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Racism and Women in Toni Morrison's The Bluest Eye

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Abstract : *It is believed that man is a social being and as such cannot live apart from society. But when it comes to interaction the question which remains to be addressed is what actually plays a pivotal role in it? What is to be put on priority our looks or what is within ourselves? Can we say combination of these two is the need of our? It is our physique which sums up our personality. This can be taken as one side of the coin. What works behind it is the notion of race, where certain characteristics may be found common in one group but not in other. If we go to the history of racism it has a broad connotation. The yardstick is applicable to both males and females. By and large we always associate the word beauty with woman and words like handsome and dashing with man. But what if a woman's beauty is not up to the mark? Is she not a woman then? Does it mean that she should put herself on the back foot? What keeps human relationship strong? The paper would focus on all these questions. Many a times we attach so many parameters with beauty without giving a deep thought that this cannot work for all. Individually we all are different. How we look next person is always there to assess but what is more important is that we should give consideration to our own self. The drive for self sustains us even during odd circumstances. But what if we fail to inculcate it? It is obvious that repercussions would be severe. Same thing happens to Toni Morrison's heroine. She succumbs to the demoniac power of racism. Toni Morrison in The Bluest Eye narrates a heart rendering tale of an innocent black girl who yearns for blue eyes throughout her life. She is living in a society where demarcation line is drawn between whites and blacks. Blacks are described as marginalized class due to their complexion. The worst hit in this bargain is black woman. Her oppression becomes two fold because of patriarchy and then due to color of her skin. So keeping these factors into consideration the focus of paper will be on consequences of racism as well as remedy to overcome it.*

Keywords: *Woman, Racism, Race, Personality.*

The origin of human life started with first man on earth, possessing certain characteristic traits. What worked behind it was the notion of race, which was confined not only to one place instead it became universal. The word race needs to be defined in detail. Anthropologists have given different notions about race:

> At its broadest race refers to a family, tribe, people or nation sharing a set of common interests, beliefs, habits or characteristics. However a pre-eminent African American literary and cultural critic Henry Louis Gates alerts the reader to a number of important details concerning the thinking and reading of race. To begin with, to speak of different races such as black or Jewish is, says Gates to speak in biological misnomers and more generally metaphors. Despite this error, such usage persists in both everyday language and in literary texts. What the idea of race and its mobilization point to for Gates is the articulation of a sense of difference which is dynamic inasmuch as race has both described and inscribed differences of language, belief system, artistic tradition and gene pool, as well as all sorts of supposedly natural attributes such as rhythm, athletic ability, celebration, usury, fidelity and so forth....Race has become a troupe of ultimate, irreducible difference between cultures, linguistic groups or adherents of specific belief systems. Thus as a discursive, political and ideological term, race functions frequently as

a means of definition based on binary oppositions between self and other, civilized and savage and so on (Wolfreys et al. 69).

The dichotomy of binary oppositions paved the way for racism a concept which is quite prevalent in Third World. The color of skin cannot be concealed it is to be accepted the way it is. Then why binary oppositions? The answer lies in the power of dominance which has turned the dichotomy of black and white into a mere social practice. If we go back to the history of racism the struggle was between dominating (whites) and dominant (blacks) forces where former always tried to supersede the latter through all possible ways and means. The origin of blacks goes back to African countries like Kenya, Nigeria, Uganda and South Africa. In contemporary times blacks have liberated themselves from the clutches of imperialism but no one can deny their brutal past.

How blacks came in contact with whites? The answer lies in colonialism. Africa was colonized. It was taken as Dark Continent where there was only illiteracy, ignorance and poverty. These factors in a way ignited the spark of dominance. So far as African men are concerned they worked as slaves and danced to the tunes of their master (white). The condition of African women had gone from bad to worse. "Many women successfully combined all roles of being wife, mother, prostitute and extra bread winner of their household. The economic pressure often forced husbands and fathers to encourage spouses and daughters to take to prostitution" (Chibber 206). On the whole African women lived a life of oppression. It was racism which led to physical violence. Moreover it was with the passage of time the germ of racism engulfed most of the African countries. In South Africa it was given the label Apartheid. Racial injustice was inflicted in all walks of life. It was prevalent in the division of labor. If we see this with reference to South Africa:

White and Black workers cannot belong to the same union. Mixed unions are forbidden by the law called the Industrial Conciliation Act. Africans were not allowed to be out in public streets to enjoy fresh air or to visit their friends after ten o'clock at night without written permission from their employers stipulating how late they permitted them to be out. The Urban Areas Act forbids Africans in the urban area from making or brewing beer to their natural tastes to drink it or possess it in their homes without the permission of the Municipality under which they live. Apartheid to the black means that he is a helpless stranger in his own land. He cannot sell his labor at a fair market price, he cannot develop skills above a certain level, he is given no real share in the civilization he sees around him. He is being persecuted for his convictions. He is made to believe that might is right and since the white man is able to exert so much might, he is right (Mehta and Narang 19).

Even after independence it had been all together an uphill task for Africans to overcome the scar of colonialism. The very fact is that "African who was born and has lived in police states takes a long time to get convinced that he is as good as any other human being regardless of color and language" (Mehta and Narang 24). Such has been the plight of Africans.

It is pertinent to mention that during colonial times in Africa the transportation of slaves was just an order of the day. America as such too remained an active participant in it. If we see

America from all perspectives it had been a land of immigrants but it's involvement in slavery gave further impetus to racism. *American Literature*: *The Essential Glossary* provides us with the detailed description of slavery. "In colonies and later in the United States slavery was distinguished from other forms of bonded labor by being for the life of the individual, by being hereditary and eventually by being based upon racial identification. The hereditary aspect of slavery in the United States was crucial in increasing the number of slaves. Slavery followed the condition that is if a person's mother was slave then that person was also a slave, the status and race of father being irrelevant" (Matterson 12). What was the status of African slave in America? African slave appeared to be lost looking for his own self. W.E.B. Dubois an African American essayist points out:

> It is a peculiar sensation feels this double consciousness....One ever feels his two-ness, - an American, a Negro two souls two thoughts, two unreconciled strivings two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this strife-this longing to attain self into a better and truer self. In this merging he wishes neither of the older selves to be lost.... He simply wishes to make it possible for a man to be both a Negro and an American without being cursed and spit upon by his fellows without having the doors of opportunity closed roughly in his face (Matterson 67).

The unfortunate part is that things were not conducive. Blacks were unable to resist exploitation. Consequently whites gained an upper edge. No doubt there have been several movements in American History to revoke racism. Civil Rights Movement led by Martin Luther King can be taken as one of the example. Likewise the purpose of Abolitionism was to put an end to slavery but equally severe was the impact of racism on blacks. The emergence of racism in America can be well traced from "1600-1945." The era has been described as "The Black Experience in America" (Brackett 12). It provides an authentic evidence about the portrayal of blacks in American Literature. What blacks (Poets, Novelists and Dramatists) felt personally is reflected in literature they wrote. It is a literature of agony, nostalgia and confrontation with European power. The message which is send across is that literature written by blacks should be acknowledged. Racism paved the way for several terms like Miscegenation and Passing which dominated the locale of American Novels. Richard Wright's *Native Son* and James Fennimore Cooper's *The Last of the Mohicans* have dealt with the theme of Miscegenation. Passing is one of the prominent themes in William Faulkner's *Intruder in the Dust* and Mark Twain's *Light in August*. Who can forget about Lynch Law and One-drop rule that shattered the psyche of blacks in America?

Blacks and whites were described under different parameters. Blacks were taken as marginalized class. The message was clear-cut that blacks cannot be a part of mainstream line. Racism is not only about exploitation of blacks, it also refers to the assimilation of blacks with whites and the resultant outcome of it. Particularly with America racism attained a broad connotation:

> There are three major circles of reality in American society which reflects degree of power and powerlessness. There is a large circle of which people most of them men experience influence and power. Far away from it there is a small circle of narrow space

in which black people regardless of sex, experience uncertainty, exploitation and powerlessness. Hidden in this second circle is a third small enclosure in which black women experience pain, isolation and vulnerability. These are the distinguished marks of black womanhood in white America (Sumana 22).

No matter whether it was Africa or America the oppression of black women was same everywhere. There are several reasons behind the oppression of black women in America. Primarily it was patriarchy where woman had no right to raise her voice. Consequently she became a victim of domestic violence. Even at workplace she was assaulted by none other than her own master (white). Her life was turned into hell. The color of her skin too prepared an authentic ground for discrimination.

American literature has a broad canvass. If we trace the origin of American literature it gets connected with terms like Native American, Asian American, Jewish American and African American. The roots of racism can be well traced from African American Literature. Particularly period of Slavery, Harlem Renaissance and Black Arts Movement played an instrumental role. The period of Slavery prepared a platform for Slave Narrative (the first genre to dominate African American Literature). William Wells Brown's *Clotel*, Harriet Wilson's *Our Nig or Sketches from the life of a Free Black in a Two-Storey White House North* can be taken as examples of Slave Narrative. Poets like Lucy Terry, Olaudah Equiano and Philis Wheatley are well recognized under Slave Narrative. Novelists like James Baldwin, Ralph Ellison, and Richard Wright raised their voice on racial atrocities. James Baldwin's book *The Fire Next Time* presents in details the problems faced by blacks in America. Ralph Ellison's novel *The Invisible Man* describes in details the disturbing relationship between whites and blacks. Even Autobiographies like *Nigger* by Dick Gregory and *Coming of Age in Mississippi* by Anne Moody deserve to be mentioned for their racial inequality. Same is the case with Alice Walker's novel *Meridian* which revolves around Civil Rights Movement. African American Literature provides us with ample examples of racial atrocities. However Harlem Renaissance and Black Arts Movement always stressed on recognition of literature written by blacks. By and large both black men and women had to face odd circumstances so as to put their work into mainstream line. The journey was from margin to centre. W.E.B. Dubois speaks about "Talented Teeth" (Matterson 15) a term which highlights the potential of black man and woman. The writing on the wall is clear that blacks too can work for the upliftment of their native country. He has raised several questions. "Can the masses of the Negro people be in any possible way more quickly raised than by the effort and example of this aristocracy of talent and character? Was there ever a nation on God's fair earth civilized from the bottom upward? Never it is ever was and ever will be from the top downward that culture filters. The Talented Teeth rises and pulls all that are worth the saving up to their vantage ground" (Matterson 36).

Black women writers right from Paule Marshal, Alice Walker, Toni Cade Bambara and Gayle Jones have dealt in detail with racism and gender bias. Novels like *lola Leroy* or *Shadows Uplifted* (by Frances E.W Harper) *Quick stand* (by Nella Harsen) *The Street* (by Ann Petry) *Brown Girl Brownstones* (by Paule Marshall) can be taken as excellent examples of racism. Even Black women writer Bell Hooks in *Ain't I a Woman* expressed agony over racial discrimination of black women. Majority of black women writers have stressed on sisterhood which can nurture them at the time of crisis. Alice Walker comes up with the term womanist which is the only

remedy to overcome gender bias and racial discrimination. She defined it as "A woman who loves other women sexually or non-sexually. Appreciates and prefers women's culture, women's emotional flexibility (values tears as a natural counterbalance of laughter) and women's strength" (26). One of the major tasks of black women writers was to overcome the color bar so that they can live a life of dignity. Black woman writers like Alice Walker and Zora Neale Hurston always encouraged black women to come forward. The color bar was prevalent in Feminism. It was on account of color bar that Black Feminists came in conflict with American Feminists. The purpose of Black Feminists was two-fold. First to break the shackles of patriarchy and then to overcome the color bar. The very fact is that white woman was always put on the pedestal of beauty. In every social gathering she preferred to be in limelight. What was black woman at the end of the day? She was hardly given an opportunity to excel in life. She had to live a life of isolation among her own kith and kin.

Toni Morrison too comes up with the same issue in her debut novel *The Bluest Eye*. Toni Morrison has a word of praise for black community but most of her novels deal with the oppression of black woman in a racist society of America. What we see in *The Bluest Eye* the same thing gets repeated in *A Mercy* and *God Help the Child* with a slight alteration. "As a black woman writer Morrison is a double outsider in the patriarchal white culture, a position which allows her to criticize the white and the black worlds" (Sumana 153). It is because white woman too became a soft target in it. Morrison questions about the rights of woman. Every woman has a right to live the way she wants. But who has suppressed her right? It is again patriarchal society which has turned women into puppet. The crux of *The Bluest Eye* lies in racism. Morrison describes "...how something as grotesque as the demonization of an entire race could take root inside the most delicate member of society a child, the most vulnerable member, a female" (206). The story of oppression begins right from the day she is born. It is an amalgamation of internal as well as external which leads to dehumanization of this innocent back girl. If we see human life at the very outset certain things are always inherent and others are to be acquired and polished. "Individuals are obviously influenced by things that happen around them in their physical and social environment" (Locke 16). The roots of influence can be well traced from family. Parents can be well compared to a gardener. It is the responsibility of a gardener to water and nourish the tiny sapling so that it can grow into a tree. Parents ought to play a responsible role. They should not take their children as burden on their shoulders. All children (whether normal or abnormal) need love, care and grooming which in a way helps them to understand their own self as well as others. Apart from parents social institutions need to play an important role towards children. Moreover it is a human behaviour that one always wishes to be loved and admired by others. But Pecola Breedlove (the central character of the novel) remains devoid of such affection. Who is to be blamed for it? The answer is her parents. Biologically they have produced her. It would be a mistake if we describe them as responsible parents. Pecola has to do all sorts of menial work at her home. It is all horror for Pecola when she attains puberty. Her mother has hardly any concern for such issues. Pecola Breedlove (the name sounds ironic) yearns for blue eyes and in the meantime loses her sanity. Why she yearns for blue eyes? What is so fascinating about blue eyes? Why she feels her life is incomplete without blue eyes? For this we need to go back to the plot of the novel. Morrison in *The Bluest Eye* has plunged deep into child psychology where it is normal for children to ask questions out of curiosity but the tragedy is that they never get relevant answers. She opens the narrative with three girls Claudia, Frieda and Pecola and peeps into their psyche especially when they encounter whites.

The Bluest Eye has been divided into several chapters like autumn, winter, spring and summer named after seasons of the year. The prevalent doom in nature goes parallel to the plot of the novel. Autumn and winter can be placed on one platform because both symbolize death and decay. What goes with it is Claudia MacTeer's (the narrator) statement about the failure of marigolds to sprout in time. Likewise spring symbolizes freshness and rebirth. Even summer presents intensity of things. Nothing pleasant happens in summer. What is more heart rendering is that Pecola loses her baby. Baby's father is Pecola's father too. How can a father commit such heinous act? The question arises on parenting. Pecola's father (Cholly) before marriage got involved in several sexual escapades. He is neither a reliable husband nor father. Pecola could have been warned about the wrong intentions of men. But who is there to counsel her? Obviously no one, she yearns for love and gets trapped in lust. Morrison describes this encounter as "Love is never any better than the lover. Wicked people love wickedly, violent people love violently, weak people love weakly, stupid love stupidly, but the love of a free man is never safe" (204). There are some women characters other than Pecola who have turned into prostitutes. Pecola's rape by her own father is a clear instance of patriarchal society where man has no control on his limitations. Even Frieda's encounter with Henry Ford (the white man) represents the same story. Primarily, it was white man who was always looking for his carnal pleasure.

At the very outset Morrison dwells deep into the racist society of Ohio (the locale of the novel) which comprises of several white and black families like Dick Jane and Breedlove a battered family. She even speaks about some minor African families. Each family has its own tale of woe which in a way makes them more prone to racism. Claudia MacTeer describes it as "Being about...on the hem of life struggling to consolidate our weakness and hang on or to creep singly up to the major folds of the garment" (Morrison 18). It is a financial trouble which has compelled every black family to work under whites. This is a clear indication "...to prove that racism is a byproduct of capitalism." (Sumana 43). The other side lies in the imitation of white culture which deteriorated the condition of blacks. This goes well with Pauline. She wants to be like her employer's family and in the meantime forgets her own family. It is the glitter of whites which has dehumanized her.

The Bluest Eye revolves around American standard of beauty like fair complexion, golden hair and blue eyes. Pauline hates Pecola (who is her own child) but dotes upon little white girl due to her beauty. Pauline takes Pecola as an ugly child because she is black. If we see this bias in terms of medical terminology it has proved to be fatal. "Black Psychiatrists have analyzed the crippling effects of such double consciousness of the black woman. Her blackness is the antithesis of a creamy layer skin, her lips are thick, her hair is kinky and short. She is infact the antithesis of American beauty. . . . There can be no doubt that she will develop a damaged self contempt and impairment of her feminine narcissism which will have profound effect consequences of her character development" (Sumana 30). The same thing happens to Pecola. She becomes obsessed with blue eyes and loses her sanity.

Morrison has analyzed in detail of what it meant to be a black woman in a racist society of America. Morrison has used several symbols and images to highlight the agony of blacks particularly black women. Black symbolized non-existence and dirt. Blacks are addressed as nameless. The three girls Claudia, Frieda and Pecola are addressed as folks. These girls suffer

humiliation at the hands of their white classmates. No one can forget the encounter of Pecola with a white storekeeper. Even when Pecola has to pay the amount (for candy) the white storekeeper is reluctant to touch her hand. It is because she has not got fair complexion and blue eyes. Pecola represents every black girl of Ohio who yearns for blue eyes. The anecdote connected with the character of Soap head Church (who represents clergy) repeats the same story. Soap head Church has remedy for every problem. He is taken as a savior of mankind but he fails to give blue eyes to a black girl. What is more surprising is that confectionary items too are named after white woman. Marry Jane is always seen on the cover of candy. Similarly we see the picture of Shirley Temple on the cup. So when Pecola has to drink milk she is given Shirley Temple cup. White woman as such has left her footprints everywhere. It is a common belief that dolls are the most precious possession of girls. Despite the fact that Claudia MacTeer makes an effort to tear them but preference is given to blue eyes and golden hair. This clearly speaks about the extent of racism where black woman is left with no opinion but to follow the word of whites.

If we see the racist society of America the tragedy is that blacks were unable to preserve their own culture because of compulsions. The trend of false imitation passed from generation to generation and moreover it was degradation of values (especially moral) which lead to dehumanization of blacks. Race has lot to do with our physical attributes but we grow with the passage of time. Physical attributes as such cannot be everlasting. So why to run after it? The fact is that human relationship can be sustained provided we make no distinctions on the basis of race. Distinctions should be done in a constructive manner. It is the peer competition which always leads to complexities. Of and On Pecola is made aware of her lack that she has not got blue eyes. It is true that she has not got blue eyes but still she is a human being. Had she been given an opportunity to exercise her own self, she would have never slipped into madness. Her tragedy is an eye opener for all. She craves for a happy life, but that too is denied to her. Pecola suffers because of her parents and then due to society where there is no one to support her. Craving for self does not mean that we become egoistic and forget about others but what is within us needs to be respected and valued with a bold heart.

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2.

A Postcolonial Interpretation of *Sea of Poppies*

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In the postcolonial world, among the postcolonial writers,AmitavGhosh is one among the most versatile and prominent writers. He is an eminent international writer with extraordinary set of mind and thoughts. His books either reflect postcolonial scenario or depict the pre-colonial and colonial themes. His works, mainly novels, reflect his craftsmanship of weaving the themes against the historical, geographical and social backdrops. His central characters are travellers in diasporic exile: a psychological victim of the migrant sensibility.

Although AmitavGhosh does not consider himself a postcolonial writer, he has depicted almost every bit and detail that comes under the umbrella term 'postcolonial'. Language, history and society on the whole are inseparable from postcolonialism. This concept of postcolonialism exists only because of imperialism and colonizers' occupation and exploitation of the natives, the indigenous people. Postcolonialism therefore deals with those cultures and societies which had been affected by the colonial process from the moment of colonization to the present day. It analyses and examines the aftermath of colonization. In other words, it undertakes those literary works that are the consequence of the colonial process. Postcolonialism, on the whole, deals with the search for cultural, social, individual identity in a colonized nation. It reflects the conflicts and dilemmas of developing national identity after colonialism.

Like Salman Rushdie, Khushwant Singh, MukulKesavan, Vikram Chandra, ShashiTharoor etc.,AmitavGhosh also writes in a postcolonial space by using novel as a means of cultural representation. These writers "aim at enhancing an Indian cultural identity and projecting Indian cultural and historical heritage to enable an assertion of the Indian self". (Jain 2000: 32-33) As far as the novels of AmitavGhosh are concerned, "History is a brooding presence…, almost a living entity able to shape the lives of his characters." (Basu 160)

Ghosh believes in the co-relation of all cultures. The concept of unified identity implies unity in diversity in his fiction. Being a cosmopolitan writer, he explores not only his native country but also the neighbouring Asian countries in his works. While dealing with his literary craftsmanship he maintains a balance between the memory of past and the desire for future by coming back to present. He writes about families and nations to emphasize upon the sense of dislocation and belonging. "Ghosh is one of the most sympathetic postcolonial voices to be heard today. He looks at love and loyalty and examines questions of Empire and responsibility, of tradition and modernity". (Soueif 5) As a writer of Indian Diaspora, he presents multiple viewpoints of the dispersed people of different nationalities. In his hands novel becomes an artistic tool for social betterment.

In Ghosh's works memory plays a crucial role. "Memory . . . is a complex phenomenon that reaches out too far beyond what normally constitutes a historian's archives, for memory is much more than what the mind can remember or what objects can help us document about the past. (Chakrabarty 143)

Weaving together childhood and adulthood, past and present, stories and happenings of various countries generates the action in the novel and determines the form of the novel. Ghosh's fiction has the quality of digressions, resolutions, looping, non-linear and a wide range of narrative techniques. To make his narrative technique complex, he sometimes employs a "memory-within-memory" (Joshi 111) of framework and sometimes projects memories clinging together in memories. Sparsely related and long-silenced memories as they are, memories come to the narrator in bits and pieces. While representation of memory in Arundhati Roy's *The God of Small Things* is in the form of third person narrator where focus is impersonal and the perspectives shift from storyline to storyline through differing narrative voices, AmitavGhosh's narrators act as participants in the story with extradiegetic voices. The regulation of narrative sequence and the use of such techniques as paralipsis, ellipsis, analepsis and prolepsis in the structure of narratives to manipulate the temperament of incidents and the intensity of temporality are notably different in AmitavGhosh's fiction. He makes skillful use of narrational framework and free direct and indirect speeches to furnish the structural frame of the content of the fictional work.

AmitavGhoshbegan his journey as a postcolonial writer and rose to worldwide recognition with *The Glass Palace*, an epic novel about Indians in Burma and the rise and fall of imperial powers in the twentieth century. Returning to the same perspective, he went on to write, *Sea of Poppies*, the first volume of his planned trilogy. The novel delineates how Indian present is shaped by the imperial past of the country. It is an apt and concrete commentary on how colonialism damaged and divided the Indian society. Both novels, *The Glass Palace* and *Sea of Poppies*, established Ghosh as an archetypal model of a postcolonial author.

*Sea of Poppies*is set in India at the time of the Anglo-Chinese opium wars during 1839-43 and 1846-60. The novel elucidates two enormous fiscal episodes of the nineteenth century. First, the fostering of opium cropin Bengal and Bihar for the Chinese marketplace and subsequently the conveyance of Indian bonded employees to harvesting the ripe sugarcanes on islands like Mauritius, etcwhich were under the colonial rule. Imperialism has traditionally, racially and linguistically combined Indian culture with the European feelings. The novel is an observation on social and cultural progression of Indian subaltern society and a tale of great effort by the destitute and wretches of imperial India. The dispassionate and doleful account of the Indian peasantry which was forced into opium cultivation is a tale of their subsequent impoverishment and destitution. The evil design of the British is illustrated in the novel as:

As a family, their experience lay in the managing of kings and courts, peasants and dependents; although rich in land and property, they had never possessed much by way of coinage; what there was of it they disdained to handle themselves, preferring to entrust it to a legion of agents, *gomustas* and poor relatives. When the old *zemindar's* coffers began to swell, he tried to convert his silver into immovable wealth of the kind he best understood – land, houses, elephants, horses, carriages and, of course, a budge row more splendid than any other craft then sailing on the river. But with new properties there came a great number of dependents who had all to be fed and

maintained; much of the new land proved to be uncultivable, and the new houses quickly became an additional drain since the Raja would not suffer them to be rented. (*Sea of Poppies* 86-87)

The poor Indian peasant actually suffered due to this forced cultivationof opium. In their fields, peasant farmers were coerced to produce opium by the British, and this caused prevalent paucity, hunger and slavery because lands that supplied food with lifeline crops like wheat, paddy, pulses and vegetables were now deluged with the growing tide of poppies. In fact, the novel is set in an epoch of farming scam: when the western demands for inedible crops brought wealth to the colonial rulers but at the same time caused hunger in the subaltern world:

A few clumps of poppy were enough to provide for a household's needs, leaving a little over, to be sold: no one was inclined to plant more because of all the work it took to grow poppies…. Such punishment was bearable when you had a patch or two of poppies … but what sane person would want to multiply these labours when there were better, more useful crops to grow, like wheat, dal, vegetables? But those toothsome winter crops were steadily shrinking in acreage: now the factory's appetite for opium seemed never to be sated. (*Sea of Poppies* 29)

Imperialism has traditionally, culturally and linguistically blended Indian ethos with the European sensibilities. The novel is a commentary on socio-cultural evolution of Indian subaltern society, a saga of struggle by the destitute and wretches of imperial India and the dispassionate and doleful account of the Indian peasantry forced into opium cultivation, the story of their subsequent impoverishment and destitution.

The novel delineates the utter helplessness of Indian laborers and farmers as the insatiable appetite of the British for revenue cripples them, and leaves them marooned, exploited and defenseless. The crafty and cunning business of British has snatched India of its riches, freedom and peace; and Chinese of their discretion and wisdom by poisoning them with opium.

Deeti Singh, the central character of the novel, is married as a young teenager to a man whose dependence on opium makes him an inadequate husband both physically and economically. She fears her sadistic and immoral brother-in-law as she was impregnated on her wedding night by him. Kalua, of colossal strength and resource, the low-caste ox-cart driver, saves her when she is forced to sit on her husband's funeral pyre and commit sati. All these impending circumstances leave her with no choice but to elope with Kalua joining, as she does, the club of poppy farmers. Later, faced with the stark reality of poverty and life, bothKalua and Deeti decide to join the crew of the Ibis and go to *Mareech* (modern day Mauritius) as *girmityas* (a distortion of the word 'agreement' which was signed between the British government and labourers who agreed to be taken to different faraway places to work on sugarcane fields).

A host of characters in *Sea of Poppies* assemble in Kolkata to board the ship, *Ibis* at Hoogli. They are people of differentraces, faith, castes, and sex. Ghosh's copious and deft detail makes the reader intimately familiar with the characters and their respective cultures and heritage. The novel exhibits a dozen of major characters like Deeti Singh, Burnham Brothers, Kalua, Zachary Reid, Serang Ali, Putli, Jodu, Raja Neel Rattan Halder, Baboo Nob Kissin, Ah-Fatt. Ghosh also introduces the readers to the *lascars* (members of the crew) of *Ibis*.

Ibis is a slave-trading ship and it is pressed into service to transport *girmitiya*, indentured labourers to plantations on the island of Mauritius. It has a British captain, an American, second

mate, Indian troops to maintain law and order, and a crew of *lascars*. Among its passengers are people of all nationalities, backgrounds and beliefs, some crossing the seas to tide over the crises at home, some being transported as convicts. As they sail down the Hooghly and into the Indian Ocean, their old familial ties and traces are washed away and they begin their lives afresh. The sea becomes their new nation as the shipmates form new bonds of empathy. They leave behind the strictures of caste, community and religion; rename themselves as *jahaz-bhais* (brothers on the ship) and *jahaz-bahens* (sisters on the ship). Singing and ritualistic performances help these passengers to temporarily take their mind off the uncertainties awaiting them in the remote islands of *Mareech*. The ship ultimately becomes the epicentre for a wide variety of characters.

Each person escapes from a specific situation in his/her homeland. Mr Zachary Reid flees the American racial discrimination and Paulette is running away from the authoritarian European community in India. Accordingly, Deeti becomes Adii and Kalua transforms into Maddow. In fact, the orphaned Paulette enters the ship disguised as a man, Zachary Reid passes for a white person.

Migrants on the ship have to face different types of problems. Sometimes it appears whether they will be able to reach their destination or not. They have to confront the authorities for trivial things. In one such incident, on the *Ibis*, there was sharing for drinking water. This was new and unfamiliar problem to the girmitiyas. By afternoon, when the level of drinking water in the *gharas* became low, the migrants climbed on the ladder and began to shout, "Water! Listen, up there! Our *gharas* need to be filled."(*Sea of Poppies* 401) There was nearly a situation of riot on the ship and the *girmitiyas* were beaten up. In order to solve this problem, the captain called all the coolies on the deck and a container of fresh water was placed in the shade of the deck house and a messboy was deployed to drop a couple of ladlefuls into each woman's pot (*lota*). Later, Captain Chillingworth addressed the crowd:

"The difference is that the law of the land has no hold on the water. At sea there is another law, and you should know that on this vessel I am its sole maker. While you are on the *Ibis* and while she is at sea, in my hands is just one of the keepers of my law . . . I will use it without hesitation if it should prove necessary. But remember, always, there is no better keeper of the law than submission and obedience. In that respect, this ship is no different from your own homes and village."(*Sea of Poppies* 404)

Many other characters also tried to cope with the new environment. Zachary wanted to integrate with the laskari group. He easily coped with their speech "as if his oddly patterned speech had unloosed his own tongue" ((*Sea of Poppies* 16) and changed his eating habits "to a Laskari fare of karibat and kedgeree- spicy skillygales of rice, lentils and pickles, mixed on occasion with little bits of fish, fresh or dry….he soon grew to like the unfamiliar flavours"(*Sea of Poppies* 23).

In his novels, Ghosh deals with the issues of self versus nation; identity versus nationhood and the representation of history concluding that all borders are imaginary constraints. He lays bare the national, geographic, regional and political boundaries and maintains his own idea that nationalism is an imaginative construct. *Sea of Poppies* projects the political and cultural complexities through the concept of nationalism, imperialism, and the subjugation of gender, class and caste. He has also presented a unique interpretation of history in fiction from the international perspective and writes imaginatively about the process of colonization in his writings.

Sea of Poppies is thus a manifestation of the desire to validate thepostcolonial experience and to attempt a reconstruction of public history through a reconstruction of the private or the personal history. In brief,*Sea of Poppies* is a representative work of AmitavGhoshpermeated with the postcolonial ambience and atmosphere. The characters' personal lives portray the real picture of humanity. Their lives depict an entire history of the odds and advertise that ordinary individuals have to bear in their struggle for survival. This real history of survival, the pain and misery of suffering masses is overlooked by the mainstream history. By focusing on the lives of these individuals, Ghosh highlights that missing dimension of history which is needed to present a whole and exact depiction of humanity.

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3.

"Personal Impulse to Political Crisis: Meta-narratives and Colonized Identity in *Things Fall Apart* and *Ice Candy Man*"

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Abstract: The paper attempts to establish the personal impulse which leads to a Nation's confrontation. The instinct of a human, who claim to be in a power structure, demands socio political revolution in a particular community. This dominance questions the fundamental, cultural, psychological and ethnic awareness of a society. Metanarratives explain this appropriate hybridity, a new trans-cultural or cross cultural form that arises in terms of the oppressed. The study elucidates the hegemony, ambivalence and ideologies of the colonizer and the colonized in both texts, namely Things Fall Apart and Ice candy man. These texts disclose the personal augmentation in human that paves way to political crisis.

INTRODUCTION

Postcolonial Literature as a discipline evolved after the decolonisation of British Raj in its colonies. It expresses the anxiety, lost cultural legacy, socio economical and political exploitation of land and native people. However the colonialism and imperialism started back in 1800's, it had much control over the colonies till the early Twentieth century. The colonial masters called it as "the extension of human civilization". Though the primary motive of white masters is trade, import and export, slowly they start to claim political power over the country. They imposed their cultural discourses through language, law, Religion and reason etc. After the decolonization, the colonized countries those who lost their identity started writing back. This gave way to postcolonial literature and theory as a separate entity.

As Bill Ashcroft says

> The development of national literatures and criticism is fundamental to the whole enterprise of post-colonial studies. Without such developments at the national level, and without the comparative studies between national traditions to which these lead, no discourse of the post-colonial could have emerged... It is the beginning of what Nigerian writer Wole Soyinka has characterized as the 'process of self-apprehension' (Soyinka 1976: xi). (16).

Colonialism resulted in marginalization, Diaspora, racism, complexities, otherness, gender discrimination and identity issues. The postcolonial writers asserted their nation's space and place, reclaimed cultural integrity and revised history. They used colonizer's language with the native language to reinforce the richness of natives.

META-NARRATIVES AND CULTURAL CRINGE

Chinua Achebe is one of the prolific African writer, he used his native words (Igbo-African language) along with the English language in his book *Things Fall Apart* (1958). This is

otherwise called as meta- narratives (a large cultural story that seeks to explain within its border, local narratives). The novel is seen as a strong voice echoing the richness of African land and native culture. It is written as a defence of African native bounty, which is misrepresented in Joseph Conrad's *Heart of Darkness* (1899). Achebe portrays the pre-colonial African society with particular reference to Igbo community and the distortion of European civilization in Africa. The story revolves around Okonkwo, the valiant warrior of Umofia village. He is a well respected man of Umofia, he is honoured for being a perfect man and he follows the Igbo tribal beliefs and customs. He gets agitated with the entry of white man. He tries to fight back but fails miserably. He apprehends that his own clansmen are accepting the alien religion; he grows desperate for the changes and commits suicide.

As Achebe states

> The white missionary was very proud of him and he was one of the first men in Umofia to receive the sacrament of Holy Communion, or Holy Feast as it was called in Ibo...The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart (127-29).

These lines illustrate the personal and political command over the natives. The novel enlightens tribal social integration, greatness of tribal culture, tradition and practise, their gods and goddesses, beliefs and justice etc. Achebe uses meta-narratives to describe these factors of native culture. *Things Fall Apart* also shows double oppression of female characters - colonial masters are dominating the tribal men and women. The tribal men are suppressing tribal women. These problems evolved among the tribes, it is because of the European master's personal impulse to capture more countries in order to civilise them in their own style. Achebe as a reliable narrator uses meta-narratives to state his thoughts. He further emphasizes on European personal impulse which led to the political and cultural integrity. This is the paper's first argument.

> As Datta G Sawant says, "Edward Said's *Orientalism* (1978) depicts the
> Imbalance between the West and East by showing the superiority of the
> West over the East, West always dominates the East. Said applied terms
> and concepts as "orient, the other" and "accident" to show the relation
> between two cultures" (2).
> Achebe characterizes this divergence, discrimination and othering in his
> novel. His characters undergo several contradictions in terms of identity.
> They were colonized and deprived of their own identity.

SIDHWA'S *ICE CANDY MAN*

In Indian context, Bapsi Sidhwa's *Ice Candy Man (*1988) shares the same concepts of *Things Fall Apart* in a different sphere and locality. Sidhwa's characters pictures this personal impulse which leads to political complications. The novel deals with the bloody partition of India. The narrative and meta-narrative is traced from the eyes of a girl called Lenny who grows up in a Parsee family. Lenny as a child narrator observes the calamity and untold history in Indian freedom struggle. She witnesses the conspiracy among the national leaders, the

controversies regarding religion and partition, patriarchal domination, gender issues, subjugation, exploitation and suppression of women as inferior sex.

The novel gives an insight to brutal murders and bloodsheds that took place during the Indian independence struggle. Usually the mainstream history is dominated by the popular power structured people, while the untold reality comes out in a fictionalized manner through few authors. This historical fiction has meta-narratives, focusing the India and Pakistan battle in Lahore. The author uses localised language to deliver the power of local narration and realism in the novel. *Ice Candy Man* conveys the personal prejudice in the characters, which turns them to be violent and animalistic. The novel is about the partition, but it focuses on the common man and woman, their view of Indian nationalism and political turmoil. The main characters in the novel are Ice candy man, Ayah and Lenny. As Sidhwa says

> Ice-candy-man's versatile face transformed into a saviour's in our hour of need. Ice-candy-man is crouched before me. 'Don't be scared, Lenny baby,' he says. 'I'm here.' And putting his arms around me he whispers, so that only I can hear: I'll protect Ayah with my life! You know I will. . . I know she's here. Where is she?... I say 'On the roof – or in one of the godowns . . .' Ice-candy-man's face undergoes a subtle change before my eyes, and as he slowly uncoils his lank frame into an upright position, I know I have betrayed Ayah (182).

HINDU-MUSLIM RIOT (PERSONAL VENGENCE)

Ice candy man is a Muslim but he loved Ayah (Hindu), caretaker of Lenny. The novel's main plot focuses on the Hindu-Muslim riot, which resulted in brutalities. Before the partition, Hindus and Muslims lived with fraternity. After seeing Muslims massacred in a large number, Ice candy man's attitude changes, he turns be vehement. He loved Ayah but Ayah loved the Masseur. Ice candy man becomes violent after seeing Ayah and masseur's copulation. Ice candy man changes into a satanic figure because of his personal revenge and prejudice over Ayah and Hindus. He manipulates Lenny and finds out the hiding place of Ayah. He turned out to be a predator, who is waiting to kill Hindus. Immediately he became the villain of the story. This is how the personal evil motive of Ice-candy-man destroys a woman's life and in larger level, it shakes the religion based violence. During the lime light of partition, both the land and women suffered endless degradation. Like the land is split into two pieces, many women were molested and thrown into prostitution. PERSONAL AND POLITICAL SPHERE

Sidhwa describes the men's feeling of superiority over fellow human ' I beg you in the name of all you hold sacred, don't kill the little ones,' Ranna heard his father plead.

' make them Sikhs... let them live.. they are so little'(201). Men were involved in destroying the Hindu, Muslim and other minority communities, massacred men and children in vice-versa. But their personal impulse for lust turned them lascivious and they molested women brutally before killing them. Men took superiority over this calamity and used this situation to full fill their personal desire towards women. Sidhwa includes Ranna's story, "stop whimpering you bitch, or I'll bugger you again! A man said irritably. Other men laughed. There was much movements. Stifled exclamations and moans. A woman screamed, and swore in Punjabi(203).

Sidhwa exposes the tragic brutalities faced by women but she reinforces the power that a woman has. The Godmother proves that majesty of woman. They find out Ayah changed into a Muslim and living as Ice candy man's wife. Godmother shouts at Ice candy man for letting his wife to be molested and tormented by others. But Ice candy man feels that it is his revenge, his personal choice that he wanted Ayah to suffer that pain to be a subordinate to him. Godmother at this point shows her personal impulse and voices out for women rights. She says to Ice candy man "You have permitted your wife to be disgraced! Destroyed her modesty! Lived off her womanhood! And you talk of princes and poets! You're the son of pigs and pimps!". This denotes a strong voice for suppressed women.

CONCLUSION

The texts *Things Fall Apart* and *Ice candy Man*, proves that an individual's personal impulse and desire to dominate drives him/her to violate the rules and go against nature. In European context, they colonise other countries and make the colonized feel inferior. In the sphere of humans, as Sidhwa points out the constraints and love to be powerful or superior, makes a human an animal, which leads to a nation's cultural and geographical disintegration. This dislocation mainly happens because, the personal impulse in any human gets violent to when it claims a political or power structure.

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4.

Investigating Reading and Writing Performances and Language Use at Upper Primary School Level of ESL Students with Telugu as Mother Tongue

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Abstract: *This study aimed at investigating the challenges and problems in the development of Reading and writing skills such as Read the text carefully, Read the silent letter words aloud, match the parts of the sentences to make meaningful sentences, and choose the correct synonym of underlined words. Under Writing select the correct choice of the words, select correct preposition from the given in the brackets, formation of plural nouns, select the correct word from the choice given in brackets, and provide the verb form with corresponding sense required (proper use of Grammar laid in the curriculum) in upper primary level students. For the purpose of the study three hundred students from different schools of Andhra and Telangana has been selected. Initially for pilot study the schools of Andhra Pradesh and Telangana areas were listed, within that among these two areas were selected on the basis of the high frequency literacy rate of education competitively to the state literacy rates linearly Andhra 67% and Telangana 64% (Current status), If we see United Andhra Pradesh 67% according to 2011. Based on that ten schools were selected for the study, each study area the study keeping in mind the convenience and administration support. A questionnaire with ten variables was utilized as the instruments of the study. The findings revealed that Telugu ESL students have problem in Reading and writing tasks especially in language use. The study reveals some problems and practical methods in order to cope with Reading and writing difficulties.*

Keywords: Reading skill, Writing skill, English Second Language, Curriculum, Performances

1. Introduction

The main emphasis of the paper is to understand the English Second Language (ESL) Reading and writing problems and language use at Upper Primary School level. In the recent national curriculum review popularly known as National Curriculum Framework-2005 (NCF) brings out the issue of English language as a subject of study and medium of instruction at 1st class onwards. It further says that *"The level of introduction of English has now become a matter of political response to people aspirations rendering almost irrelevant an academic debate on the merits of very early introduction."* State of United Andhra Pradesh introduced English subject as second language from 3rd class in the government schools of United Andhra Pradesh from the academic year 2008-2009.

The government of Andhra Pradesh introduced English subject as second language from 1st class in the government schools in the state of United Andhra Pradesh from the academic year 2011-2012. This subject of the study is based on Language as an increasingly important area in applied linguistics is often regarded as a skill rather than knowledge itself. It is generally understood to be a matter of doing than of knowing. While absorbing the mother tongue, the first skill that a child acquires is the ability to understand the spoken word, involving the skill of listening. As a progress, the child tries to reproduce these sound sequences to express his/her own desires and needs and thereby acquires the skill of speaking. Hence, these two basic skills can be said, constitute one's language ability. On the other hand, though qualified as secondary, it is worth noting that the abilities reading and writing are significant, illustrating matters of literacy

It is a systematic process of recoding speech sounds through a symbol system (alphabets). It is a learned skill, not an acquired one. It requires training in the art of Reading and writing. In both an individual's life and in the life of mankind, Reading and writing comes after a speech. In human history, these came on later stage while speech was the first medium of communication. Most of us have difficulty in writing because it seems to require more efforts in terms of care, and in terms of thought, than speaking does. Speaking is spontaneously in most cases, whereas Reading and writing always carries with it the notation of correctness of grammar uses, of appropriate expression and comprehension on the reader's side, which are aspects that make it difficult for us in terms of effort and time.

2. Investigating Reading and Writing performances and Language Use at Upper Primary School Level

Reading is getting meaning from the printed page. Actually there are no meanings on the printed page. There are only symbols that stand for meanings. Printed symbols are such can only stimulate recall of familiar concepts. New meanings come from the manipulation concepts recalled by the reader. According to the Bond and Thinker (1957), reading involves the recognition of written or printed symbols which serve as stimuli for recall of meanings built up through the readers past experience. New meanings are derived through manipulation of concepts already with reader's possession.

Writing has been regarded as an alternative medium of language, as it gives permanence to utterances. Applied linguistics inherited the view of language as speech and writing as an orthographic. Many people would say that writing is an inaccurate representation of speech. Though there can never be one satisfactory answer for writing, the following points will be provided with some idea. Lado (1971: 222) points out "writing is a graphic representation of a language. Pictures or symbols do not constitute writing unless they form a system representing the units of language and those patterns can be grasped by the reader". The message is conveyed through the written medium by the use of conventional graphemes. An authentic communication takes place through a universal activity.

Language is a storehouse of knowledge having many dimensions of production and reception, so a standard system is needed to record a language in coded form. Writing is a form of encoded symbols in the form of print or impression.

3. Research Questions

Firstly we ask what is the empirical relationship between Telugu ESL students Reading and writing problem with English as a subject? This question allows us to test whether there is more congruence of Telugu as mother tough than English as subject of learning. We ask: has the congruence between ESL students Reading and writing problems and origins of Telugu students in increased more in rural areas than urban areas? Finally, to analyse the interaction of ESL students and origins of government upper primary schools with reference to the parental education and income on specific outcomes of students' performance in Reading and writing skills, We ask do Telugu ESL students find it harder to learn English as a subject at upper primary level in government run schools.

4. Data and Measurement

For the final try out of the study three hundred students from different schools of Andhra Pradesh and Telangana are selected. Initially the schools of the Andhra Pradesh and Telangana areas

were listed, within that among these Two areas were selected randomly for pilot study on the basis of the high frequency literacy rate of education competitively to the states literacy rate linearly 67% and 64% (United Andhra Pradesh 2011). Based on that ten schools were selected for the study, each study area the study keeping in mind the convenience and administration support.

5. Methods

In the study multi stage cluster sampling approach[1] has been adopted. In the first stage of sampling selection is based on schools located in urban and rural with high proficiency rate of English language. To ensure there would be enough students for the each type of school to collect data and compare by groups, all public upper primary schools of Andhra and Telangana were divided into two groups. Schools were selected ascending and descending order. In the Second stage a structured questionnaire has been distributed to the students to collect data related to English Reading and writing skills. Then a sample of students in each selected section has been chosen to conduct written test by applying random sampling method. Under Reading and writing, there are five indicators are used for understanding their ability of Reading and writing process. Further, the researcher also makes clear picture between rural and urban school students' performance from the selected indicators.

6. Results and Analysis

We employ two techniques to analyze classified tables to study the association between student in schools and parental background in learning English as a subject at government run Upper Primary Schools in Andhra and Telangana. To do this systematically to address the problems of Telugu ESL Reading and writing performance, the researcher carefully designed his questionnaire and followed two methods to obtain information. For the purpose schematic representation of the reading and Writing tests was conducted by using the questionnaire method. The following table gives you a clear picture of schematic representation of reading and writing skills of students.

Table 1.1 A schematic representation of the reading tests used in the questionnaire to obtain the students' reading performance through the following indicators is given below.

Tools used	Purpose served
1.Read the text carefully	Fluency and accuracy test skill and Exactness
2. Read the words aloud	The ability to spell words correctly
3. Complete the sentence by given options	The ability to comprehension
4. Match the parts of sentences to make meaningful sentences	The ability to make complete sense
5. Choose the correct synonym of underlined words	The ability to locate similarity

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[1] Cluster sampling is a sampling technique used when natural groupings are evident in a statistical population. In this technique, the total population divided into these cluster/groups and a sample of the groups is selected. The cluster should be jointly exclusive and collectively full. In single stage cluster sampling, all the elements from each of the selected cluster are used. In multi-stage cluster sampling, a random sampling technique is applied to the elements from the each of the selected clusters

Table 1.2 A schematic representation of the writing tests used in the questionnaire, to obtain the students' writing performance through following indicators

1. select the correct choice of article	The ability to comprehend the Meaning of the test
2. Spelling test	The ability to fill the Missing letters
3. Opposite word test	The ability to write Opposite word
4. Sentence comprehensive test	The ability to arranges the words it to meaningful sentence
5. Test of abstract	The ability recognizes the miss-fit words logically

Source: Field Data Repots

TABLE 1-3 Class wise Distribution of the Students

Age	Class wise Distribution of Students						Total
	5th class Rural	5th class Urban	6th class Rural	6th class Urban	7th class Rural	7th class Urban	
10	50	50	0	0	0	0	100
11	0	0	50	50	1	1	101
12	0	0	1	0	30	33	64
13	0	0	0	0	19	16	35
Total	50	50	50	50	50	50	300

Source: Based on Field Study

The Table, 5-1 displays the area, age and the number of students involved in the research study. This study was conducted in different schools situated in urban and rural regions. The samples of the students were the same in both the areas and ten students were randomly selected from each class of upper primary schools of Guntur district of Andhra Pradesh.

The above table displays the age range of the students according to their classes. It can be observed that the total number of students is same in 5th, 6th, and 7th classes. However, the age range of students is different from each class and within the class.

TABLE 1-4 Gender Wise Distribution of the Students

Area	Gender		Total
	Female	Male	
5th class Rural	30	20	50
5th class Urban	20	30	50
6th class Rural	30	20	50
6th class Urban	25	25	50
7th class Rural	25	25	50
7th class Urban	25	25	50
Total	155	145	300

Source: Based on Field Study

Table 5-2 displays the distribution of students of different classes and their participation in the investigation/ research. The table shows that an equal number of the students from rural and urban, where 145 boys and 155 girls have participated in this research. The distribution is

maintained in accordance with the gender aspect and in rural-urban ratio, as shown strictly by the numbers: 150 students from rural and 150 students from urban randomly selected for the study.

TABLE 1-5 Rural Writing Test Scores in all Classes

| Rural writing test performance in all classes | | | | | | | | | | | | |
Gender/ Exercise		0	%	1	%	2	%	3	%	4	%	Total
	f	1	1.18	34	40.00	37	43.53	8	9.41	5	5.88	85 100
	m	5	7.69	28	43.08	19	29.23	9	13.85	4	6.15	65 100
	f	14	16.47	39	45.88	28	32.94	4	4.71	0	0.00	85 100
	m	5	7.69	28	43.08	25	38.46	5	7.69	2	3.08	65 100
	f	8	9.41	26	30.59	39	45.88	8	9.41	4	4.71	85 100
	m	3	4.62	19	29.23	31	47.69	8	12.31	4	6.15	65 100
	f	3	3.53	46	54.12	36	42.35	0	0.00	0	0.00	85 100
	m	2	3.08	28	43.08	31	47.69	3	4.62	1	1.54	65 100
	f	2	2.35	29	34.12	34	40.00	14	16.47	6	7.06	85 100
	m	1	1.54	20	30.77	30	46.15	9	13.85	5	7.69	65 100
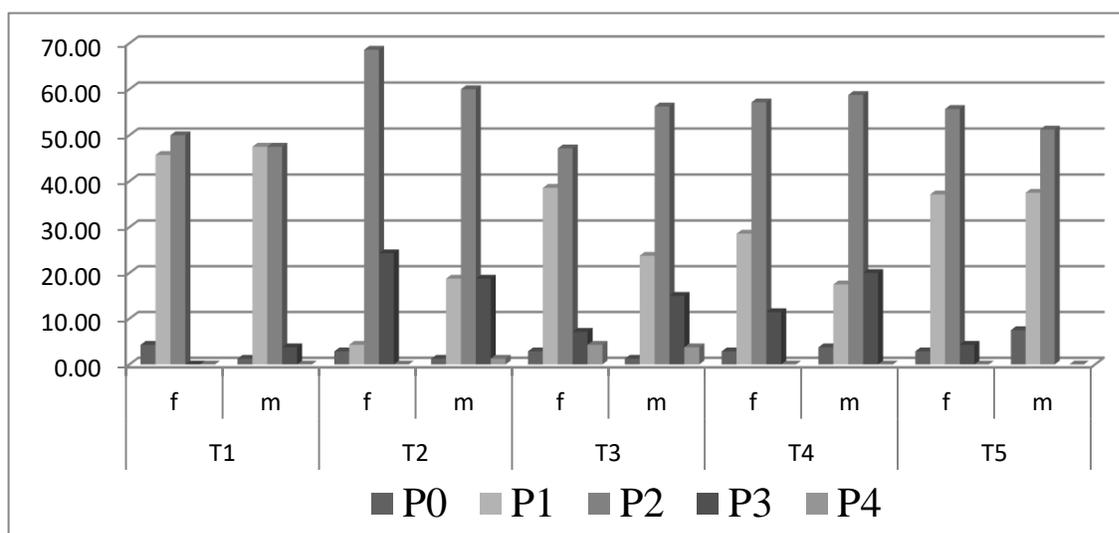
Histogram 1-5

As we observe, Tables from 5-24 display the rural respondents writing test scores of five tests, four sub-writing tests include boys and girls. Out of them 1.18% girls and 7.69% boys scored zero, 40% girls and 43.8% boys scored one, 43.53% girls and 29.23% boys scored two, 9.41% girls and 13.85% boys scored three, 5.8% girls and 6.15% boys scored four in the test. Out of 150 students 85 (56.6%) girls and 65 (43.3%) boys scored marks in the writing test-1. Comparatively, girls scored higher than boys.

The respondents' rural writing test scores of second test include boys and girls. Out of them 16.47% girls and 7.69% boys scored zero, 45.88% girls and 43.08% boys scored one, 32.94% girls and 38.46% boys scored two, 4.71% girls and 7.69% boys scored three marks, 0% girls and 3.8% boys scored four in the test. Out of 150 students 85 (56.6%) girls and boys 65 (43.3%) scored marks in the writing test-2. Comparatively, girls scored higher than boys.

The respondents' rural writing test scores of third test include boys and girls. Out of them 9.41% girls and 4.62% boys scored zero, 30.59% girls and 29.23% boys scored one, 45.88% girls and 47.69% boys scored two, 9.41% girls and 12.31% boys scored three, 4.71% girls and 6.15% boys scored four marks in the test. Out of 150 students 85 (56.6%) girls and 65 (43.3%) boys scored marks in the writing test-3. Comparatively, girls scored higher than boys.

The students' rural writing test scores of fourth test include boys and girls. Out of them 3.53% girls and 3.08% boys scored zero mark, 54.12% girls and 43.08% boys scored one mark, 42.35% girls and 47.69% boys scored two marks, 0% girls and 4.62% boys scored three marks, 0% girls and 1.54% boys scored four marks in the test. Finally, Out of 150 students 85 (56.6%) girls and 65 (43.3%) boys scored marks in the writing test-4. Comparatively, girls scored higher than boys.

The respondent' rural writing test scores include girls and boys. Out of them 2.35% girls and 1.54% boys scored zero, 34.12% girls and 30.77% boys scored one, 40% girls and 46.15% boys scored two, 16.47% girls and 13.85% boys scored three, 7.06% girls and 7.69% boys scored four in the test. Finally, Out of 150 students 85 (56.6%) girls and 65(43.3%) boys scored marks in the writing test-5. Comparatively, girls scored higher than boys.

TABLE 1-6 Urban Writing Test Scores in all Classes

Urban writing test performance in all classes													
Gender/EXC		0	%	1	%	2	%	3	%	4	%	Total	%
	f	1	1.43	2	2.86	47	67.14	17	24.29	3	4.29	70	100
	m	1	1.25	11	13.75	49	61.25	11	13.75	8	10.00	80	100
	f	0	0.00	19	27.14	35	50.00	16	22.86	0	0.00	70	100
	m	1	1.25	19	23.75	43	53.75	15	18.75	2	2.50	80	100
	f	3	4.29	12	17.14	38	54.29	12	17.14	5	7.14	70	100
	m	0	0.00	10	12.50	50	62.50	16	20.00	4	5.00	80	100
	f	1	1.43	16	22.86	47	67.14	6	8.57	0	0.00	70	100
	m	0	0.00	18	22.50	53	66.25	8	10.00	1	1.25	80	100
	f	1	1.43	12	17.14	30	42.86	19	27.14	8	11.43	70	100
	m	0	0.00	21	26.25	37	46.25	18	22.50	4	5.00	80	100

Source: Based on Field Study
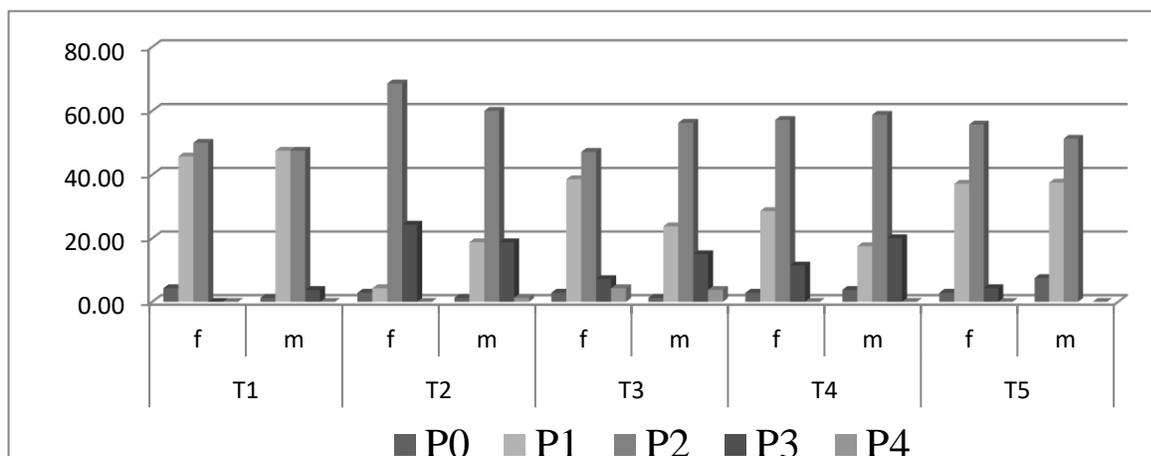
Histogram 1-6

As we observe, Tables from 5-24 display the urban respondents writing test scores of five tests, four sub-writing tests include boys and girls. Out of them 1.43% girls and 1.25% boys scored zero, 2.86% girls and 13.75% boys scored one, 67.14% girls and 61.25% boys scored two, 24.29% girls and 13.75% boys scored three, 4.29% girls and 10% boys scored four in the test. Finally, Out of 150 respondents' girls 70 (46.6%) and boys 80 (53.3%) scored marks in the writing test-1. Comparatively, boys scored higher than girls.

Writing test-II, where the urban respondents writing test scores of second test include boys and girls. Out of them 0% girls and 1.25% boys scored zero, 27.14% girls and 23.75% boys scored one, 50% girls and 53% boys scored two, 22.86% girls and 18.75% boys scored three, 0% girls and 2.50% boys scored four marks in the test. The respondents among 150, 70(46.6%) girls and 80 (53.3%) boys scored marks in the second test. Comparatively in the second test boys scored higher than girls.

Writing test-III, where urban respondents scored marks in percentage among girls and boys. Out of them 4.29% girls and 0% boys scored zero, 17.14% girls and 12.50% boys scored one, 50.29% girls and 62.50% boys scored two, 17.14% girls and 20% boys scored three, 7.14% girls and boys 5% girls scored four in the test. The respondents among 70 (46.6%) girls 80 (53.3%) boys scored marks in third test. Comparatively in third test boys scored higher than girls.

Writing test-IV, where urban respondents scored marks in percentage among girls and boys. Out of them 1.43% girls and 0% boys scored zero, 22.86% girls and 22.50% boys scored one, 67.14% girls and 66.25% boys scored two, 8.57% girls and 10% boys scored three, 0% girls and 1.25% boys scored four in the test. The respondents among 70 (46.6%) girls and 80 (53.3%) boys scored marks in the fourth tests. Comparatively in fourth test boys scored higher than girls.

Writing test-V, where urban respondents scored marks in the reading tests percentage include girls and boys. Out of them 1.43% girls and 0% boys scored zero, 17.14% girls and 26.25% boys scored one, 42.86% girls and 46.25% boys scored two, 27.14% girls and 22.50% boys scored

three, 11.43% girls and 5% boys scored four. Finally, Out of 150 respondents' girls 70 (46.6%) and boys 80 (53.3%) scored marks in the writing test-V. Comparatively, boys scored higher than girls.

TABLE 1-7 Rural Reading test performance in all classes

Gender/EXC		0	%	1	%	2	%	3	%	4	%	Total	%
	f	19	22.35	42	49.41	24	28.24	0	0.00		0.00	85	100.00
	m	11	16.92	34	52.31	18	27.69	2	3.08		0.00	65	100.00
	f	9	10.59	29	34.12	37	43.53	10	11.76	0	0.00	85	100.00
	m	7	10.77	17	26.15	32	49.23	7	10.77	2	3.08	65	100.00
	f	8	9.41	48	56.47	23	27.06	3	3.53	3	3.53	85	100.00
	m	4	6.15	27	41.54	29	44.62	4	6.15	1	1.54	65	100.00
	f	7	8.24	47	55.29	26	30.59	5	5.88		0.00	85	100.00
	m	5	7.69	36	55.38	16	24.62	8	12.31		0.00	65	100.00
	f	15	17.65	41	48.24	29	34.12	0	0.00		0.00	85	100.00
	m	10	15.38	35	53.85	17	26.15	3	4.62		0.00	65	100.00

Source: Based on Field Study
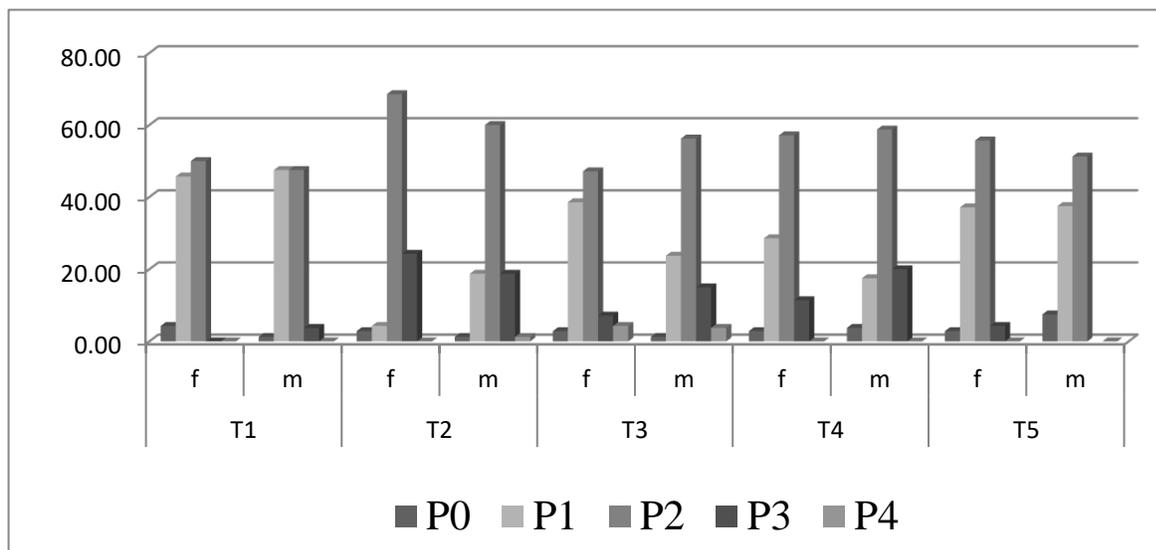
Histogram 1-7

As we observe, Tables from 5-26 display the rural respondents reading test scores of five tests, four sub-reading tests include boys and girls. Out them 22.35% girls and 16.92% boys scored zero, 49.41% girls and 52.31% boys scored one, 28.24% girls and 27.69% boys scored two marks, 0% girls and 3.08% boys scored three. No girls and boys were able to score four marks in the test. Finally, Out of 150 students' 85 (56.6%) girls and 65 (43.3%) scored marks in the reading test-I. Comparatively, girls scored higher than boys.

Reading test-II, where students' scored marks in percentage include girls and boys. Out of them 10.59% girls and 10.77% boys scored zero, 34.2% girls and 26.15% boys scored one, 43.53% girls and 49.23% boys scored two, 11.76% girls and 10.77% boys scored three, 0% girls and 3.8% boys scored four in the test. Out of 150 students' 85 (56.6%) girls and 65 (43.3%) scored marks in the reading test-II. Comparatively, girls scored higher than boys.

Reading test-III, where students scored marks in percentage include girls and boys. Out of them 9.41% girls and 6.15% boys scored zero, 56.48% girls and 41.54% boys scored one, 27.06% girls and 44.62% boys scored two, 3.53% girls and 1.54% boys scored three, 3.53% girls and 1.54% boys scored four in the test. Out of 150 students' 85 (56.6%) girls and 65 (43.3%) scored marks in the reading test-III. Comparatively, girls scored higher than boys.

Reading test-IV, where students scored marks in percentage include girls and boys. Out them 8.24% girls and 7.69% boys scored zero, 55.29% girls and 55.38% boys scored one, 30.59% girls and 24.62% boys scored two, 5.88% girls and 12.31% boys scored three marks. However, no students' were able to score four in the test. Finally, out of 150 students' 85(56.6%) girls and 65(43.3%) scored marks in the reading test-IV. Comparatively, girls scored higher than boys.

Reading test-V, where students scored marks in percentage include girls and boys. Out of them 17.65% girls and 15.38% boys scored zero, 48.24% girls and 53.85% boys scored one, 34.12% girls and 26.15% boys scored two, 0% girls and 4.62% boys scored three in the test. However, no students were able to score four marks in the test. Finally, out of 150 students' 85 (56.6%) girls and 65 (43.3%) scored marks in the reading test-V. Comparatively, girls scored higher than boys.

TABLE 1-8 Urban Reading Test Scores of Marks in all Classes

Urban Reading test performance in all classes												
Gender/EXC		0	%	1	%	2	%	3	%	4	%	Total	%
	f	3	4.29	32	45.71	35	50.00	0	0.00		0.00	70	100.00
	m	1	1.25	38	47.50	38	47.50	3	3.75		0.00	80	100.00
	f	2	2.86	3	4.29	48	68.57	17	24.29	0	0.00	70	100.00
	m	1	1.25	15	18.75	48	60.00	15	18.75	1	1.25	80	100.00
	f	2	2.86	27	38.57	33	47.14	5	7.14	3	4.29	70	100.00
	m	1	1.25	19	23.75	45	56.25	12	15.00	3	3.75	80	100.00
	f	2	2.86	20	28.57	40	57.14	8	11.43		0.00	70	100.00
	m	3	3.75	14	17.50	47	58.75	16	20.00		0.00	80	100.00
	f	2	2.86	26	37.14	39	55.7	3	4.29		0.00	70	100.00
	m	6	7.50	30	37.50	41	51.25	3	3.75		0.00	80	100.00

Source: Based on Field Study

Histogram 1-8

As we observe, Tables from 5-27 display the urban respondents reading test scores of five tests, four sub-reading tests include girls and boys. Out of them 4.29% girls and 1.25% boys scored zero, 45.71% girls and 47.50% boys scored one, 50% girls and 47.50% boys scored two, 0% girls and 3.75% boys scored three in the test. However, no students were able to score four. Finally, out of 150 students' 70 (46.6%) girls and 80 (53.3%) boys scored marks in the reading test-I. Comparatively, boys scored higher than girls.

Reading test- II, where respondents scored marks in percent include girls and boys. Out of them 2.86% girls and 1.25% boys scored zero, 4.29% girls and 18.75% boys scored one, 68.57% girls and 60% boys scored two, 24.49% girls and 18.75% boys scored three, 0% girls and 1.25% boys scored four in the test. Finally, out of 150 students' 70 (46.6%) girls and 80 (53.3%) boys scored marks in the reading test-II. Comparatively, boys scored higher than girls.

Reading test- III, where respondents scored marks in percent among girls and boys. Out of them 2.86% girls and 1.25% boys scored zero, 38.57% girls and 23.75% boys scored one, 47.14% girls and 56.25% boys scored two, 17.14% girls and 15% boys scored three, 4.29% girls and 3.75% boys scored four in the test. Finally, out of 150 students' 70 (46.6%) girls and 80 (53.3%) boys scored marks in the reading test-III. Comparatively, boys scored higher than girls.

Reading test - IV, where respondents scored marks in percentage include girls and boys. Out of them 2.86% girls and 3.75% boys scored zero, 28.57% girls and 17.50% boys scored one, 57.14% girls and 58.75% boys scored two, 11.43% girls and 20% boys scored three in the test. However, no respondents were able to score four in the test. Finally, out of 150 students' 70 (46.6%) girls and 80 (53.3%) boys scored marks in the reading test-IV. Comparatively, boys scored higher than girls.
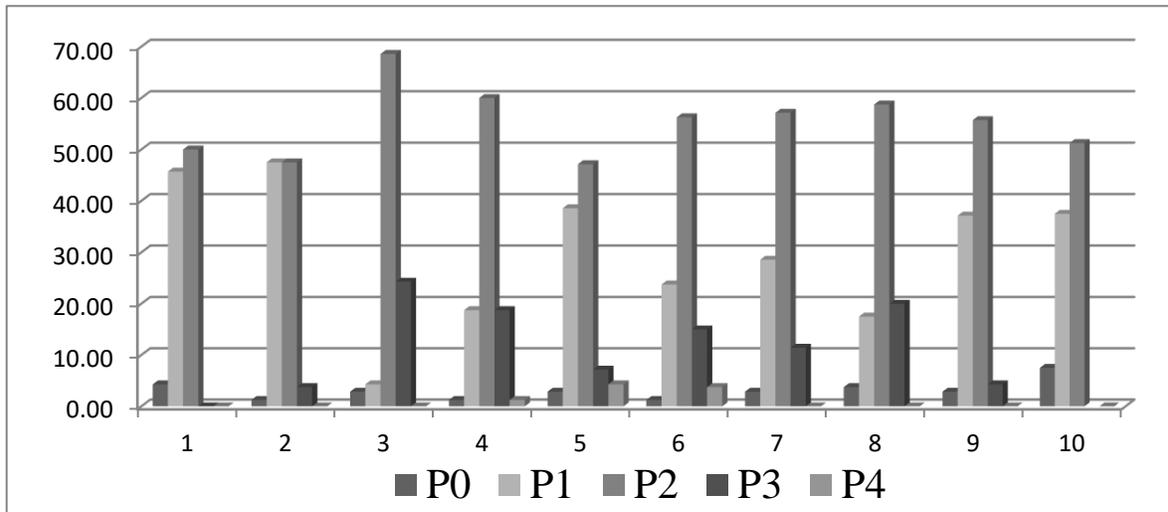
Reading test -V, where respondents scored marks in percent include girls and boys. Out of them 2.86% girls and 7.50% boys scored zero, 37.14% girls and 37.50% boys scored one, 55.7% girls and 51.25% boys scored two, 4.29% girls and e 0% boys scored three in the test. However, no

respondents were able to score four in the test. Finally, out of 150 students' 70 (46.6%) girls and 80 (53.3%) boys scored marks in the reading test-4. Comparatively, boys scored higher than girls

Remarks

The above results are computed based on the data collected, in terms of rural and urban, girls and boys, the performance is shown in the tables based on the data findings. The study is based on case study for which survey and questionnaires have been used as data gathering techniques. The study is conducted to cover 300 students in the district of Guntur of Andhra Pradesh and Ranga Reddy. During the study, different units i.e., Rural and Urban, Gender, and students class-wise performance have been examined to know or investigate Language 'Problems of Reading and writing skills in English among the students of upper primary classes'.

It is known earlier that, earlier not much emphasis was laid upon studies like, the performance of English language skills in areas like the Government schools. This study involves government schools both in urban and rural areas of A.P. The performance shown by the students depicted by the data was quite interesting and demands explanation. When we skim through the overall responses it is found that the rural respondents have scored 0, 1 marks, which is the highest among them, where as the urban respondents have scored 2, 3 marks, which is high in percent, compared to rural. However the overall percentage of marks scored by the respondents from both the areas is low in percentage.

According to the data, reading and writing skills of Telugu ESL students in government run Upper Primary Schools are gaining class-by-class momentum slowly.

when it comes to the performance between government schools in urban and rural selected areas of A.P, the performance shown by the data was quite competitive and overall performance of the both the areas are very low percentage. The performance of the rural students competing to get zero marks. The zero mark secured rural students' are very high in both girls and boys. The findings of the study shows that the zero marks secured student are very less in urban locality than rural.

The performance of the rural students one mark secured students' are better than urban, and urban students' performance is better than rural in 2, 3 marks and hardly 4. Significantly urban students' performance is better than rural, they might be due to better facilities in urban schools, getting inspiration by neighbor students, awareness of the parents and their better environments.

There was no significant difference between boys and girls, and rural and urban in the mean below average performance of reading and writing. If we observe the data in certain areas in reading namely reading the test, mach the words, and circle the misfit word, and simultaneously In writing test there was close interrelation among vocabulary, filling the gaps, and missing letters, in that areas the students' performance is average.

The grade (5th, 6th, and 7th) differences were significant with respect to reading and writing tests of students. The test score increased with the increase of the grades level. The students of higher classes' students performed better than the students of the lower classes. This is due to the number of years in schooling and the increasing difference in maturity level. Positive relationship between tests of the students and the type of area they lived in. The performance of the pupil who lived in an urban area with surrounding environments and facilities available in schools was better understanding was leads to better performance of the students. But final result

are rural students overall performance is below average and urban students performance is quite average.

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5.

Displaying Shades of Orientalism in Kiran Desai's
"The Inheritance of Loss"

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Abstract:- The paper aims to investigate the existence of Orientalism in The Inheritance of Loss, through the vast canvas of immigrant and diasporic behavioral patterns intrinsically. Since Kiran Desai is primarily a writer of the Diaspora and draws her inspiration from her own experiences through immigrant and diasporic inheritance. The manifestation of absolute subjugation to an alien culture and language over the generations even after the decolonization, leads us to an understanding that such a phenomenon was never spontaneous but rather a construct of the western conspiracy towards making a class of subjugated and submissive societies through hegemonic approach towards all that is Oriental. Since Orientalism is a sophisticated tool of power projection through hegemonically legitimizing superiority over the Orient culturally, socially, intellectually and militarily, it is largely discernible in the character of the judge Jemubhai with his brute mimicry of the Raj.

Keywords: Orientalism, hegemony, Orientalized oriental, ambivalence, Diaspora, Immigrant, stereotyping.

Introduction:Orientalism, as a theory took prominence in literature with the publication of seminal work 'Orientalism' by Edward, Said in 1978. Said argued that Orientalism is a construct of stereotyping the Orient into an imagery that is unreal but fit for the consumption of the west in the popular discourse to rule it indefinitely for the purpose of civilizing. So to fit the imagery of the Orient in the prescribed and predetermined framework, it had to be weak, uncivilized, chaotic and unfit to govern itself. Then comes the role of the west in play by providing an alternate through acquiring the land and governance of the Orient for the said purpose of civilizing. It forms the foundational basis of Orientalism and all other tactics of replacing the local culture, language, history, literature, religion etc with the superior west; were employed only to accentuate, consolidate and proliferate the existing hegemony of the western superiority and dominance. This rationale of civilizing justified the western claim over the Orient and to further mould it for their suitability and winnability. The patronizing representations of the East by the West illustrate deep rooted bias and thought degeneration. The region of Asia, North Africa,and the Middle East were particularly brought under the umbrella of the Oriental geographical denomination which faced much of the brunt of colonization and Orientalism.

"So the regions of the earth designated as 'Uncivilized' ought to be annexed or occupied by advanced powers."[1] Said argued that Orientalism is part and contributor to the western hegemony and it is, therefore, a willful distribution and dissemination of geopolitical awareness into aesthetic, scholarly, economic, sociological, historical and philological texts.

