

April- 2014
Vol. 1
Issue- 4

(ISSN:2348-1390)

NEW MAN

INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES

A REFEREED AND INDEXED e-JOURNAL

Guest Editor
Dr. Vasant Satpute

Editor-in-Chief
Kalyan Gangarde

www.newmanpublication.com



ISSN:2348-1390

**NEW MAN
INTERNATIONAL JOURNAL OF
MULTIDISCIPLINARY STUDIES**

A REFEREED AND INDEXED JOURNAL

Guest Editor

DR. VASANT SATPUTE

PRINCIPAL,

L.R.W. ACS College, Sonpeth, Dist. Parbhani

Editor in Chief

KALYAN GANGARDE

NEW MAN PUBLICATION

NARWADI, DIST. PARBHANI

Contact: +91 9420079975 +91 9730721393 nmpublication@gmail.com

Full Journal Title:	NEW MAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES
FREQUENCY:	MONTHLY
Language:	ENGLISH, HINDI, MARATHI
Journal Country/Territory:	INDIA
Publisher:	NEW MAN PUBLICATION
Publisher Address:	NARWADI, DIST. PARBHANI-431516
Subject Categories:	LANGUAGES, LITERATURE, HUMANITIES AND SOCIAL SCIENCES
Start Year:	2014
Online ISSN:	2348-1390
Indexing:	Currently the journal is indexed in: Directory of Research Journal Indexing (DRJI), International Impact Factor Services (IIFS) & Google Scholar

NMIJMS DISCLAIMER:

The contents of this web-site are owned by the NMIJMS and are only for academic publication or for the academic use. The content material on NMIJMS web site may be downloaded solely for academic use. No materials may otherwise be copied, modified, published, broadcast or otherwise distributed without the prior written permission of NMIJMS.

Academic facts, views and opinions published by authors in the Journal express solely the opinions of the respective authors. Authors are responsible for their content, citation of sources and the accuracy of their references and biographies/references. The editorial board or Editor in chief cannot be held responsible for any lacks or possible violations of third parties' rights.

EDITORIAL BOARD

Guest Editor

Dr. Vasant Satpute

Editor in Chief

Kalyan Gangarde

Advisory Editorial Board

Dr. Ajay Tengse, Dean, Faculty of Arts, S.R.T.Marathwada University, Nanded, Maharashtra, India.

Dr. (Mrs.) Smita R. Nagori, Head, Department of English, M.U. College, Udgir, Maharashtra, India.

Aju Mukhopadhyay, a poet, author and critic, 8 Cheir Lodi Street, Pondicherry, India.

Dr. Ratna Nimbalkar, Vice- Principal, K.M.Agraval Mahavidyalaya, Kalyan, Maharashtra, India.

John Landry, a poet and writer, P.O. BOX 481, SAN JOSE, CA 95103, USA.

Dr. R.T. Bedre, Principal, RSPMS' SPPA College, Sirsala, Dist Beed. (MS).

Editorial Board

Dr. Mahendra Shinde, Associate Professor and Head, Department of English, N.M. Sailu, Dist. Parbhani, Maharashtra, India.

Dr. Anil Kumar S. Singh, Vice-Principal and Head, Department of Hindi, S.B.College, Shahapur, Dist. Thane, Maharashtra, India

Rajaram Zodge, Assistant Professor, Department of Marathi, N.M. Sailu, Dist. Parbhani, Maharashtra.

Dashrath D. Kamble, Assistant Professor, Department of English, S.B.College, Shahapur, Dist. Thane, Maharashtra, India.

Ram Bhise, Assistant Professor, Saraswati College of Engineering, Kharghar, Navi Mumbai Maharashtra, India.

Dr. Kailash Nimbalkar, Associate Professor and Head, Department of Economics, S.B.College, Shahapur, Dist. Thane, Maharashtra, India.

Prakash Navgire, Asst. Professor, Department of English, Sir Vithaldas Thackersey College of Home Science, S.N.D.T.Women's University, Santacruz (W), Mumbai – 49

Pandurang Barkale, Asst. Professor & Head, Department of English, SNTD College of Arts & SCB College of Commerce & Science for Women, Mumbai-20

Dr. Nagraj G .Holeyannavar, Asst. Professor of English, JSS SMI UG & PG STUDIES Dharwad-580004 Karnataka

Shaikh Shabbir D., a poet and writer, Selu, Parbhani (MH)

Dr. Atmaram D. Tekale, Head, Department of Physical Education, RSPMS' SPPA College, Sirsala, Dist Beed. (MS).

Dr. Sadhana Agrawal, Asst. Professor, Dept of English, Maharani Laxmibai Govt. College of Excellence, Gwalior (M.P.) India

Divya Johnson, Assistant Professor in English, St John's College, Anchal, University of Kerala

Contents

Guest Editor's Note | 7

1. Samuel Beckett's Representation of Body and Soul in the Physical Form of Estragon and Vladimir in *Waiting for Godot*- - Mr Puri Shrikant Niranjana
2. Faulty Perspectives of Truth, Fairness and Objectivity in Literary Journalism: A Saga of Artistic Creative Failure from Aristotle, Plato, Bakhtin and Beyond - Mr. Alandkar N. V & Dr. M. B. Gahelot
3. Qualms of meaning and Dreams in Jorge Luis Borges' "The Zahir", a Postmodern Outlook- Khushboo Gulrajani
4. Once Upon A Time: An Alternative History Of Fairy Tales - Megha Sharma
5. Postcolonial Translation: Agha Shahid Ali- Dr.Syed Ahmad Raza Abidi
6. Aravind Adiga's *The White Tiger*: A Search for Identity – Prashant Jadhav
7. Technology Assisted English Language Teaching and Learning: Some Observations - Rajashekhargouda S.Mulimani
8. Role of Social Media in E- Government- Debjani Roy
9. Accuracy Vs Fluency in English Classroom-Dr. Shilpi Rishi Srivastava
10. Concept of Emergent Woman in Zora Neale Hurston's *Their Eyes Were Watching God*- Renu Raj
11. Theme and Dramatic Technique in *Ghashiram Kotwal* - Ms. Rachana
12. Treatment of Love in the Plays of Rabindranath Tagore : A Study- Dr. Archana Agrawal
13. "Emma" as an Ironic Comedy - Sandeep Kumar
14. Dehumanization in D.H. Lawrence's *The Rainbow*- Ritu Rani
15. Symbolic interpretation of Billy Budd - Vikram S Dhanve
16. Indian Patriarchy and Raymond Williams's (English) Residual Taha Yasin
17. Cultural Encounter in the Novels of Bharti Mukherjee's *Wife* and *Jasmine* and Jhumpa Lahiri's *The Namesake*- Arundhati Bijawar

18. Economic and Social Effect of Poverty of Tribal Community in Thane District (Maharashtra) - Dr. Deepak D Shelar
19. Paradigm Shift of Personality in Sports Psychology - Vinod B. Jamdade
20. A Comparative Analysis On Physical Fitness Of Rural And Urban High School Students: A Case Of Bagalkot - Sanjayakumar S. Awati
21. Health Schemes for Bpl Peoples- Dr. P.S.Jadhav & Dr.A.D.Kalam
22. मराठी साहित्यातील दारिद्र्य- प्रा. रवींद्र अहिरे
23. संस्कृत साहित्यिकांचा दारिद्र्यविषयक दृष्टीकोन –प्रा. अरुण चव्हाण
24. परित्यक्ता महिलांचा आधार : स्वयं सहायता गट – डॉ.शोभा दुधाटे, प्राचार्य मेजर डॉ.निर्मला एस कोरे
25. दारिद्र्य रेषेखालील लोकांचे जीवन एक आव्हान- डॉ.आशा एन. गीते, सिद्धेश्वर शिवमूर्ती कोळे (स्वामी)
26. दारिद्र्य रेषेखालील लोक आणि शासनाच्या योजना एक समाजशास्त्रीय अभ्यास – प्रा. सुनिता कुकडे
27. “दारिद्र्य निर्मुलन – गरज समाज सहभागाची” –प्रा. डॉ. दुर्गादास डी. चौधरी
28. महिलांच्या दारिद्र्य निर्मूलनात बचत गटाची भूमिका – प्रा. डॉ. शंकर अंभोरे, प्रा. साबळे बालाजी आनंदा
29. भारतातील शहरी दारिद्र्य आणि झोपडपट्टी: एक मूल्यमापन – वाढवनकर संतोष नंदकुमार
30. भारताच्या शेजारी देशांना चीनकडून दिली जाणारी लष्करी मदत व व्यूहात्मक संबंध – गोरख नामदेव सोनवणे
31. सरकारी योजना और गरिबी रेखा से नीचे के लोग –प्रा.ठाकूर संजयसिंग प्रतापसिंग
32. भारतातील दारिद्र्य व त्यावरील उपाय – प्रा. डॉ. बोचरे जे.एम., प्रा. ठोंबरे एम. डी
33. संतसाहित्य : समाज आणि संस्कृती – प्रा.डॉ. भगवान दिरंगे,
34. वानिसंगम येथील ग्रामस्थांच्या सामाजिक, आर्थिक, आरोग्य विषयक स्थितीचा सर्वेक्षणात्मक आढावा – महादेव भानुदास कांबळे
35. दारिद्र्य रेषेखालील व्यक्ती व शासनाच्या उपाययोजना – गजानन संभाजीराव देशमाने
36. भारतातील दारिद्र्य निर्मुलन आणि सरकारी उपाययोजना – डॉ. सौ. शिंदे सुरेखा एस.
37. रोशनी का तुफान – डॉ. घनश्याम ह. असुदानी
38. What a Silly Thing Love Is.....-Miss Rubiya Kagathara,
39. Relationship Gone Sour-Nizna Ansari

GUEST EDITOR'S NOTE

Dear Readers,

As a guest editor of the fourth issue of *New Man International Journal of Multi-Disciplinary Studies (NMIJMS)*, I am delighted to present this issue with valuable contributions from different parts of the country. The present issue includes 36 research papers, 2 short stories and 1 poem. I thank all the contributors for their valuable responses. I am confident that readers, critics and researchers will find the issue a welcome contribution.

I thank all the members of our advisory board and editorial board. I am also thankful to Mr. Krishna Rajbinde who designed the website.

Our next Issue will be published on May, 30. I hope you can make it successful with your valuable contributions.

I am very grateful to the editor of this journal for providing me an opportunity to share my views with readers. I hope that this journal will contribute a lot in strengthening creative and research writing.

I hope you enjoy this month's reading and as ever, if you have any questions or comments, please contact us at: nmpublication@gmail.com, and visit us on the web: www.newmanpublication.com

With Regards.

-
- **DR. V. D. SATPUTE**
PRINCIPAL
LATE. RAMESH WARPUDKAR ACS
COLLEGE, SONPETH. DIST. PARBHANI.

The editors have retained the documentation methods employed by the respective authors.

SAMUEL BECKETT'S REPRESENTATION OF BODY AND SOUL IN THE PHYSICAL FORM OF ESTRAGON AND VLADIMIR IN *WAITING FOR GODOT*

- MR PURI SHRIKANT NIRANJAN,
HEAD, DEPARTMENT OF ENGLISH,
LOKMANYA MAHAVIDHYALAYA,
WARORA DIST. CHANDRAPUR.

S. Beckett's (1906-1989) *Waiting for Godot* (1952) has remained one of the popular texts and plays among critics and researchers since the first performance of it in Paris. They examined and studied this text from many angles. But as far as my reading and knowledge is concerned, nobody talked about the psychological reciprocal relation of the two main characters: Estragon and Vladimir. These two characters are two distinct physical entities, but at the psychological level, they are the splits of a single human being, at the mental and physical levels. In the Bollywood film, *Deewangee* (2002), Ajay Devgan has been shown with two personalities. In panic situations, he gets his personality changed. But in waiting for Godot, it is just reverse. Having combined the said characters, we will get a normal human being. For our better understanding, we will assume a name to this normal human being as Estramir (See footnote).

In this play Beckett has given all the physical torments and suffering to Estragon, while mental and emotional to Vladimir. Hence, we can say that Estragon represents the physical split and Vladimir the mental split of the assumed person, Estramir. We have a number of examples to strengthen our opinion. Beckett strictly limits Estragon to physical awareness. He cannot think, nor act of thinking. He never feels mentally tired, but physically; Whereas Beckett's Vladimir always thinks philosophically. He also plays at thinking. He, unlike Estragon, feels mentally tired, and does not suffer physically (except kidney disease).

When men are too happy or too sad, their physical reactions don't match with their thinking, and their physical bustles seem strange and/or absurd. S. Beckett, being an absurd

playwright tries to show the post-modern world in its depressed condition. So, Estramir is divided into Estragon and Vladimir to present the extreme effect of depression.

Throughout the play, we see Estragon engaged in trying to take off and put on his boots; While Vladimir is engaged in taking off his hat, peering in it and putting it on his head. These two extreme behaviors show the affinity of Estragon with body, and Vladimir with mind. Vladimir is the person who is aware of his own cog-like existence in the world, and says:” All my life I’ve tried to put it from me, saying Vladimir, be reasonable, you haven’t yet tried everything. And I resumed the struggle.” (page 60) But Estragon who represents the physical entity says, having failed taking off his boot, “Nothing to be done” (06) physically. The hat is used to wear on head, and head symbolizes mind/brain. The boot is used to wear in legs, and leg has nothing to do with thinking or mind.

The body of Estramir spends its night in ditch. It always gets beaten. It happens because the mind (Vladimir) has not been with its body. Had the mind been with the body, the body would not have been beaten or spent nights in the ditch. After getting beaten, Estragon blames the mind for not saving his body from beating, as one thinks about the action that makes one beaten.

Almost all the physical activities are given to Estragon that helps to consider him as the body part of the assumed characters, Estramir. His leg is swelled because of boot. He is beaten every night. Moreover, he gets a kick from Lucky and then weeps. He cries, “Oh the swine! (He pulls up the leg of his trousers). He’s cripple me! - - - (on one leg). I’ll never walk again.” (24, 25) But Vladimir, who is the mind of Estramir, is given almost all the hurts at heart. He is sympathetic for Estragon’s misfortune. He scorns Pozzo, a character in the play, for his bad treatment to Lucky, the slave character. When he has told about Lucky’s misbehavior with Pozzo and rebukes Lucky. At the end of play he muses philosophically. He thinks loudly, “Tomorrow when I wake, or think I do what shall I say of today? - - - at this place, until the fall of night, I waited for Godot? That Pozzo passed, with his carrier, and that he spoke to us? Probably. But in all that what truth will there be?”(67)

Wherever is body, there is hunger. Throughout the play, Estragon feels hunger thrice. Once he is given bones by Pozzo. And twice he is given carrot by Vladimir. Mind never gets hungry like this; rather it helps body to get its food (carrot). We do not find Vladimir being hungry, but providing Estragon with carrots.

Body has nothing to do with memory and past. If it has any relation with past, it is the marks of wounds that are lefts on it. Estragon hardly remembers about his past. He says, “That’s the way I am. Either I forget immediately or never forget.” (45) He could remember the bones, the kick, and so. But he cannot recollect Pozzo and Lucky. He also does not identify the place; While Vladimir recognizes the place, persons, and also remembers the incidents from the past. He also thinks about his past, present and future life. Being mind (Soul), he thinks of salvation and the Bible. He remembered the salvation of a thief, a tale from the Bible. He feels the insignificance of the life. So he tries to search the meaning of his life in the biblical references. Estragon, the body, could remember only the pictures and maps

from the Holy book. He never thinks of salvation, but suicide. It is so, because body has nothing to do with salvation. It is mind (Soul) who strives for it. Estragon twice wishes to hang himself to the tree, and there is a passing reference of suicidal attempt in a river.

Body sleeps not the mind. Estragon is fatigued and then sleeps. We never see Vladimir while sleeping, rather it helps Estragon to sleep. But when Estragon (Body) sleeps and dreams a nightmare, Vladimir grows restless (as if mind affected by nightmare) and wakes the farmer up. When Estragon wants to tell the nightmare, Vladimir does not wish to listen to it. He thinks listening to the dream means thinking about bad things. So, it is better to forget it at all. At the same time, he comforts Estragon, as mind comforts its restless and weary body.

Another interesting and symbolic thing, to strengthen our view, is the wish to ask Lucky to dance or think. As above said, body has nothing to do with thinking, it remains engaged in physical activities such as limping, hiding, dancing and so on. When Pozzo wishes to do something for the tramps, Estragon thinks, "I'd rather he (Lucky) dance." (29) But Vladimir, being a mind-like, wished, "I'd like to hear him (Lucky) think." (29) However, in the second Act, he gets Lucky's hat and tries to think. He is the person, who always reminds Estragon about their waiting for Godot.

Honour and pride are abstract things that only a mind could understand them, not a body. Estragon is found begging for money and bones. But Vladimir suggests him not to beg since they (Estragon) are not beggars.

One cannot separate body from mind. They live together. In the absence of one, another has no value. So, Vladimir and Estragon always live with each other. Trance is an art. In trance one leaves his/her body. In such situations, a man can forget all the worldly sorrows and becomes happy. Vladimir at the beginning of second Act is alone. He is happy, because Estragon (Body) is not with him. He says "I missed you - - - and at the same time I was happy. Isn't that a strange thing." (43)

There are still many instances to prove our view; such as, Vladimir's question to the body about the latter's happiness; Vladimir's use of abstract nouns to abuse Estragon, and the latter's use of concrete nouns to abuse the former. As mind controls body, Vladimir controls Estragon in the worst suicide situations. Therefore, Estragon represents the body of a person, to have simple understanding, of Estragon; while Vladimir represents mind (soul) of Estragon. This is the way that Beckett unconsciously split Estragon into two different aspects of a single person: body (Estragon) and soul/mind (Vladimir).

