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1.

Necessary Heads Which are Used for Writing a Scholarly Journal

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ABSTRACT

Postgraduates or Scholars today, at any rate in India, encounter expanding strain to distribute in scholarly journal sooner than at any past time. Most postgraduates or Scholars are very much aware of the aggressiveness of the activity advertise all through scholarly community and, inside the foundation; productions are the prevailing cash of employability. Besides the undeniable market weights, there are numerous other and maybe more customary explanations behind researchers to distribute. These may be peer acknowledgment, the moral and expert impulse to convey one's exploration or the want to make a commitment and more information on. Taken together, these weights and inspirations add up to an unavoidable culture of insightful distributing, which is relatively incomprehensible for a postgraduate student to dodge on the off chance that they have a genuine and practical want to set up a scholarly profession. In the present setting is shown as Turning Your Coursework into Articles, Writing the Introduction and Conclusion of a Scholarly Article, Submitting a Paper for Publication and the Publication Process. So this article is planned to be a concise prologue to composing for academic distribution and does not claim to be a far-reaching handbook regarding the matter. It is an abridgment covering some apropos issues identifying with postgraduates composing particularly for academic journals.

Keywords: *Scholars, journals, research, academic coursework, articles, peer-reviewers, copy-editing, Internet*

I. INTRODUCTION

Transforming your coursework into articles, Academic coursework is displayed on proficient scholarly composition and is intended to enable students to figure out how to compose proficient scholastic articles. In any case, it can likewise be of expert standard in itself, or be created after accommodation, and may demonstrate your purpose of passage into scholastic distributing. Dealing with my way this procedure here starts by tending. It has to come down to world's inquiries regarding distributing coursework about whether and where you should attempt to distribute. I, at that point, continue to take a gander at the thinking of itself at how author focused coursework contrasts from peruser focused articles and how proficient level is written work is designed, with a few clues about substance. Only for curtness, I utilize a ton of goals; however, I don't claim to be definitive! Unless you end up being the following Jaques Derrida and nobody will ever know your work superior to you, and you know your own particular desires and aspirations. Distributing is on a very basic level about individual inspiration, and you have, in this manner, to settle on individual decisions. Perusing my previously mentioned tribulations,

you would discover a lot of instances of 'do as I say, not as I did', but rather I appear to have overseen.

In spite of the fact that I could never dismiss a peruser, this archive is gone for individuals in expressions of the human experience, humanities and sociologies handing coursework over the 5000– 30,000 words extend into scholarly articles. Students of India, I consider basically it, so on the off chance that you are perusing from somewhere else and here is some contextualisation. Instructive degrees have a tendency to be specific, short and once in a while concentrated by worldwide measures, making them generally helpful for delivering publishable coursework. Indian students have a specific motivator to distribute coursework: they develop onto the activity showcase generally ahead of schedule, into a college culture described by the Research Assessment Exercise, which requests that scholastics distribute broadly, and inregarded peer looked into journals. Undergrad papers have a tendency to be around 10000 up to 12,000 words, with coursework on ashowed Master's degree 5,000 and expositions 15,000. An exploration Master's thesis is ordinarily around 30,000 words (however these are ending up less normal, somewhat in light of the fact that their length does not relate to any class of expert scholastic written work).

Eventually, this choice lies with the companion commentators of the journal(s) to which you present your work. In any case, as a rule, the better a bit of coursework is. The more, it will resemble an expert article, so you can be guided by your imprints and your supervisor. The piece should be engaged and most likely very particular far-reaching degree is probably not going to deliver new discoveries at a beginning time in your examination profession. In India, a stamp more than 70% is a decent sign. All things considered, a few managers are more reassuring than others; desire and guarantee in coursework can please analysts, yet won't in themselves persuade peer-reviewers; on the other hand, straightforward however new perceptions (for instance, showing the impact of one content on another) may not display the creativity or broadness which inspectors and driving journals to need, yet can bear the cost of an important commitment to a respectable journal.

The key likely persuading factor in scholarly distributing is. They want to impart your plans to others. I prefer not to leave new research on the rack. In any case, there are some more hired soldier components to consider: Pros: Academia rotates around distributing, so it regards demonstrate that you can do it. Since you have put all that work in as of now, for what reason not go an additional mile, If your later research like Doctoral research, takes after on from prior like, however, can exclude it, it might be helpful to distribute it and refer to it. Similarly, if your Ph.D. takes another bearing, distributing prior work can show your broadness. Scholarly productions can likewise look great in different fields. Someone who does dialect checking and duplicate altering likes to demonstrate. He/She can create proficient level scholarly English.

Cons: Potential scholarly businesses might be more intrigued by your capability to distribute than your reputation and they may want to see a few vital pieces in high-status journals than a bigger amount of minor research in average ones, so it might be smarter to concentrate on your doctoral research. Bosses might be suspicious of a lot of broadness in look into, keeping in mind that you spread yourself too meagerly to have a noteworthy effect in a field. On the off chance that your exploration delivered test information which you are as yet mining, it might be reasonable to hold it under wraps until the point that you have finished. For postgraduates or researchers, time invested composing for distribution is energy far from research and theory composing. You (and additionally your area of expertise) may think that it is hard to accommodate the advancement of old work. And it is with the quick creation of your proposal.

II. SELECTING A JOURNAL

Selecting a journal, it scans for a dug in an esteemed journal, preferably one which scientists in your field routinely examine. You can spot applicants from your own exploration perusing, yet additionally by checking the productions arrangements of offices where you might want to work. Your chiefs can be especially helpful for inside data about which journals are, say, shy of entries in your general vicinity, or noted for a moderate turnaround. Be practical about whether a given journal/publication board (normally recorded on the fronts of the journal) will be thoughtful to your work: great journals may dismiss great work for reasons of belief system, topical attachment, or basically unreasonable length.

A journal's association with the internet is another variable to consider. It appears to be genuinely certain that journals with an electronic incarnation. They are more generally read than print-just ones, those articles in Open Access (OA) to online journals. They are subject to be all the more broadly read once more. You can likewise enhance permeability by posting your articles without anyone else or in an institutional storehouse, and there are sufficient journals that acknowledge this training I would encourage you to abstain from distributing anyplace which would keep you from it (or attempt to charge you for the benefit). Be that as it may, be that as it may, you arrange these factors, know about the primary concern: in spite of the fact that over the long haul it might be essential to be generally perused, at a beginning time in your profession it is most likely more critical to have the names of broadly perceived and all around regarded journals on your profile information.

Gathering procedures by and large have brought down status and slower turnaround than journal issues. Journal editors ordinarily have a sensibly unfaltering stream of entries. They touch base in a pretty much-completed state to can dismiss the weaker ones. They move straight to distribution with the great ones. In any case, individuals getting a book together can't ordinarily be so selective, they will be unable to dismiss poor work for expect that the gathering will be too short, and will frequently need to pause while moderate supporters start acting responsibly. An encouragement to add to meeting procedures may be the main indication that somebody should

need to distribute your work, which may influence you to need to state 'yes please!' straight away. Be that as it may, they are best kept away from.

III. PEER- REVIEW PROCESS

Utilizing the peer- review process, think about pointing high and, accepting you are rejected, overhaul your work and move a rung down the pecking request. If your journal or your work is not accepted and when it acknowledges it, you have to send the remarks and recommendations of its peer- reviews. These will likely sting, yet they are regularly nitty-gritty and master, and reacting to them precisely can be significant in sharpening your work. You may then resubmit to a similar journal, yet I regularly believe that it is beneficial to make a new beginning with an alternate journal. Of course, in some cases, you do simply get an audit that is really off the check. Any negative overview gives off an impression of being feeling the loss of the objective at, to begin with unmistakably, so give you several days to muse on it before responding. Furthermore, even an awful survey will have some valuable focuses, if just to demonstrate to you where you could have been clearer. Past that, it might simply be best to leave yourself to attempting another journal.

To the mechanics of thinking of them, I now move from the items of common sense of transforming coursework into articles. Comprehensively, articles and great coursework have comparable attributes: careful, exactly referenced perusing; clear and exquisite written work; and unique contentions and it is normally conceivable to compose coursework. You were composing just as an article, both raising your imprints and making distribution simpler. In any case, there are some potential contrasts to know about.

Coursework is cautious; it is tied in with legitimizing yourself to analysts while in articles. It is your ability to accept and your composition is centered on laying out your contention. Hence in coursework, you may need to demonstrate your comprehension of key level-headed discussions, hypotheses or approaches notwithstanding when this does not propel your contention, but rather in articles, your grip of these issues is acceptable. You require rather getting to the point, specifying more extensive issues as contextualisation, however utilizing your references to guide the peruser to fitting reviews or key investigations. Coursework is author focused, it is tied in with taking in your way around the train; how to look into and compose. Your directors and inspectors are a hostage gathering of people: perusing your work is their activity. Be that as it may, articles must be peruser focused. The primary inquiry you ask for an article is 'would I be able to be tried to peruse this?' – Thus does every other person! You need to make the noteworthiness of your work quickly clear and make it as simple to process as could be allowed.

IV. THE COALFACE

Some time ago ten-year-olds read *Great Expectations* for the sake of entertainment and when researchers sat ruminating over optional writing. There was not all that quite a bit of this, and the

individual specialist was more critical than now, so significant scholars could stand to give meager and enigmatic references. They additionally created some fundamental work, so you may have perused a considerable amount of their stuff on undergrad and Master's courses. It might be as it, times change. Journals are the social affair for new, coal-stand up to ask about. Your perusers need to know the motivation behind your article. It is very quick to skim your trade for material which interests them, mine your references and continue ahead. These terms may not be simple thinking in. Your first real research or first distributed article is critical to you (and ought to be). It is normal to consider it your masterpiece (which, actually, it might well be), into which you should fit every one of your thoughts. I surmise that the key here is to acknowledge, that your first distribution won't be your last. It is more imperative that it is acknowledged for production, read and referred to, than that it is your entire arrangement of thoughts.

Length, Journals' promise limits are usually around seven thousand words and occasionally up to ten thousand. As often as possible they don't express this explicitly – you have to prompt their slants from what they convey. When you endeavored to fit your examinations into 15,000 words, or no ifs and or buts 30,000, you may see these figures as unnerving. Here are a couple of plans starting close to nothing. Though shorter bits of, say, 5,000 words are seen in demonstrated Master's courses as preparing continues running for the paper, I found them less requesting to change into articles. You have a short piece focused on a strong, if, one of a kind dispute or on new data; you may focus first on working that up crunching. Dealing with expressing a half year resulting in finishing a touch of work will empower you to cut 10% easily. Past that, returning to a piece after a long squash and pruning establishment material soul to the references, you may see that the real meat is of a sensible size. Every so often a long theory truly has a huge short focal point of new, basic argumentation.

V. CHOPPING

This is my top choice since it can expand the rate, amount and readership of your productions at the same time. On the off chance that your paper is great yet won't crunch, the key is to slash it up into a few pieces. This is hard, on the grounds that you will appropriately see your contentions as a natural entire, every component reliant on the others. I was startled to hear that manage in material science is 'one paper, one thought'. Yet, the standard stands: journal production is tied in with putting your contentions into particular units, later ones alluding to prior ones. When you have not yet had one article distributed, it feels unsafe to consider an arrangement which may develop over a few years; in addition, prior pieces may be information overwhelming and fairly dull to lay the basis for all the more intriguing conclusions in later (maybe higher-status) productions. Yet, you should get into the beat of this at some point or another. Be that as it may, a few journals additionally distribute short notes of 1,000– 3,000 words. Notes are not exceptionally esteemed, but rather can be valuable methods for repackaging

little however huge perceptions that underlie your contention yet would mess up your article. They are additionally generally brisk and simple to compose and distribute.

VI. STYLE

By the way style, I don't mean your own style. This will create with understanding. All that is extremely vital is that you compose clear, formal writing. Style alludes to a given journal's organizing of references and accentuation. The regarded history editorial manager of an Anglo-Saxon investigations journal was as of late asked 'Why is no history articles at any point distributed in your journal? Will you not let individuals can't help contradicting you?' And he looked down tragically and insightfully answered, 'No – I'd distribute anything if just the references were designed accurately'. In India in any event, students regularly don't appear to figure out how to do this – and in the hard sciences it appears not to issue, on the grounds that there is cash accessible to pay experts to carry out the activity, however for journal distribution in expressions of the human experience and humanities, you must be thoroughly reliable, as well as you should organize your work as per your objective journal's style.

VII. SIGNPOSTING AND STRUCTURE

Author-focused work has a tendency to accept and knowing the peruser as much about the subject as the writer. In addition, undergrad perusing material much of the time expect to learn that you don't yet have: this may give you the feeling that impervious written work is satisfactory, or even a classification necessity. Despite what might be expected, you have to compose as basically and unmistakably as you can: complex contentions are sufficiently hard to ingest without being severely communicated and leading the peruser by the hand. I am not the main individual to instruct you to state what you will state, say it, and afterward say it once more. This dependably appeared to be depressingly inconvenient to me. I needed my composition to mirror my own particular experience of disclosure: to lie out my proof and contentions to the point that they all met up like the last, brilliant scene of a Poirot novel. For the peruser, in any case, this is somewhat similar to when somebody drives you to a gathering in a piece of town where you have never been and afterward says 'you remembered the way, didn't you?' So I guarantee that it is a word of wisdom: say what you will state, say it, and afterward say it again.

Obviously content, I can't reveal to you what to compose! An essential for a scholarly article is for the most part, obviously, that you have something new to the state. This isn't as basic an announcement as it might sound. In a few ways, having something new to the state has more to do with talk and sorting out than with veritable substance. Similarly, as races have a tendency to be lost as opposed to won, articles have a tendency to be rejected for their shortcomings instead of acknowledged for their benefits. Envision you are a companion analyst sent an extremely dull article which makes an intensive review of past grant, with no new scholarly substance of its own. In the event that its title is 'Twentieth-Century Educational Policy in the India Boroughs: A Survey of Scholarship', and it opens by expressing a requirement for combining the grant in the

field, at that point you would scarcely feel like you could dismiss it, since saying 'It's exhausting' isn't viewed as a very much contemplated, mentally satisfactory clarification. In the event that then again, you got a similar article, however, it was called 'New Perspectives on Twentieth-Century Educational Policy in the India Boroughs', you would no uncertainty keep in touch with the editorial manager saying 'This cases to offer new points of view, yet in reality it offers none'.

The issue that I have regularly experienced in the substance of articles in view of coursework, at that point, isn't that they don't have anything new to the state, yet that writers have not prevailed with regards to influencing their unique commitment to clear. They neglect to state unequivocally how their focuses move past the current grant regarding a matter, and see synopses of existing information as objectives in themselves, as opposed to a way to indicate what is new in their own particular work. Frequently students start their exploration in view of a specific point or theme and don't understand that this unique setting isn't really the one in which their new experiences bode well. Be set up to remain over from your work, assess what your new discoveries are, and to consider them all alone terms. Thusly, even very little bits of knowledge can regularly be bundled as valuable and attractive articles. This thought should moreover immediate, and how you develop the substance of your work as you change your coursework into a journal or an article. On the off chance that your unique commitment is that you have another overview of grant, you should make an additional push to guarantee that your study is finished. In the event that your unique commitment is that you saw that all the legends in a novel wear top caps and every one of the miscreants wear bowler caps, check whether this is the situation in the writer's different works, or read more about the social importance of various types of caps in the writer's general public: put the new material at the focal point of your contention.

VIII. INTRODUCTION AND CONCLUSION

Composing the Introduction and Conclusion of a Scholarly Article, Scholarly articles are the basic cash of the scholastic group. College specialists, regardless of whether researchers or instructors in expressions of the human experience and humanities, are judged more on their distributions, and specifically on their record of production in referred journals, than on some other academic action. This is on the grounds that the central business of the rehearsing scientist is to fabricate and spread learning, and the insightful article is the primary vehicle for guaranteeing unique information about the world. Researchers in each train make learning claims by composing articles that are referred by their associates and distributed in authority journals, in spite of the fact that the ordinary shape and substance of these articles fluctuate from teachers to teach, some broad exhortation can be given on their development. Whatever the insightful field, all journal articles display prove for an arrangement of learning claims in dialect fitting to the standards of the scholastic group, with the aim of influencing different individuals from the group that the claim is substantial. Everything in the article is intended to help the information claims.

This article concentrates on the written work of presentations and finishes of journal articles in expressions of the human experience and humanities but on the other hand, is applicable to those in the sociologies. These areas are especially essential. The introduction 'includes' the article to the editor of the journal first and who by then picks regardless of whether to send it to refs who along these lines will provoke him or her whether it is proper for the generation. The introduction furthermore fills in as a noteworthy part of the 'shop window' of the last type of the article: hard-crushed perusers will check the title, reasonable and preface to pick if the substance and system of the article are appropriate to their own specific research interests. The conclusion is similarly imperative in that it outlines the accomplishment of the article and maybe proposes headings that the group may take in broadening the exploration depicted in the body of the content. The recommendation of conclusion effects that the article ought to preferably have at the end of the day. In furiously focused scholastic groups, it regularly takes politeness to make proposals of this kind.

Research into the structure of research article presentations has concentrated. But it is more on the sciences and sociologies than expressions of the human experience and humanities. This is most likely in light of the fact that much research into insightful written work has emerged from the viable weights of showing scholarly English to abroad college students whose favored controls have had a tendency to be the sciences and sociologies. In correlation, the traditions that administer examine writing in expressions of the human experience and humanities mull moderately disregarded. All things considered, most would agree that, after some time, a genuinely engaged arrangement of traditions has developed in the sciences and sociologies, while in expressions of the human experience and humanities look into there is a more noteworthy variety in the structure and style esteemed adequate in insightful written work. It is in this manner similarly hard to bind the standards of research composing that win in expressions of the human experience and humanities.

Swales in his investigation of the acquaintances with a look into articles in the sociologies and sciences distinguished a structure of potential. He portrayed as *'Making a Research Space'*. The estimation of this characterisation all the more, for the most part, is that it communicates the reason that any presentation should serve, specifically, be imparting to the peruser the examination region and the creator's position as for it. Swales recommends that presentations may be subdivided into the accompanying 'moves': Establish a region, that is, recognize your exploration point, Identify a specialty, that is, distinguish some issue inside that examination theme that requests consideration, Occupy that specialty, that is, indicate how you will address that issue and there are different methods for achieving these 'moves'. For instance, the primary move can be proficient by (a) stating that your exploration theme is essential, (b) making some sort of speculation about the examination point, as well as (c) looking into the already distributed writing on the subject.

In an important recent essay, Daniel Gile discusses the differences between translation research and interpreting research, and suggests that the latter is some way behind the former in terms of theory and empirical research.

Having set up the field by announcing its centrality, made a couple of hypotheses about it, and investigated past research, Bassnett by then moves to recognize her own one of a kind forte, a claim to fame in truth prescribed by the 'critical late paper' that is the last piece of past research said in her first move. By and large, specialties are recognized by (a) contending that past research isn't right, (b) demonstrating a hole in past research, (c) bringing up an issue about past research without belligerence that it is totally wrong, as well as (d) proceeding with a convention that past research has begun. He doesn't fit so perfectly into this characterisation:

Gile points out that difficulty in interpreting research include having to draw upon various disciplines, including linguistics, sociology, psychology, neurophysiology, communication studies etc. He also notes the different emphasis placed by researchers into conference interpreting and court interpreting (Gile, in Schaffner: 2004).

Gile draws consideration to the longstanding contrast in customary ways to deal with interpretation and deciphering, which have brought about there being two distinct groups, who frequently experience issues sharing their inquire about with each other, yet proposes that the speed of innovative change which has such a noteworthy effect on interpretation and translating rehearses comprehensively might proclaim a rapprochement between scientists working in these areas. Bassnett's system can be perused as a blend of choices (b) and (d). She indicates crafted by a past scientist in demonstrating that a heretofore unexplored research road has been opened up by mechanical change (i.e. there is presently a 'gap') and she follows in the convention of this past specialist in moving to possess that specialty. Bassnett along these lines figures out how to pass on a nearby family relationship with prior research while as yet keeping up an innovative approach.

As proposed before, the three essential moves in the '*making an exploration space*' show are best observed as an expository system that is effective however potentially prohibitive in expressions of the human experience and humanities. The sciences and sociologies are portrayed by a critical thinking approach; that is, an arrangement of research inquiries or theories are indicated, a technique is conceived to gather and investigate information to answer these inquiries, and the consequences of the examination are talked about and studied in the end segment of most logical articles. Research articles in the sciences and sociologies have developed to express this critical thinking strategy, whose achievement has made it socially effective in academic groups. Expressions of the human experience and humanities regularly acquire at any rate a portion of

the expository garments of the sciences, yet customarily there are different courses to information, and therefore different methods for making learning claims.

Michael Cronin's article *'Burning Down the House: Translation in a Global Setting'* looks at the part of news mediators as social specialists in the worldwide enlightening society. The prologue to this article does not have an exemplary three-move structure; rather it sets up a complexity in world-sees, a difference approved by subtle reference to abstract and basic writing. Cronin's presentation is maybe more average of expressions and humanities articles that by and large permit more noteworthy scope for reminiscent pictures and point of view shocking analogies as substantial roads towards edification. His opening complexity advances to prior authors who are cited liberally – however it is noteworthy that every citation is trailed by a concise remark that develops its significance to the contention to be produced. At the end of the day, the citations are utilized deliberately, as opposed to gorgeously. After the opening differentiation, the presentation settles down into a structure more much the same as the sociology and science demonstrate: there is a short survey of appropriate prior writing, a recognizable proof of a specialty ('a measurement to interpretation action which has gotten to some degree less consideration...'), and a move to involve that specialty by question-raising.

The examination of conclusions to academic articles is less itemized. It maybe then that on look into article presentations. An amalgam of different discoveries recommends that scholars finishing up an article choose at least one of the accompanying moves: a). Abridge what you have accomplished in the article b). Assess what you have accomplished in the article (e.g. by expressing its suggestions or restrictions) c). Envision and defuse conceivable counter-claims d) and giving some recommendations for future research. Susan Bassnett's article again fills in as lighting up an outline of the varieties that can be played on these four topics: Suggestions for future research...

In an essay that studies political discourse analysis from a translation studies perspective, Christina Schäffner argues that translations reveal the impact of a range of different conventions, norms and constraints. She is interested in linking translations to social contexts and so seeking to uncover both the causes and effects of translation in different systems. She sets out an interesting list of questions that need to be taken on board by future research.

We can see here again Bassnett's inclination for connecting her own particular research to the inquiries raised by others, Gile in her presentation and now Schäffner in her decision. By so doing, Bassnett stresses that her own particular research is a piece of a continuous, dynamic and respectable insightful undertaking, a critical point to pass on to a conceivable manager, arbitrator or peruser. Note that while she states that there 'is a lot of work still to be done in this rich, underexplored field' she doesn't determine precisely what that work may be; a few analysts

recommend that the customary '*blessing giving*' move of distinguishing specific roads for future research is waning ceaselessly in a scholarly situation where look into venture financing is progressively looked for after. The lesson of this brief discussion of the openings and closings of scholarly articles is, before long, not to take after the right style or structure of the representations showed up, yet to do as these essayists have clearly done, thinks intentionally. Consider what you have to do in the opening zone of your article, that is, induce us that what you are doing is a key and that the way you are doing it is enthusiastic and valid. And at last, sorts out, pack what you have done and additionally its criticalness to the gathering whose savvy intrigues you share.

IX. SUBMISSION OF A PAPER FOR PUBLICATION AND THE PUBLISHING PROCESS

This paper gives an outline of contemplations while presenting an article in a journal. It clarifies a portion of the distributing procedure after acknowledgment and not to illustrative of all journal distributors yet draws on systems that we use in journals. It is constantly best to check with the article office or distributor in the event that you have particular inquiries. The decision of journal, the distributor is not the primary point for receipt of a submitted paper. The academic editor of the journal, or possibly the publication office at which he/she is based and it will be begun of the procedure once you submit, is essential to pick the correct journal for submission. It is a rupture of journal strategy in the event that you continue with copy accommodation. You could risk being banned from submitting further papers if found by those journals. It may prolong the procedure, however, it is smarter to send to one journal and anticipate a choice and before sending to another for thought.

X. IMPACT FACTOR

The Impact Factor (IF) is increasingly being utilized as a measuring stick for execution and achievement for the science and sociology journals. A journal's Impact Factor (IF) is ascertained by the number of referred to articles in a distribution as a level of that journal's content over the previous two years, inside a particular branch of knowledge. In a few regions, utilization of the IF has dominated different parts of surveying the nature of a journal to the point where even proficient residency depends on staff accomplishing distribution in the most noteworthy IF journals. History is the main branch of knowledge secured as articles typically do not refer to different journals, tending rather make reference to books in the humanities. In this way acitation premise isn't deliberately accomplished, is temperamental, and unfit to be regularly assessed. For some journals, IF remains a helpful extra component to assessing quality however different factors, for example, notoriety and universal scope ought to likewise be taken into thought.

XI. PRESENTATION OF YOUR PAPER

It sounds plainly obvious, be that as it may, you stand an altogether higher probability of being considered on the chance of that you pick a fitting diary to submit to, and this does not by and large happen. If the scholastic publication director sees that your paper does not relate at all to

the diary, by then this will bring about a quick negative decision before it even finds the opportunity to peer-study. After the exertion that you have put into your paper, put a comparative effort into finding a fitting diary: banter with the vital indicating staff in your school and see where comparative papers on your branch of learning have been conveyed to read the degree of the journal(s) you are captivated by. For any Journals, there is data accessible on their home page of each of the journals, including the extension from the connection '*About this journal*' and a link to '*Directions to creators*'. The Instructions to creators are important as most journals hold an incredible store in the presentational component of the composition and this additionally enables to accelerate the audit process. It gives a message to the journal editor that you have tried for your paper. It complies with the directions and that you are reacting to those prerequisites. The Instructions will give all the data about expressive presentation, the layout of references, spelling necessities for watchwords, ask for two-fold spacing, and may even connect to a template which a few journals give if additional information is required on introduction and format, for example, a posting of how abbreviations ought to be displayed.

XII. ABSTRACTS

Numerous journals request a conceptual. Composing this is an expertise in itself, and it is worth taking the push to keep in touch with one obviously. Modified works are without copyright and all things considered, distributors, deepest cases, make them unreservedly accessible on the web. Online clients allude to the conceptual of the paper to influence a judgment about whether they need to peruse the article. It is worth making certain this briefly covers what your article. It is about as it could influence whether it is perused or not. It is vital for distributors to guarantee that articles get as much online activity as conceivable as bookkeepers utilize use insights as a measure for whether they keep buying into a journal or not, so it helps if clients know what they are going to peruse. Furthermore, we will reveal another online component called the Author Data Center. It is enabling distributed creators to see their own use statistics and screen how much their paper. It has been referred to and what number of hits it has received online. In the event that you are still in question about the decision of journal at that point does contact the editor and inquire as to whether you can quickly examine your paper. You will spare both your time and the supervisor's whether you can do this. It is not profitable additionally to ask the publisher which journal you ought to distribute it. We think about the journals to distribute yet not as adequately well as the manager of the journal, whom you should contact specifically.

XIII. SUBMISSION

Numerous journals acknowledge, and in reality support, email accommodation of paper and pictures in a high determination. Journals that once demanded a plate and four printed copies are becoming far less normal to ensure that all your material is finished on submission like article, dynamic, watchword (if appropriate), pictures (named), subtitles etc... Clearly, give your contact points of interest and email to help with correspondence and proofing.

Pictures are frequently a bogeyman in distributing as the quality of multiplication can be poor. On occasion, this can't without a doubt be settled as the main picture might be harmed or of low quality yet do check whether decisions can be sourced and evade photocopies. With some alteration at the typesetting stage, a few pictures can be reproduced sufficiently little to decrease the conspicuousness of low quality or pixilation but the general nature of your article will be lessened if the pictures look feeble. You could check this with the scholarly editorial manager or simply ask the distributor specifically, the production office can exhort on picture quality, albeit few contributors consider asking the distributor before they submit. Irreconcilable circumstance, Authors ought to likewise express any potential irreconcilable situation, which may include: inclusion with pharmaceutical financing which may impact distributed outcomes; the creator being an individual from the publication board or working with the manager; or installment for work done which may impact the distributed material. The article office can supply more data on this.

XIV. PERMISSIONS

The territory of most prominent perplexity frequently concerns authorizations and this can identify with re-utilization of writing, verse and, all the more naturally, with pictures. Basically, most distributors are probably going to reject production without confirming that consent to utilize outsider material has been secured. The permit that you will sign will express that you warrant all outsider material. It has authorization for utilizing. Inability to address authorizations implies that, actually, you will be in rupture of the permit. Frequently, supporters are hesitant to examine such consents until the point that a journal has acknowledged their paper; yet as the article can't be distributed until the point when rights have been managed, it absolutely helps if inquiries with the rights-holder begin as quickly as time permits. As this is such a wide territory and in reality, a hazy area in the realm of copyright law, possibly only a couple of focuses ought to be made and you can allude particular distributors' sites for more detail.

XV. SUGGESTION

A recommendation is to consult over any charge that an establishment or exhibition statements to you. It is likely that they need to hold your business as opposed to losing you as a client and as a rule, will bring down their charge in the event that you clarify your scholastic, non-business explanations behind utilizing the picture. It is influenced to clear that you require rights for the print and online adaptation of the journal. Additionally take note of that in the event that you basically can't pay the charge for this, at that point backpedal to the rights holder and simply request the print-just charge and influence it to clear to the scholastic proofreader you are submitting to this is the thing that you have done, so it can be evident that the picture ought not to seem on the web.

XVI. PEER REVIEW AND MANUSCRIPT MANAGEMENT

The manager ought to send you an affirmation of receipt for your accommodation. You should seek out them on the off chance that you don't hear anything further inside a sensible timeframe. Here and there the activity of booking in new entries is completed by the supervisor's article associate and he or she might be low maintenance, so there can be intermittent deferrals in correspondence. The supervisor will then evaluate to whom your paper ought to be sent to peer-audit. This differs as per the journal yet most pick two analysts, some select essentially for one, and there are journals that send to six, yet these are a minority and have a tendency to be on journals that have a high gauge of entries and need to counsel specialists in the field to guarantee that the papers are suitably audited at a sufficiently high level.

It is reasonable for saying that a few journals have a superior framework than others for peer audit, however as the commentators are additionally bustling scholastics. They are not generally paid for this work; it can be hard to chivvy analysts without losing their generosity and administration as a commentator. A decent editorial manager ought to have the capacity to guarantee that the assessing procedure happens rapidly and productively and you ought to surely enquire where your paper is in the framework. A few editors utilize an expert original copy following programming, for instance, the organization Scholar One's framework called '*Composition Central*', which we prescribe for execution for article workplaces to enable to coordinate the framework for those that have a high stream of entries. One of the numerous focal points of this framework is that it enables the creator to sign on and see where his/her paper is in the framework, such as following a dispatch allocate. This is chiefly the arrangement of science journals in spite of the fact that we are moving this out to humanities and sociology journals so they can likewise profit. Until the point when this innovation is set up, it will be dependent upon you to ensure that the publication office is dealing with the survey of your paper and it may be worth asking the normal audit time when you submit so you know to what extent the procedure is probably going to take.

XVII. FEEDBACK

The feedback on your paper will be one of the accompanying: accept with minor amendment; acknowledge with significant correction or reject. The proofreader ought to give you an outline of what the commentators said in regards to your paper. An editorial manager ought not to withhold this data from you; in any case, you won't be demonstrated the full remarks from an analyst. You should deal with re-draft and restore the paper from the remarks, counsel, and guideline the supervisor gives you. Abstain from taking a shot at a paper for a really long time as journals are progressively requesting long-past due re-working of papers to be submitted as a fresh out of the plastic new accommodation and should experience peer audit once more. Branches of knowledge can proceed onward in the meantime. There is no assurance that a journal

will acknowledge this paper after the time you have been chipping away at it. You can inquire as to whether the journal has a re-accommodation arrangement.

XVIII. ACCEPTANCE TO PUBLISH AND COPYRIGHT

Expecting your paper has had it accepted. The publication office will write to affirm this and should issue you with a *'Task of Copyright'* or *'Permit to Publish'* frame albeit infrequently this is issued for verification organize. It merits perusing this deliberately as it plots what you may or may not be able to with your paper once distributed. Arrangements change however in any Journals we more often than not request a License to be marked which enables you as a writer to hold responsibility for an article and stipulates what kind of re-utilize is permitted. On acknowledgment, any adaptation of the paper you may have online must be expelled.

XIX. PRINT AND ONLINE PRODUCTION

Accepted articles at that point, go to the distributor where we have them duplicate altered electronically to house style and checked. It is sent to the typesetter electronically and proofs are typically dispatched from the setter by email to the creator to check. We, for the most part, request these to be pivoted in a couple of days and the evidence can be faxed back with increased amendments or an email sent expressing what remedies to make. On the off chance that the evidences are vigorously increased at that point once in a while second verifications or *'reconsiders'* are issued for last checking. With an arrangement of production called *'Publish Ahead of Print'*, articles are facilitated online on a different piece of the site to guarantee quick distribution inside a month and a half as opposed to sitting tight for an issue to be amassed. At the point when the supervisor is requested to collect an issue, he can do as such from the Advance Access some portion of the site and pick which articles ought to go into the following issue. The papers are then expelled from the *Advance Access page*. It shows up in the appointed chapter by chapter guide. For journals that don't settle on this framework, we would anticipate that distribution will be 10-12 weeks from accommodation to the distributor.

The writer will be given a URL web connect to his or her article. It can be utilized for facilitating on an individual site or imparting to companions and invested individuals yet. This can't be utilized for business purposes. There is likewise prone to be sans 25 printed copy offprints gave and a few journals offer a duplicate of the full print issue that the article shows up in. The acknowledged article is made accessible as a major aspect of a membership at a bargain to libraries and individual supporters. Content in the journals is additionally sold to gatherings of libraries, called consortia, and sold through different outsider rights bargains like ProQuest, Project MUSE, or Lexis Nexis, or on an article level by means of Pay Per View. In less continuous situations where the journal isn't really being perused in English, it might be converted into different dialects and sold to target markets. All these are distinctive strategies the distributor uses to spread substance as comprehensively as could be expected under the circumstances.

XX. POST-PRINT POLICY AND INSTITUTIONAL REPOSITORIES

Numerous colleges and subsidizing offices need to see distributed papers. They are from their staff made accessible in online stores either in subject-based archives or that which the foundation has set up. This involves warmed civil argument right now: the more foundations' financial plans are consistently pressed, the more they are pushing with the expectation of complimentary access to their staff's own distributed work. At any journals, they are prescribing that their journals embrace a strategy to manage such inquiries from creators with respect to how they can store their paper. We are upholding that a creator can just store content two years after distribution, with no prior form of the paper permitted to be kept before then to shield the membership base from being undermined by access to the free substance. In the event that a foundation or subsidizing organization commands the writer to make content accessible as quickly as time permits, at that point the writer must pay for the article to be made unreservedly accessible and this should be possible through our '*Open Access*' framework which is altogether discretionary for the writer. Such subsidizing for production is probably going to originate from the financing offices or the establishment. The way to distribution isn't generally simple, however, it is ideally valuable to see a portion of the contemplations of production and expel a portion of the riddle that can emerge from the procedure. If all else fails, it is more secure to counsel the journal or the distributor so as to make the procedure of accommodation as clear as would be prudent.

XXI. CONCLUSION

This article is intended to investigate composing for academic journals from numerous perspectives: from the perspective of the student, the author, the peruser, the publisher, and the commentator and checked on. Steady perusers may see the repartition of certain focuses in a few of the sections. These covers have not been altered out for several reasons to right off the bat, they make a similar point from alternate points of view and therefore shed more light on the point than a mono-dynamic discourse would; secondly, it is trusted that hearing the significance of specific issues worried by several sources will drive the lesson home. We trust this is a helpful and usable introductory content for early profession specialists. Support, or if nothing else weight, to publish is as of now there for a significant number of us with the goal that most postgraduates need as well as have to publish for an assortment of reasons. This is a content borne out of an intrigue in mechanics of that distribution and a want to demystify its procedures, with the goal that readers might discover it no less than somewhat less demanding than it may some way or another have been.

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2.

Caste and Race in India: Myths and Realities

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Abstract

Caste socially constructs race and enforces inequality through powerful ideologies and unequal distribution of resources Race, rather than being a material entity, is a practice with real and pernicious effects (Baber, 2010). It is the sociologists' views which are relevant in understanding caste and race. Some of the data and insights garnered by them are now brought before the public gaze. Racism, under the facade of caste is still commonly accepted in India. To many academics, social stratification in India is declared as a form of "hidden apartheid" and is a nationally shaped racism comparable to the treatment of blacks in South Africa (Svensson, 2014). Racism in South Africa and India are analogous as both include factors of binary opposition and mutual repulsion (Berreman, 1972). This paper parallels race and caste and tries to draw similarities between both. A historiographic analysis has been done for the study.

Full Paper

The caste system in India has received attention of foreign travellers from early times. Megasthenes of the third century B.C. was probably the first to give an account on caste. Hieun Tsang of the seventh century A.D. was another to give a reasonably detailed picture. It was the Portuguese who gave the name "casta" to the system in place of the locally prevalent term of Jati. Later on the researches of Indologists on Sanskrit linguistics might have sparked a racial theory and equated it with caste. It was only towards the end of the nineteenth century and during the twentieth century that the subject received proper scientific study when sociologists entered the field. Sociological studies are still continuing at micro-field level. While the country refers to itself as secular, it is not referring to politics being entirely different from religion.

According to Ghurye, there were six major features of caste as it was practiced in Indian society, each exemplified through numerous instances from a wide regional base. Out of these six, while the first, the fifth and the sixth demonstrate aspects of material communal life, the other three pertain to caste as a whole. Firstly, there was a *segmental division of society* where the "citizens owed moral allegiance to their caste first, rather than to the community as a whole." This compartmentalization of society into groups was horizontal in nature, with the membership to each group being based on birth. The membership to a group allots status, roles and tasks to the member which has to be accepted as obligatory. Every caste is further divided in sub-castes

which practice endogamy, making castes small “worlds in themselves”. *Hierarchy*, the second characteristic of the caste system, is vertical in nature and is based on cultural principles like purity and pollution, societal preferences and so on, determining the norms and access of each caste to resources. However, he makes it clear that there is no “ungrudging acceptance of such rank” by all castes and that the status of groups in the hierarchy is often ambiguous. Fourthly, there are *restrictions on feeding and social intercourse*, whereby castes are classified by the restrictions placed upon their sharing Kachcha (cooked) and Pakka (raw) food. For example, there are castes from which twice born castes can accept Kachcha food, from which they can accept Pakka food and sometimes water but no food at all. *Civil and religious disabilities and privileges* differ among sections, reflecting the general nature of caste-based social life such as segregated residence in villages, access to wells, temples etc. In the caste system, there is, fifthly, *a lack of unrestricted choice of occupation*. Occupations are fixed hereditarily and the castes specialize in their own respective jobs and castes put restrictions on the entry of others into their occupation. In fact, many caste groups are named after their occupation or its specificities. Lastly, there are *restrictions on marriage*, with each sub-group preventing marriage outside the group.

Racial theories surfaced in the nineteenth century when scholars of linguistic studies discovered the affinity between Sanskrit and the European languages and noted that the Sanskrit description of the system was varna dharma. Varna in common parlance means colour and by extension the colour of the skin. So the theory enunciated was that the fair-skinned Sanskrit-speaking Aryan invaders introduced this hierarchical system after encountering the brown-skinned Dravidians and the dark pre- Dravidians and appropriated the top echelon for themselves. This theory supports the relation between caste and race. It does not even satisfactorily explain the system's colour scheme of white, red, yellow and dark for the four castes. The Brahmin's duty is to lead a pure life of austerity and spirituality and be an example to others in that direction and so white, standing for purity, is his symbol. The Kshatriya won many wars and hence red the colour of blood. The Vaisya collects wealth and gold and so yellow, the colour of gold, is his symbol. The Sudra who was denied access to knowledge was given the dark colour, the opposite of the light of knowledge. The British historian, Thomas Babington Macaulay stated that “a single shelf of good European library is worth the whole native literature of India and Arabia” (Bose, 9). Indian culture was seen as inferior from the onset and the British “viewed the Indians with hatred, contempt, dislike and distrust” (Bose 1981: xv). Shortly after British colonization, the Aryan Invasion Theory gained its fair share of followers. Reginald Horsman highlights the theory: “philological studies had shown that the Caucasians had two separate origins... ,one of them was the “Indo-Germanic” or “Arian” race that had originated in the Hindu Kush of central Asia, had spread outward into India and Persia” (Horsman, 295). Once in India, the Aryan race “had deteriorated... by mixing with dark skinned aborigines” (Horsman, 37).

Max Muller and study of the Vedas in the latter part of the 19th century and his reconstruction of the early Indian past put the stamp of authority on the theory of an Aryan race.

Although well aware of not confusing race and language, he nevertheless proceeded to do just that, as did other scholars of the time. He argued that the word varna used for caste in the Vedic texts meaning color referred to the fair-skinned Aryans and the dark-skinned dasas. Caste was much emphasized as the distinction between the upper caste Aryans and the lower caste Dravidians. One of the epithets used for dasas was *a-nas*, which he read as without a nose, and this was at a time when the measuring of nasal indices was regarded as firm evidence, although the alternative reading is *an-as*, without a mouth i.e., not speaking a comprehensible language. Situations of conflicts between the two are mentioned and this was taken as proof that the Aryans invaded north western India and established themselves as conquerors in the mid-second millennium BC. This idea has now been discarded and the preference is for a graduated migration and much mixing with existing inhabitants—except among those few who continue to insist that the Aryans were indigenous. Differences in language and rituals were obvious. The structure of Dravidian languages was not the same as that of Indo-Aryan and therefore the racial distinction was also underlined.

Crawford, a Scottish governor argued that the Aryan race was diverse:

Some are black... some brown... and some very fair... Some are of weakly frame, as the numerous people who speak the language of Bengal; while others are, in comparison, robust, like the people of Europe... Some... have advanced from the savage state to the highest civilization; whilst others, like all the Hindus... continue afterwards nearly stationary, making less advance in one thousand years time than the people of Europe in one hundred (Crawford, 270).

To substantiate this idea we can examine Ghurye's views in *Caste and Race in India* (1932). The Indo- Aryans belonged to the larger Indo-European stock that dispersed from its homeland after 5000 B.C. The branch that entered India about 2500 B.C. carried with it the early Vedic religion, and the 'Brahmanic variety' of the Indo-Aryan civilisation developed later in the Gangetic plain, along with the caste system. Ghurye also reiterates the racial interpretation of varna as colour and the idea that the 'dasas' described by the Aryans were the 'dark' and 'snub-nosed' natives they encountered when they entered India (Ghurye, 165). Caste derives from the varna classification of the early Vedic age, which referred to skin colour and differentiated the 'Arya' and the 'Dasa'. The caste system originated as an endogamous institution as the Indo-Aryan Brahmins attempted to maintain their purity by keeping themselves apart from the local population (Ghurye, 125). It may be taken to be a historical fact that people calling themselves 'Arya' poured into India through the north-west somewhere about 2000 B.C. It is equally clear ... that an institution closely akin to caste has been very often described in Sanskrit books, which are the work of either the Aryans or the Aryan-inspired aborigines ... We have seen that the Brahmins, who were the moral guides and legislators of the immigrant Aryans, tried to keep their blood free from any inter-mixture with the lower classes ... [Ghurye, 117-18].

The Aryans invaders entered India with three exclusive classes and absorbed the indigenous inhabitants who "accepted the over lordship of the Indo-Aryans" at the lowest level

as Sudras (Ghurye,172). They practiced some amount of ritual exclusivity but also displayed 'tolerance' by assimilating diverse peoples. The mechanism for this assimilation was caste: The Indian Aryans as later Hindus not only tolerated both beliefs and practices not harmonizing with their central doctrines but also assimilated a number in their own complex. Partially at least, on the social organizational side caste system was the modus operandi accommodating diversity of faiths and practices [Ghurye,165-66]. Because caste was maintained by endogamy and hypergamy, there is a correspondence between caste and physical type, or race (Ghurye, 173).

In India, the caste system relies on the dualistic notions of "purity" and "pollution". The Dalits are regarded as an inferior minority, enabling racialisation to occur in the form of domination (Javaid, Majid and FaruqZahid, 2014). Racism in this sense arises through not only a lack of political democracy, yet also social democracy. The caste system is a matter of elevating some individuals, whilst degrading others. Therefore, although 'untouchability' is no longer a legal act, the nature of the caste system is inherently racist as it discriminates on the basis of difference (George, 2013). The semantic difference between race and caste has been used to justify the racist nature of India. Although, race and caste cannot be declared as one entity, they are overlapping concepts. "It is not that caste is race, but that racism and casteism have comparable effects; they are both processes of oppression that depend on naturalization..." (Natrajan and Greenough, 2009). It is by no coincidence that the Dalit Panthers refer to themselves as such, after inspiration from the Black Panthers (Banerjee-Dube, 2014). Moreover, Dalit political leader, Ambedkar's revolution for the emancipation was heavily influenced by American ideals of equality. In America and India, the same anti-racism jargon resonates in the pursuit for democracy "meritocracy, equality, liberalism" (Narula,2008). The racial theory of Indian society was promoted most notably by Risley, the first Director of Ethnography for India, who took the nasal index as an indicator of the proportion of Aryan blood, which supposedly varies along the caste gradient (Trautmann, 183). Risley's racial theory of caste simply elaborated the earlier two-race theory of Indian history, in which the dark, 'snub-nosed' and primitive Dravidians were conquered by, and partially mixed with, the 'tall, fair, leptorhine' invading Aryans (Trautmann, 202), producing the caste system. This theory was encapsulated in Risley's famous formula: "The social position of a caste varies inversely as its nasal index" (Trautmann, 203). *Caste and Race in India* effectively combines anthropology and sociology, analyzing caste system both through textual evidence as well as structural, cultural and empirical data. As far as the origin of caste is concerned, it had come to India with the Aryans in the Vedic period, therefore terming it a product of race, similar to the ideas of Risely. The Aryans distinguished themselves from non-Aryan groups in terms of colour initially, and with time ethnic loyalties and alliances solidified. To him, Aryans never called themselves superior Brahmins. Rather, his explanation is that caste was not a hierarchical exploitative system but a system that promoted disciplined life, occupation and division of labour, making the system itself one that people aspired to. In *Caste and Race* Ghurye examines Risley's theory in great detail through a reanalysis of the anthropometrical data. He finds that outside the core area of Aryan settlement, 'Hindustan',

physical type does not conform to caste rank, and that there is greater similarity between brahmins and other castes within a region than among brahmins across regions. His conclusion is that the "Brahmanic practice of endogamy must have been developed in Hindustan and thence conveyed as a cultural trait to the other areas without a large influx of the physical type of the Hindustan Brahmins" (Ghurye, 125). While Ghurye criticises specific features of Risley's theory and methodology he accepts the overall framework of racial categorization and in fact proposes new categories for the Indian population based on the nasal and cephalic indices (Ghurye, 125). He bases his argument on the same assumptions employed by the Aryan race theory: that the 'Aryan type' is long-headed and fine-nosed, represented by the people of Punjab and Rajputana, while the 'aboriginal type', represented by the 'jungle-tribes', is broad-nosed (Ghurye, 118). In his argument Ghurye does not distinguish clearly among race, language and culture, although he does add a diffusionist element to his argument by suggesting that Brahmanism and caste spread throughout India as cultural traits rather than through large-scale physical migration of Aryan Brahmins. He also suggests that the relation between the Greeks and the Egyptians was similar to that between the 'Aryas' and the 'Dasas', except that the Vedic people had more reason to show their 'pride and exclusivity' because the Dasas were non-Aryan and of dark colour.

In the above mentioned context caste can be equated with race and caste-based discrimination and racial bias the two sides of the same coin. The controversy involving the government and groups fighting for Dalit rights over the 2001 World Conference against Racism, Racial Discrimination, Xenophobia and Related Tolerance (WCAR), was organised by the United Nations in Durban, has brought these larger, long-debated questions to the fore again. The immediate question is whether the issue of caste discrimination can be taken to an international forum like the WCAR. So far, India has managed to evade the caste-race equation by arguing that caste distinctions are based on social, occupational and economic considerations and not on genetic racial differences. This view however can be challenged by research done by the National Institute of Biomedical Genomics (NIBMG), an institution headed by bio geneticist ParthoMazumdar.

According to recent findings of the NIBMG, based on the analysis of DNA samples collected from Indians belonging to 20 population groups, including different caste groups and tribals, we are descended primarily from four ancestral origins: North Indian, South Indian, Austro-Asian and Tibeto-Burman. There is a fifth niche grouping of the Andaman and Nicobar islanders who are descendants of Pacific Ocean migrants. Barring the Andaman and Nicobar tribals, the other four population groups mingled and intermarried till about the 6th century AD. Then, sometime during the Gupta period of about 1600 years ago, laws based on scriptural and social proscriptions created exclusivist divisions which prohibited intermarriage between these different genetic, or ethnic, groups. Scientists of the NIBMG – whose conclusions have been corroborated and endorsed by Harvard Medical School's David Reich – claim that the present-day caste distinctions trace their roots back to 70 generations of social differentiation based on genetic lines. Seen in this light, caste has a genetic – rather than just a social or occupational – basis, and as such is fundamentally racist in origin.

Another important forum, the Bellagio consultation, has likewise recognized caste as a form of racial discrimination and intolerance. Similarly, the Asian Legal Resource Center pointed out in its statement to the Regional Seminar of Experts, Central and Eastern European States, held recently in Warsaw, Poland, as another preparatory meeting for the Durban conference, that "elitist claims that Dalit concerns are merely historical matters of backwardness and society's functional bases are equally fabrications that aim to perpetuate their subjugation of lower castes". India does not want the caste issue raised at the international level for several reasons. First, it argues that caste discrimination is different from racial discrimination. Second, the Indian diplomatic mission in Geneva has taken the position of denying any violation of human rights in India based on caste discrimination. Third, the caste issue can be entertained at any international forum only in the context where it is proved that the domestic mechanisms of redress have failed. India argues that such mechanisms are still active, even in regard to the question of Dalits. The government has also raised the bogey of nationalism against the "internationalization" of the caste issue. Dalits say caste discrimination should be included on the agenda based on two grounds. First, caste and race, by implication, are the same because both lead to discrimination. Second, the caste issue, prevalent not only in India but also in other countries, including Senegal, should be given visibility at the international level.

If this is so, no amount of social engineering through reservations and quotas in jobs and educational institutions is likely by itself to eliminate casteism and caste conflict, instances of which are daily reported. Indeed, treating caste discrimination as a purely social and economic evil only entrenches such prejudices and provokes inter-caste confrontation, often with tragic results. It's time caste is identified as what it has always been: racism in disguise. As recurrent attacks on people from the north-eastern states, and the antipathy shown to Africans in the country, have repeatedly shown, we Indians are among the most racist people in the world. And – as the recent revelations about the origins of our caste system suggest – we are even racist among ourselves.

The Government of India reiterates its position that 'caste' cannot be equated with 'race' or covered under 'descent' under Article 1 of the Convention - India's 15th-19th Periodic Report to the Committee on the Elimination of Racial Discrimination (CERD). Discrimination based on 'descent' includes discrimination against members of communities based on forms of social stratification such as caste and analogous systems of inherited status which nullify or impair their equal enjoyment of human rights. Therefore, the Committee reaffirms that discrimination based on the ground of caste is fully covered by Article 1 of the Convention. - CERD, concluding observations on India's Periodic Report. These contradictory statements show where India stands as far as caste-based discrimination is concerned. In 2002, the United Nations' (UN) Committee on the Elimination of Racial Discrimination, in its general recommendation no.29, expanded the meaning of the term 'descent' in Article 1 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), to include discrimination based on caste. The convention, which came into force in 1969, has been ratified by 173 countries, including India. Despite this, and despite the United Nations Sub-Commission on the Promotion and Protection

of Human Rights reiterating that discrimination based on work and descent is a form of racial discrimination, the Indian government's stand on this issue has remained the same: caste is not race.

The CERD, an independent panel of experts established under the international convention on racial discrimination, monitors how well signatories are implementing the convention, through periodic reports submitted by State parties. The CERD provides "concluding observations" on these State reports. India's reluctance to consider the issue seriously is clear from the way it has treated its responsibilities as a signatory to the international convention. Though periodic reports are due to the CERD every two years, all of the reports from 1998 to 2006 were submitted to the committee only in 2006 as a joint 15th-19th periodic report. When this report came up for review at the CERD's 70th session meeting at Geneva in February-March 2007, many activists were hoping that there would be a change in the Indian government's position.

However, it soon became clear that neither the heated debates on descent-based discrimination at the Durban World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance in 2001, nor the criticism that the government has faced from various quarters including the CERD, and international civil society and Dalit groups in India, have made any impact. Despite the arguments advanced in favour of treating caste-based discrimination as racial discrimination, the Indian government has refused to budge from its stand. India's joint periodic report detailed the legislative and policy measures in place currently to address racial discrimination, but did not offer an impact assessment of these measures. On caste-based discrimination, the government reiterated its stand that as the Indian Constitution did not consider caste and race to be the same (Article 15 of the Constitution prohibits discrimination on grounds of race and caste and lists them as separate categories), they could not be conflated.

Non-government organisations, individuals and civil society coalitions, which had submitted alternate reports - known as shadow reports - to the CERD, rejected the government's stand. These reports mentioned several instances of caste-based discrimination faced by Dalits. A joint report by the United States-based Human Rights Watch and Centre for Human Rights and Global Justice, titled Hidden Apartheid: Caste Discrimination against India's 'Untouchables', pointed out that more than 165 million persons in India faced discrimination while accessing education, health, housing, property, employment and equality before the law simply because of their caste. The report, dated February 2007, documented India's "systematic failure to respect, protect, and ensure Dalits' fundamental human rights". Discussions and dialogues on India's periodic report at the CERD's 70th session were focused on the issue of caste-based discrimination and the plight of India's Dalit population. The Indian delegation, which was led by India's permanent Ambassador to the UN Swashpawan Singh, Solicitor General Goolam E Vahanvati and academic Dipankar Gupta, among others, tried to establish on sociological grounds that caste was different from race and could not be equated under any circumstances. Gupta denied that caste fell under the term 'descent' as described in the convention. The Indian delegation's stand digressed from the discussion at hand, which was whether caste-based

discrimination was similar in nature to descent-based discrimination, and whether the convention covered such discrimination.

The CERD, in its observations on India's report presented at the session, rejected India's stand on caste-based discrimination. The committee criticised the government for failing to provide information on steps taken to implement anti-discrimination and affirmative action laws and policies. The panel also insisted that the government present such details in its next periodic report. The CERD also expressed concern that India did not recognise the country's tribal population as "distinct groups entitled to special protection under the Convention". It recommended that India "strengthen its efforts to eradicate the social acceptance of caste-based discrimination and racial and ethnic prejudice, eg by intensifying public education and awareness raising campaigns, incorporating educational objectives of inter-caste tolerance and respect for other ethnicities, as well as instruction on the culture of scheduled castes and scheduled and other tribes, adequate media representation of issues concerning scheduled castes, tribes and ethnic minorities, with a view to achieving true social cohesion among all ethnic groups, castes and tribes of India". While India's defiance of monitoring mechanisms like the CERD points to a complete lack of political will to adopt international standards and implement domestic laws to overcome discrimination, it also points to another failure. The country's non-cooperation with international mechanisms, at some level, also points to the failure of the United Nations' human rights mechanisms to ensure enforcement of international human rights norms. Many academics have declared racial discrimination is the public secret of Indian secular modernity (Svensson, 2014). The caste system conceals and hides systemic injustices, whilst enforcing them through subtle norms, customs and traditions (IDSN, 2010). The aetiology of the racialisation lies within the nature of the caste system, the ascendancy and racialisation of difference. The World Conference Against Racism examined caste discrimination as a form of racism amongst other types of xenophobia and intolerance. Although, not identical, it was concluded that racial discrimination occurs through casteism on the basis of descent, nullifying their equal enjoyment of human rights and diminishing 'democracy' (Muigai, 2011). Regardless of how the abuse is defined, it is clear that "its noxious and pervasive character is sufficient enough to invite international attention and condemnation" (Narula, 2015; Page 260).

It is true that theories of race had disastrous consequences in Germany. Three centuries prior to that it had already provided the ideological justification for slavery, indentureship, and colonisation. The application of race as a category to understand social reality within the Indian sub-continent, came much after its use in colonisation. Already by this time, race was no longer the Boasian biological category, even in anthropology. It combined, as Beteille recalls, physical features with social customs, and was largely inconclusive. It was inconclusive, not because race did not exist in India, but because race is centrally about ideologies of domination, so that any effort to construct equivalent/equal biological types - [Aryan, Dravidian, Aryo-Dravidian and Mongolo-Dravidian] in an otherwise "homogenous" non-white culture is bound to fail. If instead, one looked at the use of the word *casta*, and its semantic field in comparison with the semantic field of race historically, the similarities between caste and race would be more than obvious.

As Flores suggests, democracy is impeded because of power vested significations positioning certain groups above others (Das, 2014). Although, India has persistently tried to distinguish caste from the evils of racial discrimination, both involve distinctions based on arbitrary characteristics that are used to dominate (Hanchinamani, 2001). For this reason, caste and race are equally destructive, caste is comparable, if not paramount to race (Reddy, 2005). Racialisation in India is a process of exclusion, caste draws boundaries to delineate who is and is not part of a group. Caste is “inflicted by birth, sanctified by religion and glorified by tradition” (Waldrop, 2004; Page 275). It is institutional and durable, to the extent that it has been referred to as “race plus” (Berg, 2007).

No social group is completely homogenous across region and time. The Scheduled Castes are no exception. However, it is perfectly legitimate to assert the commonality of experience across cultural, linguistic, regional, national and ethnic diversity. Ambedkar's coining of the word Dalit was part of this exercise in unifying the oppressed and forging a common cause. The current move to bring caste within the ambit of the Convention on the Elimination of Racial Discrimination is not a move by the United Nations alone. It is far more importantly an assertion by Dalit groups across the country, part of an effort to realise the visions of anti caste movements in the earlier part of this century. Is it a fact that Blacks and Dalits share a history of subjugation, slavery and social exclusion, that has changed only in form and continues untrammelled even today and that both must have recourse to common instruments of redress which is just as racist. Most people, in India and globally, are surprised today to hear of the presence of a racial problem in India. While most are aware of the caste discriminations so widely and shamelessly practiced in the country, it is seen as a problem completely independent of racial problems such as that in the United States between blacks and whites or those of the Apartheid. But in fact the caste system in India was transformed into a racist ideology within itself.

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3.

Development of Bimetallic Nanoparticles and Their Electro Catalytic Activity

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Abstract

In the present study methanol permeability was carried out using a diaphragm diffusion cell, consisting of two reservoirs separated by an electrolyte membrane with a dense layer of composite membranes to reproduce a phenomenon of methanol crossover in DMFC system. The results revealed that it is possible to synthesize Pt-Ni, Pt- Pu AND Pt- Mo nanoparticles of ~3–8 nm in diameter at temperatures of about 30°C. The catalytic properties of the bimetallic PtBi and PtPb nanoparticles were studied and compared with monometallic platinum nanoparticles. Firstly, the electrochemical oxidation of formic acid to carbon monoxide was investigated, and it was found that the resistance of the PtBi and PtPb nanoparticles against the catalyst-poisoning carbon monoxide was significantly higher compared to the Pt nanoparticles. Comparing the two bimetallic nanoparticles, one sees that the PtPb NPs are significantly more active than the respective PtBi NPs.

Key Words: Bimetallic nanoparticles, electro catalytic activity, Pt-Ni, Pt- Pu and Pt- Mo

Introduction

Global warming and greenhouse emissions are two critical issues currently addressed by the scientists all over the world. Some greenhouse gases, such as CO₂, occur naturally and are emitted to the atmosphere through natural processes and human activities. Recent research also shows that the amount of CO₂ produces from a small car can be reduced by as much as 72% when powered by a fuel cell running on hydrogen reformed from natural gas instead of a gasoline internal combustion engine (Perry *et al.*, 2002). In addition, the world's fossil fuel reserve is limited; hence, alternative and green energy sources are required for better future of our next generation. Hydrogen is the most attractive fuel for fuel cells. It has excellent electrochemical reactivity, provides high levels of power density, and has zero emission characteristics. Nevertheless, distribution and storage difficulties currently pose serious disadvantages to the use of pure hydrogen as the feed for fuel cells in automotive-propulsion (Kordesch, 1996).

Metal nanoparticles possess a high catalytic efficiency and large surface-to-volume ratio. A large variety of methods including impregnation, colloidal deposition, supercritical fluid, and electrode position have been reported for the synthesis of Pt-Ru nanoparticles. The electrochemical route is an effective procedure when compared with others which are intricacy of the fabrication steps and impurity might be involved during the preparation (Hirschenhofer *et al.*, 2002).

Methanol Crossover is another problem in direct methanol fuel cell. In PEM fuel cells, one of the objectives of the membrane is to stop fuel and oxygen to reach the electrode on the other side and undergo non-electrochemical oxidation. Electrons are brought directly from the anode to the cathode along with methanol resulting in an internal short circuiting and consequently a loss of

current (Blomen et al., 2002). Besides, the cathode catalyst, which is pure platinum, is fouled by methanol oxidations intermediates similar to anode.

Materials and Methods

The most significant part of a direct methanol fuel cell is the membrane electrode assembly (MEA). Its basic structure consists of the polymer electrolyte membrane (PEM), two catalyst layers and two diffusion layers. The polymer electrolyte membrane, which separates the anode and the cathode compartment, preferably allows for proton transport. The anodic and cathodic electrochemical reactions take place within the connected catalyst layers directly attached to the surface of the polymer electrolyte membrane (PEM). The diffusion layers on either side of the membrane electrode assembly MEA provide for good electrical contact of the catalyst layers across the whole surface.

Experimental:

Preparation of Nafion/SiO₂/ TiO₂ composite membranes:

Nafion/SiO₂/TiO₂ composite membranes were prepared via in situ sol gel reaction. Firstly, the Nafion 117 membrane was dried at 80°C for five hrs. Then the membrane was dipped into the methanol/water solution and kept for 1 hr. Afterwards, the sample was rubbed out with filter paper. The membrane was then immersed into various proportion of CH₃OH-H₂O/C₂H₅OH-Tetra ethoxysilane (TEOS)/Titanium isopropoxide (Ti(O-i-Pr)₄) mixture solution for five minutes and then membranes were soaked in 0.5 M H₂SO₄ for one hour. Finally membranes were rinsed with deionized water.

Methanol, oxygen permeability:

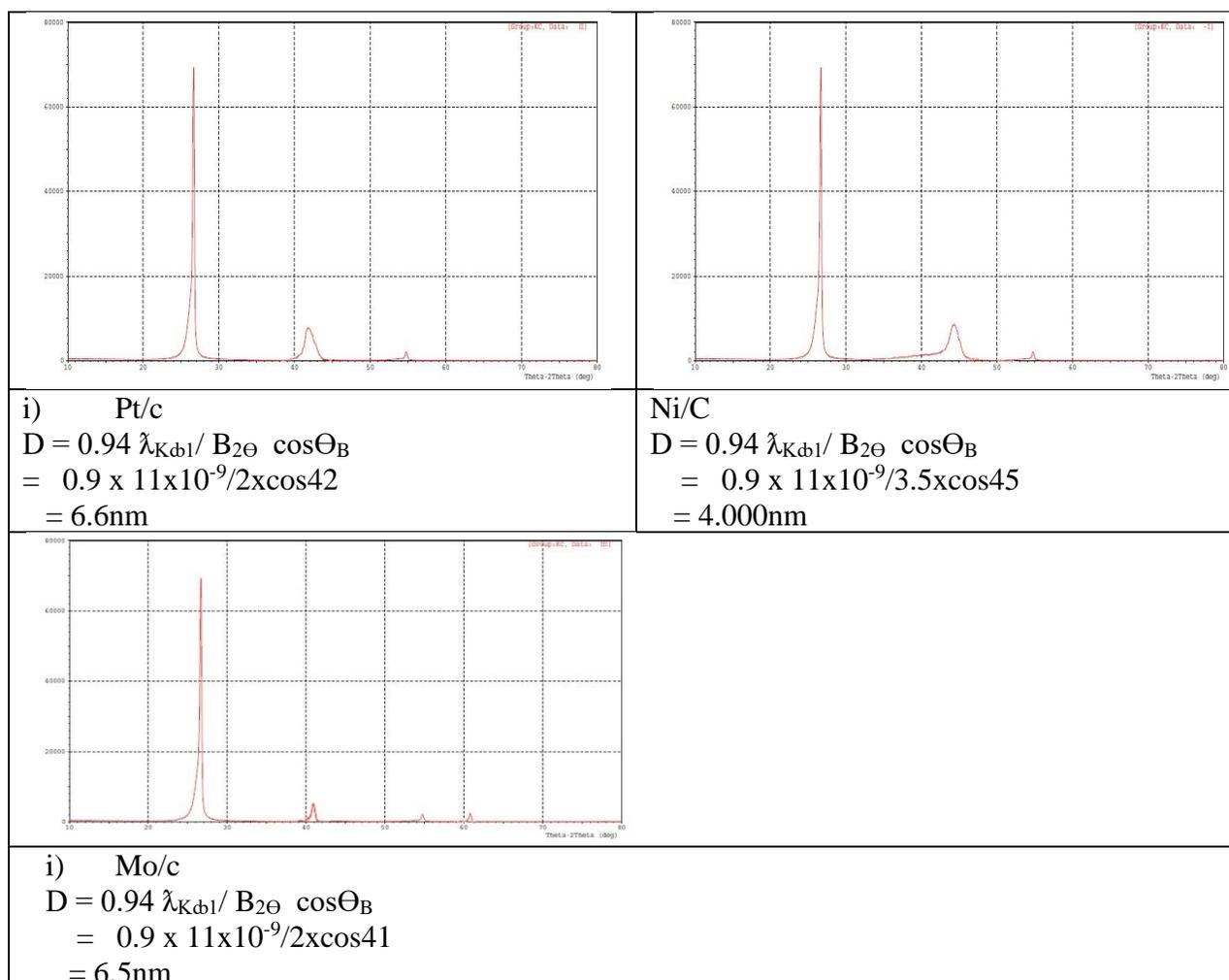
Experiment to evaluate methanol permeability was carried out using a diaphragm diffusion cell, consisting of two reservoirs separated by an electrolyte membrane with a dense layer of composite membranes to reproduce a phenomenon of methanol crossover in DMFC system. The PEM is sandwiched between compartments. Initially the one compartment was filled with 50 ml of aqueous methanol solution and other compartment with 50 ml of deionized water. The solution in each bath was stirred using magnetic stirrer during measurement to keep uniform concentration. Due to the presence of liquid water on either side of the cell, the membrane remains hydrated. Equal amount of solution in both the compartments ensures that equal hydrostatic pressure is maintained. The change in concentration of methanol in receptor compartment was measured for various composite membranes. The methanol permeability across the Nafion 117/ SiO₂/ TiO₂ composite membrane was measured by taking 50 ml of 5%, 10% and 30% methanolic solution on one side of the membrane and 50 ml of water on other side the membrane was equilibrated. In this condition liquid sample of 50 μL were taken every 30 min. from the permeate compartment and analysis was carried out by colorimetric micro-determination method using chromotropic acid.

Colorimetric micro-determination of methanol: 10 cc of sample solution in 50 cc standard measuring flask was treated with H₃PO₄ and KMnO₄ solution. The solution was kept for 10 min at room temperature with occasional swirling to ensure oxidation of methanol to formaldehyde. Sodium bisulphate is then added drop wise to reduce excess of KMnO₄. Solution was cooled and kept in ice bath and 4 ml of cold conc. H₂SO₄ and four drops of chromotropic acid reagent were added. Flask was kept in water bath at 60° C for 15 min. The solution was diluted up to the mark with distilled water. Using distilled water as a blank, absorbance of the solution and standard were measured at 580nm.

Preparation of precursor complexes: For DMFC anode catalyst, Pt-Ni/C and Pt-Mo/C metal alloy on carbon NCK-77 were prepared using molecular precursors as a source of metal. Metal alloy loading is controlled by adjusting the relative masses of precursor compound and carbon support

Result and discussion: Experiment to evaluate methanol permeability was carried out using a diaphragm diffusion cell, consisting of two reservoirs separated by an electrolyte membrane with a dense layer of composite membranes to reproduce a phenomenon of methanol crossover in DMFC system. using appropriate cell design, treating Nafion 117 with 1:1TEOS and Ti(O-i-Pr)₄ significant drop in methanol crossover was achieved.

Pt-Ni/C and Pt-Mo nano composites were prepared using repetitive deposition to ensure both high total metal loading and formation of well dispersed Pt-Ni and Pt-Mo alloy nano crystals. Following each cycle of precursor deposition , the precursor/C composite is heated up to 280°C .
Pt/C, Ni/C



The membrane-electrode assembly set up :

The cell typically consists of graphite bipolar plates, gaskets, two electrodes and an ion conducting membrane. The bipolar plates are pressed against the electrode with gaskets for sealing and collecting current. The membrane-electrode assembly (MEA), which consists of the proton conducting membrane sandwiched between two electrodes (anode and cathode), is the heart of a PEM fuel cell. In each electrode, there is a catalyst layer and a gas-diffusion backing layer. The membrane-electrode assembly (MEA), which consists of the proton conducting membrane sandwiched between two electrodes anode and cathode. In each electrode, there is a catalyst layer and a gas-diffusion backing layer. The membrane electrode assembly having an active area of $9.0 \text{ cm} \cdot 9.0 \text{ cm}$ was fabricated employing a Nafion 117 membrane and two electrodes. The employed Nafion 117 membrane with a thickness of $125 \text{ }\mu\text{m}$ was pre-treated in this work. The pre-treatment procedures included boiling the membrane in 5 vol.% H_2O_2 , washing in DI water, boiling in 0.5 M H_2SO_4 and washing in DI water for 1 h in turn. Nafion/ SiO_2 / TiO_2 composite membranes were prepared via in situ sol gel reaction. Firstly, the Nafion 117 membrane was dried at 80°C for five hrs. Then the membrane was dipped into the methanol/water solution and kept for 1 hr. Afterwards, the sample was rubbed out with filter paper. The membrane was then immersed into various proportion of $\text{CH}_3\text{OH-H}_2\text{O/C}_2\text{H}_5\text{OH-Tetra ethoxy silane (TEOS)/Titanium isopropoxide (Ti(O-i-Pr)}_4\text{)}$ mixture solution for five minutes and then membranes were soaked in 0.5 M H_2SO_4 for one hour. Finally membranes were rinsed with deionised water. Composite membrane was placed between the two catalytic electrodes which were supported by graphite gas diffusion layers. This catalyst layer is in good contact with the membrane, which serves as the electrolyte and the gas separator in the cell. The membrane electrode assembly was fixed between two bipolar grooved graphite plate which were designed to serve methanol and oxygen. The catalysts for the anode were loaded with Pt-Ni/C and Pt-Mo/C each metal were loaded 1 g/cm^2 . the catalyst for cathode was loaded Pt/C. cathode Pt loading were 2.0 mg/cm^2 .

The methanol solution containing 50 ppm CO of several concentrations of methanol (0.5 - 3 mol/L) was served into the anode at a flow rate of 0.5 - 5 mL/min. Oxygen was served to the cathode at 150 mL/min with humidification. Figure 1 shows the cell performance at 300 K and that at 353 K for comparison. The methanol flow rate was varied from 0.5 to 05 mL/min. The performance of the DMFC system dropped at 318 K for all flow rates in comparison with 353K. The lower flow rate showed a slightly better performance. At 333 K, both the open circuit voltage and the current density at 0.4V decreased with increasing flow rate. Although a similar tendency was observed at 318 K, the dependence of the methanol flow rate on the DMFC performance was small because of the low temperature. Figure 1 shows the cell performance at 318 K at different methanol concentrations with the flow rate of 0.5 mL/min. The open circuit voltage decreased with increasing the methanol concentration to 3 mol/L, because the crossover of methanol formed a mixed potential. In case of the methanol concentration of 1.5 mol/L, The current density seemed to approach a limiting value. The study shows that in the overpotential range relevant to the fuel cell anode 0.1 V- 0.5 V, the performance of Pt-Mo/C catalyst is better than the Pt-Ni/C catalyst at 60°C in the lower current density range using 50 ppm CO.

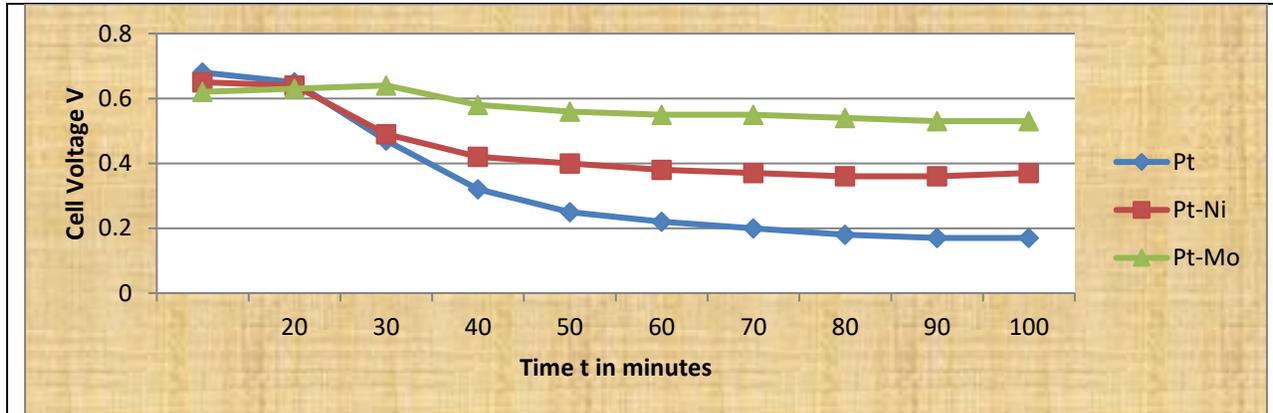


Fig.1: Anode feed 2M methanol 0.5 ml/min, cathode feed O₂ 150ml/min at 318K

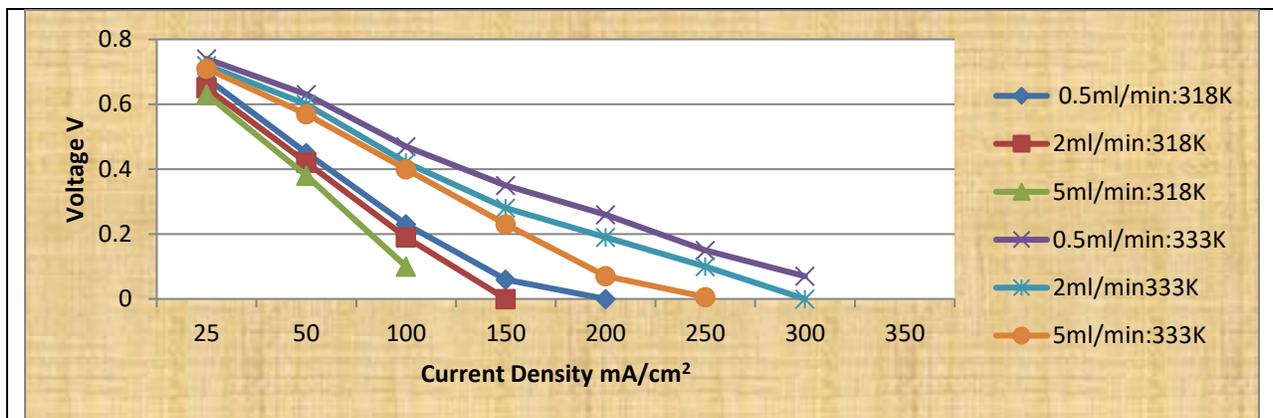


Fig.2: Anode catalyst- pt-/C anode feed 2M methanol.

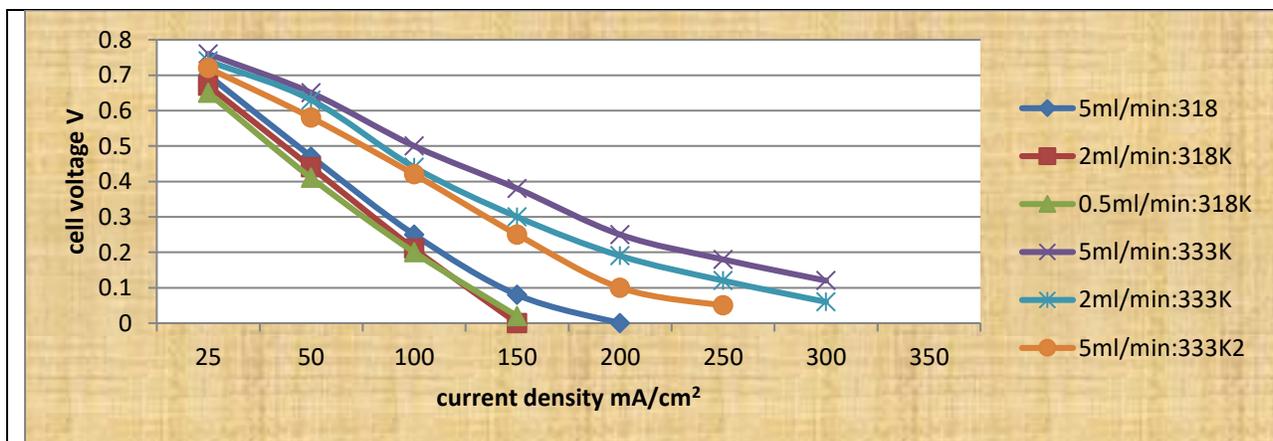


Fig.3: Anode catalyst- pt-Ni/C anode feed 2M methanol.

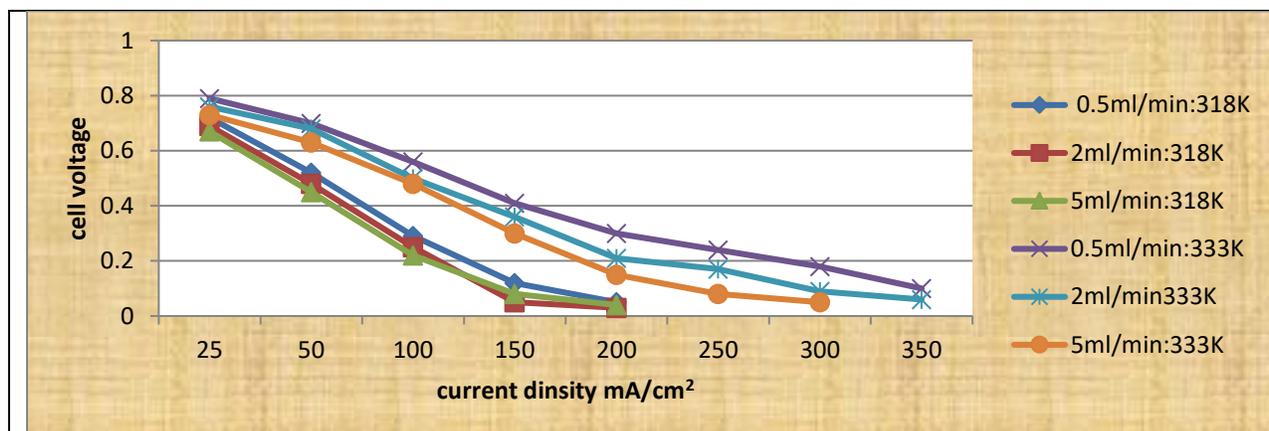


Fig.4 : Anode catalyst- pt-Mo/C anode feed 2M methanol.

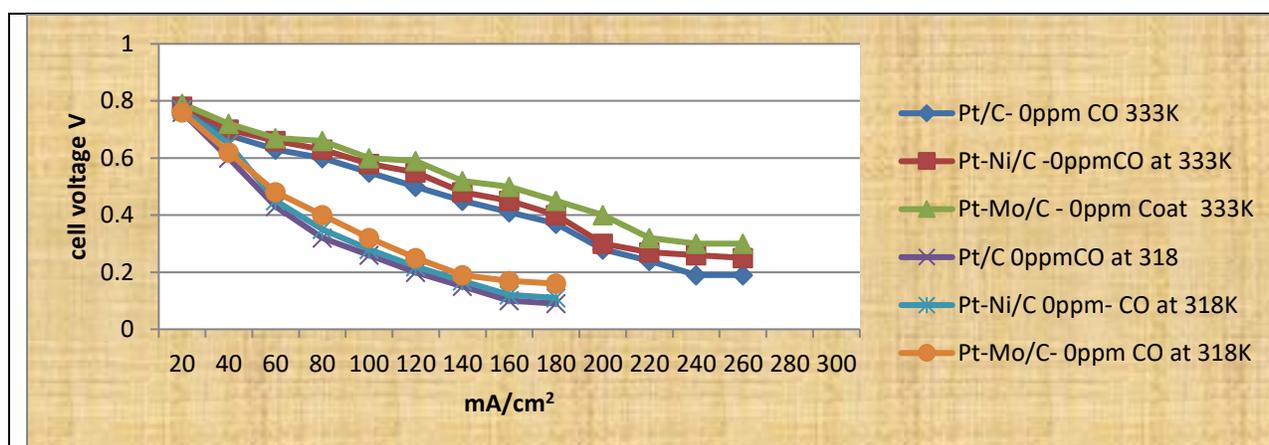


Fig 5: anode flow rate 0.5 ml 1M methanol /min

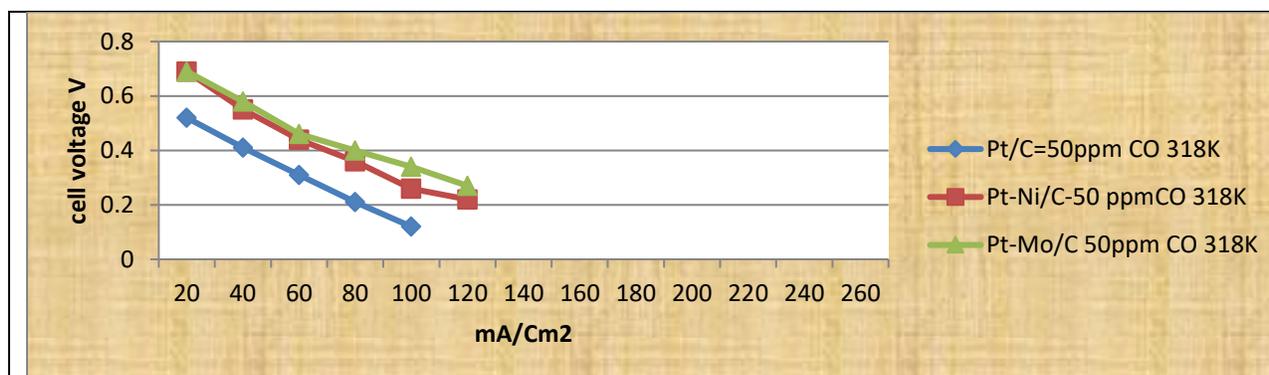


Fig 6: Anode flow rate 0.5 ml 1M methano with 150 ppm dissolved CO /min

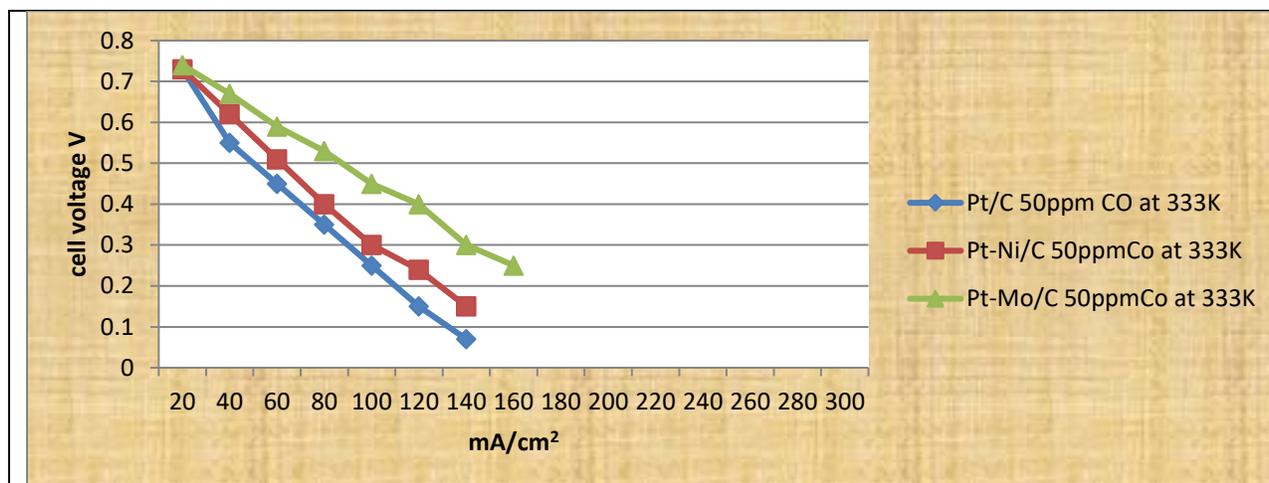


Fig 7 anode flow rate 0.5 ml 1M methanol 50 ppm dissolved CO /min at 333

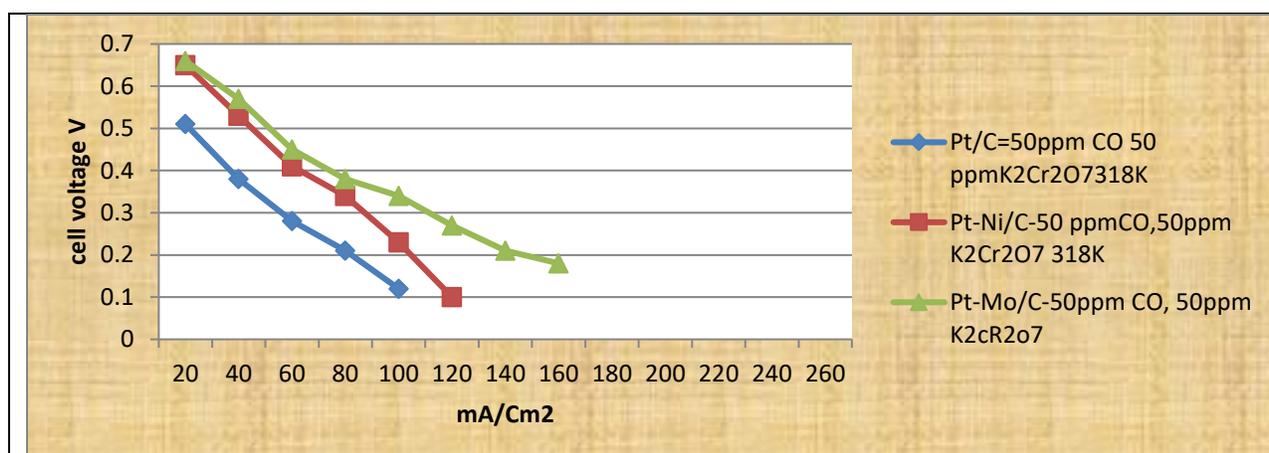


Fig 8 anode flow rate 0.5 ml 1M methanol with 50 ppm dissolved CO and 50 ppm K₂ Cr₂O₇ /min

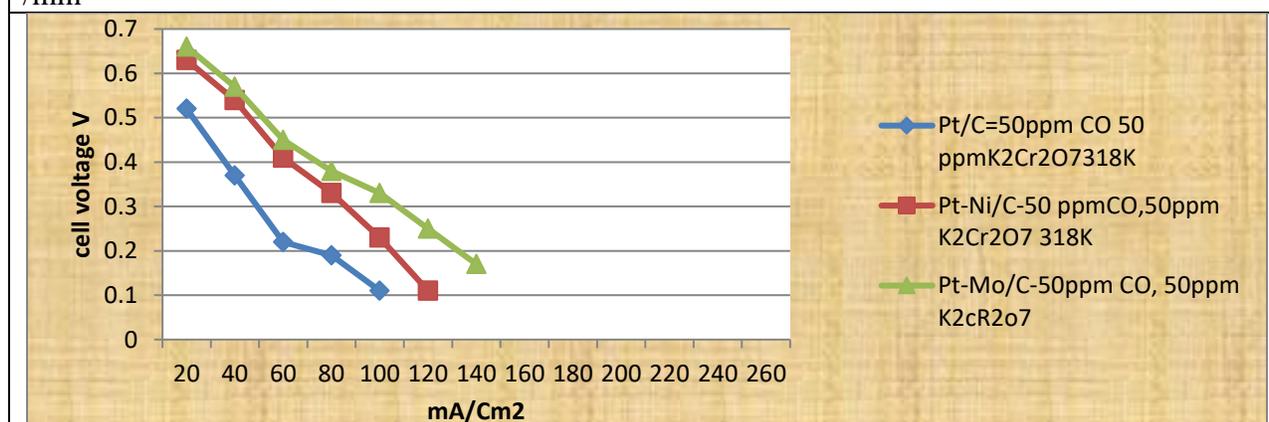


Fig 9. anode flow rate 0.5 ml 1M methanol with 50 ppm dissolved CO and 50 ppm K₂ CrO₄ /min

XRD image 1 for Pt/C shows the partial size of 6.6nm of Pt on carbon support NCK-77. XRD image 2, for Ni/C shows partial size of 4nm on carbon support NCK-77. XRD image 3 for Mo/C show the partial size of 6.5 nm on the C carbon support NCK-77.

Variation of cell voltage with respect to time at constant current density shows the better performance of Pt-Mo catalyst. Fig 1 shows the maximum drop of 500mV in cell voltage when Pt/C was used as catalyst. The performance of Pt-Ni is comparatively better than Pt/c as voltage drop was 280mV. the minimum voltage drop of 80 mV was observed for Pt-Mo /C catalyst. This shows that catalytic activity of Pt/C <Pt-Ni/C<Pt-Mo/C.

Figure 2,3 and 4 shows the cell performance at 318 K and that at 333 K for c. The methanol flow rate was varied from 0.5 to 5 mL/min. The performance of the DMFC system dropped at 318 K for all flow rates in comparison with 333K. The lower flow rate showed a slightly better performance. At 333. Both the open circuit voltage and the current density decreased with increasing flow rate. Although a similar tendency was observed at 318 K, the dependence of the methanol flow rate on the DMFC performance was small because of the low temperature.