Novel In Brief : The novel primarily tells the story of two characters Biju who is illegally staying in the US doing menial jobs and the retired judge Jemubhai residing in the mountains of

Kalimpong, and the conflict between the traditions of the Indian way of life and the shiny opulence of the west particularly England and the US. Sai, the granddaughter of Jemubhai falls in love with her tutor Gyan, the low born but newly found love goes into disarray due to the rise of Nepalese armed struggle in Kalimpong and Gyan being a member of it drifts away from Sai, the high born. The cook of Jemubhai takes pride in telling that his son Biju works in the US but in reality, he is struggling for survival each day he passes and finally decides to return to India after his experiences in the US completely breaks him. The protagonist of the novel the Judge Jemubhai is pervasively stereotyping his fellow Indians to proliferate and propagate the ideally constructed imagery of meek, rural and uncivilized indigenous populace unfit to rule themselves just like the western hegemonic powers did to justify their invasion and occupation of the large alien territory for the pseudo purpose of civilizing them and Jemubhai thereby playing the role of the Orientalized Oriental or Brown Sahib to further the unfinished agenda of the just departed empire of the Raj. Sai, the granddaughter of Jemubhai is taught at a very tender age that cakes are better than ladoos, fork spoon knife better than hands, sipping the blood of Christ is more civilized than garlanding a phallic symbol with marigolds and English is better than Hindi. This transformation of a whole new generation into an anglicized, Anglophonic and anglophile society is a sub theatre for Orientalism through cultural infiltration by denigrating the indigenous culture and society.

Correlation of the Novel and Orientalism: Each character wrestles with two worlds: traditional India and western culture. The judge despises his Indian traditions and is more western than Indian. Much of the novel deals with the effects of colonialism in the wake of England's official withdraw from many of its colonies and the aftermath is not very bright either. The new class of Orientalized Orientals replaces the west as Brown Sahib and pushes the agenda of the departed empire of the Raj to anglicize everything that is indigenous. Post colonialism refers to the traces of colonization and the subsequent psychological impacts of it since it is an aftermath of colonialism. During the course of this paper a contemporary narrative is evolved thereafter highlighting the role and formation of the elite class of Orientals, classified as Brown Sahibs, who have their allegiance to the West intellectually and in a way, rule over the indigenous populace as western proxies. The novel redefines the consent of the Indians to the British and American hegemony in relation to the changing patterns of migration and it illustrates the construction of local consent triggered by the desirable values controlled by the British and American hegemonies.The Inheritance of Loss posits the repertoire of Oriental undercurrents and provides post colonial discourse in the framework of Orientalism despite to a limited extent.

Discussion and Analysis : As Kiran Desai is predominantly a writer of the Diaspora, she has a better understanding of the theme of alienation, hegemony,and colonial expansionism. Significantly Kiran Desai's literary creations are endowed with multicultural themes in which the hopes, aspirations of the current generation in a globalised society are presented to comprehend the contemporary reality. Kiran Desai has given a huge boost to the Diasporic and postcolonial literature by raising genuinely realistic issues and intermittently juxtaposing contradictory emotions and realities of the immigrants. Desai's The Inheritance of Loss abounds with themes that make it a thoroughly interesting reading.

First of all Sai's education at the convent school was primarily a Catholic British education which did not prepare her for living in India. All things Indian were refuted in favor of British

products and beliefs: "*Cakes was better than ladoos, fork spoon knife better than hands, sipping the blood of Christ and consuming a wafer of his body was more civilized than garlanding a phallic symbol with marigolds. English was better than Hindi.*"[2]

Orientalism is the persistent retelling and stereotyping of the Orient by the west through its scholarly texts, media, movies, social circles and cultural superiority over and over again. Edward Said's Orientalism(1978), where he claims: "*My contention is that without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage and even produce – the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period.*"[3]

Biju is an illegal immigrant, living among other immigrants in New York, trying to work out a difficult living in the shady basements of restaurants, one after another. He learns that he was not welcome in that alien land as an Indian and the journey to the acquisition of Green Card was full of problems. It made Biju go through the separation, pain, exploitation,and loss. Immigration evokes images of dislocation, homelessness,and inferiority.

The judge Jemubhai only has AngreziKhana and prefers his bed tea in the morning. Even the cook considers his working for Jemubhai a status symbol since the cook's father had served white British men during the Raj and Jemubhai had a great resemblance with the British men through his mannerism and habits. The internalization of colonized mentality is represented in the obsessive use of foreign goods by Lola and Noni, the two sisters. Whenever they went to England, they brought back all they could, food, literature,and politics, in fact, the quintessence of Englishness. Since Lola was the Anglican version of Lolita and her house had a French name, Mon Ami whose vegetable patch has country's only broccoli grown from seeds procured from England. Their habits and behavioral patterns prove the underline theme of Orientalism that the west is advanced to the Orient in class, taste, intellect,and power and thus everything that is English has to be superior to the indigenous Indian.

Jemubhai neither recognizes the love and affection of his mother nor the effort she took to prepare puri- sabji early in the morning for his son so that he can eat it during his journey to England. Her Indianness is giving him trouble in proving his Englishness. For him, the love of his mother is Indian in nature, so he cannot accept it from an English perspective. Since this is the case with his mother, then the intensity and disdain must be fathoms deeper for others when it comes to protecting his Englishness. He has become so colonized in his thoughts, actions,and speech that he is not settled for anything less than the English because English was a far superior race, language, culture, class and intellect for him.

"*Jemu picked up the package, fled to the deck, and threw it over the board. Didn't his mother think of the inappropriateness of her gesture? Undignified love, Indian love, stinking, unaesthetic love.*"[4]

Thus Jemubhai apparently displays the mindset that of the ruling class, an imperial perspective,and ethnocentric behavior. Indo Orientals are viewed by him as uncivilized so to civilize them, it needs an Occidental intervention and an imperialistic captivation. Since Orient is

not only a physical and geographical region but a cultural construct of the west and a concept that has acquired a history and tradition of ideas, metaphors, terminology, so putting them all together, they are the means to represent Orient to be made real for the consumption of the west. Jemubhai can be classified as a clear representative from the metamorphosis of western hegemonic colonization and discourse. He grows up under the colonial project as he does his secondary education at a missionary school and college education in Cambridge, he follows British culture blindly. He gets recruited as an ICS member and tries to become an official keeping up the British standard. He takes morning tea everyday, tries to speak English in a natural way of a native Brit speaker, covers his brown skin color with the powder puff and even retired prematurely as he could not cope with the new administration since India was no more a princely state of the Raj and he had to take orders from the Brown Indians which were not like Britishers. He knew that it was filth doing it anymore as it was not satisfying his English ego.

Desai presents Jemubhai's high regards on the sight of the portrait: *"In the entrance to the school building was a portrait of Queen Victoria in a dress like a flouncy curtain, a fringed cape, and a peculiar hat with feathery arrows shooting out. Each morning as Jemubhai passed under, he found her froggy expression compelling and deeply impressed that a woman so plain could also have been so powerful. The more he pondered this oddity, the more respect for her and the English grew."[5]*

Even during his first night with Nimi, his wife, he treated her like an untouchable and inferior. He was full of disdain for his wife as she was an Indian girl from a country side province of Gujarat. Jemubhai could not resist his cruelty for his wife as she was an Indian at core and provincial in manners and etiquettes, which was not acceptable to the westernized judge. He performed his cruelty on her over and over again to suppress her innocent voice of Indianness and prove his masculinity of a superior English class.

"He didn't like his wife's face, searched for his hatred, found beauty, dismissed it. Once it had been a terrifying beckoning thing that had made his heart turn to water, but now it seemed beside the point. An Indian girl could never be as beautiful as an English one."[6]

Here Nimi becomes the symbol of the Orient and the Indianness, whereas the judge, in all perspectives symbolizes the imperialist, Occidental, colonizer and the representative of the conquering forces. To civilize and discipline the ruling subject, the colonizer can use his tools at hands like consent, discipline, force,and assimilation. The judge only uses the tools of direct hegemony and control and that is discipline and force. The Orient is represented as weak, feeble, uncivilized, inefficient, inferior and feminine and the Occident is represented as strong, powerful, civilized, efficient, superior and masculine in all popular discourses regarding Orientalism.

"When Jemubhai saw her, cheeks erupting in pustules, he took her fallen beauty as a further affront and felt concerned the skin disease would infect him as well. He instructed the servants to wipe everything with Dettol to kill germs. He powdered himself extra carefully with his new puff, each time remembering the one that had been cushioned between his wife's obscene, clown-nosed breasts."[7]

The discourse on hegemony retells the power projection of the dominating force through several hegemonic apparatuses available at that time like power, control, consent, coercion, ideological, political and so on. Hence the discussion employs the Gramscian notion of hegemony defined as a relation of domination by means of consent through political and ideological leadership. The Raj wanted to evolve and emulate a parallel proxy of the dominant class in the form of ICS so that the indirect empire may be in rule through the colonization of the dominant class and intelligentsia.

About the first man to Everest Gyan said to Sai about the deep western hegemony: *"He was the real hero, Tenzing" Gyan had said, "Hillary couldn't have made it without sherpas carrying his bags." Everyone around agreed. Tenzing was certainly first, or else he was made to wait with the bags so Hillary could take the first step on behalf of that colonial enterprise of sticking your flag on what was not yours…Sai wondered—sherpas went up and down, ten times, fifteen times in some cases, without glory, without claim of ownership…"[8]*

Here it establishes the clear psychological dominance of the Occident over the Orient. Even if Tenzing was carrying Hillary on his shoulders till the very last stretch of the Everest expedition, still the first name and flag have to be of the empire. The Orient can never supersede the Occident, the rule was simple. The psyche of the Orient was perennially captivated by the west, even if there was no direct empire or colonization. The mountaineering expedition to Everest was a just small instance of a large scale discrimination being propagated and legitimized by the conquering imperialistic empire of the Raj.

The binary typologies of advance and backward, superior and inferior, Occident and Orient, west and east, masculine and feminine, strong and weak, all are the manifestations of a grander narrative that has been disseminated since the conquering forces first arrived, and it was further complemented by the concept of the fantasy world of feeble Orient portrayed and romanticized by the expeditioners, authors, writers, historians and merchants over a period of time relentlessly.

The imperialistic British Empire treated its subject race only as slaves or servants. All the available resources of the indigenous Oriental were plundered to saturate the Queen's coffers without any return benefit to the locals. And this same technique of loot and plunder of natural resources was handed over and passed on to the upcoming dominant class of Orientalized Orientals of Brown Sahibs who intellectually had their allegiances to the west, and it created significant unrest amongst the local populace who were being deprived of their reasonable rights. The example here is of the riverbed of the Teesta and the river has rich natural resources in and around its shores. The local Brown proxies of the empire continued their loot and plunder till the local populace raised their strong armed rebellion against the ruling class. The local Nepalese populace believed that they were being deprived of their dues since the time the British Empire ruled over them. This angst resulted in their demand for separate Gorkhaland for the indigenous tribal people.

"In our own country, the country we fight for, we are treated like slaves. Every day the lorries leave bearing away our forests, sold by foreigners to fill the pockets of foreigners. Everyday our stones are carried away from the riverbed of the Teesta to build their houses and cities. We are

laborers working barefoot in all weather, thin as sticks, as they sit fat in manager's houses with their fat wives, with their fat bank accounts and their fat children going abroad."[9]

Desai's The Inheritance of Loss has its formidable aesthetic powers, apart from its superb mastery of the novelistic craft, its imaginative use of ordinary language and above all, its self- assured intelligence and wit. The novel is neither excessively erudite in the manner, nor it is committed to a narrowly conceived idea of a reading public. The author is keenly aware that she lives and writes in a divided world, divided by nationalism and colonialism, but also by gender, class and ethnic affiliations. Trying to speak to and about multiple sectors of a global reading public spread across entrenched divides of ideology and identity is not easy. At the same time for a diasporic writer, someone who lives in one place but writes about another, communicating across such divides is a risk well worth taking. The novel pursues the post colonial discourse by raking up issues such as westernization, immigration, alienation and cultural discrimination through its vivid imagery of human suffering and trepidations in diverse circumstances. Since Orientalism is not a monolith, it has kept on changing forms through metamorphosis across geographical dimensions with the passage of time to assimilate and accommodate new techniques, theories,and literary discourses. The popular discourse in the western media or the intelligentsia about India or the Orient is a representation and stereotype of the same old instrument in the form of Orientalism that India is still a land of snake charmers, it's a subject race and unfit to govern herself so it needs guidance, supervision,and intervention of the superior class in administration, economics, culture and politics. This narrative is still prevalent in the popular discourse at home and abroad as it was a grander narrative of the conquering forces to cultivate a class of colonized elites who have their complete submission for anything that is English, European or largely western and work to undermine the local cultures and traditions to hegemonize the western rationale of uniformity and superiority. The reflection of cultural and intellectual invasion by the popular western discourse, what we call Orientalism, is clearly discernible in contemporary India and still poses a serious challenge to the indigenous folks and thousand years old civilization which can lose its sheen and relevance through the perpetual assault from the popular Lutyen's media and intelligentsia who are the present time Orientalists and vigorously furthering the agenda of their western comrades. Said argued that Orientalism was not knowledge of the Orient produced by Englishmen sympathetic to the cultures of the East but it was knowledge meant to serve the power structures of colonialism.

ZiauddinSardar claims "This departing colonial power left not so departing legacy for the newly independent states: a dominant class of politicians, administrators, bureaucrats, writers and thinkers that identified strongly with colonial culture. The politicians and decision makers who took over from the colonial powers – such as Jawaharlal Nehru, Aung Sang, SolomanBandarniake, Lee Kuan Yew, Tunku Abdul Rahman, Nkrumah,and Kenyatta- were all deeply and broadly colonized in their minds. Their perpetual goal – to grasp European civilization –meant downgrading local history, literature,and culture and identifying strongly with European history and cultural artifacts. They considered every element of indigenous culture to be backward and worthy only of being dumped onto a scrap of history. They often

took particular pride in the ignorance of their own history and pleasure in parading their ignorance in public."[10]

Conclusion : Kiran Desai has touched upon a strong chord of the diasporic resonance all over the places in the novel very deftly where she through the character of Jemubhai and others has displayed strong Oriental overtones. The lasting impression of the Raj and the system they leave for the Indians paves the way very smartly for the Orientalized Orientals to take over the key positions in power, administration, media, politics, elite circles, intelligentsia, scholarly, historical, philological texts and Lutyen's circles. In 1931, when the British moved India's capital from Kolkata to New Delhi, the city's central administrative area, with its wide avenues, extensive parks,and imposing colonial homes was reserved for the empire's bureaucrats. This area came to be known as Lutyen's Delhi after designer Edwin Lutyens where many of these administrators were pure colonialists of questionable intellect and average skills descending on India with utter contempt for the people they were going to rule over withqualification as white skin only.When the British hastily retreated in 1947, their rapacious administrators were replaced by a class of Indians derisively described as Macaulayites- Indians only in name but who were otherwise disconnected from Indian culture and thought. These Indians had inherited all the biases that the British rulers harboured towards Indians. They were the product of Thomas Macaulay's English Education Act of 1835 whose sole purpose was to create a class of people who would assist the British in administering India.In almost every country when oppressive rulers or colonizers were overthrown by freedom fighters or revolutionaries, the entire country went through the latitudinalchanges where the old systems and laws were discarded and a new set of rules and governance followed. This was true of the USwar of Independence in 1775, in Russia after the 1917 revolution, in China after the 1949 revolution and in Vietnam in 1975. In India, the bureaucracy, which facilitated British loot, now joined the political class and other high positions of power to loot nominally free Indians. The lethal fusion of politics, media, bureaucracy, and intelligentsia worked upon relentlessly to undermine and demonize the root values of indigenous Indian cultural system to hegemonize the romanticizationof western thought and culture through another form of colonization that is consent. The dissemination of this behavior within the local populace over the generations by the Indian Macaulayiteshave percolated deeply and simulated the possible existing social changes in the society to further the lasting agenda of the western ecosystem. The hangover of colonial mindset has not yet disappeared even from the popular discourse of mainstream media, intelligentsia, and literary circles even after the seven decades of decolonization of Indian sub continent.Kiran Desai's The Inheritance of Loss depicts a cross section of Indian society in characters such as JemubhaiPopatlal Patel, PannaLal, Gyan, Biju, SaiMistry, Haresh Harry and two sisters, Lolita and Nonita, to highlight how the simultaneous experiences of the colonial, the global, and the local, create ambivalence in the individual's perception of their individual identities and imparts behavior in the local institutions of Kalimpong where the judge Jemubhai is the ideal colonial surrogate of the Raj.

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6.

Jane Eyre: Challenge and Criticism against the Conditions Surrounding Women

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ABSTRACT

The aim of this paper is to exaggerate the feminist voice of Charlotte Bronte against the Victorian male dominant society through her prominent work "Jane Eyre" as Victorian era witnessed a male independent society and female dependence, with women struggling to achieve the societal fairness. The paper will also focus on how Charlotte Bronte signified female aspiration in her novel through adoption of characters to disclose the dilemma of feminine sexuality of her period, so that the powerless women can struggle to recognise self-independence and self-esteem in the midst of male dominant society. The paper will also point out the brilliant use of characters by Charlotte Bronte to perk up and support the status of women extensively in a male dominant Victorian era. The study will explore Charlotte Bronte's aim of sorting out the issue of gender equality so that women can achieve self-respect and would never be exploited. It will also bring to light the protest by women for achieving control over their lives in the male dominant society, where women had limited rights and were treated as dolls and slaves. Also the achievement of self-esteem would be discussed, as women were not able to take a decision of their own.

Key words: *Victorian era, Charlotte Bronte, Feminist voice, Dominant society, Gender equality*

INTRODUCTION

Throughout the History of English Literature "Feminism" stayed one of the most important concerns in many magnificent works. This concern represents feminine independence and self-esteem in the male dominant Society. One of the famous authors who have taken the leading role regarding this concern through her writings is 'Charlotte Bronte' by her famous novel *"Jane Eyre"* (1847), which is considered as a master piece of English fiction and an excellent critique work that attacks women oppression, gender and social class of the Victorian period. It was the period of sexual subjugation and witnessed the male dominant society, where females had to struggle to achieve social equality. Women were completely controlled by male dominant society and expected to proceed as a feminine ideals of that era. They were regular fatalities of societal principles. They were supposed to follow the principles set by society and as a result opportunities were limited for them and their importance in the society was shortened. They were identified physically and intellectually as the weaker gender in all ways, inferior to male authority. Thus the responsibility and reputation of women in the Victorian era is represented by Charlotte Bronte in *"Jane Eyre"* which is regarded as an impeccable feminist work and best illustration of Charlotte Bronte's effective feminism and her strong feminist disapproval on Victorian society. Charlotte Bronte's *"Jane Eyre"* offers her spirits of feminism, especially in regard of women's independence and ability to make decisions of their own in a male dominant society.

Within Charlotte Bronte's *"Jane Eyre"* Victorian Machismo is deconstructed. The novel deals with the issue; how can a woman with a need of her own setup and freedom have a

relationship with a man? An appealing anxiety is thus shaped within the men: the anxiety between the dominant Victorian masculine narrative and their own desires for their lover's agency. In this era Charlotte was concerned with women's roles and this concern reflected in her famous work *"Jane Eyre"*. She took the concept of Victorian Machismo and turned it inwards, reflecting upon itself but in vastly different ways. The concept of Victorian male dominant society put woman in charge of the ethical resilience of the family but did little in regards to prepare them for dealing with the outer world. In "*Jane Eyre*" Charlotte created a case and raised her voice of female independence and highlighted her women character to be intelligent and capable rather than beautiful and shallow. Her novel gently pleads with society to redefine the ideal deeper virtue that makes female a good personality on the inside rather than just the outside. Through this sort of transformation Charlotte Bronte suggests the potential benefits for society as a whole and creates character within her novel *"Jane Eyre"* that reinforces this idea. She polished her heroine "Jane" as more attractive, confident and active woman than before, so that she can be able to struggle for her own existence and freedom against the tyranny she lived in the society. The confidence she gave her female character "Jane" is brilliantly exaggerated in the novel, through which Charlotte aimed to express the significance of woman in the male dominant society, that woman is also able to struggle to gain control over their own lives and can respect themselves;

> "I care for myself; the more solitary, the more friendless, the more unsustained I am, the more I will respect myself". (Jane Eyre).

The position and reputation of women in the Victorian era is deemed by Charlotte in *"Jane Eyre"*, particularly in regard to Jane's independence and capability to make decisions of her own. To have both significant connection and specialised independence, Charlotte Bronte shaped a new man, a man who could suit the emerging Victorian woman. The man who could love the woman for her desire of self-independence and he himself would wish a woman to be liberated because in that era women were highly repressed. In this regard Charlotte attempted to shine the main characters qualities that would help the woman to progress extensively and would become self-independent. By encouraging woman to focus on the more significant feature of their identity, Bronte just expect that woman will be appreciated on the basis of their intelligence and interpretation rather than their sexual emergence or their ability to secure only their family. Charlotte introduced "Jane" as an effective and independent character who raised the voice against the Victorian machismo and affirmed her opinion about illegitimate Victorian statement during her time. Society was dominated by males, they were considered as advanced gender. However women, especially from middle class were regarded as inferior, weak and fragile gender. This offered them a restricted preference of all features of life. But Charlotte hoisted her voice and expressed her feelings on the inferior status of women in mid-nineteenth century Victorian society (England) and the need for female equality with male and should viewed as more important human beings.

Charlotte also decorated her intend of sorting out the matter of self esteem for woman, so that she would be respected not only physically but intellectually. She would never be demoralised in a male dominant society, where their status and rights are awfully deplorable. Society could offer them very few opportunities but the female character (Jane) illuminated in the novel of Charlotte Bronte's *"Jane Eyre"* demanded her position in the community, openly enforcing her rights and self esteem and as a result is recognised as a significant member in society. Charlotte often sketched the significance of gender equality. She points out it at the end

of her novel *"Jane Eyre"*, when "Mr. Rochester" became dependent because of blindness, "Jane" returned to him as an independent woman and accepted his marriage proposal only after she became financial authority, in this situation "Jane" could live with "Mr. Rochester" because of their equality. Charlotte Bronte brilliantly addressed and described their equality:

> "What Jane! Are you an independent woman? A rich woman? If you won't let me live with you, I can build a house of my own close up to your door, and you may come and sit in my parlor when you want a company of an evening. But as you are rich, Jane, you have now no doubt, friends, who will look after you, and not suffer you to devote yourself to a blind lamenter, like me? (Jane Eyre).

The above mentioned lines points out clearly the feelings of Charlotte Bronte regarding her main concern of justice and equality for women, as Jane achieved her dream and became Rochester's equal. This is the noticeable motivation to believe that "*Jane Eyre*" is the challenge against the male dominant society of Victorian era.

CONCLUSION

Charlotte Bronte lived and worked in a society that restricted women from childhood to be inferior to men and yet her heroine manages to challenge these socio-cultural restrictions and struggle for individual freedom and self-assertion. Charlotte does not restrict herself to just emulate the male tradition, she looks to cross way over the restrictions of the feminine phase of writing. Jane's feminist rebelliousness against the Victorian tyrannical and patriarchal system, establishes Jane (also Bronte) as an advanced, modern thinker and woman ahead of her time. So without any hindrance we can regard Charlotte Bronte as one of the renowned writers, who through her writings challenge and criticise the Victorian male dominant society, where women were considered a fragile creature. Charlotte Bronte boldly went against the Victorian male dominant society as we found in *"Jane Eyre"*, where she freely expressed and challenged Victorian society, in favor of oppressed woman. Charlotte's *"Jane Eyre"* sketched out her main concern, which was depiction of patriarchal society where Jane tried to maintain her own identity within male dominant society. In *"Jane Eyre"* we also find the male characters tried to keep 'Jane' in a dependent position, so that she cannot express her own thoughts and feelings of independence and self-esteem.

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7.

"Chutnification of Indian history" in Salman Rushdie's Novels
Midnight's Children, *Shame* and *The Satanic Verses*

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Abstract: *Rushdie's recognition that all accounts are helpless to being re-composed, his emphasis on the "temporary idea of all facts" and his portrayal of "cuts" as "pieces of broken mirrors" likewise restore his manner towards postmodernism. His novel contains numerous abstract impacts, his combination of Indian oral custom and western novel classification and his inventive utilization of dialect. There is feedback on its "chutnification" of Indian history while some tested Rushdie's claim for radical development in dialect and style. The focal issues in every one of his books are simply the division of good and malice in oneself and the world, the philosophical hypothesis about confidence and the part of resolve in visionary experience. Rushdie utilizes a standard example and he investigates the philosophical hugeness of goals and ideas through a few sets of characters who are so personally associated that they truly or allegorically intertwine, and when they isolate each gone up against a piece of the personality of the other.*

Key words*: History, postmodernism, self-reflexivity, and allegorization.*

Of all Rushdie's novels are characterized by an epic sweep of narration, a plethora of allusions, to real people, mythological and literary characters, and hilarious often ribald humor reminiscent of Rabelais and Trustram Shandy. Rushdie combines realism and fantasy, and like, South American novelists Gabriel Garcia, Marquez, and Jorge Luis Borges, he roundly satirizes the politics and society of the country in which each novel is set. He has also been compared to Gunter Grass. Among his Indian-English literary kin, one thinks of G.V.Desani and Raja Rao, both of whom experiment with Indianizing. English through syntax, translated idioms, and word coinage, and who adopt the Hindu epic form of narration which like a Russian doll set, reveals an almost endless cluster of stories within stories.

Several themes recur in Rushdie's writing. He himself identifies the theme of emigration and the migrant self as his favorite leitmotif. The central issues in all his novels are the dichotomy of good and evil in oneself and the world, philosophical speculation about faith, and the role of mental power in visionary experience. Rushdie uses a standard pattern-he explores the philosophical significance of ideas and concepts through several pairs of characters who are so intimately connected that they literally or figuratively fuse and when they separate each takes on a part of the identity of the other. Rushdie's satire is virulent, especially in The Satanic Verses. Here he satirizes Islamic fundamentalism-hence the uproar in the Muslim world that resulted in the Ayatollah's fatwa.

The narrative strategy that Rushdie uses is to represent the entire story as sequences from the dreams and nightmares of Gibreel Farishta as he broods over possible movie productions. However, this narrative ploy did not gain him reprieve from the ire of fundamentalist Muslim readings. Examples of misreading and misconstrued translations that have fanned the flames of

fundamentalism abound. Since one of the traditional synonyms for the Koran is "versus" the adjective "satanic" in the title has been seen as qualifying the Koran rather than just the two apocryphal verses.

The Midnight's Children is mainly an auto-biography of Saleem Sinai, but it is also the history of India during the period of the action. Rushdie links these in two ways: through events in Saleem's life that are actually connected to contemporary events through himself or one of his circle of friends or family; and through having significant events in Saleem's life coinciding with political events of historical importance. Rushdie has thus hit upon an ingenious literary device. The linking is not always effective, but nevertheless, the novel is eminently readable throughout.

Saleem Rushdie bent English, the ruler's language only a few decades ago, to his will and made it serve his purpose. Rushdie's books are considered as a fictional representation of the postmodernist celebration of fragmentation, multiplicity, and self – reflexivity. Rushdie's perception that all narratives are susceptible to being rewritten, his insistence of the "provisional nature of all truths" and his narrativization of "slices" in the form of "fragments of broken mirror" also refurbish his disposition towards postmodernism. Critics have written about his multiple literary influences, his fusion of Indian oral tradition and western novel genre and his innovative use of language. Everybody in India, was not, however, amused by the book's commercial success.

Some severely criticized its "chutnification" of Indian history while others challenged Rushdie's claim for radical innovations in language and style. It was argued that Rushdie could not be considered as Indian author because of his outsider position and that the success of The Midnight's Children was largely due to international publicity. But few people now deny its influence on younger writers for whom the book released a new spring of creativity and heralded a spirit of freedom. A whole generation of young, and largely male, authors (Amitav Ghosh, Allan Sealy, Shashi Tharoor, Mukul Kesavan, Rohinton Mistry, Vikram Seth, Vikram Chandra etc.) followed in his footsteps.

There are some reasons to consider Salman Rushdie as a major writer that the first one, Rushdie opened up the English language, and sent it soaring. To give just one aspect of this, earlier writers from the Asian and African wings of the empire used to include glossaries to explicate vernacular words and idoms; Rushdie's immediate predecessors, such as Chinue Achebe, for example, explained their vernacular terms within the body of the text. Rushdie, on the other hand, has used Indian and Indianised terminology without explication and thus has expanded the frontiers of the English language.

Secondly, Rushdie opened up the linguistic arena started off as a "counterpoint" or counter voice within the imperial discourse soon because of a full-fledged counter-discourse. His The Satanic Verses had major breakthroughs in literary theory made by postcolonial critics. To name just a few of the critical volumes that have become an indispensable part of post colonial critical collection are Gauri Viswanathan's mask's of conquests (1989), Aijaz Ahmad's. In theory Javed Majeed's ungoverned Imaginings, Partha Chatterji's. The nation and its fragments are all in 1992 and Home Bhabha's location of culture in 1994.

Thirdly, in the feminist discourse we often quote Adrienne Rich's words, "the personal is political". The reception of Rushdie's The Satanic Verses has shown that one could well say "the religious is political"; religion and politics intersect at a personal and inescapable level in the Indian sub-continent and this is something that the west generally responds to in a rather Orientalist manner; there is a deep divide between the western nations have not quite comprehended. The controversy over The Satanic Verses has shown the strength of the pan-Islamic movement in today's world. The western nations have not quite grasped the import of the spread of this pan – Islamic movement and they had better do so if they have to function effectively in the political arena.

Fourth is "The - We they paradigm in Rushdie's The Satanic Verses". In this concept, Rushdie is one of "us", a spokesperson for the colonized and the immigrant, as against one of "them", the Eurocentric imperialists. This persona is an Indian in India responding in Indian – English to the controversy surrounding the banning of The Satanic Verses, and this persona's view is that Rushdie has lost touch with political realities in India and with the religion of his fathers. Rushdie uses public polities and private relationships as a symbiotic and contrapuntal movement so that his novels embody the life of a community. Rushdie himself has been – rather impatient when anyone mentions the allegorical content of his fiction. In that same interview in Kunapipi, he said that Indians tend to take everything as allegory, and he dismisses that preoccupation as unworthy of comment. But, despite Rushdie's impatience with the charge of allegory, it is all too clear that his writings are developed around an allegory.

Rushdie's allegorization succeeds most of the time because of the open – enedness of his allegories. He uses historical real-life events but never lingers long on any specific allegorical parallels,and develops open-ended metaphors instead. The perforated sheet, which is significant image placed at the beginning of The Midnight's Children, is a metaphor that works at many levels. Rushdie's delineation of women is very sympathetic, and that he makes his women stronger than their men because he knows the strength of women. But one could argue with equal fervor that Rushdie is misogynistic. He uses various narrative strands interweave themes of mimicry, parody, magical-realism, fairytales, intrusive and unreliable narrators, histories and palimpsests.

Rushdie used many Hindi and Urdu words, and he has added no notes or glossary to explain them fully to western readers and he does not think it necessary to provide explanations. Rushdie rather thinks that the text of the novel should be self-explanatory and be absorbing in itself. Rushdie's English is an example of the hybrid discourses of a cosmopolitan writer. The English of Rushdie is decidedly postcolonial and postmodern. And his skill gives us glimpses into his conscious craftsmanship, which aims at decentring and hybridity. Occasionally, Rushdie resorts to deliberate misspellings of words.   Examples are "unquestionabel" "straange" "existance" etc He also uses some incorrect words, from the grammatical viewpoint, such as "mens" "lifeliness" and "pieces of information". We also discover certain lapses of grammer, in the novel, such as in "Aug 15th,1947", and June 25th, 1975 " and no use of the article "the" before "Emergency".

Rushdie says that his novel is not about Islam, but about migration. But Islam is partly about migration and asylum. The Muslim calendar does not begin with the birth of Muhammed. It does not begin with the first revelation of the Q'uran-the day he became a prophet. The

Islamic calendar begins with the day Mohammed migrated from Mecca and Medina. The principle of asylum is celebrated in the concept of hijra. Rushdie makes his prophet Mahound say that there is no difference between writers and whores. It is true that some writers prostitute themselves. Rushdie himself has been accused of that, as he enriched himself at the expense of the dignity of others. Rushdie's "The Satanic Verses" is still being critical of that heritage(respect to Islam). But he could write a novel with respectful of Islam, and Westerners would not have amused less. Rushdie himself says in Shame:"…every story one chooses to tell is a kind of censorship, it prevents the telling of other tales".(Shame p,28)

Yet Rushdie makes fun of the hijra. He makes his poet Baal compose a valedictory ode after Mahound's departure from Jahiliya(Mecca): "What kind of idea does "submission (Islam) seem today? One full of fear an idea that runs away"(The Satanic Verses,p.126)

Of course, Rushdie did not know that within a few months of publishing those lines, he himself would go into hiding, and issue a Satanic Verses of apology from his hiding place.

Rushdie's references to Hindu's God and mythological legends are completely devoid of respects. The readers of the novel ofter confront with names such as Hanuman, Gautam, Krishna, Vishnu, Ramayan etc. Lord Krishna's indulgence in the romance with "Gopis" is mentioned in the novel without any fictional change. Rushdie characterizes Gibreel, who acts as a "Lord Ganesa" in films, is seen to be a man of easy virtue who had so many sexual partners that it was uncommon for him. Rushdie compares "Lord Krishna" in the novel with "Lord Buddha" who meditates up to the utmost human sufferings beneath "Bodhi-tree".

Rushdie's novel, The Ground Beneath Her Feet(1999) refers also to fictitious character Pilloo Dudhwala embroiled in a certain "goat-scam". While the character itself drew enough similarity from the more recent fodder scam and Laloo Prasad Yadav, for the more enlightened in the audience, it went on also to name the Gandhi brothers as previous master scamsters. His latest book Temple Bar Music Centre(1999) also highlighted corruption in Indian politics, naming Sanjay Gandhi and Rajiv Gandhi in the Maruti and Bofors scam.

Rushdie's The Satanic Verses has erupted volcanic protests throughout the world mainly because he has used some insulting words for Mohammad's wives and Mohammad. The wives of Mohammed, while living in the harem, were shown to talk about money, fucking and sex. Their indulgence in sex is also abnormal. The young girls of the harem were sometimes referred sarcastically as "butter-flies". Some words and phrases, such as "butterflies""asking to be consumed" etc also ironically bear the double meanings. So Rushdie was condemned worldwide for misrepresenting Islam and the Koranic messages. In chapter six , the death of prophet is described and the last words put into his mouth are his thanks to the heathen goddess(i.e) Al-Lat.

This is offensive to an orthodox Muslim fundamentalist as would be a fictional account of Mahatma Gandhi' s death, where it be suggested that , "get me ox soup". The reference to the prophet Mohammed, although named as "Mohound" and his wives as prostitutes were the greatest offensive act against Islam. Rushdie, however, denies the charges in an interview to "The Mail"(June 18, 1989) and says, "there are a lot of specific accusations against The Satanic

Verses, for instance, that I have called prophet's wives prostitutes which actually I have not. Another is that I have used the name "Mohound".

Thus, Rushdie has dealt much controversial matters and narrative techniques in his novels. So he could be treated as the controversial writer and also a major writer and ranked among the best contemporary writer of the world like Milan Kundera; Gracia Marquez, Gunter Grass, John Irving, V.S.Naipaul, Arundhati Roy and Vikram Seth.

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8.

The BiologicalMetaphors in the Short Fictionsof Nikolai Gogol, Franz Kafka, Philip Roth and O.V. Vijayan: A Comparative Study

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Abstract: *Comparative literature is an attempt to understand different languages, culture, art, literature, and attitudes of the people. Russian author Nikolai Gogol's* **The Nose***, German novelist Franz Kafka's* **The Metamorphosis***, American novelist Philip Roth's* **The Breast** *and Indian novelist O.V.Vijayan's* **The Wart** *are the classic short fictions in the literary canon, exhibits the similarities and differences in their work by using biological metaphors.The novellas explore the crucial issues such as evil polity, power, prestige,obsession,and identity, failure of democracy, fear, anguish, political chaos, andcorruption. Theyposit the frustration and angst of modern man which results in the lack of communication and misunderstanding in human relationships. They havecaptured the dewdrop of modern man's life and reflect it in their intensive writing. These novellas bring into focus the perpetual dilemma of modern man in the twentieth century.This article is an attempt to study the biological metaphors in various perspectives.*

Keywords: biology, World Wars, metaphor, Czar Dynasty, civilization, change, etc.

The comparisons of all the four short fictions are broadly analyzed on the basis of universality, change, union of psychology and biology. In all the short fictions, evil is predominant like negligence in Kafka's*The Metamorphosis*(1915), sexual disillusionmentRoth's*The Breast*(1972), evil polity in Vijayan's*The Wart*, greed for higher rank in Gogol's*The Nose*. These are universal issues the novellas dealt with. In other words, good and evil within the human being is the main crux of this study. Eventually good conquers over evil is a universal issue that the novel'snarrator. Gregor Samsa, tragic hero of *TheMetamorphosis* gets evil treatment in every walk of life, such as working place, family, acquaintances, society, but he forgives all of them. At the end of his life, he remembers his family with 'love and tenderness'and passed away. He is matureperson and learned the wisdom of life that forgiveness is the best way to die peacefully. He knew the fact that hate cannot drive out hate, butonly humanity, love, kindness, compassion can makea difference in human life. He learnt a piece of wisdom only through his zoological transformation. It is a metaphor of reconciliation, goodness, perpetual hope, at post-metaphorical stage to the protagonist, but to the family it is frustration, constant dilemma, insecurity, lack of faith and so on.

Roth, American novelist, in his*The Breast*[1972] which is a biological metaphor of sexual disillusionment. All the four books shared the concern of craving for pleasure as it is apt to quote what Sigmund Freud says in his book *Civilization, Society and Religion*:

> Modern literature is predominantly concerned with
> the most questionable problems which stir up
> all the passions, and which encourage sensuality and
> a craving for pleasure and contempt for every
> fundamental ethical principle and every ideal (36).

*The Breast*has explored a new wave of thought in the writer's pen. The protagonist David Alan Kepesh is a Professor of Comparative literature of the State University of New York at Stony Brook who is suffering from "hermaphroditicexplosion of chromosomes"(Roth, *The Breast* 12) Throughout the novella, he is sad over his sexual potency. He is a female breast with male consciousness. It is the eternal struggle within him. He is neither completelymale nor female. His concern is beyond his control. Throughout the novella, a struggle is depicted with Kafkaesque way. The whole ambience of the hospital is his location, such asthe nurses, doctors, etc. His breast is a metaphor of American dilemma and sexual repression. The same technique is used by Kafka and Camus in their works. Kepesh is the victim of his own evil impulses like Gogol's *The Nose*.Kepesh calls all the destructive elements of American life as "banalities and absurdities."

O.V. Vijayan in his works hasreflectedthe Indian political ethos after IndianIndependence (1947). He was leftist so criticizing ruling parties in an unprejudiced way. He is a crusader against falsedemocracy. In his After *the Hanging and Other Stories* (1989) which includes Kafkaesque*The Wart.*It metaphorically questions the evil system in Indian polity through the wart. The wart which lies below the lower lip of the protagonist rules the master. The wart is very powerful which dominates the master to govern all conditions. It echoes Georg Orwell's Animal*Farm* (1945). The setting of this novella differs.One is setting of one of the villages in Kerala. God's plenty where Keralite ethos, rural background and imaginary town created by O. V. Vijayan is the metaphor which reflectsthe Indianpolitical period during 1970s. He attempts to disclose India. He uses all the characters to reflect good and evil forces that emerge within the village. The characters, he has used like the unnamed protagonist, he has intentionally not given a name to the protagonist. He wants to reflect universal power structures in Indian parlance.

The selected novelists haveused biology, metaphors in their text to connote deep layers of the textual meaning. The bug and the breast are powerful metaphors. Before the insect form of Gregor Samsa, he was leading his life only for the sake of his family. In a similar way Kepeshhas transformed into a breast because he isincapable to search the meaning of his life. He is a metaphor of modern decay and degenerated life. Actually the protagonistsbiologically transformed into another form,but other characters also have transformed. Other characters psychologically transformed. Grete, Gregor's sister throughout the novella is very sensitive, but with the passage of time, she becomescrueland show ingratitude towards her brother. It is a psychological transformation which comes through selfishness and lack of understanding.

Kovalev is a Collegiate Assessor (low rank government official) who is condemned.Gregor has suffered from job. That made him to be a passive person. His wish to have a wife is unfulfilled. The portrait describes his intention. Kovalev wants to marry with a girl therefore need high rank. To quote his words from the text:

> come to my place; I live an Sadovaya; just ask,
>
> 'Where does major Kovalev live?' -Anyone will
>
> show you (*Collected Tales of Nikolai Gogol*, 305).

He expects andwishes to tell any beautiful girl about his venue with a fake title major: "As far major Kovalev's apartment, sweetie."He even wishes to marry a rich girl to that his image in society may raise to some extent. Such obsession he has for the rank in society. He has a special inclination towards military ranklike major as an equivalent to his civilian rank of Collegiate Assessor.His expectations are so high that he could not have any control over it. Especially his

unconscious mind is filled with so muchwhimsicalthoughtto attractwomen.This is themain reason he wants to think only of the opposite sex.

Russia was in the dark ages under Czar Dynasty. Gogol uses metaphor to show the darkness under this regime of the Czars.They were not paying attention towards the commonpeople. Kovalev is the representative figure ofRussian society as Gregor Samsa in Germany. Gogol shows social reformist role in the form of thenose. Kovalev is alone who suffers a lot. He is incapable to prove himself, but proves through fantasy.Kovalev in disguise lives for fifteen days and enjoyed the fragmentary dream.The nose serves as a metaphor for the hidden libido of the protagonist. His constant psychological trauma is reflected in this short fiction. His natural inclination to sex, sensuality, romanticism, rank, property, money, and materialistic attitude is very aptly exhibited by the novelist. 'The perfect nonsense goes on this world' (*The Collected Tales of Nikolai Gogol*, 323) tells the reality of thisshort fiction. 'Such events rarely happen but do happen' (326) saysGogol symbolically. Gogol made the ground to make this story a realistic one.Here a nose, a protagonist in disguise is metaphorically a reflection of the evil pride and degradable ignorance. Gogol prophesizes the upcoming invisible man who has to fight for his survival.

All the four novellas, the biological transformation catches the invisible sight of the human psyche. Art finds its expression to reflect such world to realize social concern in prevalent society. All the novellas give shape in its metaphors. Language limits the world of the novelistsand given reshape through metaphors. The concept of biology that all the writer use to denote multi-layered meaning of the texts. They use the tools of satire to criticize the world around them. It is a prophecy that shaped after World Wars I and II. The religion lost its concern to humanity. At present times, people are much concerned with their status or rank as Kovalev. He is not a literary production by Gogol.It remains societal production to whom rank, image, self-esteem matters more than to be agood human being.

The Nose is the dream of the novelist,which paves the way to their unconscious mind. Kovalev wants to enjoy bachelorhood until his middle ages. He is a vagabond to lead irresponsible life and doesn't worry about a moral code of conduct. All the writers depict social evils in the world. They highlight the internal confrontation of soul with their conscience. Each person has an internal dilemma which is unspeakable and invisible. The internal trauma of obsession, sexual repression, ego-clashes within human beings, prejudices for ranks, struggle for identity, insecurity, anguish, frustration, isolation, fear, mental disturbance, a sense of respect etc. are internalphenomenon that each human being had within themselves.

Biological transformation is beyond the connotative meaning. There is much logic, which is invisible in his 'missing nose'. The missing nose of Kovalev tells him about independent identity. There is a technique to explore the unexplored area of the human psyche. The nose is pride, dignity, possession, objectivity, and selfishness. Gogol through his short-story *The Nose* look at the future. One may say that Gogol is a precursor of both the movements like absurdity. Kovalev says:

> Nose, I said…. You have got it wrong! My nose,
>
> My own nose, disappeared on me, I don't know
>
> where. The devil's decided to make fun of me!(312).

A sense of absurdity is very well evident in the above statement of Kovalev.David Kepesh who suffers from neurosis, a biological concern literary comes out of frustration, lack communication and a sense of fear. The similarities are evident. For Example, Gregor Samsa is exhausted with his job as a salesman which is similar to David Kepesh who is also exhausted with his hectic teaching. All the four protagonists are representative figure of the frustrated youth generation. Their concern is a universal one. Change is the central concern of all biological metaphors. It is the change of modern civilization. All of the author's retells the future with their use of metaphor.

Philip Roth has followed the reverse side of presenting the ideas at the beginning itself, which is similar with Kafka's *The Metamorphosis*. One says 'I am a breast'and other transformed into an 'insect'. Many things are similar with Kafka's *The Metamorphosis*. Both of them shares the views of hopelessness and meaninglessness of life.All four novellas are not only similar in their transformation, but also similar in their characterization. The unnamed protagonist's failure of marriage as Suma leaves her husband with their son is similar tothe David Kepesh's failure of marriage with Helen because they divorced after their five years of married life Kovalev is unable to marry because of his excessive concern with rank and status. The thoughtcompanion is always in his mind. Gregor Samsa is also failure to get a companion in his life. He is sexually obsessed as we see in his room's wallpaper of a lady in a fur. The concern to have companion is there in the mind of all characters. All are fragmented and scattered human beings. Their inability for emotional attachment to other human beings makesthe entire books as absurd one. They don't worry about any moral concern with the world. Their belief is shattered because of socio-historical-political-cultural, economic upheavals in the world. They are representative figure of the present generation.

It is very apt when we think it of *The Breast* in which the biological concept of the Breast 'stir up all the passion' of David Kepesh who could not separate his passion for omthe profession. Gregor Samsa who is caught in an eternal dilemma between death and life. His concern is ethical as well as questions the ethical principles. It is a similarity with the Indian ethos which has been reflected in O. V. Vijayan's *The Wart*. The protagonist is rootless and 'craving for pleasure' in the lap of maidservant Naani for funeral mating. The ethical principle of his marriage with Suma andson Unni. He forgets all the merits in life. The reason behind is perhaps that the marriage is incomplete to fulfill his psychological drive. What Freud says in the same book*Civilization, Society and Religion*:

> It must above all be borne in mind that our cultural
>
> sexual morality restricts sexual intercourse even in
>
> marriage itself (46).

It is the reason that David Kepeshand protagonist in *The Wart* fail to continue their nuptial wedding. Their fatal flow of weakness is lagging behind them. They are obsessed with their weaknesses and just want to satisfy their soul with adulterous relations. David Kepesh relations with friend Claire Ovington is also the same. After three years of their relationship, it is on the verge to end it. In case of the protagonist in *The Wart* whose wife pathetically left him along with their son. It is the specimen of their falling moral principles. The transformation itself is the journey of thecharacters from modernism to post-modernism. They lookat their humanity in the

past, but they have reached to post-post-modernist phase of simulacra, pasticheand illusion. They are unable to come back to their predecessors. They 'miserably try to be a dangling human being.' Their life is a mere skeleton without flesh and blood. They have forgotten their roots and shadows

The biological metaphor is transcendental signified. All the characters suffer from their identity crisis, cultural phenomenon, socio-political ethos. He considers himself a public figure. He doesn't have any personal integrity to maintain it any longer. Identity is disintegrated because of his restlessness in the trends around him asKepesh says:

I wasn't the man I once had been, but wasn't a

bleeding buck private any longer either (9).

Each character is surrounded in their same trace of the feeling. Kovalev is also facing an identity crisis. He needstitle because he wants to have status in society. The Protagonist has lostidentity because of the wart's presence. The wart enforces his identity to his master. His identity is removed. It is similar when Gregor Samsa died.All members, particularly his father thanked God for his son's death. It means all the characters tell us identity issues. The biological metaphor shows identity crisis not only in the select novellas, but the people who live around us. Their disturbance at past makes us so disturbed that they are fighting for their right in darkness. As the protagonist in *The Wart* says 'darkness dwarf' themes at the beginning. They are representatives of the Twenty-first century generation. At the present time, people have lack of communication and suffers an identity crisis. They are not socialized themselves. They want to be introvert and invite their own isolation. Actually, the lack of communication forced all the characters to loss their recognition in the family as well as society at larger scale.

All the protagonists in their short fictions jointly share the predicament and quest   of modern man. The outer appearance is transformed in all characters, but they do share similar human consciousness. The past memories are haunting them. Gregor Samsa's past is unsatisfactory, he has to neglect his wishes ina similar way as Kepesh's failure in marriage, his three years of relationship with friend Claire. It resemblesthe unnamed protagonist in the wart who is also obsessed with his late uncle Koppuni Nair and Dhanvantari medicament as well as failure in married life. It is the same case with Kovalev in *The Nose*. He is in his middle age and just wanders as a vagabond in search of young girls and married women to get sensual pleasure. Their past history is pregnant with negative assumptions.

The biological aspect that is a basic human urge for sex is dominant metaphor which helpsus to decode the text at deeper levels. This aspect made them to forget their culture they are the part of it. O.V.Vijayan in *The Wart* the unnamed protagonist caught in a net of his evil sexual need and cross the boundaries of cultural and religious notions. David Kepesh is also similar in this aspect. He had a relationship with Claire for three years and at the concluding stage of their relationship, he transformed into a female breast. His basic urge made him to forget religious norms that govern human mind.

In short, selected novelistshave taken painstaking efforts in order to explicate the crucial issues in the modern society. Their all protagonist suffers from various problems and becomes nihilistic. They have effectively used biological metaphors to suggest the symbolic meaning behind it. Their transformation is the metaphor of a rootless man in search of meaning to life. It

happens because of their self-imposed isolation. In other words, all the writers have shown the tragic plight of modern men through showing metaphors intheir works.

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9.

Eddie Iroh: The Writer of War

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In 1976, Iroh published *Forty-eight Guns for the General*, the first of his three novels based on the events and aftermath of the Nigerian Civil War. The plot and structure of the novel are conceivedand executed according to the demands of the thriller convention. In the novel, Iroh examines the disastrous use of mercenaries by Biafra and the in the process reveals the brutal, opportunistic and corrupt nature of all soldiers of fortune. In a well-conceived plot and employing a narrative voice and technique that manage to sustain continuous excitement, Iroh unravels the selfish and criminal plan of the mercenaries to exploit the new nation. Under the leadership of the soulless Coonel Jacques Rudolph, the mercenaries' act of sabotage, which nearly causes the collapse of Biafra at the early stage of the War, is countered by the patriotism of Colonel Charles Chumah and other dedicated officers who save Biafra from Rudolph's treachery and blackmail. The novel is a classic case of evil pitted against good; treachery in opposition to patriotism.

Forty-eight Guns is the story of two opposing military commanders, one a patriot, the other a traitor. Always a master in the evocative use of antithesis, Iroh brings out succinctly the difference in the two men pitted against each other. We are told that Rudolph belongs to a

> Powerful army adventurers whose career knew no territorial or moral boundaries or political ideologies, was blind to colour lines, owed no loyalties or allegiance to anyone, and was motivated by a single ideal – tht life ws a fight and you fought to live, not to die. (p. 40)

To Rudolph's image Chumah presents a perfect contrast. He is a disciplines soldier with 'total dedication to the cause and his reputation is built around the fiery drive that manifested itself in ruthless bravery.

The final action-packed scene of the novel is played out in the last open confrontation between Chumah and Rudolph, the outcome of which would either spell doom or survival for Biafra at that point, depending on which of the two commanders triumphs. Chumah's triumph means not only his reinstatement in the High Command but also the permanent removal of the treacherous mercenaries. The important lesson that comes out of this well-crafted novel is a confirmation of the Igbo adage that it is the owner of the corpse that carries it. It is only the Biafrans themselves who should fight if they hope to win the War.

Iroh's second novel, *The Siren in the Night*, is an imaginative and dramatic recreation of the period of post-War reconciliation, rehabilitation and reconstruction. Like Forty eight Guns, The Siren is based on a historical moment in the history of Nigeria – the aftermath of the Civil War – after surrender of the Biafran Armed Forces to the Federal Forces. It is, as in the earlier novel, the military who dictate the pace of action and the turn of events in this novel.

The Siren opens on a note of excitement and suspense characteristic of a thriller. As a Forty-eight Guns the opening scene sets the atmosphere for a clandestine operation. The use of a flashback tobeginthe novel serves the useful purpose of introducing the two opposed protagonists as well as linking this story with the previous recreation of the War in Iroh's earlier novels *Forty eight Guns* and *Toads of War*. In fact, between them, the three novels recreate the chronological unfolding of events during the War and immediately after it. The early period of theWar is portrayed in Forty-eight Gunds, Toads of War is the recreation of the last days of Biafra before the surrender, and the period directly following the end of the War istreated in *The Siren*. The novels constitute a depiction of three specific periods in the chain of historical events that took place in the Nigeria from 1967-70.

There are two mjor characters in *The Siren* as in *Forty-eight Guns*; each of them has a very strong personality which shapes and affects the course of events in the novel. The idea of two strong characters whose interests clash with tragic consequences is an established device of the thriller mode and Iroh puts it to use with skill. Ben Udaja was the creator and former Director of Biafra Organization of Freedom Fighters (BOFF) whose disillusionment with Biafra compels him to defect to Nigeria where he is put in charge of Civil rehabilitation in Enugu, the capital of the state. The second man, Colonel Mike Kolawole, having proved his mettle and ruthlessness during the War, is appointed director of a new intelligence unit set up after the War to monitor state security. The unit which performs its duty in secret is called the State Security and Intelligence Directorate.

What Udaja and Kolawole have in common is courage and they are also ruthless. Udaja is a deserter and traitor to Biafra for which crime he now lives in constant and mortal fear of reprisals from the former members of the dreaded BOFF. His total dedication to his new assignment as Director of Civil rehabilitation in the state is partly a result of his desire to make amends for his defection before the surrender of Biafra. Kolawole's patriotic actions are misguided and soon degenerate to mindless sadism towards innocent and harmless ex-Biafrans. His most important victim is Udaja against whom he unleashes a form of psychological warfare which practically destroys him.

Characterization isnot usually given primary focus in a thriller as it is always subordinated to the plot. Any Ian Fleming or Frederick Forsyth thriller can illustrate this point. Their major characters re usually types representing evil or good and their activities in the novel are conceived and manipulated to suit either role. Hence James Bon, the secret agent in Fleming's thrillers, is always pitted against the destructive element represented by his opponent,

the arch-villain. But characterization in Iroh's thrillers is more subtle and sophisticated than this. His achievement in character delineation is comparable to John Le Caree's or Edgar Wallace's. But perhaps what makes Iroh's characterization so successful and meaningful to his to his audience is his remarkable ability to create and portray human personalities and cultural context in which they are placed.

Iroh's major preoccupation in the Siren is to recreate the suffering and humiliation that marked the post-War period, and to show how the Federal Government's noble policy to general amnesty became distorted in implementation by a few selfish and sadistic officers. This is revealed in the novel to be largely because of the existence of two opposing factions in the army. One faction is anxious to effect reconciliation while the other – represented by Kolawole – is bent on punishing the ex-rebels by applying a double-standard interpretation to the official policy of general amnesty for those misled into rebellion. Kolawole and his group have no second thoughts at all in persecuting Udaja as a so-called potential leader of a non-existent guerrilla army against the Federal Government, or in destroying innocent ex-rebels like Ulo Amadi, Ukachi Okoro, Enyeribe Madu and the rest of them. It is only through the counter-intelligence role and espionage activities of the humane Major Ola Dele that Kolawole and his vicious group are brought to book, having over-reached themselves by planning an abortive coup against the legitimate government.

In *The Siren*, Iroh demonstrates once more his competence in plotting and executing a successful thriller. The language of narration is fresh and Iroh captures the actions, thoughts and conversations of his characters most convincingly. We watch the progressive and total disintegration of courageous and strong characters like Ulo Amadi and Ben Udaja through relentless psychological harassment and mental and physical intimidation. Here, for instance, is a passage describing Kolawole's method of extracrting information from a victim and the result of this brutality:

> There in the centre of the room was welding tank, filled with oxide-acetylene. Next to the tank was a huge gas cylinder out of which grew twin hoses that terminated intwo regulators above which was the crooked nozzle … Kolawole raised the hissing nozzle to the centre of the metal place and pointed it steadily, delicately. In a few seconds the blue laser hissed … leaping towards Amadi. He winced and leaned back quickly, both hands flying protectively to his face … The next day … the prisoner was a heap on the floor of the narrow cell … His face was an ugly mosaic of black bruises, burns, blotches of dried blood and tears that would not stop.(pp.58,59,60)

Iroh's use of the thriller mode is very successful and compasses most favourably with the best writing of this kind from anywhere. He has elevated the thriller to a serious art form as a means of achieving the dramatization of the socio-political and cultural problemsthat plagued his society at a particular period of its existence. His use of a local setting and historical and

culturally validated characters has given hisnovels credibility. His narrative restraint and judicious recreation of historical events bring to his work the qualities of maturity and seriousness. By using the thriller mode, he has successfully distanced his material from himself and assisted his reader in doing so too, so that both writer and reader can contemplate the reality of the tragic events of the Civil War with a reasonable degree of equanimity and a firm control of emotions thatmight otherwise breakloose at such a contemplation. Iroh's thrillers have a cathartic effect on his readers especially those of them that experienced the harrowing events of the War first-hand in beleaguered Biafra.

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10.

Positioning the Women as a Subaltern in Post Colonial India in the Select Works of Manjukapur

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ABSTRACT: *Subalternity becomes an overriding concept in literature when the marginalized section of the society has no voice of its own. The condition of the women in the society is same as to that of the treatment of the untouchables. Though a woman is respected like a goddess, her role is very much limited by the male dominated world. The men-folk will be happy when women carry out the traditional job of rearing children and looking after the house hold duties. Women in the society occupy only a subordinate position and their rights and privileges are determined by the patriarchal society. Women have very limited freedom and even less control over four constituents on the self. Society, religion or tradition controls them and more often than not religion and morality are used to exclude women from power and knowledge and reinforce patriarchal authority. The research paper explores the position of subalterns especially women in the post colonial India in the selected works of ManjuKapur. ManjuKapur's novel present larger issues of patriarchy, which denies woman's voice and freedom set around the time of partition. Her novels highlight the issues like the awakening of the country for freedom, women education and feminine freedom. She presents the intimate understanding of women and their problems, injustice done towards her in the name of religion, god, morality and honesty. ManjuKapur mainly focuses an eccentric approach in all her works. It is always an acceptable fact that a life of woman is always a challenge and since ages she has been subjected to the many challenges thrown by society, customs, traditions, and men. Tradition, the world over, has assigned a lower and subordinate position to women in its social set up.*

Keywords: *Subalternity, Man-woman relationship, Eccentricity, Post Colonialism, Patriarchy.*

India is a male dominated society where women are still considered inferior to males. It is a fact to be accepted that gender inequality is not only an accepted fact in India, but is one which is deeply ingrained within the culture. The sardonicism is that women are not only answerable for themselves, but their children and entire families; however they do not have any control over anything. Subalternity exists in different forms in almost all spheres of human activities. Age subalternity, Gender subalternity, Linguistic subalternity, Economic subalternity, Religious subalternity, sexual subalternity and even love subalternity are detected in the novels of our Indian writers. Indian society has become a male dominated society and women are started to be treated as man's slave. Women are prohibited to take part in many domestic, social as well as external matters. India women are treated badly and indifferently in the family and society.

Men in Indian society played a predominant role in public life and in the pertaining work system and this axiomatically made them a prominence of power in the family system. This system made sure that possessions and children belonged to the same beliefs. Women in India are always subjected to the honor killings and they were never given their basic rights for the proper education and freedom. This research work aims at presenting how the female characters are positioned and subordinated and explores the traumas suffered by the women characters in the male dominated patriarchal society in India, with reference to select works of *ManjuKapur.* As a women liberator and writer, ManjuKapur promotes a powerful revolt against the patriarchal Indian society. 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 research work brings out the voice of women's

frustrations, disappointments and alienation in this subaltern patriarchal world and mainly their place where they are positioned in post colonial India as domestic slaves.

ManjuKapur was born in Amristar in 1948. She was educated in India and Canada. She is a professor of English at Miranda House in Delhi and did her post graduation in English at Dalhousie University, Canada. Manjukapur started her carrier only with poetry and then shifted to drama and eventually finding her forte in novel writing, she turned into a novelist and also succeeded in that. ManjuKapur is a contemporary Indian novelist in English who has established herself with her first novel *Difficult Daughters* (1998), which won her prestigious commonwealth Writers" Prize (Urasia Section) in 1998. She has also written best seller novels such as *A Married Woman* (2002), *Home* (2006), *The Immigrant* (2008) and *Custody* (2011). Her books have been translated into many languages both in India and outside.

ManjuKapur through her novels bring out critical new telling in the altered phenomenon of cultural outlook in which marriages, trustworthiness, equal responsibilities and general and social restrictions are seen from the womanish point of view. ManjuKapur is very much familiar of the verisimilitude that woman under the dominance of a male are inflicted to more social banishment. ManjuKapur's novels divulge a hope of feminist strife against women partiality.

ManjuKapur's debut novel *Difficult Daughters* depicts the life of Virmati who got education and a career despite the constraints of being a woman and became the second wife of a Professor. 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. Virmati acts and behaves like a difficult daughter for her mother and also for her daughter Ida becomes a difficult daughter for Virmati. Both Virmati and Ida eventually end up bearing a disproportionate burden of coercion and exploitation.

ManjuKapur's second novel *"A Married Woman"*, portrays Astha as a protagonist, who, despite an initially happy arranged marriage and satisfying sexual life, drifts into a lack of marital and familial contentment; and involves herself in politics where she meets a woman, who ultimately becomes her lover. The protagonist Astha attempts to assert her independence and her awakening to her rights though she loses the battle in the end. The novel imports the life of Astha from her young age to her middle age through various dreams and failures, irritations, rejections, disappointments and disgruntlements.

ManjuKapur has clearly asserted all possible reasoning to get married through her protagonists. In *Difficult Daughters,* for Kasturi it is the responsibility, for Virmati it is blind love towards Harish and for Ida it is just to follow as instructed by her father. In A Married Woman, Astha's parents want to marry her because they consider it as their duty. In ManjuKapur's fiction the consequence of the protagonist's marriage are completely different in each of the characters. In Difficult Daughters, Kasturi becomes a passive sufferer being exploited in a patriarchal family, Virmati is alienated, and Ida is single and childless. ManjuKapur's "A Married Woman" brings the strain that portrays the changing image of Indian women. The starting lines of the novel embarks on an honest and realistic portrayal of the life endured by Indian women in insinuating the role of deep set cultural conditioning that forces them to think of themselves as weak and vulnerable in need of protection. The sources of the miseries of these difficult women lives in the fictional works of ManjuKapur are variegated in nature. In *Difficult Daughters*, the problem with Kasturi is the socio-cultural background at her times, Virmati is in the dilemma, and Ida is too radical. In *A Married Woman*, Astha suffers because of her husband's negligence to her, and Peepalika"s agony can be traced due to her emotional weakness of being a single mother.

ManjuKapur's "*Difficult Daughters*" bring out the sufferings of Indian women in a combined family structure in the male dominated patriarchal society. ManjuKapur as a post-colonial feminist deals with the problem of Virmati, an educated daughter in a colonial joint family. ManjuKapur's women characters in the novel are divided into three generations, with their values, mindsets and relationships. The novels presents larger issue of patriarchy and subalternity which denies woman's voice and freedom set around at their times.

Virmati, central character of the novel "Difficult Daughters" takes up the role of a mother and looks after her brothers and sisters. Virmati 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. The unequal, unjust and oppressed role of women can be observed in all the three female characters that undergo a loveless life throughout dominated and dictated by their husbands.

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 Virmati, 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. 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 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 three representative 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.

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. She represents the image of new woman who longs to have her own space in the traditional patriarchal society. Through Astha, ManjuKapur brings out the voice of women's frustrations, disappointments and alienation in this patriarchal world. Astha, when pushed to take decision in between her family life and social norms, chooses to come back to her family and readjusts herself to her tradition undergoing all traumas. Despite Astha's daring to cross the patriarchal threshold, in the end she only adjusts, compromises and adapts only to the existing situation.

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.

Astha doesn't want to be pushed around in the name of family and responsibilities. She tries to restrain her disgruntlement and takes on her duties as a mother, wife and daughter-in-law. She is contemplated to do all the works of a house wife flawlessly. 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's frustration and irritation peeks up when she wants to take up overall responsibility of parenting their children on her own. Against the backdrop of socio political turmoil, the author presents a narrative that features the trauma of neglect and a sense of alienation. As such the burden of carrying on with the responsibility of the household single handedly denies Astha the liberty of being an individual. But slowly incompatibility of temperament with her husband leaves her to suffer from anxiety loneliness and depression. Astha tried hard to reconcile with her stressful life, a heaviness she found hard to deal with. Discussing her feelings with Hemant usually led to argument, distance and the greater misery. 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.

The displacement the women suffer and the suffocation they face in the traditional limits of marriage and family is clearly brought out in the life of Astha. Thus dissatisfied in married life, Astha is unconsciously drawn towards illicit relationship in search of pure and true love. Astha webbed with her desires, aspirations, emotions, feelings and dreams is pulled back by her inner conflicts rising out of her patriarchal conventions. 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 story of Astha reflects fractured bond of marriages. The educated protagonist tries to assert her 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 Astha to initiate a journey towards peace for which for she has to undergo a lot of struggle because of the complexities of life which of course leave her only in a traumatic condition as she is forced to give importance to marriage and family duties.

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. The conflict between her roles of wife, mother and that of a lover continue, making her guilty and panicky but she has gone too far to turn back. Astha, however is not a strong woman, she could never be bold enough to leave her marriage life with Pipeelika and so she leaves for US and the relationship breaks, 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 above study concludes however important the functions and duties of a woman are, she is always relegated to the background and woman is obliged to subordinate her interests and desires of the collective will of her community and in particular to the male members. Indian literature of the earlier era has depicted woman as one who is docile, self sacrificing, the very embodiment of self less love and a veritable monument of patience, over willing to suffer. Such virtues are highlighted as the virtues of true womanhood. It is a man made world, and woman is bound within the narrow confines prescribed by man. This kind of male chauvinism resulting in female enslavement has been a set feature of Indian society, since ages. This aspect of woman's life has been portrayed by ManjuKapur with sensitivity and understanding especially in both these novels.

The female characters of the novel are treated as bond servants of the house following all the old cultures, traditions and restrictions of the society. Virmathi, Kasturi, Ida and Astha are treated as slaves to acquiesce their husbands as a scapegoat existing in the four closed walls of the house. They were enforced to live under the domination of parents before marriage whereas under the domination of husbands after marriage. These women cannot take their own decisions by breaking all personal limitations of the society and family. They are hampered only for the routine house work or comprehend the burden of home and family members. There is a high level of gender inequality in these novels, where women are ill treated by their family members and outsiders and are positioned only as domestic slaves rather than a human being. The society mandates a woman's obedience to her husband and her in-laws. Any disobedience would bring scorn to both, the wife herself and her originating family, and might facade to the woman being expatriated and expelled by her very own family members and in her own home. They are the dumb cattle victims who have to undergo brutality and bestiality in the male dominated patriarchal subaltern country.

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11.

Foreign Direct Investment (FDI):
Is it a Blessing in disguise for the developing countries like India?

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ABSTRACT: This paper highlights the pattern of FDI and how it affectsthe Indian economy.it will also some throw light on this concept Foreign Direct Investment. The objective of this Research paper is to understand the conceptual background, its necessity and its impact on Indian economy. The design of the study is descriptive in nature. Apart from being a critical driver of economic growth, foreign direct investment (FDI) is a major source of non-debt financial resource for the economic development of India. Foreign companies invest in India to take advantage of relatively lower wages, special investment privileges such as tax exemptions, etc. While FDIs may increase the aggregate demand of the host economy in the short run, via productivity improvements and technology transfers, critics have also raised concerns over their supposed benefits. This theory follows the rationale that the long- run balance of payments position of the host economy is jeopardized with the investor outlay. Once the initial investment starts to turn profitable, it is inevitable that capital will return to the country it originated from.

Keywords: FDI, economy, capital, country, investment.

INTRODUCTION

Foreign capital refers to the investment of capital by a foreign government, institution, private individual and international organization in the productive activities of a country.

• Foreign Direct Investment is a direct investment into production in a country by a company located in another country, either by buying a company in the target country or by expanding operation of an existing business in that country.

Thus, putting the money of your country in a company which in functioning in some other country is Foreign Direct Investment, if we invest this way then we are a foreign direct investor. Foreign Direct Investment plays an extraordinary and growing role in global business. It can provide a firm with new markets and marketing channels, cheaper production facilities, access to new technology, products, skills and financing for a host country, which receives the investment. It can provide a source of new technologies, capital, processes, products, organizational technologies and management skills, and as such can provide a strong impetus to economic development.

As a part of the national accounts of the country, the national income equation is $Y = C + I + G + x - m$. I is investment plus foreign investment. Foreign Direct Investment refers to the net inflows of investment to acquire a lasting management interest in an enterprise operating in an economy other than that of the investor. It is the sum of equity capital, other long term capital and short term capital as shown the balance of payment. It usually involves participation in management, joint ventures, transfer of technology and expertise. There are two types of Foreign Direct Investment, which is the cumulative number for a given period. Direct investment excludes investment through purchase of shares. Foreign Direct Investment is the one example of international factor movements.

A foreign direct investment (FDI) is an investment made by a company or entity based in one country, into a company or entity based in another country. Foreign directinvestments differ

substantially from indirect investments such as portfolio flows, wherein overseas institutions invest in equities listed on a nation's stock exchange. Entities making direct investments typically have a significant degree of influence and control over the company into which the investment is made.FDI has played a very important role by being the backbone of the developing economies giving it an economic support and stability. But on the other hand playing its disguised role it has also brought some problem which is taken as a hurdle for these countries. So in this proposed study we are going to analyze and study both the aspects of the FDI which has been a blessing and a disguise for the developing countries.

- Role of FDI in developing countries: it gives new avenue to the capital flows,Economists tend to favor the free flow of capital across national borders because it allows capital to seek out the highest rate of return. Unrestricted capital flows may also offer several other advantages, as noted by Feldstein (2000). First, international flows of capital reduce the risk faced by owners of capital by allowing them to diversify their lending and investment. Second, the global integration of capital markets can contribute to the spread of best practices in corporate governance, accounting rules, and legal traditions. Third, the global mobility of capital limits the ability of governments to pursue bad policies. In addition to these advantages, FDI allows the transfer of technology—particularly in the form of new varieties of capital inputs—that cannot be achieved through financial investments or trade in goods and services. FDI can also promote competition in the domestic input market. Recipients of FDI often gain employee training in the course of operating the new businesses, which contributes to human capital development in the host country. Profits generated by FDI contribute to corporate tax revenues in the host country.

- FDI is way too important for the economic growth of a developing country like India: **(FDI) in India** is the major monetary source for economic development in India. Foreign companies invest in India to take benefits of cheaper wages and changing business environment of India. Economic liberalization started in India in wake of the 1991 economic crisis and since then FDI has steadily increased in India. According to the *Financial Times* , in 2015 India overtook China and the US as the top destination for the Foreign Direct Investment. In first half of the 2015, India attracted investment of $31 billion compared to $28 billion and $27 billion of China and US respectively.

- FDI how it can be a problem: A widely perceived problem with FDI in developing countries concerns its high concentration in a few large and fairly advanced developing economies(e.g., UNCTAD 1995; Collins 1998). This notion seems to imply that most developing countries do not have favorable prospects to attract FDI. However, this concern is largely unjustified, as it is based on the distribution of FDI in absolute terms.

- Foreign Direct Investment is an important part of Globalization. Generally in developing country like India, the level of national income and per head income is low, the ratio of savings is low, because of it, the rate of capital formation is low and it is realizing the scarcity of capital. Scarcity of capital has been a big barrier in the economic development of India. In this situation, it is necessary to invite foreign capital as supplementary capital in economic development. Every undeveloped or developing country requires foreign capital in the initial stages of development due to deficiency of domestic savings and inadequate capital formation.

Nearly every developed state has had the assistance of foreign finance to supplement its own merge savings during the initial stages of its development. This foreign capital mostly from the developed countries has played a significant role in the development of Indian economy.

Some advantages of FDI:

- Global Integration : Developing country, which invites FDI, can gain a greater foothold in the world economy by get- ting access to a wider global market.

- Technology : FDI can introduce world-class technology as well as technical knowhow and processes to developing countries. Foreign expertise can be an important factor in upgrading the existing technical processes in a host country. For example, the nuclear deal between India and the United States would lead to transfer of nuclear energy knowhow between the two countries and allow India to upgrade its civilian nuclear facilities.

- Stimulant to Domestic Saving

  It may be difficult to mobilize domestic savings for the financing of projects that are badly needed for economic development. In the initial stages of development, the capital market is itself underdeveloped. During this period in which the capital market is in the process of development, foreign capital is essential as a temporary measure.

- Competition: As FDI brings in advances in technology and processes, it increases the competi- tion in the domestic economy of the developing country that has attracted the FDI. Other companies will also have to improve their processes and products in order to stay cometitive in the market. Overall, FD improves the quality of products and processes in a particular sector.

- Human resources: Employees of a host country in which there is foreign direct investment get exposure to globally valued skills. The training and skills upgradation can enhance the value of the human resources of the host country

Disadvantages:

- Exploitation of Natural Resources

  In a developing country, it cannot make optimum use of natural resources due to lack of knowledge and capital. With the assistance of foreign capital investment, the maximum use and speedy economic development can be possible.

- One of the measurements of economic development in a low income economy is the increase in the nation's level of capital stock. A developing nation may increase the amount of capital stock by incentivizing and encouraging capital inflows, and this is generally done through the attraction of FDI. It has been widely discussed and upheld that amongst various forms and modes of capital inflows, FDIs are favored, because of their long term durability and commitment to a host country's economy. FDIs are less susceptible to short term changes in market conditions, which ensures a certain level of continuity and stability in the money flow. However, many developing economies have

tried to restrict, and even resist, foreign investments because of nationalist sentiments and concerns over foreign economic and political influence.

- One pertinent reason for this sentiment is that many developing countries, or at least countries with a history of colonialism, fear that foreign direct investment may result in a form of modern day economic colonialism, exposing host countries and leaving them and their resources vulnerable to the exploitations of the foreign company.

The fast and steadily growing economy of India with the majority of its sectors has made India one of the most famous and popular destinations in the whole world for foreign direct investment. According to a recent survey by the UNCTAD India has conspicuously immerged out as the second most popular and preferable destination in the entire world, after china for highly profitable direct investment.

Objectives

- **To analyze the general trend of FDI and its growth**:*Recent Trends in Foreign Direct Investment in India* The decade gone by would be considered as the golden year for foreign direct investment (FDI) in India. Between year 2000-11, India attracted cumulative FDI inflow of USD 237 Billion. 70 per cent of this FDI constituted equity inflows, the rest being reinvested earnings and other capital. Over the last decade, FDI in India grew at CAGR 23 per cent. The bull nm in India FDI started in FY 2006-07 when it grew by 146 per cent over the previous year. FDI peaked in year FY 2007-08 and only marginally declined in the following years of economic crisis. For the eight months of FY 2011/12 (Apr-Nov 2011), India has already garnered USD 33 Billion of FDI matching the full year FDI of the year 2010-11. India's FDI policy progressively liberalized since the nineties and only a few sectors, primarily in services sector now have an FDI Capp on investment. India's inward investment regime is now be considered most liberal and transparent amongst emerging economies.
- **Pattern of sector –wise growth to evaluate FDI:**Indian sectors attracting highest FDI inflows are service ,electrical equipments, transportation industries, telecommunication, fuel and food processing industries. The Indian industries attracting sizable amount of FDI inflows are cement and gypsum products, metallurgical industries, chemicals, and drugs and pharmaceuticals. The Indian government's policy regime and a robustbusiness environment have ensured that foreign capital keep flowing into the country. The government has taken many initiatives in recent years such as relaxing FDI norms in 2013, in sectors such as defense, PSU oil refineries, telecom, power exchanges and stock exchanges, among others. During the year, big global brands such as Tesco, Singapore Airlines and Etihad lined up to invest in India as the government opened more sectors to foreign investment.
- **To identify the factors determining the flow of FDI**:India is potentially active in terms of investments and provides a galore of opportunities to the foreign players into the market. Foreign companies who aspire to become a global player would grab the opportunities, India provides in terms of investments. The foreign companies enjoy the rights to set up branch offices, representative offices, and also carry out outsourcing activities in terms of software developmental programmes in India. All these have opened up innumerable options for the

foreign investors to expand their businesses at a global level. These are some of the factors which led to FDI Inflows in India.