In a nut shell, Beckett unconsciously penned two distinct physical bodies; the lacking in one is made up by the qualities of another and vice versa. We have seen in the Bollywood film, *Diwangee*, two different psychologies of single being. Here two bodies are made from a single personality, Estragon, the invented character. Out of the two physical bodies, one is exclusively rational, while another is exclusively physical. Estragon thinks less, acts more, while Vladimir thinks more and acts less. So, we can affirm that these two leading characters are the psychological and biological splits of the imaginary character, Estragon.

Primary sources:

Beckett, Samuel: *Waiting for Godot*, (Online script) Palketto stage, International Theatre Productions, Busto Arsizio(Italy).

Secondary sources:

Books:

Poplawski, Paul, et.al. ; *English Literature in Context*. New Delhi: Cambridge University Press, 2010.

Online sources:

“OVERALL ANALYSES CHARACTER ANALYSIS”,

<http://www.pinkmonkey.com/booknotes/monkeynotes/pmWaitingForGodot18.asp>

“A Psychoanalytic Reading of Vladimir and Estragon in Samuel Beckett’s *Waiting for Godot*”,

<http://www.diva-portal.org/smash/get/diva2:518267/FULLTEXT01.pdf>

“Waiting for Nothing; an Analysis of “Waiting for Godot” By Samuel Beckett”,

http://skemman.is/stream/get/1946/9926/24861/1/B.A_Thesis_-_Waiting_for_Godot.pdf

Videos:

<http://www.youtube.com/watch?v=VDCODtL5PG4>

<http://www.youtube.com/watch?v=eCNzcb2UDZM>

https://www.youtube.com/watch?v=_T8Dlc5kdgU

FAULTY PERSPECTIVES OF TRUTH, FAIRNESS AND OBJECTIVITY IN LITERARY JOURNALISM:

SAGA OF ARTISTIC CREATIVE FAILURE FROM ARISTOTLE, PLATO, BAKHTIN AND BEYOND

MR. ALANDKAR N. V

M. A., M., Phil. English,
Research Scholar,
Peoples' College, Nanded

DR. M. B. GAHELOT

Head, Research & P.G Dept. of
English Language & Literature
Peoples' College, Nanded

"If it was so, it might be; and if it were so, it would be; But as if it isn't so, it won't be. But if it isn't so, know how it should or not be. That's logic."⁽¹⁾

- Timothy J. Ross: Fuzzy Logic with Engineering Applications

An author often designs piece of literary art with his powerful, spontaneous, and naturalistic expressions that leads to the representation of clueless or pointless realities in literary journalism. In order to convey and reach intentional, relational, and occasional (incidental) truths that the author finds in various day to day events may not be of the readers' choice and may not be of his own. The present research argues about the '*subjective and objective referentiality*' of the journalism that fails to reach the ultimate or eternal truth of the events with identification to traditional and historical ideologies and philosophies of the great Aristotle, Plato and Bakhtin in light of their own reflections on truths and its shadows. The research advocates, '*controversial truth and its shadows*' in the linguistic version of a journalist. It is also subject to the '*reference worlds*' and '*intentions*' referred by its author. It deliberately puts forth the question about the present day journalism's failure in its portrayal of factual or actual truth. It dwells among the '*reference worlds*' created out of sensical or nonsensical, sensically nonsensical or nonsensically sensical references within daily me expressions of the author. Even more it questions on the *truth, fairness* and

objectivity reflected in general sense and about the existence of truth in *muddy lines* of literary journalism in particular which seems to be illusory, impermanent and much times disguised.

Defining and Exploring Literary Journalism:

The researcher begins with the efforts to define the creative journalism. The sensitive historical investigation of the subject reflects that much has been done and much is to be done in order to define the literary journalism or creative journalism in its broader sense. The most celebrated academician Root has comprehensively defined literary journalism in his “Naming Journalism” as-

The expression of, reflection upon, and / or interpretation of observed, perceived or recollected experience; A genre of literature that includes such subgenres as the personal essay, the memoir, narrative reportage, and expressive critical writing and whose borders with other genres and forms are fluid and malleable. ⁽²⁾

Root, primarily, in his definition concentrates on the three modes of writing: “*expression*,” “*reflection*,” and “*interpretation*.” The introductory section of the definition provides a list of subgenres and qualifies the list claiming their “*disciplinary boundaries*” that are arbitrary and in a state of flux. The fluid and *cross-disciplinary* nature of the genre has resulted with difficulties in their way of a clear definition. Rest of the part relies on modes, forms, or writing: expressive, transactional, and poetic prose. Expressive in order to express one’s views and attitudes. Secondly, *transactional* means to transfer information, or events in creative forms to represent a specific meaning of the real incident, or event.

Literary journalism offers an invitation to authors to write journalism in such a fashionable style, that journalism, as understood today, often is not so. The best piece of literary journalism always stresses on the *truth, fairness, objectivity* and *logic* in expression of the expressed proposition, but in a creative and trendier way. On the other hand, *creative*, is synonymous with *imaginative, inventive, non-imitative, productive*, and therefore, *unoriginal, unauthentic*, etc. With the promise of play of imagination in the word ‘*creative*’ or ‘*Literary*’, the world of literary journalism is *constructed, made* and *invented*, differs in many respects with that of journalism which is always not so the way it is.

Towards Logical Complexities:

“There are two worlds: the world that we can measure with line and rule and the world that we feel with our hearts and imagination. To be sensible of the truth of only one of these is to know the truth by halves.” ⁽³⁾

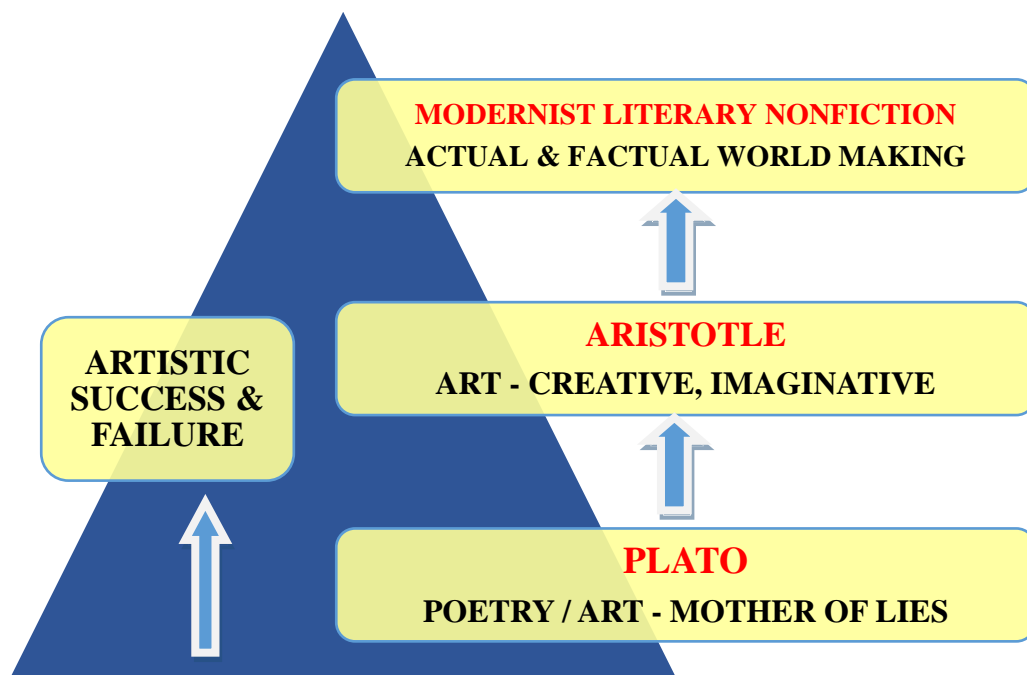
With salutation to the expressed proposition of Leigh Hunt, the research succeeds in flagging and sensitizing most of the critical issues in both journalism and fictive journalism. The sensitive insight into historical development of the concept and logical complexities in defining the truth, objectivity and fairness in the linguistic versions has resulted into creation of multiple possible and referential worlds. The illusory dilemma between the ways of Making and Breaking the fictional world could not be easily pinpointed. The same leads to the Platonic objections to

the poetry for its artistic imitational failure and runs through Aristotle’s defense of the lit and examines the notion of ‘truth’ developed and researched by Mikhail Bakhtin.

Artistic Imitative Failure: from Plato, Aristotle, Bakhtin and Beyond.

Platonic objection to poetry has concluded with great dissatisfaction and conclusion that poet should be banished from the *‘Ideal State’*. The philosophical extension to the same argument have raised questions about the representation of truth in the logical or illogical, logically logical, logically illogical, illogically logical and illogically illogical in present day columnist writings. The poet deceives the world with his imagination, emotion and lies. The poet imitates “shadow of shadows”, which is thrice removed from reality. To Plato, physical world is not an eternal reality. But it is an imitation of the reality in the mind of the Supreme. And the poet imitates this copy as the object of the world which is arbitrary, illusory and impermanent. Plato concluded that ‘poetry is thrice removed from reality’, it is being a mere ‘shadow of shadows’. Poetry, hence, is “the mother of lies”. And the poet beguiles us with his lies. Plato condemned poetry because the poet can have no ideal truth or idea of truth.

On the contrary, Aristotle’s *“Defense of Poesy”* tell us that art imitates not the mere shadow of things but the *‘Ideal Reality’* embodied in very object of the world. The process of artistic creation is a ‘creative process’. Art, not only recreates the original things not as it is, but as it appeals to the senses. It reproduces it ‘imaginatively’ and ‘creatively’ in their ideal state. Hence, the artist does not imitate the external world, but ‘creates’ the world according to his ‘own idea’ of it. Thus even an ugly object, when well-imitated becomes the source of artistic pleasure. This is so because of the imaginative coloring to reality in the process of poetic imitation. Let us see to understand and evaluate modernist journalism in different respects of the theories.



The traditional view conceives language as the medium of reproduction of a prior presence. It sees the world from different angles simultaneously which has made our view of

objects more complex, non perceivable and fragmented. As compared to modernist art and world view, realism seeks the value of neutrality where various possible viewpoints are formally combined. In order to represent an object a picture must be a symbol for it. Something must stand for it, and refer to it. However, a picture “never merely represent x, but rather represents x as an apple or represents x to be the something. Representing something always leads to difficulty. The world cannot be accurately or otherwise reflected in the mirror of language. According to Platonic condemnation ‘the actual’ representation of the ‘factual world’ is unattainable. But meaning is produced within the language. The core of the mimetic theory defines the work of art is always something “other” than the reality it aims to depict. According to Aristotle and modernists, to represent something other than something leads to artistic creativity. At the same time artistic integrity and coherence is unattainable because the author remains indulged in different worlds of words in a language and fails to reach at the final and ultimate truth it tries to reach. Hence, this artistic failure leads the work of non-fiction nowhere when added fiction to gain artistic pleasure.

The only thing is sure that journalism stands for understanding, clear understanding of *what has happened* and *what is being said*. In contradiction to this, fictional author intends to create a *life*. The enormous gap between any event and linguistic version of that event enriches the dilemma, between either the language *describes* the world or language *constructs* the world, either there is transcendental truth or there is no truth. Whosoever, says Rowling J K, may he be the author or reader, must be enough careful about the *truth*. Because, “*The truth, it is a beautiful and terrible thing, and should be treated with caution. There is nothing either fact or fiction, but thinking makes it so*” (4). When put together, literary plus journalism it produces a synergy that attracts fiction and journalism writers alike. But the fiction writer’s power of storytelling and the journalist’s pursuit of facts cannot be equalized with each other. A journalist may write from the *inside out* but the fictionist always writes from *inside in* or *within*. Therefore, capturing *what matters* and mattering *what is captured* gets impressed with the shadows of facts with fancies and vice-versa. Hence, it is difficult to highlight the exact transgression line between fact and fancies between fiction and journalism. In order to tell a good, an interesting story and true story and not being involved in the story cannot be channelized in one genre of the literature. A writer’s independence to write according to his own delicious freedom and taste always leads him in complexities of ideas to recreate on *person’s vision* of the real world and what’s personally important to him. The distinction really doesn’t matter if the reader says who cares?. But it really does matter if the reader do cares. Therefore, the *voice of subjectivity* and the *voice of objectivity* affect the final and eternal impression of the truth on the mind of the reader. The same leads the reader in insolvable dilemma or illusion as, “*And those who were seen dancing were thought to be insane by those who could not hear the music.*” (5).

The truth in creative journalism is always seen from angled and biased point of view. It’s difficult to reach the core or eternal truth of the events via creative journalism. Friedrich Nietzsche has aptly pointed out the illusory truth in creative journalism as- words and thoughts can never reach the ultimate truth via language. To him truth is purely mental, temporary and impermanent. It is a matter of coherence between ideas, belief and intellect. Beauty leads to goodness and goodness leads to truth. Truth is a critical preference between multiple choices to ideas and thoughts. Truth is polyphonic, multi-perspective, and plural. To Mikhail Bakhtin, no single statement or lonely voice can carry truth or any significance. The truth can reflect either from *inside within* and *outside without* the person. The authentic *self* cannot belong to the individual. Neither the statements of the minority group nor the statements of the majority group represent

the truthful truth. Collective truth and individual truth cannot be consensus or complimentary with each other. Hence, the author, reader and text cannot be either individually or unanimously be in complimentary to each other in depiction of their respective truths.

Literary journalism, therefore, proves to be the novel term for an old tradition of letting the objective and subjective ideologies, philosophies get together to describe the real and fictional world. The aim of it is to make readers experience that world, using the “I” as a guide. Sometimes the “I” becomes the main subject of the text and very active; at others, it’s a bit player presenting a larger truthful proposition. In short, discovering and developing new thoughts through the act of writing enables writers to leap beyond what’s verifiable by, ‘line and rule’ so that, ‘creative’ kicks in. You can’t force it, but ‘new truths’, ‘imagined truth’, ‘emerged truth’ or ‘versions of truth’ are open to play the game of imagination. Finally, the genre fills the gap between two worlds that is *fictive* and *factive* by transgressing the genres as asserted by Gerald N. Callahan as-*Literary journalism fills a niche that will never be filled by either fiction or traditional journalism...About the things that happen to people in real time and ways those things change us a day or a decade later.*⁽⁶⁾ The author and the reader cannot come to any definite conclusion in a piece of journalism due to its ambiguous, illusory, temporary, and impermanent nature. And therefore it is apt to say-

Some knowledge is more incomplete than others

Some perceptions are more slanted than others!⁽⁷⁾

Bibliography:

- 1] Markku, Lehtimaki, *The Poetics of Norman Mailer’s Journalism*, Tampere University Press, Finland, 2005.
- 2] Tony Deifell, *The Big Thaw, Charting New Future for Journalism*, Q Media Labs, The Media Consortium, July 2009.
- 3] Dr. R. Tilak, *History and Principles of Literary Criticism*, Greek Criticism, p51.

References:

- 1] Lewis Carroll, (*Through the Looking Glass*), T. J. Ross, *Fuzzy Logic with Engineering Applications*, University of New Mexico, USA, John Wiley & Sons Ltd. p-120.
- 2] Leta McGuffey Sharp, *Creative Nonfiction Illuminated: Cross Disciplinary Spotlight*, the University of Arizona, 2009, p- 29.
- 3] Leigh Hunt, *Why Creative Nonfiction? Writing True* - Perl Schwartz, p3.
- 4] Bakhtin Mikhail, *The Dialogic Imagination*, Austin, University of Texas Press, 1981.
- 5] Tony Deifell, *The Big Thaw, Charting New Future for Journalism*, Q Media Labs, The Media Consortium, July 2009.
- 6] David Conley, *Birth of a Novelist, Death of a Journalist*, University of Queensland, OUP Melbourne, 1997.
- 7] Markku Lehtimaki, *The Poetics of Norman Mailer’s Journalism*, Tampere University Press, Finland, 2005.

QUALMS OF MEANING AND DREAMS IN JORGE LUIS BORGES' "THE ZAHIR", A POSTMODERN OUTLOOK

KHUSHBOO GULRAJANI
NADIAD - 387 001
GUJARAT.

Jorge Luis Borges is a renowned Spanish writer and is accredited for his contribution in the world of postmodernism in shorter forms of literature like short stories, essays and poems. An Argentine writer Borges is acclaimed as “probably the greatest twentieth century author never to win the Nobel Prize.” His short story “The Zahir” translated in English from *The Aleph and Other Stories* with the title *El Zahir* in Spanish talks about a thing named “Zahir” that can obsess a person to such an extent that he is not capable to think anything but Zahir.

Postmodern fiction makes use of almost every technique that has so far been employed in the narrative tradition. However, postmodern narrative theory invents a new terminology that deconstructs the whole narrative tradition, focuses on the fictionality of a work (surfiction), on the writing process (metafiction), on the ambiguity of meaning (narrative within narrative), on the lack of authenticity (intertextuality), and plays with the narrative language (parody and pastiche). The postmodern author uses different narrative elements to problematise the relation between fiction and reality, and argues that there is nothing outside the text that may be supplied. That is, *reality is textuality*.¹

Symbolism is the practice or art of using an object or a word to represent an abstract idea. An action, person, place, word, or object can all have a symbolic meaning. When an author wants to suggest a certain mood or emotion, he can also use symbolism to hint at it, rather than just deliberately saying it.² “The Zahir” is a story in which Borges talks about his preoccupation with a twenty centavo coin which he received in an exchange from a shopkeeper. Zahir is a mystery, Borges trying to resolve. A Zahir can be a compass, a tiger, a stone, anything. Once beheld, it

cannot be forgotten. Zahir received by Borges in the form of coin can have several meanings. People who once come under the spell of the Zahir remember nothing and lose their contact with the remaining world. It can allude to the materialistic obsession of men.