Figure 2,3 and 4 shows the cell performance at 318 K/333K at different methanol concentrations with the flow rate of 0.5 mL to 5 mi/min. The open circuit voltage decreased with increasing the methanol concentration to 3 mol/L, because the crossover of methanol formed a mixed potential. It is observed from the graph that cell performance is better at higher temperature and lower rate of anod feed.

Variation of Cell voltage with respect to current density fig.5 shows the better catalytic activity of Pt-Mo/C over Pt-Ni/c and Pt/C. performance of Pt-Ni/C is found to be better than Pt/c.

Addition of 50 ppm CO in the anod flow degrades catalyst this can be shown by potential drop (.Fig.5,6,7) . in presence of CO Pt-Mo/C was found to be showing more tolerance towards CO compare to Pt/C and Pt/C. The effect of addition of 50 ppm K₂Cr₂O₇ and K₂CrO₄ in the stream of methanol and CO was not found to have positive effect on the system. it is observed that cell voltage further decreases on addition of K₂Cr₂O₇ and K₂CrO₄.

Effect of temperature on Surface process at Pt(III) - H, Oxide formation and CO oxidation are well studied; J phy chem B 1999, 103, 8568-8577, N.M.Markovic. T.J Schmidt & others. The chemisorption bond energy of the OH ad state is reported to be temperature dependent. Pt-OH bond energy is reported as -136 kJ/mol. Gibbs energy of adsorption ΔG_{Hupd} Θ is a function of coverage at varying temperature is given by Langmuir equation assuming 1st order kinetics as

$$\frac{\theta}{1-\theta} = \exp\left(-\frac{ErheF}{RT}\right) \exp\left(-\Delta G_{upd} \frac{\theta}{RT}\right) \quad \text{---1}$$

The Gibbs energy of adsorption is assumed to vary linearly with coverage,

$$\Delta G_{Hupd} = \Delta G_{Hupd} \theta = 0 + \gamma\theta \quad \text{---2}$$

Eqn 1 & 2 produces,

$$\frac{\theta}{1-\theta} \exp\left(\gamma \frac{\theta}{RT}\right) = \exp\left(-\frac{ErheF}{RT}\right) * \exp\left(-\Delta G_{upd} \theta = \frac{0}{RT}\right) \quad \text{---3}$$

ΔG_{Hupd} Θ = 0 is initial zero coverage energy of adsorption. equation 3 produces a linear Θ vs E relation for intermediate value of Θ, since the term Θ/(1-Θ) = 1 and very much more slowly with E than the exponential terms.

The apparent free energy of adsorption at any given temperature is characterised by two parameters ΔG_{upd} at $\Theta=0$ and interaction parameter f ; $f = \gamma/RT$.

The isosteric heat of adsorption can be obtained from temperature dependence of Gibbs free energy of adsorption q_{Hst} from the relation

$$q_{Hst} = \partial \left(\frac{\Delta G_{upd}}{T} \right) \frac{\partial}{\partial T^{-1}}$$

and the entropy of adsorption from the relation

$$\Delta S_{upd} = \partial \left(\frac{\Delta G_{upd}}{T} \right) \frac{\partial}{\partial T^{-1}}$$

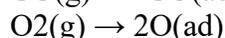
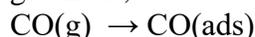
It has been reported that heat of adsorption shows linear variation with ΔH_{upd} from 42 kJ/mol to 24 kJ/mol.

The Pt-OH bond energy was estimated as 350 kJ/mol.

The heat of adsorption of CO on the surface of Pt varies from 140 kJ/mol to 45 kJ/mol.

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The Langmuir-Hinshelwood reaction between adsorbed CO and O atom is well studied and given as,



From the above rate expression can be formulated as,

$$\Delta d \frac{\{CO_2\}}{dt} \rightarrow K_{exp} \left(- \frac{E_{desCO}}{RT} \right) \frac{P_{O_2}}{P_{CO}}$$

The activation energy varies from 33 to 13 kcal/mol.

Pu-238 is a radio active isotope and very powerful α emitter. Plutonium-238 is a special material that emits steady heat due to its natural radioactive decay. Several unique features of plutonium-238 have made it the material of choice to help produce electrical power. Plutonium-238 has a specific power of 0.56 watts/gm. Pu in form of Plutonium oxide doped Pt-Pu/C catalyst is assumed to have maximum tolerance towards CO as Pu acts as a continuous source of thermal energy for longer period.

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4.

**An Empirical Appraisal Of Influencing Factors
On Tourism In Himachal Pradesh**

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ABSTRACT

Tourism as a socioeconomic phenomenon has evolved into one of the largest and emerging industry in the world. In Himachal Pradesh Tourism is an economically significant and has immense potential for developing various forms of tourism and attracting a variety of tourists. Tourism is now added to the long list of established industries with tremendous economic growth and social potentiality in the state as it contributes to the income in the form of tax revenue to the government; and also generating foreign exchange earnings, provide equitable distribution of income, correct regional imbalance and increase employment opportunities are also important contributing factors in the state. The impact of tourism industry, primarily in the host country, is manifold. This is reflected on the economic, socio-cultural and environmental aspects of the country. Tourism has been accorded a high priority because the government believes it will accelerate the overall development of the state. However, there are many hidden costs to tourism, which have an adverse impact on the local economy of the state. The present paper takes into account only positive impacts of tourism on the growth of the state. The study has been based on the primary data. The primary data has been collected through the questionnaire and factor analysis has been used as a statistical tool to achieve the results.

Keywords: - : *Tourism, Economic, Socio-Cultural, Environment.*

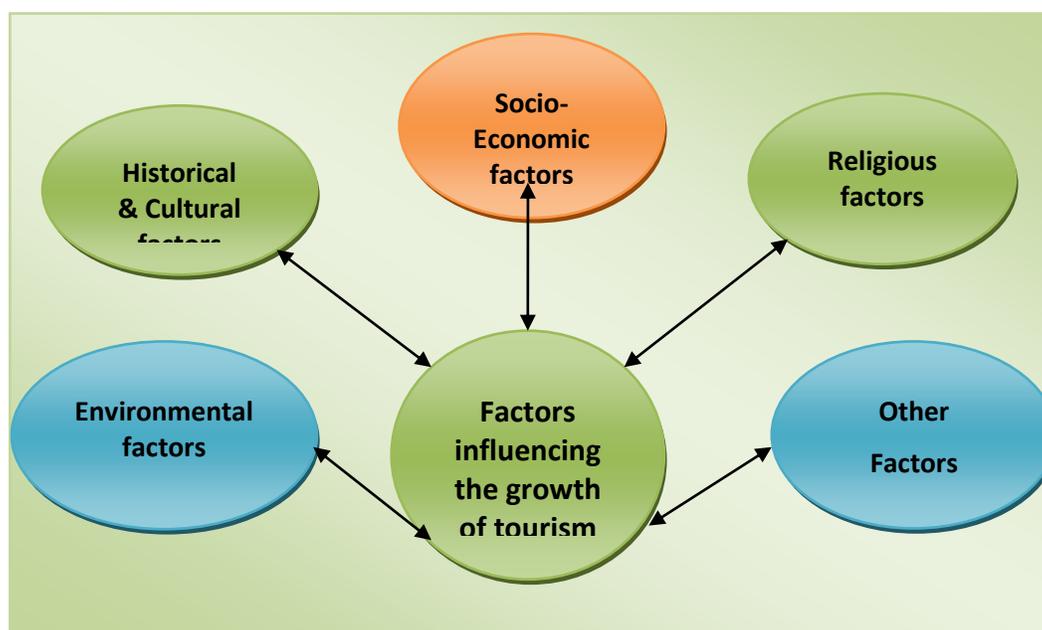
Introduction

*Tourism is one of the leading and fastest growing industries of the world. Today, tourism is one of its promising industries and is making impressive strides. Tourist arrival statistics indicate that there has been a continuous increase in the tourist arrival to India. It has revealed that the number of Foreign Tourist Arrivals in India and the number of Domestic Tourist Visits to all States/UTs was 8.03 Million & 1,432 Million respectively in the year 2015 and India's has a 40th rank in World Tourist Arrivals. The sector's total contribution to GDP is expected to increase to US\$ 136.2 billion by the end of 2016 and is expected to further grow to US\$ 280.5 billion by 2026. The total contribution of travel and tourism to Indian GDP is forecasted to increase by 4.97 per cent per annum to US\$ 280.5 billion by 2025 (7.2 per cent of GDP). In 2014-15 the travel industry contributed Rs 7.6 trillion and 36.6 million jobs to the Indian economy. Investment in the travel and tourism industry is likely to rise by 10% in 2016 over 2015 when travel and tourism investments in the India is accounting for Rs 2.12 trillion, or 6.02% of total investments received.*¹

Himachal Pradesh has immense potential for developing various forms of tourism such as leisure tourism, cultural tourism, adventure tourism, religious tourism, health tourism, alternative tourism etc. and attracting a variety of tourists. The state has a number of charming hill station, historical, archaeological and religious sites, wildlife sanctuaries and national parks scattered throughout the state. As the impact of tourism industry, particularly on the host country is manifold which directly affects its economic, socio-cultural and environmental aspect of the country. **Economic impacts**-As an industry it generates income by sale of goods and services, increase opportunity of employment, increase standard of living of the local people contributions to the government revenue, opportunity to infrastructure development, and foreign exchange earnings to the state. **Socio-cultural impacts**-Tourists are not only bringing money to the destination, but also bring a strong visible life style which is apparent in dress, food, habits and attitude etc. which all bring some newness to the destination area. It has potential to promote social development through employment creation, income redistribution, poverty alleviation, foster understanding between peoples and cultures and provide a cultural exchange between host and guests, increased awareness and financial means for maintenance and upkeep of historical and archaeological sites, revival in the observation of local cultural fairs and festivals, traditional arts and crafts are some of the positive socio-cultural impacts of the tourism. **Environmental impacts**-It is the pleasant environment of the destination that is responsible for the growth of the tourism in the state. Tourism contributes directly to the conservation of fragile areas and habitat. The income from park entrance fees and similar sources can be allocated specifically to pay for the protection and management of environmentally sensitive areas. Special fees for parks operations or conservation activities can be collected from tourists or tour operators. Tourism can also provide incentives for the introduction of administrative or planning controls, which help maintain a quality of the environment that ensures a satisfying experience for tourists.² (Jreat,167-200)

Factors Influencing the Tourism

Figure 1.1



Review of Literature

Tyagi (1989) revealed that Himachal Pradesh is blessed with all the ingredients which impart an importance to places with respect to tourism. Although the state has all the attraction craved by the tourists but still it could not achieve its due place because of the lack of tourist image which is very important in tourism development. (**Gupta**, 1994) observed that tourist mainly preferred to travel to Shimla and its surrounding places, mainly for the purpose of leisure further study concluded that there are various problems generally faced by tourists such as shortage of accommodation, high hotel tariffs and poor sanitary services . (**Kumar**, 1995) emphasized in his study that there is a great potential of tourism in Himachal Pradesh which can lead the state to be a paradise for tourists but these are still untapped. He conducted study on three major tourism potential districts that are Shimla, Kullu and Manali and concluded that to make tourism more influencing factor in the state focus must be given to adventure sports and ropeways for attraction of tourists. (**Jreat**(2001) has examined the tourism policy in the state. Government policies are one of the biggest factors which affect the potential of tourism in the state. The study revealed that the tourism policy of the state concentrates on urban areas without any major linkage to the rural economy. He suggested that tourism policy should be diversified in rural areas through the promotion of adventure and cultural heritage tourism so that the industry integrates with wider developmental plans. In this way, tourism will enhance the income and employment opportunities in the state. **Sharma et al.** (2013) made an attempt in identifying the image of Himachal Pradesh so that the implications may be used for proper branding of the state. He concluded that if Himachal want to position itself as a good tourist destination, then it has to go for the aggressive promotional campaign. It has also observed that domestic tourists in Himachal find some lesser shopping choices, since shopping is on the priority list of the domestic tourists. **Dayananda K.C**(2016) observed that tourism not only adds to the country's GDP, but also generates a lot of employment. In India, the growth of the tourism industry has a multiplier effect on the economic development of the country. He suggested that tourism is a multi-dimensional activity, and basically a service industry, it would be necessary that all wings of the Central and State governments, private sector and voluntary organizations become active partners in the endeavor to attain sustainable growth in tourism if India is to become a world player in the tourism industry. (**Pratheep P. S.**, 2017) revealed that culture plays an important role in economic and social development of the state and strengthens its competitiveness in the coming years. The cultural impact of tourism is concerned with the question of protecting and maintaining the cultural heritage and certain allied issues. He concluded that tourism industry in India is growing and it has vast potential for generating employment and earning large amount of foreign exchange besides giving a fillip to the country's overall economic and social development by protecting and respecting our cultural heritage.

Objective of the study

1. To study the economic, socio-cultural and environmental impacts of tourism in Himachal Pradesh.

Research Methodology

Multi- stage sampling has been used for seeking information from the different categories of the respondents of the research. Three districts (two blocks from each district) have been

selected from twelve districts of the state of Himachal Pradesh. To achieve the objective, a sample of 240 local communities has been taken on the convenient random basis. Information has been collected from respondents by using pre-tested, well- designed questionnaire. The response of these local communities has been taken at five degrees Likert scale. The factor analytical model has been applied on these 28 statements. For analyzing the data factor analysis have been used as a statistical tool. Factor analysis is used to identify a set of latent dimensions that are not easily observed.

Result and Discussion

The 28 statements relating to perception of local community towards the tourism development have been subjected to factor analysis. Prior to Factor Analysis, the Kaiser-Meyer Olkin (KMO) and Bartlett's Test measure of sampling adequacy has been used to examine the suitability of Factor Analysis. The approximate of Chi-square is 5154.856 with 378 degrees of freedom, which is significant at the 0.05 level of significance. The KMO statistic of 0.874 is also large (greater than 0.50). Hence, Factor Analysis is considered as an appropriate method for further analysis of the data.

Table 1.1: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.874
Approx. Chi-Square	5154.856
Bartlett's Test of Sphericitydf	378
Sig.	.000

Interpretation of KMO and Bartlett's Test of Sphericity

- **KMO Test**

Normally, $0 < \text{KMO} < 1$

If $\text{KMO} > 0.5$, the sample is adequate.

Here, $\text{KMO} = 0.874$ which indicates that the sample is adequate and we may proceed with the factor analysis.

- **Bartlett's Test of Sphericity**

Taking a 95% level of Significance, $\alpha = 0.05$

The p-value (Sig.) of $.000 < 0.05$, therefore the Factor Analysis is valid

1.3 Eigenvalues (Select those components with Eigenvalues ≥ 1)

The initial components are the number of variables used in factor analysis. However, not all the 28 variables have been retained. In this present study only the 7 factors have been extracted by combining the relevant variables. The Eigenvalues are the variances of the factors. The total column contains the Eigenvalues. The first factor has always accounted for more

variance and hence has the highest eigenvalues. The next factor has accounted for much of the left over variance as it can and the same have continued till the last factor. The percentage of variance shows the percent (%) of total variance accounted by each other factor and the cumulative percentage gives the cumulative percentage of the variance account by the present and the preceding factors. In the present research, the 7 factors explain 71.494 % of the variance.

Table 1.2: Eigenvalues –Total Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	15.278	35.245	35.245	13.791	31.814	31.814
2	4.691	10.823	46.067	5.399	12.455	44.269
3	3.365	7.762	53.829	3.172	7.318	51.587
4	2.216	5.111	58.941	2.405	5.548	57.135
5	2.071	4.777	63.718	2.222	5.126	62.261
6	1.803	4.159	67.877	2.155	4.972	67.233
7	1.076	3.617	71.494	1.847	4.261	71.494
8	.915	3.281	74.775			
9	.845	2.971	77.746			
10	.728	2.738	80.484			
11	.629	2.491	82.975			
12	.601	2.481	85.456			
13	.561	2.110	87.567			
14	.508	1.948	89.515			
15	.471	1.679	91.193			
16	.440	1.452	92.645			
17	.389	1.237	93.883			
18	.368	1.172	95.055			
19	.317	1.014	96.070			

20	.299	.832	96.902			
21	.252	.690	97.591			
22	.226	.520	98.112			
23	.224	.516	98.628			
24	.173	.399	99.027			
25	.162	.373	99.399			
26	.124	.285	99.685			
27	.087	.202	99.887			
28	.049	.113	100.000			

Extraction Method: Principal Component Analysis

The rotation sums of the squared loadings signify the distribution of variance after the Varimax rotation with Kaiser Normalization. The Varimax rotation attempts to maximize the variance of each of the factors. Further, the table 1.4 shows all the factors derivable from the analysis along with their eigenvalues, the percent of variance attributable to each other, the cumulative variance of the factor and the previous factors. The Table reveals that the first factor accounts for **31.814** percent of the variance; the second factor **12.455** percent of the variance; the third factor **7.318** percent of the variance; the fourth factor **5.548** percent of the variance, the fifth factor **5.126** percent of the variance; the sixth factor **4.972** percent of the variance; the seventh **4.261** percent of the variance.

1.5 Scree Plot

A **Scree plot** tells us about the eigenvalues on the y-axis and the number of factors on the x-axis. The point where the slope of the curve is clearly leveling off (the “elbow) shows the number of factors that should be generated through the **analysis**. It has been seen from the diagram that after factor 7 there is a change in the curve of the Scree plot which shows that after factor 7 the total variance accounts for smaller and smaller amounts.

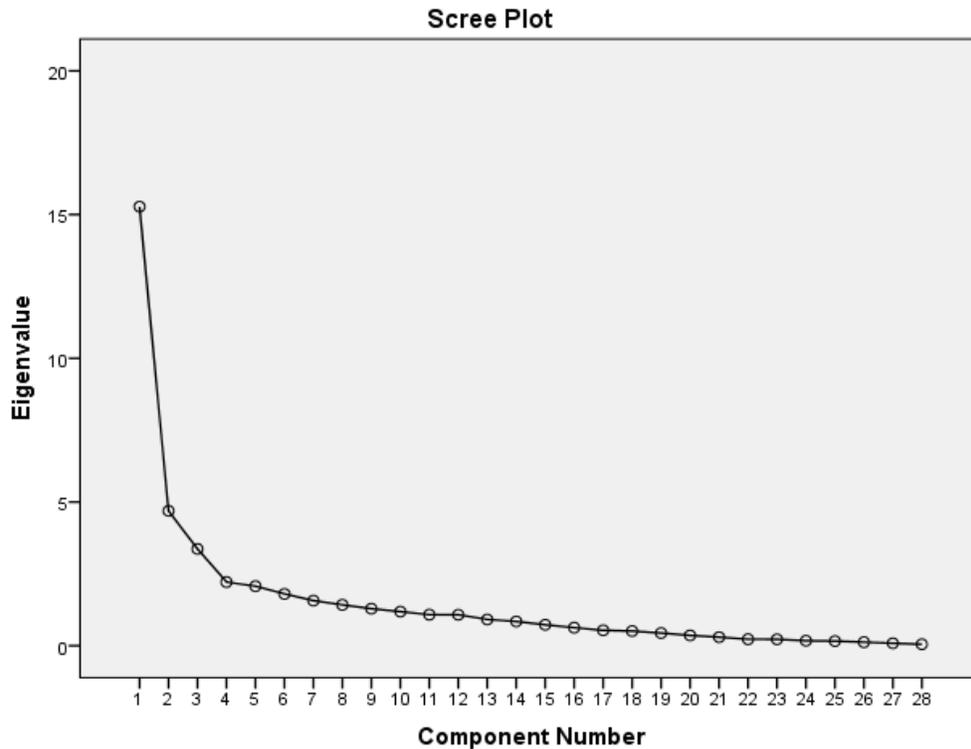


Table 1.3: Rotated Components of Matrix

Variables	Components						
	1	2	3	4	5	6	7
Tourism provides a various employment opportunity in the local area.	.908	.248	-.015	.046	.053	.004	.154
Tourist inflow provides foreign exchange to the state.	.907	.149	.043	.137	-.100	-.028	.099
Tourism provides extra income to the govt. in the form of tax each year.	.903	.169	.004	.189	.062	-.087	.110
Tourism attracts more investment and development in the locality.	.902	.134	.025	.139	.055	-.051	.080
Facilities and infrastructure developed for tourism can also benefit to the local community	.878	.260	-.023	.098	-.012	.061	.151
Tourism creates new markets for community, local products.	.863	.219	.055	.117	-.026	-.110	-.104
Tourism improves the economy of the local area.	.853	.244	-.005	.185	-.108	-.048	.143

Tourism leads to more spending in the locality.	.823	.186	.047	.093	-.043	-.192	-.151
Tourist inflow provides the guidelines for modernization in infrastructural facilities	.631	-.108	-.042	-.298	.165	.146	-.180
Tourism increases opportunity for shopping.	.631	-.008	-.199	-.295	-.265	-.027	.184
Tourism provides opportunities for economic diversification and skills upgrading.	.607	.514	.039	.110	.176	-.092	-.038
Tourism raises the standard of living of people because of money spends by tourists in the locality.	.209	.844	.017	-.021	.016	.140	.029
Tourism provides the concept of social interaction which further boosts the national integration among the tourist and host.	.249	.802	.031	-.082	.082	.120	.037
Tourist inflow improved the self image of the community.	.326	.792	-.043	.103	.191	-.052	-.144
Tourism provides the opportunities to local people to learn something new.	.009	.542	-.037	.144	-.113	.172	.346
Tourism provides cultural exchange between hosts and guests.	.010	.006	.947	.061	.024	.022	-.034
Tourism unites various groups in the community to work together.	- .023	-.023	.935	.017	.046	.012	.052
Tourism encourages the preservation and celebration of local festivals and cultural events.	.185	.050	.028	.658	.118	.179	.100
Tourism is helping to preserve the history of the region (area) that is likely to be lost.	.561	-.194	.096	.599	-.047	-.190	-.115
Tourism provides monetary support for the protection of natural resource management, making the destination more reliable and Attractive to visitors.	- .136	-.010	.046	-.018	.768	-.085	.068
Regulatory measures helping in protecting the tourism negative impacts	.050	.268	-.007	.412	.655	.023	.171

on the environment.							
Tourism raises awareness of environmental values among the people.	.372	.133	.321	-.168	.384	.340	.022
Tourism developments helping in the protecting and growth of wildlife.	-.154	.028	-.016	.107	-.059	.664	.087
Tourism supports forest regeneration conservation.	.036	.153	-.015	.434	.032	.541	-.399
Tourism encourages community beautification and revitalization.	-.042	.331	.073	-.065	-.012	.445	.111
Tourism improves public utilities infrastructure in the locality.	.138	.080	.023	.045	.199	.089	.765
Tourism improves transport infrastructure in the locality.	-.117	-.400	.133	-.060	-.005	.302	.557
Tourism has been able to maintain the quality of water and adequate supply of water in the Tourist destination.	-.198	-.233	-.029	-.078	.044	.252	.540

Extraction Method: Principal Component Analysis.

Conclusions of Factor Analysis

Table 1.3 exhibits the results of rotated component matrix. The Rotated Factor Matrix represents the rotated factor loadings, which are the correlations between the variables and the factors. The factor column represents the rotated factors that have been extracted out of the total factor. These are the core factors, which have been used as the final factor after data reduction. The Factor Analysis has thus identified 7 core factors. They can be categorized as under:-

1.	Economic factors
2.	Social factors
3.	Cultural factors
4.	Preservation of Heritage Resource factors
5.	Environmental factors
6.	Ecological factors

7.

Physical factors

According to the grouping of the factors, each group of factors is named which has represented the grouped factor and represent the factor. First factor seems to relate with **Economic factors** as tourism industry generates substantial economic benefits to both host countries and tourist's home countries it includes factors like opportunity for jobs, Foreign exchange earnings, Generate revenue to the state, attracts more investment, development of facilities & Infrastructure, Creates a new market for local products, Improve local economy of the state, Leads to more spending in the locality Guidelines to provide modernization in infrastructure, increased opportunity for shopping, Opportunities for economic diversification and skills upgrading. All the factors could be termed as important in the improvement of the economy of the tourist destination area. The second factor named as **social factors** as it included the variable such as Raise standard of living, Social interaction and National Integration, self-image of the community, provide opportunities to learn about tourist and their lifestyle etc.. The third factor named as **cultural factors** highlights the factor like cultural exchange between hosts and guest; bring the community together to work with corporately. The fourth factor is loaded with the **preservation of heritage resources** includes factors like preservation and celebration of local festivals which indicates that people of the local culture are being flattered by the international interest in their culture. This enhances the resident pride and promotes the preservation and cultivation of the local culture. The fifth factor named as **Environmental factors** which includes three variables, i.e. monetary support for protecting natural resource, regulatory measures, raises environmental awareness to increase public appreciation of the environment which brings people into closer contact with nature and the environment. The sixth factor named as **Ecological factors** as it includes factors like help in to protect wildlife, to encourage beautification and revitalization of the environment, support to forest regeneration as one of the tourism aims to provide basic information on wildlife management. Tourism encourages governments to manage wildlife resources in a sustainable way, taking into account environment and cultural aspects. The seventh factor named as **physical factors** which includes factor like to encourage to development of public utilities infrastructure, development of transport infrastructure, encourage maintaining quality and adequate water supply in the tourist destination.

Conclusion and Suggestions

The impact of tourism on local communities can be both positive and negative, whether it comes to economic, socio-cultural or environmental effects. The state will do well in reaping the benefits of tourism by cautiously promoting tourism in a controlled way so that industry is integrated into overall developmental plans, and local people gets sufficient time to adjust to the new opportunities open to them. The success of any tourism industry depend upon the local participation of the host community in decision making about the new developments as well as various attempts at introducing something more adaptable to local needs. Tourism is an economic, social, cultural and environmental phenomenon which contributes to generate employment opportunities, promote to infrastructural development, helps to improve poverty alleviation, generate environmental awareness, generate tax revenue to the government, foreign exchange to the state, strengthen the self-sufficient economy and help resource conservation. Therefore local people should take active participation in the management and development of tourism. Government also play important role in the growth of the tourism industry to develop the

necessary infrastructure so that the tourism industry will grow to greater heights and become a real big business contributing substantially to the development of the national economy only need is to take bold decisions to revitalize the industry with the long –term benefits in view.

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5.

The Identity and Cultural Issues in Jhumpa Lahiri's Novel "The Namesake"

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Abstract:

The present paper endeavours to examine the identity and cultural issues and try to understand the conflicts before the second generation of Indian Diaspora with special reference to 'The Namesake' by Jhumpa Lahiri. She is an American author, born in educated middle class Bengali parents in London and grown up in Rhodes Island. Lahiri, genuinely exposes her diasporic experiences in her first novel 'The Namesake'. In this novel Jhumpa Lahiri records the problems and the perplexity of the characters, their feelings and emotions. In the stories the incidents take place one after another and the reflection of the incidents on the character, their reaction to the incidents is venerable. The development of each story and the wrongs being mended either by the character or by situation to bring a craving result on the minds of the readers is the most remarkable quality of her writings. In the case of the first generation, the immigrants face dilemma, consciousness of being an outsider and cultural identity crisis due to the language, dressing essence and food habits. But the second generation immigrants they mainly face the crisis in relation to the personality, identity and adjustment in an alien land. This paper looks into the vicissitude of name and sense of identity and belongingness of the characters of the Indian origin and immigrants in the USA.

Key words: *Diaspora, Identity, Culture, Immigrant, Alienation.*

Jumpha Lahiri is a popular Contemporary American writer of Indian origin was born in London on July 11, 1967 to Bengali parents. Jhumpa Lahiri was awarded the Pulitzer Prize for fiction on 10 April 2000 for her debut collection Interpreter of Maladies. Her mother always wanted and makes efforts to raise Jumpha Lahiri to be Indian although she born in London and brought up in America. She is also known as Nilanjana Sudeshna. She learned about her Bengali heritage from an early age. She is also the first person of South Asian Origin to win an individual prize. The novel Namesake which has also got the best book award of the year. The novel has won critical acclaim overseas for its elegance, perception and compassion in identifying lives transported from India to America. Lahiri an American born Indian has portrayed in a sensible and realistic way of the agonies of non-resident Indians. The present novel revolves around the difficulties faced by a Bengali couple in a different country the clash of cultures, the relationship between parents and children, the generation gap, identity problems etc. This paper makes a modest attempt to analyze the identity crisis, faced by the immigrants as portrayed in Lahiri's novel.

The Namesake revolves around the lives of the Ganguli's. The novel begins with the protagonists Gogol Ganguli's father Ashoke. Ashoke is a graduate student in engineering, who returns to Calcutta for an arranged marriage with Ashima Bhadhuri. They portray the first generation immigrants Ashima and Ashoke and the second generation immigrants Gogol, Sonia and Moushumi. In the beginning scene in which Ashima, a pregnant woman from Calcutta, who is about to deliver her first child, two months before the due date. She is married to Ashoke Ganguli, who is an engineering student at the Massachusetts institute of Technology their families arranged their marriage and she moved to the USA to live with her husband. She lives in

a small and cold apartment and she is alone despite her pregnancy, which is an abnormal situation for the Indians. The naming of the child revolves around Ashoke's past emotional memories and also the traditional ties to the family left behind in India. She successfully bore a boy.

The naming of the child revolves around Ashoke's past emotional memories and also the traditional ties to the family left behind in India. The baby is named after Nikolai Gogol, famous Russian author. Ashoke selects Gogol as the pet name for the newborn baby. The reason is that Bengali culture requires a baby to have two names, a pet name to be called by family and a good name to be called in the society. Ashoke and Ashima have their first born, whom they are forced to name, because of hospital rules and feel of 'red tape'. A baby cannot be released from the hospital with a birth certificate and a birth certificate needs a name. As an official name for their boy, they just write Gogol on the birth certificate, with a hope that they will change later with a good name. They also have a daughter Sonia, who totally portrays the second generation of immigrant Americans and is least involved in family matters.

Jhumpa Lahiri concerns her writings with the consciousness of the need for regaining roots in the tradition of India. She writes about how the English culture produces disenchantment in the minds of the expatriate Indians, and how they find themselves crushed under the burden of alienation and rootlessness. There is a sense of loss of identity with their own culture. With every detail of the experiences of both first and second generation of Indian immigrants, the topics of the stories range from emotional struggle of love to immigrants battling a new world.

The young boy Gogol is engrossed with the matter of his name. His hatred for his name is explained thus "But instead he takes a deep breath and tells the people in the courtroom what he has never admitted to his parents. I hate the name Gogol. I've always hated it" (Lahiri 102). Gogol feels that his name is both unclear, illogical, wildly unreasonable, inappropriate and ridiculous. The reason is that he was born and brought up in American tradition more than the Indian traditions and cultures. He finally decides to get changed to Nikhil. It is as Nikhil, Gogol faces the predicament of establishing his real identity. He finds it impenetrable to acknowledge that Gogol and Nikhil are both a part of his own individual self. He is having two sides regarding changing his name. On one hand we find that Gogol, the son of Indian parents, behaves and acts according to Indian culture and values. On another hand, Nikhil is the free, open-minded person, who has nothing to do with Gogol. His parents never reject their old culture. Gogol and Sonia view their multi-cultural life differently. They both are interested and take pleasure in American food more than Bengali dishes. The reaction of his father is completely different when he announced that he had changed his name to Nikhil. At last the father says, "In America anything is possible. Do as you wish" Gogol feels free from all restrictions. He even begins to have relationships with white American women, keeping his private life a secret from his parents. Jhumpa Lahiri also admits that she never felt comfortable with her name. In her times it was very difficult for the people to spell it and what it meant. She feels that her name was causing people pain on some level. Jhumpa Lahiri's novel, not only speaks to immigrants but also to the original settlers on different levels. However, if a person is born on a foreign land, the question of identity starts to round up, he feels like a total stranger on the new land. The difference in skin colour, language, cultures from a unique blend where he starts to search for his own identity.

Diasporic writing is now a dayacquired admiration.Diaspora is a voyage towards self-recognition,self-definition and self-realization. The Indian Diaspora literature gathers information which solves many cultural and psychological problems. Lahiri's the Namesake is an example of the Modern day immigrant ethnic family. She balances the two cultures and shows struggling of her characters to balance the western and Indian influence. It also shows the character Ashima's determination, patience, boldness, caring mother and her sacrifice. We feel always sorry for her. She fulfilled all roles skillfully.

Thus, the paper analyzes the cultural dislocation of the characters in Jhumpa Lahiri's novel 'The Namesake' The novel leaves permanent and lasting impression on our hearts. Her skill of handling complexities of immigrant experience is a simple and straight forward but a very mature manner of a mature fiction writer. Lahiri weaves together number of narrative threads in her novel.

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6.

**Segregation of Individual Existence
in Edward Albee's Play *The Zoo Story***

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Abstract:

My aim through this article is to propagate that Albee's plays are the true depiction of the dilemma of suppressed modern man. He has evinced existential philosophy in a way which eventually discern the fragmentation of human personality in the modern age. Existentialism Literary Theory deals with man's disappointment and despairs as far as the fundamental continuity between text and world interpreted within social and cultural creation. Existential analysis raises questions on the established codes and conducts of the state and the socio-political norms. It raises profound questions on the personality of the human being passionately ponders over the nature of anxiety, despair, grief, loneliness, and isolation. Edward Albee has obsessively occupied with the individual's quest for meaning and value, freedom and truth that provides to the alienated self in a seemingly disordered and meaningless world.

Key words: *Existentialism, reality, terror and isolation*

My aim through this article is to propagate that Albee plays are strongly influenced by the existential philosophy. He has shown existential philosophy in a very dominant and, authoritative way as far as his plays are concerned. Albee has got the worldwide distinction through his plays. Edward Albee is recognized to be one of the best American contemporary dramatists. The human world is the organization of significant relationships in which a human being exists and in the plan of which he or she partakes. Existentialism Literary Theory as a modern philosophic association deals with man's disappointment and despairs as far as a fundamental continuity between text and world interpreted within social and cultural creation. Existential analysis asks profound questions about the personality of the human being and the nature of anxiety, despair, grief, loneliness, and isolation. Anxiety is more basic than fear. He is also considered as the most controversial one, and his work attracts a plenty range of criticism and mixed literary treatment. Albee became perceived as a leader of a new theatrical movement in America. Edward Albee, who appears onto the American theatrical stage, is one of leading dramatists of his generation after Eugene O'Neill, Tennessee Williams and Arthur Miller. He is also prejudiced by European playwrights like Samuel Beckett and Harold Pinter. His name is invariably associated with the Theatre of the Absurd.

As Foster Hirsch writes:

The plays that established his reputation-The Zoo Story, The American Dream, The Sandbox, The Death of Bessie Smith, and Who's Afraid of Virginia Woolf? Are written with youthful exuberance... since the pinnacle of Who's Afraid of Virginia Woolf? He has moved, gradually to writing high-toned dramas, among 'our betters' and his work has become

noticeably smaller, dryer, and more airless and enclosed (Hirsch, 1978, pp. 7-8).

The Zoo Story is a dramatic piece by Edward Albee, narrating the dilemma of suppressed modern man. The play is a distressing depiction of a young man alienated from the human race. It is a story of loneliness and the anxious need for appreciation that builds to a brutal, devastating climax. There is no doubt that he is inclined by the famous critic Sartre's existentialism which persists human life is absurd at all. In this play the dramatist is unable to give any active solutions to the readers on social illness which he condemns.

In the play Albee focuses on neurotic anxieties, about aloneness, identity and about envy. Albee has written by and large about male characters and no question of most of his plays move around male characters. In this play he has tried to show the inner Psyche of two characters Peter and Jerry. *The ZOO Story* is a play of a depressed man who, stirred with isolation, starts talking with an unfamiliar person in a park and ultimately forces him to conduct a violent behavior. *The ZOO Story* comprises a short one-act with three characters. The prominent characters in it carry with them a sense of alienation and pessimism but Albee handled to deliberate in it the multi-levelled problems of human isolation. Albee has shared his views:

Something very, very interesting happened with the writing of that play. I didn't discover suddenly that I was a playwright; I discovered that I had *been* a playwright all my life, but I didn't know it because I hadn't written plays [. . .] And so when I wrote *The Zoo Story*, I was able to start practicing my 'nature' fully (qtd. in Roudane, Understanding 3).

In the play two strangers meet on a bench in Central Park. Jerry, a lonesome man anxious to make some kind of connection with another person Peter, falls out his life story to the other man. Peter is a reticent, reputable, middle-aged family man in the play. Jerry longs so violently to converse that, when he does make the effort, he alternately scares and fend off his listener. His efforts are not received by Peter, and their discussion soon rises into a harsh argument during which Jerry stabs himself upon a knife which he placed into Peter's hands. Edward Albee educates a close vision of the traumas and the problems of a middle-class man. And he has caught the slight thread of psychological disturbance of human beings, especially Albee lies in the exploration of the inner world of human psyche and sensibility. In his very first play, Albee built a memorial to the intensity of human isolation which can force the person to challenge communication even at the cost of the most precious thing of his own life. The zoo, in fact, provides the ultimate symbolic representation for human isolation.

JERRY. I went to the zoo to find out more about the way people exist with animals, and the way the animals exist with each other, and with people too. It probably wasn't a fair test, what with everyone separated from everyone else, the animals for the most part from each other, and always the people from the animals. But if it's a zoo, that's the way it is (40).

In the play *The ZOO Story* Albee concerned with isolation of an individual in society and the unresponsiveness and callosity *in* human relations. The intolerable sense of loneliness may amount to such strength that even the maximum forfeit is worth it.

It tells the story of a wanderer who performs his own murder with the innocent support of an upper-middle-class editor. The two men are alienated by social class, academic interests, goals, and ways of life. Jerry is from the Upper West Side of, which represents poor living circumstances, while Peter resides in the prosperous East Side. Jerry lives alone in a four-story brownstone rooming house; Peter shares an apartment with his family:

As Lisa Siefker Bailey writes: "Jerry carries with him a need to tell stories in the same way he keeps the picture frames empty in his apartment. If he can just fill the need, fill the frames, he can make a connection that will overshadow the alienation of his existence" (35). The fluent protagonists, Jerry and Erie correspondingly, ask simple and charming questions about personal lives of their inactive listeners who do not wish to be concerned.

JERRY. I loved the dog now, and I wanted him to Jove me. I had tried to love, and I had tried to kill, and both had been unsuccessful by themselves. . . It's just that . . . it's just that if you can't deal with people, you have to make a start somewhere. WITH ANIMALS! . .

And where better, where ever better to communicate one single, simple-minded idea than in an entrance hall?... than with A DOG. Just that; a dog (34-35).

The Zoo Story introduces a subject that will consume the tendency of people to straight emotional walls in order to avoid relationship. Jerry pays with his life for his effort to communicate, to go through into contact with another man. His death is an escape from the antagonism and hopelessness of being rejected by the outer world. The play represents the existential dilemma of its main character in antagonistic world but this predicament, however, has been replaced by the sociopolitical crisis of the city, which is a corporation of persons and can be said to represent the whole civilization. Therefore the important characters in the play, suffer from existential predicament for different reasons. They suffer from alienation, weariness, monotony; meaninglessness in their lives.

The Zoo Story expresses the disaffection and disenchantment of the existentialist drama and Albee has proved in numerous later plays that his interest deception in a rudiments sense of alienation, but the vital need for communication even at the price of death was most expressively articulated in play *The Zoo Story*. He explores the psychological recesses of an individual's quest for life itself, trying, thus to draw the meaning and reason behind the thinking prototype of an individual.

As Lavine (2002) describes:

Granted, says the existentialist, I am my own existence but this existence is absurd. To exist as a human being is inexplicable, and wholly absurd. Each of us is simply here, thrown into this time and place... only contingently, and so my life is an absurd contingent fact. Lavine continues I have stripped myself of all acceptable structure, the structure of knowledge, moral value, and human relationship; I stand in anguish at the edge of the abyss. I am looking into emptiness and the void, hovering over the abyss in fear and trembling and living the life of dread.

In this play we see that Peter in *The Zoo Story*, while reading a book on a bench in Central Park, is harmed by a stranger called Jerry for no reason at all. Then the two men fall into a dreadful conversation until it reaches a calamity that one is killed.

In this play we see the sense of menace is imitated in certain human feelings like fear, insecurity and hopelessness. Menace may appear in a number of ways including physical, psychological and mental ways.

Albee, like other absurdist's, is doubtful of language. He creates his dramatic lines in such a way that its meaning as a communication tool completely fails. Albee employs easy, ordinary and sometimes even childish language, and his intention is not only to exhibit the paralysis of language but also to demonstrate the absurdity of life. For examples:

Jerry. I've been to the Zoo. (Peter doesn't notice) I said, I've been to the zoo. MISTER, I'VE BEEN TO THE ZOO!

Peter. Hm? What? I'm sorry, were you talking to me? Jerry. I went to the zoo, and then I walked until I came here. Have I been walking north? Peter :.(Puzzled) North? Why... I... I think so. Let me see.

Jerry : (Pointing past the audience) Is that Fifth Avenue? Peter: Why, yes; yes, it is.

The character Peter contradicts Jerry, just as the original Peter denied Jesus, whose name also began with a "J." Both Jesus and Jerry are crucified, in a way, by a world which cannot or will not recognize them. Peter, like the sophisticated person, has been living in a dream world from which he must one day be impolitely awoken, and is hardly aware of the reality that surrounds him. He delectably misplaces himself in his book, preferring art to the fundamentals of genuine life. In the play, the sociopathic Jerry is disappointed by the state of American society.

Incapable to fake and maintain meaningful relationships (even with a dog), and disdainful of housing America's happy indifference to anything past its white picket fences, Jerry sets upon the "All-American"

Peter in an attempt to wake him up to the living death of his narrow-minded, worldly existence. Peter the tramp, who unintentionally talks to stranger, is himself a hopeless individual who is very eager to get the emotional support. It is clear from the outset that he has been deprived of a healthy social relationship throughout his life. As Foster Hirsoh mentions:

It is apparent in any historical overview of dramatic writing in the country that it has been Edward Albee (though Miller should be included but a lesser degree) who has shown the theatre writers that they can no longer remain aloof to social and political commitment as their predecessors did for more than a quarter of a century after the demise of social drama in the late thirties.

Albee instructions a close vision of the disturbance and the problems of a middle-class man. And he has wedged the minor threads of psychological commotion of human beings, especially Albee lies in the exploration of the inner world of human psyche and sensibility. He explores the psychological recesses of an individual quest of life itself, trying, thus to sketch the meaning and purpose behind the thinking pattern of human being. Jerry's approach about American life is characterized by descriptions of incarceration. From the conversation of his hive-like rooming house to his story about the play's supposed zoo. Jerry paints a picture of a society in which people are fascinated and alienated from one another by socio- economic and interpersonal barriers. Jerry declares that for him, American life is like a zoo, and he just like an animal trapped in it. So distressed is his need to get away his isolation that he sets upon Peter, a complete stranger, and begins to talk with him.

In this play Peter unwillingly disclose the information of his life to Jerry. He told that he is married, has two daughters, two cats and two parakeets, and holds a supervisory place with a publishing firm. In reply, Jerry tells the story of his own hopeless life and relationships, describing the prison-like rooming house where he lives, and a landlady who lusts after him. Jerry suffers from isolation. He is alienated from the society, from his fellowmen, and from himself. The play portrays Jerry self doubts, fears and guilt. Jerry suffers from a split personality as well as a sense of disorientation which expresses his neurotic conflicts.

Jerry's greatest fear is that Peter will stand up and leave, but this never happens. Peter does not just walk away and let Jerry have the bench because Jerry is clever and clever enough to keep Peter there. In order to force Peter to face his delusions, a violent act is necessary. He begins pushing Peter, taking more of the bench for him. He provokes Peter, mockery his middle-class blankness: "You fight, you miserable bastard; fight for that bench; fight for your parakeets; fight for your cats, fight for your two daughters; fight for your wife; fight for your manhood, you pathetic vegetable" (47). In the play Jerry experiences the existential being-as-object, not as-subject; thus, he long stop become a subject adopting an alias. Exactly, he does not have his personal identity papers, which typify his failure of self-definition. Even his place of birth is vague, which highlights his already rootless identity. Jerry recommends Peter to engage, to shed his death-in-life

existence. Albee's plays struggling with modern themes, and their experiments in form, worried critics and audiences alike while changing the scenery of American drama. An argument of two conflicting characters, one impressive his presence on the other one, is by no means a novel situation employed in a work of drama. Albee presents Jerry's loneliness as a universal condition of the modern man. A relative need of self control over one's action is again quite in keeping with the sense of anxious suffering. Albert Mordell says:

Though author usually deals with mild cases of neuroses and the psychiatrists with severe ones, their provinces are often the same. The writer details his case with art, and lays stress on the emotional phases and deduces ideas, while the psychiatrist gives us base scientific analysis (92).

Albee regards drama as a mirror of society and it is the best medium to show the way character do behave and how they don't behave that way any longer. He believes that a good play can. Alter the self, the society. In this logic, neurotic characters are may be those who perform with psychological truth. The character Jerry makes significant discoveries about himself during his erotic suffering and in the lost psychoanalysis he finds a measure of completion in the relation to the world. *The Zoo Story*.. deals with the theme of death. He has found the reality that people usually avoid thinking about death and about living. Albee describes in this plat that a nonstop frustration can be disastrous to somebody like Jerry

The modern men live a purposeless and meaningless life. So Albee wants to teach them to live with the awareness of death so that they can possibly contribute in life fully, actively. He says about an artist's work, Albee said: "...the responsibility of the writer is to be a sort of demonic social ...to present the world and people in it as he sees..." (Kolin, 125).

The world is just like a zoo, where people are alienated from each other and living an apathetic life. For example, in *The Zoo Story* the two picture frames in Jerry's room remain empty, a symbol of his whitish touching life. Albee articulates his idea through sounds off stage. The story ends with shocked Peter escaping the scene, howling "OH MY GOD!" and dying Jerry breathing his last words "Oh...my... God..."

In modem times we see that with the great growth of American industrial civilization, people are becoming more and more money-oriented. Money, fame and position are the only things they pursue. Traditional moral sense doesn't work anymore. People particularly in big cities, are alienated in their apartments. Edward Albee has very well treated the neurotic factor by creating interesting personage. As Peter in *The Zoo Story*, while reading a book on a bench in Central Park, is molested by a stranger called Jerry for no cause at all. Then the two men fall into a dreadful conversation until it reaches a tragedy that one is killed, or, he commits suicide. Albee's characters also question the system to gain insight to its true nature. In fact, such kind of thing doesn't exist in our life.

Socialized construction makes life more convenient while results people alienated from each other, even from themselves. In spite of the pessimistic color in his plays, Albee is still an outstanding playwright. Edward Albee has obsessively occupied with the individual's quest for meaning and value, freedom and truth that provides to the alienated self in a seemingly disordered and meaningless world.

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7.

MAKE IN INDIA: CHALLENGES AND OPPORTUNITIES

(With special reference to Uttar Pradesh)



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ABSTRACT

After the globalization the Indian economy has been witnessing positive sentiments during the past few months. The macroeconomic indicators have also displayed an encouraging trend in the recent times. However, the situation of the manufacturing sector in India is a cause of concern. At 16% value added to GDP, the sector does not seem representative of its potential which should have been 25%. However, the industrial growth scenario is improving and is estimated at 1.9% in the period April-October 2014-15. The recent measures undertaken by the new government in terms of facilitation to industrial sector, creation of conducive environment for the manufacturing activities, focus on improving industrial policies and procedures and reforming labor laws have facilitated recovery in industrial sector.

The present study is an attempt to understand the global and domestic outlook of manufacturing sector, growth dynamics, opportunities and challenges for manufacturing firms particularly in India with special reference to Uttar Pradesh.

KEYWORDS: *Make in India, Indian Economy, Opportunities in U.P., Challenges in U.P., and Industries in U.P.*

INTRODUCTION

The Government recently launched the Make in India initiative which is expected to make India a manufacturing hub while eliminating the unnecessary laws and regulations, making bureaucratic processes easier, make government more transparent, responsive and accountable and to take manufacturing growth to 10% on a sustainable basis. Apart from initiatives such as development of smart cities, skill development, National Investment and Manufacturing zones, FDI enhancement, the government is building a pentagon of corridors across the country to boost manufacturing and to project India as a Global Manufacturing destination of the world. According to the survey conducted, the respondents were asked about the promising sectors of investment in the coming times which according to them are Agro and food processing industry, Auto components & automotive industry, Drugs & pharmaceuticals, Engineering, FMCG industry, Gems and jewellery, Infrastructure, Leather and leather products, Services sector and Textile and readymade garments. The respondents were also asked about the procedural bottlenecks which hamper their business and may also hinder in the implementation of the Make in India initiative. According to them, current laws make acquisition costly as well as tedious. A

robust Land Acquisition policy which would make acquisition much easier along with an attractive R&R package is essential for investment in infrastructure and manufacturing.

OBJECTIVES OF THE STUDY

The study would examine the growth dynamics of the Indian manufacturing sector with special reference of Uttar Pradesh its performance and the potential it can achieve in the coming times. The specific objectives of the study pertain to:

1. To study the structure and growth of manufacturing sector in India.
2. To analyze the growth prospects of the manufacturing sector in India with reference to Make in India program in Uttar Pradesh.
3. To analyze the growth dynamics of the manufacturing sector in India with regard to its competitiveness, sectoral concentration, vertical and horizontal integration, sourcing of raw materials and export potential/global interestedness.
4. To give suitable conclusions and suggestions for Make in India and Made in India with special reference to Uttar Pradesh.

APPROACH AND METHODOLOGY OF THE STUDY

The present study is an attempt to understand the global and domestic outlook of manufacturing sector, growth dynamics, opportunities and challenges for manufacturing firms particularly in the state, Uttar Pradesh.

The key activities ranged from data retrieval, verification of the survey findings, and input from entrepreneurs, top management personnel and industry experts.

For data collection, the report takes into consideration both primary and secondary data sources. The primary data collection comprises of in-depth field survey of the manufacturing firms through structured interviews and discussions with the key representatives of the manufacturing and the collection of secondary data includes sources like such as government reports, journals, newspapers and other published sources.

MAKE IN INDIA PROGRAM

Make in India is aimed at making India a manufacturing hub and economic transformation while eliminating the unnecessary laws and regulations, making bureaucratic processes easier, make government more transparent, responsive and accountable and to take manufacturing growth to 10% on a sustainable basis.

Objectives of make in India

- To make investment in manufacturing more attractive for domestic and foreign investors
- To give the Indian economy global recognition
- To create competitive industrial environment
- To development infrastructure
- To invite latest technologies
- To generate employment and skill formation

The Make in India focuses on new ideas and initiatives such as-

- First Develop India and then Foreign Direct Investment
- Look-East on one side and Link-West on the other
- Highways and 'I-ways
- Facilitate investment
- Foster innovation
- Protect intellectual property
- Build best-in-class manufacturing infrastructure.

FOCUS SECTORS OF MAKE IN INDIA PROGRAM

The focused sectors under the plan make in India are as followings-

- Automobile Component
- Aviation
- Biotechnology
- Chemicals
- Construction
- Defense Manufacturing
- Electrical Machinery
- Electronics Systems
- Food Processing
- IT & BPM
- Leather
- Media and Entertainment
- Mining
- Oil and Gas
- Pharmaceuticals
- Ports
- Railways
- Renewable Energy
- Roads and Highways
- Textiles and Garments
- Thermal Power
- Tourism
- Hospitality and Wellness
- Major initiatives undertaken

MAKE IN INDIA PROGRAM IN UTTAR PRADESH

Opportunities

The most populous state of country Uttar Pradesh is well known for its multi-hued culture, religion and variety of geographical land. It is gifted with natural wealth in abundance such as minerals, forests, flora and fauna. It has a large pool of skilled, semi-skilled and unskilled labour. The population is also looked upon as the largest consumer base in the country with

around 200 million consumer base. Uttar Pradesh is second in development in terms of GDP and it is contributing almost 8 percent to India's GDP.

The state is the fourth largest by area with agriculture and industries being the largest part of its economy. It is the largest producer of food grains among all states in India and accounted for about 18.39 per cent share in the country's total food grain output in 2015-16. The state has huge availability of basic raw material used for handicraft manufacturing like wood, metal (silver, copper, brass and tin), paper, stone, cotton, silk and leather.

The state is now giving a big push to IT industry, for this it attracts good foreign direct investments too which has mostly come in the software and electronics fields. Energy is another emerging sector of immense offerings both in renewable and non-renewable sectors. The state has become a hub for the semiconductor industry with several major players.

The state has a well-developed social, physical and industrial infrastructure. It has good connectivity through 48 national highways, six airports and rail links to all major cities. The state has witnessed a high rate of infrastructure growth in the recent past. The current projects for Infrastructure development in Uttar Pradesh are Metro rail in multiple cities, 6 Lane Lucknow-Agra Expressway Highway, Trans Ganga Project, Integrated townships, Leather parks, IT city and Agro Parks. The state has a robust industrial infrastructure, including 15 industrial areas, 12 specialized parks, four growth centres and industrial infrastructure development centres (IIDC). As of July 2016, the state had 19 notified special economic zones (SEZs).

Year Share of Industry in Uttar Pradesh GSDP

2004 – 05	23.30%
2009 – 10	24.50%
2013 – 14	21.20%

Challenges

Uttar Pradesh primarily being an agrarian economy has shown steady improvement in its industrial scenario over the years. The state is moving forward with economic reforms that will make its growth sustainable and equitable though it still falls behind a number of states.

According to Survey- majority of the survey respondents face problems in procuring loans from banks. The manufacturing units in the state face lot of difficulties. About 48% of the respondents said that there have been no improvements in the infrastructure in UP while 20% of them responded that the infrastructure facilities have remained the same. Almost all the respondents felt that infrastructure is one of the grey areas of the region which impacts the activities of the manufacturing units. Electricity is a major issue as there are long power cuts which and the electricity rates are higher than other states which make it less viable to any business units to set up their enterprises in the state.

The respondents opined that they are exposed to various operational challenges. These Survey response on challenges (in %) are following below-

Challenges faced by Industry	% of Respondents
Energy shortages	92%
Unskilled Workforce	88%
Excessive regulations	87%

Water shortages	86%
Problems with law and order	71%
Lack of connectivity and transportation facilities	70%
High energy cost	64%
Problems in procuring loans from banks	58%
Limited R&D	46%
Difficulties in marketing and selling	21%

Operational Problems in Uttar Pradesh

- Availability of Finance
- Infrastructural Problems
- Long power cuts
- High electricity and energy rates.
- Energy shortages is one the key operational challenges
- Water shortages
- Unskilled workforce
- Tax Burden
- Labour unavailability and rigidity

According to survey- majority of the respondents felt that overall tax burden has increased in last three years and most over burdening taxes have been found to be Central Sales Tax and VAT. However, almost all the MSMEs stakeholders felt that the implementation of GST is expected to reduce the burden of taxation on them in the coming times.

Policy outlook for Uttar Pradesh

The industrial policy of Uttar Pradesh aims to achieve industrial development growth rate of 11.2% per annum, aligned with the target of 10% per annum growth in State Gross Domestic Product (SGDP) as envisaged in the Twelfth Five Year Plan. The policy aims to strengthen the existing industrial capacity and create new employment opportunities across all economic sectors. Further, the policy focuses on developing the infrastructure facilities and improving the industrial environment. Also Encouraging Micro, Small and Medium Enterprises (MSMEs), financial incentives, developing skill and capacity of human resources to enhance their employability is the key area of concern of the industrial and investment policy.

CONCLUSION AND SUGGESTIONS

This paper presents the different aspects of Make in India and its relationship with policy and administrative measures in our country. There are various opportunities and challenges in front of government in implementation of Make in India program. In the context of state Uttar Pradesh this program is being analyzed in present paper. We found that despite of many opportunities, state is facing various challenges such as; energy shortage, long power cuts, water shortage, unskilled labour, inefficient law and order, problems in raising of loans etc. which should be taken care of immediately for the success of Make in India program.

In light of the problems, facing by industry we would like to suggest some reforms that need to be undertaken.

- Simplification and rationalization of taxation system with long term stability is the need of the hour. A well designed GST bill, by reducing state border taxes, will have the important consequence of creating a truly national market for goods and services, which will be critical for our growth in years to come. Implementation of the Goods and Services Tax (GST) will be the solution but government should try to make it 'Good and Simple Tax'.
- Labour laws should be amended in a way that does not overlook the interest of labour. Progressive labour laws should implement to create more jobs in the market.
- Revisit the Land Acquisition Act, a robust land acquisition policy which eases the process of acquisition is essential for Investment in Infrastructure and Manufacturing.
- Government should enhance the transport system through increasing the capacity of railways, highways and expressways.
- Physically link every corner of the country to domestic and international markets through roads, railways, ports and airports.
- Develop industrial corridors to facilitate ease of doing business.
- Develop energy infrastructure with up-gradation of technology and strengthen of high capacity national transmission grid.
- Link every people electronically and financially to the broader system through mobiles, broadband, and intermediaries such as business correspondents.
- Encourage the development of public institutions such as markets, warehouses, regulators, information aggregators and disseminators.

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8.

**Patriarchy and Women Subalternity in Manjukapur's
"Difficult Daughters" And "A Married Woman"**

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ABSTRACT: *Indian women are subordinated in this patriarchal male dominated society. Women are being treated as a domestic slave since they are subordinated to their men. The paper brings out how the female characters are subordinated and explores the traumas suffered by the women characters in the male dominated patriarchal society in India, with reference to ManjuKapur's "Difficult Daughters" and "A Married Woman". As a feminist writer, ManjuKapur raises a strong protest against the male dominated Indian society. "Difficult Daughters" analyses the sufferings of the three generation women: Kasturi, Virmati and Ida. Kasturi, the elderly gives birth to eleven children leaving her health completely deteriorated. She follows the traditional norms and rules of the society, she lives in and accepts the patriarchal dominance and she cannot reject giving multiple births. Virmati, central character of the novel "Difficult Daughters" becomes the second mother to her siblings, is burdened with all the responsibilities of the household work. Harish, Virmati's husband, represented as the patriarchal society, oppresses Virmati compelling her to abort their baby. The third character Ida is prey to the burden of patriarchal expectation. Ida was forced to live to her father's expectation and after marriage compelled to live to her husband's expectation. Astha, the female protagonist of the novel, "A Married Woman" webs in between the modern feminist awakening and the ancient family responsibilities. Astha's trauma to decide between her desire for freedom and her obligations towards family sickens her. The unequal, unjust and oppressed role of women can be observed in all the female characters that undergo a loveless life throughout dominated and dictated by their husbands. The paper brings out the voice of women's frustrations, disappointments and alienation in this patriarchal world.*

Key words: *Patriarchy, Subalternity, Trauma, Disillusionment, Feminist, Male domination.*

Women are the victims in the hands of the Indian patriarch families. The status of women folk in India is presented before us as a never ending torture and their constant struggle against exploitation in the hands of male dominant environment. The woman is invariably pushed back into her expected gender roles as wife, cook, etc. She is abused as an unpaid laborer for cooking meals, cleaning greasy dishes, washing clothes and taking care of their children in addition to their husband and in-laws. They are never allowed to enquire about money or property and they are never included in any discussions. India believes in traditional values and it is deep rooted in the societal values. Still today, Indian society is organized around gender bias and it gives more importance and space to male dominance. Actually in his male dominated society, she is wife, mother, sister and home maker and is expected to serve, sacrifice, submit and tolerate each ill against her peacefully. The research paper explores the traumas encountered by the women characters in the male dominated patriarchal society in India, with reference to **ManjuKapur's "Difficult Daughters" and "A Married Woman"**. Both the novels are well balanced depiction of a country's inner development and the anguish of a woman's unrest to choose between her modern feminist awakening and the ancient family responsibilities. The paper analyses the frustrations and adjustments of women in the modern arranged marriages.

Manjukapur is a renowned Indo – Anglican fiction writer born in Amritsar in 1948. She educated in India and Canada and was a professor of English at Miranda House in New Delhi and did her post graduation in English at Dalhousie University, Canada. ManjuKapur's

preoccupation with the female revolt against deep – rooted family values and the institution of marriage is brought throughout her novels. The novels manifest women's struggle for emancipation from economic, political and social bondages. Manjukapur shot into fame with her debut novel "Difficult Daughters", which won her the prestigious Commonwealth Eurasia Region Award. The women in her novels seem to be the personification of new women who have been carrying the burden of inhibition since ages and want to break that tradition of silence now. In the traditional social milieu of her novels she shows the existence of mothers and daughters, where marriage is regarded as the ultimate goal and destiny from which these women cannot escape.

The women characters in Manjukapur's "Difficult Daughters" are divided into three generations who marry for different reasons and also hate their marriages for different issues. In case of Kasturi, marriage is a responsibility and for which she becomes the sufferer being exploited in a patriarchal society. In the case of Virmathi, it is for the sake of love and attachment towards a married man Harish which results in her alienation. For Ida it is to carry the line and it results her to remain single and childless. Manjukapur has successfully portrayed the conflict of tradition and modernity in her characters. Kasturi at the age of seven is caught red - handedly by her parents when she prays to a picture of Christ. It is when Kasturi attends her mission school and at the age of an innocent childhood time, her mother tore the picture into pieces and screams at her and also threatens her to get married. Kasturi is taught cooking and stitching continuously till her marriage is finalized with SurajPrakash. It is a happy marriage for Kasturi, for she follows the traditional norms and rules of the society, she lives in and accepts the patriarchal dominance that she could not reject giving multiple births. It is only after giving birth to eleven children Kasturi couldn't bear the pain of giving birth anymore. She turns to god and prays furiously for the miracle of a miscarriage and in all above she should never conceive again. Kasturi could not remember a time, when she is not tired and when her feet and her legs did not ache. The physical body structure of Kasturi changed drastically due to her continuous child bearing. Kasturi's pain is not only because of her continuous child birth, but she gets humiliates by others especially by her sister in – law, who makes fun right in front of her. Lot of measures taken to abort the eleventh child results only in vain as she has the child on a cold December night. Kasturi is brought upon the conventional principles of patriarchal society, where marriage is the ultimate destiny of a girl's life and marriage implied that a girl has to work tirelessly to please her in – laws. Kasturi adheres in her patriarchal male dominated society even though she faces much trauma and above all she insists her daughter Virmathi to follow the same as her. Kasturi is portrayed as a typical Indian woman who strongly follows the patriarchal norms.

The character of Virmathi is seen as the flag bearer of the same type which she has received in the hands of her mother Kasturi. Virmathi's relationship with her mother is always problematic. Kasturi feels that Virmathi is sent to her as punishment that she has to bear her throughout her life. Kasturi often criticizes her for having dreams on her life, which were unconventional and improper for a girl to cherish in the patriarchal structure. Also she implores her to settle down with a domestic life like other girls of her age did. Virmathi has to do the daily chores and is often abused by her mother without any apparent reasons. Virmathi failed in her exams because of her excess domestic duties. Though failed in her exams and burdened by her domestic duties Virmathi's craving for higher education deeply enrooted inside her. Virmathi is often torn between family duties, the desire for pursuing higher education and her love with the married

professor Harish Chandra. One after another Kasturi gives birth to children and the whole burden of household work increases upon Virmathi, being the eldest daughter of the family.

Virmati falls in love with Harish, who pressurizes her not to marry, but to continue her education. Harish asks her to boldly represent herself before her family and her unwillingness to get married. Virmati is not bold enough to bring it out to her family, but with much hesitation talks to Kasturi, who gets angry and slaps her. Virmati in much trauma decides to commit suicide as she is not bold enough to bring out her opinion. Finally after much struggle she leaves Lahore for her higher education. Frequent visits by Harish make their love more strong. It is in this course of time, she gets pregnant and as the exams are nearing, she has no option than to abort. Mentally disturbed Virmati faces many obstacles and finally ends up in marrying Harish, which ends her relation with her mother and other family members. Harish keeps Virmati under his rule and she is expected to follow only his guidance. Virmati is not even given the choice of naming her daughter and it is only the decision of Harish. Virmati feels as if she is freed from one cage to get into another bigger one. Virmati dares to cross the patriarchal threshold, but she is again caught in another and all she has to do is just to adjust, compromise and adapt to the needs of the patriarchal family. Virmati becomes totally a loser as she gets herself alienated from her family and in addition that she also fails to get her own identity for which she is struggling. Virmathi who breaks the rule when asked by Kasturi, forces Ida to do the same. Virmathi shows her disappointment on Ida and tells her to live up to her father's expectation.

However, it is actually Virmati's difficult daughter Ida, who in her determination to live a life, despite all odds, represents the real situation of a modern woman struggling in the patriarchal society. Ida becomes the typical daughter of a difficult daughter Virmati, as she could not develop an understanding with her mother. She is not allowed to show any signs of intellectual decision making, but only to follow her father's orders. Ida protests against her mother, when she asks her not to disappoint her father. Ida thinks why she should please him when he doesn't show concern and love towards her. Harish, being the perfect example of a patriarchal male dominated society controls both Virmati and Ida to follow him and live as per his wish. Ida on the whole is shown off as a pretty, well dressed and well-mannered woman with exemplifying levels in all arts and studies. Ida right from her childhood is only ordered to do things. She is compelled or dragged to do things by her parents and not much care and affection is shown to her. Much to the disaster her marriage also ends up as a tragic one. The relationship between Ida and her husband Prabakar breaks up as she is forced to get her baby aborted. Ida is shattered when she loses her baby and she is unable to come out of her grief. It is very much shocking for Ida when Virmati also supports Prabakar in aborting her child. Ida knew very well that Virmati has a good opinion on her son – in – law, but she is not aware much about their troubled relationship. But Ida is the real sufferer in the hands of Prabakar. Ida is forced to abort her first baby to which she is not willing. This results in their divorce. Ida's life has nothing as she is husbandless and childless leading her to all sorts of trauma. Ida struggles to battle in the patriarchal society. Ida struggles against the badge of marginality which society imposes upon her and even from her young age, she is engulfed by melancholy, depression and despair.

In the novel "A Married Woman" the protagonist Astha in her continuous trauma and restlessness turns into a lesbian and becomes irresponsible with everything including her children and husband. Astha, coming from a middle class family, is the only daughter of her

parents. Astha is pushed into an arranged marriage where she plays the role of a typical Indian housewife. Astha feels complete in the role of an ideal wife. She has no problem as her husband loves her unconditionally and her corporal lust is satisfied everyday as she limits her world to the room where she enjoys the bliss of being confined and she waits for that throughout the day. She moulds herself to the need of her husband and family. Soon Astha gives birth to a baby girl. It is at the time of her second pregnancy which brings about a big difference in her life. Hemant is very sure that they should have only a son this time. It becomes a great struggle for Astha as she has to follow and go through various rituals as suggested by her mother to get a boy baby. Astha's happiness is short lived as she gets frustrated to take care of her children and in-laws continuously the whole day. After becoming a mother of two children, Astha experiences too much trauma as she is forced to do all the parental works all alone without any help from her soul mate which suddenly becomes a big shock to her. It is a burden for her longing for Hemant on the other side as he gets busy in his business that has made Astha waiting for long hours. Astha's behavioral change takes place mainly after her feeling of betrayed, when she finds her husband's infidelity. It's during this trauma she meets Ajjiaz, owner of a theatre workshop. A tender feeling arouses between them leading to a deep and strong relationship. The affair between them comes to a tragic end as Ajjiaz is murdered in the Babri – Masjid conflict.

Astha after the death of Ajjiaz is disturbed emotionally, mentally and physically. She doesn't want to be pushed around in the name of family and responsibilities. She tries to suppress her frustration and focus on her duties as a mother, wife and daughter-in-law. She is expected to do all the duties perfectly. Hemant's dominating attitude, superiority complex exercising over Astha, and lack of interest in her achievement completely freeze the channels of her bliss of marital life. Astha being an independently earning woman gets webbed in various occasions where she faces the problem of identity. Astha decides to go to Ayodhya to spend some time for herself. She goes against the wishes of her family and goes Ayodhya for a protest. It is during this stay she meets Pipeelika and comes to know that she is the wife of 'deceased' Ajjiaz and starts her friendship with her. They start to enjoy each other's companion and they start spending time together. Their companionship leads to a strong relationship as Astha starts keeping distance from her husband. Astha's frustration and irritation peeks up when she wants to fulfill the demands of growing-up children without the support of her in-laws and husband as they think it is only Astha's responsibility. The silent disapproval of her in-laws even in small issues pressurizes her at home. In addition to all these troubles the attitude of Hemant who shows no self respect or love towards her but completely misunderstands her. Too much of trauma leads Astha to develop migraine and high blood pressure. In the moment of chaos, Pipeelika urges Astha to leave her family and join her. Astha cannot resist Pipeelika's words as she finds Pipeelika as her true companion and her intimate soul mate of both emotional and physical relationship. This leads Astha on the verge of losing her family. Her anxiety, discomfort, loneliness and isolation do not resist her to give out voice to her unhappiness, over her troubled relationship, and rather it prompts her to develop a feeling of guilt, negativity and lack of self-esteem while facing these challenges of life.

The paper depicts how in Indian patriarchal society, the tradition is so strong that a woman cannot get her out of the bond and carve an own identity for her. Both the female characters come to a decision of compromise and they part to find their own ways, knowing the society will never allow them to have a happy future together. Astha represents herself as a woman

who wants to have her own space in the Indian culture who fights for her freedom and raises herself against the patriarchal male dominated society. Astha brings out the physical, psychological, emotional stress syndrome and suffocation of young Indian married women in their domestic life. Astha's struggle brings out how the protagonist's rebel against the hypocrisies of her conventional middle class family dealing with themes of alienation, loneliness and craving for love. In short a clear picture of the marriage stress and its incipient outcomes in the neutral Indian family is brought down in Astha's life. The female characters Kasturi, Virmati and Ida are seen to be struggling to cast off their web of patriarchal dominance. The protagonist Virmati, her mother Kasturi and her daughter Ida all of them emerge in their young age as difficult daughters and when they try to cope up with the society, they confront failure. These daughters in their journey of life face difficulties from others or by the circumstances they live in. Thus the women beneath the patriarchal demands and power are subjected to isolation.

The condition across all Hindu society is that, as a girl she is under her father's control, then after the marriage under her husband's control and finally after the loss of her husband, it is the turn of the son to take the control over his mother. These women just try to challenge the existing social – cultural – patriarchal system, but they cannot liberate themselves from oppressive patriarchal structure. The displacement they suffer and the suffocation they face in the traditional limits of marriage and family is clearly brought out in the life of these women characters. Though webbed with their desires, aspirations, emotions, feelings and dreams is pulled back by their inner conflicts rising out of their patriarchal conventions. The educated protagonists tries to assert their individuality and make an attempt to lead a liberal life which leads in trauma as we follow a tradition which implies an established method or practice, belief or custom, passed on to us by our ancestors. The difficulties faced by these women to initiate a journey towards peace for which for they have to undergo a lot of struggle because of the complexities of life which of course leave them only in a traumatic condition as they are forced to give importance to marriage and family duties. The portrayal of these relations clearly reflects the notions about the plight of wives in India. All the female figures groom of a happy marriage life, but receive only disappointments. Thus the women beneath the patriarchal demands and power are subjected to isolation. It is a struggle of individuality with family and society through which they are pushed into a dedicated attempt to shape an identity for themselves as capable women with flawless backgrounds.

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9.

The Effect and Influence of Education on Women Empowerment

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Abstract:

“A Woman is like a Tea Bag you never know how strong she is until she gets in hot water”-Eleanor Roosevelt.

Women are the real architect of Society. ‘Women Empowerment’ is the most competent and discussed term today. It is increasingly popular term in human rights and development discourses. Women play very vital and major role in all walks of life.

The main focus of considerable discussion and attention all over the world is how to empower women. Today we are all enjoying democracy. But it really means that everyone aware about their own rights and freedom. The inequalities between men and women and discrimination against women are common issues in our all over the world. Thus women quest for equality with man is a universal phenomenon. In true sense, we find that women have not only given secondary position but also society has deprived women of certain basic rights. Education helps all round development of a person. Education is milestone of women empowerment. It helps women to face new challenges in her life. It is one of the most powerful tools to change the position of society. It increases the status of women in high level. Empowerment of women in all spheres and in particular the political sphere is crucial for their advancement and for the foundation of gender equal society. When women are empowered a society with stability is assured. This paper attempts to discuss about certain issues, principles, and highlight main tools of women empowerment.

Key words: Women, Empowerment, Education, Challenges, Social, Rights, Society.

Introduction

Popular UNESCO Slogan Educate a Man and You Educate an individual; Educate women and you educate a family.

Theoretically Empowerment means becoming powerful. In other words we can defined: “Empowerment means moving from a weak position to execute a power with the help of this power women can developed her life in all directions of political, social, economical, intellectual. Automatically her status and position raises with the tool of education. It is a global issue and it was raised at the International Women Conference. On the other hand, we can say that women empowerment is the process of providing rights, opportunities, powers and responsibilities to women so that they can understand how to face new challenges, how to act freely and think in proper direction. The term women’s empowerment is defined as the process in which their political, social, spiritual or economic status is raised.

According to the United Nation, women’s empowerment mainly has fire components:

- Generating women’s sense of self-worth;
- Women’s right to have and to determine their choices;
- Women’s right to have access to equal opportunities and all kinds of resources;
- Women’s right to have the power to regulate and control their own lives, within and outside the home;

- Women's ability to contribute in creating a more just social and economic order.

Thus, women empowerment is nothing but recognition of women's basic human rights and creating an environment where they are treated as equal's to men.

Meaning and Importance of Women Empowerment.

Empowerment of women leads to development of a good family, good society and ultimately a good nation –Abdul Kalam's Best saying. When women are empowered a society with stability is assured. According to Remeshwari Pandya (2008) Empowerment has become the key solution to many social problems. The aim of empowering women and now women empowerment has become the slogan and motto of many social reformers, governmental agencies and voluntary organizations. Even now the concept women empowerment is a matter of controversy. Empowerment is a course of gaining knowledge and awareness which enable them to move towards life with high respect and self-courage. Women empowerment is a nation's strength. The United Nation's organization had declared the year 1975 as women's year and the decade 1975-1985 as women decade on an international level. Even research studies proof that so long as women remain depressed and exploited no nation can enjoy freedom and justice.

There are so many steps were taken to define the term women empowerment and try to find out different ways through which women can be empowered.

A woman can be considered with women empowerment when:

The ability to live her life independently and freely whether at home or outside.

- The ability to take her own decisions according to her choice.
- She should get equal rights in the society like a man.
- She should feel safe and secure whether at home or outside at work place, street etc.
- They should select their own economic and financial choices by their own.

The fundamental and social rights of women:

- There should be respect and dignity towards women.
- Discrimination between women should be avoided while giving jobs and employment.
- Avoid discrimination while providing any type of education.

Empowering women is to make them independent in all aspects from Mind, THOUGHT, RIGHTS and DECISIONS etc., by leaving all the social and family limitations. It also reduces poverty. In order to make the country fully developed country, women empowerment is an essential tool to get the goal of development. Once women are on the move, the family moves, the village moves, the nation moves. Women empowerment help women to stand on their own legs, become independent and also to earn for their family which grows country's economy.

Educational Status of Women

According to the International Encyclopedia on women (1999) in the program of action of the International Conference on population and Development education is considered as one of the most important means to empower women with the knowledge skill and self confidence necessary to participate fully in development process.

The National policy on education (1986) emphasized the promotion of women's education in all areas of learning Employment plays very important role in improving women's educational

status. The Government of India wanted to improve the living conditions of women at different times. There is tremendous changes in the system of education for girl's and condition of women at different levels. The Government of India has undertaken different schemes for welfare upliftment and security of the women. Like MahilaSamridhiYojana (MSY) 1993 Indira, MahilaYojana (IMY), Hostels for working women, working women's Forum etc. BetiBachao, BetiPadhaoprogramme has been launched by the present Prime Minister Modi Government. Education of women is an vital key to improving health, nutrition and education in the family and also helps them to take active participation in decision making. Education enables women to acquire knowledge but also help them to achieve self-confidence, technical skills, courage, good health, security and inner strength to face challenges in every spheres of life and helps them to play equal role as men in nation building. Education is the corner stone of women empowerment education is the key to all problem. Different thinkers define the term education in different ways.

According to Mahatma Phule "Education is that which demonstrates the difference between what is good and what is evil". It is through education only we understand what is good and what is bad, what is proper and what is not proper what is just and what is unjust etc. Now a day we observed that women's participation in Panchayat Raj institution may takes different forms. In every field of education we find there is active participation of women's. We observed that the constitution of our nation doesn'tdiscriminatebetween men and women. But our society deprived women of certain basic rights. "If you educate a man you educate an individual however if you educate a women you educate a whole family. Women empowered means mother India empowered."- PanditJawaharlal Nehru. The education of women is the most powerful tool to change the condition of our society Women Empowerment leads to decrease in domestic violence. There are some popular women who fought for equality of women rights for example Annie Besant, Kamla Devi Chattopadhyia, Sarojini Naidu.

Women play a veryimportant role in making a nation progressive. Women's education is the key for all problems. It is one of the significant tools to change the position of women status. Education also brings a drastic change in inequalities and gender discrimination.

The women empowerment is becoming an increasingly popular term in human rights. Education is the first step towards empowerment. Many programs have been implemented and run by the government such as International Women Day, Mother's Day etc., in order to bring awareness in the society about the true rights and value of the women in the development of the Nation. Empowerment of women leads to development of a good family, good society, well culture and ultimately a good nation, Abdul Kalam's best saying.

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10.

Role Of Modern Technology In Improving Mass Education

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Purpose

The objective of this paper is to present the result of a descriptive research investigating how Technology is essential for any developing economy especially in the field of education and more over mass education of the country and also has a positive result of it. The main aim of this research is to analyze the difficulties and opportunities that the modern technology faces and how it changes the course of action of both the advantaged and the disadvantaged groups in every part of the society.

Methodology

This topic is examined through the analysis of various descriptive researches. The framework used combines mainly two concepts: Modern Technology and Education. The research is based on an in-depth investigation of the subject matter.

Findings

The paper shows that Technology helps in providing a platform to all the privileged and underprivileged groups of the society to learn new and distinctive ways of studying at their own ease. It also provides students, teachers and parents an opportunity to become more interactive and also help them to increase their domain of knowledge in every aspect. It also provides a platform for students to show up their qualities outside the boundaries of their school, college homes etc.

Research limitations

The paper focuses on only one sector ie education and how modern technological instruments are assisting every section of the society to grow. It also helping the government of the country to deliver their polices to the public for their betterment.

Keywords- Education, Technology, Student, Teacher, Government

INTRODUCTION:Technology can be defined as the agglomeration of knowledge of tactics, processes, skills and methods used for the means of production of equipment's and services in order to achieve the objectives of scientific investigation. In other words it is the philosophy of techniques, processes that can be encapsulated in machines, devices, computers and industries which are further operated by individuals thereby their task easier.

Education is the mechanism of expediting learning, skills, knowledge, attitude, behavior, values, beliefs etc. which helps in shaping an individual's future. It also determines the thinking ability and the personality of an individual.

Technology has been changing over the recent decades. The receptiveness to the technology is increasing day by day as the demand of the customers is also increasing. Today, technology has entered in almost every sector and is flourishing each day. New trends, devices etc. are becoming a part of everyday life of the people. If we particularly talk about the education sector, a tremendous growth can be observed in the pattern of teaching thereby depicting, use of modern technology. Use of computer systems, internet connectivity, social media and use of other electronic media has made teaching more impressive. Technology has benefitted both the students and teachers by giving them a new platform to work upon, different from the traditional concepts. Integration of technology in education has shown positive effects on the behavior, attitude, perception, personality, knowledge etc. of both the teachers and the students. (Rhonda Christensen 2014)

TECHNOLOGY AND EDUCATION: Learning with technology has become essential in today's learning institutions. The respective governments, education systems, teachers,

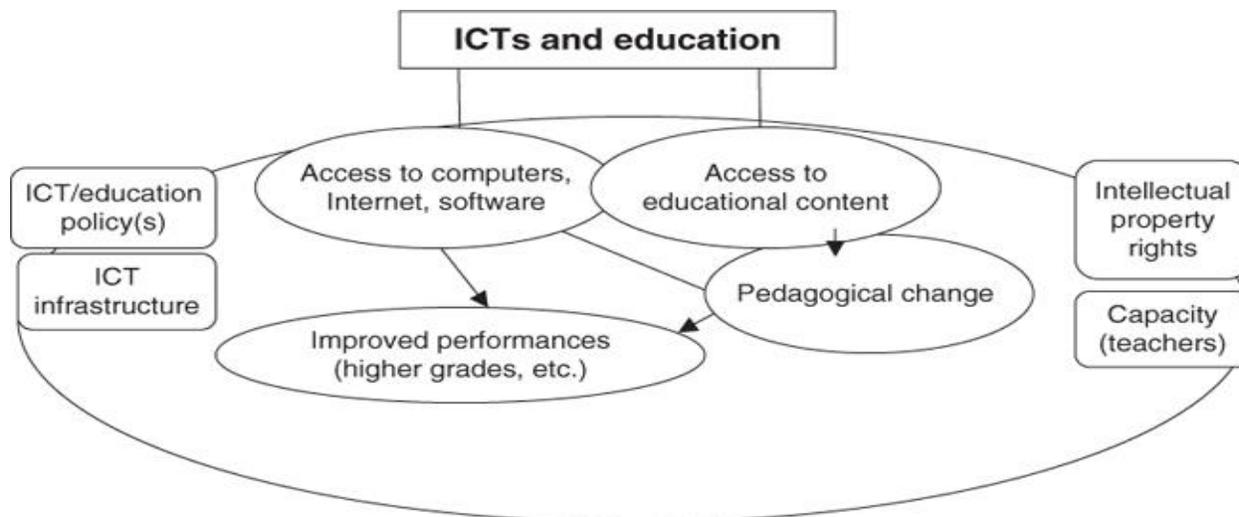
administration, researchers and parents consider technology to be a critical part of a child's education (Eady and Lockyer 2013). It is also said that the integration of the technology in the education system has always been growing and productive by means of computers working as a standalone device along with the world wide web serving as a terrace for users to interact and communicate upon (White 2008). In developing economies where resources of learning are constrained, teachers and students never thought of having a completely equipped library, the technology alone, have introduced them to a new world of learning. It helped them with the feeling of being empowered, and also provided a platform to compete in a global knowledge-based economy where their knowledge, plan, perception can be valued in the world. It also provides with greater allegiance and disposition to share and embrace innovative solutions especially from the youth of the country along with other sections of the society which includes different communities, parents, teachers, government and students (Global Information Technology Report 2001-2002)

The below mentioned figure depicts that 91% of the students strongly agrees with the point that digital study is important and 84% says that, use of technology helps them in improving their grades. The model also states that 86% of the students assure that technology helps them to become more efficient and effective in their studies and give them a positive result of it. 67% students said that, with the help of technology they are able to gain more knowledge and can easily prepare themselves for the everyday lectures in schools and colleges. They can very easily prepare notes for classes and this makes them feel better and relaxed and does not create a pressure on them regarding their studies. 45% of the students agree that technology helps in reducing stress. By means of this technology, students can gather information regarding any topic, any subject irrespective of time and place. They are able to perform each and every task at their own ease which reduces stress and fatigue and make them more joyful and full of life. 45% students also stated that use of technology in education help in increasing the confidence level of amongst them as technology makes them independent. They are free to study the subjects of their choice and increase their domain of knowledge in the respective subject. The model also states that, technology helps in increasing engagement of students with one another up to 50%, with professionals up to 64% and with different types of course material on one single topic by up to 77% which means that technology is extremely beneficial in the field of education in every aspect.

POTENCY OF ICT IN EDUCATION: Information and Communication Technology in its extended form can be termed as a synonym of Information Technology (Wikipedia). It can be defined as a diverse set of technological tools and resources used to communicate, and to create, disseminate, store and manage information. These technologies include computers, internet, broadcasting technologies (radio and television) and telephony (Ranjan Mohanty 2011). Information and Communication Technology can bestow to universal access to education, equality in education, provide for quality learning and teaching, growth and development of efficient education management system, governance and administration. The main objective of UNESCO for ICT in the education sector is to establish a link between three of its main sectors including Communication & Information, Education and Science (Wikipedia).

ICT is a powerful tool by means of which one can easily reach to the scattered rural population of the country, groups or communities, disabled, women and girl child and all others who for any reason are deprived of education. It can reach "anytime and anywhere" thereby reducing time and cost. By means of this, multiple learners and educators can simultaneously interact with each

other. The second benefit is that it helps in “preparing individuals for work” and creates a better classroom environment. The third benefit is that, it provides for “remote learning resources” where the teachers and learners will no longer have to completely reckon upon books. With the access to internet, they can study from any material in almost every subject.



Source- Wikipedia

The above model of Information and Communication Technology and Education is surrounded by several factors with the help of which the status of education system in the country can be improved. The very first thing that this model focuses upon is participating in the policy formulation. With the of ICT, the students, teachers, researchers etc. can directly communicate with the policy makers and can present their opinions in front of them as per their need and on the other hand the policy makers can obtain feedback on the existing policies in the education sector in order to make further improvements as per the increasing demand of new technological instruments. The second most important aspect is that, with access to computers, internet etc in today’s world, ICT has paved way to several modern ways of teaching and learning along with other benefits also. By means of ICT, professionals, experts etc can present their knowledge in part of the world and on the other hand learners can learn every minute detail of numerous topics of their interest in just seconds thereby making learning interesting. It also helps students in improving their grades and also plays a significant role in bringing about a social change. ICT is beneficial for every person involved in the field of academics.

BENEFITS OF ICT FOR TEACHERS, STUDENTS AND PARENTS:

FOR TEACHERS: ICT plays a significant role for all the professionals, experts etc. as it opens doors for resource sharing, advice and expertise. It is highly flexible as it can be used anytime and anywhere without any constraint. It provides access to more new technological trends in learning and skills development from all around the world. It paves ways for all the flourishing techniques of teaching and learning and also helps in enhancing the domain of knowledge of their respective subjects. It also provides a platform for all the professionals to show case their studies and knowledge around the world by means of ICT. It helps in finding easier way to deliver lectures thereby making compilation and preparation of lectures easy. It also helps in enhancing the professional image.

FOR STUDENTS: ICT is beneficial for students as it helps in providing more focused and easy learning. It helps in making the students more efficient and effective thereby yielding way for development of advanced learning styles. It is highly flexible as it can be used by students of all age groups irrespective of time and place. It aids in improving communication, learning skills and fluency in speaking which on the other hand improves the grade of the student resulting in high morale and self-confidence. It provides opportunities for students to learn and interact within and outside school or college in a more frequent manner. ICT is considered more beneficial as compared to traditional classrooms and it also reduces lot of mental pressure of students thereby making them less stressful and more joyful.

FOR PARENTS: Along with teachers and students, ICT is also valuable for parents. By means of ICT parents can make easy communication with the teachers regarding their child's performance in class along with his overall personality. It also makes easy for parents to increase their knowledge about their child's capabilities. ICT offers more engagement of parents with the school which in return increases their involvement in education for their own benefit along with the child.

ULTRAMODERN ICT BASED TEACHING METHODS: The conventional "chalk and talk" method of education that continued for numerous years is now getting faded in the light of modern and exhaustive technology (Sonia Jackson 2012). The concept of teaching has changed from the autocratic to the democratic approach. There are several new teaching methods that are playing significant role in changing the trend of education in the world. Some of them are listed below:

Spaced Learning- It is a method in which the content of the lecture is repeated thrice at certain time intervals, a break of approximately 10 minutes in which the student is allowed to perform some physical activity or any other thing that the child wants. It encourages students to quickly jump over activities as the human brain can concentrate for a maximum time of 10 seconds only so a break is required instead of traditional lecturing of 3-4 hours. Students find it easier to work with because every now and then they are learning something or the other in different ways (Sonia Jackson 2012).

Digital library- It is a special library with a focused collection of digital objects that can include text, visual material, audio material, video material, stored as electronic media formats (as opposed to print, microform, or other media), along with means for organizing, storing, and retrieving the files and media contained in the library collection (Wikipedia). The benefits of digital library includes access 24x7 to the information, does not require any physical boundaries, multiple access, easy to access, no problem of storage and works as global platform for information.

Smart Classrooms- It is a class well furnished with multimedia components designed to enhance learning and instruction. It include various components like well networked computer systems, projectors, switches, amplifiers etc. It helps in delivering lectures simultaneously to both local and remote students. Audio and video visuals are highly appealing and hence build the interest of the students. It is less time consuming and provides for active learning (Sanjeev Kumar).

Flipped Classrooms- In a flipped classroom, students go through online lectures, participate in online discussions and carry out research with the guidance of the instructor. In this the

information is communicated to children in a variety of forms and here the focus is on learner centered model and helps the students to study at their own pace (Wikipedia)

Blogging- A blog is a deliberation or information site broadcasted on World Wide Web presenting several posts in accordance to the latest one as the first. It has several benefits that can help in improving mass education and they are as follows:-

It helps in giving an opportunity to present the views of an individual in front of the public.

It helps in becoming a better writer

It helps in building network with people of your respective field.

It helps in gaining more knowledge by the views of the public.

It helps in learning the present demand of new skills.

Web quests- It is an inquiry-oriented lesson format in which most or all the information that learners work with comes from the web (Wikipedia). Its main objective is to increase analytical thinking, introduce new knowledge and competency of students. It differs from other internet learning methodologies in 3 aspects:

It is class room based.

It focuses on analytical thinking and creativity.

It focuses upon use of information which is available rather than on collecting information.

GOVERNMENT INITIATIVES: India is a developing economy and hence it pays a lot of attention on its education system. It has been working since years to improve the education status of the country by means of policies and now by means of technology.

India is perhaps the only country with a satellite completely dedicated to education, the EDUSAT for audio, video, data transmission and interactivity. India has 17 Education Multimedia Research centers and coordination which are helping in building considerable knowledge resources over a period of 20 years. According to MHRD (2001), a renewed and focused attention is being given to universalisation of computer literacy and integration of ICT in schools and other institutions in the tertiary sector. In 1998 a National Task Force on Information Technology and Software Development was constituted which formulated a policy on “National Informatics” for the development of human resource. It included various other schemes such as Shiksha Computer Scheme, Vidyarthi Computer Scheme, concept of smart classes etc. CLASS (Centrally Sponsored Scheme of Computer Literacy and Studies in Schools) was introduced to accelerate the growth of IT in government schools in order to achieve the goal of universalisation of computer knowledge. Several other initiatives like training of teachers in various schools and requests for funds from various institutions were made to achieve the goals (Sanjeev Kumar). Some of the new initiatives taken by MHRD are enlisted below:

SWAYAM (Study Web of Active Learning for Young Aspiring Minds) Program- According to this program, the professors of the centrally funded institutions like IIT’s, NIT’s, central universities etc. will offer online courses to the people of the country free of cost.

