her novel *Pinjar* (Skelton) reflects her criticism of any civilization and culture in which a hand could be laid upon a woman just to avenge the wrongs done by others. The novel in the literary history of Indian literature on partition is the most poignant record of sufferings of women during partition, but it also unveils how women in all times and places are victims of relationships forced upon them. At the same time this novel also depicts the travails of women who are marginalized in sexual violence and family feuds.

The protagonist of the novel, Puro, a Hindu girl, much before the partition is abducted by Rashid, a Muslim man, is to settle a family score with her family. Thus Amrita shows how men take revenge on each other by victimizing women- a phenomenon as common in peace time as in times of war or riots. Thus Puro in the novel becomes a metaphor for all those women who are marginalized in communities and societies. She is left alone among Muslim men and women and strangers, whose cultural beliefs are alien to her, thereby, implies for them an existential exile within an exile. Not only Puro, but all those women who became victims of barbarism are thrown on margins. When her name is changed to Hamida, she could not associate herself with either of the names, her mind revolts and felt that she no longer has a soul. Therefore, she is just a *Pinjar* or skelton. As Miriyam Glazer expresses in her essay that she is an orphan of culture and history and "belonged nowhere" (qtd. in Wadhwa).

Before the riots during turmoiled partition could face off a violent culture, through Puro, Amrita exposes the violence against women, its manifestation in the routine life of the village. Male atrocities do not recognize the religion or community of women when it is a matter of sexual oppression. The heroine finds a helpless mad woman raped and abandoned and her death during childbirth, a young girl forsaken by her father, a bride finds that her husband is already married. This girl Taro tells Puro that how she feels like a whore, a prostitute as for the sake of a few rags and food she has to sell her body daily to her husband. She raises certain pertinent questions which were denied to the women of that time.

In the lives of Indian women marriage turns out to be a vortex around which their whole life revolves. Contrary to earlier notion of marriage as a sacrosanct and glorified institution, the writers under study find it a patriarchal weapon that finalizes the complete subversion and social obliteration of woman. Acquiring centrality in women's lives, it confines them to the four walls and reduces them as dependent beings on their husbands, incapable of taking any decision in the household. Amrita, herself gone through that phase during her marital days when she felt the lack of compatibility with her husband and got divorced in 1960, portrays the married woman's loneliness. In her preface to her collection *Akshron ki Chhaya Mein*, she points out the autobiographical elements in each of them (Manushi 6). She projects these women protagonists as the agents of their lives, who could decide about themselves. They no longer tolerate the infidelity of their husbands. Be it Karmavali or Achla in "Freud se lekar Frigidaire tak" or Canny in "Canny ka safar", all these women step out from their marriage and instead of fuming throughout their lives, they wish to lead their lives according to their own choice.

In the patriarchal system a woman either is not aware of her separate identity from her husband or she struggles to search for it. In this male dominated society let alone her identity, she is not even considered a human being. In the northern part of the country, an ill practice of buying and selling woman folk has reduced her to the position of a mere object for ages. Fighting for survival against a double edged weapon of gender and class, women in this part of the country experience the state of 'nothingness'. Tiwana when portrays Bhano, a beautiful but poor woman, in her novel *Eho Hamara Jiwana* (*Such is her Fate*), presents a poignant picture of one such woman who is sold and bought in various male hands. She is completely marginalized and her simple dreams of dignified life in the role of wife and mother are shattered.

Bhano's father, a poor peasant, sells and marries her off to Sarban in Moranvali village. But Sarban's five brothers cast lustful eyes on her due to her beauty. When Sarban takes her out and settles somewhere else, they develop a dispute with him and kill him. What is



horrific about the story is that this is not merely a story of some remote land but a fact about Punjabi rural society which is reeling under the onslaught of alcohol and drug addiction and declining sex ratio due to female foeticide, which means fewer women are available for marriage. Both facts are invariably enough to translate women's life into hell due to increased sexual exploitation. Bhano's father again wants to sell her but this time she tries to stop this by committing suicide. But Narain, an alcoholic and drug abuser saves and takes her to his home. Due to her affection and care, she brings drastic changes in Narain and her house and gains acceptability in an otherwise hostile atmosphere. But the social beliefs once again hamper her happiness. When she is unable to give an heir to the family, Narain under pressure 'buys' and marries another woman 'Bhagwanti'. Bhano's travails enhance when despite her docility and submission, Bhagwanti succeeds in convincing her husband to sell her to an old man for a few hundred rupees. In the end of the story, Bhano is walking alone in the streets deserting everything behind leaving the feeling of belongingness. Tiwana's heroine is neither a rebel nor a revolutionary but a victim who has reconciled to her fate, internalizing and submitting the judgments pronounced upon her by society

This survey of writings from the pen of Punjabi woman writers, though, is not presenting a holistic picture of woman and their complex world but all these writings have been successful in putting forth their disillusion with the institution of marriage and what it entails for the woman. Woman protagonists in almost all these stories have undergone same treatment at the hands of their male counterparts. We may boast loudly that woman is progressing or has gained equality in society on gender basis but the ground reality still conveys a contrast to our claims. In most of these writings, the truth which ultimately emerges out is that hegemonic hold of patriarchal values, the fear of exclusion and expulsion from the mainstream society if they go astray from social norms, has crushed their desires and individuality.

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## Biodiversity Of Zooplanktons In Nagapur Dam Near Parli – Vajinath, Maharashtra, India

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**Introduction :** Plankton is the mass of microscopic plants and animals that float near the surface of large lakes and oceans. Plankton is the plant matter while the zooplankton is the animal component. Zooplankton feeds on the phytoplankton and acts as a link in the food chain between plants and larger animals.

These little creatures are the transfer point between energy producers and larger animals. Sometimes they are referred to as “secondary producers” because they bring the energy from the plant kingdom to the animal kingdom. In freshwater ecosystem zooplanktonic organisms are important food sources for many aquatic animals specially fishes.

Zooplankton comprising of rotifers, cladocerans, copepods , ostracods are considered to be most important in terms of population density, biomass production, grazing and nutrient regeneration in any aquatic ecosystem. Their diversity and density is mainly controlled by availability of food as favorable water quality [ Chandrasekhar and kodarkar [1997]. According to Reid [1961] , the plankton population on which the whole aquatic life depends directly or indirectly is governed by the interaction of a number of physical, chemical and biological conditions and the tolerance of the organisms to variations in one or more of these conditions. The nutrient status of water play the most important role in governing the production of planktonic biomass. In the present study an attempt has been made to study the biodiversity of zooplankton in Nagapur Dam near Parli-Vajinath , Maharashtra.

**Material And Methods :** The plankton samples were collected using bolting silk [20 micron aperture] conical shape plankton net from Nagapur Dam near Parli-Vajinath during the winter and summer season the year January to December 2010 . Samples of plankton thus collected was preserved in 4% formaldehyde for analysis [Pennak] . Later analysis was performed in laboratory . The preserved zooplankton samples were diluted to 80 ml with distilled water for their taxonomic study numerical estimation. Identification of zooplankton species were done by using standard keys given by APHA [ 1985 ] Battish [ 1992] , Dhanapathi

[2000], Michael and Sharma [ 1988 ] , Patil and Gouder [ 1989] under light microscope.

**Result And Discussion :** Total 19 species of zooplankton were recorded from Nagapur Dam . Among 19 Species, Rotifera was dominant with 8 species followed by 6 species of Cladocera , 5 species of Copepoda .

**Rotifera :** Rotifera play a vital role in the trophic tiers of freshwater impoundments and serve as living capsule of nutrition [ Suresh Kumar et al., 1999 ] . Rotifers were commonly called as ‘ Wheel animalcules ‘ Choubey [ 1991] Ganapati and Pathak [ 1969 ] reported the rotifers in their studies on the different water bodies in India . In the present investigation rotifers dominated with 8 species as compared to other groups of zooplankton. Taxonomic dominance has been reported in several water bodies [Kudari et al., [ 2005 ] ; Kanagasabhpati and Rajan, [ 2010 ]. Segers [2003] highlighted the dominance of rotifer population.

**Cladocera :** Cladocera are the most useful and nutritive group of crustaceans for higher members of fishes in the food chain. In present investigation , a total 6 species were recorded in the dam. The population densities of cladocera were higher in monsoon season and lower in winter season. The same observations was reported by Pawar and Pulle [ 2005 ] .

**Copepods :** Fresh copepods constitute one of the major zooplankton communities occurring in all types of water bodies. They serve as food to several fishes and play a major role in ecological pyramids. In present investigation 5 species were recorded. Population of copepods is higher in summer and winter because the dam is rich in organic matter. Same observations are reported by Mahor [2011] Somani and Pejavar [ 2004].

The present study would give a knowledge on the biodiversity and productivity of zooplankton in Nagapur Dam near Parli-Vajinath. The composition of zooplankton comprised of 19 species belonging to Rotifera, Cladocera and Copedoda. The present investigations showed that the Rotifers were more

abundant of all groups followed by Cladocera and Copepoda. The highest density of Rotifers were recorded in Dam from March to July and minimum in January. Growth of zooplanktons were maximum in summer and minimum in winter.

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**Table No.1 Biodiversity Of Zooplanktons in Nagapur Dam Near Parli-Vaijnath during year January to December 2010**

Sr. No.	Class	Water Bodies	No. Species	Name of Species
1	Rotifera	Nagapur Dam	8	1)Brachionus angularis 2)Brachionus caudatus 3)Brachionus forficule 4)Brachionus bidentata 5)Brachionus calyciflorus 6)Filinia terminalis 7)Trichotria tetractis 8)Polyarthra major
2	Cladocera	Nagapur Dam	6	1) Monia micrura 2)Simocephalus ventilus 3) Alona sp. 4)Daphnia sp. 5) Leydigiya sp. 6) Cerodaphnia sp.
3	Copepoda	Nagapur Dam	5	1) Cyclops sp. 2) Mesocyclops sp. 3) Diaptomus sp. 4) Diaptomus sp. 5)Cyclopoid copepod

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## The Importance Of Biodiversity To Human Health

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Health is our most basic human right. For most people, it does not just mean freedom from illness, but a state of overall social, emotional, physical, spiritual and cultural welfare. Being well, and having the capacity to look after our health and that of our family or community, depends upon a range of factors, including our economic status and ultimately on our environment. Health is therefore one of the most important indicators of sustainable development.

Biodiversity is the foundation for human health. By securing the life-sustaining goods and services which biodiversity provides to us, the conservation and sustainable use of biodiversity can provide significant benefits to our health. In contrast, the continuing loss of biodiversity on a global scale represents a direct threat to our health and well-being. Without a global environment that is healthy and capable of supporting a diversity of life, no human population can exist.

The reports of the Millennium Ecosystem Assessment and the Intergovernmental Panel on climate change have highlighted how human well-being is affected by the state of the global environment and the sustainability of ecosystems. However, the enormous range of benefits which biodiversity provides to our health and well-being is largely under appreciated and unrecognized within the health community and fails to inform critical decisions on global and regional health strategies. At the same time, the wider social and public health importance of biodiversity is not always understood by those concerned with biodiversity conservation. At the Earth Summit in Rio de Janeiro, June 1992, a biodiversity conservation was signed by 150 countries.

**Biodiversity supports food security, dietary health, livelihood sustainability :** Genetic diversity in food systems provides the foundation of crop development and food security, and promotes resistance and resilience to environmental stresses including pests and diseases of crops and livestock. Diets based on a diversity of food species promote health and can help to protect against diseases by addressing the problem of micronutrient and vitamin deficiencies. Loss of agricultural biodiversity can therefore threaten health, livelihood sustainability and our future security of food and nutrition.

**Biodiversity provides important resources for medical research :** Studies of wildlife anatomy, physiology and biochemistry can lead to important developments in human medicine. Examples of species of interest to medical science include bears [ for insights into osteoporosis, Cardio-vascular disorders,

renal diseases and diabetes], sharks [ osmoregulation and immunology], Cetacens [ respiration and treatments for diverse suffering from decompression sickness] and horse-shoe crabs[ ophthalmology and molecular cell biology].