In the present world, where money is the only thing that makes sense, Borges says that money is the root of all the evils. He gains Zahir (in the form of coin) as a change and ironically this change changes his life. He says, “money is abstract . . . money is future time.” Money is abstract that means it can represent or take form of anything around us. Zahir in the form of coin refers to money’s obsession. This could probably be taken as one of the hidden meanings of Zahir. Another allusion to be found in “The Zahir” is to the erotic love. We may notice that before Borges gets obsessed by the coin he came from the burial of Clementina Villar. Her life shows a contrast; from a fashion icon to a scandalized and financially ruined woman. Borges mentions that he was touched by the death of Villar. Coin can be symbol of Clementina Villar and Borges is obsessed by her love. But Borges plays very smart with his narrative technique and distracts his readers from this meaning of the coin through making its reference and finding its meaning in *Urkunden zur Geschichte der Zahirsage* by Julius Barlach in which he found an original manuscript of study done by Philip Meadows Taylor.

Belief in the Zahir is of Islamic origin, and seems to date from eighteenth century. . . Zahir in Arabic means ‘notorious’, ‘visible’; in this sense it is one of the ninety nine names of God. . . ‘beings or things which possess the terrible property of being unforgettable, and whose image finally drive one mad.’³

In the study made by Taylor he also came across the grip of a man by the magic tiger (Zahir) in Bhuj. That person fled to Mysore where he painted walls of palaces with the figure of tiger. “This tiger was composed of many tigers in the most vertiginous fashion : it was traversed by tigers, scored by tigers and it contained seas and Himalayas and armies which seemed to reveal still other tigers.”⁴

Yet another meaning of the coin can be God. Like money God is also abstract. We believe and sometimes doubt on His miracles. The questions regarding the existence of God can lead to a chain of thoughts leaving one engraved in them eternally. It is through the Zahir that Borges finds himself disturbed by the notion of God playing a part in the acts of life in forms of various objects. The Zahir, in a form of coin, presents itself as a philosophically sound object. Zahir shows itself to be an object of great importance to Borges. He views this coin as something that represents a divine understanding of himself and the use of God. He later determines that Zahir is proven to be something that exceeds the queries of man and deities. The line stated in the end

"was God on the other side of the Zahir?" shows that his query about the coin had caused him even to question if God had a part in the way he had acted. The Zahir in turn shows that the fabric of God can be interpreted through the littlest things that carry meaning. Mohammed Al-Yemini to whom Taylor narrated the story of man preoccupied with tiger said, "God is inscrutable."

On ontological level Borges shows qualms in the meaning of Zahir. In the very beginning of the story this uncertainty is reflected when he presents various allusions of Zahir, that in Gujarat it was a tiger, in Java; a blind man, in Persia; an astrolabe, in Mahdi; a little compass, in Tetuan ghetto a bottom of well. Then borges shares his view of Zahir, which is in the form of a coin. He presents an absence of single correct meaning or interpretation of Zahir. Borges fails to find the ultimate meaning of Zahir or understanding in totality which is also an interpretation of failure on the part of human beings to understand the world in its totality. So in the end he decided to leave his arms and lose himself in the ninety nine names of God until they lose meaning (like Sufis).

Julia Kristeva has said that creativity does not assume the existence of an earlier process, material and model. Productivity, on the other hand, assumes a pre-existing raw material. Each so-called new text is a reworking of existing body of literature. Texts have discrepancies and inconsistencies arising from the fact that their various elements, parts, and layers are brought together.⁵ Intertextuality signifies the inseparability and inter-involvement of one text with other texts through allusions, citations, assimilation of formal and substantive features of other texts or by participation in linguistic and literary conventions that have always existed. Any text, therefore, is in fact an intertext, an intersection of numberless other texts that have already been written and that are going to be written in the future.⁶

"The Zahir" carries inside it intertextual references when Borges talks about the fictitious nature of the coin. This intertextuality is visible in the use of the books which discuss about the meaning of the Zahir in Islamic tradition which are *Koran* and *Talmud*. Both the texts are authentic. Borges also mentioned a versed commented in *Gulshan i Raz* cited from *Asrar Nama* which says that one who is obsessed with Zahir will soon see a rose. Borges also cites some fictitious as well as real characters in this story. He stated Flaubert for his perfection, Clementina Villar as his beloved who is a fictive character. He writes even a story within a story to divert his mind from the image of coin. In this way he presents the real and the imaginary collectively.

Dreams play a significant role in Borges' stories. He uses the element of dream to bring the unconscious mind on paper, to explore the uncertainties and to show a difference between fact

and fiction. Thinking about the coin when he goes to sleep, he had a dream in which he was “coins guarded by griffon”. He also states that thinking about Zahir is like seeing a dream.

According to the teaching of Idealists, the words ‘live’ and ‘dream’ are rigorously synonymous. From thousands of images I shall pass to one; from a highly complex dream to a dream of utter simplicity. Others will dream that I am mad; I shall dream of the Zahir . . . which will be a dream and which a reality – the earth or the Zahir?⁷

For Borges dream and reality are one and the same. He knows that after some time he will remember nothing but Zahir, he would be fed, bathed, taken care by others. He would be completely dependent but the blessing is this that he wouldn’t be aware of this condition of his. Whether he lives in this world or the world of dreams where there is Zahir, it makes no difference to him.

Works Cited:

1. Bakhtir, Dr Hasan. "Postmodern Narrative Element in Cervantes' Don Quixote." (n.d.). as cited from <http://sbe.erciyes.edu.tr> on 22nd May, 2013.
2. from <http://examples.yourdictionary.com/examples/examples-of-symbolism.html> cited on 22nd May, 2013
3. Borges, Jorge. Labyrinths. Ed. Yates Donald and Irby James. USA: Penguin Classics, 2000. Print. (p. 194-195)
4. Borges, 195.
5. Connor. The Cambridge Companion to Postmodernism. U.K: Cambridge University Press, 2004.
6. Abrams, M.H. A Handbook of Literary Terms. India: Cengage Learning, 2009, p.310.
7. Borges, 197.

ONCE UPON A TIME: AN ALTERNATIVE HISTORY OF FAIRY TALES

- MEGHA SHARMA
RESEARCH SCHOLAR AND
ASSISTANT PROFESSOR (AD-HOC)
UNIVERSITY OF DELHI

"I guess you think you know this story.
You don't. The real one's much more gory.
The phoney one, the one you know
Was cooked up years and years ago,
And made to sound all soft and sappy
Just to keep the children happy."

- (Cinderella, Dahl 1)

"The gods of ancient mythology were changed into the demi-gods and heroes of ancient poetry, and these demi-gods again became, at a later age, the principal characters of our nursery tales."

- Max Muller

The uncertainties regarding the origin and history of fairy tales are numerous and have baffled scholars for centuries. Questions such as what are fairy tales and how, when and in which culture did they originate have led to a fact almost universally acknowledged by scholars that the precise origin of the fairy tale cannot be determined with certainty. In the famous words of Angela Carter "Asking where the fairy tale came from is like asking who invented the meatball" (Carter qtd. in Acocella 2)? However in order to trace an effectual history of the genre, it is necessary to shed light on its relationship with folktales.

Fairy tales as they are understood in the present times were actually just one type of the folk-tale tradition, namely the 'Zaubermarchen' or the magic tale, which has many subgenres. The French writers of the late seventeenth century called these tales 'contes de fees' (fairy tales) to distinguish them from other kinds of 'contes populaires' (popular tales). There prevail a large number of theories regarding the foundation of the folk and fairy tales. Of these, the one that seems most plausible and has been advocated by leading fairy tale authors and critics such as Brothers Grimm and Max Mueller is known as the 'Sun- Myth theory' or the 'Aryan theory'. This theory locates the basis of fairy tales around the primitive man and his relationship with nature. Fairy tales originated in an age when man was a mere extension of nature. In a manner similar to the archetypal criticism propagated by Northrop Frye and Carl Gustav Jung, the origin of myths and superstitions in fairy tales is seen as rooted in the psyche of primitive man. In an attempt to familiarize oneself with the inexplicable power of nature, men began to imagine nature in human forms with super human attributes. Therefore, all the happenings in the natural world for which human beings did not have a rational explanation were attributed to fairies. These tales were consciously created to expound upon natural occurrences and social behavior in an oral tradition that involved participation by the audience which sought clarification of social and natural processes.

It is interesting to note that today fairy tales are seen as a part of a genre adhering specifically to young children. The basic components found in almost all the fairy tales such as an unreal world, magical elements, the world of imagination, the simple language and plot, concluding with a moral are all seen as the essence of a fairy tale. A fairy tale cannot be imagined without the elements which mark it explicitly as children's literature. This has however not always been the case. Once fairy tale was an art shared by people of all ages and social classes. Traditional tales come from the oral tradition. In an absence of other virtual means of entertainment enjoyed by children and adults in our times, storytelling as an art was accorded a high merit. It served as regular household feature in the evenings, for families of all classes. Being an oral tradition it was an art mastered either by folks having ample amount of leisure hours i.e. the women of the family or the lower class peasants for whom storytelling served as a means of overcoming the ennui and monotony of their work. The folk tales were replete with violence and bawdy humor, were told mostly around peasant hearths or during long, monotonous tasks in the kitchen and barn. Their meanings were eminently clear to the original audiences. The symbols were significations, and only later did they become "secrets" which had to be unlocked. The stories evidently originated as true stories with some exaggerations, which were told around firesides by men and women long after the children were put to bed. These stories were then handed down to children by mothers, grandmothers and lower class nurses who taught and entertained children by telling them stories.

Women are still said to be the guardians of tradition, passing on to their children and grandchildren the stories of their culture. But, as folklorists like Linda Degh have shown, women are and were not the only, or even the primary, story tellers in most oral cultures (51).

Fairy tales appear in all cultures and times. The characters or places can change but the beliefs, dreams and fears projected in them remain universal. The words might not be the same, but the idea continues on as mothers, fathers, siblings, grandparents or friends retell the stories that have been in the family for years and years. The tradition was based on an intimate relationship between the teller and the listener and each played an important part in carrying the art on. The oldest fairy tales were told and retold for generations before they were written down.

Various studies by anthropologists have explored the origins of folk tales and traced the relationship between variants of the stories recounted by cultures around the world. According to some scholars, the first literary fairy tale originated as early as 200 A.D. from the myth of cupid and psyche, which was included by Apuleius in his *Metamorphoses*. It is very similar in nature to the tale of *Beauty and the Beast*. The first known version of *Cinderella* is believed to be written in China in around 850 A.D. Other ancient fairy tales include tales from Asia like the *Panchtantra* and *The Arabian Nights*. In spite of these fascinating examples, fairy tales began to be recognized as a distinct literary genre only in the early seventeenth century when it resurfaced as a women's genre in the French salons. 'Preciosite' is the literary style that comes from 'les precieuses', the witty and educated intellectual ladies of Paris. The most prolific and influential of these women writers was Marie-Catherine D'Aulnoy who published four volumes of fairy tales which were translated in English in 1699. The precieuses wrote these stories for adults but were also aware of the fact that the maids and servants would repeat these stories to children.

Later, as the seventeenth and eighteenth centuries saw the popularity of the genre as a literary form, Marina Warner gives credit to Charles Perrault, a distinguished French scholar, courtier and poet, for becoming the pioneer teller of fairy tales in the late seventeenth century, although he was outnumbered and even preceded by women enthusiasts. It cannot be denied that the European fairy tale canon has been formed for the most part by Charles Perrault, augmented by the Grimms and reinforced by Walt Disney.

According to common thought Perrault collected much of his material from traditional folk tales in order to preserve these tales. This statement is however only partially true. It cannot be denied that Perrault's efforts were influential in renewing the fading oral tales; however it can be contested that the motive behind his efforts were solely benevolent. France, in the seventeenth century was increasingly governed by the aristocracy in the matters of both political and cultural

power. Perrault's tales, written between 1694 and 1697 show an unmistakable reflection of the aristocratic influence. Aristocratic culture or 'preciosity' expressed a distinct lifestyle synonymous with brilliant conversation, spirit and elegance of language. The traditional tales with popular roots were completely reinvented with an elaborate style, refined language and a distinct moral by Perrault and other writers catering to the French salons in order to prevent them from being considered 'vulgar' or 'bourgeoisie'. The children of aristocratic families were the targeted audience which entailed Perrault to make several changes even in the content of the traditional tales. It was now that the traditional tales considered being vulgar, immoral and unfit for children lost much of their violence and explicit humor. Perrault's fairy tales were created at a point in history when composing for children as a separate entity was a major shift in social norms. Roger Sale, a professor of English Literature and an authority on fairy tales, explains that the stories were originally meant for adults:

"The crucial point about fairy tales is that they became children's literature but were nothing of the sort for most of their long years of existence. Indeed, fairy tales could not have been children's literature originally, because, at least in our sense, children and childhood did not exist until recent centuries" (Sale 26).

Perrault wrote these tales primarily to entertain and amuse high society, although his work also reflected publishing for children, as his intended audience, which he hoped, would lead to acceptance by high society. He was sincere in his intentions to improve the minds and manners of young. This is evident from the various changes he made to all the seven tales included in his first volume *Tales of Mother Goose*, published in 1697.

It would be interesting here to examine the alterations Perrault made to some of the tales included in this collection. The tale of *Little Red Riding Hood* for instance was not one invented by Perrault himself, but was a popular oral folktale with which he was familiar. The most widely accepted version of the oral tale, which according to Paul Delarue was the source version for Perrault, can be retold as follows:

There was a woman who had made some bread. She said to her daughter: 'Go carry this hot loaf and a bottle of milk to your granny.' So the little girl departed. At the crossway she met a wolf, the werewolf, who said to her: 'Where are you going?' 'I'm taking this hot loaf and a bottle of milk to my granny'. 'What path are you taking,' said the werewolf, 'the path of needles or the path of pins?' 'The path of needles,' the little girl said. 'All right, then I'll take the path of pins.' The little girl entertained herself by gathering needles. Meanwhile the werewolf arrived at the grandmother's house, killed her, put some of her meat in the cupboard and a bottle of her blood on the shelf. The little girl arrived and knocked at the door. 'Push the door' said the werewolf, 'it's barred by a

piece of wet straw.' 'Good day, granny. I've brought you a hot loaf of bread and a bottle of milk.' 'Put it in the cupboard, my child. Take some of the meat which is inside and the bottle of wine on the shelf.' After she had eaten, there was a little cat which said: 'Phooey! ... A slut is she who eats the flesh and drinks the blood of her granny.' 'Undress yourself, my child,' the werewolf said, 'and come lie down beside me.' 'Where should I put my apron?' 'Throw it into the fire, my child, you won't be needing it anymore.' And each time she asked where she should put all her other clothes, the bodice, the dress, the petticoat, and the long stockings, the wolf responded: Throw them into the fire, my child, you won't be needing them anymore.' When she laid herself down in the bed, the little girl said: 'Oh, Granny, how hairy you are!' 'The better to keep myself warm, my child!' 'Oh, Granny, what big nails you have!' 'The better to scratch me with, my child!' 'Oh, Granny, what big shoulders you have!' 'The better to carry the firewood, my child!' 'Oh, Granny, what big ears you have!' 'The better to hear you with, my child!' 'Oh, Granny, what big nostrils you have!' 'The better to snuff my tobacco with, my child!' 'Oh, Granny, what a big mouth you have!' 'The better to eat you with, my child!' 'Oh, Granny, I've got to go badly. Let me go outside.' 'Do it in the bed, my child!' 'Oh, no, Granny, I want to go outside.' 'All right, but make it quick.' The werewolf attached a woolen rope to her foot and let her go outside. When the little girl was outside, she tied the end of the rope to a plum tree in the courtyard. The werewolf became impatient and said: 'Are you making a load out there? Are you making a load?' When he realized that nobody was answering him, he jumped out of bed and saw that the little girl had escaped. He followed her but arrived at her house just at the moment she entered.

(Delarue qtd. in Dundes 14).

As can be seen from the tale mentioned above, the original tale contains all the characteristics of an oral folktale. It fits into the traditional folk tale genre as it has not been bowdlerized, the language used is simple and puerile, the tale does not end with a warning or a moral or both, moreover the tale contains distinct overtones of bawdy and scatological humor which is considered one of the basic components of folklore. Another element crucial to the folk versions is that they very rarely if ever end with the death of the heroine. Majority of oral tales have happy endings, which is not just true for Little Red Riding Hood but other tales which inspired Perrault as well.

Historian Robert Darnton devotes most of his essay *The Meaning of Mother Goose* to demonstrating that the original tales of the Mother Goose genre reflect the ugly, dirty, and often brutal circumstances of seventeenth-century French peasant life. He believes that the tales, of which some ten thousand have been collected and categorized, reflect two chronic and urgent concerns, one with hunger and the other with the dangers of the tough world out there. In

essence, the central wishful fantasy of a full belly was the core of the tale, and it was typically surrounded by allusions to plague, violence, and similar evils about which the storytellers cautioned their audience. Another scholar Irving B. Harrison opposes or rather adds to Darnton's argument by introducing a psychoanalytic approach. He suggests that In fact, in addition to rampant sadism, accounts of anal perversion, incest, and rape abound. Harrison claims that "along with hunger and fear, sex was a fundamental component of the French folktale" (Harrison 3).