National E-Library- A digital library is available for researchers, students, professional etc. and this can be used by means of laptops, smart phones, desktops. In this International cooperation is also accepted.

NROER (National Repository of Open Educational Resources)- It offers digital resources (audio, video, images etc.) along with online activities in different languages. Approximately 13,773 users have contributed to the content of the portal.

CONCLUSION: Information and Communication Technology have always played a significant role for every developing economy. It provides a platform to show case the talent of individuals in every field be it education, rural development etc. Modernization has lead to huge amount of changes in every sector. The living style of people is changing day by day and people are becoming more dependent on machines and technology. Use of mobile phones, computers, and internet has also brought technology much more closely to people as they are also a part of it.

If we particularly talk about the education sector, Information and Communication Technology has brought a tremendous change in the education system of the country with the use of modern technology, new ways of teaching, learning etc. It has completely transformed the traditional pattern of teaching and learning and has made education more innovative and interesting for both students and teachers. Use of digital library, smart classrooms, flipped classrooms, spaced learning, blogging, web quests etc. has all contributed a lot in bringing about mass education in the country. It has not only benefited the urban society rather has brought a huge change in the rural areas also. The students and teachers of schools in rural areas have learned a lot with the help of ICT. On the other hand, ICT has been highly beneficial for the government of the country as with the help of it, they can easily communicate with the common public and has taken various initiatives for the improvement of the education system in the country so that all the sections of the society can be benefited.

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11.

Robert Michael Ballantyne's *The Coral Island-A Tale Of The Pacific Ocean* As A Juvenile Adventurous Fiction

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William Golding was a most prominent writer in the mid twentieth century England. He was greatly influenced by the writings of an eminent Scottish author R.M.Ballantyne, as Golding adored and extolled him for his flawless literary style. Golding in one of his masterpiece which was entitled as *The Lord of the Flies* (1954) had a tinge of Ballantyne's juvenile adventurous theme of *The Coral Island: a Tale of the Pacific Ocean*. Based on Ballantyne's novel Golding imitated his literary style and theme in his novel *The Lord of the Flies*. *The Coral Island* has always been a great favorite with British school children and has become one of the classic adventure tales written in English. Golding mentions it twice in chapter-two of *The Lord of the Flies*, when one of the boys compares their situation with Ballantyne's story, and again at the end of the novel in chapter-twelve, when the naval officer believes he has the measure of what has happened to the children by saying 'Jolly good show. Like the Coral Island'. (5) In fact, life for Golding's children has been nothing like that the one enjoyed by Ballantyne's; the Scots novelist merely to write a good adventure yarn. Golding, though, wanted to use *The Coral Island* as a model for *Lord of the Flies*, making his own novel an ironic commentary on its predecessor. In Golding's novel there are many parallel incidents and characters like that of Ballantyne's novel. This even extends to the naming of the two central characters: Ralph and Jack are the names of Ballantyne's principles too. Piggy in Golding's novel has his counterpart in a lad called Peterkin in Ballantyne's novel.

Ballantyne's story hardly touches on the philosophical depths of Golding's, nor does it have the brutality of *Lord of the Flies*. Ballantyne, disguising himself as the hero Ralph Rover, says in the Preface to *The Coral Island* that he wants his readers to enter with kindly sympathy into the regions of fun.

Robert Louis Stevenson (1850-1894) was another accomplished writer in the nineteenth century. He was so impressed with the story of *The Coral Island* (1857) that he based portions of his famous book *Treasure Island* (1881) on themes found in Ballantyne in the introduction to *Treasure Island* with the following poem:

"To the Hesitating Purchaser

If sailor tales to sailor tunes,

Storm and adventure, heat and cold,
If schooners, islands, and maroons,
And buccaneers, and buried gold,
And all the old romance, retold
Exactly in the ancient way,
Can please, as me they pleased of old,
The wiser youngsters of today:
So be it, and fall on! If not,
If studious youth no longer crave,

His ancient appetites forgot,
Kingston, or Ballantyne the brave,
Or Cooper of the wood and wave:
So be it, also! And may I
And all my pirates share the grave
Where these and their creations lie!"

-*Treasure Island* (P 1)

Ballantyne never visited the Coral islands of the South Pacific, relying instead on the accounts of others that were then beginning to emerge in Britain, which he exaggerated for theatrical effect by including plenty of gore and violence meant to titillate his juvenile readership. His ignorance of the South Pacific caused him to erroneously describe coconuts as being soft and easily opened; a stickler for accuracy he resolved that in future, whenever possible, he would write only about things he had personal experience of.

Ballantyne wrote *The Coral Island: A Tale of the Pacific Ocean* (1858) while staying in a house on the Burnt island seafront opposite Edinburgh on the Firth of Forth in Fife. *The Coral Island: A Tale of the Pacific Ocean* is Ballantyne's second novel, and one of the first works of juvenile fiction to feature exclusively juvenile heroes, the story relates the adventures of three boys marooned on a South Pacific island, the only survivors of a shipwreck. He was an exceedingly prolific author who wrote more than hundred books in his career. This novel is a typical Robinsonade which is a genre of fiction inspired by Daniel Defoe's *Robinson Crusoe* and one of the most popular of this type, the book first went on sale in late 1857 and later it gained immense popular among its readers. It was the inspiration for William Golding's dystopian novel *Lord of the Flies* (1954), which inverted the morality of *The Coral Island*; in Ballantyne's story the children encounter evil, but in *Lord of the Flies* evil, is within them. *The Coral Island* by R.M.Ballantyne is a typical children's classic that presents the romantic adventures of a group of English schoolboys marooned on an Eden like South Sea Island. By mustering their wits and their British courage, the boys defeat the evil forces on the island: pirates and native savages. The description of the pleasant Coral Island fantasy world quickly dissolves into images of darkness, hostility and danger.

In the early twentieth century, the novel was considered a classic for primary school children in the UK, and in the United States it was a staple of high-school suggested reading lists. *The Coral Island* was adapted into a four-part children's television drama broadcasted by ITV in 2000.

Ballantyne's *The Coral Island*, represents, an extremity of Victorian confidence and optimism in the civilized values of English schoolboy society. In Ballantyne's novel, the boys shipwrecked on the island, organize their skills and exercise their imaginations to duplicate the comforts and the values of the society they have temporarily lost. Working with discipline, they build shelters and a boat, make various utensils for their convenience, and find a healthy and interesting variety of animal and vegetable food. Evil in the novel is externalized, and also it is represented by cannibals on the island whom the English boys defeat because they work together and excel in both wit and virtue. Their rescue almost does not matter, for they have essentially recreated the world they can from. Ballantyne draws on a concept of the child that reaches back through the nineteenth century, at least as far as Rousseau and Locke, the child as inherently either good or neutral, manifesting his goodness if left alone and uncorrupted by the adult world or reflecting and recreating the healthy and civilized environment of this initial consciousness.

The story is written as a first person narrative from the perspective of fifteen year old Ralph Rover, one of the three boys shipwrecked on the coral reef of a large but uninhabited Polynesian island. Ralph tells the story retrospectively, looking back on his boyhood adventure:

I was a boy when I went through the wonderful adventures herein set down. With the memory of my boyish feelings strong upon me, I present my book specially to boys, in the earnest hope that they may derive valuable information, much pleasure, great profit, and unbounded amusement from its pages.

One word more. If there is any boy or man who loves to be melancholy and morose, and who cannot enter with kindly sympathy into the regions of fun, let me seriously advise him to shut my book and put it away. It is not meant for him.

Ralph Rover (P 1)

The narrator of *The Coral Island* is named Ralph Rover, a sound and stable boy of fifteen; the strongest, oldest, tallest boy is named Jack; the third member of Ballantyne's principal triumvirate is Peterkin Gay, a quick, sprite-like, imaginative boy of fourteen. All these boys are the sole survivors of a shipwreck in a marooned island, Ralph Rover is a traveler at heart, and has always dreamed of shipping out to the South Seas islands. Ralph and his two companions, eighteen year old Jack Martin and thirteen year old Peterkin Gay are the sole survivors of the shipwreck. The narrative is in two parts. The first describes how the boys feed themselves, what they drink, the clothing and shelter they fashion, and how they cope with having to rely on their own resources. The second half of the novel is more action-packed, featuring conflicts with pirates, fighting between the native Polynesians, and the conversion efforts of Christian missionaries.

Ralph Rover with a leadership quality he has always longed for adventures so he decided to go on a voyage to the South Sea along with his friends Jack and Peterkin Gay. All the three boys are known for their wits and courage they have the ability to cope with any kind of critical situation in their life and they also have a good rapport with each other devoid of contradictory negative thoughts and ego. The narrative begins with the early life of Ralph where he has some desire and thirst for adventure in foreign lands, he also says that roving has always been and still in his ruling passion, the joy of his heart and the very sunshine of his existence. Ralph was born on a mysterious night which was wild, black night of howling storm on the foaming bosom of the broad Atlantic Ocean. His father and his grandfather was a sea-captain and his great-grandfather had been a marine. His mother always went to sea with his father on his long voyages, and so spent the greater part of her life upon the water. This is the reason that Ralph came to inherit a roving disposition. There were a number of boys in the ship, but two of them were his special favourites. Jack Martin was a tall, strapping, broad-shouldered youth of eighteen, with a handsome, good-humoured, firm face. He had a good education, was clever and hearty and lion-like in his actions, but mild and quiet in disposition. Jack was a general favourite, and had a peculiar fondness for him. His other companion was Peterkin Gay. He was little, quick, funny, decidedly mischievous, and about fourteen years. But Peterkin's mischief was almost always harmless; else he could not have been so much beloved as he was.

Hallo! youngster," cried Jack Martin, giving me a slap on the shoulder, the day I joined the ship," come below and I'll show you your berth. You and I are to be mess-mates, and I think we shall be good friends, for I like the look o'you. (P 9)

The three triumvirates afterwards became the best and staunchest friends that ever tossed together on the stormy waves. In their first part of the voyage they had the usual amount of rough weather and calm; also they saw many strange fish rolling in the sea, and Ralph was greatly delighted one day by seeing a shoal of flying fishes dart out of the water and skim through the air about a foot above the surface.

The paper has examined how convincing R. M. Ballantyne's *The Coral Island: A Tale of the Pacific Ocean* fits perfectly under the Juvenile adventurous fiction. An analytical study of Robert Michael Ballantyne has a good deal to project the political, social and cultural scene of the English country. The author had attempted to make an exposition of the moral depravity which has been made to appear conspicuously under three categories: innocence, regression and the irony of progress having their roots in their own contemporary cultural fields. He dealt with the aggressive nature of the degenerating English schoolboys in their preadolescence and also with the unique portrayal of their uncivilized deeds and their descent into savagery. The boys in Ballantyne's novel are civilized boys and they also conduct themselves by obliging to the laws of their leader. Ballantyne's prime concern in his novel is that leaders should be respected by those they lead, and govern with their consent. This educational message is especially appropriate considering Ballantyne's adolescent audience, the future rulers of the world. The boys in *The Coral Island* radiate a confidence in their sense of community and organization which would seem rather smug where they not also genuinely pious and aware of their luck. Evil in the novel is externalized, represented by cannibals on the island whom the English boys defeat because they work together and excel in both wit and virtue. Their rescue almost does not matter, for they have essentially recreated the world they can from. Ballantyne draws on a concept of the child that reaches back through the nineteenth century, at least as far as Rousseau and Locke, the child as inherently either good or neutral, manifesting his goodness if left alone and uncorrupted by the adult world or reflecting and recreating the healthy and civilized environment of this initial consciousness. This confidence in civilized Enlightenment, developed from a faith in human possibility in the eighteenth century particularly English social achievement in the nineteenth, is precisely what Golding, in *Lord of the Flies*, is determined to reverse.

The first chapter resounds with the deep bass strings of delight. The children gather to the casual summons of the Conch, they elect their leader, draw up laws, divide out function and prerogative; but the reader ought to be sharply aware of the inappropriateness of this kind of terminology. It is a wonderful game played under perfect conditions in perfect surroundings; and though it acts out memories of grown-up order, it can go on all day with no interference from grown-ups. There are the tensions that there are bound to be in any game, between Ralph, Jack and Piggy, but they are containable because the game is large and splendid enough to have acceptable parts for everyone. There is not only government but exploration. A specific reminiscence of *Coral Island* occurs as Ralph and Jack, talking over the top of Simon's head, set off to explore their domain, and the aura of glamour is strong. The glamour is set, however, as it was not in *Coral Island*, against a real jungle, dense, damply hot, scratching. This is not a stroll through a nineteenth-century English wood with different trees.

As a synthesis of the novel which investigates three key aspects of the human experience that form the basis of the authors wants to convey:

1. The desire for social and political order through parliaments, governments and legislatures in which these things were represented by the platform and the conch.

2. The natural inclination toward vices and violence in *The Lord of the Flies* and virtue and non-violence in *The Coral Island* in which all these manifested in every country's need for a military
3. The belief in supernatural or divine intervention in human destiny.

Hence, this paper will be helpful to people to analyze the principles of regenerative and degenerative aspects of societal values through the characterization of the English schoolboys in both the juvenile fictions.

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12.

**Discovering the Concealed History from Mythological Patterns in
Ashwin Sangi's *The Krishna Key***

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ABSTRACT

The Krishna Key is Ashwin Sangi's third novel which brings to limelight the discovery of concealed history from mythological patterns. Through the fictional character Ravi Mohan Saini, the author of this novel tries to figure out the historical Krishna who lived in Sarasvati Civilization during 3067 BCE at the time of Mahabharata war. Krishna's life and Mahabharata has been seen through the methodical amplification supported by many historical and geographical findings. His narrative style is remarkable which rightly makes him the Indian Dan Brown. The novel revolves around a History Professor who tries to prove his innocence against a murder charge and his tutelage who does her research on the historicity of Mahabharata.

Key Words: Myth, History, Krishna, Mahabharata, Sarasvati Civilization.

Ashwin Sangi is an Indian Fiction writer of thriller genre. Sangi has written *The Rozabel Line*, *Chanakya's Chant*, *Private India* (co-written with James Patterson), *13 bloody steps to Bloody Good Luck*, *Sialkot Saga*, *Private Delhi* (co-written with James Patterson) and *Krishna Key* which is his third novel was released in August 2012. He is considered as an Indian Dan Brown exclusively for his narrative style. Most of the works of Sangi is based on myth and history.

The Krishna Key authored by Ashwin Sangi deciphers the historical Krishna from the mythical Krishna. It also makes an attempt to unfold the historical secrets behind Mahabharata. The novel revolves around a History Professor who tries to prove his innocence against a murder charge and his tutelage who does her research on the historicity of Mahabharata. The book (*The Krishna Key*) runs parallel with the story of Lord Krishna and fictional crime investigation. The fiction opens with the murder of Anil Varshney at Hanumangarh district of Rajasthan. Ravi Mohan Saini was one of the closest friends of Anil Varshney who is considered to be the star professor at Stephen's College in New Delhi. He taught the most interesting course, the history of mythology was suspected to have his hand behind the murder.

Professor Ravi Mohan Saini asks a question to his students during a presentation in the classroom about the fixed belief system on mythical perception of the great epic *Mahabharata* and his historical approach which is evident when he announced his students, "There are many who believe that *Mahabharata* is a myth. Indeed, many of you view the epic as a collection of stories based upon wisdom of the ages but you do not see it as an actual historical event. Well, we are going to change our assumption today" (KK 11).

Saini, during a presentation said his students about a fact mentioned in Mahabharata about the terrible planetary omens that Sage Vyasa said Dhritarastra on the eve of the Great War. The three omens were conjunction of Saturn with Aldebaran and another was retrograde Mars before reaching Antares and the third omen was Lunar Eclipse near Pleiades. In the university of Memphis Professor Achar made a research to find the exact date of Mahabharata. He researched on the three omens and came out with overlapping dates but all three astronomical events took place in a day among the overlapping dates which made him to come to a conclusion that Mahabharata must have occurred in 3067 BCE.

The Professor and his tutelage Priya was immersed in a discussion about the historic Krishna and the occurrence of Mahabharata five thousand years ago (3067 BCE). When Priya had lot of confusion with the dates of Great War, Saini asked Priya to look outside Mahabharata and told her to relate the incidents other than Mahabharata and corroborate the same date with other events. He said,

Let us not rely on Indian sources and instead turn to Greek references, shall we? Megasthenes, the Greek ambassador in the court of Chandragupta Maurya made his first written reference to Krishna. In his account, Krishna is called Heracles. The Greeks renamed many Indian deities after their own, and the Greek usage of the name Heracles was influenced by the term Hari, the common expression used for Krishna. Now what does Megasthenes tell Heracles? He writes that the Souraseni were actually the Shurasenas- the Yadava descendants of Vasudeva's father, Shurasena and Krishna was a Yadava himself. (kk 13)

After the comparison of Krishna and Heracles Saini continued to talk of the historical evidence of Methora which was described by Megasthenes. Methora is considered as 'Mathura' where Krishna was born. It is mentioned by Greeks that Krishna lived one hundred and thirty years before the generation of Alexander and Chandragupta Maurya (307 BCE). So, Krishna must have lived 2,760 years before 307 BCE. With the help of arithmetics it is known that Krishna lived in 3067 BCE, the time of Mahabharata War.

Anil Varshney invited Ravi Mohan Saini to the archaeological site at Kalibangan, the arid desert with oven like temperature. While conversing with Ravi, Varshney said about the lush green Kalibangan which was once part of Sarasvati civilization which we now consider as Indus Valley Civilization. Varshney also mentioned Sarasvati was not a mythical river. He mocked Ravi by telling that it's time to rewrite the history and said about an evidence from remote earth – sensing satellite pictures. He took a map created by ISRO-The Indian Space Research Organisation. Archaeological excavations and geological findings were corroborated in the pictures. When Saini looked at the map he saw the dried river bed of Sarasvati from which he drew a conclusion by telling that,

More than five thousand years ago, a mighty river- commonly referred to in the Vedas as Sarasvati flowed through this arid desert into Arabian Sea. The nothingness that you see around was a lush vegetation and Pastureland five thousand years ago! Kalibangan was part of this great Sarasvati civilization... Tectonic movements of Indian Subcontinent had resulted in the Sarasvati migrating west-northwest. The effect was that its two tributaries, the Yamuna and Sutlej, migrated in opposite direction, the former joining Ganga and the latter Indus (KK 20-21).

Varshney gave Saini a cardboard box which had a seal inside containing animal symbols of bull, unicorn and goat engraved in an anticlockwise direction. Unicorn is the most common image of Sarasvati civilization and refers to Mahabharata in which Ekashringa is the prime symbol of Vishnu- Krishna. It also has a connection to Varaha Avatara. Krishna had been considered merely as a mythological figure but he is a great historical figure who lived in Sarasvati Civilization. The greater Vedic community was the inhabitants of the great Sarasvati Civilization who wrote Vedas and Upanishads. It is the main reason for considering Kalibangan and Mohenjo-Daro as important places.

Varshney also remarked that archaeologists have discovered fire altars in Kalibangan which proves the fact that Kalibangan indeed was a Vedic settlement and from Mohenjo-Daro they discovered Great bath which is used for ritual bathing. He also said about the discovery of different seals containing the image of swastika, symbol of yogic meditation which succeeds in giving a clear picture of the symbols of Vedic origin.

Varshney said Saini that the seal which he gave him is Krishna's ancient passport system of his Kingdom, Dwaraka which is evident from a passage written in Harivamsa, an appendix to the Mahabharata. It is mentioned in Sanskrit as, "Mudrayaasah gacchantu rajno ye gantumipsavahi; Na chamudra pravestavyo dwaarpaalaya pashyatah..." (kk-22) which means every citizen of Dwaraka will be allowed to enter the city only if they show the passport (seal) to the duty guards of the city.

In this manner Ashwin Sangi has very beautifully woven the threads of fiction, history and myth in an accurate ratio to give the readers a realistic picture of his craft. The thriller explores the ancient secrets and historic evidence of Mahabharata, Vedic age and Lord Krishna through his fictional characters. The author has cast the right spell with his magical wand of letters because a person who has started to read the novel will forget that it is a fiction and perceive the fiction as fact through his mind's eye.

ABBREVIATION

KK- Krishna Key

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13.

One Part Woman: Perumal Murugan's Novel

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The English translation of writer Perumal Murugan's novel *Mathorubhagan (One Part Woman)* has won the Sahitya Akademi's award for translation in English. The translation was done by Aniruddhan Vasudevan and the book was published by Penguin.

Erumal Murugan has been a professor of Tamil for the past 17 years, during which time he has developed considerable expertise in three different areas: building a lexicon of words, idioms and phrases special to Kongunadu; researching Kongu folklore, especially the ballads on Annamar Sami, a pair of folk deities; and publishing authoritative editions of classical Tamil texts. Murugan's output in these areas over the past decade has been substantial. It was his continuing interest in Kongu folklore that prompted him to apply for and obtain a grant from the India Foundation of the Arts, Bangalore, to undertake research on folklore surrounding the temple town of Thiruchengodu, a town he knew very well from his childhood but, in another sense, did not know at all.

There are many idols on the Thiruchengodu hill, each one capable of giving a specific boon. One of them is the Ardhanareeswarar, an idol of Shiva who has given the left part of his body to his consort, Parvathi. It is said that this is the only place where Shiva is sacralised in this mythical form. Murugan was intrigued on encountering several men in the region past the age of 50 who were called Ardhanari (Half-woman) or Sami Pillai (God-given child). On digging further he found out that till as recently as 50 years ago, on a particular evening of the annual chariot festival in the temple of Ardhanareeswara, childless women would come alone to the area alive with festival revelries. Each woman was free to couple with a male stranger of her choice, who was considered an incarnation of god. If the woman got pregnant, the child was considered a gift from god and accepted as such by the family, including her husband.

As a farming community, the Gounders tend to be unsettled by childlessness, by the lack of male heirs for the family property. In the Gounders' worldview, the hard work put in by a Gounder male in his adult life is meaningless if there is no son to inherit the fruit of his labours. As a result, childlessness is brutally stigmatized in the Gounder community.

In Murugan's *One Part Woman*, Kali and Ponna, a couple madly in love with each other, remain childless for more than 12 years after marriage. During those 12 years, in the period immediately preceding the country's independence, they have run the gamut of prayers to various deities, vows and penances, but to no avail. Kali's mother tells him that his family is cursed by Pavatha, a ferocious female deity in the jungle, for a past crime against a young girl, and that the males in his family are doomed to remain childless; if a child is born to them, it will be short-lived. Kali and Ponna offer votive sacrifice at the altar of Pavatha and climb the varadikkal, barren woman's rock, on the hill of Thiruchengodu, but these efforts do not bear fruit. Meanwhile, both of them endure, in their own way, an endless stream of taunts and

insinuations from everyone around them, including strangers hitching a ride with them to the temple. In this scenario, Ponna's family—her mother and brother—as well as Kali's old mother, conspire to send Ponna alone to the festival to receive the blessing of a child from an anonymous Sami. Mathorupagan is the harrowing account of how a community's pathological obsession tears a loving couple apart and destroys their marriage.

One Part Woman is a rooted and passionate novel that, as the blurb says,

“...lays bare with unsparing clarity a relationship caught between the dictates of social convention and the tug of personal anxieties.”

The tradition of seeking impregnation by an anonymous male in the name of god seems to have died out decades ago. Kali and Ponna must have been among its last victims.

It is a curious paradox that even as progressive Indians would like to abolish the caste system, they have little or no understanding of the lived reality of specific caste groups in their traditional homelands. Even as these communities are stalked and often dispossessed by the forces of modernization, they remain hostage to the ways of the past that have sustained them for centuries. Perumal Murugan has at least shown us a glimpse of what our collective struggle may be about.

Distance allows us to be dismissive of the lives of other people, to filter their narratives down to a few essential keynotes and tragedies. In *One Part Woman*, Perumal Murugan turns an intimate, crystalline gaze on a married couple in interior Tamil Nadu. It is a gaze that lays bare the intricacies of their story, culminating in a heart-wrenching denouement that allows no room for apathy.

Kali and Ponna, land-owning farmers in Thiruchengode, enjoy a completely happy marriage on all counts but one. Theirs is a sexually-charged and mutually fulfilling relationship; it is neither for lack of effort nor of intent that they are unable to conceive. The couple perform countless acts of penance, entreating various deities – among them the half-male, half-female god on the hill attended by a Brahmin priest and the tribal goddess Pavatha of the same hill, to whom blood sacrifices are made. Ponna weeps at the onset of every menstrual period. Neither love nor their thriving land is enough to keep at bay the despair of being without offspring in their community. They are constantly on the receiving end of disparagement from the people around them: Kali's sexual potency is the subject of sly and open taunts, while every slip or argument Ponna has with another is turned on her using her childlessness as an indication of her character or capabilities.

The disparagement arrives in wounded, less unkind guises too – particularly from their mothers, who tell stories of hereditary curses that could explain their misfortune and sing dirges lamenting the couple's barrenness. Eventually, the two women decide that there may be only one way. Every year, on the fourteenth day of the chariot festival to the androgynous deity on the hill, the rules of all marital contracts are relaxed. Any man is allowed to lie with any woman – a tradition acknowledged as being a socially and divinely sanctioned method of conceiving should a husband be sterile. Ponna's mother and mother-in-law, in the hope that it is Kali who is the cause of their infertility, suggest the solution of sending her to participate. The resulting anxieties and attendant manipulations challenge the marriage, and alter its course.

One Part Woman is a powerful rendering of an entire milieu which is certainly still in existence, which it engages with insightfully. The author handles myriad complexities with an enviable sophistication, creating an evocative, even haunting, work.

The novel is also acutely sensitive in its approach toward gender and sexuality and humane in its treatment of longing. While fundamentally an emotional work, driven by personal desires and losses, it also unsettles the reader with what it frankly reveals about simplistic ideas about progressiveness. The society in which the book is set in is permissive in ways that the urban middle-class in the same state at large is not, even though known markers of suppression, such as caste laws, hold sway. But, here as elsewhere, the true hindrances to happiness and progress come in much more personal forms.

Murugan's writing is taut and suspenseful, particularly as the book progresses towards its climax. Though Kali had resumed normal conversation with Ponna, he was constantly haunted by her words. He was now convinced that women were terrible creatures. Mother tells the son, 'Send your wife to another man.' The other mother is ready to take her own daughter to it. And Ponna says, 'I will, if you are fine with it.' No one seemed to have even an iota of hesitation anywhere. He, on the other hand, was still hesitant to talk about those long-gone days when he had been to the fourteenth day of the festival. While a man felt so shy about these matters, look at these women! What they dared to do! If someone told them that the only way to have a child was to drop a rock on his head while he slept, would Ponna be ready to do that too?

These thoughts drained his trust in her. A falseness entered in his sweet words to her. His embrace was no longer wholehearted. There was no softness when he made love to her, not the usual generosity that let him include her in its sway. He came to be possessed by a fury for revenge, a desire to pound her violently and tear her apart. It was hot in the barnyard those days, even at night. He would wake up suddenly and go home. Ponna kept the earthen wick lamp burning softly through the night. He would peep through the gaps in the wooden planks on the door to see if she was asleep. Sometimes he even went back to the barnyard without waking her up. Whenever he saw that the light inside was put out, that there was nothing but darkness, he panicked. On such days, he listened carefully for any sound that came from inside the house. Sometimes, his tapping on the door woke his mother. When she asked, 'Who is it?' he replied shyly, 'It's just me. Go back to sleep.'

A sense of urgency and carelessness started pervading all his actions. However much she tried to hold him tight and take him inside her, all he wanted was to hold back adamantly and ejaculate as soon as he could. Whenever he decided to drink loads of arrack, which he knew would knock him out till morning, he asked her to come and stay in the barn. He would force her to drink. Earlier, on the nights he drank, his body lost its harshness and spread on her like a fluid. He would chatter happily for a long time. On such nights, he wore only the loincloth. She'd playfully pull it open. But he would feel no shame. She would say in mock anger, 'You have no shame. Look at you! Sitting with nothing on.' And he'd reply, 'Why should I feel any shame in front of you? Why don't you be naked too?' But there was none of that intimacy now.

Now he downed the arrack like water in quick gulps and passed out right away. At whatever time he came to at night, he jumped on her and took control of her. It took him several mornings to regain a sense of balance. 'The drinking is getting out of control, maama. Please drink less,' she said lovingly. He responded with a slight smile. His face never blossomed again in a full smile.

Whenever he crushed her underneath him, she begged, ‘Maama, please don’t show your anger on me this way. It is unbearable. Just hit me. Get a club and beat me to pulp if you want. But please don’t torture me like this.’ His heart went out to her. His embrace and kisses then said to her, ‘It was my mistake, dear.’

When she menstruated every month, she came to sit and cry in the barn. It was consoling to bury her face in his lap. He’d ruffle her hair and say, ‘Let it go. We should be used to it by now.’ But she kept hoping things would change. Sometimes, her crying made him cry too. So they cried together, lamenting their fate. Ironically, it made him happy on the inside whenever she got her periods on time and came crying to him. The way his mind worked, she was trustworthy as long as she was menstruating regularly.

Subsequently, he reasoned: ‘Poor thing. How can I be so suspicious because of just that one thing she said? She only said it in the urge to do something to have a child of her own. Does that mean I can conclude she would go with any man? Didn’t she come to me complaining about Karuppannan’s advances? She said what she said because of me - she said it for me. She said, “I will go if you ask me to.” And I didn’t ask her to. Then why would she go?’ This made him treat her with affection, and it looked as though the Kali she knew was back.

But it lasted only a week. He then got back to being irritable, and she was at a loss for words to placate him. But since she was annoyed too, it was easy for her to raise her voice. It put him in place a little if she shouted at him. He never raised his voice. Even when he had to call out to her from the field, he didn’t yell. He’d move closer and call her in a voice that sounded like he had a raven hidden deep inside his throat. She felt bad that she needed to shout and fight with him. This went on for a year. She had no other way but to observe him closely and choose her responses accordingly.



14.

A Feminist Perspective in Shashi Deshpande's *That Long Silence* & Arundhati Roy's *The God of Small Things*

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Abstract

Feminist voice is the central idea of this paper. The paper seeks to study that individual freedom, ambiguity and contradiction, modernization, disorder, confusion, loneliness, exile and search for identity forms the features of feminism. Some examples in this perspective are like Shashi Deshpande's That Long Silence and Arundhati Roy's The God of Small Things as texts of 'feminine writing' and social conflict. The paper highlights a study on the background of feminist and social level. The various feminist aspects are focused through this paper.

The paper also deals with issues regarding the connection of different discourses relating feminism. There is reflection of a realistic picture of contemporary middle-class woman. Family relationship is at the centre of this novel. The theme of marriage, love and sex are the themes of this novel. The differences in their outlook are so great that they fail to understand each other. Due to difference in attitude, their love based on social fear rather than mutual feel for each other. She portrays the predicament of middle-class educated woman, their inner conflict and quest for identity, issues pertaining to parent-child relationship, their exploitation and disillusionment. It is a creative attach on the sufferings of women in Indian Society.

Keywords: feminism, patriarchal, identity, freedom, disorder.

Introduction:

Marginality is one kind of system like culture, feminist and politics or social. It is emerged from the unimportant or secondary. Marginal voice is the central idea of this paper. The marginal can create variety in writing. The individual freedom, ambiguity and contradiction, modernization, disorder, confusion, loneliness, exilence, search for identity forms the features of marginality.

Marginality is a condition in which a person, a group or a community is marginalized by dominant force/forces. Hence marginalization is a process of domination and subordination. This premise partly answers the question that who marginalizes whom. Besides this understanding, there are complex issues involved when we theorize domination and subordination. It is Hegel in his theorization of self/other binary and critiquing Kant underlines the unequal relations between the two in that he privileges the self. This inequality has been theorized from socio-political, ideological, gender and liberal perspective. Among them, the two most dominant perspectives are Gramsci's theory of hegemony in which the dominant class marginalizes the subordinate groups and the 'subordinate' notion developed following Gramsci that attempts to historicize voicelessness. In India, marginality is very complex as it goes beyond the binary of domination and subordination. We have in India, marginalization of communities, minorities and others in the name of religion, location, and occupation and so on besides marginalization in the name of class, caste, gender and tribe.

India is multi lingual, multi cultural, and multi ethnic country. One of its basic tenets is unity in diversity. But contemporary scenario witness rapid decline of India's pluralistic identification. Who are representing the marginalized and with what motives? Are the

marginalized really powerless to represent them in intellectual environment? It will examine the manner in which they are represented in literary and cultural texts. Today, globalization seems to have taken over every form of art and culture everywhere in the world. There is still one form of writing which is emerged as marginal. It highlights the difference in ideas according to culture of local communities within that particular country. It has different histories and cultures. These marginalized cultures flourishes away from the mainstream. Antonio Gramsci, the Italian Marxist Thinker called it as 'Subaltern'. In feminist perspective, Gayatri Spivak asked a rhetoric question in the essay, Can Subaltern Speak?

Literature as a mode of discursive articulation always endeavors to give voice to the marginal. It sensitizes us to condition of oppressed, the alienated, the discriminated and the one who exists on the margin. At the level of literary marginality, we face the problem at two levels, first, in the representation of the females, the dalits in mainstream writing in general. Secondly, even if they are represented, they mostly are represented as minor characters and are stereotyped. The critical analysis of a text never happens from the point of view of a minor and minority character. Further, in critical reading of minor and marginalized characters they do not draw our attention to their socio-cultural status, location, identity and voice. The voice of the marginalized is mostly muted. The paper highlights a perspective of feminist and social marginal expressions in literatures.

The writers, critics, artists who depend on these kind of writings like dalit marginality, voices of women for their identity, subaltern literature, that form the major part of literature. The voices and views of margins are taken into account in the new form called marginality. Here, the root of marginal writing arises for some times from such depressed & oppressed situation for the quest of their life. It deals not only with the class struggle, between rich and poor but also the struggle between castes and it is seen from the lower caste point of view, the suppressed, the 'have nots', the marginal. The marginal writers think that pen is the weapon of their voice. Every writer stresses on the social exclusion, political disorder and spiritual flexibility encourage their ultimate destination. All the voices are the outcome of their self-experienced feeling of their own point of view. The contextualized marginality in an Inter-disciplinary framework with reference to past and with its possible effects on life in future and also provides a comparative platform of literary study between woman and Dalit discourses. The chief concern of this research paper is to review literature on marginality in this concern.

The paper highlights the marginal voice in feminist and social context in the characters of Jaya in Shashi Deshpande's *That Long Silence* and Ammu and Velutha in Arundhati Roy's *The God of Small Things*.

Objectives

The aim of this paper is to trace the emergence of feminist, social issues in the modern world, to highlight the perspective of marginality in terms of feminist, social point of view. The paper intends to provide the man-woman relationship in Shashi Deshpande's novel, '*That Long Silence*,' and rebellious nature of the woman character Ammu, in Arundhati Roy's novel '*The God of Small Things*'. It also focuses social caste conflict in Indian society, through the suppressed character Velutha. The search for identity forms the major issues in these novels. The theme of love, sex, marriage is at the centre of these novels. The quest for identity still continues the major problem of the present world. This is the dominant marginal voice in all these novels of Indian writers. Jaya's search for her identity in her family as well as in society, Ammu's rebel against her family is the symbol of their search for existence. The search for getting identity is

the sign of existence. Everyone is in search of their own identity. Hence everywhere there is struggle for existence. It is suppressed by the majority of centre who holds the power. That's why there begins the emergence of marginal voices to form their own ideas, views and thoughts in their own point of view.

Main Arguments: -

Social Issues of Marginality in perspective of Women and Search of Identity:

Social issues of Marginality in perspective of dalits, Caste-Conflict:

Social Issues of Marginality in perspective of Women and Search of Identity:

Shashi Deshpande's '*That Long Silence*' Sahitya Akademy Award(1988) winner novel presents the social status of woman in 1970's and 1980's. There is reflection of a realistic picture of contemporary middle-class woman. Family relationship is at the centre of this novel. The theme of marriage, love and sex are the themes of this novel. The relationship between Mohan and Jaya brings out the failure married life due to lack of love and mutual understanding. The differences in their outlook are so great that they fail to understand each other. Due to difference in attitude, their love based on social fear rather than mutual feel for each other. She portrays the predicament of middle-class educated woman, **their inner conflict and quest for identity**, issues pertaining to parent-child relationship, their exploitation and disillusionment. It is a creative attach on the sufferings of women in Indian Society.

In her stream of thoughts Jaya looks at her marital relations where there is no conversation left between them. She feels that she and Mohan were not really speaking to each other, not even to make up a family, a home in real sense. They were just '**a man and a woman married for seventeen years**' but with no identity of her own 'just emptiness and silence' The novelist used beautiful images to describe Jaya's married life. "A pair of bullocks yoked together". There is no love in between Mohan and Jaya. There's a symbol of failure and sign of disgust, disappointment and depression.

The story is unfolded by Jaya, ironically again symbolizing victory, while in the actual life situation, she is supposed to lead a traditional, passive life like; "Sita following her husband into exile, Savithri, dogging death to reclaim her husband, Draupadi stoically sharing her husband's travails....." (*That Long Silence*, P.11). Thus, Jaya rejects the image of traditional woman like Sita, Savitri and Draupadi and says: "No, What have I do with these mythical women? I can't fool myself. The truth is simpler. Two bullocks yoked together....."(*That Long Silence*, P.11-12). By implication her character represents modern woman's ambivalent or hesitant attitude to married life. She expects the physical enjoyment. She says, "First there's love, then there's sex - that was how I had always imagined it to be. But after living with Mohan I had realized that it could so easily be the other way round" (*That Long Silence*, P.95).

When Mohan walks out of the house, she feels that she has failed in her duty as a wife. There grows a silence between the husband and the wife. It creates a gap between them. Mohan keeps on asking questions but Jaya does not find a word to answer them: "I racked my brain trying to think of an answer...." (*That Long Silence*, P.31). **She does not like to submit to male prejudiced ideas.**

Thus, love, marriage and sex form the important theme of novel. **Jaya's search for identity is the representative of the entire woman's, in Indian patriarchal society.** Jaya wants to erase the long silence by practice.

The work of Arundhati Roy, *The God of Small Things* as a text of '**feminine writing**'. It also analyzes how the myth of the double/twin has been appropriated by Roy so as to deconstruct and rewrite cultural concepts of masculinity and femininity enabling her to foreground the distinction between biological sex and culturally constructed gender, and to raise questions about gender attributes and the marginal position assigned to the female subject in the dominant culture. Through the characters of the twins, she seeks to divide between 'self' and 'other', 'mind' and 'body', 'masculine' and 'feminine', illustrative of the confused state of creation. In the process, Arundhati Roy, as a feminist writer, indulges in experimental writing that exemplifies the concept of **écriture feminine**, the aim of which is to scare phallogocentric systems of patriarchy.

Social issues of Marginality in perspective of dalits, Caste-Conflict:

The Man Booker prize (1997) winner Arundhati Roy's '*The God of Small Things*' is the novel of social, economic and caste conflict. Velutha, the lower caste character caught into the conflict of the traditions, customs and caste. He is a down trodden representative of man. Ammu is the heroine of Roy's novel. She is very rebellious, bold in her nature and accepts the opposition for her existence. Close tight and she actually shares a moment of intense desire with him. This suggests the change in social psyche from the period of Mammachi to Ammu. At this moment Velutha and Ammu were very close to each other. Such advanced psyche is presented through, feminine point of view in the novel.

Arundhati Roy in her '*The God of Small Things*' has highlighted the oppression of the **marginalized group like woman along with dalit** or 'Untouchable'. Roy has tried to sensitize this Postcolonial society to the cruelty of some of its traditions. She has challenged certain common-age-old, self-satisfied yet dehumanizing social taboos. She has shown **how patriarchal ideology of an ancient culture decides codes of conduct for both, women like Ammu and untouchables like Velutha**. It is this ideology and the value system that is responsible for the violence of the 'Touchable' (Higher class) towards the 'Untouchables' (Lower class). Roy has presented all this through the eyes of Estha and Rahel.

Comrade Pillai is an opportunist. Velutha has been appointed as the chief mechanic of the factory. The touchable workers are fearful that his way Velutha may become their boss. So, they request Comrade Pillai to discharge Velutha from his position. Pillai does not want to loose a number of votes of touchable workers. So, he denied to the police that Velutha is a party man. It is he who helped Baby Kochamma's conspiracy in several ways. Contrary to his slogans – "Annihilation of the class Enemy", "caste is class" (p.287), he didn't help Velutha against Chacko, their common enemy. However, he gives his tacit support to torture Velutha. He says to Chacko: "But see, comrade, any benefits that you give him (Velutha), naturally others are resenting it. They see it as partiality. After all, whatever job he does, carpenter or electrician or whatever it is , for them he is just a Paravan. It is a conditioning they have from birth. This is I myself have told them is wrong. But frankly speaking, comrade, **change is one thing. Acceptance is another.**"(p.279)

Analysis: The paper deals with retracing the marginalized voices on the premise that literature is a social product. Literature is more responsible in this mission than other disciplines. It always contributes to centralize self and other, centre and periphery, domination and subordination.

That Long Silence, reflects on the various dimensions of problems of women in the traditional society of India. The awareness of oppression, consciousness of self identity, ability to control the resources of economy, capability to make independent spaces, carving out unconventional mode of existence and the realization of rights and duties can mark the dawn of true emancipated existence.

The God of Small Things, is grounded in historical realities. One finds colonial heritage local realism all together in the novel. Ammu has presented a women's struggle in seeking 'identity' in a male dominated conventional society. She has successfully tried to highlight her attention on social reform. She has definitely arisen our sense of sympathy for the downtrodden and the less privileged. Vellutha, the lower caste character caught into the conflict of the traditions, customs and caste. He is a down trodden representative of man.

A review, of Social Marginality of women and dalits in perspective of modern world:

Entrenched institutions of caste and patriarchy: These are the principal agents of enforcing silence. The widespread belief in certain groups (mainly upper castes and male) that they are superior to others and that any protest or assertion from the others is a threat to them is the fundamental basis of oppression. Typically, such a belief is created and perpetuated to continue the economic and social dominance of the elite groups.

On the issue of gender, our society expects the 'silently sacrificing' Indian woman. Silence and patience are held up as the greatest virtues for the ideal Indian woman, and they are thus excluded from every decision making process.

Control of media by vested interests: This is perhaps the subtlest of ways in which large groups of society are systematically silenced by an institution. But it has been shown that big media is structurally dependent on big business and the government for its survival, and will resist reporting against dominant ideologies and state narratives, even if free on paper. Where these ideologies and narratives clash with the interests of the marginalized, the media will side with the dominant groups, compelled by its dependence on them.

In India, both the news and entertainment media are also affected by a terribly low presence of marginalized groups, especially Dalits. This is absolutely critical, you would not see anywhere near the coverage of India's rape and sexual or physical abuse crisis had Indian women not entered the media (especially the English electronic media) in large numbers.

Literacy: Historically, illiteracy and denial of access to scriptures has been the main tool of India's high castes to keep the mass population marginalized. The same attitude persisted after independence, with mass literacy being opposed by the dominant group in various ways. Quite obviously, there is little chance of marginalized groups developing an effective voice without literacy.

In recent years, there has been a shift in educational policy, with the Rights to Education Act being a truly inclusive step. However, the quality of education remains poor, with a shortage of teachers and a curriculum and testing regime driven by elite interests.

The most marginalized section of the society are able to organize and voice their concerns. The voice of the marginalized will bring them in mainstream.

Conclusion: Thus to conclude, 'Marginality' is generally employed to interpret and analyze socio-cultural, and economic spheres, where disadvantaged people struggle to gain access to resources, and equal participation in social life. The superstructures of race in Africa, Australia, USA and caste in India deform, and complicate the identities of the marginalized along lines of

gender, class, and family structure. In the modern day debate, various facets of marginality have been discussed in scholarly circles in almost every disciplinary area including literature, history, sociology, and political science with implications for issues as diverse as justice, gender, equality and inequality.

The beginning of literary and cultural theories in the literary field has brought major changes in the way of reading, interpreting and understanding literature and culture. This has empowered, in a significant way, marginalized discourse which often remained unnoticed by the hegemonic culture. Marginality is a state which reflects backwardness of a person, thing or various social aspects, which is related to political, religious, educational, economic, and physical aspects. Somehow, it is dependent upon the Social Order. In the present context marginality is generally used to describe and analyze feminist, socio-cultural, political spheres, where disadvantaged people struggle to gain access to resources, and full participation in social life. They are usually discriminated against, ignored, and often suppressed on the basis of race, gender, age, culture, religion, custom, occupation, education and economy by the mainstream which can be studied in societal dimensions.

The Higher class society or Patriotic society is thirsty of power out of basic human instinct or selfish factor. So they enjoy power by ruling upon lower class and woman equally. But, they forget that the same basic instinct is the real cause of unhappiness in their life. They are unaware about the fact that they themselves also are part of the society. If lower class or woman is neglected, not happy in their life, how higher class or Patriarchy could be happy? As expecting beneficial support of woman and lower class, Patriarchy and Higher class have to recognize the identity and importance of the subordinates. Otherwise, the ultimate worse effects have to be suffered by higher class and Patriarchy as a part of the whole society. Therefore, the due respect for woman and lower class will lead the better human life. It will also lead the best future to the human race.

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15.

Image of ‘New Woman’: A Study of Select Indian Novelists

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In the ancient history of India women have been deified, glorified and also regarded as myths; it also existed in today's ultramodern world. There was perhaps today also, a duality in the projection of the image of woman in literature. There are deified, archetypal images and portrays a few insurgent, protest against the existing ills. Today's literature recognized virtues, merit and talent of woman and gender distinctions are not taken into account.

In Post-Independence India, when women's education had already commenced and life had started changing, the New Woman started emerging. The spread of education inculcated a sense of individuality among women and aroused an interest in their rights. Women started becoming economically independent and there was a striving for the realization of their own aspirations. Though feminist trends appeared on the horizon, a set of new tradition related to a woman's life is coming into existence but in India the New Woman is locating for an identity of her own. Women in India are still caught between feudal values and style of life. She caught between the burden of the home and the work-place, struggling with conventions. It is sad to say women have first to survive; question of equality, identity is far away.

In such transitional times, it is not only needed but extremely essential to do study of Image of New Woman in Indian English Literature which can give an experience of life stimulating the reader to think. Literature mirrors life and society. Indian history is changing from tradition to modernity, such an exercise we have to aware of the emerging new image of woman in our society. For this study I have select Shashi Deshpande, Githa Hariharan and Manju Kapur and their selected fiction.

In regard of these, *That Long Silence* award-winning novel has portray of convent educated middle class woman Jaya who is writer, living a vapid kind of married life which seems to have lost freshness. In accepting everything mutely, she thinks she resembles Sita and Draupadi. But realizes that it is useless she says,

“No, what have I to do with these mythical women? I cannot fool myself. The truth is simpler. Two bullocks yoked together. It is more comfortable to move in the same direction. To go in different directions would be painful and what animal would voluntarily choose pain?”¹

The protagonist shows disturbed state of mind but a brave woman. This novel strikes a new note in the fact that Jaya does not wish to blame anyone but her own silence on all occasions. At the end of the novel, she decides to break that silence.

“...it is no longer possible for me. If I have to plug that ‘hole in the heart’, I will have to speak, to listen, I will have to erase the silence between us”.²

In the novel *The Dark Holds No Terrors* the protagonist Saru is an educated, sophisticated, and professionally successful woman who not only completed her medical

education but gets married with an outcast boy against the wish of her mother in such a traditional scenario where think of such act was also crime.

“What caste is he?

I don’t know.

A Brahmin?

Of course not.

Then, cruelly... his father keeps a cycle shop.

Oh, so they are low-caste people, are they?”³

Initially novelist introduced a happy family, two children, the two of us and two of ours. But patriarchic psyche influence their life. The dominance of wife spoils the husband-wife relationship. Anyone goes to keep relation by marriage keep in mind that if he is an MA she should be BA, if he is 5’ 4” she shouldn’t be more than 5’ 3”. If he is earning hundred rupees, she should never earn more than four hundred and ninety-nine rupees. It means that woman should be ‘A wife must always be a few feet behind her husband’. But the New Woman challenges all conventions of tradition.

The birth of a new order and new system became obligatory. Education too had a new form and a new function by acquiring international order. The induction of new technology in the fields of computers paved way for the escape of Indian minds and women too became integral parts of this new wave. Thus it becomes clear that the society was changed and the women were no exception to it.

The birth of a new woman in the old society practicing quaint orders and methods was the common phenomenon witnessed in all corners of the vast social set up. Devi the protagonist of the first novel of Githa Hariharan *The Thousand Faces of Night* returns to Madras after obtaining a degree from the USA and she returns only to fall prey to the resistance pressures imposed upon her by the old existing order. On the behalf of the protagonist, she has accepted and successfully paved new ways through the existing order and setup.

Manju Kapur’s *Home* is a portrayal of Nisha, as a new woman, a more assertive, self-assured; and confident one. By equally footing with men, she proclaims her womanhood in a bold manner. As a young college girl, she applies her power to work as a businesswoman. Her quest for identity, as Sehgal comments,

“whole new look at women- not as the property of father, husband or son...”. And she is really the representative of new women in the millennium”.⁴

Manju Kapur’s novel, *Home* takes us through a brisk and strangely captivating account of three generations i.e. the first generation of Lala Banwari Lal, the second of his two sons, and the third of his grandchildren’s. The first generation of Lala Banwari Lal, the family head, runs a sari business in Karol Bagh, Delhi, where he settles after partition of India. As Nisha is mangli destined to match her horoscope with a similar mangli, she should wait unless a mangli could find. Ultimately Nisha is at the centre of interest and issue regarding education. After a dialogue with Sona, Rupa, an emerging new woman introduces:

If anything happens in the girl's later life, she is not completely dependent". She continues in a careful emotional manner: "It would be shame to not educate her further let her do English Honors, not too much work reading story books".⁵

Sona becomes convinced that there is no discrimination made as male and female in the context of education. Nisha joins Durga Bai College. In the college, she has the only best friend Pratibha, an ambitious girl, who joins NCC programme hoping that this would lead to a Government job with the police. Pratibha as a new woman also wants to create her own identity and an independent existence in the economic field. Like Nisha, she deserves to be mentioned as active, confident and thorough.

On the way to college, Nisha meets Suresh, a student of Khalsa College of Engineering. After their few meetings, Prathibha makes Nisha aware asking the details about Suresh i. e. his name, caste, family background etc, and says:

"If you are going to be a modern girl you have to be thorough".

Nisha just pretends and says: "You think girl and boy can't be friends"⁶

She is enough modern in her view. She does not discriminate biologically. To be friends, they are equal beings. After many meetings both Nisha and Suresh fall in love with each other. Nisha becomes such a bold girl to wonder here and there, roam the University lawns, sipping coffee in coffee houses with Suresh. It becomes her routine. On his suggestion, she cuts her hair like Suriya, a famous film star of the days. But she is equally attentive at her studies. When exams are around corner, she worries;

"I can't meet you. I have to study; I have to get second division at least"⁷

Suresh helps her with St. Stephens Tutorials which results in securing first division. It surprises all. Nisha now certain of her ability to do well begins to miss even more classes. By the end of second year, in her quest to establish her own and separate identity, she becomes more adventurous in her clothing, alternating her salwar kamees with jeans and T-shirts. In her appearance and temperament, she becomes a forwarded girl.

It means that women have been changed their lives in more than appearance. Society now accepted that women could be independent and make choices for themselves in education, jobs, marital status, and careers. Women's spheres had broadened to include public as well as home life. The "New Woman" is on her way.

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16.

**The Transformation Of American Culture In Stephen King's
*From A Buick 8***

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Abstract: *Technology is a fast growing demon in this modern world, which tries to control the whole world with its power. The present generation is on the side of fascination with deadly things are the main reason for this terrible change. The novel From A Buick 8 portrays Stephen King's vintage ghost- car, the 1953 Buick Roadmaster that scrutinizes a strange modern kind of haunting. It examines the American individual and collective identity in terms of relationships with cars and that examines an alternate history of the automobiles. It reveals the destructive and terrible power of these mechanized beasts. The paper highlights the changes that take place in American culture and society in the form of technology and how this new beast destroyed the spiritual thoughts of every American individual.*

Key Words: *American Psyche, Automobiles, Strange changes, Culture, Technology, Terror and supernatural car.*

The paper brings out the connection of technology with American culture through the novel *From a Buick 8* (2002) by Stephen Edwin King, a prolific, prominent and popular author of horror fiction. Basically, King's horror stories focus on the hunting house, ghost, and death, monstrous and terrific power that men possess. But this modern haunting novel *From a Buick 8* is distinctive from the King's preceding creation. The novel highlights and mirrors the American's fascination with deadly things that provides nothing but terror. It is not made of flesh or bone. It is made of steel, iron, and chrome. This work has given a new dimensional care to create such appearance that they have headlights for eyes, snarling grilles for mouths, and wheels for legs which is both of the worlds and disconnects from it. It symbolizes the past, shows the fears of the present, and asserts a portion for the future. It is indeed ghost but not typical of the ghosts that haunt modern-day fiction, television, or a film. King's ghost cars hike frightening questions: who's driving whom? Are we in control of technology or is technology in control of us? Ultimately, King's spectral automobiles show the current American fear of spiritual loss in the face of technological advancement.

It must be accepted that cars have power. It is very difficult to measure its power by horsepower alone but also by the images they display in American Culture. For the clear description, it is necessary to get into the first decade of the twentieth century when the motion picture was invented, cars have has its unique place and left a lasting mark in film, photographs, and advertisements, and on the American Psyche. This information conveys the intimate connection between American and its automobiles.

As a contemporary author, King questions the grandeur of America's automobiles and explores their influence on our individual and collective consciousness through the novel *From a Buick 8*. The automobile, King suggests, has forged an unassailable link in the chain of our identity, our history, and our future. Like it or not our cars have become a part of who we are. And King through his ghostly vintage car reminds us that the advance of technology holds both great promise and great danger as well. It is evident that the technological advancement is not new to the world which is a main state of terror in recent development.

The imitation lives we see on TV and in the movies whisper the idea that human existence consists of revelations and abrupt changes of heart; by the time we have reached full adulthood ... we have on some level come to accept. Such things may happen from time to time, but I think that for the most part, it's a lie. Life's changes come slowly. (From a Buick 8 307)

King's *From a Buick 8* delves our apex of fear, which the technology is careening out of control. Cars, cell phones, computers and other technological gadgets have burrowed into the fabric of our lives which was once a less complicated thing for mankind. King adapts the traditional ghost story to reflect the changing world around us and the pervasive sense of technology out of control. His ghost, in fact, becomes technological constructs with apocalyptic overtones.

The novel *From a Buick 8*, published in the 21st century is King's treatment of control over technology. In it, members of the state police in Pennsylvania's Troop D come into possession of an abandoned vintage '53 Buick Roadmaster which soon proves to have otherworldly powers. Troop D is largely spared from the gruesome violent deaths inherent in these 21st-century warriors connected the dots and respect the Road master's obvious power. King's new ghost car in *From a Buick 8* is a powerful force that must be respected and revered not harnessed, controlled, and destroyed. The locus of control clearly lies with the Buick and coexistence is the only option for King's police force.

King's Buick Roadmaster focuses the flip side of a technological ghost twenty years in the making. The ghostly Buick Roadmaster shows off the destruction of humanity. They cannot escape from the power of this ghost. The best course of action they can do is not to disturb it and if they do the whole humankind has to face the related consequences. This ghost is too real and speaks a truth which is too powerful to ignore. The technology cannot be avoided and it is to be respected but it is dangerously close to careening out of our immediate control.

From a Buick 8 represents not only the King's coming of age story for his vintage ghost cars but also the general comments on modern technology. King purposely pits his ghostly Buick Roadmaster against a group of characters which epitomizes the apex of authority and control of state troopers. Instead of proclaiming one side stronger than the other, King's 21st-century novel puts his human characters on an even playing field with his spectral technological construct.

Responding to a routine call Pennsylvania State Troopers Curtis Wilcox and Ennis Rafferty arrive to find what they believe is a mint-condition 53 Buick Roadmaster was disregarded at a local gas station. The workings of the car which was driven into the station and abandoned by a mysterious man confront certain logical explanation. It has an engine and contains a battery with no cables, an empty radiator, an ignition key that is nothing more than a long piece of metal, dashboard controls that are fake, an exhaust system made of glass, and no glove compartment (39-40). Buick's light shows not only symbolize its power of uneasiness but portend a power beyond mankind's control. In this case, it represents a technological ghost from the past which has emerged into the present as an issue and threat to mankind. It could be considered as a dangerous storm which is not in control.

Wilcox soon becomes preoccupied with the Buick and quickly claims guardianship over it. It is important to note that Wilcox is aware of his obsession which limits the control it might otherwise have over him. It is equally important to point out that Wilcox's guardianship over the

Buick is a more mature guardianship. Wilcox understands and respects the car's power and also he is aware of the psychological spell which the car possesses. He and other members of Troop D fall under a temporary spell when in direct contact with the Buick, it is never long-lasting and they are always aware of its power. King gives his characters credit for understanding and acknowledging the psychological hold technology has over them.

Wilcox dies as a result of his protection of the Buick. He assumed his role willingly with the hope of unravelling the car's mystery and understanding its power. Without this understanding, he knows that the Buick can destroy not only Troop D but possibly the world as well. Unfortunately, after years of safeguarding the Buick Wilcox is killed while stopping a truck in the line of duty and he never solves the mystery of the Buick's power. However his teenage son Ned soon shows up at Troop D to volunteer and more importantly to learn about his father. As he is told the story of the Buick it becomes clear that Wilcox and the rest of Troop D have kept the Buick's really a secret. They have chosen to watch, guard it, and coexist with it in order better to grasp its destructive ability. The Buick's representation is clear and King's decision to keep his characters safe from lasting psychological harm offers hope in the face of our collective fear of technology which has driven crazy.

With his hunted Buick King takes a more rational and mature look at our interaction with technological inventions. The 1980s technological explosion of computers and endless computerized gadgetry has defined our way of life. We are more rational and less reactive to this age of technology that is undeniable here to stay but now it leads to forced and unnatural state of coexistence. According to King Americans are no longer exhibiting the raw and reactive fear of two decades ago as shown by the respect the law enforcement officers of Troop D give the Buick but the fear remains and is entrapped within the American psyche.

More than anything King's haunted Buick is referred throughout the story as a possible conduit into another world that represents the dangerous precipice of contemporary technology. King remind us that we don't know the full power of the technological beasts we have created.

King's ghost cars speak volumes about contemporary American society. King's ghost cars are technological constructs underlies the undeniable presence of technology in our physical world and our collective psyche. The birth of the automobile literally changed the American landscape covering the green grass with the black tar of technology and our reliance on our vehicles and technology, in general, has produced a society which is technologically advanced and individually independent.

King's ghost cars capture the essence of our changing relationship with technology from the hormonal excitement of journeying into new dimensions to a cautious reserve highlighting the deliberate coexistence. King himself expresses the dubious nature of the final destination.

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17.

Role Of The Indian Automobile Industry In The Economic Growth And Development Of The Country. (An Empirical Study)

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ABSTRACT

Indian automobile industry started a new journey in 1991 with delicensing of the sector and subsequent opening up for 100 percent FDI through automatic route. With the gradual liberalization of the automotive sector in India, the number of manufacturing facilities has grown progressively. In view of this, the study attempts to estimate the economic performance of Indian automobile industry in terms of growth in production and GDP level. The study also tries to assess the impact of various government plans and other factors which influence the production and economic growth of the country. In this paper, we study the data from 2004 to 2017. Our result shows that growth in automobile production make a direct and positive impact on GDP growth of the country and government plans also make the positive impact to the industry. After the economic reforms initiated in 1991 the automobile industry grows positively day-by-day.

Keywords: - Automobile, Economic Growth, Development, Gross Domestic Product (Gdp).

INTRODUCTION: - THE AUTOMOBILE INDUSTRY IN INDIA

The Automobile industry is one of the largest industries in global market. It has been recognized as one of the major driver of economic growth. Peter drucker called automobile industry as “The industry of industries”. In the country like India, industry sector plays a pivotal role in the economic development of the country. In India, industry sector contributes about 27% in country’s industrial GDP and accounts about 45% of India’s manufacturing GDP. The automobile industry is a major job creator, According to AUTOMOBILE MISSION PLAN 2006-2016, the automobile industry in India provide employment to 22% of labour force of the country and employed more than 35 million people directly. According to second phase of AUTOMOBILE MISSION PLAN 2016-2026 it is estimated that, the industry is expected to create 65 million jobs both direct and indirect over the next decade. The Automobile industry offers different types of automobile such as Car, Scooters, Bikes, Buses, Trucks, Three wheelers and four wheelers. At present, the Indian automobile industry continuously makes the rapid growth in every segment.

The automotive industry includes wide range of companies and organization involved in the design, development, manufacturing, marketing, and selling of motor vehicle, some of them are called automakers; it is one of the world’s most important economic sector by revenue and

employment. The automobile industry occupies a prominent place due to its forward and backward linkages with every key segments of the economy. The automobile industry has a strong multiplier effect and plays a pivotal role in the country's rapid economic and industrial development. The automobile industry gives boost to many allied industries like CNG (natural gas, Automobile workshops, Tyres shops, Automobile parts shops, Automobile insurance companies and many other like rubbers, steels, Fertilizers, Refineries, Shipping Textiles, Plastics, Metals, logistics, glass, petroleum and Capital equipment, Papers etc.

OBJECTIVE OF STUDY

- To study the present condition of Indian automobile industry.
- To study the role of industry in the economic development of the country.
- To study the role of the government in development of the auto sector.

METHODOLOGY

The research is mainly based on secondary data. The data is collected from previous studies, news articles, magazines, journals & yearly reports released by government and SIAM (society of Indian automobile manufactures).

HYPOTHESIS

It is hypothesized that there is a positive relation between production of automobile and GDP growth of country.

REVIEW OF LITERATURE

According to India brand equity foundation 2012, manufacturing sector holds a key position in the Indian economy. The ability of the manufacturing sector to absorb excess labor from the agriculture sector and shift the same to services renders it the driving force in the development process of an economy. While, the Indian manufacturing sector has witnessed remarkable growth in recent years; its contribution to GDP and employment is well below its true potential. There is a need for strong commitment from the government as well as the industry for the sector to enter the next orbit of high growth and employment generation.

According to planning commission of India in 12th five year plan(2012-17) automotive sector as an engine to propel manufacturing to a high growth trajectory in the present stage of economic development of the country, the manufacturing sector is absorb a much larger work force and relieving agriculture of the excessive burden and also contributes a big share in national GDP.

According to the Nirmal K.Minda 2018, President of Automotive Component Manufacturers Association of India (ACMA), at a recent machine tool event in Bengaluru march,2018 said, "Over the years, the automotive industry in India has witnessed steady growth and today the industry is the fifth largest auto industry in the world and will soon be positioned at No 3." The Indian automotive market scenario has opened up enormous opportunities for domestic and global automobile manufacturers.

Ministry of External Affairs Government of India, 2012 says that Automobile industry one of the key drivers of the national economy as it provides large-scale employment, having a strong multiplier effect. Being one of the largest industries in India, this industry has been witnessing impressive growth during the last two decades.

According to Sbhutani, Jun 2006, the automobile industry in the country is one of the key sectors of the economy in terms of the employment opportunities that it offers. The industry directly employs close to around 2 million people and indirectly employs around 10 million people. The prospects of the industry also has a bearing on the auto-component industry which is also a major sector in the Indian economy directly employing 0.25 million people.

Ray surbapriya 2012, "Economic performance of Indian automobile industry: an econometric appraisal" the study attempts to estimate the economic performance of Indian automobile industry in terms of capacity utilization at an aggregate level. The study also tries to assess the impact of various factors influencing capacity utilization. In this paper, optimal output is defined as the minimum point on the firm's short run average total cost curve and the rate of capacity utilization is merely ratio of its actual output to capacity output level. The researcher used an econometric model to determine the optimal capacity output. **According to article by Rais Ahlam mm international on march,2018**

- "India is the next manufacturing hub for automobiles"
- Indian automotive industry is fifth largest in the world.
- Biggest two wheeler market across the globe.
- By 2026, India expected to be third largest automotive market by volume.
- 100% Foreign Direct investment (FDI) is allowed under the automatic route in the auto sector, subject to all the applicable regulations and laws..
- Presence of four large auto manufacturing hubs across the country: Delhi-Gurgaon-Faridabad in the north, Mumbai-Pune-Nasik-Aurangabad in the west, Chennai-Bengaluru-Hisar in the south and Jamshedpur-Kolkata in the east

ROLE OF AUTOMOBILE INDUSTRY IN ECONOMIC DEVELOPMENT OF THE COUNTRY

The economy of India is the sixth-largest in the world measured by nominal GDP and the third-largest by purchasing power parity (PPP). The automobile industry is a main pillar of any country's rapid economic growth and development. The automobile industry plays a crucial role in manufacturing sector and employment generation in any developing and developed country. The growth of every country depends on living status of the population of the country, if the country has its population's high per capita income and huge amount of employed population, so that country's economy grow very fast. India is one the fastest growing economies, has been growing faster ever since 'economic liberalisation' opened the floodgates of worldwide trade in 1991.

The GDP or Gross Domestic Product is the chief marker used to estimate the wellbeing of a nation's economy. The GDP of a nation is defined as the market price of overall goods and services generated within a country in an allotted time frame. The Gross Domestic Product or

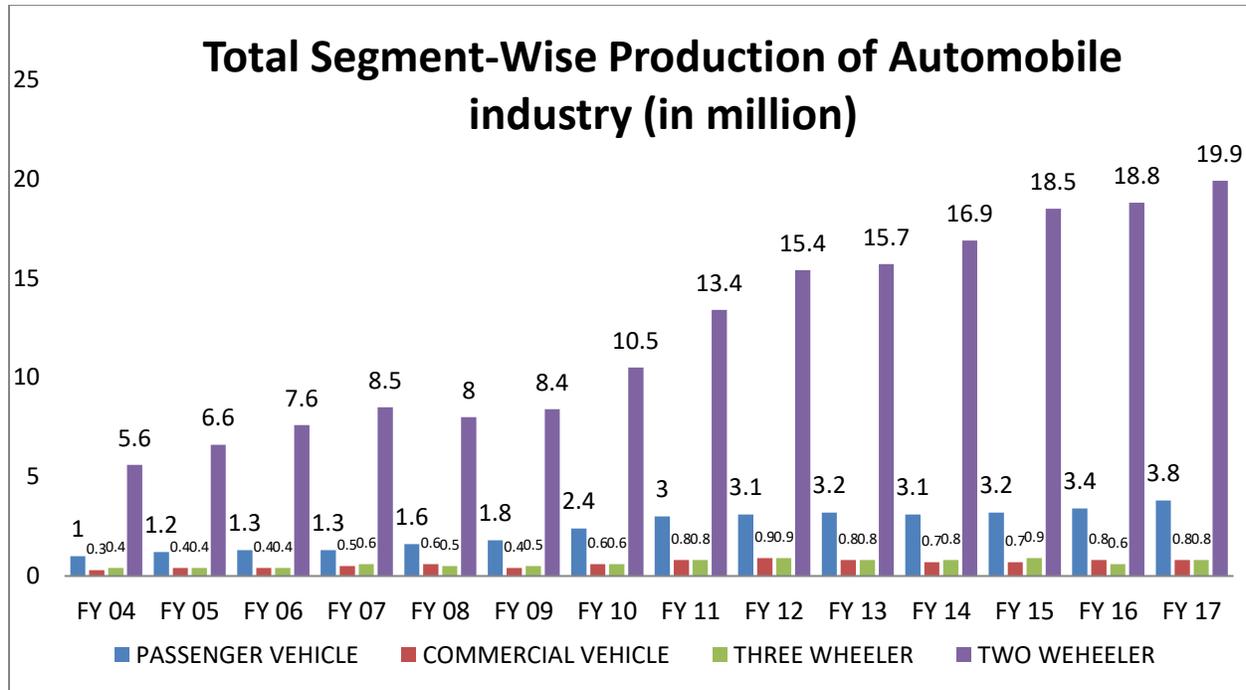
GDP is the indicator of the performance of an economy. India's economy grew by 8.0 per cent in fiscal year (FY) 2016, the fastest pace since 2011-12. However, in 2016-17 the GDP growth rate slowed down to 7.1 per cent, mostly on account of deceleration in gross fixed capital formation. IMF's latest growth forecast shows that disruptions caused by demonetization is unlikely to affect economic growth over the longer term, and GDP growth is expected to rebound to 7.2 per cent in 2017-18 and 7.7 per cent in FY 2019.

India is a vast country, so the sectors contributing to the country's GDP is also big in numbers. Various sectors falling under the India GDP composition includes food processing, transportation equipment, petroleum, textiles, software, agriculture, mining, automobile, machinery, chemicals, steel, cement and many others. India has second largest labour class in the world with 48.66 crore workmen, is poised to attract massive foreign investments.

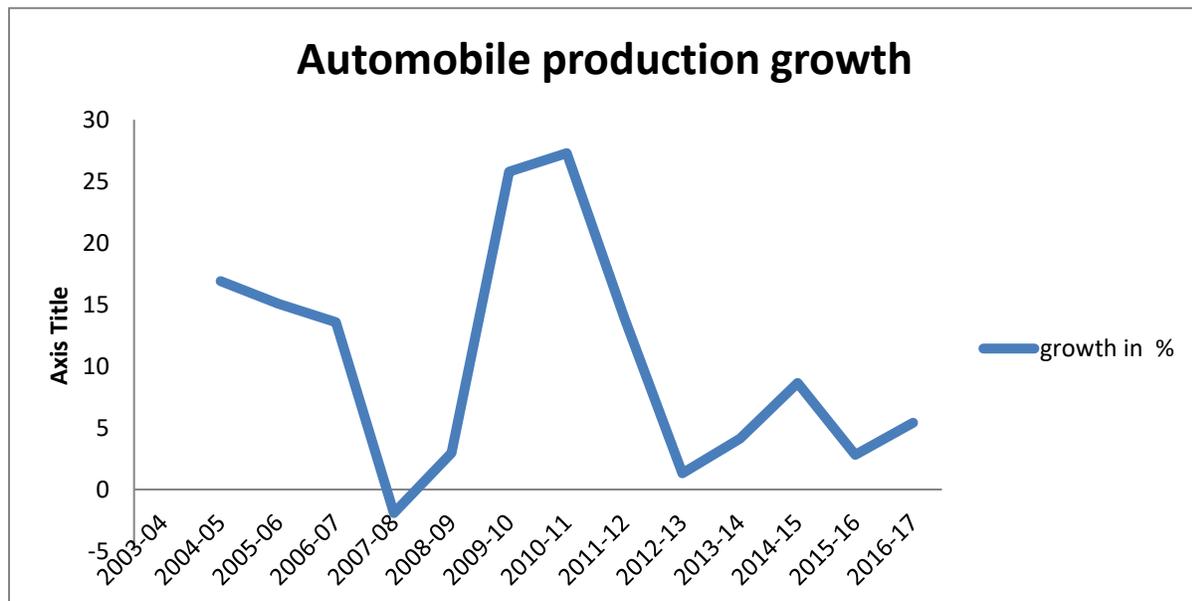
According to India brand equity foundation, the automotive industry in India is one of the largest in the world with an annual production of 25.31 million vehicles in FY (fiscal year) 2016-17, following a growth of 5.41 per cent over the last year. The automotive industry accounts for 45% of the country's manufacturing gross domestic product (GDP) and 7.1 per cent of the country's gross domestic product (GDP). The Two Wheelers segment, with 81 per cent market share, is the leader of the Indian Automobile market. Today, almost every global auto major has set up facilities in the country. Different types of vehicles are not only being produced in India; but also exported to different countries around the world.

According to 12th five year plan (2012-17), At present, there are 19 manufacturers of passenger cars & multi utility vehicles, 14 manufacturers of commercial vehicles, 16 of 2/3 wheelers and 12 of tractors besides 5 manufacturers of engines in India. This includes virtually all the major global Original Equipment Manufacturers (OEMs) and also home grown companies. . Indian auto industry is the 6th largest vehicle manufacturer globally. Today, it is the largest manufacturer of tractors, second largest manufacturer of two wheelers, 5th largest manufacturer of commercial vehicles and the 4th largest passenger car market in Asia. During 2000-11, India exported 2.35 million vehicles to more than 40 countries which included 0.45 million passenger cars and 1.54 million two wheelers. The automobile industry is boosting the Indian economy by creating employment opportunities, improvement in productivity as well as facilitating the consumers in travelling and other day-to-day activities.

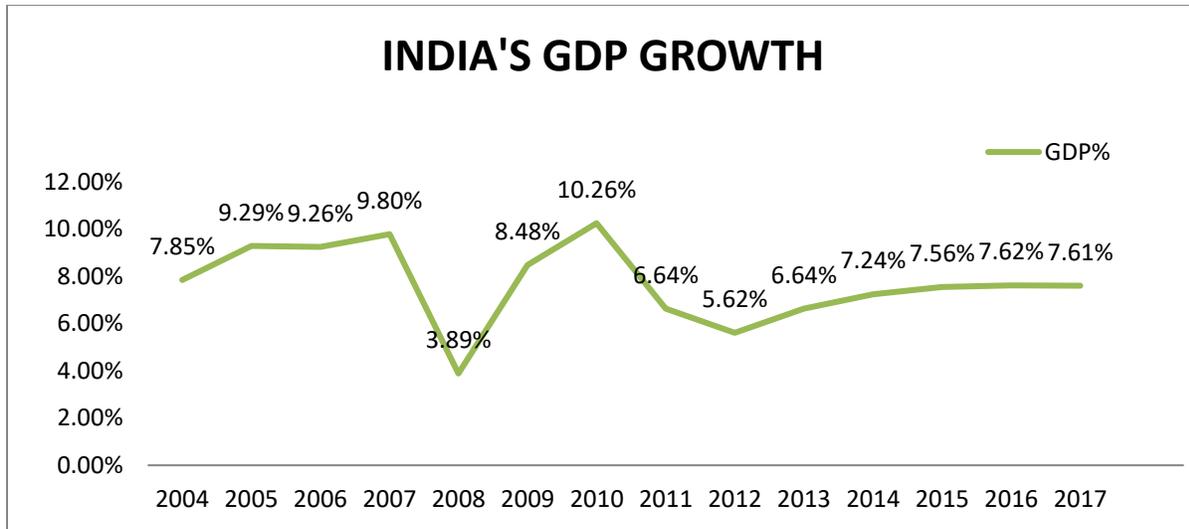
Top automobile companies in India like Tata Motors Ltd. Mahindra & Mahindra Ltd. Maruti Suzuki India Ltd. Hero MotoCorp Ltd. Bajaj Auto Ltd. Ashok Leyland Ltd. Sundaram Clayton Ltd. TVS Motor Company Ltd. Eicher Motors Ltd. Force Motors Ltd are contribute a major part in the growth of the industry.



Source: - SIAM STATISTICS



Source: - SIAM STATISTICS



Source: - DATA.GOV.IN

As we can see in above charts, we can say that there is a positive relation between the economic growth and the production of automobile. When production of automobile industry increases, the GDP growth is also boost.

ROLE OF GOVERNMENT IN DEVELOPMENT OF THE AUTOMOBILE INDUSTRY

The Indian government is playing a crucial role in making the Indian automobile industry as the booming hub of country. To achieve this target government is making a separate policies and plans for auto sector in every project. The government policy plays an important role in determining the structure growth and performance of automobile industry in India. The Government of India encourages foreign investment in the automobile sector and allows 100 per cent foreign direct investment (FDI) under the automatic route.

Some of the major initiatives taken by the Government of India are:

- The Government of India aims to make automobile manufacturing the main driver of "Make in India" initiative, as it expects the passenger vehicles market to triple to 9.4 million units by 2026, as highlighted in the Auto Mission Plan (AMP) 2016-26.
- In the Union budget of 2015-16, the Government has announced plans to provide credit of Rs 850,000 crore (US\$127.5 billion) to farmers, which is expected to boost sales in the tractors segment.
- The government plans to promote eco-friendly cars in the country—i.e. CNG-based vehicles, hybrid vehicles, and electric vehicles—and also to make mandatory 5 per cent ethanol blending in petrol.
- The government has formulated a Scheme for Faster Adoption and Manufacturing of Electric and Hybrid Vehicles in India, under the National Electric Mobility Mission 2020,

to encourage the progressive introduction of reliable, affordable, and efficient electric and hybrid vehicles into the country.

- The Indian Government has introduced the National Automotive Testing and R&D Infrastructure Project (NATRIP) that will look to create core competencies in the national automotive sector that are at par with global standards. This project will also help the Indian auto industry become a key part of the world economy. The project will aim to create the very best infrastructure infesting, research and development, and validation and help the industry gain international repute. The project will invest INR 1718 crore in 3 automotive centers across the country for establishing top class homologation facilities.
- Government put into operation bharat stage IV norms by 2010.
- The government also cutback the excise and custom duty on automobile product.
- GST (goods and service tax) introduced in July, 2017 is also optimistic for the automobile industry.

CONCLUSION AND SUGGESTION

It would be impossible to list all of the specific effects of automotive industry on our economy, but these are especially significant. From the above study, it is concluded that the automobile industry is the main pillar for the economic growth and universal development of the country. The Indian government is playing an essential role in development of the industry and automobile industry plays a big role for complete development of country.

Now a day, Motor vehicle exports are essential to maintaining the balance of international trade. The automotive industry has become a vital element in the economy of industrialized nations like United Kingdom, India, Japan, France, Italy, Sweden, and Germany motor vehicle production and sales are one of the major indicators of the status of the economy in those countries. The effect of motor vehicle manufacturing on other industries is very considerable as well. Almost one-fifth of US steel production and nearly three-fifths of their rubber output goes to the automotive industry, which is also the largest single consumer of machine tools. Moreover, the special requirements of automotive mass production have had a big influence on the design and development of highly specialized machine tools and have encouraged technological advances in petroleum refining, steel making, paint and plate-glass manufacturing, and other industrial processes.

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18.

Supremacy of Constitution In India

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Abstract

A Constitution is the basic law relating to the governance of the country. It defines various organs of the State, enumerates their functions and demarcates their fields of operation. But a Constitution is much more than that. It is the vehicle of Nation's progress. It reflects the traditions of the past. It has to provide response to the needs of the present and to cope with the demand of the future. A Constitution is different from ordinary statute which is designed to meet the fugitive exigencies, but these statutes may be repealed when the purpose is met. Constitution provides structure of our politics. It lays down the framework defining the fundamental rights, directive principles and duties of the citizens. Therefore constitution segregate the functions like parliament is endowed with the law making function, whereas the judiciary is endowed with the function of interpretation of law and the executives are entrusted with the task of execution of the law. In this paper the authors will focus upon the aspect which makes the Constitution of India as the supreme law of the land.

Key words: Constitution, statute, supreme, segregate, fundamental rights.

Introduction

India, also known as *Bharat*, is a Union of States. It is a sovereign, socialist, secular, democratic republic with a parliamentary system of government. The Republic is governed in terms of the Constitution of India which was adopted by the Constituent Assembly on 26th November, 1949 and came into force on 26th January, 1950. The Constitution provides for a Parliamentary form of government which is federal in structure with certain unitary features. It is the lengthiest constitution of the world having 395 Articles and 12 Schedules. It is rigid as well as flexible in nature which makes it a living document to cater the needs and aspiration of the changing society.

The Constitution of India was honestly adapted through a middle path between Judicial supremacy (USA) and Parliamentary supremacy (UK). In fact, both parliament and the judiciary should not exceed their limits as defined by the constitution, so that harmony can be maintained between the legislature and judiciary. At the same time, Judiciary was given the power of declaring a law unconstitutional if it is perceived to be going beyond the competence of the legislature as per distribution of powers enshrined in the constitution.

Though Indian Constitution does not have express provision of separation of judicial and parliamentary supremacy but it's not quite unclear also. While it is the prerogative of the parliament to amend the constitution¹ and make the laws; it is the duty of the judiciary to decide if basic ideals and structure of the constitution are transgressed by such laws. One the parliament has done its job, its Supreme Court which decides its constitutionality through judicial review.

¹ Article 368 of the Constitution of India.

Need of Constitution?

Almost every aspect of our lives is governed by a set of rules. Think of games, almost each one has its own specific regulations; your schools have certain rules that you have to follow. Adults are not exempted from rules, workplaces have them. Some are imposed by custom and tradition. Similarly society also needs certain rules so that people can live together in a safe manner. These are called laws and are made by legislatures like our Parliament. The constitution is the supreme law of the country and it contains laws concerning the government and its relationships with the people.

This quote by Patrick Henry, an American lawyer and politician, sums up the power of a Constitution best: *“The Constitution is not an instrument for the government to restrain the people; it is an instrument for the people to restrain the government.”*

System of checks and balances

Constitution has provided with certain independence to all the three organs, viz. constitution has entrusted different powers with its organs. President can promulgate an Ordinance to meet the emergency situation when the Parliament is not in session², but simultaneously there is check provided by the Constitution to put the check upon executives so the they should not use the ordinance making power of the President as a tool to satisfy their ulterior motives, there Constitution itself provides that law made through Ordinance cease to operate at the expiration of six weeks from the reassembly of Parliament unless it is passed by the Parliament. It shows how the Constitution balances the executive action through Parliament.

Judicial Interpretation of Constitutional Supremacy

In India, the constitutional supremacy was explicitly echoed in the *Minerva Mills case*³ where the Supreme Court held that the legislature, executive and judiciary are all bound by the Constitution, and nobody is above or beyond the Constitution. Every law made by the parliament is subject to interpretation by Supreme Court in the light of ideals and objectives of the constitution and if they go beyond or above that, they can be held null and void.

Most importantly seven of the thirteen judges in the *Kesavananda Bharati case*,⁴ including Hon'ble Chief Justice Sikri who signed the summary statement, declared that Parliament's constituent power was subject to inherent limitations. Parliament could not use its amending powers under Article 368 to 'damage', 'emasculate', 'destroy', 'abrogate', 'change' or 'alter' the 'basic structure' or framework of the Constitution.

Constitution as a Supreme law

Unlike the British Parliament which is a sovereign body (in the absence of a written constitution), the powers and functions of the Indian Parliament and State legislatures are subject to limitations laid down in the Constitution. The Constitution does not contain all the laws that govern the country. Parliament and the state legislatures make laws from time to time on various subjects, within their respective jurisdictions. The general framework for making these laws is provided by the Constitution. Parliament alone is given the power to make changes to this

² Article 123 of the Constitution of India.

³ *Minerva Mills Ltd. and Ors. v. Union of India and Ors* AIR 1980 SC 1789

⁴ *Kesavanand Bharati v. State of Kerala*, AIR 1978 SC 1461.

framework under Article 368.⁵ Unlike ordinary laws, amendments to constitutional provisions require a special majority vote in Parliament.

Another illustration is useful to demonstrate the difference between Parliament's constituent power and law making powers. According to Article 21 of the Constitution, no person in the country maybe deprived of his life or personal liberty except according to procedure established by law. The Constitution does not lay down the details of the procedure as that responsibility is vested with the legislatures and the executive. Parliament and the state legislatures make the necessary laws entifying offensive activities for which a person may be imprisoned or sentenced to death. The executive lays down the procedure of implementing these laws and the accused person is tried in a court of law. Changes to these laws may be incorporated by a simple majority vote in the concerned state legislature. There is no need to amend the Constitution in order to incorporate changes to these laws. However, if there is a demand to convert Article 21 into the fundamental right to life by abolishing death penalty, the Constitution may have to be suitably amended by Parliament using its constituent power.

Conclusion

The Constitution draws its authority from the people and has been promulgated in the name of the people. This is evident from the Preamble which states "*We the people of India...do hereby adopt, enact and give to ourselves this Constitution.*" This implies that the direct authority of the people cannot be claimed or usurped by the legislature. Under the constitution, legislature is a representative body but people constitute the ultimate sovereign. The constitution is the source of authority of all organs of the state including legislature. This implies that they cannot exercise any power which is not conferred upon them by the Constitution. The constitutional supremacy has further strengthened by the Basic Structure Doctrine. The constitutional has provided the weapon of judicial review to the Supreme Court to upheld Constitutional Supremacy. India's constitution is supreme and not a handmade document of any organ, if for any reason the court of law tries to transgress the provisions of the constitution, the court of law ensures that the dignity of constitution is upheld at any costs.

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⁵ However certain constitutional amendments must be ratified by at least half of the State legislatures before they can come into force. Matters such as the election of the President of the republic, the executive and legislative powers of the Union and the States, the High Courts in the States and Union Territories, representation of States in Parliament and the Constitution amending provisions themselves, contained in Article 368, must be amended by following this procedure.

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19.

Sustainable Tourism: A Spiritual Dimension

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Abstract:

Tourism is an economic flurry which fosters development process and at the same time helps in perpetuates peace and prosperity among people. It helps to create employment, develop local industries and infrastructure and at the same time earn foreign exchange. The headway of Jammu and Kashmir on a wider front depends on the progress of tourism industry. The state of Jammu and Kashmir is blessed with many holy destinations, which brings applause to the state not just from other parts of the country but from all over the world. To these sacred destinations, pilgrim tourists visit from all around the country and the world. This study was orchestrated to assess the sustainability of tourism and how pilgrimage tourism helps to fulfill it.

Key Words: *Perpetuates, Infrastructure, Destinations, Sustainability.*

Introduction:

Tourism activity fosters development process and helps in maintaining peace and prosperity among people. Tourism holds a strategic place in the economy of Jammu and Kashmir. Tourism industry in the state helps in providing benefits like creation of employment, Foreign exchange, Infrastructure development and development of local industries like Handicrafts and Handlooms which has placed Jammu and Kashmir always in the lime light not just only at national and but also at international horizon. The northern most state of India is the most beautiful state Jammu and Kashmir, which is also known as paradise on earth, because of its attractive landscapes, lakes and unmatched scenic beauty. Jammu and Kashmir is also listed among the top tourist destinations of the country and the world.

The state of Jammu and Kashmir has three regions which have their own different identities and these regions are Jammu, Kashmir and Ladakh. All these regions have a potential to be the good tourist areas and are well known all around the world. The Jammu division of Jammu and Kashmir is famous for its temples and is popularly known as “City of temples”. So it can be said that it is an important place or destination for pilgrimage tourism. As for as Kashmir division is concerned, Raj Taringini the chronology of the Kashmiri Kings written by Kalhana praises the beauty of Kashmir as follows: “Kasmira Parvati Paroksh; Tat Swami-ch-Maheswara”. Meaning Kashmir is as beautiful as Goddess Parvati manifest; and its owner is Lord Shiva Himself”. Ladakh is popularly referred by many names such as “Little Tibet”, “The Land of Numerous Passes”, “The Broken moon” etc.

Pilgrimage tourism is a journey made for a search of great moral significance. More often it is a religious journey to a shrine or a sacred place of person’s faith and belief. The heart of

faith based tourism is pilgrimage tourism. In its simplest form pilgrimage tourism is a journey to a holy site for religious purposes. Jammu and Kashmir is gifted with many such holy destinations, and that is why Jammu and Kashmir is also called the land of pilgrimages. It is a land where diverse beliefs, traditions and customs prevail and still they live in harmony. The state is enriched with natural beauty, monuments and temples which are ancient and have its own distinct specialty that needs to be heard. Among these holy destinations Mata Vaishnov Devi and Shri Amarnath cave posse's unique distinction then others, as they attract huge devotees not only from the country but from rest of the world as well.

The number of pilgrims visiting the state is increasing year by year, which brings enormous gains to the local residents, the state government and to the organizations which look after these sacred destinations. Pilgrimage tourism has now become a significant part of tourism industry in Jammu and Kashmir, contributing enormously to the state economy and providing employment to a large number of people which are associated with pilgrimage tourism industry directly or indirectly. Jammu and Kashmir has been very impressive in pilgrimage tourism. Jammu and Kashmir is blessed with plenty of well known religious destinations. Jammu and Kashmir has a lot of pilgrimage potentialities, some of the major pilgrimage destinations are: Mata Vaishnov Devi, Shri Amarnath cave, Hazratbal Shrine, Peer Khoh, Raghunath Temple, Kheer Bawani and the likes. These are some of the famous pilgrimage centers that are visited by devotees not only just from the country, but from all over the world. The government of Jammu and Kashmir has taken various measures to promote the various places of worship as a firm channel of pilgrimage tourism. Efforts are made to promote the infrastructure in order to accommodate the ever increasing number of pilgrims.

Literature Review: As a prelude to tourism and pilgrimage tourism, it reviews the important studies conducted in India and abroad.

The study of tourism is the study of people who are away from their usual habitat, the requirements of the travelers and the impacts that they have on the social, cultural and economic wellbeing of the hosts **Wall and Matheson** (2006). One of the fastest growing industries in the world is tourism industry as **Elliott** (1997) explained. It has been observed that for many countries tourism represents a significant potential for future development, while for others it offers diversification of national economies. By this fast growing and important industry people of all occupations and at all levels are affected in one way or the other. **Duffy** (2002) thought that tourism raises the specter of destruction of culture and traditional life styles. It initiates neo colonialist relationships of exploitation and causes overdependence upon a single unreliable industry.

Collins (2010) conducted a study on pilgrimage tourism in which he concluded that pilgrimage is one of the oldest form of human mobility. It is linked to all the religions and has social, political, cultural and economic implications. **Barber** (1993) pilgrimage tourism has powerful economic, social, cultural and political implications. It is also a primary economic activity in many countries and cities. **Laukush Mishra** (2000) pilgrimage tourism is considered as a prime industry in most parts of the world. Pilgrimage tourism not only helps in collecting foreign exchange but also helps in safeguarding the cultural heritage. Pilgrimage tourism can be helpful in removing regional poverty, generate employment and can again strengthen the cultural values. Pilgrimage tourism at the same time also helps in removing the regional imbalance and improves the standard of living of the host community.