- To suggest better strategy for attracting FDI on the basis of policy implication of empirical evidences.

CONCLUSION

In development literature Foreign Direct Investment (FDI) is traditionally considered to be instrumental for the economic growth of all countries, particularly the developing ones. It acts as a panacea for breaking out of the vicious circle of low savings/low income and facilitates the import of capital goods and advanced technical knowhow.To sum up, FDIs have created tremendous opportunities for India's development and helped to boost the performance of local firms as well as the globalization of some of them. This has undeniably raised India's stature among developing countries. India needs massive investments to sustain high quality economic growth, particularly in the energy and infrastructure sectors. Policymakers are looking at FDI as the primary source of funds. It is important to keep in mind that FDI on its own is not a panacea for rapid growth and development. What India needs is to put in place a comprehensive development strategy, which includes being open to trade and FDI. This should go a long way in fulfilling the ultimate goal of permanently eradicating poverty. Thus, FDI has some good factors and also bad factors. So, FDI may be good for the economy, if it used optimally. So the Government has to make use of FDI in various sectors by considering its advantages-disadvantages optimally.

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12.

Entrepreneur and Economic Development

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Introduction:

Entrepreneurship: The word entrepreneurship usually means to assume. It uses its foundation to the western countries. But even in the west it has gone through changes from time to time. In the early 16th century, the word was used to signify army leaders. In the 18th century it was used to signify a dealer who buys and sells goods. Towards 1961Schumpeter used the term innovator.

Entrepreneurship is treated as an important driver of economic growth productivity innovation and employment and it is accepted as a key feature of economic growth. Entrepreneur is a person who starts an enterprise. The process of creation is called entrepreneurship. It is said that entrepreneur is the actor and entrepreneurship is the act. The outcome of the actor and the act is called enterprise. Entrepreneurship is the process where an individual takes risk, uses creativity and innovation harness resources to fulfill his objectives and create wealth.

Entrepreneur :

"Entrepreneur is the person who collects the factors of production, bears the risk and produces goods and services for the community".

Entrepreneur organizes men, money, material, and machine and motivates the employee for better production in lowest cost. Entrepreneur is treated visualiser. Entrepreneur is also known as creator, an organizer, an innovator and good planner. He is a risk bearer in the business.

Objective of the study-

1) To study entrepreneurship and entrepreneur.

2) To study role of entrepreneurship in economic development.

3) To study importance of entrepreneur.

4) To draw conclusions.

The role of entrepreneurship :

The entrepreneurship plays a vital role in the development of nation. Entrepreneur is the person who act as a actor in the business by making leadership in the business.

1) Standard of living :

Entrepreneur bearing risks in the business, he always face uncertainty in the business. Entrepreneur plays a vital role in achieving a higher rate economic growth. Entrepreneur produces goods and services in reasonable rates and provides continuous goods and services to the society. Entrepreneur makes efforts to reduce cost of production of goods. As the prices of commodity decreases the consumer gets the power to buy more goods for their satisfaction and increases their standard of living.

2) Helps to innovation:

An entrepreneur is a person having new idea in his mind and he introduce his idea in the process of production. He is a best innovator. He is always insist for new technology. He bring out economic development of the country through innovation and increased production.

He also help for capital formation of the nation.

3) Employment:

Growing unemployment is the genuine problem of our country available employment opportunity is only 5 to 10 percent of the unemployed. Entrepreneur generates direct and indirect employment from his business. For solving the problem of unemployment entrepreneur is playing crucial role for the development of the country.

4) Balanced regional development:

For avoiding the problem of urbanization entrepreneur gives his helping hand to the rural area. He establishes his unit in local rural area and solving the problems of unemployment in rural area. Our country givies more stress on balanced development i.e. development of rural area and urban area. Entrepreneurs are setting their units in backward region as per government policy of balanced regional development.

5) Economic Power :

In our country economic powers are in the hands of few industrialists. Therefore developing large number of entrepreneur in rural and urban area is a need of time.

6) Foreign currency :

Entrepreneurs are producing goods and services in lowest cost to the community. The entrepreneur satisfies the needs of the country and exporting their goods to other countries and help to earn foreign currency which is a genuine need of country.

New Technology:

Entrepreneurs are adopting new technology in their business and producing quality goods.

Importance of Entrepreneur :

India is developing country. For the development of any nation agriculture development and industrial development is essential. Employment depends upon the position of creation of entrepreneur in the country. If we observed the history of the world we conclude that entrepreneurs helped largely for economic growth. Some countries are developed i.e. America, Japan, Korea, Singapore due to the proper development of entrepreneurship in that country. The development of Japan's credit goes to the young entrepreneur. In India development of entrepreneur is very important. The central and state government should have to provide more and more incentives to new young entrepreneur. If our country wants to develop then development of entrepreneur should be given more importance. Our developing country will be converting into developed country with the help of large contribution of new entrepreneurs.

Conclusion:

Entrepreneurship development is a need of the time. In today's Indian scenario unemployment is the burning problem of our country therefore entrepreneur plays a vital role for solving the problems of unemployment in India. Entrepreneur also help to balance regional development of the country. Entrepreneurs are setting their units in backward and rural area and giving employment in rural area.

Entrepreneurs in India should introduce new technology in production process and should adopt cost reduction techniques in their business. for the growth and survival.

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13.

Merger and Amalgamation of Urban Co-Op. Banks

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Introduction :-

Approach towards Consolidation:

The committee on Banking sector reforms chairman : M. Narasimham, 1997 Observed and recommended, in respect of structural issues (consolidation and convergence) of the indian banking system in general and cooperative banks in particular, that

(i) Mergers should not be seen as a means of bailing out weak banks

(ii) A case by case examination of weak bank! should be undertaken to identify those which are potentially revivable with a programme of financial and operational restructuring.

(iii) The UCBs should also be brought within the ambit of the board of financial supervision (BFS) the duality in control (by registrar and RBI) should be dispensed with,

(iv) all the cooperative banking institutions should come under the discipline of banking regulation (Act, 1949)

The Laws goverining Amalgamation and mergers issues of UCBs

(a) The (state) cooperative societies Acts,
(b) The multi state cooperative societies Act, 2002
(c) The banking regulation (As applicable to cooperative societies) Act, 1949
(d) The deopsit insurance corporation Act,1961

Amalgamation and merger between or among UCBs having exclusive area of operation within the same state and at their own initiatives

Sec. 17 (1) : A cooperative society (UCB), inter-alia is empowered to decide on it's A amalgamation with another society (UCB), with the previous approval of the registrar. however, a decision in this regard should be taken by the cooperative society in a special general meeting called for the purpose with two-thirds majority of the members prsent and voting for the resolution moved for the purpose. the registrar is empowered to accord approval to the proposal only if

a. The cooperative society after passing the said resolution, had given notice to all its members, creditors and other interested persons, thereby, giving them the option (to be exercised within one month from the date of receipt of such notice) of becoming

members of any of the new cooperative societies of their share or interest or dues proviso, and

b. All members land creditors and other interested persons have assented to the decision or deemed to have been asented (if failed to exercise the option within one month from the date of receipt of notice proviso it)

c. all the claims of members and creditors and other interested persons who exercised the option have been met in full or otherwise satisfied (sec. 17(1) proviso (iii)

Effect of Amalgamation and Merger and Transfer of Assets and Liabilities :

1. I Regardless of anything contained contrary to the provisions of Transfer of property Act, 1882, the resolution of the cooperative societies concerned with amalgamation shall become sufficient conveyance to vest the assets and liabilities of the societies in the amalgamated society.

2. The amalgamation of cooperative society is not to affect the rightsor obligation of the cooperative societies so amalgamated or not to render any legal proceedings defective which might have been continued or commenced against societies which have been amalgamated.

3. As and when two or more cooperative societies have been amalgamated, the registration of such cooperative societies should be cancelled on the date of registration of amalgamated society.

Amalgamation and Merger of UCBS - HR Related problems: Fitment of personnel:

Under sec.45 of the Banking A Regulation Act,1949, the Reserve bank is given the right of resolving any doubt or difference as to whether the qualifications and experience of another set of employees, [Proviso to sec.45(5) (i)] In a scheme of amalgamation of cochin Nayar Bank (Transferor Bank), the Reserve Bank, in the process of integration of employees, equated 3 years of service of the employee in the transferor bank with one year service in the transferee bank. This scheme of reserve bank of india was held proper by the court. (1978 S.L.R. 585)

Right of employees tranferred to another Bank :

The right of the employees in the transferor bank is that the transferee bank would treat them at par with its own employees of corresponding rank or status subjected to the qualifications and experience. the only right of such employee whose service is continued, therefore, is to claim of corresponding rank of status subject to equivalent qualifications and experice and nothing more, in other words, if the scheme provides for continuance of the service of three years from the date on which the scheme is sanctioned, the tranferee bank cannot discriminate between such employees and its other emplyees or corresponding rank or status.

Arrears of salary is liability to be discharged by Transfer or Bank :

As far as service conditions are concerned, the arrears of salary is a liability to be discharged by the transfer or bank and not the transferee bank.

Age of retirement according to the rules of the tranferee bank :

After amalgamation of banks, employee services were continued in the transferee ban. it was held that the terms and conditions of service in the transferee (amalgamating) bank were not protected and they only had a right to claim parity with other employees of tranferee bank. Hence, it was held that the employees of transferor bank were not entitled to the benefit of higher retirement age on the basis of service conditions in estwhile bank.

Liability of the Transferor Bank :

Generally, the liability of transferor bank is limited to the extent specified in the scheme of amalgamation prepared by the Reserve bank of india. However, that does not absolve the transferee bank from other contractual obligations of the transferor bank which are not governed by the scheme if such obligations are made binding on the transferee bank, because of other statuary provisions. one such matter is the appointment of legal heirs of deceased employees on compassionate grounds.

Merger and Amalgamation of UCBs:

Merger and amalgamation provides an inorganic route for expansion, facilitating in the process consolidation, and emergence of strong entities and also paving the way for non-disruptive exit of weak unviable entities. in view of tehse merits, the reserve bank provided transparent and objective guildelines for granting no-objection to merger proposals. The reserve bank looks into the financial aspects of the merger only with a view to protecting the interests of depositors and financial stability. almost invariably, banks voluntarily approach the reserve bank to obtain no objection for their merger proposal.

Guildelines on mergers are intended to facilitate the process by delineating the pre-requisites and steps to be taken for merger between banks.

The process of merger and amalgamation is elaborate. The application for merger giving the proposed scheme has to be submitted by the acquirer bank to the registrar of cooperative societies (RCS)/Central registrar of co-operative societies (CRCS) and a copy of the proposal is simultaneously forwarded to the reserve bank along with certain specified information . the reserve bank examines the proposals and places the same before an expert group for screening and recommendations. on evaluation, if the proposal is found to be suitable, the reserve bank issues no objection certificate (NOC) to the RCS/CRCS and the banks concerned. RCS/CRCS, being the authorities vested with the responsibility of administering the co-operative societies act, then issues the order of amalgamation of the target UCB in compliance with the provisions of the act under which the bank is registered. Pursuent to the issue of guidelines on merger of UCBs, since February 2005, reserve bank received 107 proposals for merger in respect of 92 banks. the reserve bank has issued NOC in 68 cases. of these 61 mergers beame effective upon the issue of statutory orders by the RCS/CRCS concerned.

- **Conclusion :**
  1. Lack of professionalism
  2. political interference and inefficient now how to policy makers

3. Un-licened UCBs
4. Low level of computerization due to lower fund availability
5. No central recruitment - faulty recruitment system, excess staff, poor skill upgradation
6. Low level of operational efficiency
7. High operating cost

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14.

Relevance of Coalition Politics in India

Vinay Kumar Shukla

Dr Vibha Doorwar

Abstract: Democracy in India has got matured since first general elections held in 1951-52 for first Lok Sabha. It had witnessed single party dominant majoritorian governments under charismatic leadership of Nehru- Gandhi; first historic Janta Party coalition government led by Morarji Desai in 1977, and then era of minority and coalition governments since nineties. India's unique geography demands unique federal structure where social, cultural and political aspirations of its people are accommodated. This has forced the polity to readjust itself with changing democratic demands and aspirations of the people. Therefore there had been different election results since independence, showing marked shift of voters taste time to time. Coalition era which started in 1977 in national politics, reached to new heights in successive elections since its rebirth in 1989 general election for parliament. However general election held for 16th Lok Sabha in 2014, and thereafter state elections of Delhi, Utter Pradesh, Uttakhand, Himanchal Predesh, Gujrat, Maharashtra, Haryana..... etc, where voters reversed the earlier set trend and shown their faith again in single party led majority government. .

This research paper tries to examine 'relevance of coalition politics in India', in light of recent political developments and also looks at future of coalition politics in India.

Key words: Coalition, democracy, government, alliance, representation, demography, political rights, election, people

Introduction:

In democratic societies, government formation after peoples mandate remains at the centre stage of all political processes. India chose to democracy after independence and has worked a vibrant democratic system in these seventy years of independent India. People of India have shown tremendous political awareness and extraordinary political sense of maturity in shaping democratic set up and political system in the country. The journey from single party majoritorian governments to multi party-party minority governments with inside/outside support and coalition governments under pre or post pole arrangement is result of democratic demands created out of changing political environment in the country.

Framers of constitution designed Indian constitution as rainbow of polity in their original design of federal democracy. This rainbow federal structure is emerging in form of coalitions emerging at national and regional political arena. Prof Ogg defines the term 'coalition' in Encyclopedia of Social Sciences as "a Cooperative arrangement under which distinct political parties or at all events members of such parties unite to form a government or ministry". Thus coalition is formation of alliance pre or post election in order to win an election or form the government after declaration of election results. It is an activity of forging alliance for growing together by way of co-operation and co-ordination among alliance partners.

In India coalitions started taking shape in some form or other soon after the independence at state level politics(in Kerla), but in national politics it could become reality only in 1977, under leadership of Shri Morar ji Desai When first coalition government formed by Janta Party with support of other parties, though short-lived. Since nineties, coalitions gained prominence in national politics and became indispensible in today's political environment.

Hypothesis:

Results of several state elections and general election of 2014 for Lok Sabha has indicated return of single party era in India, wherein people voted a party to majority thought it fought election in coalition. Now the moot point is "Whether the days of coalition era are over in India" and "are coalitions still relevant in India"? This research study takes the hypothesis that "Coalitions are still relevant in India".

Shaping up of Indian polity:

Since India gained independence and democratic processes started for government formation, polity has shaped itself to a manner, suited best to Indian conditions. From strong single party centrist governments to unite India into a 'nation' to multy-party coalitions though weak but representing true federal structure of the country, journey has been tremendous. Congress party once invincible, lost political ground due to its own internal contradictions and elite leadership, insensitive to changing aspirations of people and space left was occupied by congress breakaways, and other national parties with active alliances of regional parties in national politics and local/regional parties at state level politics. This has brought an era of coalitions and political alliances in India. They though provided alternative to voters but had inherent problem of instability and indecisiveness. Some greedy, opportunist and power hungry politicians frequently changed their position, encouraging horse trading and political blackmailing resulting 'Ayaram – Gayaram' type of unstable governments.

Educated, informed and aspiring young voter of 21st century has different demands and political expectations and wants their government to do serious business of governance and deliver results rather than getting involved in tricky political gaming and maneuvers. This resulted in change in voting preference and India witnessed a single party majority government at centre in 2014, after a long gap of around 30 years when Rajeev Gandhi led majority government was formed in 1984. In seven consecutive general elections of Lok Sabha (from 1989 to 2009), no party could cross threshold of majority, resulting alliance formations and development of coalition politics at national level. However, result of 2014 general elections surprised everyone with marked shift on people's preference and turnaround of single party rule in India at center. This is clearly evident from table 1 and table 2 given herein under–

Table 1: National Democratic Alliance 2014

State	Party	Seats Contesting	Seats Won	Vote Share
National	BJP	426	282	31%
Tamil Nadu	BJP	7	1	5.50%
	Desiya Murpokku Dravida Kazhagam	15	0	5.10%
	Pattali Makkal Katchi	8	1	4.40%
	Marumalarchi Dravida Munnetra Kazhagam	7	0	3.50%
	Kongunadu Makkal Desia Katchi	1	0	
	Indhiya Jananayaga Katchi	1	0	
	New Justice Party	0	0	
Andhra Pradesh	BJP	13	3	8.50%
	TDP	30	16	29.10%
	Jana Sena Party	0	–	
Maharashtra	BJP	24	23	27.30%
	Shiv Sena	20	18	20.60%
	Swabhimani Paksha	2	1	2.30%
	Republican Party of India (A)	1	0	0.10%
	Rashtriya Samaj Paksha	1	0	0.90%
Bihar	BJP	30	22	29.40%
	Lok Janshakti Party	7	6	6.40%
	Rashtriya Lok Samta Party	4	3	3%
Punjab	BJP	3	1	8.70%
	Shiromani Akali Dal	10	4	20.30%
Haryana	BJP	8	7	34.70%
	Haryana Janhit Congress	2	0	6.10%
Uttar Pradesh	BJP	78	71	42.30%
	Apna Dal	2	2	1%
Kerala	BJP	18	0	10.30%
	Kerala Congress (Nationalist)	1	0	0.25%
	Revolutionary Socialist Party (B)	1	0	0.24%
Puducherry	All India N.R. Congress	1	1	34.60%
Meghalaya	BJP	1	1	8.90%
	National People's Party	1	1	22.20%
Nagaland	Naga People's Front	1	1	68.67%
Mizoram	United Democratic Front	1	0	47.17%
Manipur	Manipur People's Party	0	–	
North-East	North-East Regional Political Front	%	–	
West Bengal	BJP	42	2	16.80%
	Gorkha Janmukti Morcha	0	–	–
	Kamtapur People's Party	0	–	–
Goa	BJP	2	2	53.40%
	Maharashtrawadi Gomantak Party	0	–	
	Goa Vikas Party	0	–	

(%) NPP, NPF and MNF are contesting in each Seats & Other 8 Members supporting NDA Candidates
Source: Election Commission of India http://eciresults.nic.in/PartyWiseResult.htm

Table 2: 2014 Results—BJP's Stronghold and Rest of India

		BJP's Stronghold Hindi Belt+ Gujarat+ Maharashtra+ Goa+ Dadra- Nagar Haveli,+ Chandigarh + Daman & Diu (304 seats)				Rest of India (239 seats)			
	Coalition/ Party	Seats Contested	Seats Won	Seat %	Vote %	Seats Contested	Seats Won	Seats %	Vote %
NDA	BJP	266	244	81%	44%	161	38	16%	19%
	BJP Allies	39	29	10%	5%	75	18	8%	11%
UPA	INC	233	10	3%	20%	229	34	14%	21%
	INC Allies	65	11	5%	6%	6	4	2%	1%
	AIADMK					41	37	15%	8%
	AITC					60	34	14%	9%
	BJD					21	20	8%	4%
	Left Front					78	11	5%	10%
	Others					42		20%	44%

Notes: For party acronyms refer to Table 1.
Source: Election Commission of India http://eciresults.nic.in/PartyWiseResult.htm

Aforementioned table 1 shows detailed performance of NDA coalition - state wise in terms of seat contested seat won & percentage of vote secured, in general elections of 16th Lok Sabha held in 2014. Table 2 Shows performance of UPA coalition in detail in comparison with performance of BJP and its alliance partners in same election. Table 3 shows overall

performance of National Parties of India in terms seat contested and seat won and vote secured by the those parties, including vote polled by service voters through postal ballot in that election.

Table 3 : Performance of National parties- 2014 results

PERFORMANCE OF NATIONAL PARTIES					% OF VOTES SECURED	
					OVER TOTAL ELECTORS	OVER TOTAL VALID VOTES POLLED
Bharatiya Janata Party	428	282	62	171660230	20.58071778	31.33629586
Bahujan Samaj Party	503	0	447	22946346	2.751087256	4.188818151
Communist Party of India	67	1	57	4327460	0.518828578	0.789970786
Communist Party of India (Marxist)	93	9	50	17988955	2.156734883	3.283854485
Indian National Congress	464	44	178	106935942	12.82078233	19.52098233
Nationalist Congress Party	36	6	13	8635558	1.035335803	1.576407071
GRAND TOTAL	1591	342	807	332494491	39.86348662	60.69632869
TOTAL ELECTORS IN THE COUNTRY (INCLUDING SERVICE - ELECTORS)-834082814						
TOTAL VALID VOTES POLLED IN THE COUNTRY (INCLUDING SERVICE-VOTES) -547800004						

Source : Election Commission of India, http://eci.nic.in/eci_main1/statistical_reportge2014.asp

In addition to trend seen in national general elections of 2014, BJP's rise and peoples mandate in favour of single party majority government is evident from elections results obtained in state elections of Haryana, Maharashtra, Uttar Pradesh, Uttarakhand, Gujrat, Himachal Pradesh….. etc. Except Punjab, in all other states, BJP obtained either clear majority or majority with alliance partner but had dominant electoral position. Coalitions had either been rejected by electorate as in case of UP (congress-SP), Gujrat (Congress- ST/SC/OBC movement leader), Punjab (BJP-Aakali Dal) or if accepted, main party of alliance given dominant majority (in Haryana, Maharashtra, Uttar Pradesh etc).

Recent development:

In recently held elections of three North Eastern state- Tripura Meghalaya and Nagaland, coalition worked wonderfully in replacing incumbent governments. BJP made historical imprint in political history of India by storming into hilly terrains of N-E, hitherto off- link to saffron

forces with the help of new found alliance partners. The smart back room maneuvering and artful on-ground political strategy with skillful coalition building (pre/ post poll) made BJP to conquer the north-east terrains and form NDA governments in these states. The marching of victory chariot over these sisterly states could become possible only with BJP's ability to align with local tribal parties and on ground political/ tactical decisions. This is evident from election results of these states as given here under-

Results: Meghalaya state election -2018

State	Political Party	Seats won	Percentage of vote
	Congress	21	28.5 %
	NCP	01	1.6 %
	National Peoples Party (NPP)	19	20.6 %
	BJP	02	9.6 %
	Hill State Peoples Democratic Party	02	5.3 %
	United Democratic Party	06	11.6 %
	Peoples Democratic party	04	8.2 %
	Others	05	13.7 %
	NOTA	-	0.9 %
	Total	**59**	**100**

Source: Election Commission of India, http://eci.nic.in/eci_main1/statistical_reportge

Results: Tripura state election -2018

	Political Party	**Seats won**	**Percentage of vote**
	BJP	35	43.0 %
	IPFT(Indigenous Peoples front of Tripura)	08	7.5 %
	CPI(M)	16	42.7 %
	Others	-	5.8 %
	NOTA	-	1.0 %
Total		**59**	**100 %**

Source: Election Commission of India, http://eci.nic.in/eci_main1/statistical_reportge

Results: Nagaland state election -2018

State	Political Party	Seats won	Percentage of vote
	BJP	12	15.3 %
	Naga Peoples Front	27	38.8 %
	National Democratic Progressive Party (NDPP)	16	25.2 %
	JDU	01	4.5 %
	National Peoples Party (NPP)	02	6.9 %
	Independents	01	4.3 %
	Others	-	5.0 %
	NOTA	-	0.57 %
Total		**59**	**100**

Source: Election Commission of India, http://eci.nic.in/eci_main1/statistical_reportge

Analysis

It can be analysed from above mentioned results of 16th Lok Sabha election-2014, state elections thereafter in western and northern part of the country that there was a reverse trend in favour of strong and stable government which can deliver to expectations of young and aspiring India of 21st century. Coalitions at center be it of Third front, NDA or UPA, they did not perform to expected level, and state coalitions also remain focused on their survival within party fractions or among coalition partners, and drawing political war lines with center by raising regional issues for petty political gains rather than to issues of employment generation, health, education, agriculture, price rise and state specific real issues. Coalitions became symbol of mis-governance, inefficiency, corruption, scandals and scams. Threats of support withdrawal and Political blackmailing by inside/ outside supporting alliance partners made the functioning of government very difficult, forcing rollbacks, indecisiveness and policy paralysis. This all resulted in voters' rejection of coalitions and bringing back of governments with absolute majority in some elections or working majority for main party in coalition in other elections, giving them necessary freedom to function and perform.

However, this is not all over for coalition politics in India. Despite majority of 282 in 2014 election, BJP still formed government of NDA coalition at center foreseeing its importance in Indian politics. BJPs victory in that election and in many other elections thereafter was as a result of skillful coalition formation. They helped BJP to rise as pan-India political party which otherwise looked almost impossible till recent time. Return of BJP in Utter Pradesh became possible only with ability of its leadership to divide SP and BSP support base and aligning tactfully with breakaways. Formation of BJP led NDA government in Goa and Manipur despite winning lesser seats than main opposition party was result of its ability to form coalition timely and tactfully.

Defeat of BJP in Bihar elections during peak of Modi's magical period is one the best example of coalition charisma. The victory of 'Mahagathbandhan' in Bihar state elections in 2015 was outcome of the alliance of RJD, JDU and congress Party. Coalition worked remarkably and snatched victory from hands of BJP which looked favourable to political analysts and most of the poll surveys. In recent state election results of North-Eastern states of Tripura, Meghalaya and Nagaland, governments of NDA could be formed only with the help of pre/ post poll political alliances with local tribal fractions and other political entities. This is indicative of importance of coalition politics in such a multicultural, pluralistic and diverse country like India.

Conclusion

In a country like India, coalition is possibly the best political arrangement which not only provides platform to socially, culturally, ethically and politically diverse entities to link within political layout of the country but also nurture them to grow along with main stream India. Enormous diversity of India is turned into major source strength in shaping federal democracy of the nation as enshrined in Indian constitution. Despite certain shortcomings and apparent weaknesses, they still suited best to evolving Indian democracy. Coalition government continue to be instrumental device for ensuring participation of hitherto marginalized section and peripheral voices in political processes and achieving distributive justice for them. They work on

concept of consensus, which ensures interest of each section of society is taken care of in process of decision making. This strengthens the true federalism and enhances democratic legitimacy, representativeness and national unity.

Coalitions are thus surely a significant contribution to democracy of India in essentially multicultural and social context and complimentary to democratic process in involving participation of people in governmental activities and therefore unavoidable in fundamental sense. Coalitions, had been major force to reckon with in democratic history of India since beginning of electoral processes, and will continue to be relevant to future democratic polity of the nation.

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15.

अभंग : विकास आणि लोकप्रियता

राहुल विनोदराव राऊत

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मध्ययुगीन काळातील काव्यरचना प्रकारांनी मराठी काव्यसरितेस समृद्ध केलेले आहे. महदंबेची कथाकाव्यसदृश्य धवळेरचना, मुकुंदराज, ज्ञानेश्वर, एकनाथ, दासोपंत, नाथकालीन कवी, फादर स्टिफन, मुक्तेश्वर, वामन पंडित इ. मध्ययुगीन कर्वींनी 'ओवी' छंदामध्ये काव्यलेखन केलेले आहे. चौपद्या, पदे, लोकगीते, स्तोत्रे, आरत्या, चित्राकृती बंधात्मक रचना, थालीपाक, स्वयंवरकाव्य, खंडकाव्य, महाकाव्य, लघुकाव्य, स्त्रीगीते, पोवाडा, लावणी इ. काव्यप्रकारांमुळे मध्ययुगीन काव्यनिर्मितीत विविधता आलेली आहे. मध्ययुगीन मराठीत काव्यप्रकारात विविधता आढळते; परंतु जनमानसापर्यंत भजन, कीर्तन, प्रवचन यांच्या माध्यमातून पोहचलेला काव्यप्रकार कोणता असेल तर तो 'अभंग' होय. ओवी हा छंद जरी मोठ्या प्रमाणावर असला तरी तो तत्त्वज्ञानाच्या अनुषंगाने येतो. अभंग हा सर्वसामान्यांसाठी संतांनी अनुभूतीचा दिलेला ठेवा आहे. संतचरित्रे, आत्मचरित्रे, अभंगरूपात प्रकट होतात. संतांनी स्फुट, तरल, भावोत्कट अनुभवांच्या अविष्कारासाठी अभंग केले. अभंगामुळे संतकाव्य परंपरा प्रवाहित झाली. आध्यात्मिक तत्त्वज्ञानाला अभंगामुळे वाट मिळाली. परिणामी समाजात चैतन्यशीलता निर्माण झाली. अभंगरचनेने महाराष्ट्र भूमी दुमदुमून गेली.

''मराठीतील अभंगवाङ्मय मध्ययुगीन उत्कट भावकाव्याचा साठा आहे. स्फुटत्त्व, उत्कटत्व, भावनुभवाची आंतरिक लय, तालबद्धता, प्रतिमांकितता, प्रतीकरूपता, तरलता, संवेदनशीलता, आविष्कारांची प्रबळता हे आधुनिक भावकवितेचे विशेष संतांच्या अभंगातून प्रकट होतात. पृथगात्म आशय व अभिव्यक्ती तसेच रचनेची विपुलता व विविधता इत्यादींमुळे मराठी अभंग प्राचीन मराठी साहित्यातील एक महत्त्वाचा काव्यप्रकार झाला हे विशेष होय'' [१], असे डॉ.सुहासिनी इर्लेकर म्हणतात.

'अभंग' :-

मराठी संतकर्वींनी आध्यात्मिक भावना व्यक्त करण्यासाठी वापरलेला हा काव्यप्रकार आहे. सामाजिक भावनांचे चित्रण अभंगकाव्यामधून येते. अभंगाचा पैलू हा तालगेय असतो. रागदारित गातांना रचनेत अंगभूत असलेले तालाचे बंधन पाळावे लागतात. हा एक काव्यप्रकार आहे. इतिहासाचार्य वि.का.राजवाडे यांनी अभंगाची व्याख्या केलेली आहे. ''ज्या छंदात भंग नाहीत तो अभंग. भंग म्हणजे कर्णमधुर गण अर्थात अभंग म्हणजे गणविहीनवृत्तात्मक समचरण किंवा विषमचरण छंद.''[२] असे ते म्हणतात तर 'अभिनव काव्यप्रकाश कर्ते' रा.श्री.जोग म्हणतात, ''एकच भावना असणे, एकपिंडता दिसून येणे, थोड्या अवकाशात सर्व काव्यर्थ सामावणे आणि भावनोत्कटता असणे या गोष्टी अभंगात असतात.''[३] अभंगामध्ये कमीत कमी शब्दात जास्तीत जास्त आशय सामावलेला असतो.

अभंगाचे प्रकार :-

अभंगाचे रचनाशास्त्र अभंगाच्या प्रकारानुसार आहे. अभंगाचे मुख्य दोन प्रकार आहेत. आशयानुसार अभंगाचे वर्गीकरण विविध प्रकारांमध्ये होते. प्रत्येक अभंगाची रचना स्वतंत्र व बांधेसूद असते. संपूर्णता व स्वतंत्रता हे अभंग रचनेचे वेगळेपण आहे.

१. मोठा अभंग :- या प्रकारच्या अभंग रचनेत प्रत्येक चरणामध्ये सहा अशी अक्षर संख्या असते. तीन चरणांमध्ये ही अक्षररचना समान असते. चौथ्या चरणात चार अक्षरे असतात. यालाच ''मोठा अभंग'' म्हणतात. ज्ञानेश्वरांचे 'हरिपाठाचे अभंग' याच प्रकारात आहेत. इतर संतांनी आणि आधुनिक मराठी कवींनीही अशा प्रकारची रचना केली आहे.

उदा. '' काय वाणू आता । न पुरे ही वाणी ।।

मस्तक चरणी । ठेवीतसे ।।'' या अभंगात चरण दोन व तीन यांचे यमक साधले आहे. काही अभंगात पहिल्या तीनही चरणांचे एक यमक साधण्यात येते.

''जन हे सुखाचे । दिल्या घेतल्याचे ।

अंत हे कळीचे । नाही कोणी ।।धृ.।।''

२. लहान अभंग :- या प्रकारात प्रत्येक चरणामध्ये आठ-आठ किंवा आठ-सहा, सहा-आठ अशा अक्षरांचे दोन समयक खंड असतात.

उदा. ''तुज व्हावा आहे देव । तरि हा सुलभ उपाव ।।'' काही अभंगात चार अक्षरांचे तीन खंड व चौथा खंड तीन अक्षरी असतो.

''पुढे आता । कैसा जन्म । ऐसा श्रम । वारेसी ।।''

वरील अभंगातील चरणात दोन व तीन यांचे यमक साधलेले आहे. अभंग या शब्दाचे अर्थांतर करीत असतांना अभंग हा शब्द यादवकालीन महानुभाव गद्यग्रंथामध्ये छंद या अर्थापेक्षा वेगळ्या अर्थाने वापरला जात होता. याविषयी 'संतवाणीतील पंथराज' या ग्रंथात शं.गो.तुलपुळे 'अभंग' या शब्दाच्या उल्लेखाविषयी म्हणतात,

- ''तेयाचे पुत्र जाति पदे करीतीः ते विठो-रूक्मिणी अभंगी घालितीः'' (लीलाचरित्र, उत्तरार्ध ४११ 'विट्टलवीरूकथन' या लीळेतून.)
- ''यावरी राये म्हणितलेः या ग्रंथाचा अभंग मज देयावाः मी जेतुकीया वोवीया तेतुके सोनटके आणि चौथरिया आसू वोवाळणी घालीन.'' ('स्मृतिस्थळ', ११३, नरेंद्राच्या 'रूक्मिणी-स्वयंवर' काव्याच्या रचनेची आठवण.)
- ''पंडितबासी वत्साहरण केलेः तेथ अभंगी सौजन्य केसोबासाते घातलेः'' (स्मृतिस्थळ', वा.ना.देशपांडे, प्रत, अज्ञात स्मृती १६६)

वरील परिच्छेदावरून अभंग घालणे, अभंग देणे म्हणजेच ग्रंथ लिहिणाऱ्याचे नाव शेवटी देणे होय. थोडक्यात, अभंग या शब्दाला कविनामाची मुद्रिका देणे हा त्याचा अर्थ होता. अभंग म्हणजेच मुद्रिका हा अर्थ महानुभावांच्या चरित्रग्रंथात येतो. अभंग या शब्दाला 'विशिष्ट काव्यप्रकार' असा अर्थ नामदेवांपासून रूढ झाला. 'ज्याला भंग नाही तो अभंग', हा अभंग या शब्दाचा अर्थ उत्तरकालीन आहे.

अभंग : विकास आणि लोकप्रियता :-

निवृत्तीनाथ, ज्ञानदेवांपासून अभंगरचनेला सुरूवात झाली. सुरूवातीचे अभंग तीन चरणी, त्यापेक्षाही मोठे, पंचवीस-तीस चरणांपर्यंतही आहेत. ज्ञानदेवांचे अभंग, ज्ञानदेव, निवृत्तीदास, बापरखुमादेवीवर इत्यादी नावांनी रचले आहेत. त्यांच्याकडून चार ते सहा चरणांचा एक लहान व एक मोठा या प्रकारांतून सर्व संतांनी अभंगरचना केली. निवृत्तीनाथ, ज्ञानदेव, सोपानदेव, मुक्ताबाई, जनाबाई, चोखामेळा, सोयराबाई, एकनाथ, निळोबा इत्यादी सर्वांनी अभंगरचना केली. नामदेव-ज्ञानदेवांनी अभंगाला लोकप्रियता मिळवून दिली. हे अभंग मुसलमानी आक्रमणाखाली देश उद्ध्वस्त होत असतांनासुद्धा टिकून राहिले. ज्ञानदेवानंतर एकनाथांनी अभंगवाणी टिकवून ठेवली. तुकारामांनी ज्ञानदेवांनी रचलेल्या अभंगमंदिरावर कळस चढविला व या कळसावर ध्वजा होण्याचे कार्य संत बहिणाबाईंसारख्या संत कवियत्रीने केलेले आहेत.

समाजाला भक्तीच्या मार्गाला लावण्यासाठी संतांनी 'अभंग' हे साधन वापरले. ज्ञानदेव, नामदेव, एकनाथ, तुकाराम इत्यादी संतांचे अभंगच जास्त लोकप्रिय झाले. कारण अभंग आकाराने आटोपशीर असतो. थोडक्यात पुष्कळ आशय

अभंगातून सांगितला जातो. लहान व मोठा असे अभंगाचे प्रकार असून अभंग जितका लहान, तितका तो परिणामकारक ठरतो. अभंगाच्या लोकप्रियतेविषयी 'संतवाणीतील पंथराज' या ग्रंथात शं.गो.तुळपुळे म्हणतात, ''अभंग हा आटोपशीर व सुभाषितवजा असल्याकारणाने तो पाठांतरास सुलभ होऊन बसला. त्यामुळे तो कीर्तन - प्रवचनकारांच्या मुखी तर रूळलाच; पण त्याशिवाय सहद्गावधी लोकांच्या तोंडीही तो खेळू लागला, खऱ्या अर्थाने लोकप्रिय झाला.''[४] थोडक्यात, अल्पाक्षरत्व व पाठांतरसुलभता यांमुळे अभंग लोकप्रिय झाले. अभंगाच्या लोकप्रियतेचे दुसरे कारण सांगतांना शं.गो.तुळपुळे म्हणतात, ''अभंगाला लोकप्रियता लाभण्याचे आणखी एक कारण आहे ते म्हणजे अभंगाच्या ओळीओळीतूनच नव्हे, तर शब्दाशब्दातून दिसणारे त्या त्या संताचे असामान्य व्यक्तिमत्त्व. मराठी मनाला व्यक्तिपूजा मानवते किंवा नाही या प्रश्नाचे उत्तर कसेही असो, ते मन संतांचे पूजक आहे, हे निश्चित. गेली काही शतके ते 'ग्यानबा-तुकाराम' या नावाचा गजर करीत आले आणि पुढेही करीत राहणार आहे. इतिहासातील काही नावे त्या त्या वेळच्या राजकारणामुळे लोकप्रियतेच्या लाटेवर चढतात व ती लाट ओसरली म्हणजे पुन्हा खाली येतात. संतांच्या नावाचे असे नाही. ती मनाला सदाच भुरळ पाडतात. ज्ञानदेव, तुकाराम, रामदास या नावातच अशी काही मोहिनी आहे की त्यांना मरण नाही. ज्ञानदेवांच्याच शब्दात सांगावयाचे तर ती 'संजीवन नामे' आहेत. या नावाची मुद्रिका घेऊन अभंग अवतरला म्हणजे तो चित्ताची पकड घेतो. कारण एका अभंगात त्याच्या कर्त्याचे संबंध चरित्रचित्र उमटलेले असते, तो फार बोलका असतो.''[५] थोडक्यात, अभंगाचा उच्चार केल्याबरोबर अभंगरचना करणारी व्यक्ती आपल्यासमोर उभी राहते. निवृत्तीनाथ, ज्ञानदेव, सोपानदेव, नामदेव, एकनाथ, तुकाराम, निळोबा, जनाबाई, मुक्ताबाई, सोयराबाई, बहिणाबाई इत्यादींनी अभंगाला लोकप्रियता मिळवून दिली. कीर्तनाच्या माध्यमातून अभंग लोकप्रिय झाला. या संदर्भात जनाबाईचा एक अभंग प्रसिध्द आहे. जनाबाई म्हणतात,

''एकच टाळी चद्रभागे वाळवंटी । माझा ज्ञानराज गोपाळांशी लाह्या वाटी ।।१।।

नामदेव कीर्तन करी पुढे नाचे पांडुरंग । जनी म्हणे बोला ज्ञानदेव अभंग ।।धृ।।

अभंग बोलता रंग कीर्तनी भरला । प्रेमाचेनि छंदे विट्ठल नाचू लागला ।।३।।

…नामचाची जनी लोळे संतांच्या पायी । कीर्तन प्रेमरस अखंड दे गे विठाई ।।७।।''[६]

थोडक्यात, संतांची अभंगवाणी कीर्तनाच्या माध्यमातून लोकप्रिय झाली. संतांच्या अभंगवाणी माहात्म्य स्पष्ट करतांना 'संतवाणीतील पंथराज' या ग्रंथात शं.गो.तुळपुळे म्हणतात, ''संतांची अभंगवाणी हे महाराष्ट्राचे आणि मराठी भाषेचे परमभूषण आहे. तिचा उगम निवृत्तीनाथात आणि परिणती निळोबारायात झाली, हा ही एक योगायोग म्हटला पाहिजे. कारण निवृत्तीनाथ म्हणजे ज्यांनी भागवतमंदिराचा पाया रचिला त्या ज्ञानदेवांचे गुरू आणि निळोबा म्हणजे त्या मंदिरावर जे कळसरूप झाले त्या तुकोबांचे शिष्य. याप्रमाणे भागवत संप्रदायाला प्रेरणा देण्याचे प्रेरक आणि त्याला वैभवाचे शिखरप्राप्त करून देण्याचे वारस अशा दोन टोकांमध्ये या अभंगवाणीचा प्रसार झालेला आहे. त्यामधील अवकाशात अनेकांनी आपआपले सुर मिळवून व आपआपल्या प्रतिभेचे लेणे अर्पण करून तिला समृध्द केले आहे. त्यात ज्ञानदेव, तुकारामांसारखे चित्सूर्य आहेत, चोखामेळ्यासारखे पायिक आहेत. मुक्ताई-जनाईसारख्या साध्याभोळ्या स्त्रिया आहेत व शेख महंमदासारख्या अविंधही आहेत. या अभंगवाणीला मधूनच काहीसा निराळा दिसणारा असा एखादा रामदासी खळाळही येऊन मिळालेला दिसतो. पण त्यामुळे तिचे मुळचे रूप पालटलेले नाही. उलट किंचित भिन्न वाटणाऱ्या या प्रवाहालाच तिने स्वरूपाकार करून घेतले आहे.''[७]

थोडक्यात, निवृत्ती-ज्ञानदेव, नामदेव-एकनाथ, दासोपंत-तुकाराम, रामदास इत्यादी रचनाकारांनी आपली रचना मराठीतून अभंगवाणीच्या माध्यमातून केली, हे ऐतिहासिक दृष्टीने मोलाचे ठरते. निवृत्ती-ज्ञानदेवांपासून तुकाराम-रामदासांपर्यंतच्या मराठी संतांनी या छंदातून रचना केली आहे. अभंग हा छंद मराठीच्या जन्मकाळाइतकाच प्राचीन आहे. अभंग ही संतांकडून महाराष्ट्राला मिळालेली देणगी आहे. अभंगाची संख्या मोठ्या प्रमाणात असून गुणांनीही अभंग श्रेष्ठ आहेत. निवृत्तीनाथांपासून निळोबापर्यंतच्या संतांनी अभंगवाणी लिहलेली दिसते.

अभंग तालगेय असतो. रागदारीत गाताना रचनेत अंगभूत असलेले तालाचे बंधन अभंगाच्या बाबतीत पाळवे लागते. मराठी वाङ्मयात गेली आठ शतके अभंग रूजलेला आहे. ग्रामीण व शहरी अशा दोन्ही वर्गांच्या तो परिचयाचा झाला आहे. अभंगाचा परिणाम सामान्य माणसावर, विशेषतः ग्रामीण भागातील जनतेवर झाला आहे. अभंग संतांच्या

सहजवाणीतून बाहेर पडतो. अभंगाची रचना लवचिक असल्याने धावत्या चालीवर तो गाता येतो. अभंग अंतर्गत वेदनेला वाट करून देतो. प्रसंगी तो कठोर होतो. अभंगाच्या माध्यमातून संतांनी देवाला जाब विचारला. दुःखाला वाचा फोडण्याचे काम अभंग वाङ्मयाने केले. अभंगाचे मानवी जीवनातील स्थान स्पष्ट करतांना 'ओवी ते लावणी' या ग्रंथात श्री.रं. कुलकर्णी म्हणतात, ''सामान्य जनजीवनास आपल्या 'जीवीचे गुज' अभंगात गवसते. आप्तासारख्या जवळचा आणि मित्राइतका निकटचा वाटावा एवढा जिव्हाळा अभंगाने जनमानसात निर्माण केला आहे. साहित्य, संस्कृती, सुधारणा एवढेच नव्हे, तर अक्षरओळख देखील ज्या थरात अद्याप पोचली नाही, त्या परिसरात मानवी मूल्यांची जाणीव व त्या मूल्यांचा बोध अभंग कित्येक शतके करीत आला आहे. खग, मृग, पशू यांना संगीताचा वेध लागावा तसा अभंगाचा लळा सामान्य समाजास लागलेला आहे. विश्वी विश्वंभर आणि जनी जनार्दन यावर प्रेम करण्याची दीक्षा अभंगानेच महाराष्ट्राला दिली. ''८

एकंदरित, मानवी जीवन विकसित करण्याचे सामर्थ्य अभंगात असल्याचे दिसून येते.

निष्कर्ष :-

अभंगामध्ये कमीत कमी शब्दात जास्तीत जास्त आशय सामावलेला असतो. अभंग हा लहान व मोठा या दोन प्रकारांत मोडला जातो. तेराव्या शतकापासून सुरू असलेली अभंगरचना आजही काही अधिक प्रमाणात होतांना दिसते. शब्दाला कविमनाची मुद्रिका देणे, विशिष्ट काव्यप्रकार, ज्याला भंग नाही तो अभंग असे अभंग या शब्दाचे विविध अर्थ स्पष्ट होतात.

अभंगकाव्याचा विकास व लोकप्रियता उत्तरोत्तर वाढत गेली. वारकरी संप्रदायातील संतकवी व संत कवियत्रींची रचना अभंगकाव्यामधून झालेली दिसते. अभंगरचनेचा पाया ज्ञानदेवांनी घातला. तुकाराम त्यावरील कळस झाले.

अभंगकाव्याने मानवी जीवन सुसंस्कारीत करण्याची कामगिरी केली. मनोरंजनाबरोबर भक्तिभावाचा प्रसारही केला. समाजातील अनिष्ठ रूढी, प्रथांवर अभंगाने प्रहार केले. स्वातंत्र्य, समता, बंधुता, न्याय ही मूल्ये अभंगाने शिकविली. मराठी भाषा व संस्कृती जोपासण्याचे कार्य अभंगकाव्य या वाङ्मयप्रकाराने केले, असे दिसून येते.

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भाषा अस्तिवावरील संकट : एक समाजिक चिंतन

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प्रस्तावना :-

कोणत्याही समुदायातील व्यक्तीला आपलीच बोलीभाषा अत्यंत गोड वाटत असते. तिच्यामध्ये आलेपणाचा सुगंध येत असतो. आपण जागच्या कोणत्याही कानाकोप-यात गेलो असता जेव्हा आपल्या समुदायातील लोकांशी भेट होऊन त्यांच्याशी आल्या बोलीभाषेत बोलण्याची जेव्हा संधी मिळते तेंव्हा त्यात आपलेणाची जाणीव होत असते. पण आजकालच्या दिवसात भुमंडळीकरण, उदारीकरण व संचार क्षेत्रातील तंत्रज्ञान यामध्ये जी क्रांती होतांना दिसून येत आहे. त्यामुळे संपुर्ण जगातील अनेक भाषा व बोलीभाषांवर अस्तीत्वाचे संकट साकलून आले आहे. ज्याप्रमाणे वातावरण, हवामान व पर्यावरण यातील होणाऱ्या बदलामुळे संपुर्ज जगाच्या अनेक जीवांच्या प्रजाती लुप्त होऊ लागल्या आहेत. त्याचप्रमाणे गेल्या तीन दशकांच्या अवधीत जगाच्या २५०० पेक्षा अधिक भाषा बोलीभाषा लुप्त झालेल्या आहेत. याबरोबरच जगातील लोकसमुह आपली स्वतःची संस्कृतीची ओळख विसरत चालले आहेत. त्यामुळे लोकांच्या जीवनातुन आपलेपणाचा सुगंध व आपुलकीची गोडी कमी होऊ लागलेली आहे. ही एक चिंतनाची बाब आहे.

भाषा अस्तित्वाची समस्या :-

आजच्या काळात संपुर्ण जगात एकुण किती भाषा व बोलीभाषांचे प्रचलन आहे. या बाबत नेमके सांगणे कठीण आहे. मात्र संयुक्त राष्ट्र संघाच्या पहिल्या "स्टेट ऑफ इंन्डीजीन्स पिपल्स रिपोर्ट २००१" नुसार जगात जवळ-जवळ ६९०० भाषा आहेत. यापैकी २५०० भाषा बोलीभाषा यांच्यावर लुप्त होण्याचे संकट कोसळले आहे. यापैकी लुप्त झालेल्या भाषा व बोलीभाषांची संख्या ९०० च्या जवळपास आहे. गेल्या काही वर्षांत भाषा, बोलीभाषांचे स्वास्थ्य उत्तरोत्तर ढासाळू लागले आहे. संयुक्त राष्ट्रांनी जेवढ्या भाषा आजारी असल्याचे सांगीतले होते. त्यांच्या मानाने आज अशा लुप्त होत चाललेल्या भाषांची संख्या तीन पटींनी वाढली आहे.

युनोस्कोच्या भाषा ॲटल्स नुसार ज्या देशामध्ये भाषा व बोलीभाषा विलुप्तीचे संकट सर्वात जास्त आहे. त्यात सर्वात प्रथम क्रमांक आपल्या भारताचा असून आज १९६ भाषा, बोलीभाषा लुप्त झालेल्या आहेत, जगात अशा १९९ भाषा व बोलीभाषा आशा आहेत की ज्यांच्या बोलण्यात उपयोग करणाऱ्यांची संख्या १० वर येऊन पोहचलेली आहे. याचप्रमाणे ३९६ अशा भाषा, बोलीभाषा आहेत की ज्यांना केवळ ५० लोकच वापर करीत आहेत. पाच वर्षापुर्वी अशा ४६ भाषा, बोलीभाषा जगात होत्या की त्या बोलू शकणारी व्यक्ती केवळ एकच होती. यापैकी एक भाषा भारताच्या अंदमान-निकोबार बेटांच्या समुहातील लोकांची ही बोलीभाषा हजारो वर्षापासून अस्तीत्वात होती. या भाषेचे नाव भाषा विशेषझां-नुसार "बो" असे होते. हि बोलीभाषा बोलणारी शेवटची महिला बोआ सिनिअर ही ८५ वर्षांची होती. तिचेही काही वर्षाआधी निधन झाले आहे. तिच्याबरोबर या बोलीभाषेचे अस्तित्व जगातून कायमचे मिटुन गेले आहे. कोणतीही भाषा व बोलीभाषा लुप्त होऊन जाणे ही एक मोठी शोकांतीका आहे, कारण लुप्त होऊन गेलेली भाषा पुन्हा कधीही जिवंत होत -नाही.

भाषा इतिहास :-

भाषेच्या इतिहासाबाबत सांगावयाचे झाल्यास हा इतिहास जवळ जवळ ७०,००० वर्ष एवढा प्राचिन आहे. आधुनिक काळात आधुनिक पध्दतीने लिहिण्यात येत असणाऱ्या लिपियुक्त व त्यानुसार लिहिता येऊ शकणाऱ्या भाषांचा इतिहास फार तर ४ ते ६ हजार वर्ष एवढाच जुना आहे. या भाषेत मानवाचा किती प्राचीन भुतकाळ सुरक्षीत राहिला असेल याची कल्पनाच मानवाला रोमांचीत करू शकणारी आहे. दुर्दैवाने आता ती भाषा व तिच्याशी निगडीत असलेला मानवाचा इतिहास नेहमीसाठीच समाप्त झालेला आहे. १९७४ या वर्षी आईल ऑफ मॅन येथे राहणाऱ्या 'मॅकमेनेड मॅडरल' यांच्या मृत्युनंतर "मॅक्स" नावाच्या भाषेचा लोप झाला. २००८ मध्ये अलास्का येथे राहणाऱ्या मॅरी स्मिथ जीस यांच्या निधनानंतर "इयाक" भाषेचे अस्तत्व नष्ट झाले.

भाषांची भारतातील स्थिती :-

भारतातील भाषा व बोलीभाषा यांच्या अस्तित्वावर संकटाची सावट पडलेली आहे. यापैकी नऊ बोलीभाषा अशा आहेत की त्या येत्या कोणत्याही दिवशी एकामागुन एक लुप्त होण्याच्या मार्गावर आहेत. या बोलीभाषा आहेत. दर्मिया, जाद, राजी, चिनाली, गहरी, चघुंहा, स्पिती, कांची व रोंगपा इत्यादी या बोलीभाषा बोलणारे लोक केवळ ५००० ते ३०० एवढे आहेत. या बोलीभाषा उत्तराखंड व हिमालय प्रदेशात बोलल्या जातात.

"पिपल्स लिंग्विस्टीक सर्व्हे ऑफ इंडिया" च्या पाहणीनुसार अरुणाचल प्रदेशात ९० पेक्षा अधिक, महाराष्ट्रात ५० पेक्षा अधिक, गुजरात प्रदेशात ४७, ओरीसा प्रदेशात ४५, ईशान्य क्षेत्रात आसाममध्ये ३५, मेघालय ३१, मणिपुर २८, नागालँड १७, त्रिपुरा १० आणि आदिवासी व भटक्या समुदायातील व अधिसुचीत समाविष्ट नसलेल्या जवळ-जवळ ४०० बोलीभाषा बोलल्या जात आहेत. सर्वात अधिक संकट याच बोलीभाषावर येऊ घातले आहे. ईशान्य भागातील राज्यामध्ये १३० बोलीभाषांवर संकटाचे सावट आले आहे.

भारतात भाषांचा सर्वे सर्वप्रथम १८९८ पासून १९२८ पर्यंत आयरिश भाषेचे विद्वान 'जॉर्ज अब्राहम ग्रियसन' यांनी केले. त्यानंतर १९६१ मध्ये भाषेवर आधारित शिरगणती करण्यात आली. त्यानुसार भारतात एकुण १६५२ मातृभाषा आहेत याची माहिती कळू शकली १९७१ मध्ये पुन्हा भाषेचे सर्वेक्षण करण्यात आले त्यात १००० पेक्षा अधिक बोलीभाषा बोलणारे म्हणून स्विकारण्यात आले. हे अकलन जर 'पिपल्स लिंग्विस्टिक सर्व्हे' -नुसार पाहिले तर अनेक प्रकारच्या बोलीभाषांची एकुण संख्या १९७१ मध्ये ७८० पर्यंत कमी होऊन गेली होती. याचा अर्थ असा की या कालावधीत कमीत कमी २६० भाषा लुप्त होऊन गेल्या आहेत.

निष्कर्ष :-

भाषा व बोलीभाषेच्या अस्तित्वावर साकळून आलेल्या संकटाबाबत सांगावयाचे झाल्यास सामान्यपणे दोन परिक्षेत्राच्या भाषा व बोलीभाषा भारतात सर्वात अधिक प्रमाणात विलुप्त होत चाललेल्या आहेत. त्यातील एक म्हणजे तटवर्ती क्षेत्रात बोलण्यात येणाऱ्या बोलीभाषा लुप्त होत आहेत आणि दुसरे म्हणजे अशा बोलीभाषांचा लोप होत आहे ज्या डिनोटिफाईड कॅटेगरीच्या समुदायात बोलण्यात येतात. उदा. भटक्या, आदिम जमातीत बोलल्या जाणाऱ्या बोलीभाषांवर सर्वात अधिक लुप्त होण्याचे संकट आले आहे.

भाषा हे केवळ संपर्काचे साधन नव्हे तर यात त्या-त्या समुदायाचा इतिहास व त्यांच्या वैशिष्ट्येपुर्ण संस्कृतीचा उगम आहे. एक भाषा लुप्त होते तेंव्हात्या भाषेत असलेली समुहाविषयीची माहिती, ज्ञान, लक्षणे इत्यादी सर्व लुप्त होत असतात, हे संस्कृती व इतिहासाच्या दृष्टीने फार मोठे नुकसान आहे. कारण त्या भाषेबरोबरच संपुर्ण समुदायाच्या स्मृतीचा, मुलभुत माहितीचा अचार-विचारांचा, जाणीवांचा लोप होऊन जात असतो.

उपाय :-

भाषा व बोलीभाषा नष्ट होऊ न देणे आणि त्यांच्या जीवनाचे व संस्कृतीचे सौंदर्य, सुगंध वाढत रहावे याचे खरे दायित्व तर आपण सर्वांचे आहे. किंवा सामुहिक आहे. पण भारताच्या दृष्टीने त्याचे विशेष महत्व आहे. कारण या देशात सांस्कृतीक आणि भाषा विषयीच्या विविधतेची फार विशाल अशी परंपरा आहे. त्यांचा या बदलत्या आधुनिक परिस्थितीत सांभाण करणे, जोपासणा करणे, संरक्षण करून संवर्धन करणे हे आपले दायित्व ठरते आहे. भाषा व बोलीभाषांवर संक्रामक रोगांचा प्रऊोप होत आहे. म्हणून त्यांना वाचविण्यासाठी त्यांच्या स्वास्थावर लवकरात लवकर लक्ष देणे फार गरजेचे आहे.

संदर्भ :-

१) महाराष्ट्र २०००   संतोष दस्ताने, दस्ताने रामचंद्र आणि कं. सदाशिव पेठ, पुणे

२) अनमोल मिडलस्कुल स्कॉलरशिप   वा.ना. दांडेकर, अनमोल प्रकाशन, पुणे.
   परिजा

३) सामाजशास्त्रीय संकल्पना व व्यप्ती   डॉ. ज्योती डोईफोडे, विद्या बुक्स पब्लिकेशर्स, औरंगाबाद.

४) मागासवर्गीयांचा विकास   प्रदिप गायकवाड, समता प्रकाशन, नागपुर
   योजना २०१३-१४

५) भाषा :- इतिहास आणि भुगोल   ना. जो. ञलेलञ्र

६) आस्मितादर्श : साहित्य आणि   डॉ. चिंतामण कांबळे, सुविधा प्रकाशन, पुणे
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७) भारतीय समाज आणि सामाजीक   डॉ. भा. कि. खडसे, हिमालय पब्लिसिंग हाऊस, मुंबई
   समस्या

८) भारतीय सामजिक संरचना आणि   रा. ज. लोटे / डॉ. चौहान, पिंपळापुरे अॅण्ड कं. पब्लिकेशर्स, नागपुर
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भारतीय प्रशासन नागरी विकासाच्या दिशेने

प्रा.डॉ. कदम डी.एम.

लोकप्रशासन विभाग प्रमुख

नागनाथ कला, वाणिज्य व विज्ञान

महाविद्यालय, औंढा ना. हिंगोली

15 ऑगस्ट 1947 रोजी भारताला स्वांतत्र्य मिळाले व 26 जानेवारी 1950 पासून भारताची राज्यघटना अमलात आणली. राज्य घटनेच्या 40 व्या कलमात घटकराज्यानी ग्रामीण भागात पंचायतीची स्थापना करून त्यांना शासनाचा एक घटक मानून ग्रामीण विकासाचे कार्य करण्यासाठी आवश्यक असलेले अधिकार द्यावेत असे त्यात नमूद करण्यात आले. परंतू नागरी शासनाचा उल्लेख भारतीय राज्यघटनेत कुठेही केलेला दिसून येत नाही. या संदर्भात राज्यघटनेच्या 7 व्या परिशिष्टात सामाविष्ट करण्यांत आलेल्या राज्यसूचीमध्ये मात्र नागरी शासनाचा उल्लेख आला आहे. भारतीय राज्य घटनेत व त्यामधील राज्यसूचीत नागरी स्थानिक शासन, त्याचे स्वरूप, रचना व कार्य तसेच त्याच्या उत्पन्नाची साधने या सर्व बाबीविषयी निर्णय घेण्याचा अधिकार राज्य सरकाला देण्यात आला.

उद्देश : 1) नागरी प्रशासनासंदर्भात केंद्रसरकारच्या भूमिकेचा अभ्यास करणे.

2) केंद्रसरकारने नागरी प्रशासनसाठी आखलेल्या उपक्रमाचा आढावा घेणे.

3) नागरी प्रशासनात केंद्र सरकारच्या उपक्रमामुळे कितपत विकास झाला हे जाणून घेणे.

नागरी संस्था प्रभावीपणे कार्य करतील यासाठी केंद्र व राज्य सरकारने प्रत्यक्षपणे महत्वाचे योगदान दिले हे उल्लेखनीय असून त्यामुळेच नागरी संस्था विकासाच्या टप्यावर येऊन पोहचल्या. या संदर्भात केंद्र व राज्यसरकारांनी जे महत्वाचे निर्णय घेतले त्यातील काहीबाबी खालील प्रमाणे नमुद करता येतील.

1) स्थानिक वित चौकशी आयोग (1949.1951):– केंद्र सरकारने हा आयोग नेमून नागरी स्थानिक शासनाच्या आर्थिक प्रश्नांचा अभ्यास करून या संस्थाना आर्थिकदृष्टया प्रबळ करण्यासाठी जिल्हापातळीवर एक स्वतंत्र कर विभागाची स्थापना करावी अशी शिफारस केली. नागरी संस्थाना भेडसावणाऱ्या आर्थिक बाबीचे निराकरण करण्यासाठी इतर अनेक शिफारशी या आयोगाने केल्या होत्या.

2) कर चौकशी आयोग (1953 – 54) :– केंद्र सरकाने इ.स.1953 साली या आयोगाची निर्मिती केली. कर चौकशी आयोगाने देशातील नगरपालिकांना करापोटी मिळणारी रक्कम अपूरी असल्यामुळे हया संस्था आपली कार्ये पार पाडू शकत नाहीत, असे स्पष्ट केले. त्यासाठी केंद्र सरकारने आपल्या उत्पन्नाचा काही भाग या संस्थाना द्यावा, अशी शिफारस या आयोगाने केली. तसेच केंद्र सरकारने या संस्थासाठी जी रक्कम त्याना वर्ग केली, ती या नागरी संस्थाना नागरी सेवा उपलब्ध करून देण्यासाठी त्यांच्या मर्जीप्रमाणे खर्च करण्यास परवानगी द्यावी असेही कर चौकशी आयोगाने सुचविले.

3) नगरपरिशद कर्मचारी प्रशिक्षण समिती (1963):– केंद्र सरकाने नेमलेली एक समिती. या समितीने नागरी प्रशासनातील कर्मचाऱ्याच्या प्रशिक्षणसाठी केंद्रीय व राज्य पातळीवर स्वतंत्र प्रशिक्षण संस्था निर्माण करण्यात याव्यात. अशी शिफारस समितीने सरकारला केली. या शिफारशीनुसार केंद्रसरकारने भारतीय लोकप्रशासन संस्था नवी दिल्ली. येथे प्रशिक्षण केंद्र स्थापन केले. यास 'नगरपालिका प्रशासन प्रशिक्षण व संशोधन केंद्र' म्हणुन ओळखले जाते. याबरोबरच भारतात लखनौ, हैद्राबाद, कलकत्ता व मुंबई या चार ठिकाणी विभागीय प्रशिक्षण केंद्र स्थापन करून नागरी प्रशासनातील अधिकारी – कर्मचाऱ्याना प्रशिक्षणाची सोय उपलब्ध करून दिली.

4) ग्रामीण व नागरी संबंध समिती (1963 – 1966):– केंद्र सरकारने नेमलेल्या या समितीने नागरी व ग्रामीण प्रशासनाच्या सर्व पैलूचा अभ्यास करून आपला अहवाल केंद्र सरकारला सादर केला. या अहवालात नगर विकास, नागरी शासन संस्थाची रचना, नगरनियोजन व त्यासाठी लागणारी यंत्रणा, कर्मचारी व्यवस्था नागरी संस्थाच्या आर्थिक उत्पनाची साधने, जनतेचा नागरी प्रशासनातील सहभाग इ. बाबीचा अभ्यास तसेच ग्रामीण व नागरी संबंधाची चौकशी अशा अनेक शिफारशी केंद्र सरकाला केल्या.

5) नगरपालिका कर्मचारी सेवा नियम समिती (1965 – 1968):– देशातील व राज्यातील नागरी संस्थेत काम करणाऱ्या कर्मचाऱ्याचे सेवा नियम काय असावेत. यासाठी ही समिती नेमण्यात आली होती. या समितीने विविध राज्यातील अधिकाऱ्याचे राज्यनिहाय वर्गीकरण करून त्यांचा एक स्वतंत्र सेवा वर्ग निर्माण करावा, असे सुचविले, त्याचबरोबर अधिकारी व कर्मचारी यांच्या सेवेच्या अटी निश्चित करून कर्मचाऱ्याना सेवाशास्वती देण्याची शिफारस केंद्र व राज्य सरकारांना केली. कर्मचाऱ्यासाठी या समितीने अनेक उपयुक्त सूचना सरकारला केल्या.

6) प्रशासकीय सुधारणा आयोग :– प्रशासकीय सुधारणा आयोगाने देशातील नागरी शासनाच्या विविध समस्यांचा अभ्यास करण्यसाठी एक उपसमिती नेमली होती. या उपसमितीने देखील ग्रामीण नागरी संबंध समितीप्रमाणेच नागरी संस्थाच्या बाबतीत अनेक उपाय योजना सुचविल्या या मुळेच नागरी शासनाच्या इतिहासात वरील सर्व समित्यानी व आयोगांनी ज्या उपाययोजना सुचविल्या त्यांचा स्विकार करून या संस्था कालांतराने नागरी भागात राहणाऱ्या जनतेच्या विश्वासास पात्र ठरल्या.

भारतीय नियोजन मंडळाच्या Task Force ने इ.स. 1983 साली देशातील नागरी स्थानिक संस्थाचे आर्थिक अधिकार व्यापक करून त्यांच्या निवडणुका नियमित घेण्यात याव्यात, कर्मचाऱ्याना प्रशिक्षण देऊन नागरी विकासाच्या जिल्हा स्तरावरील सर्व सरकारी यंत्रणा नगरपालिकेत विलिन करण्यात यावे, अशी महत्वाची शिफारस केली होती.

केंद्र सरकारने केवळ आयोग व समित्या नेमल्या नसून अनेक प्रकारचे चर्चा, परिसंवाद, संम्मेलने आयोजित करून, नागरी प्रशासनाच्या विविध कार्यावर जनतेचे लक्ष वेधले. काही महत्वाच्या राष्ट्रीय संम्मेलने व परिसंवादाचा थोडक्यात आढावा खालील प्रमाणे होय.

1) आखिल भारतीय महापौर परिषद संम्मेलन :– राष्ट्रीय पातळीवर महापौर परिषद इ.स. 1958 पासून कार्यरत असून या परिषदेचे वार्षिक संम्मेलन दरवर्षी केंद्रीय नगरविकासमंत्र्याच्या अध्यक्षते खाली आयोजित केले जातात. ही परिषद महापौरांना त्यांच्या महापालिकेत भडेसावणाऱ्या प्रश्नासंबंधी चर्चा करून सुधारणा करण्यासाठी उपाययोजना सुचविते. शिवाय महापौरांचे अधिकार, कार्ये, कायद्यातील, त्रुटी, त्या दुरूस्ती करण्यासंबंधी उपाययोजना, आर्थिक बाबीवर चर्चा, विचारांची देवाणघेवाण इत्यादीवर चर्चा केली जाते.

2) महापालिका आयुक्तांचे संम्मेलनः– भरतात महापालिका आयुवतांचे पहिले संम्मेलन इ.स. 1965 साली. दिल्ली महानगरपालिकेच्या आयुक्तांने पुढाकार घेऊन आयोजित केले होते. या संम्मेलनात देशातील महानगरपालिकेच्या समान स्वरूपाच्या प्रश्नावर चर्चा करण्यात आली. विशेषतः नागरी सुविधाची अंमलबजावणी करताना येणाऱ्या अडचणी महापालिका आयुक्ताने त्यामध्ये बजावलेली भूमिका, वितीय बाबी यासारख्या प्रश्नावर चर्चा करण्यात आली. या संम्मेलनात आखिल भारतीय महापौर परिषद व आयुक्ताचे संम्मेलन वेगवेगळे घेऊ नयेत, असे ठरले. त्यांचे विलीनिकरण करण्यात आले व त्यास 'महानगरपालिका संम्मेलन' असे नाव देण्यात आले.

असेच राज्य पातळीवर नगराध्यक्ष व मुख्याधिकारी यांचे संम्मेलने घेऊन त्यांना येणाऱ्या अडचणी सोडविण्याचे कार्ये करण्यात येते.

3) स्थानिक स्वभाासन मंत्र्याचे संम्मेलन :– देशातील सर्व घटकाराज्याच्या स्थानिक स्वशासन मंत्र्याचे संम्मेलने केंद्रीय विकास मंत्री हे आयोजित करून नागरी प्रशासनात भेडसावणाऱ्या प्रश्नावर चर्चा

घडवून आनतो. या संम्मेलनास राज्याचे गृहनिर्माणमंत्री, नगरनियोजनमंत्री यानाही आमंत्रित केले जाते. असे संम्मेलने आयोजित करून नागरी विकासात येणाऱ्या अडचणी केंद्रीय नगर विकास मंत्री जाणून घेतो.

4) नगरविकास मंत्रालय :– या मंत्रालयाची स्थापना इ.स. 1985 साली करण्यात आली. यापूर्वी नागरी विकासाची जबाबदारी केंद्रीय आरोग्य मंत्रालयावर टाकण्यात आली होती. केंद्रसरकार प्रमाणेच प्रत्येक राज्यानी देखील नगरविकास खात्याची निर्मिती करून नगरविकासाची जबाबदारी त्या खात्यावर टाकली.

5) नागरीकरणातील राष्ट्रीय आयोग :– भारत सरकाने इ.स. 1985 ला नागरीकरणावरील हा राष्ट्रीय आयोग स्थापन केला असून, हा आयोग नगरविकासाच्या कार्याचा अभ्यास करून त्यांच्या कार्याला चालना देणारा महत्वाचा घटक आहे. या आयोगाने 15 ते 20 वर्षाच्या काळात अनेक अहवाल केंद्र सरकाला सादर करून नागरीकरणाच्या विविध पैलूवर प्रकाश टाकला. भविष्यात नागरी करणाचे प्रश्न किती उग्र स्वरूप धारण करू शकतात. हे आयोगाने अहवालाद्वारे दाखवून दिले. ह्या निर्माण झालेल्या उग्र स्वरूपावर उपाययोजना करता येतील हे देखील स्पष्ट केले.

74 वी घटना दुरूस्ती : पी.व्ही. नरसिंहराव यांचे सरकार असतांना सप्टेंबर 1991 मध्ये हे विधेयक संसदेत माडले लोकसभेने डिसेंबर 1992 मध्ये हे विधेयक मंजुर केले. त्याच महिण्यात राज्यसभेने मंजुरी दिल्यानंतर अर्ध्यापेक्षा जास्त घटक राज्याच्या कायदेमंडळाने संमती दिली. 20 एप्रिल 1993 पासून भारतीय राज्यघटनेतील 74 वी घटना दुरूस्ती म्हणून त्यांची अमलबजावणी सुरु झाली व या घटनादुरूस्तीने नागरी स्थानिक शासन संस्थेच्या स्वरूपात आमुलाग्र बदल घडवून आणला. पूर्वीच्या काही नागरी संस्था रद्द करण्यात येऊन तीन प्रकारच्या संस्था कायम करण्यात आल्या. त्या नगरपंचायत, नगरपरिषद व महानगरपालिका आहेत. या संस्थामार्फत नागरी प्रशासनाचे प्रश्न, समस्या प्रभावीपणे सोडविण्यात येत असल्याचे दिसून येते.

निष्कर्श :– केंद्र सरकाच्या वेगवेगळया आयोग व संम्मेलनामुळे नागरी स्थानिक स्वशासनामध्ये अमुलाग्र बदल झालेला दिसून येतो. यामुळे नागरी प्रशासन तत्परतेने कार्य करीत असून जनतेच्या प्रश्नावर विचारमंथन करीत असलेले दिसून येते. तसेच नागरी संस्थांना सरकारचे मिळणारे अनुदान वेळेवर प्राप्त होत असून संस्थाना आर्थिक उत्पन्नाचे साधनेही उपलब्ध करून देण्यात आले. नागरी स्थानिक संस्था जनतेकरीता वेगवेगळया नविन योजना राबवित असलेल्या दिसून येत आहे. यामुळे जनतेचे जीवनमान उंचावण्यास मदत झाली आहे.

संदर्भग्रंथ सूचि :–

1) डॉ. सिरसाट :– भारतातील स्थानिक स्वराज्य संस्था
2) कुलकर्णी अ.ना. भारतीय स्थानिक स्वशासन
3) डॉ. यमलवाड स्थानिक स्वराज्य संस्था
4) प्रा. व्ही.बी.पाटील :– महाराष्ट्रातील पंचायतराज व नागरी स्थानिक स्वराज्य संस्था
5) डॉ. शांताराम भोगले :– भारतातील स्थानिक शासन
6) डॉ.दर्शनकार पंचायतराज आणि नागरी प्रशासन
7) माहेश्वरी एस.आर. भारत मे स्थानिय शासन

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18.

कौटुंबिक हिंसाचार : अपेक्षा आणि वास्तव

- डॉ. अंजली जोशी - टेंभुर्णीकर

महाराष्ट्र राज्याच्या गुन्हेगारीचा आढावा घेणारा 'महाराष्ट्रातील गुन्हेगारी २०१६' चा अहवाल प्रकाशीत करण्यात आला आहे. त्यामध्ये महिलांच्या अत्याचारासंबंधी सविस्तर माहिती देण्यात आली आहे. राज्यात २०१४ मध्ये महिलांच्या संदर्भातील २६,१२८ गुन्हे दाजल झाले होते. त्यामध्ये २०१६ मध्ये सव्वादोन टक्के वाढ झाली. दोन वर्षात २६,६३६ गुन्हे दाखल झाले आहेत. बलात्काराच्या एकूण ३४६५ गुन्ह्यांची नोंद झाली आहे. सोळापेक्षा कमी वयाच्या अकराशे मुलींवर लैंगिक अत्याचार झाल्याचे गुन्हे दाजल झाले आहेत. त्यानंतर १६-१८ वयोगटातील ६२८ तर १८-३० वयोगटातील १२६९ तरूणींवर बलात्कार झाला आहे. ४६-६० वयोगटातील ११२ महिलांना बलात्काराच्या आपत्तीला सामोरे जावे लागले आहे. विनयभंगाच्या गुन्ह्यातही वाढ झालेली दिसते. गेल्या वर्षभरात छेडछाडीचे १५७५ गुन्हे दाखल आहेत. स्त्रियांना आत्महत्येला प्रवृत्त केल्याचे ९८६ गुन्हे दाखल झाले आहेत. या प्रकारच्या बातम्या साधारण बातमीसारख्या वाचल्या आणि ऐकल्या जातात. वाढता हिंसाचार आणि सामाजिक समस्यांबद्दलची वाढती उदासीनता याला कारणीभूत आहे. त्यातून स्त्रियांची मानसिकताच अशी घडवली जाते की, बहुतांश स्त्रिया हे अत्याचार सहन करत जातात.