**Biodiversity provides important resources for traditional and modern medicine :** Traditional medicine continue to play an essential role in health care, especially in primary healthcare. Traditional medicines are estimated to be used by 60% of the world's population and in some countries are extensively incorporated into the public health system. Medicinal plant use is the most common medication tool in traditional medicine and complementary medicine worldwide. Medicinal plants are supplied through collection from wild populations and cultivation. About 70% modern medicines in India are derived from natural products [ Choudhary, 2002]. Value of medicinal plants as source of foreign exchange for developing countries depends on use of plant as raw materials in pharmaceutical industry. It provides numerous opportunities for developing nations to advance rural well being. Global trade in medicinal plants is of the order of US\$ 800 million per year. Export statistics available between 1992 and 1995 indicate that India exported about 32,600 tones of crude drugs valued at \$US 46 million[Dhar et.al.2002].

Biodiversity loss can impact on community traditions and livelihoods centred on traditional medicinal practices that utilize wild animals and plants, particularly for indigenous and local communities. Millions of people depend upon traditional medicines for their primary health care.

Modern drugs derived from wild species include inter alia pain killers [ ex. Zinconitide from cone snail toxin], cardiac drugs [ e.g. Lanoxin from Digitalis plants] , anti-cancer drugs [e.g. Taxol from Taxus trees and Hycamtin from [Czmpotheca trees] and treatments for diabetes [including Exanitide from Helodema lizards]. Many other potentially important species are yet to be investigated or discovered. In recent years, animal venoms and poisons have excited intense research for their medical potential. By 2007, the FAD had approved five drugs based on animal toxins to treat diseases such hypertension , chronic pain, and diabetes. Another five drugs are undergoing clinical trials, and at least six drugs are being used in other countries. Other toxins under investigation come from mammals, snakes, lizards, various amphibians, fish, snails , octopuses and scorpions.

**Biodiversity has social, cultural and spiritual importance within communities :** The role of biodiversity is to be a mirror of our relationships with the other living species, an ethical view with rights, duties and education. If humans consider species have a right to exist, they cannot cause voluntarily their extinction. Besides, biodiversity is also part of many cultures spiritual heritage.

Ecosystem change can result in disconnection of populations from open spaces or the wider countryside, with negative implications for physical and mental well-being and loss of "sense of place." This has been linked to an increased prevalence of 'diseases of affluence' [diabetes, obesity, cardio-pulmonary illness] and psychological disorders in many communities. Conversely access to 'greenspace' [natural and artificial] are associated with better health outcomes, shorter hospital visits and reduced convalescence time for patients than purely urban environments. An awareness of environmental values and respect for other species has been associated with reduced propensity towards anti-social behavior in children and young adults.

**Biodiversity has Psychological and Moral Value :** It has been argued that humans benefit Psychologically from living in a biodiverse world. A chief proponent of this idea is entomologist E.O. Wilson. He argues that human evolutionary history has adapted us to live in a natural environment and that built environments generate stressors that affect human health and well-being. There is considerable research into the psychological regenerative benefits of natural landscapes that suggests the hypothesis may hold some truth. In addition, there is a moral argument that humans have a responsibility to inflict as little harm as possible on other species.

**Biodiversity has Recreation and Aesthetics :** Natural world is a thing of beauty mostly due to diversity of life in its ecosystems. Being in nature gives us comfort and hope. Nature inspires painters, writers, architects and musicians to create works reflecting and celebrating its beauty. Our emotional well being is enhanced by being in nature. Many aspects of stability, functioning and sustainability of ecosystems depend on biodiversity [Tilman et al. 1996]. Conservation and management of natural areas will help assure sustained production of ecosystem services. The value of ecosystem services and natural capital at the global level as \$33 trillion per year, or about twice the global gross national product [Costanza et. al. 1997]. In the United States, Pimentel et. al.1997, estimated the annual economic benefits of ecosystem services at approximately \$300 billion. People value such areas for film, photographs, or literature based on or using wildlife, natural habitats and natural features, bird watching and ecological field study and other scientific pursuits. Australian environment is a major factor in attracting tourists. Over 85% of Japanese visitors and 70% of European

and American travelers identified such factors as beautiful scenery and wildlife as key elements of their travel decisions. At least 10 million people visited natural environments in Australia in 1987/88, five million people visited parks and reserves, four million visited four major zoological gardens and one million visited botanical gardens. Cultural value of biodiversity conservation for present and future generations is an important reason for conserving it today.

**Conservation of biodiversity is essential for climate change adaptation :** Climate change will have a range of significant impacts on human health, many of which are directly associated with climate impacts on ecosystems. For example changes in the ecology of pathogens or in the populations or distribution of disease vectors such as mosquitoes, could lead to changes in disease patterns and increase the risk of outbreaks. Loss of ecosystem services also places communities a greater risk from other climate impacts, such as extreme weather events, drought and crop failure.

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## भारतीय रोजगार स्थिती आणि वास्तव

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सहाय्यक प्राध्यापक, समाजशास्त्र विभाग  
गोगटे जोगळेकर महाविद्यालय, रत्नागिरी.

**प्रस्तावना :-** भारतीय समाजात दोन विरुद्ध गोष्टी एकावेळी अस्तित्वात आहेत. प्रगतीच्या बाता मारणारे या गतिमान जगात, भारतीय स्त्रीच्या गळ्यात लोढणे अडकवून प्रगती करायला परवानगी देतात. ती मोठ्या पदांवर आणि शिवाय घरात काम करते आहे. तिच्या स्त्री असण्याच्या जबाबदाऱ्या पूर्ण करत. भारतात नारी शक्ती ची पूजा करणारे सण साजरे केले जातात आणि दुसरीकडे घरगुती हिंसा, बलात्कार, स्त्री-भ्रूण हत्या वाढत जात आहेत. आणि जर तिने याविरुद्ध आवाज उठवला तर तिला दामिनी, निर्भया, दुर्गामाता, अशी नावे दिली जातात. स्वतःच्या मूलभूत गरजा, हक्क आणि स्वातंत्र्य मिळविण्यासाठी लढल्यावरच तिला अशा उपाध्या मिळतात. ती अजूनही लिंगभेद, अस्वास्थ्य, हिंसा, बलात्कार, निरक्षरता, आर्थिक अवलंबित्व यांचा सामना करत आहे.

महिलांचा आर्थिक विकास अभ्यासताना केवळ भारतीय योजनांचा अभ्यास करताना आंतरराष्ट्रीय स्तरावर तुलनात्मक अध्ययन होणे आवश्यक आहे. जागतिकीकरणाचा प्रभाव भारतीय स्त्रियांच्या विकासात किती महत्वाचा आहे हे सुद्धा पाहणे आवश्यक आहे. तसेच या संपूर्ण अध्ययनानंतर वास्तविक समाजात कोणते परिणाम होतात. सामाजिक संबंधामध्ये किती प्रमाणात लवचिकता आली आहे. याचा परामर्श करणे आवश्यक आहे.

### अध्ययनाची उद्देश :-

1. भारतीय महिलांच्या आर्थिक विकासाची तुलना जागतिक पातळीवर करणे.
2. महिला आर्थिक विकासानंतर समाज वास्तव पाहणे.

### अध्ययनाची गृहितके :-

1. भारतीय महिलांच्या आर्थिक धोरणांवर आंतरराष्ट्रीय दडपण असते.
2. पुरुष प्रधानतेचा महिला आर्थिक विकासाला अडसर होतो.

**भारतीय महिलांची रोजगार स्थिती :-** महिला सक्षमिकरणातील सर्वाधिक प्रबळ घटक असेल तो म्हणजे रोजगार यामुळे महिला चार भिंतीच्या बाहेर येवून सामाजिक

संबंधाची व्यापकता वाढते तसेच आर्थिक प्राप्तीमुळे घरांमध्ये दर्जा उंचवण्यासाठी मदत होते.

स्वतःच्या इच्छेनुसार किंवा इच्छेविरुद्ध काही का असेना, आता स्त्रिया काम करीत आहेत त्याबद्दलची आकडेवारी पुढे पाहू

खालील तक्ता भारताच्या एकूण कामगारसंख्येत महिलांची टक्केवारी दाखवतो.

वर्ष	काम करणाऱ्या स्त्रियांची टक्केवारी	वर्ष	काम करणाऱ्या स्त्रियांची टक्केवारी
1999	34	2006	33
2000	34	2007	33
2001	35	2008	32
2002	35	2009	30
2003	36	2010	29
2004	36	2011	29
2005	37	2012	29

वरील तक्त्यावरून काम करणाऱ्या स्त्रियांची टक्केवारी किती कमी आहे हे लक्षात येते. नोकरी किंवा घर सांभाळणारी याची निवड तिच्यावर सोपवावी.

खालील तक्ता रोजगार प्रकार आणि महिला / पुरुष यांची टक्केवारी दाखवतो.

रोजगार प्रकार	वर्ष	पुरुष टक्केवारी	महिला टक्केवारी
स्व-रोजगार	1972-73	60.6	63.0
	1987-88	54.3	58.9
	1993-94	52.9	56.7
	1999-00	52.8	56.6
	2009-10	50.0	53.3
नियमित रोजगार	1972-73	19.7	6.3
	1987-88	18.6	6.9
	1993-94	17.0	6.3
	1999-	14.0	7.3

	2000		
	2009-10	17.7	10.1
नैमित्तिक रोजगार	1972-73	19.7	30.7
	1987-88	27.1	34.2
	1993-94	30.1	37.0
	1999- 2000	33.2	37.1
	2009-10	32.2	36.6

वरील तक्ता स्व-रोजगार आणि नैमित्तिक रोजगार प्रकारात महिलांची टक्केवारी तुलनेने जास्त आहे असे दाखवतो. यामागे नोकरी सांभाळून नोकरी करणे अशी मनोवृत्ती असू शकते.

खालील तक्ता पुरुष आणि महिला कामगार यांच्या संख्येतील वृद्धीदर दाखवतो.

वर्ष	पुरुष कामगार (कोटी)	पुरुष कामगारवृद्धीदर (%)	महिला कामगार (कोटी)	महिला कामगार वृद्धीदर (%)
1979	14.44	-	3.63	-
1981	17.93	2.19	6.27	5.61
1991	21.86	2.00	8.77	3.41
2001	27.55	2.34	12.70	3.77

येथे एक आशेचा किरण म्हणजे महिला कामगारांचा वृद्धीदर हा पुरुष कामगारांच्या वृद्धीदरापेक्षा जास्त आहे. याचे कारण महिला कामगारांची राखीव फळी पुढे येत आहे असे असू शकते.