Saarien (2006) and **Godfrey** (1996) states that term sustainability is transferred from the concept of sustainable development into tourism. Particularly when Brundtland commissions report “our common future” was published in 1987. The Brundtland commission report of the world commission on environment and development (**WCED**) (1987) has defined sustainable tourism as, “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. The concept of sustainable development emphasizes that development activities should be harmonized with the natural environment. This concept assumes that only economic activities create negative environmental impacts but ignores the reality that poverty also contributes it negatively. Environmental pollution has also been emerged by poverty in developing countries. Poverty has caused sub division of marginal agricultural lands which has led to the soil erosion in many cases. The concept of sustainable development has not taken these issues into consideration and provided answers to them.

Objectives: The paper will briefly traverse the following objectives:

- Stance of tourism in the state of Jammu and Kashmir.
- Sustainability of tourism on the parameter pilgrimage tourism.
- To provide suggestions for the full exploitation and development of tourism industry in Jammu and Kashmir.

Methodology:

The methodology of the present study is primarily based on the primary data. The primary data is collected in the state of Jammu and Kashmir with the help of questionnaire. The questionnaire was framed to know the responses of the respondents who were mainly on a pilgrimage to the state of Jammu and Kashmir.

Data Collection: The data was collected from the pilgrimage destinations of the state of Jammu and Kashmir, which is the Northern most state of India. The notable destinations from where data was collected are Mata Vaishnov Devi (Katra), Shri Amarnath Shrine (Pehalgam), Hazratbal Shrine (Srinagar) and Hemis Gompa (Ladakh).

Data Analysis: The data was analyzed with the help of a popular test and most commonly used statistical test i-e, chi square. The equation from the chi-square is as follows:

$$x^2 = \frac{(O - E)^2}{E}$$

Where x^2 symbol is for chi-square test

O = refers to the observed frequencies

E = refers to the expected frequencies

Findings:

It has been found earlier that tourists are reluctant to visit Jammu and Kashmir mainly because of the fear of terror attacks. However Pilgrimage tourism is a tourism of faith, where people mainly overcome their fear and move to the place of their belief and faith. Jammu and Kashmir is bestowed with many such sacred places. And the devotees visit these places in a great number. Researcher tried to find the number of devotees who will visit other tourist places of the

state, besides these sacred destinations. The information is presented in the following table with analysis:

Table: Responses of Pilgrim tourists

S.No	Parameter	Observed (O)	Expected (E)	(O-E)	(O-E) ²	$\frac{(O-E)^2}{E}$
1	Yes	27	20	7	49	2.45
2	May Be	23	20	3	9	0.45
3	No response	15	20	-5	25	1.25
4	No	19	20	-1	1	0.05
5	Not Sure	16	20	-4	16	0.8
X²						5.0

Source: Primary data

The table shows the responses of the pilgrim tourists whom were asked to state their responses whether they will visit other tourist places of the state of Jammu and Kashmir. For “yes” researcher got the frequency of 27, while “No” got only 19. Therefore it can be said that pilgrims are interested to visit other tourist places and increase the influx of tourists in the state. This is also supported by the X² test. At 5% level of significance and 4% degrees of freedom the critical X² value is 9.49, while the calculated X² value is 5.0 which is lower than the critical X² value so it can be said that for sustainability of tourism in the state of Jammu and Kashmir, pilgrimage tourism is must.

Suggestions:

With regards to the findings, it is important to suggest some practical measures to develop pilgrimage sites in order to attract tourists to India and Jammu and Kashmir in particular. Considering the findings and interpretations it can be said that both government and private entrepreneurs admit that development of pilgrimage tourism in Jammu and Kashmir has created positive attributes. This finding should inspire concerned parties to work side by side with other key organizations to maximize positive impacts and minimize negative ones.

Enriching and upholding cultural originality should be ensured by any means. Access to modern technology and presence of tourists with multicultural ethnicities are influencing the culture of local people. These factors sometimes cause cultural diffusion and borrowing in such a manner that originality and distinctiveness of own cultural pride are perceived in a distorted way.

In order to increase the number of tourists to various religious sites Govt. should maintain law and order and should undertake projects for upgrading basic facilities like connectivity to religious destinations, water supply, drainage and health care facilities for most religious destinations across the state to promote tourism development and private interest. Amusement parks also facilitate flow of tourists to boost tourism development. Essel world and Disney Land are such examples which succeed to attract tourists to these destinations.

The Government of Jammu and Kashmir should open tourist information centers in major cities of India like Delhi, Bangalore, and Mumbai etc to motivate and guide both foreign and domestic tourists to visit the state of Jammu and Kashmir.

Tourist police has to be active at the tourist places as it has been found that the tourists are being cheated. Price control mechanism needs to have monitored as the tourists are being charged high.

Waste Management is essential for maintaining hygiene and attracting tourism. Connectivity is also crucial for major growth of tourism in the state. It has to be achieved by modernization of airport and fast track completion of road and rail projects in the valley.

Conclusion:

Study of the 100 respondents received from the various categories of tourists reveal that the factors which draw tourists to Jammu and Kashmir are wide and varied. People visit this part of country laden with an ancient and rich cultural heritage for engagement complied with curiosity. The people of Jammu and Kashmir who are by and large hospitable and have a rich tradition which itself is a major tourist attraction. Their lovely and pleasant nature, attractive dressing, house decoration which is distinct from other parts of the country. Dance, music and food all attract tourist in a major way to Jammu and Kashmir. But the faith based tourism has a dominant influence then all. This needs to be cherished and made it to flourish to take the tourism industry onto new heights.

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20.

Symbolism in Paul Scott's the *Raj Quartet*

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Abstract :-

*The Raj Quartet comprises four books, four masterpieces about the fall of the British Empire in India. It is undoubtedly one of the great works of English literature of the last century. It is an engrossing tale where history engulfs loves, lives, hopes, past and present, and it builds, too - something new, despite the forces which try to stop it. It's beautiful and poignant, wonderfully written, and despite its length, it's a compulsively enjoyable novel to read. Paul Scott manages to extract the full potential from the freedom of the novel form. He made use of every opportunity to develop a thought or idea realized to its limits. Scott uses both **overt and covert symbolism** to embroider the structural framework and to exploit the narrative potential of the incidents he describes.*

Key Words :- Masterpiece, Engrossing tale, Symbolism, Narrative potential, Framework

Introduction :-

The Raj Quartet comprises four books, four masterpieces about the fall of the British Empire in India. It is undoubtedly one of the great works of English literature of the last century. It is an engrossing tale where history engulfs loves, lives, hopes, past and present, and it builds, too - something new, despite the forces which try to stop it. It's beautiful and poignant, wonderfully written, and despite its length, it's a compulsively enjoyable novel to read.

The *Raj Quartet* is a memorable literary experience. Paul Scott memorializes the complexities of the Indian/British colonial relationship in this massive, four volume work. It is rich in the atmosphere and culture of the Indian sub-continent. The book is an excellent novel, presenting the varying aspects of life in India in the last years of British rule. Paul Scott captures many of the attitudes and struggles of both the British and Indians in those years. The book is a really interesting exploration of the sort of last gasp of the British Empire in India, looking at a certain violent event from the perspective of many characters of different classes and races. It is interesting and well-written. It perfectly describes how the Indians and British viewed each other, the feelings that prevailed in the 30's and 40's when Partition occurred. We are not only introduced to the history of that period but we also get acquainted with the atmosphere of the times.

Symbolism :-

"He woke while it was still dark, from a nightmare that had transformed him into a huge butterfly that beat and beat and fragmented its wings against the imprisoning mesh of the net."

(A Division of the Spoils , p.551)

In an essay about the historical validity of *The Raj Quartet*, Max Beloff includes the following insightful generalization: *"...the novelist has the freedom both to present the circumstances of the case, and through his personages to evoke either directly or through symbolic reference the complex of feelings, physical and moral, that go to make up the experience as a whole."* The above quotation serves very well as a critical summary of Paul Scott's prose methods. It very effectively summarizes the way in which he manages to extract the full potential from the freedom of the novel form. He made use of every opportunity to develop a thought or idea realized to its limits. Scott uses both **overt and covert symbolism** to embroider the structural framework and to exploit the narrative potential of the incidents he describes.

Let us now have a look at some of the important symbols used by Paul Scott in *The Raj Quartet*.

Rape:-

"This is the story of a rape", Scott tells us on the opening page of *The Jewel in the Crown*, establishing the central symbol of the Quartet at the earliest opportunity. Having planted the seed in the imagination of the reader, he then proceeds to develop the idea throughout the four novels so that even five years after the event, the rape is still a strong presence in the minds of both the reader and characters.

The repercussions of this single happening stretch like tendrils, forwards, backwards and sideways in the narrative. The literal significance of the rape fades with the passing of time. Its symbolic implications multiply and clarify themselves. The question of prime importance is to ask what does the rape symbol stand for ; a clue to its significance on the broader level of the relationship between England and India is also provided on the first page: *"...the affair that began on the evening of August 9th, 1942, in Mayapore, ended with the spectacle of two nations in violent opposition, not for the first time nor as yet for the last because they were then still locked in an imperial embrace of such long standing and subtlety it was no longer possible for them to know whether they hated or loved one another, or what it was that held them together and seemed to have confused the image of their separate destinies."* (p.9)

Scott's opening paragraphs of *The Raj Quartet* quickly come to the point on which the novels will elaborate: *"This is the story of a rape, the events that led up to it and followed it and of the place in which it happened.....Since then people have said there was a trial of sorts going on. In fact, such people say, the affair that began on the evening of August 9th, 1942, in Mayapore, ended with the spectacle of two nations in violent opposition, not for the first time nor as yet for the last because they were then still locked in an imperial embrace of such long standing and subtlety it was no longer possible for them to know whether they hated or loved one another, or what it was that held them together and seemed to have confused the image of their separate destinies."*

In this work, rape is three things: a specific criminal act, an image of interlocked, struggling bodies, and a metaphor for other, more complex and equally violent personal and political embraces. This opening narrative explanation gives the reader the primary message of the four novels: Rape is failure; nothing taken by force will remain long in the possession of the rapist.

No matter with what fervor the British Raj clutched at India, India's initial submissiveness would turn to revolt; rape is failure to love or understand.

Here we have an image of confused passion, a relationship which is capable of oscillating wildly between the two extremes of love and hatred, but which is neither love – affair, marriage nor rape - yet . This rape of a country, when it comes, is in the form of Merrick's obscene treatment of Kumar, and his interrogation of a captured I.N.A. soldier to the point where he commits suicide; it is there behind the ice - cold exterior of Mabel Layton and the contempt she has for everything she touches; behind the comment at the War Week Exhibition that "*some contractor was putting on a show and making a packet*". Daphne's rape is a kind of reversal of the historical rape of India, an Indian rejection of British supremacy and authority, historically expressed in the 'Quit India' campaign, but figuratively expressed in the Quartet in the most violent expression of resentment imaginable. Scott brings out the connection between these two rapes, figurative and literal, showing how violence breeds violence, contempt breeds contempt : "*I thought the whole bloody affair of us in India had reached flashpoint. It was bound to because it was based on a violation.*" The violation lies in the gratification without love. Daphne describes in her journal whose Job is to govern fairly but which "*can't distinguish between love and rape*" because it is a "*white robot.*"

The aptitude of the rape symbol to describe the position of the British in India is a gain made explicit by Daphne in her comment to her aunt that "*there has been more than one rape.*" Scott made his thoughts clear in the 1975 interview with **The Times** : "*I do object to the sense that Britain came away with..... that it had performed its task to the utmost. I do not see how you can rule for 200 years until midnight August 15, 1947: and then stop. We didn't divide and rule; we tried to rule divided. Perhaps we didn't care sufficiently to unite. In the end it was a tragedy in the classical sense.*"

The Jewel in the Crown:-

The second symbol that is of obvious importance is the painting of 'The Jewel in Her Crown', an outdated allegorical representation of the mai-baap idea for the relationship between Britain and India. However, beyond this primary symbolism lies a more figurative interpretation which holds more relevance for the people and events of the Quartet. Barbie Batchelor has a copy of the picture which she decides to show to a gathering of Mildred's friends at Rose Cottage : "*If you'd asked me to draw it from memory, I couldn't have but one look at it now and one thinks, Of course! That's how they stood, that's how the artist drew them and left them caught them in mid-gesture so that the gestures are always being made and you never think of them as getting tired.*" (The Towers of Silence, P.71)

The last two lines of the above quotation are a much more accurate reflection of the raj. The gestures are empty, never completed, a grand show for display purposes only with no relevance to the real world in which they are made. When Barbie tries to interest the ladies, in her prized possession, she gets no response. Clarissa Peplow, "*holding the picture like a looking-glass,*" has nothing to say because it means nothing to her ; there is no sense of either responsibility or guilt ; in short, there is no reflection. The total indifference Barbie meets with over her precious picture is a graphic illustration of the insensitivity and complete apathy of the British towards the Indians.

Miss Crane used it as a teaching aid : “*This is the Queen. That is her crown. The sky is blue.*” Barbie’s admiration of the old missionary teacher is an important factor in determining the reason of her fascination with this out-of-date and indifferent work of art. It communicates something of the vibrance of India to her, and from her confused ideas about MrChaudhuri andHari Kumar, she begins to notice in the picture the absence of a mysterious and ‘unknown Indian’ who, as Barbie begins to realize, is symbolic of the sum total of her own life in India. The unknown Indian still cries out to her, “*soundlessly, begging for justice and not alleviation.*” Her Indian conscience becomes unbearably real, accentuated by the indifference of her compatriots, and the image of this Indian haunts her dreams.

“The Jewel in Her Crown” is one of those symbols which gathers significance as the story progresses, and as it passes from character to character. Towards the end of the third novel, Barbie makes a gift of the picture to Merrick and makes him take hold of it. She tells him that everything is in the picture except that one important thing – the Unknown Indian. The picture is a visual representation of what Teddie died for, of what Merrick envies but pretends to despise, of the hollowness of the Raj and an accusation of culpability.

It carries with it the weight of the gesture Edwina Crane made when, after her illness, Clancy and the other boys came to tea again as they used to but never, “*so much as looked at old Joseph*”, her servant ; unable to find the words to heal the old man’s wounded pride, she takes the picture down from the wall and locks it away, “*against the time when there might, remotely, be an occasion to put it back up again.*” Of course, that time never comes.

Places:-

Paul Scott gave as much importance to places as he gave to objects, in his novels. The places were infused with a symbolic reference to the events of his novels. The gardens of the Bibighar and the Mac Gregor House have a bearing on the narrative of the Quartet, especially in *The Jewel in the Crown*, the opening novel in the sequence. The symbolic relationship these two places have to each other is brought out in the description of their rather confused histories, first by LiliChaterjee and then by Sister Ludmilla. **Patrick Swinden** points out that the close association of one with the other is made explicit by their juxtaposition at the beginning of Daphne’s story : “*next, there is the image of a garden : not the Bibighar garden but the garden of the Mac Gregor house: intense sunlight, deep and complex shadows.*”

The two gardens are similar, one more wild than the other, but the living roots of each are nourished by the necessary lees of decay. The sense of the past is therefore very strong, washed over by the cross-currents of love and hate, joy and pain, of black and white. The uneasy liaison between the races has been absorbed by the vegetation with the resultant emergence of hybrid bushes “*that bear sprays of both colours.*” But because of the bloody past, both retain an aura of death and futility, omens borne out by the events of the first novel. The proof of history is that the connection between the races ends in death and Janet Mac Gregor’s ghost is supposed to walk at night to warn others of the dangers of entering the flood that divides the English and the Indian. The Mac Gregor and the Bibighar are “*the place of the white and the place of the black*”, and no individuals have the strength to fight against these inevitable pressures of history.

Fire:-

The Quartet is full of implicit symbolism also. One of the more enigmatic symbols is that of fire, 'the destructive element'. The first powerful image of destruction by fire is the burning car as Miss Crane kneels on the road from Dibrapur cradling the body of MrChaudhuri, a symbolic act in itself : "*It's taken me a long time,*" she said, meaning not only MrChaudhuri, "*I'm sorry it was too late.*" For the first time, Miss Crane has stepped outside the conventions of society and made a truly human gesture of love to an Indian. At last she has broken the long years of 'instruction' but too late : a reflection on the empty gestures and wasted opportunities of Indian history.

Miss Crane's symbolic importance is broadened when she makes the supreme gesture of failure by becoming "*suttee*", the traditional Indian way for a woman to acquire grace through self-immolation on her husband's funeral pyre. Merrick brings out the symbolic significance of the act much later, in *The Day of the Scorpion* : "*A symbolic act, I suppose. She must have felt the Indian she knew had died, so like a good widow she made a funeral Pyre.*" (p.407)

This idea of death by fire is behind the dominant symbol of *The Day of the Scorpion* and Susan's sinister reconstruction of Mohammed's scorpion trick. The myth is that the scorpion, when surrounded by a ring of fire, chooses to sting itself to death rather than die in the flames. Susan's extraordinary ritual with the baby shows how the idea has remained lodged in a subconscious corner of her mind. She takes the baby, wraps it in the lace-butterfly shawl, surrounds it with a wide circle of burning kerosene and sits smiling at the flames. A naturally alarmed Minnie 'rescues' the baby, but Susan remains, still staring, still smiling..... Scott brings out the symbolic significance of the episode. India has been for Susan an unwanted experience, and she wants her baby to be free from the suffering she herself has endured, a suffering which has left her with the feeling that there is "*nothing to me at all. Nothing. Nothing at all.*" Her gesture with the ring of fire seems to suggest something else other than the destruction of a nightmare past ; it is as if she is seeking a kind of rebirth for her child in the flames.

The destruction of Barbie and her death at the end of *The Towers of Silence* is an oblique parallel to Miss Crane's death in the first novel. Fire, the destroyer, is the most common denominator, the literal against the figurative, the link between an individual death and the death of an age of innocence in the fires of Hiroshima : "*They found her thus, eternally alert, in sudden shine, her shadow burst into the wall behind her as if by some distant but terrible fire.*" (p.397)

Lace Shawl:-

In marked contrast to the fires of destruction and resentment is the symbol of the lace christening shawl, first mentioned by Susan in connection with her baby's forthcoming baptism. Sarah, although she has not seen the shawl since she was christened in it herself. When Sarah goes to Mabel and is shown the shawl for the first time, its sad beauty moves her – sad because of the way the lace butterflies are trapped in the web of fabric by the blind old French lady who made it. The old lady's heart wept for the butterflies with a typical French emphasis, "*because they could never fly out of the prison of lace and make love in the sunshine.*" (p.367) Although beautiful and apparently alive, they are without a future and without even the scope to stretch their delicate wings ; the relevance of the Shawl as a symbol for the British Raj begins to emerge

and to blend with that of the scorpion trapped in the ring of fire. It is particularly important that the baby is wrapped in the shawl when Susan places it in the ring of fire, prefiguring her mental illness with the gently rhetorical and poetic question to her child : "*Little prisoner, little prisoner. Shall I free you?*"(p.493)

Butterflies:-

The final images of Barbie's accident and her reconciliation with God are difficult to interpret ; perhaps this difficulty is a sign that a rigid symbolic interpretation is not valid. Scott shows the confused ideas of an old lady in the crisis of a lifetime. Although confusing, the final effect is compelling, and the one image that does not escape is that of the butterflies." (p.392)

The **silver** in the Pankot Rifles Officer's Mess is another slightly less obvious piece of symbolism, a symbol of the permanence and unchanging nature of the values which adhere to the British Raj. It is beautiful to look at but of no use to anyone, locked up in the Mess out of the public gaze. The demand for unquestioning acceptance was one of the unpleasant manifestations of British rigidity and reactionary policies in India,

It would be tedious to wade through the Quartet turning over all the symbols that lie scattered on the surface of the narrative like pebbles on a beach. The symbolism is an integral part of *The Raj Quartet* and to isolate and examine each individual example out of context gives a false impression. There is nothing heavy or artificial in Scott's style ; he explains the important symbols in clear terms, but leaves the less grand images to wash over the reader as part of the whole reading experience. For instance, the scorpion in the ring of fire is rendered explicit, whereas the lace shawl is less clearly defined. Scott uses his characters to pinpoint the significance of certain events, such as Mildred's decision to pull up the rose bushes at Rose Cottage and lay down a tennis court. Barbie's dismay and tears seem symbolic of the cleanly efficient desecration of India by the Raj to the preclusion of natural growth, beauty and colour. As M.M.Mahmood points out : "*The death of (Panther) to the accompaniment of Mildred's tipsy laughter, with Susan segregated from the the child she has tried to kill and Sarah facing the loss of the child she longs to bear, is a bitter image of the end of Anglo-India : of the British as they were. This mixture of subtlety and weight is one of the most important features of Scott's literary style.*"

Paul Scott found in India a rich metaphor for the interior distances that must be traversed as one person seeks to connect with another, and for the mysterious heart of darkness that prevents even the well intentioned from understanding oneself, much less another person, with any certainty.

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21.

**Gender Stereotype and Representation of Female Characters in the
Novels of Arundhati Roy *The God of Small Things* and
Kiran Desai *The Inheritance of Loss***

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The present paper explores the feminist sensibilities in the novels of Arundhati Roy and Kiran Desai, *The God of Small Things* and *The Inheritance of Loss* respectively. This paper tries to analyse how the characters in both the novels are suffering due to the societal imposition of Gender on them. The juxtaposition of the patriarchal tyranny at one hand and the fight back against it by the protagonists of the novels form the crux of this research work. Feminine sensibility, as one of the most significant themes, is being treated by the novelists of post-Independence India. Arundhati Roy has followed the 'Bildungsroman' technique which stretches the story both backward & forward at sudden pace. According to *The Oxford companion to English Literature*, "Bildungsroman" is

The German term for 'education-novel' (education being understood in broad sense that includes self-formation or personal development), which has a significant sub-genre of novel which relates the experiences of a youthful protagonist in meeting the challenges of adolescence & early adulthood. Such works, sometimes referred to in English as 'Coming-of-age' novels, typically develop themes of innocence, self-knowledge, sexual awakening, and vocation. (Birch 256)

Arundhati Roy herself describes the impact of these narrative devices on the novel when she states that the novel ambushes the story & ends with Ammu & Velutha making intense love. The story is being narrated by Rahel, Ammu's daughter, as the life of her mother seems moving before her and she being part of the story too keeps moving with it. Ammu's twins were born in a tea-estate of Assam of a Bengali Father. But, after the divorce of Ammu with their father, they return to Ayemenem from where Ammu always dreamed to escape from the grip of her father and suffering mother. When the twin's father proposed her, she weighted the pros & cons of the blissful or the un-blissful conjugation and accepted the proposal. The driving force behind this acceptance was to free herself from the clutches of her father. But after their divorce she again reaches Ayemenem with her twins to face Mamachi, Chacko, Baby Kochamma and Kachu Maria. Kachu Maria, the servant in the house, never let any chance go by to humiliate the twins and make them realize that they don't have locus-standi in Ayenemem. Being children of abandoned woman Rahel and Estha were always in search of security and love, which led them

to Velutha and Sophie Mol. After the death of both, again, they are uprooted. Ammu sends Estha to his father, which Roy describes 'Estha was Returned' to his father, ready to move with his step-mother to foreign destination (Australia). Estha was 'Re-returned to Ayemenem, when the sole master of Ayemenem was Baby Kochamma. The same condition is of Rahel, who migrates to Delhi and after her disastrous marriage with Mc Caslin returns from America after hearing the coming of Estha to Ayemenem. Estha is the condemned and abandoned one. From the very beginning he feels he does not belongs to anywhere and the author describes him as "he is Karna, whom the world has abandoned Karna alone, condemned goods." (Roy 232) He tried to earn his keep.

Ammu too suffers from the lack of Security, the retirement of her father Pappachi from his job as an entomologist, the family of Ammu migrates to Ayemenem, she has to abandon her studies and have to live in narrow confinements of Ayemenem house. She was eighteen years of age and as Roy describes "Ammu grew desperate. All day she dreamed of escaping from Ayemenem and the clutches of her ill-tempered father and bitter, long-suffering mother. She hatched several wretched little plans." (40-41). When the assistant Manager of a tea estate, a bengali, proposed her, she just weighted pros and cons and married him. For her, he was better than her parents who never bothered about her. But after Mr. Hollick's proposal and the expectance by Ammu's husband that "Ammu be sent to his bungalow to be 'looked after'". (42). She divorced him and went back to Ayemenema and finds herself absolutely unwelcome. Her condition was like "from frying pan to fire". Her only escape was to live in life of fantasy. "...she walked out of the world like a witch to a better, happier place . . . she spent hours on the riverbank with her little plastic transistor shaped like a tangerine." (44).

After the episode of Velutha, where she forms physical relation with him and his death in police custody again she is in the state of homelessness. She dies in a lodge and her body is cremated in electric crematorium because after her marriage to a Bengali she was neither a Bengali nor a Syrian Christian. She was like a blot on the family name of Mammachi due to her illicit relation with Velutha. Roy describes the situation as "The Church refused to bury Ammu, on several counts. So, Chacko hired somebody to transport the body to the electric crematorium. He had her wrapped in a dirty bed sheet and laid out on a stretcher.". "Nobody except beggars, derelicts and her place-custody dead were cremated there". (162)

The condition of Ammu, Rahel and Estha were described by Chacko, Ammu's brother "Ammu, Estha and Rahel were Millstones around his neck" (85) Rahel and Estha in the words of Baby Kochamma ". . . lived on sufferance in the Ayemenem house, their maternal grandmother house, where they really had no right to be" (45). According to him, they were half-Hindu Hybrids whom no-self respecting Syrian would ever Marry. The twins were the mute witnesses to the upheavals in the Ayemenem House. The children in the novel are all social victims of patriarchal tyranny.

Other female character Margaret Kochamma, wife of Chacko, was attracted towards mysterious Chacko, like a westerner's altercation towards mystic cast which resulted in their marriage. But, this mystic attraction soon disappeared which led to their divorce. Chacko considered himself an Anglophile and it was duly his love for English things that provoked him to carry on an affair with Margaret. The Hangover of his affair persists even after the divorce. Her father never approves their marriage because "He disliked Indians, he thought of them as shy, dishonest, people. He couldn't believe that his daughter was marrying one" (240). She finds a new partner in Joe, she finds herself drawn towards him, "like a plant in a dark room towards a wedge of light" (248) but he is killed in an accident. Again left with no other option, Margaret turns back towards Chacko, her first husband, seeking warmth and consolation for the home being if not permanently. But, the death of Sophic Mol in a boat accident left her in a State of utter loss and she went back to England completely heartbroken and homeless.

Other characters who suffer in male dominated society are Rahel, Mammachi, Margaret Kochamma and Baby Kochamma. Rahel too was treated like an outsider in the Ayemenem house.

The basic difference between Rahel and Estha is that the former is more aggressive than the latter. She is rebellious girl like her mother. The three noble reactions in her character symbolize her silent protest against the dogmatic and conservative outlook of the family. First, she collides against other girls in the convent to see whether her breast hurts or not. Second, she is seen decorating a knob of dung with flowers. This way she seems to subvert the healthy values of society by electing what is considered low and detestable. Third, she burns the hair bun of her housemistress in order to protest against vanity and artificiality prevailing in the society.

Rahel is nearly eleven years old when her loving mother dies "Thirty one. Not young. But a viable die-able age." (3) As a child she has seen almost all those things of the grown up people which a child is not supposed to see, that is the sufferings of her mother, the insult and abuse that were inflicted on her, her betrayal of Velutha in the police custody, the cold and indifferent attitude of the family member of the Ayemenem House etc. Perhaps this is why all through her life these nightmarish experiences, which she gathers in her childhood, haunt her like a ghost. She also remembers how she is dogged by those past things. She also recollects how she, along with Estha, was made instrumental by Baby Kochamma in doing wrong to Velutha and to their mother. It is that memory which Rahel is unable to obliterate from her mind. It is the same memory that presents a hurdle in her conjugal life. After the death of Ammu, Rahel has lost the last moorings and so she begins to drift from school to school. She spends her holidays in Ayemenem House but was absolutely ignored by Mammachi and Chacko.

The author presents some beautiful episodes in Rahel's childhood, which clearly show her rebellious and somewhat abnormal nature. At first, she is

blacklisted in her school for decorating a knob of fresh cow dung with small flowers. The next morning she is made to look up the word “depravity” in the Oxford Dictionary. Six months later she is expelled from the school after repeated complaints from senior girls. The author observes:

She was accused (quite rightly of hidings behind doors and deliberately colliding with her seniors. When she was questioned by the principal about her behavior (cajoled, caned, starved) she eventually admitted that she had done it to find out whether breast hurt. In that Christian institution, breasts were not acknowledged. They weren't supposed to exist, and if they didn't, could they hurt? (16).

Moreover, she is also caught smoking. The other abnormal nature which she exhibits in school is burning the housemistress's false hair bun, which she had stolen. In each of the school where she get herself admitted, the teachers note two important things, that is, she is extremely polite child and has no friends.

Rahel's college life is equally noteworthy. Even in this life too, she is haunted by her past nightmarish experiences. Having finished her school education, she spends eight years in college without finishing the five-year undergraduate course and taking her degree. She lives in a cheap hostel and eats in the subsidized student mess. She hardly goes to the class. The other students particularly the boys of the college are also not happy to see:

Rahel's waywardness and almost fierce lack of ambition they left her alone. She was also not invited to their nice homes or noisy parties. Even her professors were a little wary of her bizarre, impractical building plans, presented on cheap brown paper, her indifference to their passionate critics. (18)

During this period, she falls in love with Larry Mc Casline who is in Delhi to collect material for his doctoral thesis. The author observes: "Rahel drifted into marriage like a passenger drifts towards an unoccupied chair in an airport lounge. With a sitting down sense She returned with him to Boston" (18). Rahel's past terrible memories haunts even her happy married life. Her husband feels very happy to find so good and beautiful girl like Rahel: "He held her as though she was a gift. Given to him in love. Something still as small. Unbearably precious" (Roy 19). But one thing always offends him, “. . . her eyes which behaved as though they belonged to someone else" (19). He is exasperated because he does not know exactly the meaning of that strange look of Rahel.

Well, their love marriage does not exist for a long time. Within a few days, Rahel is divorced like her mother Ammu. The life of Rahel as is portrayed in the novel, *The God of Small Things*, mostly conforms to the life of Arundhati Roy, who has been the student of the Delhi School of Architecture. She also falls in love with Gaon, a well-known architect. In one of the interviews, Roy remembers:

My boy friend was Gaon, he is a very well known architect now, and we hired a little house on beach. We used to bake cakes and sell them . . . so I left Gerard and come back to Delhi . . . there was a whole ground of us in the college who were no particularly welcome in the hostel there —perhaps we were a little too anarchic. (17)

After divorce, Rahel comes to Ayemenem like her mother. We notice that she develops a casual attitude to life. She doesn't suffer from the various restrictions imposed by the society. Instead of sighing and sobbing or having a feeling of Shame and moral weakness, she startles Comrade Pillai by saying in straightforward way: "we are divorced. Rahel hoped to shock him into silence. Divorced? His voice rose to such a high register that it cracked on the question mark. He even pronounces the word as though it were a form of death (130).

The predicament of Mammachi, mother of Ammu, another victim of male domination is on the same line. Her married life is not peaceful; she was beaten by Pappachi.

Mammachi right from the beginning of her married life has been a silent sufferer. Her husband keeps a very insignificant opinion about her. In the very beginning, the author presents a very pathetic picture of her life. She observes:

Mammachi was almost blind and always wore dark glasses when she went out of the house. Her tears tickled down behind them, and trembled along her jaw like raindrops on the edge of a roof. She looked small and ill in her crips off-white sari. (75).

The frustrated and unsatisfied marital life of Mammachi shows the reader a different tale of woe. Her husband is seventeen years older than she is. He is a respectable and high up man in the society. He is a noted entomologist who has discovered a 'moth'. But he is a very jealous husband and a sadist who wants to fling insult and abuse to his wife without any rhyme or reason, only to get pleasure and nothing else. We know that in a patriarchal society, wife beating is a normal thing. This is what Arundhati Roy wants to expose through her novel. Rahel's husband also beats her. Even the Kathakali men are also in habit of beating their wives: "The Kathakali Men took off their make-up and went home to beat their wives. Even Kunti , the soft one" (236).

Margaret Kochamma, the wife of Chacko and the mother of Sophie Mol, suffers and loses her dreams in this male dominated society. After the marriage with Chacko, her life becomes more frightful and more insecure than before. She has to undergo unbearable grief and sorrow. A chain of misfortunes makes her life sad and gloomy, e.g. she gets a divorce; Joe, her second husband dies; Sophie Mol, her daughter also gets an unexpected death. This is why she is always seen expressing her contempt and her irrational ways at Rahel and Estha who have been spared of

death by drowning but very soon realizes her mistake and writes an apologetic letter to Ammu.

Margaret Kochamma was working as a waitress in London when at first she meets Chacko. What attracts her much is Chacko's shining, happy cheeks and friendly smile. She even shared the uncontrollable laughter with Chacko, a complete stranger: "She thought of Chacko's laugh, and a smile stayed in her eyes for a long time"(244).

Well, both Chacko and Margaret Kochamma marry without their family's consent, without their family knowledge. But this untraditional rebellious marriage, as bad luck would have it does not prosper in a fruitful way: "Along with the pressure of living together came penury. There was no longer any scholarship money, and there was the full rent of the flat to be paid" (247). Moreover, she also get fed up with the untidy, clumsy and undisciplined living of Chacko. To crown the effect, Margaret Kochamma's parents refuses to see her. Her father dislikes Indians and he thinks them as sly, dishonest people. He could not believe his daughter's marriage with such a man. So, very soon, she divorces Chacko and get herself married with Joe, a biologist. The author observes: "Joe was everything that Chacko was not. Steady. Solvent. Thin. Margaret Kochamma found herself drawn towards a wedge of light". (249).

Thus, Margaret Kochamma is tortured by the powerful fate (in Hardian sense) but is mostly harassed and devastated by her own fickle mind and inadaptable conduct. Had she judged the pros and cons of her future husband before marriage, her piteous condition would have disappeared. But she, like Ammu, was in a hurry to marry a stranger, and therein lies her tragedy.

Baby Kochamma "lived her life backwards. As a young woman she had renounced the material world, and now, as an old one, she seemed to embrace it" (22). In her youth, she was in love with falls in love with Father Milligan and to impress him she forcibly bathes poor children. She also becomes a Roman Catholic against the wishes of her father so that she could be near Father Mulligan. But as her family comes to see through her plans, they withdraw her and all her plans come to nothing. Her father decides that since she couldn't have a husband she could be given education. So she is sent to a university in America to do a course and after two years she comes back with a diploma in Ornamental Gardening. But her love for Milligan does not die. Two things stand out first the decision of her father makes clear the priorities of society. A girl can be given education only if she cannot be given in marriage. Secondly, the fact that her physical separation from Father Milligan due to her stint in America could not kill her love for him largely accounts for her growing narcissism and eventual sadism. Baby Kochamma is a study in meanness and perversion that may result from unnatural self-repression and the consequent frustration. When the novel opens Father Mulligan is already dead for four years. His death does not affect the attitude of Baby Kochamma. On the contrary, she feels that she can possess him more now than she has ever done when

he was alive. She feels that "her memory of him was hers. Wholly hers, savagely, fiercely hers. Not to be shared with Faith far less with competing co-nuns and co-sadhus or whatever it was they called themselves" (298). All her life everyday she makes a fresh entry in her diary. "She writes: I love you I love you" (297). At eighty-three she had a new hair-cut. Rahel notices:

Her hair, dyed jetblack was arranged across scalp like unspooled thread. The dye had stained the skin of her forehead a pale grey, giving her a shadowy second hairline. . . . She had started wearing makeup. Lipstick, Kohl, A sly touch of rouge. . . . She was wearing a lot of jewellery. Rahel's dead grandmother's jewellery. All of it. Winking rings. Diamond rings. Gold bangles and a beautifully crafted flat gold chain that she touched from time to time reassuring herself that it was hers. Like a young bride who couldn't believe her good fortune (22).

Her frustration in love and lack of understanding of her feelings on the part of her parents make her a neurotic, and particularly after Rahel's return, she lives more in the past than in the present.

Kiran Desai's *Inheritance of Loss* is a female text dealing with depiction of human experience. Bela Patel was the most beautiful daughter of Bomanbhai Patel. She lived with her mother and sisters in strict purdah confinement. She led an idle existence sister in their beg bed and complained of boredom under a crystal chandelier. She was married at the age of fourteen with Jemubhai. Her family was of a higher standing than Jemubhai's though their caste was not high. Her father was a distinguished man and for Jembhai's father, even a dark and ugly daughter of a rich man would have fit the bill. Bela was beautiful. The cook complimenting her looks says,

You could tell from her features which were delicate; her toes, nose, ears, and fingers were also vary fine and small, and she was very fair—just like milk. Complexion—wise, they said, you could have mistaken her for a foreigner. Her family only married among fifteen families, but an exception was made for your grandfather because he was in the ICS (Desai 88).

The only reason of the marriage being dowry, Bela brought with her loads and loads of it. The bride was a polished light-reflecting hillock of jewels, barely above to walk under the gem and metal weight she carried. The dowry included cash, gold, emeralds from Venezuela, rubies from Burma, uncut Kundan diamonds, a watch of a watch chain, lengths of woollen cloth for her new husband to make in to suits in which to travel to England, and in a crisp envelope, a ticket for a passage on the SS Strathnaver from Bombay to Liverpool (91)

The bride Bela who was carefully 'locked up behind the high walls of the haveli' in her parental home was handed over like a commodity from her patriarchal father's custody to that of Jemubhai's. The consent or opinion of the bride or groom

was not at all important. Her only 'value' lay in her dowry otherwise she was a 'valueless' person. Her name was changed and "in a few hours, Bela became Nimi Patel. "The selling of her jewels began soon after the wedding for extra money" (250). Nimi was so young and immature that she did not even understand, react, or respond to it. Any woman would be shocked to realize that she had been married for money. Nimi did not even protest once about it or feel humiliated. She had just left one suffocating, male dominated bastion to enter into another androcentric home for a loveless, unsuccessful marriage. Perhaps she was one of those girls in India who were taught since childhood (and some girls are being taught even now) not to question their father's authority, and are told repeatedly that marriage, hearth, and motherhood are three key events, roles, and goals of their life. She was too young to comprehend the significance and intricacies of marriage. Her only happiest memory (and ironically that of the judge too) was that of a cycle ride with her new hubby.

On the judge's return home as a successful person, he was twenty- five and she was nineteen years old. They vaguely remembered each other. Things went wrong in the first meeting itself (the powder puff incident) and to assert himself, the judge resorted to the oldest trick in the book-phallocentrism. Her tale of humiliation, injustice, abuses, violence, and battered life commenced within those four walls on that day itself. He was always cruel to her to disguise his inexperience. He taught her the same lesson of shame and loneliness every now and then. Nimi also grew accustomed to his detached expression and silence. Perhaps his detachment and silence were manifestations of his male superiority. In her husband' eyes, she was completely inadequate, fully inconsequential, and totally incompetent. So, she did not accompany him anywhere and stayed alone.

She has spent nineteen years within the confines of her father's compound and she was still unable to contemplate the idea of walking through the gate. The way it stood open for her to come and go-the sight filled her with loneliness. She was uncared for, her freedom useless, her husband disregarded his duty (171).

Her existence was marginalized for the family, servants, and for persons like Mrs. Singh and Mrs. Mohan. She was desolate and "she had fallen out of life altogether" (172). Servants ignored her, served their leftover food and she did no talk to anybody for weeks. The judge was annoyed with her expressions first and later on by her blankness. Her hired companion declared her as a limp. Nimi's marital life, like many other Indian women, indicates a heterogeneous relationship between a husband and wife. Nimi had no 'body', no 'self', no 'identity' and no 'autonomy'. The result was, she peered out at the world but could not focus on it, never went to the mirror, because she could not see herself in it, and anyway she couldn't bear to spend a moment in dressing and combing, activities that were only for the happy and the loved" (173). Nimi's sensitive nature, loneliness and lack of love became the bane and burden of her lacerated psyche. She had witnessed the hollowness and futility of life. Her marriage was like a card house that revealed the travesty of a flesh and blood marriage. The chasm between the husband and wife

widened so much that the bond they shared during their early days of marriage remained in specks in Nimi's memories. The dread they had for each other was so severe that it was as if they had been tapped into a limitless bitterness carrying them beyond the parameters of what any individual is normally capable of feeling. They belonged to this emotion more than to themselves, experienced rage with enough muscle in it for entire nations coupled in hate (173).

Her loneliness and silence were exploited in a stratagem by Mrs. Mohan. She was used as a decoy to tarnish the judge's image. He 'wore the cap' and made her stand in the witness box as a criminal. She did not answer a single question. "But when it became too much for her, with fear that grew as she spoke the words, summoning up the same spirit of the powder-puff night, she defied him. To his amazed ears and her own shocked ears, as if waking up to moment of clarity before death, she said: "You are the one who is stupid" (304).

The judge's anger resulted in his hitting her harshly. Her bags were packed and she was sent home. Her defiance of her husband by a single comment shows her ability to evaluate and assess things even in her muddled condition. It shows a spark of her persona, the embers of her personality which were unfortunately lost in the male dominated, phallogocentric set up. The birth of their daughter, her status as a dependent, parasite, and 'her death by fire' put her in the category of countless, nameless, and faceless, married Indian women victimized every year. She led that humiliating life but did not request, beg, or grovel at her husband's feet to accept her again. The life of ignominy was better than 'death in life' every moment with him. Towards the end of the novel, "Now Jemubhai wondered if he had killed his wife for the sake of false ideals. Stolen her dignity, shamed his family, shamed hers, turned her into the embodiment of their humiliation" (308).

Sai was the orphaned granddaughter of the judge. She was an avid reader and a very lonely, sensitive person. She was very young and innocent. Her grandfather first appointed Noni and later on Gyan as her tutor. She had come from a convent in Dehradun. "I am an orphan", Sai whispered to herself, resting in the infirmary. "My parents are dead. I am an orphan." (27). The repetition shows her emotional trauma and the need to accept the sad news. Sai was in touch with her parents only through letters. "Sai had not seen her parents in two whole years, and the emotional immediacy of their existence had long vanished. She tried to cry but she could not (27-28).

On her arrival at Cho Oyu, "Sai became of the enormous space she was entering" (31). In addition, "Death whispered into Sai's ear, life leaped in her pulse, her heart plummeted" (31). The judge seemed not to have noticed her arrival. He subtly cautioned her not to afford it and said, "Can't send you to a government school, I suppose. . . you'd come out speaking with wrong accent and picking your nose. . ." (34). With so many sudden changes in her life, Sai was distraught and upset at nights. One feeling strongly stood out, "She had a fearful feeling of having entered a space so big it reached both backward and forward" (34). Noni taught her thrice a

week. She was ill equipped to cope up with maths and science and hence Gyan was appointed as a home tutor. Sai spent her time in chatting with the cook and learning chappatis from him. Her life revolved round Lola and Noni, uncle Potty, Father Botty, the cook, and Gyan. Sixteen year old Sai looked far older in some ways and far too younger in others.

Sai was in love. The season changed and along with it changed Sai's state of mind in the aqueous season. She was clam and cheerful. She could experience peace and for the first time. She could experience peace and for the first time, her life in Kalimpong had acquired perfect sense. She realized that life was "dissipating thin, chilly and solitary." (106-107) and she missed Gyan. Gyan too reciprocated her feelings. Her relationship with Gyan reached new levels of intimacy, so they played the game of courtship, reaching, retreating, teasing, fleeing-how delicious the pretense of objective study, miraculous how it could eat up the hours. But as they eliminated the easily revealable and exhausted propriety, the unexamined portions of their anatomies exerted a more severely distilled potential, and once again, the situation was driven to the same desperate pitch of the days when they sat forcing geometry (125).

Her lady friends sensed something and teased her about not having a boyfriend. Sai went red when she thought of Gyan. It was the dumpling stage of their love. Endearments and nicknames tumbled out. The intimacy also made them aware of the difference in their status and eating habits. Yet Sai was happy as "she had found freedom and space in love." (143) Along with their flourishing romance, political trouble was also brewing up and it worked as a backdrop to their affair. The epicurean life style of the judge's family, and the deprivation of his own, their different homes, lack of opportunities in his life, unnerved Gyan. In that state of mind and in the company of his friends, Gyan was ashamed of his tea parties with Sai, he thought the place was theirs (Gorkhas') by birthright and he "voiced an adamant opinion that the Gorkha movement takes the harshest route possible." (161) Moody and restless, Gyan was in an argumentative mood even on the next day and picked up a row with Sai. The hatred was palpable. In spite of Sai being a temptress, the rage, and irritation were on the rise. This resentment and disparity in their status incited Gyan to betray Sai. He became acutely aware of her shortcomings and limitations. Sai could only speak English and pidgin Hindi and mixed up with people in "her tiny social stratum". Gyan felt,

She who could not eat with her hands; could not squat down on the ground on the haunches to wait for a bus; who had never been to temple but for architectural interest; never chewed a paan and had not tried most sweets in the mithaishop, for they made her retch; she who left a Bollywood film so exhausted from emotional wear and tear that she walked home like a sick person and lay in pieces on the sofa; she who thought it vulgar to put oil in your hair and used paper to clean her bottom; felt happier with so-called English vegetables, snap peas, French beans, spring onions, and feared-feared-loki, tinda, Kathal, Kaddu, Patrel, and the local saag in the market (176). Gyan' real opinion about Sai was so revolting. She was an

Anglophone and a colonized person. Her grandfather witnessed a reflection of his own traits in Sai and it became a greater reason for his reluctance to welcome her,

Sai arrived and he was afraid that she would incite a dormant hatred in his nature that he would wish to rid himself of her or treat her as he had her mother, her grandmother. But Sai, it had turned out, was more his kin than he had thought imaginable. There was something familiar about her; she had the same accent and manners. She was a westernized Indian brought up by English nuns, an estranged Indian living in India. The journey he had started so long ago had continued in his descendants. (210)

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22.

Transitional Twist from Earning Education to Performative Protagonist as Outcome of Colonial Trends in Weep Not, Child of Ngugi Wa Thiong'o

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Abstract -

Ngugi wa Thiong'o is an author of global reputation. His pen has enlivened the reflection of African ethos and it's dynamic of transitional inclination to be fitted in existing time. Being belonged to Kenyan descent, his artistic imagination rests in his ethnic ethos and cultural shafts preserved in his soul as precious pride. He has been acclaimed as one of the foremost living African novelists, a post-colonial theorist, and as professor of English, experiencing at universities around the world. His addiction and admiration towards local native customs and traditional culture have been sufficiently flaunts by adopting his current name Bantu and discarding the westernize name James Ngugi to emphasize his aboriginal pride. The editions of his early books including Weep Not, Child and The River Between are published under the name James Ngugi.

The inheritance of colonial concerns has remained Ngugi's consistent interest throughout his life besmeared with different artistic styles. Ngugi's work is often extremely political, which has caused much controversy for him in Kenya. The present paper will try to seek out the atoms of heroic quality flourishing in a pre and post colonial context as a phase of transition from darkness to lightness in the life of Njoroge. Njoroge is the central character of the novel whose core aspiration throughout the story Weep Not, Child is to get as educated as possible.

Keywords - *Being hero, colonial, education, consciousness, etc.*

Introduction -

Ngugi wa Thiong'o composed Weep Not, Child in England in 1962, at Leeds college days. It speaks about Njoroge, a young boy, who passes thorough an exhausting and tragic journey to attain training at some point of the 1952-1960 emergencies in Kenya. It becomes a chaotic period which sowed the seed of emergence of Kenyan revolutionary agencies towards the British colonists.

Ngugi at the same time as gaining knowledge of at Leeds wrote his great regarded novel Weep Not, Child, which delivered him an international reputation. As a prolific writer, genius and as an enlighten novelist his style has modified over time but the tone and technique is actual. He wrote mainly sensible works, but in modern-day years he has tour around an extra experimental, magical realist aesthetic. Some of his other widely known novels are Petals of Blood (1977), A Grain of Wheat (1967), and Wizard of the Crow (2006). His memoir In the House of the Interpreter became published, in 2012. His politically proativeness delivered him various trials and tribulations in his existence. In his theatre, Ngugi attempts to involve the target audience without delay, which makes his political messages greater threatening to authorities.

At present Ngugi has been excellently serving as an outstanding professor in comparative literature and English at the college of California, Irvine. In the novel Weep Not, Child, the author's goal is to inform a few stories than to look a whole tradition in change and on the verge of violence, with numerous perspectives. It includes numerous sub-plots, such as the ones of Ngotho, Njoroge's father, who struggles in opposition to the loss of his own family's

land; and Mwhiki, a rich village woman who explores a romance with Njoroge. Maximumly, it also tries to recognize the mindset of one of the white colonists, Mr. Howlands.

The unconventional is portrayed into many parts and chapters. The primary part deals with the schooling of Njoroge, whereas second part deals with the growing rebellion, anti-colonist tumult in Kenya. Njoroge, a younger boy, is entreated to attend school by his mother. He is the primary considered one of his circle of relatives capable of go to school. His circle of relatives' lives at the land of Jacobo, an African made rich through his dealings with white settlers, specifically Mr. Howlands, the maximum effective land proprietor in the region. Njoroge's brother Kamau works as an apprentice to a Chippie, at the same time as Boro, the eldest dwelling son, is disturbed by using his stories even as in forced service all through international conflict, which includes witnessing the loss of life of his elder brother. Ngotho, Njoroge's father changed into a reputable man inside the close by place, serves Mr. Howlands' vegetation, however is annoyed by using his passion to shield his inherited land, rather than for any repayment or assist.

Ngotho is careworn about taking part within the strike of black employees call for a strike to attain better wages because he fears he will lose his activity. On the agitation, there are calls for better wages. All of sudden, the white police inspector expects Jacobo to pacify the collection of the native human beings. Jacobo attempts to stop to the strike. Ngotho attacks Jacobo, and the end result is a riot in which two people are killed. Jacobo survives and swears revenge. Ngotho loses his activity and Njoroge's circle of relatives is pressured to transport. Njoroge's brothers guide his training and seem to lose appreciate for their father. Mwhiki, Jacobo's daughter and Njoroge's excellent friend, enters a ladies' handiest boarding school, leaving Njoroge particularly on his own. He displays upon her leaving, and realizes that he was abashed by way of his father's movements in the direction of Jacobo. Njoroge isn't dissatisfied by her go out and their separation.

Many blacks assume that he goes to bring about Kenya's independence. But Jomo loses the trial and is imprisoned. These consequences in further protests and greater suppression of the black population. Jacobo and a white landowner, Mr. Howlands, fight against the rising sports of the Mau Mau, a corporation striving for Kenyan monetary, political, and cultural independence. Jacobo accuses Ngotho of being the chief of the Mau Mau and attempts to imprison the whole circle of relatives. In the meantime, the situation within the USA is deteriorating. Six black guys are taken out of their houses and executed within the woods. Someday Njoroge meets Mwhiki once more, who has lower back from boarding school. Despite the fact that Njoroge had deliberate to avoid her due to the conflict among their fathers, their friendship is unaffected. Njoroge passes an essential exam that allows him to increase to high school. His village is happy with him, and collects cash to pay Njoroge's excessive school lessons.

Jacobo is murdered in his office by a member of the Mau Mau. Mr. Howlands has Njoroge removed from school for questioning. Each father and son is brutally overwhelmed before launch and Ngotho is left slightly alive. even though there would not seem to be a connection between Njoroge's circle of relatives and the murder, it's far sooner or later discovered that Njoroge's brothers are in the back of the assassination, and that Boro, is the real leader of the Mau Mau. Ngotho quickly dies from his injuries and Njoroge reveals out that his father became protecting his brothers. Kamau has been imprisoned for life. Handiest Njoroge

and his mother stay unfastened, and Njoroge is left as the sole provider of his two moms. Njoroge fears that he cannot make ends meet; he offers up desire of persevering with in school and loses faith in god.

Njoroge asks for Mwhiki's assist; however she is indignant because of her father's death. While he in the end pledges his like to her, she refuses to go away with him, understanding her responsibility to Kenya and her mother. Njoroge makes a decision to depart city and makes an attempt at suicide; but, he fails while his mothers discover him before he's capable of grasp himself. The radical closes with Njoroge feeling hopeless, and ashamed of cowardice. Ngugi desires to percentage the idea of amnesia propagated by the colonists a few of the native inhabitants making them paralyzed via intellectual and physical both leading to depression and negativity about the lifestyles.

In a few ways, grief is the primary riding force at the back of the action of Weep Not, Child. Boro is driven to enroll in the Mau Mau to appease his grief over his brother Mwangi's demise in world struggle. Ngotho's resentment is fueled by way of grief over dropping his own family's land to the British. Further, grief drives Njoroge's non secular evolution. Nothing can undermine his faith in god until Ngotho dies, at which factor Njoroge stops praying. Further, Jacobo's loss of life prevents Njoroge from being with Mwhiki, due to the fact she ought to take care of her mom. Because the characters cope with the deaths in their loved ones, their overwhelming grief slowly dissolves right into a sense of responsibility that permits them to go beyond their misery. Even though Njoroge is almost pushed to suicide by using Mwhiki's rejection and his father's death, its miles the necessity of worrying for his mothers that in the end saves him.

As Ngugi notes on numerous events, race is not the handiest obstacle that stops the characters from pursuing their dreams in lifestyles. They're arguably even extra hampered by means of their social elegance. This is applicable to poor characters like Kamau, who need to stick to the carpentry apprenticeship he dislikes so that it will help his circle of relatives. But, even upper-elegance characters find that their upbringing prevents them from being certainly unfastened. As an example, Mwhiki's affection for Njoroge is hampered through her family's wealth, and the expectations that come from that. Similarly, Stephen Howlands ought to attend boarding college in England despite the fact that he feels more at domestic in Kenya, and does not need to go away. Njoroge has a wonderful wish that training will assist bridge the gap of social magnificence, but situations concede his schooling earlier than he can test that idea.

Ngotho and Mr. Howlands share a fierce willpower to the land. At the center in their courting is the crucial trouble of the colonial presence in Kenya, and therefore to the radical's main conflicts. Everyone has his own deep connection to the land. Land is an essential part of Gikuyu lifestyle, an indicator of an own family. Mr. Howlands seems to have embodied a number of this sentiment, regardless of his racism. But, 'land' does no longer refer best to the physical area used for dwelling and farming. With the aid of the stop of the unconventional, it has received a multi-dimensional meaning. Further to Mr. Howlands's Shamba, the concept of land has come to consist of the individuals who live on it. Land, with all its profundity, is what the Africans misplaced to the British, and what they're preventing to regain. One of the major

questions that Weep Not, Child increases is whether love is a robust enough force to go beyond suffering.

Weep Not, Child is complete of evidence that infighting among Africans changed into a major problem during the Mau Mau uprising. Ngugi indicates that some of it is able to be justified; for instance, Jacobo is in reality villainous man or woman, and we're intended to sympathize with Ngotho whilst he assaults him. However, Ngugi is very express approximately the reality that such infighting ultimately performed into the hands of the British, using blocks between Africans and making the conflict greater violent than was important. The distinction between the reputations of Jomo and Dedan Kimathi screen how significant the ideological variations among Africans had become. Whilst Njoroge and Stephen Howlands talk the causes of prejudice, their insights offer a way for Africans to move past their differences and combat for the not unusual exact. The tragedy is that man or woman desires are often useless before larger social forces that during many methods hurt each person.

Njoroge turns to many extraordinary resources of comfort as conditions go to pot in his village: college, faith, and his love for Mwihaki are some examples. But the handiest force that stands among him and suicide at the give up of the book is his experience of obligation to his moms, who could be on my own and destitute if he dies. Mwihaki rejects him due to the fact she, too, must take care of her mother. For Ngugi, family loyalty is the last bond. One of the number one challenges his characters face is figuring out how to great live loyal to their circle of relatives in a time of war and contradictions. Boro is an especially complicated example of this query. Ngotho orders him to prevent combating with the Mau Mau, but Boro feels he have to maintain in an effort to avenge his father's demise, and to combat for a better future for his younger siblings. Whether or not to guard one's circle of relatives by using right away providing or via preventing for his or her progeny is a question posed, however no longer answered, via the unconventional.

Weep Not, Child was the second novel Ngugi wrote and his first novel to be posted. Set in Kenya inside the turbulent 1950's, the novel tells the tale of a circle of relatives and the way it's miles laid low with the open antagonisms between natives and colonists. While the unconventional opens, the family is terrible but glad and harmonious; the route of the unconventional traces the disintegration of the family. The protagonist, Njoroge, is a young boy who wants extra than something to obtain schooling and is pleased to wait a missionary college. His father, Ngotho, is a tenant farmer on land owned with the aid of Jacobo, a wealthy African farmer. Ngotho works for the British Mr. Howlands on a tea plantation this is Ngotho's ancestral land. He waits patiently for the time while the gods will satisfy the prophecy and supply his humans from their oppression. His older son, Boro, has lower back from army provider in world conflict, bitter, upset, and having found out of the white guy's violence. Weep Not, Child is the story of a boy, Njoroge, growing up over the years of the Kenyan emergency. In this time, the Mau Mau warring parties dedicate many acts of violence against the White settlers and Africans that they view as traitors and the white authorities return this violence in kind. This novel explores the approaches that this warfare influences all of those concerned. The tale begins with Njoroge being advised that he's going to attend faculty; the first in his family to do so. This is Njoroge's finest wish, and schooling is a passion he pursues fervently at some point of the novel. His brother, Kamau, has been apprenticed as a carpenter and will not go to high school. Boro and Mwangi, their older brothers, had long past to combat in world struggle. Mwangi became killed

and Boro had again home a modified man. Their different brother, Kori, works in the nearby metropolis of Kipanga, and regularly brings home stories and pals within the evenings.

Njoroge hears his father's words about the prophecy too, and thinks that with his training perhaps he is destined to make a difference. As Njoroge's education progresses, so does the unrest among the African human beings of the area. A national strike is organized and Boro is one of the audio systems at a meeting on the first day. Despite being threatened with dismissal, Ngotho takes component inside the strike and attends the meeting, wherein he leads the group to assault Jacobo, a wealthy black farmer who has been delivered in to try to pacify the workers. No longer only does Ngotho lose his task, but he is also evicted from his domestic, which is on Jacobo's assets.

As the USA becomes more dangerous, and those Njoroge knows are arrested or killed, he buries himself deeper in his studies and his faith, viewing himself as like a prophet who, if he may want to simply get an education, could store the USA. He is a hit in gaining front to secondary college, wherein he finds a community of college students and instructors from all walks of lifestyles, operating and analyzing collectively efficaciously. His school is sort of a haven from the loss of life and destruction taking area within the relaxation of the USA.

Together with his family in portions, his dreams of schooling long gone, and his religion in god shattered, Njoroge attempts to turn to his childhood friend, Mwhiki the daughter of Jacobo with whom he has fallen in love. Despite the fact that she loves him too, she can't turn away from her duty to her own family and her use, as Njoroge asks. Having now lost the whole thing, Njoroge is going out and sits underneath a tree, waiting for darkish whilst he intends to hold himself. Before that can show up although, Njoroge's mom comes looking for him, and brings him home. Njoroge is the main protagonist of the unconventional, which follows his improvement using college. He is his father's, Ngotho, youngest son, and has 4 older brothers. Even though it is in short mentioned that he has sisters, they are not in any other case covered inside the novel.

On the start of the book, Njoroge is a small baby, given through his mother a threat to start faculty. He is a great and dedicated pupil, enjoys gaining knowledge of English, and is the best boy within the region to be prevalent into secondary school. For this, the complete community supports him to go to the missionary college, Siriana. Whilst his circle of relatives is implicated in Jacobo's murder, however, he is expelled from school and all his dreams are destroyed.

The references to mild and darkish at some stage in the novel talk to optimism and despair, to put in writing and incorrect, to hopelessness and salvation. Njoroge's cognizance on the mild enables to sustain him thru Kenya's dark instances, however whilst the light goes out for him, he waits for literal darkness so as to attempt to take his own lifestyles.

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23.

Demonetization and Its Impact on Various Sectors

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Introduction:

On 8th November 2016, PM Narendra Modi announced the demonetization of rupees 500 and 1000. He said “Notes of rupees 500 and rupees 1000 will not be legal tender midnight. And from 9th November 2016, these notes will be just a piece of paper, totally worthless. Though in last 5-6 months we all heard and experienced it in daily life we don’t know what exactly demonetisation is or what is the meaning of it. Here in this post, we will clear all these basic facts.

As per Investopedia, “Demonetization is an act of stripping a currency unit of its status as legal tender”. Now, what’s legal tender means, again as per Investopedia, “Legal tender is any official medium of payment recognised by law that can be used to extinguish a public or private debt, or meet a financial obligation”. In simpler words, after demonetization of 500 and 1000 rupee notes one cannot use it under law (legally) for financial transactions. You cannot buy any goods or service with it.

Objectives:

- 1) **To study the meaning of demonetisation**
- 2) **To study the Impact of demonetisation on the various sectors**
- 3) **To study of advantages and disadvantages of demonetization**

Meaning and Definition of Demonitisation:

1. Demonetization is the act of stripping a **currency** unit of its status as **legal tender**. It occurs whenever there is a change of **national currency**: The current form or forms of money is pulled from circulation and retired, often to be replaced with new notes or coins. Sometimes, a country completely replaces the old currency with new currency.
2. to divest (a monetary standard or the like) of value.
3. to withdraw (money or the like) from use.
4. to deprive (an issue of postage stamps) of validity by legal methods and without marking the stamps themselves.
5. Demonetisation is an act of cancelling the legal tender status of a currency unit in circulation

Effects of Demonetisation on various sectors of Indian Economy

Demonetisation, that sent a shockwave across the Indian economy, completes one month since its announcement on the midnight of November 9. To uproot the problems of corruption, black money, and counterfeiting, Prime Minister Narendra Modi orchestrated this master plan which has reportedly swept off a mammoth portion of India’s monetary base. It is anticipated that this surgical strike on black money will also increase cashless transactions in the country and untie all knots in tax collection. But on the other hand, rural households and elder citizens have been worst hit due to the sudden monetary reform. The decision to scrap all Rs.1000 and Rs.500 notes have made it to headlines all over the world, attracting both positive and negative comments.

Demonetized currency and small savings schemes

Government has notified banks to not accept the discontinued currency notes for deposit in small saving schemes. However, no reasons have been specified for such a move by the competent authority. Small savings schemes are one of the most sustainable financial options which provide greater returns with low risk factor. Some of the popular savings schemes are Kisan Vikas Patra, Sukanya Samridhi, Post Office Savings Schemes, etc. For those without access to banks, cash transactions are the only practical means to meet their everyday requirements and for small scale investments. The statement also mentions that Post Office accounts have been excluded from the rule imposed on small savings schemes.

Impact of Demonetisation on Indian economy

In a country where 85% of transactions take place by cash, cancelling the legal tender character of two high denomination banknotes arises a lot of questions. The service sector in the country that depends mostly on cash transactions will be adversely hit because of Demonetisation. Not to mention, the consumption activity of India has come to a screeching halt. This drop in economic activity could last for a few months and as a result, GDP could fall significantly from the previous year's values.

Even as country faces the greatest financial crunch of all times, some analysts predict the economic conditions to stabilize in a few quarters. Deutsche bank and Goldman Sachs expect India to join the list of the fastest growing economies by next fiscal year. An improved monsoon season in 2017 can favor agricultural economy of the nation, which in turn will add to the financial recovery as a whole. Economists also predict that the decision to scrap high-value currency notes will lead to GDP growth by 2%.

Effect of Demonetisation on bullion market

Demonetisation is expected to bring sharp changes in the prices of gold, and it is likely to start reflecting from the first quarter of 2017. At present, gold rates are not being announced by most of the jewelers due to dampening trade. Recently, government also announced the exemption limits on gold ornaments as the next giant move to curb black money. The notification comes within weeks after invalidation of Rs.500 and Rs.1000 notes. The following restrictions have been placed on the possession of gold:

Effects of Demonetisation on real estate

The unorganized sector will be largely affected by the invalidation of the higher denomination currency notes. However, there won't be much of a change in the primary real estate market as property buyers make purchases either in the form of cheques or through loans. The impact of Demonetisation may be felt in secondary markets where most of the property dealings happen through cash. The currency reform is likely to yield positive results in the real estate sector with increased transparency in dealings. More opportunities can be expected from debt investment, private equity, and FDIs as well.

Demonetisation impact on equity and mutual funds

The effect of Demonetisation on equity funds is expected to be positive with more money entering the organized system of financial transactions. If cash flow across the nation is fully tracked, equities will strengthen significantly, as more people will invest in equity linked savings schemes to save on taxes

India moves to cashless economy

One of the key effects of Demonetization 2016 has been that more people have made digital payments part of their lives moving towards a cashless economy. The details of growth of

such digital transactions since January 2016 to August 2017 reflect that NEFT transactions that involved Rs. 7086 bn increased to Rs.12500 bn; Debit cards transactions increased from Rs.2328 bn to Rs. 2700 bn; credit cards from Rs. 214 bn to Rs.366bn and the IMPS transaction which was not used by the people, got a share of Rs.651 bn.

Advantages of Demonetisation :

1. Eradicate the use of fake currency.
2. Tackle with corruption due to currency upholds.
3. Withdrawal of old currency and bring unaccounted money back into the banking system by a considerable increase in bank deposits. With this the idle money becomes productive.
4. Encourage digital payment modes to reach the target of a cashless society.
5. Reduction of illegal activities.
6. Reduced tax avoidance by encouraging higher tax payments. With a perfect implementation, demonetisation policy can provide a great boost to any country's economy.

Disadvantages of Demonetisation :

1. Inconvenience to the public.
2. Huge economic cost to the nation.
3. Disruption of business activities.
4. Decrease in sales, particularly cash based sales.
5. Labour / Wage payment issues.
6. Additional printing and distribution cost of new currency.

Conclusion :

Even though demonetization move created adverse short-term policy impact the real impact of must be assessed in the medium/long term. The reduction in overall investments, both in the formal and informal sectors, would certainly reduce economic growth potential. However, the move need to be followed up with ensuing actions to remain effective. These actions relate primarily to structural changes to make the system more lawful, reducing too much bureaucracy, make the tax system simple and transparent. In addition, a greater effort is required to include the informal sector and ensure effectiveness and the illegal activities such as generation of black money and corruption should not be channeled back into the economy.

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24.

Effect of Yogic Practice on Vital Capacity of Fencing Players

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Abstract

The study was conducted to investigate the effect of yogic practice on vital capacity of fencers. Total 20 male fencing players (N=20) with the age of 18-27 were selected as a subject through systematic random sampling from the group of students attending the regular fencing practice sessions at D.A.V College Jalandhar. Experimental group (N=10) have performed eight weeks training program of yogic practice and no training program was assigned to control group (N=10). The participants were tested with the Spiro meter. The data was analyzed by applying paired t-test and the finding of the study revealed that yogic practices of eight weeks have significant effect on Vital Capacity of fencing players.

Key words: *Yogic practice, Vital Capacity.*

Introduction

To evaluate the air that we go all through the lungs depends upon how rapidly we are relaxing. The measure of air that is moved all through the lungs when the individual is breathing normally is known as tidal volume. This measure of air moved gives enough oxygen to the body when the individual is resting. It is possible to breathe in more deeply and breathe out more strongly than expected. The greatest measure of air moved all through lungs when the deepest inspiration is followed by the strongest possible exhalation known as vital capacity. So the vital capacity means the maximum amount of air that can be exhaled after a maximum inhalation (usually tested by Spiro meter), used to determine the condition of lung tissue. **Rachna (2001)** investigated the effect of pranayama on the vital capacity. The total sample consisted 30 males participant in the age of 20-40 years and dividing into two groups. The result indicates that pranayama significantly improve the vital lung capacity. **Karmbelakar (2003)** investigated the effect of yoga training on vital capacity and breathe holding time. Their sample comprised 147 male and 139 female taken from three week yoga campus conducted In Delhi. The age was 18-50 years. Treatment of 20 asana 2 pranayam and kriyas were given to the sample. The result indicated an average increase of 15 sec. in breath holding time as well as vital capacity indicates achievement of better health through regular practice of yogic asana, pranayams and kriyas. **Sameer (2004)** the study was conducted to investigate the effect of Kapal Bhati on the vital capacity of junior level cricket players in the Bhopal division. Forty male subjects were selected randomly from different cricket clubs in Bhopal and their age ranged from 16-19 years. Subjects were categorized into two equal groups by random sampling. Twenty players formed the experimental group and twenty players formed the controlled group. It was ensured that all participants were medically fit to undergo the training for research. The first pre test of vital capacity was taken and after seven days of systematic training, post test were conducted on the same selected characteristics. The members in the experimental group were asked to perform kapal Bhati pranayama daily, gradually increasing from 5 minute to 20 minutes over the seven days program. The members of the controlled group were asked to perform their daily routine and did not engage in practicing Kapal Bhati. The data were examined by applying the "t" test. The level of significance chosen was .05. Significant improvement in the vital capacity of the players who performed Kapal Bhati pranayam during training was found.

Objective

- To find out the effects of yogic practices on Vital Capacity of fencing players.

Hypothesis of the study

- There exists significant effect of yogic practices on Vital Capacity of fencing players.

Methodology

The study was conducted to evaluate the effect of yogic practice on vital capacity of fencers. For this total 20 male fencing players (N=20) with the age of 18-27 were selected as a subject through systematic random sampling from the group of students attending the regular fencing practice sessions at D.A.V College Jalandhar. Experimental group (N=10) have performed eight weeks training program of yogic practice and no training program was assigned to control group (N=10). The participants were tested with the spiro meter and were tested before and after the treatment of eight weeks training.

Tools

- Spiro Meter

Statistical Technique

- Paired T-Test

Results and Discussion

Table-1
Comparison of treatment and control group on the variable vital capacity

		Mean	SD	SEM	t-value
Treatment Group	Pre Test	4.11	.26	.08	5.62*
	Post Test	4.35	.22	.07	
Control Group	Pre Test	4.09	.27	.08	1.50
	Post Test	4.11	.26	.08	

* Significant value at 0.05

t (1, 18) = 2.10

Table 1 depict the values of Mean and SD on Pre-Test and Post-Test scores for both group for the variable of vital capacity. In case of experimental group, the mean score of pre and post test is 4.11 and 4.35 and SD is 0.26 and 0.22. Whereas for the control group, the mean score of pre and post test score is 4.09 and 4.011 and SD is 0.27 and 0.26. The t value of the treatment group 5.62* and control group is 1.50. The treatment group shows significant improvement at 0.05 level of significance when compare to control. Hence the hypothesis “There exists significant effect of yogic practices on vital capacity of fencing players” is accepted.

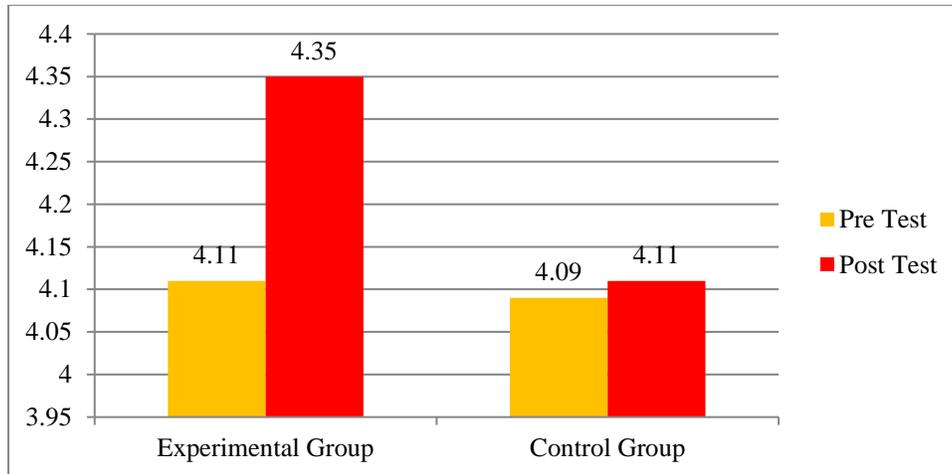


Figure 1: Presentation of Mean of Treatment and Control on the variable of vital capacity

Conclusion:

- ✓ Due to the influence of yoga practices significantly increased the level of vital capacity when compared with a control group as well as with pre test.

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25.

Portrait of Native Culture in Wole Soyinka's *The Lion and the Jewel*

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The development of mankind from its origin and its journey towards the unknown future is marked by a number of developments in every aspect of life. Man witnessed various terrors of nature like volcanoes, earthquakes, floods, storms, glaciers and extinction of forests. The development of human life includes increasing the physical power and enrichment the mind through various discoveries and inventions. Man tried to make the various forces of nature to serve him and fulfill his purpose. When man witnesses the power of nature he understands that for survival of his race co-operation is necessary. Survival and mutual protection, we can say are the two major reasons which led man to adopt community life. Community life of man helps him innovating new cultures, arts, literature, inventions and creating history. Thus, we can say that evolution of man led to origin of different culture.

The term culture refers to elements, which are shared by people such as beliefs, values, language, norms, customs and tradition to live in a particular society. As Matsumoto says it is "shared by a group of people, but different for each individual, communicated from one generation to the next" (16). According to Kroeber, culture consists of

patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action." (Adler 14)

It is cultural system or culture which develops human's thinking, knowledge, feelings. It is culture which decides values, practices, and way of living of human being. Culture of individual is depends on group which he belongs, his potential is realized in society where he belongs. Culture can be distinguished in to different aspects. The main culture or dominant culture is the culture which is shared and accepted by the majority of the people. The culture of the small groups within the society is referred as subculture. The authentic culture which is rooted in the experiences and beliefs of everyday life of the ordinary people such as folk songs, storytelling and folk dance includes the folk culture. The elements of culture which consist of a lasting artistic or literary value, aimed for the upper and the middle class of the society is what high culture deals with. The other important form of culture is the popular culture, which refers to the everyday, simple, appealing to masses and easy to understand.

While talking particularly about African culture, is somewhat like Indian culture. There are many tribes with different cultures of their own. When British people colonized Africa, they try to vanish the local culture. As colonizers came with bible in one hand and sward in other, they were succeed in demolishing the local realign, language, and values. After the centuries

writers like Chinua Achebe, Ngugie Wa Thingo and Wole Soyinka tries to bring cultural values back.

The racial group of people who, live in south-western Nigeria is known as Yorubas. According Gbagbe the population of Yoruba people in the world is “Of over forty million” (8). Yoruba is the common language spoken among these people. As talking about occupation, farming is the main occupation of Yoruba. Along with farming Yoruba people do other businesses like dyeing, weaving, smiting and trading. There are number of myths about creation of world in Yoruba’s. According to Yoruba people Olodumare is the creater of human race or mankind. They believe that Olodumare sent Orisa or Obatula to established human race on earth.

Myths plays important role in Yoruba culture. They use these myths and mythological stories to teach their pupils morals as, puritans use biblical stories as a tool to teach their children moral and keep them away from doing sins and ultimately keep them away from hell. According to Hountonji Yoruba myths “are not only theoretical explanations of the origin of things, they also serve as a guideline for the daily behavior of men as well as they command religious principles” (14). Yoruba society has preliterate culture so much of their literature is come with a word of mouth in the form of orature. It peculates from one generation to another in the form of folklore or folk literature.

Akunwande Oluwole Soyinka was born on 13th July 1934 in Ijebu Isara. He went to Ubadan for secondary education. He had his higher education from the University of Leeds. He presented his first play named “The Swamp Dwellers” during the London drama festival. Because of this play he becomes one of the leading young writers of Nigeria. As Rajkumar says:

Soon after his arrival, he acted in Bertolt Brecht’s „Caucasion Chalk Circle“, worked on his first major play A Dance of the Forests and wrote The Trials of Brother Jero, which was produced in spring 1960 at the Arts Theatre, Ibadan. Between 1960 and 1963 he not only wrote plays and acted, but formed acting company. (36)

In 1960’s folk operas become famous in world. It brings traditional themes with that of modern theatre. Civil war and political problems in Nigeria forced Soyinka to change his writing from plays, poetry to reviewer and critic. He attacks on social and political wrongs in Nigeria. Soyinka took part in the political struggle to avoid civil war but as a result of this he was arrested and sentenced two years of solitary confinement. We can find his experience of prison in his autobiography. His autobiography “The Man Died” mainly focuses on his experience in prison. In 1986 Wole Soyinka awarded with Nobel Prize for literature. Soyinka has written a number of plays like *The Jero Plays* (1960,1966), *The Road* (1963), *The Lion And The Jewel* (1966), *The Madmen and Specialists* (1971), *Death and the King’s Horseman* (1975), *A Play of Giants* (1984), *A Scourge of Hyacinths* (1991), *From Zia ,With Love* (1992) and *The Beatification of the Area Boy* (1995). His collections of poems are *Idanre* (1967), *A Shuttle in the Crypt* (1972), *Mandela’s Earth* (1990) and the latest collection *Samarkhand and Other Markets I have Known* (2002).

Soyinka’s works focuses on society, culture, tradition, and politics. There are many realistic scenes in his writing. There are many customs and traditions of Yoruba culture which reflects in his writing. Soyinka uses tradition and customs as a tool to express human emotion, sentiments and his sufferings.

The Lion and The Jewel is the famous play by Wole Soyinka. It was published in 1962. The play was performed at the Ibadan theatre in 1959 before its publication. The play 'The Lion and The Jewel' is based on traditional Yoruba poetry. The first part of play has influence of Charlie Chaplin's Episode.

The play is divided into three parts i.e. Morning, Noon and Night. It is the story of conflict between modernity and tradition. The title itself indicates the traditional values of Yoruba. Lion is considered as a symbol of greatness in all over Africa and Jewel is valued among women. It is precious thing for women. In the play Baroka is referred as Lion and Sidi symbolized Jewel.

In this play Soyinka uses his major characters as a representation of society. 'Baroka', who is village bale (i.e. Head), his wife 'Sadiku' and heroine 'Sidi' stands for Yoruba culture while on the other hand 'Lukunle', who is school teacher stands for modernity. The play is successful representation of Yoruba heritage and culture. Play emphasizes on tribal traditions and customs. When Lukunle puts proposal of marriage in front of Sidi, she asks bribe price to prove her virginity.

SIDI. I shall marry you today, next week Or any day you name. But my bride price must first be paid... Lukunle, I must have the full bride -price. Will you make A laughing stock? ... Sidi will say I was no virgin that I was forced to sell my shame. And marry you without a price. (CPII 9)

Above conversation between Lukunle and Sidi signifies the importance of bribe or dowry system in Yoruba culture. Sidi signifies her stand behind bribe price. Soyinka focuses on another Yoruba custom in this play. When Sadiku, wife of Baroka puts proposal of marriage to Sidi she says:

SADIKU. Do you know what it is to be the Bale's last wife? I'll tell you When he dies ... it means that you will have the honour of being the senior wife of the new Bale. (20)

In Yoruba society the last wife bale (i.e. of head of tribe) becomes or honored as senior wife of his successor who, usually becomes his eldest son. There is another tradition glimpse in this scene. It is Sadiku who puts marriage proposal in front of Sidi it is like wife in search of another woman for her husband. Polygamy or having more wives is the honored thing in Yoruba society. In 11th and 12th century due to wars between tribes many women become widows. The remaining men in tribe used to marry with those widows to keep them safe. Now the time and situation has changed but the custom of polygamy remains same. For Broka It becomes matter of pride.

Songs plays very crucial role in plays of Soyinka. Edward Jones mentions that "Soyinka uses mime, songs, and dance to make an easy transition from the present into recent history, and this device gives depth to the play" (54). In The 'Lion and The Jewel' Soyinka uses song to show joyful mood of girls after seeing Lagos based photographer.

[bending down over Lukunle who has been seated forcible On the platform]:

*You are dressed like him
You look like him
You speak his tounge*

*You think like him
You're just as clumsy
In Your Lagos ways-
You'll do for him. (14)*

Marriage is an important event in the Yoruba Society in which singing, dancing makes it more colourful and cherishable. It carries number of ceremonies expose materialization in marriage.

The Lion and The Jewel is the conflict between two cultures i.e. between traditional African culture and modern western culture. Lukunle represents modernity and Sidi and Baroka represents traditionalism. Soyinka has affection towards native Yoruba culture. We can it through decision of Sidi to marry with Baroka instead of Lukunle. Thus, the play highlights on many social, cultural issues of society.

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26.

भारतीय—नारी विमर्श

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सारांश—

मानव समाज नर और नारी दोनों की सम्मिलित संरचना है तथा दोनों का ही योगदान सामाजिक ढांचे को संवारने में अत्यधिक महत्वपूर्ण है।

किसी भी देश का सामाजिक एवं सांस्कृतिक विकास महिलाओं पर अधिक निर्भर करता है, तभी तो नेपोलियन बोनापार्ट ने कहा — तुम मुझे योग्य माता दे दो मैं तुम्हें योग्य राष्ट्र दूंगा।

नारी का सम्मान करना एवं उसके हितों की रक्षा करना हमारे देश की सदियों पुरानी परंपरा है। हमारे पौराणिक ग्रंथों में नारी को पूजनीय और देवी तुल्य माना गया है। हमारी धारणा रही है कि देव षक्तियां वहीं पर निवास करती हैं जहां पर समस्त नारी जाति को प्रतिष्ठा और सम्मान की दृष्टि से देखा जाता है। मध्यकाल का समय नारी जाति के लिए अंधकारमय हो गया इस काल में पर्दाप्रथा, सतीप्रथा, विवाह विच्छेद की समस्याएँ सामने आयी। 19वीं शताब्दी के सुधार आंदोलनों में 1828 में स्त्री अस्तित्व को प्रमुखता देने पर जोर दिया गया। समय-समय पर विभिन्न समाज सुधारको व शासन द्वारा नारी की दशा व दिशा सुधारने व सवारने के विभिन्न प्रयास किये गये व जारी हैं। वर्तमान में तीन तलाक को समाप्त करने हेतु एक विधेयक लोकसभा द्वारा पास किया गया है। अभी भी महिलाएँ समाज में पूरी तरह वह स्थान प्राप्त नहीं कर सकी हैं जो उन्हें मिलना चाहिए। कोई भी परिवार, समाज अथवा राष्ट्र तब सच्चे अर्थों में प्रगति की ओर अग्रसर नहीं हो सकता जब तक नारी के प्रति भेदभाव, निराशा, हीनभावना का त्याग नहीं करता।

‘नारी ! तुम केवल श्रद्धा हो,

विश्वास रजत नग पग तल में,

पीयूष स्रोत सी बहा करो,

जीवन के सुन्दर समतल में।

नारी भगवान की सर्वोत्तम रचना है। नारी की सूरत और सीरत की पाराकाष्ठा और उसकी महानता को मापना दुष्कर ही नहीं अपितु नामुमकिन है। सामाजिक, सांस्कृतिक, धार्मिक, भौगोलिक, ऐतिहासिक और साहित्यिक जगत में नारी के विविध स्वरूपों का न केवल बाह्य अपितु अंतर्मन के गूढतम भाव सौंदर्यात्मक स्वरूप का भी रहस्योद्घाटन हुआ है। नारी प्रकृति एवं ईश्वर द्वारा प्रदत्त अद्भुत साध्य है, जिसे महसूस करने के लिए पवित्र साधन का होना जरूरी है। इसकी न तो कोई सरहद है और न ही कोई छोर, यह तो विराट स्वरूप है जिसके आगे स्वयं विधाता भी नतमस्तक होता है। यह अमृत वरदान होने के साथ-साथ दिव्य औषधि है। नारी ही वह सौंधी मिट्टी की महक है जो जीवन बगिया को महकाती है और न केवल व्यक्तिगत बल्कि राष्ट्र-निर्माण एवं विकास में अपनी महती भूमिका निभाती है। नारी के लिए यह कहा जाये कि यह — ‘विविधता में एकता है’ तो कोई अतिशयोक्ति नहीं होगी। क्योंकि नारी के बाह्य स्वरूप सौंदर्य और पहनावे में विविधता तो होती है लेकिन उसके मानस में एकाकार और केंद्रीय शक्ति ईश्वर की तरह ‘एक’ ही होती है। इसी शक्ति के इर्द-गिर्द सूर्य और अन्य ग्रहों की भांति अनेक प्रकार के सद्गुण निरंतर गतिमान रहते हैं जैसे — विश्वास, प्रेम, करुणा, निष्ठा, दया, समर्पण, त्याग, बलिदान, ममता, शीतलता, स्नेह, कुशलता, कार्यपरायणता, सहनशीलता, मर्यादा, समता, सृजनशीलता और सहिष्णुता आदि। इन्हीं विविध शक्तियों के परिणाम स्वरूप महिलाओं का राष्ट्रनिर्माण और विकास में अद्भुत और अतुल्यनीय योगदान है।

प्राचीन भारत में धर्मशास्त्र परंपरा में नारी का उच्च स्थान है, कहा गया है कि जहां नारी की पूजा होती है वहां देवताओं का निवास है — ‘यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवता’

नारी को धन धान्य, विद्या, बुद्धि आदि से प्रतिष्ठित किया गया है। वेद नारी को अत्यन्त महत्वपूर्ण, गरिमामय उच्च स्थान प्रदान करते हैं। वेदों में स्त्रियों की शिक्षा-दीक्षा, शीलगुण, कर्तव्य अधिकार और सामाजिक भूमिका का जो सुन्दर वर्णन पाया जाता है वैसा संसार के अन्य किसी धर्मग्रन्थ में नहीं है। वेद उन्हें घर की सामग्री कहते हैं और देश की शासक, पृथ्वी की साम्राज्ञी तक बनने का अधिकार देते हैं। वेदों में स्त्री यज्ञीय है अर्थात् यज्ञ समान पूजनीय। वेदों में नारी को ज्ञान देने वाली, सुख-समृद्धि लाने वाली, विषेण तेज वाली, देवी विदूषी, सरस्वती, इंद्राणी, ऊषा जो सबको जगाती है इत्यादि अनेक आदर सूचक नाम दिये हैं।

वैदिक काल में नारी अध्ययन अध्यापन से लेकर रणक्षेत्र में भी जाती थी। जैसे कैकेई राजा दशरथ के साथ युद्ध में गई थी। कन्या को अपना पति स्वयं चुनने का अधिकार देकर वेद नारी को पुरुष से एकदम आगे ही रखते हैं। वेदों में नारी की झलक इन मंत्रों में दिखती है :-

यजुर्वेद 20.9

स्त्री और पुरुष दोनों को शासक चुने जाने का समान अधिकार है।

यजुर्वेद 17.45

स्त्रियों की भी सेना हो स्त्रियों को युद्ध में भाग लेने के लिये प्रोत्साहित करें।

यजुर्वेद 10.36

शासकों की स्त्रियां अन्यो को राजनीति की शिक्षा दें जैसे राजा लोगों का न्याय करते हैं वैसे ही रानी भी न्याय करने वाली हों।

अथर्ववेद 14.1.20

हे पत्नी! हमें ज्ञान का उपदेश कर।

वधु अपनी विद्वता और शुभ गुणों से पति के घर में सबको प्रसन्न कर दें।

अथर्ववेद 7.38.4 और 12.3.52

सभा और समीति में जाकर स्त्रियां भाग लें और विचार प्रकट करें।

वैदिक काल में नारी को पुरुष की सहभागिनी माना जाता था। उस समय की महिलाओं के बारे में मनु ने लिखा है – कि वैदिककाल में महिलायें देवी के रूप में सम्मानित की जाती थीं। उत्तरवैदिक युग अथवा महाकाव्य के काल में वैदिक युग की अपेक्षा स्त्रियों का समाज में स्तर गिरता जा रहा था। श्री सत्यमिश्र दुबे का कहना है कि – भारतीय समाज में नारी की स्वतंत्रता का अपहरण, विवाहों की रूढ़ीवादिता, बालविवाहों का प्रचलन एवं वैवाहिक स्थिति के साथ प्रभावित अन्य बुराइयों का विकास कुछ विषेण सामाजिक परिस्थितियों की देन है। आरंभिक दिनों में वर्ण शंकरता की समस्या पर अंकुष लगाने के लिए नारी के जीवन पर अनेक नियंत्रण लगाये गये।

मध्यकाल का समय नारी जाति के लिए अंधकारमय हो गया। इस काल में पर्दाप्रथा, बालविवाह, सतीप्रथा, विवाह विच्छेद की समस्यायें सामने आयीं। 19वीं शताब्दी के सुधार आंदोलनों में 1828 में स्त्री के अस्तित्व को प्रमुखता देने पर जोर दिया गया। राजाराम मोहनराय ने ब्रह्म समाज की स्थापना इसी उद्देश्य को प्रमुखता देते हुए की। 1829 में ईश्वरचंद विद्यासागर ने विधवा विवाह अधिनियम पास कराया। 1902 तक आते आते स्त्री कुछ क्षेत्रों में नौकरी करने लगी।

20वीं शताब्दी में गांधीजी ने महिलाओं को राष्ट्रीय आंदोलन में भाग लेने के लिए प्रेरित किया। भारत में अनेक समाज सुधारकों का ध्यान स्त्रियों की दयनीय स्थिति पर गया। आधुनिक काल में

मैथलीषरण गुप्त ने चिरपीड़ा एवं कष्ट को नारी की नियति मानकर उसके प्रति हार्दिक संवेदना प्रकट करते हुए कहा कि –

अबला जीवन हाय, तुम्हारी यही कहानी।

आंचल में है दूध, और आंखों में पानी।।

समय के साथ समाज सुधारकों व शासन का ध्यान नारी की दयनीय स्थिति पर गया। संविधान निर्माताओं ने नारी कल्याण के लिए राष्ट्र के विकास की मुख्य धारा में जोड़ने के लिए पुरुषों के समान बराबरी का दर्जा देते हुए संवैधानिक सुरक्षा प्रदान की है। संविधान में मौलिक अधिकारों व राज्य के नीति निर्देशक तत्वों के अन्तर्गत इनके हितों के संरक्षण के प्रावधान हैं। सामाजिक प्रक्रिया के माध्यम से महिलाओं के लिये सर्वसम्पन्नता और विकास हेतु नये विकल्प के रूप में भोजन, पानी, घर, शिक्षा, स्वास्थ्य, बैंकिंग, सुविधाएं, कानूनी हक और प्रतिभाओं के विकास के लिये पर्याप्त रचनात्मक अवसर देने का प्रयास किया गया है।

इतना सब होने पर भी महिलाएं प्रतिदिन अत्याचारों और षोषण का शिकार हो रही हैं। नारी मानवीय क्रूरता एवं हिंसा से ग्रसित हैं। महिलाएं समाज में पूरी तरह वह स्थान प्राप्त नहीं कर सकी हैं जो उन्हें मिलना चाहिए। दहेज की वजह से कितनी बहू बेटियों को हाथ धोने पड़ते हैं तथा बलात्कार आदि की घटनायें भी होती रहती हैं।

डॉ प्रतिभा त्रिपाठी का कहना है कि – आज नारी गर्भ में भी सुरक्षित नहीं है, तब धरती पर जन्म लेकर अपने व्यक्तित्व को बनाये रखने में देश का संविधान, कानून उसे कितना सुरक्षा प्रदान करेगा।

आज नारी एक व्यक्तित्व के रूप में अपनी पहचान बनाना चाहती है और इस ओर कदम आगे बढ़ रहे हैं। नारी सिर्फ एक पत्नी, एक मां, एक बहन, या एक बेटे के रोल तक सीमित नहीं रहना चाहती हैं समाज की सक्रिय सदस्य बनना चाहती हैं। मानव समाज की सबसे पुरानी और सबसे व्यापक गलतियों में से एक मुख्य गलती यह है कि आज तक भारतीय नारी के साथ समानता व न्याय का व्यवहार नहीं हुआ है। भारतीय संविधान निर्माताओं ने संविधान के विभिन्न प्रावधानों के माध्यम से यह सुनिश्चित करने का निष्पत्ति किया कि सभी को स्वतंत्रता के साथ असवर की समानता का अवसर मिल सके। संसद में महिलाओं के हितों की सुरक्षा हेतु 50 प्रतिशत आरक्षण की मांग की जा रही है। इससे आधी दुनिया कही जाने वाली महिलाओं की दशा में सुधार आयेगा।

महिला जगत का सर्वांगीण विकास सशक्तिकरण द्वारा ही हो सकता है। सशक्तिकरण किसी व्यक्ति की वह क्षमता है जिसमें वह अपने जीवन से जुड़े सभी कुरीतियों, रूढ़ियों के बंधनों से मुक्त होने की क्षमता का विकास होगा और वे अपना सर्वांगीण विकास कर सकेंगी।

इस हेतु जरूरी है:-

1 **कुप्रथाओं को मारना –**

भारत में महिलाओं को सशक्त बनाने के लिए सबसे पहले समाज में फैली, उनके अधिकारों और मूल्यों को मानने वाली उन सभी कुप्रथाओं को मारना जरूरी है, जैसे दहेज प्रथा, भ्रूण हत्या, असमानता, महिलाओं के प्रति घरेलू हिंसा, कार्यस्थल पर यौन षोषण, बाल मजदूरी, वैष्यावृत्ति, मानव तस्करी और ऐसे ही दूसरे विषय।

2 **लैंगिक समानता –**

लैंगिक भेदभाव राष्ट्र में सांस्कृतिक, सामाजिक, आर्थिक और शैक्षिक अंतर ले आता है जो देश को पीछे की ओर धकेलता है। भारत के संविधान में लिखे गये समानता के अधिकार को सुनिश्चित करने के लिए महिलाओं को सशक्त करना सबसे प्रभावशाली उपाय है। लैंगिक

समानता को प्राथमिकता देने से पूरे भारत में नारी सशक्तिकरण को बढ़ावा मिला है। इसे हर एक परिवार में बचपन से प्रचलित एवं प्रसारित करना चाहिए।

3 महिलाओं के प्रति सुविकसित नजरिया—

महिलायें शारीरिक, मानसिक और सामाजिक रूप से मजबूत हों, इसमें परिवार की अहम भूमिका है। एक बेहतर शिक्षा की शुरुआत बचपन से घर पर ही हो सकती है। महिलाओं के उत्थान के लिए एक स्वस्थ परिवार की जरूरत है। आज भी कई पिछड़े क्षेत्रों में माता-पिता अप्रशिक्षित, गरीबी और क्रूर कुरीतियों की वजह से कम उम्र में विवाह और बच्चे पैदा करने की रूढ़ी का चलन है। महिलाओं को मजबूत बनाने के लिए महिलाओं के खिलाफ होने वाले दुर्व्यहार, भेदभाव, सामाजिक अलगाव तथा हिंसा आदि को रोकने के लिए सरकार सारे कदम उठा रही है। अनेक नये कानून महिलाओं पर होने वाले अत्याचारों को समाप्त करने के लिए बने हैं। गैर सरकारी संस्थान भी इस दिशा में प्रयासरत हैं। महिला सशक्तिकरण के सपने को सच करने के लिए लड़कियों के महत्व और उनकी शिक्षा को प्रचारित करने की जरूरत है। इसके साथ ही हमें महिलाओं के प्रति नजरिये को भी सुविकसित करना होगा।

4 आध्यात्मिकता – नारी के सर्वांगीण विकास में आध्यात्मिकता की भी अहम भूमिका है अर्थात् शारीरिक, मानसिक, बौद्धिक और आध्यात्मिक सभी रूपों में पूर्ण विकसित होकर वह स्वयं का और परिवार का भी उद्धार कर सकती है तथा समाज उत्थान के कार्य में भी सहयोगी बनती है।

5 स्वास्थ्य के प्रति जागरूक – शारीरिक दृष्टि से महिलाओं को स्वयं के स्वास्थ्य के प्रति भी सचेत रहना चाहिए। स्वास्थ्य के नियमों का उन्हें ज्ञान हो ताकि वे स्वयं के साथ-साथ बच्चों को, परिवार को संतुलित और स्वास्थ्यवर्धक पोषण प्रदान करें। स्वच्छता के प्रति जागरूक हों। घर के आसपास के वातावरण को स्वच्छ रखें ताकि मच्छर मक्खी और रोग फैलाने वाले कीटाणु न फैलें। जब प्रत्येक महिला घरपरिवेश के प्रति अपनी जिम्मेदारी समझेगी तभी स्वच्छ, स्वस्थ समाज हो पायेगा।

6 चारित्रिक सुन्दरता – सादा जीवन उच्च विचार आज इस बात की आवश्यकता है कि नारी अपनी सच्ची स्वतंत्रता को पहचाने, अपना चरित्र उज्ज्वल बनायें। सादा जीवन, उच्च सकारात्मक विचार एवं आध्यात्मिकता के पालन से नारी का मानसिक और बौद्धिक विकास होता है, उसकी भावात्मकता स्थिरता बढ़ती है जिससे वह भयमुक्त बनकर अपने परिवार और देश के भविष्य के प्रति सही निर्णय लेने में सक्षम होती है।

7 पुरुषों की सोच में परिवर्तन – पुरुषों की सोच में परिवर्तन की व्यापक रूप से आवश्यकता है। सोच में यह परिवर्तन केवल सरकारी योजनाओं तथा कानूनों से संभव नहीं हो सकता है इसमें जनता की व्यापक सहभागिता आवश्यक है। लोगों में जन जागरूकता आवश्यक है।

आज जरूरत है नारी को समय की मुख्य धारा के जोड़ने की आज भी नारी ममतामयी है, त्यागमयी है। नारी त्याग और साधना के बलबूते पर समाज के प्रत्येक पहलू से जुड़ी है। वह पढ़ी-लिखी है, आत्मनिर्भर है अपने अधिकारों व कर्तव्यों के प्रति सचेत संघर्षरत है। समाज में नारी की निस्वार्थ सेवा हर क्षेत्र में है। महिलाओं हित में विधेयक लाना तथा सरकार द्वारा उनके विकास के लिए विभिन्न योजनायें बनाना उचित है लेकिन सर्वाधिक आवश्यकता है इसे एक सामाजिक आंदोलन बनाने की। महिलाओं की स्थिति में सुधार के लिए अतीत में जिस प्रकार के आंदोलन हुए थे वैसे आंदोलन आज नहीं हो रहे हैं। समाज के प्रति निष्ठावान, उत्साही लोगों व संगठनों को इस दिशा में आगे बढ़ना होगा। पंडित जवाहरलाल नेहरू ने देश के विकास को महिला विकास से संबंधित करते हुए कहा है कि – यदि आपको विकास करना है तो महिलाओं का उत्थान करना होगा। महिलाओं का विकास होने पर समाज का विकास स्वतः हो जाएगा।

संदर्भ ग्रन्थ :-

- 1 यादव वीरेन्द्र सिंह – नई सहस्राब्दी का महिला सशक्तिकरण अवधारणा, चिन्तन एवं सरोकार, ओमेगा पब्लिकेशन दिल्ली 2010
- 2 राष्ट्रीय निर्माण और विकास में महिलाओं की भूमिका नेट पर लेख 2 अप्रैल 2017 डॉ प्रदीप कुमार “दीप”
- 3 महिला विकास कार्यक्रम (2002) इनाश्री पब्लिशर्स, जयपुर, डॉ आषु रानी वेदों में नारी का महत्व लेख 8 जनवरी 2017, काजल पटेल
- 4 घरेलू हिंसा और भारतीय नारी, आचार्य नरेन्द्र देव अनुसंधान संस्थान, नैनीताल 4-5 डॉ प्रतिभा त्रिपाठी
- 5 नारी का सर्वांगीण विकास – लेख ब्रह्म कुमारी डॉ सविता पेज 20-21 नवम्बर 2017



27.