कौटुंबिक हिंसाचाराच्या अभ्यासाचे महत्व :

भारतात १९८३ मध्ये प्रथम कौटुंबिक हिंसाचाराला गुन्हा मानण्यास सुरूवात झाली. '४९८ अ' या कलमाखाली नव-याने जिवा त्याच्या नातवाईकांनी केलेल्या अत्याचाराला गुन्हा मानण्यात येउ लागले. परंतु या समस्येत अतिशय गुंतागुंत आणि स्त्रियांच्या सुरक्षिततेची निवड लक्षात घेऊन २००६ साली कौटुंबिक हिंसाचाराविरोधी स्त्री संरक्षण कायदा अस्तित्वात आला. परंतु अशा घटनांची नोंद घेऊन तितकेच अवघड होते. एकतर हिंसाचाराबद्दलच्या कल्पना व्यक्तिसापेक्ष असतात. आपल्यावर अन्याय होतोय हेच बहुतांश घटनांमध्ये स्त्रियांना वाटत नाही. शिवाय घरातील कटकटी चव्हाट्यावर आणण्याची अनिच्छा यामुळे स्त्रिया 'झाकली मूठ सव्वालाखाची' असे म्हणत मुकाट अन्याय सहन करतात. तिसरी महत्वाची बाब म्हणजे घरातल्या गोष्टी बाहेर गेल्यामुळे अजून पुढे होणा-या त्रासाबद्दलची भीती त्यांच्या मनात असते. त्यामुळे कौटुंबिक हिंसाचाराला गुन्हा मानून त्याअंतर्गत स्त्रियांना संरक्षण देण्याचा प्रयत्न किती यशस्वी ठरेल हे एक आव्हानच आहे.

कौटुंबिक हिंसाचाराचा कायदा (२००६) :

उद्देश :

महिलांना सर्वात जास्त त्रास घरातल्या घरात पतीकडून किंवा त्याच्या किंवा तिच्याही नातेवाईकाकडून होतो व त्यासाठी दाद मागणे जवळजवळ अशक्य असते. यातून मार्ग शोधण्याचा प्रयत्न म्हणून सदरचा अधिनियम अस्तित्वात आला. कौटुंबिक हिंसाचार हा मानवी हक्काशी निगडीत प्रश्न असून तो विकासाच्या मार्गातील अडसर आहे. त्यामूळे त्यापासून महिलांचे संरक्षण करणे हा प्रमुख उद्देश यामागे आहे.

कौटुंबिक हिंसाचाराच्या घटना सार्वत्रिक असल्या तरी त्या अदृश्यच राहतात. एखाद्या महिलेवर स्वकियांनी अत्याचार केल्यास भारतीय दंडसंहितेच्या कलम ४९८ अ नुसार तो गुन्हा ठरतो. मात्र दिवाणी कायदे या घटनांवर सखोल चर्चा करत नाहीत. म्हजून दिवाजी कायद्यान्वये कौटुंबिक हिंसाचाराला प्रतिबंध घालण्याचा उद्देश यामागे आहे.

महिलेचा छळ करणारी व्यक्ती एकाच घरात राहात असेल त्यांच्यात रक्ताचे , विवाहातील नात्याचे, दत्तक विधानाने आलेले संबंध किंवा एकत्र कुटुंबातून निर्माण होणारे नातेसंबंध असतील तर त्यांचा अंतर्भाव या कायद्याच्या कक्षेत होतो.

कौटुंबिक हिंसाचाराचा अर्थ :

कलम ३ अंतर्गत कौटुंबिक छळ म्हणजे शारीरीक, शाब्दिक, लैंगिक, मानसिक किंवा आर्थिक छळ ज्यामध्ये अपमान, शिविगाळ, हिणवणे, धमकावणे आणि तिच्या हक्काच्या मालमतेपासून तिला वंचित ठेवणे, घराबाहेर हाकलणे अशा बार्बींचा सामावेश होतो. कौटुंबिक हिंसाचाराच्या अंतर्गत एखाद्या स्त्रीने तक्रारी केल्यास तिला आर्थिक मदत, संरक्षण, अपत्याचा ताबा व नुकसानभरपाई मिळू शकते आणि तिच्यावर अन्याय करणाऱ्याला शिक्षा केली जाते. शारीरीक छळाच्या अंतर्गत स्त्रीला कमी लेजणे किंवा लैंगिक छळ करणेही गुन्हा आहे.

अपेक्षा व वास्तव :

कुटुंबात आणि समाजात पसरलेल्या असमानतेशी आणि या असमानतेबरोबर येणा-या श्रेष्ठत्व कनिष्ठत्वाच्या मानसिकतेशी हा मुद्दा निगडीत आहे. परंपरेने आलेली पुरूषी श्रेष्ठत्वाची मानसिकता ही जशी पुरूषामध्ये रूजलेली दिसते. तशीच आपण दुय्यम आहोत ही भावना स्त्रियांच्या मनात रूजलेली दिसते. पुरूष स्त्रियांवर अन्याय अत्याचार करतात यात त्यांना जसे गैर वाटत नाही. तसे जिच्यावर अन्याय अत्याचार होतो तिलाही गैर वाटत नाही. आणि वर्षानुवर्षे अत्याचाराची परंपरा चालू रहाते.

हिमाचल प्रदेशातील एका आदिवासी जमातीत मातृसत्ताक पद्धती आहे. तिथे स्त्रिया अर्थार्जन करतात. पुरूष घरकाम करतात. संध्याकाळी घरी येऊन त्या पुरूषांना मारहाण करतात. असा उल्लेखही वाचनात आला. याचा अर्थ ज्याच्या हातात सत्ता किंवा पैसा आहे. तो श्रेष्ठ आणि तो अत्याचाराचा अधिकार वापरणार, मग भलेही ती स्त्री असो वा पुरूष.

कौटुंबिक हिंसाचाराची पाळे मुळे स्त्री पुरूष असमानतेशी निगडीत आहेत. राज्याच्या गुन्हेगारीचा आढावा घेणारा महाराष्ट्रातील जु-हेजारी २०१४ चा अहवाल असे सांगतो की, राज्यात २०१३ मध्ये महिलां संदर्भात २६,१२९ गुन्हे झाले होत त्यात २६,६९३ गुन्हे दाजल झाले आहेत. २०१४ मध्ये बलात्काराच्या एकूण ३,४६५ गुन्ह्यांची नोंद झाली. १६ पेक्षा कमी वयाच्या ९९०० मुलींवर लैंजिंग अत्याचार झाल्याचे गुन्हे दाखल आहेत. त्यानंतर १६-१८ वयोगटातील ६२८ तर १८-३० वयोगटातील १२६९ तरूणींवर बलात्कार सामोरे जावे लागले आहे. एवढेच नाही तर ६० वर्षाहून अधिक वयाच्या ९ महिलांनाही या घृणास्पद प्रकाराला सामोरे जावे लागले. विनयभंगाच्या गुन्ह्यातही ३२% वाढ झाली. एका वर्षात महिलांना आत्महत्या करण्यास प्रवृत्त केल्याचे ९८६ गुन्हे दाखल झाले आहेत. दाजल न झालेल्या जुन्ह्याचा अजून वेगळा विचार करावा लागेल. याचा अर्थ स्त्री ही उपभोग्य वस्तू आहे हा पूर्वापार समज आजही तसाच आहे.

स्त्री अत्याचाराच्या घटना एवढ्या मोठ्याप्रमाणात वाढण्यामागे पुरूषी मनोवृत्तीचा अधिक प्रभाव मोठ्याप्रमाणात वाढण्यामागे पुरूषी, मनोवृत्तीचा अधिक प्रभाव असल्याचे लक्षात येते. बहुतांश कुटुंबातून स्त्रियांप्रती पुरूषांची वागणूक ही अरेरावीची अन्यायाची असते. म्हणूनच कायदा सर्वव्यापी व कडक करावा लागला. ज्या कुटुंबातून स्त्री आणि पुरूष यांचे नाते समान पातळीवरच असते अशी मोजकीच कुटुंबे समजात आढळतील.

कायद्याचे स्वरूप (२००६ पासून) :

कौटुंबिक हिंसाचार कायद्याची व्याप्ती वाढवली गेली आहे. शारीरीक, शाब्दिक लैंगिक, मानसिक किंवा आर्थिक छळ, हुंडा किंवा मालमत्ता देण्यासाठी महिलेला अपमानित करणे, शिवीगाळ, अपत्य नसण्यावरून तिला धमकावणे, त्रास देणे, दुखापत करणे, जखमी करजे, पिडीत व्यक्तीचा जीव धोक्यात आणण्यास भाग पाडणे हुंड्याची मागणी करणे, आर्थिक छळ करणे, घराबाहेर काढणे या सर्व बाबी हिंसाचारात मोडतात. हे अन्याय होत असताना स्त्री सहन करते किंवा उलटून उत्तर देते. उलट उत्तर दिल्यास तिला अधिक त्रास सहन करावा लागतो परतु कायदा / अन्यायाचा प्रतिकार असूनही ज्याचे संरक्षण मिळवण्याचा प्रयत्न फार कमी प्रमाणात स्त्रिया करतात. वास्तवात कायद्याचा आधार घेऊनच करता येऊ शकतो. नवऱ्याकडून उपजिविकेसाठी खर्च मागता येतो. वैद्यकीय उपचाराचा खर्च मागता येतो. मानसिक त्रास झाला असल्यास नुकसान भरपाई मागू शकतात. कायदेशीर सल्ला, वैद्यकीय सुविधा, निवासगृह अशा सेवा मोफत

मिळतात. भारतीय दंड संविधान ४९८ अ कलमाखाली पोलिसात तक्रार दाखल करू शकता. यासंदर्भात स्वत: पिडितेनेच पोलिसात तक्रार दाखल करावी असे नाही. तिच्या वतीने तिचे कोणीही नातेवाईक , स्नेही वा १८ वर्षाखालील मुले या विषयी दाद मागू शकतात.

महाराष्ट्रात सध्या ३७७४ संरक्षण अधिकारी कार्यरत आहेत. महाराष्ट्र शासनाने राज्यातील सर्व जिल्हा महिला व बालविकास अधिकारी व विस्तार अधिकारी यांना संरक्षण अधिकारी म्हणून घोषित केले आहे. प्रत्येक जिल्ह्यात त्यांचे कार्यक्षेत्रही निश्चित केले आहे परस्परांना पडलेल्या कार्यक्षेत्रातील संरक्षण अधिकारी कोण आहेत, त्याचा पत्ता वा दुरध्वनी क्रमांक त्यांची माहिती मिळवण्यासाठी जिल्हा महिला व बालविकास अधिकारी यांच्या कार्यालयाशी संपर्क साधावा लागतो. अत्याचार ग्रस्त महिलांसाठी मोफत समुपदेशन केले जाते. ज्याचा न्याय लाभ महिला घेऊ शकतात.

परंतु दुर्देवाची गोष्ट अशी की , कौटुंबिक हिंसाचार बहुतेकवेळा लपवला जातो. स्त्रिया अशा बाबी जवळच्या कडे उघड करत नाहीत. पोलीसांची वा संरक्षण अधिका-यांची मदत घेत नाहीत. इतकेच काय समुपदेशनासाठीही जात नाहीत. आपल्या मुलांनाही त्या सहन करण्याचेच धडे देतात.

ब-याचदा आपण अत्याचारग्रस्त आहोत याचीच जाणिव पिडीतेला नसते आणि अनेकदा कायद्यावरही विश्वास नसतो. -याय मिळेल का ? लवकर मिळाला नाही तर ? रहायचे कुठे ? असंख्य प्रश्नांच्या समोर असतात. परंतू शासनाने त्यासाठी आश्रयगृह स्थापन केले आहे आणि न्यायालयाने ६० दिवसात अर्जावर निकाल देणे अपेक्षित आहे. या कायद्याअंतर्गत नमूद सर्व गुन्हे अजामीन पात्र व दखलपात्र आहेत. अन्यायग्रस्त स्त्रिया राज्य महिला आयोगाकडेही दाद मागू शकतात.

वस्तुस्थिती :

वरील प्रकारचे हिंसाचार भोगलेल्या स्त्रियांचे प्रमाण भारतात जवळपास ४० टक्के आहे. बिहार व राजस्थानमध्ये हे प्रमाण खूपच जास्त आहे. (५०-६० टक्के) उत्तर प्रदेश व मध्य प्रदेशात त ४०-५० टक्के आहे. हिमाचल प्रदेश ७ टक्के , जम्मू कश्मीर १५ टक्के, ज नर्टाक २१ टक्के , मार्क्सवादाने प्रमाणित पश्चिम बंगालमध्ये हे प्रमाण ४२ टक्के आहे. तर स्त्री सक्षमीकरणात आघाडीवर असणा-या तामिळनाडूत हे प्रमाण ४५ टक्के आहे. स्त्री उद्धाराची परंपरा असलेल्या महाराष्ट्रात हे प्रमाण ३३ टक्के आहे.

हिंसाचार प्रतिबंधक कायद्याची वास्तविकता :

गोखले अर्थशास्त्र व राज्यशास्त्र संस्थेत कार्यरत असणा-या संजिवनी मुळ्ये यांनी केलेल्या सर्वेक्षणाची आकडेवारी असे सांगते ज-ी, जात, धर्म, स्थान यामुळे हिंसाचारात फार पडत नाही. शहरी-ग्रामीण, सवर्ण दलित पुरूषी अरेरावीत फार फरक नाही. परंतु शिक्षण आणि उत्पन्न याचा निश्चित परिणाम हिंसाचाराच्या घटनांमध्ये वाढ किंवा घट होण्यावर होतो. त्या सर्वेक्षणानुसार,

०१.   जात - धर्म-भूप्रदेश यांचा फारसा परिणाम हिंसाचाराच्या प्रमाणावर जाणवत नाही. हिंसाचाराचा संबंध पुरूषी अरेरावाशी निगडीत आहे.

०२.   शिक्षणाचा संबंध हिंसाचाराच्या घटना कमी करण्यावर होताना दिसतो. उच्चशिक्षितांमधील सावध प्रतिसादामुळे हा फरक दिसतो.

०३.   आई - वडीलांमध्ये हिंसाचार होत असेल तर तो पुढच्या पिढीत दिसून येण्याचे प्रमाण मोठे असते.

०४.   मुलामुलींची मानसिक जडणघडण कशी कशी होते यावर हिंसाचार अवलंबुन असतो. समानतेची तत्वे जेथे रूजलेली असतात तेथे हिंसाचार दिसत नाही.

०५.   -नव-याला असणारे दारूचे व्यसन हिंसाचाराला कारणीभूत ठरते.

०६.स्त्री शिक्षणाचे वाढते प्रमाण व प्रभाव हासुद्धा हिंसाचार वाढण्यावर परिणाम करणारा घटक आहे. नव-यापेक्षा जास्त शिकलेली बायको असेल तर हिंसाचाराचे प्रमाण वाढते असते.

०७.   -नव-याची संशयी वृत्ती हा घटक हिंसाचार वाढवणारा सर्वांत मोठा घटक आहे.

०८.   पत्नीला मारणे जितके समर्थनीय तितका हिंसाचार जास्त वाढतो.

०९.   निर्णय प्रक्रियेला स्त्रियांचा सहभाग व शरीरसंबंधात नकार यानेही हिंसाचार वाढतो. पत्नी जास्त सक्षम असेल तर तिला दडपण्याचा पुरूषी खटाटोप जास्त वाढतो.

१०.   पुरूषी अहंकार जेवढा दुखावला जाईल तेवढा छळवाद जास्त वाढतो. पुरूषाच्या ' अरे' ला 'कारे' ने उत्तर देजारी स्त्री हा छळवाद जास्त भोगते.

११.   -नव-याने घातलेले निर्बंध, पितृसत्ताक पद्धतीतून आलेली स्त्री दुय्यमत्वाची मानसिकता आणि आजही आपल्याकडे ज मीपजा घेण्याची स्त्रीची दुर्बलता निश्चितपणे हिंसाचार वाढवण्यास कारणीभूत ठरतात.

१२.   स्त्रियांचे परावलंबित्व यामुळे त्या हिंसाचाराला बळी पडतात.

१३.   भारतामध्ये हुंडाप्रथा ही मोठ्या प्रमाणावर कौटुंबिक हिंसाचाराला प्रोत्साहन देणारी प्रथा आहे. भारतात १९६१ पासून हुंडा प्रतिबंधक कायदा अस्तित्वात आला आहे, असे असले तरी हुंडा देणे व घेणे हा गुप्त वा उघड व्यवहार बनला आहे. जेथे वरपक्ष वधूपक्षाकडे हुंड्याची मागणी करून वधूचा शारीरिक व मानसिक छळ करतो. भारतात प्रत्यक वर्षी ६००० पेक्षा जास्त हुंडाबळी होतात.

१४.   कुटुंबात स्त्रियांशी केले जाणारे वर्तनही यासंदर्भात तपासणे गरजेचे आहे. पत्नीला मारहाण करणे, शिवीगाळ करणे हा अनेक जु टुंबाचा नित्याचा भाग असतो. बहुतांश स्त्रिया हे वर्तन सहन करतात. आपण पिडले जातोय ही भावनाही त्यांच्या मनात निर्माज होत नाही. या वर्तनाची कुठेही दखल घेतली जात नाही. स्त्रियांना सुरक्षेचा अभाव किंवा न्यूनगंड यामुळे स्त्रिया अन्याय सहन करत जातात. नवीन पिढीतील मुलांनाही हेच शिकायला मिळते आणि पिढ्यानपिढ्या अत्याचार चालूच राहतात.

१५.   समाजाच्या निम्न स्तरात हिंसाचाराचे प्रमाण जास्त असते. अशिक्षितता, असमानतेची वागणूक, सभ्यतेचा अभाव, गुन्हेगारी प्रवृत्ती, व्यसनाधिनता यांसारख्या कारणामुळे या स्तरात हिंसाचार वाढलेला दिसतो.

१६.   उच्च शिक्षित समाजात प्रमाण कमी असले तरीही हिंसाचार आढळून येतो. त्यामध्ये स्त्री शिक्षणाचा प्रभाव पत्नीचे वेतन, व्यनाधीनता आणि पुरुषी मानसिकता ही कारणे आढळतात.

एका आय.ए.एस. अधिकाऱ्याच्या पत्नीने तिच्या पतीविरुद्ध हुंड्यासाठी छळले म्हणून पोलिसांत तक्रार दाखल केली होती. नोकरी करणाऱ्या कितीतरी उच्चशिक्षित मुलींना आपला पगार नवऱ्याच्या हातात देणे बंधनकारक असते. शिवाय तिच्या स्वतःच्या खर्चासाठी ती पैसे घेऊ शकत नाही. नवऱ्याच्या मर्जीनेच तिला तिच्या गरजा पूर्ण कराव्या लागतात. शिवाय नवऱ्याकडून वेळोवेळी होणारी मारहाण तिला सहन करावी लागते. अनेक महिला संघटना स्त्रियांच्या या अन्यायाविरुद्ध आवाज उठवतात. कायदा सक्षम आहे. तरीही कौटुंबिक हिंसाचाराचे प्रमाण कमी होत नाही.

उपाय :

कायदा कितीही परिणामकारक केला असला तरी त्याची अंमलबजावणी जोपर्यंत परिणामकारक होत नाही तो पर्यंत हिंसाचार कमी होणार नाही आणि अन्यायाविरुद्धच आवाज उठवणे गरजेचे आहे.

कौटुंबिक हिंसाचाराच्या बहुतांश केसेसमध्ये स्त्रिया मग त्या कोणत्याही स्तरातल्या असो अन्याय सहन करत राहतात. त्यामुळे अशा पुरुषांची हिंमत वाढते. बऱ्याचदा नवरा आपल्याला मारता तो त्याचा हक्कच आहे. अशा प्रतिक्रिया स्त्रियांकडून ऐकायला मिळतात. अन्याय होत असेल तर तक्रार करण्याविषयीचे प्रबोधन होणे, तिचा आत्मविश्वास वाढवणे आवश्यक आहे.

घटनेने आपल्याला दिलेले अधिकार तसेच हक्क व कर्तव्याची जाणीव प्रत्येक नागरिकाला असायला हवी, अन्याय करणारा व सहन करणारी दोघेही याबाबतच तितकेच दोषी मानता येतील. स्त्री-पुरुष समानतेची कास कौटुंबिक पातळीवर असणे गरजेचे आहे. भावनिक संबंधांना अधिक महत्त्व असणे गरजेचे आहे. आधुनिकतेच्या नावाखाली ज्या ज्या अनिष्ट गोष्टी अतिरेकी स्वरूपात समाजात येत आहेत त्या वेळीच थोपवणे आवश्यक आहे.

जे वळ ज ायदा करून प्रश्न सुटणारे नाहीत. त्यासाठी या कायद्यामधील शिक्षा, तरतुदी यांचा प्रसार होणे, अनिष्ट प्रथांचे निर्मूलनासाठी पूरक योजना यांचे प्रबोधन व जनजागृती करणे गरजेचे आहे. कौटुंबिक हिंसाचार हा मानवी हक्कविषयक प्रश्न असून तो विकासाच्या मार्गातील अडसर आहे. स्त्री सक्षमीकरणाच्या दिशेने वाटचाल करताना हा कायदा अधिज प्रभावी व्हायला हवा.

वस्तुस्थिती :

अधिकाधिक पिडितांना कायद्याचे संरक्षण देणे, त्यांचा कायद्यावरील विश्वास ठाम करणे ही मुख्य जबाबदारी शासनाची, न्यायालयांची व महिला आयोगांची आहे. अशा परिस्थितीत स्त्री स्वतः आर्थिकदृष्टया स्वावलंबी असेल तर ती संरक्षण मागण्याचे धाडस करू शकते. म्हणून स्त्रीयांचे सक्षमीकरण ही आज काळाची मोठी गरज निर्माण झाली आहे तिने सक्षम होणे आवश्यक आहे. ज्याच्या आधारावर ती अन्यायाबाबतदाद मागू शकते. आर्थिक पाठबळ नसेल किंवा मानसिक दुर्बलता होते असेल तर दाद मागण्याची हिंमत स्त्रिया करत नाही. कौटुंबिक हिंसाचार कायदा हा स्त्रियांना आधार वाटायला हवा.

संदर्भ :

०१. 'माझ शरीर माझा हक्क' लोकसत्ता : चतुरंग, ५ नोव्हेंबर २०१६.

०२. भारतीय स्त्री, लिंग अनुपात एवं सशक्तीकरण, कृपा गौतम, मिश्रा पब्लिकेशन, दिल्ली.

०३. 'महिला सशक्तीकरण और कानून' सरस्वती प्रकाशन कानपूर, २००८.

०४. स्त्री प्रश्नाची वाटचाल, परवर्तनाच्या दिशेने, विद्युत भागवत, प्रतिमा प्रकाशन, पुणे.

०५. कौटुंबिक हिंसाचार कायदा : महिला व बालकल्याण प्रकाशन.

०६. कौटुंबिक हिंसाचार वाढतोय : संजीवनी मुळ्ये, पुणे.

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19.

आधुनिक भारतीय शिक्षा का विकास

संतोष कुमार मिश्र,   डॉ. विभा   दूर्वार

प्रस्तुत शोधपत्र के माध्यम से यह जानने का प्रयास किया गया है कि भारत में आधुनिक षिक्षा का विकास किस प्रकार से हुआ। जैसा कि हम जानते है कि विकास की प्रक्रिया क्रमिक एवं अनवरत चलने वाली प्रक्रिया है, इस लिए भारतीय आधुनिक षिक्षा का विकास भी क्रमिक रूप से विभिन्न चरणों में हुआ। भारतीय षिक्षा आज भी निरंतर विकास के पथ पर अग्रसर है, जिसके लिए केन्द्र सरकार तथा विभिन्न राज्यों के सरकारें एवं स्थानीय प्रषासन विषेष रूप से प्रयासरत हैं।

कुंजी शब्द– *षिक्षा, आधुनिक, भारतीय, विकास*

प्रस्तावना– षिक्षा, मानवीय जीवन का अभिन्न भाग है। षिक्षा, मनुष्य के विकास की पूर्णता की अभिव्यक्ति है। षिक्षा व्यक्तित्व का निर्माण करती है, एवं चरित्र को उत्कृष्ट बनाती है। षिक्षा व्यक्ति के नैतिक, शारीरिक, संवेगात्मक, बौद्धिक एवं आंतरिक ज्ञान को बाहर लाने में योग देने वाली क्रिया है। षिक्षा का अर्थ उन सभी अनुभवों से है जो मनुष्य विभिन्न परिस्थितियों में अर्जित करता है। इस प्रकार हम कह सकते है कि व्यक्ति के जीवन में षिक्षा ऐसे परिवर्तन लाती है, जिससे वह निरंतर उत्कृष्टता के तरफ अग्रसर होता है।

षिक्षा शारीरिक, मानसिक, संवेगात्मक, सामाजिक, सांस्कृतिक, राजनीतिक, आर्थिक विकास हेतु निष्चित रूप से अपरिहार्य है। किसी भी देष, समाज व परिवार की उन्नति, तथा आदर्ष सम्य समाज के निर्माण के लिए षिक्षा का सम्बर्धन परम आवष्यक है। प्राचीनकाल में षिक्षा का स्तर चरमोत्कर्ष पर था, इसी कारण भारत विष्ष गुरू के अलंकारिक विषेषण से सुषोभित था। इसकी प्रमाणिकता हमें प्राचीन वेदों, पुराणों, उपनिषदों, वेदान्त, दर्षनों तथा वैज्ञानिक खोज द्वारा पुष्ट होते है। कालान्तर में मध्य कालीन भारत में विदेषी आक्रांताओं द्वारा आक्रमण करके, भारत में विदेषी राजनीतिक सत्ता के स्थापना के कारण भारत के प्राचीन राजनीतिक, सामाजिक, धार्मिक, आर्थिक व्यवस्था को तहस–नहस कर दिया गया। विदेषी शासकों के दमनकारी नीतियों के वजह से भारतीय षिक्षा व्यवस्था पर गहरा कुठाराघात किया गया जिसके परिणाम स्वरूप षिक्षा स्तर अपने न्यूनतम पायदान पर पहुंच गया और भारत शैक्षणिक अंधकार मे आवद्ध हो गया। भारतीय समाज पतनोन्मुख मार्ग पर अग्रसर होता चला गया जिसके परिणाम स्वरूप भारतीय समाज संकुचित समाज में परिवर्तित हो गया तथा समाज में अनेक बुराईयों जैसे– छुआ–छूत, गरीबी, ऊँच–नीच, दासता, धार्मिक उन्माद, जातिवाद–सम्प्रदायवाद, बालविवाह, सतीप्रथा इत्यादि के दुष्चक्र में उलझता चला गया। आधुनिक युग में भारतीय समाज में व्याप्त शैक्षणिक अंधकार, जो मध्यकालीन भारतीय समाज की पहचान बन चुकी थी, को दूर करने का अथक प्रयास भारतीय शैक्षिक दार्षनिकी समाज सेवकों, बुद्धिजिवियों तथा ब्रिटिष सरकार द्वारा शैक्षणिक विकास की प्रक्रिया शुरू करके किया गया।

शोध के उद्देश्य– प्रस्तुत शोध पत्र के माध्यम से हमें यह जानकारी प्राप्त करनी है कि आधुनिक भारतीय षिक्षा का विकास का क्रम क्या है। यह किन–किन परिस्थितियों से गुजरती हुई अपने विकास के वर्तमान स्तर तक पहुंची।

शोध पद्धति– प्रस्तुत शोध पत्र में प्राथमिक एवं द्वितियक आंकड़ों का प्रयोग किया जाएगा। विभिन्न षिक्षा आयोगों के रिपोर्टों के सार बिन्दुओं का समावेष किया जाएगा। भारतीय षिक्षा के विकास से संबंधित विभिन्न लेखकों के साहित्य का पुनर्रालोकन किया जाएगा।

प्राकल्पना– आधुनिक भारतीय षिक्षा का विकास की गति धीमी तथा निरंतर थी। आधुनिक भारतीय षिक्षा विकास क्रमिक रूप से कई चरणों में हुआ।

आधुनिक भारतीय शिक्षा का विकास

आधुनिक भारतीय षिक्षा का विकास का श्री गणेष (प्रांरभ) औपनिवेषिक ब्रिटिष शासन के दौरान शुरू हुआ। भारतीय षिक्षा के उत्थान के लिए आधुनिक युग में सर्वप्रथम प्रयास करने वाले लोगों में राजाराम मोहनराय, दयानन्द सरस्वती, स्वामी विवेकानंद, महादेव गोविन्द रनाडे, ईष्वरचन्द, विद्यासागर, ज्योतिवा फुले, गोपालकृष्ण गोखले, वी.डी.कर्वो, गोपालहरि देषमुख, महात्मा गांधी, डॉ0 एस. राधाकृष्णन इत्यादि प्रमुख रूप से थे। ब्रिटिष औपनिवेषिक सरकार ने भी अपने स्वार्थ सिद्धि के लिए भारतीय षिक्षा प्रणाली में सुधार करने का प्रयास किया। विभिन्न आयोगों के गठन तथा आयोगों के रिपोर्टों के आधार पर षिक्षा के उत्थान के लिए समुचित उपायों का कार्यान्वयन किया गया। अंग्रेज भारतीयों को इस लिए षिक्षित करना चाहते थे क्योंकि वे निम्न प्रषासनिक स्तर के कार्य भारतीयों से करवाना चाहते थे जिससे शासन व्यवस्था का कार्य सुचारू रूप से चल सके। वे भारतीयों को केवल निम्नस्तरीय सामान्य षिक्षा देना चाहते थे जिससे कोई भारतीय शासन मे उच्च पद पर प्रतिस्थित न हो सके, तथा वे आसानी से हमारे ऊपर शासन कर सके। भारतीय आधुनिक षिक्षा के विकास को निम्न चरणों मे हम विभाजित कर सकते है।

स्वतंत्रता पूर्व आधुनिक शिक्षा के विकास के लिए प्रयास–

ब्रिटिष ईस्ट इण्डिया कम्पनी ने अपने शासन के प्रारंभिक दिनों मे षिक्षा के उत्थान के लिए प्रयास नहीं किया। इन दिनों कुछ उदार अंग्रेजों, ईसाई मिषिनिरियों और उत्साही भारतीयों ने इस दिषा में प्रयास किए। सन् 1781 ई0 में गवर्नर जनरल वारेन हेस्टिंग्स ने ''कलकत्ता मदरसा'' की स्थापना की जिसमें फारसी और अरबी का अध्ययन होता था। वारेन हेस्टिंग्स के सहयोगी सर विलियम जोंस ने 1778 ई0 में एषियाटिक सोसाइटी ऑफ बंगाल की स्थापना कियास गया जिसके द्वारा प्राचीन भारतीय इतिहास और संस्कृति के अध्ययन हेतु महत्वपूर्ण प्रयास हुए। सन् 1791 में ब्रिटिष रेजीडेण्ट जोनाथन डंकन द्वारा बनारस मे हिन्दू कानून दर्षन हेतु संस्कृत कालेज की स्थापना की गई। सन् 1800 ई. मे लार्ड वेलेजली द्वारा फोर्ट विलियम कालेज की स्थापना, कम्पनी के असैनिक अधिकारियों की षिक्षा के लिए किया गया। कलकत्ता मे विषप कालेज की स्थापना 1820 ई0 मे डेविड हेयर नामक एक अंग्रेज ने किया। भारत में षिक्षा के क्षेत्र मे प्रगति के लिए राजाराम मोहन राय, राधाकांत देव, महाराज तेडासेन चन्द्र, रायवहादुर, जयनारायण घोषाल इत्यादि ने अथक प्रयास किए। राजाराम मोहनराय, डेविड हेयर और सर हाइड ईस्ट ने मिलकर कलकत्ता में हिन्दू कालेज की स्थापना की जो कालान्तर मे प्रेसीडेंसी कालेज बना। सन् 1813 ई0 में चार्टर एक्ट द्वारा ईस्ट इण्डिया कम्पनी ने भारतीय षिक्षा के विकास के लिए वास्तविक प्रयास किया। इस चार्टर एक्ट मे गवर्नर जनरल को अधिकार दिया गया कि वह एक लाख रूपये, साहित्य के पुनरोद्धार और उन्नति के लिए और भारत में स्थानीय विद्वानों को प्रोत्साहन देने के लिए, तथा विज्ञान के आरंभ एवं उन्नति के लिए खर्च करें। भारत में षिक्षा के माध्यम को लेकर विवाद हुआ। इस विवाद कारण यह था कि कुछ लोग यह चाहते थे कि भारतीयों की षिक्षा का माध्यम प्राच्य हो तथा दूसरे चाहते थे कि भारतीयों का षिक्षा का माध्यम पाष्चात्य षिक्षा हो।

प्राच्य–पाष्चात्य विवाद को उग्र होते देख तात्कालीन ब्रिटिष गवर्नर जनरल लार्ड विलियम बेंटिक ने अपने कौंसिल के विधि सदस्य लार्ड मैकाले को लोक षिक्षा समिति (बंगाल) का प्रधान नियुक्त किया तथा उन्हें भाषा संबंधी विवाद पर अपना विवरण प्रस्तुत करने को कहा। 02 फरवरी 1835 को मैकाले ने अपना स्मरणार्थ लेख (Macaulay Minute) प्रस्तुत किया। मैकाले भारत मे अंग्रेजी षिक्षा द्वारा एक ऐसा वर्ग तैयार करना चाहता था जो रंग एवं रक्त से तो भारतीय हो परन्तु उसकी प्रवृत्ति, विचार और नैतिक मापदण्ड और प्रज्ञा अंग्रेजों जैसा हो, अर्थात् वह ब्राउन रंग का एक अंग्रेज चाहता था। गर्वनर जनरल वेंटिक ने 7 मार्च 1835 को मैकाले के रिपोर्ट को स्वीकार कर, आदेष दिया कि भविष्य मे कंपनी की सरकार यूरोपीय साहित्य को अंग्रेजी माध्यम द्वारा उन्नत करे तथा सभी खर्च इसी उद्देष्य से किए जाए। मैकाले को भारत में अंग्रेजी षिक्षा का जनक माना गया है। षिक्षा के अधोमुखी निस्पंदन सिद्धांत का प्रतिपादन लार्ड ऑकलैण्ड द्वारा किया गया जिसमें सर्वप्रथम उच्च वर्ग को षिक्षित करने का प्रावधान था।

षिक्षा के विकास का दूसरा चरण लार्ड डलहौजी के समय में शुरू हुआ। 1853 के चार्टर एक्ट में भारत मे षिक्षा के विकास के लिए एक समिति के गठन का प्रावधान किया गया। सर चार्ल्सवुड की अध्यक्षता में गठित समिति ने 1854 में भारत में भावी षिक्षा के लिए वृहत्त योजना तैयार की जिसमें अखिल भारतीय स्तर पर षिक्षा की नियामक पद्धति का गठन किया गया। चार्ल्सवुड के डिस्पैंच को, ''भारतीय षिक्षा का मैग्नाकार्टा (Magnacarta) कहा गया। चार्ल्सवुड डिस्पैंच के अनुसार सरकार पाष्चात्य षिक्षा, कला, दर्षन, विज्ञान और साहित्य का प्रसार करे। देषी भाषाई प्राथमिक पाठषालाए स्थापित किया जाए तथा उनके ऊपर (जिला स्तर पर) ऐंग्लो वर्नेकुलर हाईस्कूल और संबंधित कॉलेज खोले जाए। उच्च षिक्षा का माध्यम अंग्रेजी हो पर देषी भाषाओं को भी प्रोत्साहित किया जाए। षिक्षा के क्षेत्र में निजी प्रयासों को प्रोत्साहन देने हेतु अनुदान सहायता की पद्धति चलाने की योजना। अध्यापकों को प्रषिक्षित करने के लिए प्रषिक्षण संस्थानों की स्थापना किया जाए। महिला षिक्षा को प्रोत्साहित किया जाए। लंदन विष्वविद्यालय के आधार पर कलकत्ता मद्रास, बम्बई में तीन विष्वविद्यालय स्थापित करने की योजना जिसका मुख्य कार्य परीक्षाएं संचालित करना हो। लार्ड रिपन ने 1882 में w.w. Hunter (डब्ल्यू–डब्ल्यू हंटर) अध्यक्षता में एक आयोग गठित किया जिसका उद्देष्य 1854 ई0 के बाद षिक्षा के क्षेत्र में की गई प्रगति का मूल्यांकन करना था। षिक्षा के उत्तरोत्तर विकास के लिए विभिन्न विभिन्न षिक्षा आयोगों/समितियों का गठन किया गया जैसे कि– सन् 1902 में रेले कमीषन, सन् 1917 ई0 में सैडलर आयोग, सन् 1929 में हार्टोंग समिति, सन् 1937 में गांधीजी द्वारा वर्धा योजना, सन् 1944 में सार्जेण्ट योजना इत्यादि।

स्वतंत्रता पूर्व आधुनिक भारत में गठित किए गए शिक्षा आयोग/समिति/योजना का तालिका के माध्यम से अध्ययन

आयोग/समिति	गठन का वर्ष	मुख्य संस्तुतिया	परिणाम
जेम्स टामसन योजना	1843	यह देषी भाषा द्वारा ग्रामीण षिक्षा की विस्तृत योजना थी।	अंग्रेजी भाषा केवल कालेजों तक सीमित रह गयी तथा षिक्षा विभाग का गठन किया गया।
वुड डिस्पैच	1854 ई0	कम्पनी के अधीनस्थ पांच प्रांतों मे जनअनुदेष के लिए एक विभाग खोला जाए। इसमें अन्य षिक्षा का सबसे	1855 ई0 में जन अनुदेष विभाग तथा 1857 ई0 में कलकत्ता, मद्रास एवं बम्बई में विष्व

		अच्छा माध्यम अंग्रेजी बताया गया।	विद्यालय की स्थापना हुई।
हण्टर षिक्षा आयोग	1882—83ई0	इसकी सिफारिषें प्राथमिक तथा माध्यमिक षिक्षा तक ही सीमित थी। प्राथमिक षिक्षा स्थानीय भाषा में हो। निजी प्रयासो को अधिनियम प्रोत्साहन। नारी षिक्षा का पर्याप्त प्रबंध का निर्देष था।	पाश्चात्य ज्ञान के अतिरिक्त भारतीय व प्राच्य भाषाओं के पठन पाठन में विषेष रूचि देखने को मिली। 1882 ई0 मे पंजाब तथा 1857 ई0 में इलाहाबाद विष्वविद्यालय स्थापित किया गया।
रैले आयोग	1902 ई0	इसकी सिफारिसे विष्व विद्यालय षिक्षा तक सीमित थी। विष्वविद्यालयों को अध्ययन व शोध के लिए प्राध्यपकों की नियुक्ति करनी चाहिए। गवर्नर को विष्वविद्यालय की क्षेत्रीय सीमाएं निष्चित करने का अधिकार दिया गया है।	इस आयोग की संस्कृति के मद्दे नजर 1904 ई0 का भारतीय विष्वविद्यालय अधिनियम पारित किया गया। जिसमे विष्व विद्यालयों पर सरकारी नियंत्रण बढ़ा दिया गया।
सैडलर आयोग	1917—19ई0	इस आयोग ने प्राथमिक से लेकर विष्वविद्यालय षिक्षा के अलावा महिला षिक्षा के लिए स्वायन्ता पूर्ण संस्थाओं की स्थापना तथा व्यावहारिक षिक्षा पर जोर दिया।	1912 ई0 से 1916 ई0 के बीच मैसूर पटना, बनारस, अलीगढ़, ढाका, लखनऊ तथा उस्मानिया विष्वविद्यालय खोले गये।
हार्टाेग समिति	1929 ई0	इसने प्राथमिक षिक्षा के राष्ट्रीय महत्व पर बल दिया परन्तु शीघ्र प्रसार अथवा अनिवार्यता की नीति की निन्दा की। इसने सुधार व एकीकरण की नीति की सिफारिष की थी।	इस समिति के सिफारिष के आधार पर 1935 ई0 में केन्द्रीय षिक्षा सलाहकार वोर्ड का पुर्नगठन हुआ।
सार्जेण्ट योजना	1944 ई0	इस योजना ने एक राष्ट्रीय षिक्षा योजना तैयार की 06—14 वर्ष के बच्चों के लिए व्यापक निःषुल्क तथा अनिवार्य षिक्षा का प्रबंध करने को कहा। इस योजना के तहत उच्चतर माध्यमिक श्रेणी समाप्त कर देनी थी।	ये सिफारिषें महत्वपूर्ण थी, पर इन्हें तात्कालिक स्थिति में लागू करना असंभव था।

स्वतंत्रता प्राप्ति के बाद आधुनिक भारतीय शिक्षा का विकास–

स्वतंत्रता प्राप्ति के बाद षिक्षा के क्षेत्र में व्यापक गुणात्मक सुधार की आवष्यकता भारत सरकार द्वारा महसूस की गयी। इसीलिए 1948—49 में उच्च षिक्षा क्षेत्र में सुधार लाने के लिए डॉ0 सर्वपल्ली राधाकृष्णन की अध्यक्षता में एक ''भारतीय षिक्षा आयोग (राधाकृष्णन आयोग) नियुक्त किया गया। इसी आयोग की सिफारिष पर 1953 में विष्वविद्यालय अनुदान आयोग (UGC) की स्थापना की गई। सन् 1952 में माध्यमिक षिक्षा के क्षेत्र में सुधार लाने के लिए मुदालियर आयोग की स्थापना की गयी। 1964 में डॉ0 दौलत सिंह कोठारी की अध्यक्षता में ''कोठारी षिक्षा आयोग'' गठित किया गया। इसी आयोग के सिफारिष पर 1968 में राष्ट्रीय षिक्षा नीति तैयार की गयी, जो घनाभाव और इच्छा

षक्ति के अभाव के कारण सन् 1986 में लागू की गयी। राष्ट्रीय षिक्षा नीति 1986 के प्रमुख प्रावधानों के अनुसार 21वीं सदी की आवष्यकताओं के अनुरूप बच्चों में आवष्यक कौषलों तथा योग्यताओं का विकास करना था। एक गतिहीन समाज को ऐसा स्पन्दनषील समाज बनाना था, जो प्रतिबद्ध हो, विकासषील हो, तथा परिवर्तनषील हो। सम्पूर्ण देष में षिक्षा का समान ढांचा लागू हो। राष्ट्रीय षिक्षा व्यवस्था में एक जैसी केन्द्रीय पाठ्यक्रम पर बल दिया गया। विद्यालयी षिक्षा में गुणवत्ता लाने के लिए ही 1961 में राष्ट्रीय शैक्षिक प्रषिक्षण एवं अनुसंधान परिषद् (NCERT) की स्थापना की गयी। षिक्षा पद्धति में गुणात्मक सुधार हेतु विभिन्न षिक्षा आयोगों/समितियों का गठन किया गया जैसे कि–आचार्य राममूर्ति समिति (1990), यषपाल समिति (1992) इत्यादि।

देश में षिक्षा की स्थिति में उत्तरोत्तर सुधार लाने एवं षिक्षा से वंचित बच्चों को, षिक्षा से जोड़ने के लिए 86वें संविधान संषोधन विधेयक 2002 पारित किया गया। इस संषोधित अधिनियमि के द्वारा देष के 6 से 14 वर्ष तक के सभी बच्चों के लिए अनिवार्य एवं निषुल्क षिक्षा को, मौलिक अधिकार के रूप में मान्यता देने संबंधी प्रावधान किया गया। इसे भारतीय संविधान के अनुच्छेद–21 में 21(क) के अंतर्गत जोड़ा गया। इस अधिनियम को प्रभावषाली बनाने के लिए सन् 2009 में, संसद द्वारा षिक्षा का अधिकार अधिनियम पास किया गया जिसे 1 अप्रैल 2010 से सम्पूर्ण देष में कायोन्वित किया गया। आज प्रत्येक 6 से 14 वर्ष के बच्चे को निःषुल्क एवं अनिवार्य षिक्षा का मूल अधिकार प्राप्त है।

स्वतंत्रता पाश्चात् गठित शिक्षा आयोगों/समितियों का अवलोकन तालिका के माध्यम से

आयोग/समिति	गठन का वर्ष	मुख्य संस्तुतियां	परिणाम
राधाकृष्णन आयोग	1948–49 ई0	इस आयोग ने विष्वविद्यालय षिक्षा पर अपनी रिपोर्ट पेष की। इस आयोग के अनुसार विष्वविद्यालय से पूर्व 12 साल का अध्ययन होना चाहिए। सामान्य षिक्षा पर अधिक बल देना चाहिए। एक विष्वविद्यालय अनुदान आयोग का गठन होना चाहिए।	1953 में विष्वविद्यालय अनुदान आयोग (न्ळब) का गठन किया गया। विष्व विद्यालय अनुदान आयोग अधिनियम 1956 बना।
मुदालियर आयोग	1952–53 ई0	माध्यमिक षिक्षा के ढांचे में सुधार हेतु संस्तुतिया प्रेषित किया गया। पाठ्यचर्चा में विविधता लाने, एक मध्यवर्ती स्तर जोड़ने, त्रिस्तरीय स्नातक पाठ्यक्रम शुरू करने की सिफारिष की।	उच्च तथा उच्चतर माध्यमिक स्तर की षिक्षा के पाठ्यक्रम में एक ब्वतम `नइरमबज (गणित, सामान्य ज्ञान, कला, संगीत इत्यादि) का समावेष
कोठारी षिक्षा आयोग	1964 ई0	इस आयोग ने षिक्षा पद्धति के लचीलेपन की आवष्यकता पर बल दिया। कार्य अनुभव तथा नैतिक षिक्षा पर बल दिया गया था।	इस आयोग की सिफारिषों को मद्देनजर रखते हुए 1968 में षिक्षा की राष्ट्रीय नीति की घोषणा की गयी थी।
राष्ट्रीय षिक्षा नीति	1968	सामान्य रूप से देष के प्रत्येक भाग में षिक्षा का सामान ढांचा जो कि 10+2+3 पर आधारित हो, को लागू करना लाभप्रद होगा।	षिक्षा के लिए निवेष राषि में वृद्धि की गयी।
राष्ट्रीय षिक्षा नीति	1986	21वीं सदी आवष्यकताओं के अनुरूप बच्चों में आवष्यक कौषल तथा योग्यताओं का	राष्ट्रीय षिक्षा में केन्द्रीय पाठ्यक्रम का समावेष।

		विकास करना।	
आचार्य राममूर्ति समिति	1990	शिक्षा में मैड्यूल एवं सेमेस्टर पद्धति अपनायी जाये	दक्षता विकास पर विषेष ध्यान दिया जाने लगा।
यषपाल समिति	1992	शिक्षा को तकनीकी से जोड़ा जाये। उवाऊ एवं गुणवत्ता हीन परीक्षा प्रणाली को रूचिकर बनाया जाए।	प्राथमिक षिक्षा को रूचिकर बनाया गया।

निष्कर्ष–

आधुनिक भारतीय षिक्षा के विकास में स्वतंत्रता पूर्व ब्रिटिष सरकार की षिक्षा नीति यद्यपि दोषपूर्ण रही, फिर भी षिक्षा के विकास में उसके योगदान को नकारा नहीं जा सकता। स्वतंत्रता प्राप्ति के बाद हमारी सरकारों (केन्द्र तथा राज्य सरकारें) ने षिक्षा के विकास के लिए सराहनीय योगदान दिया है तथा वर्तमान में षिक्षा के क्षेत्र में व्याप्त असंगतियों को दूर करने का अभिन्न प्रयास किए जा रहे है। इस शोध लेख के माध्यम से हम इस निष्कर्ष पर पहुंचते है कि आधुनिक भारतीय षिक्षा का विकास के पथ पर निरंतर प्रगतिषील बनी हुई है। हमारी केन्द्र सरकार के द्वारा षिक्षा के अधिकार को प्राण एवं दैहिक स्वतंत्रता के मूल अधिकार के साथ जोड़ना, अनुच्छेद 21(क) षिक्षा के महत्व को दर्षाता है। भारतीय षिक्षा की गुणवत्ता में व्यापक स्तर पर सुधार की आवष्यकता है, ताकि षिक्षा गरिमामयी जीवनयापन में सहायक सिद्ध हो सके, जिसके लिए केन्द्र तथा राज्य सरकारें इसी दिषा में सतत् प्रयत्नषील है।

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इस्लामिक राज्य की अवधारणा: सैय्यद मौलाना अबुल अला मौदूदी के विशेष संदर्भ में

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सार: सैय्यद मौलाना अबुल अला मौदूदी एक विचारक के रूप में पाकिस्तान के राजनीतिक इतिहास में महत्वपूर्ण स्थान पर स्थित हैं जो ना केवल धार्मिक बल्कि राजनीतिक क्षेत्र में अहम भूमिका निभाता हैI वो ना केवल I एक पत्रकार थे बल्कि एक इस्लामिक विचारकलोकतांत्रिक और धर्मनिरपेक्षीय मूल्यों , मौदूदी ने पश्चिमी उदारवादी मुस्लिम पुनरुत्थानवादी व राजनीतिक चिंतक भी थे I , इस्लामिक र मौदूदी ने इस्लामिक धर्मतंत्र को भी पश्चिमी धर्मतंत्र से पूर्णतया अलग माना I का विरोध किया I ाज्य की स्थापना करने का प्रमुख उद्देश्य मुसलमानों के लिए सामाजिक न्याय स्थापित करने की एक संपूर्ण व्यवस्था का निर्माण करना थाइस्लामिक राज्य वह I के म (धर्मतंत्र) मौदूदी ने इस्लामिक राज्य और धार्मिक राज्य राज्य हैं जो इस्लामिक मूल्यों और शरिया पर आधारित है।ध्य विभिन्नताओं को स्पष्ट किया हैइसलिए उसके लिए , मौदूदी के अनुसार इस्लामिक राज्य अल्लाह के द्वारा निर्देशित कानूनों से बंधा है I मुसलमानों की स्थिति -मौदूदी ने इस्लामिक राज्य में महिलाओं और गैर लोकतंत्र का नाम दियाI-या धर्म 'इलाही हुकूमत ' मौदूदी ने का भी उल ेख किया हैI

संकेत शब्द: इस्लामिक राज्यधर्म और , पश्चिमी धर्मतंत्र , लोकतंत्र-धर्म , इस्लामिक संविधान , पाकिस्तान इस्लामिक संप्रभुता , सुन्नाहI ,कुरान,आमिर ,राजनीति

पाकिस्तान के राजनीतिक इतिहास में विभिन्न राजनीतिज्ञों की महत्वपूर्ण भूमिका हैयदि प्रमुख राजन I ीतिज्ञों पर नज़र डालें तो स्पष्ट है कि पाकिस्तान की स्थापना में मोहम्मद अली जिन्ना का प्रमुख स्थान रहा हैलियाक़त अली , उनके अतिरिक्त सर सैय्यद अहमद खां I राजनीतिक विचारकों की तो मौलाना मौदूदी क-किंतु यदि बात करें विलक्षण धार्मिक ,इत्यादि प्रमुख राजनीतिज्ञ हैं ा स्थान महत्वपूर्ण हैदक्षिण एशिया के प्रमुख को दक्षिण एशिया में किसी परिचय की आवश्यकता नहीं हैI (79-1903) सैय्यद अबुल अला मौदूदी I ,इस्लामिक विचारक ,मौदूदी एक पत्रकार इस्लामिक विचारकों में मौलाना अबुल अला मौदूदी का नाम प्रसिद्ध एवं महत्वपूर्ण हैI इस्लामिकपुनरुत्थानवादी और राजनीतिक दार्शनिक थे[2]मौदूदी ने पाकिस्तान स्थापना के आन्दोलन का हालांकि विरोध किया था किंतु उसकी स्थापना के उपरांत सक्रिय राजनीति का भाग बन गए व वहां की राजनीतिक सामाजिक पृष्ठभूमि को प्रभावित किया।- मौदूदी ने पाकिस्तान की जनता के मनोभावोंको प्रभावित करने और आम जनता को इस्लामिक मूल्योंभावों के प्रति जागरुक करने , कवि मोहम्मद इकबाल मुस्लिम पुनरुत्थानवादी व राजनीतिक चिंतक भी थे I ,विचारकऔर राजनीतिज्ञ के साथ ही मौदूदी को भी पाकिस्तान राजनीति में महत्वपूर्ण स्थान प्राप्त हैमौदूदी पाकिस्तान स्थापना के आंदोलन का विरोध किया एवं जिन्ना के विचारों का अतः पाकिस्तान की स्थापना के उपरांतपाकिस्तान को इस्लामिक राज्य के रूप में स्थापित विरोध करते थेI करने के विचार का प्रतिपादन कियाइस्लामिक राज्य का विचारमौदूदी के विभिन्न विचारों में महत्वपूर्ण स्थान पर स्थित हैमौदूदी का विभिन्न इस्लाम इस्लामिक राजनीति के क्षेत्र में महत्वपूर्ण योगद ,प्रसार-इस्लामिक मूल्यों के प्रचार ,लेखों ,क्षेत्रसे संबंधित कार्यों ान हैमौदूदी ने अपने I -में स्थापना की जिसे जमात 1941 राजनीतिक दल की विभाजान पूर्व-इस्लामिक मूल्यों व विचारों को बढ़ावा देने के लिए एक धार्मिक मौदूदी ने इस्लामिक राज्य से संबंधित महत्वपूर्ण अवधारणा प्रस्तुत की क्योंकि वह धर्म इस्लामी के नाम से जाना जाता हैI-ए और राजनीति के पृथक्करण का विरोध करते थे और राज्य की स्थापना का आधार इस्लाम अथवा धर्म को मानते थेIमौदूदी के अनुसार

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[2]Roy Jackson, 2010, *MawlanaMawdudi and Political Islam,* New York: Routledge, p. 1.

इस्लाम व्यक्ति के जीवन के विश्वास, प्रार्थना, नैतिकता, सामाजिक, आर्थिक और राजनीतिक इत्यादि सभी पहलुओं को सम्मिलित करता हैI इस्लाम व्यक्ति को उसके जन्म से लेकर मृत्यु तक मार्गदर्शन प्रदान करता है, यह युद्ध, शांति, राष्ट्रीय, और अंतर्राष्ट्रीय विषयों में भी मार्गदर्शन देता हैI अतःइस्लाम संपूर्ण और व्यापक जीवन शैली है :I मौदूदी के अनुसार इस्लामिक राज्य की प्रकृति भिन्न प्रकार की है, इसी कारण मौदूदी इस्लामिक और मुस्लिम राज्य में अंतर स्पष्ट करते हैं, उनके अनुसार यदि राज्य का संचालन मुसलमानो के द्वारा किया जाये तो इसका यह अर्थ नहीं है कि वह इस्लामिक राज्य ही होगा क्योंकि वह राष्ट्रीय, सेकुलर, या अन्य किसी विचारधारा पर भी आधारित हो सकता हैI किंतु इस्लामिक राज्य वह राज्य है जिसका प्रशासन शरिया में वर्णित इस्लामिक सिद्धांतों के अनुसार किया जाता हैI पश्चिम के सेकुलर लोकतंत्र में संविधान के अंतर्गत दिए गये कानूनों को बनाने, उन्हें निरस्त करने का अधिकार शास को प्राप्त होता है किंतु इस्लामिक राज्य में अल्लाह के कानून है जिन्हें परिवर्तित नहीं किया जा सकताI इसी तरह यूरोप में जिस तरह के धर्मतंत्र का प्रचलन है इस्लाम उससे अलग हैI

मौदूदी की इस्लामिक राज्य की अवधारणा

मौदूदी के विचारों में इस्लामिक राज्य केंद्र पर स्थित है क्योंकि मौदूदी को व्यक्तियों पर कम विश्वास था कि वह पवित्र रूप से जीवन-यापन करने में सफल होगा इस कारण उसे धार्मिक व्यक्तियों द्वारा संचालित या निर्देशित होना चाहिएIयह मौदूदी के धर्म ''स्तरीय-त्रि'', धार्मिकनेतृत्व और दैवीय सरकार में स्पष्ट रूप से वर्णित हैI मौदूदी के लिए धर्म और राजनीति के मध्य की निरंतरता का संबंध ठीक उसी प्रकार है जिस प्रकार एक पेड़ के पत्तों, शाखाओं और जड़ से संबंध होता हैI इस्लाम में धर्म, राजनीति,अर्थव्यवस्था, औरसमाजभिन्न व्यवस्थाएँ नहीं है; बल्कि यह एक ही व्यवस्था के विभिन्न विभाग और अंग हैं।[3]

मौदूदी की इस्लामिक राज्य की अवधारणा में आमिर का एक महत्वपूर्ण स्थान हैयद्यपि आमिर कानून से उच्च तो नहीं किंतु मौदूदी I मौदूदी वह उम्मा में अल्लाह के प्रतिनिधि का प्रतीक है और वह कार्यपालिका का भी अध्यक्ष होगाI उसे राज्य का अध्यक्ष कहते हैंI आमिर की योग्यता के प्रति बहुत सजग थे और सुनिश्चित निर्देश भी दिएमौदूदी कुरान और हदीथ के अनुसार उसकी योग्यता का I वह एक पुरुष ही हो महिला को आमिर बनने का , मौदूदी के अनुसार आमिर एक मुसलमान ही होना चाहिए निर्धारण करते हैंI अधिकार नहीं दिया क्योंकि ऐसा मत था कि जहां महिला का अधिपत्य हो वह राज्य संपन्न नहीं होताआमिरएक व्यस्क पुरुष ही , आमिर उम्मा के द्वारा निर्वाचित होगाI[4] ,वह एक इस्लामिक राज्य का नागरिक हो ,होना चाहिए

पैगंबर मोहम्मद के द्वारा भी इस्लामिक राज्य की अवधारणा से संबंधित कोई भी विस्तृत सिद्धांत नहीं दिया हैहालांकि पैगंबर की कुछ , व्यवहार और उक्तियों के द्वारा इस्लामिक राज्य से संबंधित निर्देश दिए जिसका ख़लीफा के द्वारा अनुसरण किया जाता हैइस्लामिक I राज्य के आरंभिक चरित्रों को समझने के लिए आवश्यक है कि पैगंबर की मृत्यु के बाद के ऐतिहासिक विकास को समझा जाएI[5]

इस्लामिक राज्य की स्थापना का उद्देश्य

इस्लामिक राज्य की स्थापना करने का प्रमुख उद्देश्य मुसलमानों के लिए सामाजिक न्याय स्थापित करने की एक संपूर्ण व्यवस्था का निर्माण करना थाइस्लामिक राज्य इस्लामिक राज्य की स्थापना करना चाहिए जो अच्छाई को बढ़ावा दे और कुरूतियों का अंत करेI I का प्रमुख लक्षण यह है कि वह अपने नागरिकों की अभिव्यक्ति की स्वतंत्रता को संरक्षित करे और उनके हितों को सुरक्षा प्रदान करे I अन्य आधुनिक राज्यों की तरह मौदूदीने लिखा कि इस्लामिक राज्य की प्रकृति अधिनायकवादी और निरंकुश नहीं होना चाहिए,यद्यपि वहां कोई तानाशाही नहीं होनी चाहिए जो उसके नागरिकों की स्वतंत्रता हेतु संकुचित होती हैमौदूदी के अनुसार इस्लामिक राज्य के I शब्द पाकिस्तान की स्थापना से पूर्व अस्तित्व 'इस्लामिक राज्य'लिए कुरान और सुन्ना पर आधारित सर्वोच्च विधि स्थापित करना थाI मौदूदी के इस्लामिक राज्य की अवधा में नहीं आया थारणा से संबंधित विचार उनके लेखों में व्यापक रूप से स्पष्ट होते हैंजो इस , इस्लामिक शरिया ही वहां संप्रभुता अल्लाह में सन्निहित है और राज्य उसका प्रशासन एक प्रतिनिधि के रूप में करेगाI -प्रकार है

[3]Roy Jackson,2010, *MawlanaMawdudi and Political Islam,* New York: Routledge, p..128

[4]Ahmad, Riaz,1969, 'The Concept of the Islamic State as found in the Writings of AbulA'laMaududi, *Durham Theses*, Durham University. pp. 151-152.

[5]Asghar Ali Engineer, 1980, *The Islamic State*, New Delhi: Vikas Publishing House, pp.3-5.

प्रसार किया- मूल्यों का प्रचार ,अधर्मो को समाप्त करके और इस्लाम में व्यक्त नैतिकता अनुसार नहीं है जो उनका निराकरण किया जायेI अभिव्यक्ति की स्वतंत्रत ,जीवन की सुरक्षा-जायेमनुष्यों के नागरिक अधिकार जैसे :I और आंदोलन और संघ बनाने की स्वतंत्रताओं में हस्तक्षेप नहीं किया जाएगा नागरिकों को न्यायलय में कानून के समक्ष समस्या के समाधान का समान अधिकार हैI I राज्य का दायित्व है की वह नागरिकों को जीवन की मूलभूत आवश्यकताएं न्यायपालिका को कार्यपालिका से पृथक किया जायेI उपलब्ध करायेमुस्लिम की श्रेणी में सम्मिलित किया -अहमदिया को गैर/कादियानी दवाइयां और शिक्षाI ,वस्त्र ,घर ,भोजन -जैसे , जाएगाI

इस्लामिक राज्य की विशेषताएं-:

मौदूदी इस्लामिक राज्य के संदर्भ में महत्वपूर्ण विचार रखते हैं जो इस्लामिक राज्य के विषय में विशेष स्पष्टीकरण देते हैं कि इस्लामिक राज्य वह राज्य हैं जो इस्लामिक मूल्यों और शरिया पर आधारित हैके मध्य (धर्मतंत्र) मौदूदी ने इस्लामिक राज्य और धार्मिक राज्य I अभिजात वर्ग के द्वारा संचालित होता ,मौदूदी के अनुसार धर्मतंत्र पादरियों विभिन्नताओं को स्पष्ट किया है। है किंतु इस्लामिक राज्य वह राज्य है जो शरिया और पैगंबर मोहम्मद के द्वारा दिए मूल्यों पर आधारित होता हैलोकतंत्र शब्द का -मौदूदी इसके लिए धर्म I समाज ,कल्याण ,यह इस्लामिक राज्य शिक्षा प्रयोग करते हैं व कहते हैं कि यह जनता के कल्याण व उनके हितों पर आधारित हैI सभी क्षेत्रों में कार्य करता है और लोगों की भलाई हेतु कार्य करता है I

मौदूदीइस्लामिक राज्य का एक व्यावहारिक प्रस्ताव प्रस्तुत करते हैं जिसमें राज्य के अंगों को तीन भागों में विभाजित करते हैं : विधायिका, कार्यपालिका और नयायपालिका और इसकी शक्तियों और कार्यों का वर्णन करते हैंविधायिका के विषय में मौदूदी ने : रूप में लाने का कार्य करता हैI यह कुरान और सुन्ना में से किसी एक की व्याख्या को वरीयतादेने का अधिकार रखती हैI यदि किसी विषय विशेष से संबंधित निर्देश या सुझाव नहीं दिए गए हों तो यह अपने कानून बना सकता हैमौदूदी ने इस्लामिक राज्य में कार्यपालिका को कुरान में वर्णित उलुलअमर से तुलना की है-I यह विधायिका के नियमों, कानूनों को वास्तविक रूप से लागू करने का कार्य करता हैI न्यायपालिका की तुलना मौदूदी ने कुरान में वर्णित कदा से की हैI यह धर्मसंहिता की स्थापनाकरने और इसके खंडन ना किए जाने पर बल देता है।[6]

मौदूदी के इस्लामिक राज्य की संकल्पना और विचार के अध्ययन से स्पष्ट है कि मौदूदी ने इस्लाम की व्याख्या राजनीतिक दृष्टि से कीI मौदूदी के अनुसार इस्लाम का वास्तविक अर्थ मात्र इसका अवलोकन करना ही नहीं बल्कि इसकी क्रियान्विति व जीवन में इसके अपनाये जाने से ही संभव हैI मौदूदी ने अपने विचारों के द्वारा निरंतर यह स्पष्ट करने का प्रयास किया कि राजनीति और धर्म, आध्यात्म और सांसारिक, आस्था और राजनीति के मध्य किसी प्रकार की सीमाएं नहीं हैंI मौदूदी के अनुसार इस्लाम की प्रमुख चारित्रिक विशेषता यह है कि इसमें आध्यात्मिक और धर्म निरपेक्षीय जीवन में किसी प्रकार की विभिन्नता नहीं है। मौदूदी ने निरंतर इस्लाम की राजनीति में भूमिका के सिद्धान्त का समर्थन किया है और कहा कि यह मौलिक और तार्किक भी है। यद्यपि, मौदूदी इसे सभी धर्मों में एकसमान मानते थे। मौदूदी ने इस्लामिक राज्य के विषय में कहा है कि इसकी आवश्यकता इसलिए भी अधिक है क्योंकि इस्लाम की पूरी तरह से क्रियान्विति तब तक संभव नहीं है जब तक यह शक्ति के केंद्र को अपने नियंत्रण में ना कर ले। इस्लाम के पुनरुत्थान के लिए राजनीति पर इस्लाम की भूमिका का समर्थन कियाI शरिया के विषय में मौदूदी का मानना था कि इसका मुसलमानों के निजी और सार्वजनिक जीवन पर समान रूप से अधिकार होता है।[7]

इस्लामिक राज्य के अंतर्गत कुरान निम्नलिखित मौलिक अधिकार प्रदान करता हैकानून के समक्ष सभी नागरिकों की समानता और -: पद और अवसरकी समानता, धर्म की स्वतंत्रता किसी का गलत सहन नहीं ,संपत्ति का अधिकार ,जीवन का अधिकार ,करना ,

[6]Roy Jackson, 2010, *MawlanaMawdudi and Political Islam,* New York: Routledge, pp.130-128.

[7]SeyyedVali Reza Nasr, 1996, *Mawdudi and the Making of Islamic Revivalism*, New York: Oxford University Press,pp. 81-82.

जीवन की मूलभूत, निजता का अधिकार, संघ बनाने की स्वतंत्रता, आंदोलन की स्वतंत्रता, विचार की स्वतंत्रता, की स्वतंत्रता नियमित न्यायिक प्रक्रिया के अधिकार पर निर्णय का, सुनने का अधिकार, प्रतिष्ठा का अधिकार, आवश्यकताओं को सुरक्षा देना अबुल अधिकार।अला मौदूदी ने कुरान के केंद्रीय आयत का उल्लेख करते हुए अपने इस्लामिक राज्य के सिद्धांत की व्याख्या की है। एक लक्ष्य और कर्तव्यों का स्पष्टतापूर्वक विवरण दिया गया है। ,आयत के अंतर्गत इस्लामिक राज्य के उद्देश्य :जो इस प्रकार है सेकुलर राज्य के विपरीत इसके कर्तव्य मात्र आंतरिक व्यवस्था बनाए रखना ही नहीं या राज्य की सुरक्षा करना ही नहीं या देश की भौतिक समृद्धि की स्थापना ही नहीं होती ,(प्रार्थना) सलत ,बल्कि उसका प्रथम और अनिवार्य कर्तव्य।और ज़कात की व्यवस्था की स्थापना करना हैजो अल्लाह के निर्देशित सद्गुणों औ ,र उनके अनुयायियोंद्वारा प्रसारित करें और पैगंबर द्वारा बतायी गए अवगुणों को समाप्त करें।[8]

इस्लामिक संविधान और इस्लामिक संप्रभुता

मौदूदी ने सरकार केइस्लामिक स्वरूप हेतु इस्लामिक संविधान के चार प्रमुख स्रोतों का वर्णन किया है जो इस प्रकार हैंकुरान :, पैगंबर का सुन्ना, राशिदून की परम्पराएं और न्यायविदों के निर्णय।[9] इसके द्वारा मौदूदी इस्लामिक मूल्यों को जीवन में अपनाये जाने के लिए और इस्लामिक सरकार के संचालन हेतु विभिन्न सिद्धांतों का उल्लेख किया है।मौदूदी ने इस्लामिक राज्यके प्रति जो विचार प्रस्तुत किये उसके अनुसार एक इस्लामिक राज्य में ईश्वर द्वारा प्रदत्त संविधान और कानून होगा संप्रभुता अल्लाह से संबंधित है। ।

मौदूदी ने यद्यपि इस्लामिक संविधान का समर्थन किया। 1947में मौदूदी ने समाज के इस्लामिक सिद्धांत संबंधी विचार पर उद्बोधन दियाउसमें मौदूदी ने इ ,स्लामिक सभ्यता के लक्षण बताये और गैर ईश्वरीय सभ्यता का विरोध किया। 1948-में लाहौर के विधि विश्वविद्यालय में इस्लामिक राज्य पर भाषण दिया।[10]उस भाषण में यह मांग की कि सरकार के द्वारा निम्नलिखित को शामिल किया , पाकिस्तान में संप्रभुता संपूर्ण रूप से ईश्व ,प्रथमर में सन्निहित हैभूमि ,द्वितीय सरकार अल्लाह के प्रतिनिधि के रूप में कार्य करेगा। । प्रचलित कानून जो किसी भी रूप में शरिया से ,तृतीय का मूल कानून इस्लामिक शरिया के द्वारा होगा जो पैगंबर मुहम्मद से आया है। उनका उन्मूलन किया जाएगा और भविष्य में यदि क ,अलग हैंोई भी कानून शरिया से अलग होगा उसका अनुपालन नहीं होगा। साथ ही मौदूदी ने राज्य की शक्तियाँ इस्लाम के अंतर्गत ही रहेंगी और इस्लाम द्वारा निर्धारित सीमाओं को पार नहीं करेंगी। ,चतुर्थ सरकार की भ्रष्टाचार के सरकार की नीतियों और प्रशासनिक विभाग की तीव्र आलोचना की। निवारण में असफलता की आलोचना कीजो ,उद्देश्य प्रस्ताव के समय मौदूदी ने अपने प्रतिनिधियों के समूह को उसकी सम्मलेन में भेजा और उपरोक्त लिखी चार मांगे रखीं। पाकिस्तान की स्थापना के उपरांत इसे इस्लामिक रूप में स्थापित करने की पक्षधर थी।[11]

मौदूदी के इस्लामिक राज्य के सिद्धांत का केन्द्रीय बिंदु संपूर्ण विश्व में अल्लाह की संप्रभुता से संबंधित हैइस्लामिक राज्य में संप्रभुता। कोई भी व्यक्ति फिर अल्लाह ही कानून निर्माता है। ,संप्रभुता अल्लाह से संबंधित है" के विषय में मौदूदी दृढ़तापूर्वक कहते हैं कि चाहे वह पैगंबर ह ोी क्यों ना हो उसे अल्लाह के आदेशों को वापिस लेने या आदेश ज़ारी का हकदार नहीं हैसंप्रभुता यहाँ सर्वश्रेष्ठ । यदि कोई व्यक्ति या संस्था संप्रभु है तो यह बात लागू हो जाती है कि उस असीमित शक्तियों से संबंधित है जो अल्लाह को प्राप्त है। व्यक्तिया संस्था के शब्दकानून बन जाते हैं और संप्रभु को अपनी इच्छा अधिरोपित करने की असीमित शक्तियां प्राप्त होती हैंयह उस। स्थिति में भी होता है जब लोगों के द्वारा संप्रभु घोषित किया जाता है क्योंकि उस स्थिति में व्यक्ति के पास कानूनों को बनाने और परिवर्तित करने का पूरा अधिकार ह ोागामौदूदी संप्रभुता को शाब्दिक अर्थ में वर्णित नहीं करते बल्कि अपनी समझ के विषय में। मौलाना मौदूदी के संप्रभुता का विचार उनके राजनीतिक उद्देश्यों पर कहते हैं कि यह कानूनविद और वकीलों की समझ पर आधारित है।

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[8]Ishtiaq Ahmed, 1991, *The Concept of an Islamic State in Pakistan: An Analysis of Ideological Controversies,* Lahore: Vangurad, p.93.

[9]Roy Jackson, 2010, *MawlanaMawdudi and Political Islam,* New York: Routledge, pp..127-109

[10]Ahmad, Riaz,1969, 'The Concept of the Islamic State as found in the Writings of AbulA'laMaududi, *Durham Theses*, Durham University. p. 107.

[11]ibid. pp. 107-108.