**भारतीय महिला आर्थिक विकास धोरणांवर आंतरराष्ट्रीय प्रभाव :-** हैदर व इतर अभ्यासकांनी हे समप्रमाण दाखवून दिले आहे की, भारतातील समतावादी धोरण व आंतरराष्ट्रीय पातळीवरील भारताचा चेहरा यांचा निकटचा संबंध आहे. आंतरराष्ट्रीय संस्था संघटनांकडून समता प्रस्थापित करण्याविषयीचे दडपण वाढले की, भारत सरकार तत्परतेने धोरण, कायदा, कार्यक्रम या तीनही पातळ्यांवर बदल घडवून आणते. भारतात अशा आंतरराष्ट्रीय दडपणांमुळे धोरणांच्या पातळीवर अनेक स्त्रीविषय बदल घडविले गेले. उदा. मेक्सिकोतील आंतरराष्ट्रीय स्त्रीपरिषदेसाठी 1975 मध्ये समतेकडे हा अहवाल तयार केला गेला. नैराबीत 1995 साली झालेल्या आंतरराष्ट्रीय परिषदेत सदस्य राष्ट्रांनी स्त्रीविषयक धोरणांचे जे मुलभूत घटक अंतर्भूत करावेत असे मांडले गेले, विमेन (1999-2000) व श्रमशक्ती अहवाल तयार करणारी समिती नेमली गेली. इतकेच नव्हे तर, 1995 मधील बिजींग परिषदेची

फलश्रुती म्हणून राष्ट्रीय महिला धोरण 1996 साली जाहिर केले गेले. यामुळेच सरस्वती हैदर हे नोंदवतात, की भारत सरकारने विशेषतः स्त्रियांसाठी कधीही आपणाहून कोणतेही कार्यक्रम आखण्याची संवेदनशीलता दाखविलेली नाही. (हैदर: 1997, पृ.38)

1990 पासून भारत हळूहळू जागतिक बाजारपेठेतील आपली कवाडे उघडू लागला. भारताची लोकसंख्या फार मोठी असल्याने परदेशी गुंतवणूकदारांना व बहुराष्ट्रीय व्यापारी, भारताला एक विशेष स्थान देतात. बाजारपेठ खुली करतानाच भारताने सॅप (स्ट्रक्चरल अँडजसमेंट प्रोग्रॅम) अंतर्गत पायाभूत सोयी, आरोग्य, शिक्षण यासाठी परकीय कर्जे घेतली. काही मोठ्या प्रकल्पात गुंतवणूक झाल्याने काही प्रमाणात नव्या नोकऱ्या उपलब्ध झाल्या. आर्थिक सुधारणा कार्यक्रमांतर्गत सरकारने आयातीवरील निर्बंध उठवायला सुरुवात केली. परंतु या सगळ्यांबरोबर सरकारची कल्याणकारी भूमिका बदलून अनुदानांवर मोठ्या प्रमाणात कात्री चालली. त्यामुळे जनसामान्यांचे जीवन अधिक दुष्कर बनले.

भारतीय स्त्रियांवर जागतिकीकरणाचा नक्की काय व कसा परिणाम झाला हे अनेक अभ्यासकांनी याआधीच दाखविले आहे. अ) अन्न, वस्त्र, निवारा या मुलभूत गरजा भागविण्याइतकी उपलब्धता असणे व सामायिक मालमत्ता व स्रोतांवर अधिकार असणे. ब) शिक्षण व इतर नवी कौशल्ये मिळण्याची शक्यता ज्यामुळे स्त्रिया कमी उत्पादन कामे व कनिष्ठ दर्जाची कौशल्ये या सापळ्यातून बाहेर पडू शकतात. क) पुनरुत्पादनविषयक सामाजिक गरजा व बालकांना वाढविण्यासाठीच्या गरजांची पूर्ती - यात आरोग्यसुविधा तर येतातच, पण इतर सामाजिक सेवा व सुविधांचाही समावेश होतो. ड) घरकामाची योग्य ती आर्थिक व सामाजिक नोंद व घराबाहेर उत्पादक कामासाठी रोजगार मिळणे. इ) घरात व समाजात साधनसंपत्ती व स्रोतांचे वाटप कसे केले जावे यावरचे नियंत्रण (घोष 1993) 1993 साली (UN Convention of Eliminating all forms of discrimination Against Women) सदस्य राष्ट्रांनी समत केले. त्यातील विविध कामे अभ्यासल्यावर हे स्पष्ट होते, की 1990 च्या दशकात स्त्रियांना विकासात समान भागीदार मानण्याचा आग्रह धरला गेला. त्यांच्यावरील अन्याय दूर व्हावेत म्हणून सदस्यराष्ट्रांच्या शासनाने कटिबद्धता दाखवावी, असे म्हटले गेले. हा आशय पाहिल्यावर हे मानण्यास वाव आहे, की महाराष्ट्रातील तीनही धोरणे या व इतर ठरावांमुळे जाहीर केली गेली.

म्हणूनच आज सर्वच सरकारांवर जागतिक पातळीवरून असे दडपण आहे की स्त्रियांना कल्याणकारी योजनांच्या लाभार्थी मानण्याऐवजी विकासातील भागीदार मानावे. 1990

च्या सुमाराला स्त्रियांना विकासातील भागीदार मानण्याचे दडपण नक्की कोठून आले ? एक तर जागतिक भांडवलशाहीचा अपरिहार्य भाग असणाऱ्या संयुक्तराष्ट्रांसारख्या सरकारी धारणांच्या संहिता जागतिक संस्थांच्या लिंग भावविषयक निकषांना उतरण्याची घाईगडबड दाखवितात. त्यामुळे तथाकथित राजकीय अवकाश व विकासविषयक जाणीवजागृती दिसत असली, तरी स्त्रीप्रश्नांचे गांभीर्य खरोखर न कळल्यामुळे व प्रश्न सोडविण्याची राजकीय इच्छाशक्ती नसल्याने प्रत्यक्षात स्त्रियांच्या हाती काहीच येत नाही. कोणतेही सरकारी धोरण स्वतंत्रपणे समजून घेता येत नाही. त्याच्या आकलनासाठी, विश्लेषणासाठी ते काळाच्या, संस्कृतीच्या व आर्थिक चौकटीत बद्ध करावे लागते. त्याचवेळी धोरण ही कृतीसाठी मार्गदर्शक तत्वे म्हणून निर्माण होतात, हे लक्षात घेऊन त्यांची व्यावहारिकता हा मूल्यमापनाचा महत्वाचा निकष ठरतो.

### भारतीय महिला आर्थिक विकास आणि समाजवास्तव

**:-** मिळवती असेल तरीही घरातील निर्णय आजही बहुसंख्य ठिकाणी स्त्री घेत नाही. घेऊ शकत नाही. कुटुंबातील छोट्या मोठ्या साधासुध्या प्रश्नांसाठी मुलांनी अथवा अन्य कोणी विचारले तर त्याचे उत्तर बहुधा स्वनिर्णयाने दिले जात नाही. बाबांना घरी येऊ देत, मग ते सांगतील काय ते. असेच उत्तर बहुतेक ठिकाणी येते. कुटुंबात योग्य मान व स्थान नसल्याने स्त्री अधिकाधिक अगतिक, म्हणून परावलंबी बनते. त्यापोटी या ना त्या स्वरूपाच्या अंधश्रद्धेला कवटाळते. आरोग्यविषयक सुविधांचा अभाव आणि कमालीचे अज्ञान यामुळे अंधश्रद्धेच्या जाळ्यात फसवण्याची शक्यता वाढते. सतत उपवास, अपुरे व अयोग्य आहार यांतून येणाऱ्या शारीरिक व मानसिक दुबळेपणासाठी हमखासपण पूजा-अर्चा, ब्रवैफल्ये यांचा आधार घेतला जातो. बऱ्याच वेळा हे सततचे आजारपणे म्हणजे कोणीतरी केलेल्या करणीचा प्रताप समजून देवऋषीकडे जाण्यात वेळ, श्रम व पैसा याची वाट लागते. गरोदरपणात येणाऱ्या व सहन न झालेल्या शारीरिक व मानसिक ताणामुळे जे मानसिक आजार उद्भवतात, त्यांना अंगात येणे, भुताने झपाटणे मानले जाते. प्रसूतीमध्ये स्त्री दगावणे अथवा प्रसूतीमध्ये वा नंतर वर्षभरांच्या कालावधीत नवजात अर्भकाच्या जिवाला धोका निर्माण होणे या घटना आजुबाजूला सतत दिसत असतात. स्वाभाविकच त्यापासून आपला बचाव व्हावा म्हणून संबंधित स्त्री आणि तिचे कुटुंबिय नवस-सायासापासून ते तोडग्याउताऱ्यापर्यंत काहीही करतात. मूल न होणे अथवा फक्त मुलीच होणे ही बाब खरी तर स्त्री आणि तिचे कुटुंब यांना कमालीची महत्वाची वाटते. त्यासाठी कोणत्याही अंधश्रद्धेकडे लोटतो. थोडक्यात, स्त्रीच्या

आरोग्याचा सगळा दुबळा भौतिक पाया अंधश्रद्धांना जन्म देतो व जोपासतो.

बहुसंख्य स्त्रिया सतत सामाजिक दडपणाखाली असतात. आर्थिक विवंचना, मुलाबाळांचे प्रश्न, सासरचा छळ, नवऱ्याचे प्रेम नसणे, सांसारिक विसंवाद, घरात मान नसणे, लैंगिक असमाधान यामुळे निर्माण होणाऱ्या असह्य ताणांनी स्त्रीचे व्यक्तिमत्व दुभंगते. ती कधी कधी घुम्यासारखी बसून राहते किंवा देवपूजा करता करता घुमायला लागते. याबाबत शास्त्रीय माहिती तिला आणि आजूबाजूच्या समाजाला नसते. त्यामुळे तिच्या अंगात देवी आली असा अर्थ लावून तिला प्रतिष्ठा मिळायला लागते आणि अंगात येणे ही अंधश्रद्धा बळकट होते किंवा ज्या बाईचे स्वतःच्या चेहऱ्यावरचे हावभाव बदलले जातात, तिचा आवाज बदलला जातो, कपड्याचे भान जाते. तोंडातल्या तोंडात पुटपुटणे चालू होते. अशा व्यक्तीला बाहेरची बाधा झाली आहे किंवा भुताने झपाटले आहे, असू समजून ते काढण्यासाठी अघोरी उपाय केले जातात. अनेकदा गरोदरपण व नंतर प्रसूतीचा ताण यामुळे छातीत धडधडणे, अंग कापणे, कोणीतरी छातीवर बसले आहे असे वाटणे ही हिस्टेरिया या मानसिक रोगाची लक्षणे लक्षात न घेता त्याला बाहेरची बाधाच मानले जाते. स्त्रीचे शारीरिक, मानसिक आरोग्य चांगले नसणे ही बाब तिला सर्व अंधश्रद्धेकडे ढकलते.

### निष्कर्ष :-

1. भारतीय महिला विकास धोरणांचा जागतिक स्तरांवर तुलना केल्यामुळे दडपण असते.
2. भारतीय रुढी परंपरांचा महिला आर्थिक विकासात अडसर होतो.

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## संसदीय गरिमा पर (ग्रहण) उठते सवाल एक विश्लेषण

डॉ. श्रीमती कल्पना वैश्य

सह-प्राध्यापक, राजनीति विज्ञान,  
शास. स्वशासी महाराजा महाविद्यालय छतरपुर (म.प्र.)