श्री अरविन्द के शैक्षिक दर्शन की शिक्षा में उपादेयता

प्रतिमा तिवारी

अतिथि प्रवक्ता

सी०एम०पी० डिग्री कालेज

इलाहाबाद (इलाहाबाद विश्वविद्यालय इलाहाबाद)

भारतीय उपमहाद्वीप सदैव से ही महापुरुषों के जन्मस्थली के रूप में गौरवमयी परम्परा को सजोने का कार्य करता रहा है। दैवीय एवं अध्यात्मिक शक्तियों के कारण ही भारतीय वसुन्धरा सदैव पुलकित एवं आनंदित स्वरूप में विश्व को अपनी तरफ आकर्षित करती है। इसी कड़ी में श्री अरविन्द जैसे आध्यात्मिक एवं अलौकिक महापुरुष का जन्म 15 अगस्त 1872 को कलकत्ता के श्री कृष्णघन घोष के यहां हुआ था। श्री कृष्णघन घोष व्यवसाय से चिकित्सक एवं पाश्चात्य संस्कृति के प्रबल समर्थक थे। पाश्चात्य संस्कृति एवं ज्ञान के प्रति ज्यादा समर्पित थे।

इस प्रकार श्री अरविन्द का पालन पोषण सम्पन्न एवं पाश्चात्य सांस्कृतिक वातावरण में हुआ किन्तु बड़े होने पर श्री अरविन्द श्रीमद् भगवत् गीता से ज्यादा प्रभावित हुए। श्रीमद् भगवत् गीता के कर्मयोग एवं ध्यान योग का इनके जीवन पर ऐसा प्रभाव पड़ा कि इन्होंने ध्यान योग को स्वयं के अभ्यास में शामिल किया।

श्री अरविन्द दूसरों को उपदेश एवं आत्मानुभूति हेतु प्रोत्साहित करने की अपेक्षा योग द्वारा समस्त मानवता के अज्ञान, अंधकार, एवं मृत्यु से लाभान्वित योग ज्ञान, प्रकाश एवं अमरत्व की ओर ले जाने के पक्षधर थे। इसीलिए इनकी विचारधारा को सर्वांग दर्शन के रूप में प्रसिद्धि मिली।

श्री अरविन्द के अनुसार इस सृष्टि का निर्माणकर्ता ईश्वर है। श्री अरविन्द ने विकास सिद्धान्त के आधार पर सृष्टि निर्माण की व्याख्या की है। श्री अरविन्द के अनुसार विकास दो दिशाओं में होता है— आरोहण एवं अवरोहण।

आरोहण के माध्यम से ब्रह्म पदार्थ जगत का रूप धारण करता है। मनुष्य स्वयं के द्रव्य द्वारा आरोहण के माध्यम से सत् की प्राप्ति करता है। अवरोहण एवं आरोहण हेतु सात सोपानों का विचार श्री अरविन्द ने दिया है जो आरेख द्वारा प्रदर्शित है—

अवरोहण विकास क्रम

सत्

चित्त

आनन्द

अतिमानस

मानस

प्राण

द्रव्य

आरोहण विकास क्रम

द्रव्य

प्राण

मानस

अतिमानस

आनन्द

चित्त

सत्

अर्थात् हम कह सकते हैं कि अवरोहण द्वारा सत् से द्रव्य का निर्माण एवं आरोहण द्वारा द्रव्य से सत् का निर्माण संभव है।

एवं ब्रह्म की तरफ जाया जा सकता है। मानव को श्री अरविन्द विकसित प्राणी मानते हैं। इनके अनुसार मानव जन्म से विकास के दो सोपान पार कर मानस सोपान पर पहुँचता है। जन्म के बाद आरोहण द्वारा मानस से अतिमानस अतिमानस से आनन्द एवं आनन्द से सत् की ओर बढ़ना होता है। श्री अरविन्द के अनुसार सत् + चित् + आनन्द की प्राप्ति ही प्रत्येक मानव का अन्तिम लक्ष्य है।

श्री अरविन्द के अनुसार द्रव्य ज्ञान भी व्यवहारिक जीवन हेतु आवश्यक है। इसलिए द्रव्य ज्ञान को भी मानव के विकास क्रम में मानव व्यवहार के रूप में प्रयोग में लाया जाना चाहिए। द्रव्य ज्ञान की अनुभूति के लिए ज्ञानेन्द्रियों के प्रशिक्षण पर भी श्री अरविन्द ने जोर दिया है। श्री अरविन्द ने आत्मिक ज्ञान एवं द्रव्यज्ञान को मानव जीवन का आधार माना है। व्यवहारिक कर्तव्यों के पालन हेतु द्रव्य ज्ञान को ज्ञानेन्द्रियों द्वारा एवं आत्मिक ज्ञान के लिए क्रिया योग (यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, तथा समाधि) को आवश्यक माना है।

श्री अरविन्द ने कहा— 'शिक्षा मानव के मस्तिष्क एवं आत्मा की शक्तियों का निर्माण करती है और उसमें ज्ञान, चरित्र और संस्कृति को जागृत करती है।' अर्थात् शिक्षा वही जो मानव के भौतिक, आत्मिक, और आध्यात्मिक पक्षों का विकास करे। इस प्रकार की शिक्षा को श्री अरविन्द जी ने सम्पूर्ण शिक्षा सम्बन्धी विचार 'नेशनल सिस्टम आफ एजुकेशन (National System of Education) तथा 'आफ एजुकेशन' (Off Education) पुस्तकों में प्रदर्शित किया है।

शैक्षिक उद्देश्य के रूप में श्री अरविन्द जी ने भौतिक विकास, आत्मिक विकास, मानसिक विकास, अन्तरात्मिक विकास, आध्यात्मिक विकास, इन्द्रिय प्रशिक्षण एवं विकासात्मक आरोहण प्रक्रिया के सोपानों का प्रशिक्षण योगाभ्यास के माध्यम प्रस्तुत करने का विचार प्रकट किया है। शिक्षा हेतु भौतिक विषयों के रूप में मानव हेतु मातृभाषा एवं राष्ट्रीय तथा अन्तरराष्ट्रीय महत्व की भाषायें, इतिहास, भूगोल, समाजशास्त्र, अर्थशास्त्र, गणित, विज्ञान, मनोविज्ञान, स्वास्थ्य विज्ञान, भूगर्भ विज्ञान, कृषि, उद्योग, वाणिज्य एवं कला को प्रमुख विषयों को सन्दर्भित किया है। भौतिक क्रियाओं के अन्तर्गत खेल-कूद, व्यायाम, उत्पादन कार्य एवं शिल्प कौशलों के विकास को उपयुक्त क्रिया कलाप के रूप में श्री अरविन्द जी ने प्रस्तुत किया है। आध्यात्मिक विकास हेतु वेद, उपनिषद्, गीता, धर्मशास्त्र, नितिशास्त्र, विभिन्न धर्म दर्शन को शैक्षिक पाठ्यक्रम के रूप में श्री अरविन्द जी ने परिभाषित किया है। आध्यात्मिक क्रियाओं के रूप में भजन, कीर्तन, ध्यान एवं योग को दैनिक क्रिया कलापों में शामिल किया है। प्राथमिक स्तर पर मातृभाषा, अंग्रेजी, फ्रेंच, सामान्य विज्ञान, गणित, सामाजिक अध्ययन, चित्रकला और खेलकूद, व्यायाम, बागवानी, भजन व कीर्तन को पाठ्यक्रम के रूप में संदर्भित किया है। माध्यमिक स्तर पर मातृभाषा, अंग्रेजी, फ्रेंच साहित्य, गणित, भौतिक विज्ञान, रसायन विज्ञान, जन्तु विज्ञान, वनस्पति विज्ञान, स्वास्थ्य विज्ञान, भूगर्भ विज्ञान, सामाजिक अध्ययन एवं चित्रकला खेल-कूद, व्यायाम, बागवानी, कृषि, अन्य शिल्प, भजन, कीर्तन, ध्यान व योग की पाठ्यक्रम का अनिवार्य अंग बताया है।

शिक्षण विधियों के रूप में उपदेश, प्रवचन, व्याख्यान और अन्य मौखिक विधियों के प्रयोग को श्री अरविन्द जी स्वीकृति देते थे किन्तु रटने का वह विरोध करते थे। प्राथमिक स्तर पर कहानी विधि का प्रयोग करने का सुझाव देते थे। पाठ्य-पुस्तक प्रणाली का समर्थन करते थे। इनका मानना था कि बच्चों को ज्ञान की खोज के लिए तैयार करना चाहिए एवं बाद में पुस्तकें पढ़ने के लिए दी जानी चाहिए। सिर्फ पुस्तकों को रटाया नहीं जाना चाहिए। शिक्षण में क्रिया को महत्वपूर्ण स्थान दिया जाना चाहिए। प्रत्येक स्तर पर छात्रों को सहयोग दिया जाना चाहिए।

शिक्षा का माध्यम मातृभाषा को बनाना चाहिए। शिक्षक का स्थान छात्रों के लिए पथ प्रदर्शक के रूप में होना चाहिए। शिक्षक छात्रों के अर्न्तनिहित ज्ञान का उद्भव करने में सहायक की भूमिका में प्रस्तुत होना चाहिए। शिक्षक, शिक्षार्थी को उपयुक्त सुझाव प्रदान करें जिससे शिक्षार्थी स्वयं की रुचि एवं आवश्यकता के अनुसार स्वयं का विकास करने में सक्षम बन सके। शिक्षक को योग क्रियाओं का भी ज्ञान होना चाहिए जो छात्रों के ध्यान हेतु प्रयोग किया जा सके।

श्री अरविन्द शिक्षार्थी को शिक्षा का केन्द्र मानते हैं। प्रत्येक बालक विशिष्ट योग्यताओं एवं प्रतिभाओं से सम्पन्न होता है। इसीलिए शिक्षित करते समय शिक्षार्थी के व्यक्तिगत गुणों का ध्यान रखने के पक्ष में श्री अरविन्द जी अपना मत प्रस्तुत करते हैं। शिक्षार्थी को ब्रह्मचर्य एवं अनुशासित होना चाहिए। शिक्षार्थी के पर्यावरण को भी शिक्षा के लिए एक आवश्यक घटक के रूप में स्वीकार करते हैं। शिक्षार्थी को ज्ञानेन्द्रियों के विकास के लिए अभ्यास हेतु तत्पर होना आवश्यक समझते हैं।

श्री अरविन्द के अनुसार विद्यालय शिक्षार्थी के भौतिक एवं आध्यात्मिक दोनों विकास के लिए उत्तरदायी है। विद्यालयी वातावरण का शिक्षार्थी की शिक्षा पर विशेष प्रभाव पड़ता है। मनुष्य के भौतिक विकास के लिए विद्यालयों में संसार की सभी श्रेष्ठ भाषाओं साहित्य सभ्यता और संस्कृति, गणित और विज्ञान आदि की शिक्षा का प्रबन्ध करने और आध्यात्मिक विकास के लिए बच्चों को श्रम करने, कर्तव्य पालन करने, मानव से प्रेम करने और ध्यान करने के अवसर देने पर बल देते थे। इनके अनुसार विद्यालय भौतिक प्रगति एवं योग साधना के केन्द्र होने चाहिए। विद्यालयों का वातावरण वसुधैव कुटुम्बकम् की विचारधारा पर निर्मित होना चाहिए। इनेक द्वारा स्थापित श्री अरविन्द आश्रम का 'श्री अरविन्द अन्तर्राष्ट्रीय शिक्षा केन्द्र' का महत्वपूर्ण शिक्षा केन्द्र है।

श्री अरविन्द अन्तर्राष्ट्रीय शिक्षा केन्द्र एक आवासीय सह शिक्षा केन्द्र है जहाँ शिशु शिक्षा से लेकर उच्च शिक्षा एवं अनुसंधान की व्यवस्था है।

1. शिशु विहार – (किन्डरगार्टन, शिशु स्तर), आयु 3 से 5 वर्ष
पाठ्यक्रम – 3 वर्षीय
2. भविष्य- आवनी (प्राथमिक स्तर) आयु 6 से 8 वर्ष
पाठ्यक्रम – 3 वर्षीय
3. प्रगति – प्रोगे (उच्च प्राथमिक स्तर) आयु 9 से 12 वर्ष
पाठ्यक्रम – 3 वर्षीय
4. पूर्णता की ओर – (अनाबा बैर ला पैर फैंक्सओ), माध्यमिक स्तर
आयु 12 से 17 वर्ष पाठ्यक्रम – 6 वर्षीय
5. उच्चर्या (हायर कोर्स, उच्च शिक्षा स्तर), आयु 18-20 वर्षीय
पाठ्यक्रम-3 वर्षीय

श्री अरविन्दो ने शिक्षा को भौतिक एवं आध्यात्मिक आवश्यकताओं की पूर्ति का एक सशक्त एवं आवश्यक साधन माना है। जिसके द्वारा मानव भौतिक आवश्यकताओं की पूर्ति करते हुए आध्यात्मिक चिन्तन की तरफ योग साधना के माध्यम से स्वयं को अग्रसर करता हुआ सत् की प्राप्ति हेतु सदैव तत्पर रहता है अर्थात् शिक्षा भौतिकता एवं आध्यात्मिकता के मध्य सेतु का रूप धारण करके मानव को अज्ञान अंधेरा एवं मृत्यु से ज्ञान प्रकाश एवं अमरत्व की ओर अग्रसर करने में सक्षम है।

संदर्भ ग्रंथ:-

1. लाल, रमन बिहारी, शिक्षा के दार्शनिक एवं समाजशास्त्रीय आधार, रस्तोगी पब्लिकेशंस, मेरठ
2. सक्सेना, एन0आर0स्वरूप, शिक्षा के दार्शनिक एवं समाजशास्त्रीय आधार, आर0लाल0 बुक डिपो, मेरठ
3. पाण्डेय, रामसकल, प्रमुख शिक्षा शास्त्रीय



28.

जौनपुर की लोक— साहित्य चेतना अध्ययन के अन्तर्गत जौनपुर लोक में प्रचलित
लोकवाद्य यन्त्रों का लोक रंजन हेतु महत्व—

डॉ अन्जू पाण्डेय

असिस्टेंट प्रोफेसर, के0डी0एस0 महाविद्यालय, पाली, जौनपुर (उत्तर प्रदेश)

लोक—जीवन सरल एवं सादा होने के साथ ही भाव से परिपूर्ण एक ऐसे समाज की कार्यप्रणाली को दर्शाता है कि जो समय—समय पर अपने हृदय के भावों का उद्गार लोक—कहावतों, लोक—गीतों, लोक—गाथाओं, लोक—नाटकों, एवं लोकरंजन कथाओं के माध्यम से प्रकट करता है।

जौनपुर अंचल उत्तर प्रदेश के वाराणसी मंडल का एक जनपद है, जौनपुर जनपद की पश्चिमी सीमा पर इलाहाबाद और प्रतापगढ़, दक्षिणी सीमा पर संत रविदास नगर (भदोही) दक्षिणी—पूर्वी सीमा पर वाराणसी, पूर्वी सीमा पर आजमगढ़ जिला तथा उत्तरी सीमा पर सुल्तानपुर जनपद निश्चित करता है। ये सीमायें यद्यपि कृत्रिम हैं, लेकिन कुछ सीमाओं का निर्धारण प्राकृतिक नदियाँ करती हैं, जैसे दक्षिणी भाग की कुछ सीमा का निर्धारण वरूना नदी और माँगुर नदी के कुछ दूर पर जौनपुर जनपद और आजमगढ़ की कुछ सीमा को बाटने का काम करती है।

जौनपुर अवधी और भोजपुरी दोनों भाषाओं का संगम स्थल है। यहाँ के पूर्वी—भाग में पश्चिमी भोजपुरी और अधिकांश भाग में अवधी लोक— भाषा प्रयुक्त होती है, यहाँ दोनो ही लोक—भाषाओं के मिलन बिन्दु के क्षेत्र में अवधि मिश्रित भोजपुरी और मिश्रित अवधी भाषाओं का प्रयोग किया जाता है। विशेष बात जो दर्शनीय है। यदि हम आदर्श भोजपुरी के क्षेत्र में जाये तो सम्भवतः जौनपुर जनपद में गाये जाने वाले भोजपुरी के क्षेत्र गीत का वह स्वरूप नहीं मिलेगा जो जौनपुर की केराकत तहसील में देखने को मिलता है। इन गीतों में न अवधी के शब्द मिलेंगे न भोजपुरी के वरन् दोनो भाषाओं के मिश्रण का एक नया रूप प्राप्त होगा। ऐसे गीतों को ऐसा स्वरूप देने का सम्पूर्ण श्रेय जौनपुर के इस विषिष्ट क्षेत्र को दिया जा सकता है। लोक—गीत सामूहिक चेतना के फल होते हैं जनता के सामाजिक प्रयोजन से निःसृत होते हैं और इन्ही के द्वारा हमें जन—जीवन के विविध पक्षों के दर्शन प्राप्त होते हैं। उनके दर्पण में हम विशिष्ट जनसमुदाय की भावनाओं को देखते हैं। संसार सरिता की भाँति गतिशील है उसकी गति जीवन है, जीवन की गति गीत हैं अतः संसार जीवन एवं गीत के रूप में थिरकते, कूदते और अनुरंजित करते लोक का व्यवहार है। लोक — जीवन में सुख—दुख, जन्म—मरण, प्रेम—वियोग, मिलना—बिछुड़ना, शादी—विदाई, श्रम—खेल के मनोभावों को अपने सरल एवं अव्याकरण्य भाषा की अभिव्यक्ति के माध्यम से गीत के रूप में सस्वर की रचना ही लोक गीत को मनोहारी यथार्थ एवं व्यवहारिक रूप देने में समर्थ होती है। किसी विशिष्ट क्षेत्र की सांस्कृतिक, भौगोलिक एवं सामाजिक परिस्थितियाँ उस विशिष्ट क्षेत्र के लोक—गीत को विशिष्टता प्रदान करती है।

इसी को ध्यान में रखते हुए मैंने जौनपुर की लोक साहित्य चेतना के अध्ययन में जौनपुर अंचल में विभिन्न संस्कारों के अवसर पर गाये जाने वाले लोक — गीत का संकलन एवं उनमें काव्य—तत्व एवं हिन्दी भाषा साहित्य का विश्लेषण करने का प्रयास किया है। इसी कड़ी के अन्तर्गत प्रत्येक संस्कार के अन्तर्गत गाये जाने वाले गीतों, एवं नृत्यों के साथ प्रयुक्त होने वाले लोक—वाद्य यन्त्रों के महत्व का वर्णन प्रस्तुत शोध पत्र में प्रस्तुत किया गया है।

जौनपुर लोक अंचल पूर्वांचल का अभिन्न एवं महत्वपूर्ण भाग है। जौनपुर लोक में प्रत्येक संस्कार को बड़े ही हर्षोल्लास के साथ मनाया जाता है जिसमें मुख्यतः ढोलक, हारमोनियम, ढपली, करताल, खरताल, एवं घरेलू बर्तनों का उपयोग जैसे— पीतल की थाली, मिट्टी का मटका, आदि का प्रयोग सामान्यतः प्रत्येक

संस्कार के अवसर पर किया जाता है। जन्म के समय थाली बजाना और ढोलक की थाप पर सोहर एवं लचारी गीतों का महिलाओं द्वारा प्रयोग सामान्य सी बात है। ढोलक का ज्यादातर प्रयोग महिलाओं के द्वारा भी होना इस बात की विशेषता है कि महिलाओं को भी संगीत के प्रति लोक में स्वतन्त्रता प्रदान की गयी है जिससे वह स्वयं के भावों को ढोलक की थाप के माध्यम से अभिव्यक्त करने में सक्षम है। इसका प्रमाण हमें हिन्दी भोजपुरी फिल्मों में भी देखने को मिलता है। ढोलक सस्ता होने के साथ ही सर्वसुलभ है इसीलिए ढोलक की लोकप्रियता एवं समस्त अवसरों पर इसकी अनिवार्यता अपने आप में सिद्ध है। विवाह के अवसरों पर हल्दी की रस्म ढोलक की पूजा में ढोलक को तेल एवं सिन्दूर टीकाकरण के साथ ही प्रारम्भ होती है और प्रत्येक रस्म पर ढोलक की थाप पर लोक-गीतों के माध्यम से रस्म को पूरा किया जाता है।

आदि वाद्ययंत्रों का प्रयोग चौपाल के समय संध्या-भजन एवं निर्गुण गीतों के लिए हारमानियम, ढोलक, खंजड़ी, ढपली, करताल, खरताल सामान्यतः पुरुषों द्वारा किया जाता है। महीनों के एवं मौसमों के अनुसार फगुआ, चौताल, कजरी आदि लोक-गीतों के गायन में लोकवाद्य यंत्रों के द्वारा लोक रंजन को प्रभावशाली एवं समाजोपयोगी एवं महत्वपूर्ण अभिव्यक्ति के रूप में लोक-हित में एक अत्यन्त ही गौरवपूर्ण परम्परा जौनपुर की लोक-विशेषता के रूप में एक अलग पहचान को समेटे हुये है। लोक-गीतों के साथ ही साथ श्रीकृष्ण जन्मोत्सव, श्रीराम जन्मोत्सव, शिव-पार्वती विवाह, सीता स्वयंवर, राम-रावण युद्ध में लोक-वाद्य यंत्र के रूप में नगाड़े एवं शंख का प्रयोग लोक-नाट्य मंचन को जीवंत, उत्तेजित तथा उत्साहित करने में महत्वपूर्ण भूमिका निभाते हैं एवं लोक-नाट्य के वातावरण को जीवंत दैवीय स्वरूप प्रदान करते हैं। जौनपुर लोक में शंख एवं डमरू को विष्णु एवं शिव के प्रिय वाद्य यंत्र के रूप में प्रचारित एवं प्रसारित किया जाता है। जिसमें शंख को धार्मिक अनुष्ठानों एवं डमरू को सृष्टि विनाश के रूप में प्रस्तुत किया जाता है।

जौनपुर लोक में भी सात स्वरों द्वारा लोक वाद्य यंत्रों को बिना किसी विशेष प्रशिक्षण के लगभग सभी सामान्य अभ्यास करने वाले लोकगण बिना किसी विशेष कठिनाई के सामान्य वाद्य यंत्र की कला में कुछ हद तक निपुण हो जाते हैं लोक वाद्य यंत्रों का कार्य लोक भावनाओं को जीवंतता प्रदान करना है लोक प्रस्तुती को आकर्षक बनाना लोक वाद्य यंत्रों की उपयोगिता है। वर्णित लोक वाद्य यंत्रों का रख रखाव भी अत्यन्त सरल है। इसलिए लोक-वाद्य यंत्र जौनपुर लोक की आवश्यकता एवं महत्ता के लिए महत्वपूर्ण है।

सन्दर्भ:-

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29.

छत्तीसगढ़ में आदिवासी विस्थापन और विकास के मायने

संजीव कुमार मांजरे

शोधार्थी (पीएचडी)

सेंटर फॉर स्टडीज एंड रिसर्च इन सोसाइटी एंड डेवलपमेंट
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सारांश: भारतीय समाज व्यवस्था में आदिवासी आर्थिक दृष्टिकोण से सबसे कमजोर तबके के रूप में जाना जाता है। इनकी आर्थिक, शैक्षणिक और स्वास्थ्य की स्थिति अन्य समाज के तुलना में कमतर आंकी जाती है। किन्तु, सामाजिक, सांस्कृतिक, लोक-कला, तीज-त्यौहार तथा प्रकृति प्रेम किसी से कम नहीं होती है। जल, जंगल, जमीन ही इनके सबकुछ होता है जिससे इनके विशेष मार्मिक और आत्मिक लगाव होता है। आज विस्थापन के दुष्प्रभाव से आदिवासियों के जल, जंगल, जमीन की अटूट रिश्ते, आवास, आजीविका से हमेशा के लिए अलग होना पड़ रहा है। विकास के आड़ में विस्थापन ने आदिवासियों के जीवकोपार्जन का आधार ही खत्म कर दिया है। नए स्थानों में नई वातावरण ने आदिवासियों के अस्तित्व के जद्दोजहद की काफी मुश्किलें बढ़ाई हैं। अधिकतर यह मुश्किलें आपसी विश्वास, भरोसा, घर-परिवार के रिश्ते, इज्जत, तथा शांति-प्रेम को ही ग्रहण लगा दिया है। इस तरह आदिवासी विस्थापन से इनके जीवन में बहुत उतार चढ़ाव आया है। आदिवासियों को विकास के नाम पर बलि का भेंट चढ़ाया जा रहा है। विस्थापन की इस प्रक्रिया ने इस हद तक प्रभावित किया है कि आज पच्चीस प्रतिशत आदिवासी जीवन में एकबार न एकबार विस्थापन का शिकार हो रहा है। कहा जाता है कि अबतक लगभग चालीस प्रतिशत आदिवासी का विस्थापन हुआ है। विकास के नाम पर राजनितिक शिकार, विभिन्न औद्योगिक कारखाने, बांध, खदान, बिजली संयंत्र, उद्यान, नगरीकरण एवं शहरीकरण, तथा नक्सलवाद आदि के नाम से विस्थापन होता रहा है। विस्थापन को ऐतिहासिक परिपेक्ष्य में समझने के लिए उन्हें दो भागों में स्वतंत्रता पूर्व और स्वतंत्रता पश्चात् के रूप में विभाजित किया गया है, साथ ही पांचवी एवं छठवी अनुसूची का भी संक्षिप्त उल्लेख किया गया है तथा इन्हीं विस्थापनों को संभावित प्रकट करने का प्रयास किया गया है। यह शोध रचना पूर्ण रूप से द्वितीयक आंकड़ों पर आधारित है, जिनमें प्रमुख रूप से किताब, शोध जर्नल, समाचार पत्र-पत्रिकाएं, सरकारी रिपोर्ट, इन्टरनेट का अवलोकन किया गया है।

परिचय:

छत्तीसगढ़ एक आदिवासी बाहुल्य प्रदेश है। छत्तीसगढ़ में आदिवासियों की जनसंख्या लगभग 32 प्रतिशत है। उत्तर में सरगुजा संभाग एवं दक्षिण में बस्तर संभाग में इनकी आबादी प्रत्येक जिले में 55-65 प्रतिशत है। ऐतिहासिक दृष्टिकोण से छत्तीसगढ़ के बस्तर आदिवासी संस्कृति के लिए विश्वविख्यात हैं तथा अपनी एक विशेष पहचान रखती हैं। जिसके कारण बस्तर देश-विदेश के मानवशास्त्रियों, समाजशास्त्रियों एवं साहित्यकारों के लिए शोध का एक विशेष केंद्र बिन्दु रहा है। बस्तर का 75 दिवसीय दशहरा, बायसन हार्न नृत्य, रेला नृत्य, नुआखायी, हरियाली, प्रकृति पूजा, भाषा-शैली एवं चारों ओर से आबाद हरे-भरे घने जंगल आदिवासी जीवन और संस्कृति को एक विशिष्ट पहचान दिलाती है। लेकिन वर्तमान में आदिवासी विस्थापन एक बहुत ही गंभीर समस्या बन चुका है। विकास के नाम पर आदिवासियों का सफाया किया जा रहा है। उनके जल, जंगल और जमीन पर बड़े-बड़े परियोजनायें लगाए जा रहे हैं। जिसमें सिंचाई, बांध, बिजली संयंत्र, कोयला खदान, लौह खदान आदि शामिल हैं। परिणामस्वरूप, आदिवासियों का विस्थापन निरंतर रूप से जारी है। कुजूर (2008) कहते हैं, कि रायपुर, बलौदा बाजार, दुर्ग-भिलाई, बिलासपुर, रायगढ़, जांजगीर-चांपा, के अलावा बस्तर में आदिवासी क्षेत्रों में सीमेंट और बड़े-बड़े लौह-अयस्क के कारखाने संचालित किए जा रहे हैं। इस तरह विकास के नाम पर आदिवासी क्षेत्रों में भरे अकूत प्राकृतिक सम्पदा, कोयला, सोना, हिरा, डोलोमाइट, बाक्साइट, टिन, इमारती लकड़ियाँ, साल-सागौन, गोंद, औषधि

जड़ी-बूटी, हवा, पानी, वह सब कुछ जो शहरों में दिवास्वप्न होता है, उसे विकास के नाम पर लुटा और दोहन किया जा रहा है। ज्ञात हो कि छत्तीसगढ़ में लगभग 29 प्रकार के खनिज संसाधन पाये जाते हैं।

मीडिया खबरों के मुताबिक भारतीय जनगणना 2001 के अनुसार देश में आंतरिक विस्थापितों की संख्या 30.9 करोड़ से अधिक था। इसी तरह 2007-08 के नेशनल सैंपल सर्वे आर्गनाइजेशन (NSSO) के आंकड़े बताते हैं कि कुल आबादी का तकरीबन 30 फीसदी यानि 32.6 करोड़ लोग आंतरिक प्रवासी थे। इसमें सबसे अधिक जनसंख्या 70 फीसदी महिलाओं की थी। इसीतरह, वर्ष 2011 जनगणना के अनुसार आंतरिक विस्थापितों की संख्या 40 करोड़ तक पहुँच चुकी थी। प्रत्येक दस भारतीयों में से हर तीन भारतीय आंतरिक विस्थापन के दौर से गुजर रहे हैं। इसमें सबसे ज्यादा प्रवासन और विस्थापन का दंश आदिवासी समुदाय ही झेल रहा है। उनको तथाकथित शहरी समाज और बाजारवादी अर्थव्यवस्था के साथ मिलकर वहां की सरकार ने लील लिया है। आज उनके साथ विकास के नाम पर सौतेला और दोयम दर्जे का व्यवहार किया जा रहा है। आदिवासियों को उनके भोलेपन और सादगी का जमकर शहरी-संस्कृति के द्वारा मजाक बनाया जा रहा है। उनके सामाजिक, सांस्कृतिक आर्थिक और राजनैतिक जीवन पर दखल दिया जा रहा है। उनके जल, जंगल और जमीन पर विकास के नाम पर षडयन्त्रपूर्वक जबरदस्ती कब्जा जमाया जा रहा है। उनके साथ झूठे अपराधिक मामलों का केस बनाकर डराना-धमकाना, उनके बहु-बेटियों के साथ अनाचार, हत्या जैसे गंभीर अमानवीय कृत्य किए जा रहे हैं, तथा उनको झूठे मामलों में फंसाया भी जा रहा है, जो बहुत ही शर्मनाक और निंदनीय है। परिणामस्वरूप, अगर कोई आदिवासी द्वारा शासन प्रशासन के खिलाफ अपने आवाज भी उठा लेता है, तो उन पर पुलिसिया बर्बरता और दमनीय कार्यवाही की जाती है। नक्सलवाद के नाम पर महिलाओं से बलात्कार करके उनका इनकाउंटर कर दिया जाता है। उनको पुलिस द्वारा कोर्ट में भी पेश नहीं किया जाता है। इस तरह से छत्तीसगढ़ में आदिवासी समुदाय अपने जीवन अस्तित्व की लड़ाई लड़ रहा है तथा पूरा जीवन संकटमय हो चुका है। हालांकि, आदिवासियों का यह विस्थापन केवल छत्तीसगढ़ तक ही सिमित नहीं है वरण उन प्रत्येक राज्यों में बदस्तूर जारी हैं जहाँ कि जमीन प्राकृतिक सम्पदा से भरी पड़ी है जैसे कि मध्य प्रदेश, ओडिशा, झारखंड और पश्चिम बंगाल राज्य हैं।

आदिवासी अंचलों में खनिज उत्पादों का दोहन करने के लिए नगरीकरण और शहरीकरण के नाम पर आदिवासियों का विस्थापन करवाया जा रहा है। इसी क्रम में छत्तीसगढ़ के वर्तमान रमन सरकार द्वारा आदिवासियों की जमीन को विकास के नाम पर उद्योपतियों में बंदरबाट की गई है। जिसके कारण आज आदिवासी समुदाय तथा उनके संस्कृति में असंतुलन पैदा हो गया है। बेरोजगारी की अधिकता है, गरीबी और भुखमरी की भयंकर समस्या है। तथा उनके बुनियादी सुविधायें भी उपलब्ध नहीं हो पाए हैं इसके विपरीत जो इनके जल, जंगल, जमीन को लुट रहे हैं, वे लोग मालामाल हो रहे हैं। इस तरह से इनके प्रकोप से लोग प्रभावित हुए हैं। कुल छः राज्यों में किए गए अध्ययन में पाया गया है कि लगभग 6 करोड़ से भी ज्यादा आदिवासी विस्थापित हुए हैं तथा हर दसवां आदिवासी विस्थापन के शिकार हैं। यदि विस्थापन के आंकड़ों पर ध्यान दिया जाए तो ज्ञात होता है कि सन 1951-1990 तक कुल 110 लाख से 185 लाख तक आदिवासियों का विस्थापन हुआ है। जिसका प्रमुख कारण 1600 बड़े बांध का बनाना है, दस हजार साधारण और समान सिंचाई के लिए नहर तंत्र का निर्माण शामिल है (राव, 2013)। वैसे तो देश में स्वतंत्रता पूर्व लगभग 300 बांध थे जो इस समय बढ़कर 3600 के आसपास पहुँच चुके हैं। एक अनुमान के अनुसार एक बांध में 20 हजार लोगों का विस्थापन होता है (चतुर्वेदी, 2014)।

विस्थापन और विकास की अवधारणा

विस्थापन एक ऐसी प्रक्रिया है जिसमें व्यक्ति को परिवार, समाज, रिश्ते, गांव, पैतृक स्थान, जल, जंगल, जमीन, जीवन-शैली, सामाजिक-सांस्कृतिक, धार्मिक, जीवकोपार्जन के स्रोत को अनचाहे रूप से त्याग कर दूसरे स्थान में प्रवासन कराया जाता है। भारत के अन्दर होने वाले विस्थापन ज्यादातर

शासन-प्रशासन के दबाव में या प्रभावी पक्ष के सहयोग से ही होता है। जिसमें धोखा, छल-कपट, तथा बलपूर्वक विस्थापन करवाया जाता है। विकास की दृष्टि से अगर देखें तो मानव में प्रवासन तथा विस्थापन के अन्य प्रमुख कारण हो सकते हैं जैसे कि बाँध निर्माण, सौर एवं जल ऊर्जा के लिए संयंत्र स्थापन के कारण, खनिज उत्पादन, नगरीकरण, शहरीकरण, औद्योगिकरण, नक्सलवादी समस्याएं, सैन्य हमलें, उद्यान, खेल मैदान, रोजगार के तलाश, शिक्षा इत्यादि के लिए। वहीं प्राकृतिक रूप से आपदाओं के कारण भी विस्थापन संभव होता है जैसे कि किसी क्षेत्र में बार-बार भूकंप, आंधी-तूफान, चक्रवात, भीषण वर्षा एवं बाढ़ तथा अकाल आना भी विस्थापन के लिए जिम्मेदार होते हैं (प्रमोद पेटकर, 2008)।

विकास अपने आप में एक जटिल अवधारणा है। इसके परिभाषा भी भिन्न-भिन्न हो सकते हैं। जैसे कि कुछ समाजशास्त्रियों द्वारा इसे सामाजिक परिवर्तन कहा जाता है। कुछ अर्थशास्त्रियों द्वारा इसे अर्थ में बढ़ोतरी तथा राजनीतिक विज्ञानियों द्वारा इसे प्रजातान्त्रिक सहभागिता तथा उत्पादन एवं उच्च जीवन शैली के तरीके में बढ़ोत्तरी आदि से निर्धारित करते हैं। इस प्रकार से देखा जाए तो विकास की अवधारणा के मतों में भी भिन्नता पाई जाती है। इसपर श्रीवास्तव (2007) कहते हैं कि प्रशासनिक अधिकारी कार्यालयीन सुगमता, अनुपालन, अनुशासन के माध्यम से विकास की अवधारणा निर्धारित करते हैं। इसका तात्पर्य है कि मानवजीवन के व्यावहारिक दिनचर्या में आये गुणात्मक सुधार, अपनत्व, सहायता के गुणों में वृद्धि ही विकास है।

विस्थापन को हम दो भागों में विभाजित कर समझ सकते हैं। प्रथम मानवीकृत विस्थापन, एवं दूसरा प्राकृतिक विस्थापन।

अ. मानवीकृत विस्थापन: इसमें सरकार, पूंजीपति एवं उद्योगपतियों का दखल होता है। यहीं से विकास के नाम पर जमीनों का खिलवाड़ शुरू होता है। सरकार सरकारी कार्यों के संचालन एवं विकास के नाम पर भूमि का मनमाने रूप से अधिग्रहण तथा पूंजीपतियों को उद्योग धंधों के नाप पर जमीन का हस्तांतरण करता है। परिणामस्वरूप, आदिवासियों का जीवन संकट में पड़ जाता है। क्योंकि, पूंजीपतियों द्वारा अपने व्यक्तिगत स्वार्थ के लिए प्रकृति का अत्यधिक दोहन किया है जिसके कारण जल, जंगल और जमीन आदिवासियों के हाथ से हमेशा के लिए चला जाता है। जहाँ पर बड़े-बड़े कारखाने और प्लांट लगा दिए जाते हैं। यह जमीन आदिवासियों के लिए अत्यधिक मायने रखता है क्योंकि यह जंगल और जमीन केवल उनके रोजगार और घर नहीं वरण पूरा संसार होता है जहाँ पर उनके सभ्यता, संस्कृति, धार्मिक, रीति-रिवाज की एक अटूट आत्मीय रिश्ता होता है जहाँ उनके जीवन के हर पल गुजरा होता है। हालांकि, इसमें अन्य मानवीय कारक भी हो सकता है जिसके कारण इनका विस्थापन होता है जैसे कि रोजगार के लिए स्थान बदलना, शिक्षा के लिए शहर की ओर रुख करना, आदि। मानवीकृत विस्थापन को हमने मुख्य रूप से तीन बिन्दुओं पर संक्षिप्त उल्लेख किया है जिसमें आदिवासीयों के विस्थापन के मुख्य कारकों पर प्रकाश डाला है।

1. **विभिन्न निर्माण कार्य:** आदिवासी समुदाय हमेशा से ही विकास के नाम पर बलि चढ़ा है, ठगा गया है, उन्हें अपने ही घर से बेदखल किया गया है। इसमें प्रमुख कारणों में शहरीकरण के नाम पर, औद्योगिकीकरण के नाम पर, बाँध एवं बिजली निर्माण संयंत्र स्थापित करने नाम पर तथा विभिन्न सरकारी योजनाओं में नाम पर। आदिवासियों की जमीन हड़पने के लिए बिचौलियों द्वारा उनको नौकरी, बच्चों को अच्छी शिक्षा, रहन-सहन, स्वास्थ्य, आवास आदि जैसे लुभावने व मनमोहक बातों पर बहलाया-फुसलाया जाता है और जमीन हड़प ली जाती है। नहीं मानने पर कहीं-कहीं हिंसा हत्या, ब्लातकार जैसे अपराधों का भी सहारा लिया जाता है जिससे आदिवासी समुदायों को आर्थिक हानि के अलावा शारीरिक और मानसिक पीडा भी सहना पड़ता है। परिणामस्वरूप, इन समुदाय के पास विस्थापन के अलावा और कोई रास्ता नहीं बचता है।

परिवार गरीबी, भुखमरी, बेरोजगार और आवासहीन हो जाता है। छत्तीसगढ़ में आदिवासी समुदायों की ऐसी हालत आम है।

2. **खनिज दोहन:** जैसा कि हमने पहले ही चर्चा किया है कि छत्तीसगढ़ राज्य अपने प्राकृतिक संपदाओं से परिलक्षित हैं जहाँ पर हिरा, सोना, लोहा, कोयला, बाक्साइट, डोलोमाइट, टीन इत्यादि भरपूर मात्रा में उपलब्ध हैं जिसका दोहन करने के लिए देश-विदेश के कम्पनियों बसाए जा रहे हैं। जिसका सीधा प्रभाव वहाँ के आदिवासीयों के जल, जंगल और जमीन पर पड़ रहा है। इसके लिए पूरा का पूरा गाँव खाली करवा दिया जा रहा है तथा बिना नीति निर्माण किए ही उनका विस्थापन करवा दिया जाता है।
3. **बाहरी हस्तक्षेप:** आज आदिवासी क्षेत्रों में बाहरी लोगों का हस्तक्षेप बढ़ जाने से उनमें अशांति, विरोध, विद्रोह की भावना प्रबल हुई है। क्योंकि, गैरों ने उन्हें हमेशा धोखा दिया है। इनके विश्वास, सच्चाई, भोलेपन का नाजायज फायदा उठाकर उनके अपने क्षेत्र से उन्हें बेदखल और विस्थापित किये हैं।

ब. प्राकृतिक विस्थापन: इस विस्थापन के प्रमुख कारण प्राकृतिक आपदाओं को माना जाता है जिसमें मनुष्य को हालत के हिसाब से एक स्थान से दुसरे स्थान में विस्थापित होना पड़ता है। इसके मुख्य कारक भूकंप, आग, तूफान, बाढ़, भारी वर्षा, अकाल आदि होते हैं लेकिन भारत में ऐसे प्रवासन और विस्थापन आदिवासी इलाकों में बहुत ही कम होता है।

उपरोक्त वर्णित दोनों ही प्रकार के विस्थापन आदिवासियों के लिए घातक होते हैं। मानव द्वारा निर्मित विस्थापन के कारणोंसे आज आदिवासियों के जीवन ही संकट में पड़ चुका है। क्योंकि, मानवनिर्मित विस्थापन सरकारी तंत्र की लुट और बाजारवाद के प्रबल समर्थक होने के कारण किसी भी चीज को बेचने में पीछे नहीं हटता चाहे वह किसी की सभ्यता, संस्कृति तथा जीवन ही क्यों न हो। छत्तीसगढ़ इस मामले में आज बहुत आगे बढ़ चुका है यहाँ पर आये दिन आदिवासियों को विभिन्न सरकारी षडयंत्रों का सामना करना पड़ता है। यहाँ पर हर साल हजारों-लाखों की संख्या में आदिवासियों को पलायन करवाया जा रहा है। उनके जल, जंगल और जमीन का बन्दरबाट किया जा रहा है। जमीन को हथियाने के लिए विभिन्न सरकारी हथकंडे अपनाये जा रहे हैं। नक्सलवाद के नाम पर लोगों को मौत के घाट उतारा जा रहा है। इस तरह हम अगर छत्तीसगढ़ के सन्दर्भ में विस्थापन को देखें तो पाते हैं कि छत्तीसगढ़ में आदिवासियों पर बहुत ही दमनकारी नीति अपनाई गई है। इसको विस्तार से समझने के लिए मुख्य रूप से दो भागों में विभाजित किये हैं:

1. स्वतंत्रता पूर्व विस्थापन, 2. स्वतंत्रता पश्चात् विस्थापन।

1. स्वतंत्रता पूर्व विस्थापन: आजादी से पूर्व भी देश में आदिवासियों की भारी संख्या में विस्थापन हुआ है। उस समय भारत में औपनिवेशिक काल का दौर था। जिसका प्रमुख उद्देश्य ही भारतीय सम्पदा का दोहन करना और भारतीय आदिवासी मजदूरों को विदेश के विभिन्न कॉलोनियों में भेजना था। जहाँ पर अंग्रेज सरकार अपने कंपनियों में हो रहे मजदूरों की कमी को पूरा कर सके। उस काल में आदिवासियों को बहुतायत मात्रा में विदेशों में बंधवा मजदुर बनाकर बेचा गया था। जिसके कारण उनका शारीरिक, मानसिक और आर्थिक तौर पर शोषण होता रहा। आदिवासी मजदूर थे अपने घरों को छोड़ने के लिए जो विस्थापन का कारण बना। छत्तीसगढ़ में अंग्रेजी हुकूमत के खिलाफ प्रतिरोध भी दर्ज किए जिसका परिणाम विभिन्न आदिवासी विद्रोह के रूप में निकला। संक्षिप्त में प्रमुख से इस प्रकार हैं:

- हल्बा विद्रोह 1774-1779
- परालकोट विद्रोह 1825
- तारापुर विद्रोह 1842-1854
- मारिया विद्रोह 1842-1863

- कोई विद्रोह 1859
- भूमकाल विद्रोह 1910

हल्बा विद्रोह 1774–1779: यह विद्रोह आदिवासियों द्वारा बस्तर में सन 1774 में हुआ। जिसमें डोंगर के गवर्नर अजमेर सिंह के अगुवाई में किया गया। इस विद्रोह में सभी हल्बा आदिवासियों ने अजमेर सिंह का साथ दिया था। हल्बा विद्रोह का मूल कारण अपनी जल, जंगल, जमीन और अपने अस्तित्व की सुरक्षा के लिए ही हुआ था। क्योंकि उस समय भारत देश एक लम्बे समय से अकाल के दौर से गुजर रहा था। लोगों के पास किसी भी तरह के साधन नहीं थे अपने जीविका बचाने के लिए, ऐसे में लोग भूखे मर रहे थे। इस विद्रोह में अंग्रेजों ने चालुक्य वंश को हराकर आदिवासियों पर कब्जा जमा लिया।

परालकोट विद्रोह 1825: यह विद्रोह अबूझमाड़िया आदिवासियों के द्वारा किया गया था। विद्रोह का प्रमुख कारण भी बाहरी (ब्रिटिश) लोगों का विरोध ही था। चूँकि, अंग्रेजी शासन का बस्तर में कब्जा हो चुका था और ये लोग पूरी तरह से बस्तर के प्राकृतिक पर्यावरणीय परिस्थिति को अपने हिसाब से बदल देना चाहते थे। प्राकृतिक सम्पदा के धनी बस्तर को लूट लेना चाहते थे। इन्हीं लूट से मुक्ति के लिए, शोषण और अत्याचार से निजात पाने के लिए विद्रोह किया गया था।

तारापुर विद्रोह 1842–1854: यह विद्रोह अपने सामाजिक–सांस्कृतिक, धार्मिक, आर्थिक तथा जल, जंगल, जमीन की अस्तित्व के लिए बाहरियों के खिलाफ छेड़ा गया था। इनका नेतृत्व एक स्थानीय दीवान द्वारा किया गया था।

मारिया विद्रोह 1842–1863: इस विद्रोह का प्रमुख कारण गैर–आदिवासियों द्वारा बस्तर के भूमि का अनुचित उपयोग और उस पर हस्तक्षेप करने से रोकना था। क्योंकि, गैर–आदिवासियों के द्वारा उनके जल, जंगल और जमीन के साथ–साथ उनके पारंपरिक रीति–रिवाज का उल्लंघन भी कर रहे थे। इस विद्रोह को मारिया आदिवासी समुदाय द्वारा बहुत लंबे समय तक किया गया था।

कोई विद्रोह 1859: कोई विद्रोह जबरदस्ती बस्तर के जंगल में अनुचित तरीके से ब्रिटिश सरकार के द्वारा वहाँ के बेशकीमती साल वनों की कटाई के विरोध के लिए हुआ था। जिसका ठेका हैदराबाद के किसी ठेकेदार को दिया गया था। जिसका विरोध कोई आदिवासी समुदाय ने जमकर किया। इस पर स्थानीय कोई आदिवासियों द्वारा सन 1859 में यह घोषणा कर दिया गया कि वे लोग अंग्रेजों को एक भी पेड़ गिराने नहीं देंगे। जिस पर अंग्रेजी सरकार ने सरकार के हुकमत का अवमानना करने के खिलाफ उनके ऊपर दमनकारी नीति अपनाकर उनपर कहर बरपाना शुरू कर दिया तथा आदिवासियों को उनके जगह को छोड़ने मजबूर किया गया।

भूमकाल विद्रोह 1910: यह किसी आदिवासी का नाम नहीं था। भूमकाल शब्द का तात्पर्य सामाजिक एकजुटता से था। यह एक–दूसरे को एकता के सूत्र में बांधे रखता था। भूमकाल विद्रोह प्रमुखतः पारंपरिक रूप से सदियों से बस्तर के घने जंगलों में निवासरत आदिवासियों के भूमि अधिकार और जीवकोपार्जन के आधार को छिनने के कारण तथा अंग्रेजों के द्वारा आदिवासियों की हत्या करवाना भी प्रमुख कारण था। बस्तर के आदिवासियों का मानना था कि जंगल ही उनका जीवन है, तथा जंगल के प्रत्येक उत्पाद में उनका अधिकार है और यही उनके आजीविका के साधन था। इससे उनको दूर किया जा रहा था जिसके विरोध में आदिवासियों ने अंग्रेजों के खिलाफ हल्ला बोल दिया और लम्बे समय तक यह जल, जंगल, जमीन बचाने का संघर्ष चलता रहा।

उपरोक्त आदिवासी विद्रोह का प्रमुख कारण ही जल, जंगल, जमीन तथा अपने मानवाधिकारों के रक्षा करने के लिए हुआ है। हालांकि, छत्तीसगढ़ के सभी आदिवासी अंचलों में आजादी के पहले अंग्रेजों तथा सामंतशाहियों के खिलाफ अपने अस्तित्व को बचाए रखने के लिए विरोध के स्वर उठे हैं जिसमें अन्य विद्रोह जैसे मुरिया विद्रोह 1876, रानी विद्रोह 1878-1882, भोपालपटनम विद्रोह 1775 (द्विवेदी, 2014) आदि शामिल हैं।

2. स्वतंत्रता पश्चात् विस्थापन:

स्वतंत्रता पश्चात् विस्थापन की प्रक्रिया कम होने के बजाय और जोर पकड़ना शुरू हो गया। बहुत से आदिवासियों को यह विश्वास था कि देश में आजादी के पश्चात् माहौल ठीक हो जायेगा, उनके जीवन स्तर में भी सुधार और सकारात्मक परिवर्तन आएगा किन्तु ऐसा कुछ भी नहीं हुआ। देश के लिए उनकी बलिदान देने और समर्पण करने वाले आदिवासियों का जीवन वैसा ही बना रहा। इस सन्दर्भ में वरिष्ठ पत्रकार, पंकज चतुर्वेदी का मानना है कि विस्थापन हमेशा से बहुत ही तकलीफदेय रहा है, कोई भी व्यक्ति अपने मूलस्थान को कुशलमंगल त्यागना नहीं चाहता है, किन्तु हालात के कारण मजबूर होना पड़ता है। इस दृष्टिकोण से विस्थापन चाहे नगरीकरण के लिए हो या शहरीकरण या फिर रोजगार की खोज में पलायन या फिर बलपूर्वक विस्थापन हो सभी पीड़ादायक होती है। निरंतर विस्थापन के फलस्वरूप आज शहरी आबादी के 31.16 प्रतिशत अर्थात् देश की एक तिहाई जनसंख्या अब शहरों में बसने लगे हैं। यह एक तरह से प्राकृतिक सौन्दर्य और शुद्धता को नष्ट कर कृत्रिम और दिखावटी दुनिया तैयार करने जैसा है अर्थात् शहरीकरण के लिए ग्रामीण या जंगली क्षेत्रों को नष्ट करना और शहर बसाना। इस सन्दर्भ में भारत में हुए विस्थापन के संबंध में तालिका 01 को देखें तो पता चलता है कि भारत में 1951 से 1990 तक कितनी संख्या में आदिवासी समुदाय और लोगों का विभिन्न विकास कार्यों के नाम पर विस्थापन करवाया गया है।

तालिका: 01. एक अनुमान के अनुसार विभिन्न परियोजनाओं में विस्थापित व्यक्तियों और आदिवासियों के आंकड़े (लाख में), 1951-1990

परियोजना का नाम	पूर्ण विस्थापित व्यक्तियों की संख्या	विस्थापित व्यक्तियों का प्रतिशत	विस्थापित व्यक्तियों का पुनर्स्थापन (लाख में)	पुनर्स्थापन व्यक्तियों का प्रतिशत	पूर्व में रिक्त लाख में	प्रतिशत पूर्व में रिक्त	विस्थापित आदिवासी लाख में	सम्पूर्ण विस्थापित व्यक्तियों का	विस्थापित और पुनर्स्थापित आदिवासी लाख में	विस्थापित आदिवासी व्यक्तियों का	रित आदिवासी व्यक्तियों का	प्रतिशत रिक्त रहे आदिवासी व्यक्तियों का
बाँध	164.0	77.0	41.00	25.0	123.00	75.0	63.21	38.5	15.81	25.00	47.40	75.0
खदान	25.5	12.0	6.30	24.7	19.20	75.3	13.30	52.20	3.30	25.00	10.00	75.0
उद्योग	12.5	5.9	3.75	30.0	8.75	70.0	3.13	25.0	0.80	25.0	2.33	75.0
वन्यजीव	6.0	2.8	1.25	20.8	4.75	79.2	4.5	75.0	1.00	22.0	3.50	78.0
अन्य	5.0	2.3	1.50	30.0	3.50	70.0	1.25	25.0	0.25	20.2	1.00	80.0
कुल	213.0	100	53.80	25.0	159.20	75.0	85.39	40.9	21.16	25.0	64.23	79.0

स्रोत: बिसवरंजन, मोहंती (2005:1318)।

जैसे कि छत्तीसगढ़ राज्य अपने आप में प्राकृतिक सम्पदा के लिए जाना जाता है। जिसके कारण यहाँ पर मानवनिर्मित विस्थापन के मामले भी ज्यादा हुए हैं। छत्तीसगढ़ राज्य में हुए विस्थापन के आने मानवनिर्मित कारण हुए हैं जिसमें आदिवासियों को अपने पैतृक स्थान से दुसरे जगह विस्थापित होना पड़ा है। इसमें प्रमुख रूप से जल संग्रहण के लिए बाँध निर्माण, उद्योग स्थापना, प्राकृतिक सम्पदा के उत्पादन, यातायात के साधन निर्माण में, पर्यावरण संरक्षण के लिए, सरकारी कार्यालयों के लिए अरक्षित करने आदि के लिए आदिवासियों तथा संबंधित क्षेत्र के लोगों को विस्थापित किया गया है।

इसका रिपोर्ट अविभाजित मध्य प्रदेश के सन 1982-1990 और वर्तमान छत्तीसगढ़ के 2007 तक के भूमि अधिग्रहण रिपोर्ट से देखा जा सकता है (साहू, 2015:75-76)। इस रिपोर्ट तालिका: 02 के अनुसार हम देख सकते हैं कि छत्तीसगढ़ में विकास के नाम पर कितने प्रतिशत जमीन को सरकार द्वारा अधिग्रहित किया गया है। जो संभवतः अनुसूचित क्षेत्रों से है। इसमें 1982 से 1990 तक कुल 51,016.56 एकड़ जमीन पर सरकार ने अपना कब्जा जमाया है जिसमें तालिका में वर्णित मंदों को आवंटित किया है। जिसमें सबसे ज्यादा जल संसाधन, उद्योग, यातायात विभाग को जमीन दिया गया है। इसी तरह 1991 से 2007 के आंकड़े बताते हैं की शासन द्वारा अधिग्रहण सीमा को बढ़ाकर 103,066.7 एकड़ कर दिया गया जिसमें जल संसाधन के अलावा उद्योग, हाइड्रोक्लोरिक पॉवर, यातायात तथा रक्षा के क्षेत्रों के लिए ज्यादा जमीन दी गई थी। इस तरह अगर 1982 से 2007 तक के आंकड़ों पर गौर करें तो पाते हैं कि कुल 154,083.3 एकड़ जमीन को सरकार द्वारा अधिग्रहण किया गया है जो संभवतः अनुसूचित क्षेत्रों की है।

तालिका 02 छत्तीसगढ़ में विभिन्न परियोजनाओं में भूमि अधिग्रहण का रिपोर्ट, वर्ष 1982-1990 तथा 1991-2007

योजना मंद का विवरण	1982-1990		1991-2007		योग	
	अधिग्रहित भूमि एकड़ में	प्रतिशत	अधिग्रहित भूमि एकड़ में	प्रतिशत	अधिग्रहित भूमि एकड़ में	प्रतिशत
जल संसाधन	4900.96	96.05	51429.54	49.09	100431.5	65.16
उद्योग	279.73	0.55	5434.11	5.27	5713.84	3.71
खनिज	62.05	0.12	1330.76	1.29	1392.81	0.9
हाइड्रोक्लोरिक पॉवर	5.25	0.01	4083.04	3.96	4088.29	2.65
रक्षा	3.74	0.01	3898.4	3.78	3902.14	2.53
पर्यावरण संरक्षण	39.23	0.08	4.09	00.00	43.32	0.03
यातायात	1480.6	2.9	35782.24	34.72	37262.84	24.18
मानव संसाधन विकास	0.01	00.00	95.67	0.09	95.78	0.06
शरणार्थी पुनर्वास	5.22	0.01	00.00	00.00	5.22	00.00
मत्स्य कृषि	00.00	00.00	1.66	00.00	1.66	00.00
शहरी विकास	39.68	0.08	381.89	0.37	421.57	0.27
स्वास्थ्य	00.00	00.00	7.06	0.01	7.06	00.00
आवासीय	57.34	0.11	192.18	0.19	249.52	0.16
सामाजिक कल्याण	0.34	00.00	40.9	0.04	41.29	0.03
शिक्षा	9.9	0.02	7.78	0.01	17.68	0.01
सरकारी विभाग	31.41	0.06	377.02	0.37	408.43	0.27
पर्यटक	00.00	00.00	0.37	00.00	0.37	00.00
कुल योग	51016.56	100	103066.7	100	154083.3	100

स्रोत साहू (2015:75-76)

विस्थापन एक गतिशील प्रक्रिया रही है जो छत्तीसगढ़ राज्य में निरंतर जारी है। इसे और करीब से समझने के लिए छत्तीसगढ़ के चार संभागों का संक्षेप में अवलोकन किया गया है, जो इसप्रकार हैं:

बस्तर संभाग: छत्तीसगढ़ राज्य में विस्थापन की सबसे ज्यादा मार झेलने के मामले में बस्तर संभाग अब्बल है। जहाँ पर सरकार ने प्राकृतिक सम्पदा के लुट के लिए राष्ट्रीय और बहुराष्ट्रीय कंपनियों को आदिवासियों की जमीन को दे दिया है। यहाँ पर आदिवासियों का जीवन नरक बन गया है क्योंकि यहाँ पर उनको सरकार, पूंजीपतियों, सरकारी अफसरशाही, पुलिस बल, सलवा जुड़ूम, नक्सलवाद जैसे अप्राकृतिक परिस्थितियों का सामना करना पड़ रहा है। सामाजिक संगठनों के एक अनुमान के तहत सलवा जुड़ूम के शुरुआत पश्चात् से बस्तर संभाग से लगभग छः सौ गांव खाली हो चुके हैं। यह आदिवासियों के अस्तित्व और अस्मिता के लिए चिंताजनक है। वहीं, सीबीआई के अनुसार 2011 में सुकमा जिले के ताड़मेटला गांव में 160 घरों को आग के हवाले कर दिया था जिसमें भारतीय सुरक्षाबलों का संलिप्तता होना बताया गया है। साथ ही साथ आदिवासी औरतों के साथ अनाचार भी किया गया था। इसमें राज्य पुलिस तथा कोबरा सुरक्षाबलों के 95 सैनिकों के शामिल होने का पुख्ता साबुत होना बताया गया है। इस पर सामाजिक कार्यकर्ता हिमांशु कुमार का कहना है कि, आईजी कल्लूरी इनाम के लालच में आदिवासियों का शोषण कर रहा है तथा फर्जी मामलों में फंसाकर जेल में डालकर उनसे समर्पण करवाता है। तथा नहीं करने की स्थिति में एनकाउंटर द्वारा जान से मारना जैसे हरकत करता है। जिससे डरकर आदिवासी अपने निवास स्थान से भाग जाए और परिणामतः यह हो भी रहा है।

बस्तर के पूर्व विधायक और आदिवासी महासभा के राष्ट्रीय अध्यक्ष मनीष कुंजाम कहते हैं कि राज्य और केंद्र सरकार आदिवासी विस्थापन के मुद्दों पर गंभीर नहीं हैं तथा आदिवासी विस्थापन ही सरकार की नीति बन गयी है। जब भूमि की आवश्यकता पड़ती है तब सरकार बिना झिझक के हजारों आदिवासियों को बेघर करके छोड़ देती है। इसका उदाहरण बस्तर के लोहंडीगुडा विकासखंड में 10 गांवों के जमीन को टाटा स्टील प्लांट द्वारा बलपूर्वक हस्तांतरित करना है। यह भूमि अधिग्रहण पूरी तरह बन्दुक के दम पर शासन-प्रशासन के सहयोग से कर किया गया है तथा कंपनी के विरोध में खड़े होने वाले आदिवासियों को फर्जी मामलों में जेल में अंदर कर प्रताड़ित किया जाता है। टाटा और एस्सार को इन्द्रावती और शबरी नदी के जल को भी बेच दिया गया है। इसतरह, सरकार पूंजीपतियों और उद्योगपतियों, बहुराष्ट्रीय कंपनियों के एजेंट की तरह इन कंपनियों को मुनाफा पहुँचाने के लिए किसी भी हद तक जा कर धिनौनी कार्यों को अंजाम दे रही है। चूँकि, उद्योगपतियों की नजर गिद्ध की तरह छत्तीसगढ़ की धरती में जमी हुई है। चाहे इसके लिए उन्हें कितने भी आदिवासियों का विस्थापन कराना पड़े। बस्तर का हर एक कोना प्राकृतिक रूप से धनवान है चारों ओर लोहा, कोयला, हिरा, इमारती लकड़ी, वनौषधि, तेंदू पत्ता जैसे अनेक बहुकिमती उत्पादों का भंडार है जिसके कारण आदिवासी समुदाय हर पल शिकार हो रहे हैं। इस पर सामाजिक कार्यकर्ता शशिभूषण ठाकुर कहते हैं कि, यह माओवादीयों के खिलाफ चल रहा अभियान उन्हीं क्षेत्रों में अधिक सक्रीय है जहाँ भूमि के अन्दर प्राकृतिक संपदाओं की अकूत संपत्ति है जहाँ बहुराष्ट्रीय कंपनियों का हित छुपा है।

एक अन्य कार्यक्रम में मनीष कुंजाम लोगों को संबोधित करते हुए कहा कि, उद्योगों से सबसे अधिक नुकसान आदिवासियों का ही होना है। इससे पहले भी एनएमडीसी ने जब नगरनार में स्टील प्लांट लगाना चालू किया था तब भी आदिवासी महासभा द्वारा बहुत जोरो से विरोध किया गया था, आखिरकार जनता को ही पीछे हटना पड़ा। इसमें भी महासभा को स्थानीय लोगों को रोजगार मिलने की उम्मीद थी किन्तु वह भी नहीं हुआ। ऐसी ही स्थिति बैलाडीला लौह अयस्क का है जहाँ पर स्थानीय लोगों को प्राथमिकता नहीं है। बस्तर में लगातार उद्योगों का निर्माण कर आदिवासियों को विस्थापित करना पूरी तरह से लूट मचाना है और प्राकृतिक रूप से धनी बस्तर को निचोड़ डालना ही पूंजीपतियों और सरकार का मंसूबा जान पड़ता है। वहीं आदिवासी विकास मंत्री, केंदार कश्यप अखबार के माध्यम से कहते हैं कि, "आदिवासियों को अपने संस्कृति, अस्तित्व की रक्षा के लिए एक साथ आना होगा अन्यथा यह भी न्यूजीलैंड के माओरी जनजातियों की तरह खत्म हो जायेंगे कथा-कथानक के रूप में ही याद किये जायेंगे"।

इसी तरह बीबीसी के संवादाता सलमान रावी का कहना है कि छत्तीसगढ़ राज्य का बस्तर संभाग में नक्सलवादियों तथा सुरक्षाबलों के बीच लम्बे समय से चल रहे द्वंद युद्ध के कारण आदिवासियों का बहुतायत जनसंख्या पलायन करने को मजबूर हो रहे हैं। जिसका सरकार के पास कोई भी प्रमाणिक आंकड़े नहीं है। परिणामस्वरूप, आज बस्तर का सामाजिक और मानवीय रिश्ते 'शक' और 'संदेह' का भेंट चढ़ गया है। सुरक्षाबल और नक्सलवादी आम आदिवासियों को भेदी या मुखबिर के नजर से देखते हैं, हर कोई एक दुसरे को शक के निगाह से देखा करते हैं। जबकि सारी दुनिया आदिवासियों को षालिनता और शैलेपन के लिए जानते हैं। बस्तर के जनजीवन के सन्दर्भ में पत्रकार शुभ्रांशु बताते हैं, 'पिछले पांच सालों में आदिवासियों का पलायन बढ़ा है, यही वह समयवधि जब नक्सलवाद की समस्या ने जोर पकड़ा है'।

सरगुजा संभाग: नवभारत टाइम्स 2 जून 2010, में आये खबर के अनुसार छत्तीसगढ़ राज्य के सरगुजा जिले के उदयपुर तथा प्रेमनगर विकासखंड में 2500 एकड़ विशाल भू-भाग में अल्ट्रा मेगा बिजली संयंत्र स्थापित करने की योजना बनाई की गई है। सक्षम अधिकारियों के बताये अनुसार 2500 एकड़ जमीन में 1200 एकड़ पॉवर प्लांट के लिए, 1000 एकड़ राखडबांध के लिए, 200 एकड़ जल संग्रहण के लिए तथा 100 एकड़ आवासीय परिसर निर्माण के लिए अधिग्रहित किया जाना प्रस्तावित है। इस मेगा बिजली संयंत्र में 120 मिलियन टन कोयले तथा 135 मिलियन घनमीटर पानी की जरूरत होगी। इस परियोजना में 4000 मेगावाट बिजली परियोजना प्रस्तावित है। इस परियोजना के तहत क्षेत्र के 11 गांवों के 30 घरों का विस्थापन होगा। इसी तरह सरगुजा जिले में ही हसदेव अरण्य क्षेत्र में स्थापित अदानी की 'पर्सा ईस्ट केते बासन' कोयला खदान भी आदिवासियों के विस्थापन का कारण है। जिला जशपुर, आदिवासी बाहुल्य क्षेत्र लगभग 70 प्रतिशत के साथ सर्वाधिक निवासरत, क्षेत्र में एक सौ बारह उद्योगों की स्थापना के लिए आदिवासियों को प्रभावित किया गया।

बिलासपुर संभाग: 20 फरवरी 2009 को अचानकमार टाइगर रिजर्व के सन्दर्भ में सुचना जारी किया गया। जिसमें यहाँ के 25 प्रस्तावित गाँव में से 06 गाँव कूबा, सांभरधसान, बोकराकछार, बांकल, बहाउड से पहले चरण की विस्थापन की प्रक्रिया बहुत तेजी से शुरू की गयी। इस प्रक्रिया के तहत विस्थापित व्यक्तियों की संख्या नीचे तालिका 03 के माध्यम से प्रदर्शित किया गया है। जिसमें कुल 247 आदिवासी परिवारों में 871 सदस्य थे।

तालिका: 03 अचानकमार टाइगर रिजर्व के विस्तार हेतु पहले चरण में विस्थापित गाँव, 2009

क्रमांक	विस्थापित गाँव का नाम	विस्थापित परिवारों को संख्या	विस्थापित सदस्य की संख्या (महिला-पुरुष)
01	कूबा	22	52
02	सांभरधसान	17	44
03	बांकल	30	127
04	बहाउड	66	254
05	जल्दा	74	258
06	बोकराकछार	38	136
कुल		247	871

स्रोत:आर., साहू (2015)।

इसी तरह, 23 जून 2016 को छत्तीसगढ़ के रायगढ़ जिले के घरघोड़ा में आदिवासियों ने सरकार के वन भूमि अधिग्रहण के खिलाफ रायगढ़ जिला मुख्यालय में भारी संख्या में रैली निकालकर सरकार की गलत नीति के विरोध में जमकर नारेबाजी किया और अपने जल, जंगल, जमीन से नहीं हटने का ऐलान किया। ज्ञात हो कि यह नारेबाजी वनाधिकार कानून के उल्लंघन, रेल लाइन और कोयला खदानों के

गैर-कानूनी तरीके से अधिग्रहण को लेकर था। भूमि अधिग्रहण की इस विरोध प्रदर्शन में बहुत से संगठन ने भी साथ दिया जिसमें प्रमुख रूप से दलित-आदिवासी मजदूर संगठन, तेंदा नवापारा संगठन समिति, गोंडवाना गणतंत्र पार्टी, स्वदेशी समाज मूल निवासी मोर्चा आदि रैली में सम्मिलित हुए थे तथा इसके विरोध में एस.डी.एम. रायगढ़ को ज्ञापन भी सौंपा गया और आदिवासियों ने सरकार विरोध में नारे शी लगाए जो इस प्रकार हैं:

नहीं हटेंगे, नहीं झुकेंगे।
जब तक दम है, तब तक लड़ेंगे।
जंगल नहीं कटेगा, गाँव नहीं हटेगा।

इसी प्रकार आदिवासी बाहुल्य रायगढ़ जिले के एक अन्य मामले में विकास के नाम पर सरकार द्वारा राष्ट्रीय तथा बहुराष्ट्रीय कम्पनियों के लिए जमीन दे दी गई जो रायगढ़ जिला मुख्यालय से महज 40 किलोमीटर दूर स्थित तमनार क्षेत्र के अंतर्गत आता है जिसमें बनखेता, कोडकेल, डोंगामहुआ, गारे, पेलमा तथा इसके अलावा छः अन्य गाँव जो आदिवासी बाहुल्य हैं। इस क्षेत्र में अभी तक 12-15 गांवों का उजाड़ हो चुका है। इन गाँव में निवासरत आदिवासियों में भारत सरकार के राष्ट्रपति के दत्तक पुत्र अर्थात् अति-विशेष पिछड़ी जनजाति कहे जाने वाले 'बिरहोर' आदिवासियों का गाँव बनखेता भी है। जहाँ से ज्यादातर लोग सन 2005 से ही गाँव छोड़कर चले गये हैं तथा 20-25 परिवार ही शेष बचे हैं।

रायपुर संभाग: राज्य की राजधानी रायपुर संभाग में भी विस्थापन जारी है। अभी हाल ही 2016 में मीडिया खबरों के मुताबिक राज्य सरकार ने ग्राम बाघमरा (सोनाखान) जिला बलौदा बाजार-भाटापारा के अंतर्गत गिरौदपुरी धाम के पश्चिम दिशा में स्थित इस गाँव के जंगल में 2700 किलोग्राम सोने होने का अनुमान लगाया गया है। ज्ञात हो कि यह ग्राम छत्तीसगढ़ के प्रथम शहीद व आदिवासी नायक शहीद वीरनारायण सिंह का जन्मस्थली गाँव है। जिसे सरकार ने वेदांता ग्रुप को सोना निकालने के लिए ठेके में बेच दिया है। जबकि इस गाँव में रहने वाले आदिवासियों के विस्थापन कराने के पूर्व कोई भी विस्थापन नीति तैयार नहीं किया गया और वेदांता ग्रुप को इस सोने के खान की खुदाई के लिए ठेके पर दे दिया। यह खदान बाघमरा गाँव में 608 हेक्टेयर में फैला हुआ है। इसी तरह रायपुर में 2,000 एकड़, सिमगा में 4,000 एकड़, रायगढ़ में 48,000 एकड़ जमीन का भूमि का अधिग्रहण किया गया है जिसके कारण आदिवासियों के साथ-साथ गैर-आदिवासी परिवार भी विस्थापित हुए हैं (साहू, 2015:76)। इसके अलावा विभिन्न सिमेंट कंपनियों के लगाये जाने तथा विस्तार के कारण विस्थापन हो रहा है।

आदिवासी अधिकारों की संवैधानिक सुरक्षा पांचवी और छठवी अनुसूची:

भारतीय संविधान में अनुसूचित क्षेत्रों को एक अलग से विशेषाधिकार प्रदान किया है। जहाँपर अन्य सामान्य क्षेत्र के मुकाबले अनुसूचित क्षेत्र में विशेष कानून लागू होता है, इनमें जनजातीय क्षेत्र शामिल नहीं होता है। इस विशेषाधिकार को भारतीय संविधान के पांचवी अनुसूची में रखा गया है तथा अनुच्छेद 244 (1) पैरा (5) में स्पष्ट तौर पर उल्लेख किया गया है और कहा गया है कि भारत का संसद या राज्य का कोई भी विधानसभा या विधानमंडल का सामान्य कानून अनुसूचित क्षेत्र में लागू नहीं होगा। इस संबंध में भारत के राष्ट्रपति को अधिकार प्राप्त होता है, कि वह किसी भी राज्य के किसी भी भाग या क्षेत्र को 'अनुसूचित क्षेत्र' घोषित कर सकता है। पांचवी अनुसूची के सन्दर्भ में अग्निहोत्री और अवस्थी (2011) कहती हैं कि, यह 1874 की 'अनुसूचित जिला अधिनियम' का 1919 एवं 1935 के 'भारत सरकार अधिनियम' समावेशीय रूप है। इस संबंध में अभी तक नौ राज्यों में पांचवी अनुसूची के क्षेत्र घोषित किये जा चुके हैं। उन राज्यों के नाम इस प्रकार से हैं: आंध्र प्रदेश, छत्तीसगढ़, झारखण्ड, गुजरात, हिमाचल प्रदेश, मध्य प्रदेश, महाराष्ट्र, ओडिशा और राजस्थान हैं। इस प्रकार से देश के लगभग 4,17,199 वर्ग किलोमीटर अनुसूचित क्षेत्र घोषित किया जा चुका है, जहाँ पर 280.19 लाख अनुसूचित जनजातियों की आबादी निवास करती है। यद्यपि, उपरोक्त अंकित राज्यों पर यदि राज्यपाल चाहे तो अनुसूचित क्षेत्रों को सामान्य, नियम-कानून लागू करते समय या

इनसे पूर्व परिवर्तन या परिशीमन कर सकता है। साथ ही प्रशासनिक कार्यों की भली-भांति सुगमतापूर्वक संचालन एवं निर्वहन के लिए नियमों का निर्माण भी कर सकता है जो बाहरी गतिविधियों, साहुकारों, महाजनों, ठेकेदारों, भूमि-हस्तानात्रण एवं आबंटन आदि के स्थिति को नियंत्रित करने के सन्दर्भ में हो सकते हैं। इसके लिए अगर राज्यपाल चाहे तो राष्ट्रपति को सूचित भी कर सकता है (श्रीवास्तव, 2007)।

छठवी अनुसूची के अंतर्गत स्वशासित अधिकार प्राप्त जनजातीय राज्यों को शामिल किया गया है, इन राज्यों में असम, मिजोरम, मेघालय और त्रिपुरा है। इसका तात्पर्य इनके संवैधानिक अधिकारों की अधिक से अधिक सुरक्षण से हैं ताकि ये लोग अपना दैनिक संचालन स्वतंत्र रूप से कर सकें। यह राज्य अपने अधिकारों के लिए एकदम स्वतंत्र है जैसे तो सभी राज्य स्वतंत्र होते हैं फिर भी से इन्हें विशेष अधिकार प्राप्त है जिनसे इनके आंतरिक मामलों में कोई गैर-हस्तक्षेप नहीं हो सकता है। इसीलिए इन राज्यों को 'राज्य के भीतर राज्य' कहकर संबोधित किया गया है। किसी भी तरह के अधिनियम लागू करने से पूर्व राज्य के राज्यपाल की स्वीकृति का सुनिश्चित होना अनिवार्य है (अग्निहोत्री एवं अवस्थी, 2011; हसनैन, 2010)।

निष्कर्ष:

छत्तीसगढ़, राज्य आदिवासी संस्कृति और सभ्यता का द्योतक रहा है। यहाँ की अकूत खनिज सम्पदा ही यहाँ पर बसने वाले इन आदिवासी समुदायों के लिए खतरा बन गया है। प्राकृतिक रूप से संपन्न छत्तीसगढ़ राज्य में विकास के नाम पर आदिवासियों का सफाया किया जा रहा है। आदिवासी समुदाय आज दोहरा-तिहरा मार झेलने मजबूर है। एक तरफ सरकार के बनाये औद्योगिक नीति से तो दुसरे तरफ इन औद्योगिक घराने को बचाने तैनात किये गए पुलिस तथा सुरक्षाबलों से, तीसरी ओर नक्सलियों के बंदूकों के शिकार। और तो और सरकार और फोर्स की नजर में आदिवासियों की पहचान अब सिर्फ माओवादी या नक्सली के रूप में की जाने लगी है। अभी हल ही में सुरक्षाबलों के द्वारा आदिवासियों के गाँवको जलाना, दो निर्दोष नाबालिक मासूम स्कूली बच्चों को नक्सल के नाम पर गोली मारना, आदिवासी महिलाओं को उनकी कौमार्यता परीक्षण के नाम पर सेना द्वारा आदिवासी महिलाओं के स्तन निचोड़ना तथा उनका बलात्कार करना जैसे आम बात हो गई है। आदिवासी समुदाय हमेशा बाहरियों से ठगा गया है चाहे वह सरकार हो या पूंजीपति। आज आदिवासी समुदाय अपने ही क्षेत्र में, अपने ही गाँव में, अपने ही घर में अपने मौलिक अधिकारों के लिए तथा अपने आत्मसम्मान की लड़ाई लड़ने मजबूर हो रहे हैं। क्योंकि इनकी जिन्दगी का पूरा लेखा जोखा मानों अब सरकार और पूंजीपतियों के हाथ में है, कब किसको और कहाँ ठिकाना लगवाना हैं। उनके जमीन जायदादों को हड़पना है, यह सब अब उनके हाथ में हैं। जबकि आदिवासी और उनकी संस्कृति कभी भी किसी के विनाश के कारण नहीं बने हैं। फिर शी,विस्थापन का यह सिलसिला नई नहीं है अपितु यह स्वतंत्रता पूर्व की कारक रही है। आजादी पश्चात् इनसे निजात पाने के आश था जिन्हें अब आदिवासी खोते जा रहे हैं।

भारतीय सामाजिक व्यवस्था में भी आदिवासियों को सबसे पिछड़े और कमजोर वर्ग के रूप में चिन्हांकित किया गया है। जिसके कारण उनको संविधान निर्माताओं ने संविधान के पांचवे और छठवें अनुसूची में शामिल किया है जिसमें उनके विकास और रहन-सहन, धार्मिक,आर्थिक अधिकार, रीति-नीति आदि के लिए विशेष उपबंध उपलब्ध कराए गए हैं जिसको कोई भी गैर-आदिवासी उनसे छीन नहीं सकता है। लेकिन यह सब व्यवहारिक रूप में क्रियान्वयन कम हीहोता हैं। आजादी के सत्तर साल बाद भी ये कानून और धारार्य राष्ट्रीय न्यायधानी दिल्ली से बस्तर तक नहीं पहुँच पाए हैं और अगर पहुँचे भी होते तो आज यह चर्चा नहीं करनी पड़ती और न हो कोई मुद्दा होता। उल्टा उन्हें उन्ही के जमीन पर तरह-तरह के आरोप लगाकर उनको मौत के घाट उतारा जा रहा है। आदिवासियों के लिए न्याय की बातें करना ही जुल्म जैसा हो गया है। इसका उदाहरण आदिवासी अंचलों के जेल में क्षमता से अधिक आदिवासियों को रखा जाना सारे कहानियों को स्पष्ट कर देता है। ऐसे अंचलों में अक्सर देखा गया है कि जो कोई भी अपने अधिकारों के लिए सरकार और पूंजीपतियों के खिलाफ आवाज उठाते दिखे तो उनको सीधा जेल में डाल दिया जाता है। उनको न्याय के लिए न्यायालय तक में पेश नहीं किया जाता है। जिससे यहाँ पर

कुछ सवाल उभर कर सामने आता है, कि जब आदिवासी समुदाय में किसी प्रकार के अपराध जैसा बलात्कार, भीख मांगना, हिंसा जैसे दुर्गुण ढूँढने में नहीं मिलता है, तो ऐसी कौन सी अपराध उनके द्वारा उनके अपने ही गाँव और घरों में करना पड़ता है, जिसके कारण उनको जेल में सड़ा दिया जाता है? नक्सली बताकर एन्काउंटर कर दिया जाता है जबकि, दूसरी तरफ आजादी के 70 साल बीत जाने के बाद भी आज आदिवासी समुदाय अपने आधारभूत और बुनियादी सुविधायें जैसे शिक्षा, स्वास्थ्य, रोटी, कपड़ा और मकान के लिए तरस रहा है। जबकि, उनके पास प्राकृतिक रूप से जल, जंगल और जमीन के रूप में अकूत खजाना मौजूद है। जिनकी लूट में उनको विस्थापन का मार सहना पड़ रहा है।

छत्तीसगढ़, में इस विस्थापन ने अति-विशेष पिछड़ी जनजातियों को भी संकट में डाल दिया है। आज भी इनके पास सामाजिक, आर्थिक, राजनैतिक, स्वास्थ्य, शिक्षा, रोजगार जैसे बुनियादी अधिकार और सुविधायें उपलब्ध नहीं हो पाए हैं, जिसके कारण यह समाज अन्य आदिवासी समाज से भी ज्यादा पिछड़ गया है। कुछ-कुछ जनजातियाँ जैसे बिरहोर और पहाड़ी कोरवा जनजाति का तो अस्तित्व ही संकट में पड़ गया है, जिसके कारण यह जनजातियाँ महज सैकड़ों और हजारों में सिमट कर रह गई है। क्योंकि इन समुदायों को विकास के नाम पर विस्थापन की हथ्थे चढ़ा दी गई है। वहीं जशपुर और सरगुजा जिलों में असुर नामक जनजाति समुदाय भी लगभग विलुप्ति के ही कगार पर ही हैं जिनकी जनसंख्या महज दो सौ पच्चीस रह गई है। जबकि इनके लिए कोई योजना सरकार के पास नहीं है।

और अगर इन सब सरकारी दमन और अत्याचार से कोई आदिवासी बच भी गया तो सरकार के पास सलवा जुद्ध और ग्रीन हंट जैसे आदिवासी विनाश के कार्यक्रम बने पड़े हैं। जिससे उनका पूरा सफाया किया जा सके। चूँकि, ये दोनों ऑपरेशन से आदिवासी ही मारा जाता है और उनके जल, जंगल, जमीन पर सरकारी और कॉर्पोरेट जगत का कब्जा आसानी से हो जाता है। विस्थापन किसी भी रूप में हुआ हो पिसना तो आदिवासियों को ही है। ये कैसा विकास मॉडल है जो किसी के जिंदगी छिनकर बनाया जाता है? विकास के नाम पर किसी गरीब पिछड़े का घर उजाड़ा जाता है? विकास के नाम पर उनके बहु-बेटियों के अस्मिता के साथ खेला जाता है? ये कैसा विकास है जो किसी के व्यक्तिगत जीवन को बुरे प्रभावित करता है? ऐसे ही कितने सवाल उठ खड़े होते हैं, जो विस्थापन पश्चात् सरकार के आदिवासी विकास के पोल खोलते हैं।

सुझाव/अपनी बात:

1. जल, जंगल, जमीन आदिवासियों के आजीविका का प्रमुख केन्द्र है, इनसे आदिवासी अपनी आजीविका तलाशती है. अतः आजीविका छीने जाने से पूर्व पूर्ण पुनर्वास तथा जीवकोपार्जन की व्यवस्था करानी चाहिए, जिससे आने वाली अनकही समस्याओं से बचा जा सके।
2. आदिवासियों की विस्थापन की प्रक्रिया बेहद ही संवेदनशील है, क्योंकि इससे आदिवासियों की सामाजिक-सांस्कृतिक, धार्मिक, भावनात्मक तथा आत्मीय रिश्ते प्रबल रूप से जुड़े होते हैं।
3. विस्थापन हड़प या लूट की उद्देश्य से नहीं किया जाना चाहिए।
4. विस्थापन से पीड़ित लोगों को उचित मुआवजा, नौकरी और उनके बच्चों को अच्छी शिक्षा मुहैया करानी चाहिए।
5. विस्थापितों को अच्छी चिकित्सा स्वास्थ्य की व्यवस्था करानी चाहिए जिससे नए वातावरण में स्वास्थ्य समस्याओं से संघर्षरत आदिवासियों को स्वास्थ्य लाभ मिल सके।
6. राष्ट्रीय तथा बहुराष्ट्रीय कंपनियों को आदिवासियों के शैक्षणिक स्थिति अनुसार नौकरी की अनिवार्यता निर्धारित करनी चाहिए, जिससे इन लोगों में बेरोजगारी तथा भुखमरी की समस्यायें उत्पन्न न हो।
7. आदिवासियों की बहु-बेटियों की इज्जत लूटना तथा उनके महिला-पुरुषों को फर्जी एनकाउंटर करना बंद करनी चाहिए।

8. आदिवासियों की जमीनों में अवैध कब्जा नहीं करनी चाहिए।
9. विशेष पिछड़ी जनजातियों के हितार्थ बनाये योजनाओं के अमल हेतु विशेष दल का भर्ती करनी चाहिए, जिससे ये लोग सरकार को उनके दैनिक जीवन से रूबरू कराते रहे।
10. आदिवासी इलाकों में हर पांच से दस किलोमीटर के दुरी में प्राथमिक स्वास्थ्य केंद्र का निर्माण करनी चाहिए।
11. आदिवासियों के साथ अपनत्व का व्यवहार करना चाहिए, उन्हें किसी भी तरह से सामाजिक या जातीय भेदभाव का दुर्व्यवहार नहीं करनी चाहिए।

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30.