आधारित था जो इसे परिभाषित करता है।[12] इस्लामिक राज्य अल्लाह की संप्रभुता पर आधारित है।इस्लामिक संविधानिक सिद्धांत के क्योंकि मनुष्य को अनुसार संपूर्ण विश्व अल्लाह से संबंधित है और संपूर्ण विश्व अल्लाह से संबंधित है और इस पर पूर्ण संप्रभुता है। धरती पर ईश्वर का प्रतिनिधित्व नियुक्त किया है धरती की संप्रभुताईश्वर के विश्वास में निहित है।अतः इस रूप में मुस्लिम राज्य अपने , [13]-इस्लामिक राज्य विभिन्न मूल्यों पर आधारित होता है आप में संप्रभु है।इस्लामिक राज्य अल्लाहईश्वर के कानून जो कुरान और / उसे संरक्षित करना और उसे बचाए रखना है, सुन्नाह से उत्पन्न हुआ है।प्राचीन समय में इज्मा लोगों से बंधी नहीं (मुस्लिम सदन) राज्य का प्रतिनिधि सदैव मुस्लिम ही होना बचाव किया गया।/सभी राज्यों के कार्य दैवीय कानूनों का समर्थन किया गया ,थी ,चाहिए।इस्लाम के द्वारा लोकतांत्रिक शासन को नियत किया गया ,इस्लाम के द्वारा शक्तियों का पृथक्करण की सिफारिश की गयी । प्रथम शाखा इमामत है जो विधायिका और कार्यपालिका के कार्यों से ;शाखा हैं/सरकार की इस्लामिक व्यवस्था में तीन भाग ,संबंधित है।राज्य को मानवजाति की समानता को बनाए रखना है और रोज़गारऔर कल्याणकारी लाभों के अवसर प्रदान ,शिक्षा , ,करना है। राज्य को संपत्ति के संपत्ति के समान वितरण को बनाए रखना चाहिएसंपत्ति मात्र कुछ लोगों के पास सीमित नहीं होनी । ,चाहिए।इस्लाम अन्य राज्योंकुरान के अनुसार धर्म में कोई बाध्यता नहीं धर्मों की अपेक्षा अन्य समुदायों के प्रति अधिक सहिष्णु है , धार्मिक अल्पस ,है।ख्यकों को सभी लाभ उपलब्ध कराये जाने पर बल दिया ,मुसलमानों के बीच समन्वय को मजबूत बनाया जाए । ,पाकिस्तान में क्षेत्रीय भाषाएँ और संस्कृति को समुदायों के विभाजन के रूप में नहीं बल्कि पहचान के चिन्ह के रूप में समृद्ध होने दे। इस्लामिक मूल्यों के आधार पर मुसलमानों के लिए सुविधा उपलब्ध कराना हैअधर्मों को उन्मूलन करना और मूल्यों को बढ़ावा दिया । ,जुआ इत्यादि की रोकथाम करना चाहिए ,नशीले पदार्थ जाए।नागरिकों को अधिक से अधिक स्वतंत्रता प्रदान की जाए।

मौदूदी के धर्मका विचार theo-democracy - लोकतंत्र-

मौदूदी के लिए पश्चिमी लोकतंत्र या सेकुलर लोकतंत्र पूर्णतया अस्वीकार्य था।व्यक्ति संप्रभु नहीं हो सकता और ना ही वह कानूनों का । इस्लामिक मौदूदी पश्चिम के धर्मतंत्र को भी स्वीकार नहीं करते। सिर्फ ईश्वर ही है जिन्हें संप्रभुता प्राप्त है। निर्माण कर सकता। धर्मतंत्रको यूरोप क धर्मतंत्र से पूरी तरह से भिन्न मानते हैं।यूरोप में ईश्वर के नाम पर पुरोहित वर्ग का शासन होता है जो ईश्वर के नाम पर अपने द्वारा निर्मित कानूनों को प्रत्यारोपित करते हैं, इस कारण ऐसी सरकार अथवा शासन व्यवस्था को धर्मतंत्र नहीं बल्कि दैत्य सरकार कहते हैं।मौ।दूदी इसके विरोध में कहते हैं कि इस्लामिक धर्मतंत्र किसी पुरोहित वर्ग की तानाशाही को स्वीकार नहीं करता बल्कि अल्लाहऐसी सरकार में का नाम देते हैं। 'लोकतंत्र– धर्म' इसे मौदूदी पैगंबर के सुन्ना पर आधारित शासन को स्वीकृति देता है।/ मुसलमान सीमित प्रचलित संप्रभ ुता होती है जो अल्लाह के निर्देशों के अनुसार संचालित है।[14]

मौदूदी के अनुसार इस्लामिक राज्य अल्लाह के द्वारा निर्देशित कानूनों से बंधा है।या 'इलाही हुकूमत' इसलिए उसके लिए मौदूदी ने , लोकतंत्र पश्चिम के-साथ ही यह भी कहा कि इस्लामिक लोकतंत्र का नाम दिया।-धर्मधर्मतंत्र से भिन्न है – मौदूदी ने कहा ।इस्लामिक लोकतंत्र में नियंत्रण किसी विशिष्ट धार्मिक समुदाय के द्वारा नहीं बल्कि एक साधारण मुसलमान के द्वारा संचालित है जो कुरान और सुन्नाह के निर्देशों पर आधारित होगायह मु ,लोकतंत्र कहते हैं-मौदूदी ने इसे धर्म ।सलमानों को अल्लाह की संप्रभुता के अंतर्गत सीमित प्रचलित संप्रभुता प्रदान करता है।[15]

मौदूदी के अनुसार एकता में आस्था और अल्लाह की संप्रभूता ही पैगंबर मुहम्मद द्वारा प्रतिपादित सामाजिक और नैतिक व्यवस्था का आधार हैयह इस्लामिक राजनीतिक दर्शन की शुरुआत है और इ ।स्लाम का मूल सिद्धांत है।[16] पश्चिमी लोकतंत्र का दार्शनिक आधार

[12]Zafaryab Khan, 1985, 'Maududi's Islamic State' inMohammad Asghar Khan's*Islam, Politics and The State: The Pakistan Experience,* USA: Zed Books Ltd., p.97.

[13]Ishtiaq Ahmed, 1991, *The Concept of an Islamic State in Pakistan:An Analysis of Ideological Controversies,* Lahore: Vangurad, pp.142-145.

[14]Asghar Ali Engineer, 1980, *The Islamic State*, New Delhi: Vikas Publishing House, pp.134-135.

[15]Zafaryab Khan, 1985, 'Maududi's Islamic State' inMohammad Asghar Khan's*Islam, Politics and The State: The Pakistan Experience,* USA: Zed Books Ltd., pp.99-101.

[16]Khurshid Ahmad (ed.), 1960, *Political Theory of Islam by AbulAl'aMaududi,* Lahore: Islamic Publication Limited, p. 26.3

आम जनता की संप्रभुता है जबकि इस्लाम का विचार पंथनिरपेक्षीयपश्चिमी लोकतंत्र से विपरीत हैइस्लाम में पश्चिमी लोकतंत्र के I
ख़लीफ) इस्लाम में ईश्वर की संप्रभुताऔर व्यक्ति का प्रतिनिधि ;मूल्य नहीं हैःइस्लामिक राज्य के लिए उपयुक्त शब्द ईश्वर का है (
किंतु इस्लामिक धर्मतंत्र यूरोप के धर्मतंत्र से पूर्णतया भिन्न है क्योंकि यूरोप के धर्मतंत्र में साम्राज्य है जिसे अंग्रेजी में धर्मतंत्र कहते हैं।
 जबकि इस्लाम के धर्मतंत्र पुरोहित वर्ग का अधिपत्य होता हैमें किसी विशेष धार्मिक वर्ग का अधिपत्य नहीं होता बल्कि इसके
अंतर्गत संपूर्ण मुस्लिम समुदाय जो किसी भी वर्गसंपूर्ण मुस्लिम समाज ईश्वर प्रदत्तपुस्तक और पद पर आसीत हैं वो सम्मिलित होते हैं ,
हुदूदकहा जाता हैयह जीवन के विभिन्न क्षेत्रों को प्रभावित करते हैं तथा साथ ही इनके अंतर्गत विभिन्न (दैवीय सीमाएं) अल्लाह-
नियंत्रण और संतुलन और जीवन के विभिन्न पहलुओं को प्रभावित करते ह ,सिद्धांतःःइससे मनुष्यसंतुलित और सामान्य जीवन
उदाहरण हेतु मनुष्य के आर्थिक जीवन के विषय में मौदूदी का विचार है कि निजी संपत्ति का यापन करने की ओर अग्रसर होगाI
जुआ और परि ,ब्याज पर प्रतिबंध ,अदा करने की बाध्यता(ऋण-गरीबी) अधिकार तो होना चाहिए किंतु इसके साथ ही जकातकल्पना
पर प्रतिबंधभी होना चाहिएपर्दा ,निजी जीवन के क्षेत्र के विषय में ईश्वर के द्वारा विभिन्न लिंगों पर कुछ निश्चित प्रतिबंध निर्धारित किये हैं
पत्नीं और संतानों के अधिकारों ,पति ,महिला पर पुरुष के संरक्षक के पदके विचार का समर्थन किया है ,प्रथा का समर्थन एवं कर्तव्यों
का स्पष्टता से वर्णन किया है।[17]

इस्लामिक राज्य के विषय में यह भी महत्वपूर्ण है कि यह एक वैचारिक राज्य भी हैयह इसलिए भी स्पष्ट है क्योंकि यह कुरान और I
सुन्ना पर आधारित है जिसके अनुसार इस्लाम में राज्य एक विचारधारा के आधार पर स्थापित होगा और रःज्य का उद्देश्य उस
विचारधारा की स्थापना करना हैइस प्रकार यह कहा राज्य सुधारों और विभिन्न कार्यों के संचालन हेतु यंत्र के रूप में कार्यरत होगाI I
 जा सकता है कि इस्लामिक राज्य की प्रकृति यह है कि यह विचारधारा के द्वारा संचालित होगा जो दैवीय हैं और प्रशासकअथवा
शासक उसी विचारधारा का अनुसरण करेंगेभाषाई अथवा नस्लीय भेदभाव नहीं ,इस्लाम के के अंतर्गत किसी भी प्रकार का भौगोलिक
होता तथा यह दैवीय कानूनों से बंधा रहता है और उसी का अनुपालन भी करता हैइस्लामिक राज्य एक विशिष्ट विचारधारा पर
आधारित है और यह वो समुदाय हःै जो इस्लामिक विचारधारा में आस्था रखता है और उसका समर्थन करता हैहालांकि I
इस्लामिक राज्य में अल्पसंख्यकों को भी स्थान प्राप्त है एवं ईश्वर को संप्रभु माना है।

महिलाओं और अन्य के प्रति मौदूदी के विचार (मुस्लिम-गैर) नागरिकों-

इस्लामिक राज्य मुस्लिम और गैरमु-स्लिम में विभिन्नता को परिभाषित करता हैमुसलमानों को प्राथमिक कहा है जिन्हें सहभागी I
-मुस्लिम को द्वितीयक कहा है जिन्हें मूल रूप से निष्क्रिय अधिकार दिए गए हैंगैर-और गैर ,राजनीतिक अधिकार दिए गए हैं
 मुसलमान अपने-मुसलमानों के विषय में मौदूदी का मत था कि गैरप्रतिनिधि निर्वाचित करते हैंयह विशेष प्रतिनिधि उनसे ,
संबंधित विषयों का प्रतिनिधित्व करेंगे।[18]

मौदूदी के महिलाओं के संबंध में विचार संकीर्ण थेमौदूदी के अनुसार समाज को बुराइयों और पाप से दूर रखने के लिए महिला और ,
मौदूदी न पुरुष के मध्य स्पष्ट विभेद किया है।ः इस्लामिक राज्य के अंतर्गत महिलाओं से संबंधित विचार भी प्रस्तुत किए। मौदूदी के
इस्लामिक राज्य में कुल जनसंख्या का आधा भाग थी और महिलाओं के अधिकार क्षेत्र की व्याख्या की।एक मनुष्य होने के कारण उन्हें
भी अधिकार दिए गए हैंमौदूदी ने पर्दा प्रथा का समर्थन किया और पारिवारिक जीवन में उनकी भूमिका का विस्तारपूर्वक विवेचन
किया। इस्लामिक राज्य में महिला केराजनीतिक, प्रशासनिक, सत्ता में सीमित अधिकार है और उन्हें परिवार व घरेलू क्षेत्रों में व्यापक
अधिकार दिए गए हैं। महिलाओं की संदर्भ में मौदूदी के विचार उदार नहीं थे और महिलाओं को निजी व घरेलू क्षेत्र तक ही सीमित
मानते थेपरिवार के अंतर्गत सभी सदस्यों के कर्तव्यों और अधिकारों का स्पष्ट उल्लेख किया गया था। I

[17]Khurshid Ahmad (ed.),1960, *Political Theory of Islam by AbulAl'aMaududi,* Lahore: Islamic Publication Limited,, pp. 26.265-4

[18]Ahmad, Riaz,1969, 'The Concept of the Islamic State as found in the Writings of AbulA'laMaududi, *Durham Theses*, Durham University. p. 201.

इस्लामिक राज्य में महिलाओं को एक विशेष कार्य प्रदान किया गया है, इसलिए उनकी राजनीतिक और सामाजिक स्थिति पुरुषों से भिन्न है। इस्लामिक राज्य में तीन प्रकार के नागरिक हैं- पुरुष मुसलमान, गैर-मुस्लिम अल्पसंख्यक तथा महिला- मुसलमान और मुस्लिम समूहों में। अतः समाज में इन तीनों के अधिकार और कर्तव्य भिन्न-भिन्न प्रकार के हैं। मुस्लिम महिला को अपनी इच्छानुसार विवाह करने का अधिकार है, किंतु वह दास अथवा गैर-मुस्लिम नहीं होना चाहिए। विवाह से पूर्व अपने संरक्षक की आज्ञा माननी चाहिए, उसे विवाह के संबंध में स्वतंत्र अधिकार प्राप्त है। इसमें वह अपने परिजनों की इच्छा के भी विरुद्ध जा सकती है। संपत्ति के संबंध में मौदूदी का विचार है कि महिला का उसके पिता व भाई की संपत्ति में आधी हकदारी है। उसे अपने नाम संपत्ति लेने का भी अधिकार है। महिला को शिक्षा प्राप्त करने का पूर्ण अधिकार है, वह धार्मिक और सामाजिक दोनों ही प्रकार से शिक्षा प्राप्त कर सकती है। किंतु मौदूदी उनके राजनीतिक अधिकारों को अप्रासंगिक माना। महिलाओं को घरेलू या निजी दायरे तक सीमित कर दिया गया। उन्हें मतदान का अधिकार प्रदान करते हैं। किंतु वह स्पष्ट करते हैं कि महिलाओं के लिए महिला प्रत्याशी ही प्रतिनिधि होगी और वह महिला सदस्यों तक ही सीमित होगी। उसके कुछ विषयों पर पुरुष की देखरेख भी होगी, जैसे- महिला शिक्षा, अस्पताल इत्यादि। मौदूदी ने फ़ातिमा जिन्ना की राजनीति में आगमन का समर्थन किया। मौदूदी महिला के संबंध में रूढ़िवादी तो थे क्योंकि वह महिलाओं को एक भिन्न श्रेणी का नागरिक मानते हैं।[19]

निष्कर्ष

मौदूदी प्रथम इस्लामिक विचारक थे जिसने इस्लाम का व्यवस्थित राजनीतिक अध्ययन किया व अपने अवलोकन के लिए सामाजिक कार्यों की रूपरेखा सुनिश्चित की। मौदूदी ने स्पष्ट इस्लामिक विचारधारा की स्थापना की। मौदूदी निसंदेह समकालीन इस्लामिक पुनरुत्थानवादी विचारकों में सबसे अधिक प्रभावशाली थे जिनके विचारों से मोरक्को से मलेशिया के पुनरुत्थानवादी विचार प्रभावित हुए। मौदूदी मुसलमानों में एकता का संचार करना चाहते थे। मौदूदी धर्म और राजनीति के अलगाव के विचार का विरोध करते थे और यह मानते थे कि धर्म और राजनीति को अलग नहीं किया जा सकता। मौदूदी का मानना था कि एक सच्चा मुसलमान तब तक नहीं बना जा सकता जब तक विश्वास का अंतिम लक्ष्य इस्लामिक राज्य की स्थापना ना हो जाए। जब मौदूदी इस्लामिक राज्य का उल्लेख करते हैं तब वह किसी निश्चित भौगोलिक भूभाग अथवा किसी राष्ट्र का उल्लेख अथवा पाकिस्तान की स्थापना करना नहीं था बल्कि इस्लामिक राज्य के लिए एक उम्मा एक नैतिक और वैचारिक संस्था का उल्लेख किया।

इस्लाम एक धर्म है जो तौहीद (अल्लाह में आस्था) पर आधारित है, जो इस बात का परिचायक है कि ईश्वर संपूर्ण जीवन का अंतिम आधार है।[20] मौदूदी इस्लाम को एक विचारधारा मानते थे और इस्लामिक राज्य को एक वैचारिक राज्य मानते हैं जो साम्यवादी राज्य से अलग है। मौदूदी के अनुसार इस्लाम संवैधानिक कानूनों और विधिशास्त्र के प्रति मौदूदी के लेखों में एक व्यवस्थित स्वरूप दिखता है। एक चिरकालिक व्यवस्था है जिसके द्वारा अल्लाह की इच्छाएं के द्वारा विश्व का संचालन होता है। व्यक्ति के लिए इस्लाम ही अल्लाह की इच्छाओं को धरती पर स्थापित करने का माध्यम है।[21] मौदूदी को एक रूढ़िवादी, पारंपरिक इस्लामिक विचारक भी कहा जा सकता है, यद्यपि यह अपवाद ही कहा जा सकता है पाकिस्तान की स्थापना का विरोध है। करने के उपरांत पाकिस्तान की स्थापना के पश्चात पाकिस्तान की राजनीति में सक्रियता से भाग लेना मौदूदी के जीवन का एक महत्वपूर्ण पक्ष है। मौदूदी सदैव एक इस्लामिक राज्य का समर्थन करते थे और उनका मानना था कि सिर्फ एक इस्लामिक राज्य में ही मुसलमानों के हितों की पूर्ति संभव है और उनके विकास पूर्ण रूप से इस्लामिक राज्य में हो सकता है। मौदूदी ने पश्चिमी उदारवादी, लोकतांत्रिक और धर्मनिरपेक्षीय मूल्यों का विरोध किया। मौदूदी एवं निरंकुशतावादी के मौदूदी ने इस्लामिक धर्मतंत्र को भी पश्चिमी धर्मतंत्र से पूर्णतया अलग माना। लिए इस्लामिक राज्य का कार्य है कि एक ऐसे समाज का निर्माण करना जिसमें उनका जीवन इस्लामिक मूल्यों के आधार पर संचालित हो जो पहले पाप अथवा बुराइयों के अंधकार में था। और सद्भावना पर, धर्मनिष्ठा, भौतिक कल्याण एक नैतिक समाज के निर्माण से आता है जो ईमानदारी

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[19]Ahmad, Riaz,1969, 'The Concept of the Islamic State as found in the Writings of AbulA'laMaududi, *Durham Theses*, Durham University, pp. 224-225.

[20]Ahmad, Riaz,1969, 'The Concept of the Islamic State as found in the Writings of AbulA'laMaududi, *Durham Theses*, Durham University, p. 1.

[21]ibid. pp. 125-126.

आधारित हैपर (दान देना) इस्लामिक राज्य का प्राथमिक और प्रमुख उद्देश्य यह है कि समाज का निर्माण सलत और ज़कात I इसे आदेशों के द्वारा अधिरोपित ना करे।[22] ,राज्य इस्लामिक जीवन शैली को उन्नत करे आधारित है।

मौदूदी ने अपने लेखों व विचारों के माध्यम से ना केवल पाकिस्तान अपितु संपूर्ण विश्व में इस्लामिक मूल्यों और इस्लामिक भाईचारे का प्रचारमौदूदी ने इस्लामिक राज्य की स्थापना के उद्देश्य को पूरा करने के लिए ही राजनीति में सक्रीय रूप से भाग लिया प्रसार किया।- यह मात्र मौदूदी इस्लामी की स्थापना की।-ए-राजनीतिक दल जमात-और धार्मिक के विचारों का ही प्रचार नहीं करती थी बल्कि पाकिस्तान की स्थापना के उपरांत पाकिस्तान को इस्लामिक राज्य के रूप में स्थापित किये जाने की मांग करती थीपाकिस्तान की I मौदूदी के अनुसार संप् राजनीति पर मौदूदी और उनके लेखों के साथ जमात का भी महत्वपूर्ण प्रभाव पड़ा।रभुता व्यक्ति में अपितु अल्लाहसच्चे इस्लाम की /ईश्वर में निहित है और धार्मिक राज्य मात्र मुस्लिम बहुलता से ही स्थापित नहीं होता बल्कि यह पाक/ अनुभूति और पाक मुसलामानों द्वारा स्थापित होगा।[23]

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[22]Ishtiaq Ahmed, 1991, *The Concept of an Islamic State in Pakistan:An Analysis of Ideological Controversies*, Lahore: Vangurad, p.174.
[23]Jeffrey Haynes (ed.), 2016, *Routledge Handbook of Religion and Politics,*London andNew York:Routledge,p.97.

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प्रश्नावरील योग उपचार : एक अभ्यास

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प्रास्ताविक :

विज्ञानाने प्रचंड प्रगती केली आहे. माणसाच्या भौतिक सुविधा व त्यांच्या गरजा प्रचंड प्रमाणात वाढल्या आहेत. त्यामुळे ज्ञानाचे भंडार खुले झालेले आहे. अनेक असाध्य गोष्टी माणुस करू लागला आहे. अनेक ग्रहावर व उपग्रहावर यान पाठवून तेथील माहिती घेतली जात आहे. मोबाईलमुळे कोणत्याही व्यक्तीचा संपर्क काही सेकंदात होत आहे. त्यामुळे आज जग हे खेडी बनलेले आहे. परंतू अनेक संशोधनातून हे पुढे आलेले आहे की,आज जगामध्ये प्रचंड प्रमाणात मानवी जीवनात तणाव निर्माण झालेला आहे. ज्या देशांनी जास्त प्रमाणात प्रगती केली आहे त्या राष्ट्रातील लोक जास्त प्रमाणात मानसीक रोगांनी जसे की,डिप्रेशनमध्ये आहेत. म्हणून अमेरिकेत शाळेतील मुले दुस-या मुलांची हत्या करतांना दिसतात. भारतात सुद्धा मेट्रो सिटीमध्ये माणूस जीवन जगण्याचा आनंद हिरावून बसलेला आहे. त्यामुळे अनेक असाध्य रोग जडत आहेत. शुगर,ब्लडप्रेशर हे आजार सर्वसामान्य माणसाला झालेले दिसत आहेत. म्हणून सध्याचे तणावग्रस्त परिस्थितीत योगाचे महत्व या विविध शारिरीक व मानसिक रोगांचा विषय प्रस्तुत शोधनिबंधासाठी घेतलेला आहे.

1. विषय निवडण्याची आवश्यकता :

आज जगामध्ये लोककल्याणकारक राज्यांची संकल्पना स्विकारली आहे. माणसांच्या जन्मापासून ते मृत्युपर्यंत सुखांचा विचार करावा लागतो. परंतू माणसांचे जीवन हे अशांतवादी बनलेले आहे. जगातील पुढारलेले राष्ट्रे ध्यानधारणा व योगाकडे वळत आहेत. कारण सर्व शारिरीक व मानसिक ताणांच्या प्रश्नांची सोडवणुक ही योगातून होवू शकते हे भारतीय योगींनी दाखवून दिलेले आहे म्हणून वर्तमान तणावग्रस्त जीवनात योगांचे महत्व हा विषय निवडलेला आहे.

2) संशोधनाचा उद्देश :
1. वर्तमान समाजातील शारिरीक व मानसिक प्रश्नांचा अभ्यास करणे.
2.योगशास्त्राचा अभ्यास करणे. माणसांच्या विविध ताणांच्या प्रकाराकडे योग शास्त्रातून बघणे.
3. आजच्या काळात योगाचे महत्व सांगणे.

3) गृहित कृत्ये (Hypothesis):

संशोधन कार्य पूर्णत्वास घेवून जाण्यासाठी व संशोधकाला योग्य दिशा निर्देश करण्यासाठी गृहितकृत्याची भूमिका महत्वाची आहे. ते पुढीलप्रमाणे आहेत.
1. आरोग्य समस्या ही एक जागतिक समस्या आहे.
2.विज्ञानाने प्रचंड प्रगती केली परंतू मानवी आनंद हिरावून गेलेला आहे.
3. आजच्या तणावग्रस्त समस्यावर योग करणे हाच उपचार आहे.
4. मानवी नैसर्गिक प्रवृत्ती जीवन आनंदी झाले पाहिजे याकडे असते. त्याकरीता तणावमुक्त जीवन जगणेच हे महत्वाचे आहे.

4) संशोधन आराखडा (Research Design):

निवडलेल्या विषयाच्या शोध कार्यासाठी विश्लेषणात्मक व वर्णनात्मक संशोधन आराखडा या दोन्ही प्रकारच्या संशोधन पद्धतीचा अवलंब करण्यात येईल.

प्रस्तुत संशोधन निबंधासाठी प्राथमिक व दुय्यम संशोधन विश्लेषणात्मक व वर्णनात्मक असल्याने वरील दोन्ही साधनांचा वापर करण्यात येईल. प्राथमिक स्त्रोतात मुलाखत आणि अनुसुची भरवून घेवून प्रश्नउत्तरांच्या माध्यमातून उत्तरे मिळवली जातील.

5) वर्तमान मानवी जीवनाच्या तणावाची कारणे :

1. मानवी जीवनामध्ये प्रचंड प्रमाणात स्पर्धा वाढली आहे.

2. माणसाने ऐहिक जीवनापेक्षा भौतिक जीवनाला महत्व दिले आहे.

3. शारिरीक कामे कमी झालेली आहेत.

4. माणसाला माणसांशी बोलण्यापेक्षा मोबाईलवर बोलणे यास जास्त महत्व दिले जात आहे.

5. विज्ञानाने मानवी सुख सुविधा आल्या मात्र आनंद हिरावून बसला आहे.

6. माणसांच्या खाण्याच्या सवयी बदललेल्या आहेत.

7. माणसांच्या अपेक्षा प्रचंड प्रमाणात वाढलेल्या आहेत.

सद्यकालीन मानवी जीवनातील तणाव दुर करण्यासाठीच्या उपाययोजना

1. माणसांनी दुस-याकडून कमीत कमी अपेक्षा ठेवल्या पाहिजेत.

2. आनंदी जीवन जगण्यासाठी प्रत्येक बाबीत सकारात्मक विचार केला पाहिजे.

3. माणसाने जीवन जगत असतांना कमीत कमी गरजांचा वापर केला पाहिजे.

4. दररोज आपल्या शारिरासाठी एक तास व्यायाम व योगा केला पाहिजे.

5. दुस-यांचे दोष दाखवण्यापेक्षा त्यांच्या गुणांचा विचार केला पाहिजे.

6. प्रत्येक दिवस व प्रत्येक क्षण आनंदात जगला पाहिजे.

7. माणसांनी माणसाशी माणसासारखे वागले पाहिजे.

8. जीवनात मृत्यु हा अटळ आहे हे शाश्वत सत्य स्विकारले पाहिजे.

9. आपल्यापेक्षा लहान माणसाकडे बघून जीवन जगले पाहिजे.

समारोप :

जगामध्ये सर्वात जास्त आनंदी जीवन जगणारे लोक म्हणून जगातल्या मागास देशाकडे बघितले जाते ते म्हणजे भुतान होय. कारण भुतानचे लोक माणसाचा मृत्यु झाला की आनंद साजरा करतात. कारण मृत्यु हा अटळ आहे हे वास्तव त्यांनी स्विकारले आहे आणि जगातील इतर लोक मृत्युला घाबरून आहेत,ते दिवस दुखाने जगतात. प्रत्येकाला मृत्युची भिती वाटते. त्यामुळे आज मानवी जीवन हे तणावग्रस्त व भयग्रस्त झालेले आहे.

आजच्या तणावग्रस्त जीवनावर मात करण्याची ताकद भारतीय योग शास्त्रात आहे. हजारो वर्षापासून ऋषी मुनींनी योगाद्वारे शरीरावर व मनावर ताबा मिळवला आहे. योग व ध्यानधारणा यामुळे माणसाची विचार करण्याची पद्धत ही सकारात्मक होते. म्हणून आज युनोने 21 जुन हा आंतरराष्ट्रीय योग दिन जाहीर केला आहे. या दिवशी जगातील अनेक राष्ट्रामध्ये योग दिन साजरा केला जातो. जगातल्या कोणत्याही व्यक्तीला आनंदी व सुखी जीवन जगायचे असेल व प्रत्येक प्रकारचा तणाव कमी करावयाचा असेल तर योग व ध्यानधारणा हे महत्वाचे असून सर्व शारिरीक व मानसिक रोगांवर हा उपचार आहे.

संदर्भ :

1. योगअभ्यास,स्वामी रामदेव यांची व्याख्याने.

2. दैनिक सकाळ -आरोग्यविषयक पुरवणी

3. दैनिक लोकमत आरोग्यविषयक सदर.

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भारतीय राजनीति में गठबंधन सरकारों की अवधारणाः
अल्पमत व गठबंधन सरकार में अन्तर

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Abstract

भारत एक संसदीय प्रजातान्त्रिक शासन व्यवस्था वाला राष्ट्र है। वर्तमान में बहुदलीय शासन व्यवस्था भारतीय राजव्यवस्था का प्रमुख लक्षण है। संसदीय शासन प्रणाली के अन्तर्गत सरकार बनाने के लिए लोकप्रिय सदन में किसी राजनीतिक दल का बहुमत होना आवश्यक है। जब किसी एक दल को बहुमत नहीं मिलने पर अनेक दल अपने संयुक्त बहुमत से संविद सरकार बना सकते है। 1989—2014 तक केन्द्र में किसी भी दल को पूर्ण बहुमत प्राप्त नहीं हुआ। (2014 के आम चुनाव में भाजपा को पूर्ण बहुमत प्राप्त हुआ)। भारतीय राजनीतिक में राजनीतिक शुन्यता की स्थिति उत्पन्न होती जा रही है। अब तक केन्द्र व राज्य स्तर पर बनी संविद सरकारे "असफल प्रयोग" ही रही है। मिली—जुली सरकारों की सफलता के लिए जिस समझ,सुझबुझ, राजनीतिक परिपक्वता और संस्कृति की आवश्यकता होती हैं राजनीतिक दल उसे नहीं अपना पाए है। बहुदलीय व्यवस्था में एक दल की प्रधानता समाप्त हो गई है। सही और सम्पूर्ण अर्थ में कोई भी राजनीतिक दल अखिल भारतीय दल नहीं हैं। इन परिस्थितियों के परिणाम स्वरूप "त्रिशंकु लोकसभा" और "खण्डित जनादेश" की स्थिति उत्पन्न होती है।

भारतीय राजनीति सम्भावनाओं को खेल और परिस्थितियों पर निर्भर गतिशील कला है। भारत में बनी गठबन्धन व अल्पमत सरकारों के निर्माण ने भारतीय राजनीतिक नेतृत्वकीकमजोरी को उजागर कर दिया। राजनीतिक नेतृत्व में राष्ट्रीय व्यक्तित्व की कमी होती जा रही है, भारत में अधिकांश गठबधन सरकारों के निर्माण में राजनितिक नेतृत्व की उच्च महत्वकांक्षा व स्वार्थों ने महत्वपूर्ण भूमिका निभाई हैं। क्षेत्रीय नेतृत्व तथा धरती पुत्र के सम्प्रत्यय ने संविद सरकारों के निर्माण को बल प्रदान किया है।

भारत में प्रचलित लोकतान्त्रिक व्यवस्था सत्ता के विकेंद्रीकरण पर आधारित है। यह विकेन्द्रित लोकतान्त्रिक व्यवस्था भारत के जनमानस पर अपनी महत्ता के कारण अत्यधिक प्रभावपूर्ण स्थिति बना चुकी है। स्वतन्त्रता के पश्चात् के वर्षों के राजनीतिक घटनाकर्म का सिहांवलोकन करने पर यह स्पष्ट हो जाता है कि भारतीय लोकतंत्रात्मक शासन प्रणाली स्थयी है। थोड़े बहुत राजनितिक उतार—चढ़ाव के साथ—साथ हमारी राजनितिक व्यवस्था ने प्रत्येक स्तर पर समाज के सभी व्यक्तियें को प्रभावति किया है। वर्तमान विश्व के अधिकतर राज्य सम्प्रभुता सम्पन्न तथा लोकतान्त्रिक है। निर्विवादित रूप से सरकार राज्य का अपरिहार्य तत्व है जिसके द्वारा राज्य की शक्ति का प्रयोग किया जाता है। समान राजनीतिक विचारधारा वाले व्यक्ति एकत्रित हो कर अपना राजनितिक दल बनाते है, जिसके सामान्य सिद्धान्त निश्चित कर लिए जात है। वर्तमान में अनेक राजनितिक दल सत्ता प्राप्ति के लिए उत्सुक होते है, परन्तु कोई एक राजनितिक दल नहीं रह गया, जिसके प्रति सभी नागरिकों की निष्ठा जुड़ी हो, परिणामस्वरूप बहुदलीय व्यवस्था अस्तित्व में आती है, यहीं से गठबंधन और अल्पमत सरकार का दौर शुरू होता है, जिसे मिली जुली राजनीति कहा गया।

स्वतन्त्रता के पश्चात् बनी संविद सरकारों का अध्ययन करने पर यह निष्कर्ष निकलता है कि गठबंधन सरकारों का निर्माण किसी निश्चित सिद्धांत या कार्यकर्म के आधार पर नहीं हुआ था यही कारण है कि इनका विघटन शीघ्र ही हो जाता रहा है। दल बदल के कारण इन सरकारों में अथिरता बहुत पायी गयी, इसी अस्थिरता के कारण नीति निर्माण व नीति क्रियान्वयन दोनों ही बुरी तरह प्रभावित होती है। गठबंधन सरकार में नोकरशाही को भी बढ़ावा मिलता है। मंत्री पद राजनितिक सोदेबाजी के साधन बन गये, विभिन्न घटकों को संतुष्ट करने और दल परिवर्तन को रोकने के लिए सांसदो व विधायकों को मन्त्रिमण्डल में स्थान देना आवश्यक हो जाता है। प्रजातान्त्रिक संसदीय शासन व्यवस्था में राजनितिक सत्ता का प्रमुख केन्द्र मन्त्रिमण्डल होता है जो अपने कार्यो के लिए सामूहिक रूप से संसद के प्रति उत्तरदायी होता है।

भारतीय राजनीति का स्वरूप–

भारत की राजनीति राष्ट्रीय कर्तव्य का निर्वहन नहीं कर सकी क्योंकि भारतीय राष्ट्र का मूल आधार एक जन, एक संस्कृति और एक राष्ट्र है। वहीं भारतीय राजनीति का मूल आधार जाति, क्षेत्र, पंथ, धर्म और सत्ता है। दूसरी और भारत की राजनीतिक संस्कृति और देश की सनातन संस्कृति के बीच रिश्ते अच्छे नहीं है। यही एक वजह है कि सम्पूर्ण भारतीय राजनीति का कोई केन्द्रीय आदर्श नहीं। व्यक्ति आधारित दलों में लोकतंत्र का अभाव है, इस प्रकार की राजनीति का लक्ष्य सत्ता प्राप्त करना है। इसलिए यहाँ पर अनगिनत दल है जिनके बीच परस्पर अविश्वास व्याप्त है। भारत जैसे बहुलताओं भरे देश में जहाँ विभिन्न भाषा, संस्कृतियों, क्षेत्रीय पहचानों, जातियो ंव पहचानो के लोग रहते है। ऐसे में जनादेश का खंडित होना स्वभाविक प्रक्रिया है। केन्द्र स्तर पर एक दल को बहुमत मिल पाना तभी सम्भव है जब कोई एक दल ही देश के विभिन्न समूहों का प्रतिनिधित्व करने की क्षमता रखे। सामाजिक पहचान, समूहों की चेतना बढ़ने और महत्वाकांक्षाओं में वृद्धि होने की स्थिति में गठजोड़ की राजनीति पनपती रही है। इसलिए गठबन्धन निर्माण की प्रक्रिया और उसके स्थायित्व का सवाल आज की राजनीति का एक हिस्सा बने हुए है। जिसके आधार पर शासन व्यवस्था की स्थापना करते है, लेकिन गठबंधन के द्वारा स्थापित शासन व्यवस्था स्थायी रूप से प्राप्त नहीं कर पायी क्योंकि विभिन्न राजनितिक दल इसमें वैचारिक मतों के आधार पर शामिल होते है।

अल्पमत व गठबंधन सरकार में अन्तर –

आम चुनावों में जब किसी भी दल को पूर्ण बहुमत प्राप्त नहीं होता तब ऐसे दल को सरकार बनाने के लिए आमन्त्रित किया जात है जिसके मतों की संख्या सर्वाधिक हो। भारत जैसे विशाल जनसंख्या वाले देश में दुबारा चुनाव से बचने के लिए अल्पमत सरकार का निर्माण किया जाता है। अतार्थ अल्पमत दल अन्य दलों का सहयोग ले कर संसद में विश्वास मत साबित करता है तथा सरकार का निर्माण करता है। अल्पमत सरकार तभी बनी है जब किसी दल ने गठबंधन बनाने से इंकार कर दिया हो। कई बार बहुमत वाली सरकार भी तब अल्पमत में आ जाती है जब दल–बदल की राजनीति अपनाते है। अल्पमत सरकार को सहयोग करने वाले दल सरकार में शामिल नहीं होते बल्कि बहार से समर्थन देते है, इसे पर्दे के पीछे का समर्थन कहा गया है। विवाद उत्पनन होने पर समर्थन वापस लेकर सरकार को अपदस्त भी कर दते है। सर्वप्रथम पूर्ण बहुमत वाली सरकार 1969 में कांग्रेस दल के विभाजन से इंदिरा गाँधी की सरकार अल्पमत में आ गई थी जो 1971 में लोकसभा मध्यावधि चुनाव तक चली। इसके बाद चौधरी चरण सिंह के नेतृत्व में केन्द्र में जुलाई 1979 को समाजवादी जनता दल की अल्पमत सरकार बनी। 1989 में नवीं लोकसभा के चुनाव में वी.पी. सिंह ने राष्ट्रिय मोर्चे की अल्पमत सरकार का निर्माण किया। 1991 में नरसिम्हा राव के नेतृत्व में बनी कांग्रेस की अल्पमत सरकार बनी जिसने पांच वर्ष का कार्यकाल पूर्ण किया।

भारत में गठबन्धन सरकार की कल्पना स्वर्गीय डॉ. राममनोहर लोहिया ने की थी उनका मत था कि केन्द्र व राज्यों में सत्ता पर कांग्रेस का जो एकाधिकार है वह तभी समाप्त हो सकता है। जब विभिन्न राजनीतिक दल अपने मतभेद भूल कर कांग्रेस के विरूद्ध चुनावी समझोता करें और सरकार बनाये। 1977 से पूर्व तक एक दलीय प्रधानता थी, इसके बाद अनेक राज्य स्तरीय व क्षत्रीय दलों का उदय हुआ तथा एक दलीय शासन पद्धति अब बहुदलीय शासन पद्धति में बदलने लगी तथा गठबंधन सरकारों का निर्माण

आरम्भ हुआ। चुनावों में जब एक दल को बहुमत प्राप्त नहीं होता तब कुछ दलों का समझौता या गठबन्धन होता है जो मिलकर सरकार बनाते है। प्रायः दो प्रकार के राजनीतिक गठबन्धन का स्वरूप देखने को मिलता है प्रथम– वे गठबंधन जो कुछ विशेष राजनितिक दलों के द्वारा आम चुनवों से पूर्व बना लिये जाते है। दूसरा– वे गठबन्धन जो चुनवा के पश्चात बनते है और परिस्थिति जन्य होते है, यह उस समय अस्तित्व में आता है जब चुनवों में किसी भी दल को स्पष्ट बहुमत प्राप्त नहीं होता। चुनाव के पूर्व जो गठबन्धन बनते है उसमें अवसर वादित के तत्व कम होते है। केन्द्र में गठबन्धर सरकार का सर्वप्रथम निर्माण 1977 में मोरारजी देसाई वाली सरकार के साथ हुआ। गठबंधन में शामिल होने वाले सभी दलों के सदस्यों को अनौपचारिक रूप से सरकार में स्थान देना अनिवार्य हो जाता है तथा सभी दल प्रत्यक्ष व अप्रत्यख रूप से सरकार को प्रभावित करते है।

संविद सरकारों के अध्ययन से यह भी पता चलता है कि ये सरकार जनकल्याण के सहारेनचल कर राजनीतिक जोड़–तोड़ के सहारे चलती है। गठबंधन सरकारों में कार्य क्षमता का अभाव पाया जाता है। समाज के विभिन्न वर्गो, समुदायों के लोग अपने हितों की पूर्ति के लिए राजनीतिक व्यवस्था में सहभागी हो रहे है। संसदीय शासन व्यवस्था में गठबन्धन सरकार को अच्छी सरकार नहीं माना जाता है क्योंकि यह राजनीतिक अस्थिरता को जन्म देती है। मिली–जुली सरकारों के समालोचनात्मक अध्ययन से यह स्पष्ट हो जाता है कि भारत में अल्पमत व गठबंधन सरकारोंका निर्माण राजनीतिक दलों के बाहुल्य और देश में विकसित हो रही दल प्रणाली की स्वभाविकता का परिणाम है। सैद्धान्तिक रूप से गठबन्धन सरकारों के अस्तित्व से भारतीय लोकतन्त्र को मजबूती मिली है। जनता किसी भी एक राजनीतिक दल की तानाशाही को सहन नहीं कर सकती, राजनीतिक दलों के मध्य खुली प्रतिस्पर्दा ने लोकतन्त्र को आधार प्रदान किया है।

गठबन्धन सरकार के सुझाव –

1. अब तक केन्द्रीय स्तर पर जो गठबन्धन सरकारें गठित हुई, उनमें 1977 की जनता पार्टी सरकार के अतिरिक्त अन्य सभी सरकारों का गठन बाहरी समर्थन के आधार पर हुआ है। बाहरी समर्थन के आधार पर गठित ये सरकारें अपनी प्रकृति से ही अस्थायी होती है। यह तो**'दायित्व के बिना सत्ता'** **(Power without responsibility)** की स्थिति है। बाहर से समर्थन देने वाले राजनीतिक दलों का उद्देश्य "निरन्तर दबाव की राजनीति" को अपनाना ही रहा है। "बाहरी समर्थन के आधार पर कार्यरत अल्पमतीय सरकारों का प्रयोग पूर्णतया असफल सिद्ध हुआ है।"

2. गठबन्धन सराकर को उसे स्वाभाविक रूप में अपनाया जाना चाहिए। इस दृष्टि से गठबन्धन सराकर का नेतृत्व उस राजनीतिक दल के द्वारा किया जाना चाहिए, जिसने चुनाव में पहला स्थान या दूसरा स्थान प्राप्त किया है। ऐसी सरकार निरन्तर दबाव और प्रति दबाव से पीड़ित एक कमजोर सरकार बनी रही। लोकतन्त्र बहुमत शासन का नाम है और ऐसे अल्पमत शासन को लोकतन्त्र कह पाना भी बहुत कठिन हो जाता है।

3. गठबन्धन सरकार के नेतृत्व का कार्य एक दल की सरकार का नेतृत्व करने की तुलना में निश्चित रूप से अधिक कठिन कार्य होता है। स्वाभाविक रूप से ऐसी सरकार का नेतृत्व शासन की कला में निपुर्ण और अधिक परिपक्व व वरिष्ठ राजनीतिज्ञ के द्वारा किया जाना चाहिए। गठबन्धन सरकारो का नेतृत्व जब प्रभावशाली राजनीतिक नेतृत्व के द्वारा किया जाता है, तब उसके सफल कार्यकरण की संभावनायें निश्चित रूप से बढ़ जाती है।

4. गठबन्धन सरकारें दो रूपों में हो सकती हैः प्रथम राजनीतिक दलों के चुनावे पूर्व गठबन्धन के आधार पर और द्वितीय राजनीतिक दलों के बचाव के पश्चात् स्थापित गठबंधन के आधार पर। इनमें प्रथम गठबन्धन ही मिली–जुली सरकार का उचित आधार हो सकता है। अब तक केन्द्र में जो गठबन्धन सरकारें स्थापित हुई, उनमें**'वैधता का संकट'** देखा गया है। जब **'चुनाव पूर्व गठबंधन'** के आधार पर गठबन्धन सरकारें गठित होंगी, तो उन्हें जनादेश की शक्ति और वैधता प्राप्त होगी।

निष्कर्षतः भारत में केन्द्र एवं राज्य–राजनीति के विश्लेषण से यह स्पष्ट होता है कि मिली–जुली सरकारें राजनीतिक और प्रशासनिक दृष्टि से अस्थिर होती हैं। वे टिकाऊ और सुसंगठित सिद्ध नहीं होती। लॉर्ड ब्राइस का यह कथन ठीक प्रतीत होता है कि मिश्रित मन्त्रिमण्डलों की सरकार कमजोर होती है। जब सरकार को अपनी सुदृढ़ स्थिति पर भरोसा नहीं होगा, विभिन्न घटकों के परस्पर मतभेद और तनाव के कारण मन्त्रिमण्डल की स्थिति डावाडोल बनी रहेगी, तो वह प्रशासन की ओर कैसे ध्यान दे सकेगी और कैसे जन–कल्याण की योजनाओं का क्रियान्वयन कर सकेगी। गठबन्धन सरकार की सफलता के लिए आवश्यक है कि कोरी सिद्धान्तवादिता का त्याग कर समझौते की प्रवृत्ति और सार्वजनिक जीवन में व्यावहारिक दृष्टिकोण को अपनाया जाये। अहवादी व्यक्तित्व और अनुशासनहीनता का त्याग कर सार्वजनिक नैतिकता के भाव को ग्रहण करने की आवश्यकता है। संयम, सहिष्णुता और समायोजन के भाव को अपनाने पर ही गठबन्धन सरकार, सही अर्थों में सरकार हो सकती है।

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प्रस्तावना :-

शरीराचे पालनपोषण करते ते अन्न त्याचे घन, द्रव, व अर्ध प्रवाही असे तीन प्रकार असतात. त्या अन्नघटकांचे योग्य प्रमाण आपले शरीर निरोगी राखते. पोषक अन्नघटक आपल्या शरीराला उपयुक्त असतात आणि शरीराचे कार्य नीट चालवायला ते मदत करतात. दररोजच्या जेवणातून शरीरात ते योग्य प्रमाणात गेले नाहीत तर आपले आरोग्य बिघडते. आहारातील काही घटक आपल्या शरीराला पोषण देत नाहीत. जसे काही घटक, अन्नपदार्थांना नुसताच रंग वा चव प्राप्त करुन देतात. शरीराचा सुदृढपणा हा संपूर्ण शारीरिक, मानसिक व समाजिक स्वास्थाशी निगडीत असतो. आहाराचा आपल्या शरीराच्या सुदृढतेशी सर्वांत जवळचा संबंध असल्याने त्याचे कार्यही सर्व पातळीवर चालते.

शरीराची वाढ, रोगप्रतिकार शक्ती या पोषणावरच अवलंबून असतात. कुपोषणामुळे निर्माण होणाऱ्या प्रत्यक्ष आजारांची संख्या फार मोठी आहे. कुपोषणाचे प्रत्यक्ष आजार म्हणजे निरनिराळ्या अन्नघटकांच्या अभावाने तयार झालेले विविध आजार. अप्रत्यक्ष आजार म्हणजे कुपोषणामुळे रोगप्रतिकारक शक्ती कमी

झाल्याने येणारे विविध आजार. एकूण अन्न कमी पडणे प्रकार सांगता येतील खरे म्हणजे कुपोषणाचा प्रश्न हा केवळ माहितीच्या आभावाचा किंवा अज्ञानाचा नसून मुख्यत: दारिद्र्याचा आहे. पण दारिद्र्याचा प्रश्न सुटला, की कुपोषणाचे सर्व प्रश्न आपोआप सुटतील असे नाही. त्यासाठी आहाराशास्त्राची तपशीलवार माहिती आवश्यक आहे.

मानवी आयुष्यात उत्तम पोषण म्हणजे उत्तम आरोग्य, मानवाचे पोषण होण्यासाठी मूलभूत अन्नाची गरज आहे. अन्नाद्वारे मानवी शरीराची वाढ व विकास होतो म्हणजेच अन्नातील विशिष्ट घटकांमुळे मानवी शरीराची विविध कार्ये सुरळीतपणे पार पडली जातात. पोषक घटक म्हणजेच पोषकतत्त्वे प्रथिने, कबोदके, स्निग्धे, जीवनसत्त्वे, खनिजे, क्षार आणि पाणी.

पोषकतत्त्वांमध्ये शरीरसंरक्षक घटक म्हणून जीवनसत्त्वांना महत्त्वाचे स्थान आहे. जीवनसत्त्वे म्हणजे नैसर्गिक अन्नापदार्थातील सेंद्रिय घटक जे शरीराच्या कार्यासाठी अल्प प्रमाणात परंतु खूप आवश्यक असतात. त्यांच्यामुळे शरीराची वाढ, पुनरुत्पादन व आरोग्य कायम राखले जाते. जीवनसत्त्वांचे वर्गीकरण दोन प्रकारे केले जाते.

१) स्निग्धद्रव्य जीवनसत्व - अ, ड, इ, के.
२) जलद्राव्य जीवनसत्व - ब - समूह, क, प.

जीवनसत्व ब समूहात १० - ११ जीवनसत्वांचा समावेश होतो. म्हणून त्याला ब समूह किंवा B. Computer असे म्हणतात. ब समूहातील प्रत्येक जीवनसत्वाला वेगवेगळे नाव आहे. यातील सर्व जीवनसत्त्वे एकमेकांशी संबंधीत आहेत. यातील काही जीवनसत्त्वे रक्ताशी संबंधीत आहेत. ज्यांच्या कमतरतेमुळे वेगवेगळे रक्तक्षय होतात. तर काही जीवनसत्व जीव रासायनिक प्रक्रियेत सहविकाराचे कार्य करतात.

६ ते १५ वर्षे वयोगटातील बालकांचा विचार केला असता उत्तर बाल्यवस्था हा भावी जीवनाचा पाया यात असस्थेत शरीराची वाढ गतीने होते. अवयवांमध्ये परिपक्वता येते. त्यामुळे हा काळ वाढ व विकसाच्या दृष्टीने अत्यंत महत्त्वाचा असतो. जीवनसत्व ब १२ च्या अभावामुळे एकूणच पोषणाचा दर्जा खालावतो बीड जिल्ह्यातील मागास असलेल्या भागात कुपोषणाचे प्रमाण बरेच आढळून येते. यातील महत्त्वाचा भाग म्हणजे ब १२ च्या आभावाचे परिणाम अभ्यासण्याची गरज भासते. म्हणून आभ्यासासाठी हा विषय निवडण्यात आला.

❖ **जीवनसत्व ब १२ :-**

जीवनसत्व ब १२ ला Cobalamin म्हटले जाते. ज्यामध्ये Cobalt धातू असतो. जे आरोग्यासाठी तसेच शारीरिक कार्य नियंत्रीत व सुरळीत चालण्यासाठी अत्यंत आवश्यक आहे.

❖ **ब १२ जीवनसत्वाचे कार्य :-**
- जीवनसत्व ब १२ लाल रक्तपेशी निर्मितीसाठी आवश्यक असते.
- जीवनसत्व ब १२ च्या कामतरतेमुळे रक्त निर्मिती कमी होऊन ॲनिमिया होतो.
- जीवनसत्व ब १२ मज्जासंस्था सुरळीत चालण्यासाठी आवश्यक असते.
- जीवनसत्व ब १२ ला सामान्यपणे उर्जा जीवनसत्व देखील म्हणतात. मानवी शरीराकरीता हे पॉवर हाऊस असते. जे डी. एन. ए. चेता पेशी आणि रक्तपेशींची निर्मिती करण्यात मदत करते. मेंदू, रोग प्रतिकारक्षमता आणि चयापचय असा आरोग्य क्रियामध्ये या जीवनसत्वाची भूमिका महत्वाची असते.
- मेट्रोपोलीस हेल्थकेअरचा माहिती अभ्यास दर्शवतो की, १५% अधिक भारतीय लोकसंख्येत जीवनसत्व बी १२ ची कमतरता असते. त्यापैकी बहुसंख्य शाकाहारी असतात.

मानवी शरीर हे जीवनसत्व बी १२ ची निर्मिती करु शकत नाही. त्यामुळे ते अंडी, मांस, कवचजन्य मासे, दुध यातून मिळवता येते. डॉ. किर्ती चड्डा (मेट्रोपोलीस हेल्थकेअर, ग्लोबल रेफन्स लॅबोरेटरीच्या प्रमुख) म्हणाल्या की, जीवनसत्व ब १२ वाढत्या वयासोबत शोषणाची शरीराची शक्ती संपून जाते. पोटाचा विकार, शस्त्रक्रिया, मद्यपान मोठ्या प्रमाणात करत असल्यास किंवा बराच काळ ॲसीडीटी कमी करणारे औषध घेत असल्यास जीवनसत्व बी १२ शोषणास अडथळे निर्माण होतात.

शहरानुरुप - माहिती तक्ता ज्यामध्ये २० ते ५० वयोगटातील जीवनसत्व बी १२ कमतरता मोठ्या प्रमाणात आढळते.

अ.क्र.	शहरे	अभावाचे प्रमाण %
१	अहमदाबाद	२७.९४
२	इंदौर	२६.८७
३	दिल्ली	२६.५८
४	पुणे	२२.६६
५	सुरत	२२.०५
६	कोलकता	२०७३
७	मुंबई	१९.८४
८	चेन्नई	१८.२५
९	कोचीन	९.१८

(18sep- 2017 Prahar.in)

❖ **जीवनसत्व बी १२ च्या अभावाचे आजार -**

मेथॅबोल्बास्टिक ॲनिमिया थकवा, कमकुवतपण, बद्धकोष्ठाता, भूक न लागणे आणि वजन कमी होणे. मज्जातंतूशास्त्रीय बदल, जसे हात आणि पायांमधील संवेदना आणि झुकायला येणे, उदासीनता, संभ्रम, स्मृतिभ्रंश, खराब स्मृती आणि तोंडाची किंवा जीभेला वेदना होतात तोंड येणे.

हातापाच्या बोटांना बधिरता येणं व मुंग्या येणं हालचालीत सुसूत्रता नसणं, इत्यादी आजाराची लक्षणे दिसून येतात. १९९८-९९ च्या राष्ट्रीय आरोग्य आणि पोषण परीक्षा सर्वेक्षण (NHANESS III) आणि १९९४-१९९६ अन्न सुरळीत चालू राहण्याच्या सद्यस्थितील आकडेवारीच्या विश्लेषणानुसार अमेरिकेत बहुतके मुलांना व्हिटॅमिन बी १२ शिफारस केली जाते. १९९९ - २००० NHANESS मधील डेटा हे सूचित करतात की अमेरिकन लोकसंख्येसाठी सरासरी बी १२ ३.४% एवढ्या लोकांमध्ये योग्य प्रमाणात आहे.

भारतामध्ये यापेक्षा गंभीर समस्या आहे असे संशोधनामध्ये दिसून आले.

❖ **संशोधनाची उद्दीष्टे :-**
१. उत्तरबाल्यावस्थेतील मुलांमधील जीवनसत्व बी १२ च्या अभावाचे परिणाम अभ्यासणे.
२. उत्तरबाल्यावस्थेतील मुलांमधील जीवनसत्व बी १२ चे आहारातील प्रमाण अभ्यासणे.

❖ **गृहितक :-**

उत्तरबाल्यावस्थेतील मुलांमध्ये जीवनसत्व ब १२ च्या अभावाचे परिणाम दिसून येत नाहीत.

❖ **संशोधनाची मर्यादा व व्याप्ती व संशोधन पद्धती :-**
- यादृच्छीक पद्धतीने नमुना निवड करण्यात आली.
- अंबाजोगाई तालुक्यातील ४२ गावे त्यातील यादृच्छिक पद्धतीने १० निवडले व प्रत्येक गावातून ०५ मुले व ०५ मुली यादृच्छिक पद्धतीने निवडले असे एकूण ५० मुले व ५० मुली एकूण १०० बालकांची अभ्यास करण्यात आला.
- प्रश्नावली पद्धत, मुलाखत पद्धत, आहार सर्वेक्षण.
- वैद्यकीय तपासणी करण्यात आली.
- तथ्याचे वर्गीकरण, सारणीयन, वर्गवारी व टक्केवारी काढण्यात आली. x^2 Test लावण्यात आली.

❖ **निष्कर्ष :-**
- उत्तरबाल्यावस्थेतील मुलांना भुक व्यवस्थित लागते का ? असे विचारले असता ७६ % मुलांना व्यवस्थित लागते. तर २४ % बालकांना लागत नाही असे सांगण्यात आले.
- १७.२ % बालकांना पायाला वेदना व मुंग्या येत नाहीत तर ८२.८% बालकांच्या पायाला वेदना व मुंग्या येतात.
- जीभ किंवा तोंडाचा आतला भाग लाल होतो असे उत्तर देणारे ७९.२ % बालके आहेत, तर २०.८% नाही असे उत्तर देणारे आहेत.
- रक्तक्षय असल्याची लक्षणे दिसून येणारी मुले ५४.६% तर ४५.४% मुलांमध्ये ही लक्षणे दिसून आले नाहीत.
- शाकाहार घेणारे ६२.४% तर २७.८% बालके मांसाहार घेतात.

म्हणजे शाकाहारातून जर फक्त दूधा मधूनच बी १२ मिळत असेल तर आहारांमधूनच जीवनसत्व बी १२ घेतले जात नाही. त्यामुळे जीवनसत्व बी १२ च्या अभावाचे प्रमाण दिसून येणारी ८८% मुले दिसून आली. तर १२% मुलांमध्ये जीवनसत्व बी १२ च्या अभावाच्या आजाराचे प्रमाण दिसून आले नाही.

आहारातून मिळणारे पोषकत्वांचे प्रमाण (उत्तरबाल्यावस्थेतील बालक)
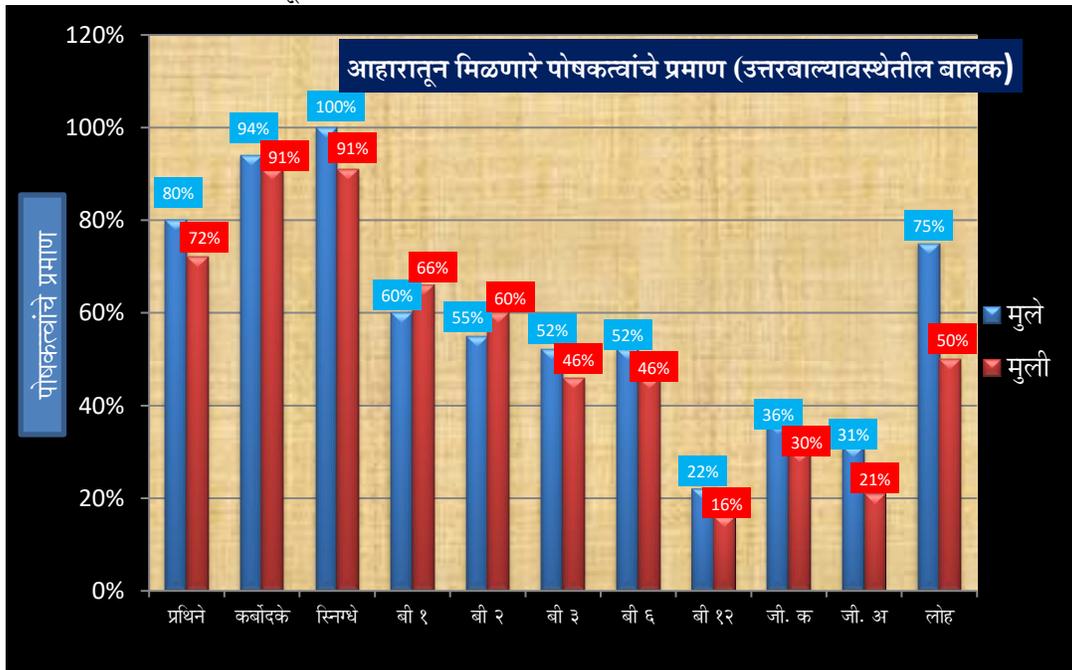
❖ **शिफारशी :-**

- शाकाहारी व्यक्तींना जीवनसत्व ब १२ फक्त दूधा मधूनच मिळते. त्यामुळे आहारातील जीवनसत्व ब १२ चे प्रमाण वाढवणे आवश्यक आहे.
- शाकाहार व मांसाहार मिश्र आहार वाढल्या वयात बालकांना द्यावा.
- मांसाहार देणे शक्य नसल्यास वर्षातून एकदा जीवनसत्व ब१२ जीवनसत्वाची इंजेक्शन डॉक्टराच्या सल्ल्यानुसार घावी.
- आहारातील रोज कमीतकमी दोन ग्लास दूध किंवा त्यापासून बनलेल्या पदार्थांचा आहारात समावेश करावा.

❖ **सारांश :-**

जीवनसत्व ब १२ हे एक जीवनावश्यक जीवनसत्व आहे. शरीरात तयार न होणारे जीवनसत्व आहे. जीवनसत्व ब १२ शरीरात अतिरिक्त मुत्रमार्फत काढून टाकले जाते त्यामुळे रोज आपल्या आहारात हे जीवनसत्व असणे आवश्यक आहे. ८८ % बालकांमध्ये जीवनसत्व ब १२ अभावाचे परिणाम दिसून आले. शाकाहारी बालाकांना रोज दोन ग्लास दूध देणे आवश्यक आहे. जीवनसत्व ब १२ च्या अभावामुळे रक्तक्षयाचे प्रमाण बालकांमध्ये जास्त दिसून आले.

❖ **संदर्भ सूची :-**

१) डॉ. मंजुषा माळेवणे २००१, पोषणशास्त्र - के.एस. आतकरे, कैलास पब्लिकेशन, औरंगपुरा, औरंगाबाद.
२) सुखिया व मल्होत्रा १९३०, गृहविज्ञान शिक्षण - हरियाणा साहित्य अकादमी, चंदीगड.
३) प्रा. शोभा वाघमारे २०००, पोषण आणि आहार - विद्या बुक्स पब्लिशिंग, औरंगपुरा, औरंगाबाद.
४) डॉ. प्रदिप आगलावे २०००, संशोधन पद्धतीशास्त्र व तंत्रे - विद्या बुक्स पब्लिसिंग, औरंगपुरा, औरंगाबाद.
5) www.medicaljornal.com
6) www.thelancet.com
7) http://nni.no/en/news/2017/24

❑❑❑

24.
जाति आधारित श्रम और मानव अधिकार उल्लंघन: धोबी जाति के परिप्रेक्ष्य में

नरेन्द्र कुमार दिवाकर

पी-एच.डी. (समाज कार्य)

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देश में सभी नागरिकों के लिए कानून व्यवस्था और जीवन के अधिकारों का प्रतिपादन भारतीय संविधान के अनु.21 और संयुक्त राष्ट्र के समझौते जैसे अनु. 5 (बी), सभी प्रकार के जातिगत भेदभाव के अंत के लिए समझौता, 1965 एवं अनु. 6 राजनीतिक व नागरिक अधिकारों पर अंतर्राष्ट्रीय अनुबंध, 1966 के अंतर्गत किया गया है। भारतीय संविधान में अनु. 15 के तहत जाति आदि के आधार पर विभेद का प्रतिषेध तथा अनु. 17 के अंतर्गत अस्पृश्यता का अंत और अस्पृश्यता अपराध अधिनियम1955,अनुसूचित जाति तथा जनजाति (उत्पीड़न सुरक्षा)अधिनियम 1989,आदि के तहत भी जातिगत भेदभाव को रोकने का प्रावधान है बावजूद इसके आज भी जातिगत भेदभाव सबसे बड़े अवरोध के रूप में उपस्थित है, जिससे वंचित तबकों की न्याय तक पहुँच और अत्याचारों से उनकी सुरक्षा नहीं हो पा रही है। उना(गुजरात)और शब्बीरपुर या सहारनपुर (उत्तर प्रदेश) की घटनाएँ इसका उदाहरण हैं, 2018 में भी इस तरह की घटनाएं तेजी से सामने आ रही हैं। ह्यूमन राइट्स वाच ने भारत के संबंध में अपनी World Report 2015 में कहा है कि 'जातिगत भेदभाव और आदिवासी समुदायों की अनदेखी भारत में वैसी ही एक सतत समस्या है जैसे कि यौन दुर्व्यवहार और महिलाओं, बच्चों के साथ अन्य हिंसा। दलित (तथाकथित अछूत) और आदिवासी समूहों के साथ भेदभाव और हिंसा जारी रही। दलित समुदाय को न्याय प्राप्त करने में जो दिक्कतें आती हैं वो वर्तमान में बिहार के 4 और आंध्रप्रदेश राज्य के एक न्यायालय के निर्णय द्वारा प्रकाश में आई थीं।'[1]

जाति एक सामाजिक-सांस्कृतिक संरचना है इसकी पहचान क्षेत्र, कर्मकांडीय दर्जे, पारंपरिक पेशे और सजातीय विवाह की मिली-जुली जटिल संरचना के आधार पर बनती है। यह कहा जाता है कि जाती प्रथा की जड़ें भारत में बहुत गहरी हैं, कोई भी ऐसा क्षेत्र नहीं है जहां जाती के नाम पर उत्पीड़न न होता हो। धीरूभाई सेठ के अनुसार जाति की समस्या का अंतर्राष्ट्रीयकरण किया जाना चाहिए। जातिगत भेदभाव केवल भारतीय समाज की परिघटना ही नहीं है। मात्रा और रूप भले ही भिन्न हों लेकिन यह भेदभाव दक्षिण एशिया और पूर्वी एशिया के कई देशों में प्रचलित है। यहां तक कि वहाँ छुआछूत जैसी प्रथा भी मिलती है। छुआछूत मानवता के खिलाफ अपराध है और मानव होने के अधिकार का सवाल है इसलिए छुआछूत की विचारधारा और प्रथा का विरोध सभी मंचों पर उठाना जरूरी हो जाता है।[2]

विदेशों में भी जातिगत भेदभाव मौजूद हैं। ब्रिटेन में भी लाखों लोग भेदभाव का सामना कर रहे हैं। तभी तो 2013 में ब्रितानी संसद के ऊपरी सदन 'हाउस ऑफ लॉर्ड्स' के सदस्यों ने जाति की बुनियाद पर भेदभाव को खत्म करने की मांग उठाईथी। पूर्व कंजर्वेटिव मंत्री लॉर्ड डेबेन ने भी उस वक्त कहा था कि, "आप नाम बदल कर उन्हें अछूत से दलित कह सकते

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[1] https://www.hrw.org/hi/world-report/2015/country-chapters/268015   30/06/2017 को देखा गया

[2] सत्ता और समाज, धीरूभाई सेठ, वाणी प्रकाशन, नई दिल्ली, 2009

हैं, लेकिन आप इस तथ्य को नहीं बदल सकते हैं कि लोगों को खास समुदाय में पैदा होने के कारण बहुत सी मुश्किलों का सामना करना पड़ता है."[3] सरकार ने भी इस बात को स्वीकार करते कहा कि हम भेदभाव को ख़त्म करना चाहते हैं।

ऐसा नहीं है कि सिर्फ प्रशासन ही मानवाधिकारों का उल्लंघन करता है। कई बार सरकार स्वयं इस उल्लंघन को बढ़ावा देती है। ऐसा ही उल्लंघन बिहार में नीतिश सरकार द्वारा सितंबर 2007 में किया गया। नीतिश सरकार ने महादलित आयोग के गठन कर 22 दलित उपजातियों में से 18 को महादलित वर्ग के अंतर्गत वर्गीकृत किया। जिन चार उपजातियों को महादलित का दर्जा न मिला वे थीं- दुसाध या पासवान, रविदास (चमार), धोबी (कपड़ा धोने वाला आदमी) एवं पासी (तारी बेचने वाला)। तब राष्ट्रीय अनुसूचित जाति आयोग ने सरकार द्वारा गठित महादलित आयोग की आलोचना की और इसे असंवैधानिक करार दिया। राष्ट्रीय अनुसूचित जाति आयोग ने राज्य सरकार के इस एकतरफा फैसले के विरोध स्वरूप बूटा सिंह की अध्यक्षता में एक बैठक बुलायी। इस बैठक में सामाजिक न्याय मंत्रालय, जन प्रशिक्षण विभाग तथा गृह मंत्रालय के अधिकारीगण भी शामिल हुए थे। राष्ट्रीय अनुसूचित जाति आयोग ने इस बात की शिकायत की कि बिहार राज्य में अनुसूचित जाति के राज्य आयोग का गठन नहीं हुआ है, यदि राज्य सरकार दलित समुदाय की भलाई के लिए काम करना चाहती है तो सर्वप्रथम इस तरह का आयोग गठित करे।[4]

डॉ. मोहन लाल गुप्ता ने अपनी पुस्तक 'राजशाही का अंत'[5] में बीकानेर के संदर्भ में बात करते हुए लिखा है कि ''बेगार के अभिशाप से तो राजधानी का नाई, धोबी आदि निम्नवर्गीय तबका भी काँपता और छुपता फिरता था, क्योंकि वह मुखर नहीं हो सकता था और मूक रहने को मजबूर था। ... उनके साँस से घास जलती थी। उस समय पीड़ित मानवता का सहायक बनने कि हिम्मत कौन कर सकता था?'' ठीक इसी तरह का वाकया पिछले मार्च-अप्रैल माह में देश की राजधानी दिल्ली में हुआ जब वसंतकुंज अपार्टमेंट के डी ब्लॉक के धोबियों को कपड़ों पर प्रेस करने की कीमत बढ़ाने पर अपार्टमेंट की रेजीडेंस वेल्फेयर एसोसिएशन ने उनको अपार्टमेंट से बाहर खदेड़ दिया और उनका समान भी बाहर फेंक दिया था। पुलिस में भी उनकी बात नहीं सुनी गई अंततः लगभग 3 महीने बाद उन्हें आपस में समझौता करना पड़ा। तब जाकर उन धोबियों को पुनः अपार्टमेंट में घुसने और काम करने का मौका मिला। लेकिन प्रेस करने की दर पहले से कम हो गई। अब कोई एक कपड़े का 3 रूपए देता है तो कोई 4 और कोई 5 रूपए। इससे सहज ही यह अंदाजा लगाया जा सकता है कि आजादी के 70 साल बाद हम इतनी प्रगति कर चुके कि जहां हम एक तरफ चाँद पर जाने की बात करते हैं तो वहीं दूसरी तरफ श्रम करने वाली जातियों को न तो उनके श्रम का उचित मूल्य दिया जाता है और न ही सम्मान।

छत्तीसगढ़ के सतनाम पंथ में आज भी धोबियों का प्रवेश वर्जित है। पुरुषोत्तम अग्रवाल जीअपनी पुस्तक *तीसरा रूख* में लिखते हैं कि अपने परवर्ती रूप में यह पंथ आत्मसजग रूप से 'रैदास के वंशजों' तक सीमित किए बैठा है। अन्य पंथों में ऐसी घोषित जातिपरक आत्मसजगता शायद नहीं है, लेकिन व्यवहारतः निर्गुणपंथी संतों के नाम पर चले पंथों के जातिपरक आधारों को अलग-अलग पहचानना मुश्किल नहीं है।[6]

जाति प्रथा अपने आप में समाज का एक बड़ा संस्थान है और मानवाधिकारों के उल्लंघन का बहुत बड़ा स्रोत है। इसी से ही पता चलता है कि जाति आधारित श्रम भी मानवाधिकारों की उल्लंघन कि श्रेणी में आता है। वंचित तबकों को जातिप्रथा और जाति आधारित श्रम करने के कारण अस्पृश्यता की दोहरी मार झेलनी पड़ती है। आज देश में एक भी जाति

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[3] http://www.bbc.com/hindi/international/2013/03/130306_britain_uk_aa   30/60/2017 को देखा गया

[4] https://sol.du.ac.in/mod/book/view.php?id=1475&chapterid=1395

[5] सुभदा प्रकाशन

[6] तीसरा रुख, पुरुषोत्तम अग्रवाल,वाणी प्रकाशन, नई दिल्ली, 1996

ऐसी नहीं है जो जातिवादी चेतना से ग्रसित न हो औरकोई भी ऐसी जाति नहीं है जिसका अपना एक या एक से अधिक जाति संगठन मौजूद न हो। जाति प्रथा सामाजिक आर्थिक संरचना का हिस्सा होने के साथ-साथ उससे पैदा होने वाली एक ऐसी वैचारिक चेतना बन गई है जो हजारों वर्षों से लोगों को मिलती रही है और इस तरह वह अपने आप में एक मजबूत शक्ति के रुप में स्थापित हो गयी है।

जाति प्रथा के संदर्भ में संयुक्त राष्ट्र के मानवाधिकार विशेषज्ञों ने 2013 में जाति के आधार पर हो रहे भेदभाव को स्वीकार करते हुए कहा कि दक्षिण एशियाई देशों में क़रीब 26 करोड़ लोग जाति प्रथा के शिकार होकर अपना जीवन बहुत दयनीय हालात में जीते हैं और उनके साथ हर क्षेत्र में भेदभाव होता है।[7] जाति के आधार पर या जाति आधारित श्रम के आधार पर भेदभाव मानवाधिकारों का ही उल्लंघन है। मानवाधिकार शब्द बहुत ही व्यापक है इसके होने मात्र से ही इंसान को किसी भी समाज में जीने का अधिकार मिलता है अर्थात मानवाधिकार मनुष्य के वे मूलभूत सार्वभौमिक अधिकार हैं, जिनसे मनुष्य को नस्ल, जाति, राष्ट्रीयता, धर्म, लिंग आदि किसी भी दूसरे कारक के आधार पर वंचित नहीं किया जा सकता।

राष्ट्रीय मानवाधिकार आयोग के निर्देश पर उड़ीसा (अब ओडिशा) के पंचायतीराज विभाग ने *बर्तन प्रणाली प्रथा* पर प्रतिबंध लगा दिया। इस प्रथा को समाप्त करने की अधिसूचना 9 मार्च 2011 को जारी की गई थी। इस प्रथा के तहत अगड़ी जातियों के लोग केवल 15 किग्रा धान देकर नाई और धोबी का काम करने वाली पिछड़ी जातियों के व्यक्तियोंसे पूरे वर्ष भर विशेषकर शादी-व्याह के अवसरों पर बेगार करवाते हैं। इतना ही नहीं अगड़ी जाति के लोग नाई और धोबी का काम करने वाले लोगों से अपने पैर भी धुलवाते हैं। इसकी शिकायत दिसंबर 2008 में राष्ट्रीय मानवाधिकार आयोग में की गई थी।

आज भी दलित जातियों में भी वर्ण व्यवस्था की ऊंच-नीच की भावना और शौच-अशौच तथा अन्य जाति सम्बन्धी आस्थाओं की इतनी जबर्दस्त पकड़ है किवे भले ही समाज में अपनी नीची प्रस्थति के बारे में शिकायत करते फिरते हों परन्तु जब कभी किसी दूसरी दलित जाति या उससे अपने संबंध का मामला आता है तब वह उसी जाति व्यवस्था के अनुसार अपने संबंधों का निर्धारण करते हैं। आज भी उत्तर भारत के अनेक स्थानों पर कई अस्पृश्य जातियां भीधोबी जाति को अस्पृश्य मानती हैं और आनुष्ठानिक तौर पर धोबी के सम्पर्क में आना वर्जनीय।

यह समझ से परे है कि धोबियों, बुनकरों, लोहारों, कुम्हारों, बढ़इयों, बांसफोरों, मोचियों की दस्तकारी-शिल्पकारी और मनोरंजन करके दूसरों को खुश करके अपनी आजीविका चलाने वाले वाले नटों की कलाकारीआदि को सम्मान की नज़रों से क्यों नहीं देखा जाता?जबकि छोटे और तुच्छ समझे जाने वाले इन लोगों के काम में गजब की गंभीरता और समर्पण होता है। लेकिन समाज में उनकी दक्षता का उचित सम्मान नहीं किया जाता।