भारत में संसदीय शासन प्रणाली को स्थापित हुये लगभग छःदशक हो चुके हैं। इस व्यवस्था में कार्यपालिका तथा व्यवस्थापिका का अभिन्न सम्बंध होता है, तथा कार्यपालिका विधायिका के प्रति उत्तरदायी होती है।<sup>1</sup> भारत में राष्ट्रपति कार्यपालिका का औपचारिक प्रधान होता है मंत्रिमण्डल वास्तविक, जिसका नेतृत्व प्रधानमंत्री करता है, लोक सभा के प्रति उत्तरदायी होता है और उसी समय तक पदारूढ़ रह सकता है जब तक कि लोकसभा का उसे विश्वास प्राप्त हो।<sup>2</sup>

भारत में संविधान के द्वारा प्रतिनिधि लोकतंत्र की स्थापना की गयी है, जिसका वर्तमान तथा भविष्य राष्ट्र के चुने हुये जन प्रतिनिधियों के आचरण एवं व्यवहार पर निर्भर रहता, लेकिन समस्या यह है कि ये जनप्रतिनिधि जो जन सम्प्रभुता के प्रतीक हैं वे उस सदन को चलने ही नहीं देते जिसके लिये उन्हें चुनकर भेजा जाता है।<sup>3</sup> विगत कुछ वर्षों से देश की राजनीति में जो घट रहा है उसमें आम नागरिक का मन भारी क्षोभ, ग्लानि तथा एक विचित्र सी खिन्नता से भरता जा रहा है। सार्वजनिक जीवन में नैतिक मूल्यों के अवमूल्यन, राजनीतिक दलों के विघटन तथा आये दिन दल-बदल और सरकारों (केन्द्र-राज्यों) के पलटे जाने के सन्दर्भ में जो एक प्रमुख संवैधानिक प्रश्न उठाया जा रहा है, वह है कि क्या ब्रिटिश ढंग की संसदीय प्रणाली भारत के लिये उपयुक्त सिद्ध नहीं हुई है? <sup>4</sup> वास्तव में संसदीय व्यवस्था वर्तमान में, असमंजस, अस्थायित्व, राजनीतिक अनिश्चय को निरन्तर जन्म दे रही है। इसके कारण भारतीय परिस्थितियों के संदर्भ में इस व्यवस्था में अनेक राजनीतिक एवं प्रशासनिक रोगों का जन्म हो रहा है, जिससे संसदीय गरिमा पर निरन्तर सवाल खड़े किये जा रहे हैं। संसदीय गरिमा पर ग्रहण लग चुका है। भारतीय लोकतंत्र में संसदीय गरिमा पर उठ रहे सवालों के अनेक कारण हैं जैसे –

**संसदीय सत्रों एवं बैठकों की घटती संख्या –**  
संसदीय कार्यवाही की कीमत सांसदों की निगाह में

कितनी घट चुकी है इसकी तस्दीक लोकसभा सचिवालय के आंकड़ों से स्पष्ट है। क्योंकि 1972 तक 128-132 दिनों तक चलता था संसदीय सत्र। पिछले दो दशकों से यह सिलसिला अनवरत चला है। अब 64-67 दिन औसत रह गया है। पहली पांच लोकसभाओं में औसतन जितनी बैठकें दो साल में की 15वीं लोकसभा की पूरे कार्यकाल में भी उतनी बैठक नहीं हो पायीं। 14वीं लोकसभा का कार्यकाल का रिकॉर्ड भी अच्छा नहीं था, जब सालाना, औसतन लगभग 347 घंटों की कार्यवाही चली। मगर घंटे गंवाने में 15वीं लोकसभा उसे पीछे छोड़ चुकी थी। चार साल में प्रतिवर्ष इसकी कार्यवाही का औसत 289 घंटे बैठा। चार सालों में इस सदन की कार्यवाही 1,157 घंटे चली जबकि 14वीं लोकसभा की 1737 घंटे चली थी। 14वीं लोकसभा में हंगामे के कारण 293 घंटों का नुकसान हुआ जबकि 15वीं लोकसभा को 585 घंटे गंवाने पड़े।<sup>5</sup> इसी प्रकार वर्तमान लोकसभा का मॉनसून सत्र पूरा का पूरा हंगामे की भेंट चढ़ गया कोई भी महत्वपूर्ण निर्णय नहीं हो पाया। वर्तमान में राष्ट्र के समक्ष कड़वा सच यही है कि संसद महत्वपूर्ण विधायी दायित्व निभाने में असमर्थ है। इसके लिये दोषी कौन है ? सत्तापक्ष एवं विपक्ष की अपनी अपनी दलीलें हैं लेकिन नुकसान देश और जनता दोनों का है।

**संसद और विधायिकायें अपराधियों का गढ़ –**  
महात्मा गांधी ने कहा था, कि अनुशासित एवं स्वच्छ राजनीति सबसे अच्छी व्यवस्था है, लेकिन विपरीत होने पर यह अराजकता को जन्म देती है। वर्तमान में राजनीति अपराधियों की पनाह बन गयी है वर्तमान कानून व्यवस्था की कमजोरियों का फायदा उठाकर अनेक अपराधी ही कानून-निर्माता की कुर्सी पर बैठे हैं। जैसे वर्तमान में 186 सांसद ऐसे हैं जिन पर आपराधिक केस दर्ज है। 111 पर गंभीर आपराधिक मामले दर्ज हैं तथा 1298 विधायकों पर भी आपराधिक मामले दर्ज हैं।<sup>6</sup> हाल ही में दिल्ली की एक संस्था एसोसियेशन ऑफ डेमोक्रेटिक रिफॉर्मर्स(एडीआ) के द्वारा किये गये सर्वे के अनुसार

भी राज्य विधान सभाओं में ऐसे 210 मंत्री हैं, जिनमें 113 पर हत्या, हत्या का प्रयास, अपहरण महिलाओं के प्रति अपराध जैसे गंभीर मामले दर्ज हैं। सबसे अधिक आपराधिक मामले महाराष्ट्र के 18 मंत्रियों पर, जबकि विहार के 11 मंत्रियों पर ऐसे केस दर्ज हैं।<sup>7</sup>

**संसदीय मंच का अवमूल्यन** — स्वाभाविक है कि जब व्यवस्थापिकायें अपराधियों से भरी होंगी तो उनके मंच मूल्यवान कैसे हो सकते हैं। शायद इसलिये संसद और राज्य विधायिकाओं की कार्यप्रणाली में गुणात्मक अवमूल्यन हुआ है। वाद-विवाद का स्तर घटा है। व्यक्तिगत दोषारोपण तथा छिद्रान्वेषण की बढ़ती प्रवृत्ति ने संसदीय मंच का निश्चित ही अवमूल्यन किया है। व्यवस्थापिकाओं में न केवल अनावश्यक शोर शराबा बल्कि कभी-कभी तो कुर्सियों एक दूसरे पर फेंकना, कॉलर पकड़ना या मार-पीट करना आदि घटनायें भी देखने सुनने को मिलती रहती हैं।

**संसद की शक्ति का निरन्तर ह्रास** — “संसद सहित राज्य विधान मण्डलों को बाह्य हस्ताक्षेप के बिना स्वतंत्रतापूर्वक गरिमामय ढंग से कार्य करना आवश्यक होता है और इस उद्देश्य को पूर्ण करने हेतु उन्हें कुछ विशेषाधिकार और उन्मुक्तिया प्रदान की गई हैं।”<sup>8</sup> लेकिन दुर्भाग्य से इन अधिकारों एवं उन्मुक्तियों की आड़ में संसद और विधानमण्डलों में बैठकों की कार्यवाही के शुरुआत में ही प्रत्येक दिन लगभग प्रश्नकाल के दौरान ही हंगामा करके दिन भर की बैठकें स्थगित करवा दी जाती हैं विपक्ष के द्वारा। यद्यपि व्यवस्थापिकाओं का मुख्य कार्य विधि निर्माण करना है, लेकिन पिछले अनेक वर्षों से कार्यपालिका संसद को नजर अंदाज करके विधियों में मनमाना फेरबदल करती रही है। अध्यादेशों के माध्यम से कार्यपालिका के द्वारा कानून बनाने की प्रवृत्ति से संसद या व्यवस्थापिका (केन्द्र और राज्यों) दोनों की उपेक्षा बढी है। जैसे 1951-1991 तक कुल 368 अध्यादेश जारी किये गये तथा 1992-2005 तक कुल 235 अध्यादेश जारी किये गये। वर्तमान में “राजस्थान सरकार द्वारा लाये गये अध्यादेश में नागरिकों की निगरानी और निष्पक्ष जांच के सिद्धान्त को दफनाने का प्रयास किया गया है। इसके तहत जनता कहीं भी भ्रष्टाचार का मामला न तो उठा सकती है और न ही सरकार के अलावा किसी के पास अपनी शिकायत ले जा सकती है। कोर्ट के पास जाने पर रोक लगाना हमारे संविधान पर एक निष्पक्ष एजेन्सी पर रोक लगाने से ज्यादा खतरनाक है।”<sup>9</sup> निश्चित ही इस

प्रकार वर्तमान में सांसदों और विधायकों को कानून निर्माण में कोई रुचि नहीं रह गयी है। “विधि निर्माण के दौरान अपने मन पसंद विधेयक लाये जाते हैं और उन्हें बगैर गहन विचार किये हुये शोर शराबे में पास कर दिया जाता है।”<sup>10</sup>

**जन प्रतिनिधियों का भ्रष्ट आचरण एवं नैतिकता में गिरावट** — संसदीय गरिमा में तेजी से गिरावट का एक और महत्वपूर्ण कारण है कि अधिकांश सांसद एवं विधायक एक ही मुख्य कार्य पैसा कमाने में लगे रहते हैं। उन पर आये दिन रिश्वत तथा घोटालों के आरोप लगते रहते हैं। इनके वरदहस्त के कारण माफिया और अपराधी तत्व भय आतंक और नोट तंत्र के माध्यम से “मान्यवर” हो रहे हैं, जो निर्वाचन के पूर्व फटेहाल घूमते थे वे निर्वाचित होते ही 2 से 5 वर्ष में ही करोड़ों अरबों के मालिक बन जाते हैं। “लक्ष्य हीन संसदवाद और सत्ता सुख की मादकता के लोक ने एक तरह की सहजीविता विकसित की है कि कमाओं और हमारा हमें दे जाओ इससे राजनीति दलाली बन गयी है।”<sup>11</sup> और हमारी व्यवस्था भ्रष्ट आचरण की दिशा में तेजी से आगे बढ़ती जा रही है।

संसदीय लोकतांत्रिक संस्थाओं की प्रतिष्ठा और गरिमा उनके सदस्यों के आचरण के आधार पर बनती और बिगडती है। निःसन्देह वर्तमान में संसदीय गरिमा पर ग्रहण का एक और महत्वपूर्ण कारण सांसदों एवं विधायकों के नैतिक आचरण और मूल्यों में तेजी से आ रही गिरावट भी है। मधु लिमये के शब्दों में कह सकते हैं कि “राजनीति के बियावान में लगता है आज नैतिकता कहीं खो गयी है।”<sup>12</sup>

**संसद अपराधियों की शरण स्थली** — पिछले लगभग 25 वर्षों में संसद (व्यवस्थापिका राज्यों एवं केन्द्र) की गरिमा में ग्रहण तेजी से लगने का एक और महत्वपूर्ण कारण पनपा है वह है निर्वाचन के माध्यम से अनेक अपराधी पृष्ठभूमि के लोगों का व्यवस्थापिकाओं में पहुंचना। विभिन्न मुख्य राजनीतिक दलों के द्वारा अनेक अपराधी किस्म के लोगों को प्रत्याशी बनाया गया तथा अनाप शनाप धन बल के बूते से उन्हें जिताया भी गया। परिणाम स्वरूप व्यवस्थापिकायें मात्र हाथ उठाने वाले लोगों के सदन मात्र बन कर रह गये।

यद्यपि माननीय सर्वोच्च न्यायालय ने 10 जुलाई 2013 के अपने फैसले के माध्यम से सांसदों एवं विधायकों को निचली अदालत में सजा सुनाये जाने



के साथ ही अयोग्य करार दिया था, साथ ही जेल में बंद व्यक्ति के निर्वाचन लड़ने को भी अवैध माना था, यदि तथाकथित व्यक्ति का नाम मतदाता सूची में नहीं है तब। लेकिन सर्वोच्च न्यायालय के इन फैसलों को पलटने के लिये बड़ी बेशर्मी से अगस्त 2013 में ही सर्वदलीय बैठक में सर्वसम्मति से मानसून सत्र में ही एक विधेयक लाया गया था। यद्यपि इस विधेयक को मीडिया और बुद्धिजीवियों की तीखी प्रतिक्रिया के चलते वापस ले लिया गया।<sup>13</sup> वर्तमान में भी अनेक सांसद और विधायक दागी हैं। उनके विरुद्ध कोई न कोई मुकदमा चल रहा है।