Perrault's tale diverges significantly from this oral version on many accounts. The protagonist becomes 'the prettiest creature that ever was seen' in his version who merely introduced as a 'young girl' in the original and the indication is that she belongs to the peasant class; however it is not overtly specified. In Perrault's version, the girl is given aristocratic attributes with consideration to his audience. The 'Red riding hood' of the title does not even find a mention in the oral tale which is simply known as 'The Grandmother's tale'. The French word 'chaperon' used by Perrault signifies a fashionable headgear worn by young aristocratic women of his times. The 'woman' of the oral tale becomes redefined as a doting mother which serves to reassure children that their parents are their well wishers.

The tale is deliberately made longer, elaborate and more sophisticated in terms of structure and language. The changes made in Perrault's version affect the characterization, content, style and even the plot significantly reflecting various forces at play. The resultant tale is a product of the interaction of diverse triggers such as the state of society in seventeenth century France whose literary tastes were dominated by royalty, Perrault's desire to please his audience, the children of the aristocratic families and the emerging notion of childhood as a separate stage which emerged during Perrault's time.

As can be observed, the most poignant moments of the original tale are completely left out from the written tale, such as the instances related to cannibalism, abjection and sexuality. It has been observed that cannibalism has been seen as a part of various other folk tales of the oral tradition and has been indulged in even by 'good' characters. According to some scholars this has been the case because many of these tales have roots in cultures where cannibalism was not a farfetched occurrence. Other scholars like Jack Zipes believe that cannibalism in the tale signifies the young girl replacing the grandmother by taking her place. The removal of the scene of cannibalism and the mention of defecation from Perrault's version has been seen as an attempt to expurgate the tale of its 'shocking' and 'offensive' content, which do not serve as a part of the plot but were merely included in the original version to satisfy the vulgar taste of the peasantry. Similar arguments have been given to explain the removal of the 'strip tease' episode. The original tale has a detailed description of the young girl stripping before getting into bed with the wolf with provocative dialogue accompanying the girl's act of suggestively burning each article of her clothing in the fire. The wolf in turn has exaggerated 'masculine' attributes such as a hairy

body, broad shoulders etc. Along with other rites of passage, this episode unmistakably hints at the sexual awakening of the little girl. Her initiation into womanhood and natural curiosity of children regarding sexuality finds an uninhibited and frank expression here. The written version in contrast omits the strip tease, mellows down the wolf's masculinity and covers up the sexual overtones by reducing the entire episode to "come get into bed with me" (Perrault 102).

The traditional tale is one which emphasizes the themes of growing up, maturing, learning from one's mistakes and self reliance. The tale presents a protagonist who is quick witted and intelligent enough to deceive the wolf and save her life. The experience through the woods and an encounter with the wolf can in that sense be understood as a necessary part of growing up, a threshold which has to be crossed by a child to emerge as a self sufficient confident member of the society. Along with changes in the plot, the overall message produced by the written tale gets transformed. Perrault's tale becomes a cautionary tale warning young women to adhere to the well defined path of virtue where any kind of experimentation or curiosity would inevitably lead to death or other unpleasant circumstances. This is surprising keeping in mind the fact that Perrault's tales were meant to 'entertain' children and not to 'educate' them. In spite of not having a conscious didactic purpose, his tales demonstrate the 'correct' behavior for women and children.

Before proceeding to the Victorian era for a discussion of the Grimms' version, there is another remarkable aspect of Perrault's version which cannot be overlooked. Apart from the tale itself, Perrault's version has an additional moral attached to the tale which has been adapted by Perrault to address the fashionable society of his age. The moral in Perrault's words:

"Children, especially attractive, well bred young ladies, should never talk to strangers, for if they should do so, they may well provide dinner for a wolf. I say "wolf," but there are various kinds of wolves. There are also those who are charming, quiet, polite, unassuming, complacent, and sweet, who pursue young women at home and in the streets. And unfortunately, it is these gentle wolves who are the most dangerous ones of all" (Perrault 103).

At the surface level, the moral appears to support his moralistic stance where he warns young women to avoid stray wolves. However, the moral is written in a highly ironic style and serves as a tongue in cheek comment to satirize the contemporary society. The moral was meant not for children but for the educated and sophisticated adults who could understand the sexually explicit message contained in it. Critics like Bruno Bettelheim in his *The Uses of Enchantment*, have criticized Perrault for "leaving little to the imagination" (48) as the moral forms a part of a number of children's editions as well.

After Perrault's version, the next version of the tale which commands our attention is the one written by the German brothers, Jacob Grimm and Wilhelm Grimm in their *Children's and*

Household Tales published in 1812. Their version has since then been considered the ‘standard’ one due to its immense popularity amongst a worldwide audience.

For an effective understanding of the Grimms version of the concerned fairytale, it needs to be analyzed on the basis of the same parameters as applied to the earlier version, namely: the notion of childhood prevalent in the pre-Victorian era, the existing state of society, their targeted audience and the dominant literary styles.

During the Victorian period in Europe, the fairytale regained popularity. Around the time of the Grimm publication of the tales, there was a developing concern that the fairy tale as a literature had to be constructed for the (moral and spiritual) education of children, an idea that was previously unheard of. This idea gained momentum during the one hundred year span between the Perrault version and the Grimm conception of the same story. These tales were different from the traditional fairytales because they attempted to deal with the social problems of the times. Written to entertain both adults and children, they nevertheless had a strong moral and didactic purpose. The protagonist in each tale was expected to follow the strict Victorian Evangelical code of hard work and self denial before they were considered worthy of rewards.

Scholar and critic Zohar Shavit expounds the notion of childhood as a defining feature of fairytales and children’s literature. In his study of the various versions of *Little Red Riding Hood*, he minutely observes the changes occurring, primarily in the tone and ending of the two versions, i.e. by Perrault and Grimms. According to him, the major change in the two versions is in the tone of the story. Perrault’s tale is ironic in tone, keeping in mind the fact that his tale addressed a dual audience, i.e. the children who miss the ironic tone and the aristocratic adults for whom the irony and sexual references in the moral were intended. The Grimms’ story on the other hand is told in a naïve tone, in an attempt to recreate the effect of the oral tale as well as to reinforce the ‘purity’ and ‘innocence’ of a child. The tone then strengthens the claim that children need to be protected and kept away from anything unpleasant or ‘deviant’.

Another major difference lies in the ending of the two versions. While the original oral version foregrounds the quick wit and intelligence of the girl, Perrault’s and Grimms versions foreground a ‘warning’ to the audience. While Perrault’s protagonist dies at the end, Grimms protagonist is saved by a passing hunter. This end is in keeping with both the ‘happy ending’ considered essential for folk tales and keeping children veiled from the ‘unpleasantness’ signified by death. The Victorian emphasis on education and morality entailed a child to learn a lesson from every event, story or experience. According to Shavit, the educational point of view was seen as proof that the text was suitable for children.

The ‘bed scene’ is accordingly completely erased from the Grimms version and instead of the erotic; stress is now laid on the familial love. The Grandmother’s and mother’s profound love for the little is repeatedly mentioned, unlike Perrault’s version where they are barely referred to. Victorian era regarded adults as responsible for a child’s education and well being.

That the Grimm brothers support the belief is evident from the detailed instructions given by the mother before the girl proceeds for her journey. These instructions clearly warn her against the dangers of straying from the path and of the wolves lurking in the forest. The contrast between the two versions however is nowhere more evident than in their respective morals. Perrault's moral is ironical in tone and emphasizes the 'wolves' i.e. the gentlemen of the city who try to lure young maidens away from the well defined path of morality. The irony is directed not only towards the wolves but also the society for creating false moral standards. This notion gets completely reversed in the Grimms version. Their tale is directed not toward aristocracy but the emerging middle classes with newly acquired literacy and taste for folk and fairy tales. At the end of the story, upon being saved, Little Red Riding Hood declares "Never again will I leave the path and run off into the wood when my mother tells me not to" (Grimm and Grimm 26). The emphasis is now on the importance of listening and being obedient to one's parents. This version moreover provides an opportunity to learn a lesson for the future. In Perrault's version, the protagonist learns the hard way and does not gain any moral or practical lesson which would lead to a better conduct of life.

While In general, as the story gained popularity, it became more socialized and questions of morality more refined. To make the story more appropriate for young children until the Victorian era, many elements found in the oral traditions and earlier written forms have been changed. The general trend has been to make the story less violent, to give it a happy ending, and to make all the scenes socially and politically acceptable.

WORKS CITED:

- Bettelheim, Bruno. *The Uses of Enchantment: The Meaning and Importance of Fairy tales*. New York: Knopf, 1976. Print.
- Dahl, Roald. *Revolt Rhymes*. San Val, Incorporated, 2002. Print.
- Darnton, Roberts. "The Meaning of Mother Goose" *The New Yorker Review of Books*. 2 Feb. 1982: A4. Web. 2 Jan 2013.
- Dundes, Alan. *Little Red Riding Hood: A Casebook*. University of Wisconsin Press, 1989. Print.
- Grimm, Jacob and Wilhelm. *The Complete Fairy Tales of the Brothers Grimm*. Ed. And trans. Jack Zipes. New York: Bantam, 1987. Print.
- Harrison, Irving B. "An exchange on Mother Goose" *The New Yorker Review of Books*. 10 May 1984" A4. Web. 3 Jan 2013.
- Perrault, Charles. *The Tales of Mother Goose*. Middlesex: The Echo Library, 1902. Print.

- Sale, Roger. *Fairy tales and After: From Snow White to E.B. White*. Cambridge: Harvard University Press, 1979. Google books. Web. 4 Jan. 2013.
- Shavit, Zohar. "The Concept of Childhood and Children's Folktales: Test Case- "Little Red Riding Hood". 129-156. Ed. Alan Dundes. *Little Red Riding Hood: A Casebook*. Madison: University of Wisconsin Press, 1989. Print.
- Tatar, Maria. *Off With Their Heads!: Fairy Tales and the Culture of Childhood*. Princeton University Press, 1992. Print.
- Warner, Maria. "Go! Be a Beast" *From the Beast to the Blonde: On Fairy Tales and their Tellers*. New York: Farrar, Straus and Giroux, 1995. Print.

POSTCOLONIAL TRANSLATION: AGHA SHAHID ALI

- DR.SYED AHMAD RAZA ABIDI
ASSISTANT PROFESSOR
DEPARTMENT OF ENGLISH
G.S.S MAHAVIDYALAYA, ALLAHABAD.

Exile and self-exile are largely involuntary; postcolonial migration often blurs the distinction between choice and necessity. The postcolonial migrant moves to a new place without shedding the trauma of having left a 'home' to which return is possible only in dreams, memory, and writing. For the migrant poet, displacement and relocation acquire the literal and figurative dimensions of translation. The poet invokes, elegizes, or commemorates the places and languages left behind from the perspective of the place and language to which migration has occurred, as part of the manifold consequence of linguistic colonialism and postcolonial mobility.

An aspect of the homology between postcolonial migration and translation is illustrated by the work of Agha Shahid Ali. Born in Kashmir, he began publishing in 1972, leaving for the USA in 1976, where he published several books of poetry, from *The Half-Inch Himalayas* (1987) to the posthumous *Call me Ishmael Tonight: A Book of Ghazals* (2003), and translated the Urdu ghazals of the Pakistani poet Faiz Ahmed Faiz (1911-84) in *The Rebel's Silhouette* (1991).

Agha Shahid Ali was born in New Delhi on February 4, 1949 and grew up in Kashmir. He was later educated at the University of Kashmir, Srinagar, and later on in Delhi University. He spent his childhood in Kashmir, and after completing his studies from Presentation Convent School, Burn Hall School and University of Kashmir he moved to Delhi, to do his post-graduation from Hindu College, where he taught also. From there he moved to U.S. He was awarded a PhD degree in English from Pennsylvania State University in 1984, and an M.F.A. from the University of Arizona in 1985. Agha Shahid Ali's life and work were similarly affected by Agha his state of being an 'exile' He moved from Kashmir to Delhi, and from Delhi to Pennsylvania.

Shahid has always been in exile, ever since he started writing poetry and ever since it has been recorded. Most of his poems are marked by the sense of sorrow and that of loss. Exile is always an undesired state for every human being. Nobody likes to live away from their homeland and from their loved ones. But Shahid went to Delhi to do his post-graduation. And since that time, all the poems that he composed, most of them bear a sense of sorrow and also a sense of loss in them. Thus, we see that 'Exile' causes 'Grief'.

From the perspective of the migrant, places and persons from a vanished past are recollected as diminution, objects seen sharply, but seen from the reverse end of a telescope. "Snowmen" describes them as metonymies, 'heirlooms from sea funerals' (*The Half-Inch Himalayas* 8). The poet's appetite for an irrecoverable past stretches backwards to the courtly days when Urdu poetry and music experienced a Golden Age. For Ali this age shows an accord between desire and fulfillment for which there is no equivalent in the present. Historical figures like the vocalist Begum Akhtar, the poet-emperor Zafar, and the poet Faiz Ahmed Faiz become archetypes of romantic ardour. The present becomes the mere occasion for evoking nostalgia for their achievements. "The Dacca Gauzes" celebrated for their sheer transparency in his grandmother's youth now become the morning air pulled absently by his mother through a ring (*The Half-Inch Himalayas* 15-16). "A Call" is poignant with the sharpness of a paradox. Images of a home that is impossibly distant keep breaking in upon consciousness repeatedly, and unavailingly, as memory:

I close my eyes. It doesn't leave me,
the cold moon of Kashmir which breaks
into my house(54)

The poems from *A Walk Through The Yellow Pages* (1987) image dereliction as the obsessive phone messages of someone desperately alone, ears abuzz with dead or distant voices, unable to reach through to the other side. Telephony is the medium that fails, providing no more than the static of its resistance to the tokens of presence that would be a voice at the other end, abridging silence.

I prayed, 'Angel of Love,
Please pick up the phone.'
But it was the Angel of Death.
He answered, 'God is busy.
He never answers the living.
He has no answers for the dead.
Don't ever call again collect.'(v)

Walter Benjamin invoked the fable of the Tower of Babel in "The Task of the Translator" (1921/1923), an essay prefacing his translation of Baudelaire into German.

Discussing this fable, Jacques Derrida asks:

Can we not, then, speak of God's jealousy... he scatters the genealogical filiation. He breaks the lineage. He *at the same time* imposes and forbids translation . Translation becomes law, duty, and debt, but the debt one can no longer discharge. (*Difference in Translation* 170,174)

Derrida reminds us that Benjamin's notion of the translator's task corresponds to 'duty, mission, task, problem, that which is assigned, given to be done, given to render' (*Difference in Translation* 176). The obligations enumerated by Derrida from Benjamin apply to Ali's sense of vocation. The unavailability of communion (with God) or connection (with parent, community, friend, home, or country) is like the impossibility of full translation. Reversed, it becomes a denial of univocity, and thus a sanction for plurality of speech as dialects, of poetry as translation, of exile as migration, and of guilt as restitution.

Ali's poetry is more eloquent about the cost in pain rather than the fulfilment of translation. The vocabulary of loss has many synonyms in *A Nostalgist's Map of America* (1991). It is always already too late to rescue the cities of the imaginary homeland. The poet lives in a world of ruins. Its narratives are forgotten histories. In "Resume", the poet is "the secretary of memory" (87). "In Search of Evanescence" depicts him as one of the few "Survivors of Dispersal" (44), afraid that "A language will die with him" (44), guilty of the 'erasure of names' (56). "From Another Desert" discovers a natural affinity between the Muslim poet and the language of Islam, "Arabic-the language of loss" (73). He can find no way back to his country, though another poem, "Leaving Sonora" insists that he is 'faithful, / even to those who do not exist' (29). A later poem, "I see Chile in my Rearview Mirror", expands the sense of being 'forsaken, alone with history' (97), and of being rendered into a 'shadow' (48) to include other alienated peoples, regions, and histories, that keep looking for recognition into the blankness of mirrors (96) and into what 'Notes on the Sea's Existence' images as blank reflections, images 'not mine' (89). The entire volume is an epiphany of being-in-loss. The one possibility that might translate this misery into hope is the restoration of the tragic to the heroic, as when the fabled love between the Punjabi pair of star-crossed lovers, *Majnoon* and *Laila*, is re-visited by the poem "From Another Desert" as the dedication of a 'committed revolutionary' for 'the revolutionary ideal' (65), whose union would bring back 'a god' 'to his broken temple' (66).

Faiz Ahmad Faiz was the modern master of the Urdu ghazal. In 1951, he suffered imprisonment on a charge of conspiracy against the military regime in Pakistan. Periodic imprisonment and exile under successive dictators inspired poems that have earned Faiz recognition as a poet comparable, to 'Pablo Neruda, Cesar Vallejo and Ernesto Cardenal in the Western hemisphere, Nazim Hikmet and Yannis Ritsos in the Middle East' (*The True Subject: Writers on Life and Craft* 66). Ali equates the despair of Faiz at what had happened to the Punjab because of the Partition of India and Pakistan with his own despair over Kashmir. The task of the translator acquires a special purpose in this dereliction.