वंचित समूह श्रम बाज़ार की समस्याएं एवं चुनौतियां: एक नूतन विमर्श

धीरेन्द्र सिंह

शोध छात्र

प्राचीन इतिहास संस्कृति, एवं पुरातत्व विभाग
इलाहाबाद विश्वविद्यालय, इलाहाबाद

चुंकि भारत में लगभग 70 प्रतिशत जनसंख्या अभी तक गांवों में रहकर खेती में परिवारों की मदद करती है, उन्हें कृषि तथा संबंधित गतिविधियों में उत्पाद, वित्त एवं श्रम बाज़ार के अनुरूप कौशल प्रदान करने की आवश्यकता है। 2001 में विश्व श्रम संगठन (आईएलओ) यूथ इंफ्लायमेंट नेटवर्क ने युवाओं के रोजगार के लिए रोजगारपरकता, सभी के लिए समान अवसर, उद्यमशीलता एवं रोजगार सृजन को प्राथमिकता का क्षेत्र बताया था। वर्ष 2000 में आईएलसी के प्रस्ताव ने संकेत किया था कि व्यक्तियों की रोजगार प्राप्त करने की क्षमता उस समय सर्वाधिक होती है, जब उनके पास व्यापक शिक्षा तथा प्रशिक्षण, टीमवर्क, समस्या समाधान, आईसीटी, साक्षरता एवं गणना समेत बुनियादी एवं संवहनीय कौशल होते हैं। ये कौशल रोजगार प्राप्त करने की योग्यता बढ़ा देते हैं। इससे महिलाओं की सहभागिता में वृद्धि होगी और कम पारिश्रमिक वाले काम के लिए ग्रामीण क्षेत्रों से शहरी क्षेत्रों की ओर पलायन पर रोक लगेगी। पढ़ाई छोड़ चुके बच्चे और बाल श्रमिक शिक्षा की खराब गुणवत्ता तथा कौशल के निम्न स्तर के कारण अनौपचारिक क्षेत्र में कम पारिश्रमिक वाले काम करने के लिए विवश होते हैं। गुणवत्ता वाली शिक्षा उपलब्ध कराना और अच्छी नौकरी पाने में शिक्षा एवं प्रशिक्षण के लाभ के बारे में बच्चों तथा माता-पिता को समझाना एक चुनौती है। शिक्षा में वंचित रहने की बात करें तो श्रम बाज़ार में प्रवेश करने वाले 30 प्रतिशत केवल प्राथमिक शिक्षा प्राप्त होते हैं। मूलभूत शिक्षा प्राप्त श्रमशक्ति में केवल 30 प्रतिशत ने माध्यमिक अथवा उससे ऊपर की शिक्षा प्राप्त की होती है। आठवीं और माध्यमिक स्तर के दौरान लड़कों और लड़कियों की शिक्षा छोड़ने की तीव्र दर से स्थिति और जटिल हो जाती है। यूडीआईएसई के आंकड़ों (2013-14) के अनुसार 20 प्रतिशत लोग पांचवीं कक्षा की पढ़ाई पूरी करने से पहले ही स्कूल छोड़ देते हैं और 47.4 प्रतिशत माध्यमिक शिक्षा पूरी करने से पहले निकल जाते हैं।

क्षेत्रवार बात करें तो 48 प्रतिशत श्रमशक्ति कृषि क्षेत्र में कार्यरत है, जिसका सकल घरेलू उत्पाद (जीडीपी) में केवल 16 प्रतिशत योगदान है, जिससे पता चलता है कि उत्पादकता का स्तर कम है और रोजगार कम है अथवा नहीं है। कृषि क्षेत्र में भी अधिकतर अपना काम कर रहे हैं इसके अलावा बढ़ी आबादी कम मजदूरी वाले गैर-विनिर्माण क्षेत्र अर्थात् निर्माण में लगी है। शिक्षा में वंचित रहने की बात करें तो श्रम बाज़ार में प्रवेश करने वाले 30 प्रतिशत केवल प्राथमिक शिक्षा प्राप्त होते हैं। मूलभूत शिक्षा प्राप्त श्रमशक्ति में केवल 30 प्रतिशत ने माध्यमिक अथवा उससे ऊपर की शिक्षा प्राप्त की होती है। आठवीं और माध्यमिक स्तर के दौरान लड़कों और लड़कियों की शिक्षा छोड़ने की तीव्र दर से स्थिति और जटिल हो जाती है। यूडीआईएसई के आंकड़ों (2013-14) के अनुसार 20 प्रतिशत लोग पांचवीं कक्षा की पढ़ाई पूरी करने से पहले ही स्कूल छोड़ देते हैं और 47.4 प्रतिशत माध्यमिक शिक्षा पूरी करने से पहले निकल जाते हैं। शिक्षा के इस निम्न स्तर से कौशल का स्तर भी निम्न होता है। औपचारिक कौशल के साथ श्रमशक्ति में केवल 3 प्रतिशत लोग आ रहे हैं और श्रम बाज़ार में 7 प्रतिशत लोग अनौपचारिक रूप से कौशल प्राप्त करते हैं। (ईयूएस 2011-12)। दूसरे शब्दों में कहें तो श्रम शक्ति के 90 प्रतिशत हिस्से के पास कौशल आधारित व्यवसायों के लिए आवश्यक कौशल ही नहीं है। औपचारिक प्रशिक्षण प्राप्त करने वालों में महिलाओं (27.9 लाख) का अनुपात पुरुषों (86.3 लाख) की अपेक्षा बहुत कम है। अनौपचारिक प्रशिक्षण में भी ऐसा ही है।

श्रमिक कम पारिश्रमिक वाले काम करने लगते हैं और वहीं काम सीखते हैं। प्रशिक्षुओं के प्रशिक्षण को औपचारिक स्कूल शिक्षा से जोड़ना ताकि युवा काम की दृष्टि से आवश्यक कौशल सीखने के लिए स्कूल में रुकें, वास्तव में चुनौती है। स्कूली शिक्षा छोड़ने वालों में लड़कियों का अनुपात लड़कों की अपेक्षा अधिक है। क्योंकि महिला शिक्षक, छात्रावास एवं परिवहन सुविधायें पर्याप्त रूप से उपलब्ध नहीं हैं। कौशल कार्यक्रम उन उद्योगों के हिसाब से बनाए जाते हैं। महिलाओं को ऐसी सुविधाएं उपलब्ध कराने और बेहतर प्रतिभागिता के लिए समय के मामले लचीले पाठ्यक्रम तैयार करने की चुनौती है। युवा अधिक संवेदनशील देखे गये हैं। एनएसएसओ ईयूएस 2011-12 के अनुसार सभी आयु वर्गों में पुरुषों की बेरोजगारी दर 2.4 प्रतिशत और महिलाओं की 3.7 प्रतिशत थी, जबकि युवाओं (15-29 वर्ष) में यह दर विभिन्न श्रेणियों में 6.1 प्रतिशत से 15.6 प्रतिशत के बीच थी। शहरी महिलाओं में बेरोजगारी दर 15.6 प्रतिशत के साथ सर्वाधिक थी। इसका कारण पारिवारिक सहारा ही हो सकता था और अच्छे अवसरों की कमी अथवा सामाजिक बंधनों के कारण भी वे बेरोजगार हो सकती थीं। 15 से 29 वर्ष के आयु वर्ग में भी संभवतः उपलब्ध रोजगार एवं अपेक्षाओं में भारी अंतर के कारण 15 से 29 वर्ष के आयु वर्ग में भी संभवतः उपलब्ध रोजगार एवं अपेक्षाओं में भारी अंतर के कारण 15 से 19 वर्ष की उम्र वाले समूह के लिए स्थिति बहुत खराब है। ग्रामीण क्षेत्रों में अधिक युवा कृषि में लगे हैं। उद्यमिता के क्षेत्र में 1999 से वैश्विक स्तर पर प्रारंभ 'ग्लोबल आंत्रप्रेन्योरशिप मॉनीटर' (जी.ई.एम.) के 2014 में हुए 16वें अध्ययन में 73 देशों की अर्थव्यवस्थाओं, विश्व की 72.4 प्रतिशत जनसंख्या एवं 90 प्रतिशत जीडीपी को शामिल किया गया। 2014 में हुए अध्ययन में पूरे विश्व से कुल 2,06,000 व्यक्तियों एवं 3,936 विशेषज्ञों की राय ली गई। यह उद्यमिता के क्षेत्र में पूरे विश्व में सबसे बड़ा अध्ययन है। यह उद्यमिता के प्रति व्यक्तियों की अभिव्यक्ति, उद्यम की स्थापना के विभिन्न चरणों में सक्रियता, आत्मविश्वास आदि का मापन करता है। यह अध्ययन विभिन्न देशों में उद्यमिता सक्रियता में अंतर, इसका देश के आर्थिक विकास से संबंध, किसी देश की जनसंख्या को उद्यमी बनाने संबंधित गुणों का पता लगाने का प्रयास है। इसमें उद्यमिता सक्रियता व्यक्तियों की स्वयं की अभिप्रेरणा, सक्रियता, कौशल द्वारा उपलब्ध अवसरों की पहचान, उपयोग एवं संबंधित वातावरणीय कारकों का परिणाम के रूप में परिभाषित है।

वंचित बच्चों को यदि कार्यात्मक रूप से साक्षर एवं गणना योग्य बनाने के लिए स्कूलों में रोका जा सके तो उनके रोजगार की संभावना बढ़ सकती है। इसके लिए सब्सिडी, विशेष प्रीस्कूल कार्यक्रम और स्कूलों की गुणवत्ता पर ध्यान के रूप में हस्तक्षेप की आवश्यकता है। निःशक्त लोगों को भी श्रम बाजार में प्रवेश करने के लिए शिक्षा एवं प्रशिक्षण की कमी, वित्तीय संसाधनों की कमी, कार्यस्थल अथवा काम की प्रकृति और निःशक्तों के बारे में नियोक्ता के दृष्टिकोण जैसी कई बाधाओं का सामना करना पड़ता है। प्रमुख पक्ष अर्थात् स्वयं निःशक्त व्यक्ति, सरकार, नियोक्ता एवं गैर सरकारी संगठनों को चुनौतियों एवं प्रतिबंधों का सामना करना पड़ता है, जो भारत में निःशक्त वर्ग के लिए प्रशिक्षण के बाद नजर रखने, युवाओं को स्व-रोजगार के लिए तैयार करने हेतु उद्यमशीलता प्रशिक्षण को तकनीकी प्रशिक्षण से जोड़ने, उत्पाद, वित्त तथा रोजगार बाजार से संपर्क के रूप में सहायक ढांचा उपलब्ध कराने, श्रम बाजार की जानकारी एवं राष्ट्रीय कैरियर सेवा तैयार करने के लिए तकनीकी प्रशिक्षण देने की चुनौती है। उपरोक्त विश्लेषण से पता चलता है कि स्थान, भूगोल, लिंग, सामाजिक एवं धार्मिक समूहों, शिक्षा तथा कौशल के निम्न स्तरों के लिहाज से लक्षित समूहों की विविधता देखते हुए कौशल विकास की चुनौती बहुत जटिल है। तीव्र आर्थिक वृद्धि एवं बदलती प्रौद्योगिकी के कारण युवाओं को सम्मानजनक रोजगार प्राप्त करने के लिए अपनी क्षमताएं बढ़ाने की आवश्यकता है। इसके कारण शिक्षा, प्रशिक्षण एवं रोजगार के अवसर उपलब्ध कराने की भी आवश्यकता खड़ी होती है, जो सामाजिक-आर्थिक स्थिति, लिंग, भौगोलिक स्थितियों, बुनियादी ढांचा संबंधी सुविधाओं से ही निर्धारित होंगे।

माता-पिता को भी आय की सुरक्षा के लिए मनरेगा, खाद्य सुरक्षा, अटल पेंशन योजना, प्रधानमंत्री सुरक्षा बीमा योजना जैसे सामाजिक सुरक्षा के उपायों के माध्यम से प्रोत्साहन दिए जा रहे हैं। माना जा रहा है कि उन उपायों से माता-पिता अपने बच्चों को स्कूलों में रखने के लिए प्रोत्साहित होंगे और उन्हें आजीविका कमाने के लिए नहीं भेजेंगे। किन्तु उनके क्रियान्वयन पर नजर रखने और यह सुनिश्चित करने की

आवश्यकता है कि बच्चे कक्षाओं में बैठ रहे हैं। इसके लिए उन बच्चों पर नज़र रखने और उन्हें उचित परामर्श देने की आवश्यकता होती है, जो संभवतः स्कूल छोड़ने के बारे में सोच रहे हैं। दुर्गम स्थानों में रहने वालों तक पहुंचने के लिए सुदूर शिक्षा और ई-लर्निंग का प्रयोग बढ़ाने की आवश्यकता है ताकि उन्हें कम से कम बुनियादी शिक्षा उपलब्ध कराई जा सके। नेशनल इंस्टीट्यूट फार ओपन स्कूलिंग आईओएस (विस्तार) इस दिशा में कदम है। स्कूल में दूसरा अवसर दिए जाने की आवश्यकता है। प्रथम ने इस दिशा में पहल की है। प्रथम ओपन स्कूल ऑफ एजुकेशन (पोज) कार्यक्रम स्कूल छोड़ चुकी कन्याओं और महिलाओं को माध्यमिक शिक्षा सफलतापूर्वक पूरी करने और साथ में रोजगार के अधिक योग्य बनाने के लिए जीवनोपयोगी कौशल पर्याप्त करने में सहयोग करता है तथा स्कूल छोड़ने की घटनाएं रोकने के लिए कार्यक्रमों का उपयोग करता है। ऐसे प्रयासों को बढ़ाने की आवश्यकता है।

कई सामाजिक एवं जातीय समूह शिक्षिकाओं की कमी के कारण लड़कियों को स्कूल नहीं भेजते हैं। शिक्षकों की बहुत कमी है और जनसांख्यिकीय लाभ वाले राज्यों में तो कमी और भी है। उन राज्यों में समस्या और भी अधिक है, जहां से जनसांख्यिकीय लाभांश उपलब्ध होता है। सीखने का अच्छा वातावरण तैयार करने के लिए अच्छे शिक्षकों की नियुक्ति आवश्यक है। भारत में 11 प्रतिशत प्राथमिक स्कूल एकल शिक्षक वाले स्कूल हैं और शिक्षकों की रिक्तियां बनी हुई हैं। सभी क्षेत्रों में समान रूप से शिक्षकों की नियुक्ति की आवश्यकता है।

कक्षा 9 से व्यावसायिक शिक्षा आरंभ करने से बच्चे स्कूल में बने रहने और काम के लिए आवश्यक प्रमुख कौशल सीखने के लिए प्रोत्साहित होंगे। इससे प्रशिक्षु प्रशिक्षण को औपचारिक स्कूली शिक्षा के साथ जोड़ने में मदद मिलेगी। छोटे उद्यमों की अत्यधिक संख्या देखते हुए और यह देखते हुए कि जनसांख्यिकीय लाभांश का बड़ा हिस्सा ग्रामीण क्षेत्रों में है, हाल ही में आरंभ की गई अप्रेंटिसशिप प्रोत्साहन योजना शिक्षा को कामकाजी दुनिया से जोड़ने में बहुत मदद करेगी। छात्रों को छात्रवृत्ति के रूप में प्रोत्साहन दिए जाते हैं। चूंकि प्रशिक्षण की आवश्यकताएं प्रत्येक देश में अलग होती हैं और सीखने के स्तर भी अलग होते हैं, इसलिए ऐसी व्यवस्था विकसित करने की आवश्यकता है, जो लक्षित समूह और स्थानीय अर्थव्यवस्था दोनों की आवश्यकताएं पूरी करे। व्यावसायिक पाठ्यक्रमों का समन्वय करने और उन पर नज़र रखने की आवश्यकता है ताकि एक ओर तो ये विभिन्न भौगोलिक क्षेत्रों, लिंग और आर्थिक विविधता संबंधी आवश्यकताएं पूरी कर सकें और दूसरी ओर उद्योग की आवश्यकताएं भी पूरी कर सकें। विशेषतः दुर्गम क्षेत्रों अथवा पूर्वोत्तर क्षेत्रों में, जहां से लोग बाहर नहीं जाना चाहते, स्थानीय उद्योग की भूमिका बहुत महत्वपूर्ण है। नेशनल स्किल्स क्वालिफिकेशन फ्रेमवर्क के रूप में 2013 में लाए गये व्यवस्थागत सुधार सामान्य प्रशिक्षण एवं उच्च शिक्षा को समग्र व्यवस्था के रूप में एक साथ जोड़ने का प्रयास करते हैं। श्रम बाज़ार व्यवस्था, नेशनल स्किल क्वालिफिकेशन फ्रेमवर्क और राष्ट्रीय कैरियर सर्वेक्षण आरंभ में बहुत सुधार होगा।

चूंकि 84 प्रतिशत लोगों को असंगठित क्षेत्र में और शेष को संगठित अथवा औपचारिक क्षेत्र में रोजगार मिला है, इसलिए अनौपचारिक प्रशिक्षण की रूपरेखा नए सिरे से तैयार करने की आवश्यकता है ताकि इस क्षेत्र में श्रमिकों के कौशल स्तर का प्रमाणन किया जा सके। शिक्षा और कौशल का निम्न स्तर लोगों को सम्मानजनक रोजगार नहीं प्राप्त करने देता। उनके पास पीढ़ी दर पीढ़ी मिलने वाला आवश्यक कौशल हो सकता है, लेकिन प्रमाणपत्र नहीं होने के कारण वे अच्छा रोजगार प्राप्त नहीं कर पाते अथवा उद्यम आरंभ नहीं कर पाते।

बनारस, चिकनकारी, छत्तीसगढ़ के धातु कारोबार और पूर्वोत्तर में शिल्पकारों तथा दस्तकारों के पास कौशल हो सकता है किन्तु प्रमाणपत्र नहीं होने के कारण उन्हें अकुशल की श्रेणी में डाल दिया जाता है। आरपीएल योजना को बढ़ाये जाने की आवश्यकता है। विशेष रूप से अनापैचारिक क्षेत्र में काम करने वाले कारोबारी संगठनों, ट्रेड यूनियनों और नियोक्ता संगठनों, ट्रेड यूनियनों और नियोक्ता संगठनों को इसमें सहभागी बनाने की आवश्यकता है। अल्पसंख्यकों के कौशल विकास, रोजगार सुधारने तथा अधिक उत्पादकता के लिए उनकी सहभागिता में आने वाली बाधाएं दूर करने की आवश्यकता है। उड़ान, हिमायत,

परवाज़, नई रोशनी, स्टेप अप जैसी लक्षित योजनाओं ने युवाओं की रोजगार संबंधी योग्यता पर प्रभाव डाला है। ऐसी लक्षित योजनाओं को बढ़ावा देने की आवश्यकता है। प्रशिक्षण को रोजगार एवं आय सृजित करने वाले अवसरों के साथ जोड़ने की आवश्यकता है क्योंकि केवल प्रशिक्षण पर्याप्त नहीं होता।

दुर्गम क्षेत्रों में इन कार्यक्रमों को प्रोत्साहित करने की आवश्यकता है क्योंकि इससे कठिनाई भरे क्षेत्रों (वामपंथी उग्रवाद से प्रभावित, पहाड़ी, आतंकवाद प्रभावित क्षेत्रों) तक पहुंच बढ़ेगी। इसके लिए प्रशिक्षण के सभी अवसरों और बुनियादी ढांचे जैसे सरकारी प्रशिक्षण संस्थानों, निजी संस्थानों, गैर सरकारी संगठनों, नागरिक समाज का उपयोग किया जा सकता है।

हितधारकों की सक्रिय सहभागिता: कौशल की चुनौती बहुत बड़ी है और उसके लिए सभी हितधारकों की सहभागिता की आवश्यकता है। रोजगार संबंधी योग्यता की समस्या सुलझाने के लिए सामाजिक साझेदारों विशेषकर नियोक्ताओं की सहभागिता आवश्यक है।

पाठ्यक्रम तैयार करने, क्रियान्वित करने और प्रशिक्षण कार्यक्रमों की निगरानी में उनका सहयोग होना चाहिए। यद्यपि क्षेत्र विशेष की कौशल परिषद उद्योग के प्रतिनिधित्व वाली संस्थाएं हैं और कौशल विकास के विभिन्न पहलुओं में सहायता कर रही हैं, लेकिन वे मूल रूप से संगठित क्षेत्र की आवश्यकताएं पूरी कर रही हैं।

वंचित समूह की समस्याएं एवं चुनौतियां

आईएलओ की जीवन चक्र प्रणाली संकेत देती है कि जोखिमों और खामियों को कम उम्र में ही सुलझाना आवश्यक है ताकि सम्मानजनक रोजगार प्राप्त करने में लोगों की मदद की जा सके। चूंकि भारत में लगभग 70 प्रतिशत जनसंख्या अभी तक गांवों में रहकर खेती में परिवारों की मदद करती है, उन्हें कृषि तथा संबंधित गतिविधियों में उत्पाद, वित्त एवं श्रम बाजार के अनुरूप कौशल प्रदान करने की आवश्यकता है। इससे महिलाओं की सहभागिता में वृद्धि होगी और कम पारिश्रमिक वाले काम के लिए ग्रामीण क्षेत्रों से शहरी क्षेत्रों की ओर पलायन पर रोक लगेगी। पढ़ाई छोड़ चुके बच्चे और बाल श्रमिक शिक्षा की खराब गुणवत्ता तथा कौशल के निम्न स्तर के कारण अनौपचारिक क्षेत्र में कम पारिश्रमिक वाले काम करने के लिए विवश होते हैं। गुणवत्ता वाली शिक्षा उपलब्ध कराना और अच्छी नौकरी पाने में शिक्षा एवं प्रशिक्षण के लाभ के बारे में बच्चों तथा माता-पिता को समझाना एक चुनौती है।

है। आर्थिक, सामाजिक रूप से पिछड़े, अल्पसंख्यक और निःशक्त समूहों के लिए छात्रवृत्ति के कार्यक्रमों का उद्देश्य यही है कि स्कूलों में इन समूहों के छात्रों की सहभागिता बढ़े और वे बुनियादी शिक्षा पूरी करें। इसके अलावा विभिन्न समूहों को उच्च शिक्षा प्राप्त करने के लिए छात्रवृत्ति/फेलोशिप भी प्रदान की जाती है। शिक्षिकाओं की संख्या बढ़ाने, समुदाय की सहभागिता बढ़ाने और स्वच्छ भारत अभियान के अंतर्गत शौचालय बनाने के प्रयास शिक्षा एवं प्रशिक्षण गतिविधियों में महिलाओं की सहभागिता सुधारने के लिए किये जा रहे हैं। किंतु ट्रेड को व्यापक बनाने और समुदायों तथा शिक्षकों को लैंगिक आधार पर व्यावसायिक भेदभाव के प्रति संवेदनशील बनाने के लिए बहुत कुछ किये जाने की आवश्यकता है।

सरकारी स्तर पर संगठित श्रम के लिए तो ईएसआई, पीएफ सहित अन्य सुविधाएं हैं, असंगठित श्रम के लिए भी इस प्रकार के सामाजिक सुरक्षा संबंधित प्रावधान आवश्यक हैं। मजबूरी में व्यक्तिगत प्रावधान आवश्यक है। मजबूरी में व्यक्तिगत स्रोतों को अधिक ब्याज पर मिले ऋण के कारण लाभांश कम होता है या हानि होती है। फलस्वरूप उद्यमों में असफलता के कारण नकारात्मक माहौल से उद्यमों में जोखिम लेने की प्रवृत्ति कम होती जाती है। ऋण संबंधित योजनाओं की उचित जानकारी, लघु एवं मध्यम उद्यमों की स्थापना हेतु कम ब्याज एवं सही समय पर ऋण की पर्याप्त उपलब्धता, असंगठित श्रमिकों पर केन्द्रित बीमा योजनाएं, उद्यम स्थापना की जोखिम से निपटने हेतु आवश्यक ज्ञान, कौशल, संसाधन, बेरोजगारी भत्ता आदि द्वारा असंगठित श्रमिकों की समस्याओं को कम किया जा सकता है। एशियन विकास बैंक (2008) के अनुसार केवल बुनियादी शिक्षा बढ़ती प्रतिस्पर्धा में पर्याप्त नहीं है। युनेस्को (2005) ने भी युवाओं को

कार्यक्षेत्र और बेहतर जीवन के लिए तैयार करने हेतु माध्यमिक शिक्षा में सुधार को आवश्यक बताया। इसके लिए वांछित कौशलों जैसे प्रायोगिक कौशल, सूचना एवं संचार तकनीकी का समावेश, उद्यमिता कौशल विकास आदि को महत्वपूर्ण बताया। इसीलिए भारत में एक ऐसे शिक्षा तंत्र की आवश्यकता है जिसमें कौशल विकास के लिए माध्यमिक शिक्षा की अनिवार्यता नहीं होनी चाहिए। बिना माध्यमिक शिक्षा के यदि विद्यार्थी सीधा व्यावसायिक कौशल प्राप्त करना चाहता है तो ऐसे अकादमिक विकल्प उपलब्ध होने चाहिए। (होजिला 2012)

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31.

पंचायती राज प्रणाली में राश्ट्रीय ग्राम स्वराज अभियान की नींव

डॉ. के.प्रीती नन्दन मिश्रा

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यदि पूर्व संचालित 'राष्ट्रीय ग्राम स्वराज योजना' के आलोक में निगाह डालें, तो कहना न होगा कि पंचायती राज प्रणाली के सशक्तिकरण में 'राष्ट्रीय ग्राम स्वराज अभियान' को अत्यंत अहम् भूमिका सबसे प्रभावी बनाने की बात थी। उस योजना की भी मंशा थी कि पंचायतों को 'अपनी सरकार' के रूप में कार्य करने हेतु सशक्त किया जाए। केन्द्र और राज्य के बीच में कोष अनुपात 75:25 तय किया गया था। प्रशिक्षण के 55 बिंदु भी तय थे।

मुझे यह पढ़कर खुशी हुई कि, 'ग्राम संसाधन केन्द्र' और 'जन सहायता केन्द्र' की अवधारणा को ज़मीन पर उतारने का सुंदर सपना भी 'राष्ट्रीय ग्राम स्वराज योजना' में शामिल था। उत्तर प्रदेश, जिला प्रतापगढ़ के भयहरणाथ धाम पर मैंने गांववासियों द्वारा 'जन सहायता केन्द्र' के सफल संचालन की चर्चा अवश्य सुनी है, किंतु पूर्व संचालित 'राष्ट्रीय ग्राम स्वराज योजना' अपने मकसद में कितनी सफल रही? क्या कमियां रही कि वर्तमान वित्तवर्ष में उसे पुनर्संरचित करने की आवश्यकता महसूस की गई? यह आकलन का भी विषय है और नूतन 'राष्ट्रीय ग्राम स्वराज अभियान' की रूपरेखा तैयार करने से पहले चिंतन और मंथन का भी।

संविधान का अनुच्छेद 40: इसमें राज्य के नीति निर्देशक तत्वों में से एक को प्रतिष्ठापित किया गया है और व्यवस्था की गई है कि राज्य ग्राम पंचायतों के गठन के लिये कदम उठायेगा और उन्हें ऐसे अधिकार और शक्तियां देगा जो उन्हें स्वशासन की इकाइयों के रूप में सुचारु रूप से कार्य करने में सक्षम बनाने के लिये जरूरी हैं। इसके अनुपालन में कई राज्यों में पंचायती राज संस्थाओं का गठन किया गया, लेकिन उनके कामकाज में बहुत-सी कमियां नजर आईं। इनके चुनाव नियमित रूप से आयोजित नहीं किये जाते थे और आमतौर पर उनके पास कोई वास्तविक शक्तियां या विकास संबंधी भूमिकाएं नहीं थीं। इसलिये यह महसूस किया गया कि पंचायती राज संस्थाओं को कुछ अनिवार्य विशेषताओं से युक्त बनाने के प्रावधानों को संविधान में शामिल किया जाये ताकि उनमें निश्चितता, निरंतरता और शक्ति का संचार हो। इसी बात को ध्यान में रखते हुए 73वां संविधान संशोधन अधिनियम, 1992 अस्तित्व में आया।

जहां संविधान का 73वां संशोधन इस बात का अधिकार देता है कि पंचायतों की एक तिहाई सीटें महिलाओं के लिये आरक्षित हों, वहीं देश में कम से कम पांच राज्य ऐसे हैं जिन्होंने पंचायतों में महिलाओं के लिये आरक्षण का अनुपात 50 प्रतिशत तक कर दिया है। बिहार ऐसा पहला राज्य था जिसने 2006 में इसका प्रावधान किया। इसके बाद छत्तीसगढ़, मध्य प्रदेश, राजस्थान और हिमाचल प्रदेश भी इसी तरह का प्राधान करने को आगे आये और उन्होंने महिलाओं के लिये आरक्षण बढ़ाकर 50 प्रतिशत कर दिया। सिक्किम ने इसे 40 प्रतिशत रखा है।

तीसरी सरकार पर बढ़ा दारोमदार

आगे महत्वपूर्ण यह रहेगा कि पंचायती क्षमता विकास नूतन अभियान, किन मानकों और संकल्पों के साथ अपने दिशा-निर्देशों को अंजाम देगा। आगे महत्वपूर्ण यह रहेगा कि पंचायती क्षमता विकास नूतन अभियान, किन मानकों संकल्पों के साथ अपने दिशा-निर्देशों को अंजाम देगा। महत्वपूर्ण यह भी होगा कि खासकर, पंचायत प्रतिनिधि और हमारी ग्रामसभाएं इस अभियान और बजट का सदुपयोग करने के लिए स्वयं को कितना सतर्क, संवेदनशील और सक्षम बनाने की अभिलाषी होगी।

यदि हम वर्तमान वित्तवर्ष 2016-17 में कृषि और ग्रामीण क्षेत्र हेतु वित्तीय आवंटन के उक्त आंकड़ों, योजनाओं और लक्ष्यों को सामने रखें, तो एक बात तो साफ है कि कमी धन की नहीं, गांव विकास के लिए असल धुन की है। यह धुन खेती-किसानी और ग्राम विकास से संबद्ध अकेले प्रशासनिक तंत्र के बूते नहीं बजाई जा सकती; ग्रामसभा और चुने हुए पंचायत प्रतिनिधियों को भी अपनी भूमिका के लिए जागना होगा; सक्षम बनना होगा।

आज भारत में चुने हुए पंचायत प्रतिनिधियों की संख्या 28 लाख, 18 हजार, 290 है। यह दुनिया में किसी भी सरकार के चुने हुए प्रतिनिधियों की संख्या से बड़ा आंकड़ा है। इस आंकड़े का सम्मान करते हुए ग्राम-स्तर की 'तीसरी सरकार' को समझना होगा कि 'पहली सरकार' ने उसे संवैधानिक अधिकार भी दिए हैं और धन भी; बावजूद इसके यदि हम 'तीसरी सरकार', अपने गांव के विकास की योजना खुद न बनाएं, अपने साझा संसाधनों की रखवाली खुद न करें और फिर अपनी हालत के लिए व्यवस्था का रोना रोएं, तो यह कहां तक उचित है? कहना न होगा कि बड़े हुए वित्तीय आवंटन की अच्छाई-बुराई सुनिश्चित करने का दारोमदार फिलहाल 2,39,491 ग्रामसभाओं पर आ टिका है। क्यों? क्योंकि संविधान के अनुसार, ग्राम-स्तर की असली सरकार तो 'ग्रामसभा' ही है, पंचायत तो 'ग्रामसभा' द्वारा चुना हुआ एक मंत्रिमण्डल मात्र है।

पूर्व संचालित राष्ट्रीय ग्राम स्वराज योजना

गौर करें, तो पूर्व संचालित 'राष्ट्रीय ग्राम स्वराज योजना' को पंचायती राज प्रशिक्षण एवं क्षमता विकास हेतु राज्यों को मदद करना था। तय कार्ययोजना में तीनों स्तर के पंचायत प्रतिनिधियों के अलावा पंचायती राज से संबद्ध सभी स्तर की स्थायी समितियों व अधिकारियों का प्रशिक्षण, क्षमता विकास व सतत् संवाद भी शामिल था। पंचायत से जुड़े सचिवालय व तकनीकी कर्मचारियों के लिए विशेष प्रशिक्षण की बात थी। मीडिया, राजनैतिक दलों, सांसदों, विधायकों, नागरिक संगठनों तथा नागरिकों को इस मसले पर संवदेनशील बनाना भी इस कार्ययोजना का हिस्सा था। कार्ययोजना थी कि ग्रामसभा सदस्यों को सक्रिय करने के लिए विशेष अभियान चलाए जाएंगे। महिलाओं, अनुसूचित जाति/जनजाति प्रतिनिधियों और पहली बार पंचायत प्रतिनिधि बने व्यक्तियों को चुने जाने के तीन माह के भीतर विशेष प्रशिक्षण दिया जाएगा। सुनिश्चित किया गया था कि प्रशिक्षण को सांस्कृतिक परम्पराओं तथा आदिवासी जरूरतों के हिसाब से आकार दिया जाए। चुनाव से पहले और बाद के समय में प्रशिक्षण आयोजित हों। बुनियादी प्रशिक्षण एक साल के भीतर सभी चुने हुए प्रतिनिधियों को दे दिया जाए। जिन्हें आवश्यकता हो, उनके लिए चुनाव के तुरंत बाद कार्य साक्षरता प्रशिक्षण चलाया जाये। प्रशिक्षण व संवाद को कोई कार्यक्रम न मानकर, एक सतत् समुदाय आधारित संगठनों को भी जोड़ने के लिए प्रदेश सरकारों को स्वतंत्रता हासिल थी।

पूर्व संचालित 'राष्ट्रीय ग्राम स्वराज योजना' में स्पष्ट निर्देश था कि प्रशिक्षणों का विश्लेषण होता रहे। ग्राम स्वराज के जरिए पुराना स्वराज, धर्मनिरपेक्षता, समानता और मानवधिकार सिद्धांत और उनके संवैधानिक पहलू, लिंग समानता, सामाजिक न्याय, मानव विकास की स्थिति, गरीबी उन्मूलन, नियोजन, क्रियान्वयन और निगरानी में भागीदारी, सूचना और पारदर्शिता की भूमिका, सामाजिक अंकेक्षण और पंचायती राज के नियम और कानूनों को पूरे भारत में संचालित पंचायती प्रशिक्षण पाठ्यक्रमों में शामिल किया जाए। गांव विकास की योजना कैसे बनाए? जन भागीदारी व सकारात्मक सोच को आगे रखते हुए गांव की स्थानीय समस्याओं का निदान खुद अपने स्तर पर कैसे करें? विकास जरूरतों के प्रति जवाबदेही कैसे सुनिश्चित करें? ग्राम नियोजन में विशेषकर गरीब की भागीदारी हेतु जगह कैसे बने? इस पर जोर देने की बात थी। स्थानीय जरूरत और तथ्यों के अनुसार मानव संसाधन प्रबंधन और लेखा के साथ-साथ वित्त प्रबंधन की समझ विकसित करने को भी उस योजना में महत्वपूर्ण कार्य तौर पर लिया गया था। मानव जरूरतों के प्रति आंचलिक सोच की दृष्टि से आमने-सामने प्रशिक्षण के अलावा, रेडियो, फिल्म, कैसेट, समाचार पत्र-पत्रिकाओं का उपयोग करने का निर्देश था। 'सूचना का अधिकार' तथा 'सामाजिक अंकेक्षण' के जरिए लाभार्थियों द्वारा अपने लाभ के लिए लाई गई योजनाओं की खुद निगरानी हेतु जननिगरानी का सक्षम तंत्र

विकसित करना भी 'राष्ट्रीय ग्राम स्वराज योजना' का एक महत्वपूर्ण उद्देश्य था। देखना है कि प्रस्तावित 'राष्ट्रीय ग्राम स्वराज अभियान' पूर्व योजना से किस मायने में कितना भिन्न और कितना बेहतर होगा।

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‘शिकला गजा झाला राजा’ या बालज दंबरीतील वाङ्मयीन विशेष

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मौ.९९२२९६६५२६

मराठी साहित्याच्या प्रांतात बालसाहित्य प्रकाराला फार मोठी परंपरा आहे. विशेषतः बालकांसाठी बालसाहित्य लिहिणे अतिशय कठीण काम असते. हे कठीण बालकादंबऱ्या लिहून काही बालकादंबरीकारांनी केले आहे. ‘धर्माची गोष्ट’ बाबा भांड, ‘जोत्या’ ना.धो. ताम्हणकर, ‘श्यामची आई’ साने गुरुजी, ‘मांज्या’ हा.दो. पाटील यांनी बालकादंबरीच्या क्षेत्रात महत्त्वाची भर घातली आहे. रानातल्या मुलांना शिक्षण शिकविण्यासाठी दत्ता डांगे यांनी ‘शिकला गजा झाला राजा’ ही बालज दंबरी लिहिली आहे. या बालकादंबरीचे वाङ्मयीन सौंदर्य पुढीलप्रमाणे पाहता येईल.

‘शिकला गजा झाला राजा’ या बालकादंबरीचा नायक गजा आहे. गजाचे रूपसौंदर्य कादंबरीकाराने अतिशय जिवंतपणे घडविले आहे. गजा गोंडस, जोरागोमटा, गोबऱ्या गालाचा, भुरे कान, सोनेरी केस, टपोरे डोळ्याचा, डोळ्यात एक आगळेच तेज असलेला, चारचौघांमध्ये उठून दिसणारा जसा राजबिंडा तसाच सत्त्वशील, देवगुणी, देखणा आहे. कादंबरीकाराने गजाच्या रूपसौंदर्याबरोबरच त्याच्या गुणसौंदर्याचे वर्णन अतिशय ताकदीने कादंबरीत उभे केले आहे.

‘शिकला गजा झाला राजा’ या बालकादंबरीचे कथानक गजाच्याच भोवती फिरते. धनु सेठ या मातब्बर राजाच्या घरी गजाचे आई-वडील व्याजातच काम करतात आणि व्याजातच मरून जातात. त्यामुळे गजा पोरका होतो. धनू सेठच्या घरी जुरे राखण्याचे काम गजा करतो. आई-वडिलांच्या अंगावरील वाढलेले कर्ज त्यांच्या मृत्यूनंतर कमी करतो. योगायोगाने शेतात मोहोळ मारताना त्याला एका अनोळखी मुलीचा आवाज कानावर पडतो. तिच्या पायात घुसलेला काटा, तो अतिशय आस्थेवाईकपणे जाडतो. गजा आणि सलमा यांची ओळख होते. दोघांची मने जुळतात आणि दोघांत प्रीत जडते. या कादंबरीची नायिका सलमा शिक्षण शिकत असल्यामुळे आपल्या प्रियकरालाही ती लिहायला-वाचायला शिकविते. अशातच दहावी वर्गाचा निकाल लागतो. त्याची प्रेयसी सलमा जिल्ह्यात पहिली येते. ती शहरात शिकायला जाते. इकडे गजा मात्र मिळालेल्या वेळेत लिहायला-वाचायला शिकतो व आपल्या गुरेराखी सवंगड्यांनाही लिहायला-वाचायला शिकवितो. आपले मालक चतकोर भाकर देऊन आपणाला कसे गुलाम बनवितात, हे आपल्या गुलाम मित्राला सांगतो. अशातच सलमाचे शाळेतील मित्र-मैत्रिणी गजाला भेटायला जंगलात येतात. ज्ञाने जंगलातील पोराना लिहायला-वाचायला कसे शिकविले आहे, या जगाची माहिती तो आपल्या सवंगड्यांना कशी देतो याची सर्व माहिती सलमाचे मित्र वर्तमानपत्रातून प्रसिद्ध करतात. त्याची मुलाखत घेतली जाते. धनू सेठ आपजाला जसा छळतो, कसे गुलाम बनविले हेही सांगतो. तेव्हा धनू सेठला त्याचा राग येतो व तो त्याला चाबकाने मारतो आणि त्याला फाशीची शिक्षा देण्याचे ठरवितो. गजा यावेळी एकच इच्छा व्यक्त करतो की मला फाशीची शिक्षा जरूर द्या; पण मला जनतेशी काहीतरी हितगुज करू द्या. तेव्हा गावातील असंख्य लोक गजाला भेटायला येतात. ही त्याची लोकप्रियता पाहून राजा त्याला दिलेली शिक्षा रद्द करतो. गजाच्या टिकाणी असलेली चतुराई, त्याची बुद्धिमत्ता, त्याची कल्पकता पाहून राजा, गजालाच राजा बनवितो आणि गजा जेव्हा राजा होतो तेव्हा त्याचे लग्न त्याची प्रेयसी सलमाशी होते. हा कथाभाग या कादंबरीत अतिशय सहज आणि कल्पकतेने दत्ता डांगे यांनी या कादंबरीत चित्रित केला आहे.

प्रस्तुत बालकादंबरीत अनेक पात्रे आहेत. ही पात्रे लेखकानी तितक्याच जिवंतपणे साकार केली आहेत. एखादी छोटी घटना जेव्हा कमीत कमी पात्रांच्या माध्यमातून बालकादंबरी सांगितलेले असते तेव्हा तिचा आवाका इतर कादंबरीपेक्षा लहान असतो. कारण एकच एक संस्कार बालकादंबरीतून लेखकाला रुजवायचा असतो. कादंबरीचा नायक गजा, नायिका सलमा, मालक धनूसेठ, सलमाची आई, तिचे मित्र-मैत्रिणी, पत्रकार, जॉन, भीमू, बेबी, नंदा अशा अनेक कादंबरीतील पात्रांच्या माध्यमातून कादंबरीचे हे भावविश्व लेखकाने अतिशय सामर्थ्यशाली पद्धतीने उभे साकारले आहे.

संवाद हा कादंबरीचा आत्मा असतो. कादंबरीला गतिमानता आणि प्रवाहीत्व संवादांमुळेच प्राप्त होते. कादंबरीतील संवाद हे बोलके, रोचक, सजीव असतात. ते दैनंदिन जीवनातील असतात. अशा संवादांमुळेच या कादंबरीला यश प्राप्त झाले आहे. या कादंबरीतील संवाद अतिशय बोलके, सहजसोपे, जिवंत, प्रसंग, पात्रानुसार बदलताना पहावयास मिळतात. गजा आणि सलमा यांच्यातील संवाद पुढीलप्रमाणे आहेत.

‘मुन्नी तुझं नाव जाय?’

‘सलमा’

‘जुतं राहतेस?’

‘फुलवा गावात !’

‘जोणत्या ठिकाणी?’

‘मशिजदीजवळ’

‘बरं !’

‘तुला एक गोष्ट माहीत आहे का?’

‘जलंदर गावच्या बिलंदर राजाची?’

‘या राजाची गोष्ट माहीत नाही.’

अशा प्रकारचे जिवंत संवाद अतिशय साध्या-सोप्या भाषेत, हलक्या फुलक्या पद्धतीने कादंबरीकाराने कादंबरीत जिवंतपणे उभे केले आहेत.

चमत्कृतीप्रधानता :

जिज्ञासापूर्ती, उत्कटता, कल्पकता हे बालमनाचे गुणधर्म आहेत. हेच गुणधर्म या बालकादंबरीत पहावयास मिळतात. ही कादंबरी वाचत असताना एक प्रकारची उत्कटता आणि जिज्ञासा अधिक वाढीस लागते. एखादा चित्रपट किंवा नाटक पहात असताना पुढे काय घडणार आहे हे पाहण्याची रसिकाची जशी उत्कंठा लागलेली असते तशाच प्रकारे या कादंबरीतील अनाथ नायक गजा धनूशेटजवळ कसा राहतो, गुलामीत कसे दिवस काढतो, अशातच सलमावर त्याचे प्रेम कसे होते, सलमाकडून तो लिहायला-वाचायला कसा शिकतो व आपल्या संवगड्याला लिहायला-वाचायला कसे शिकवतो, त्याची लोकप्रियता कशी वाढते, त्याला राजा फाशी देण्याचे कसे जाहिर करतो या सर्व घटना आणि प्रसंगामुळे या कादंबरीत नाट्यात्मकता साधली आहे. नाट्यात्मकता हे या कादंबरीचे विशेष आहे.

कादंबरीकाराने कादंबरीला गतिमानता प्राप्त होईल, कादंबरीला सौंदर्य प्राप्त होईल अशा प्रकारची वर्णने या कादंबरीत केलेली आहेत. या कादंबरीतील वर्णनकौशल्य कादंबरीच्या सौंदर्यात भर पाडणारी आहेत. औचित्याचा भंग होणार नाही याची जाळजी कादंबरीकाराने कादंबरीत घेतली आहे. पूर्व दिशा उजळली होती, तांबूस सोनेरी सूर्य हळूहळू डोंगराच्या आडून वर येत होता. पक्षांचा किलकिलाट चाललेला, गजाच्या शेजारी असलेल्या पिंज्यातून पोपट मिठू-मिठू करीत होता आणि गजाला जणू म्हणत होता,

‘जजा, गजा ऊठ राजा

मालक येईल देईल सजा’

अशा प्रकारचे जीवंत वातावरण कादंबरीत घडवित असताना बालमनाला आवडेल असे वर्णन-सौंदर्य कादंबरीत जादंबरीकाराने रेखांकित केले आहे.

बालमनाच्या आवडी-निवडी समजल्याशिवाय बालसाहित्य लिहिताच येत नाही. बालकांना बालगीताची आवड असते. म्हणूनच कादंबरीत पदोपदी कादंबरीकाराने काव्यात्मक बालगीतांची रचना केली आहे. या काव्यात्मक बालगीतांमुळे कादंबरीतील आशयात सौंदर्याची भर पडली आहे.

‘राजा राजा

नुसता बाजा

लोजांना पिळून

मारतो मजा’

अशा प्रकारची काव्यात्मकता या कादंबरीत आल्यामुळे या बालकादंबरीला सौंदर्याची चकाकी, लकाकी प्राप्त झाली आहे.

‘शिकला गजा झाला राजा’ या बालकादंबरीचे वैशिष्ट्य म्हणजे अद्भूतरम्यता हे होय. बालकादंबरीचे वैशिष्ट्य असे की, बालमनाचे रंजन करणे आणि तेही अद्भूत गोष्टीतून करणे. या कादंबरीत गजा जंगलात राहूनच शिक्षण घेतो आणि राजा होतो. ही वास्तव जीवनात अशक्य बाब असते. परंतु अशा या अद्भूत गोष्टीबद्दल बालमनाला कमालीचे आकर्षण असते. म्हजून बालकादंबरीची रचना अद्भूतरम्य असते. अद्भूतरम्य कादंबरीची परंपरा मुक्तामाला, मोचनगड, मंजुघोषा यापासून सुरू होते. अद्भूतता आणि रंजकता हे वैशिष्ट्य त्या कादंबरीचे होते. साहस, संकट, सुटका हे तंत्र अद्भूतरम्य कादंबरीचे असते. तेच बालकादंबरीचेही आहे. ह्याच तंत्रात ‘शिकला गजा झाला राजा’ ही कादंबरी दत्ता डांगे यांनी लिहिली आहे. म्हणून या कादंबरीचे वैशिष्ट्य असे की ही कादंबरी अद्भूतात रमणारी आहे.

विनोदनिर्मिती हे या कादंबरीचे गुणविशेष आहे. विनोदाची आवड ही बालमनाला असते. याची जाणीव ज्वादांबरीज राला आहे. विनोदाची सहज पद्धतीने बीजपेरणी या कादंबरीत कादंबरीकाराने केली आहे. गजा जंगलात गुरे राखीत बसलेला आहे आणि त्याचे डोळे सलमा येऊन झाकते तेव्हा गजा सलमाच्या हातातील बांगड्यावरून हात फिरवित न ओळखण्याचं नाटक करीत म्हणतो, ‘धनुशेठ’ तर सलमा त्याला म्हणते, ‘तुझ्या धनुशेठच्या हातात बांगड्या आहेत होय?’ अशा प्रकारची विनोदनिर्मिती या कादंबरीत पहावयास मिळते.

‘शिकला गजा झाला राजा’ ही बालकादंबरी गजाच्या सभोवती फिरते. गजाच्यामाध्यमातून सामाजिक जीवन साकार करण्याचा प्रयत्न लेखकाने केला आहे. या देशातील भांडवलदार लोक येथील रोजगार आणि कामगार लोकांना व्याजाने पैसे देऊन चतकोर भाकरीसाठी कसे गुलाम बनवितात, राजा प्रजेवर कशा प्रकारचा अन्याय करतो याचे वास्तववादी चित्रण या कादंबरीत आलेले आहे. समाजातील सरंजामदारी वृत्तीवर लेखकाने सुचकपणे कादंबरीत प्रकाश टाकला आहे. या ज्वादांबरीला सामाजिक जीवनाचा स्पर्श झालेला आहे. गजाच्या जीवनातील सुख-दुःखाला अतिशय प्रभावशालीपणे कादंबरीत मांडले आहे. व्यक्तिप्रधानता हे या कादंबरीचे वैशिष्ट्य आहे.

एक आई-वडील नसलेला अनाथ पोरका मुलगा धनुशेठच्या घरी गुलाम म्हणून असतो. योगायोगाने त्याला सलमा नावाची मुलगी भेटते. तिच्या पायातील घुसलेला काटा हा काढतो. या उपकाराची जाणीव म्हणून ती त्याला लिहायला-वाचायला शिकविते. गजा ही आपल्या सवंगड्यांनाही लिहायला-वाचायला शिकवतो. हे सलमाचे मित्र-मैत्रिणी पाहतात आणि त्यांची वर्तमानपत्रातून बातमी देतात. त्याची लोकप्रियता वाढते. त्याची मुलाखत घेतली जाते. मुलाखतीत राजा कसा प्रजेवर अन्याय करतो हे सांगतो. तेव्हा त्याला राजा फाशी देण्याचे कबुल करतो. फाशी देत असताना त्याचे हितचिंतक त्याला भेटायला येतात. त्याची ही लोकप्रियता पाहून राजा त्याला फाशी देण्याचा निर्णयात बदल करतो व त्याला राजा करतो. हे सगळे अद्भूत, कल्पनात्मक वाटते. अशा या स्वप्नाळू वृत्तीचे वेड बालमनाला असते. म्हणून कल्पनाप्रियता हे या कादंबरीचे गुणविशेष सांगता येईल.

निरपेक्ष प्रेमभाव हे या कादंबरीचे वैशिष्ट्य आहे. फुलवा गावातील आणि या कादंबरीतील नायक गजा यांचे रक्ताचे नाते नसतेच. तरीही गजाचा गोंडसपणा, राजबिडपणा, चुणचुणीतपणा, देखणेपणा पाहून फुलवा गावचे लोक गजावर निरपेक्ष भावनेने प्रेम करतात. एवढेच नाही तर राजाने त्याला फाशी दिल्यावर गावातील सर्व लोक त्याला भेटायला येतात. आणि त्याच्या ह्या लोकप्रियतेमुळे आणि लोकांच्या निरपेक्ष प्रेमांमुळे राजा त्याला फाशीची शिक्षा न देताच सोडून देतो. फुलवा गावातील सर्व जनता जशी निरपेक्ष प्रेम करते तसाच गजाही त्या गावातील लोकांवर निरपेक्ष प्रेम करतो. कुणाला आई, कुणाला ताई, जुजाला मावशी म्हणून हाक मारतो, वडील माणसांची कामे करतो, म्हाताऱ्या माणसाची सेवासुश्रुषा करतो, सलमाच्या आईचीही तो सेवासुश्रुषा करतो अशा प्रकारे निरपेक्ष प्रेमभाव हे या बालकादंबरीचे वैशिष्ट्य आहे ते या कादंबरीत आलेले आहे.

अनुकरणप्रियता हे या बालकादंबरीचे गुणवैशिष्ट्य आहे. लहान बालके आपल्यापेक्षा मोठ्या असलेल्या माणसाचे नव्हे तर आपल्या सवंगड्याचेही अनुकरण करतात. गजाला सलमा लिहायला-वाचायला शिकविते. तिचे अनुकरण करूनच गजा लिहायला वाचायला शिकवितो. तर गजाचे अनुकरण करून त्यांचे सर्व सवंगडी मित्र त्याच्यासारखेच लिहायला वाचायला शिकतात. बालमनाचे जुजधर्म हे अनुकरणप्रियता असते. तेच गुणधर्माचे चित्रण बालकादंबरीत लेखकाने केले आहे. म्हणून अनुकरणप्रियता हे या बालकादंबरीचे वैशिष्ट्य आहे.

संघर्ष हा मानवी जीवनाचा आत्मा आहे. संघर्षाशिवाय मानवी जीवन असू शकत नाही. तसेच संघर्षप्रियता हे बालमनाचा गुणधर्म आहे. हा गुणधर्म गजाच्या ठिकाणी पहावयास मिळतो. गजाचे आई-वडील वारलेले आहेत तरीही जीवनाशी संघर्ष करीत धनुशेठच्या घरी तो काम करतो. राजा चतकोर भाकरीसाठी कसे कामगाराला गुलाम करतो याची जाणीव तो आपल्या गुरेराजी

सवंगड्यांना करून देतो. राजाच्या विरुद्ध कटकारस्थान केल्यामुळे राजा त्याला फाशीची शिक्षा देण्याचे ठरवितो. तरीही तो फाशीची शिक्षा उपभोगण्यासाठी मागे सरत नाही. उलट फाशी देण्याअगोदर मला काहीतरी जनतेला बोलण्याची इच्छा आहे ती इच्छा राजाने पूर्ण करावी असे गजा म्हणतो. गजाच्या जीवनात जज्ञण्यासाठीचा आलेला संघर्ष अतिशय सहजसोप्या पद्धतीने कादंबरीकाराने गडद स्वरूपात चित्रित केलेला आहे. 'शिकला गजा झाला राजा' या कादंबरीची भाषाशैली साधीसोपी आहे. बालमनाचे मनोरंजन जज्ञारी ही कादंबरी असल्यामुळे बालकांना समजेल, उमजेल, कळेल, रुचेल आणि पचेल, आवडेल अशी भाषाशैली या कादंबरीत आलेले आहे. छोटे छोटे पैजणासारखी वाक्यरचना हे या कादंबरीचे विशेष आहे.

या कादंबरीचे आणखी एक वैशिष्ट्य म्हणजे वेगवेगळ्या रसाचे परिपोष या कादंबरीत साधलेले आहे. या कादंबरीचा नायक सुंदर आहे, गोरगोमटा, गोलगोबरे गाल, भुरे सोनेरी केश, टपोरे डोळे, राजबिंडा, कुजीही पाहिला तर सहज त्याच्या नजरेत भरणारा आहे. तर सलमा ही सुंदर आहे. ती गुलाबी झगा घातल्यामुळे तिच्या सौंदर्यात आणखी भर पडली आहे. व्यक्तिचे वर्णनकौशल्य आणि त्यामुळे निर्माण झालेला शृंजाररस आस्वादाकांच्या हृदयाचा ठाव घेतो. या कादंबरीत वीररस आलेला आहे. वयाने छोटा असला तरी गजाच्या अंगी प्रचंड आत्मविश्वास आहे. जंगलात स्वतः जनावरे राखून मोहाळ मारून सलमाच्या मित्र-मैत्रिजीला देतो. सर्व बालके अस्वलावर बसतात. राजा कसा प्रजेला छळतो, अन्याय कसा करतो हे अतिशय परखडपणे गजा लोकांना सांगतो. राजाने फाशी जाहिर केल्यावर तो तयार होतो पण धाडसाने फाशी देण्याअगोदर मला काहीतरी लोकांना सांगायचं आहे हेही म्हणणे व्यक्त करतो. यावरून त्याचे धाडस निर्भीडपणा व परखडपणा लक्षात येतो. त्याची ही वीरवृत्तीचे दर्शन या कादंबरीत घडते. ज्ञाचे आईवडील लहानपणीच वारले. तो अनाथ, पोरका आहे. आई-वडिलांनी काढलेल्या कर्जात तो गुलामी स्वीकारतो. चतकोर भाकरीसाठी गुलाम होतो. काम करत नसला की गजाच्या पाठीवर गणूसेठच्या चाबकाचे फटके बसतात ही त्याची अवस्था पाहून त्याच्याबद्दल दया यायला लागते. म्हणजेच या कादंबरीत करुण रसाची निर्मिती झाली आहे. समाजातील भांडवलदार कामगारांचे जसे शोषण करतात, आहे रे आणि नाही रे च्या वर्गातील चाललेला संघर्ष या कादंबरीत अतिशय सूचकपणे लेखकाने रेखाटला आहे. गजा जेव्हा जनतेवर राजा कशा प्रकारचा अन्याय करतो हे वर्तमानपत्रातून सांगतो आणि त्याची मुलाखत प्रकाशित होते. राजाचा उल्लेख करताना तो म्हणतो,

‘राजा राजा
नुसता बाजा
लोजांना पिळून
मारतो मजा’

राजाच्या शोषणाचे वास्तवदर्शन गजा समाजाला सांगतो. तेव्हा राजाला त्याचा राग येतो आणि त्याला शिक्षा देतो. हे त्याचे वाजजे म्हणजे रौद्र स्वरूपाचे आहे. जेव्हा धनूसेठला म्हणतो, मी तुमचा गुलाम नाही. तुम्ही माझे मालक नाही. उलट माझ्या कष्टाची कमाई तुमच्याकडे आहे. तेव्हा तुमची कामे तुम्ही करा. मी स्वतंत्र आहे. तेव्हा गजाच्या या बोलण्याने धनूसेठ चवताळून म्हणतो, गाढवा, इथून चालता हो. यावेळचे धनूसेठने धारण केलेले रौद्र रूपाचे दर्शन लेखकांनी जीवंतपणे घडविले आहे. याठिकाणी रौद्र रसाची निर्मिती झाली आहे. वेगवेगळ्या रसांच्या मिश्रणामुळे ही कादंबरी लक्षणीय स्वरूपाची ठरली आहे. स्वतःबद्दलचा आत्मविश्वास आणि स्वतःला आलेले आत्मभान त्यातून गजाच्या ठिकाणी निर्माण झालेली बंडखोर वृत्ती चित्रित होते. या कादंबरीमध्ये रसाच्या परिपोषाबरोबरच प्रतिक प्रतिमांनी नटलेली ही कादंबरी आहे. कादंबरीची नायिका सलमा जुलाबी झगा अंगावर परिधान केलेली आहे.

संदर्भ ग्रंथ

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33.

संशोधन पद्धती – व्यष्टी अध्ययन (Case Study)

श्री. गजानन पी. खिस्ते

माहिती शास्त्रज्ञ

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सार

एखाद्या सामाजिक घटकांचा सर्वसमावेशक असा अभ्यास म्हणजे व्यष्टी अध्ययन होय. एखाद्या व्यक्तीचा, सारखेपणा अभ्यास करू शकतो. त्या घटकाचा सखोल अभ्यास केला जातो. या बाबतीत व्यष्टी अभ्यास ऐतिहासिक संशोधनपद्धतीकडे काही प्रमाणात झुकते. पण त्याच बरोबर व्यष्टीच्या वर्तमानकाळाशी म्हणजेच वर्णनात्मक पद्धतीशी अधिक जवळचे नाते आहे. प्रस्तुत लेखात वर्णनात्मक संशोधन पद्धती मध्ये व्यष्टी अध्ययन पद्धती चा वापर करताना या व्यष्टी अध्ययन पद्धतीबाबत थोडक्यात माहिती स्पष्ट करण्यात आली आहे.

कळ शब्द – व्यष्टी अध्ययन पद्धत, व्याख्या, प्रक्रिया, गृहितके

प्रस्तावणा

व्यष्टी अध्ययन ही एक संशोधनाची प्रसिद्ध पद्धत आहे. या पद्धतीचा प्रथम वापर इ.स. १८८२ मध्ये फेडरीक प्लॅन यांनी घरगुती अंदाजपत्रकाचा अभ्यास करण्यासाठी केला होता. त्यानंतर हर्बर्ट स्पेन्सर यांनी या पद्धतीचा वापर मानववंशशास्त्राचा (Ethnographic) अभ्यास करण्यासाठी केला होता. त्यानंतर ही पद्धत शास्त्रीय पद्धत म्हणून वापरता आली.

व्यष्टी अध्ययन पद्धत

इंग्रजीतील Case या शब्दासाठी 'व्यष्टी' हा शब्द वापरला जातो. रॉबर्ट यिन यांच्या मतानुसार एखादी संस्था, संस्थेतील विभाग व व्यक्ती ही संशोधनासाठी व्यष्टी असू शकते. व्यष्टी अध्ययनातील व्यष्टीचे तिच्या सद्यस्थितीत अध्ययन केले जाते. म्हणजेच संबंधित व्यष्टी जेथे आहे, जशी आहे त्या स्थितीत त्या व्यष्टीचा अभ्यास केला जातो. व्यष्टीचा तिच्या वास्तव स्थितीमध्ये अभ्यास केला जातो. उदाहरणार्थ विशिष्ट सार्वजनिक ग्रंथालयाचे व्यष्टी अध्ययन करते वेळेस संबंधित सार्वजनिक वाचनालयाचे वाचक, ग्रंथ विक्रेते, शासन, लेखक, सामाजिक रूढी, परंपरा इत्यादी वास्तव बाबींचा विचार केला जाईल.

व्याख्या

पी व्ही यंग यांच्या मते “ व्यष्टी अध्ययन म्हणजे सामाजिक गट जसे की व्यक्तीचा समुह, कुटुंब, संस्था, सांस्कृतिक जमाव किंवा एखादी विशिष्ट जमात यांच्या जीवनांचा चिमित्सक व संपूर्ण अभ्यास होय.”

शिवपाल यंग यांच्या मते 'व्यष्टी अध्ययनपद्धत म्हणजे ज्या पद्धतीमध्ये संशोधक स्वतःचे कौशल्य व पद्धतीचा वापर करून व्यक्तीगत पातळीवर सर्वसमावेशक अभ्यास करणे होय'.

लिडी आणि ओर्मरॉड यांच्या मतानुसार व्यष्टी अध्ययन हे गुणात्मक संशोधन आहे. व व्यष्टी अध्ययनामध्ये संस्था, व्यक्ती, उपक्रम वा घटनांबाबत सखोल माहिती संकलित करून त्या माहितीचे विश्लेषण केलें जाते.

फिडेल यांच्या मतानुसार विशिष्ट विषयाचा/संकल्पनांचा/ घटनांचा, त्या जशा घडत आहेत किंवा घडलेल्या आहेत तसा, त्यांचा अभ्यास करणे म्हणजे व्यष्टी अध्ययन.

व्यष्टी अध्ययन पद्धतीची वैशिष्ट्ये

१. विशिष्ट गटाचा सर्वसमावेशक अभ्यास—या पद्धतीमध्ये संशोधनासाठी निवडलेल्या सामाजिक गटाच्या विषयांचा व्यापक अभ्यास केला जातो. या पद्धतीमध्ये संशोधन विषयांच्या सर्व बाजूना समान महत्व दिले जाते. की, संख्यात्मक, गुणात्मक

२. गुणात्मक संशोधन पद्धती – व्यष्टी अध्ययनादरम्यान संशोधन निरीक्षण, मुलाखत, विविध प्रकारचे प्रलेख इत्यादी मार्गांनी संशोधन समस्येबाबत गुणात्मक माहिती संकलित करतो व त्या माहितीचे गुणात्मक तंत्रांच्या साहाय्याने विश्लेषण करतो, म्हणून या संशोधन पद्धतीला 'गुणात्मक संशोधन पद्धती' असे म्हणतात.

३. विशिष्ट क्षेत्राशी संपर्क साधने—या पद्धतीमध्ये विषयांचा अभ्यास करण्यासाठी संशोधक विशिष्ट क्षेत्राचा अभ्यास विस्तृत प्रमाणात करत असतो.
४. क्लिष्ट समस्या समजून घेण्यासाठी उपयुक्त — व्यष्टी अध्ययनामध्ये एकाच घटकाचा अभ्यास केला जातो. शिवाय हा अभ्यास सखोल असतो त्यामुळे व्यष्टी व्यस्थित समजून घेणे शक्य होते. क्लिष्ट समस्या समजून घेण्यासाठी व्यष्टी अध्ययकाकडे साधनेही असतात आणि वेळही असतो.
५. विषयांच्या अभ्यासासाठी वेळ लागतो— या पद्धतीमध्ये विशिष्ट गटाचा व्यक्तीगत, कौटुंबिक, सामाजिक बाजूचा विस्तृत अभ्यास केला जातो. त्यामुळे या पद्धतीमध्ये विषयांच्या अभ्यासासाठी जास्त वेळ लागतो.
६. एकापेक्षा अधिक माहिती संकलन साधनांचा वापर— माहिती संकलनासाठी विविध साधनांचा वापर हे व्यष्टी अध्ययनाचे आणखी एक वैशिष्ट्य आहे.

व्यष्टी अध्ययन पद्धतीची प्रक्रिया

- संशोधकाने विषयांची व्याप्ती एक व्यक्ती किंवा अनेक व्यक्तींच्या समुहाची आहे हे ओळखणे.
- संशोधकाने विषयासंबंधी सर्व प्रकारच्या माहितीचा संग्रह करावा.
- संशोधकाने व्यक्तीगत माहितीस्रोत जसे की, पत्रे डायन्या, चरित्र, नोंदी इत्यादीची सत्यता पडताळून त्यावरून आवश्यक असल्यास गृहितके मांडावीत.
- संशोधकाने मुलाखत, वेळापत्रक इत्यादी साधनांचा वापर करून माहितीचा संग्रह व स्पष्टीकरण करावे.
- संशोधकाने संख्यात्मक माहितीपेक्षा गुणवत्तापूर्ण माहितीला जास्त महत्व देऊन अशा माहितीचा संग्रह करावा.
- विषया संबंधीच्या माहितीच्या प्रत्येक नोंदीच्या बाबींचा समावेश असावा जसे की,
अ. माहिती मिळाली त्यावेळचा दिनांक
ब. ज्या व्यक्तीकडून माहिती मिळाली त्यांचे नाव
क. जशी माहिती मिळाली त्याचे विवरण
ड. ज्या अटीवर माहिती मिळाली त्यांचे संक्षिप्त वर्णन
इ. माहितीचा संग्रह करण्यासाठी वापरलेली तंत्रे व पद्धतीचा सांराश
- माहितीचा चिकित्सक व स्पष्टीकरणात्मक अभ्यास करण्यासाठी विविध कौशल्ये व तंत्रे यांचा वापर करावा.
- माहितीचे स्पष्टीकरण हे शास्त्रीय व सुलभ असावे.
- संशोधनाची अखेरची पायरी म्हणजे संशोधन अहवाल होय. या अहवालामध्ये संशोधनाची माहिती लेखी स्वरूपात दिलेली असते. संशोधनाची माहिती व निष्कर्ष सुलभ असावेत जेणेकरून वाचकांना/ इतर संशोधकांना संशोधनाची माहिती व गुणवत्ता त्वरीत समजेल

माहिती संकलनाचे स्रोत

व्यष्टी अध्ययनपद्धतीमध्ये माहिती संकलीत करण्यासाठी खालील स्रोताचा प्रामुख्याने वापर केला जातो.

१. व्यक्तीगत कागदपत्रे

अनेक व्यक्ती व्यक्तीगत / वैयक्तिक माहितीची नोंद ठेवण्यासाठी प्रलेख, पत्रे, आत्मचारित्रे, आठवणी, ध्वनीफित, इत्यादींचा वापर करतात अशा प्रकारची कागदपत्रे व्यष्टी अध्ययनपद्धतीमध्ये माहिती संकलनासाठी अत्यंत उपयुक्त असतात. त्याचबरोबर व्यक्तीने अनुभवलेल्या घटना, इतर व्यक्तीसोबतचा संबंध या बाबीही माहिती संकलनासाठी उपयोगी असतात.

२. जीवनांचा इतिहास

या पद्धतीमध्ये व्यक्तीच्या जीवनांचा इतिहास हा महत्वाचा माहितीचा स्रोत आहे. व्यक्तीच्या जीवनाचा इतिहास मुलाखत, आत्मचारित्रे इत्यादी साधनांद्वारे मिळविता येतो.

३. इतर स्रोत

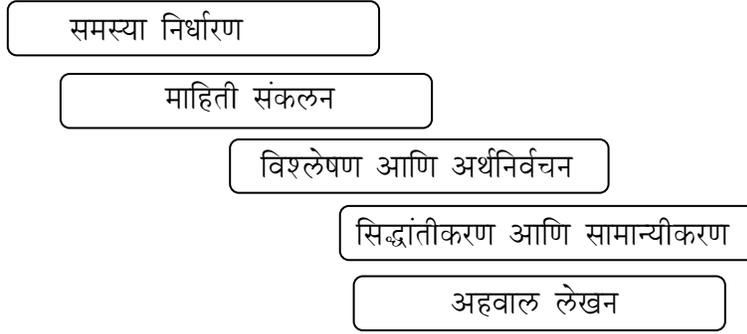
वरील स्रोता व्यक्तीरिक्त इतर स्रोतामध्ये ही अप्रत्यक्षरित्या माहिती मिळते जसे की, ग्रंथ, नियतकालिके, सरकारी कागदापत्रे, विषयासंबंधी वाचनसाहित्य, विशिष्ट विषयावरील संशोधन, इतर कागदपत्रे जे समाजासाठी वारंवार प्रकाशित होत असतात.

व्यष्टी अध्ययनाचे प्रकार

विविध तज्ञांनी व्यष्टी अध्ययनाचे अनेक प्रकार सांगितले आहेत. जसे बर्नस् यांनी व्यष्टी अध्ययनाचे खालील सहा प्रकार सांगितलेले आहेत.

१. ऐतिहासिक व्यष्टी अध्ययन
२. निरीक्षणात्मक व्यष्टी अध्ययन
३. मौखिक इतिहास व्यष्टी अध्ययन
४. प्रासंगिक व्यष्टी अध्ययन
५. उपयोगात्मक व्यष्टी अध्ययन
६. बहुपायन्यात्मक व्यष्टी अध्ययन

व्यष्टी अध्ययनातील पायऱ्या –



व्यष्टी अध्ययन पद्धतीचे फायदे –

१. या पद्धतीमुळे आपणास विशिष्ट विषयांची सखोल माहिती समजते. तसेच या पद्धतीमध्ये संशोधन विषयांची माहिती प्रत्यक्ष मिळविली जाते.
२. ही पद्धत संशोधकाला सामाजिक गटाचा नैसर्गिक इतिहास, त्यांचा इतर सामाजिक घटकांशी असलेला संबंध, इत्सादी माहिती मिळविण्यावर विशेष भर देते.
३. व्यष्टी अध्ययनपद्धत संशोधकाचा अनुभव, संशोधन क्षमता, कौशल्य वाढवते.
४. या पद्धतीमध्ये माहिती संकलना सोबतच त्यावर आधारित गृहितके मांडली जातात. त्यामुळे माहितीच्या सत्यतेसंबंधी पडताळणी करण्यासाठी गृहितके उपयोगी पडतात.
५. ही पद्धत संकलित केलेल्या माहितीचे किंवा संशोधित माहितीचे व्यक्तीगत जीवनातील महत्व शोधण्यास मदत करते.
६. या पद्धतीमध्ये विषयांचा सर्वांगीण अभ्यास केला जातो. त्यामुळे स्वाभाविक ज्ञानाचे परिक्षेत्र वाढते.
७. व्यष्टी अध्ययन पद्धतीमधील तंत्रे समस्या सोडविण्यासाठी व व्यवस्थापनाच्या उद्देशासाठी आवश्यक आहेत.
८. व्यष्टी अध्ययन पद्धत अत्यंत लवचिक आहे. त्यामुळे माहिती संग्रह करण्याच्या सर्व तंत्रे, साधनांचा वापर केला जातो.

व्यष्टी अध्ययन पद्धतीच्या मर्यादा

१. संशोधकावर या पद्धतीमध्ये व्यवस्थित नियंत्रण ठेवता येत नाही. तसेच संशोधकाने मिळवलेल्या माहितीची सत्यता पडताळता येत नाही. त्यामुळे संशोधनाचे निष्कर्ष हे संपूर्णपणे अचूक असू शकत नाहीत.
२. या पद्धतीमध्ये असत्य माहितीला भरपूर वाव आहे. जसे की, खोटे संदर्भ देणे, चुकीचा विषय निवडणे, चुकीचे निरीक्षण करणे.
३. ही पद्धत मर्यादित विषयाशी संबंधित वापरली असेल तर ही पद्धत फारच खर्चिक व वेळखाऊ आहे.
४. व्यष्टी अध्ययन पद्धतीमध्ये काही वेळेस संशोधन आराखड्याची तत्वे बाजूला राहतात कारण संशोधक व सामाजिक गट किंवा इतर व्यक्तींचा परस्पराशी संबंध येऊन निष्पत्ती पणाची भावना नष्ट होते व चुकीची माहिती गोळा केल्या जाते.
५. व्यष्टी अध्ययन पद्धत विषयांची वैश्विक, सामान्य बाजूची माहिती पुरवित नाही.

६. व्यष्टी अध्ययन पद्धतीमध्ये विषयांच्या प्रत्येक गटाचा संपूर्ण बाजूनी अभ्यास केला जातो. आणि त्यामुळे संशोधकाला आपणास विषयांच्या प्रत्येक गटाची सर्व माहिती आहे. असा आभास होतो. परंतु वस्तुस्थितीमध्ये विषयांच्या प्रत्येक गटांच्या अनेक बाजूचा भाग संशोधकाच्या नजरेत आलेला नसतो.

व्यष्टी अध्ययन पद्धतीची गृहितके

१. व्यष्टी अध्ययन पद्धत हा अविभाज्य संपूर्ण गट असून यामध्ये खंडाखंडाने किंवा अंशाने अभ्यास होत नाही.
२. व्यष्टी अध्ययन मधील विविध गटामध्ये स्पष्टपणे भिन्नता आहे तरी पण विविध गटामध्ये मूलभूत एकत्रीतपणा आहे.
३. मानवी वर्तवणूकीचा सहानभूतीपूर्वक अभ्यास फक्त व्यष्टी अध्ययनपद्धतीद्वारेच करणे शक्य आहे.
४. या पद्धतीमध्ये विषयांचा मागील इतिहास माहित नसल्यास केलेले संशोधन अपूर्ण राहते व निर्माण केलेले निष्कर्ष असत्य असतात.
५. व्यष्टी अध्ययनपद्धत पूर्णपणे शास्त्रीय पायाभूत पद्धत नाही तर या पद्धतीची फक्त पहिली पायरी शास्त्रीय आहे.
६. या पद्धतीमध्ये निवडलेला गट हा समाजाचे प्रतिनिधित्व करतो. या पद्धतीमध्ये निवडलेल्या गटाच्या प्रतिक्रिया व कार्य याद्वारे पूर्ण समाजाचे प्रतिबिंब चित्रित करण्याचा प्रयत्न केला जातो.
७. या पद्धतीमध्ये एका विशिष्ट गटाच्या अभ्यासावरून विश्वातील इतर समान गटाच्या बदल चर्चा व वर्तमानातील वाटचाल यावर विचार करता येतो.
८. सामाजिक घटक स्वाभाविक जास्त गुंतगुंतीचे/बिकट असतात आणि अनेक गटाचा सखोल अभ्यास करणे कठीण कार्य आहे. त्यामुळे संशोधकाने व्यष्टी अध्ययनपद्धतीचा वापर करून एका गटाचा संपूर्णपणे सखोल अभ्यास करावा.

व्यष्टी अध्ययनपद्धतीची उदाहरणे

ग्रंथालय व माहितीशास्त्रामध्ये आणि इतर क्षेत्रामध्ये ही व्यष्टी अध्ययनपद्धतीचा विविध ठिकाणी वापर केला जातो.

उदा— १. एखाद्या राज्यातील विद्यापीठ ग्रंथालयांचा अभ्यास.

२. विशिष्ट विभागातील ग्रंथालयांचा विकास व वाटचाल.

सावधगिरी/काळजी

गॉर्डन ऑलपोर्ट यांनी व्यष्टी अध्ययनपद्धती वापरताना खालील प्रकरची काळजी घेण्यास सांगितले आहे.

१. या पद्धतीमध्ये संशोकाला माहिती मिळाविण्यासाठी जास्त वेळ लागतो. त्यामुळे संशोधकाने माहिती मिळवितांना संयम ठेवला पाहिजे.
२. जीवनाचा इतिहास हा संपूर्ण व ज्ञानी व्यक्तीने लिहिलेला असावा.
३. माहिती निरीक्षण, ऐतिहासिक, सांख्याकिय तंत्राद्वारे पुराव्यानिशी संग्रहित करावी.
४. माहितीच्या सत्यतेची अचूकपणे पडताळणी करावी
५. माहिती मिळवितांना सर्व साधनांचा कौशल्याने वापर करावा.
६. व्यष्टी अध्ययन पद्धतीचे निष्कर्ष सुलभ रितीने स्पष्ट करावेत.

सारांश —

वरील व्यष्टी अध्ययनसंदर्भात दिलेली माहिती जसे व्यष्टी अध्ययनपद्धतीच्या व्याख्या, वैशिष्ट्ये, प्रक्रिया, माहितीचे स्रोत, फायदे, मर्यादा, गृहितके, उदाहरणे, इत्यादी माहितीवरून आपणास असे दिसून येते की, व्यष्टी अध्ययनपद्धत ही संशोधन कार्यामध्ये महत्वपूर्ण भूमिका पार पाडते.

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34.

तुलनात्मक साहित्य अभ्यासाची परंपरा आणि प्रयोजने

प्रा. डॉ. निलेश एकनाथराव लोंढे

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इंग्रजीमधील 'compare' या शब्दासाठी मराठीमध्ये 'तुलना' हा शब्द वापरला जातो. 'compare' शब्दाचा अर्थ १) 'Assess the similarity between' आणि २) 'Be similar to' असा होतो. इंग्रजीमधील या अर्थाच्या साहाय्याने वा. गो. आपटे यांनी 'मराठी शब्दरत्नाकर' या शब्दकोशामध्ये 'तुलना' शब्दाचा अर्थ १) सादृश्य, २) अर्थ बरोबरी, असा दिला आहे. या अर्थामध्ये साम्य, सादृश्य, सारखेपणा याला महत्त्व देण्यात आले आहे. येथे 'भेद' हा अर्थ दिलेला नाही, त्यामुळे ही अर्थमर्यादा दूर करण्याचा प्रयत्न इंग्रजी, मराठी शब्दकोशामध्ये एस. व्ही. सोहनी यांनी केला आहे. त्यांच्या मते, 'compare' या शब्दाचा अर्थ 'Examine in order to find out similarity or difference' असा आहे. डॉ. र. बा. मंचरकर यांच्या मते, "मोजणे, जोखणे, तोलणे, बरोबरीचे मानजे, साम्य-भेद यांची पडताळणी करणे म्हणजे तुलना होय." श्री कृ. पा. कुळकर्णी यांनी मराठी व्युत्पत्ती कोशामध्ये, "तुलना = तुळ (णे) सक्रि. वजन करणे, मोजणे, बरोबर मानणे (सं. तुल उन्माने : सि. तुलु : पं. तोरो (वजन) तुलाई : पं. हिं. तुलना : अक्कामासा, तुळणा, तुळणी, बरोबरी, सारखेपणा ; तुळव (णे) वजन करणे.)" असा अर्थ दिला आहे.

अशाप्रकारे 'तुलना' या शब्दाच्या अर्थामध्ये साम्य आणि भेद या दोन अर्थघटकांचा समावेश केला जातो, परंतु तुलनात्मक अभ्यासपद्धतीमधील तुलना ही संकल्पना केवळ साम्य व भेद यांचा शोध घेण्यापुरती मर्यादित नाही. तुलनात्मक साहित्य अभ्यासाचे स्वरूप व्यापक आहे.

इंग्रजीमधील कवी मॅथ्यू ऑर्नल्ड यांनी इ. स. १८४८ मध्ये आपल्या एका पत्रात सर्वप्रथम 'comparative literature' या शब्दाचा वापर केला. हा शब्द त्यापूर्वी इ. स. १५९८ मध्ये फ्रांसिस मेयर्स यांनी आपल्या 'ए कॅम्पेरेटीव डिस्कॉर्स ऑफ इंग्लिश पोयटस विथ द ग्रीक, लॅटीन अँड इटालियन पोयट्स' या पुस्तकात वापरल्याचे मानले जाते, परंतु तुलनेच्या आधारे स्वतंत्र अभ्यासपद्धती हे स्वरूप देण्याचे कार्य इ. स. १८८६ मध्ये एच. एच. पॉसवेट यांनी आपल्या 'comparative literature' या पुस्तकाच्याद्वारे केले. त्यांनी इ. स. १९०१ मध्ये 'कॅन्टेपोररी रिव्यू' १२९ च्या अंकात 'द सायन्स ऑफ कॅम्पेरेटीव लिटरेचर' या नावाचा एक शोधनिबंध लिहिला.

इंग्लंडमध्ये 'literature' या शब्दाचा अर्थ 'सृजनात्मक लेखन' असा होता, त्यामुळे 'comparative literature' या शब्दाला बराच विरोध झाला. यामागील कारण सांगताना इंड्रनाथ चौधरी म्हणतात, "परंतु प्रारंभ में ही 'comparative literature' के शाब्दिक अर्थ को लेकर विवाद रहा क्योंकि साहित्य यदी कहानीकार, कवी आदि की सृजनशील कलात्मक अभिव्यक्ती है तो वह किसी तरह भी तुलनात्मक नहीं हो सकता। हमने आज तक ऐसा कोई कवी नहीं देखा जो तुलनात्मक कविता, कहानी या उपन्यास लिखता हो। साहित्य जी प्रत्येक कृती अपने आपमें पूर्ण होती है और साहित्य सृष्टी में कही दूसरे साहित्य के साथ तुलना की जरूरत नहीं होती।"

इंग्लंडमध्ये घेण्यात आलेल्या वरील आक्षेपाला रेने वेलेक यांने उत्तर देण्याचा प्रयत्न केला. त्यामध्ये त्याने सर्वप्रथम 'comparative literature' या शब्दाचा अर्थ स्पष्ट करण्याचा प्रयत्न केला. त्यांच्या मते, इंग्रजी भाषेचा ऐतिहासिक भाषाविज्ञानाच्या आधारे अभ्यास केला तर literature या शब्दाचा अर्थ वेळोवेळी बदलत आलेला आहे. हा शब्द पूर्वी 'ज्ञान किंवा साहित्याचा अभ्यास' या प्रकारचा अर्थ व्यक्त करत होता. नंतरच्या काळात अर्थपरिवर्तन झाल्यामुळे त्याचा अर्थ 'कोणत्याही भाषेत, कोणत्याही जळात आणि देशात लिहिलेल्या रचनांचा समूह' असा झाला. त्यानंतर परत झालेल्या अर्थपरिवर्तनामुळे १९ व्या शतकातील याचा अर्थ, 'कल्पनात्मक रचना ज्या सुरुवातीच्या काळात मौखिक होत्या, परंतु आज ज्या प्रकाशित केल्या जातात' असा बनला आहे. त्यांच्या मते 'comparative literature' यामधील 'literature' या पदाचा अर्थ 'ज्ञान किंवा साहित्य यांचा अभ्यास' अशा स्वरूपाचा आहे. जर आपण १९ व्या शतकातील अर्थ गृहीत धरला तर ही संकल्पना आपण समजून घेऊ शकणार नाही.' यानंतर इंग्लंडमध्ये 'comparative literature' ही संकल्पना स्वीकारण्यात आली.

इंग्लंडप्रमाणे जर्मनी व फ्रांसमध्ये अशी अडचण आली नाही, कारण फ्रेंच भाषेमध्ये लिटरेचर (literature) शब्दाचा अर्थ 'साहित्याचा अभ्यास' असा होत होता, त्यामुळे जेव्हा तुलनात्मक साहित्य विकसित होऊ लागले तेव्हा त्यांनी 'literature compare' हा

शब्द वापरला. तर जर्मन भाषेमध्ये यासाठी 'vergleichenden literaturwissenschaft' हा शब्द वापरला. फ्लेचर यांच्या मते या शब्दाचा अर्थ 'साहित्याचे तुलनात्मक विज्ञान' असा होतो.

आज पाश्चात्य देशांमध्ये 'comparative literature' यालाच 'सांस्कृतिक अध्ययन' असेही म्हटले जाते. ही ज्ञानशाखा विकसित होत असताना वेगवेगळ्या अभ्यासकांनी आपल्या भूमिका मांडल्या तसेच आपापल्या गरजेप्रमाणे या पद्धतीचा वापर केला. त्यातून तुलनात्मक अभ्यासाच्या वेगवेगळ्या पैलूंकडे लक्ष वेधून घेणारे प्रवाह विकसित झाले. त्यातून अभ्यासकांच्या परंपरा विकसित झाल्या, यांनाच पठडी म्हटले जाते. तुलनात्मक साहित्य अभ्यासामध्ये फ्रेंच, जर्मन परंपरा, रशियन परंपरा व अमेरिकन परंपरा यांना महत्त्वपूर्ण मानले जाते.

१ फ्रेंच जर्मन परंपरा :

तुलनात्मक साहित्य अभ्यासाचा वापर वाङ्मयीन इतिहास शोधण्यासाठी व त्याला प्रभावित करणाऱ्या घटकांना विश्लेषित करण्यासाठी करायला हवा, अशी विचारधारा या परंपरेतील अभ्यासकांनी मांडली. फ्रेंच, जर्मन परंपरेमध्ये गुड्यारद, बायरन, पुशकिन, गटे, कार्लाइल, स्कॉट इत्यादी अभ्यासकांचा समावेश होतो. त्यांनी वेगवेगळ्या भाषांतील साहित्य, लेखक, त्यांच्या प्रेरणा, त्यांचे चरित्र यांच्यातील तुलनेला महत्त्व दिले. त्यांच्या मते, "तुलनात्मक साहित्य विभिन्न भाषाओ में लिखित साहित्य के लेखको, जिवनियो, प्रेरणाओ, तथा कृतियो के तथ्यानुपूरक संपर्को की छानबिन है।" त्यामुळे ते तुलनात्मक साहित्य अभ्यास पद्धतीला साहित्येतिहासाची एक शाखा मानतात व त्यापुरतेच मर्यादित ठेवतात, परंतु या परंपरेतील आधुनिक अभ्यासक पीशवाज (Pichois), रुसो, इस्तीबल (Estiembale), जॉन (Jenu) यांनी वरील भूमिकेच्या मर्यादा समजून घेत तुलनात्मक साहित्य अभ्यासाच्या इतर बाजूंना व या अभ्यासाच्या व्यापकतेला मान्यता दिली आहे.