**निष्कर्ष** : निष्कर्ष स्वरूप कहा जा सकता है कि भारत में जब 80 करोड़ मतदाता वोट शांति से डाल सकते हैं और विश्व में हमारी वाहवाही हो सकती है, तब 750 सांसद या विभिन्न राज्य विधान सभाओं के सदस्य जैसा अशोभनीय व्यवहार विधायिका पटल पर जैसे मारपीट, अशिष्ट व्यवहार हंगामा आदि करते हैं तो क्या विश्व निश्चित ही हमारी थू-थू भी नहीं करता है। निश्चित ही यह हमारे लिये शर्म की बात है। अब भी समय है जब हमारे लोकतंत्र के कर्णधार (सांसद एवं विधायक) चाहे वे सरकार में हों या विपक्ष में मिल बैठकर तय करें और विधायिकाओं को चलने दें। जिससे विश्व में हमारा मस्तक ऊँचा उठे। पिछले कुछ वर्षों से राजनीति में सामान्य शिष्टाचार में तेजी से गिरावट दर्ज की जा रही है और इसी कारण से निर्वाचन के समय तो कभी प्रधानमंत्री को "नीच" या जुमलेबाज या फिर अन्य अमर्यादित भाषा का एक-दूसरे के लिये प्रयोग जैसे -शहजादे, जुमलेबाज, पप्पू, फेंकू, गधों, बुआ, भतीजों या आतंककारी जैसे विषैले शब्दों का प्रयोग किया जा रहा है। प्रत्येक आग में घी डालने का कार्य ही कर रहा है। एक तरफ नेता युवा पीढ़ी से मतदान करने की अपील कर रहे हैं तो दूसरी ओर राजनीति के स्तर को गिराने में कोई कसर नहीं छोड़ रहे हैं। जवाहरलाल नेहरू, दीनदयाल उपाध्याय, राम मनोहर लोहिया और काशीराम के नाम पर वोट मांग रहे नेताओं को इनके आदर्शों की कोई परवाह नहीं। यह स्थिति लोकतंत्र के लिये कतरई शुभ नहीं है। पिछले दस वर्षों में बिना बहस से 47 प्रतिशत बिल पास किये गये हैं। जबकि सांसदों का वेतन बीते पांच सालों में 4 गुना बढ़ी है। यह चिंता का विषय है।

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## महिलाओं के उत्थान में डॉ. अम्बेडकर का योगदान

डॉ. विभा वासुदेव

सह-प्राध्यापक

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युगों-युगों से भारतीय समाज में नारी को प्राप्त अधिकारों में परिवर्तन होता रहा, प्राचीन काल में महिलाओं की स्थिति उच्च थी इसका प्रमाण वैदिक साहित्य में मिलता है। 60 ईसा पूर्व भारतीय अर्थव्यवस्था में महिलाओं की स्थिति में अन्तर आना प्रारम्भ हो गया और उत्तर वैदिक काल में उन्हें शिक्षा और अधिकारों से वंचित किया जाने लगा व उनकी स्वतन्त्रता का हनन किया जाने लगा अनेक प्रकार की कुप्रथाओं ने उनके विकास के मार्ग में बाधाएं उत्पन्न करने लगी और देश की आधी आबादी की उपेक्षा से समाज की प्रगति अवरूद्ध होने लगी। वर्तमान समय में जाति व्यवस्था एवं लिंग आधारित भेदभावपूर्ण भारतीय सामाजिक व्यवस्था से अनेकों समस्याएं हैं एवं पूर्ण प्रजातन्त्र में सबसे बड़ी बाधा है। आज महिलाओं की स्थिति, सम्मान व अधिकारों के लिए जो भी आंदोलन चलाये जा रहे हैं उसकी रूपरेखा के अग्रणी पुरुष डॉ. अम्बेडकर के योगदान पर विचार मंथन करना अति आवश्यक है, उन्होंने भारत में महिलाओं की स्वतंत्रता अधिकारों व समानता के लिए आवाज बुलन्द की व कहा कि मैं किसी समाज की प्रगति इस आधार पर मापता हूँ कि उस समाज में नारी ने किस सीमा तक प्रगति की है।

डॉ. अम्बेडकर नारी संगठन के बहुत हिमायती थे। उनका विश्वास था कि यदि एक बार नारी की समझ में आ जाये और वह निश्चय कर ले तो समाज की बुराइयों को दूर करने और समाज को सुधारने में वह बहुत कार्य कर सकती है। इसलिये दलितों की मुक्ति के लिये काम आरंभ करने के समय से ही अम्बेडकर (1979 : 193) स्त्रियों को पुरुषों के साथ ले कर चले।

रूढ़िग्रस्त जर्जर भारतीय समाज को सुधारने के लिये सर्वप्रथम नारी की दशा को सुधारना आवश्यक था। इसलिये राजा राममोहन राय, हरविलास शारदा, ईश्वरचन्द्र विद्यासागर आदि ने भारतीय नारी की दिशा में सुधार हेतु सती प्रथा निषेध, बाल विवाह निषेध एवं विधवा पुनर्विवाह को कानूनी मान्यता प्रदान किये जाने हेतु कार्य किया। स्वतंत्रोपरान्त नारी को परंपरात्मक नियोग्यताओं से

मुक्त करने एवं उन्हें पुरुषों के बराबर कानूनी अधिकार दिलाने में डॉ. अम्बेडकर ने महत्वपूर्ण भूमिका निभाई।

डॉ. अम्बेडकर महिलाओं को अधिकार सम्पन्न बनाना चाहते थे वह उनको सम्मानपूर्वक एवं गरिमापूर्ण स्थान समाज में दिलाना चाहते थे इसके लिए उन्होंने महिलाओं को शिक्षित होने के साथ संगठित होकर आन्दोलन चलाने की सलाह दी। डॉ. अम्बेडकर महिलाओं की निम्न स्थिति के लिए वर्ण व्यवस्था एवं जाति व्यवस्था को दोषी मानते थे उन्होंने अप्रैल 1927 में महिलाओं की एक सभा को सम्बोधित करते हुए कहा- "बहिनो ! हर समाज में स्त्री का अपा अलग ही महत्व होता है जिस घर की स्त्री शिक्षित एवं सुसंगत होती है, उसके बच्चे भी सदैव उन्नति के पथ पर अग्रसर होते हैं स्त्रियों से ही घर बनता बिगड़ता है ..... आप अपने बच्चों को खूब पढ़ाइए और उन्हें देश का शासक बनाइए।" (दिनकर एवं शेखर : 2012, 391) डॉ. अम्बेडकर महिलाओं की शिक्षा एवं पुरुषों के बराबरी के अधिकार दिलाने के हिमायती थे। डॉ. अम्बेडकर ने न केवल महिलाओं को अधिकार सम्पन्न बनाने के लिए समाज में संघर्ष किया बल्कि बम्बई विधानसभा में भी 10 नवम्बर 1938 को बहस के दौरान महिलाओं के हितों के लिए आवाज उठायी तथा परिवार नियोजन एवं स्वास्थ्य संबंधी मुद्दों की वकालत की। साथ ही 1942 में गवर्नर जनरल की कार्यकारी परिषद में श्रममंत्री के रूप में अपने कार्यकाल के दौरान मातृत्व लाभ विधेयक भी प्रस्तुत किया इस प्रकार मातृत्व लाभ अधिनियम, 1961 की शुरुआत डॉ. अम्बेडकर ने 1942 में ही शुरू कर दी थी। वह महिलाओं को सशक्त बनाना चाहते थे उनका मानना था कि पति पत्नी को एक मित्र एवं सहयोगी माने न कि अपना गुलाम। वह कहते थे कि गलत व्यवहार पर महिलाओं को इसका खुलकर विरोध करना चाहिए। स्वतंत्रता प्राप्ति के पूर्व डॉ. अम्बेडकर ने महिलाओं को अधिकार सम्पन्न बनाने के लिए समय-समय पर उनके अधिकारों की ब्रिटिश शासकों से समक्ष वकालत की।

तालिका-1

स्वतन्त्रता प्राप्ति के पूर्व डॉ. अम्बेडकर का महिलाओं की सशक्तिकरण में योगदान

वर्ष	डॉ. अम्बेडकर का योगदान
अप्रैल, 1927	महिला सभा में स्त्री शिक्षा पर जोर
नवम्बर, 1938	बम्बई विधानसभा में परिवार नियोजन के उपायों को अपनाने की वकालत एवं स्त्री स्वास्थ्य पर पक्ष रखना
जुलाई, 1942	नागपुर में दलित वर्ग परिषद में स्त्रियों के सम्बोधन में स्त्री संगठनों पर जोर दिया
1942	गवर्नर जनरल की कार्यकारी परिषद में श्रममंत्री के रूप में मातृत्व लाभ विधेयक प्रस्तुत करना।

महिलाओं के हितों की बात की जाये तो डॉ. अम्बेडकर ने इस वर्ग को राजनैतिक स्वतंत्रता एवं समानता शुरू से संविधान के द्वारा प्रदत्त की और इसीलिए विश्व के कई अन्य देशों में महिलाओं को वोट देने के लिए आन्दोलन चलाने पड़े, जबकि भारत में उन्हें स्वतन्त्रता के पश्चात ही बड़ी आसानी से यह अधिकार मिला।

डॉ. अम्बेडकर ने महिलाओं के साथ हो रहे भेदभाव, शोषण एवं उत्पीड़न से मुक्ति दिलाने के लिए संविधान के अनुच्छेद- 14, 15 (1), 15 (3), 16 (2), 19, 21, 39 (क), (ख), (ग) अनु-42, अनु-47, अनु-51 (3) में प्रावधान किया तथा संविधान के 73वां एवं 74वें संशोधन के द्वारा महिलाओं को पंचायतीराज संस्थाओं में एक तिहाई आरक्षण प्रदान किया गया।

तालिका-2

संविधान में महिलाओं से सम्बन्धित व्यवस्था

स. क्र.	अनुच्छेद	प्रावधान
1	अनुच्छेद-14	विधि के समक्ष समता
2	अनुच्छेद-15 (1)	धर्म, मूलवंश, जाति, लिंग या जन्म स्थान के आधार पर विभेद का प्रतिषेध
3	अनुच्छेद-	राज्य की स्त्रियों और बालकों के

15 (3)	लिए कोई विशेष उपबन्ध करने से निवारित नहीं करेगी।
4 अनुच्छेद-16 (2)	नौकरी या पद के विषय में भेदभाव नहीं होगा।
5 अनुच्छेद-19	वाक् एवं अभिव्यक्ति की स्वतन्त्रता
6 अनुच्छेद-21	प्राण और दैहिक स्वतन्त्रता का संरक्षण
7 अनुच्छेद-39 (क)	पुरुष एवं स्त्री सभी नागरिकों को समान रूप से जीविका के पर्याप्त साधन प्राप्त करने का अधिकार
8 अनुच्छेद-39 (घ)	पुरुषों एवं स्त्रियों दोनों को समान कार्य के लिए समान वेतन
9 अनुच्छेद-39 (ङ)	पुरुष एवं स्त्री कर्मचारों के स्वास्थ्य और शक्ति का तथा बालकों की सुकुमार अवस्था का दुरुपयोग न हो।
10 अनुच्छेद-42	प्रसूति लाभ सम्बन्धी।
11 अनुच्छेद-47	पोषाहार स्तर और जीवन स्तर को ऊँचा करने तथा लोक स्वास्थ्य का सुधार करने सम्बन्धी।
12 अनुच्छेद-51 (क)	ऐसी प्रथाओं का त्याग जो स्त्रियों के सम्मान के विरुद्ध हो।
13 अनुच्छेद-243 (घ)	पंचायती राज संस्थाओं में महिलाओं को एक तिहाई आरक्षण।
14 अनुच्छेद-243 (न)	नगर पालिकाओं में महिलाओं को एक तिहाई आरक्षण।

संविधान में इन प्रावधानों के द्वारा डॉ. अम्बेडकर ने महिलाओं के साथ-साथ समाज के कमजोर वर्गों के हितों को संरक्षण प्रदान किया। चूंकि डॉ. अम्बेडकर ने भारतीय सामाजिक व्यवस्था में असमानता, भेदभाव, शोषण एवं उत्पीड़न को देखा था इसलिए महिलाओं के हितों को केवल संवैधानिक संरक्षण प्रदान कर चुप नहीं बैठना चाहते थे इसलिए उन्होंने 'हिन्दू कोड बिल' बनाया और इस बिल 'माध्यम से वह महिलाओं को पूर्णरूप से सशक्त बनाना चाहते थे। उन्होंने महिलाओं के शोषण के बारे में अपने लेख 'द राइज एण्ड फॉल आफ हिन्दू वूमैन' में विस्तार से लिखा है। उन्होंने बताया कि महिलाओं के साथ होने वाले अन्याय में धर्मशास्त्रों के आधार पर उन्हें शिक्षा एवं सम्पत्ति के अधिकार से वंचित किया जाना, परिवार में निम्न स्थान दिया जाना तथा परिवार संचालन में निर्णय व भूमिका के मामले में उन्हें गौण स्थान प्रदान