The poet reacts in a stunned way to the ruins of the dream of nation. Likewise, Ali comes

to the valley of Kashmir (as ruined by the notional entities calling themselves India and Pakistan) with a sense of historical belatedness. Faiz had long dreamt of an original unity, a fiction kept alive only in poetry, like a world of perpetual possibility. For Ali, the time of translation cannot hope to sustain this possibility, except in diminution. Thus Kashmir becomes a map or a postage stamp or a lost address from *The Country without a Post Office* (1997).

Ali's poems measure the difficulty of retrieval in translation. In a poem that alludes to a phrase from Emily Dickinson, "Some Visions of the World of Cashmere", the poet can still remember 'the face of a man who in dreams saves nations,' but it is also the face of a man who in dreams 'razes cities' (*The Country without a Post Office* 36). The first of several poems titled 'Ghazal' and collected in *The Country without a Post Office* (1997) describes the poet as 'A refugee from belief' (40). According to Walter Benjamin, translations relate to an original by placing themselves as cognates not to the original, but to what "is able to emerge as the pure language from the harmony of all the various ways of meaning" (257). In Ali's later volumes, as exemplified by "After the August Wedding in Lahore, Pakistan" the metaphor of deterritorialization shifts its ground from Kashmir to Lahore and from Asia to Amherst.

By drowning his Kashmir in the pool of many losses, the poet pluralizes loss. All specific losses metamorphose into a language of pure loss, thus making both the original and the translation recognizable as fragments of a greater language, just as fragments are part of a vessel. Poetry fulfils in metaphor the task Benjamin assigned the translator: It is the task of the translator to release in his own language that pure language which is exiled among alien tongues, to liberate the language imprisoned in a work in his re-creation of that work' (261). Ali's poems liberate loss into the pool of languages, from Urdu to English, from Kashmir to Amherst. The sharing across languages and cultures does not diminish the loss, but it makes it participate in a wider mourning. That is the peculiar gift of Ali's diasporic writing: the translator recreating his losses in another tongue, in other places, among other peoples.

WORKS CITED

Ali, Agha Shahid. *The Half-Inch Himalayas*. Middletown: Wesleyan University Press, 1987. Print.

---. *A Walk Through the Yellow Pages*. Tucson: SUN-Gemini Press, 1987. Print.

---. *A Nostalgist's Map of America*. New York: Norton, 1991. Print.

---. *Faiz Ahmed Faiz: The Rebel's Silhouette*. Delhi: OUP, 1992. Print.

---. *The Country without a Post Office*. New York: Norton, 1997. Print.

---. *Rooms Are Never Finished: The Final Collections*. Delhi: Permanent Black & Ravi Dayal Pub., 2004. Print.

---. *Live Like the Banyan Tree: Images of the Indian American Experience*. Ed. & auth. Lila Prasad. The historical society of PA, 2006. Print.

---. 'The True Subject: The poetry of Faiz Ahmed Faiz,' in K. Brown (ed.), *The True Subject: Writers on Life and Craft*. Saint Paul: Graywolf Press, 1993. Print.

Benjamin. W. *Selected Writings, Vol 1 : 1913-1926*, ed. M. Bullock and M. W. Jennings. London: The Belknap Press of Harvard University Press, 1996. Print.

Derrida, J. "Des Tours de Bebel", in J. F. Graham (trans. and ed.) *Difference in Translation*. London: Cornwell University Press, 1985. Print.

Ghosh, Amitav. "'The Ghat of The Only World': Agha Shahid Ali in Brooklyn". *Man's World*. New Delhi: Permanent Black and Ravi Dayal Pub, 2002. Print.

---. " 'The Ghat of the only World': Agha Shahid Ali in Brooklyn". *The Imam and The Indian: Prose Pieces*. New Delhi: Permanent Black and Ravi Dayal Pub, 2002. Print.

Kabir, Ananya Jahanara. *Territory of Desire: Representing the Valley of Kashmir*. Minneapolis: University of Minnesota Press, 2009. Print.

Katrak, Ketu H. "'Cultural Translation' and Agha Shahid Ali's Uses of The Ghazal Form". *Catamaran: South Asian American Writing*. N.p., Fall 2003. Print.

ARAVIND ADIGA'S THE WHITE TIGER: A SEARCH FOR IDENTITY

PRASHANT JADHAV
RESEARCH STUDENT (PH. D)
DEPT. OF ENGLISH,
DR. B.A. M. UNIVERSITY,
AURANGABAD-431004

ABSTRACT

The present research paper is an attempt to study and analyze Aravind Adiga's The White Tiger in the light of Identity Crisis, cultural discrimination, political corruptions and inferiority complex in the socio-economic and cultural areas. The novel describes the positive and negative developments in the early free Indian villages. It also emphasizes on how the corruption corrupts the mind of the common people. The identity is the prime concern in the novel through which the writer highlights most of the evils in the Indian societies. Not only the culture, society and economy but also the birth,

Aravind Adiga, recipient of Booker Prize award was born 23 October 1974 in Madras, India. He has written three novels *The White Tiger* (2008), *Between the Assassinations* (2008) and *Last Man in the Tower* (2011). His very first and Booker prize winning novel depicts the contradictions in the early free Indian villages. The second one deals with the stories of the Assassination of former Prime Minister Indira Gandhi and the last one deal with the story of the struggle for real estate in Mumbai.

Aravind Adiga's Booker Prize Winning novel, *The White Tiger* is the most heart-rending picture of imbalanced societies in India. The novel specially refers to the Cultural and Social issues of marginal tribes in the early free Indian villages. It boastfully pictures, what really happen to colonized people and places after colonialism has met its end. The prime approach of the people in the newly free societies becomes the important issues of discussion in the novel. When it comes to the approach or facing something that has varied

facets it comes to two opposite and equal phenomenons, the dark and the shining. Similarly the novel slowly but steadily criticizes both the phenomenon, positive and negative developments in the places such as Laxmangarh and Dhanbad where the end of imperial rule meant new possibilities of cultural self determination but also a kind of chaos both the pain of developing indigenous culture and political system.

Adiga depicts both the downtrodden, unpleasant deprived place and the highly developed cities like Delhi and Bangalore. As usual the marginal are kept at the ridge or periphery of the power centre. They always suffer for their daily bread and butter. In the present context marginality is used to analyze socio-cultural, political, economic spheres, where deprived people struggle to gain access to resources and full participation in the social life. International Geographical Union defines marginality: as the temporary state having been put aside of living in relative isolation at the edge of system, in mind, when one excludes certain domains or phenomena from once thinking because they don't correspond to the mainstream philosophy.

Marginalized people are usually discriminated, ignored and often suppressed on the basis of race, gender, culture, religion, ethnicity, occupation, education and economy by the mainstream. This order results in the paralysis of one side of the society as Balram, his family and community paralyzed in *The White Tiger*. So through the whole novel these marginal aspects hunt for the identity, social value and economic balance. Through this novel the paralyzed part of society is struggling for the socio-economic equality.

The White Tiger is all about marginal consciousness in which Balram, the protagonist, narrates his life story to Mr. Wen Jiabao, Premier of China, in seven nights from his desk, which is a revolt of a deprived against the mainstream of society and social values, made by the power centre. The protagonist, Balram, son of Vikram Halwai, Rickshaw Puller, born in dark corner of India, in Laxmangarh, in the district of Gaya. His native was under the domination of Land Lords. He was born under the domination and miserable condition of his family.

The place where he born is a mystic place in India where the mother Ganga emancipates lives of people but at the same place people forgets to name their children. Here we come across the real name of the protagonist that is 'Munna' by which his parents call him, means boy.

*“Munna? That's not real name.
He was right: it just means boy.”*

(Adiga, 2008: 13)

The name, Balram, is a name given by his school teacher, Krishna, on his first day of schooling. According to Balram India is two countries, one is an India of light and another India of Darkness. It is a Darkness where he was born and raised. He describes it is a placed in Darkness since the freedom of India. It is just away from the technologies, roads and light; in the face of Delhi and I.T. city Bangalore. Therefore, the places like Laxamangarh are

hunting for the development and to acquire identity as an important place on the geographical maps.

Being sincere in his studies, Balram always is praised by school teacher. The School Inspector also gets impressed by him and presents a parting gift a book entitled: '*Lessons for Young Boys from the Life of Mahatma Gandhi*'. He praised Balram calling intelligent, honest and vivacious fellow in the crowd of thugs and idiots:

In any jungle, what is the rarest of animals the creature that comes along only once in a generation?

I thought about it and said:

The White Tiger;

That's what you are in this jungle.

(Adiga 2008: 35)

Though he was honest and intelligent in his activities, but, as usual poverty and deprivedness of his family doesn't permit him to complete his education.

In India uneducated deprived people either joins the tea shop or becomes porters in the big cities as Balram joins tea shop with his brother, Kishan and used to sleep on the road with him in the night. He undertakes job like coal crusher and table sweeper, but never been satisfied with his earnings. The prime concern of their life was food, shelter and identity. Balram faced so many calamities in his life therefore decide not to die like his father in the government hospital waiting for the doctor. He decides to learn driving to earn more money for his and family's betterment. Now even in the present it is not easy for a low born to get job in India easily. Being born in low caste, Balram expelled from various land lords and employers. His big chance comes when a rich Landlord hires him as a chauffeur for his son, daughter-in-law and their two Pomeranian dogs. Balram gets a chance to be free from the shackle of tradition, caste and cultural inferiority. Mr. Ashok who is also the offspring of the same soil where Balram was born and raised, but both becomes two opposite poles of the same society. Mr. Ashok, rich, educated and important person of in the society and opposite to him, Balram, poor, least educated and less-important. Once Mr. Ashok thinks:

"His eyes seemed full of wonder!

How could two such contrasting specimens of humanity be produced by the same soil, sunlight and water?"

(Adiga, 2008: 80)

The deprived people never been treated as human being since ages in India. Only because of their low birth, Balram also treated as animal since his childhood to his grand success as entrepreneur in Bangalore. Mostly such treatment is given him by Mr. Mukesh and Stork, the land lords. The rich expects their pets to be treated as humans, they expects their dogs to be pampered, walked, petted, and even washed, but they never treat their servants as human beings. Repressed are always deviant in front of their masters and their pets. Balram describes how he takes dogs for walk,

"Then I took them around the compound on chain, while the king of Nepal (Watchman) sat in a corner and shouted. 'Don't pull the chain so hard! They are worth more than you are!'"

(Adiga, 2008: 78)

The White Tiger projects to evaluate dichotomies within society- one rich, prosperous and other deprived in every field; one technologically developed and other slums of early free Indian Villages where the common rights divest from inhabitants. The right to vote is also divest:

*"My father told me that night,
I've seen twelve elections- five general, five state, two local- and someone else
voted for me twelve times."*

(Adiga, 2008: 100)

If anybody asks about his rights, people like Vijay kills them with the help of the policeman but that never had been called a murder because murderer belongs to the ruling party.

Balram escapes from Darkness and drive his master to Delhi, where he sees that in the developed cities also there are slum areas where Slum dogs like Balram lives. There are some people from Darkness too, who came Delhi to survive with the light but they are still away from the equal rights for which Balram is struggling. One day, a child dies in the accident by Pinky Madam but they force Balram to take this accident on his part just to save Pinky getting trapped in the case. Fortunately, no one registers the case otherwise he should undergo the punishment for the crime which he didn't perpetrate.

*"We have left the villages, but the masters still own us, body, soul
and ares."*

(Adiga, 2008: 170)

In the novel Adiga boldly pictures the internal affairs of political parties, bribe, black-mailing and corruption etc. Mr. Ashok visits Delhi for the same purpose, to solve his tax problem regarding coal mines. The rich people always visit to Delhi to settle their black money but the deprived goes in the search of light for better life. Adiga rightly describes the conditions of slum dogs.

*"The poor basterds had come from Darkness to Delhi to find some
light- but they were still in the darkness."*

(Adiga, 2008: 138)

Pinky Madam becomes bore of Delhi's atmosphere and asks Ashok to return to New York but he delays. So Pinky leaves for New York, her native, to acquire her own identity and status in the society. Feminists may happy with the female character in The White Tiger that Pinky and Balram's Grandmother have their own set of rules and life styles. They do not

compromise their values and livings for anything. One the one hand Pinky leaves Mr. Ashok in search of her own life and on the other hand Kusum, Balram's Granny dominates her family. Balram speaks about his grandmother:

*"She had grinned her way in to control of the house;
Every son and daughter-in-law lived in fear of her."*

(Adiga, 2008: 16)

The Corruption in the Indian capital and The Murder Weekly corrupts Balram. He observes the politicians, who received bribe from Mr. Ashok to exempt from the taxes of Coal Mines, which is obviously the wealth of nation. Whenever he finds Ashok making corruption and not paying taxes, he becomes furious and it leads him to think about the story in The Murder Weekly titled '*Rape, Murder and Money*'. Balram come to conclusion:

"The history of the World is the history of ten-thousand- year war of brains between the rich and the poor. Each side is eternally trying to hoodwink the other side...."

(Adiga, 2008: 254)

Balram is not ready to die as servant, driver or with an identity as a low born member of Halwai community. He haunts for the identity, he finds a way to be out of cage to become *The White Tiger*. He has had Martin Luther's point of view so he'll not be satisfied '*until the justice roll down like water and righteousness like a mighty stream.*' Apparently it is clear that the poverty is the only cause to be deprived. He thinks:

*"Amazing how much money they have',
.... And yet they treat us like animals."*

(Adiga, 2008: 207)

The corrupt minded Protagonist decides something furious and life changing that we guess from his narration. On the other hand the political changes make Mr. Ashok restless because The Great Socialists become ruling party, which demands seven hundred thousand rupees from him to veil the tax case. Already, city and its life styles have been corrupted Balram and made him selfish and evil who decides to steel money from his master. He prepares lot for the same and considers it's an opportunity. He describes.

*"I was looking for the key for years,
But the door was always open."*

(Adiga, 2008: 267)

Not only he wants to steel money but he put a bottle of visky, Johnnie Walker Black with the purpose to kill Mr. Ashok and escape from the cage to reestablish his own identity. Finally on the D day, he does the same and escapes with money. Finally after the murder he settled in Bangalore and became successful entrepreneur with the money stolen from power centre.

Though it was not easy to acquire identity in the face of dominant forces of the society, Balram undertakes various odd jobs like table swiper, coal crusher, servant, chauffeur, driver, murderer of his own master, Mr. Ashok. He went through the way of crime because it was needed for his freedom and betterment.

I conclude with the words of famous Urdu poet Faiz Ahmed Faiz:

*If these poor beasts ever lift up their heads,
Mankind would, then, forget all deeds of rebellion.
If they decide, they can own the universe,
Even chew down the bones of their cruel masters.*

(The Dogs: Sain Sucha)

Through *The White Tiger*, Adiga has been raised the voice of repressed aspects of society and warns dominants to beware. He also raises the question about marginal's socio-cultural and economic conditions. Adiga rightly gives a message that the marginal are still waiting for their rights and betterment. If the suppression and domination may continue they can take turn to become criminals. The aim of the life of these people is to make 'all is well' for their community and entire humanity:

*"It may be turn out to be decent city
Where human can live as like human
And animal can live like animals."*

(Adiga, 2008: 318)

Works Cited:

1. Adiga, Aravind. 2008. *The White Tiger*. Harper Collins: New Delhi.
2. Prof. Nimbalkar Waman. 2006. *Dalit Literature: Nature and Role*. Prabodhan Publisher: Nagpur.
3. Matz, Jesse. 2004. *The Modern Novel: A Short Introduction*. Blackwell Publishing: New Delhi.
4. http://www.faizcentenary.org/poems_in_english.htm
(The Dogs by Faiz Ahmed Faiz, Translated by Sain Sucha)

TECHNOLOGY ASSISTED ENGLISH LANGUAGE TEACHING AND LEARNING: SOME OBSERVATIONS

- RAJASHEKHARGOUDA S.MULIMANI

HONOURARY FACULTY MEMBER,

DEPT. OF P.G STUDIES AND RESEARCH IN ENGLISH

KARNATAKA STATE WOMEN'S UNIVERSITY, KARNATAKA.

Abstract.

The ever developing world of technology has thrown open bewildering varieties of options in teaching and learning a language: Radio, TV, CD Rom, Computers, C.A.L.L., the Internet, Electronic Dictionary, Email, Blogs and Audio Cassettes, Power Point, Videos, DVD's or VCD's. This entering of technology into the field of pedagogy has brought revolution. This rapid rise and development of information technology has offered a better pattern to explore a new teaching model. As a consequence technology plays a very important role in English teaching. Using multimedia to create a context to teach English has its unique advantages. This paper tries to analyze the necessity of multimedia technology to language teaching and also tries to bring out the problems faced by using these technologies. It also aims to make English teachers aware of such strategies to use them in an effective manner.

Key Words: English Language teaching, Multimedia Technology, Advantages, Disadvantages, Optimization, Strategies.

I. Introduction:

It does not require the knowledge of Rocket Science to say that English, for some historical reasons and for some practical reasons, has triumphantly been established as a global language. It has spread across the globe and is being used as a second language in more and more countries, including India. It has attained a very privileged position in India. It has become the chosen medium of instruction, education and communication for large section of the Indian population. The craze of English medium schools and colleges has penetrated not only urban India but rural India as well. Though there is great demand for English medium schools and accordingly there are English medium schools in every nook and corner of the country yet, the quality of English teaching in most of these schools and colleges is far from satisfactory. To overcome this hurdle there is a great need to implement

the technology in the classrooms in a more effective and meaningful way. Use of technology to teach English will go a long way in reaching the desired target.