२ रशियन परंपरा :

रशियन अभ्यासकांनी तुलनात्मक साहित्य अभ्यासाचा वापर साहित्य अभ्यासासाठी केला. त्यांचा साहित्याकडे पाहण्याचा दृष्टिकोन सामाजिक घटकांशी निगडित असल्यामुळे समाज व साहित्य यांच्यातील संबंधांना ते महत्त्व देतात. रशियन अभ्यासक इ. जुरमुन्स्की यांच्या मते, "पूर्व निर्धारित नियमों के अनुसार कला एवं साहित्य का विकास होता है और मानव जगत के सामाजिक तथा ऐतिहासिक विकास के यह समांतर होता है। अतएव समाज साहित्य का आवश्यक अधःस्तर है और साहित्य संयोग से उसकी अधिरचना है।"

वरील व्याख्येमध्ये साहित्याच्या आधारे समाजाशी संबंधित घटकांचा इतिहास, इतर समाजांशी आलेला संपर्क आणि सामाजिक परिवर्तने यांचा अभ्यास करण्यासाठी साहित्याचा तुलनात्मक अभ्यास करण्याला महत्त्व देण्यात आलेले दिसते.

३ अमेरिकन परंपरा :

अमेरिकन परंपरेमध्ये रेने वेलेक, हैन्नी लेविन, डेविड मेलोन इत्यादी अभ्यासकांचा समावेश होतो. हे अभ्यासक फ्रेंच अभ्यासकांप्रमाणेच साहित्येतिहास समजून घेण्यासाठी तसेच रशियन अभ्यासकांप्रमाणे साहित्याचा वेगवेगळ्या सामाजिक क्षेत्रांशी असणारा संबंध शोधण्यासाठी तुलनात्मक साहित्य अभ्यासाचा वापर करतात. याशिवाय त्यांचे वेगळेपण म्हणजे साहित्याची समीक्षा करण्यासाठी ते या पद्धतीला महत्त्वपूर्ण मानतात.

रेमॉक यांच्या मते, "तुलनात्मक साहित्य एक स्वतंत्र विषय है, जिससे विभिन्न भाषाओ में रचित साहित्यों की एक संपूर्ण इकाई के रूप में व्यापक पहचानकी और अधिक संभावना बनती है। यह काम केवल विभिन्न भाषाओ में रचित साहित्योंकी तुलना से ही नहीं वरन् मानविय ज्ञान तथा प्रतितियों विशेष रूप से कलात्मक तथा वैचारिक जेतों के साथ तुलना से ही संभव हो सकता है। तात्पर्य है की तुलनात्मक साहित्य के अध्ययन में क्षेत्रियता अथवा भौगोलिकता (Geogrophically) तथा वैचारिक जातिगतता (Generically) जे आश्रय से साहित्य के विश्लेषण का प्रसार होता है।"

वरील व्याख्येमध्ये रेमॉक यांनी तुलनात्मक साहित्य अभ्यासात सामाजिक परिवेश (Milieu) चा अभ्यास करण्याला असणारे महत्त्व सांगितले आहे. तुलनात्मक साहित्य अभ्यासाचे साहित्य समजून घेणे व त्याचे विश्लेषण करणे हे प्रमुख ध्येय असल्याचे ते सांगतात. आजही पाश्चात्य अभ्यासकांमध्ये वरीलपैकी एक किंवा तीनही भूमिकांचा समन्वय साधत मांडणी केली जाते. त्यामुळे तुलनात्मक साहित्य अभ्यासाच्या इतिहासामध्ये या तीन परंपरांचे महत्त्व अनन्यसाधारण मानले जाते. मराठी भाषेमध्ये प्रा. वसंत बापट, र. बा. मंचरकर, डॉ. आनंद पाटील, डॉ. अनंत राऊत इत्यादींनी तुलनात्मक साहित्य अभ्यासाच्या संदर्भात काही ऐतिहासिक व विश्लेषणात्मक मांडणी केलेली आहे. तुलनात्मक साहित्य अभ्यास करणारे हे अभ्यासक पाश्चात्य परंपरेतील तीनही परंपरांचा समन्वय साधत मांडणी करतात.

तुलनात्मक साहित्य अभ्यासाची प्रयोजने :

तुलनात्मक साहित्य अभ्यासामध्ये भाषा, साहित्य, संस्कृती यांच्या मर्यादा बाजूला करून आंतरविद्याशाखीय स्वरूपाचा अभ्यास जे ला जातो. ही ज्ञानशाखा आधुनिक काळात जागतिक स्तरावर भाषेच्या जळून पडलेल्या मर्यादा तसेच राजकीय व व्यापारी गरजेतून निर्माज झालेल्या आंतरखंडीय संबंधांतून विकसित झाली आहे. त्यामुळे या अभ्यासपद्धतीची प्रयोजने मध्ययुगीन समीक्षेप्रमाणे साहित्याभ्यास करण्यापुरती मर्यादित नाहीत, साहित्याबरोबर मानवी ज्ञानाची विविध क्षेत्रे, सांस्कृतिक विविधता यांच्यातील परस्पर संबंधाचा शोध घेऊ पाहणाऱ्या या पद्धतीमागे पुढील प्रयोजने आहेत.

१ अनेकविध साहित्यकृतींचा परस्पर संबंध समजून घेणे :

वेगवेगळ्या साहित्यांची तुलना करण्याचा प्रधान हेतू त्यामधील परस्पर संबंध समजून घेणे हा असतो. प्रभाव व प्रभव या संकल्पनेद्वारे हा अभ्यास केला जातो. तुलनात्मक साहित्य अभ्यास करताना भाषा, प्रांत, देश यांच्या मर्यादा नसतात, त्यामुळे जगातील कोणत्याही भाषेतील साहित्याची जगातील इतर कोणत्याही भाषेतील साहित्याशी मुक्तपणे तुलना होऊ शकते. हे परस्पर संबंध कोणते, का, कुणाशी व कसे येतात आणि त्या परस्पर संबंधांचा साहित्यावर काय व कसा परिणाम होतो ? याचा शोध घेणे इथे अभिप्रेत असते, या हेतूने साहित्याचा तुलनात्मक अभ्यास केला जातो.

२ स्वतःची ओळख करून घेणे :

तुलनात्मक साहित्याच्या अभ्यासातून अभ्यासक केवळ इतर भाषा व देशातील साहित्यालाच समजून घेतो असे नाही, तर इतरांना समजून घेण्याच्या प्रक्रियेतून तो स्वतःलाही समजून घेत असतो. जेव्हा आपण इतरांच्या साहित्याशी आपली तुलना करतो तेव्हा अगदी अपरिहार्यपणे आपलीच आपल्याला खरी ओळख होऊ लागते. यातून स्वतःचे वेगळेपण निश्चित होते. तुलनेमुळे आपल्या चांगुलपणाबद्दल अभिमान वाटू लागतो आणि आपल्यातील उणिवाही लक्षात येतात. त्या उणिवा भरून काढण्याची जिद्दही आपल्या मनामध्ये निर्माण होते. त्यामुळे स्वतःची ओळख करून घेणे, हे तुलनात्मक अभ्यास पद्धतीचे महत्त्वाचे प्रयोजन मानले जाते.

३ एकमेकांच्या साहित्याचा दर्जा निश्चित करणे :

साहित्याची तुलना करत असताना एकमेकांच्या साहित्यांचे मूल्यमापन केले जाते. या तुलनेच्या प्रक्रियेतून गुणवत्तेच्या, सकसपणाच्या, मानवी जीवनाचा सखोल व व्यापकपणे प्रत्यय देण्याच्या दृष्टिकोनातून कोणते साहित्य उत्तम दर्जाचे आहे, हे ठरविता येते. हे समजून घेतल्यामुळे परस्परांच्या साहित्यांमधील सामान्यत्व कमी करून त्याला अधिक दर्जेदार, अधिक उत्तम बनविण्याचा प्रयत्न केला जातो. या प्रक्रियेमध्ये दर्जा निश्चितीचा हेतू असतो म्हणून तुलनात्मक साहित्य अभ्यासाचे हे एक महत्त्वपूर्ण प्रयोजन मानले जाते.

४ साहित्यकृतीचे स्वरूप समजून घेणे :

तुलनात्मक साहित्य अभ्यासाचा मुख्य हेतू साहित्याचे स्वरूप समजून घेणे हा असतो. साहित्यरचनेतील वेगवेगळ्या घटकांचे स्वरूप समजून घेणे, त्यांचा परस्पर संबंध कशा प्रकारचा आहे, लेखकाची कोणती भूमिका आहे, ती भूमिका योग्य पद्धतीने मांडण्यात आलेली आहे का ? हे सर्व समजून घेणे आणि वाचकांना ते सांगणे साहित्य अभ्यासामध्ये अपेक्षित असते. तुलनात्मक साहित्य अभ्यासाचाही हा प्रधान हेतू असतो. तुलनेच्या साहाय्याने रचनेअंतर्गत घटकांची मांडणी व इतर रचनांशी तुलना करत आकलन, आस्वाद व मूल्यमापन या तीनही क्रिया येथे केल्या जातात, त्यामुळे तुलनात्मक साहित्य अभ्यासाचे एक प्रमुख प्रयोजन मानले जाते.

५ भिन्न भाषा, संस्कृती, धर्म, समाजरचना, जीवनमूल्ये यांचे आकलन करणे :

तुलनेच्या साहाय्याने साहित्याचा आस्वाद घेण्यासोबत त्यामधील वेगवेगळी पात्रे, त्यांचे स्वभावविशेष, त्यांच्यासमोरील विशिष्ट संस्कृतीने निर्माण केलेले प्रश्न व तेथील समाजजीवन यांची तुलना केली जाते. उदा. मराठीमधील दलित कविता आणि ग्रामीण कविता यांची तुलना केली तर एकाच ग्राम व्यवस्थेमध्ये राहणाऱ्या दोन भिन्न जीवनसरणी आपल्या लक्षात येतात. यापेक्षा अधिक भिन्नता मराठी व हिंदी, मराठी व फ्रेंच, मराठी व इंग्रजी अशा भाषांमधील साहित्याच्या तुलनात्मक अभ्यासातून समोर येते. या सर्व अभ्यासातून आधुनिक काळात सभोवतालच्या भिन्न संस्कृतीत वाढलेल्या लोकांना व समूहांना समजून घेण्याची व्यक्तीची स्वाभाविक जिज्ञासा पूर्ण होते. तुलनात्मक अभ्यासातून एकमेकांच्या भिन्न जीवनमूल्यांचा, संस्कृतीचा व समाजजीवनाचा परिचय होते. त्यामुळे तुलनात्मक साहित्य अभ्यासाचे हे महत्त्वपूर्ण प्रयोजन मानले जाते.

६ जीवनमूल्यांची देवाणघेवाण समजून घेणे :

दोन भाषा, दोन समाज, दोन संस्कृती स्वतंत्र असतात, असे मानले जाते. त्यामुळे त्यांच्यातील साहित्याला परस्परांपेक्षा वेगळे व स्वतंत्र समजले जाते, परंतु असा स्वतंत्रपणा कुठेच नसतो. कोणतीही भाषा, संस्कृती आणि साहित्य पूर्णतः स्वतंत्र नसते. त्यांचा इतरांशी संबंध असतो, हा संबंध तुलनेच्या आधारे समजून घेता येतो. उदा. इसापनीतीमधील कथा, पंचतंत्रामधील कथा, लोककथा, दैवतकथा यांचा प्रवास जगभर झालेला आहे. अनेक भाषांमध्ये भिन्न रूपात त्या आहेत, देशांच्या व भाषांच्या सीमा ओलांडून मानवी मनावर विशिष्ट संस्कार करणारे हे लोकसाहित्य अखिल मानवजातीला एका सूत्रात बांधणारे आहे, हा साहित्याचा प्रवास, त्याची परस्पर पूरज ता, तसेच मूलभूत नैतिक आदर्शांची मानवाद्वारे होणारी देवाणघेवाण समजून घेण्याच्या हेतूने तुलनात्मक साहित्य अभ्यासाचा उपयोग केला जातो. त्यामुळे हे एक प्रमुख प्रयोजन मानले जाते.

७ विश्वसाहित्याची तत्त्वे निश्चित करणे :

तुलनात्मक साहित्य अभ्यासाचे हे महत्त्वपूर्ण प्रयोजन मानले जाते. तुलनात्मक साहित्य अभ्यासामध्ये भाषा, प्रांत, समाज व संस्कृती यांच्यामुळे प्रथमदर्शनी भिन्न वाटणारा परंतु मूलभूत अंतर्गत साम्य असणारा माणूस शोधण्याचा प्रयत्न केला जातो. माणसाच्या वृत्ती आणि प्रवृत्ती, वासनाविकार, श्रद्धा व अंधश्रद्धा, जीवनधारणा, साहस, क्रौर्य, विचारांच्या पातळ्या इत्यादींचा अभ्यास साहित्याचा तुलनात्मक अभ्यास करून केला जातो. एक माणूस या नात्याने सर्वांमधील साम्य शोधले जाते. या अभ्यासातून 'विश्वसाहित्य' या संकल्पनेचे वेगवेगळे पैलू आपल्यासमोर येतात. जगातील माणसे धर्म, देश, भाषा, संस्कृती इत्यादींनी विभागले गेले आहेत, हे भेद दूर करून सर्वांना आवाहन करू शकेल, सर्वांसाठी आस्वादक ठरेल. अशाप्रकारच्या साहित्यिक वैशिष्ट्यांचा शोध तुलनात्मक साहित्य अभ्यासाच्या आधारे घेतला जातो, त्यामुळे हे एक महत्त्वपूर्ण प्रयोजन ठरते.

समारोप

तुलनात्मक साहित्य अभ्यास ही वैश्विक आणि आंतरविद्याशाखीय स्वरूपाची ज्ञानशाखा आहे. ती भाषा, संस्कृती, देश यांच्या सीमारेषा भेदून मानवी मन, मानवी विचार व मानवी जीवन यांचा शोध घेते. तुलनात्मक साहित्य अभ्यासामध्ये वेगवेगळ्या भाषांमधील साहित्याचा अभ्यास जसा केला जातो, तसाच एकाच भाषेतील वेगवेगळ्या साहित्यांचा अभ्यासही करता येतो. मराठी भाषेतील समृद्ध साहित्य परंपरेचा विचार केला तर अशा अभ्यासाची उपयुक्तता आपल्या लक्षात येते. मराठी भाषेतील साहित्य परंपरेमध्ये कालखंडानुसार वेगवेगळे वाङ्मय प्रवाह विकसित झालेले दिसून येतात. मध्ययुगातील मराठी साहित्य परंपरेचा आधार म्हणजे संत साहित्य होय. वारकरी परंपरेतील अनेक संत वेगवेगळ्या जीवनस्तरातून समाजाकडे पाहत होते. त्यांचे वेगवेगळे व्यवसाय, वेजवेजळा सामाजिक व सांस्कृतिक दर्जा होता. या घटकांचा त्यांच्या साहित्यावर प्रभाव पडणे साहजिकच होते, परंतु परंपरागत अभ्यास पद्धतीच्या मर्यादांमुळे आजपर्यंत साहित्याला केंद्रभागी ठेवून असा अभ्यास होऊ शकलेला नाही.

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35.

मिथिलेश्वर की कहानियों में ग्राम जन-जीवन

डॉ. बाळासाहेब पगारे

बी.एन. एन. महाविद्यालय भिवंडी

हिंदी का आधुनिक कथा साहित्य विकास के चरम सीमा पर पहुँचा है। वह जीवन के विविध आयामों को प्रस्तुत करने में सफल रहा है। आज कहानी साहित्य मानव जीवन की अभिव्यक्ति का सबसे सशक्त माध्यम है। प्रेमचंद ने ग्राम जीवन को बड़े करीब से देखा और उसी को अपने कथासाहित्य का आधार बनाया। उनकी कहानियों में ग्राम जीवन की अद्भुत झाँकियाँ देखने को मिलती हैं। भारतीय ग्राम जीवन के अंतरंग और बहिरंग को हमारे सामने प्रस्तुत करनेवाले वे पहले कथाकार थे। उनका लक्ष्य गाँव का चित्रण मात्र न होकर मूल्यों की स्थापना करना था। आजादी के बाद हिंदी कथा साहित्य में विविधता और कलात्मकता दिखाई देती है। हिंदी कथा साहित्य नये जोश, नये विषय और नयी चुनौती को स्वीकार करते हुए उभर रहा था। नये युग में वीरेंद्र जैन, कमलाकर त्रिपाठी, राजेंद्र अवस्थी, मिथिलेश्वर, भगवानदास मोरवाल और मिथिलेश्वर आदि कथाकार एक ओर प्रेमचंद की परंपरा अपना विस्तार करते हुए दूसरी ओर नये संदर्भ जोड़ते हुए इस परंपरा को आगे बढ़ाने में महत्वपूर्ण योगदान दे रहे हैं।

मिथिलेश्वर समकालिन हिंदी कथा साहित्य के प्रमुख हस्ताक्षरों में से एक है। हर संवेदनशील साहित्यकार अपने जीवन के यथार्थ को अपनी रचनाओं में अभिव्यक्ति करता है। अपने समूचे जीवन के भले-बुरे अनुभवों को सच्चाई के साथ अपनी रचना में उजागर करता है। मिथिलेश्वर की कहानियों में ग्रामीण परिवेश का सजीव चित्रण मिलता है। उनकी कहानियों में आज के संघर्षशील व्यक्ति की झलक देखने को मिलती है। उन्होंने भोगे हुए ग्रामीण वास्तविकता को अनुभूति के साथ प्रस्तुत करते हुए ग्रामीण जीवन की विसंगतियों को सुक्ष्मता के साथ रेखांकित किया है।

‘बंद रास्तों के बीच’ गाँव के जमीनदारों द्वारा मजदूरों का शोषण और मजदूरों की व्यथा को उजागर करनेवाली कहानी है। गाँवों में आज भी जमीनदारों के यहाँ मजदूर बनिहारी परंपरा का निर्वाह करते हुए नजर आते हैं। जगोसर मिथिलेश्वर के गाँव का मजदूर है। जो बनिहारी द्वारा परिवार का गुजारा करता है। उसके घर में परंपरा से बनिहारी चली आ रही है, परंतु गाँव में कच्ची सड़क की जगह पक्की सड़क बनने की योजना की चर्चा शुरू होती है। कच्ची सड़क पक्की सड़क में बदल जान मतलब विकास का सिलसिला शुरू होने का संकेत है। पक्की सड़क शहर से जुड़ते ही गाँव में यातायात के साधन शुरू हो जाएंगे। अतः कहानी का नायक जगोसर पक्की सड़क की चर्चा सुनकर सड़क के किनारे की अपने पुश्तनी जमीन के टुकड़े पर कड़ी मेहनत से झोपडीनुमा दुकान बनवाता है। छोटा व्यवसाय शुरू करके बनिहारी से मुक्त होकर आत्मनिर्भर बनना चाहता है। वह अपने साथियों से अगले साल से बनिहारी छोड़ने के बारे में कहता है। यह खबर जमीनदार तक पहुँच जाती है। गाँव के जमीनदार उसकी यह इच्छा पुरी होने नहीं देते हैं। परिवर्तन के दौर में एक-एक मजदूर गाँवाना जमीनदारों को पसंद नहीं आता। अतः षडयंत्र के तहत सरकारी अधिकारियों से मिलिभगत करके उसका दुकान रास्ते के बीच दिखाकर उद्घाटन के पहले ही तोड़ दिया जाता है। इस दुकान के साथ उसका मोहभंग होता है और उसें सपनों के साथ उसका दम भी टुटता है। कहानी के माध्यम से स्पष्ट है कि भोले-भाले मजदूरों का किस तरह जीवनभर जमीनदारों द्वारा शोषण होता है। जगोसर देश के गरीब मजदूरों का प्रतिनिधि बनकर हमारे सामने आता है। इन गरीबों का सपना बिलकुल छोटा होता है, परंतु व्यवस्था अपने स्वार्थ के खातिर उसे चुर-चुर कर देती है। मिथिलेश्वर यही स्पष्ट करना चाहते हैं कि मजदूरों का सपना जरूर छोटा होता है, परंतु उसका बहुत बड़ा आघात मजदूरों पर होता है। जिसमें से वह कभी उभर नहीं पाता है।

‘बीच रास्ते में’ गरीब शिक्षित नवयुवकों में बढ़ती बेरोजगारी को उजागर करती है। आज पढ़े लिखे नौजवान न नौकरी कर पाते हैं, ना खेती कर पाते हैं। नरेन और उसका बड़ा भाई पुलिस में भर्ती होने के लिए जाते हैं। वहाँ भारी भीड़ है। पहले बड़ा भाई चला जाता है तो छोटा भाई नरेन ईख के खेत में छिप जाता है। अपने दोस्त के कहने पर नरेन को भेजने आता है, तो उसकी लाल आँखें और मुँह में छाग देखकर साँप सुघने

की आशंका होती है। पर वह नरेन का नाम लेते हुए पागलों की तरह दौड़ता है। बेरोजगारी और अपनी बढ़ती उम्र में पिताजी पर निर्भर रहने से दोनों शर्मिन्दा होते हैं। बेरोजगारी और आर्थिक अभाव के कारण उन्हें आना जीवन व्यर्थ लगने लगता है।

‘दूसरा महाभारत’ कहानी में गाँव के किसान और शहर के सुविधा भोगी वर्ग के बीच की टकराहट को रेखांकित किया है। एक ही पिता के चार बेटे होते हैं। बड़े और छेठे भाई को पिताजी खेती करने के लिए गाँव में रोकते हैं और मँझले और सँझले भाई को शहर में पढ़ने के लिए भेज दिया जाता है। उन्हें किसी चीज की कमी नहीं की जाती है। नये कपड़े, खान-पान में उनके पसंदीदा मिलता था। इसके विरुद्ध गाँव के भाइयों को ना ढंग का खाना, ना ढंग का पहनना ओढ़ना मिलता था। उनके पुराने कपड़े उन्हें मिलते थे, फिर भी उनकी कोई शिकायत नहीं थी। पिताजी के बाद भी शहर के दोनों भाई परिवार के साथ हर छुट्टियों में गाँव आते हैं। गाँव का भाई और उसकी पत्नी दिन-रात उनके लिए खपते रहते हैं कि उन्हें किसी प्रकार की असुविधा न हो। शहर जाते समय अनाज और अन्य सामान लेकर जाते हैं। फिर भी शहर जाने के बाद वे दोनों अपने देहाती भाई से घर खरिदने का कारण देकर खेती में से अपना हिस्सा माँगकर बेचना चाहते हैं। उन्हें अपने देहाती भाई की कोई चिंता नहीं कि जिसने उनके खातिर खेती की जिम्मेदारी अपने कंधे पर लेकर जीवनभर खपता रहा। इन भाइयों की स्थिति देखकर गाँव के अन्य लोग डर जाते हैं कि कहीं इस प्रकार से बँटवारे को लेकर झगड़े शुरू न हो जाये। घबराकर पुरा गाँव दो गुटों में विभाजित होकर जोरो का संघर्ष होता है। अतः यह महाभारत का मुख्य कारण है। यहाँ गाँव बनाम शहर का संघर्ष सामने आता है। गाँव के लोग सुखा और बाढ़ जैसी प्रकृतिक आपत्तियों का सामना करते हुए अभाव भरी जिंदगी जीते हैं, परंतु शहर के लोग भौतिक सुविधा का भोग करके भी गाँव के लोगों के प्रति संवेदनशील नहीं हो पाते हैं। आजादी के बाद भूदान आंदोलन से जो खेती करें उसकी जमीन नीति को लागू किया गया परंतु उस पर अमल अब तक नहीं हो पाया है। परिणाम स्वरूप गाँव-गाँव में इस प्रकार का महाभारत शुरू हुआ है।

‘मेघना का निर्णय’ कहानी के माध्यम से मिथिलेश्वरजी ने परंपरागत सामाजिक रूढ़ियों तोड़कर अन्याय और शोषण के खिलाफ आवाज उठाई है। मेघना गाँव में मजदूरी करता है। गाँव के जमींदार और पूँजीपति के मनमानी और शोषण के खिलाफ आवाज उठाकर बगावत करता है। अतः उसे बहिष्कृत किया जाता है। गाँव में मजदूरी नहीं मिल पाती वह अन्याय सहकर जीना नहीं चाहता है। वह हर दिन गाँव से शहर जाकर मजदूरी करता है। वह धीरे-धीरे शहर के शोषणकर्ता ठेकेदार से परिचित होकर उनके खिलाफ बगावत करता है। अनेक जगहों पर काम वहाँ के मजदूरों को अपने हक के प्रति जागृत करता है। काम करने पर भी कम मजदूरी देनेवाले रेलबाबू से पंगा लेता है। उससे पिटकर और गालियाँ देकर गाँव आता है। रेलबाबू गाँव के अमीर और ताकतवर लोगों से मिलकर मजदूरों की आवाज दबाने की कोशिश करता है। मेघना सोच समझकर उन लोगों से टकराने की ठान लेता है। गाँव के मजदूरों को शोषण और अन्याय के विरुद्ध प्रेरित करता है। गाँव के मजदूरों को साथ लेकर शोषक वर्ग से संघर्ष करता है। मिथिलेश्वरजी ने इस कहानी के माध्यम से समाज के दो वर्ग शोषक और शोषित के बीच के संघर्ष उजागर को उजागर किया है। साथ ही समाज के दुर्बल वर्ग के विषमता भरे जीवन में शोषण और दमण के विरोध क्रांति की चिंगारी को प्रज्वलित किया है।

स्पष्ट है कि उनकी कहानियों में ग्रामीण जीवन के प्रति गहरी संवेदना मिलती है। उनकी कहानियाँ गाँव के संक्रमणशील समाज के अंतर्विरोध, विसंगतियाँ, अन्याय, शोषण, बेरोजगारी, ग्रामीण जीवन में मौजूद अंधविश्वास, सामाजिक अडंबर, रूढ़ियों को उजागर करती है। इनकी कहानियाँ शोषण खिलाफ सामान्य जनता को विद्रोह और क्रांति के लिए उकसाती है और संघर्ष के लिए प्रेरित करती है।

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36.

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37.

Transcending Boundaries in HabbaKhatoon's Poetry

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Abstract:

Kashmir made such an extensive number of Poets and Poetesses, however few of them got name and prevalence because of their unique style of verse. Sixteenth Century witnesses most old-style 'lol verses' of people writing took by appalling poetess and who ended up being last queen of Kashmir - HabbaKhatoon(Zoon). HabbaKhatoon an unbelievable poetess of Reshwaer(Garden of Rishis) another name of Kashmir, has written her unique form of Poetry called Vuchun. She has contributed to the World of Literature through Love Lyrics, Songs of Pain and Separation. She not just communicates her inward torment to the world yet in addition made her dearest interminable by her songs. She carried the torment of Women, Informally, Economically and Culturally to the lime Light.

Keywords: Reshwaer, Vuchun, Feminine Sensibility, Love Lyrics, Chak.

HabbaKhatoon is a recognized name in Kashmiri Literature and she is notable for her women's activist leanings and whimsical Poetic figure of speech. There is to some degree confession booth and self-portraying method of articulation blended with a mellow touch of strength and bluntness in her poetry as it uncovers her own, arousing and passionate encounters and the aggregate difficulties and subjects of the fourteenth Century. Habba's idyllic collection "Vuchun" was well taken in the scholarly circles. Being basically a Humanist, Habba is sentimental in nature and furthermore in her way to deal with the treatment of her subjects and topics like young girl child, marriage, divorce and other feministic issues. Habba believes that human relations create in a general public which is accommodating in character, a sound and wonderful social milieu is required for the development of identity. Yet, while she was making these splendid beginnings of a promising profession the parents unhappily wedded her to a typical village bumpkin who felt embarrassed to realize that his wife could compose lyrics and was appreciated by country society for pleasant singing. She was imperiously taboo to enjoy these "engagement of the disgusting advertisement licentious". Her significant other and relative made no mystery of their view that the "daughter-in-law" ought to act like other delicate and humble young girls of respectable families in the farmland. Yet, Zoon's dream was irrepressible; her brains lighting up her identity shining and her magnificence shimmering. She has cherished the memory of these dull days in a moving stanza.

I exited my home for play yet returned not when the day sank in the west

I happened to respectable parentage and made name as Habba Khatoon

I went through group drawing tight my cloak

Yet, individuals rushed to see me

Furthermore, religious austerity rushed out of woods

at the point when the day sank in the west (Bazaz 2003: 154)

The maturing poetess required free atmosphere to unfurl her idle girls yet her husband's house was ill-suited for that reason. HabbaKhatoon was not happy at her husband's home however she, on her part, did all she sensibly could to change herself to her unusual and unsympathetic condition where (the oral custom lets us know) her endowment of song and music infuriated both her husband and mother-in-law, who might frequently censure and insult her. In the poems of HabbaKhatoon there is extreme feeling, depicting the torment of being a woman, regardless of whether as a tormented Daughter-in-law or an abandoned wife. The accompanying is a couple of representations from HabbaKhatoon:

Vareivyansuutvaarehchassnoh
Charehkarehmyounmalinohhoh
Garehbedhrayasahbeh natis
Nout meh phutmohmalinyoh
Yata ta detohnatehnotahnateh
Haarehnatehchaymaalinyo
I feel vomited in my better half's home
Reclaim me, O my folks!
While I was getting water,
The pot slipped and broke
Presently I should supplant the pot,
Or then again pay the value, my folks! (Raina 2003: 68)

In HabbaKhatoon's poems, she depicts herself as a woman who is maladjusted in her life. She unequivocally clung to the social moorings which at last influence her to neglect her affection, wishes, dreams, paternal home and so forth. HabbaKhatoon's poems show the way that she is a touchy woman blessed with masterful aptitude and inventive warmth. She knows how to sublimate and objectivity the deepest, individual and enthusiastic encounters through her specialty by dodging the grotesque confusions of the rough substances of life, and that is maybe the mystery of honest to goodness workmanship.

Habba is glad for being a woman and does not appear to make a fuss over the correspondence of man and woman. She rather attests with certainty that man is a casualty of his energy and thusly needs woman to control his desires. The childhood recollections and the affection for her fatherly home are among a portion of the repeating topics of her poetry. The main song where she demonstrates a few flashes of verses Walohmyanehposhaymadnoh, Come back, my admirer of blooms!

Vale vyesgatchavaiaabaus
Duniya chu nendrehkhjawabaus
Prarantahendisjawabaus
Walohmyanehposhaymadnoh
O my companion let us go and get water

While the world is still snoozing

I hold up his answer

Return, my admirer of blooms! (Raina 2003: 60)

Here the poetess misses the separation of her husband, Yousuf Shah Chak (King of the Jammu and Kashmir in sixteenth century, he was HabbaKhatoon's second Husband, was awed by her songs and chose to wed a divorced woman), who was welcomed, misled then detained by the Mughal ruler King Akbar in Bihar Jail. Where later he died in miserable conditions.

Habba's women activist sensibility is near that of Judith Wright and is far from the feministic methodologies of Kamala Das and Sylvia Plath. Being an artist, she has possessed the capacity to create such poems which reflects the mind of the girl-child and her parents. The problem of separation and the statement of a solid headed lady who has confidence in her own identity rather in being the shadow of her better half.

HabbaKhatoon is a Kashmiri and is established in a specific social ethos. She is obviously the main Kashmiri Poet who has adored, kissed and then confessed. She adored her characteristic environment, culture and people, she admitted the brutalities of times throughout her life. In totality HabbaKhatoon like other village women did not keep noiseless. Her identity crises, suffering and recreation in various territories of life turned out as sweet and miserable melodies, which did not transcend the boundary wall of her mud-walled cottage. Yet in addition the Pir Panchal Range of Kashmir and became well known world over.

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38.

Hypocrisy and Injustice in Isabel Allende's Novel *The House of the spirits*

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Abstract

Isabel Allende a Chilean Spanish author, lady of high bore and donor. She has composed numerous books The House of The Spirits, Inns of My Soul, and so forth. She alongside her little girl in-law is running a NGO for welfare of kids (particularly young ladies), in India and numerous African nations. Her novel The House of The Spirits is a rich wellspring of numerous new masterful procedures like dream, enchantment authenticity and articulation of human predicament. Since the publication of novel it has never been out of print.

Key words:- Magic Realism, Colonial Timeline, Post Colonialism, Commodity, Monumental Injustice

Isabel Allende was compelled to abandon her local Chile in military upset and is currently settled in USA. She has composed numerous books on various issues world over. Best Novel among them is The House of the Spirits. This Novel depends on the ground circumstance amid and after military overthrow in Chile in 1974 and N I A Bombarded her local place and her uncle Salvador Allende was killed. With the outcome she needed to spare her life in a state of banishment.

This novel shows an aggregate mission of self composition through genuine encounters and greatness of unconstrained memory. Jennifer Gibb describes the content as a "progression down the colonial timeline into post colonialism", a sequential requesting of occasions that related characters know just piecemeal or second hand without linkage of cause with impact. (Allende 2010: 137) The content spotlights on the private and subjective circle, in a tyrant novel, a special Latin American sort. This anecdotal piece empowers Allende to rise above grieving for home by repairing the harm on anecdotal stage where the discourse between "two particularly gendered voicesallows the female storyteller to look past injury and characterize herself and inside the setting of her own family ."

Like the overabundances of misleading, Allende's anecdotal lip services in the place of the spirits run from the lectern speaker pointing along implicating finger at " sinners in public " to the upheavals of Esteban Trueba about conventional esteems, both family and religion (Allende 1985: 8). At a climatic point, Trueba overlooks the wellspring of Blanca's pregnancy and seizes tally Jean de Satigny, an indifferent dude who checks Blanca just for her dad's riches. While denying closeness with the despoiled girl, the check relaxes his refusal at specify of " Blanca's dowry, her monthly income and prospect of inheriting ", Trueba's home, a subject restricted to man to man talk. (Allende 1985: 247) For most extreme incongruity, Trueba looks at interest in a beneficiary to the mistreatment of chinchilla cultivate which comes up short. The wedding itself achieves a stature of disguising in Trueba's request to have a Bishop administer at house of prayer benefit. The thought of a sufficiently pregnant lady in a white dress with eighteen foot prepare fit for a queen, describes the father's emphasis on appear, however

preposterous after her photograph graces the general public page. The term a "caligulaesque party with sufficient fanfare and expense" insinuates the lushness of debauched Romans in the principal year of the realm, a period prestigious for the skimming of republican convention. (Allende 1985: 248) The exaggerated wedding closes fittingly with a check kept in touch with Jean de Satigny to back his home and earthenware business in the north, far from talk and social endorsement to taunt the showiness, Blanca reprimands her confidence for siring mongrels in the Trueba line, a fore shadowing of the terrible detainment and torment of Blanca's little girl Alba by degenerate police.

The review of imbalance and treachery all through the place of the spirits set of three declines when aligned with ravenousness. The primary content delineates the minor Estaban Trueba's plan to colonize both land and labourer to constrain his workers what investigator Amy Shifflet calls a "commodity for personal gain" (Shifflet 2000: 15). In the style of the Griot, in the place of the spirits, Pedro Garcia abridges the remain off amongst overlords and peons in a mammoth tale, a moral story of frontier abuse. By envisioning men like Esteban Trueba as fox taking eggs and eating child chicks. Pedro infers that the ranch framework verges on human flesh consumption for eating up the indigenous youthful. The performing a hen clique propelling a reappraisal of sly and collaboration and pecking for fox. Pedro predicts communist upheaval, a wellspring of saloon ditties for storyteller's grandson, Pedro Tercero. Hence the old man's story stays reasonable all through the novel as a foretelling of the conflict of communism with the degenerate frontier foundation. A bad form that dates to the landing of the ruthless Spanish in the western Hemisphere, Clara sees in liberal ladies an endeavour to stand shamefulness through selflessness, however she understood that "Charity had no effect on such monumental injustice" (Allende 1985: 97). The over revision that places a despot in control mixes abuse, which endeavours to delete the past by precluding utilization of the words like comrade, trade union, liberty and injustice.

Aside from enchantment authenticity and dream the novel is living element which appears in high contrast the photo of Latin American culture, where world is polarizing, enduring of individuals is appeared because of military tyranny and current type of colonialism.

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39.

Mahjoor as a Secularist and Nationalistic Poet of Kashmir

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Abstract

Mahjoor was born in a traditional village in Pulwama in the nineteenth decade of nineteenth century. He is considered as Wordsworth of Kashmir and National poet of Kashmir. He is a bilingual poet that is Urdu and Kashmiri. He has resisted against tyrannical feudal system and communal disharmony. His desire was to see all religious groups (Hindus, Muslims, Sikhs) as one. He was great lover of Allah and Prophet Mohammad (PBUH) and their teachings. Further he was a true secularist poet and considered all religions sacred and leaving to one goal. He wanted his people happy, prosperous, educated, free and united.

Key Words: Pulwama, Wordsworth, Feudal System, Communal Disharmony and Secularist.

Two essential and mentionable components that formed and moulded Mahjoor's common thoughts were right off the bat, Kashmiri's seniority convention of secularism and besides, the Trika (form of Saivism) impact, a philosophical mix of Hinduism, Islam and Buddhism which significantly affected the old, medieval and present day thought and poetry in Kashmir. It is a mystery worth seeing that the main 'poet exponent' of secularism, Mahjoor moved toward the well-worn pathway of poetry with an extraordinary sensitivity and feeling towards one specific group of Muslims.

The issues of Muslims in his circumstances purchased a political arousing among him. Be that as it may, nothing was more normal for his mind than his snappy acknowledgment of the social, political and additionally historical demands of the time. His consequent poems enormously widened their canvas to incorporate the whole country speaking to different shades of religion, castes and beliefs. Hence we see that amid the national development, his poetry unendingly strived for a triumph of patriotism over communalism. Delineating his point in such manner he composed:

Masheedan, Mandran, Girjan, Dharamsalan te Asstanan
Yeman Yeatan Garan Achinuk Kunui Darwaaze Thawun Chom
Masques, Temples, Churches, religious inns and idol-houses,
For such a significant number of better places of worship,
I will make yet one passage. (Taing 1983: 199)

With respect to obligation of solidarity amongst Hindus and Muslims of dominating significance, he emphatically preached the association of their souls. He made of religion a sort of helpful theory and joined high an incentive to the thoughts of honesty, goodness, love and immaculateness of heart. All these set up together constituted the embodiment of religion for him.

Dodh Chu Muslim Huend Chu Shakar Saf
Dodh te Baye Shakar Ralaviwe Pani Waen
Muslims resembles drain and Hindus resembles sugar,
Blend these two to show signs of better taste. (Taing 1983: 199)

Poetry has constantly demonstrated an awesome hotspot for moving unrests in the historical backdrop of nations Mahjoor additionally was seriously aware of this iron power working behind the delicacy of poetic idea. He does not seem to affirm a change that is achieved by moderate strategies and in an erratic way. A stormy soul, not a stop-hole game plan, is viewed as the determinant factor is encouraging a true revolution.

With a specific end goal to follow nationalistic patterns in Mahjoor, it is vital at the start to list quickly the essential variables which were basically in charge of fortifying such patterns in his poetry. The solid tide of Nationalism that swept the Europe in the eighteenth century overwhelmed a large portion of the Eastern and Western nations alike by the end of the nineteenth century. Kashmir did not witness the upsurge of such powers upto the mid twentieth century in the genuine feeling of the term. A standout amongst the most striking of that extensive variety of new political powers was the development of patriotism. The powers of popular government in the state were coordinated against the political absolutism and discretion of Dogra rule, against regulated political disparity and dug in monetary benefits. In such a situation Mahjoor could not discovered more than this. None is conceived a vigorous patriot. It was a time of general political arousing to which Mahjoor contributed by further such an enlivening. Nevertheless, this was no little commitment.

Such miserable conditions of the Motherland must have been in awesome degree detestable to a delicate and thoughtful Mahjoor. Here is fundamental commitment lies in rebelling against the predominant conditions by accepting the topic of laborer in his poetry and in asking countrymen to overthrow the Yoke of servitude, of mistreatment, rampant in their land.

Nationalism is basically a gathering of memory of accomplishments, customs and encounters. An insatiable reader of Kashmir history, it must have uncovered splendid and profoundly edified periods previously, as is evident from his poems. No big surprise he felt very pleased with his legacy. Then again was the profound stock at the disrespect of the present, which additionally prompted the fortifying of these components in him. On occasion it even prompted a specific measure of closed-mindedness.

Mahjoor's nearby association as a Patwari (land record keeper) with the peasantry who were the pure victims of unjust of an uncalled framework was another factor in deciding the course of his nationalistic poetry.

I consider a noteworthy factor in which the outside impacts ended up critical to discover that he substantiated himself alone as the harbinger of new political and nationalistic poetry. Mahjoor had a chance of concentrate immense writing in Punjab where he spent almost half year. In those days Punjab was a hot bed of legislative issues amid that period where new political structures and powers like popular government, delegate government and constitutionalism had completely sprouted and were specifically controlling the national battle. Mahjoor could not have escaped away from these solid impacts completely; however the degree of such impact is yet to be analyzed altogether.

All the above data joined to shape Mahjoor's nationalistic sentiments as well as through him of the majority. The flames of developing patriotism were, all things considered, fanned by his poetry and his poems turned into the national song of praise for the national movement of Kashmir.

Walo Ha Baagvaano Nav Baharich Shaan Paida Kar
Falan Gul Gath Karn Bulbul Tethe Samaan Paisda Kar
Come, O Gardener: Create the brilliance of Spring,
Make blossoms to sprout and bulbuls sing-Create such frequents.
(Taing 1983: 271)

Mahjoor advanced an altogether different idea of religion a sort of theory of compassion and demonstrated good as well as a Divine legitimization for open vivacious ideals of affection, generosity, altruism and virtue of heart.

Mahjoor communicates his affection for his country and inhales out the thought symbolically and that too with earnestness and pride that there is nothing dear to him than his nation. He needs to see it succeed. Mahjoor in his poetry additionally claims to the nation to keep up communal harmony and not get separated based on religion and group.

Bulbul Wanan Chu Poshan Gulshan Watan Chu Sooney
The bulbul sings to the blooms 'A garden is our territory!'
(Raina 1989: 101)

As impassionate loyalist, patriot and a secularist he without a doubt softened another ground up presenting an entire arrangement of innovative thoughts. Once the channel of energetic and nationalistic verse was opened, he was trailed by other people who contributed significantly in laying an inaccessible building of dynamic poetry in view of political and social topics and in taking care of the issues of their general public. Poetry concerned itself fundamentally with financial and political issue, to social and political structure. This advancement of poetry specifically developed from Mahjoor.

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40.

Geo Strategic Importance of India's North West Border and Challenges to National Security With Reference To Afghanistan – Pakistan – India Triangle

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Introduction:

India has long geographical boundaries on the north and west fronts. These borders are become unstable day by day. The North West border of India is now reached at challenging status. As this North West border of India is often crossed by non state factors. The policies of Pakistan and China are always harmful for India's National Security. The strategic steps are needed to face these encroaching attempts. It is seen that North West border of India is became unstable from ancient India. In every period of history North West border of India absorbed many military assaults. But the political and military understanding for coexistence is not shown by our neighboring countries. India forwarded peace keeping policies and behavior are not implemented by Pakistan and china. Pakistan used Afghan land for his strategic depth. This is a crucial time to adopt effective measures to check the concern countries. The challenges before India's National security in detail as well as measures are suggested further. It is expected the all points discussed in this paper dealt with the comprehensive study of all aspects of the India's North West border and Afghan-Pak-India triangle.

Objectives: Considering wild span of the topic following objectives are put to deliberate.

- To consider historical importance of North West border.
- To understand geostrategic position of the North West border.
- To evaluate the geostrategic significance of North West border with reference to Afghan-Pak-India.
- To elucidate challenges of Afghan-Pak-India.
- To suggest suitable measures to over-come the problem.

Methodology:

- Historical method of research process is prominently use for this research paper.
- Book review, data collection, current references; illustrations have been taken in consideration for this research paper.

India's Geographical Boundaries:

India has various types of geographical boundaries with the 7 neighboring countries. The land, desert, ocean and mountain these geographical factors are comprises with India's borders. The total length of land border is approximately, 15100 km. As far as our topic is concerned India has 106 km land border with Afghanistan, in northern Jammu and Kashmir. This border is touched to India with POK. With Pakistan we have 3325 km land border in the North West region. Radcliffe line between India and Pakistan is a disputed matter. And also controversy between Pakistan and Afghanistan because of Durand line. India and Afghanistan have geographical boundaries touched with each other before 1947.

Historical review of North West border:

The history of the North West border is related to Khyber Pass. The history of Khyber Pass as strategic gateway dates from 326 BC. When Alexander marched with his army through Khyber Pass to reach the plain of India, from there he sailed down Indus river and led his army across the desert of Gedrosia. In the AD 900 Persian, Turk, Mughal, Afghan armies forced their way through the Khyber, bringing Islam to India. All foreign attackers used Khyber Pass to reach India. Centuries later, India became part of the British Empire and British troops defended the Khyber Pass from the British Indian side. During the Afghan Wars the pass was the scene of numerous skirmishes between Anglo-Indian soldiers and native Afghans. After the 1842 battle the British constructed a road through the Khyber Pass in 1879. They converted it into a highway during the 1920s. A railroad was also built here in the 1920s. The Khyber Pass is a 53 km passage through the Hindu Kush mountain range. It connects the northern frontier of Pakistan with Afghanistan. (Before 1947 it touched with India-Afghanistan) At narrowest point the pass is only 3 meters wide. The Khyber Pass is one of the most famous mountain passes in the world. It is one of the most important passes between Afghanistan and Pakistan, and has had a long and often violent history. Conquering armies have used the Khyber as an entry point for their invasions. It was also been a major trade route for centuries.

After the 1947, geographical situation for India is changed in south Asia. After the partition of India, Pakistan became enemies because of religious and geographical regions.

Today the Khyber Pass has been used to transport refugees from the Afghan civil war into Pakistan, and transport arms into Afghanistan. Pakistan used these refugees against India into valley of Kashmir. Khyber Pass links Kabul to Peshawar.

Indo – Pak Conflict:

India fought against Pakistan in various periods four times i.e. 1947-48, 1965, 1971, 1999. Regarding the all wars, North West border of India and Kashmir crises, Pakistan used Afghan land for his strategic depth against India.

Geostrategic significance of Afghanistan-Pakistan-India triangle:

- Afghan-Pak-India is now neighboring countries by nature. It is the triangular relationship between one secular republic and two Islamic republic nations.
- Afghanistan as connecting link between central Asia and south Asia.
- Political instability of Afghanistan has wider ramifications all over the Asia mostly on India and Pakistan. As per security concern.
- India as connecting link between South East Asia and Afghanistan –Pak region
- Pakistan is bridge between south Asia and south west Asia.
- Pakistan's military policies always affected on India's securities issues.
- This landlocked north triangle has impact on India's National Security.

Challenges:

In ancient history of the North West border of India has faced many invasions. Now a day's India became closer to Afghanistan than Pakistan. The strategic agreement between India and Afghanistan is problematic for Pakistan policy.

Following are the challenges to maintain triangular relationship:

- Terrorism in Afghanistan and Pakistan is in a state of turmoil.
- The spread of terrorism in Pakistan would affect India's security adversely.
- Afghanistan has also been passing through turmoil and chaos and this is affecting India.
- Drugs are generating the income that is fuelling terrorism.
- Drugs trafficking in Afghanistan is bothering India due to its trade in India also.
- Various states of India like Punjab have been affected by drugs addiction mostly in young generation.
- America could not eliminate the Taliban completely from Afghan soil. Because Taliban are getting economic income from selling opium.
- Pakistan is indirectly providing assistance to Taliban for encouraging anti India activities and to control Afghan.
- Presently Pakistan provides Afghan's export to India via Pakistan land. But not the the Indian goods to Afghan via Pakistan
- Terrorism and its impact on triangular relationship between these nations.
- The religious, social and economic problem of refugees is tough challenges to civilized border.

Conclusion:

Considering all above discussion it is seen that because of this triangle crises many challenges are growing on North West border of India. Terrorism has become a very complex issue to India's national security. Taliban from Afghanistan and Pakistan both are responsible for the terrorist activity. There is a need for India to implement realistic approach on Afghan policy. It is necessary to have a political objective with Afghanistan than military policy. Thinking about the challenges India has to study the military strategy, internal politics, and civil society opinion of Pakistan. There should be collaboration between India and Pakistan for the Afghan problem. These all measures should be adopted for the management of North West border for triangular relationship.

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41.

Exploring Urmila as Ancient Indian Feminist in Kavita Kane's *Sita's Sister*

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Abstract

Many stories, fables, myths are told, retold, rethink and recreated by many writers. There are so many epics in the world of literature. In Epic, there are lots of characters, stories, themes, plots which have been re-written, recreated by many writers over the ages. Authors have tried to use different methods for revising legendary stories, myths, fairy tales and retold the stories entirely from different point of views. Almost all the epics have male protagonists and the whole story is dominated by male characters. Female characters have been treated as inactive objects in epics. But the concept of Feminist Revisionist Mythology differs from traditional mental setup of authors of epic or legendary novels.

Kavita Kane brings forth one of those characters of the epic Ramayana who have grossly been ignored by the center stage lights. Urmila is often remembered as one of King Janak's daughters, Sita's younger sister and Lakshman's wife but not as Urmila, an Individual identity. Pages have been written about the sacrifices of the prime characters of the mythology in whose shadow many characters have been eclipsed. Urmila is one of them. She just gives voice for Urmila, to see things from her point of view. Kavita Kane tries to captures the inner feelings of Urmila perfectly. This paper tries to traces the tracks where Urmila is not only a staunch feminist but also gropes for happiness amongst male dominated family and society.

Keywords: *Happiness, Feminist, mythology, epic, revisionist literature.*

The traditional setup of authors of epic or legendary novels is different from the concept of Feminist Revisionist Mythology. The feminist Revisionist writers sets their goal as (i) developing and uncovering female tradition of writing (ii) interpreting symbolism of women's writing so that it will not be lost or ignored by male point of view (iii) rediscovering old texts (iv) analyzing women writers and their writings from a female perspective (v) resisting sexism in literature (vi) increasing awareness of the sexual politics of language and style. Feminist Revisionist Mythology tends to fulfill at least one of these goals. Instead of studying previously written original works, it is the revision of old texts to create new ones. Revisionist Literature has scope to re-evaluate the original texts, to spread the wings of author's imagination but the main structure of the epic remains intact. Several authors like Kavita Kane, Chitra Banerjee Divakaruni, Pratibha Ray, Devdutt Patnaik, Amish Tripathi have been retelling stories from the Ramayan and the Mahabharat in order to explore the unexplored women's voices which have been suppressed and have not been given attention to since ages. Few exceptions may be there but one finds

women hidden behind the barred windows of half dark rooms, spending centuries in washing clothes, kneading dough and murmuring verses from 'The Bhagwad Gita' and The 'Ramayan' in the dim light of sooty lamps." (Desai 120)

Unlike all the female characters, Kane's protagonist Urmila in *Sita's Sister* is a bold character, courageous sister, outspoken personality and a fiery feminist in nature. Though a few Indian writers have written about Urmila, Kane has portrayed Urmila's character in different colors and

shades. Ages before, Urmila “ would rather seek knowledge instead of a suitor.”(Kane 09) She was a very much feminist thousand years ago, a scholar who “yearned for more; she wanted to see more places, places she had heard about through her growing years...” (Kane 09) She was not a weak fickle lady, who could not stand up for her own cause. After all she was “King Janak’s daughter ... and no ordinary princess” (Kane 69). Her character is portrayed throughout the novel as a dynamic one. She always presents herself a strong and adorable lady who is a favorite of her sisters. Even after marriage with Lakshman, she stood strong against all the conspiracies against her in the palace. One clear stance reveals that fourteen years of exile was for Ram, Sita and Lakshman, but the same intensity of exile was also suffered by Urmila. Lakshman himself could not resist praising Urmila. He says –

How you stood brave through the tragedies – strong, stable and dependable like a fierce lioness protecting her family. Playing the role of the dutiful daughter, shrewd administrator, wise peacemaker simultaneously. (Kane 214)

Her strong and modern feminist attitude come up before readers when they see her stand strong against patriarchy and male dominated decisions in a meeting. She firmly asks all the family members and Royal Gurus of Ayodhya, “Today in this room, we have talked about all sorts of dharma...even of the wife for her husband. But there is no dharma of the husband for his wife? No dharma of the son for his mother? Is it always about the father, sons and brothers?”(Kane 219). She demands an answer for a very simple question, “what is the dharma of the man for his wife, the dharma of a man for his mother?” (Kane 220). She again as a feminist retorts, challenges and raises question on feminine suppression and subjugation of the contemporary society. Analyzing these pre-determined socially sanctioned gender roles, Nivedita Menon says, “...societies generally value ‘masculine’ characteristics more highly than ‘feminine’ ones and at the same time, ensure that men and women who do not conform to these characteristics are continuously disciplined into the appropriate behaviour. She not only accuses the royal family for thrusting patriarchy over feminine gender but also put allegations on the most revered royal family of ancient India. She says, “You may be the best of the princess, the ideal brother, probably the ideal king too, but never the good husband!” (Kane 223)

In ancient time, Urmila had all the characteristics of modern feminist but she also had a heart of woman, a mind setup of an Indian daughter who never disobeys her father. Not only about herself but also about Sita, Urmila was sure that they all were very much loyal to King Janak, their father. Before Swayamvar, Sita had developed a soft corner for Ram but “Urmila knew Sita was bound by her father’s decision” (Kane 11). Even when King Janak asked Urmila’s consent about Lakshman, Urmila asserts, “Yes, I abide by your decision” (Kane 53). Urmila was strong at the same time she had a tender heart. She was determined at the same time she was modest. She was whole heartedly dedicated to Lakshman in her love submission but it cannot be taken as subjugation, when she says,

I don’t want your complete surrender. I love you but that does not mean I possess you, your beliefs and your loyalties. I assure you that I shall never come between your loyalties your brothers and your family. Likewise, I shall not allow my love for you to be threatened by my love for my sisters and my parents. By loving you, my love for them will never falter, nor should yours. (Kane 67)

Kavita Kane’s Urmila is bold and courageous. Many incidents depict her as a warrior and as a saviour. Most of the authors have portrayed Urmila as a delicate, sensitive, beautiful and

graceful princess who only suffered fourteen years of exile, the same as exile of Ram, Lakshman and Sita. Kane's Urmila is entirely different from what has earlier been portrayed about her. She is fearless, daring and valiant who at times not only faces adverse situations strongly but saves Lakshman from wrath of Guru Parshuram.

Her heart beating wildly, Urmila Knew she was ready to face the full fury of the rishi – anything to save Lakshman from the bloody fight from which he would never escape alive.... She went up to Parshuram and with her head bowed, her eyes beseeching, her hands folded, she sought his blessing” (Kane 38).

In the chapter ‘The Rejection’ Urmila is scolding Lakshman for he did not have the courage to tell her that he did not want to marry Urmila. When Lakshman calls her ‘Mila’ with tenderness, she becomes infuriated, “Don’t, don’t call me that! Don’t you dare again! You have no right.” (Kane 64)

Where Lakshman was prejudiced enough about the future, Urmila was “brave enough to face the consequence” (Kane 57). In fact Ram could not resist himself praising Urmila for her bravery “Can I ever forget how you have whipped out Lakshman’s dagger to kill him? You didn’t spare him either! Who am I?” (Kane 103). When Ram, Lakshman were on exile and Bharat was not in the kingdom, the whole kingdom was insecure and vulnerable. Finding the situation adverse for all, Urmila bravely commanded, “We are emotionally vulnerable right now but let us not be unprepared for war. Keep the army ready” (Kane 180).

Throughout the novel, Urmila has been portrayed as a vibrant, dashing, valiant girl whose life was full of turmoil since childhood. She was born a princess but Sita enjoyed the love, the honour, the place and the rights of which Urmila was successor. When she grew up, she found a lover who was dedicated solely to his brother. After marriage, she faced separation of fourteen years. After the exile period was over, she got separated from her loving sister Sita. Her Relation with her husband could never get back to normal when Lakshman had to abandon Sita to the forest. Amongst all the misfortune, Urmila manages to be the happiest, the liveliest, and the strongest character in the novel. Ages after, Kavita Kane has done justice with Urmila. The voice Kane has given to Urmila is just. Urmila struggle hard to carve a niche, a respectable and equal position within the social order. ‘Traditional virtue syndrome’ is being deconstructed by the feminist mythological writers. The image of women is deconstructed and reconstructed from male literature and the same can be seen in the revisionist feminist literature. Kane’s Sita’s sister has embossed the name of Urmila amongst all the Herculean names and the work has become a magnum opus.

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42.

Mental Health of Player and Non Player Students

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Introduction

Participation in regular physical activity provides a large range of physical and mental health benefits. The specialized field of sports psychology has developed rapidly in recent years. The importance of a sports psychologist as an integral member of the coaching and health care teams is widely recognized. It has been common knowledge that exercise is good for one's physical health. In recent years, however, that it has become common place to read in magazines and health newsletters that exercise can also be of value in promoting sound mental health. The World Health Organization defines mental health as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community" (Stephen et.al, 2005). Neither mental nor physical health can exist alone. Mental, physical, and social functioning is interdependent. In recent years, there has been evidence of disturbingly high rates of mental ill-health among adolescents and even younger children, ranging from low-self-esteem, anxiety and depression to eating disorders, substance abuse and suicide (Sallis and Owen, 1999). Research suggests two ways in which physical activities can contribute to mental health in adolescents. Firstly, there is fairly consistent evidence that regular activity can have a positive effect upon boys and girls psychological well-being. Secondly, research has indicated that physical activity can contribute to the reduction of problematic leaves of anxiety and depression. Evidence is beginning to be gathered for exercise as a treatment for clinical depression, with studies finding that physical activity is as effective a treatment as anti-depressants (Dimeo et.al. 2001), an psychotherapy (Martinsen, 1994). Similarly, a variety of non clinical studies have found that higher levels of activity were related to lower rates of depression (Hassmen et.al., 2000). A position statement of the International Society of Sport Psychology (Singer, 1992) drew out numerous mental health benefits of physical activity from the research literature, including reduced state anxiety, neuroticism and anxiety, mild to moderate depression and various kinds of stress. A review of current literature indicates that people who participate in sports an organized recreational activity enjoy better mental health, are more alert, and more resilient against the stresses of modern living. Participation in recreational groups and socially supported physical activity is shown to reduce stress, anxiety and depression and reduce symptoms of Alzheimer's disease (Carcach & Huntley, 2002).

Hypotheses

- i. There will be a significant difference between sports players and non players on mental health.
- ii. There will be no significant effect of gender on mental health of sports players.

Methodology

The study was conducted through descriptive survey method of research.

Sample

In the present study convenient sampling technique was applied to get sample of 100 students. 50 males and 50 females were included in the sample. A total of 100 subjects (player and non player college going student) were selected for the present research study. The area was limited to colleges under SRTMU, Nanded. The detailed break-up of the sample is given below. Only those students are selected who belong to middle class family and who have good physical health.

Area	Male (N)	Femal (N)	Total (N)
Plyaers	25	25	50
Non players	25	25	50
Total	50	50	100

Variables

Independent variables:

- a) Gender - Male & Female
- b) Type of students – Players & Non-players

Dependent variables:

Mental Health.

Research tools

Mental Health Check-list by Pramod Kumar (1992) has been applied for the present study. This mental Health Check-List (MHC) consists of 11 items-6 mental and 5 somatic, presented in a 4 point rating format. The spilt-half reliability, correlating the odd-even items (applying the Spearman-Brown formula for doubling the test length), has been found to be .70 (N=30) with an index of reliability of .83 (Garrett, 1961).The test-retest reliability has also been studied. It has been found to be .65 (N=30) with an index of reliability of .81 the retest wad given with a time interval of two weeks. The r-values of .70 and .65, respectively, have been found to be significant at .01 level of confidence, showing that the test is reliable in terms of its both internal consistency and stability of scores. The face validity of the MHC appears to be fairly high as items were prepared by asking teachers of psychology to list all such symptoms, which, according to them, showed poor mental health.

Procedure

The data was collected from the various colleges which are affiliated to Swami Ramnand Teerth Marathwada University, Nanded. The subjects were first explained about the aim of the research study; thereafter mental health inventory given by Pramod Kumar (1992) was administered. The subjects were assured confidentiality of their responses.

Results & Discussion

Table 1: Statistical comparison of mental health scores between player and non- player students.

	Mean	SD	t	Sign
Players	21.44	4.74	5.61	0.01
Non players	24.70	3.30		

Table 1 presents the mean scores for the level of mental health of players and non-players which are 21.44 and 24.70 respectively. Standard deviation for players is 4.74 and for Non-

players is 3.30. The t-value calculated for the two groups comes out to be 5.61 which is statistically significant at $p < 0.01$ level, thus the hypothesis that there will be a significant difference between sports players and non players on mental health is accepted. These results are in agreement with the conclusions reached by Gahlawat O.P. & Gahlawat P. (2012). Male player subjects are found more positive self-evaluation, integration of personality, autonomy and environmental mastery than male non player's subjects and over all mental health there is significant difference between male player and male non -player subjects.

Table 2: Statistical comparison of mental health scores between male player and female player students

	Mean	SD	t	Sign
Players	20.94	4.49	1.05	NS
Non players	21.94	4.93		

Table 2 indicates the mean scores for the level of mental health of male players and female players which are 20.94 and 21.94 respectively. Standard deviation for male players is 4.49 and for female players is 4.93. The t-value calculated for the two groups comes out to be 1.05 which is statistically not significant at any level, thus the hypothesis that there will be no significant effect of gender on mental health of sports players is accepted.

The research literature suggest that sports and physical exercise is related not only to a relief in symptoms of depression and anxiety but it also seems to be beneficial in enhancing self-concept, self-efficacy, confidence, ability to understand, ability to get along with others, work with others and ability to take responsibilities and capacity for adjustment. The overall positive patterns of the meta-analytic findings for these variables lends greater confidence that sports has an important role to play in promoting sound mental health.

Conclusions : In the present study a significant difference is found between sports players and non players on mental health. It means sport players have good mental health compared to non players. This study also indicates no significant effect of gender on mental health of sports players.

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43.

अण्णा भाऊ साठे यांच्या साहित्यातून अभिव्यक्त होणारी स्त्री जीवनमूल्य

प्रा. डॉ. आर. एस. बडुरे

मराठी विभाग
श्री शिवाजी महाविद्यालय, परभणी.

प्रस्तावना :-

एखादी साहित्यकृती चांगली आहे की, वाईट आहे त्याचप्रमाणे ती चांगली का आहे? आणि वाईट का आहे? याचा विचार मूल्यमापनात येतो. अन्य साहित्यकृतींची तूलना हा ही मूल्यमापनाचा भाग असतो. एखादी कादंबरी ही कादंबरी आहे किंवा नाही. वास्तवाचे चित्रण तिच्यात कसे आले आहे. शब्दांची निवड, वाक्यांची जडण-घडण, प्रतिमा, प्रतिकांचा अवलंब यांचा विचार मूल्यमापनात होऊ शकतो. साहित्याचे मूल्यमापन हे साहित्यकृतीच्या स्वरूपांशी, लेखकांच्या निर्मिती प्रक्रियेशी, वाचकांच्या आस्वाद क्रियेशी अथवा साहित्यकृती व समाज यांच्यातील परस्पर संबंधाशी निगडीत असते. कोणत्याही साहित्यकृती मूल्यांचे दोन स्तर असतात. एक कलामूल्यांचा स्तर आणि दुसरा जीवनमूल्यांचा स्तर. कलामूल्यांनाच सौंदर्यमूल्य असेही म्हटले जाते आणि जीवनमूल्याला सौंदर्यतरमूल्य असेही म्हटले जाते. कलामूल्यांचे अथवा सौंदर्यमूल्यांचे फलित सौंदर्यभावना, रसप्रतीत व आनंद हे असते तर जीवनमूल्य सामाजिक, राजकीय, धार्मिक अशा अनेक व्यवस्था प्रतिमांकीत करतात. जीवनमूल्य आणि वाङ्मयमूल्य यांचा समन्वय एखाद्या साहित्यकृतीत नीट साधला आहे की, नाही याचा विचार मूल्यमापनात होतो.

मूल्य म्हणजे काय ? :-

मराठीमध्ये मूल्य हा शब्द नेहमी वापरला जातो. मूल्य या शब्दाचा मूळ अर्थ किंमत असा होतो. मूल्य या शब्दाचा अर्थ असा आर्थिक स्वरूपाचा असला तरी जीवनव्यवहाराच्या अनेक क्षेत्रात ही संकल्पना वापरली जाते. कोणत्याही वस्तूचा अथवा जाणवलेल्या गोष्टीचा बरे-वाईटपणा म्हणजे तिचे 'मूल्य' होय. चांगल काय, वाईट काय, योग्य-अयोग्य काय हे ठरविणारे मापदंड म्हणजे मूल्य होय. मूल्यांचा संबंध नैतिकतेशी आहे. मूल्याची मूळे ही समाजजीवनात खोलवर रूजलेली असतात. समाजाचा विकास होण्यासाठी जीवनमूल्याची आवश्यकता असते. सुसंपन्न व्यक्तिमत्त्व व देशाला आदर्श नागरिक घडविण्यासाठी माणसामध्ये मूल्ये ही संस्कारित झालीच पाहिजे. मूल्याशिवाय सुसंपन्न व्यक्तिमत्त्व व सुजाण नागरिक घडणार नाही.

मूल्य म्हणजे मानवी जीवनाला उन्नत, यशस्वी, सुसंपन्न करण्याची क्षमता ज्याच्या ठायी असते असे विविध गुण होत. समाजामध्ये सर्वच क्षेत्रात मूल्यांची आवश्यकता असते. समाजामधून मूल्य नष्ट झाली तर समाजाचा सुध्दा विनाश होऊ शकतो. म्हणून समाजाला मूल्याची आवश्यकता आहे. ज्या गोष्टीला सामाजिक, नैतिक, राजकीय, धार्मिक, सांस्कृतिक इत्यादी दृष्टिकोनातून अर्थ असतो व सद्गुणाच्या, सुसंस्काराच्या दृष्टीने जे गुण आवश्यक असतात त्याला मूल्य असे म्हणतात. थोडक्यात असे म्हणता येईल की, मानवी जीवनाला सुसंपन्न, उन्नत, यशस्वी बनविण्याची क्षमता ज्याच्याजवळ असते त्या गुणांना मूल्य असे म्हणतात.

अण्णा भाऊ साठे यांच्या साहित्यातून अभिव्यक्त होणारी स्त्री जीवनमूल्य :-

अण्णा भाऊ साठे यांनी आपल्या साहित्यातून स्त्री जीवन रेखाटले असतांना स्त्रियांच्या अंगी आवश्यक असलेली जीवनमूल्य रेखाटले आहे. त्याग, विवेकनिष्ठा, पतीनिष्ठा, संयम, प्रामाणिकपणा, सचोटी, ध्येयवादी, मानवी आकांक्षा, उन्नती, श्रद्धा, नैतिकता, स्वातंत्र्य, समता, बंधुता, न्याय इत्यादी स्त्री जीवनमूल्य अण्णा भाऊ साठे यांनी आपल्या साहित्यातून रेखाटले आहे. अण्णा भाऊ साठे यांच्या साहित्यातून अभिव्यक्त होणारी स्त्री जीवनमूल्य ही पुढीलप्रमाणे दिसून येतात.

१ कौटुंबिक जीवनमूल्ये :-

कुटुंब ही एक सामाजिक संस्था आहे. समाजात कसे वागायचे किंवा वर्तन ठेवायचे यासंबंधीचे धडे व्यक्तीला कौटुंबिक वातावरणात मिळत असते. माता-पित्याविषयी, वडिलधान्यांविषयी, गुरूजनांविषयी नम्रतेने वागणे, बोलणे, त्यांच्या

समवेत चांगले आचरण करणे ही कौटुंबिक जीवनमूल्ये आहेत. या कौटुंबिक जीवनमूल्यांच्या आचरणामुळे व्यक्ती सुसंपन्न, चारित्र्यवान, गुणसंपन्न, सुसंस्कृत नागरिक घडत असतो. हे सर्व कौटुंबिक जीवनमूल्ये अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रियांनी अंगिकारलेली दिसून येतात.

‘वैर’ कादंबरीची नायिका असणारी गुणा ही कौटुंबिक जीवनमूल्यांचा अंगिकार करणारी एक आदर्श व्यक्तिमत्त्वाची स्त्री होय. मोहित्याची सून म्हणून राजारामच्या घरी नांदायला आल्यावर ती एका मातब्बराची मुलगी व एका मातब्बराची सून म्हणून सावधपणे पाऊल टाकते. गावातील गुंड प्रवृत्तीच्या गुंडाने गुणाची छेड काढल्यामुळे महिपती त्याला काठीने झोडपून काढतो. आपल्या मुलाला का मारले? याचे कारण विचारण्यासाठी रागारागाने आलेल्या रामोशीला जेव्हा खरे कारण कळते तेव्हा तो आपल्या डोक्यावरची पगडी गुणाच्या पायावर ठेऊन तिला क्षमा मागतो. पण सुशील, गुणसंपन्न, वडिलधाच्या माणसांचा मान-सन्मान ठेवणारी गुणा त्याची पगडी डोक्यावर ठेवते व वाकून नम्रपणे त्याला नमस्कार करते.

‘कुरूप’ कादंबरीची नायिका असणारी सुंदर, सुशील स्वभावाची हरणा ही बोरगावच्या गर्भश्रीमंत, नीतीसंपन्न, गावच्या भल्यासाठी झटणाऱ्या दादा पाटलांची तरुण पत्नी होय. ती सतत आपल्या पतीची काळजी घेत असते. वैच्यापासून सावध राहण्यासाठी ती प्रत्येक वेळी आपल्या पतीला सावध करते. पतीच्या निधनानंतर खचून न जाता घरची, कुटुंबाची योग्य ती जबाबदारी यशस्वी पार पाडते.

‘मूर्ती’ या कादंबरीची नायिका मूर्ती ही बाळासाहेब आळतेकरांची मुलगी. गावातीलच अनाथ असणाऱ्या वसंतावर मूर्ती प्रेम करते. पण मूर्तीच्या वडिलांनी तिचे लग्न येळगावच्या जयसिंग देशपांडे या युवकाशी जुळवतात. वडिलांनी जुळवलेल्या या लग्नाला मूर्ती विरोध करित नाही. कारण वडिलांना विरोध करणे म्हणजे चार माणसात त्यांची पत घालवण्यासारखीच आहे असे मूर्तीला वाटते. वडिलांच्या प्रतिष्ठेसाठी प्रेमाची त्याग करणारी मूर्ती ही कौटुंबिक जीवनमूल्ये जपणारी एक आदर्श स्त्री दिसून येते.

‘स्वप्नसुंदरी’ या कथासंग्रहातील ‘फरारी’ या कथेची नायिका येसूबाई आपल्या पतीवर व सासूवर जीवापाड प्रेम करित असते. येसूबाईच्या लग्नाला एक वर्ष झाले तरी ती एकवेळेसही माहेरी गेली नाही. कारण माहेरी गेल्यानंतर आपल्या पतीचे व म्हातारी सासूचे हाल होतील यासाठी ती माहेरी जाण्यास टाळते. लग्नानंतर सासर हेच सर्वस्व असते. सासरवाडीतील प्रत्येक व्यक्तीची काळजी घेणे, त्यांच्यावर जिद्दाळा लावणे हे आपले आद्य कर्तव्य आहे. अशा विचारसरणीचे सुसंपन्न व्यक्तिमत्त्वाची व दया मूल्ये जपणारी येसूबाई होती.

‘फकिरा’ या कादंबरीतील राधाबाई ही बहादूर राणेजीची पत्नी तर फकिरा सारख्या वाघाची आई. आपल्या पतीच्या निधनानंतर कुटुंबाची सर्व जबाबदारी राधाबाईवर येते. आपल्यावर असलेल्या कौटुंबिक जबाबदारीची जाण राधाबाईला असल्यामुळे ती आपल्या मुलांची वाढ करताना आईच्या भावविश्व मनापेक्षा कर्तव्यपूर्तीचे तिचे मन दिसून येते. शूर नवऱ्याच्या मृत्यूचे दुःख पचवत फकिराला शूरवीर बनवते. राधाबाई ही एक कर्तबगार, जबाबदारीची जाणीव असणारी स्त्री दिसून येते.

अण्णा भाऊ साठे यांच्या साहित्यातील स्त्री ही कुटुंबात जगत असतांना मातापित्याविषयी, वडिलधाच्यामाणसांविषयी आदराणे वागते. कुटुंबाची ती योग्य प्रकारे काळजी घेते. कुटुंबाच्या सुखासाठी ती सतत धडपडताना दिसून येते. कुटुंबाच्या प्रत्येक व्यक्तीवर ती जिद्दाळा लावते. कुटुंबातील मान मर्यादाचा ती सतत पालन करते. म्हणून अण्णा भाऊ साठे यांच्या साहित्यातील स्त्री ही सर्वगुणसंपन्न, चारित्र्यवान, सुसंपन्न, नीतिवान, मातृपितृभक्त, सुस्वभावी, कर्तबगार, प्रामाणिक, कुलवंत, सुलक्षणी, सुसंस्कृत असल्याचे दिसून येते.

२ सामाजिक जीवनमूल्ये :-

माणूस हा समाजशील प्राणी आहे. तो ज्या समाजात जगतो, वाढतो त्या समाजाचे त्याला काही तरी देणे लागते. ही भावना प्रत्येक व्यक्तीमध्ये जागृत झाली पाहिजे. समाजाची प्रगती करायची असेल तर समाजातील प्रत्येक व्यक्तीने नीतीमत्ता ही पाळलीच पाहिजे तरच समाजाचा सर्वांगीण विकास होऊ शकतो. समाजात नीतीमत्ता पाळणाऱ्यांची संख्या जितकी जास्त असेल तितकी त्या समाजाची प्रगती अधिक होत असते. समाजनिष्ठा, समाजशिस्त, सामाजिक न्याय, इतर व्यक्तीबद्दल आदरभाव, सामाजिक जबाबदारी, परोपकार, सामाजिक बांधिलकी इत्यादी सर्व सामाजिक मूल्ये आहेत. या सर्व मूल्यांच्या अंगिकाराने समाजाचा विकास होतो. ही सर्व सामाजिक मूल्ये लोकांच्या अंगी असणे अत्यावश्यक आहे. दुसऱ्यांशी चांगले बोलणे, वागणे,

चांगले संबंध ठेवणे, कोणतीही गोष्ट सदसद्विवेकाच्या आधारावर करणे, प्रत्येक कार्य सत्य व प्रामाणिकपणे करणे, सत्य, अहिंसा, दया, क्षमा, शांती, श्रमप्रतिष्ठा, उदारता, नम्रता, संयम इत्यादी मूल्ये जर सतत जीवन व्यवहारात उपयोगात आणल्या जात असतील तर आपोआपच समाजातील गैरवर्तनाला आळा बसतो. योग्य प्रकारची नीतीची भावना निर्माण होऊन मानवात नैतिकता निर्माण होते व एक चांगला आदर्श, नीतिसंपन्न समाज निर्माण होऊ शकतो.

समाजातील प्रत्येक मनुष्याने गरीब-श्रीमंत, स्पृश-अस्पृश्य तसेच लिंग, धर्म, जात, पंथ यांच्या आधारावर कोणत्याही व्यक्तीमध्ये भेदभाव, पक्षपात करू नये. अशा प्रकारची भावना प्रत्येक मनुष्याने जीवन जगत असतांना आचरणात आणली पाहिजे तरच समाजाचा सर्वांगीण विकास होऊ शकतो. समाजाचा विकास होण्यासाठी समाजातील प्रत्येक व्यक्तीने या सामाजिक जीवनमूल्यांचा अंगिकार अणणा भाऊ साठे यांच्या साहित्यातील स्त्रिया अंगिकारलेल्या दिसून येतात.

‘रत्ना’ या कादंबरीतील दुय्यम दर्जाची नायिका असणारी जाईबाई. आपल्या बालपणीची मैत्रीण असणारी रत्नाला तिच्या सासरवाडीतील लोक घराबाहेर हाकलून दिल्यावर संकटात सापडलेल्या रत्नाला जाईबाई ही आश्रय देते. रत्नाला सुख मिळावे म्हणून ती अनेक वेळेस तारगावात जाऊन रत्नाच्या पतीचा यशवंताची चौकशी करते. यशवंत लढाईवरून परत गावात आल्यापर्यंत रत्नाची जाईबाई काळजी घेते. शेवटी रत्नाची व यशवंताची भेट घालून देते. रत्नाचा विस्कटलेला संसार सुखी करण्यासाठी जाईबाई ही सतत धडपडत असते. जाईबाईच्या या प्रयत्नामुळेच शेवटी रत्नाचा संसार सुखी होते. जातीने कनिष्ठ असणारी जाईबाई मात्र तिच्या या परोपकारी गुणामुळे ती श्रेष्ठ मनाची ठरते. एक सामाजिक बांधिलकी जपणारी जाईबाई दिसून येते.

‘वारणेचा वाघ’ या कादंबरीतील सई नावाची गरीब गरोदर महार स्त्री ही चुलीला पेटवण्यास काटक्या गोळा करीत असतांना चौगुला येऊन तिला मारहाण करतो. सईला चौगुल्याच्या तावडीतून सोडविण्यासाठी सत्तू भोसले हा चौगुल्यावर कुन्हाड चालवतो. त्याच्या शरीराचे तुकडे तुकडे करतो व सईला आणि तिच्या पोटातील बाळाला वाचवतो. चौगुल्याचा खून केल्यानंतर सत्तू फरारी जीवन जगतो. सत्तू आपल्यामुळेच वनवासी झाला याचे सईला वाईट वाटते. आपला जीव वाचविण्यासाठी त्याने आपल्या स्वतःच्या जीवनाची राख करून घेतली आहे. आपल्यामुळेच सत्तूला डोंगर कपारीत दडून राहवे लागत आहे म्हणून सत्तू हा सईला देवासारखा वाटतो. आपल्यावर केलेल्या उपकाराची परतफेड ती मरेपर्यंत सत्तूच्या आईची सेवा करून पूर्ण करण्याचा प्रयत्न करते. सई ही आपल्या जीवनात सामाजिक जीवनमूल्यांची अंगीकार करणारी असल्यामुळे आपल्यावर उपकार करणाऱ्याच्या उपकाराची परतफेड करावी, ते आपले कर्तव्यच आहे असे मानून सत्तूच्या घरी सेवा करते. त्यामुळेच सई ही उपकाराची जाणीव असणारी, उपकाराची परतफेड करणारी व शब्दाला जागणारी स्त्री दिसून येते.

‘गुन्हाळ’ या कथासंग्रहातील ‘जिव्हाळा’ या कथेतील विठाबाई ही एक आदर्श स्त्री दिसून येते. एकाचवेळी पतीसुख आणि मातृसुखाचा अनुभव नसतांनाही एका तीन वर्षांच्या मुलाच्या जिव्हाळ्याने, मायेनी वेडी झालेली स्त्री म्हणजे विठाबाई. विठाबाई लग्न होऊन जेव्हा ती सासरी येते तेव्हा तीन वर्षांच्या मुलाला (बाबूला) स्वतःच्या मुलाला ज्याप्रमाणे जिव्हाळा, आपूलकी, माया लावावी तशा पध्दतीने विठाबाई बाबूला माया लावते. त्यामुळे तीन वर्षांपासून मायेच्या ममत्वाला पोरका झालेल्या बाबूला एक प्रकारचा आनंद प्राप्त होतो. विठाबाईने त्या मुलासाठी आपल माहेर, आई, बाप, भावंड या सान्यांना विसरून बाबूलासाठी तिच्या मनात एक प्रकारचा जिव्हाळा निर्माण होतो. आईच्या ममत्वापासून दुरावलेल्या मुलाला एका सावत्र आईने दिलेला जो ममत्वाचा जिव्हाळा आहे तो फक्त विठाबाईच्या अंगी असलेल्या सामाजिक मूल्यांच्या आधारेच शक्य झाले.

‘मूक मिरवणूक’ या लोकनाटयातील पूतळा ही सामाजिक जाण, सामाजिक निष्ठा, सामाजिक जबाबदारी, सामाजिक न्याय, सामाजिक बांधिलकी असणारी स्त्री होय. मुंबईतील कामगारांच्या समस्यांचे नेतृत्व ती करते. कामगारांचे प्रश्न सोडविण्यासाठी मूक मोर्चा निघतो. सरकारला जाब विचारण्यासाठी कामगारांचा मूक मोर्चा काढला जातो तेव्हा या मोर्चाचे नेतृत्व करणारे उपासे यांच्या पलायनवादी भूमिकेमुळे न घाबरता पूतळा मोर्चातून माघारी न फिरण्याचा निर्धार करते. कामगारांचे प्रश्न सोडविण्यासाठी ती सतत धडपडते. पूतळाच्या सामाजिक कार्याकडे पाहिल्यानंतर ती एक धैर्यवान, झुंझार, सामाजिक बांधिलकी जपणारी, सामाजिक न्याय अंगी बाहगणारी स्त्री दिसून येते.

या सर्व सामाजिक जीवनमूल्यांचा अणणा भाऊ साठे यांच्या साहित्यातील स्त्रिया अंगिकारतांना दिसून येतात. समाजात जगतांना त्या कधीच धर्म, जात, पंथ, लिंग यांच्या आधारावर भेदाभेद करीत नाहीत. वडिलधाच्यामंडळीविषयी त्यांच्या मनात नेहमीच आदरभाव असतो. दुसऱ्याशी बोलतांना, वागतांना त्या चांगल्या वागतात. एखादा संकटात सापडल्यास त्या निस्वार्थपणे

त्यांना मदत करीत असतात. त्याचबरोबर त्यांच्यावर एखाद्याने उपकार केल्यास त्या उपकाराची जाण त्या नेहमी ठेवत असतात व त्या उपकाराची परतफेड करण्याचा प्रयत्न करीत असतात.

३ राष्ट्रीय जीवनमूल्ये :-

राष्ट्रप्रेम, राष्ट्रभक्ती, राष्ट्रीय विकास, राष्ट्रीय ऐक्य, राष्ट्रीय एकात्मता, राष्ट्रध्वजाविषयी आदर, राष्ट्रगीताचा आदर, राष्ट्रीय संपत्तीचे जतन, पर्यावरण रक्षण, स्वातंत्र्य, समता, बंधुता, न्याय ही सर्व राष्ट्रीय जीवनमूल्ये आहेत. देशातील प्रत्येक व्यक्तीच्या मनात राष्ट्रप्रेम असावयास पाहिजे. राष्ट्रभक्ती असावयास पाहिजे. देशाचा विकास करण्याचा प्रत्येकांनी प्रयत्न केला पाहिजे. असे जर प्रत्येक नागरिकांनी केले तर देशाचा विकास होऊ शकतो. आपला देश, समाज, संस्कृती, परंपरा, साहित्य, इतिहास, चालिरीती, देशबांधव इत्यादीबद्दल सर्वांनी अभिमान बाळगावयास पाहिजे. देशावर एखादे संकट आले तर ते संकट सोडवले पाहिजे. देशावरचे संकट म्हणजे आपल्यावरचे संकट आहे अशी भावना देशातील प्रत्येक नागरिकांच्या मनात निर्माण झाली पाहिजे. देशाच्या संरक्षणासाठी स्वतःचे बलिदान करण्यास प्रत्येकांनी तयार असले पाहिजे. ज्या देशातील लोकांनी राष्ट्रीय जीवनमूल्यांचा अंगीकार केला आहे तो देश संपन्न व वैभवशाली ठरला आहे. म्हणून देशाचा विकास करायचा असेल तर देशातील प्रत्येक नागरिकांनी या राष्ट्रीय जीवनमूल्यांचा अंगीकार केला पाहिजे. अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रियांनी या सर्व राष्ट्रीय जीवनमूल्यांचा अंगीकार केल्याचे दिसून येते.

‘वारणेच्या खोऱ्यात’ या कादंबरीतील मंगला ही नायिका स्वराज्यासाठी स्वतःचे शीर तळहातावर घेऊन लढणारा, जुलमी सावकारांना धारेवर धरणारा, जुलमी इंग्रजाविरूद्ध बंड करणारा हिंदुराव या शुरवीराची पत्नी होय. जेव्हा हिंदुरावावर पंजाबी फौजा, फौजदार, नागोजी व हंबीरराव हे सर्व चारी बाजूंनी वेढून लढा देतो. तेव्हा संकटात सापडलेल्या हिंदुरावाला मंगला शेवटपर्यंत साथ देते. हिंदुरावाबरोबर हातात शस्त्र घेऊन शत्रूशी लढते. शेवटी हिंदुरावाजवळ व मंगलाजवळ एक एक काडतूस उरलेले असल्यामुळे वैन्याच्या हातून मरण्यापेक्षा स्वतःच्या हातून मरणे हा खरा देशाभिमान म्हणून ते दोघे एकमेकावर गोळी झाडून मरण पत्करतात. बेमुर्वतखोर इंग्रज अधिकारी, खुनशी आणि सैतानी प्रवृत्तीचे इंग्रज सैनिकाविरूद्ध बंड करून उठणारी वारणेच्या खोऱ्यातील मंगलाच्या अंगी राष्ट्रप्रेम, राष्ट्रभक्ती ही जीवनमूल्ये होती.

‘अग्निदिव्य’ या कादंबरीतील नायिका चंद्रा ही स्वराज्याचे संस्थापक शिवाजी महाराजांच्या सैन्यात शिपाई असणाऱ्या खाशाबाची पत्नी होय. लग्नाच्या दहाव्या दिवशीच खाशाबाला करवीर आघाडीवर जावे लागते पण त्याच्या या कामगिरीत चंद्रा कधीच आड येत नाही. उलट ती त्याला अन्याय, अत्याचार, शोषण, पिळवणुकीविरूद्ध लढायला प्रवृत्त करते. कारण चंद्राला वाटते की, राज्यावरचे संकट म्हणजे आपल्यावरचे संकट होय. राज्याचा विकास झाला पाहिजे, राज्याचे संरक्षण केले पाहिजे ही भावना चंद्राच्या अंगी होती. म्हणून चंद्रा कधीच खाशाबाच्या देशलढ्यास आड आली नाही उलट त्याच्या या कार्यास त्याला ती प्रोत्साहन देत असे. चंद्राच्या अंगी ही सर्व राष्ट्रीय जीवनमूल्ये होती. या राष्ट्रीय जीवनमूल्यांचा चंद्रा कसोसोने पालन ही करीत होती.

याच कादंबरीतील दुय्यम दर्जाची नायिका असलेली रूक्साना ही विजापूरच्या जुलमी, अन्यायकारी आदिलशाहीविरूद्ध बंड पुकारून समानतेची कास धरणान्या शिवाजी महाराजांना मदत करते. विजापूरात राहून मुसलमान झाली असतांना सुध्दा अन्यायकारी, जुलमी राजवटीविरूद्ध बंड उभारून मराठेशाही सोबत प्रामाणिक वागते. विजापूरची सर्व माहिती शिवाजी महाराजांचा सेनापती बहिर्जी नाईकाला ती देत असते. थोडक्यात रूक्साना ही शिवाजी महाराजांसाठी हेरगिरी करीत असते. आपल्या स्वतःच्या जीवाची पर्वा न करता राष्ट्रीय विकासासाठी ती कार्य करीत असते.

‘वारणेचा वाघ’ या कादंबरीतील सोना ही नायिका वारणा खोऱ्यातील कुमेज गावच्या शूर, धाडसी, क्रांतिकारक, अन्यायाविरूद्ध बंड करणाऱ्या सत्तू भोसलेची पत्नी होय. अन्यायाविरूद्ध बंड करणाऱ्या, फरारी, बंडखोर असणाऱ्या सत्तूबरोबर लग्न करून आपल्याला आयुष्यभर सुख मिळणार नाही हे सारे माहित असून सुध्दा सोना त्याच्याशी लग्न करते. देश संपन्न, वैभवशाली, सुखी झाला पाहिजे यासाठी स्वतःच्या सुखापेक्षा देशाच्या सुखाचा ती सतत विचार करते. त्यामुळे ती अन्यायाविरूद्ध लढा देणाऱ्या सत्तूच्या कार्यात आड आली नाही. उलट त्याच्या या कार्यात मदत व प्रेरणा देत राहिली. सोना ही आपल्या अंगी राष्ट्रीय जीवनमूल्यांचे अंगीकारण करणारी स्त्री होती.

‘स्तालिनग्राडचा पोवाडा’ यातील रशियातील अनेक स्त्रियांनी हातात शस्त्र घेऊन अन्याय, अत्याचार करणाऱ्या हिटलरच्या नाझी फौजांचा प्रतिकार करण्यासाठी रणमैदानात उतरतात. अनेक नाझी फौजांना ठार करून त्यांना यमसदनी पाठवतात. देशप्रेमासाठी, देशावर आलेल्या संकटाला ध्यैर्याने सामना करणाऱ्या स्वतःचे सर्व सुख नाकरणारी स्त्री ही त्यागमूर्ती आहे. स्वातंत्र्य, समता, बंधुता व न्याय या तत्वावर समाजव्यवस्था निर्माण करण्याचे ध्यैर्य रशियन स्त्रिया बाळगतात. राष्ट्रप्रेम, राष्ट्रभक्ती, राष्ट्रीय विकास, राष्ट्रीय ऐक्य, राष्ट्रीय एकात्मता ही सर्व राष्ट्रीय जीवनमूल्यांचा अंगीकार या स्तालिनग्राडचा पोवाड्यातील रशियन स्त्रिया करतांना दिसून येतात.

अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या सर्व राष्ट्रीय जीवनमूल्यांचे अंगीकार केल्याचे दिसून येतात. त्यामुळे या स्त्रिया देशप्रेमी, रणरागिणी, बंडखोर, संघर्षशील, वीरांगणा, प्रामाणिकपणा, धाडसी, क्रांतिकारी दिसून येतात.