किया जाना, अल्पायु में विवाह किए जाने का प्रावधान करके महिलाओं की स्थिति निम्न बनायी गयी। (सिंह : 2006 (72))

डॉ. अम्बेडकर महिलाओं की स्थिति सशक्त बनाने के लिए कार्य करते रहे और उन्होंने संसद में महिलाओं की गरिमा एवं सम्मान को ध्यान में रखते हुए 'हिन्दू कोड बिल' प्रस्तुत किया लेकिन कुछ कट्टरपंथी लोगों ने इसका तीव्र विरोध किया और भारतीय सामाजिक व्यवस्था के विरुद्ध बताया लेकिन डॉ. अम्बेडकर ने अपने व्यक्तव्य में कहा कि यह बिल हिन्दू शास्त्रों एवं स्मृतियों पर आधारित है। सम्पत्ति के कानून के लिए दायभाग प्रथा मौजूद थी। विवाह विच्छेद का समर्थन अर्थशास्त्र और पाराशर स्मृति ने किया है तथा सम्पत्ति में स्त्री के अधिकारों का समर्थन बृहस्पति स्मृति में किया गया है। (दिनकर एवं शेखर : 2012, 393) इस कानून के माध्यम से डॉ. अम्बेडकर सामाजिक धरातल पर हिन्दू नारी को वर के चुनाव, तलाक, गोद लेने आदि विषयों पर पुरुष के समान बनाया, वहीं अंतर्जातीय विवाहों को वैधानिक मान्यता प्रदान कर उन्होंने असमानता पर आधारित जाति व्यवस्था की कमर तोड़ दी। डॉ. अम्बेडकर का कहना था कि "वर्ग वर्ग और नारी पुरुष के बीच असमानता जो हिन्दू समाज का मूल आधार है की उपेक्षा करके आर्थिक समस्याओं के सम्बन्ध में कानून बनाया जाना हमारे संविधान का उपहास और गोबर के ढेर पर महल बनाये जाने के समान है। उनके अनुसार हिन्दू कोड बिल इस देश में विधायिका द्वारा हाथ में लिया गया सबसे महत्वपूर्ण समाज सुधार है। कोई भी कानून जो इस देश में पारित हुआ अथवा जो सम्भवतः पारित होगा महत्व की दृष्टि से हिन्दू कोड बिल की तुलना में कहीं नहीं ठहरता" (सिंह : 2006 (78))। हिन्दू कोड बिल के समर्थन में संविधान सभा के सदस्यों के नाम अपील जारी करते हुए उन्होंने कहा कि "यदि आप हिन्दू व्यवस्था, हिन्दू संस्कृति और हिन्दू समाज की रक्षा करना चाहते हैं तो इसमें जो दोष पैदा हो गए हैं उनको सुधारने में आपको तनिक भी झिझक नहीं करना चाहिए। हिन्दू कोड बिल हिन्दू व्यवस्था में केवल उन्हीं अंशों में सुधार चाहता है जो विकृत हो गए हैं। समय रहते यदि विकृत अंशों की मरम्मत नहीं की गई तो एक दिन हिन्दू समाज का पूरा ढाँचा चरमरा जायेगा।" सिंह : 1994 (102) किन्तु हिन्दू कोड बिल पारित नहीं हो पाया जिसके कारण डॉ. अम्बेडकर ने कानून मंत्री पद से इस्तीफा दे दिया। इस बिल के अन्तर्गत हिन्दू विवाह अधिनियम, विशेष विवाह अधिनियम,

निर्बल तथा साधन विहीन परिवार के सदस्यों का भरण-पोषण अधिनियम, हिन्दू विधवा को पुनर्विवाह अधिकार अधिनियम आदि में परिवर्तन किया जाना था लेकिन यह संसद में विरोध के कारण पास नहीं हो पाया। लेकिन बाद में हिन्दू कोड बिल को टुकड़े-टुकड़े में पारित किया गया जिसमें हिन्दू विवाह अधिनियम, 1955, हिन्दू अवयस्कता एवं संरक्षकता अधिनियम, 1956, हिन्दू दत्तक ग्रहण एवं भरण पोषण अधिनियम, 1956 और हिन्दू उत्तराधिकार अधिनियम, 1956 प्रमुख हैं। लेकिन इन अधिनियमों में वह प्रावधान व सुधार नहीं था जैसा डॉ. अम्बेडकर चाहते थे। वर्तमान समय में महिलाओं की स्थिति में सुधार, संरक्षण एवं सशक्तिकरण से सम्बन्धित लगभग तीन दर्जन अधिनियम प्रचलन में हैं। इस प्रकार महिलाओं की स्थिति मजबूत बनाने की जो मुहिम डॉ. अम्बेडकर ने शुरू की थी वह उनकी मृत्यु के लगभग 63 वर्ष के पश्चात भी जारी है उनके द्वारा सुझाये गये हिन्दू कोड बिल को आज विभिन्न अधिनियमों जैसे प्रसूति अवकाश से सम्बन्धित 1961, घरेलू हिंसा से सम्बन्धित अधिनियम 2005, कार्यस्थल पर उत्पीड़न से सम्बन्धित आदि अधिनियमों के माध्यम से स्वीकार किया जा रहा है।

किसी भी देश में नागरिकों की स्थिति तभी अच्छी हो सकती है जब वहां राजनैतिक प्रजातन्त्र के साथ-साथ सामाजिक प्रजातन्त्र हो। लेकिन भारत में सामाजिक प्रजातन्त्र पूर्ण रूप से नहीं था। इसीलिए महिलाओं की स्थिति निम्न हुई लेकिन डॉ. अम्बेडकर ने संविधान में स्वतन्त्रता, समानता एवं भ्रातृत्व की व्यवस्था प्रस्तावना में की जिससे वर्तमान समय में महिलाओं की शिक्षा, स्वास्थ्य, पोषण, रोजगार आदि क्षेत्रों में तेजी से सुधार हो रहा है।

**निष्कर्ष एवं सुझाव :-** वर्तमान समय में महिलाओं का हर क्षेत्र में निरन्तर आगे बढ़ना इस बात का सबूत है कि डॉ. अम्बेडकर के द्वारा नारी की प्रगति के लिये किये गये कार्य अविस्मरणीय व चिर स्थायी रहे जिनके कारण ही आज की नारी उनके द्वारा कहे गये कथन – "शिक्षित बनो, संगठित बनो एवं संघर्ष करो" को अपनाकर समाज की प्रगति में बढ़ चढ़कर हिस्सा ले रही हैं और रूढ़िवादी समाज की बेड़ियों को तोड़ते हुये प्रगति पथ पर अग्रसर हैं, परन्तु अभी भी उन्हें बहुत प्रयास की आवश्यकता है जिसके लिए उन्हें सरकारी योजनाओं का पूरा लाभ लेना होगा और अपने अधिकारों के प्रति सजग रहते हुए व्यक्तिगत तौर पर समाज के हर वर्ग को अपने पक्ष में करने के लिए एक ऐसा अभियान चलाना

होगा जो स्वयं महिलाओं के अधिकारों, सम्मान व सुरक्षा के लिए आगे बढ़कर भेदभाव, शोषण उत्पीड़न से मुक्ति दिलाने में आगे बढ़कर सहयोग करे और प्रत्येक नागरिक जब आगे बढ़कर इस सामाजिक यज्ञ में अपनी भागीदारी की आहूति देंगे तो एक सभ्य, सुसंस्कृत, संतुलित समाज की स्थापना हो सकती है। संविधान सरकार और न्यायालय ने नारी सशक्तिकरण की दिशा में कानूनी प्रावधान कठोर किए हैं, फिर भी हमें समाज के मनोविज्ञान को बदलना होगा।

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## पश्चिम खानदेशातील अदिवासी (भिल्लांची) लोकगीते

प्रा.डॉ. एम.बी.धोंडगे

सहयोगी प्राध्यापक व मराठी विभाग प्रमुख व

प्रा.आर.एम. आहिरे

श्री.पंडीतगुरू पाडीकर महा.सिरसाळा ता.परळी

पुर्वीचा धुळे जिल्हा सध्याचा नंदूरबार जिल्हा या दोन्ही जिल्ह्यातील सातपुडाच्या डोंगर- पर्वतरांगा मध्ये विविध जाती जमाती विखुरलेल्या आहेत त्यात प्रामुख्याने साळी, नवापूर, शिरपूर, तळोदा, नंदूरबार, शहादा या तालुक्यात कोंकणी, मावची, भिल्ल, पावरा, तडवी, पाडवी, वसावा या समाजातील वस्ती मोठ्या प्रमाणात आहे यात प्रामुख्याने भिल्ल समाजातील लोकगीतांचा विश्लेषणाच्या आधारे लोकसाहित्याचे स्वरूप स्पष्ट होते.

भारतातील आदिवासींच्या मोठ्या गटातील भिल्ल आदिवासी समाज होय यांचा उल्लेख रामायण, महाभारतात उल्लेख सापडतो. धुळे आणि नंदूरबार जिल्हात भिल्ल समाजाचे प्रमाण अधिक आहे प्रत्येक समाजातील स्वतंत्र अशी बोलीभाषा आहे. बोलीभाषेस स्वतंत्र लिपी नाही. या समाजातील लोक गीते ही प्रामुख्याने मुखदगत अशा स्वरूपाची असल्यामुळे ही लोक-गीते एका पिढीकडून दुसऱ्या पिढीकडे संक्रमित होताना दिसतात. ही लोकगीते सण, उत्सव, जन्म विवाह प्रसंगी देवधर्माची वेळी म्हटली जातात.

**बारशाचे गाणे** : मुलाच्या बारशाच्या वेळी म्हटली जाणारे लोकगीत

वरखडीला जांवानी गाडी सजणे, शंकर देवानी !  
पार्वती नटली लक्ष्म्या आईने पुजा थोमनी,  
शंकर देवनी पुजा योमनी,  
धावत या कोन्ही पळत या आईला गावत न्या!!१  
!!  
वरखडीला जावांनी गाडी सजणे शंकर देवनी !  
नटनी वरंड्या आयेनी पुजा थोपनी  
शंकर देवानी पार्वती नटनी  
धावत या कोन्ही पळत या  
या आईच्या रथाला गावात न्या !! २!!

**अर्थ** : वरखडी हे गावाचे नाव नाशिक जिल्हातील एक गाव या वरखाडी गावाला जाण्यासाठी शंकर देवाची पत्नी पार्वती ही नटलेली आहे सजलेली आहे.त्यासाठी लक्ष्मीची पुजा थांबली होती. कोणी तरी धावत या कोणी तरी पळत या, आईला गावत घेऊन जा. या गावाला जाण्यासाठी शंकरदेवाची पत्नी पार्वती ही नटलेली आहे सजलेली

आहे.त्यासाठी लक्ष्मीची पुजा थांबली होती. कोणी तरी धावत या कीता तरी पळत या, आईला गावात घेऊन जा.

वरखाडीला जायला गाडी सजवून शंकर देवाची पार्वती नटून तयार होती वरंड्या आईची पुजा थांबली आहे. कोणी तरी या, आईच्या रथाला गावात घेवून जा. “१”

**पोर्णिमेच्या रात्री म्हटली जाणारी गीते-** हे गाणे म्हणतांना स्त्री आणि पुरुष एकत्र ढोलकीच्या तालावर गाणे म्हणतात आणि पायाचा ठेका धरतात. तरूणमुले मुली पोर्णिमेच्या रात्री एकत्र येतात व गाणे म्हणत नृत्य करतात ते लोकगीत खालील प्रमाणे.