The 21st century has posed new challenges and has equally some boons in the form of technology on the modern teacher. The tradition of English teaching has been drastically changed with the remarkable entry of technology. Technology provides so many options as making teaching interesting and also making teaching more productive in terms of improvements. Technology is one of the most significant drivers of both social and linguistic change. Graddol: (1997:16) states that” technology lies at the heart of the globalization process; affecting education work and culture. The use of English language has increased rapidly after 1960. At present the role and status of English is that it is the language of social context, political, sociocultural, business, education, industries, media, library, communication across borders, and key subject in curriculum and language of imparting education”. It is also a crucial determinant for university entrance and processing well paid jobs in the commercial sector. Since there are more and more English learners in India, different teaching methods have been implemented to test the effectiveness of the teaching process. One method involves multimedia in ELT in order to create English contexts. This helps students to get involved and learn according to their interests, It has been tested effectively and is widely accepted for teaching English in modern world.

The use of Technology is multipronged one- for the upliftment of modern styles; it satisfies both visual and auditory senses of the students. With the spread and development of English around the world, English has been learned and used by more and more speakers. According to David Graddol ‘it is the language at the leading edge of scientific and technological development, new thinking in economics and management, new literatures and entertainment genre..... David Graddol, The future of English, Page 2

II. Technological intervention in Teaching English

As the use of English has increased in popularity so has the need for qualified teachers to instruct students in the language. It is true that there are teachers who use ‘cutting edge’ technology, but the majority of teachers still teach in the traditional manner. None of these traditional manners are bad or damaging the students. In fact, till date they are proving to be useful also. However, there are many more opportunities for students to gain confidence practice and extend themselves, especially for ESL students who learn the language for more than just fun. For them to keep pace with ELT and gain more confidence they have to stride into the world of multimedia technology.

III. The Progress of ELT through Technology

There never was greater need to acquaint oneself with the English language as it is today. 21st century is the age of globalization and it is important to grasp various foreign languages and English language tops the priority. English Language Teaching has been with us for many years and its significance continues to grow, fuelled, partially by the Internet. Graddol’s study (2000) suggests that in the year 2000 there were about a billion English learners- but a decade later the numbers doubled. The forecast points to a surge in English learning, which has peaked in 2010. The same study indicates that over 80% of information stored on the internet is in English. For the first time there are more Non-Native than Native

users of the language and diversity of context in terms of learners, age, nationality, learning background etcetera has become a defining characteristic of ELT today.

With the rapid development of science and technology, the emergence and development of multimedia technology and its application to teaching, featuring audio, visual, animation effects comes into full play in English class teaching and sets a favorable platform for reform and exploration on English teaching model in the new era. It's proved that multimedia technology plays a positive role in promoting activities and initiatives of student and teaching effect in English class. It is fair to assert that the growth of the internet has facilitated the growth of the English language and that this has occurred at a time when computers are no longer the exclusive domains of the dedicated few, but rather available to many. With this there has been a very significant proliferation of literature regarding the use of technology in teaching English language. Mostly these writings unequivocally accept technology as the most essential part in teaching. In a sense, a tendency to emphasize on inevitable role of technology in pedagogy to the extent of obliterating human part of teacher by technology part has been very dominant. And as a result if we neglect or ignore technological developments they will continue and perhaps we will never be able to catch up, irrespective of our discipline or branch. For this reason it is important for language teachers to be aware of the latest and best equipment and to have a full knowledge of what is available in any given situation. Teachers can use Multimedia Technology to give more colorful, stimulating lectures (new Horizons).

There are many techniques applicable in various degrees to language learning situation. Some are useful for testing and distance education, and some for teaching business English, spoken English, reading, listening or interpreting. The teaching principle should be to appreciate new technologies in the areas and functions where they provide something decisively new useful and never let machines takeover the role of the teacher or limit functions where more traditional ways are superior. There are various reasons why all language learners and teachers must know how to make use of the new technology. Here we also need to emphasize that the new technologies develop and disseminate so quickly that we cannot avoid their attraction and influence in any form.

IV. Analysis on Necessity of Application of Multimedia Technology to English Teaching

1. To Enhance Students' Interest in Study

Nowadays, the stereotyped traditional teaching methods and environment are unpopular while multimedia technology featuring audio, visual animation effects naturally and humanely makes us more access to information besides, with such characteristics as abundant-information and crossing time and space, multimedia technology offers a sense of reality and functions very well, which greatly cultivates students' interest and motivation in study and their involvement in class activities.

2. To Make Students Effective Communicators

Traditional teaching has hampered students' capacity to comprehend certain language and also understanding to structure, meaning and function of the language, and makes the students passive recipients of knowledge, So it is hard to achieve the target of

communication. With teachers' instructions leading students' thought patterns and motivating students' emotions, the multimedia technology seeks integration of teaching and learning and provides the students greater incentives, The PPT courseware activate students' thinking; the visual and vivid courseware rand help them to transforms English learning into capacity cultivation. And such in-class activities as group discussion, subject discussion, and debates can also offer more opportunities for communication among students and between teachers and students. So multimedia technology teaching has uniquely inspired students' positive thinking and communication skills in social practice.

3. To increase Students' Knowledge of Western Culture.

The multimedia courseware can offer the students abundant information; more plentiful than textbooks, and help them to get of displays vivid cultural background, rich content and true-to-life language materials, which are much natural and closer to life. Not only could learners improve their listening ability, but also learn the western culture. Grasping information through various channels can equip; the students with knowledge and bring about information-sharing among students and make them actively participate in class discussion and communication.

4. To Improve upon teaching.

Due to large classes it is difficult for the students to have speaking communication. The utilization of multi-media sound lab materializes the individualized and co-operative teaching. The traditional teaching model mainly emphasized on teachers' instruction, and the information provided is limited due to traditional classes. On the contrary, multimedia technology goes beyond time and space, creates more vivid, visual, authentic environment for English learning, stimulates students' initiatives and economizes class time meanwhile increases class information.

5. To Improve Interaction between Teacher and Student

Multimedia teaching stresses the role of students, and enhances the importance of "interaction" between teachers and students. A major feature of multimedia teaching is to train and improve students' ability to listen and speak, and to develop their communicative competence, During this process, the teacher's role as a facilitator is particularly prominent. Using multimedia in context creation creates a good platform for the exchange between teachers and students, while at the same time providing a language environment that improves on the traditional classroom teaching model. In this way, teachers in the classroom no longer blindly input information and force students to receive it in a passive way.

6. Easy to achieve Contextual Teaching and Learning.

With Multimedia it is easy to achieve contextual teaching . This method makes the class lively and interesting, as well as optimizing the organization of the class. Multimedia has its own features such as visibility and liveliness. During the process of multimedia English teaching, sounds and pictures can be set together, which enhances the initiative of both teachers and students, When using multimedia software, teachers can use pictures and

images to enrich the content of classes, and also imagine different contexts in the process of producing teaching courseware, Students in the class can use multimedia to understand the class in a clear way. Through the whole interactive process, it is apparent that using multimedia in ELT is effective in nurturing students' interest in learning English, as well as enhancing teachers' interest in English teaching. Through Multimedia and network technology we can offer students not only rich, sources of authentic learning materials, but also an attractive and a friendly interface, vivid pictures and pleasant sounds, which to a large extent overcomes the lack of authentic language environment and arouses students' interest in learning English.

7. To Provide Flexibility to Course Content:

In addition, multimedia teaching provides flexibility to the teaching. It is obvious that the context can be created not only in the classroom, but also after class. Multimedia language teaching can also create a multimedia language environment for the purpose of conducting language teaching. English teaching itself must focus on the guidance of teachers and be student-centered, which we believe is one of the principles for language teaching. Students are bound to have some problems in classroom teaching, which can be addressed under the guidance of teachers. In such circumstances, students can use the new technology to their advantage, such as manipulating the network to contact teachers, and receiving answers by email.

V. An Analysis of Problems Arising from Application of Multimedia Technology to English Teaching

In spite of advantages of application of multimedia technology to English class teaching has to improve teaching effect and university students' overall capacities, there are many problems existing in practical teaching, such as:

1. Major Means Replaced by the Assisting One

Application of multimedia technology is an assisting instrument to achieve the projected teaching effect, While if totally dependent on, multimedia devices during teaching, the teachers may be turned into slaves to the multimedia and cannot play the leading role in teaching, It is observed in practice that a lot of teachers are active in multimedia technology application but not proficient enough to handle it confidently. In class, they are standing by the computer and students are fixing their attention only on the screen, and therefore, there is no eye contact between teachers and students.. The trend of modern information and technology teaching appears to the extremity regardless of the essence of the traditional teaching. And hence, the notion of Creative Education is to be fully comprehended that modern educational techniques serves an assisting instrument rather than a target: and that should not dominate class. They are substitutes to effective teaching and learning.

2. Some Students may face the Loss of Urge to Speak.

English language and English analysis by the teachers are effective in conveying knowledge to the students from English pronunciation to comprehension, improving students' English thought patterns and oral expression, Whereas, the introduction of

multimedia technology featuring audio, visual, textual effect fully meets audio and visual requirements of the students and enhance their interest, but it also results in lack of communication between teachers and students, replacement of teachers' voice by computer sound, and teachers' analysis by visual image and students have few chances for speaking communication. With the favorable atmosphere by the mutual communication between teachers and students fading away, and sound and image of multimedia affecting students' initiative to think and speak, English class turns to course ware show and students are made viewers rather than the participants of class activities.

3. It May Restrict Students' Thinking Potential

It is clear that language teaching is different from science subjects, for language teaching does not require demonstration by various steps, rather, the tense and orderly atmosphere is formed through questions and answer between teachers and students, Teachers raise impromptu and real-time questions and guide the students to think, however the courseware lacks real-time effect and lacks feedback. It ignores emphasis and importance in teaching; it also neglects instruction in students 'thinking, inspiring their paths of thinking, strengthening their capacity contemplating and solving problems. In this way, it should be noted that cultivation of students' thinking capacity should be the major objective in teaching and using of multimedia technology and it should not take up the students' time for thinking, analyzing and exploring questions.

4. Abstract Thinking Replaced by Imaginative Thinking

The Process of cognition goes through perceptual stage and rational stage. It also applies to studying process. It is our hope that teaching makes students adopt the outlook cognition from perceptual recognition to rational apprehension, and greatly leap from perceptual thinking to rational thinking; Therefore it is the major objective in teaching. To enhance the students' abstract thinking, the multimedia technology makes content easier, and with its unique advantages, it can clarify the emphasis in teaching. While if the image and imagination in students' mind were merely showed on the screen, their abstract thinking would be restricted and logical thinking would waste away. At present the decreased students' reading competence has become a major concern for reason that, textual words are replaced by sound and image, handwriting by keyboard input. All in all, the multimedia as an assisting instrument, cannot replace the dominant role of teachers and it is part of a complete teaching process. Besides, it is not a mechanic imitation of teaching, rather it integrates the visual, textual demonstration with teachers' experience to contribute to the programmed, automatic and continuous teaching project so as to enhance the overall improvement of students' listening, speaking, reading and writing.

VI. Some Suggestions and Strategies to Overcome the Existing Problems

In practical teaching, It is improper to duplicate the textual material simply to the screen so that the teacher's position is ignored In order to ensure the function of, multimedia in teaching. It should be noted that:

1. The Beauty of Courseware Is not the Sole Pursuit

It is proved through practice that adequate application of multimedia technology to teaching can make breakthroughs in class teaching. That is to say, during multimedia assisting teaching, teachers still play the leading role that their position could never be replaced by the computer. For instance, the introduction to each lesson and speaking communication are good way to improve students' listening and speaking which the computer cannot fulfill, Therefore, teachers' interpretation shall not be overlooked. Meanwhile, as a practical linguistic science, English should be used very often in class to cultivate the students' communicative competence, Multimedia, as an instrument for assisting teaching, serves the teachers despite its extraordinary effect, So teaching determines whether to adopt multimedia technology. Otherwise, the teachers were acting as the projectionist, clicking the screen.

2. The Computer Screen can't Substitute the Blackboard

Some teachers take the computer screen as the blackboard, They have input exercises, questions, answers and teaching plans into the computer and display them piece by piece, without taking down anything on the blackboard or even the title of a lesson. It is known that teachers are supposed to simulate situations based on teaching and guide the students to communicate in English. Beside traditional writing on blackboard is concise and teachers can make adjustment and amendment to it if necessary. Furthermore, experienced teachers know well that a perfect courseware is an ideal project in mind, and that in practice, they need to enrich the content on the blackboard with emerging of new question raised by the students.

3. Power Point cannot Take the Place of Student's Thinking and Practices

At present, most multimedia courseware mainly feature on image and animation of teaching materials in order to cause audio and visual effect, which lively displays the content of textual materials and helps the student deeply understand the texts. A problem remains that displaying of the content of texts in the PPT courseware cannot take the place of students' thinking or English communication in simulated circumstance, When working on and utilizing the courseware, we need to encourage the students to use their own mind and speak more, actively join in class practice, we should not overuse the courseware merely in the hope of adding the modernized feature to class teaching

4. Traditional Teaching Instruments and Devices should not be Overlooked

The function of multimedia assisting in teaching cannot be replaced by many other instruments, which does not mean that multimedia can replace any other form of instrument; Some teachers tend to entirely depend on multimedia teaching. While, it should be noticed that although multimedia has its unique advantages in teaching, the characteristics functions of other forms of teaching instruments are still incomparable. For example, the recorder still plays a role in broadcasting listening material. So teachers are supposed to choose appropriate media and instrument based on the requirements of teaching and integrate multimedia instrument with traditional one and fully perform their merits, rather than merely in pursuit of trendy method

5. Multimedia Technology should not be Overused and should not be used Blindly.

Some teachers may possess the improper concept that they would totally apply multimedia technology in their teaching. It is also believed that the more utilization of multimedia technology, the better class atmosphere may grow, the more actively the students get involved in class participation, the more easily the material access to the students. Apparently, the students show some interest in leaning, but actually, they feel like looking on. In practice, the more unconscious attention the students pay. The more interference of teaching information during transmission, the less the students take from the language materials. It is impossible to effectively train the students' language expression in class time. It is clear that in spite of advantages of application of multimedia technology, it assists in teaching. During practical teaching, it is part of a complete teaching procedure. In practice, if multimedia technology would be properly implemented in English teaching, the students could make full use of English speaking and listening materials and develop their overall capacities, which is the objective for us to introduce multimedia technology to modern teaching thus, this leads to systematic training on students' listening, speaking, reading and writing, makes teachers' instructions come into great play, help the student gain basic knowledge as well as language training at classes, improves their expression ability in English and lays a fundamental basis for their English communication.

VII. Conclusion

The purpose of both the traditional and computer-assisted cooperative language leaning classrooms is to provide a space in which the facilitation of learning, and learning itself, can take place. It is true that one of the ultimate goals of multimedia language teaching is to promote students' motivation and learning interest, which can be a practical way to get them involved in the language learning, Context creation of ELT should be based on the openness and Accessibility of the teaching materials and information. During the process of optimizing the multimedia English teaching, students are not too dependent on their mother tongue, but will be motivated and guided to communicate with each other. Concerning the development of technology, we believe that in future, the use of multimedia English teaching will be further developed. The process of English learning will be more student-centered but less time-consuming. Therefore, it promises that the teaching quality will be improved and students' applied English skill scan be effectively cultivated, meaning that students' communicative competence will be further developed In conclusion, we believe that this process can fully improve students' ideation and practical language skills, which is helpful and useful to ensure and fulfill an effective result of teaching and learning. Barring a few problem areas multimedia technology can be used effectively in classrooms of ELT with proper computer knowledge on the part of teachers, overcoming the finance problems in setting up the infrastructure and not allowing the teachers to become technophobes.

References:

Graddol, David ,The future of English? A guide to forecasting the popularity of the English language in the 21st century. London, (1997). : British Council Online Book. Web.12 Jan 2014.

ROLE OF SOCIAL MEDIA IN E- GOVERNMENT

DEBJANI ROY
RESEARCH SCHOLAR
VISVA BHARATI, SANTINIKETAN, W.B.

Abstract: Social media has become widespread with multimedia as it employs visual and sound information. It is becoming part of a network instead assuming command and control how government works. Interactive communication is becoming part of a network. Social media supports network communications. It is two-way communication between government and people which increases government transparency and democratic society. It has created opportunities for collaborative government for e – participation. Web 2.0 poses beneficial to the ministry, different states like Kerala, Indore and Pune. Government transparency can be achieved through proactive information disseminations. It is after all, the citizen’s empowerment through access to information.

Keywords: Interactive communication, collaborative government, web 2.0, e- transparency, ICT

Introduction

Social media is growing rapidly because it supports some important social needs. Government will need to understand how social media support these social needs if government uses this. It is a tool that supports communications within social networks. It is so important that it helps to serve several communications needs. It allows using easily human networks, it is interactive, it is powerful because it uses not only text but video and audio as well, and it relies on measures and objectives to facilitate communication. Networks spread across public, private and non-profit sector organizations. It is powerful in the sense that it supports two-way, interactive rather than one-way broadcast communications. People want easy access to information and the relationships to develop.

Interactive communications that is the use of multimedia is becoming part of a network instead of assuming command and control in various ways for how government does its work. It is the decision of the government to cultivate or support and become an integral part of these networks or just to remain on the periphery. It is the role of the government to conduct day-to-day operations and long term goal of improving its relationship with its citizens. Social media blurs the public and private because it is interactive rather than broadcasting as it helps to establish trust in government administrators. Multimedia is powerful as it employs visual and sound information as well as text.