जाति को अमेरिका में भी इतना खतरनाक माना गया कि 1996 में टेक्सास को यह कथन करने के लिए अपनी दंड प्रक्रिया संहिता का संशोधन करना पड़ा कि मृत्युदंड संबंधी मामलों में अभियोजन 'यह स्थापित करने के लिए कि प्रतिवादी का कुल या जाति इसकी संभावना बनाते हैं कि प्रतिवादी भावी आपराधिक आचरण में लिप्त होगा', साक्ष्य प्रस्तुत न करे। अर्थात्, 1996 में पश्चातवर्ती, टेक्सस में विधि को यह उपधारणा करने की प्रवृत्ति का स्पष्ट रूप से प्रतिषेध करना पड़ा कि कुछ व्यक्तियों में अपने कुल या जाति के कारण अपराध के प्रति अंतर्निहित, आनुवंशिक पूर्वानुकूलता होती है । अमरीकन विधिज्ञ परिषद् ने भी यह आग्रह किया है कि विधि 'भावी खतरे' की धारणा को ही समाप्त कर दे।क्योंकि उनका यह मानना है कि यह विचार 'बहुधा अविश्वसनीय, वैज्ञानिक साक्ष्य की ओर मुड़ जाता है। अमरीकन विधिज्ञ परिषद् ने यह भी माना कि अंतर्निहित रूप में आपराधिक झुकाव जैसी वस्तु का कोई वैज्ञानिक साक्ष्य नहीं है।[8]भारत के संदर्भ में आपराधिक जनजाति

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[7]http://www.unmultimedia.org/radio/hindi/archives/751/

[8]मृत्युदंड पर भारत के विधि आयोगकी रिपोर्ट अगस्त 2015

अधिनियम, 1871 का उदाहरण ले सकते हैं, हालांकि 1952 में इस अधिनियम को निरसित तो कर दिया गया था, परंतु आज भी उसकी अवधारणा को समाज और प्रशासन बखूबी मान्यता देता है।

समस्या यह है कि लोग मानवाधिकारों की व्याख्या अपने-अपने ढंग से करते हैं। कई देशों में इसे लोगों के धार्मिक अधिकारों से जोड़कर अधिक देखा जाता है तो कहीं-कहीं व्यक्तियों के अधिकार धार्मिक कानूनों की आड़ में कुचल दिए जाते हैं। जनसंख्या बहुल देशों विशेष तौर से भारत में पुलिस तंत्र समाज के दबे-कुचलों पर अधिक कहर बरसाता है।

2010 में उड़ीसा के गंजाम जिले के धुरुबुरई गांव में उच्च जातियों ने धोबी समुदाय के परिवारों पर डेढ़ लाख रुपए का जुर्माना लगाया है। उनका दोष महज इतना है कि उन्होंने साल भर तक कपड़े धोने के लिए प्रति व्यक्ति 50 रुपए की मांग की थी। इससे पहले इस काम के उन्हें केवल 20 रुपए ही मिलते थे। इन दलितों को केवल जुर्माना लगाकर ही नहीं छोड़ा गया। इन्हें इस साल अपनी फसल काटने नहीं दी गई और बार-बार इन पर हमले किए जाते रहे। तथाकथित उच्च जातियों का तथाकथित निम्न जातियों पर अत्याचार का यह अकेला मामला नहीं है।[9]

सवर्ण या तथाकथित उच्च जातियों द्वारा वंचित तबकों पर अत्याचार या शोषण स्वतंत्रता के बाद भी किया जाता रहा है। बल्कि दलित कहे जाने वाली जातियों द्वारा भी दलितों का शोषण किया जा रहा है। यह भेदभाव तब और भी भयानक हो जाता है जब सत्ता में बैठे लोग, राजनेता, विधायक या सांसद जैसे लोग, जिनके भरोसे पर जनता इस तरह के भेदभाव करने में सहायता करने की उम्मीद लगाए बैठी है, भी आम जन के मानवाधिकारों का हनन करने लगते हैं। पहला मामला बिहार से है। बिहार में पिछड़ी जाती से आने वाले एक विधायक (राष्ट्रीय जनता दल, बिहार) द्वारा अपने दलित (धोबी) वर्ग के ड्राइवर के साथ मूत्र पीने जैसा अमानवीय कार्य किया गया।[10]दूसरा मामला उत्तर प्रदेश के गाजियाबाद का है। जहां 3 फरवरी, 2017 को जिलाध्यक्ष, जो उच्च जाति के थे,ने गाजियाबाद में ही एक बैठक के दौरान कांग्रेस की अनुसूचित जाति सेल के अध्यक्ष से कहा, 'तुम इस मीटिंग में कैसे आए? तुम्हारी बैठक तीन बजे से थी। यह बड़े लोगों की बैठक है। तुम जैसे छोटे लोगों की इस बैठक में कोई जगह नहीं है। धोबी जाति के लोग अगर हमारे साथ बैठेंगे, तो हमारी क्या इज्जत रह जाएगी? तुम्हारी जरूरत यहां नहीं, बल्कि हमारे पैरों के नीचे है।' इस मामले की शिकायत पीड़ित ने पार्टी के राष्ट्रीय अध्यक्ष से की थी। उत्तर प्रदेश कांग्रेस महासचिव ने भी मामले की पुष्टि करते हुए कहा था कि उस वक्त जिलाध्यक्ष ने यह कहा था कि 'यह मीटिंग उंची जाति वालों के लिए है।'[11]

आज भी धोबी जाति के लोगों के साथ सिर्फ इसलिए भेदभाव किया जाता है कि वे धोबी जाति से ताल्लुक रखते हैं और धोबी जाति का पेशा कपड़े धोना रहा है/है, चाहे उनके पूर्वजों ने जातिगत पेशे को कभी किया भी न हो तब भी। आजादी के 70 वर्ष के पूरे होने के बाद राजनीतिक रूप से सशक्त होने के बावजूद भी कई बार जातिगत भेदभाव या जाति आधारित श्रम करने पर भेदभाव का सामना करना पड़ता है।

26 मार्च, 1991 को तत्कालीन श्रम व कल्याण राज्यमंत्री रामजी लाल सुमन ने मुख्यमंत्रियों को सूचना दी कि शासकीय घोषणाओं और पत्राचार आदि में 'हरिजन' और 'गिरिजन' शब्दों के प्रयोग पर रोक लगा दी गई है। यह रोक 16 अगस्त, 1990 से ही प्रभावी हो गई थी[12] और तब से लगभग कई राज्यों ने 'हरिजन' शब्द के इस्तेमाल पर पाबंदी लगा दी है

[9]http://drambedkarji.blogspot.in/2010/04/21.html   25/06/2017 को देखा गया

[10]यूजीसी नेट/जेआरएफ/सेट राजनीति विज्ञान(तृतीय प्रश्न-पत्र), डॉ. अशोक कुमार, उपकार प्रकाशन, आगरा, 2016, पृ.375ए

[11]http://www.thehindu.com/news/national/your-place-is-under-our-feet-up-congress-leader-tells-sc-cell-chief/article8199304.ece   25/06/2017 को देखा गया द हिंदु 5 फरवरी, 2017

[12]संस्कृति: वर्चस्व और प्रतिरोध, पुरुषोत्तम अग्रवाल, राजकमल प्रकाशन प्रा. लि., नई दिल्ली, द्वितीय संस्करण 2008, पृ.98

परंतु इसका इस्तेमाल आज भी हो रहा है। संवैधानिक शब्दावली में हरिजन शब्द उचित नहीं बताया गया। इसलिए इस शब्द का इस्तेमाल जाति विशेष के लिए न किया जाए। ऐसी जातियों के लिए संविधान में अनुसूचित जाति प्रयुक्त हुआ है तथा अनुसूचित जातियों से संबंधित कुछ संस्थाओं द्वारा भी हरिजन शब्द पर आपत्ति की जा रही है। 24 मार्च,2017 को भी उच्चतम न्यायालय ने एक मामले में अपना निर्णय सुनाते हुए कहा कि 'हरिजन या धोबी शब्द का प्रयोग उचित नहीं।'जस्टिस आरके अग्रवाल और जस्टिस अशोक भूषण की बेंच ने अनुसूचित जाति की महिला को 'हरिजन' और 'धोबी' कहकर अपमानित करने के मामले में फैसला सुनाते हुए टिप्पणी की। मामले में ओमकारजीत सिंह अहलूवालिया और दो अन्य को दी गई अग्रिम जमानत कोर्ट ने रद्द कर दी।

मामले की सुनवाई करते हुए सुप्रीम कोर्ट कहा कि "भारतीय समाज में कथित ऊंची जातियों के लोग 'हरिजन' और 'धोबी' जैसी जातियों के लोगों को गाली देकर, उपहास कर उनका मजाक उड़ाते रहते हैं। सुप्रीम कोर्ट ने कहा कि आजकल किसी को धोबी और हरिजन कहना उसे गाली देना है और यह अपमानजनक है। मूलत: इन शब्दों का प्रयोग किसी की जाति का उल्लेख करने के लिए नहीं किया जाता, बल्कि उसका अपमान कर उसे नीचा दिखाना होता है।सुप्रीम कोर्ट ने कहा कि बतौर देश का नागरिक इस बात को दिल-दिमाग में रखें कि कोई भी व्यक्ति या समुदाय किसी अन्य समुदाय का अपमान न करे, न ही कोई किसी की भावनाओं को ठेस पहुंचाएं।"[13]यह मामला 2009 का है तथा इसका फैसला 2017 में आया है और अभी भी यह मामला बेगूसराय, बिहार की जिला न्यायालय में विचाराधीन (अंडर ट्रायल) है। इससे यह पता चलता है कि आज भी सरकार और न्यायालय दोनों जातिगत भेदभाव और अत्याचार से निपट पाने में अक्षम साबित हो रहे हैं, कारण चाहे जो भी हो।

कई बार आरक्षण को लेकर भी इनका अपमान किया जाता है जबकि उच्चतम न्यायालय के निदेशानुसार पिछड़े वर्गों में उन्नत व्यक्तियों (क्रीमी लेयर) का पता लगाने के लिए और उन्हें पिछड़े वर्गों की सूची से निकालने के लिए एक 3 सदस्यीय विशेषज्ञ समिति न्यायाधीश रामनंदन प्रसाद की अध्यक्षता में गठित की गई थी। समिति ने 10 मार्च 1993 को अपनी रिपोर्ट सरकार को सौंपा था। सरकार ने भी समिति की रिपोर्ट को स्वीकार कर लिया था। इस रिपोर्ट में विशेषज्ञ समिति ने एक सुझाव यह भी दिया था कि 'ग्रामीण कारीगरों अथवा कुम्हार, धोबी, नाई जैसे पुश्तैनी काम में लगे लोगों के मामले में आरक्षण से वंचित रखने का नियम लागू नहीं होगा।'[14]

जातीय आधार पर भेदभाव की जड़ें इतनी गहरी हैं कि जेलों में भी जातीय और धार्मिक आधार पर भेदभाव जैसे झाड़ू लगाने और शौचालय साफ करने का काम सिर्फ दलितों और मुस्लिम कैदियों से कराया जाता है। जेलर और सजायाफ्ता ऊंची जाति के कैदियों के द्वारा छोटे अपराधों में बंद नीची जाति या दलित कैदियों के साथ बुरा बर्ताव किया जाता है।[15]

जाति आधारित श्रम या जातिगत भेदभाव से जहाँ एक ओर व्यक्ति के मानवाधिकारों का हनन होता हैं वहीं दूसरी तरफ सामाजिक विकास की गति भी बहुत धीमी हो जाती है। इस सामन्ती व्यवस्था के अंतर्गत मनमाने तरीके से वंचित तबकों का शोषण किया जाता है जिससे पीढ़ी दर पीढ़ी उनको उभरने का अवसर नहीं मिल पाता। संवैधानिक व्यवस्था और भेदभाव निवारण संबंधी तमाम कानूनों के बावजूद भी आज जातिगत भेदभाव या जाति आधारित श्रम करने वाली जातियों के

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[13]https://thewire.in/118852/calling-people-harijan-or-dhobi-is-offensive-supreme-court/ 27/06/2017 को देखा गया।

[14]भारत का संविधान, डॉ. जय नारायण पाण्डेय, सेंट्रल लॉ एजेन्सी, इलाहाबाद, 2008, पृ. 161-62 पर उद्धृत

[15]राम करन निर्मल (विधि शोधछात्र, इलाहाबाद विश्वविद्यालय) की जेल डायरी , सोशलिस्ट फैक्टर, 25-02 जुलाई, 2017, जेल डायरी-लखनऊ , पृ. 9

मानवाधिकार हनन कि घटनाओं में लगातार बढ़ोत्तरी हो रही है। सिर्फ कानून बनाने और संविधान में उपचार प्रदान करने मात्र से ही इस तरह के भेदभाव रुकने वाले नहीं क्योंकि हमारे देश में कानूनी दाँवपेचों में फँसकर रह जाने वाला हमारा न्यायतंत्र भीमानवाधिकार संबंधी मामलों में उचित समय पर न्याय नहीं कर पाता है जिसका परिणाम आम नागरिकों को भुगतना पड़ता है। इसलिए जरूरत है भेदभाव निवारण से संबंधित प्रावधानों को कड़ाई से पालन करने की परंतु यह तभी संभव हो सकता है जब सत्ता और शासन में बैठे लोग निष्पक्ष, द्वेष रहित और पूर्वाग्रह से मुक्त होकर इस संबंध में काम करें।

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25.

भारतीय समाजातील समलैंगिकतेचा प्रश्न

प्रा. यादव परमेश्वर दत्ताराव

अलिकडच्या काळात समलैंगिकता हा विषय जगातील सर्वच राष्ट्रात बहूसंख्येने चर्चीला जात आहे. स्त्रि—पूरूष संबंधास एक पर्याय आणि विवाह संस्था संबंधाचा एक प्रश्न म्हणून समोर आला आहे. म्हणून समलैंगिकता आज वैद्यकशास्त्र, मानसशास्त्र, समाजशास्त्र, यांच्या अभ्यासाचा महत्वाचा विषय ठरत आहे. काही राष्ट्र समलैंगिकतेचा स्विकार करत नसले तरी त्याचे अस्तित्व जवळपास सर्वच संस्कृती व राष्ट्रात आढळून येते; परंतू समलैंगिक लोकांची संख्या किती आहे हे सांगणे कठीण आहे. प्राचीन संस्कृतीमधील समलैंगिकतेचे वास्तविक तथ्य त्या काळातील चित्र व शिल्पकलावरून स्पष्ट होतात. ज्यामध्ये दोन पुरूष आणि दोन स्त्रियामध्ये होणारे लैंगिक संबंध दाखविण्यात आले आहेत.

‘‘समलैंगिकता म्हणजे कोणतीही व्यक्ति समानलिंगी व्यक्तिकडे लैंगिक व भावनिकदृष्टया आकर्षित होणे होय. एक पुरूष दुसऱ्या पुरूषाकडे किंवा एक स्त्री दुसऱ्या स्त्रीकडे जेव्हा लैंगिक आणि भावनिकदृष्टया आकर्षित होते तेव्हा त्यास क्रमश: ‘पुरूषसमलिंगी’ व ‘स्त्रीसमलिंगी’ किंवा ‘गे’ असे म्हणतात. तसेच जे व्यक्ति महिला आणि पुरूष या दोघाकडे आकर्षित होतात त्यांना ‘उभयलिंगी’ असे म्हटले जाते. म्हणूनच समलैंगिक, उभयलैंगिक आणि लिंगपरिवर्तीत लोकांचा मिळून ‘एल.जी.बी.टी. समुदाय बनतो.’’[१] सर्वसाधारणपणे असे म्हणता येईल की, समलैंगिकता म्हणजे असे लोक की जे मानसिक व लैंगिक दृष्टीकोनातून समानलिंगी लोकांकडे आकर्षित होतात. समलैंगिक या संकल्पनेमध्ये केवळ समलिंगी लोकात लैंगिक संबंध प्रस्थापित झालेल्या लोकांचा समावेश होत नसून आजपर्यत समलिंगी लैंगिक संबंध प्रस्थापित न झालेल्या परंतू मानसिक व लैंगिक दृष्टीने समानलिंगी लोकाकडे आकर्षित झालेल्या लोकांचाही यात समावेश होतो.

अध्ययनाची उद्दिष्टये:

१. समलैंगिकता ही संकल्पना समजून घेणे.
२. समलैंगिकतेचे स्वरुप स्पष्ट करणे.
३. भारतातील समलैंगिकता व तिच्या कायदेशीर तरतुदीचे अध्ययन करणे.
४. भारतातील समलैंगिकतेच्या समस्या जाणून घेणे.

समलैंगितेचे स्वरूप:

१. समलैंगिक अशाच लोकांना म्हटले जाते की जे समानलिंगी लोकांकडे लैंगिकतेने युक्त मानसिक व शारीरिक दृष्टीने आकर्षित होतात.

२. समलैंगिक पुरूषांना ‘गे’ आणि ‘क्वीर’ असे म्हटले जाते तर समलैंगिक महिलांना ‘लैस्बियन’ आणि ‘डाइक’ असे संबोधले जाते. एकंदरीत समलैंगिक संबंध असणाऱ्या सर्व लोकांना ‘एल.जी.बी.टी. समुदाय’ असे म्हटले जाते.

३. समलिंगी संबंध केवळ आजच्या आधुनिक समाजात आढळून येणारे संबंध नसून प्राचीन काळापासून त्याचे अस्तित्व समाजात गुप्त पध्दतीने असल्याचे आढळते.

४. काही राष्ट्र हे मान्य करीत नसले तरी जगातील जवळपास सर्वच संस्कृतीत व राष्ट्रात प्राचीन काळापासून ते आजपर्यत समलैंगिकतेचे अस्तित्व आढळते. मग ते काही राष्ट्रात उघडपणे तर काही राष्ट्रात छुप्या पध्दतीने होते.

५. समलैंगिक संबंधास जगातील सर्वच समाजात मान्यता नसून पाश्चात्य राष्ट्रातील काही राष्ट्रांनी त्यास मान्यता दिलेली आहे. तसेच ज्यू व ख्रिश्चन धर्मातील काही संप्रदायांनी त्यास मान्यता दिली असली तरी आजही हिंदू आणि मुस्लिम धर्मने समलैंगिकतेस मान्यता दिली नसून ते त्यास पाप मानतात.

६. समलैंगिकतेसाठी केवळ शारीरिक, मानसिक, धार्मिक, सामाजिक यातील नेमके कोणते कारण कारणीभूत आहे, यासंबंधी वैज्ञानिक, डॉक्टर, मानसशास्त्रज्ञ, धार्मिक तत्ववेते, समाजशास्त्रज्ञ यांच्यात एकवाक्यता नाही.

७. समलैंगिकतेस इंग्लंड, ऑस्ट्रेलिया, दक्षिण आफ्रिका आणि अमेरिकेने मान्यता दिली असून भारतात ब्रिटिश सरकारद्वारे निर्मित १८६० साली भारतीय राज्यघटनेत कलम ३७७ नुसार गुन्हा मानला आहे. या कलम ३७७ विषयी आजही न्यायालय द्विधा स्थितीत आहे.

८. विषमलिंगी प्रमाणेच समलिंगी संबंधात प्रेम, विश्वास, जीवनसाथी, संपत्तीचा उत्तराधिकार, प्रजोत्पादन, विवाहास मान्यता असल्यास समाजात विवाह घडून येतात.

भारतीय समाजातील समलैंगिकतेचा प्रश्नः

विविधतेने नटलेल्या भारतीय समाजास प्राचीन संस्कृतीचा खुप मोठा वारसा प्राप्त झालेला आहे. विविध धर्म, भाषा, प्रदेश, वंश, जाती, उपसंस्कृतीचे लोक येथे राहतात. भारतीय समाजाने प्राचीन काळापासून ते आजपर्यत अनेक चढ—उतार पाहिलेले आहेत. भारताच्या सांस्कृतिक वारसाला धक्का देणारे अनेक प्रश्न व समस्याही निर्माण झाल्या. त्यातील एक अतिशय महत्त्वाचा प्रश्न आज भारतीय समाजासमोर उभा आहे. तो म्हणजे समलैंगिकतेचा, समलैंगिकता हा एक स्त्री—पुरूष संबंध व विवाह संस्थेला आव्हान व पर्याय देणारा प्रश्न म्हणून आधुनिक भारतीय समाजात चर्चिला जात आहे. प्राचीन काळापासून जगातील सर्वच राष्ट्रात कमी—अधिक प्रमाणात समलैंगिकतेचे अस्तित्व होते. परंतु असे असले तरी त्यास कोणत्याही समाज व राज्यव्यवस्थेने कधीही मान्यता दिली नव्हती, परंतु मागील काही वर्षात काही पाश्चिमात्य राष्ट्राने त्यास मान्यता दिल्याने भारतीय समाजातही समलैंगिक संबंधास मान्यता मिळवण्यासाठी काही संस्था, संघटना व व्यक्ती प्रयत्न करीत आहेत. भारतात समलैंगिक लोकांची संख्या किती आहे हे जरी सांगणे कठीण असले तरी पूर्वीपासून गुप्त पध्दतीने चालत आलेल्या समलैंगिक संबंधावरून आज बऱ्याच व्यक्ती, संघटना, समुदाय उघडपणे बोलत आहेत व समोर येऊन त्याचा पुरस्कार करत आहेत.

समलैंगिकता हा एका पुरूषाने दुसऱ्या पुरूषाशी व एका स्त्रीने दुसऱ्या स्त्रीशी लैंगिक संबंधाने आकर्षित होण्याचा प्रकार आहे. यास भारतीय समाजातील विविध धर्मसंस्था, विवाहसंस्था, राज्यसंस्था यांनी अनैसर्गिक संबंध म्हणून अमान्य करून त्यास एक पाप व गुन्हा मानले होते. १८६० साली लॉर्ड मेकॉलेंनी ब्रिटिश शासनासाठी भारतात कायदा बनवितांना इंग्लड मध्ये अस्तित्वात असलेला समलैंगिकता विरोधी कायदा कलम ३७७ ची निर्मिती केली. या कायद्या अंतर्गत नैसर्गिक व्यवस्थेच्या विरूध्द कोणत्याही स्वरूपाच्या केलेल्या लैंगिक संबधास गुन्हेगारी कृत्य म्हणून घोषित केले व त्यासाठी अधिकात अधिक जन्मठेपेची शिक्षा निर्धारित करण्यात आली. भारतीय स्वातंत्रपुर्व व नंतरच्या विविध न्यायालयीन निकालात या कलम ३७७ ची व्याख्या करतांना असे स्पष्ट करण्यात आले की, ''कोणत्याही स्त्री—पुरूषातील नैसर्गिक लैंगिक संबंध सोडून इतर कोणतेही लैंगिक संबंध मग ते

एकमेकांच्या सहमतीने जरी असले तरी ते अनैसर्गिक मानून त्यास गुन्हा ठरविण्यात आले व त्यासाठी शिक्षेची व्यवस्था करण्यात आली.''२   परंतु असे असले तरी भारतीय समाजात पुर्वीपासून ते आजपर्यंत गुप्त पध्दतीने समलैंगिक संबंध चालूच होते.

मागील काही दशकात समलैंगिक लोकांची वाढती संख्या आणि व्यक्तिस्वातंत्र्याच्या प्रभावाने समलैंगिक संबंधाने प्रेरित समुदायाने समलैंगिक संबंधाच्या बंदी विरोधात आंदोलन सुरू केले. त्याचा परिणाम म्हणून नेदरलॅंड, नॉर्वे, बेल्जियम, स्पेन, दक्षिण आफ्रिका, कॅनडा व अमेरिकेतील काही राज्यांनी मान्यता दिल्यानंतर भारतातही या समुदायाकडून आंदोलनाला सुरूवात झाली व त्यास काही स्वयंसेवी संस्था, संघटना आणि व्यक्तींनी मान्यता देऊन त्यांची बाजू घेतली. त्यातील 'नाज फौंडेशन इंटरनॅशनल संस्था' ही महत्त्वाची असून या संस्थेने भारतीय राज्यघटनेतील ३७७ कलम रद्द करून समलैंगिक संबंधाना मान्यता मिळवून देण्यासाठी २००४ साली दिल्ली उच्च न्यायालयात केस दाखल केली. या संस्थेने न्यायालयात आपली बाजु मांडतांना त्यांनी स्पष्ट केली की, ''१) एकमेकांच्या संमतीने प्रस्थापीत केलेले समलिंगी संबंध व्यक्तिचा मुलभूत अधिकार आहे. २) समलिंगी संबंध हे नैसर्गिक व सामान्य आहेत. ३) समलैंगिकांना एका सामान्य नागरीकासारखे जीवन जगण्याचा आणि सुरक्षिततेचा अधिकार आहे. ४) समलैंगिक लोकांचा समूह एक अल्पसंख्याक समूह आहे. ५) जगातील अनेक राष्ट्रात समलैंगिकतेला मान्यता दिलेली आहे आणि तसे भारतातही होणे आवश्यक आहे.''३   परंतु त्यावेळी दिल्ली उच्च न्यायालयाने कायद्याच्या वैद्यतेला दिलेले आव्हान स्विकारण्याची आवश्यकता नाही असे स्पष्टीकरण देऊन ही केस दाखल करून घेतली नाही.   या विरोधात गृहमंत्रालयाने सर्वोच्च न्यायालयात स्पष्ट केले की, भारतीय संस्कृतीत समलैंगिक संबंधास परवानगी दिली जाऊ शकत नाही. गृहमंत्रालयाने समलैंगिक संबंधाला अत्यंत अनैतिक व सामाजिक व्यवस्थेच्या विरोधी मानून त्यास गुन्ह्याच्या श्रेणी बाहेर काढण्यास न्यायालयात कठोर विरोध केला. गृह मंत्रालयाकडून बाजू मांडतांना विशेष सॉलिसिटर जनरल पी.पी.मल्होत्रा यांनी असे म्हटले की, ''भारतीय समाज इतर देशापेक्षा वेगळा आहे आणि तो परराष्ट्रीयांचे अनुकरण करू शकत नाही.''४ २००६ साली सर्वोच्च न्यायालयाने उच्च न्यायालयाला ही केस दाखल करून घेण्याचे सुचविले. यासंदर्भात २ जुलै २००९ रोजी दिल्ली उच्च न्यायालयाचे तत्कालीन मुख्य न्यायाधीश अजित प्रकाश शाह आणि न्यायाधीश एस. मुरलीधर यांनी समलैंगिकता केसच्या संदर्भात निकाल देतांना असे स्पष्ट केली की, ''दोन प्रौढ व्यक्तींनी परस्परांच्या सहमतीने ठेवलेल्या लैंगिक संबंधाना गुन्हेगारी वर्तन मानने भारतीय राज्यघटनेच्या कलम २१, १४ व १५ मध्ये उल्लेख केलेल्या मूलभूत अधिकाराची आवहेलना आहे.''५ असा निर्णय देऊन समलैंगिकतेला मान्यता दिली. म्हणजे उच्च न्यायालयाने दोन पुरूष किंवा दोन स्त्रियांनी आपल्या इच्छेने बंद खोलीत एकमेंकाशी लैंगिक संबंध ठेवणे हा गुन्हा नाही असे स्पष्ट केले. या निकालात भारत सरकार, दिल्ली सरकार, काही स्वयंसेवी संस्था, विशेषज्ञ आणि सामाजिक कार्यकर्ते यांनी आपली बाजू मांडली. भारत सरकारचे आरोग्य व कुटुंब कल्याण मंत्रालय आणि राष्ट्रीय एड्स नियंत्रण संघटनाने नाज संस्थाच्या बाजूने साक्ष दिली होती. लैंगिक संबंधाचा उद्देश केवळ प्रजोत्पादन आहे या काही संस्था व लोकांच्या तर्काला उत्तर देताना न्यायाधिशांनी असेही स्पष्ट केली की, '' डॉक्टर व मानसोपचारतज्ञ समलैंकितेला शारिरीक रोग किंवा मानसिक असंतुलन मानत नाहीत, तर त्यास ते लैंगिक संबंधाचा एक प्रकार मानतात.''६ या निर्णयानंतर भारतात अनेक ठिकाणी समलैंगिक समुहाकडुन आनंद उत्सव साजरा करण्यात आला. तसेच अनेक समलिंगी जोडप्यांमध्ये विवाह घडून आले. या संदर्भात आर.एम.एल. हॉस्पीटल मधील सायकायट्री डिपार्टमेंटच्या अध्यक्षा डॉ. स्मिता देशपांडे म्हणतात की,''ही काही नवीन गोष्ट नाही, पूर्वीही असे होत होते, परंतु तेव्हा कोणीही समोर येऊन बोलत नव्हते, पण आता पाश्चात्य देशांनी समलैंगिकतेस मान्यता दिल्यामुळे लोक समोर येत आहेत आणि हे योग्य पण आहे, कारण जर कोणी या विषयावर बोललेच नाही तर या समस्यावर कोणताच पर्याय निघणार नाही.''७ परंतु ११ डिसेंबर २०१३ रोजी सर्वोच्च न्यायालयाच्या दोन सदस्यीय समितीने २ जुलै २००९ रोजी दिल्ली उच्च न्यायालयाने दिलेला ऐतिहासिक निर्णय रद्द

करून समलैंगिकतेला गुन्हा मानणारे भारतीय राज्यघटनेतील कलम ३७७ पुन्हा लागु केले. न्यायाधिश जी. एस. सिंधवी यांच्या अध्यक्षतेखालील समितीने असे म्हटले की, ''संसदेची इच्छा असेल तर कलम ३७७ मध्ये ते बदल किंवा रद्द करू शकतात. तसे पाहता कायदा बनविणे, रद्द करणे किंवा त्यामध्ये दुरूस्ती करण्याची जबाबदारी व अधिकार संसदेचाच आहे.''⁸ तसे पाहता सर्वोच्च न्यायालय कधी—कधी संसदेच्या क्षेत्राधिकारात हस्तक्षेप करीत राहते, परंतु मानवीय दृष्टीने महत्त्वाच्या या समलैंगिकतेच्या प्रश्नावर त्यांनी कोणताही निर्णायक निकाल न देता हा प्रश्न सोडविण्याची जबाबदारी भारतीय संसदेवर सोपवली. यासंदर्भात फिल्मफेअर, समलैंगिक कार्यकर्ता आणि २०१० मध्ये शुरू केलेल्या वार्षिक एल.जी.बी.टी. फिल्म फेस्टिवल कशिश चे दिग्दर्शक श्रीधर रंगायान म्हणतात की, ''मी असे समझतो की, याला आव्हाण दिले पाहिजे, कारण की तुम्ही जोपर्यंत समोर येऊन बोलणार नाहीत, तोपर्यंत तुम्हाला अधिकार मिळणार नाहीत. आपण अशा सामाजिक विशेष वर्ग असलेल्या वस्तीत राहिला नाही पाहिजे, की ज्याठिकाणी आपण सर्व स्वतःला गुन्हेगार समजु.''⁹

भारतीय समाजात समलैंगिकतेचा प्रश्न न्यायालयीन प्रक्रियामध्ये अडकला असला तरी अनेक सुशिक्षित, अभ्यासक, अभिनेते, अभिनेत्री, व्यापारी व इतर प्रतिष्ठित लोक आज समलैंगिकतेचा पुरस्कार करू लागलेले आहेत, आणि त्या संदर्भात आपली भूमिका स्पष्ट करीत आहेत. तसेच न्यायालयानेही ३७७ या कलमावर संसदेत चर्चा घडून आणण्याचे सुचविले आहे. आजपर्यंत लपून—छपून समलैंगिक संबंध ठेवणारे लोक आज उघडपणे कबुली देत आहेत व कायद्याची पर्वा न करता समलैंगिक संबंध व वैवाहिक जीवन प्रस्थापित करीत आहेत. काँग्रेस, भाकपा, आप या राष्ट्रीय पक्षांनी तर आपल्या जाहीरनाम्यात समलैंगिक संबंधाचा पुरस्कार करून यातील पिढीत लोकांना न्याय मिळवून देण्याचे वचन दिले आहे. तर दुसरीकडे 'दिल्ली कमिशन फॉर प्रोटेक्शन ऑफ चाइल्ड राइटस' आणि इतर विविध धार्मिक संघटना त्या विरोधात दंड थोपटत आहेत. म्हणजेच या विषयासंदर्भात भारतीय समाजातील सर्वच क्षेत्रातील लोक अनुकूल व प्रतिकूल अशी चर्चा करीत आहे.

निष्कर्ष:

१. समलैंगिकता म्हणजे दोन समानलिंगी व्यक्तिमध्ये लैंगिक संबंध प्रस्थापित होणे नाही तर एका पुरूषाने दुसऱ्या पुरूषांशी व एका स्त्रीने दुसऱ्या स्त्रीशी लैंगिक संबंधाने आकर्षित होण्याचा प्रकार आहे.

२. समलैंगिक संबंधाला प्राचीन काळापासून जगातील कोणत्याही शासन व समाजाने मान्यता दिलेली नव्हती तरीही सर्वच समाजात अशाप्रकारचे संबंध लपून—छपून चालू होते.

३. अनेक डॉक्टर व मानसोपचार तज्ञ लैंगिक संबंधाना केवळ प्रजोत्पादनाचे साधन मान्य करीत नसल्यामुळे ते समलैंगिकतेलाही लैंगिक संबंधाची एक पध्दती मानतात.

४. भारतीय समाजात मागील काही वर्षापासून समलैंगिक लोकांची वाढती संख्या, जगातील काही राष्ट्रांनी दिलेली मान्यता व व्यक्तिस्वातंत्र्याचा वाढता प्रभाव यामुळे भारतातही कलम ३७७ ने समलैंगिक संबंधाला घातलेल्या बंदी विरोधात अनेक स्वयंसेवी संस्था, सामाजिक कार्यकर्ते, सुशिक्षित, अभ्यासक, अभिनेते, अभिनेत्री, व्यावसायीक व विविध राजकीय पक्ष असे सर्वच वर्गातील लोक आवाज उठवत आहेत.

५. भारतीय समाजात सरोगेट मदर, सिंगल पेरेंट, लिव्ह इन रिलेशनशिप याप्रमाणेच समलैंगिकता ही विवाहसंस्थेतील नवीन पध्दती देखील बहूसंख्य लोकांकडून स्वीकारली जात आहे.

६. भारतीय राज्यघटनेतील समलैंगिक विरोधी कलम ३७७ व मुलभूत अधिकार असलेले कलम २१, १४ व १५ हे एकमेकांशी विसंगत असल्यामुळे न्यायालय देखील समलैंगिकते बाबतीत

व्दिधा मन:स्थितीत आहे. म्हणूनच न्यायालयाने ३७७ कलमावर संसदेत चर्चा घडवून आणण्याचा सल्ला दिला.

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३. डॉ. गजेंद्र प्रताप सिंघ, समलैंगिकता का समाजशास्त्र, www.jagranjunction.com

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26.

Redefining the Significance of Myths in the Context of Contemporary Culture Identities

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Abstract: Myth, which has been the part of culture in many civilisations of the world, has been interpreted into multiple ways by many scholars across the globe. Being the work of high imagination, myth kept on appealing people throughout the ages but with the advent of science and technology, the significance of mythical stories reduced to a great extent. Myth was being regarded as Mythya, the false stories. However, the term regained its importance as some of the scholars like J. R. R. Tolkien, Devdatta Pattanaik and Amish Tripathi started retellings of myth and psychoanalytical critics like Joseph Campbell and Carl Jung brought out the significance of myth in shaping human mind. Although myth is not seen as what it was seen as in ancient times, it has retained its charm and popularity to the present day.

The present paper attempts to understand the meaning of 'myth' and the larger structure called 'mythology' to which certain 'myth/s' belong and to explore the reasons of universal appeal in myth/s of particular group in general and mythologies in particular. It is an attempt to understand the nature, structure and significance of mythology in shaping human psyche and to compare the basic patters of popular mythology in different parts of the world.

Key Words: myth, culture, identity, universal appeal etc.

The word 'myth' is derived from the Greek word 'mythos', which means a traditional tale common to the members of a tribe, race or nation. It usually involves the supernatural elements to explain some natural phenomenon in bold imaginative terms. Today, myth has become one of the most prominent terms in contemporary literature analysis. Mythology has been perpetually fascinating the human race for ages and generations. It has remained an element of great emotional appeal for the people of all the religions. With the passage of time, myth becomes part of the culture and is often seen to be reflected in literature. Early literary works of all the civilizations of the world are found to be greatly influenced by its myth. The most popular mythologies that entered the culture and human psyche are Greek and Indian. Greeks however, gave up myth from their cultural life but Indians still continue using mythology as the part of their cultural as well as emotional life. Egypt, China, Latin America and Africa also continue to live with their mythology as the part of their culture even today.

Myth is the interpretation of the unconceivable facts or events related to heavenly bodies and mysteries of the universe. Most of this interpretation is based on the personal appeals and emotional ties of the interpreters. It can be occasionally true and also can merely be a fiction. Whether there is truth behind the myth has been a matter of debate. Attempts have been made in the past to establish myth as metaphors unveiling the nature of objective and subjective universes. However, there are no evidences to prove that every myth is metaphor for philosophical understandings of the universe. Nonetheless, the argument that myth is an expression of well understood facts about the nature of human mind and mysteries of the universe cannot be discarded at once. It has certain points of validity. India is the country of traditions and rituals. Myth is deep rooted in Indian culture and psyche. It is impossible to

imagine Hindu religion without its rich mythology. Myth in Indian language is translated as 'Purana'. There are eighteen main Puranas in India. These Puranas are also supported by other texts called Up-puranas. Indian mythology is structurally organized to support its claims to be true like Greek mythology, Roman mythology and other popular mythologies.

Western world has long ago forsaken myth for the logic and scientific outlook. Their myth is nothing more than the fictional stories build over a specific time period. They no more consider mythical stories to be true stories. Indians however, believe in their mythology. It forms the part of their culture. Myth in India has also given rise to rituals which still continue to exist in many parts of the country. It is said that man is the product of environment. Rituals become the part of culture during the course of time. Therefore, it is not possible to separate myth from the culture.

The attempts of demystifying mythology in the wake of age of reason have been made by many scholars in the contemporary times. The popular myth of Delphi, for instance, is said to have scientific base. Oracle of Delphi was believed to narrate the future of a person, group or a country. There are many stories which show that the oracles of Delphi never failed. A detailed inquiry leading to understand the truth behind the oracle of Delphi lead people to think that there must be some chemical in the waters of Delphi which used to intoxicate the priestess to enable her to foresee incidents. It is said the magnesium cause the effect of frenzy which made the priestess to tell future. However, no such element was found in the rock of Delphi. But the story does not end here. There is a group of people who believe that the rock might have lost its charming properties with the course of time.

With the advent of science and technology people started questioning the mythically narrated stories. They came closer to the realities of the universe and the mysteries of physical phenomenon were scientifically brought before the people. Still myth remains one of the most significant elements shaping culture and emotions of the people. "Myths are first and foremost psychic phenomena that reveal the nature of the soul". (Jung 7). It is the appeal inhibited in the myth which does not allow people to give up myth. Among multiplicity of reasons, the tendency of human mind to think and rethink about a particular thing repeatedly told, can be called major cause of everlasting effect of myth which does not allow humans to give it up totally. The fascinating effect of myth is so great that despite mythical narratives being proved to be fictional stories, people find them highly appealing and its patterns keep on recurring through the time and place. It is therefore, not possible to give up myth even in the modern world of logic and reasoning.

There are many scholars who have been also trying to understand myth and the points of appeal it involves. The scientific temper of the modern world does not stop people from thinking about mythical stories in general. In fact, they have started looking at it with the scientific point of view. "Mythological symbols touch and exhilarate centers of life beyond the reach of reason and coercion" (Campbell 49). Frye rightly comments, "The axioms and postulates of criticism have to grow out of the art it deals with". (Anatomy 6)

Most of the ancient cultures are full of myths. In fact, mythology is not only the part of their cultural life but also governs their cultural and personal life. Myth is a single story in any of the mythologies. The modern connotation of the word 'myth' in some cases may be the 'false story' but it need not be necessarily a 'false story'. It can also be a true story. Therefore, any

attempt to attach the negativity of meaning with the word 'myth' is not acceptable. Multiple myths form a mythology. Operationally, it is defined as a body of interconnected myths (stories: true or false), told by a specific cultural group to explain the world consistent with people's experience of the world in which they live.

Anthropologically speaking, the word myth, as stated earlier, is derived from the ancient word of the same spelling and pronunciation which connotes its meaning in general terms as a 'story' or 'plot'. But the term was not applied to all the stories in general. It was specifically applied to the sacred and secular stories. These stories were believed to be true stories by the respective cultural group. In fact, these were believed to be the only true stories. The reason for believing myth to be a true story or mythical stories to be the stories about the ultimate reality can traced in its structural unity. Mythology is a larger structure in which myth finds its expression. Mythology is logically built structure of narratives. Any particular myth becomes the part of comprehensive mythology when it complies with mythology in relation to it themes and characters.

At the first place, myth begins as the group of sacred stories or it can even be a single story that offers systematic explanations for the creation of the universe. The vast expanse of the universe is unconceivable for human mind. Its mysterious nature tempts humans into speculations about its origin, nature and governance. Mythology not only offers explanations for the creation of the universe but also speaks about the mystery of human life and death. Any myth can only be understood in relation to the mythology it is part of. For example, the 'Myth of Prometheus' is the part of 'Greek Mythology' and can be understood only in relation to whole of the 'Greek Mythology', the larger structure it is part of. Having no knowledge of Greek mythology in particular, a person would not be able to understand myth of Prometheus independently.

A mythology, therefore, is a belief system that often concerns supernatural beings or powers of culture which provides rationale for the culture's religion and practices and reflects how people relate to each other in everyday life. However, mythology of every culture attempts to explain the origin of the physical universe. The interpretation of natural phenomenon is encapsulated in a story or stories forming a general body. Though all the mythologies attempt to find the origin of the universe and/or tries to give explanation for 'how the universe came into being', the mythology of one culture group which has been of distinct origin or having had no contact with other culture group differs from that of the other culture group.

Greek mythology for instance has different interpretations of the heavenly bodies and Indian mythology deals with them differently. The origin of the universe which forms basic premise of myth differs in its understanding in Greek/Roman and Indian mythology. Greek mythology speaks of the origin of the universe form the only primordial being called 'Gaia' which is identified with Roman 'Terra Matera' or 'Mother Earth'. Mother Earth according Greek mythology gives birth to 'Uranus' or 'Sky'. The union of heaven and earth is said to have produced the first generation of Greek gods called 'Titans'. The 'Titans' who produced 'Olympians' were captured and sent to the dark region of 'Tartarus' by their own progeny under the leadership of 'Zeus', the supreme god in the Greek mythology. 'Zeus' of Greek mythology is identified with 'Jupiter' of Roman mythology and 'Indra' of Indian mythology.

A close study of this mythical interpretation of Greeks can be easily understood if the ancient beliefs and understandings are logically taken into consideration. The universe was

interpreted as the earth centered for ages. Western world considered the earth to be at the center of the universe and all other heavenly bodies were supposed to be rotating around the earth. By simple logic of human understanding it can be argued that the center is the primary creator. As the earth was believed to be at the center of the universe, Greeks thought that the universe begins with the earth. Creation is often conceived in two opposite forces called male and female. Earth being a female, needs to be given the credit of being first primordial and hence, the first creator. She is then believed to give birth to heaven. Thus, begins the natural order of creation. Earth and Heaven represent the feminine and masculine forces respectively. It is necessary for feminine and masculine forces to copulate to create further. Therefore, the union of heaven and the earth is said to have given birth to powerful 'Titan', 'Cronus' identified with Roman 'Saturn'.

Cronus is believed to be all devouring. Cronus who is personification of time was overthrown by Zeus, his own youngest son. With Zeus's arrival the departure of Cronus is prophesied. Zeus represents the culture and power. Zeus also represents law and order. Therefore, all devouring time has to be imprisoned by the culture. Thus, Greeks had their own self formulated theory about the origin of the universe in the existing form. One common thing seen in all the mythologies is that the interpretation of physical universe is often personified for the understanding of common people. Of course, there are multiple factors contributing to this kind of interpretation and representation.

Mythological stories are also seen to be contradicting one another in most of the cases because it has variety of topics to deal with and innumerable things to be interpreted. In Greeks for example, the there are many primordial deities which are also said to have born to some of the Titans or Olympians. Chaos, Aether, Gaia, Uranus, Eros, Erebus, Nyx, Tartarus are generally regarded as primordial deities by Greeks. Uranus, Tartarus, Erebus are also believed to be third generation deities. Similarly the Olympian Aphrodite and Oceanus are also believed to be primordial in some versions of Greek mythology.

Indian mythology also speaks about the origin of the universe. However, there are multiple versions of the story of origin of the universe in Indian mythology. Most of the Indian mythology about the origin of the universe comes from the Puranic stories. Puranas are regarded as mythical stories. The origin of universe in Indian mythology has two versions namely 'Shaiva' and 'Shakta' The 'Shaiva' version believes that the universe and everything else originates from lord Shiva while the 'Shakta' believes that the universe originates from Shakti. The Shaiva version credits masculine force for the creation and the Shakta version credits feminine force for the creation. However, there is one more version which believes in union of feminine and masculine forces for the creation of the universe. These two forces are identified as Purush and Prakriti in Indian mythology.

The realm of mythology is not limited to the interpretation of the physical world and speculating about the origin of the universe. It goes beyond that and speaks about other things also. When it speaks about the reasons for world being what it is today and future of the world, it assumes a philosophical tone. When it speaks about the simple things happening around the humans in a particular culture it becomes ritualistic. In short, myth is a way of telling why things, places or manners are like what they are like at present. Myth and mythology expresses a culture's worldview. It expresses people's conceptions and assumptions about humankind's place in nature and the universe. It also gives an expression to people's limits and working of the natural and spiritual world.

One important thing most of the people tend to forget is that being a non-believer, one would often too quickly discard the religious and sacred stories of other cultures as mythology or myth - as the term myth in modern sense as mentioned above means 'a story sans truth'. But someone who intends to understand the difference between myth and religious belief of the other cultures should strictly resist the temptation of being dismissive in impulse. In fact a serious cross-cultural study would consider everything that comprises the culture, including its mythology - because mythology also forms the part of the culture.

Having said that myth cannot be discarded as the false story, it becomes necessary to understand how significant it is in the human life and what role it does play in shaping an individual. If an attempt to interpret the world is to be dismissed at once, there are so many things that need to be discarded to make life too mechanical to experience any king of pleasure and joy that arises from the mysteries around us. Myth theory and literary criticism is a newly evolved interdisciplinary field in humanities that draws upon anthropology, classics and philology, folklore, history, language study, linguistics, literature, psychology, philosophy, and other field to offer greater insights.

It is commonly seen that all the cultures create their own stories and narrate them to the world around them. Speculation is one of the significantly important characteristics of human mind. It tends to build certain analogies and engage in creating an understanding about the things around. As creating and narrating stories is an important human characteristic, myth making also needs to be understood as an important human creative activity. Myths, stories, legends, folklore, tall tales cannot be dismissed negligently calling them to unworthy of attention because they give valuable insights into people's perception of the world and their general outlook towards the world around them. The modern world generally tends to disbelieve the mythically narrated incidents and persons. Nonetheless, mythical stories, legends and folklores are often seen to be surviving as vessels of important cultural values and beliefs. Even when a culture no longer believes them to be true explanations, people cannot give them up totally.

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27.

Social Issues in Arvind Adiga's *The White Tiger*

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ABSTRACT: A social issue is a problem that influences a considerable number of the individuals within a society. Social problems are the general factors that affect and damage society. Social issues as themes are used by many writers such asBhabani Bhattacharya, Khushwant Singh, Mulk Raj Anand, Bharatt Mukherjee, Shashi Despande,Aravind Adiga has also used the theme of social issues in his novels like *The White Tiger* and *Last Man in Tow.The White Tiger* is narrated through letters from Balram Halwai to the Chinese Premier. Balram narrates his life. Balram is raised in a large, poor family from the Halwai caste. It is a social commentary on the effects of the huge gap between the wealthy and poor in India. The village is dominated and oppressed by four landlords. Balram comes from rural area. He is struggling to liberate from age old slavery.

The following is the abbreviation used after the quotationTWT - *The White Tiger*

A social issue is a problem that influences a considerable number of the individuals within a society. Social problems are the general factors that affect and damage society. Some of the social issues are struggle for identity, mockery of religion, sex, poverty, class struggle, caste system, corruption, domination, oppression, equality, rights, violence, freedom. Social issues as themes are used by many writers such as Bhabani Bhattacharya, Khushwant Singh, Mulk Raj Anand, Bharatt Mukherjee, Shashi Despande. Aravind Adiga has used the theme of social issues in his novels like *The White Tiger* and *last Man in Tower*. In,*The White Tiger* he explores on the social issues. Balram Halwai is the central character. He describes the struggles of his life.

Balram Halwaiwas a protagonist of this novel. He was a complicated man, servant, philosopher, entrepreneur and murderer. He was a rickshaw-puller's son from an impoverished background, born in the village of Laxmangarh in Gaya District, Bihar. It was a community deep in the dark of rural India. The village had poor facilities like, "electricity poles defunct, water tap broken, children too lean and short for their age and with oversized heads from which vivid eyes Shine". (WT 20) Balram's father, VikramHalwaiwas a poor rickshaw-puller. His mother died when he was young. His mother died early. He cremated with due rituals on the banks of the polluted and filthy Ganga. Balram advised the Chinese Premier not to dip in the Ganga. He can dounless he wanted his mouth "full of faces, straw, soggy parts of human bodies, buffalo carrion, and seven different kinds of industrial acids". (22) Balram's father, VikramHalwai was an indigent but self-respecting puller. When his father began spitting blood,Kishan and Balram took him by boat across the river. They kept washing his mouth with water from the river.The river was so polluted that it made him split more blood.

When he took his father to the government hospital, it was polluted. "a large, faded white building, the stench of goat faces wafted out from the open door. The glass in most of the windows was broken". (32) He died due to lack of treatment. There was corruption in hospital and bribery between politician and doctor. They bribed and then practiced in private hospitals.

Balram'sname was given to him by his class-teacher simply because he had never been given a proper name by his parents other than a non-committal 'Munna' The people forgot to give names to their children. The school master called him as The White Tiger because his attitude was different from others. Balram did not continue his studies because of the familysituations. He called himself "half-Baked because he never completed school." (20)Balram cannot give correct pronunciation for the word "pizza". He was ridiculed. Hetried out the correct pronunciation. But he failed.

Adigadescribed the clash between hindus and muslims. *The White Tiger* roared against the muslims and their strange belief in the number 786. The number was associated with the religion "Just before the movie got started, either the number 786 would flash against the black screen, the muslims think this is a magic number that represents their god"(8) It was not the intention of showing unity between the Hindus and the muslims. Adigahad presented the great secular India as one. Muslims inorder to feed their starving families had to take hindu names like Ram Prasad to get a job under a landlord whodid not like muslims. Muslimsdid not believe in idol worship. How can a muslim begin his day by bowing down before the pictures of gods?Job at the cost of religion was beyond understanding. He followed one religion-religion of mockery. The chatting of om and bowing down before pictures were the activities that were not expected from a muslim"Mohammad denounced idolatry. No picture or idol of Mohammad is therefore available"(87).A muslim scolded a hindu calling him a naxal for not praying. These things cannot naturally flow to a mind whose mind was not religious. Not only in religion but also the poor people hadsuffered more.

Balram was pulled out of school to work in a tea shop.He worked like a spider."Go to a tea shop anywhere along the Ganga sir and look at the men working in that teashop. Man I say but better to call them human spiders that go crawling in between and under the tables with rags in their hands, crushed human in uniforms, sluggish, unshaven, in their thirties or forties or fifties but still 'boys'." (51)

Adiga showed how Gandhian principles were missing in life. This was a kind of degradation in our country.*The White Tiger* presented the voices of the masters and servants, servants and other servants, master and their masters-the politicians. The varied voices cumulatively evoked the experience of living in a corrupt and oppressive environment. The novel gave an account of the realities of the poor in India. While working in Dhanbad, Balram learnt to drive. He got his break when a rich man from his village hired him as a chauffeurfor his son, Ashok. Ashok was a gentleman and behavedsoft with his servants. But his brother and father behaved rudely. Balram facedphysical as well as mental discomfort. His sons involved in the coal trading and they gave money to "the politicians so that during an election the campaign and victory will be assured. "(123) In return, they were exempted from paying taxes. Ashok was conflicted by the corruption and harshness of life inIndia, but he was caught in this foul maze.

After some days, Balram wentto Delhi with his master Ashok and Pinky.One day in a drunken mood, Pinky drove through the traffic. Abeggar childwent under the wheels. No one was around to witness.Ashok drove the car in full speed. Pinky realized her mistake and wanted to go back to the spot and help them. Ashok did not accept. Mongoose started to speak about the accident. He said to Balram, not to tell anyone about the accident. Balram must accept the blame for the accident. He was prepared to go to jail for the sake of his masters. He proved himself to be made a servant. It happened to driver's life. Some servants were loyal to their

masters. But the master used them as slaves. After his imprisonment, he rejoined the family. Ashok and his familywere treated badly. Again, he felt trapped in the Rooster Coop. "The upper class suppressed by the lower class peoples and mainly Indians servants. So, they are felt Rooster Coop." (175)

The poor were desperate enoughto attack on the rich. After the oppression, Balram decided to murder Ashok. After the murder, he escaped to Bangalore with his red bag containing seven hundred thousand rupees. Balramonce again faced a same situation. One of his drivers, Mohammad Asif was involved in an accident. He ran over a boy.Balram went to the dead person's house next morning with an envelope containing twenty-five thousand rupees. He offered his condolences, placed the envelope containing money on the table. He acceptedthe responsibility for the accident.

Balram was a different kind of master. In the end, there was an attempt to show regeneration and renewal, but it sounded hollow. Balram became Ashok Sharma, a high successful entrepreneur. Finally, Balram escaped from the rooster-coop. He rationalizedhis actions and considered that his liberation was worth the lives of his family and Ashok. Thus, ended the letter to Jibao.

The White Tiger justifies every kind of trick to succeed in life. In each scenesocial issues are depicted. Balram gives many satirical accounts of immorality. He is not the reason for all the mistakes. The society is the main reason for that all crimes. In *The White Tiger*, Adiga showcases in Balram Halwai, a versatile talent from a have-not. He thinks to change the existing predicament of the poor. Balram gets liberation from the upper class.Balram's life is one of the examples of the thousand Indian lower class and rural servants. Thus, *The White Tiger* is a depiction of the social and economic inequalities of contemporary India. It is a penetrating piece of social commentary.

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28.

Alienation in Shashi Deshpande's
The Dark Holds No Terrors

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Abstract:

Shashi Deshpande is one of the best feminists in India. Deshpande's novels are based on gender biased discrimination, man-woman relationship, women's psyche, alienation and dissolution. The objective of this paper portrays the psychological problems that a career oriented woman encounters in her life. This paper deals with the problems of a middle-class career woman and her marital constraints. It also picturises the position of women in Indian bound traditional society. Sarita (Saru), the protagonist of Deshpande's novel *The Dark Holds No Terrors* is projected as a victim of childhood and insecurity. Parental love is necessary for the growth of a child. But the perverse attitude of Saru's mother are the root causes for her alienation. Therefore the study aims at probing into the theme of alienation and how far it is relevant to this present day world.

Note: The following are the abbreviations used after quotations: *The Dark Holds No Terrors* – DHNT; *The Family child in a Family Setting – FCFS*; and *Shashi Deshpande's Novels: A Feminist Study – SFS*

'Alienation' refers to the feeling of disconnectedness from values, norms, culture even from their environment. A dictionary of literary terms defines alienation as "the state of being alienated or estranged from something or somebody; it is a condition of the mind". Encyclopaedia Britannica defines it as "the state of feeling estranged or separated from ones milieu, work, and products of work or self". The word 'Alienation' is derived from the Latin word 'Alienato', a noun. In Greek origin, the words 'alienate' and 'alienation' mean 'self-alienation' (*anomia*) and 'alienation from society' (*anomie*). Alienation is caused when an individual deviates from their environment. This feel in the individual creates a sense of loneliness, freedom, finally it leads to nothingness in life. Especially a man in modernity is unable to relate himself to his environment, to his fellowmen end the events and has become an indifferent bystander. As a result, he doubts his own existence, such a depersonalized and miserable condition of man is said to be alienation.

Many feminist writers deal with the theme of alienation. Anita Desai in her novel *Cry, the Peacock* explores the theme of husband-wife relationship. Kamala Markandeya in *A Handful of Rice* presents hunger and poverty as the causes of alienation. In Bharathi Mukherjee's novel *Jasmine*, the character Jasmine experiences alienation because of migration. In Mulk Raj Anand's *Coolie*, the sense of alienation is expressed through the protagonist, Munoo. R.K. Narayan depicts the layers of alienation of modern life in man-woman relationships through his work *Malgudi Days*.

Shashi Deshpande is one of the contemporary Indian women writers in English who has handled this theme in her novels through the characters of Saru, Jaya and Indu. All these three characters undergo self-alienation and their lives depict the condition of women in Indian bound society. By examining this theme, the writer shows that the experiences of disappointment, dissention and loneliness and conflict, between mind and body, between social conformity and individual aspirations that are common to all. She also says that all human beings irrespective of

class, caste, religion, language, age and social status are vulnerable to these realities of human experience. She not only explains the theme but also gives solution by making her characters to find meaning and harmony in life both with his inner self and outer world.

Shashi Deshpande uses the theme of alienation in her novels like *The Binding Vine*, *A Matter of Time and Small Remedies* and *The Dark Holds No Terrors* in which she exposes the feeling of loneliness, breakdown of communication and gap between what one desires and what one actually gets. *The Dark Holds No Terrors,* masterpiece, is a first published novel. Deshpande has depicted a true picture of an Indian educated woman who is caught between traditional ideas and modern world. The novel is about woman's self-quest and struggle to free herself from the restrictions imposed by society, culture and nature.

The Dark Holds No Terrors is a tale of the introspection of Saru, the protagonist. She is a most popular doctor. She loves Mohan and marries him against the will of her parents. Manohar is also a lovable and caring husband and affectionate father. But slowly the popularity and success of Saru as a doctor makes him restless and ruthless. He becomes intolerant of her wife's success and achievement.

At first, she cannot recognise what is wrong, and still she tolerates it. She believes that she can find her place at her father's house. She goes there with a hope of warm welcome. But her father receives her without showing pain or pleasure. So Saru endures a process of introspection and becomes aware of her position in the house of her parents and her husband. The dearth of emotional bond leads her to self-realization. Eventually, she personally comes to her father's house to bring her back with the promise of a fresh beginning.

Deshpande describes the predicament of the middle-class educated woman in *The Dark Holds No Terrors*. She portrays herself through the character of Sarita. Moreover, she admirably presents the feminine agony and anguish through the character of Saru. Deshpande has portrayed feeling of alienation in the form of disappointments, boredom, self-abnegation and machine like activities. It also finds expression in the form of over assertive and even aggressive manner.

In case of Saru, she feels alienated by the discriminatory behaviour of her mother and she is in the grip of insecurity and estrangement. As Anadalakshmi opines, "The birth of a son gives a woman status and she invests herself in her son's fixture, creating a deep symbiotic bond." (FCFS 71)

Usually, in an Indian traditional family, the desires or wishes of a female child are scarcely bothered. Instead, male one is much cared and noticed. When Saru passes her school examination, she wants to go to Bombay to do medicine, but her mother refuses by saying,

> 'But she's a girl.'… and don't forget, medicine or no medicine, doctor or no doctor, you still have to get her married, spend money on her wedding. Can you do both? Make yourself a proper, and will she look after you in your old age? Medicine! Five, six, seven....God knows how many years. Let her go for a B. Sc. .....you can get her married in two years and our responsibility will be over. (DHNT 144)

The disproportionate love of Saru's mother towards her creates inferiority complex leading to alienation. Dhruva's death acts as a main reason in separating Saru from her parents. Her mother misapprehends Saru and accuses her for her brother's death which is apparent through her

hysterical outburst: "You did it. You did this. You killed him." "Why didn't you die? Why are you alive, when he's dead?" (DHNT 191)

Moreover, men pressurize women towards alienation in different levels. This makes womanhood to feel insecure. But protagonists being cultured, educated and modern can neither accept it as natural nor can they initially fight against it. This contradiction goes on aggravating in their brains until some sudden crisis turns their lives upside down and sets the process of self-introspection. Finally this results in alienation. Saru is one among the victims. She attains the stage of dissolution by the domination of male oriented society. This is proved by the words of Manu as follows,

> Day and night, women must be kept in subordination to the males of the family: in childhood to the father, in youth to her husband, in old days to her sons. Even though the husband be destitute of virtue and seeks pleasure elsewhere, he must be worshipped as God.
> (SFS).

On the other hand, the novel brings out the truth that the role of family is very important in shaping the mind and attitudes of an individual towards self, society and life. The family in the social system is the one which gives emotional security, self-respect and self-worth. But if the family fails to do it then it leads to individual's detrimental and demoralising growth and creates feelings of rootlessness, loneliness, confusion in a person.

As a writer, Deshpande has a special ability to look into the depths of human heart and give expression to the feelings buried in heart. Her novels are primarily the revelations of the inner consciousness of a character. For this purpose, she has mainly used the technique of stream of consciousness as the mode of narration in her novels. The use of this technique enables the reader to understand and appreciate the complex mental states of her characters in an authentic manner.

The Dark Holds No Terrors is a completely different novel in the aspect that it breaks out the myth of man's superiority and the myth of a woman being an epitome of all virtues and ethics. It is based on the problems experienced by a career woman, a new phenomenon in Indian English novel. One can view the character of Saru representing the middle-class working woman in modern India. She rebels against the customs and traditions but eventually tries to compromise with the prevailing reality at that time. This is widely because of the fact that she is passing through a transitional era. Thus the whole progress of the novel can be perceived in four phases, namely, flight from reality, frustration, submission and ultimately an attempt to reconsolidate.

It is obvious from the analysis of men and women in Deshpande's fiction that alienation takes different forms in the marital relationships. It presents that the psyche of these men and women, so firmly conditioned by patriarchy, hardly allows them to connect themselves to each other in a mutually satisfying and fulfilling relationship, which could give them genuine feelings of love and belongingness. It assigns women to the position of woman in society which is termed as inferior is not a biological one, but it is constructed. As Dhalayat (2012) shows that it is civilisation which determines what is feminine and how a woman should behave and perpetuates the oppression of woman. The social position and roles that civilisation have assigned to woman have kept them in an inferior position to that of man secondary position by elevating man to the dominant one. This age-old inequality and discrimination have conditioned the psyche of man so much that he is unable to shun his ego and step down from higher pedestal to the level of equality with his wife.

Women too, are not able to come out of their myth of secondary status and do not feel at par with their male counterparts. This result in her failure to establish the required communion and moral, personal, and emotional growth of partners is rendered impossible by the role moulds in which man and woman are cast by their socialization. Imprisoned in their prescribed patterns of attitudes and behaviour in marriage, they fail to achieve the experience of oneness with each other at emotional and spiritual level. It is for these reasons the characters of Deshpande appear to suffer feelings of alienation in marital relationships. But she is not against the institution of marriage. Rather is she of the opinion that a skillful balance should be struck by both man and woman between their roles in marriage and their independent identities.

Further, the predicament of the women like Saru still prevails especially in villages and in orthodox families. Woman's quest for her true identity is a wild goose chase in the male-dominated society where the laws of Manu are blindly followed for the sake of protecting worn out traditional customs without having a better place for her on humanitarian ground. Hypocritical!

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29.

Feminism in Shauna Singh Baldwin's *What the Body Remembers*

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Abstract: Feminism focuses on eradicating gender inequality and promoting women's rights, in society. Shauna Singh Baldwin mesmerizes with her fictional female characters in *What the Body Remembers*. She portrays the trauma of women at the time of partition in India. The experiences of Satya and Roop in *What the Body Remembers* show the pattern of life that has been followed for centuries. Their purpose in life is to marry and bear children. They spend their lives dependant. Patriarchal mind set towards women needs to be uprooted from society in order to bring liberty, equality and fraternity among the women. The women of today need to reach a new stage that when a woman moves forward, the family moves, society moves and the nation moves. This will enable them to become equal social partner of men.

The following is the abbreviation used after the quotation:

WBR – *What the Body Remembers*

The word "feminism" was coined by Charles Fourier. Feminism is a political activism commonly campaign on the issues like reproductive rights, violence within a domestic partnership, maternity leave, equal pay, sexual harassment and gender discrimination. Themes explored in feminism include patriarchy, stereotyping, objectification, oppression. The theme feminism is used by many writers such as Simone de Beauvoir, Mary Wollstonecraft, Alice Walker, Margaret Atwood, Sylvia Plath, Doris Lessing, and Julia Kristeva. Shauna Singh Baldwin has also used the theme of feminism in her novels like *What the Body Remembers, The Selector of the Soul, The Tiger Claw*. In the novel, *What the Body Remembers,* she explores more on feminism with the help of two female characters named as Roop and Satya. It focuses on the subjugation of women at the time of partition. Sardarji is a patriarchal conqueror who divides and rules Satya and Roop. It symbolizes him as an imperial conqueror who divides and rules Hindu, Muslim and Sikh during the time of Partition of India.

In *What the Body Remembers,* Baldwin is interested in depicting themes of colonialism, race, ethnicity, and gender related themes. The most touching and pathetic female character is Roop, one of Bachan Singh's three children, is born in the Punjabi village of Pari Darvaza around 1921. Her father is the leader of the Sikh community in her village. The village is also home to Hindus and Muslims. These groups live together and socialize with few problems. While Roop receives some education and religious training, her father's efforts are concentrated on her brother, who eventually becomes an army officer.

As a young girl, Roop has a variety of adventures and misadventures. By the time Roop has reached marriageable age, she has been moulded into the ideal Sikh woman. By the age of sixteen, she has learned to be a "good-good, sweet-sweet girl" (WBR 176), always listening and obeying.

A marriage proposal is brought for Roop from the most influential person in the rural community, Sardar Kushal Singh. Sardarji is much older than Roop and already married. But his wife is childless, so Sardarji seeks marriage to a younger woman in order to give himself a male heir. After the wedding, Roop is taken to live in Rawalpindi with Sardarji and his first wife, Satya. Satya is very supportive of her husband, taking an active role in running his household and some of his business affairs. Satya resents Roop's presence in her life and verbally taunts and abuses her.

After Roop gives birth to Sardarji's first child, there is great disappointment, "Despite the whole canal colony's fervent expectations, hopes, blessings, and prayers, despite all Mani Mai's prayers to her Allah, her charms and amulets, the womb-world has prepared and sent Roop a girl who took twenty hours to be born, so reluctant was she to take birth again . . ." (177). Her husband's words of comfort are indicative of the overall attitude toward women, "Don't worry . . . the next one will be a boy" (183).

The experiences of other women throughout the novel also follow this pattern. Gujri, Roop's family's servant, comes with Roop as a marriage present, "like Mama's dowry pots and pans" (21). Gujri has no option in the substance. At the age of seven, her father has given her away as a slave. Later she marries and becomes a widow. The whole village considers her unsuccessful and says that she can in no way get married again "lest she kill another husband" (23). As a result, Gujri is reduced to a permanent domestic slave. Kusum, Roop's sister-in-law faces a heartbreaking end. When the mob violence by the Muslim majority on the eve of Partition threatens to overrun Bachan Singh's home, he kills Kusum himself, "I cannot endure even the possibility that some Muslim might put his hands upon her . . . I must do my duty" (455).

Roop ruminates larger than her father's achievement, "Papaji thinks that for good-good women, death ought to be preferable to bring shame on" (456). This shows that a woman's value in this society is tied to her worth as a wife and mother. Her honor depends whether she is a pure woman. Her life, without value is not worth living.

When Roop comes to live in Sardarji's household, Satya finds out about their marriage and has the following dream, "Sardarji is beside me again, his snoring lending rhythm to the moonlight silvering the courtyard. Roop lies between us, her body pale and hairless, limbs supple and careless. And from between Roop's legs there sprout apricot buds ready to open into flowers. And Sardarji plucks these, one by one, and gives them to me." (36)

This dream is an insight into Satya's feelings about Roop's appearance in her life. Roop lies between them. She feels the loneliness and disruption when Sardarji's new wife comes in her life. The reason for Roop's introduction into their life is clearly represented by the budding apricot, "ready to open into flowers", a sign of Roop's fertility. Satya's desire to take Roop's children as her own, is symbolized when Sardarji "plucks these (the buds), one by one, and gives them to me."(120). Satya's infertility appears in several images, "The canal feeds the desert till it turns green, and now small wanderers stop at their banks and they stay" (244-245). The barren becoming fertile and the small wanderers are representative of Satya's desire to have children of her own. A bit later she dreams of moving southward, with "My hollow breasts swinging before me" (134). This image also ties in with the idea of fertility. The final image of her dream foreshadows the events to come after Partition.

Just before the Partition, Roop has a dream in which she carries a cut-glass bowl filled with a crimson liquid. This dream suggests the coming violence and underscores the religious and social causes behind it. Roop carries the bowl, "carefully, so carefully; not a drop must spill" (54). This symbolizes the underlying social tension in Punjab. Her status as a woman also appears in the dream.

Roop's identity is dependent on her relationships with the men in her life. In the dream, she encounters a woman with a sword. Fearful, Roop imagines that it might be Satya, angry at her in death as she was in life. This turns out not to be the case, "Miss Barlow advances toward me, raises the sword high above her head. The sickle moon, the woman's sword, shines as one. The sword falls. Crystal shatters to fragments . . . There is red, everywhere crimson red." (200). The image of her English tutor, smashing the bowl with the sword is symbolic of the role the British have played in the partition of Punjab.

Roop experiences emotional pain when she marries Sardarji and is forced to leave her home and family. Ripped from the proverbial womb, when she arrives at her husband's home, she is told that time will heal her. Years later, Roop realizes what these words actually mean, "When women like Toshi say time will heal, they mean that time will heal not so the wound bleeds any less, but so the bleeding becomes my habitual companion and only if it stops one day will I notice its absence." (213)

The experiences of Satya and Roop show the pattern of life that has been followed for centuries. Their purpose in life is to marry and bear children. They spend their lives dependant on fathers or husbands for financial support. This is noticeable in Roop's life. Patriarchal mind set towards women needs to be uprooted from society in order to bring liberty, equality and fraternity among the women. The women of today need to reach a new stage that when a woman moves forward, the family moves, society moves and the nation moves. This will enable them to become equal social partner of men.

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30.

Ecocriticism in Rudyard Kipling's the *Jungle Book*

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Abstract: Ecocriticism is the study of nature writing. It concerns about the depiction of natural environment in a literary product. Through nature writing, authors try to incorporate prevailing environmental conditions and crisis in their work of art. The stories in *The Jungle Book* hold vast knowledge of natural world. This book encompasses the crystal clear knowledge of both biotic and abiotic natural factors. The readers can experience the natural world close to their heart by reading the stories. Kipling, in his books, gives more importance to the animal characters. Except a few human characters, others are animals and birds. He has given a clear description of the feature of all animals including humans in his stories. By reading his description of animals, one can easily visualize the mental picture of those animals. Not only the features but also living place, predation, offspring, mate, prey, diseases and interaction are also described. The depicting interrelated life of organisms in the text, obliquely tries to counsel humans to have a co-existing natural life in a healthy way.

Keywords: *Abiotic, Biotic, Co-exist, Ecocriticism, Environment*.

The following abbreviation is used after the quotation: JB - *The Jungle Book*

A prevalent connotation in the literary world is 'Literature is mirror of life'. The word 'life' in the above connotation not only acknowledges the life of human beings, but also the life of all organisms in the whole natural world. The natural world incorporates both biotic and abiotic factors. Water, air, humidity, atmosphere, wind, pollution, pressure, minerals, temperature, light and soil are some of the biotic factors in the nature. Abiotic factors comprise reptiles, birds, animals, plants, bacteria and humans. These two factors are interconnected and becomes a cause for the sustainable life in the natural world.

A human being can experience the above factors in two ways. The first way is real life experience and the second way is reading literary works. The former experience is earned from the bodily sensual perceptions like touching, smelling, seeing, tasting and hearing. The latter is experienced through the inner sensual perception like emotion, feeling and imagination. Among these two ways, the most effective natural world experience is acquired from reading. Reading books supplies a vast knowledge about the natural world. If an ideal reader investigates a book based on the above ecological (natural) world, then it is called Ecocriticism.

Ecocriticism is a new born theory began in USA and it is otherwise known as green studies. It is the study of nature writing. This study concerns about the depiction of natural environmental in a literary product. Through nature writing, authors try to incorporate prevailing environmental conditions and crisis in their work of art. Writers like Arne Neass, Cheryll Glotfelty and Rachel Carson give importance to Ecocriticism in their works. Some of the ecocritical writings which built a strong pillar for the field are Arne Neass's *The Shallow and the Deep, Long-Range Ecology Movement*, Cheryll Glotfelty's *The Ecocriticism Readers*, William Rueckert's *Romantic Ecology*, Rachel Carson *Silent Spring*, Thoreau's *Walden*, Margret Fuller's

Summer on the Lakes, Aldo Leopold's *A Sand Country Almanac: And Sketcher Here and There*, and John Muir's *A Thousand-Mile walk to Gulf.*

Rudyard Kipling also holds an important place in Ecocriticism indirectly, by exhibiting natural phenomena in his works. Kipling's famous literary work, *The Jungle Book* is taken into consideration for the paper. The short stories of Rudyard Kipling's *The Jungle Book* are examined in terms of ecological perspective. Kipling's literary book holds the crystal clear knowledge of both biotic and abiotic factors. The readers can experience the natural world close to their heart by reading Kipling's stories.

The Jungle Book is a collection of short stories. It becomes very famous among both children and adults because of its realistic exposition of natural life. Most of the stories in the book revolve round a man-cub, a jungle boy named Mowgli. He is abandoned in a place where no humans lived. Bagheera, the black panther saves him and takes him to the jungle. In the jungle, he is raised by the Wolf-Pack. There he lives a natural life with his animal companions. He is taught the Law of Jungle by Baloo, the bear. Baloo and Baghera become good friends and teacher for Mowgli. The only danger in the jungle is Shere Khan, the lame tiger. This is a nutshell of Mowgli's story. The other stories in the book are not related with Mowgli, but still, they are based on ecology and environment. Those other stories have their own stories like life of seals, mangoose, tamed animals etc...

Kipling, in his stories, gives more importance to the animal characters. Except a few human characters, others are animals and birds. Kipling has given the fair description of the features of all animals, including humans in his stories. By reading his description of animals, the readers can easily visualize the mental picture of those animals. Not only the features but also living place, predation, offspring, mate, prey, diseases and interaction are also described. The below passages describe the inhabitation of abiotic creatures in the natural world by analyzing the characters in the stories of *The Jungle Book.*

In this world, human beings consider themselves as superior one to other organisms. It is not a fact. They are also a kind of animal. Like other organisms, they are also living in the same environment and having same food to eat. Kipling proves that man is also an animal by using the word man-cub. Cub is the word attributed for the offspring of animals. The word 'cub' is used for a human (Mowgli), to refer human as an animal. In the first story, Kipling manifests the behavior of human child. "'How Little! How naked, and – how bold!' said Mother Wolf softly." (JB 8) This quotation shows that human cubs are little and naked. Here, naked doesn't mean nudeness. It visualizes a human baby without hair. All new born animals would have hair in their whole body. But man's child will not have hair in their body while they are newly born. When they grow up the hair grows. This shows Mowgli as a human cub. In *The Second Jungle Book*, Kipling talks about the adulthood features of human.