पुणेवनी रातला  
सुनी सुनी रात पावरी वाज  
पावरी वाजसंग ढोल बाज  
हार धरीसनं पोरी पोरेसनी उनीम नाचानी रात...!  
ढोल कोणी वाजी न्हाय पुणेवनी रातला  
छोरे तई नाची न्हयतया पुणेवनी रातला !! धृ !!  
अईत पुणेवनी उनीत रात पोरे पोरोसनी नाचाणी  
बात  
टि.. टि.. व्हीट टि..टि. व्हीट सु SS !  
टिटुळी कोकाय न्हनीय पुणेवनी रातला !! १!!  
ढोल  
चमकी न्हनीय चांदणीरात पोरे पोटीसनी नाचाणी  
बात  
धु..धु..धु..धु..शु SS !  
धुडडबी कोकाय पुणेवनीसनी !! २!! ढोल  
पल्टी गईम मध्यमान रात पोरे पोरीसनी नाचानी  
बात  
बिलबील कीलबील किल बील सु SS  
किल बिल्या कोकाय हनाय पुणेवनी रातला !! ३  
!! ढोल  
नाचा कुदामा गईम रात नव्या हिसनी उनी पहाट  
कुडकुस कु शु SS ! (२)  
कोंबडात बोली हनाय पुणेवनी रातला !! ४ !!  
ढोल

पोर्णिमेच्या रात्री तरूण मुले मुली नृत्य करत आहेत रात्रीची वेळ आहे सर्वत्र शांतता पसरलेली आहे.यावेळी

तरूण मुलामुलीना कोणी तरी व्यक्ती रात्री पावरी वाजवीत आहे आणि त्याच्या सोबतीला ढोल वाजविणारा दुसरा साक्षीदार आहे. के ढोल आणि पावरी वाजवीत आहेत मुले मुली नृत्य करीत असतात. या पोर्णिमेच्या रात्री मुलामुलीची नृत्य करण्याची पैज लावतात त्यारात्री टिटवी हा पक्षी रात्री टि.टि. व्ह असा ओरडतो आहे. या पोर्णिमेच्या रात्री मुलेमुली बेधूद नृत्यकरू आहेत.पोर्णिमेचा शुभ प्रकाश पडलेला आहे या चंद्राच्या शितल प्रकाशात मुल मुली नाचत आहेत. घुंघर पक्षी ओरडत आहे नृत्य करता करता मध्यराम उलटली आहे पशु पंक्षाची किल बिल किल बिल सुरू झाली आहे. किल बील हा पक्षी ओरतो आहे या नृत्य करणाऱ्यांची पोर्णिमेची रात्रही संपत आलेली आहे. पहाट झालेली आहे कोंबडा हा पक्षी पोर्णिमेच्या रात्री बाग देत आहे अशा पध्दतीने ढोल आणि पावरीच्या सोयीने नृत्य करणारी ही भिल्ल समाजाची मुले मुली आहेत.

**ऊस तोंडणी वेळी म्हटली जाणारी गीते - धुळे**  
नंदूरबार जिल्ह्यातील भिल्ल समाजातील व्यक्ती मोठ्या प्रमाणावर गुजरात मध्ये ऊस तोडणी करण्यासाठी जात असतात अशा ऊसतोडीला जाण्याप्रसंगी हे लोकगीत गातात.

धीर धीर गाडी चाली  
धिरे धिरे गाडी चालतोय (२) बारवडीला  
गाडीम बसला बलावय (२) बयाड्रायवर तुला  
तेनी गाडीस नव्वी कोरी  
रंग रंगुटीसं न्यारी न्यारी,  
गाडीम बसाला बलाव तुला गाडीम बसाला  
मुलूख दखाला बलावय बया !!१!!  
टेप गाडीम सिंगापुरी  
सह कॅसेट भारी भारी,  
गाणा आयकाला बलावय बया गाणा आयकाला  
पिच्चर दखाला बलावय बया !!२!!  
तेनी गाडीना किंनर भारी  
भाषा मारसं तो न्यारी न्यारी  
कॅबीनम बसाला बलाव तुला कॅबीनम बसाला  
पोम पोम कराला बलावय बया !! ३३!!  
तो आमली न ड्रायवर भारी  
तेना ठेकास भलताभारी  
दुरदुर फिरायला बलाव तुला दुरदुर फिराला  
मज्जा माराला बलावय बया !!४!!

**अर्थ,** गुजरात मधील एक शहर बोरडोली या गावाकडे हळू हळू गाडी जात आहे या गाडी मध्ये बसायला ड्रायवर बयनावाच्या मुलीला बोलवित आहे त्यांची गाडीही अग ही नवी कोरी आहे या गाडीचे रंग ही वेगवेगळे आहेत

यागाडीतुन वेगवेगळ्या मुलख, वेगवेगळा भुप्रदेश पाहवयास भेटणार आहे या गाडीमध्ये करमणुकीसाठी असणारा टेपेकॉडर हा सिंगापूर शहरात खरेदी केलेला आहे. त्यासाठी लागणारे कॅसेट सिडी ह्या सुंदर सुंदर आहेत. गाणे ऐकल्या नंतर चित्रपट पाहवयास जायच आहे.त्या गाडीवर असणारा कॅरक्टर हा वेगवेगळ्या भाषा बोलतो या गाडी वर असणारा ड्रायवर हा आमळी या गावाचा आहे गाडी चालविण्याची त्यांची हनोटी ही खूप भारी म्हणजे (अपघात न घडू देणारा ड्रायवर या अर्थाने)असा ड्रायवर दुरदूर फिरण्यासाठी मौज मजा करण्यासाठी बोलवित आहे.

### कौटूंबिक गीते -

झोपडीत चिमणी चेटी न्हनी  
गाव झोपी गयय तोरा ' वाजी गयय रतना बारा'  
मलात झोपना लागय !!धू!!  
पयला मुळनी पयलीरात गोष्टी नव्या नव्या रंगाण्यात  
आजु बाजुला कोना सासील नाय!!११!! मालाना  
चांद उगी उनाय वर भाटी उजाया पडना बार  
थंडा थंडा वारा चाली न्हाय !!२!! मालान  
रात करयं किरकिर रकू नको तु दुरदुर  
गल्लीम कुम भुकी न्हनय !!३!! मालात  
कसा बोलाम जाईलरात जाईल मुदामी बात  
धर्माला धिरना आपटी न्हाय !!४!! मालान ...४

नववधु वर वैवाहीक जीवनातील पहिली वहीली रात्र या पाहिल्या रात्री आपल्या झोपडीत चिमणी पेटत आहे.आणि या चिमणीच्या प्रकारात (उजेडात) मला झोप येत नाही पहिल्या मुळ ची पहिली रात्र या रात्री नवदांम्पत्यांच्या गप्पा गोष्टी रंगलेल्या आहेत आजुबाजूला कोणी नाही कोणाचाही मागमुस नाही. मला झोप येत नाही त्या रात्री चंद्र आकाशात वर आलेला आहे. शितल चंद्र प्रकाश पडलेला आहे आणि रात्रीच्या वेळी थंडगार हवेची झुळूक थंडगार हवा सुटलेली आहे आणि मला झोप येत नाही रात्रीच्या वेळी रातकिडे ओरडत आहेत त्याचा कीर कीर ओरडण्याचा आवाज येत आहे गावात कुत्रे भुंकत आहेत आणि मला झोप लागत नाही अशी ही पहिली वहीली रात्र हसण्या बोलण्यातच निघून जाईल महत्वाची गोष्ट करायची विसरून जाईल आणि मला झोप लागत नाही असा आशयाची लोकगीत आहे.

भिल्लसमाज किंवा आदिवासी समाज हा आपली उपजिवीका भागविण्यासाठी जंगलावर अवलंबून असतो अशा जंगलात आळणारे झाड 'महू' या झाडाच्या फुला पासून दारू बनविणे आणि फळा पासून तेल बनविणे आणि हे झाड जर कोरडे झाले तर त्यांचा सर्पन (जळावु लाकुड) म्हणून उपयोगी पडणारे झाडावर येणाऱ्या फुलाला गुलाबाची

उपमा देऊन तयार केलेले हे लोक गीत या समाजातील लोक गातात.

मान गुलाबना फूल  
डोंगर जंगलम्र मना भाऊ म्हू येणार  
मनागुलाबना फुल (२)  
तापी किनारीला मना भाऊ दारू गाळर तापी  
किनारला  
कोंत्या मेल्यान चुहाली करी चुगली करीर सालीना  
पोलीसनवार पोलीस वनार  
सालीना पोलीस वना मना भाऊ धरायगयार  
धरायगारा  
आजु बाजू चार पोलीस मना भाऊ मधी चालस  
भाऊलामी सोडावून डनकडा ठेई दिनीर  
डनकडा ठेई दिनी याजना पैसा लीनीर  
धुयाना कोर्ट मझार भाऊना वकील बोल  
मनाभाऊ जामीनवर सुकना सुटी वनार  
एकुलता एक भाऊ मलातो जीव लावंर  
मना गुलाबना फुल

या लोकगीतात गुलाब फुल हे उपमान दुहेरी अर्थाने आलेले आहे. पाहिले उपमा म्हूया झाडावर येणारा फुल आणि दुसरा गुलाब म्हणजे या लोक गीतातील बहिणीचा गुलाब नावाचा माझा भाऊ डोंगर दऱ्यात म्हू या झावर आलेले म्हूचे फुले वेचत आहे ही गुलाबाची फुले सुकल्या नंतर तापी नदीच्या काठी माझा भाऊ दारू करण्यासाठी गेलेला आहे मात्र कोणी तरी मेल्यान (दुश्मन) या अर्थाने चुगली केली आणि साली पोलीस स्टेशन मधून चार पोलीस येतात आणि माझ्या भावाला पकडून नेताना माझा भाऊ चार पोलीसांच्या मधुन चालत आहे त्याची सुटका करण्यासाठी मी माझ्या हातान असणारे चांदीचे बाजुबंद मी सावकाराकडे गहान ठेवले आहेत व्याजाचे पैसे घेतले आहेत आणि मी माझ्या भावाची सुटका करण्यासाठी धुळे येथील कोर्टात भावाची सुटका करण्यासाठी वकीला कडून सुखरूप सुटका करतो असा हा माझा भाऊ मला एकटाच आहे तो माझ्यावर खूप प्रेम करतो. असा भाव प्रकट करते.

**समारोप :** भिल्ल समाजातील स्त्री पुरुष आपल्या बोली भाषेतून एका पिढीकडून दुसऱ्या पिढीकडे काही मुखोद्गत अशी लोकगीते ओवीगीते ही संक्रमित होताना दिसतात आजकाल बरीच शिभिल्ल समाजातील व्यक्ती शिक्षणाच्या प्रवाहात येताना दिसतात. त्याचे प्रतिबिंब नव नविन करणारे लेखन करणारे काही कवी लेखक करताना दिसतात. प्रस्तूत शोध निबंधामध्ये साक्री तालुक्यातील धनेर आमळी येथे कन्हैयालाल महाराज यांची मोठी यात्रा भरते ते तिर्थक्षेत्र येथील नवयुवक धमर बोरसे यांनी लिहलेली संगीत बद्ध केलेली ही वरील

लोकगीत आहेत. या लोकगीतातून भिल्ल समाजातील लोक संस्कृती चित्रीत करण्याचा प्रयत्न केलेला आहे. जल, जंगल, वायु यांच्या मधील हे आदीवासी भिल्लसमाजातील ही लोकगीत वळणाची कविता असे म्हणता येईल.

#### संदर्भ:

१. महाराष्ट्रातील आदिवासीचे लोकसाहित्य डॉ. सौ. शैलजा देवगांकर, श्री साईनाथ प्रकाशन, नागपूर
२. प्रा.अहिरे आर एम. यांनी सांक्री तालुक्यातून संकीलत केलेली लोकगीते
३. आदीवासी साहित्य विविधांगी आयाम



## बहिणाबाईचे 'मन' विषयक चिंतन !

प्रा.डॉ.दत्ता रु. शिंदे

मराठी विभाग प्रमुख,

संत तुकाराम कला व विज्ञान महाविद्यालय,परभणी.