Beneficial to Government

In networks individuals use trust in evaluating how good information is and whether it can be trusted. In public administration trust means a balance between administrators responsive to people and vice versa in which citizens get involved in every government decision. Administrators must trust in democracy sovereign that is the citizen. Social media unlike web pages offers citizens access to people. It creates tighter social networks that support trust in government. Social media strongly supports network communications and enables governments to communicate better within the multiple networks outside of government and informal organization within government. Increasing trust and making more effective use of resources are just two ways in which social media might be useful to government.

Implications of Social Media for Government

To understand how social media can be beneficial to the government and the people it is more than an information technology tool. This type of communication can be fast, interactive, and personal. It is becoming citizen's desire, and government will need new ways of looking at how they communicate and work with their citizens. Social media is about cultivating networks and using them well. Finally social media is about communications and detailed strategy for managing the communications channels. It increases government transparency and democratize society. It creates a window of opportunity. Twitter and face book engages citizens in two way communications. (Landsbergen)

In India, various policy/frameworks, standards, guidelines have been devised for e- governance and have been constituted to formulate standards. Government updated its draft framework in April 2012 for the use of social media for government organizations. The guidelines aim at assisting e-governance projects of the central and state governments being implemented under national e-governance plan for engagement of social media. Social media tools has created opportunities for collaborative government and facilitate to reach its citizens, e-participation, empower citizens, groups and communities and even revive or demand democracy. It has also posed several risks including isolation, exclusion, violation of privacy, misuse of information and security threats. Thus a comprehensive policy framework can serve as a key for government organizations in providing guidelines for use of social media in governess.

Commercial organizations, academic institutions and individuals use social media extensively for online presence, promotion of goods and services, gathering customer feedbacks, experience sharing, consumer and customer interactions, collaborative content preparation, e-learning, communication, social interaction etc.

Advantages of Using Social Media in e-Governance

These include lack of awareness of e-services, access to e-services, citizen's interest, government support and digital divide and low usability of government websites. The major strengths of social media sites are collaboration, participation, empowerment and time. It serves people as they promote government information, services and collaboration bringing together government agencies, citizens, agencies work and information. Social media expand the usage of internet to realize the full benefits of e-governance. It not only offers benefits to e-governance by intensifying and monitoring services but also reduce costs while improving their quality. Using these sites government can post job advertisements, promote services, announce market events, seek public feedbacks and cooperation and collaborate across geographically diverse agencies. The greater the usage the greater will be the transparency which in turn increases trust on government. (Mohamad Tariq Banday)

How Web 2.0 beneficial to E- Governance

This application has multiple uses even in the development sector, with pages, campaigns, and groups. Indian government has very little collaboration with social media. The government does not allow its employees and departments active on social media because confidential information can be leaked out. It is very interesting how the social networking sites are a platform for politicians. Many use personal and fan accounts on different social media locations like twitter. It can be implied as interactions during elections with the people of the country. It acts as a tool during elections and propaganda advertisements. There are few examples by the various government organizations like the twitter page of public diplomacy unit of ministry of external affairs India, digital crime mapper used by Indore police, YouTube channel of Kerala tourism department and face book page of Pune traffic police. (Monica Prajapati)

E-transparency in Social Media

Transparency refers to activities where it is visible. It is availability of information about organization that allows external and internal performance. The ability of individuals and groups outside the organization to monitor activities and decisions undertaken within the organization. The extent to which an organization disseminates information about its activities and their outcome and the inclination of the organization toward evaluation and critique by external groups and individuals. Government transparency can be achieved through proactive information disseminations. Government transparency reduces corruptions in government.

The internet has the potential to contribute to enhancing government transparency because a huge amount of information can be displayed at a low cost and people can access the information

as long as they are connected to the internet. It is said that internet enables transparency. Governments have made efforts to increase openness and transparency of their activities through e-governance strategies. In spite of potential strategy used by the government to enhance transparency still there is lack of empirical studies. Social media itself faces some challenges like digital divide and reliance on non-governmental channels to disseminate government information. Despite the challenges both practitioners and scholars have paid attention to the potential of social media as an alternative channel to further e-transparency. Social media enables government information services to reach groups who have traditionally lagged in their use of online government information services. Social media has had a transformational effect on the ways in which citizens interact with governments as well as the ways in which governments can increase transparency even at higher level. (Changsoo Song)

Current Status of E-Governance in India

India has been harnessing the benefits provided by ICT to provide integrated Governance to reach the citizens faster and provide efficient services and citizen empowerment through access to information. The aim is to redefine governance in the ICT to provide smart governance. Several initiatives have been taken at the centre and state level. At the centre it has extensively promoted the use of IT in managing its internal processes. The government has enacted IT Act 2000 which provides legal status to the information and transactions carried on the net. Several state governments have also taken various innovative steps and initiated a number projects to promote e-governance and have drawn up a roadmap for IT implementation and delivery of services to the citizens on-line. The national e-governance plan has taken turn across the country integrating into a collective vision for a common cause. A massive countrywide infrastructure reaching down to the remotest of villages and large scale digitization of records is taking place to easy, reliable access over the internet. The ultimate objective is to bring public services closer home to citizens. (Chakraborty)

Conclusion

Advantages of social media like collaboration, participation and empowerment have attracted governments to use it in governance for bringing together agencies, citizens and information. It is used to promote e-services, increase transparency and improve trust on government. Persistent pervasive and aggressive threats are faced by government information system which gets intensified through the environment created by social media may also poses risks of violation. Empirical research has shown that a better way to see technology is that it creates a window of opportunity to reexamine how things are done and to configure that are more democratic. Twitter and face book can engage citizens in two-way communications or just be another way to broadcast a government initiative without encouraging honest feedback.

Further, future research on social media in e-government is needed in the areas of objectives and strategy, categorization of e-government applications and policy making. Research is needed on the long-range plans for citizen participation and involvement. Such planning will help shape future strategy and fill the vacuum caused by the current lack of definitive goals and objectives.

Regarding the categorization of applications being able to classify social media functionality and projects. This is important since governments all over the world are currently working on similar e-government initiatives. Finally more work on social media and e-government policies is still needed since the use of these technologies is changing rapidly. Government regulations have been traditionally slow to catch up with the information age. As the objectives and strategies for government use of social media solidify over time.

Bibliography

Chakraborty, Nilotpal. "Using Social Networking Services Effectively for a Successful e-Governance in India." International Journal of Advanced Research in Computer Science and Software Engineering (February).

Changsoo Song, Jooho Lee. "Can Social Media Restore Citizen Trust in Government." School of Public Administration. Omaha, 2013.

Landsbergen, David. Government as Part of the Revolution: Using Social Media to Achieve Public Goals. Columbus, Ohio, USA, n.d.

Mohamad Tariq Bandy, Muzamil M. Mattoo. "Social Media in e-Governance." Scientific Research Journal (April 2013): 47-56.

Monica Prajapati, Anuj Sharma. Role of Web 2.0 in E-Governance. March 2014.

ACCURACY VS FLUENCY IN ENGLISH CLASSROOM

DR. SHILPI RISHI SRIVASTAVA
ASST. PROFESSOR
DEPT. OF HUMANITIES
FEROZE GANDHI INSTITUTE OF ENGINEERING & TECHNOLOGY
RAEBARELI (U.P.)-229001

Language as the chief means of communication is not spoken in a vacuum. Knowing a language is not merely knowing the grammatical rules but also knowing when to say what and to whom, that is knowledge of how the system is put to use in the performing of social actions of different kinds. Accuracy and fluency are the two factors which determine the success of English language students in the future. It is a general problem faced by language teachers today, whether to focus on accuracy or fluency. Accuracy refers to the ability of the learner to produce grammatically correct sentences. The learner should not only know correct grammatical rules of the language but also able to speak and write accurately. Fluency refers to a level of proficiency in communication. It is the ability to produce written and spoken sentences with ease, efficiency, without pauses or a breakdown of communication. Generally language teachers have to deal with heterogeneous students having different language background and language skills, different world views, age levels, experiences and point of view. Some students are accurate in speaking and writing but hesitate to speak in public. On the other hand few students are fluent but not accurate. Every student wants to be accurate as well as fluent in speaking and writing. But there are many variables and kinds of learner and differences in classroom that makes teaching sometimes very challenging and interesting. It is a general problem with language teachers that they prefer focusing on grammar activity than on speaking activity. They believe that to learn a second language, grammar is the most important thing to learn first. But if we see how a child does learn his mother tongue or L1. We find that he learns simple words or sentences first by listening or repeating in different contexts. Eventually he starts speaking fluently at the age of three or four; he is able to express most of the things relating with the area of his /her knowledge without knowing the rules of grammar. She/he starts learning the rules of grammar when he enters in class 2 or 3.

In the case of L2 or second language English teaching methods differ in different boards. Like teachers of U.P. Board focus on accuracy or on grammar activities and literature section also focuses on writing correct sentences because it is the demand of the syllabus which is always accuracy based. In other boards like C.B.S.E. or I.C.S.C the teachers focus on fluency. They pay more attention to meaning and context and are less concerned with grammatical errors.

At the B. Tech level we have to deal with the students of both the kinds. Moreover we have to make a balance between accuracy and fluency. In reality accuracy and fluency are closely related, which leads to the notion that accuracy as well as fluency is necessary for successful communication. As language teachers, we should be able to explore along with our students not only grammar of forms but also grammar of functions. A grammar of forms makes us familiar with the grammatical structures and rules designed to show how the systems and subsystems of a language work. But a grammar of function puts together (i) the grammatical structures of a language and (ii) how these can be used by a variety of people in a variety of situations for interpersonal and organisational communication. But I feel that language cannot be learnt in isolation but within a social and cultural setting. So whether teaching grammar of forms or functions every activity should be contextual. For teaching grammar of forms dictogloss or grammar dictation and task based activities can be adopted. For teaching grammar of functions various activities can be adopted. Main thing is that we should provide them natural atmosphere or we should immerse them in the atmosphere so that they should speak naturally or not feel that they are doing something different. For this group discussion, mock-interview, role play, simulation, research paper presentation in seminars and conferences, debate and speech activities can be better option. In our language classes we go through many activities to develop accuracy and fluency in reading, writing, listening and speaking. Brumfit distinguishes between these two activities, “extensive reading is aimed at fluency but much intensive reading work is aimed at accuracy; free and situational writing exercises are aimed at fluency but all controlled and much guided writing is aimed at accuracy; listening exercises are aimed at accuracy but casual listening in the classroom has a major role as a fluency activity.” (Brumfit, 1984, p.53)

The learner is the most important person in the classroom. However, the learner loses his importance in the teacher’s anxiety to complete his syllabus or a lesson plan. Every teacher is concerned about the students’ progress or welfare but unconsciously his personality dominates and the class becomes teachers centred. The learner centred class treats students as a “tabula rasa” or a clear slate to be worked over and changed by new knowledge. The teacher becomes a guide or felicitator who promotes decision making and learner autonomy in the class. The learner centred teacher should focus on the following things in the class:

- a. Communication in natural and meaningful atmosphere.
- b. Integration of skills.
- c. Real life (authentic) material.
- d. Learning by doing.
- e. Class organisation- individual, pair/group/whole.
- f. Focus on meaning.
- g. Learner involvement.
- h. Teacher as felicitator.

- i. Extending language use beyond the class.
- j. Focus on using the language.
- k. Focus on the process as oppose to product.

Fluency based activities need to be introduced in the language classes and learners involvement should be increased. The teacher should motivate and create tasks for the language skills like reading, writing, listening and speaking and let them free to express themselves in natural classroom situation. As we live in Hindi speaking state we cannot expect from the student to be in a state of readiness in order to learn how to scan for pragmatic information, unless we provide them with a reason for scanning and involve them in different language tasks. To quote Johnson, “The first most central, and by now most generally acceptable implications of the nature of these processes, is that they can only be practised in a language teaching which is task-oriented.(Johnson, 1979,p.199)

The second implication of these tasks and activities is the concept of information. In all types of language activities, the purpose of interaction is to convey information. In order to make a conversation interesting there should be an element of doubt and information gap activities.

In a second language classroom students should be free to choose what they say within “real time” .The concept of selection or the freedom of expression is the basic to the process of fluent communication.

The forth implication is to match what happens outside the classroom with the activities within the classroom. Outside the classroom the students constantly and spontaneously interact. They are not stopped when they mix two languages or two forms. But in the classroom teachers can monitor their own speech acts, and the speech act of their students. Sometimes we go to the extremes and an over emphasis on fluent language activity may result in errors which are caused by several different processes. These include:

- a. Interlanguage is the type of language produced by second and foreign language learners who are in the process of learning a language. Two types of transfer may occur .Negative transfer is the use of L1 pattern or rule which leads to an error or inappropriate form in the target language (TL). For example, a Hindi learner of English may produce incorrect sentence I am here since Sunday instead of I have been here since Sunday because of the Hindi pattern. Positive transfer which makes learning easier and it occurs when both the native language and the target language have the same form. For example, French and English.
- b. Overgeneralization.-when a learner extends the use of a grammatical rule beyond its accepted uses. For example, use of mans instead of men.
- c. Communication strategy – it is a way used to express a meaning in the first language, the second or foreign language by a learner who has limited command of the language.
- d. Fossilization is a process which sometimes occurs in which incorrect linguistic features become a permanent part of the way a person speaks or writes a language. Aspects of pronunciation, vocabulary usage and grammar can be fossilized. Errors can be made by the learners due to many reasons but errors should be taken as significant evidence of development and learning. Teachers should not over emphasize

on accuracy and fluency because learners can lose their confidence. To sum up, accuracy and fluency both are the important factors for learning any language. And in the case of second language there should be gradual shift from fluency based activities to accuracy based activities. A language teacher should try to make his/her classes learner centred, every activity should be contextual and task-oriented and focus should be more on fluency first then an accuracy as in case we learn our first language.

WORKS CITED

Johnson, Keith, 'The production of functional materials and their integration within existing language-teaching programmes'.ELT Documents, 76/1:16-25, 1976.

Brumfit, C.J. Communicative Methodology in Language Teaching-The Roles of fluency and accuracy, Cambridge: Cambridge University Press,1984.

CONCEPT OF EMERGENT WOMAN IN ZORA NEALE HURSTON'S *THEIR EYES WERE WATCHING GOD*

RENU RAJ

The Black feminist movement grew out of, and in response to, the Black Liberation Movement and Women's Movement. Black women were triply marginalized on the basis of sex, gender and class. The purpose of the movement was to develop a theory which is adequate enough to address the way race, gender and class were interconnected in their lives and also to take action to stop racist, sexist, and classist discrimination. This study examined the factors that contribute to the development of the political consciousness, self empowerment and self identification of a black woman. Gloria I. Joseph and Jill Lewis in *Common Difference: Conflicts in Black White Feminist perspective* (1999) states "the racism, classism, and sexism associated with each woman's experience of being black, female and poor in the America are critical measurements of their oppression" (238). As this quotation suggested, the black female experience is characterised by the intrinsically linked oppressions of race, gender and class. These were interwoven into social structure, and work together to define the history of the lives of black women.

All African American women shared a common culture and common experience. This commonality of experience suggested that certain core themes shape African American women's rhetoric and rhetorical behaviour. These core themes were (a) legacy of struggle against racism, sexism, classism, (b) the search for voice and the fight to erase the controlling images that continue to degrade them, (c) the independence of thought and action (d) empowerment in the context of everyday life.

Black women have been at the bottom of every social hierarchy created by men, based on the interaction of race, gender and class hierarchies and systems of identity they have fought against sexual discrimination as well as race and class discrimination. It has been traditional that the man is the head of the family. He is the leader of the house/nation because his knowledge of the world is broader, his awareness is greater, his understanding is fuller and his application of this information

is wiser. Women cannot do the same things as men. They are made by nature to function differently. Women are seen as incapable, dependent and incomplete.

Zora Neale Hurston was an outstanding African American novelist, playwright, auto biographer, folklorist, anthropologist and essayists. Her works were considered as an important part of the African American and Harlem Literature. She used folk language, folkways and folk stories as symbols to measure the intrinsic values of the Black oral cultural tradition. Hurston spent much of her life in the town of Eatonville, Florida; the first all-black community to be incorporated in the United States. Rich in its culture and tradition, Hurston made the town of Eatonville the setting for much of *Their Eyes Were Watching God* (1937).

Janie, the protagonist of the novel, took all the challenges to become the 'new emergent woman'. At first she was in conflict with her goals as she had to face a lot of barriers in a male dominated black community and its perceptions about a woman. She was not at all ready to accept the traditional concept of a woman who being inferior and submissive to men, who worked hard like a mule in the fields. Janie wanted to make a difference in an all male dominated black community. By being 'a new emergent woman' all she desired was to become a model for other black women who were still in the clutches of male supremacy and mental torture. What made Janie 'a new emergent woman' was that she had her own choices in her relationships; she had a voice of her own, and she had financial independence. Moreover she told her own story to her friend Pheoby and that itself inspired Pheoby. This was very evident from Pheoby's speech itself, "Ah done growed ten feet higher from jus' listenin' tuh, Janie" (257). Pheoby admitted that she had an unsatisfied life with her husband, Sam and infact, Janie's story truly inspired her to become an emergent woman.

Rather than merely waiting for a man to change Janie's life, she questioned the traditional gender roles and emancipated herself in the course of the novel. She developed from naive and passive observer to a self determined woman who actively strived for love and happiness. Janie not only found true love in this quest, but also discovered the power of her own voice and the ability of self-expression.