४ व्यावसायिक जीवनमूल्ये :-

व्यावसायिक निष्ठा असणे, व्यावसायिक जागृता असणे, व्यावसायिक जबाबदारीची जाणीव असणे, व्यावसायिक दृष्टिकोण असणे ही सर्व व्यावसायिक जीवनमूल्ये आहेत. आपल्या चरितार्थासाठी किंवा जीवन यशस्वितेसाठी निवडलेल्या व्यवसायाविषयी आपल्या मनात योग्य तो दृष्टिकोण असावयास पाहिजे. तो व्यवसाय प्रामाणिकपणे करण्याची भावना मनात निर्माण झाली पाहिजे. त्या व्यवसायावर निष्ठा असली पाहिजे. आपल्या व्यवसाय पूर्णतः जागरूकपणे करावयास पाहिजे. आपले कार्य जबाबदारीने पार पाडावयास पाहिजे तरच आपण निवडलेला व्यवसाय चांगला चालेल व आपल्या हातून होणारे प्रत्येक कार्य हे चांगल्या प्रतीचे होईल. देशातील प्रत्येक व्यक्तीने जर आपला व्यवसाय व्यावसायिक जीवनमूल्ये पाळून केले तर स्वतःचा ही विकास होईल आणि राष्ट्राचा ही विकास होईल. अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या व्यावसायिक जीवनमूल्यांचा अंगीकार करतांना दिसून येतात.

‘वैजयंता’ या कादंबरीची नायिका असणारी वैजयंता ही आपल्या चरितार्थासाठी तमाशा हे क्षेत्र निवडते. तमाशा क्षेत्राविषयी तिला निष्ठा होती. तमाशाच्या फडात तिने फक्त कला जोपासली. कलेच्या नावाखाली जो अनिष्ट प्रकार चालतो त्यापासून ती दूर होती. पैशाच्या नादी लागून ती कधीच कलेचा अपमान केली नाही. ती शेवटपर्यंत कलेशी जागरूक व प्रामाणिक राहिली. तमाशातल्या स्त्रियांकडे पाहण्याचा माणसांच्या विखारी अन् कामूक नजरा होत्या त्या विषयी ती पुरेपूर ओळखून होती. कुणाच्याही दबावाला किंवा पैशाच्या मोहाला बळी न पडता ती आपल्या चारित्र्याचे रक्षण करते. पैशाच्या आशेने ती कोणाच्या मांडीवर जाऊन बसली नाही, की कुणाच्या अंगाला स्पर्श होऊ दिला नाही. ‘तुमच्यासाठी लोक येतात, गाण्यासाठी नाही’ असे म्हणणाऱ्या चंदूलालवर आग पाखडणारी वैजयंता कलेची महती सांगते. ती म्हणते, “तमाशा म्हणजे माझ्या देहाचे नग्नप्रदर्शन नव्हे. जनतेची मालकी माझ्या कलेवर आहे, शरीरावर नाही... मी इतरांसारखी वागणार नाही आणि कुणाच ऐकणार नाही. एखादी पैशासाठी कुणाच्या मांडीवर बसेल, कुणी डोळा मारला तर खपवून घेईल मी मात्र कुणाच्या वाच्याला उभी राहणार नाही. तमाशात कसूर झाला तर जनतेनं मला फाशी द्यावं पण भलत्या मागणीसाठी मी झुकणार नाही.” असे वैजयंताचे परखड मत होते. प्रेक्षकांना संतुष्ट करण्यासाठी तमासगिरांनी विशेषतः बायकांनी सर्व मर्यादा सोडून वागणे हा विचार वैजयंताला मान्य नव्हते. तमाशातल्या भल्या भल्यांना तिने सुनावले होते. त्यांचे मनसुबे उधळून लावले होते आणि आपल्या आयुष्याच्या अखेरपर्यंत ती चारित्र्याची जपवणूक केली व आपल्या व्यवसायाशी प्रामाणिकपणे वागली. वैजयंताने आपल्या जीवनात व्यावसायिक जीवनमूल्यांचा अंगीकार केल्यामुळे ती नीतीवान, सुस्वभावी, प्रामाणिक, मोहाला दूर सारून कर्तव्याला पार पाडणारी एक आदर्श चारित्र्यवान स्त्री असल्याचे दिसून येते.

‘कृष्णाकाठच्या कथा’ या कथासंग्रहातील ‘बिलवरी’ या कथेतील बिलवरी ही नायिका तमाशाच्या क्षेत्रात राहून ती कलेशी शेवटपर्यंत प्रामाणिकपणे असते. महाराष्ट्राचा म्हणून ज्या कलाप्रकाराचा उल्लेख करता येईल, तो कलाप्रकार म्हणजे तमाशा होय. महाराष्ट्राचे वैभव म्हणून तमाशाचा मोठ्या अभिमानाने उल्लेख केला जातो. मराठी लोकजीवनात मनोरंजनाचे आणि प्रबोधनाचे साधन म्हणून तमाशाला आगळे वेगळे स्थान आहे. अलिकडे मात्र या तमाशाला विकृत स्वरूप प्राप्त झाले आहे. लोकांच्या आवडी निवडीनुसार तमाशा बदलत चालला असल्याने त्याचे मूळ स्वरूप नष्ट होत चालले आहे. शृंगाराच्या नावाखाली बिभत्स व कामूक नृत्याची रेलचेल त्यात मोठ्या प्रमाणात आढळत आहे. कलावंतांकडे विशेषतः स्त्री कलावंतांकडे पाहण्याचा दृष्टिकोण ही बदलला आहे. बिलवरी ही तमाशाच्या क्षेत्राशी जागरूक असणारी, तमाशावर निष्ठा ठेवणारी, आपली जबाबदारी योग्य पध्दतीने पाळणारी एक प्रामाणिक स्त्री आहे. बिलवरी तमाशाच्या क्षेत्रात राहून तिने केवळ कला जोपासली.

कलेच्या नावाखाली जो धिंगाणा घातला जातो त्यापासून ती लांब होती. पैशाच्या नादी लागून तिने कधी आपल्या कलेशी प्रतारणा केली नाही. बिलवरीचा मूळ पिंड कलावंताचा होता म्हणूनच ती शेवटपर्यंत कलेशीच प्रामाणिक राहिली. तिला इनामदाराने वाटेल तेवढी संपत्ती द्यायला तयार असतांना सुध्दा गरीब व बलदंड चाकरावर प्रेम करणारी बिलवरी एक प्रामाणिक स्त्री दिसून येते.

‘बरबाद्या कंजारी’ या कथासंग्रहातील ‘प्रायश्चित’ या कथेतील सुभद्रा आणि लीला या दोघीही मुंबईतील एका खाण मालकाकडे डोंगर फोडण्याचे काम प्रामाणिकपणे करतात. त्याचबरोबर ‘संघर्ष’ या कादंबरीतील सुलभा ही आपल्या नवऱ्यापासून (बाळासाहेब) फारकत घेतल्यानंतर सारंगपूरला एका लष्करी दवाखान्यात सिस्टरची नोकरी प्रामाणिकपणे करून स्वाभिमानाने जगण्याचा प्रयत्न करते. अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या गरीब असून सुध्दा त्या कष्टाळू आहेत. कष्ट करून स्वाभिमानाने जगण्याचा ते प्रयत्न करित असतात. या स्त्रिया जे व्यवसाय करतात त्या व्यवसायावर त्यांची निष्ठा आहे. त्या व्यवसायाशी त्या प्रामाणिकपणे कार्य करतांना दिसून येतात. म्हणून या स्त्रिया कुलवंत, नीतीवान, कर्तबगार, सुखभावी, प्रामाणिक, आदर्श जीवनमूल्ये जपणारी, मोहाला दूर सारून कर्तव्याला सामोरी जाणाऱ्या दिसून येतात.

५ राजकीय जीवनमूल्ये :-

समान हक्क व कर्तव्य, स्त्री-पुरुष समानता, राजकीय जबाबदारीची जाणीव, भ्रष्टाचार निर्मूलन, मतदान करणे, लोकशाही मूल्यांची जपणूक ही सर्व राजकीय जीवनमूल्ये होत. समाजातील प्रत्येक व्यक्तीने राजकीय क्षेत्रात ही सर्व जीवनमूल्ये आणण्याचा प्रयत्न केला पाहिजे. प्रत्येकाच्या मनात स्त्री आणि पुरुषाला समाजात समान अधिकार व हक्क आहेत ही भावना निर्माण झाली पाहिजे. प्रत्येकांनी आपआपली राजकीय जबाबदारी पार पाडली पाहिजे. देशाच्या विकासाच्या दृष्टिकोणातून कोणता उमेदवार चांगला आहे वा वाईट आहे याचा विचार करता आला पाहिजे आणि योग्य तो उमेदवार निवडून देता आला पाहिजे. स्वातंत्र्य, समता, बंधुता व न्याय ही मूल्ये लोकशाहीला जिवंत ठेवणारी आहेत त्यासाठी या मूल्यांवर प्रत्येकांनी विश्वास ठेवला पाहिजे व व्यवहारात त्याचा अवलंब केला पाहिजे तरच व्यक्तीचा पर्यायाने समाजाचा, देशाचा विकास होऊ शकतो. या सर्व राजकीय जीवनमूल्यांचा स्विकार अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया करतांना दिसून येतात.

‘शेटजीचे इलेक्शन’ या लोकनाटयातील तारा ही एक वर्ग जाणीव, सामाजिक जाणीव, राजकीय जाणीव असणारी स्त्री आहे. कोणता उमेदवार गावचा विकास करू शकतो अशा योग्य उमेदवाराची निवड करणारी एक जागरूक स्त्री म्हणजे तारा होय. राजकीय क्षेत्रातील माहिती असणारी तारा ही काँग्रेस पक्षाचा उमेदवार असणारा मगरचंदाचा सर्व काळाबाजार धोंडिबाला सांगून त्याला खरे-खोटेपणाची जाणीव करून देते. त्याचबरोबर मगरचंद जेव्हा मत मागण्यास येतो तेव्हा तारा त्याला वेगवेगळे राजकीय प्रश्न विचारून भंडावून सोडते. राजकारणात बायकांनी पडू नये त्यांना राजकारणातील काहीही समजत नाही असे म्हणणाऱ्या मगरचंदाला तारा सवाल करते की, “ते का? शेतकऱ्यांची काय काय दुःख हाडत, गावात काय अडचणी हाई, ते आमा बायकांनी कळत न्हाई व्हय?” कर्जमाफीचा, जमीन जप्तीचा कायदा अस्तित्वात आणणार का? जमीनदार, सावकारांचे दस्तऐवज जाळणार का? शेतीचे फेरवाटप करणार का? असे अनेक प्रश्न मगरचंदला विचारून हे सर्व कायदे काँग्रेसच्या जाहिरनाम्यात नाहीत तर ते कम्युनिस्ट पक्षाच्या जाहिरनाम्यात आहेत हे मगरचंदला पटवून देते. गावाचा विकास जर करायचा असेल तर योग्य त्या उमेदवाराची निवड करण्याची पारख तारामध्ये असल्याचे दिसून येते.

‘पुढारी मिळाला’ या लोकनाटयातील पूतळा ही किसान सभेचा कार्यकर्ता असणाऱ्या सत्तू पाटलाची पत्नी होय. पूतळा ही वर्ग जागृत स्त्री राजकारणातील खोट्या व मतलबी कार्यकर्त्यांना अनेक प्रश्न विचारून भंडावून सोडणारी एक जागरूक स्त्री होय. पुढार्याच्या मतलबीपणा किंवा त्याचा ढोंगीपणा लोकांपुढे उघड पाडण्यासाठी पूतळा न घाबरता डोईफोडेंना अनेक प्रश्न विचारून त्याचा खोटेपणा लोकांपुढे उघड पाडते व त्याला पुढारी म्हणून निवडण्यास विरोध दर्शविते.

अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या राजकीय जीवनमूल्यांचा अंगिकार करतात व व्यवहारात त्याचा उपयोग करतांना दिसून येतात. कोणता उमेदवार चांगला आहे आणि कोणता उमेदवार वाईट आहे, कोणता उमेदवार समाजाचा विकास करू शकतो याचा सारासार विचार करून चांगल्या व नीतीमान उमेदवाराला या स्त्रिया निवडून देतात. स्वातंत्र्य, समता, बंधुता व न्याय या लोकशाही मूल्यांचा स्विकार या स्त्रिया करतात म्हणून या स्त्रिया वर्गजाणीव असणारी, सामाजिक जाणीव असणारी, कर्तबगार, सुशील, सर्वगुणसंपन्न स्त्री दिसून येते.

६ विज्ञानविषयक जीवनमूल्ये :-

वैज्ञानिक अभिवृत्ती निर्माण करणे, वैज्ञानिक दृष्टिकोण निर्माण करणे, विज्ञान चिकित्सा ध्यानात घेणे, त्याचा कृतीत अवलंब करणे, विज्ञान निष्ठा निर्माण करणे, डोळसपणा, अंधश्रद्धा निर्मूलन, सत्याचा शोध घेणे ही सर्व विज्ञानविषयक जीवनमूल्ये आहेत. आजचे युग हे विज्ञानयुग आहे. या विज्ञान युगात जिवन जगत असतांना प्रत्येकांनी विज्ञानविषयक जीवनमूल्यांचा अंगिकार केला पाहिजे. अनिष्ट ज्या रूढी, प्रथा, परंपरा, चालिरीती आहेत त्याचा त्याग करून वैज्ञानिक दृष्टिकोण स्विकारला पाहिजे. कोणतीही गोष्ट स्विकारतांना त्या गोष्टीचे अंतिम सत्य शोधून काढले पाहिजे. यासाठी विज्ञानविषयक जीवनमूल्यांचा उपयोग होतो. या जीवनमूल्यांच्या अंगिकाराने अंधश्रद्धा, खुळचट विचार नष्ट होतात आणि मानवी जीवन प्रगत होते. अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या निरक्षर असून सुध्दा विज्ञानविषयक जीवनमूल्यांचा स्विकार करतांना दिसून येतात.

‘चिखलातील कमळ’ या कादंबरीची नायिका असणारी सीता हिला लव्हाजी नावाचा वाध्या खोटा कट रचून मुरळी बनवितो. महाराष्ट्रात खंडोबा देवाला सुंदर मुलगी मुरळी म्हणून सोडण्याची प्रथा आहे. मुरळीने वाध्यासोबत खंडोबाच्या जत्रेमध्ये देवाची गाणी म्हणत फिरावे. एखाद्याच्या लग्न कार्यात जागरण घालावा. देवाशी लग्न करून देवाच्या नावावर वाध्या आणि इतर लोकांशी शरीरसंबंध ठेवावा अशा प्रकारचे खुळचट परंपरा अस्तित्वात आहे. याच खुळचट व अंधश्रद्धेच्या परंपरेला बळी पडलेली सीता जेव्हा मुरळी होऊन वाध्यासोबत मुरळीचे जीवन जगत असते. पण जेव्हा तिला वाध्याचा खोटा कट समजतो तेव्हा तिला या परंपरावादी व अंधश्रद्धाळू विचारसणीचा राग येतो व ती बंडखोर बनून या विचारसरणीला झुगारून देऊन स्वतःची मुरळी प्रथेतून मुक्तता करून घेते. अंधश्रद्धेचा त्याग केल्याशिवाय मानवी जीवन सुखी होऊ शकणार नाही. अंधश्रद्धा फेकून देऊन नव्या विज्ञाननिष्ठ विचारांचे अनुकरण केल्याशिवाय आपण यत्किंचितही प्रगती करू शकणार नाही या विचारसरणीची सीता होती. या विज्ञानविषयक जीवनमूल्यांच्या अंगिकारणामुळे सीताचे उध्वस्त झालेले जीवन शेवटी सुखी बनते.

‘आबी’ या कथासंग्रहातील ‘डोळे’ या कथेची नायिका गीता ही अंधश्रद्धेला विरोध करून विज्ञानाची कास धरणारी स्त्री होय. गीता ही आपल्या पतीशिवाय परपुरुषाचा कधीच विचार करित नाही. तरीही तिच्या पतीने तिच्या चारित्र्यावर संशय घेतो. गीता पवित्र आहे की बाटली आहे हे सिध्द करण्यासाठी तो तिला विशालगडावर एका भोंदूबाबाजवळ घेऊन जातो. तो भोंदूबाबा गीताला म्हणतो की, तू जर पवित्र आहेस तर तो गरम तेलातील पैसा काढून दे. जर तुझा हात जळला तर तू पापी, नि जर तुला काहीच इजा झाली नाही तर तू पवित्र. पण अशाप्रकारे खरे-खोटेपणा तपासण्याच्या अंधश्रद्धेच्या पध्दतीला गीता विरोध दर्शविते व शेवटी ज्या सुंदर डोळ्यामुळे संसार उध्वस्त केला आहे ते डोळेच स्वतःच्या हातानी फोडून घेते.

अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या विज्ञानविषयक जीवनमूल्यांचा स्विकार करतात. समाजात ज्या अनिष्ट प्रथा, परंपरा, रूढी, चालिरीती आहेत त्याचा त्या स्विकार करत नाहीत. त्या अंधश्रद्धा अंगी बाळगत नाहीत. प्रत्येक गोष्टीचे अंतिम सत्य शोधण्याचा प्रयत्न त्या करतात त्यामुळे या स्त्रिया अनिष्ट परंपरेला हादरा देणाऱ्या, वास्तववादी, कर्तव्यकठोर, सत्य जाणून घेणाऱ्या दिसून येतात.

७ संस्कृतीविषयक जीवनमूल्ये :-

सत्य, अहिंसा, दया, क्षमा, शांती, संस्कृती संरक्षण व संवर्धन, परंपरा व चालिरीतीचे संरक्षण करणे इत्यादी संस्कृतीची जीवनमूल्ये आहेत. या जीवनमूल्यांचे संवर्धन करणे हे प्रत्येक नागरिकाचे कर्तव्य असते. मनुष्याने नेहमी सत्याचा अंगिकार करावा. अहिंसेचा मार्ग अवलंबावा. दया, क्षमा, शांती नेहमीच आपल्या वर्तनामध्ये दिसून आली पाहिजे त्यामुळे मनाचा विकास होतो. आपल्या पूर्वजांनी संस्कृतीच्या आधारावर ज्या चालिरीती व परंपरा घालून दिल्या आहेत त्या आपण नेहमीच पाळल्या पाहिजेत. व्यवहारात त्याचा अवलंब केला पाहिजे. त्यामुळे संस्कृतीच्या मूल्यांचे संरक्षण होऊन संवर्धन होण्यास मदत होते. या संस्कृतीविषयक जीवनमूल्यांच्या अंगिकाराने मानवी मनाचा विकास तर होतोच होतो त्याचबरोबर एक आदर्श, सुखी समाज निर्माण होण्यास मदत होते. या संस्कृती विषयक जीवनमूल्यांचे स्विकार नेहमीच अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया करतांना दिसून येतात.

‘बरबाद्या कंजारी’ या कथासंग्रहातील ‘प्रायश्चित’ ही कथा म्हणजे भारतीय संस्कृतीच्या रक्षणार्थ बलिदान देणाऱ्या माणसांची कथा होय. या कथेतील बळी, उमा, सुभद्रा, लीला ही माणसं गरीब, साधी, दिसायला कुरूप असली तरीही ही

माणसं समाजाशी आपूलकीने नाते जोडून जगतात. सामाजिक मूल्यांशी इमान राखतात व इमानाने जगतात. सामाजिक मूल्यांचा अजाणतेपणी झालेल्या चुकाचे ते प्रायश्चित्त भोगायला सुध्दा मागेपुढे पाहत नाहीत. मानवाने जी पवित्र नाते निर्माण केली, जी बंधने घातली त्या नात्याचा बळी, उमा, सुभद्रा, लीला या चौघांकडून अजाणतेपणे भंग होतो तेंव्हा हे चौघेही आपल्या जीवनाचा अंत करून घेतात. या चार जणांनी दिलेली आहूती म्हणजे भारतीय संस्कृतीच्या रक्षणार्थ दिलेली ही आहूती होय.

अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या संस्कृतीविषयक जीवनमूल्यांचा सातत्याने अंगिकार करतात. त्या नेहमी सत्य, अहिंसा, दया, क्षमा, शांती यांचे जीवनात स्विकार करतात. त्याचबरोबर त्या संस्कृती संरक्षण व संवर्धन करतांना दिसून येतात. पूर्वजापासून चालत आलेल्या ज्या परंपरा व चालिरीती आहेत त्याचे त्या कसोसीने पालन करतात. त्यामुळे या स्त्रिया आदर्श, नीतीसंपन्न, दयाळू, सुखभावी, गुणसंपन्न, परंपराचे पालन करणाऱ्या, शब्दाला जागणाऱ्या, सुसंस्कृत, कुलवंत असल्याचे दिसून येतात.

८ मानवतावादी जीवनमूल्ये :-

परोपकार, सहकार्यवृत्ती, स्वाधीनता, शुचिता, निर्भयता, स्वावलंबन, सेवा परायणता ही सर्व मानवतावादी जीवनमूल्ये आहेत. प्रत्येकाने मनातून वाईट विचार काढून नेहमी चांगले विचार बाळगणे व शुध्द अंतःकरणाने दुसऱ्याशी वागणे म्हणजे शुचिता होय. याचा अवलंब प्रत्येकांनी नेहमी केला पाहिजे. दुसऱ्याचे दुःख ते आपले दुःख असे संबोधून एखाद्याच्या अडीअडचणीच्यावेळी आपण त्याला मदत केले पाहिजे. सुख, दुःखामध्ये सहभागी झाले पाहिजे हा दृष्टिकोण नेहमी बाळगला पाहिजे यालाच मानवता असे म्हणतात. प्रांतभेद, सीमाभेद, धर्मभेद, जातीभेद अशा प्रकारचे भेद न पाळता माणसाने माणसाशी माणुसकीने वागले पाहिजे. माणसातील हरवत चाललेला दुरावा नष्ट झाला पाहिजे तरच समाजाचा पर्यायाने देशाचा विकास होऊ शकतो. यासाठी प्रत्येक मनुष्याने मानवतावादी जीवनमूल्ये अंगी बाळगले पाहिजे. अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया नेहमीच या मानवतावादी जीवनमूल्यांचा अंगिकार करतांना दिसून येतात.

‘आग’ कादंबरीतील मुक्ता ही या कादंबरीचा नायक असलेल्या अनंताकडे घरकाम करते. शिलाच्या विरहाने जळणाऱ्या अनंताची ती सतत काळजी घेते. आपल सर्वस्व अर्पण करून अनंताला जगवण्याचा ती प्रयत्न करित असते. अनंताच्या सुखासाठी ती सतत झटत असे. एखाद्याच्या दुःखाच्यावेळी आपण त्याला मदत करून त्याला सुखी केले पाहिजे या विचारसरणीचा अंगिकार करून मुक्ता अनंताला शेवटपर्यंत जगवण्याचा प्रयत्न करते.

अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या मानवतावादी जीवनमूल्यांचे अंगिकार करणाऱ्या आहेत. खेड्यापाड्यातील दीन, दलित, पीडित, गावकुसाबाहेरील लोकांच्या जीवनातील अंधार दूर केला पाहिजे. या देशातील दलितांचे, उपेक्षितांचे फार मोठे जग आहे. त्यांच्या व्यथा-वेदना नीट समजावून घेतल्या पाहिजे आणि त्यांना मदत केले पाहिजे हीच खरी मानवता आहे. माणसाशी माणसाप्रमाणे माणुसकीने या स्त्रिया वागणाऱ्या आहेत. प्रत्येकाच्या अडी अडचणीच्यावेळी त्या धावून येऊन त्यांना मदत करणाऱ्या आहेत. त्या प्रांतभेद, धर्मभेद, जातीभेद, सीमाभेद अशाप्रकारचे भेद न पाळता त्या सर्वांशी माणुसकीने वागतात म्हणून या स्त्रिया त्यागी, परोपकारी, मनाने श्रेष्ठ, सेवाभावी, सुलक्षणी, सुशील, सुसंस्कृत, मानवतावादी अशा आहेत.

वरील सर्व जीवनमूल्ये अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रियांच्या अंगी असल्याचे दिसून येते. जीवन सुरळीतपणे चालण्याकरिता जी जीवनमूल्ये आवश्यक आहेत ती सर्व जीवनमूल्ये या स्त्रिया अंगिकारतात. कितीही संकटे आली तरी या स्त्रिया या जीवनमूल्यांचा पायमल्ली करित नाहीत. दारिद्र्यात जगून सुध्दा या जीवनमूल्यांचा सातत्याने अंगिकार करतात. एखादयावेळी अजाणतेपणी त्यांच्याकडून या जीवनमूल्यांचे उल्लंघन झाल्यास त्याचे प्रायश्चित्त भोगायला ही त्या तयार होतात. मनुष्याच्या उन्नतीसाठी, दैनंदिन व्यवहार सुरळीत चालण्यासाठी, समाजात चांगले वातावरण निर्माण करण्यासाठी, आपल्या संस्कृतीचा गौरव करण्यासाठी या जीवनमूल्यांचा जितक्या जास्त लोकांनी आत्मसात करतील तितक्या प्रमाणात त्या व्यक्तीचा, समाजाचा, देशाचा विकास होऊ शकतो. संयम, प्रामाणिकपणा, नम्रता, उदारता, सत्य, अहिंसा, दया, क्षमा, श्रमप्रतिष्ठा, स्नेह, स्वातंत्र्य, समता, बंधुता, न्याय इत्यादी जीवनमूल्ये जर सतत उपयोगात आणल्या जात असतील तर आपोआपच गौरवर्तनाला आळा बसतो. योग्य प्रकारची मनामध्ये नीतीची भावना निर्माण होऊन मानवात नैतिकता निर्माण होते व माणूस सर्वगुणसंपन्न होत असतो. अण्णा भाऊ साठे यांच्या साहित्यातील स्त्रिया या जीवनमूल्यांचा अंगिकारामुळेच त्या

प्रामाणिक, चारित्र्यवान, नीतीसंपन्न, कुलवंत, सुलक्षणी, देशप्रेमी, वीरगंगा, क्रांतिकारी, धाडसी, संघर्षशील, कर्तबगार असल्याचे दिसून येतात.

संदर्भ ग्रंथ

१. दुखाने अरविंद : प्रगत शैक्षणिक तत्वज्ञान, नूतन प्रकाशन, पूणे, प्रथमावृत्ती नोव्हेंबर १९९८.
२. संपा. डांगळे अर्जुन, उपाध्ये नीला, नाईक वसुंधरा, सावरकर सुभाष : लोकशाहीर अण्णा भाऊ साठे निवडक वाङ्मय, महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ, मुंबई, प्रथमावृत्ती १ ऑगस्ट १९९८.



44.

भग्न कुटुंबाच्या समस्येची कारणे, परिणाम आणि उपाययोजना

जजानन बाबुराव मरगीळ

सहाय्यज प्राध्यापक समाजशास्त्र विभाग
शारदा महाविद्यालय, परभजी

प्रस्तावना :

आधुनिक काळात भग्न कुटुंबाची समस्या निर्माण झाली आहे. परित्याग आणि घटस्फोट या दोन प्रमुख कारणामुळे भग्न कुटुंबाची समस्या निर्माण झाली आहे. पती किंवा पत्नी दोघापैकी कुणी एकाने परित्याग केल्यास कौटुंबिक समस्या निर्माण होते तर घटस्फोटांमुळे विघटन होते कुटुंब विस्कळीत होते. पती-पत्नी हे दोघेही कुटुंबरूपी रथाची दोन चांजे आहेत. ज्याप्रमाणे रथाचे एक चाक निघाले तरी तो रथ चालू शकत नाही तो रथ मोडला असे समजले जाते. त्याचप्रमाणे पती किंवा पत्नी या दोघापैकी कुणीही कुटुंबापासून वेगळे झाले तर कुटुंब संघटन कोलमडून पडते त्यातून भग्न कुटुंब अस्तित्वात येते.

संशोधन विषयाचे महत्त्व :

भारतीय समाजात कुटुंब व्यवस्था फार आदर्श मानली आहे. व्यक्तीला स्तैर्य प्राप्त करून देणारी दुसरी संस्था म्हणजे विवाहसंस्था होय. माणसांच्या शारीरिक, भावनिक गरजांची पूर्तता समाजात होत असते. पती-पत्नीला विवाह बंधनाने एक नैतिक अधिकार प्राप्त करून दिलेला असतो परंतु काही कारणास्तव पती व पत्नी यांच्यातील समजपणाचा तोल ढळतो आणि पती पत्नी विभक्त हाऊ लागतात. त्याचा परिणाम त्या दोघावर तर होतोच परंतु त्या कुटुंबातील बालकावर मोठ्या प्रमाणावर होताना दिसतो. त्यातूनच मानसिक विक्रती तयार होत आहे. वेळ प्रसंगी आत्महत्या सुध्दा केली जाते. तेव्हा अशी विभक्त राहण्याची परिस्थिती का आली, त्याची कारणे कोणती, त्याचा काय परिणाम होतो याचा वस्तुनिष्ठ आणि सविस्तर अभ्यास सर्वच अभ्यासकांना उपयोगी पडेल. प्रस्तुतक संशोधन विषयाचा अभ्यास आतापर्यंत झाला नसल्याने भग्न कुटुंबाच्या आर्थिक, सामाजिक, शैक्षणिक परिस्थितीची सत्य माहिती प्राप्त व्हावी आणि या माहितीचा उपयोग समाज, सेवाभावी संस्था तसेच शासनास योग्य धोरणे आखण्यासाठी होईल. म्हणून सदरील संशोधन विषयाला महत्त्व आहे.

संशोधनाची उद्दिष्टे :

१. भारतीय कुटुंब संस्थेचे अध्ययन करणे.
२. भग्न कुटुंबाची कारणे आणि परिणाम अभ्यासणे.
३. परभणी जिल्ह्यातील भग्न कुटुंबाच्या विकासासाठी उपाययोजना सूचविणे.

संशोधनाची गृहितके :

१. भग्न कुटुंबातील मुलांमध्ये बालगुन्हेगारीचे प्रमाण अधिक असते.
२. भग्न कुटुंबाचा सामाजिक स्तर खालवलेला असतो.
३. भग्न कुटुंबात शिक्षणाचे प्रमाण अल्प असते.

संशोधन पध्दती :

सामाजिक संशोधनात संशोधकाला संशोधन विषयासंबंधी माहितीचे संकलन करावे लागते यात तथ्य संकलनासाठी प्राथमिक स्रोत व द्वितीय स्रोत तसेच विविध शास्त्रीय पध्दती आणि तंत्राचा उपयोग केलेला आहे.

कुटुंब संस्थेचा अर्थ :

मानवी समाजाच्या सुरुवातीच्या काळात मानव समुह करून राहत असतांना मानवाने कुटुंब ह्या प्राथमिक समुहाची निर्मिती जे ली. प्राचीन काळापासून प्रचलीत असणारी कुटुंब संस्था ही अकृत्रिम व स्वाभाविक मानली जाते मानवी विकासाच्या प्रत्येक टप्प्यात कालखंड व कोणत्याही समाजात कुटुंबाचे अस्तित्त्व आढळते.

कुटुंबाचा अर्थ व व्याख्या :

कुटुंब शब्दाचा अर्थ पत्नी, घर व घरातील माणसे असा दिलेला आहे. मराठी विश्वकोषात याविषयी पुढील विवेचन आहे. कुटुंब हा शब्द आष्ट्रोएशियाटिक असल्याचे प्रिझुलस्की सांगतो. या शब्दांच्या अर्थात बराच फरक झाला आहे त्याचे संस्कृतीकरण दोनदा झालेले दिसते. ते म्हणजे 'कु+स्तुंब =कुटुंब' नंतर कुटुंब हा शब्द संस्कृतमध्ये तत्सम म्हणून सामावला.

कुटुंबास इंग्रजीमध्ये (Family) असे म्हणतात. Family हा शब्द Famulus या लॅटीन शब्दापासून तयार झालेला आहे. हा शब्द अशा मानवी समुहाकडे निर्देश करतो की, ज्यात "माता-पिता, त्यांची मुले इतकेच नव्हे तर नोकर आणि चाकर यांचाही अंतर्भाव होतो." पण कुटुंब हा केवळ आप्त स्वकीयांचा गट आहे हे लक्षात घेतले पाहिजे.

कुटुंबाची व्याख्या :-

१) मॅकआयव्हर आणि पेज :-

"प्रजोत्पादन आणि संततीचे संगोपन यासाठी निश्चित आणि दिर्घकालीन लैंगिक संबंधावर आधारलेला एक समुह म्हणजे कुटुंब होय."

२) ऑगबर्न आणि निमकॉफ :-

"अपत्य असलेली किंवा अपत्य नसलेली पती,पत्नी , अपत्य आणि फक्त वडील किंवा अपत्य आणि फक्त आई यांच्या स्थायी मंडळास कुटुंब म्हणतात."

३) बर्जेस आणि लॉक :-

"कुटुंब हा व्यक्तीचा असा समुह आहे की, ज्यातील सदस्य हे परस्परांशी विवाह, रक्तसंबंध किंवा दत्तक विधाने ह्यांच्याशी संबंधित असतात. त्यांचे एक स्वाभाविक घर असते. तसेच त्यातील सदस्य हे परस्परांशी पती-पत्नी , आई-वडील, मुलजा-मुलजी, भाऊ-बहिण असा सामाजिक भूमिकातून आंतरक्रिया करतात आणि संस्कृतीची निमिती करून तिचे पालन करतात."

४) जि म्बालेंयंज :-

"कुटुंब हा असा सामाजिक समुह आहे की, ज्यात एक किंवा अधिक स्त्रिया, स्वतःच्या अथवा दत्तक घेतलेल्या मुलांसह निदान ती वयाने मोठी होईपर्यंत तरी एकाच घरकुलात राहतात."

५) गिस्बर्ट :-

"सर्व सामान्यपणे एक किंवा अनेक मुलांसह कायमस्वरूपी एकत्र आलेल्या स्त्री-पुरुषांचा कुटुंबामध्ये समावेश होतो."

भग्न कुटुंबाच्या समस्येची कारणे :-

भग्न कुटुंबाच्यासमस्येची बहुविध कारणे आहेत. आधुनिक काळात भग्न कुटुंबाच्या प्रमाणात वाढ होत आहे. कौटुंबिक तणावाचा परिणाम प्रामुख्याने पती-पत्नीच्या संबंधावर होतो. सवयी, उद्देश, ध्येय, अभिरुची , संपत्ती इत्यादी गोष्टीमुळे कुटुंबात तणाव निर्माण होतात या कौटुंबिक तणावाचा परिणाम पती-पत्नीच्या कौटुंबिक संबंधावर होतो. भग्न कुटुंब का निर्माण होतात याची कारण मिमांसा पुढील प्रमाणे करता येईल.

१) प्रेमासंबंधीचा भ्रम :-

प्रेमविवाह झालेली कुटुंबे किंवा प्रेमविवाह करणाऱ्या जोडप्याचे काही दिवसानंतर पती-पत्नीमधील प्रेमाचे आकर्षण कमी होते. त्यांच्या व्यावहारिक जीवनात अनेक अडचणी निर्माण होतात शेवटी त्यांच्या लक्षात येते की आपण केवळ शारिरीक आकर्षणामुळे एकत्रित आलो होतो. त्यांचा प्रेमाविषयीचा भ्रम दुर होतो. त्यांच्यात मतभेद होऊन कौटुंबिक तणाव निर्माण होतो.

२) परस्पर विरोधी स्वभाव :-

परस्पर विरोधी स्वभावामुळे त्यांच्यात कौटुंबिक तणाव निर्माण होतो. एकमेकांचे स्वभाव, आवड, अभिरुची इत्यादीमध्ये भिन्नता असलेली आढळते.

३) जीवनाचे तत्वज्ञान :-

वेगवेगळ्या कुटुंबातून आलेल्या पती-पत्नीचे जीवनविषयक तत्वज्ञानात फरक आढळतो. त्यामुळे त्यांच्यात कौटुंबिक तणावाची परिस्थिती आढळून येते.

४) **व्यक्तिगत व्यवहार :-**

व्यक्तिगत व्यवहारामध्ये सवयी, चारित्र्य, शारिरीक व्यंग किंवा दोष इत्यादीचा समावेश होतो. पती-पत्नीच्या व्यक्तिगत व्यवहारामध्ये फरक असतो. पती-पत्नीच्या व्यवहारामुळे त्यांच्यात एकमेकांविषयी घृणा, द्वेष निर्माण होतो.

५) **प्रतिसाद संबंधी तणाव :-**

पती-पत्नीच्या भावनीक आणि लैंगिक इच्छापूर्तीविषयक साद प्रतिसादावर विवाहाचे साफल्य अवलंबून असते. जर पत्नीने पतीच्या अपेक्षाप्रमाणे लैंगिक संबंधास प्रतिसाद दिला नाही आणि त्या संदर्भात अनिच्छा दर्शविली तर त्यामुळे पतीच्या मानसिकतेवर परिणाम होतो.

६) **विकृत व्यक्तीमत्व :-**

पती किंवा पत्नी या दोघांपैकी कुणाचेही विकृत व्यक्तीमत्व असेल तर त्यामुळे त्यांच्यात कौटुंबिक तणाव निर्माण होतो

एलिष्ट आणि मेरिलने भग्न कुटुंबाच्या समस्यांची सांगितलेली कारणे

१) **व्दिभार्या विवाह:**

पतीने पहिली पत्नी असतांना जर दुसरी पत्नी केली तर पती आणि पहिल्या पत्नीमध्ये बेबनाव निर्माण होऊन घटस्फोटाची परिस्थिती उद्भवते.

२) **डूरत्ता :**

जर पतीद्वारे पत्नीची हेळसांड होत असेल इच्छा नसतांना लैंगिक इच्छा पूर्ण केली जात असेल त्यावेळेस या क्रूरतेविरुद्ध पत्नी निर्णय घेऊ शकते.

३) **जु-हा :**

जर पती-किंवा पत्नीकडून एखादा गुन्हा झाला आणि तो समाजविषयक असेल तेंव्हा अलग राहण्याचा निर्णय पती किंवा पत्नीकडून घेतला जातो.

४) **बलात्कार :**

भग्न कुटुंबाच्या निर्मितीसाठी बलात्कार सारखा गुन्हा कारण ठरू शकतो पतीकडून किंवा पत्नीवर अशा प्रकारचा प्रसंग ओढवला तर समाजामध्ये मानहानी होते. तेंव्हा घटस्फोट घेऊन काडीमोड केली जाते.

५) **मद्यपान :**

पतीकडून मोठ्या प्रमाणात मद्यपान होत असेल तर कुटुंबात तणावर निर्माण होतो.

६) **छळ :**

पुरुषाकडून किंवा महिलेकडून अशा प्रकारचा छळ केला जात असेल (उदा.शारिरीक, मानसिक,) तेंव्हा पत्नी व पती वेगळा राहण्याचा निर्णय घेतात.

७) **परित्याग :-**

परित्याग म्हणजे सोडून देणे. काही कारणाने पतीने पत्नीला सोडून दिले तर कुटुंबाचे विघटन होते.

८) **नपुसकता :**

लैंगिक इच्छापूर्तीसाठी कुटुंब संस्था महत्वाची समजली जात असतांना आपला जोडीदार नपुसक असेल तर विवाह विच्छेद घेता येतो.

९) **वेडेपणा :**

पती किंवा पत्नी दोघांपैकी एकजण वेडसर असेल तर घटस्फोट घेतला जातो.

१०) **मृत्यू :**

वैवाहिक जीवनात पती किंवा पत्नी मृत्यू पावली तर त्या कुटुंबाचा आधार हरवतो व ते कुटुंब भग्न कुटुंब होते.

डॉ. मेमोरिया यांनी सांगितलेली भग्न कुटुंबाच्या समस्यांची कारणे.

१) पती किंवा पत्नीस काही कारणामुळे अटक झाली असेल.

- २) पती किंवा पत्नीला आजन्म कारावास झाला असेल.
- ३) विवाहाच्या वेळी स्त्री गर्भवती असेल.
- ४) फसवणुकीद्वारे विवाह केला असेल.
- ५) औद्योगिकरण व नागरीकरणाचा वाढता प्रसार.
- ६) पती व पत्नीमधील असलेले शैक्षणिक मागसलेपण.
- ७) पती किंवा पत्नीच्या चारित्र्यावर अविश्वास

भग्न कुटुंबाच्या निर्मितीसाठी परित्याग (परित्यक्ता) हो एक सबळ घटक मानला जातो. कारण पतीने पत्नीला टाकून देण्यामागे सुध्दा भग्न कुटुंब निर्माण होते. त्याची काही कारणे पुढीलप्रमाणे -

- १) स्त्रीचे समाजातील दुय्यम स्थान
- २) स्त्रियांना संपत्तीत हिस्सा नसणे
- ३) समाजाचा नैतिक अद्यःपात
- ४) कोंदडलेले कामजीवन
- ५) पुरुषांची संशयी वृत्ती व व्याभिचारीपणा
- ६) बालविवाह (पती व पत्नी यांच्या विवाहातील अंतर)
- ७) दारिद्र्य
- ८) आधुनिक व जून्या मूल्यांचा संघर्ष
- ९) व्यसनाधीनता
- १०) सहजीवनाचा अभाव
- ११) हुंडापध्दती

वरील सर्व कारणांमूळे स्त्रियांच्या जीवनात एकाकी पणा निर्माण होतो. परित्यक्ता म्हणून जीवन जगावे लागते. कुटुंबांची सर्व जबाबदारी अंगावर पडते त्यामुळे स्वतःच्या विकासाबरोबर आर्थिक विकास होत नाही.

मनूने घटस्फोटसाठी सांगितलेले कारणे -

- १) नपुसकता
- २) वेडेपणा
- ३) सांसर्गिक रोगाने ग्रस्त झालेला पती

पाराशराने पुढील अटीवर पत्नीस विवाहविच्छेदास अनुमती दिली आहे.

- १) जर पती अज्ञानी असेल तर
- २) जर त्याचा मृत्यू झाला असेल तर
- ३) त्याने संन्यास घेतला असेल तर
- ४) तो नपुसक असेल तर
- ५) त्याला जातिबहिष्कृत केले असेल

अशा रितीने प्राचीन कालखंडापासून हिंदूग्रंथ विवाहविच्छेदनाच्या पूर्ण विरुद्ध नाहीत असे दिसून येते.

भग्न कुटुंबामुळे होणारे परिणाम :

विवाह संस्था ही समाजव्यवस्थेचा पायाभूत आधार आहे समाजाचा विकास, संघटन आणि सातत्य हे विवाह संस्थेच्या स्थिरतेवर अवलंबून असते. वैवाहिक जीवनात पती-पत्नी आणि त्यांची मुले इतर नातेसंबंधीय सुरळीत जीवन जगण्यामुळे कुटुंबाचे संघटन टिकून राहते. परंतु कुटुंबाच्या विघटनामुळे कुटुंबासंस्था मोडकळीस आली आहे. या भग्न कुटुंबामुळे होणारे परिणाम पुढीलप्रमाणे सांगता येतील.

१) घटस्फोटीतांचे वैयक्तिक विभाज- :-

घटस्फोटीताकडे दोषास्पद, शंकाखोर दृष्टिकोनातून पाहिले जाते. त्यामुळे त्यांच्या समायोजनात अडचणी येतात कारण घटस्फोट अनैतिकतेतून होतो ती आवांछनीय कृती आहे. त्यांना चेतन अचलन दोषी पणाची भावना वाटते त्यांचा इतर व्यक्तीशी जटिल प्रतिक्रिया होतात.

२) लैंगिक संबंधाबाबत समस्या :-

घटस्फोट घेतल्यामुळे पती-पत्नीचे संबंध संपुष्टात येतात. त्यामुळे त्यांच्या लैंगिक इच्छेच्या पूर्तीबाबत समस्या निर्माण होते घटस्फोटानंतर सर्वच स्त्री-पुरुष पुनर्विवाह करतातच असे नाही सर्वांना विवाह करणे शक्य नसते. कारण मुलांच्या पालन पोषणाची जबाबदारी.

३) घटस्फोट आणि सवयी :-

वैवाहिक जीवनाचे संबंध सवयीच्या स्वरूपात असतात. त्यांना लैंगिक संबंध अंगवळणी पडलेले असतात. लैंगिक संबंध संपुष्टात आले की असंतोष, असमाधान, उदासीनता निर्माण होते.

४) घटस्फोटाने आत्मा दुखावतो :

घटस्फोटाने नाकारलेल्या व्यक्तीला स्वतःस इजा होते. त्यामुळे समायोजनाच्या समस्या निर्माण होतात.

५) भग्न कुटुंब आणि सामाजिक संबंध :

घटस्फोटानंतर घटस्फोटीतांचे सामाजिक संबंध, गूतागूतीचे होतात. त्यामुळे वैयक्तिक विघटन होते.

६) भग्न कुटुंब आणि आर्थिक स्थिती :-

अनेकदा व्यवसायामुळे व्यक्तीला आदर प्राप्त होतो. त्यामुळे प्रतिष्ठा लाभते. जेव्हा लोक घटस्फोट घेतात तेव्हा त्यांच्या व्यवसायातील लोक त्यावर चर्चा करतात. घटस्फोटामुळे समाजातील दर्जा, प्रतिष्ठा यावर परिणाम होतो. घटस्फोट झाल्यानंतर स्त्रीला पोटगी द्यावी लागते त्यांचा परिणाम पुरुषाच्या आर्थिक परिस्थितीवर होतो.

७) भग्न कुटुंब आणि मुलांचा प्रश्न :-

कुटुंब विघटनानंतर फार मोठा दुष्परिणाम हा मुलांवर पडतो. मुलांना आई-वडील या दोघांचेही प्रेम, स्नेह मिळत नाही. भग्न कुटुंबाचा मुलांच्या मनावर गंभीर परिणाम होतो.

८) अनैतिक स्वैराचार :-

भग्न कुटुंबामध्ये आई किंवा वडीलाच्या वर्तनाचा मुलांवर परिणाम होतो. उलट त्यांच्यात नैतिकतेला विशेष महत्व न दिल्याने मुलांमध्ये अनैतिकता स्वैराचार अधिक प्रमाणात आढळतो.

९) घटस्फोटीत स्त्रीच्या चारित्र्याची समस्या :-

भग्न कुटुंबात एकतर घटस्फोट किंवा परित्याग केलेल्या स्त्रिया जीवन जगतात. त्या एकट्या असल्याने त्यांच्याकडे पाहण्याचा समाजाचा दृष्टिकोन बदलतो तिच्या चारित्र्यावर शिंतोडे उडविले जातात.

१०) व्याभिचार, वेश्यागिरी आणि विवाहबाह्य संबंधात वाढ :-

भग्न कुटुंबामुळे कुटुंबाचे विघटन होते. स्त्री किंवा पुरुष विवाह संबंध तोडून एक त्याने जीवन जगू लागतात. त्यांच्या वासनेचे दमन करण्यासाठी व्याभिचारामध्ये मोठ्या प्रमाणात वाढ होते. वेश्यागमन वाढते. तसेच स्त्रियांकडूनही विवाह बाह्य संबंध प्रस्थापित केले जातात.

११) बाल गुन्हेगारी प्रवृत्तीमध्ये वाढ :-

भग्न कुटुंबातील मुलांना माता किंवा पित्याचे मार्गदर्शन मिळत नसल्याने त्यांच्या मनावर योग्य संस्कार पडत नाहीत. त्यातून ते विघातक मार्गाने कार्य करतात. परिणामी चांगल्यात आणि वाईटातील फरकच न कळाल्याने ते गुन्हेगारी प्रवृत्तीकडे वळतात.

१२) बाल मजुरीमध्ये वाढ :-

भग्न कुटुंबातील मुलांना शैक्षणिक वातावरण लाभत नाही. त्यामुळे शिक्षणापासून ते वंचित राहतात. हातात जे काम पडेल ते करतात व घरच्यांना आर्थिक मदत करण्याचा प्रयत्न करतात. यातून बालमजुरीच्या प्रमाणात वाढ होते.

१३) मानसिक विकृती :-

भग्न कुटुंबात व्यक्तींची संख्या खुपच अल्प असल्याने त्यांच्या भावनांचा कोंडमारा होतो. मनातील दुःख उघड करता येत नसल्याने मानसिक विकृती जन्म घेऊ लागते. कधी कधी हे व्यक्ती आत्महत्तेसारखे निर्णय ही घेतात.

भग्न कुटुंबाच्या समस्येवरती उपाययोजना :-

भग्न कुटुंबामुळे वैयक्तिक, कौटुंबिक विघटन होते त्याचे व्यक्ती, कुटुंब आणि समाजावर परिणाम होतात हे टाळण्यासाठी खालील उपाय सुचवावेत.

१) योग्य जोडीदाराची निवड :-

वैवाहिक संबंधात भिन्न मूल्ये संस्कृती व अभिवृत्तीमुळे अडचणी येत आहेत त्या करिता योग्य जोडीदाराची निवड प्रणय हा आधार न घेता अभिवृत्ती मूल्ये हा आधार असावा स्वतःच्या पसंतीने विवाह करावा. लॅण्डीस म्हणतो प्रणय विवाहाने घटस्फोट होतात.

२) कौटुंबिक सल्लागार मंडळांची स्थापना व्हावी :-

भिन्न स्वभाव अभिवृत्ती, मूल्ये आर्थिक अडचणी जोडण्यात तणाव निर्माण करतात. तेंव्हा त्यांनी प्रशिक्षित समाज सेवकाचा सल्ला घ्यावा. प्रगत औद्योगिक देशात कौटुंबिक सल्लागार मंडळे आहेत. कोलकत्ता या ठिकाणी अशी मंडळे सुरु झालेली आहेत.

३) सल्लागार -न्यायालये :-

घटस्फोट, परित्याग, विलगीकरणाची प्रकरणे न्यायालयात आल्यास कोर्टाने, निर्णय देण्यापूर्वी समाज सेवकाकडून वस्तुस्थितीची माहिती घ्यावी. मानसोपचार तज्ञाचा सल्ला घ्यावा.

४) भग्न कुटुंबांना मदत करावी :-

भग्न कुटुंबाच्या सदस्यांना रोजगार, नोकरी आणि आर्थिक सहाय्य करावे. जेणेकरून त्यांना उदरनिर्वाह चालविणे शक्य होईल.

५) सामुहिक भावना वृद्धिंगत व्हायला हवी :-

अलीकडील काळात समाजामध्ये समूह भावना नष्ट होत आहे. संयुक्त कुटुंबाकडून, केंद्र कुटुंबाकडे आणि केंद्र कुटुंबाकडून, भग्न कुटुंबाकडे असे मार्गक्रमण सुरु आहे तेंव्हा हे टाळण्यासाठी सामुहिक भावना गरजेचे आहे.

६) पती-पत्नी मधील विवाहाचे वय :-

पती-पत्नीमधील विवाहाचे वय जास्त असेल तर पतीचा मृत्यू पत्नीला अकाली वैधव्य प्राप्त करतो. तेंव्हा तिला उर्वरीत आयुष्य एकटेपणाने जगावे लागते. या विरुद्ध वय कमी असेल तर समजूतदारपणा अभावी दोघांमध्ये किरजोळ जारजावरून सुध्दा भांडणे होऊ लागतात. कधी कधी हे भांडणे आत्महत्ये पर्यंत सिमा गाठतात.

७) शैक्षणिक सवलत:

भग्न कुटुंबातील मुलांना शिक्षणासाठी विनामुल्य शैक्षणिक सुविधा प्राप्त व्हाव्यात जेणेकरून त्यांच्यात आत्मउन्नती विषयी जागृती होईल.

८) स्त्रियांकडे पहाण्याचा दृष्टिकोन :

आधुनिक काळात स्त्रीया स्वावलंबी झाल्या तरी त्यांच्याकडे भोगवस्तु म्हणून पाहण्यात येते. त्यामुळे त्यांच्या आत्मसन्मानाला बाधा पोहचते. मी ही कमी नाही या अहंपणामुळे एजटे जीवन जगण्याचा विचार केल्या जातो. त्यामुळे स्त्रियांकडे साथीदार म्हणून पाहण्यात यावे.

९) सांस्कृतिक व धार्मिक सहभाग :-

भग्न कुटुंबातील सदस्यांकडे पहाण्याचा समाजाचा दृष्टिकोन कुचकामी स्वरूपाचा असतो. त्यामुळे त्यांच्या मनामध्ये एकटेपणाची भावना निर्माण होते. समाजाने त्या व्यक्तींना विविध सांस्कृतिक व धार्मिक कार्यात सहभागी करून घेतले तर त्यांना समाजाचा आधार आहे असे वाटू लागेल.

१०) शासकीय योजना :

भग्न कुटुंबासाठी सरकारी पातळीवर वेगवेगळ्या शासकीय योजना राबवाव्यात जेणेकरून त्या कुटुंबांना आर्थिक, सामाजिक, राजकीय स्थैर्य प्राप्त होईल.

क्रूर गरा या लेखकाने कौटुंबिक तणाव दूर करण्यासाठी सांगितलेले उपाय.

- १) कुटुंबाचे सामान्य उद्दिष्ट्ये समोर ठेवून व्यक्तीगत उद्दिष्ट्याला दूर ठेवले पाहिजे.
- २) कुटुंबात सहकार्याची भावना वाढीस लागणे.
- ३) कुटुंबातील पारम्पारीक सेवा बंद होऊ न देणे.
- ४) पती-पत्नीच्या संबंधातील घनिष्टता जपणे किंवा त्याच्यात वाढ ठेवणे.
- ५) कुटुंबाच्या इतर सामाजिक समूहाबरोबर बाह्य संबंध स्थिर ठेवणे.
- ६) पती-पत्नीच्या भावनात्मक प्रवृत्ती वृद्धीगंत करणे किंवा त्यांच्या भावनात्मक संबंधात नवचैतन्य प्रस्थापित करणे इत्यादी उपाय कौटुंबिक तणाव दूर ठेवण्यासाठी महत्वाचे असल्याचे क्रूर गरा यांनी सांगितले.

प्रा.बर्जेस यांनी कुटुंबाच्या विघटनावरती खालील उपाय स्पष्ट करून सांगितले आहेत.

- १) कुटुंबावर आलेल्या आर्थिक समस्येला योग्य पर्याय निवडणे.
- २) लैंगिक स्वैराचारावर नियंत्रण ठेवणे.
- ३) पती-पत्नी आणि कुटुंबातील इतर सदस्यांचे स्वास्थ्य निरोगी ठेवणे.
- ४) पती व पत्नी दोघांनाही एकमेकाबद्दल आदर ठेवणे.
- ५) पती व पत्नी यांच्यामध्ये सांस्कृतिक सामजस्यता प्रस्थापित करणे.
- ६) पती व पत्नी दोघांनाही एकमेकांचे व कुटुंबातील इतर सदस्यांचे स्वभाव गुण ओळखून त्याजोगे वर्तन ठेवणे.

निष्कर्ष

भारतीय समाजात कुटुंब व्यवस्था फार आदर्श मानली आहे. व्यक्तीला स्थैर्य प्राप्त करून देणारी दुसरी संस्था म्हणजे विवाह संस्था होय. माणसाच्या शारीरिक, भावनिक गरजांची पूर्तता समाजात होते असते. पती- पत्नीला विवाह बंधनाने एक नैतिक अधिकार प्राप्त करून दिलेला असतो. पती आणि पत्नीने चांगले जीवन जगावे अशी अपेक्षा असते. परंतु काही कारणास्तव पती व पत्नी यांच्यातील समजपणाचा तोल ढळतो आणि पत्नी विभक्त राहतात. त्याचा परिणाम त्या दोघावर तर होतोच परंतु त्या कुटुंबातील बालकावर मोठ्या प्रमाणावर होताना दिसतो त्यातून मानसिक विकृती तयार होत आहे. वेळे प्रसंगी आत्महत्येसुद्धा केली जाते. तेंव्हा अशी विभक्त राहण्याची परिस्थिती का आली, त्याची कारणे कोणती, त्याचा काय परिणाम होतो, याचा काही व्यक्तीने प्रासंगिकपणाने अभ्यास केला

वाढते नागरीकरण, औद्योगीकरण, तंत्रज्ञानाच्या विकासाबरोबर भारताच्या वैशिष्ट्यपूर्ण सामाजिक स्थितीतून काही समस्या निर्माण झाल्या आहेत. कुटुंब विघटन ही एक महत्वाची समस्या भारतीय समाजासमोर उभी आहे. कुटुंब विघटनामुळे संयुक्त कुटुंब पध्दती नामशेष होण्याच्या मार्गावर आहे. कुटुंब विघटन प्रमुखतः घटस्फोट आणि परित्याग या समस्येमुळे निर्माण होताना दिसते. तेव्हा घटस्फोट आणि परित्याग झालेले पती-पत्नी अलग-अलग राहू लागल्याने भग्न कुटुंबासारखी ज्वलंत समस्या भारतीय समाजासमोर येते. समाज या भग्न कुटुंबातील सदस्यांना एका वेगळ्याच दृष्टीने पाहतो तेव्हाच या कुटुंबांना आपल्या एकटेपणाची जाणीव निर्माण होऊन त्यांचे मानसिक, सामाजिक, आर्थिक, खच्चीकरण होते. भग्न कुटुंब निर्माण होण्याचे घटस्फोट आणि परित्याग ही महत्वाची कारणे या पुस्तकात विश्लेषित करण्यात आली आहेत. तसेच प्राचीन काळातील घटस्फोट, जगातील घटस्फोट, आदीम जमाती व शुद्रातील घटस्फोट याविषयी सविस्तर विवेचन डॉ.डी.एस. मनवर यांनी या पुस्तकात केले आहे.

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45.

भारतीय साहित्य की पृष्ठभूमि पर भारत व नेपाल के साहित्य का तुलनात्मक विवेचन

डॉ. लक्ष्मी गुप्ता

यमुनानगर, हरियाणा

भारत और नेपाल के सम्बन्ध अत्यंत प्राचीन हैं। जब से सूर्य की प्रथम किरणों ने भारत नेपाल भूमि का स्पर्श किया उस समय से लेकर आज तक, भारत-नेपाल के लोगों ने कभी भी यह अनुभव नहीं किया कि वे पृथक-पृथक हैं। नेपाल भारत केवल एक पड़ोसी देश ही नहीं है, बल्कि दोनों एक ही परिवार के अहम हिस्से हैं।

वैदिक युग से ही नेपाल भारत के साथ अविच्छिन्न रूप से जुड़ा है और शताब्दियों से सामाजिक, सांस्कृतिक, राजनैतिक, धार्मिक और आर्थिक दृष्टियों से इस प्रकार आपस में गुंफित रहा है जिन्हें पृथक कर पाना संभव ही नहीं वरन् नामुमकिन भी है। हिन्दी और नेपाली, दोनों भाषाओं की लिपि देवनागरी उनकी एकात्मता और अखंडता को पुष्ट करती है तथा भक्ति साहित्य के आधारभूत पौराणिक ग्रंथ 'अष्टाध्यायी', 'महाभारत', 'महाभाष्य', 'वृहदसंहिता', 'राजतरंगिणी' व कौटिल्य के अर्थशास्त्रीय ग्रंथ न केवल नेपाल वरन् कहीं न कहीं भारतीय संस्कृति के भी अन्तसूत्रों को उद्घाटित करते नजर आते हैं।

अनेक शताब्दियों तक पहले नेपाल की राजभाषा संस्कृत थी। जिसके कारण पूर्व में समस्त विद्वान संस्कृत में काव्य रचना करते थे। धीरे-धीरे संस्कृत भाषा का हास हुआ और नेपाली भाषा ने राजभाषा का रूप ग्रहण किया। बोलियों के स्तर पर भारत की मैथिली, भोजपुरी व अवधी भाषा का निकटतम प्रयोग नेपाली साहित्य में देखने को मिलता है। "सांस्कृतिक दृष्टि से मैथिली मर्यादा पुरुषोत्तम राम की पत्नी सीता की जन्मभूमि मिथिला की बोली है। 'सीता' संस्कृत और हिन्दी दोनों काव्यग्रंथों में 'मैथिली' के नाम से प्रचलित हैं। श्रीराम जी की जन्मभूमि अवध है। अवध की बोली अवधी का गहन संपर्क भी भाषा के साथ है, किन्तु नेपाल से लगा अवधी का क्षेत्र अपेक्षाकृत कम विस्तार वाला है।"

भारत एवं नेपाल निकटतम पड़ोसी देश है। सांस्कृतिक और धार्मिक दृष्टि से इन दोनों देशों में एकरूपता रही है। नेपाल भारतीय धर्म, संस्कृति साहित्य से सदैव अनुप्राणित रहा है। भारत और नेपाल की इस एकता के सन्दर्भ में नेपाल नरेश बीर विक्रम शाहदेव ने कहा था कि "भारत और नेपाल के संबंध का एकमात्र कारण है भौगोलिक समरूपता एवं सांस्कृतिक साहित्यिक एकता। भारत और नेपाल की भौगोलिक सांस्कृतिक एकता ने दोनों देशों के निकट सामाजिक आर्थिक संबंध में अपना ठोस रूप प्राप्त किया है। यही अकेले दोनों देशों के लंबे और लगातार मैत्री संबंध जो सीता और बुद्ध जैसे प्राचीन काल से चला आ रहा है, की व्याख्या करता है।"

भारत में हिन्दी का विकास होने के साथ-साथ इसका प्रत्यक्ष प्रभाव नेपाल पर भी पड़ा। विद्यापति कबीर, सूर, तुलसी, मीरा आदि के पदों का नेपाल में भी प्रचार हुआ। नेपाल के लगभग सभी मन्दिरों में लिखित रूप में भारत के इन हिन्दी कवियों के पदों के संकलन मिलते हैं और रात्रि में नेपाल के भक्त गण इन्हीं पदों को गाकर मन्दिरों में भजन कीर्तन करते हैं।

संस्कृत भाषा की भाँति हिन्दी भाषा ने भी नेपालियों को पर्याप्त मोहित किया और इस भाषा के प्रति गत कई शताब्दियों से नेपाल निवासियों का अत्यन्त मोह रहा। नेपाल में हिन्दी को 'पक्की भाषा' कहा जाता है। "नेपाल का कोई व्यक्ति जब साधु-सन्यासी बन जाता है तो उसे हिन्दी बोलना आवश्यक हो जाता है। यदि वह नेवारी अथवा नेपाली भाषा में कोई उपदेश देता है तो उसकी 'भाषा कच्ची' कहकर उसके उपदेशों को महत्व नहीं दिया जाता है। टूटी-फूटी हिन्दी में भी यदि वह प्रवचन करता है तो उसे देववाणी अथवा प्रमाणिक बात मानकर नेपाल निवासी उसके उपदेशों को श्रद्धापूर्वक ग्रहण करते हैं।" नेपाल में हिन्दी कविता के प्रचीनतम रूप का दर्शन नेपाल के उपत्यका रूचिर चर्या पदों और मौरग में रचित पदों के रूप में होता है। हिन्दी काव्य परम्परा के प्रथम सोपान के रूप में इन्हीं रचनाओं को उचित माना होगा। नेपाल की नेपाल की हिन्दी कविता के विकास का दूसरा एवं वास्तविक चरण 'अत्यका' में मल्लों के शासन काल में ही आरम्भ होता है।

शाहकाल में नेपाल में निर्गुण मत संबंधी 'जोसमणी' मत की स्थापना हुई। इस मत के संस्थापक पश्चिमी नेपाल के शशिधर स्वामी थे। उन्हें इस मत की स्थापना की प्रेरणा बिहार के दरिया साहब से मिली। दास सतदित, अगमदिल, प्रेयदिल, ज्ञानदिलदास, घिजेदिलदास, रामबहादुर आदि इस मत के अनुयायी कवि हुए। इन सबकी भाषा हिन्दी सन्त कवियों की भाँति सधुक्कड़ी हिन्दी है जिसमें यत्र-तत्र नेपाली शब्दों का भी पुट है भी देखा जा सकता है।

काठमाण्डू के पं. मुरलीधर भट्टराई ने भी हिन्दी में कुछ काव्य रचना की है जिसमें नेपाल के साथ-साथ उन्होंने भारत के प्रति भी अपने प्रगाढ़ प्रेम का परिचय दिया है। नेपाल का तराई प्रदेश जो वस्तुतः हिन्दी भाषा प्रदेश है, हिन्दी काव्य रचना का केन्द्र रहा है। इसमें सर्वोपरि स्थान है जनक के मधुरोपासक राम भक्त कवियों का। नेपाल में कबीर और नानक के भजन बहुत लोकप्रिय रहे हैं। भारतीय हिन्दी सन्त काव्य का निर्माण, भारतीय ब्राह्मणवाद, सूफियों के भावनात्मक और हृष्टयोगियों के साधनात्मक रहस्यवाद, वैष्णवों के अहिंसावाद और प्रपत्तिवाद के मेल से हुआ। नेपाली सन्त काव्य का निर्माण भी उपर्युक्त तत्वों से हुआ है। हिन्दी की भाँति नेपाल के सन्त मत का ईश्वर भी एक है। उसका रूप और आकार नहीं है। वह निर्गुण और सगुण से परे संसार के घट-घट में व्याप्त है। हिन्दी सन्त काव्य में माया संसार को ईश्वर से विमुख करती है। नेपाल के कवियों ने भी माया की निन्दा करते हुए स्पष्ट किया है कि-

*"जो प्रभु जन्म दिये, सो प्रभु जाय बिसारा।
माया रूप सकल घट छाये, घट धनी लागे विकारा।।"*

सतदिल

कबीर ने रूपकों को विशेषकर दो रूपों में बाँधा है- एक तो उलटबासी का रूप और दूसरा आश्चर्यजनक घटनाओं की सृष्टि। इन दोनों का संबंध रहस्यवाद से माना गया है। सन्तमत की अन्य कई विशेषताएँ भी जितनी खण्डनात्मक वृत्ति पर्याप्त रूप से पायी जाती है। यथा-जाति-पाति के भेदभाव, छुआछूत, तीर्थातन, मूर्तिपूजा, हजा-नमाज आदि धर्म के बाह्यचारों का सन्त कवियों ने एक स्वर में खण्डन किया है, परन्तु नेपाली सन्त काव्य में यह वृत्ति नहीं पायी जाती है। झूठ, छल, फरेब, परनिन्दा का निषेध हमें यहाँ के निर्गुण काव्य में अवश्य मिलता है।

भारतीय सन्त काव्य परम्परा में कबीर ने माया को 'ठगिनी' रूप में प्रस्तुत किया है। इसी तरह नेपाली सन्त कवि मुकुन्ददास भी कहते हैं- "कबीर ने सूफियों के भावनात्मक रहस्यवाद को ग्रहण कर अपने अनेक पदों में जीवात्मा को पत्नी और परमात्मा को पति रूप में चित्रित किया है। शशिधर ने भी अपने पदों

में स्वयं को पत्नी रूप में प्रस्तुत किया है।" जिस तरह भारत में कबीरदास जी कहते हैं कि *"गुरु गोबिन्द दोउ खड़े काके लागुं पाय.....।"* उसी तरह नेपाली कवि अभयानन्द ने भी कहा है— *गुरु भजन पर करो भरोसा, और न कुछ संसार में।*³

हिन्दी सन्त काव्य की तुलना में नेपाली निर्गुण काव्य की भाषा अपरिष्कृत है। नेपाल में हिन्दी सन्त काव्य के निर्माण में वहाँ के 'जोसमणीत' का महत्वपूर्ण योग है। इस मत के अनेक अनुयायियों ने कबीर की भाँति सधुक्कड़ी हिन्दी में निर्गुण पदों की रचना की है। सन्त ज्ञान दिलदास इस मत के प्रमुख अनुयायियों में से एक थे। कबीर की भाँति सन्त दिलदास ने भी साधक के लिए एक मत सत्गुरु के नाम को ही अवलम्ब माना है। उसी की कृपा और उसके नाम का सहारा लेकर साधक उस अगम प्रदेश में पहुँच सकता है— *"सत्गुरु नाम अधार। सत्गुरु नाम अधार हो मेरे संतो।"*⁴

नेपाल के लेखकों ने हिन्दी भाषा के प्रयोग के अतिरिक्त हिन्दी में काव्य रचना भी की है। यह नेपाल निवासियों का हिन्दी के प्रति प्रेम का परिचायक है। भारत की ही भाँति नेपाल में भी हिन्दी में कृष्ण काव्य की रचना हुई। जयदेव और विद्यापति के गीतों का नेपाल में कई शताब्दियों से प्रचार प्रसार रहा है। आज भी नेपाल उपत्यका के काठमाण्डू, पाटन और भक्तपुर नगरों के अनेक टोलों में जयदेव और विद्यापति के गीत पूरी श्रद्धा से गाये जाते हैं। कालान्तर में सूरदास के पदों का भी नेपाल में प्रचार हुआ। परिणामस्वरूप हिन्दी (ब्रजभाषा) में भी वहाँ अनेक लोगों ने कृष्ण काव्य की रचना की।

नरहरि को नेपाल में हिन्दी कृष्ण काव्य का प्रथम रचयित माना जाता है। नेपाल के बरूत बहादुर श्रेष्ठ, नारायण भक्त, रामअधारदास, मथुरादास साहू तथा देवनारायण झा ने अपेक्षाकृत अधिक लिखा है। अतः यहाँ कृष्णकाव्य का वास्तविक रचयिता इन्हें ही माना जाता है। इन कवियों ने बाल चेष्टाओं, माखन चोरी, सखाओं सहित यमुनान्तर गेंद खेलने, गोचारण, पूतना वकासुर व वात्सल्य, श्रृंगार वर्णन, विप्रलम्भ श्रृंगार एवं विविध लीलाओं का बड़ा मार्मिक वर्णन किया है।

"नेपाल का हिन्दी कृष्णकाव्य हमारे हिन्दी कृष्णकाव्य से पूर्णतः प्रभावित है। यह काव्य भी फुटकर पदों और गीतों में मिलता है। नेपाली कवियों ने भी ब्रजभाषा को कृष्णकाव्य का माध्यम माना है, परन्तु अष्टछाप के कवियों जैसी भाषा में निखार नहीं है सूरदास जैसा विशद श्रृंगार वर्णन किसी कवि ने नहीं किया है।"⁵

नेपाल में हिन्दी कृष्ण काव्य की भाँति राम काव्य के दो रूप मिलते हैं। एक मधुरोपासना पूर्ण शर्सस कवियों द्वारा रचित राम काव्य दूसरा तुलसीदास के रामचरितमानस के अनुकरण पर रचित विशुद्ध राम काव्य। विशुद्ध राम काव्य के रचयिताओं में नेपाल के हिन्दी कवियों में मथुरा प्रसाद का नाम सर्वोपरि है। ये राम के अनन्य भक्त थे। नेपाल में हिन्दी राम काव्य की रचना में पं. रामअधार का महत्वपूर्ण योगदान है। इनके द्वारा रचित रामपरक पदों का संग्रह "रामावतार भजन" शीर्षक से है। जिनमें रामजन्म, बालक्रीड़ा, रूपवर्णन, मुनि का आगमन, रामलक्ष्मण जनकपुर गमन, सीता का रूप वर्णन, फुलवारी में राम सीता का परस्पर दर्शन, धनुष भंग राम सीता वर वधू रूप वर्णन तथा सीता की खोज में हनुमान लंका गमन आदि प्रसंगों से सम्बन्धित पद एवं गीत हैं।

"नेपाल के सन्त और कृष्ण काव्य की ही भाँति यहाँ का हिन्दी राम काव्य भी भारतीय हिन्दी राम काव्य के ही अनुकरण पर रचित है। नेपाल का राम काव्य प्रायः उन सभी विशेषताओं से पूर्ण है जो भारतीय हिन्दी राम काव्य में मिलती है। नेपाल के रामपरक कवियों ने प्रायः तुलसीदास के राम काव्य के अनुकरण पर ही राम काव्य की रचना की है। भारतीय हिन्दी काव्य में सभी रसों का प्रयोग हुआ है, परन्तु नेपाल के

राम काव्य में सभी रस नहीं मिलते हैं। इसमें शान्त रस की प्रधानता है। भारतीय हिन्दी राम काव्य की तुलना में नेपाल का हिन्दी राम काव्य अत्यल्प है।⁶

भारतीय हिन्दी राम काव्य की तुलना नेपाल के राम काव्य से करते हुए हमें यह नहीं भूलना चाहिए कि उनका यह काव्य उन कवियों द्वारा रचित है जिनका हिन्दी जगत से अधिक सम्पर्क नहीं रहा है, तब भी यहाँ के कवियों ने हिन्दी में जो रचनाएँ की हैं। वह अत्यंत महत्वपूर्ण हैं।

नेपाल के अनेक शासकों की भी हिन्दी में रचनाएँ मिलती हैं। यहाँ नेपाल के इन्हीं शासकों के हिन्दी प्रेम का संक्षेप में परिचय देना प्रासंगिक होगा। नेपाल के शासकों में जगज्योति मल्ल, प्रताप मल्ल, भूपतीन्द्र मल्ल, जयप्रकाश मल्ल, योगेन्द्र मल्ल, भास्कर मल्ल, जगज्जय मल्ल, विष्णुमल्ल, राज प्रकाश मल्ल, नृपेन्द्र मल्ल, जितामित्र मल्ल, रणजीत मल्ल, राज प्रकाश सिंह, प्रताप शाह, विक्रम शाह, राजेन्द्र विक्रम शाह, जगत शमशेर, इम्मर बहादुर आदि हैं। मल्ल शासकों की रानियों में से भी कुछ की काव्य रचना में रुचि थी जिसमें राज्य लक्ष्मी और इन्द्र लक्ष्मी का नाम महत्वपूर्ण है।

“नेपाल की सन् 1950 की जनक्रान्ति के पश्चात् यहाँ के दो भू पूर्व प्रधानमन्त्रियों, श्री प्रसाद कोइराला तथा श्री विश्वेश्वर प्रसाद कोइराला की भी हिन्दी में रचनाएँ मिलती हैं। ये कोइराला बंधु हिन्दी के लेखक होने के अतिरिक्त नेपाल में हिन्दी के अच्छे समर्थकों में से भी हैं। मातृका प्रसाद जी ने ‘कचनार’ उपनाम से हिन्दी में कुछ रचनाएँ की हैं। गद्य में भी इन्होंने “नेपाली जनक्रान्ति का इतिहास” तथा “मेरे पिता के जीवन की धूपछाह” शीर्षक से अनेक संस्करण लिखे हैं। विश्वेश्वर प्रसाद जी ने हिन्दी में अनेक कहानियाँ लिखी हैं। ये कहानियाँ “विशाल भारत”, “हिमालय” आदि पत्रिकाओं में प्रकाशित हो चुकी हैं। नेपाल में स्वर्गीय श्री परिविक्रम शाह भी एक अच्छे गीत लेखक थे, परन्तु ये नेपाली भाषा में लिखते थे।⁷

नेपाली शासकों की रचनाएँ यद्यपि बहुत साधारण कोटि की हैं, फिर भी हिन्दी में काव्य रचना का इन लोगों ने हिन्दी साहित्य के प्रति अपने जिसे प्रेम का परिचय दिया है उससे हमें उनके प्रति आभारी होना चाहिए।

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46.

भारत में उच्च शिक्षा और गुणवत्ता का प्रश्न

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1. प्रस्तावना :

मानव संसाधन विकास मंत्रालय से सम्बद्ध संसदीय समिति ने 2016 में प्रस्तुत अपनी रिपोर्ट में शोध और उच्च शिक्षा पर गंभीर चिंता व्यक्त की है। विशेषतः पीएचडी प्राप्त उपाधि धारकों की गुणवत्ता पर गंभीर चिंतन की आवश्यकता पर बल दिया है। क्योंकि भारत के उच्च शिक्षा संस्थाओं में शिक्षकों के रिक्त पदों को भरने के लिए पीएचडी उपाधि प्राप्त उम्मीदवारों में से उपयुक्त उम्मीदवार उपलब्ध नहीं हो रहे हैं। रिपोर्ट में यह भी कहा गया है कि पीएचडी उपाधि हेतु विश्वविद्यालय अनुदान आयोग द्वारा जारी दिशा-निर्देश तथा राज्य एवं केन्द्रीय विश्वविद्यालयों के इस उपाधि हेतु बनाए गए नियमों, उपनियमों का मूल्यांकन किया जाना अनिवार्य है।

2. भारत में उच्च शिक्षा का परिदृश्य :

वर्तमान समय में भारत के उच्च शिक्षा संस्थानों तथा विश्वविद्यालयों द्वारा लगभग 7000 (सात हजार) से अधिक पीएचडी उपाधियों को प्रदान किया जाता है। भारत में वर्तमान में कुल 700 (सात सौ) विश्वविद्यालय हैं और इन्हीं विश्वविद्यालयों से सम्बद्ध 36000 (छतीस हजार) महाविद्यालय हैं। इन विश्वविद्यालयों तथा महाविद्यालयों में उच्च शिक्षा के लिए लगभग तीन करोड़ छात्रों का नामांकन है। इन तीन करोड़ छात्रों में 74 % छात्र विज्ञान, वाणिज्य व कला स्नातक के तीन वर्षीय पाठ्यक्रम के हैं। 6 % इंजीनियरिंग के हैं। 10% शिक्षा, चिकित्सा, कृषि और कानून में विभाजित हैं। 12% छात्र स्नातकोत्तर उपाधि के हैं। केवल 2% छात्र पीएचडी उपाधि हेतु पंजीकृत हैं। कई लाख छात्रों का नामांकन सीटों की उपलब्धता के अभाव में उच्च शिक्षा संस्थानों में नहीं हो पाता वे सभी छात्र निजी रूप से उच्च शिक्षा संस्थानों और विश्वविद्यालयों में प्रवेश लेकर उच्च शिक्षा प्राप्त कर रहे हैं।

वर्तमान समय में उच्च शिक्षा का सकल नामांकन २२% तक पहुँच गया है। अनेक संस्थाओं के शिक्षाविदों के अनुसार उच्च शिक्षा का नामांकन अनुपात 2030 तक 30% तक पहुँचने का अनुमान है। इस स्थिति में हमें 2030 में कुल 800 (आठ सौ) विश्वविद्यालयों तथा 70,000 (सत्तर हजार) महाविद्यालयों की आवश्यकता होगी।

3. भारत में उच्च शिक्षा और शोध पर खर्च

शिक्षाविदों का उच्च शिक्षा और शोध के संदर्भ में मानना है कि हमारा संख्यात्मक विकास तो हो रहा है किन्तु गुणात्मक विकास में हम पिछड़ते जा रहे हैं, क्योंकि विश्व के 200 (दो सौ) शीर्ष विश्वविद्यालयों की सूची में भारत का एक भी विश्वविद्यालय या संस्थान नहीं है। महत्वपूर्ण यह है कि विश्व के शीर्षस्थ विश्वविद्यालय केम्ब्रिज, ऑक्सफोर्ड, या हॉवर्ड जैसे विश्वविद्यालय केवल शोध की गुणवत्ता के कारण ही विश्व में शीर्ष स्थान पर हैं। भारत में शोध की गुणवत्ता निम्नस्तरीय होने के पीछे के कारणों में महत्वपूर्ण कारण यह है कि उच्च शिक्षा पर 1964 में शिक्षा में सुधारों के लिए गठित कोठारी आयोग ने राष्ट्रीय आय का 6% हिस्सा शिक्षा पर खर्च किया जाय यह शिफारिश की

थी किन्तु आज भी यह खर्च केवल 3.7 % तक ही सीमित है। जो शिक्षा और शोध को प्रभावित कर रहा है। विश्व के अन्य विकसित देश जैसे- अमेरिका, इंग्लैंड, चीन, फ्रांस, जर्मनी, सिंगापुर, और ऑस्ट्रेलिया अपने सकल राष्ट्रीय आय का उच्च शिक्षा पर लगभग 10 % हिस्सा खर्च करते हैं।

शोध पर भारत में नहीं के बराबर खर्च होता है। भारतीय ज्ञान आयोग ने उच्च शिक्षा पर सकल राष्ट्रीय आय का 1.5 % हिस्सा खर्च करने की शिफारिश की है। वर्तमान समय में हम शोध एवं अनुसंधान पर राष्ट्रीय आय का केवल 0.9 % ही खर्च कर रहे हैं। हमारा पड़ोसी देश चीन इसपर 1.9 %, रूस 1.5 %, ब्राजील 1.3% तथा दुनिया में गरीब देश के रूप में अपनी पहचान रखने वाला दक्षिण अफ्रीका 1.0% धन खर्च करता है।

4. भारत में वैज्ञानिक शोध एवं अनुसंधान पर खर्च :

किसी भी देश की पहचान उस देश में विज्ञान पर किए जा रहे शोध एवं अनुसंधान के आधार पर होती है। वर्तमान सरकार द्वारा शुरुआत की गई 'मेक इन इंडिया', 'स्टार्ट अप इंडिया', और 'स्मार्ट सीटी' परियोजनाओं के सफलता हेतु वैज्ञानिक शोध एवं अनुसंधान पर बल देना आवश्यक है।

भारत में उच्च शिक्षा का मूल्यांकन करने वाली महत्वपूर्ण संस्था राष्ट्रीय उच्च शिक्षा मूल्यांकन परिषद् (NAAC) ने हाल के अपने रिपोर्ट में उच्च शिक्षा की गुणवत्ता पर सवाल खड़ा करते हुए यह कहा है कि 60% विश्वविद्यालयों और 80% महाविद्यालयों के छात्रों के पास तकनीकी कौशल और भाषा की दक्षता की कमी है। इसी लिए देश के 70 % युवा छात्र रोजगार के योग्य नहीं हैं। उच्च शिक्षा और शोध की गुणवत्ता, अच्छे शिक्षकों की उपलब्धता उनका पठन पाठन और शिक्षक छात्र के उचित अनुपात पर निर्भर होती है। मानव संसाधन मंत्रालय के द्वारा प्रकाशित आंकड़ों से यह ज्ञात होता है कि भारत में आय. आय. टी, आय. आय. एम., एन. आय. आय. टी., आय. आय. एस. सी. आदि देश के महत्वपूर्ण संस्थानों में 35% शिक्षकों के पद रिक्त हैं। देश के आय. आय. टी. संस्थान में यह प्रमाण 39% है। तो केन्द्रीय विश्वविद्यालयों में 38% शिक्षकों के पद रिक्त हैं। विश्वविद्यालय अनुदान आयोग के मानकों के अनुसार स्नातक स्तर पर 12 छात्रों पर एक शिक्षक होना चाहिए किन्तु वर्तमानमें यह अनुपात 23 छात्रों पर एक शिक्षक का है। उच्च शिक्षा और शोध की गुणवत्ता में गिरावट आने के महत्वपूर्ण कारणों में पिछले दो दशकों में शिक्षा का जो व्यावसायीकरण हुआ है शिक्षा पूंजीगत उद्योगों में बदल टी गई है। मुनाफ़ा कमाना इस उद्योग का केंद्रीय पक्ष बन गया है। नियामक मंडलों के मानकों की अनदेखी करके राजनेताओं के शिक्षा केंद्र काफी मात्रा में खुल गए हैं शैक्षिक संस्था खोलने के लिए अनुमति देने वाले नियामक मंडल (रेगुलेटरी बॉडीज) भ्रष्ट हो चुके हैं। यूजीसी और अन्य संस्थाएं जो उच्च शिक्षा और शोध के लिए दिशा-निर्देश करती हैं उनकी उपादेयता और भूमिका पर गंभीर प्रश्न चिह्न खड़े हो गए हैं। भारत में शोध का स्तर गुणवत्तापूर्ण न होने के कारणों को बताते हुए जवाहरलाल नेहरू विश्वविद्यालय दिल्ली के पूर्व कुलपति बी.बी.भट्टाचार्य कहते हैं कि "भारत में जब उच्च शिक्षा संस्थाओं की शुरुआत हुई थी तो अध्यापन पर ज्यादा ध्यान दिया गया और इसकी सबसे बड़ी वजह भारतीय समाज में शोध का सम्मान न होना है।" अमेरिका और अन्य विकसित देशों का उदाहरण देते हैं कि वहां के समाज में रिसर्च का बहुत सम्मान है इसी कारण इन देशों के वैज्ञानिकों को नोबेल पुरस्कार मिलते हैं। यह सच है की वर्तमान समय में शोध के क्षेत्र में सुविधाओं में काफी बढ़ोतरी हुई है। अनेक संस्थानों और विश्वविद्यालयों के प्रयोशालाओं का स्तर सुधरा है। परिसर वाय-फाय हो गए हैं पुस्तकालय में पुस्तकें और पत्र-पत्रिकाओं की पर्याप्त संख्या हो गई है और लगभग सभी शोधार्थियों को सरकार की ओर से अच्छी खासी आर्थिक मदद मिल रही है इन सबके बावजूद शोध की गुणवत्ता नहीं

बढ़ रही। इसके कारण का खुलासा करते हुए विश्वविद्यालय अनुदान आयोग के अध्यक्ष प्रो. यशपाल कहते हैं कि “अच्छा शोध हमेशा विषय के दायरे के बाहर होता है अगर ऐसा करने की इजाजत नहीं दी जाय और शोध निर्देशक केवल परंपरागत तरीके से काम करते रहे तो शोध की गुणवत्ता में सुधार नहीं हो सकता एक अच्छा शोध ऐसे शैक्षणिक परिवेश की मांग करता है जहाँ शिक्षकों का स्तर अनुसंधान और अन्वेषण को बढ़ावा देने वाला हो और छात्र अपने विषय में लगातार कुछ नया जोड़ने के प्रयास में लगे हों”

किन्तु भारत की यह सचार्ई है कि कई संस्थान और विश्वविद्यालयों में शोध के लिए जरूरी अन्वेषण परक, परंपरागत ढाँचे से ऊपर उठाने की बुनियादी प्रवृत्ति का भाव है। शोध के व्यावसायीकरण पर टिप्पणी करते हुए पटना विश्वविद्यालय के समाज शास्त्र के प्रो. रघुनन्दन शर्मा कहते हैं कि “न तो अच्छे छात्र शोध के क्षेत्र में आ रहे हैं और न ही शिक्षक ऐसे हैं जो छात्रों को अच्छे शोध के लिए प्रेरित कर सकें।” प्रो. शर्मा का यह भी कहना है कि हिंदी प्रदेशों के कुछ शिक्षक इस स्तर तक गिर गए हैं कि वे पैसे लेकर डिग्री बाँट रहे हैं। वो बाकायदा गैरंटी लेते हैं कि डॉक्टरेट दिलवा देंगे। इसी कारण पटना जैसे यूपी बिहार के कई विश्वविद्यालयों में पीएचडी की थिसिस थोक के भाव से जमा हो रही है उसमें लिखी सामग्री की गुणवत्ता का न छात्र को कोई लेना देना है न शोध निर्देशक को।

भारत के शोध की गुणवत्ता में गिरावट लाने के लिए शोध प्रबंध की जांच करने वाले विषय विशेषज्ञ भी कुछ हद तक ज़िम्मेदार हैं क्योंकि यह विशेषज्ञ मित्रता, रिश्ते-नाते निभाने के चक्कर में बिना शोधप्रबंधको गंभीरता से पढ़े ही अपनी रिपोर्ट भेज देते हैं उनको न शोध प्रश्न से मतलब होता है, न परिकल्पना, न निष्कर्ष से। शोध को गुणवत्तापूर्ण न होने के लिए शोधार्थियों का शोध निर्देशकों के हातों शोषण होना भी एक महत्वपूर्ण कारण है। कई छात्रों के अपने शोध निर्देशकों से यह शिकायत है कि वे उन्हें शोध कार्य के संदर्भ में चर्चा करने हेतु समय नहीं देते शोध विषय पर केंद्रित हो कर छात्र के शोध से सम्बंधित प्रश्नों का पर्याप्त उत्तर न देना, छात्रों द्वारा दिए गए अध्यायों को पढ़कर उचित मार्गदर्शन के साथ समय पर नहीं लौटना, छात्रों से अपना व्यक्तिगत काम कराना जैसे -टंकण कार्य, संगोष्ठियों में आलेख तैयार करने हेतु सामग्री संकलन कराना, बाजार से फल-सब्जी राशन आदि मंगवाना। छात्रों की मासिक प्रगति विवरण में सहजता से हस्ताक्षर न करना। और उनके छात्रवृत्ति रोक कर रखना। महिला शोधार्थियों के मजबूरी का अनुचित फ़ायदा उठाने की कोशिश करना आदि। यह सब इसलिए घटित होता है कि शोध की सम्पूर्ण प्रक्रिया पूर्णतः विद्यार्थी और शोध निर्देशक के बीच संपन्न होती है। छात्र के पास अपने शोध निर्देशक के समक्ष घुटने टेकने के अलावा कोई विकल्प नहीं होता।

इसका दूसरा पक्ष भी है कि शोध की गुणवत्ता के गिरावट में केवल शोध निर्देशक का रवैया ही जिम्मेदार नहीं है कई बार शोध छात्र स्वयं जिम्मेदार होते हैं। जैसे -अपने शोध कार्य के लिए शोध निर्देशक से महीनों न मिलना, सामग्री संकलन समय पर न करना, समय पर अध्याय लिखकर शोध निर्देशक को जांच हेतु न देना, शोध संबंधी बैठकों में विभाग में उपस्थित न रहना, शोध प्रबंध को जमा करने का समय नजदीक आने पर आनन् - फनन में यहाँ वहाँ से कुछ भी लिख कर या इंटरनेट से हुबहू सामग्री चोरी कर कर शोध निर्देशक के पास मूल्यांकन हेतु देना और यह उम्मीद करना कि शोध निर्देशक द्वारा उसे तुरंत जांच कर लौटा दिया जाय या उसे वैसे का वैसे पास किया जाय।

5. निष्कर्ष :

उपरोक्त तमान नकारात्मक और सकारात्मक बिंदुओं के बीच शोध कार्य में काफी गिरावट के बावजूद कुछ उच्च शिक्षा के संस्थान तथा विश्वविद्यालयों में कुछ शिक्षक और छात्र स्तरीय /समाजपयोगी शोध कार्य कर रहे हैं।

भारत में अनुसंधान को व्यापक रूप में आर्थिक, सामाजिक और राजनैतिक आधार प्रदान किये बगैर हम वास्तविक विकास एवं भारतीय समाज का भविष्य नहीं बना सकते ।

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