भ्रमणध्वनि-१८६०८७४३९४

आदिम काळापासून ते आजतागायत मानवी मनाचे विवेचन अनेक अंगाने केले गेले आहे. मध्ययुगीन काळातील संत, साहित्यिक, व विचारवंत यांनी मनाविषयी चिंतन व सिद्धांत मांडले आहेत. मानवी मनाची सूक्ष्मता व विशालता याचे विवेचन अनेक ग्रंथात आले आहे. मन हे सहावे इंद्रिय म्हणून कल्पिले आहे, परंतु त्याची खोली अतिशय गहन आहे.

सर्व संतांनी ईश्वराची भक्ती करत असताना मनाच्या एकाग्रतेवर विशेष भर दिला आहे.

‘तैसा तो अधम करो तीर्थाटन | नोहे त्याचे मन निर्मळत्व ‘

‘काय करुनी तीर्थाटणे | मन भरिले अवगुणे ‘

‘अरे मना मर्कटा | पापिया चांडाळा ‘

उपरोक्त मनाचे अवगुण संत नामदेवाच्या अभंगात पदोपदी सापडतात. चित्त शुद्ध नसेल तर त्याच्यावर चांगल्या गोष्टीचा परिणाम होत नाही. चित्त शुद्ध म्हणजे अंतरंग शुद्ध होय. बाह्य शुद्धी पेक्षा अंतरंग निर्मळ असायला हवे. तद्वतच-

‘तैसे चित्त शुद्ध नाही | तेथे बोध करील कायी ‘

हा संत तुकारामानाही आलेला अनुभव आहे. कारण मन फार चंचल आहे. म्हणून ते एका ठिकाणी फार काळ स्थिर राहत नाही. चांगल्या कामामध्ये मन विघ्न आणू शकते. तद्वतच-

‘मना सज्जना भक्ती पंथेची जावे ‘

हा समर्थाचा मनाला केलेला उपदेश, आणि मानस शास्त्रज्ञानी मांडलेले सिद्धांत यावरून मनाची विविध वैशिष्ट्ये दिसून येतात. निसर्गकन्या, भूमिकन्या, अर्थात मातीची लेक बहिणाबाई चौधरी यांनी अहिराणी (लेवा बोली ) बोली मध्ये आपली कविता लिहिली. त्यांचा ‘बहिणाईची गाणी’ हा काव्यसंग्रह १९५२ मध्ये प्रसिद्ध झाला. त्यात एकूण ५१ कविता आहेत.

बहिणाबाई चौधरी लौकिक अर्थाने शिकलेल्या नव्हत्या. तरी मानवी जीवनाबद्दलचे चिंतन मांडतात, माहेरच्या वाटेवरच्या दगडाला बोलायला लावतात, साळून्कीशी संवाद साधतात,

माणसाला माणूसपण शिकवतात, दारात आलेल्या ज्योतिषाला परतवून लावतात, आपले कर्तृत्व आपल्या मनगटात असल्याची जाणीव करून देतात, योग्याने विचारलेल्या प्रश्नाला निरुत्तर करतात, जगण्या मारण्यातील अंतर म्हणजे आपला श्वास होय, कसटामध्ये खरा देव आहे, चांगल्याचा कळवळा, आणि वाईटाचा तिटकारा या बाबी म्हणजे त्यांच्या कवितेचा स्थायी भाव आहेत.

बहिणाबाईणी ‘मन’ या कवितेमध्ये मानाविषयिके चिंतन मांडलेले आहे. त्यात विविध प्रतिमांच्या माध्यमातून मनाचे गुण दोष वर्णिले आहेत. त्यांनी मनाला विविध उपमा दिलेल्या आहेत. त्यावरून त्यांच्या निरीक्षण शक्तीची व व्यापक आनुभवाची साक्ष पटते. याविषयी सोपानदेव चौधरी लिहितात-

“ ओव्या स्फुरताना शब्दाची किंवा यमकाची तिला कधीच वाण पडली नाही. यमके, श्लेष तिच्यासमोर पटेवाल्याप्रमाणे उभे राहत असत. कल्पना, उपमा दासिप्रमाणे धावत जवळ येत असत. तिचे निरीक्षण नि विनोद बुद्धी तल्लक होती. तिची ग्रहणशक्ती आणि स्मरणशक्ती वाखाणण्यासारखी होती.”

त्यामुळे त्यांच्या कवितेत प्रतिमा व प्रतिकाची पखरण पदोपदी दिसून येते. ‘मन’ या कवितेतहि त्याचा प्रत्यय येतो. मन ओढाळ ढोराप्रमाणे वारंवार पिकांकडेच धाव घेते. याचा अर्थ चांगल्या गोष्टीकडे मनाला पुनःपुन्हा वळऊनही, ते पुन्हा वाईट गोष्टीकडेच धाव घेते.

‘मन ओढाय ओढाय

उभ्या पिकातलं ढोर

किती हकल हकल

फिरी येत पिकावरी ‘

मनाच्या ओढाळपणाबद्दल बोलून बहिणाबाई थांबत नाहीत. ओढाळ (अहिराणी- ओढाय) या विशेषनातून त्यांनी मनाची प्रवृत्ती नेमकेपणाने टिपतात. या पुढे जाऊन त्या लिहितात-

‘मन मोकाट मोकाट  
‘त्यालळीयी ठायी वाटा  
जशा वाऱ्यान चालल्या  
पाण्यावरल्या रलीटा’

मनाचा मोकाटपणा कमी होण्याऐवजी वाढतच जातो. नवनवीन वाटांचा त्याला शोध लागतो. जसा वारा यईत त्या दिशेला लाटाप्रमाणे त्रिभुज उसळत राहत परंतु त्याच्यासमोर निशित असलेल्या राहत नाही. अचानक उठणाऱ्या वावटळीसारखी त्याची अवस्था अधांतरी व अस्थिर होत

‘मन जहरी जहरी  
याच न्यार रतितर  
अरविचू साप बरा  
त्यालळितारसितर’

मनाच्या मोकाटपणातून त्याचा अविचार वाढत राहतो. त कधी विषारी बनतलेकळत नाही. विंचू सापासारख्या विषारी प्राण्याच विष एकवळी उतरता यतीपिण मनाचा झालेला डंख अर्थात अविचाराने केलीली कृती ही त्याहूनही वाईट असत याची जाणीव बहिणाबाई यांना आहे आणि अशा अविचारी वागण्याने मिणसाची अधोगती कळी होतलेकळतही नाही.

मानवी मन पाखरासारखे क्षणात जमिनीवर तत्क्षणात आकाशात स्वैर - विहार करतले आकाशातील विजयमान चंचल आहे

‘मन एवढ एवढ  
जसा खाकसाचा दाना  
मन क्विड क्विड  
त्यात आभाय मावली’

मनाची व्याप्ती बघिताली तर चकित करणारी आहे मन म्हटलं तर खाकसाचा दाना नाहीतर अकाशाहूनही मोठच. म्हणून अशा मनाच गुपित आपल्याला अजूनही उलगडलेले नाही. तसे बहिणाबाई दखलेलाच विचारतात. मनाची निर्मिती कशी केली? खरच त्याची निर्मिती अलौकिक असी आहे. आम्हाला कळण्याच्या पलीकडची आहे

‘दखी असा कस मन ?  
अस कस घडल  
कुठजिगाषी तुल  
अस सपन पडल’

डोळ्याकून स्वप्नातील साक्षात्कार म्हणजे नसत नाही, तर जागृती झालेला साक्षात्कार म्हणजे नसत आहे. आ निष्कर्षावर येऊन बहिणाबाई थांबतात. कारण एका कावितेच्या दखलेला

‘अजब गारोडी’ अशी उपमा दखीत. त्याचीच अलौकिक निर्मिती म्हणजे नसत होय.

संदर्भ :

- 1) बहिणाबाई चौधरी : ‘बहिणाईची गाणी’ ,सुचित्रा प्रकाशन, मुंबई आ. अकरावी, २००५.
- 2) सोपानदेव चौधरी : पृ. ६८-६९, ‘बहिणाईची गाणी’ ,सुचित्रा प्रकाशन, मुंबई आ. अकरावी, २००५.

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## जगदीश चंद्र के उपन्यासों में चित्रित 5 धैल 5 नरुद्धमनुबुबुचिर्तोन्दिलितों की समस्याएँ

-डॉ. ए. सन्यासि राव

पोस्ट डॉक्ट्रल फेलो, हिन्दी विभाग, आन्ध्र विश्वविद्यालय, विशाखपट्टणम -3

दलित चेतना की अभिव्यंजना की दृष्टि से जगदीश चंद्र के उपन्यास विशिष्ट बन पडे हैं। 'धरती धन न अपना', 'जमीन अपनी तो थी' और 'नरककुंड में बास' 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 विपन्नता से आक्रांत परिवार से भागकर कानपुर पहुँच 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 क्रान्तिकारी 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 हरनाथसिंह 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 तीव्र 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, ढोर-डंगरों को चारा-पानी डालता, दुकान होती तो उसे खोलकर बैठ जाता।" इस उपन्यास में सामंतीय शोषण-चक्र एवं जातिगत तिरस्कार की भट्टी में जलते चमार समाज की व्यथा-कथा को प्रस्तुत किया गया है। मंगू, नंदसिंह, जीतू, नीकू, बंतू, तया, 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, ताई निहाली, चाची प्रतापी, प्रीतो, लच्छो 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 भयभीत बच्चों को छतियों से लटकाये या अपनी टाँगों में दबाए हुए चौधरी और अपने मुहल्ले के मर्दों को देख रही थी। बूढे और जवान सब ऐसे सिर झुकाए हुए थे जैसे राज के दरबार में खडे हों। उनके मैले तौबे के रंग के शरीर मंद हवा में हिल रहे पत्तों की तरह काँप रहे थे। चौधरी हरनाथसिंह सबको गालियाँ दे रहा था लेकिन उनके मुँह पर ताले पडे थे।" इसी प्रकार चौधरी हरनाथसिंह मंगू के लिए जिस शब्दावली का प्रयोग करते हैं, उसी से जमीनदारों की निर्द

यता 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 परिणाम, 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-चेतना-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 दर-बदर भटकना, फिर भी निराशा ही हाथ लगना, इस बेरोजगारी और मजबूरी का पूँजीपति वर्ग अधिकाधिक लाभ उठाना, उनके शोषण-चक्र में निरंतर बिना कुछ बोले अभाव और अनारोग्यपूर्ण वातावरण में जीवन विताना 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 बिल्कुल अछूता कथ्य अपनाते हैं। रेढा 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 रेढा खींचने का काम सौंपा जाता है। अपनी भूख को शांत करने के लिए, बहुत ही कष्टप्रद होने के बावजूद, ‘काली’ रेढा 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 विमारी 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 बडभागी समझते हैं और काम दिलाने का एहसान मानते हैं- “यारा जरूरतमंद की मदद करने, भूखे को रोटी देने और वेआसरा 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, बेवस एवं निरुपाय है। न तो उसका कोई साथी-संगी है, न घरबार, न 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 गुवार 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-पिंजर ढीला पड़ गया है लेकिन लाला को हमारी नीयत पर बराबर शक है।” माँझा, किशना, बंसा, नंजू चाचा, नायी 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 पशुवत् कार्य करना और पसीने में तर हो जाना, पशुओं 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 देखभाल, उनकी जीतोड़ मेहनत, रोज 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 पढ़े-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, सवर्ण 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 पढ़े-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 उँगली 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 सवर्णों 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-गाजे 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 पढ़ते 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 जाति-भेद एवं असंगठन जैसी कमजोरियों का वास्तविक चित्रण किया है। जगदीशचंद्र जन्मतः दलित नहीं हैं, बल्कि अपने वचन 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।