Kipling also mentions the evolution of human from monkeys. "I was their blood brother except that I had no tail, and should be their leader some day.'" (JB 35) The phrase blood brother proves that humans are the descendants of monkeys. As the time evolved, humans lost their hair and tail. Later, they called themselves as civilized people. Mowgli can easily climb and fling through the branches of trees. The only animals which can fling in trees are monkeys. This shows the resemblance of Mowgli, the human and monkeys. To refer this Kipling says, "… at first Mowgli would cling like the sloth, but afterward he would fling himself through the

branches almost as boldly as the grey ape." (JB 15) This is how Kipling explains the evolution of man from monkeys with the help of the character Mowgli.

Akela and his pack members are wolfs in the story. They belong to the grey wolf family. The physical features and behaviors of the grey wolfs are mentioned, by describing Akela's pack members. "Mother Wolf lay with her big grey nose dropped across her four tumbling, squealing cubs and the moon shone into the mouth of the cave where they all lived. Augrh! Said Father Wolf, 'It is time to hunt again'' (JB 3) From this the readers can understand that the nose of the grey wolf family are grey in color and they are big. They live in the caves in rocky mountain place. The wolf pack will go for hunt at night time. They are all carnivores. In hunting song, Kipling remarks Wolfs predating does. Mostly, father wolfs go for hunt and the mother wolfs stay in the cave and take care of the cubs. Akela's wolf pack describes the behaviors and features of wolfs living in the jungle.

Baloo is a sloth bear in the stories of *The Jungle Book*. He is a sleepy brown bear He is very lazy in his activities. These kinds of bears are seen in Indian rocky places. They can adapt any places for their life. Bears find their food by smelling. Baloo had nuts, roots and honey as its food. When Baloo teaches Mowgli, he says that it was pleasant to eat nuts and honey then raw meat. In the stories, the brown bear is showed as herbivores. But during some seasons, they prey on mountain goat, sheep and salmon. Thus Kipling described food and behavior of bears through Baloo.

Bagheera is a black colored panther. Black panthers are same as leopards. Leopards have spots in their body but panthers don't have it. In the story, Bagheera has an inky black coat and having patterns of watered silk. His skin is very soft. He is cunning and strong. He can climb trees for some height. Kipling mentions minute actions of panthers through Bagheera's actions like shaking wet body, climbing trees, hunting buffaloes etc. "Bagheear shaking his wet sides as he came up from the tank" (JB 55)

Shere Khan is a lame tiger in *The Jungle Books* stories. He is a Bengal tiger, found in Indian jungle. Like all Bengal tigers, Shere Khan has bold orange colored skin with black strips. He had light fur. He is over three meter long. In the stories, he is shown as the renowned man eater. This shows Bengal tigers as carnivores. In Kipling's life time, tiger would enter into the village and had people as their hunting prey. Even now this is happening. The features of the Bengal tigers are exposed in the stories.

Raan is a kite in *The Jungle Books*. He helps Bagheera and Baloo to find Mowgli when he is kidnapped by Bandar-logs. Kites are eagle species. Here, in *The Jungle Books* the above behaviors of kite are described through Rann, the kite. "Raan, the kite balancing and wheeling as he kept watch over the jungle waiting for things to die." (JB 40) The kites can balance in the sky for many hours. Unlike other birds, kites can do wheeling in the sky. They can watch their prey from that much height. Their usual food is dead carcasses.

Kaa is a python in *The Jungle Books* stories. The readers can find him in the story from the beginning till the end. The characteristics of pythons are revealed through his character. Kaa is a rock snake. He can climb wherever they can. In the stories, Kaa steals and eats the young monkeys. This shows Kaa as carnivorous. Intake of food is unique, when it comes to pythons. "He is very old and very cunning. Above all, he is always hungry. He sleeps for a full month after he has once eaten… Kaa was not a poison-snake…his strength lay in his hug, and when he

had once lapped his huge coils round anybody there will no more to be said." (JB 43) This shows pythons are very cunning. They can live for long time. In their life time, they spend most of the time in eating and taking rest. They are hungry all the time. They have the prey and take rest for digestion. Pythons do not chew food. They have it as gulp. This is the reason for pythons taking long time for digestion. Eating and digesting are the only process that pythons do in their life time. This shows pythons as hungry creatures. Other than this mating is considered.

Mang is a bat in Mowgli's stories. Bats are omnivores. They eat fruits. There are some carnivore kinds of bats. "*Now Chil the kite brings home the night That Mang the Bat sets free…*" (JB 3) "He is not Mang the Bat, to hang in the branches… Baloo taught him what to say to Mang, the Bat when he disturbed him in the branches at midday." (JB 91) This shows that bats are set free at night time. After all animals come to their home at evening, the bats will start their predation at night. They live in branches of the trees. Sometimes they live in caves of mountains. They sleep at day time and wake up at night. These are the features of bats described in the stories of *The Jungle Book.* This is how Kipling describes the behavior of animals. By describing the behaviours, he indirectly gives information about living place, predation, offspring, mate, prey, diseases and interaction.

From Kipling's stories readers can get not only the information about animal behaviors but also the vast knowledge about natural environment. He describes the biotic factors like landscape and weather conditions. The collected stories in the book clearly depict various kinds of landscapes. In Mowgli's Stories, the features of mountain and forest landscape are exposed. Other stories exhibit the vivid description of some other landscapes like sea, deserts, marshy and pastoral lands. Along with landscapes and weather conditions, the stories shows light on the biotic factors like human, animals, birds and reptiles – Mowgli, Bagheera and Baloo.

Thus, Kipling effectively describes the inhabitation of animals in the natural world and the environmental conditions. Through the behavioral depiction of animals in the jungle, Kipling insists on the interrelated life. By depicting interrelated life of organisms in the text, he obliquely tries to counsel humans to have a co-existing natural life in a healthy way. Like this an ideal reader can analyze Kipling's *The Jungle Book* in terms of environmental perspective. In addition, one can analyze the text in all other ecocritical approaches like Deep Ecology, Shallow Ecology, *tinai* theory etc… On the whole, the paper tries to expose the environmental depiction in the short stories of Kipling's *The Jungle Book.*

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31.

Oppression in Chimamanda Ngozi Adichie's *Purple Hibiscus*

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Abstract

This present article analyses how the unfair treatment, domination and suppression to oppress the people in a patriarchal society in Chimamanda Ngozi Adichie's *Purple Hibiscus.* Oppression means cruelty, injustice, repression and ill treatment of authority for a long period. Writers like Rohinton Mistry, Arundhati Roy and Toni Morrison have written about oppression in their works. Chimamanda Ngozi Adichie is one of the leading novelists of Nigeria. Religions, coming of age, conflict and Nigerian politics are the predominant themes in *Purple Hibiscus.* However, she gives importance to oppression which is prior in postcolonial Nigeria. Adichie significantly shows main character's stubbornness in facing violence, ceaseless brutality and threats in her novel especially through Papa who is an intolerant man. It is through Papa that she discloses how he controls the life of main characters psychologically, mentally and physically and its impact in their mind. It concludes how the main characters suffer in the hands of oppressor and their hope to have a good life free from oppression.

Keywords: *oppression, tyranny, maltreatment, dictatorship, punishment.*

Note: The following abbreviations are used after abbreviations: PH – Purple Hibiscus

Oppression refers to an exercise of injustice, dictatorship, domination, patriarchy, brutality and suppression practised by the oppressor to expose his power and tyranny. The intention of the oppressor is to make the people understand that they have nothing to oppose the power and realise their meekness. It is happening everywhere. It talks about the unjust treatment faced by innocent people. The oppressor always wants to put the people in constant threat. If the people neglect to obey the oppressors, they enslaved or badly treated.

Females are marginalised in the name of convention and tradition in the society. They cannot show their voices. Male constructed society dominates them. Writers thoroughly expose oppression in all the genres of literature. Margaret Atwood, Doris Lessing and Toni Morrison talk about female oppression their works. The oppression of subaltern people vocalises by writers like Arundhati Roy's *The God of Small Things*, Mulk Raj Anand's *Untouchable*, Bama's *Karukku*, Rohinton Mistry's *So Many Hungers* and Perumal Murugan's *Seasons of the Palm*. Racism and discrimination exhibited through the works of authors like Harper Lee, Alice Walker and Khaled Hosseini.

Chimamanda Ngozi Adichie is the most evocative Nigerian novelist and a feminist. She has written novels about oppression like *Purple Hibiscus. Purple Hibiscus* displays dictatorship and how people suffer under the hands of oppressor. It is a novel set in the postcolonial Nigeria. It is a place where people faced political turmoil and difficulties. She has used few characters to show oppression.

The central character and the narrator of the novel, *Purple Hibiscus,* is Kambili Achike. She is a daughter of a wealthy factor owner Papa Eugene. He is a devout Christian who dominates all his family members. It is a novel about coming of age. Adichie has used Kambili to narrate the story. She expresses her wish to disintegrate her ties from her family and to become mature mentally and psychologically. Both Jaja, Kambili's brother and Kambili have

stayed in her Aunt's house, Papa's sister. Aunty Ifeoma's house is completely contrasted to Achike's household. It is a place where liberty occupies and the family members give complete freedom to expose their minds. It is where Kambili and Jaja open their voice and opinions. Kambili falls in love with the priest named Father Amadi when she was in Aunty Ifeoma's house. Mama Beatrice kills her husband using poison when she is not able to bear the sufferings. Jaja goes to prison for his mother. Meanwhile Aunty Ifeoma and her children left Nigeria to United States. The novel ends with the upcoming release of Jaja.

Papa Eugene is an oppressor in *Purple Hibiscus*. He oppresses all his family members and Igbo people. Kambili, Jaja and Mama Beatrice's life are controlled by Papa. He never gives importance to the feelings and emotions of them. One incident has showed the controlling power of Papa when the family members visit Father Benedict in his house. Mama Beatrice is not feeling well and not able to walk. She decides to stay in the car. It is clearly a reasonable one as she is ill. Papa thinks that it is a sin and assumes it as a selfishness. "'Let me stay in the car and wait, *biko,*' Mama said, leaning against the Mercedes. 'I feel vomit in my throat.'. . .. 'My body does not feel right.' She mumbled. 'I asked if you were sure you wanted to stay in the car.' Mama looked up. 'I'll come with you. It's really not that bad.' Papa's face did not change. He waited for her to walk toward him," (PH 29)

Papa's male chauvinistic attitude reveals his tyranny, which is a horrible one to take control over every aspects of life. The people those who do not obey his order or to rebel against him, are his enemy or his opponent or selfish people. It discloses that Papa has authority to finalise anything and he does not give respect to his wife's words. He loses his patience and punishes her. This sort of violence is common in Papa's house.

Papa's strict rules contain the severe punishments given to blameless occurrence. One day, Kambili gets cramps. Mama understands her daughter's pain and wants to cure her. In order to control her cramp, she tells her to talk medicine secretly. For that, she has to take food before taking the medicine. Kambili has fear in her mind that her father instils. She reluctantly eats and takes medicine. Papa always wishes to give priority to the ritual of Mass than the well-being of his family members. Jaja and Mama are ready to take the responsibility but they do not have power to defend Kambili. His thought of sin and punishment for that sin as "He unbuckled his belt slowly. It was a heavy belt made of layers of brown leather with a sedate leather-coated buckle. It landed on Jaja first, across his shoulder. Then Mama raised her hands as it landed on her upper arm, which was covered by the puffy sequined sleeve of her church blouse. I put that bowl down just as the belt landed on my back." (PH 102)

He blamed her for committing a sin. There is no further appeal for his words. He has shown his manliness to innocent people. All the three members are subjugated to his cruel treatment. They are familiar with his feeling of sin and punishment which is embedded in their mind. They then decide that they deserve to get punishment. Kambili actually does not commit sin. It is Papa who commits sin by torturing his family members. The religion, Christianity blinds his conscience.

It gives the glimpse of one thing that is related to court. Papa is a judge as well as a prosecutor. She is an accused or a guilty. He throws questions to get her answers. He asks all because he is not going to give disinterested judgement. Even if she answers him, he behaves like an uneducated man. His only intention is to give punishment to her in order to give food to his anger rather than make her to analyse the situation. He has no concern for her daughter. He

makes her daughter to believe that she was a sinner. He does so, to justify his judgement and leads her in a good path.

Papa, a dictator is continuously asking question about Papa-Nnukwu's staying to check how she answered him. Again, he talks about this incident as a sin. His daughter has done that "You should strive for perfection. You cannot see sin and walk straight into it'. He lowered the kettle into the tub, tilted it toward my feet. He poured the hot water on my feet, slowly, as if he were conducting an experiment and wanted to see what would happen." (PH 194) He stutters as Kambili stuttered when he is going to do wrong act in the name of punishment. He stresses him point that is, he is repeating this to make Kambili feel guilty. A chemist, in a laboratory, mixes and mingles one chemical with another chemical in order to find out the reaction formed and the final solution. Papa, like a chemist, pours hot water that he brought from the kettle into her leg slowly. Pouring hot water in that soft leg, he wants to realise the strength of the sin she had committed. He said that as "that is what you do to yourself when you walk into sin. You burn your feet". (PH 194)

He always does not want her daughter to feel happy rather than made her to feel worried. That statement seems to be like a revenge. If a person does something to hurt someone, he aspires to do that to the same person. That is, the affected one wants to revenge another one in order to sow how he badly feels for the event. It never shows the justification of what is happened. It clearly exhibits the cruelty of Papa. He is incapable to catch that he was doing a wicked act. But he wishes that her daughter would be aware of the sin by sharing room with her grandfather, a heathen.

Papa can tell any story to show the justification for his maltreatment. A good human can never do any horrible things. He does not want to hurt anyone. A vengeance mind can do all these things. He wills to abuse others and gets pleasure on seeing the struggles of others. Papa wants to live a superior life like white people. He abandons his own culture and tradition and taken up the culture and tradition of others. That other convention also gives respect to the relationship of grandfather and grandchildren. It never asks its followers to give cruel treatment to those who wishes to maintain a relationship with their grandfather and grandmother.

Kambili brings the painting of her grandfather. She takes the painting and gives it to Jaja. He turns on to examine the image of him. She is foreshadowed instinct that they might catch by their father for having a photo of their grandfather. As Kambili is foreshadowed, they had caught red-handed by their father, Papa Eugene. Things starts to change from its original order. Papa threw fierce words to them in order to attack them psychologically. Papa asked, "What is that? Have you all converted to heathen? What are you doing with that painting? Where did you get it?" (PH 209) He asks them in a way as a police or an advocate raises so many questions in order to get what they wanted from the guilty. As a father, he can use mild words to get the answer. But he thrust harsh words towards his children.

Papa abducts it from them. He puts the paper under his foot to smash down. At the time, she feels that she has lost something that she cannot get it back. She has lost the memories of his father. He tears the picture into pieces. She imagines that Papa-Nnukwu's body cut into small pieces and stored in their fridge. Suddenly she falls on the floor to rescue the piece of papers that was having Papa-Nnukwu's face. At that time, she projects herself as a stubborn person and disobeys her father.

Papa thinks that, they do not feel regret for violating the order. Papa's fear on the death of Ade Coker and the downfall of his factories made him to lose his control. He cannot control his anger and he completely shows it on Kambili. Kambili's body is not a rock to walk on her with metal shoes. He has beaten her to death. He cannot tolerate on what Kambili and Jaja had done. In out of control, he throws words in the mixture of Igbo and English. "'Get up!' Papa said again. I still did not move. He started to kick me. The metal buckles on his slippers stung like bites from gaint mosquitoes. He talked nonstop, out of control, in a mix of Igbo and English, like soft meat and thorny bones. Godlessness. Heathen worship. Hell fire."(PH 210) It shows another horrible scene in this novel. It is not what his religion has taught to do. His misunderstanding of Christianity leads him to do all. Ifeoma now comprehends the brutality and tyranny of her brother and his attitude to control everyone.

The corruption of government brings a new person to be the head of the state. Because of this, oppression has begun. The most affected people are the workers in the University of Nigeria. The administration has accused few for supporting the activist. They do not give their salary. It is taken over by an uneducated leader. It is not wrong to speak against the wrong deeds. The students are also affected because the potential and knowledgeable staffs have migrated to America. The students are suffered. Ifeoma has expressed her regret for the tyrannical government as it made the people to feel powerless. She says that it was like a cycle. There is no one to stop this tyrannical and cruel government. Obiora interrupts the conversation between Ifeoma and Aunty Chiaku. He disagrees with them. It makes Ifeoma to get anger. Adichie shows the harsh treatment of Ifeoma in this chapter. Moreover, this is the first and the last time, she discloses it.

The new administrator of University of Nigeria stops all the basic amenities to all the students. It kindles their rebelliousness. They have started the riot against the leader of the University. It clearly displays the anger of the people of Nigeria against the dictatorship and dominant of the leader of the head of state. If one gets violent action from anybody, he wants to show it in the same way as his opponent did. Here too, the tyranny of the government is opposed through the violence. Here is the best example.

Papa is playing a dual role in his life. One is a well-wisher and another one, a dictator. In public, he is an image of righteousness, justice, purity and uprightness and he never shows his pride when someone is appreciated and appraised him for what he has done. In his private life, that is, in his house, he always has a harsh mindset. It includes his punishment for committing a sin. His children are always submissive to him. They obey and respect him. They are even afraid of him. Kambili has exposed that his way giving cruel punishment has done for the welfare and betterment of his children. He uses this way to teach them the correct way to behave after if they had committed any crime.

One can comprehend that Papa is a primitive product because of his superiority in everything. He has followed the temper of the white missionary teacher from whom he learns that westerners are popular for being superior. From them, he works out that he has to cut all his ties from Igbo then only he became a good Christian or an enlightened man. Being superior has not taught by Christianity. He confuses Christianity with superiority. It is because of his misunderstanding. It leads a way for his violent act. He stops to do everything Igbo. He discontinues hearing and speaking in Igbo. He picks up English to talk with others than his native language. He starts to avoid the conventions and traditions of Igbo. He pauses to go to

temple of Igbo culture. He takes up the tradition of Christian. He goes to church on Sunday. He gets Holy Communion. He applies the commandments that he learned from the Bible. By stop doing anything Igbo makes him to be civilized one. He does not become aware of the barbarian attitude which he by doing superior.

Adichie handles a character to show oppression, violence, tyranny, brutality and cruelty. Papa is, like Hitler, a dictator to his family members and the Igbo people. He is the good example for an oppressor. She attains highest place in exposing the theme of oppression which happens in postcolonial Nigeria. Her wish is to make the people to become aware of oppression because it is the most horrible one. It has to be wiped out as it destroys the happiness and harmony of the people. The whole world will be happy if there is no man like Papa.

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32.

Portrayal of Black Women
In Toni Morrison's *The Bluest Eye*

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ABSTRACT

African people were ill-treated in the nineteenth and twentieth century America. Racial discrimination, slavery and injustice were the beastliness and brutality in the Afro-American society. Especially, the black African women had not been given much importance in the white American society. These women were harassed by both the white and the black men. They were kept in complete silence and consequently their lives were at stake for long time. During the time of slavery, the black womanhood was destroyed and abused. As a matter of fact, in due course, these dehumanising activities made the black women lose their self-identity. Many novelists like Zora Neale Hurston, Barbara Christiana, Gerda Lerner, Richard Wright, Ralph Elison, James Baldwin, and Paul Lawrence Dunbar have dealt with racism, sexism, gender and class in their novels. This paper analyses the character of Pecola as portrayed by Toni Morrison in her novel *The Bluest Eye* and examines black women characters who are raised from the poor, down-trodden, mostly seeking liberty and searching for self-identity in the white American society. The study also observes how father-mother-relationship works in a family. The main objective of the paper is to celebrate and glorify the black womanhood – "Black is Beautiful" – through which the male-chauvinistic society should perceive even the black woman a human who has her own likes and dislikes.

Note: The following abbreviations are used after quotations: *The Bluest Eye* – BE; *Toni Morrison* – TM; *Self, Society, Myth in Toni Morrison's Fiction* – SSMF; *I Have a Dream* – IHD; *New Dimensions of Stability* – NDS; *Toni Morrison's The Bluest Eye* – TMBE; and *African American Literature and the Classicist Tradition* – ALCT.

Black women in America have been victimized by racism, sexism, and gender. They are ill-treated by their own men through which they have been marginalised and separated from the society. They have to endure all the violence and racist behaviour of both white men and women. Since the time of slavery, black-womanhood has been destroyed, dismantled and abused by black and white men and also by white women. The black woman faces the reality of double discrimination – race and sex.

The contemporary writers of Morrison have portrayed the black women. Zora Neale Hurston, especially in her novel, *Their Eyes were Watching God* deals with the recent civil rights and feminist movement. It describes the sufferings of very long dominant of race and sexism. Barbara Christian, a critic, in *The Development of a Tradition,* discusses the issues of the black women who are slaves and poor under the capitalist society which sees her as an inexpensive commodity and therefore utilizes her to the utmost without any sense of guilt. Gerda Lerner, in her pioneering work *Black Woman in White America*, has much light to throw upon this awful predicament on the slavery imposed on the black women. The male writers such as Richard Wright, Ralph Elison, James Baldwin, Paul Lawrence Dunbar, find the racism and sufferings of black women as their major themes in their novels.

Morrison also portrays the black women who face the traumatic experiences. She often depicts the adolescent girls who play vital roles in her novels. Unlike the common young people, those girls have no choice to live lives of their own instead, they have to adapt to the given situation. The novelist wants to make clear that women are forced to lead their lives according to the likes and dislikes of the male-dominated society. Her first novel *The Bluest Eye* examines the consequences of black womanhood in an oppressive white world. The black characters in this novel try to endure gender discrimination, violence, racial attitudes and sexual abuse. It proves that racism damages the whole effects of the black community at large and on black families. The black female characters in the novel have the opportunity to find their identity and survive in the hard atmosphere of racial society. Morrison novels are meant to celebrate black womanhood and thereby to create awareness for the honour and dignity of black women in the society. Her novel mainly focusses on the physical wound caused by the male-society. The utmost painful suffering that a woman undergoes is molestation which affects her psychology.

Morrison's life is reflected in her novels, especially in *The Bluest Eye*. Raised in the North, Toni Morrison's southern roots were intentionally detached by both her maternal and paternal grandparents. A greedy white man swindled her maternal grandfather's property and as a consequence of the injustice he moved his family first to Kentucky. Racism obviously made life intolerable in this place too. So her grandfather had to shift the family to Lorain, Ohio, a mid-western industrial centre which employed a large number of migrating southern blacks. Her paternal grandparents also left their Georgia home due to the hostile and oppressive acts of racist culture which encouraged the blood-thirsty white mob lynching the innocent blacks. Her parents had also experienced the racial issues across the United States which made her father be active disdain for white people. Therefore, Toni Morrison grew up with a "politicizing" awareness which led her novels focussing on the black women in the white American society. Her chief aim was to glorify the black – 'Black is beautiful' which was her slogan and mantra. "That all I needed was a slogan: 'Black is Beautiful.'" (ALCT 131)

In the novel *The Bluest Eye*, Cholly Breedlove, a renting black, having put his family "outdoors", tossed himself beyond the reaches of human consideration. He had almost turned out an animal and was "indeed, an old dog, a snake, and a ratty nigger" (BE 18) He was violent and drunkard. As a result of his barbaric, beastly, brutal and inhuman attitude, Cholly was imprisoned. Mrs. Pauline Breedlove, a lame-footed woman, was staying with the woman she worked for. She used to encourage the brutality of her husband and failed to understand the reality as well as believe her words; Pecola's brother, Sammy Breedlove (14 years) expressed the effect of his inadequate upbringing through withdrawal, intimidation of others, and running away from home and staying with some other family; and Pecola Breedlove (11 years), the protagonist of the novel stayed with MacTeer girls – Claudia (9 years) and Frieda (10 years).

One day, when Cholly returned home and found Pecola washing dishes, with mixed motives of tenderness and hatred, he molested her. Pecola's mother found her unconscious on the floor. On seeing her mother, Pecola passively intimated her about beastly attitude of his father. "Pecola regained consciousness, she was lying on the kitchen floor under a heavy quilt, trying to connect the pain between her legs with the face of her mother looming over her." (BE 161) Even though, Pauline was unable to voice for her daughter against her husband's brutality, she thought that her "Christian" duty is to punish her husband. It shows how black women faced sufferings from their own community. When Claudia and Frieda learnt that Pecola was victimised by her own father, they pitied upon her. They wanted the baby in her womb to be born alive. So, they

bought marigold seeds out of their savings believing that if flower blossomed in the plant, Pecola's baby would be born alive. But the flower did not blossom and simultaneously Pecola begot the dead baby. To her dismay, Cholly, again molested her daughter, absconded and died. Pecola, as a result, became mad and her thought was full of improbable desire – to have bluest eyes.

Further, she was totally ignored and abused by her society for she was black. Even the cobbler scolded her for spilling pieces of fish in the kitchen. Geraldine is one of Morrison's "sugar-brown" southern women. Coming from the North, she wanted to be merged herself with the dominant white society through which she aspired to de-emphasize her African roots. One must be horrified to hear her scowling at the frightened and innocent Pecola as "a nasty little black bitch". (BE 90) Louis Junior, Geraldine's son, deprived of maternal love, absorbed his self-defeating attitude from her behaviour and found himself isolated and fearful. He developed himself with cruel and controlling tendencies, making Pecola the target of his negative behaviour. Regarding Yacobowski, he was a member of the immigrant working class. He himself had been disregarded and marginalised by his own society, but as a white male, he was allowed to feel superior before the little black girl, Pecola. In other words he marginalised Pecola in his candy store. "She holds the money – three pennies – toward him. He hesitates, not wanting to touch her hand." (BE 47) Lastly, he scraped her "damp palm". (BE 48) From the ill-treatment of Yacobowski, it is noticeable that "Pecola becomes the object of such a disapproving gaze when she visits the candy store with her three pennies." (TMBE 41) Likewise, a group of boys, like "a necklace of semiprecious stones", circled her and cheerily harassed her by singing, "Black e mo. Black e mo. Yadaddsleepsnekked. Black e mo black e mo ya dadd sleeps nekked. Black e mo…." (BE 63) In the case of Soaphead, he deceived Pecola saying that he would grant her blue eyes if she fed the dog poison. To their dismay, she did what he said. Soaphead, unaware of his real colour in the white society, he suppressed the black, especially Pecola. Of course, he granted what she wished but he exploited her by directing to poison the dog.

The present study will become futile if the readers of the novel ignore the white characters – Claudia and Frieda – MacTeers who acted as instruments in liberating the black. This is evident in the following incidents: Claudia and Frieda were the little girls who showed much love and affection towards the young girl named Pecola Breedlove. Throughout the novel, they were the only humans who were the instruments of emancipating Pecola from the fetters of White American society as well as from her own family members. Whether they could emancipate her or not, they voiced for this marginalised, little, poor girl as far as they could. Their mother scolded Pecola folk for drinking milk: "Three quarts of milk. That's what was in that icebox yesterday. Three whole quarts. Now they ain't none. Not a drop. I don't mind folks coming in and getting what they want, but three quarts of milk! What the devil does anybody need with three quarts of milk?" (BE 23)

Claudia and Frieda expressed their protest by feeling sorry for their mother's raw deal which was crystal clear in the narratives of Claudia: "My mother's fussing soliloquies always irritated and depressed us. They were interminable, insulting, and although indirect …." (BE 24) They did not have any dispute with their mother as she was an elderly person. But Claudia affirmed, "I'm willing to do what I can for folks." (BE 25) In fact, Pecola drank milk not because she was fond of drinking milk but because she loved Shirley Temple's face which was painted in the cup. "Some Milk in a blue and white Shirley Temple cup". (BE 19) Pecola loved Temple for her white beauty with blue eyes and degraded herself as ugly creature. In other words, she

superstitiously believed that if she had blue eyes, she would become beautiful and everyone would love her.

On another occasion, when Pecola attained puberty, the two girls cleverly and shrewdly reacted to the situation and after knowing the difficulty, their mother looked after her as 'her mother'. "Mrs. MacTeer is quick to shut down any display of "nasty," but in the course of administrating her punishment, she figures out the truth and instantly transforms herself into a nurturing mother." (TMBE 36) MacTeer sisters rescued Pecola when the school boys danced "a macabre ballet around her". (BE 65) Finally, the sisters took care of her during her pregnancy to delivery, to such an extent, they prayed for her child's birth and behaved like midwives at the time of delivery. The above three situations prove that the racial discrimination was not present in the little hearts. Toni Morrison might have designed the characters – Claudia and Frieda – mostly favouring Pecola as Morrison's mother had judged white people through their behaviours in contrast to her father. Moreover, Claudia and Frieda's concern towards Pecola reminds of the words of Martin Luther King Jr., who foresaw "…little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers." (IHD 59). It is sure that discrimination, slavery, and male-chauvinism must have existed because of politics or political leaders in the particular country.

Still, as grown-ups, it is indispensable to reiterate that her novel *The Bluest Eye* studies the consequences of black womanhood in the oppressive white American society. Bloom rightly points out, "The poignancy of Pecola's victimisation arises not only the racism and resulting interracial conflicts related to colo(u)r..." (TM 12). It is regrettable to see that the black females are only seen as housemaid or slaves at the hands of white race. The white people use to despise African-American's. It is crystal clear in the case of Pauline, Pecola's mother who was working as a housemaid humbly under a white house owner. The house owner treated her as a slave. It shows the dominance of white race and their practice of racial discrimination over the black race. The black women have been portrayed in relation to the influence they suffer from the white ones and from the society in search for their own selves. These black women are excluded from a universe of love and tenderness where the figure of man is a key element for their imprisonment in madness, silence, sexual oppression and lack hope. Being silent, desperate and isolated, these women cannot escape a life of unfulfilled desires. The novel has some of the recurring points that would become decisive in all Morrison's works. The characters:

> Exist in a world defined by its blackness and by the surrounding White Society that both violates and denies it. The destructive effect of the White society can take the form of outright physical violence, but oppression In Morrison world is more often psychic violence. She rarely depicts white characters, for the brutality here isles a single act than the systematic denial of the reality of black lives. (SSMF 07)

Further, each member of the family interpreted and acted out of his or her ugliness. The projection of their own passive mythology of beauty and ugliness oppressed them beyond their already grim social oppression. At this juncture, one has to agree that not only the blacks, the unvoiced, but also the 'supreme' whites, like Frieda, are exploited. Freida, joining hands with her sister Claudia, wanted to look after Pecola but the former was sensually exploited by Henry, who came as a guest to their home. Even though they knew that he was not a human but a beast, they

did not reveal his true identity to their mother. They failed to keep themselves from him. Their lethargies caused Frieda to be victimised at last.

From this study, it is explicit that the black women are the puppets in the hands of the white American society which expects them to dance to their music. The sad plight of Pecola makes the readers think:

> Pecola is…obstructed and deflected from higher consciousness of self because she is female. [She] is expunged from human society even before she has awakened to a consciousness of self. Pecola stands for the triple indemnity of the female Black child: children, Blacks, and females are devalued in American culture. (NDS 34)

If Claudia and Frieda had not been with her, she would have been completely deprived of love, affection, and care. Morrison had portrayed them to voice for this black and poor girl.

A man is said to be a human if he understands and acts according to the wish and will of his fellow beings. If not so, he is nothing but an animal. The black is not only suppressed and oppressed by the whites but also by the blacks themselves. A father who has to be the God or safeguard to his daughter exploits her for his sensual pleasure. A mother who has to be with her daughter at all situations and teach her how to lead her life safely, morally and successfully, fails to understand her basically. In other words, their family gets ruined completely.

Secondly, poverty has played its cruel role in the lives of the blacks. Breedlove's family undergoes this suffering endlessly. National leaders and patriots have dreamt how their nation should emerge in future. Will their dream come true? Or else even in the third millennium will the racism, sexism, gender and class continue to take their hoods and threaten the so-called womanhood? Or will each and every black in America search for their self-identity? Won't the colours stop their discrimination and liberate the men and women from the shackles of the white American society? Won't the society glorify the blacks saying the slogan "Black is Beautiful"?

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33.

Quest For Meaning Of Life In Arun Joshi's *The Foreigner*

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ABSTRACT: Quest for meaning is one of the greatest problems confronting modern man. No emotional problem is more threatening today than the sense of meaninglessness. Quest for meaning has been variously delineated in modern literature. Arun Joshi deals with themes such as quest, isolation, involvement, compromise and self-satisfaction. He portrays the spiritual agony of his lonely questers. They are puzzled fellows restlessly searching for their identity. They are trying to know the purpose of their life. Arun Joshi's "The Foreigner" reveals that the central experience of his fiction is quest for meaning of life. It deals with Sindi Oberoi's journey from detachment from the world to his involvement in it. The novelist depicts Sindi's anguish resulting from his loneliness and his so-called rootlessness. Sindi is a born foreigner who is trying to detach himself from the world. He makes relationship with several women. The deaths of June and Babu deepens his sense of alienation. He comes to India in search of the meaning of life. Throughout his quest for self-realization, Sindi experiences pains and finally he feels his soul to be coming out renewed and purified.

Quest for meaning is one of the greatest problems confronting modern man. No emotional problem is more threatening today than the sense of meaninglessness. Quest for meaning has been variously delineated in modern literature. The strength of the modem literary imagination lies in its evocation of the individual's predicament in terms of alienation or quest for identity.

Arun Joshi's novels are based on the rootlessness of the characters that is always in search for the meaning of life. In all his novels, Joshi deals with the themes of quest and complacence, self-satisfaction and involvement, East-West encounter and compromise, love and hate. It seems that his own experience of living abroad is portrayed in his novels in the form of various characters. He attempts toward a better understanding of the world and of himself. Arun Joshi has to his credit five novels – *The Foreigner, The Strange Case of Billy Biswas*, *The Apprentice, The Last Labyrinth* and *The City and The River.* His novels deal with social alienation and explore in the Indian context some universal questions of human existence.

Everyone continues to search for a meaningful stance in life. Eventually they "step out of themselves and question on their consciousness but their own self-indulgent attitude keeping them away from facing the truth"(F 49). Unable to identify themselves with the values of life, they reach a point where they realize that all human beings are essentially alone and death is the only ultimate reality. Recent studies have shown that individuals are symbol-making creatures.

The quest for meaning is now regarded by many as a universal human motive as fundamental as our need for food and water. Empirical research has clearly demonstrated that a strong sense of personal meaning is associated with life satisfaction. Nowadays the man is bring face to face with confusion, frustration, disintegration, disillusionment and meaninglessness which may be manifest in "the alienation from oneself, from one's fellow men and nature; the awareness that life runs out of one's hand like sand and that one will die without having one, lives in the midst of plenty and joylessness.

In *The Foreigner* man can attain materialistic comforts but his search for peace remains unachievable. This search makes man to struggle as Sindi Oberoi in *The Foreigner* suffers to achieve the peace. *The Foreigner* is the study of "an uprooted young man living in the latter half of the twentieth century who looks out moorings and a meaning in his randomly drifting life" (F 13).

Sindi Oberoi is a man without roots and so he feels lost, alien and alone wherever he goes. He fails to perceive any meaning or purpose in life. Born of a Kenyan-Indian father and English mother, he is orphaned at the age of four. His parents met their end in an air crash near Cairo. Their only reality for him is "a couple of wrinkled and cracked photographs" (F 9). Deprived of parental love, he is broken. With the death of his uncle, Sindi loses his emotional anchor forever. The various incidents of Sindi's life appear more comprehensible against his emotional rootlessness.

Sindi moves from Nairobi where he is born, to London where he studies, to Saho where he works as a dishwasher and barman, to Scotland where he works at a small village library and discusses religion, to Boston where he studies for six years and meets June and Babu finally to Delhi where he settles down. He fails to establish a sense of meaningful relatedness with the world. Even in Delhi, he feels an outsider: "I was considered quite a misfit. My foreign background stood against me. He is a born foreigner and "is an alien everywhere physically as well as metaphorically" (F 9).

He is a wanderer without moorings and a sense of belonging anywhere. Even when he gets his Ph.d., degree, he regrets. He thinks that no education and degrees can teach one how to live. It is because of Sindi's search for wrong things in wrong places. This crisis brings Sindi face to face with his hypocrisy, cowardice and stupidity.

Sindi wants to love and be loved but afraid of commitment and involvement. His experiences with June are directly in contrast with his previous relationships with Anna and Kathy. "The story of Sindi's relationship with her (June) is a story of the gradual breaking down of the barriers of detachment and non-involvement that he had built up all his life" (F 13). Her affection and faith cause a crisis of conscience in Sindi. He is caught between attachment and detachment. He loves June deeply. He tries not to get attached to her for "one should be able to love without wanting to possess… and should be able todetach oneself from the object of one's love" (F 60). The reality of the situation is that Sindi is deeply in love with June. He tries to avoid the temptation. He desires to remain free.

He forms the delusion for himself that he is detached under the circumstances. She cannot put up with Sindi's philosophy of detachment. She tells him, "I had wanted to belong to you, but you didn't want it. You are so self-sufficient that there is hardly any place for me in your life except perhaps as a mistress" (F 136). June regards the purpose of her life is to be useful to someone. She turns to the young Indian student, Babu. Both are engaged. Before marriage, the relationship breaks down. Sindi makes love to her when she is depressed due to the failure of her adjustment with Babu. But he forgets that "she belonged to Babu and there were three not two persons involved" (F 172) Babu is frustrated. In a fit of depression,he commits suicide.

The false detachment of Sindi drives Babu to death. June accuses him and says, "Look, what your detachment has done" (F 174). In Babu's death, oriental innocence is destroyed. June

also dies later. Her death is a symbol of culturallag. After Babu's suicide and June's death, Sindi decides to leave America. It becomes aturning point in his career. His decision to go to India using the flip of coinreveals that thoughtful planning has lost their charm for him. In India, Sindi encounters at Khemka's house the bronzefigure of the dancing Shiva. Shiva is both destructive fury and creative force. Sindi Oberoi comes to know the purpose of his existence. He is no more afraid of love, of freedom, of growth, of involvement. He discovers man's own nature. Sindi finds the purpose of life. He is not alienated from the society but from himself. He settles down in India for he belongs to it. From a life of alienation in America and England, he moves to a life of identification in India.

Arun Joshi is passionately concerned with man's feeling of alienation and anxiety in life. But he differs from the western existential writers in the sense that in him the existentialist dilemma, the anguish of alienation and the absurdity of situation never remain the final predicament. He is different from Raja Rao and Sudhin Ghosh who hold up renunciation as the ideal mode of Indian life. He does not accept alienation the contingent condition of human life. His heroes are questers and seekers.

Joshi's presentation of the tormented self of the contemporary man has added new dimensions to the Indo-English novel. His novels have a universal affirmative message for the humanity. His protagonists search for meaning of life through a process of active experience and find it at the end.

*F- Foreigner

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34.

Search for Identity in
Alice Walker's *Possessing the Secet of Joy*

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ABSTRACT: The term "identity" refers to the capacity for self-reflection and the awareness of self. 'Self-identity' refers to the global of a person who has within themselves. Writers like Toni Morrison, Doris Lessing and Langston Hughes have written about identity in their works. Alice walker deals with various kind of themes such as identity, mortality, spirituality, isolation, women empowerment, universalism, cultural imperialism, race and gender. Alice Walker is one of the leading novelists in Afro-American literature. In her novels, she portrays the Afro-Americans traumatic experience with slavery which aroused another battle with identity. *Possessing the Secret of Joy* highlights the problems of black women in their day-to-day life and details the scenario which leads them to self-discovery to overcome their disillusionment and recognize their own self. This present paper examines self-identity as their central theme, from slavery to the Civil Right movement era. It focusses on the theme of women empowerment and the search for identity of the main character who narrates her journey towards self-discovery in a white dominant world. Through her journey, Tashi suffers a lot. She wants to move on that life and hope to have her freedom and identity.

The following abbreviation is used after the quotation:

PSJ-*Possessing the Secret of Joy*

Many Afro-American writers deal with the issue of identity. It is either to succumb for the dominant power or to embrace their blackness. Many theorists and novelists have depicted the psychological impacts of suppressed black people. Toni Morrison, Doris Lessing and Langston Hughes talk about female oppression in their novels. Writers expose female oppression in all the genres of literature. Alice Walker is prominent who is obsessed with the sufferings of male and female simultaneously in her novels. The dominant theme in *Possessing the Secret of Joy* is the self-identity.

Possessing the Secret of Joy portrays the protagonist Tashi's life. Characters in the novel are in search of their own identity. The title of the novel informs the reader about Tashi's process of individuality. In this process, Walker explains the emotional relationship between individual and their family as well as their society. The situations of women are the worst one because they are doubly colonized – race and gender. They are subjugated by the whites and their own men at the same time. Tashi believes in Olinkan rituals after the death of her beloved sister, Dura. She loses her faith on the ritual called female genital circumcision. She wants peace and meaning of life. She reflects her concern with the black woman's struggle for spiritual and political survival. Black women in America lead a discriminated life and black female self are

denied not only by white men but also by their own people, particularly by black menShe gives details of the scenario which leads them to self-discovery to overcome their disillusionment and recognize their own self.

Alice Walker has published her *Possessing the Secret of Joy* in 1992. Tashi, the protagonist of the novel is portrayed as small Olinkan child crying as her younger sister, Dura dies of circumcision which is a process of female genital cutting prevailed in Olinka tribe. The Female Genital Mutilation is the main issue of the novel. Female genital mutilation is referred to as female circumcision or Clitoridectomy which is a religious ritual in Africa. Tashi's journey from her childhood to her death is the subject of the novel.   Women in Africa are totally devoted to the tribal ceremonies, traditions and rituals. Walker has strongly attacked the blind following and devotion of women to their tribal identities through Tashi. Walker protests the rituals of Africans. She is committed to fight for the community which is socially oppressed. The characters in the novel present their culture and their acts of black community. Women, in several communities have a cultural importance. African women strongly believe their rituals. The traditions which they follow pass from generation to generation in which women play an important role. The African oral tradition is a medium to pass on the cultural heritage. The process of sacrificing themselves is one of the cultural practices of Olinka. Tashi gets her face marked with tribal markings which is indicative of Olinkan culture. It is crystal clear that the scarification maintains a social identity of the women in their Olinkan community. It is also practiced to maintain the honour of the African family.

In Olinkan community, it is also related to the process of virginity. When Tashi meets Adam at a young age, they become lovers. Adam wants to marry Tashi. Adam wants to bring her to America. Due to the death of Tashi's younger sister, Dura, her mother converts to Christianity and saves Tashi from the procedure. Tashi is appealed by her tribal leaders to maintain their tradition. "To be accepted as real women by the Olinka people; to stop the jeering. Otherwise I was a thing". (PSJ 120) She takes this decision to make her people feel proud of her and to show her solidarity to Olinka tradition. She has scars on her face as an African identity. This is the tactic the tribal authority utilizes to stop women becoming independent. M'Lissa, recognised as Tsunga performs both the processes of Tashi's and her sister Dura's FGM.

These FGM are painful and horrible experiences. Tashi thinks that they are the only things that the whites cannot erase from the African lives. She justifies her behaviour by saying, "We had been stripped of everything but our black skins. Here and there a defiant cheek bore the marks of our withered tribe. These marks gave me courage. I wanted such a mark for myself." (PSJ 139) She has a great respect for her people as a woman character. Her act to the Olinka tradition destroys her sexuality and feminity. To connect herself to her tribe and to maintain the tradition, Tashi undergoes the circumcision ritual. This ritual totally alters Tashi's existence and she is mentally disturbed. Tashi reflects cultural bonding and goes to carve the scars as tribal marks on her face. She supposes that this scarification would make her identity as a member of Olinka community and culture. But she loses her self-identity. Alice Walker has presented these cultural aspects in *Possessing the Secret of Joy* by creating a word picture of the Olinka community.

Adam, Celie's son goes to Africa and marries Tashi and brings her to America. She fails to satisfy Adam, her husband sexually. So, she feels guilty and disgusted. She expresses her

grief and helplessness as, "Each time he touched me I bled. Each time he moved against me I winced. There was nothing he could do to me that did not hurt." (PSJ 59) After the depression, she wants to know why she has undergone circumcision. She goes to Switzerland, where she meets Carl Jung namely called Mzee. He is an old man, psychotherapist and uncovers her repressed childhood memories. Her journey takes her to America where she gives birth to a mentally challenged child, Benny. The relationship between the mother and the child remain always strained. She aborts her second child because she does not want to bear the pains of a caesarean delivery. All these sufferings are the results of her circumcision. Tashi recalls her sister, Dura's death due to ancient inhuman practice of sexual binding.

As she fails at all the levels of life, she suffers from some dreams and psychological problems. She is taken to Raye, an African American female analyst for the further treatment. Raye helps Tashi to see herself completely. She is taken to a Jungian analyst, Mzee also. With the help of Mzee, Ray and Olivia, she learns that M'Lissa, an Olinka circumciser, called as Tsunga, is responsible for her plight and her sister, Dura's death. Tashi and Dura are presented by Alice Walker as the victims of Olinkan tribal ritual. She decides to kill M'Lissa to save several girls from circumcision in future. She meets her and listens from her the stories about the traditional or cultural ideas of Olinka community and duties of a Tsunga. She meets M'Lissa, the Tsunga and spends time with her to learn her story. She learns from her that women are the leaders of their tribes and heads of the families in the past.   The structure of society is changed by men for their superiority and men become the heads of household. Some of the women become circumcisers and M'Lissa is one of them. She undergoes the process of circumcision in her childhood and experiences the pains of it. "M'Lissa continues to inflict the same pain on hundreds of young girls because the male leaders of the tribe demanded it." (PSJ 196) Tashi learns that this practice is nothing but only a torture against the girls. She decides to oppose this practice and save all girl victims of the future. M'Lissa also accepts that the circumcision practice is against her will, but she has to observe it under the pressure of tradition. She states, "I have been strong … strong and brave … In service to tradition, to what makes us a people. In service to the country and what makes us who we are. But who are we, but torturers of children?" (PSJ 264) Tashi feels angry by the views of M'Lissa. She thinks that these Tsunga can be controlled by the elders of the society as they have dominating power. She thinks that they should be killed because they are witches.

Tashi revolts against the Olinkan traditions. She attacks M'Lissa, kills her and sets her house on fire. For this crime, Tashi is sent to jail by the Olinkan government. This act of Tashi is courageous and daring that is indicative of her womanist behavior. There is an aim behind the murder of M'Lissa by Tashi that other innocent girls should not be circumcised any more. Though she struggles for her own identity as a womanist character, she cannot survive. Tashi prepares herself to struggle for self and fight against the exploitation of women. But her struggle becomes an initiation of the revolt against female genital cutting all over the world. This act of Tashi is for survival and wholeness. She gives a lesson to all girls and women that "RESISTANCE IS THE SECRET OF JOY!" (PSJ 291). The last sentence of the novel is "There is roar as if the world cracked open and I flew inside. I am no more. And satisfied'' (PSJ 281) This sentence really ties the theme of surviving through hardships and fights against the terrible world for their identity. Tashi finds the secret of joy in this final moment, she finally satisfies with her life. According to Walker, "Torture is not culture".   Tashi's struggle is

successful as she creates awareness about the rights of women among several women and girls those have gathered at the moment of execution and she dies with satisfaction.

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35.

Poverty in Aravind Adiga's
'The White Tiger' and *'Last Man In Tower'*

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ABSTRACT : Poverty is a state in which the people cannot survive without the basic requirements. Many Indian writers voice for the suffering of poor people, who are living in the crushing poverty. Among them, Charles Dickens, Mulk Raj Anand and Aravind Adiga's novels are the eye-openers to the society and express the pathos in the realistic manner. Aravind Adiga's *The White Tiger* is the debut novel, who received the Man Booker Prize in 2008. In *The White Tiger,* Aravind Adiga expresses the struggle of poor people who live in the crushing poverty. The novel is a powerful attack poverty and inequality with haves and have-nots. The novel reflects the modernized society where the corruption plays the major role. He narrates the story through the protagonist Balram Halwai. In Adiga's second novel is *Last Man in Tower,* he narrates the story through Masterji, who lives in the dominating society called Mumbai. The problem arises between two community people for the Tower A and Tower B. From these novels we can see the uniqueness of Adiga. Thus the aim of this paper is to analyse the poverty which paves way to corruption and human discrimination in India.

Keywords: *poverty, injustice, corruption*

The following abbreviations are used after quotations:

WT – *The White Tiger* and LMT – *Last Man in Tower*

Poverty is a state in which the people cannot survive without the basic requirements. Many Indian writers voice for the suffering of poor people who are living in the crushing poverty. Among them, Charles Dickens, Mulk Raj Anand and Aravind Adiga's novels are the eye-openers to the society and express the pathos in the realistic manner. Charle Dickens voices out against poverty, class mobility and injustices. Mulk Raj Anand discusses the strong message of poverty through some powerful characters. In such a way, Adiga follows their views and exhibiting in the unique manner.

Aravind Adiga, the contemporary writer, discusses the major topics like poverty, corruption, caste and class discrimination. The main theme of the novels is based on the contrast between India's rise of modern society and people who live in crushing poverty. His writings are famously classified as Dickensian. Adiga follows Charles Dickens' views which creates the characters of cruelties and completes the novel with a happy ending. He has brought out the problems of corruption facing by the people in India. There are some common similarities found in Adiga's *The White Tiger* and *Last Man in Tower.* The two novels depict the power of rich people and their domination to the poor. The novels state that there is no change between the rich and the poor.

Adiga narrates the story from the first person point of view of Balram Halwai. This narration makes the readers to get connected with Balram who expresses the suffering directly to the readers. He lives in the extreme poverty in a rural village of India where the streets are "glistening lines of sewage". He is a chaffer to the rich man Ashok in New Delhi. So he can easily be exposed to the both circumstance of extreme poverty and wealth.

In his second novel, *Last Man in Tower*, he brings out domination of rich, conflict between the two community, corruption and money plays the major role in Mumbai. Mumbai is the city of extraordinary rich and poor. It's a city with diversity. The great glittering towers are built only for the rich and slums for the poor.

In the novel *The White Tiger* and *Last man in Tower*, he voices out the corruption which plays the vital role in Government of India. He states that "any issue can be settled with government because this is India, not America" (WT 121). He creates two different India of Light and Darkness. He brings out the gap between the rich and poor in the evils of new modern society.

In *The White Tiger*, the novelist reveals the poverty of people who find difficult to earn money. Balram mentions in the pathetic mood that a poor man is just a body of without soul. Using his physical strength, he can make some money which is not sufficient to meet his family. Adiga rightly says, "The story of a poor man's life is written on his body, in a sharp pen" (WT 27).

In *Last Man in Tower,* Adiga brings out the materialistic society trough the character of Shah, a person of greed who states, "You should look around you, at people. Rich people. Successful people. You should always be thinking, what does he have that I don't have? That way you go up in life." (LMT 230).

Poverty is also viewed as a disease in the society. The people cannot mingle with each other in the contemporary society. Balram who cannot tolerate this difference bursts out. At last, it leads him to murder his boss Ashok. Masterji cannot fight alone in the corrupted society where nobody stands with him. Finally, he remains the last man in tower. Through this theme, Adiga symbolically reviews the poverty and injustice which double every situation through the characters of Balram, Ashok, Masterji and Shah. Through these situations they travel in both the place of 'Dark and Light'.

Balram is picturized as the white tiger by the Inspection Officer. He says that he is a rare man. Balram, who tries to break the discrimination of people and the cycle of poverty, says, "Can a man a man break out of the coop? What if one day, for instance, a driver took his employer's money and ran...Only a man who is prepared to see his family destroyed—hunted, beaten...can break out of the coop" (WT 150). Poverty leads the poor people to live a life of slavery. Adiga expresses the poor who lives in the pathetic condition without leading the proper life as their wish. Their dreams and happiness are dumped like the roosters in the coop. In the following passage, it is said how poor people survive in the modern society.

> On the wooden desk above this coop sits a grinning young butcher,
> showing off the flesh and organs of a recently chopped-up chicken,
> still oleaginous with a coating a dark blood. The roosters in the coop
> smell the blood from above. They see the organs of their brothers
> lying around them. They know they're next. Yet they do not rebel.
> They do not try to get out of the coop. the very same thing is done
> with human beings in this country. (WT 173-174)

Rich people lead their life happily whereas the exploited poor remain as the rooster coops forever. With the good qualities of Masterji, he stands against Shah in the legal way and becomes nightmare to Shah. So he thinks brutally against Masterji to get away of making pressure to him. The efforts of Shah fail to convince Masterji to accept his ideas and decisions. At last Shah decides to kill him. Adiga vibrantly narrated the life-death of Masterji. Even though Masterji is good to the society but the cunningness of Shah makes his (Masterji's) life tragic.

Even in the interview with Sawhney, he says about the political system which plays its typical role in the upcoming lines:

> The fact that a lot of Indians have very little political freedom, especially in the north of India. That elections are rigged in large parts of the north Indian state of Bihar, and they're also accompanied by violence. There's like thirty five killings during every election. If you were a poor man you'd have to pick China over India any day because your kids have a better chance of being nourished if you're poor. Your wife is more likely to survive childbirth. You're likely to live longer. There are so many ways in which India's system fails horribly. (Sawheny 2008).

The effect of money completely changes the lives of the rich and the poor. The necessity and the greed of money which makes Balram murder Ashok, changes his character. The greed of money leads to wickedness when a person gives much importance to money instead of valuing God's gifted life. Poverty results in immoral behaviour, corruption and dishonesty. The money makes everyone think in the negative aspects. The two protagonists are the representatives of poor longing for 'tomorrow'. It sounds very ridiculous that animals are treated as human beings and vice versa.

Adiga is strongly believes that each and every common people need to get their basic necessaries, but he gets shocked about how in reality they are treated by the upper castes. The white tiger symbolizes the power and individualism and tower symbolizes Domination. Adiga uses names of the animals as nicknames to the human beings. Animals name are the best metaphors in *The White Tiger*. The name of certain characters like Stork, Mongoose, Wild Boar, Raven and Buffalo allow the readers to imagine and recollect character easily. These novels reveal shocking aspect of corrupted system and it has sudden twist and turn, finally it ends with the thought provoking message. To Some extent, Adiga tries to bring out the true picture of 'Poverty'. He portrays in the realistic way of poor people and their poverty which readers never forget.

Thus these novels are the depiction of poverty, social injustice and economic inequalities in the contemporary India. From the above study, it is apparent that Aravind Adiga focus on the poverty and misery of India, one who makes difference in his writings and makes all his novels unique from others.

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36.

Humour & Satire in Upamanyu Chatterjee's

The Mammaries of the Welfare State

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ABSTRACT : Humour means the thing that we enjoy and laugh by hearing some comical words. Satire is nothing but a criticism on something. Many novelists employ their comic vision to attack the shortfalls of the people, society and human errors. Chatterjee is gifted with a rare talent of wit, satire and black humour. He uses various forms of comedy to depict the harsh realities of life. In his novel, *The Mammaries of the Welfare State* the narration is comic, but the issue is too serious to be ignored. It is appreciable on the part of the author to scan through the polluted government officials. It describes the protagonist, Agastya Sen who is in the first year in the Indian Administrative Service. The mental pain, distress and the weight through which a managerial officer works in the present-day situation are indicated.

The following abbreviations are used after the quotations

MWS -*The Mammaries of the Welfare*

Humour means the thing that we enjoy and laugh by hearing some comical words. Satire is nothing but a criticism. Comedy and satire have been used by many noted writers throughout the world.

The world of Upamanyu Chatterjee, a powerful novelist of postcolonial India paints the colourful world of post-independent youth in a realistic way. Chatterjee is always attracted towards comic aspects of everyday life and uses various forms of comedy like farce, black humour, satire and irony to portray the follies of Indian society. The novelist employs the elements of comedy as an attack on the shortfalls of people society and human errors.

The novel, *The Mammaries of the Welfare State* is a mirror in which the multi-departmental corruption and immorality of the Indian state gets reflected in their harsh details. The title *The Mammaries of the Welfare State* is quite suggestive. It conveys the corrupt elements among the politics and non-elective government officials in the interest of their own personal and familial ends. The purpose of this novel is to display a canvas of sordid personalities indulging in their sordid deeds.

The *Mammaries of the Welfare State* is a follow-up to his debut novel, *English August.* The novel is about the welfare state. The welfare of the people is managed by a political dynasty and civil servants. The fiction describes the protagonist, Agastya Sen who is in the first year in the Indian Administrative Service. Agastya is a split-personality character. The novel starts with a threatening of Agastya discussing in an intoxicated condition about the whereabouts of Dhrubo. When the discussion comes to the childhood days, it is said of him:

That was a ten-year-old joke from their school-days in Darjeeling, when they had been envious of some of the Anglo-Indian boys who spoke and behaved differently, and did alarmingly badly in exams and didn't seem to mind, they were the ones who were always with the Tibetan girls and claimed to know all about sex... And like most names, they had paled with the passage of time and place, all but August, but they yet retained with them the knack of bobbing up out of some abyss on the unexpected occasion and nudging a chunk or two of his past. (MWS 2)

Agastya has become a veteran employee in the department of government Civil Services. The mental pain, distress and the weight through which a managerial officer works in the present-day situation are indicated. The political obstruction in decision making, the undue weights from the political gatherings and weight bunches on a regulatory officer has appeared in this novel. The state of the dry state of a regulatory officer:

Early one June morning, the Municipal Corporation showed up at his door. It had decided that week to clean up his part of Bhayankar–a routine exercise that it undertakes every month in different parts of the city, to tear down the shacks of those without clout, harass all who do not bribe to devastate the property of the unprepared. Under the noses of the police and the demolition squad, however, Bhootnath Gaitonde waved a stay order from the court. The worm had turned–and moved like lightning. (MWS 13)

The above-mentioned lines demonstrate the monotony and the hectic way of life of the officers and their works.

Agastya Sen is renamed as August. The focus is on his surroundings, his working area where he has settled down. It shows how he suffers in the world of corruption even though he is an IAS officer. He tries to compromise himself by seeing the cruel activities of the other IAS officers such as Bhupen Raghupati and Dr. B.B. Bhatnagar. These two persons are fully corrupt. One of the politicians Rajani says to Agastya that, "If you can't stand even the possibility of his appointment, you should stop sucking up to the authority. My favourite commandment from the Reader's Digest: If you don't like what you do for a living, quit. If you can't quit, shut up." (MWS 22)

In the novel, Chatterjee presents several incidents and activities of the politicians and the government officers who are totally money-minded. "Oh no, I'd instead assert that we're a rich country and rich government and a poor civil service" (MWS 29). In the government office not even, a simple work will not happen without money. It plays the most vital role in government office, from low level officers to high grade officers will act regarding to the money that has been given as a commission for them. In Agastya' office, the same thing happens. She feels a lot by seeing the corrupted government officers.

In Madna, to protest the recommendations of commissions a rally is organized by the Raichur, "We will fight to the finish the recommendations of the Kansal commission. If you value Justice, Liberty, Equality, Honest and Truth, Join our Massive March to our Parliament on March 24" (MWS 70).

When the city Madna is plague-stricken, the Chief Revenue Divisional Commissioner Bhupen Raghupati hasn't taken any immediate action. He is busy in playing the game known as

Love-Like-Hate-Adore. He satisfies himself that Lina Natesan Thomas who is going to Madna on special duty in the Disaster Management will take care of her duty in a well manner. Natesan writes a letter to Dr. Harihar Kapila, Secretary of the Welfare State explaining in detail that how far she has faced the misbehavior and sexual disturbances given by her male colleagues and superior persons:

> I haven't been assigned any personal staff—no personal Assistant, no peon, no clerk. I was offered a seat on a cane sofa in the chamber of then Deputy Secretary, Shir O.P. Chandha. I have that time complained in writing that it was neither possible nor proper for a Junior Administer, a lady officer, to function out of the chambers of the Deputy Secretary, a satyr. My complaint, which can be perused at Annexure L, had noted that Shri Chadha had verbally proposed to me at that time that if I did not care for the cane sofa, I could be sitting on his lap (MWS 49).

Rajani Suroor's theater group Vyatha enacts the play representing the real condition of the government officers. He is a friend of Ministry of Culture, Heritage and Education Mr. Bhanwar Virbhim. Minister uses Rajani's theatre group for the promotions and diffusion for the common people and indigenous drama and other expressions. The theater group proposes to enact a play representing an event that has occurred in Madna. Karam Chand who is considered as an angry man has pierced with a knife in the right eye of a blind girl because she has asked one more gruel. After the incident an enquiry is done by the higher officials. He refuses and blames for being the victim of caste politics as he belongs to the lower caste and there is no witness of the incident. "Before the enquiry Committee, he deposed indomitably, denied the accusation, contended that h was the victim of the caste politics of the Home, and emphasized that there weren't any credible witnesses against him, for however could the testimony of eleven blind juveniles be considered sound?"(MWS 55). He has been suspended for seventeen months.

Chatterjee points out that how far government officers are paying a little attention to the economic measures suggested by the government. One circular from the government regarding the use of air-conditioner is issued to all the officers which itself costs the much amount nearly forty million but not even single officer followed these guidelines. Everybody discourses about the money paid on air conditioner and other things in the government office and they are very much eager in buying the new things for their office such as, "Brought over a thousand air-conditioners—and a good many fridges, freezers, chillers and ice buckets—for the offices, official motorcades and residential officers of their Cabinet ministers and First Speakers, their Chairmen-Designate and Common Judges." (MWS 63) The use of electricity is also a major problem in the government offices.

Through the character Bhanwar Virbhim who is a minister in the story, Chatterjee criticizes the behaviour of the politicians. He will conduct some fake parties to seduce the voters in the form of giving food, drink and costly wine. Sometimes by giving money he will buy the voters. People are voting for that criminal.

All the civil servants are not at all doing their work properly for the salary amount they are receiving. They are wasting time by doing personal works in the office and chatting with one another by seeing these things he says, "Yes, I feel weird. I ask myself all the time: How do you survive on your ridiculous salary? At the same time, I feel grossly overpaid for the work I do. Not the quantity, which on certain days can be alarming, but the quality. (MWS 23).

Some higher officials enjoy a lot of police security. They have costly cars, government apartments and houses. The government is spending some amount of money for the higher civil servants for this purpose. The Prime Minister decides to visit the Welfare State and to meet the plague attacked areas. This visit requires a heavy police force. Chatterjee condemns these activities.

These types of politicians will depend upon mostly on their caste to run their political life. They just hide themselves in the name of community and mention it for their own desires. There is a lot of criminal records up on Bhanwar Virbhim but he never feels guilty of that. But he just feels proud. This is the pathetic condition of the current politics.

Chatterjee satirizes bitterly social reality of the castes in this country. It is considered as a crime because it gives advantage to some and injustice to many. Dr. Kapila views on caste is shocking when he says, "Caste is a much more reliable factor than merit, you know… because merit? Every Tom, Dick and Harry has merit, but how many have the right temperament, the right ethos, genes, lineage, morality, attitude, biases, hang-ups – in short, the right caste – for a job?" (MWS 145).

Chatterjee attacks and criticizes the belief on God. The inhuman Bhupen Raghupati beats a small boy Chamundi and tries to give sexual torture to him. All these things happened in front of the statue of Lord Ganesh. After this big incident, Chamundi disappears and it remains a mystery. The police have not filled an FIR against Raghupati. The local politician, Gatonde takes this matter to Agastya Sen, the D.M. of Madana who is facing charges of sexual assault. But Agastya is in critical position that he can't take any action up on him.

Chatterjee presents the absurdities and the intangible nature of bureaucracy in India along with its association in politics, "I can't eat anything today. My mother died today. The man looked puzzled again. 'I mean, this is the anniversary of my mother's death, and I fast'. For a moment he contemplated adding, 'In penance, because I killed her" (MWS 78). These lines add to the grotesque kind of humour which Agastya enjoys during his stay at Madna. These are a sort of a comic relief from the dry, drab life of the town. He finds no respite even at the guest house or in the Collectorate. Agastya's character is more ambiguous and round than the other persons in the fiction.

The style is very often mock-serious. "We can never eradicate poverty…but we can eradicate the poor. All we need is intelligent legislation." (MWS 120) There is a sharp, penetrating pinch of humour that has been heightened by the perfect use of mock-serious tone. The whole novel consists of satirical attitude which is both cynical and realistic.

In *The Mammaries of the Welfare State,* the satire is on target and the humour sharp.

Upmanyu Chatterjee's genius is revealed through the use of humour and satire.

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37.

Broken Family in Manjukapur's *Difficult Daughters* and *Custody*

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ABSTRACT : Marriage is one of the most important ceremonies in Indian society. It is the best dream and wish of women and men. The Indian women writers have focussed on the problems in married life. Women writers consider broken family as the central problem of a family. Among the contemporary women novelists, Kamala Markandaya, Nayantara Sehgal, Anita Desai and Shashi Deshpande voice for domestic violence and write about the inner life of man and woman. Manju Kapur's *Difficult Daughters* and *Custody* deal with the theme of broken family. The innocent children are affected by their irresponsible single parents. So, the article mainly focusses on the broken family issues due to extra-marital affairs. It points out how men and women face the consequences throughout the life socially, psychologically and intellectually.

The following abbreviations are used after quotations:

C- *Custody* and DD- *Difficult Daughters*

Broken families are the ones who do not live together because of which children are forced to live with a single parent. It affects the growth of children both physically and mentally. Many contemporary writers voice for the suffering of women as being single parents.

Among writers, Kamala Markandaya's novels like *Nectar in a Sieve* is focussed on the women subject. She talks about the male dominance and female subordination. Jaishree Misa's writings are based on the theme of gender domination and the sufferings of single parent and child. Her novels like *Ancient Promises* and *Secrets and Lives* strongly reveal an awareness of relationship between parents and children in terms of their equality, independence and freedom. Shashi Deshpande's *The Dark Holds No Terrors* talk about the parent-children relationship. In the novel, both mother and father give less importance to their daughter and value their son. This affects the psyche of the daughter, Saru who searches for her self-identity in her married life which results in break-up. Manju Kapur's women protagonists tries to balance in the entire situation. In *Difficult Daughters* she narrates in the realistic way about the daughter, Ida. The story centres round the characters like Virmati and Ida. In *Custody,* she brings the theme of infidelity and infertility.

Difficult Daughters narrates the love between a girl Virmati and a professor who get married. It is evident that the novel depicts the problems of the women prevailed in Indian family. The novel also portrays three women – Virmati, Ida and Ganga - belonging to the state of Punjab. Virmati, the protagonist is a college student who loves an 'already married' professor. They beget a girl child, Ida. As she grows, she learns her mother's illegal affair with the married professor. So, she wants to get rid of her mother who dies of disease. After her death, Ida realizes her mother's love. Having learnt from her mother's pros and cons, she escapes from the similar situation which once trapped her mother.

Kapur's *Custody* is about the love of Raman, Shagun, Ashok and Ishita. Shagun is a wife of Raman who has illegal affair with a woman, Ishita. In turn, Shagun lives with Ashok. The

family encounters with the problem arising out of break up which affects their children – Arjun and Roohi both psychologically and intellectually. The parents want to separate the brother-sister relationship as they are selfish. They bargain children for their own benefits. Raman does not allow Shagun to see the children, but she longs to see her. Finally, Raman wants to take Arjun under his custody whereas Shagun wants the custody her daughter. But the parents fail to think that the children long for their parental care.

Kapur's novels view at the issues of women because she is a feminist. She focusses on the women's life style and the problems which face in day-to-day life. Kapur brings gently the issues of an infidelity in these characters like Raman and Shagun. The extra-marital affairs spoil the lives of both the parents and children must be realised. The illegal attitude of the elders push them into the crises. They are deprived of the real love. Ida in *Difficult Daughters* and Arjun and Roohi in *Custody* suffer a lot as they fear they might lose their real identities and values in the society. Ida is aware of what happened to her mother and escapes from such illegality. Ida sums up her resentment in one line, "I grew up struggling to be the model daughter. Pressure, pressure to perform day and night" (DD 258). She must fight against her society and with her own genetics. "The one thing I had wanted was not to be like my mother" (DD 1).

On the other hand, Arjun hates his own life as he has been thrown into hostel life. Either the men or the women in the name of seeking sensual pleasure they lose their dignity and decorum and happiness in their lives. They shed their shames in the guise of western culture. The ultimate end is the broken family. There is only chaos. Virmati says, "I break my engagement because of you, blacken my family's name, am locked up inside my house, get sent to Lahore because no one knows what to do with me. Here I am in the position of being your secret wife, full of shame, wondering what people will say if they find out, not being able to live in peace, study in peace… and why? Because I am an idiot'. (DD 137-138) But her daughter, Ida never turns up to her mother. In *Custody,* because of divorce both lose the true love of their children.

Marriage is one of the most important ceremonies in Indian society. If man is meant for his duty and the girl is for beauty. While arranging marriage for Shagun, she is found to be beautiful. She is the perfect blend of east and west. Kapur states her, "Within a few months of arriving in India he saw the woman he knew he had been proceeded for. In her colouring, her greenish eyes and her ideas, she was a perfect blend of east and west. A woman so pretty had to be married; besides she had the look of someone who never had to compete for male attention." (C 4) The marriage of Raman and Shagun can be said as "She the beauty, he the one with the brilliant prospects." (C 14)

A man or a woman is educated to acquire the worldly knowledge, culture and custom. Each country gets astonished about our marriage customs. They feel surprised that India gives importance to chastity. It is this that binds each couple in the family to live together till their end. But the man or the woman ignores the Indian culture and is induced to be westernized. It is not because of his or her love for West. They forget the values of the East. In both the novels, extra-marital agreement plays a crucial role. The married professor who must be role model for the students has illegal affair with his girl student and begets a child. It is regrettable that they never marry throughout their life. A life of agreement continues and it is the cause for their daughter, Ida to move away from them. Raman and Shagun share their illegality by going in opposite directions to enjoy their extra-marital affairs – Raman to Ishita and Shagun to Ashok.

Manju Kapur also depicts how the parents treat women in terms of marriage proposals. In society, women can study to such a certain extent to obtain any degree. At the same time, they

are not allowed to live as they wish. In other words, women are deprived of their wish and will for they are weaker sexes. In *Difficult Daughters*, Virmati is not allowed to choose her partner according to her wish which drives her to choose boldly a married Professor. Even though it is illegal, the Indian society pities upon her death as she is deprived of her daughter's love to her last breath.

Divorce plays a brutal role in the life of the couple Raman and Shagun. It makes them to even bargain between each other regarding leasing their own children. Indian tradition values and respects the men and women when they beget children. Begetting a child is the aim of the marriage which attains its fulfilment. But these couples forget one more value of the Indian marriage. They fail to bring up their gifted children happily till their end. Ida gets rid of her mother and Arjun completely hates on seeing their parents' illegality. Just for bodily comfort, Virmati loses Ida and Raman and Shagun loses Arjun.

It is pathetic to question ourselves like: When will the Indians stop looking for extra-marital affairs? Won't the society rescue the fallen angels in the family? Won't the society provide awareness to the couples that they should protect their innocent born angels? Won't men and women give importance to family reunion? The answer to the above problems is that people must not forget the age-old traditional marriage, culture and customs of India. They must save the Indian culture and custom by following them. They should not make their children become victims of broken family.

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38.

Triple Connected Domination Number of a Graph

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Abstract

The concept of triple connected graphs with live application was introduced in by considering the available of a roots containing any three vertices of a graph G. In this thesis, we introduce a new dominating parameter, called Smarandachely triple connected domination number of a graph. A subset S of V of a nontrivial G-graph is said to be Smarandachely triple connected dominated set, if S is a dominating set and the induced sub graph hSi is triple connected. The nominal cardinality take over all Smarandachely triple connected dominant sets is called the Smarandachely triple connected domination number and is denoted by γ tc. We determine this number for some standard graphs and obtain bounds for general graphs. Its have the relationship with other graph theoretical parameters also investigated.

Key Words: Domination number, triple connected graph, Smarandachely triple connected domination number.

INTRODUCTION

One of the fastest growing areas in graph theory is the study of domination. It takes back to 1850's with the study of the problem of determining the minimum number of queen which are necessary to cover an n*n chessboard. More than 50 types of domination parameters have been studied by different authors. Ore, Berg introduced the concept of domination sets. Extensive research activity is going on in Domination set of graphs. Acharya B.D, SampathKumar.E, V.R Kulli, Waliker H.B are some of the Indian Mathematicians who have made substantial contribution to the study of domination in graphs.

Domination is applied in many fields. Some of them are.

1. Communication network
2. Facility location problem
3. Land surveying
4. Routings etc.,

BASIC DEFINITIONS

Graph

A graph consists of a set V = {v_1, v_2, ... , v_n} called vertices and another set E = {e_1, e_2, ... , e_m} whose element are called edges such that each edge e_k is identified with an unordered pair (v_i, v_j) of vertices, the vertices (v_i, v_j) associated with of the edge *ek* are called the end vertices of the edge e_k.

Order and Size of a graph

The number of vertices in V(G) is called the order of G and the number of edges in E(G) is called the size of G.
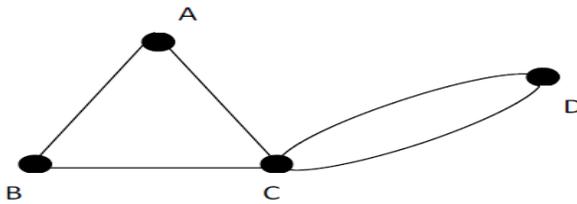
Simple Graph

A graph which has no loops and multiple edges is called a simple graph.
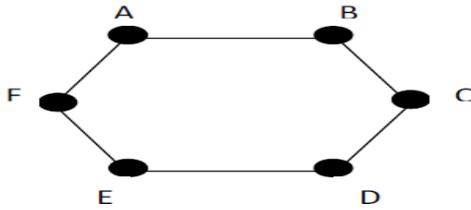
Multigraph

A graph which has multiple edges but no loops is called a multigraph.

General graph

A graph which contains multiple edges or loops (or both) is called a general graph.

Degree of vertex

Let G is the graph with loops, and let v be a vertex of G. The degree of v is the number of edges meeting at v, and is denoted by deg (v).

The minimum degree of vertices of G is denoted by δ (G) and the maximum degree of vertices of G is denoted by Δ(G).
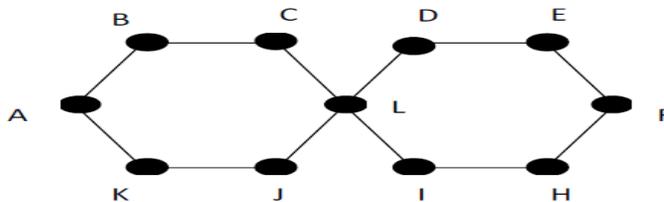
Deg (A) = 2,   Deg (L) = 4, Deg (H) = 2.

(G) = 2, & Δ(G) = 4.

Subgraph

A subgraph S of a graph G is a graph such that the vertices of S are a subset of the vertices of G. (i.e.) V(S) ⊆ V(G) the edges of S are a subset of the edges of G.(i.e.)E(S) ⊆E(G).
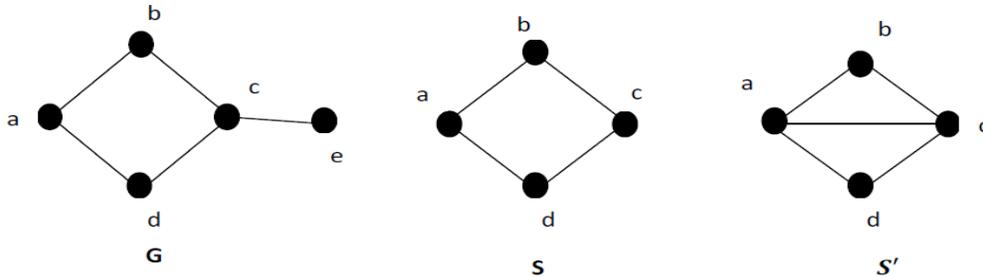

S is a subgraph of G S^1 is not a subgraph of G

Induced Subgraph

A vertex-induced subgraph is one that consists of some of the vertices of the original graph and all of the edges that connect them in the original denoted by ⟨V⟩.

Example :
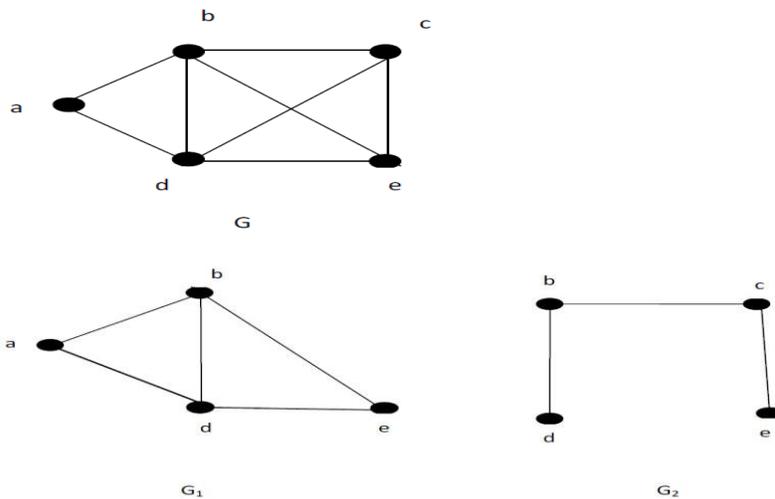
G$_1$ is an induced subgraph - induced by the set of vertices V$_1$ = {a, b, d, e}.
G$_2$ is not an induced subgraph.

1.9 Proper subgraph

If S is a subgraph of G then we write S ⊆ G. When S ⊆ G but S ≠ G.

Spanning subgraph

A spanning subgraph of G is a subgraph that contains all the vertices of G. (i.e.) V(S) = V(G). S is spanning subgraph of G.

Example :

TRIPLE CONNECTED DOMINATION NUMBER OF A GRAPH

2.1 Definition

A dominating set S of a connected graph G is said to be a triple connected dominating set of G if the induced sub graph $< S >$ is triple connected.

The minimum cardinality taken over all triple connected dominating sets is the triple connected domination number and is denoted by (G).

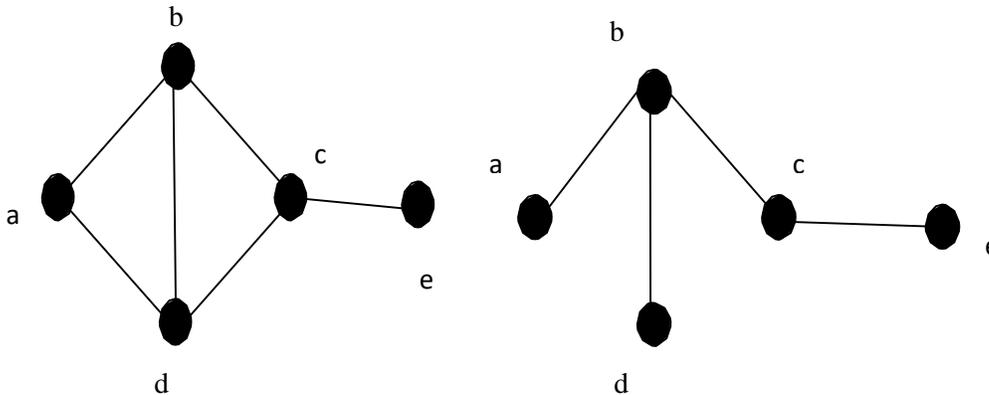### 2.2 Theorem

A tree T is triple connected if and only if $T \cong P_p; P \geq 3$.

2.3 Theorem

A connected graph G is not triple connected if and only if there exists a H -cut with $\omega(G - H) \geq 3$ such that $|V (H) \cap N (C_i)| = 1$ for at least three components C_1, C_2 and C_3 of $G - H$.

Let G be a connected graph with m vertices $v_1, v_2, \ldots, v_m$. The graph obtained from G by attaching n_1 times a pendant vertex of P_{l_1} on the vertex v_1, n_2 times a pendant vertex of P_{l_2} on the vertex v_2 and so on, is denoted by $G(n_1 P_{l_1}, n_2 P_{l_2}, n_3 P_{l_3}, \ldots, n_m P_{l_m})$ where $n_i, l_i \geq 0$ and $1 \leq i \leq m$.

Example :

Let v_1, v_2, v_3, v_4, be the vertices of K_4. The graph $K_4(2P_2, P_3, P_4, P_3)$ is obtained from K_4 by attaching 2 times a pendant vertex of P_2 on v_1, 1 time a pendant vertex of P_3 on v_2, 1 time a pendant vertex of P_4 on v_3 and 1 time a pendant vertex of P_3 on v_4.
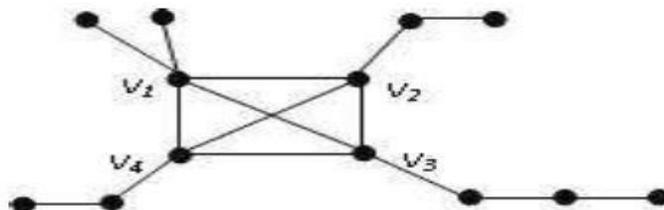
2.1 Definition

A subset S of V of a nontrivial graph G is said to be a strong triple connected dominating set, if S is a strong dominating set and the induced subgraph <S> is triple connected. The minimum cardinality taken over all strong triple connected dominating sets is called the strong triple connected domination number of G and is denoted by γ_{stc} (G). Any strong triple connected dominating set with γ_{stc} vertices is called a γ_{stc} -set of G.

Example :

For the graph G1 , S = {v1, v2, v5} forms a γtc-set of G1. Hence γtc(G1) = 3.

Graph with γtc = 3

Observation

Triple connected dominating set (tcd-set) does not exist for all graphs and if exists, then γtc(G) ≥ 3.

Example :

For the graph G2, any minimum dominating set must contain all the supports and any connected subgraph containing these supports is not triple connected and hence γtc does not exist.
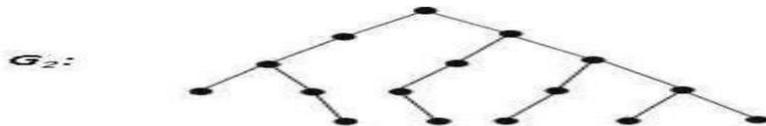
Graph with no tcd-set

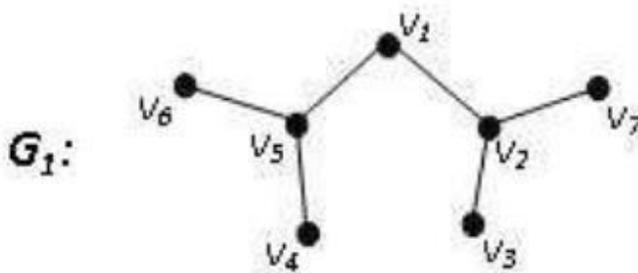## PAIRED TRIPLE CONNECTED DOMINATION NUMBER OF A GRAPH

3.1 Definition

A subset S of V of a nontrivial graph G is said to be a strong triple connected dominating set, if S is a strong dominating set and the induced subgraph <S> is triple connected. The minimum cardinality taken over all strong triple connected dominating sets is called the strong triple connected domination number of G and is denoted by γ_{stc} (G). Any strong triple connected dominating set with γ_{stc} vertices is called a γ_{stc} -set of G.

Example:

For the graph C5 = v1v2v3v4v5v1, S = {v1, v2, v3, v4} forms a paired triple connected dominating set. Hence γ_{ptc}(C5) =4.

3.2 Theorem

G is semi-complete graph with $p \geq 4$ vertices. Then G has a vertex of degree 2 if and only if one of the vertices of G has consequent neighborhood number $p - 3$.

3.3 Theorem

G is semi-complete graph with $p \geq 4$ vertices such that there is a vertex with consequent neighbourhood number $p - 3$. Then $\gamma(G) \leq 2$.

Let G be a connected graph with m vertices $v1, v2, v2, \ldots \ldots, vm$. The graph $G(n1Pl1, n2Pl2, n3Pl3, \ldots \ldots, nmPlm)$, where $ni, li \geq 0$ and $0 \leq i \leq m$, is obtained from G by pasting $n1$ times a pendant vertex of Pl_1 on the vertex $v1$, $n2$ times a pendant vertex of Pl_2 on the vertex $v1$ and so on.

Example :

Let $v1, v2, v3, v4$, be the vertices of $K4$, the graph $K4(2P2, P3, 3P2, P2)$ is obtained from $K4$ by pasting 2 times a pendant vertex of $P2$ on $v1$, 1 times a pendant vertex of $P3$ on $v2$, 3 times a pendant vertex of $P2$ on $v3$ and 1 times a pendant vertex of $P2$ on $v4$ and the graph in $G1$.

G_1:
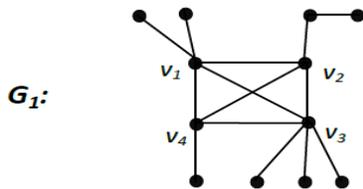
STRONG TRIPLE CONNECTED DOMINATION NUMBER OF A GRAPH

4.1 Definition

A subset S of V of a nontrivial graph G is said to be a strong triple connected dominating set, if S is a strong dominating set and the induced subgraph <S> is triple connected. The minimum cardinality taken over all strong triple connected dominating sets is called the strong triple connected domination number of G and is denoted by γ_{stc} (G). Any strong triple connected dominating set with γ_{stc} vertices is called a γ_{stc} -set of G.

Example :

For the graph H1, S = {v1, v2, v3} forms a γ_{stc} -set of
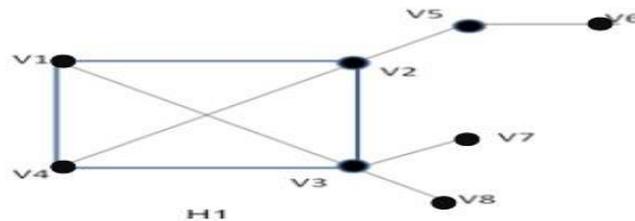
Graph with $\gamma_{\gamma stc = 3}$

4.2 Theorem

Let G be any graph and D be any dominating set of G. then $|V - D| \leq \sum_{u \in V(D)} \deg(u)$ and equality hold in this relation if and only if D has the following properties.

i. D is independent

ii. For every $u \in V - D$, there exists a unique vertex $v \in D$ such that $N(u) \cap D = \{v\}$.

Example :

Let v1, v2, v3, v4, be the vertices of K5. The graph K5(P2, 3P2, P3, 2P4, P2) is obtained from K5 by attaching 1 time a pendant vertex of P2 on v1, 3 time a pendant vertex of P2 on v2, 1 time a pendant vertex of P3 on v3 and 2 times a pendant vertex of P4 on v4, 1 time a pendant vertex of P2.
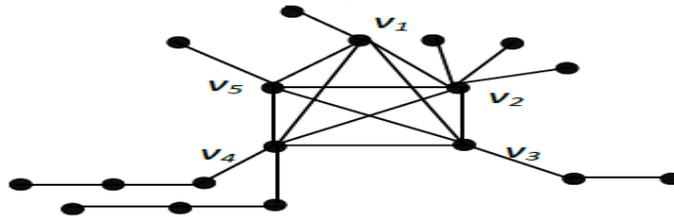
K5(P2, 3P2, P3, 2P4, P2)

WEAK TRIPLE CONNECTED DOMINATION NUMBER OF A GRAPH

5.1 Definition

A subset S of V of a non in travel graph G is said to be a less strengthen triple bitted dominating set, if S is a low dominating set and the acclimated sub graph < S > is triple connected. The nominal cardinality taken over all weak triple bitted dominating sets is called the low triple connected domination number of G and it's knower by γ wtc (G). Any weak triple connected dominating set with γ wtc vertices is called a γ wtc set of G.

Example :

For the graph G1, S = {v1, v2, v3} forms a γ_{wtc} -set of G. Hence $\gamma_{wtc}(G1) = 3$.
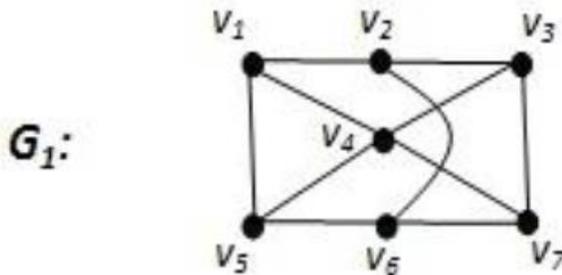
Let G be a connected graph with m vertices v1, v2, …., vm. The graph obtained from G by attaching n1 times a pendant vertex of Pl1 on the vertex v1, n2 times a pendant vertex of Pl2 on the vertex v2 and so on, is denoted by G(n1Pl1 , n2Pl2 , n3Pl3 , …., nmPlm) where ni, li ≥ 0 and $1 \le i \le$ m.

Example :

Let v1, v2, v3, v4, v5, v6 be the vertices of K6. The graph K6(P2, 3P2, P3, P2, P4, P2) is obtained from K6 by attaching 1 time a pendant vertex of P2 on v1, 3 time a pendant vertex of P2 on v2, 1 time a pendant vertex of P3 on v3 and 1time a pendant vertex of P2 on v4, 1 time a pendant vertex of P4 on v5, 1 time a pendant vertex of P2 on v6.
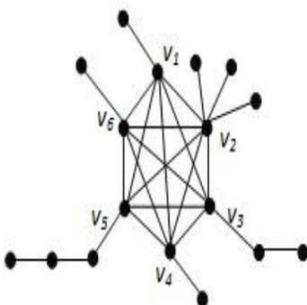
ac

Observation

Weak triple connected dominating set (wtcd set) does not exists for all graphs and if exists, then γwtc(G) ≥ 3.

Example :

For the graph G2, any minimum triple connected dominating set must contain the v5 and any triple connected dominating set containing v5 is not a weak

triple connected and hence γ_{wtc} does not exists.

Observation

The complement of the weak triple connected dominating set need not be a weak triple connected dominating set.

Observation

Every weak triple connected dominating set is a triple dominating set but not conversely.

Observation

Every weak triple connected dominating set is a dominating set but not conversely.

CONCLUSION

The concept of triple connected digraphs and domination in triple connected digraphs can be applied to physical problems such as flow networks with valves in the pipes and electrical networks, neural networks etc. They are applied in abstract representations of computer programs and are an invaluable tools in the study of sequential machines. In future this paper can be extended to studies of strong and weak domination in triple connected digraphs.

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39.

Issues In Finding Lexical Equivalence: Some Strategies And Guidelines

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Abstract:
Presence of differences or divergences among languages make the task of translation difficult. It is often observed that coping up with the difficulty at structural level is more easy than at lexical level. As no two languages are similar in all respects and more over the presence of lexical mis-matches i.e., the concepts and expressions present in one language may or may not present in another language the task of finding lexical equivalence becomes hard and sometimes impossible. Many times the translator end up by giving near equivalents and fail to transfer the exact information present in the source language lexical item. Sometimes, this may lead to mis-communication. The only way to come out of the situations like this is opting other means of giving equivalence. This paper provides details of the areas where giving lexical equivalence is not possible and propose other means of giving lexical equivalence so that no information of the source language lexical item is lost when translated.

1.0 Introduction:

The term 'lexical equivalence' is ideally defined as 'equivalence at the lexical level'. As Zgusta (1971) defines: "Equivalents are those lexical units of the target language which have the identical lexical meaning as that of the lexical units of the source language". But no two languages are similar in all respects (i.e., on the grounds of linguistics, culture as well as social stratification). Hence, the task of finding equivalents tends to be difficult. Even if we find some, most of them are not absolute but they are only partial equivalents. As Eugene A. Naida (1947) says, "no corresponding two words in two different languages ever have identically the same meaning. The problem is not one of finding absolute equivalents, but of finding relatively close equivalents". This paper explores mainly the issues involved in finding lexical equivalence and would list down the usual methods or strategies to overcome the issues and also proposes a method to give exact information present in the source language lexical item.

The aim of this paper is to enumerate and elucidate the areas wherein giving lexical equivalence is problematic, by providing examples (from the languages such as Telugu, Hindi and English) and to shed light on the usual methods that are in use to give equivalence and also furnish details on how to give explanatory equivalent. This paper also try to provide certain guide lines to lexicographers and translators while dealing with proper nouns, abbreviations and false friends.

1.1 Types of equivalents:

There are mainly two types of equivalents namely, translational or substitutable equivalents and explanatory or descriptive equivalents. The first type of equivalents are chosen in order to replace the source language (henceforth, SL) words directly in the target language (henceforth, TL), whereas the second type of equivalents are chosen only to give additional information regarding the word and this type of equivalents are directly not replaceable in the TL. Generally the second type of equivalents are given where no lexical equivalent is possible. The tendency to provide explanatory or descriptive equivalents is often observed in case of the words pertaining to culture and onomasiological gaps (missing expressions or concepts).

1.2 Usual methods of giving equivalence:
Generally equivalents are expected to be directly replaceable in the TL. But due to presence of the lexical mis-matches and differences among languages, finding these type of equivalents is not always possible. We can see these mis-matches or differences among languages in the following circumstances:
1. When the languages in question are not related, though their cultures are closely parallel like for example: Telugu - Hindi
2. When both the language as well as the culture of the speakers of these languages are not related namely languages such as English - Telugu.

In circumstances shown above, the translator or lexicographer has three options i. e., borrowing from SL (as it is / nativized) or coining a new word (neologism) or giving an explanatory equivalent (minimal). See the following examples.

1.2.1 Borrowing (as it is)
Example:

Telugu word	Hindi equivalent
upmā	upmā
ugādi	yugādi

Example:

English word	Telugu equivalent
ampere	āMpiyar
bongo	bāMgo
bull dog	buldāg
kimono	kimano

1.2.2 Borrowing (nativized)

Example:

Telugu word	Gloss	Hindi equivalent	Gloss
(nāra) cīra	saree	cīra	clothing
malludu	wrestler	māla	wrestler
addamu	obstacle, hindrance	āda, adacana	obstacle, hindrance, obstruction

Example:

English word	Telugu equivalents
Duke	ḍyūku
police	polīsu
cheque	cekku
pistol	pistōlu
coat	kōṭu

1.2.3 Neologism

Example:

Telugu word	Hindi equivalent
talaMṭu	aBayaMga_snāna/taila_snāna

Example:

English word	Telugu equivalent
jet liner	jeṭ vimānaM
forget-me-nots	maitri pratīka pū mokkalu

1.2.4 Explanatory

Example:

Telugu word	Hindi equivalent
hōru	garjana {samudra ādi kī}
repu	kala{ānevālā}
wammudu	{Coṭā}Bāi

Example:

English word	Telugu equivalent
nugget	{Kanijapu}mudda
flap jack	{rāgulato cesina} kēku
avant garde	{kaḷākārulaina} mArgadarśakulu

Just because directly insertible equivalents are desirable for translational purposes, it is not advisable in all the cases to go for borrowing or neologism. The equivalents obtained by these two methods may not be stabilized in the language and may require some time to become stabilized. For this reason, it is always better to give equivalents with some minimal explanations. This minimal explanations if necessary can be given in curly brackets which represent redundant information, so that this particular information can be directly dropped in the later stages of translation. For example:

Telugu word	Gloss	Corresponding Hindi word
1. ninna	yesterday	kala{bītā_huā}
2. paMḍu	fruit	Pala{pakā_huā}
3. anna	elder brother	{baḍā}Bāī
4. oMṭeddubaMḍi	bullock-cart	bailagāḍī{eka_baila_vālī}

As one may see, the equivalents given under the third column are exact equivalents to the words in Telugu and their corresponding glosses in English. However, these Hindi correspondences are certainly short of being lexical since the lexical equivalents outside the braces are supported by the additional material given in the braces. For native speakers of Hindi they may be read as unnecessary 'noise' in the text. But in order to know what exactly is said in the SL one may opt this method of giving equivalence. By opting this method there would not be any room for mis-communication.

1.3 AREAS WHERE EXPLANATORY EQUIVALENTS BECOME NECESSARY
As pointed out earlier, explanatory equivalents are given only when there is no possibility to provide lexical equivalence. The following are the areas where explanatory equivalents become necessary.

1.3.1 Culture-bound Words
Words which denote concepts or objects that are specific or part of one specific language community can be called as culture-bound words. As Lyons (1968) says: "the language of a particular society is an integral part of its culture, and the lexical distinctions drawn by each language will tend to reflect the

culturally important features of objects, institutions and activities in the society in which the language operates". Speaking about the words pertaining to culture, Nida (1947) classified the areas of culture under six headings, namely:

1. Terms for man's form, i. e. physical form (anatomy), his psychology and his diseases (pathology).
2. Terms for features of natural enivironment, i. e. physical features of the universe, the seasons, fauna (animal life), and flora (plant life).
3. Terms for feature of material culture, i. e. buildings, clothing, food, artifacts, and measurements.
4. Terms for features of social culture, i. e. political systems, property, laws, war, family, class distinctions and occupations,
5. Terms for features of religious culture, i. e. Gods, spirits, divine sanctions, revelation and rites, and
6. Linguistic features, i. e. sounds, the words, the combinations of words and the meanings of words.

Here is a small list of examples under each category extracted from both the machine readable dictionaries(henceforth, MRD).

1.3.1.1 Terms for man's form
Example:

Telugu word	Hindi equivalent
paMḍlukoruku	dāzta pīsa{gusse meM}
pusi	cīpaḍa{āṁKa kā kīcaḍa}

Example:

English word	Telugu equivalent
adenoids	[eḍināyiḍ]_graMTulu
caries	[daMta/śalya]_kṣayaM

1.3.1.2 Natural environment

Example:

Telugu word	Hindi equivalent
toṭakūra	toṭakūra{eka sāga}
kāya	Pala{kaccā}
wāMḍra ceṭṭu	baheṛā{eka jaMgali peḍa}

Example:

English word	Telugu equivalent
albatross	ālbeṭrās{samudra pakṣi}
anglers	{cēpalani tine}cēpalu
bitch	[āḍa]_kukka
blenheim	1. {oka jāti}kukka/
	2. {baMgāru cāyagala}āpil paMḍu
cotswold	koṭsvolḍ{gorre_jāti}

ewe	[āḍa]_gorre
budgerigar	ciluka jāti pakṣi{āstreliyāku ceMdina}
kiwi	1. nyūjilāMḍu_deśīyuḍu/2.kivī_[pakṣi]
koala	kaulā{āstreliyā jaMtuvu}
kohlrabi	{oka rakaM}kyābejī
kumquat	{cinna}nāriMja
bream	{oka rakaM}cēpa

1.3.1.3 Material culture

Example:

Telugu word	Hindi equivalent
maNugu	parimāNa{cālīsa sera kā}
jaMtika	seva{namakīna}
kūḍu	cāvala{pakā huā}
kalagūra	miśrita sabjī{tarakāriyoM kā}
kuMcaM	parimāNa{cāra sera kā māpa}
gāre	vadā{eka prakāra kā}

Example:

English word	Telugu equivalent
additives	{āhāra padārtālalo vēsē}raMgu
alb	{carc Pādarulu DariMcē}tella dustulu
anorak	[ṭopī gala]_cinna koṭu
bathymetric	lotu māpaka saMbaMDamaina{samudraM modalaina vāṭi}
kimono	kimono{jāpānu strīla dustulu}
batter	{kalipina}piMḍi
croisant	{nelavaMka_ākāra}kēkulu
fats	kovvu_[padārTālu]
cell	[jailu]_gadi
chablis	{tella drākṣā}sārāyi
lanolin	{gorre bocculōni}kovvu

1.3.1.4 Social culture

Example:

Telugu word	Hindi equivalent
raccabaMḍa	caupāla{paMcoM ke baiṬane kā sTāna}
sānapeṭṭuvādu	sikalīgara{ teja karanevālā}
kākapīlukaM	kulaka{śilpiyoM kā muKiyā}
kamma	1.karNa Pūla/2.kamma{eka jāti}

Example:

English word	Telugu equivalent
disenfranchise	[vōṭu hakku]_lēkuMḍā_cēyu
knighthood	yodDa_[birudu praDānaM]
jock	{skāṭlyāMḍu}sainikuḍu
abstention	[vōṭuku]_dūraMgā_uMḍaḍaM
attorney general	[praButva]_praDāna nyāyavādi
khan	Kān{pālakula birudu}

1.3.1.5 Religious culture

Example:

Telugu word	Hindi equivalent
vaḍapappu	mūṁga xāla{se banā prasāxa }
paMganāmaM	tripuMḍa{wilaka-mūlataH tīna āḍī vālā}
porludaMḍaM	praNāma{luḍakate hue karanā}

Example:

English word	Telugu equivalent
anointing	{matapara ācāraMgā} talaMṭu
apostolic	- {apostala}pracāra_saMbaMDi

1.3.1.6 Linguistic features

Example:

Telugu word	Hindi equivalent
pratyayaM	pratyaya{vyākaraNa}
karma	- karma{vyākaraNa}
kartā	- kartā{vyākaraNa}

Example:

English word	Telugu equivalent
anogram	varNakrama mārpu{padaMlo}

1.3.2 Onomasiological Gaps
The onomasiological gaps involve the lacking of designative lexical units of the TL. Usually these gaps are filled either by borrowing from SL or new innovations of any kind. As mentioned earlier, equivalents given using these two methods are new in TL, hence they require some kind of explanation. See the following examples.

Example:

Telugu word	Hindi equivalent
pāleru	naukara{sāJe para KetoM meM kāma karanevālā}
haḍapaM	baṭuā{pāna aura supārī raKane kī Cotī tailī}
jōkoṭṭu	sulā{tapakī dekara}
vāsena	kapaḍā{jisase - Gaḍe yā jādi kā muṁha bāMDā jātā hai}

Example:

English word	Telugu equivalent
fatality	1.[pramādavaśattu jarige]_maraNaM/2.vīramaraNaM
recap	[muKyāMśālu]_saMkṣipwaMgā ceppu
trailer	1.āśrita baMḍi/2.trelar{sinimā}
sleazy	[palacani]_neta
nosedive	1.vimānaM digaḍaM
recharging	[maḻḻī]_cārj ceyaḍaM
hoax	- mosaM[parihāsāniki]_cesinadi
braise	uḍikiMcina{sannani maMṭapai}
josh	ēḍipiMcu{parihāsāniki}
disembark	[oḍa/vimānaM/railu]_nuMḍi digu
air sick	anārogyaM pālaina{vimāna prayāNaM valana}

1.3.3 Absence of Denotatum in the Concepts:

Similar to designatum, the denotatum which is present in one language community may be missing in other language communities. In such circumstances, many times explanatory equivalents become necessary in many cases. See the following examples.

Example:

Telugu word	- Hindi equivalent
ponaka	eka ṭōkarā{jaMgalī Kajūra kī tīliyoM kā}
viMṭibadda	kamāna{Danuṣa kī}
rubbuḍu potraM	eka golā patTara{jisa se gīlī cījeM
	pīsī jāwī hai}

Example:

English word	- Telugu equivalent
cymbals	siMballu/pedda tāḻālu{saMgīta}
americana	{amerikā saMbaMDita}vastuvulu
bleachers	[ārubayalu]_kurcī ballalu
bongo	bāMgo{vāyidyaM}
barbell	bārbel{veyiṭliPṭiMglo ette BāraM}
accordion	akārdiyan{oka saMgīta sāDanaM}

1.3.4 Onomatopoetic Words

Onomatopoetic words involve a combination of sounds that resemble or suggest what the word refers to. The phonetic forms of these expressions have comparable associative characteristics of their meaning and are often language specific. These words are often untranslatable and hence require an explanatory equivalent. See the following examples:

Example:

Telugu word	Hindi equivalent
paṭapaṭa	kaṭakaṭa{dāṁtoM ke caṭaKane kī Dvani}
sala sala	- pāni ubalane kī Dvani
horu	garjana Dvani{samudra ādi kī lagātāra}

Example:

English word	Telugu equivalent
ahem	{goMtu savariMcukonu}Dvani
swish	ṣ...{aMṭū visuru}

1.3.5 Miscellaneous Reasons
The following are the other areas where explanatory equivalents are needed.

1.3.5.1 Machinery and vehicles

Example:

Telugu word	Hindi equivalent
oMṭeddubaMḍi	bailagāḍī{eka baila vālī}

Example:

English word	Telugu equivalent
jet liner	jeṭ_[vimānaM]
juggernaut	[pedda]_vāhanaM

1.3.5.2 Entertainment

Example:

Telugu word	Hindi equivalent
vāmanaguMṭalu	vāmanaguMṭalu{eka Kela}
piMpiḷlu	eka Kela{tū tū Dvani karate hue laḍakiyoM kā eka Kela}

Example:

English word	Telugu word
Bolero	bolēro{nṛtyaM/saMgītaM}
Jazz	jāj{saMgītaM}

1.3.5.3 Metaphoric/idiomatic expressions

Example:

Telugu word	Hindi equivalent
velagabeṭṭu	kara{vyaMgya}
paḍi cāvu	gira{tiraskāra}
navvipo	haṁsa paḍa{vyaMgya}
murigicāvu	sa.Da_jā{wiraskāra}
koMpa	Gara{nīcārTaka}

1.3.5.4 To specify ambiguity

Example:

Telugu word	Hindi equivalent
sigapūlu	Pūla{jūde meM lagāye jānevāle}
paśuvulagaMṭa	GaMṭī{paśū ādi ke gale kī}
aMṭu	kalama{paude kā}
potu	nara{paśū kā}
soku	saMkramita ho{roga}
maMḍe	rāśi{Pasala kī bāloM kī}
monna	parasoM{bītā huā}
nikkapoḍuvu	Kaḍe kara{kāna ādi}
paMgaṭiMcu	dūra raKa{paira}

1.3.5.5 Historically relevant events and names

Example:

Telugu word	Hindi equivalent
tenugu	tenugu[telugu kā prācīna nama}
nalakūbaruḍu	nalakūbara{jo apnī suMdaratā ke lie atyanta prasidDa hai}
hariścaMdruḍu	rājā hariścandra{jo apne satyavrata ke lie bahuta hī prasidDa huā Tā}

Example:

English word	Telugu equivalent
bastile day	bāstail ḍe{PreMc deśīyula selavu dinaM}

1.3.5.6 Kinship terms

Example:

Telugu word	Hindi equivalent
anna	[ba.Dā]_Bāī
tammuḍu	[Coṭā]_Bāī

Example:

English word	Telugu equivalent
cousin	tallidaMḍrula tobuṭṭuvula saMtati
uncle	tallidaMḍrula sodaruḍu
aunt	tallidaMḍrula sahodari

1.3.5.7 To specify gender, number and person(gnp)

Example:

Telugu word	Hindi equivalent
telivainavāḍu	samaJadāra{pulliMga}
telivainadi	samaJadāra{strIliMga}
saByuḍu	sadasya{pulliMga}
okkokkaḍu	eka eka{pulliMga}
okkokkaru	eka eka{loga}
iMkoVkaḍu	aura eka{pulliMga, eka vacana}
iMdaraM	itane loga{1. bahuvacana}
ivi	ye{bahuvacana}
idi	yaha{strIliMga}

1.3.5.8 Awards and honours

Example:

Telugu word	Hindi equivalent
kaḷāprapūrNa	kalāprapūrNa{upāDi}
gaMḍapeMḍeraM	gaMḍapeMḍeraM{eka vijaya sūcaka ka.Dā jise kalākāra ya kavī apne paira meM DāraNa karate haiM}

1.3.5.9 Signs and symbols

Example:

English word	Telugu equivalent
ampersand	āMparseMḍu{saMketaM}

2.0 ENCYCLOPAEDIC EQUIVALENT

The main purpose of the explanation given in the brackets of an explanatory equivalent is to provide exact information of the SL word. The explanation provided in the brackets should be such that, it should present the exact information that is present in the SL word. But it should not give unnecessary redundant information. If we look at Grice's Maxims of Conversation (Grice, 1975), this point becomes very clear. According to Gricean maxims, four conversational maxims arise from the pragmatics of natural language. They are:

1. Maxim of Quality: Truth
Do not say what you believe to be false.
Do not say that for which you lack adequate evidence.

2. Maxim of Quantity: Information
Make your contribution as informative as is required for the current purposes of the exchange.
Do not make your contribution more informative than is required.

3. Maxim of Relation: Relevance
Be relevant

4. Maxim of Manner: Clarity
Avoid obscurity of expression.
Avoid ambiguity.
Be brief (avoid unnecessary prolixity).
Be orderly.

These maxims are framed as directives to the speaker and can collectively be expressed by the imperative "Don't say too much and don't say too little". Considering these maxims the point to be borne in mind is that while giving explanatory equivalent the information provided as explanation of the word should always be minimal and not encyclopedic in nature. If detailed encyclopedic information is given, the entry would appear cumbersome, especially in the MRDs as well as in the out-put produced by the Machince Translation(henceforth, MT) system. Moreover, the MT system will exhibit its inability to handle such entries. See the following examples of explanatory equivalents supplied as encyclopedic entries.

Example:

Telugu word	Hindi encyclopaedic equivalent	- Lexical equivalent
ṣaḍaiśvaryamulu	Caha prakāra ke aiśvarya 1.mahātmya/2.Dairya/ 3.kīrti/4.saMpadā/5.jFāna/6.vairAgya	ṣaḍaiśvarya
śabdālaMkāraM	śabxa para āDārita alaMkāra, ina alaMkāroM meM śabdoM ke kāraNa camatkāra hotā hai, ina meM muKya alaMkāra ye haiM – 1.anuprāsa/ 2.yamaka/ 3.punarukti/4.punaruktavādāBāsa/ 5.vīpsā/6.vakrokti/7.śleṣa	śabdālaMkāra
aDolokamulu	jamīna ke nīce sTita sāta loka– 1.atala/2.vitala/3.sutala/ 4.talātala/5.mahātala/ 6.rasātala/7.pātāla	aDoloka
ṣaḍṛtuvulu	Caha prakāra kī ṛtueM mānī jātī hai- 1.vasaMta/ 2. grīṣma/3.varṣā/ 4.śarad/5.hemaMta/6.śiśira	Caha ṛtu

2.1 DEALING with ABBREVIATIONS AND PROPER NOUNS

2.1.1 Abbreviations

Abbreviations are frequently used expressions or forms in English. Therefore, while dealing with abbreviations, corresponding TL abbreviated form as well as its full form must be given. If the TL does not use a particular abbreviation it requires that the relevant abbreviation may need to be expanded. See the following examples.

Example:

English word	Telugu equivalent
dss	sa. Ba. vi.{samāja Badrata viBāgaM}
id.	a. ra.{ade racayita}
IMF	aM. dra. ni.{aMtarjātīya dravya saMbaMDi niDi}
in	aM.{aMgulālu}
rd.	ro.{roḍḍu}
RE	ma. vi.{mata vidya}
am	u.{udayaM}
pm	sā./rā.{sāyaMtraM/rātri}

2.1.2 Proper Nouns

As pointed out earlier generally proper nouns are not listed in the dictionary but if they are of historical importance or culturally relevant they are incorporated in the dictionary. In order to give equivalence to the proper noun, the most preferred method is to borrow the term from SL as it is and give a small indication stating its status. See the following examples.

Example:

Telugu word	- Hindi equivalent
addaMki	- addaMki{eka gāMva kā nāma}
karNāṭaka	- karnāṭaka{xeśa}
baMdaru	- baMdara/maCalīpaṭṭaNaM{eka śahara kā nāma}

In some languages probably due to pronunciation complexities or lack of sounds, proper nouns are translated into their native languages or adopted as per their language sounds. For this reason, before giving an equivalent to the proper noun, detail study should be done and accordingly the equivalent should be given. See the following examples.

English	Telugu	Hindi
Egypt	ījipṭu	misra
Greece	grīs	yūnāna
China	cainā	cīna
Britan	britan	bartāniyā

Europe	airopā	yūropa
Asia	āsiyā	eśiyā
India	Bārata deśaM	Bārata
Delhi	Dillī	xillī
Russia	raṣyā	rūsa

2.3 DEALING with 'FALSE FRIENDS'

Although both Telugu and Hindi are from different language families we can trace many words having similar form. These words are especially borrowed words from different language sources such as Sanskrit, Arabic and Persian. These words sometimes tend to become `false friends' i. e., words with very similar form but different meaning. Proper care should be taken while dealing with this sort of words. The best way to deal with such words is to study comparative and contrastive features of words of both these languages. See the following examples.

Example:

Telugu word	Gloss	Hindi word	Gloss
pariśrama	- Industry	pariśrama	Hard work
udyogaM	Job	udyoga	Industry
sattā	Capability	sattā	Power
sīmā	1.Country, 2. Region	sīmā	1.Border, 2.Limit

3.0 Conclusions:

The knowledge of the problematic areas of giving lexical equivalence and the strategies is always helpful for any translator or a lexicographer for smooth translation or compilation of a dictionary. The method of giving lexical equivalence with additional information in brackets is also proposed in this paper. The main objective of this proposed method is to see that the no information present in the SL is lost when it is translated, so as to avoid mis-communication. The strategy of giving minimal explanatory equivalent instead of giving encyclopaedic equivalent is also shown in this paper. Finally, a few guidelines are provided to deal with the proper nouns, abbreviations and false friends. The students of Translation Studies, lexicographers and the aspiring translators would certainly benfit from the insight of this paper.

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40.

DISPLACEMENT IN AMITAV GHOSH'S THE GLASS PALACE

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ABSTRACT

Displacement is one of the main issues dealt in the realm of postcolonial literature. It is synonymous to the term 'dislocation'. It critically refers to the displacement occurring as a result of majestic occupation and the experiences related to it. Millions of immigrants have been forced to displace or separate themselves from the family, their people and place on which they have depended. The displacement may also be the result of transportation from one country to another by slavery or willing or unwilling shifting from one place to another. Although the postcolonial subjects are struggling to deal with this displacement in reality, it also provides advantages to elevate the position. Many contemporary Indian English writers like Khushwant Singh, V.S. Naipaul, Salman Rushdie, Rohinton Mistry, Jhumpa Lahiri, Shashi Tharoor, Kiran Desai and Amitav Ghosh represent and struggle to encounter this issue of displacement in their novels. Thus this paper aims at analyzing how the theme of displacement works in Amitav Ghosh's The Glass Palace in which his characters meet various problems due to British invasion. It also probes into the novel to know whether the postcolonial countries elevate or lower the people who migrate voluntarily or involuntarily.

Key words: displacement, postcolonial, immigrant, cultural identity.

The following abbreviations are used after quotations: TGP – The Glass Palace

Displacement is one of the main issues dealt in the realm of postcolonial literature. Collins Dictionary defines "displacement" as 'the removal of something from its usual place or position by something which then occupies that place or position' or as 'the forcing of people away from the area or country where they live'. Here, the term is used as synonymous to the word 'dislocation' in literature. In its most literal sense, "displacement" refers to the act of moving or being put out of the usual or original place. Migration, desertion, exile, diaspora, exodus, eviction, banishment, travel, discovery, imprisonment, escape, among others, are all different forms of "displacement".

Displacement often forces people to confront a sense of loss, alienation, and disorientation, but it may also lead the displaced to experiment the newly gained power and freedom. Generally, the displaced undergoes a process of transformation and renewal that involves a collected or distraught re-fashioning of identity. Further, displacement definitely gives birth to a series of problems. On one hand, it is too hard for the dislocated person to forget the people, culture, landscapes, and language of the abandoned place. On the other, he finds it difficult to disassociate himself from the new place, country, and language that he has chosen to adopt or is forced to adopt. It is inevitable to him to compare and contrast his motherland and his newly settled land. This kind of juxtaposition results in uncertainty of the new community and leads him to identity crisis. Displacement puts an end to the possibilities of reclaiming a singular, solid, monolithic identity. All displaced writers have the constant desire to come back to their motherland, their paradise with a view to reclaiming their cultural identity.

For instance, Khushwant Singh, V.S. Naipaul, Salman Rushdie, Jhumpa Lahiri, Shashi Tharoor, Kiran Desai and Amitav Ghosh represent and struggle to encounter this issue of displacement in their novels. Khushwant Singh interplays with the place and displacement in *Train to Pakistan*. V.S. Naipaul has dealt with the problem of displacement in *A House for Mr. Biswas*. It also depicts Naipaul's own cultural dislocation and displacement. Sir Ahamad Salman Rushdie deals with the theme of place and displacement in the novel *Shame* and *The Satanic Verses*. Jhumpa Lahiri, the author of *The Namesake*, deals with the themes of immigrant experience, identities and displacement, and ties and clashes between the generations. As a diplomat and writer, Shashi Tharoor has explored the themes of India's past and their relevance to its future in *The Great Indian Novel* and *Show Business*. Kiran Desai's *The Inheritance of Loss* as a migrated Indian novelist talks about the loss of home, making it fluid it in her novel.

Amitav Ghosh has also dealt with the theme of displacement in his novels to probe into the cultural and their personal identity of India and Southeast Asia. His first novel, *The Circle of Reason*, has considerably evolved the magical-realist tradition. His works like *The Shadow Lines* and *The Glass Palace* deal powerfully with the displacement of post-imperial politics in Bengal and Burma. In *The Hungry Tide* he mixes up the story with the myth, background history and religion. It explores the topic between the human and the nature, and its conflicts.

The novel opens with the Anglo-Burmese War in 1865. Kinwun Mingyi and Taingda Mingyi, the two Burmese ministers are very keen to keep the Royal family under their custody with a view to getting rich rewards from the English for handing over the royal couple King Thebaw and Queen Supayalat, along with their family. Whereas the royal family ready the looters to surrender. So, the Burmese publics who earlier stood in fear now quickly move into the palace. Similarly, a ship waits to displace the royal family. The British soldiers in charge of shifting the King's precious jewels and ornaments from the palace to the ship also poach these things. Ghosh here strips the veils off human nature to reveal the crude and brutal greed that drives people at various levels.

Dishonest greed is depicted as an animating force cutting across the financial status, racial differences, caste, creed individuals, groups and nations. The plunder of the opening scene reveals how tactfully the British has conquered countries, subjugated whole population and exiled Kings to erase them completely from public memory at home. For example, a generation ago, the last of the Mughal King named Bahadur Shah Zafar was displaced to Rangoon, after killing the two princesses in front of the public. Now, the Burmese King Thebaw and Queen Supayalat are displaced to Ratnagiri in India by Britain. It is apparent that the British has tactfully and cunningly forced the rulers into a life of obscurity and freely looted the Burmese natural resources like the teak, ivory and petroleum. At this juncture, it is indispensable to say that not even a single episode in the whole text represents the British directly. Instead, they are always at the background and brought into the story not as characters. This is one of the remarkable aspects of this novel.

Coming back to the displaced King and Queen of Burma, they are the humans mostly exploited by the British. Their family is at first hit to Madras and then to Ratnagiri. The King is compelled to move in bullock carts, *yethas*, and the commonest vehicles on Mandalay's streets. When the king is about to step in, he comes across that the canopy set to the carriage which seven tiers, the number allotted to a nobleman, not the nine due to a king" (TGP 43). While they are in Outram House, on a hilltop, they undergo another kind of ill-treatment. "The bungalow had no sewerage and no water supply. The toilets had to be emptied daily of night soil, by sweepers; water had to be carried up in buckets from a nearby stream" (TGP 81). Because of so-called Black Death, there is a shortage for sweepers there. Even if someone is found, it is too hard to persuade him or her to stay. Dolly experiences this situation when she finds a sweeper. "The trouble was that there was never enough money to pay their salaries. The King and Queen had sold almost everything they had brought over from Mandalay; their treasure was gone, all except for a few keep sakes and mementos. (TGP 81)

The King recollects how his ancestors were feared and respected and laments over the present scenario. The Queen is horrified to see this colonization and mourns, "We who ruled the richest land in Asia are now reduced to this. This is what they have done to us; this is what they will do to all of Burma" (TGP 88). The Queen says that the imperial powers had not only displaced them but the entire Burma. The Queen expresses her anger, "they took our kingdom, promising roads and railways and ports, this is how it will end. In a few decades the wealth will be gone – all the gems, the timber and oil and then they too will leave" (TGP 88). Further, she foresees that the colonization. In other words, their dethronement and displacement will result only in famine and despair in the rich Burma. Besides, their daughters elope with ordinary men – the first Princess with Sawant, a coachman and the second with a Burmese commoner. The former falls in love with Sawant, becomes pregnant and marries him. She gives to a child and permanently settles in India. The King wants her second daughter to be brought back. When she refuses to do so, "he fell to the floor, clutching his left arm" (TGP 205). As a result, he suffers from heart attack and dies in 1916 in India. The British does not allow to take his body to Burma fearing that it might may result in riot in Burma. The saddest part is that even Her Majesty is deliberately refused to attend the King's funeral. The First Princess in a letter written to Dolly writes that "no one could believe that this was the funeral of Burma's last King!" (TGP 205). After the death of the King, the Queen returns to Rangoon. She spends last years of her life spending money on charities and feeding monks. The Queen died in 1925 six years after her return from Ratnagiri. Thus the displaced Royal Family from political power is never retrieved again.

It is undeniable that *The Glass Palace* portrays three families which are subtly interlinked by the novelists. They are the families of Dolly and Raj Kumar in Burma, of Uma and her brother in India and of Saya John, Raj Kumar's mentor and his son Mathew in Malaysia. Raj Kumar is the protagonist of the novel who is an eleven year orphan. Having no family of his own, he is pushed to seek out relations to claim his own. In other words, he finds a father in Saya John, a brother in Matthew and his soul mate in Dolly. He is an Indian by birth. Raj Kumar after losing his mother, he looks after himself from an early age. He works in a tea stall of a matronly lady Ma Cho. He begins his search for places and people in Mandalay. As he is completely alienated, he uses his skill to come up in his life and gradually succeeds with the help of his loyal friends like Doh Say and Saya John, the rich and powerful members of the Indian community in Burma. Thus he becomes a powerful man and builds his fortune in Burma. Thereafter, he returns to India and finds Dolly, the devoted maid of Queen Supalayat. Raj Kumar falls in love with Dolly at first. Dolly, as a devoted maid, lives in the distant Indian city of Ratnagiri with the exiled royal family.

Uma, the wife of an Indian District Commissioner, is a lifelong friend of Dolly. With the help of Uma, Raj Kumar marries Dolly. He goes back to Burma where he raises his family. Then again he returns to India in his twilight years, after losing his fortune, his elder son and daughter-in-law in war. As he is not a Burmese, he escapes from there. Yet, he thinks that it should be his home forever. This is called the concept of 'homelessness' in terms of dislocation and displacement. Once he was a volunteer in displacing himself but now his search of cultural identity begins.

It is indispensable to overview the pathetic lives of Raj Kumar's children. Although he gets succeeded in his married life, he loses his children because of the same displacement. Neeladhri, Raj Kumar's elder son is married to Manju, Uma's niece. Raj Kumar's younger son is Dinanth who marries a Burmese writer, Ma Thin Thin Aye. Neel is killed during elephant trampling and Manju becomes a widow. She has a daughter named Jaya. Because of their facing extreme hardships, they displace themselves to Bengal. Losing her will power due to her insane condition, she commits suicide on their way by jumping into river. Having lost his hope, Raj Kumar switches over to Calcutta. Dolly seeks nunnery in Rangoon and her life ends there. Dinu lives with his wife depriving of his father's fortune.

Many of the colonized people in Burma, India or Malaysia behave not as colonized but as colonizers. In the opening scene of rampage, the novelist for the first time mentions how the British

soldiers marching past with their shouldered rifles looked to the Burmese crowds. This can be crystal clear from the citation of the novel. "There was no rancor on the soldier's faces, no emotion at all. None of them so much glanced at the crowd." (TGP 26) Consequently, the Mandalay fort with long roads, canals, gardens, rooms with gilded pillars, polished floors, illuminating vast hall, and mirrored ceilings and with all the richness in Burma is being looted by the soldiers as well as the public. It is proven in the following lines: "Everywhere people were intently at work, men and women, armed with axes and das; they were hacking at gem-studded Ook offering boxes; digging patterned gemstones from the marble floor; using fish hooks to pry the ivory in lays from lacquered Sadaik chests." (TGP 33). The characters including Raj Kumar, Saya John and Maththew are engaged in the task of colonizing land and people for the sake of wealth. As a result, it can be witnessed that the British army later consists not of British but of Indians mostly.

Having peer reviewed Amitav Ghosh's *The Glass Palace* it is crystal clear that the displacement has created more problems rather than finding solutions to them. The King and the Queen are the people who have been forced to live in the new land(s). They have no elevation but they are lowered and colonized. On the other hand, the characters like Raj Kumar voluntarily diplace himself. He is an example for his elevation in his life but he is far from flawless character. He is one of the colonizers in the novel as he loots people's wealth. But al last he himself becomes victimized in the whirlpool of displacement. What he has gained through displacement is lost at the end. It will not be an exaggeration to conclude that the King and the Queen are the flat characters and Raj Kumar is a round character. It is because the two noble character fall due to British invasion and never rise thereafter in their lives. Whereas Raj Kumar who was an orphan rises in his life with what he wanted but loses one by one at the end. Thus, Amitav Ghosh has excellently brings out the theme of displacement in this novel which is the one of the main issues in the realm of postcolonial literature.

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41.

Female friendship and Sisterhood as a Significant Theme
in Terry McMillan's *Waiting to Exhale*

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Abstract

McMillan's third novel Waiting to Exhale is a popular one that throw light on the concerns of the middle-class African American women at large. Waiting to Exhale tells the stories of four professional single black women, who are in their late thirties, namely; Savannah Jackson, Robin Strokes, Bernadine Harris and Gloria Matthews. She tried to explore the themes of female friendship and the sisterhood bonding among the four women which enables them to tackle their problems in life. These four characters rely on each other for friendship and consider each other like sisters. The lively narrativedeals with children, divorce, betrayal, jobs, parenting, lifestyles and dreams of the four female protagonists. This paper is an attempt to trace the significance of female friendship in African American Community with special reference to Waiting to Exhale. It is also a study to explore the solidarity of sisterhood in Terry McMillan's novel Waiting to Exhale.

Key Words: Friendship, Female friendship and Sisterhood.

Friendship is a "relationship of mutual affection between people" and it is a solider form of interpersonal bond between friends (Oxford Dictionaries 2012). Friendship has been studied not only in literature but also in communication, sociology, social psychology, anthropology, and philosophy. Friendship can be categorized as kindness, love, trust, loyalty, sympathy, affection, honesty, empathy and mutual understanding towards one another. Friendship in adulthood provides: "companionship, affection, as well as emotional support, and contributes positively to mental well-being and improved physical health" (Schulz 426).

In literature, the shared experience of the female protagonists forms the foundation for female friendship as it helps women persevere because of their strong bonding, truthful and loyal relationships with each other. In literature, the female friendships always bloom and persist irrespective of their circumstances they come across in life.

'Sisterhood' is a term that has to be redefined on the basis of functional duties and experiences of a women being a sister. In a patriarchal society, Sisterhood also becomes an institution of operation or an agency of power that transforms the weak women as strong women. Functional sisterhood can be redefined as a relationship between two women, who are not necessarily biological sisters but they come together for their common benefits, sharing their responsibilities and try solving the problems of each other. Sisterhood implies the experiences of shared oppression, common victimization, community of similar interest and collective survival.Sisterhood in the context of African American culture has to be understood as what bell hooks explains:

> Sisterhood became yet another shield against reality, another support system. Their [white feminists'] version of sisterhood was informed by racist and classist assumptions about white womanhood, that the white "lady" (that is to say the bourgeois woman) should be protected from all that might upset or discomfort her and shielded from negative realities that might lead to confrontation. (hooks 296)

Sisterhood also provides a frame work to understand and articulate the experiences of womanhood in a given cultural situation. Sisterhood, if understood on the bases of black experience could be redefined as a community of black women, who have the shared experience of being black and women in America. In this context sisterhood is a metaphor, which denotes collectivity. For African Americans, the term sister transcends gender solidarity and it is more of a marker of racial communion. In the black community, sisterhood does not imply a mere desire for a female exclusive community. Further, sisterhood provides bases of solidarity, which is rooted on specific racial experience.

Terry McMillan's third novel *Waiting to Exhale* reflects the lifestyles and throw light on the concerns of the middle-class African American women at large. *Waiting to Exhale* is a popular fiction that has been structured in the classic four-woman form. McMillan in *Waiting to Exhale* tried to explore the friendship and sisterhood between the four women that touched an extensive range of readers across race, class and culture.

*Waiting to Exhale*narrates the stories of four professional single black women, who are in their late thirties, living in Phoenix and Arizona namely; Savannah Jackson, Robin Strokes, Bernadine Harris and Gloria Matthews. These four characters rely on each other for friendship and are in constant search for a man who will fill their life with true love. The novelcomprises of characters that are shrewd, blunt-speaking, sporadicallyinfuriating and has everything expect the one thing that matters to them is female friendship.

Waiting to Exhale also throws light on the adventurous romances that these four female protagonists in the novel encounters with different men to meet their dream of true lover. All the four protagonists are observed tackling various difficulties like, Savannah has taken up a new job in a new place, Bernadine is a divorced lady with two children, Gloria is a Salon owner and has a Son named Tarik, who is constantly discovering sex with his girlfriend and Robin has a father with Alzheimer. The novel also identifies the solidarity of female friendship and sisterhood that the characters do in order to endure the effects of racism, poverty and abuse. They are often found sharing their joys and sorrows in the form of worries, distresses, their triumph stories, offer support and discuss their dreams.

The novel opens with Savannah Jackson, who is getting ready for a New Year's Eve party with a guy named Lionel. Savannah is the oldest of the four kids and she is the only one who is yet to get married. Her younger sister, Sheila is worried for her being single which is reflected in Savannah's narrative as she mentions: "since I'm single which is downright pitiful to her, considering I'm the oldest of four kids and the only one who has yet to say "I do", she's worried about me" (*McMillan* 1).Sheila's fearsabout Savannah not getting married make Savannah more aggressive. As Sheila feels, Savannah's wavering single lifestyle is like running the gamut and her life without a husband and children has no worth;she says, "…I'm traversing down the road less traveled, and that by now I should've been divorced at least once and be the mother of at least 2.5 children"(*McMillan* 5).

Bernadine Harries is hurt to learn from her husband that he is divorcing her for a white girl, Kathleen who is a Book-keeper at John's Software office. Kathleen is twelve years younger than John and is six months pregnant with John's baby. This reveals how families are broken due to the lack of honesty and intimacy.Bernadine cannot believe that John could call off the marriage in such a casual way. This revelation intensifies Bernadine's agony as she"remembered feeling helpless like this before. It was the time she had almost drowned"(*McMillan*35).Bernadine couldn't imagine John would insult her in this manner, the agony of which is articulated: "To feel the sense of relief when the single most contributing factor to her uttermost source of misery was gone. But he beat her to the punch. Not only was he leaving *her* for another woman. He was leaving her for a *white* woman. Bernadine hadn't expected this kind of betrayal, this kind of insult" (*McMillan* 36). For an African American woman, John's act is a twofoldduplicity– duplicity of the conjugal promise and the duplicity of the race. John managed the finances of the family and so most of the facts about the actual property they own were not revealed to

Bernadine as she was only required merely to sign the papers related to their Joint Tax-returns which was mandatory.

Robin Strokes, who is 35 years old and yet single and admits that her love for Russell was deep and pure as she was in relationship with him for two years and had clear intentions of getting married to him and to have his baby, later she discovers that Russell is unfit for her as she mentions:"I finally gave up on Russell–a lying, sneaky, whorish Pisces–after realizing he was never gonna marry me" (*McMillan*54).Robin tries a lot to persuade Russell for marriage but he disappointsher by making some excuses, saying he isn't prepared to "make that move" (*McMillan* 56). She tries a lot to please Russell by striving hard to keep herself up and fulfill all his physical desires.

Robin and Michael are the employees of the same insurance company in different departments. She reads in the newsletter about Michael being promoted to Marketing Rep and so she sends him a congratulations note through the interoffice mail. Michael responds by inviting Robin for lunch and then on their interaction and dating begin.Robin is very close to Gloria and Bernadine. They share a bonding of true sisterhood as they are often found fighting like sisters and even judging eachother jokingly as reflected in the following excerpt:

> They think I have a poor taste in men (They despised Russell), and they also think I'm a nymphomaniac, which is why they jokingly refer to me as "the whore." But they're just envious. Bernadine has a husband she doesn't want to fuck, and Gloria doesn't know anybody who wants to fuck her. We fight like sisters, but I don't know what I'd do without them. When my mother was in hospital, Bernadine and Gloria were right there.(*McMillan* 72-73)

McMillan points out that the black women are empowered by female bonding and interdependent relationships among women as they draw energy and power from each other.Robin, Gloria and Bernadine too share a deep bond both as friends as well as sisters. All the three ladies are there for each other in the times of troubles and render a helping hand to enable each other survive in the world. For illustration, it was Robin who took care of Bernadine's children when John left them alone, Bernadine too helped Robin with a cheque when her dad was hospitalized due to Alzheimer and it was Bernadine and Gloria who brought Robin out of depression when she parted ways with Russell.

Gloria Matthews has been a single mother right from the moment she was pregnant for three months with baby Tarik. As Tarik grew up he developed a hatred for his father, David who comes in two years and drops a cheque in a mail. He doesn't get pleased by his behavior, in fact he wants him to be a responsible father, as Tarik asserts: "That man is not my *father*, he's my *daddy*. If he was my *father*, he'da been here to help you take care of me. If he was my *father*, he'd done more than drop a check in the mail. He'da taken me to my baseball games, to the movies, somewhere – anywhere" (*McMillan* 91).It is not easy for Gloria to bring up her son as a single mother. She faces trails and challenges to keep her son away from the bad company. She introduces Tarik to different cultures, good education and music. Gloria always wanted to know the feeling of being in love but was very tired of waiting for love or a life partner and so she "divided all her attention among God, hair, and her son" (*McMillan* 99).

Gloria is shocked and worried to learn that John has abandoned Bernadine for a white girlas she is not only her six year old client and but also a good friend. Gloria wants to be with Bernadine to tackle this situation but she is in a fix as David was expected to be there with them the same night. Though Gloria always longed to spend the night with David but this time she wanted that he should not turn up as her girlfriend needs her more than herpleasure so she drops a message on the answering machine to Bernadine and Robin which indicates her sisterly concerns that are deep rooted in the sisterhood they share.

Meanwhile David arrives and gets annoyed to see Tarik not at home and he decides to leave despite Gloria's requests for him to stay back. He explains Gloria about his life and his coldness that is

due to his bisexualism, as he admits: "You heard me right. But I'm not anymore. I'm gay" (*McMillan* 112). David leaves Gloria in a shocking state that is difficult to forget.

Bernadine admits that she loves Gloria and Robin but she also loves Savannah, her good friend who she feels can apprehendher emotions well. Savannah is supposed to stay with Bernadine till she finds an apartment for herself after settling in her new job in Phoenix. McMillan connects all the four protagonists together in the cord of Friendship and spins it deeper in the bond of sisterhood. Though Bernadine, Gloria, Robin and Savannah are not biological sisters, they were sisters connected to each other as an extended family. In spite of having their own respective families, these ladies come together as one by sharing the responsibilities as caregivers, financial supporters and also bread-winners. This indicates that black women are emotionally connected and mostly render support to each other in their time of need. Savannah too is shocked to learn from Bernadine that John had divorced her for a white girl. The sisterly concerns between both the black women is reflected in Savannah's words:"So why didn't you call me? I'da caught the next plane out of here, and you know it. Damn, Bernie?" (*McMillan* 153)

Savannah, Robin, Bernadine and Gloria decide to meet at a bar called Pendleton's, around six in the evening, to spend a Happy Hour together to enjoy and catch up each other's lives. They reach at the destination and spend the evening talking, discussing, dancing, eating food and enjoying their get-together. This reflects that women long to have their own space for spending their time with their friends so as to tackle their problems and share their happiness.

Savannah and Robin meet in the steam room at their health club and they discuss work, unavailability of suitable men, their choices and expectations they have from men. Robin feels that life is like playing a crap game and nobody wants to roll the dice as she observes: "I think life is one long introductory course in tolerance, but in order for a woman to get her Ph.D., she's gotta pass Men 101" (*McMillan*276). McMillan tries to depict that it is not easy to find a suitable man as a life partner and also tries to bring out the worries that the single women encounter in African American community.

Bernadinefeels dejected to know that John kept her in dark throughout the eleven years of marriage and pledges to never be so naive and weak in a relationship again. Sheshares her anguish with Gloria while theygo out for shopping in a mall. They meet Robin and all the three women catch up with each other's lives while seated at a little table in the food court.

Savannah, Bernadine and Robin plan to celebrate Gloria's thirty eighth birthday by taking champagne and individual gifts to her house. Gloria was saddened as she has lost three stylists at Oasis and she has to put in additionaleffort to run it. This little surprise party is well timed to help her come out of depression and Tarik choses to go out with his friends to allow the ladies get-together go peacefully. Gloria's blood pressure is dangerously high, but she does not disclose it to her friends. She orders pizza and all the friends dance to the music, discuss their life and get drunk. They discuss men and each one has herown view about the men in her life. Bernadinereminisces John's shameful act and also says she has many things on her mind besides men, whereas Robin says her daddy is dying, and Savannah says, "…men *aren't* the only thing on my mind either…" (*McMillan* 444). Robin feels all women are stupid as she explains, "I'm serious. The ones that are good for us we find dull and boring, like Michael, for instance, and then we pick the assholes, like Russell, the ones who won't cooperate, the ones who offer us the most challenge and get our blood flowing and shit. Those are the motherfuckers we fall in love with" (*McMillan*444). To Gloria, men around are stupid, "I'm serious. A lot of them *are* stupid. They don't know what they want and don't know how to treat a woman"(*McMillan* 445).McMillan tries to represent through the thoughts of all the four protagonists that black men

in general are stupid as they do not know how to treat their women and most of them are uninteresting and not supportive in nature

Savannah meets a man named Charles Turner at Las Vegas conference, who is thirty three years old and works at KXIP-TV Station at Sanfranciso, which happens to be the sister concern Media station of Savannah's KPRX-TV in Phoenix. They soon become comfortable with each other andspend timeswimming, exchanging views, attending conference sessions and spending the night together. They part in Las Vegas, promising to meet as soon as possible.When Savannah returns to Phoenix after eight days, sheis depressed as she has not received a single call from Charles and feels compulsive to share her depressions about Charles with her female friends–Gloria, Robin, and Bernadine. Savannah.She wonders why black men treat black women with thoughtlessness: "What happened to all the pride, the tenderness, the love and compassion, black men are supposed to show *us*?... How are we supposed to feel beautiful and loving and soft and caring and gentle and tender and compassionate and sensitive, when they treat us like shit after we surrender ourselves to them?" (*McMillan*506)

Savannah goes to Oasis to get herself a haircut and finds Gloria completely drained out. Savannah understands her condition and says "I'm your friend, Gloria, not *customer*, so don't worry about it"(*McMillan* 511). Savannah asks Gloria to go with herfor lunch but Gloria wavers as she has picked up the routine of going home after the salon though she eventually goes with Savannah as she has some free time before Tarik reaches home. At the restaurant they order food and drinks while they discuss salon, work, Mervin, BWOTM, Gloria's parents and men in general. When Gloria reaches home, she thinks about what she will do after Tarik gets graduated and leaves home; soon she feels a hasty pain in her chest and reaches for the Mylanta in the medicine cabinet and collapses there.

Gloria wakes up in the ICU and sees many people around her. She learns that she had suffered a massive heart attack. She cannot speak loud and seesTarik, Marvin, Bernadine, Savannah, Robin, Doctors and nurses. Gloria is glad to hear Marvin say that heand Tarik will take good care of her. The cardiologist asks for the signatures of the responsible family and all of them assure the doctor that they are a sisters, "I think we're all responsible for her," Bernadine said. "She's our sister. Please tell us she's going to be all right"(*McMillan* 532). Through this episode McMillan tries to focus on the theme of friendship of the four women, who develop solidarity of sisterhood in moments of crisis.

Robin is pregnant with Russell's baby and she wants to keep the baby and cut off all ties with him because he has cheated on her in the past and so has not shared the news of her pregnancy with him. Robin's attitude to life changes,as she knows she has someone (the baby) whom she will love as deeply as she wants to and somebody who needs her the most. She also knows that if she has some trouble thenshe can always count on her two experienced sisters Bernadine and Gloria.McMillan tries to portray the joy of being surrounded by concerned and sensitive sisters who nurture each other.

Meanwhile Bernadine learns from Jane, her lawyer that she has nine hundred sixty-four thousand dollars as alimony and also informs her that she is also entitled for half the pension of John, when he retires. Bernadine, in her happiness over the settlement, invites her friends for a dinner. They plan for a Sister's Nite Out and asks everyone to wear hats. Bernadine invites Robin and reassures her that all the three sisters are there for her to help to take care of her and

the baby which makes Robin happy.Gloria is glad to find Tarik involved in pure social service activities and also admitsto Bernadine that she and Marvin are in a relationship. All the four come together and they share their happening life and contentment. Savannah too moves out of depression and is very keen in starting up a reality show. Bernadine has got enough money to start-up with her dream of a catering serviceand she sets up a shopnamed 'Bernadine's Sweet Tooth'. McMillan indicates the symbiotic nature of the black women in the end of the novel where one sees all the four protagonists are contended in their life and connect to each other in female friendship and solidarity of sisterhood.

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42.

A Preliminory Report on Physico – Chemical Parameters of Sawargaon Dam in Washim District of Maharashtra, India

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ABSTRACT

Average monthly value of physical parameter like Air temperature (21.95^oc), Water temperature (19.37^oc),Transparency (25.52 cm) P^H (7.48) and Chemical Parameters like Total Dissolve Solids (274.08 mg / L), Dissolved oxygen (9.52 mg/L),Chlorides (41.73 mg/L) , Sulphates (0.18 mg/L) and Nitrates (0.30 mg/L) were observed from August 2013 to January 2014 in Sawargaon Dam of Washim District ($20^0.13'N$ and $77^0.22'E.$), Maharashtra.

Higher values of pH indicated slightly alkaline nature of water suitable for drinking as per the guideline range prescribed by WHO. Main sources of dissolved oxygen in the range of 7.97 to 11.08 mg/L is the photosynthetic activity within water while nutrients like Sulphates and Nitrates and Chlorides provide suitable environment for the biota in the dam however further study is required to get the exact status of water quality of the dam.

Keywords : Physico-chemical parameters, Sawargaon dam , water quality,

INTRODUCTION :-

Water is one of the most important natural resources that helps sustain life on earth. It is one resource that is unique and essential that makes life possible . But freshwater has become a critical natural resources due to number of reasons such as increasing demands in all sectors like drinking, agriculture, aquaculture and industry.

In India large number of studies on limnology of lentic water bodies have been carried out in past 30 years viz.,Shardendu and Ambasht (1988); Pathak and Bhatt(1990); Pandey, *et. al.*, (1993); Lohar and Patel (1998) and Shashtri, *et. al.*, (1999).

Accurate and timely information on the quality of water is necessary to shape a sound public policy and to implement the water quality improvement programmes efficiently. One of the most effective ways to communicate information on water quality trends is with indices. Water quality index (WQI) is commonly used for the detection and evaluation of water pollution and may be defined as "a rating reflecting the composite influence of different quality parameters on the overall quality of water." (Mishra and Patel ,2005)

The indices are broadly characterized into two parts: the physico-chemical indices and the biological indices. The physico-chemical indices are based on the values of various physico-chemical parameters in a water sample, while biological indices are derived from the biological information and are calculated using the species composition of the sample, the diversity of species, their distribution pattern, the presence or absence of the indicator species or groups etc.

Sawargaon dam though situated in remote area of vidarbha region in Mahrashtra is one of the important source of fishing for local residents. Present study deals with the physico-chemical parameters of the dam which will help to analyse suitability of dam for fishery purpose .

MATERIALS AND METHODS:

Sawargaon dam is a minor irrigation project (402 meters above sea level) ((20^0.13'N and 77^0.22'E.) in Washim district of Maharashtra and serves as a rich source of water supply for irrigation, drinking to nearest villages and fishing .

Water samples were collected for six months from August 2014 to January 2015 on monthly basis .Throughout the study period the water sample was collected in the morning hours and   then brought in suitable polyethylene bottles in the research laboratory for further investigation.

Parameters like air temperature, water temperature , transparency and pH were analyzed at lake site whereas dissolved oxygen, total dissolved solids, chlorides, sulphates and nitrates were analyzed in the laboratory on the same day by titration methods as given in standard methods for the examination of water, sewage and industrial waste (APHA 1998) and Golterman *et al.* (1978).

OBSERVATIONS AND DISCUSSION :-

Table 1 presents the physico-chemical parameters of Sawargaon Dam during the period of investigation from August 2014 to January 2015..

Temperature is basically important factor in aquatic media as it affects on certain chemical and biological activities in the organisms inhabiting in it . In present study, atmospheric and water temperature values ranges from 20.22^{0}C to 23.68^{0}C and 18.17^{0}C to 20.57^{0}C respectively. Average air temperature was recorded as 21.95^{0}C while water temperature was recorded as 19.37^{0}C . Water temperature followed more or less similar trends as that of atmospheric temperature. Kaur *et al.* (1995) also observed similar trend in fresh water ecosystems in and around Patiala.

Transperancy in any water body is influenced by the turbidity which in turn is majorly caused because of silt, clay, planktons and colloidal organic matter. During the study period the transparency values were minimum during month of monsoon i.e.August ,September and October followed by winter season. The values of transparency ranges between 23.96 to 27.13 cm. Low values of transparency during months of monsoon may be due to silt brought into the reservoir from adjoining catchment area through rain water while high value of transparency in winter months might be due to gradual settlement of suspended particles. Similar trend of increased value for transparency during winter and decreased during rainy season was noted by Thirupathaih *et.al* (2012). Minimum transparency in rainy season may be attributed to the turbid condition of water, influx of suspended silt with colloidal particles, high waves and cloudy weather. Ade and Vankhede (2001) and Meshram and Dhande (1996) also recorded minimum transparency during rainy season.

The monthly variation in the pH values ranges between 7.2 and 7.6. Our resultrs are well in agreement with the study of Mathivana *et. al*; (2005). Kaul and Handoo (1980) emphasized that increased surface water pH in water bodies is due to increased metabolic activities of autotrophs, because in general they utilize the CO$_2$ and liberates O$_2$ thus reducing H$^+$ ions. pH values are always higher than 7 confirms alkaline nature of Sawargaon Dam. Higher values of pH is correlated with high photosynthetic activity (Wetzel ,1975).

Average value of pH was found to be 7.48 which is in a compliance with the guideline range of pH values for drinking water (6.5- 8.5) prescribed by WHO (1993) indicating suitability of water for drinking purpose.

Dissolved oxygen (DO) is very important parameter in water quality assessment and is an index of physical and biochemical processes occurring in water. Dissolved Oxygen ranges from 7.97 mg/L in the month of August to 11.08 mg/L in the month of December. Average value of Dissolved Oxygen was counted as 9.52 mg/L. Similar results have been reported by Sangpal *et al.*(2011) in Ujjani reservoir of Solapur District. Two main sources of dissolved oxygen in water are diffusion from air and photosynthetic activity within water (Kumar and Sharma,2001)

In the present study Total dissolved solids (TDS) values range from 211.38 mg/L to 336.78 mg/L. Average value was recorded as 274.08 mg/L.. Our observation is supported by findings of Rao (1987).

Chlorides increases the degree of eutrophication (Goel *et al.,*1980).The values of chloride ranges between 30.14 to 53.33 mg/L and average value was recorded as 41.73 mg/L. Chloride controls the salinity of water and osmotic stress on biotic communities (Banerjee, 1967).

The main source of sulphate is surface runoff of water from catchment area. Sulphate values ranges from 0.13 mg/L to 0.23 mg/L and average value was recorded as 0.18. mg/L. Nitrate values ranges from 0.18 mg/L to 0.40 mg/L and average value was recorded as 0.30. mg/L. Nitrate is the most highly oxidized form of nitrogen compounds commonly found in waters, as it is the product of anaerobic decomposition of organic nitrogenous waste.

Nutrients like SO_4 and NO_4 are responsible for causing the enrichment of natural waters and their major sources are domestic sewage, detergents, agricultural effluents with fertilizers and industrial waste water. Same trend was observed by Rao and Rao (2000) and Ade and Vankhede (2001) in their findings.

CONCLUSION

Higher values of pH indicated slightly alkaline nature of water and its suitability for drinking purpose .Dissolved oxygen point out photosynthetic activities happening into the water while nutrients like Sulphates , Nitrates and Chlorides provide suitable environment for the fishery however long term monitoring is needed to confirm the exact status of water quality of the dam .

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Table 1 : Average values of physico-chemical parameters of Sawargaon dam , District Washim, during August 2014 to January 2015.

Sr. No .	Water quality Parameter	Months						Min	Max	Average
		August 2013	September 2013	October 2013	November 2013	December 2013	January 2104			
1	Air temperature (^{0}C)	23.68	22.87	21.65	21.05	21.15	20.22	20.22	23.68	21.95
2	Water temperature (^{0}C)	20.57	20.25	19.72	19.32	18.68	18.17	18.17	20.57	19.37
3	Transparen	24.47	23.96	24.98	27.08	27.13	25.97	23.96	27.13	25.52

	cy (cm)								
4	P^H	7.27	7.5	7.58	7.65	7.6	7.7	7.27	7.7	7.48
5	Dissolved Oxygen (mg/L)	7.97	8.33	8.66	9.10	11.08	10.03	7.97	11.08	9.52
6	Total Dissolved Solids (mg/L)	211.38	220.13	229.09	336.78	229.43	240.69	211.38	336.78	274.08
7	Chlorides (mg/L)	30.14	32.04	33.38	43.79	49.71	53.33	30.14	53.33	41.73
8	Sulphate (mg/L)	0.13	0.17	0.20	0.23	0.19	0.23	0.13	0.23	0.18
9	Nitrates (NO$_3$) (mg/L)	0.18	0.24	0.26	0.28	0.40	0.43	0.18	0.43	0.30

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