Janie's three marriages represented her process of maturing on the level of the novel. Janie's first marriage was arranged by Nanny, her grandmother, whose main concern was giving security for her granddaughter. In her view, this could only be provided by the protection of a wealthy man or by the institution of marriage. When Nanny forced Janie to marry an older, wealthy farmer, Logan Killicks who possessed "sixty acres of land", Janie immediately rejected Nanny's plan, understanding that this concept of marriage was not what she wanted for herself. But she surrendered to Nanny's pressure and married Killicks. She soon realized that she could never develop any feeling for her spouse. In order to gain control over his young wife, Killicks tried to destroy her spirit by threatening to make her help with the backbreaking labour of the farm. Killicks had the traditional ideas about marriage. Janie's idea of marriage was destroyed by Killicks.

When Janie realized that she could never be happy with Killicks, she preferred to take her chances with Joe Starks who was on his way to Eatonville. The relationship with Joe too didn't embody her dreams about love. Just like Killicks, Joe also had very definite notions about a women's place. For him, a young beautiful women like Janie, was a possession, just like his store and his white house in Eatonville. He expected her to fulfil the role of Mrs. Mayor Starks, representing his political power in town. He made her work in his store, and forced her to wear a headscarf while working there. "He ordered Janie to tie up her hair in the store. That was all. She was there in the store for him to look at, not those others" (87). In course of their marriage, their relationship became increasingly unbearable for Janie. Joe dominated every aspects of her life and ridiculed her in front of the customers. Finally she lost control and tried to fight back. She got all the spirit and the courage to disclose the truth among the public about Joe that he was impotent:

You big-bellies around here and put on a lot of brag, but t'aint nothi' to it but yo'big voice. Talking 'bout me lookin' old! When you pull down yo'bitches, you look lak de change uh life. (123)

Even though Janie managed to emancipate herself from Joe to a certain degree, it was only after Joe's death that she freed herself from his oppression. His death did not give grief for Janie, but freedom. Not long after the funeral she admitted to her friend pheoby, "ah jus' loves dis freedom" (142). She felt like she freed from the boundaries drawn by Joe Starks.

Janie's new-found self-confidence was the basic prerequisite for the equal and happy partnership with Tea Cake, her third husband. The manner of their first encounter was fundamentally different from the way Janie met Joe. In contrast to her previous marriages, the relationship to Tea Cake was based solely on mutual attraction and affection. The happiness of their marriage was not based on traditional gender roles- the man as the dominant, protecting part, the women as the yielding, passive part- but rather on the individual feelings they share.

When we analyse the characters of Nanny and Janie, we could see that Nanny was a suspended woman who internalises every kind of negative images prevailing in the society as she was a slave woman. She advised Janie that black women were considered as the mules of the world. But Janie was not ready to accept the concept of women as mule. She seemed to be the new emergent woman who strived for her own identity and her own voice in a community which was antagonistic to woman's emancipation. For this community, "uh woman by herself is uh pitiful thing and dey needs aid and assistance. God never meant 'em tuh try stand by their selves" (86). This was the general conception a black women in their community.

The novel in fact succeeded in telling the story of Janie's struggle to articulate, to appropriate her voice and, through her own voice. Telling her own story was symbolic of Janie's attainment of voice, since story telling was supposed to be the task of men and women were restricted from telling stories. And Janie redefined this concept by telling her own story. Thus Janie by every means was a new emergent woman.

Works Consulted

- Armstrong, Isabel. *The Radical Aesthetics*, London: Blackwell Publishers, 2000.
- Beaer, Date M. and Philip Gould, ed. *The Cambridge Companion to 19th Century American Women's Writing*. New York: Cambridge University Press, 1996.
- Benstock, Shari, Suzanne Feriss and Susanne Woods. *A Handbook of Literary Feminisms*. New York: Oxford University Press, 2002.
- Birch, Eva Lennox. *Black American Women's Writing: A Quilt of Many Colours*. New York: Harvester Wheatsheaf, 1994.
- Brown, Lloyd. "Zora Neale Hurston and the Nature of Female Perception." *Obsidian*. Vol 4. No.3 (1978): 45-52.
- Christian, Barbara. *Black Women Novelists*. London: Greenwood Press, 1980.
- Collins, Patricia Hill. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, New York: Routledge, 2000.
- - - , "The Sexual Politics of Black Womanhood." *Sexuality and Gender*. Ed. Christine Williams and Arlene Stein. Malden: Blackwell, 2002.
- Du Bois, W E. B. *The Souls of Black Folk*. New York: Bantam, 1903.
- Flicker, Miranda and Jennifer Hornsby, eds. *The Cambridge Companion to Feminism in Philosophy*. London: Cambridge University Press, 2000.
- Froula, Christine. "Rewriting Genesis: Gender and Culture in Twentieth-Century Texts." *Tulsa Studies in Women's Literature* Vol. 7.No.2 (June1988): 197-220.
- Gates, Henry Louis Jr., *The Signifying Monkey*. New York: Oxford University Press, 1988.
- Hemenway, Robert. *Zora Neale Hurston: A Literary Biography*. Urbana: University of Illinois P, 1977.
- Holloway, Karla. *The Character of the Word: The Texts of Zora Neale Hurston*. New York: Greenwood Press, 1987.
- hooks, bell. *Outlaw Culture: Resisting Representations*. New York: Routledge, 1994.
- Hurston, Zora Neale. *Their Eyes Were Watching God*. New York: Harper & Row, 1937.
- James, Joy and T. Deneam. eds. *The Black Feminist Reader*. New York: Blackwell, 2000.
- Karla F. C Holloway, *Moorings and Metaphors: Figures of Culture and Gender in Black Women's Literature*. London: Rutgers, 1992.
- Pearlie, Peters. "Women and Assertive Voice in Hurston's Fiction and Folklore." *The Literary Griot*. Vol.6. No.4 (Spring/Fall, 1992): 100-110.
- Price, Janet and Margri Shildrick. eds. *Feminist Theory and the Body: A Reader*. Edinburg: Edinburg University Press, 1999.
- Smith, Barbara. "Toward a Black Feminist Criticism." *The New Feminist Criticism: Essays on Women, Literature and Theory*. Ed. Elaine Showalter. New York: Random, 1985. 168-85.
- Stimpson, Katherine R. *Where the Meanings Are: Feminism and Cultural Spaces*. New York: Routledge, 1988.
- Townsend, Janet Gabriel, et al. *Women and Power: Fighting Patriarchies and Poverty*. New York: Zed Books, 1999.
- Tripp, Anna, ed. *Gender*. New York: Palgrave, 2000.
- Wallace, Michele. "Negative Images: Towards a Black Feminist Cultural Criticism." *Cultural Studies*. Ed. Nelson Carby, Lawrence Grossberg and Paula Treichler. London: Routledge, 1992.
- Walker, Alice. "Looking For Zora." *In Search of Our Mother's Garden*. London: The Women's Press, 1983.
- Wall, Cheryl. *Women of Harlem Renaissance*. London: Indiana University Press. 1995.
- Willis, Susan. *Specifying: Black Women Writing in American Experience*. London: University of Wisconsin Press, 1987.

THEME AND DRAMATIC TECHNIQUE IN *GHASHIRAM KOTWAL*

MS. RACHANA
GUEST FACULTY
BUNDELKHAND UNIVERSITY

Vijay Tendulkar, the well-known playwright has written *Ghashiram Kotwal* in Marathi (first published, 1973). It has been translated into different languages-the Hindi translation was done by Vasant Dev (Delhi, 1974). Jayant Karve and an American professor Eleanor Zelliot have jointly translated *Ghashiram Kotwal* from the Marathi into English (Calcutta, 1984). The play was first performed on 16 December, 1972 at Bharat Natya Mandir, Pune by the Progressive Dramatic Association. But after nineteen successful performances, the play was banned on the grounds that: the portrayal of Nana Phadnavis's character was a distortion of historical facts, the play was anti-Brahman; violent audience reaction was feared.

Ghashiram Kotwal is set in eighteenth century Pune at the time of the Peshwa rule. The play features the Peshwa's chancellor Nana Phadnavs and when it was first staged it came up against a lot of criticism of or showing the revered Nana's character in a derogatory light. According to Tendulkar:

This is not a historical play. It is a story, in prose, verse, music and dance set in a historical era. Ghashirams are creations of socio-political forces which know no barriers of time and place. Although based on a historical legend, I have no intention of commentary on the morals, or lack of them, of the Peshwa, Nana Phadnavis or Ghashiram. The moral of this story, if there is any, may be looked for elsewhere. ('Introduction,' *Ghashiram Kotwal*, 4)

History has been transformed into a lively situation full of theatrical potential. Nana He is described as 'secretive, exclusive and often vindictive, his exacting and stern. methods, his insistence more upon the form than the essence in a thousand and one matters of administration, did in the long run harm to the Maratha State'. Nana was born on 12th Feb, 1742 and lived to be 58 years one month. He married several wives, of whom the names of

nine are available. His last wife named Julbai who became a widow by his death, was then nine years of age. In the writers' note to Vasant Deo's Hindi translation, Tendulkar says :

In my view *Ghashiram Kotwal* indicates a particular social situation which is neither old nor new. It is beyond time and space. Therefore 'Ghashiram' and Nana Phadnavis are also beyond space and time'.(Web citation)

The story is about Ghashiram, a Brahman from the North, who comes to eighteenth century Poona. It was at that time that the Peshwa's chief minister Nana Phadnavis ruled supreme. Implicated in a false charge of theft, Ghashiram is insulted and humiliated by the Poona Brahmins and he vows to take revenge. His moment comes when the ageing lecherous Nana takes a fancy to his beautiful-young daughter Lalita Gauri. He sacrifices his daughter's virtue to the Nana's lust and manages to become the Kotwal of Poona. Now he unleashes a reign of terror on the Brahmins.

His cruelty crosses all limits and the death of 22 innocent Brahmins results in his downfall and leads to his ignominious end when he is stoned to death. The Nana who has used Ghashiram's daughter and discarded her when he moves on to free pastures goes scot free. After Ghashiram's death, he announces public rejoicing for three days. The play is a satire on a society which shields the powerful and the corrupt and punishes people like Ghashiram. Justice is seen to be done, and the equilibrium of society seems to be restored.

The personality clash between the Nana and Ghashiram may appear to be the theme at the surface level but Tendulkar has examined the relationship between religion, caste, sexuality and violence to expose the structures of power that maintain the status quo. Tendulkar is concerned about the politics of power and its various implications. According to Samik Bandhopadhyay, 'In *Ghashiram*, power is defined horizontally in terms of individuals against individuals from humiliation to eventual victimization.' (*Collected Plays in Translation: Vijay Tendulkar*. 5.)

The play begins with a religious hymn and the popular gods dancing on stage. This sets the context against which the drama unfolds itself. The Brahmins go to Bavannakhani to see the dancing girls and say they are going 'to the temple' to give a sermon on 'Vishwamitra and Menaka'. They justify their decadence by comparing Bavannakhani to holy Mathura. The 'abhanga' or devotional song is often sung with the 'Ivani' or love song in his play. Scenes of violence and cruelty are alternated with devotional song. When Nana tries to seduce Gauri in front of the statue of the holy Ganapati, he simply dismisses her fears saying 'That all holy Ganapati? The maker of Good? Look, he has two wives. One on this side, one on that side'.(GK,8) Further on in the play when Gauri is dead and the distraught Ghashiram confronts the Nana and accuses him of his daughter's death, the latter reassures him: 'He - the Omnipresent - He makes everything happen We are merely instruments' He then urges him to 'forget what happened. All merges into the Ganga Thou shall not grieve over what is gone. The Vedas have said that' (GK 44) It is a case of the devil citing scriptures to suit his purpose? Religion becomes a useful alibi in covering people's misdeeds. By invoking religion, all kinds of evils are glossed and even sanctified. Rituals are encouraged to fill the pockets of the greedy Brahmins. Moreover, their position as the 'twice born' is reinforced by the prevalence of the caste system.

Caste is used as an instrument of power. The Sutradhar reports that according to Ghashiram 'to eat with a lower caste person is a crime' (GK 26). To sleep with a 'Mahar woman' (a lower caste among the untouchables) is also considered a crime. On the other hand, the Brahmans, have no hesitation in chasing and pestering a white Sahib for money. This shows that race and colour constitute a higher position in the social hierarchy. And the white Sahib ranks higher than the privileged Brahman who is feasted and showered with gifts in the Peshwa's Poona, debaucheries of the Brahman men. Gulabi's tantalising dances, Nana's lustful pursuit of Lalita Gauri, the clandestine meeting of the Brahmin wife with Maratha lover all serve to create an underlying strain of eroticism throughout the play.

Women too, have become a pawn in-the power game. In fact there is a close nexus between sexuality and power. The Nana's statement with reference to Lalita Gauri: 'Our grandeur's gone if she's not had' (GK 20). A man's self-image, identity and machismo is definable only, it seems, relation to the conquest and oppression of women. There is a close connection between sexuality and religion as lavanis (love song) and abhangas (devotional song) are sung at the revelries in Bavannakhani which is likened to Mathura and the erotic dances to Krishan Lila.

The Play, Ghashiram Kotwal makes use of song, dance and music. No other major playwright before Tendulkar had made such extensive and innovative use of folk theatre. In addition to the songs and music, Dr. Jabbar Patel also calls 'the first sangeet natak in the real sense of the term'. (*Contemporary Indian theatre: Interviews with Playwrights and Director.* 47).

The play begins with a devotional song and Ganapati, Saraswati and Lakshmi come in dancing. This immediately establishes a link with Dashavatar (a form of folk theatre) which begins with these three deities. This opening ritual also has links with classical Sanskrit drama and likewise has a certain function, that is, to arouse the interest of the audience, instill a feeling, seriousness and to arrest their attention. According to Pushpa Bhave 'The music and the dance numbers are not embellishments to the narrative The changing musical notes express the changing mood' (*Contemporary Indian Theatre, 46*). The music director of the successful Marathi production Bhaskar Chandavarkar has said that the music in the beginning of the play was used innocuously in the shri Ganarajak song. But after the Intermission, when Ghashiram has become the Kotwal, the music for the same song becomes much more revolutionary.

The use of traditional songs and dances effectively sets the background of the decadence of the Peshwas Poona of the eighteenth century. The strategic placement of songs and music helps to provide dramatic relief after an unusually tense situation. Music and dance sometimes serve to reinforce the tense atmosphere. As Satish Alekat assistant director to Dr. Jabbar Patel tells us 'After the ordeal by fire the tempo tended to slow down a little. But with the introduction of the 'Malhari' song, the tense atmosphere created by the sequence was reinforced'. (Ghashiram

Kotwal: A Production Casebook, *Ghashiram* Kotwal, xiv,xv). The lavani highlights the sensuous, passionate element but at the same time provides a comment on the social

corruption, the juxtaposition of the lavani or love song with the abhanga or devotional song serves to bring out the contradiction in social values and norms, the musical form helps to 'deglamourize' history. History has an element of grandeur, distance, formality, which gets reduced by the introduction of song and dance. Take the example of Nana Phadnavis. The great Nana who struck terror in the hearts of many looks rather ridiculous as he steps a measure or dances with Gulabi.

Ghashiram Kotwal is a serious play, a satire on the hollowness of society. Tendukar himself admits, 'The criticism has a point the form had a certain inevitability'(45). Trust the tale and not the teller, we are often told. And as we are aware the play has been considered extremely disturbing. In this play we have seen that laughter can be as much an element of subversion and change as anger. The grotesque figure of the Nana dancing effeminately demystifies the power he represents and thereby shows the hollowness of what he represents so that we are made aware of the fact that the possibility of change exists. The form and content subvert logical and authoritarian structures. We have seen in the play how folk forms with the abusiveness represent irrepressible vitality and freedom. *In Ghashiram* it is very subtly subverts the hierarchy of caste in the following

Brahman	Oy. Oy. You son of a bitch. Don't you have eyes and ears?
Sutradhar	I'm sorry, O priestly Brahman.
Brahman	Don't you have any manners?
Sutradhar	I'm so sorry, O lordly Brahman.
Brahmin	Dont you have any brains?
Sutradhar	I'm very sorry, O honoured Brahman.
Brahmin	You bumped me, you son of a bastard.
Sutradhar	I touch your feet, O Brahman.
Brahmin Brahman'	'Oh you monkey! Is this the Peshvai or the Mughal Kingdom. Bumps a holy
Sutradhar	But not a Brahman's wife! (p. 4).

One may note the sarcasm and insult intended in this exchange. Thus laughter can be seen as a political mode. Music and dance has not been used for its own sake. The songs sung or hummed by the chorus establish the appropriate mood and comment on the action. There is blend of folk forms with mainstream urban drama which has created a unique landmark in the history of Indian theatre.

The human wall is an innovation and takes the place of a curtain in a conventional stage. The stage is stark and empty without any props and when the members turn their backs, to the audience. The wall ceases to exist. As there is no conventional demarcation of the play into acts and scenes, the human wall helps in the transition from one scene to

another. The wall serves as a chorus in the play. The chorus is a convention also found and used very effectively in ancient Greek drama. It was usually a group of village elders, dressed in masks, who gave an account of the event that had happened offstage or a long time ago. In Greek drama, the chorus moved from left to right and back again. In *Ghashilam Kotwal* the 'chorus' of twelve men comprising the human wall sways in unison. Not only do they sing and dance establishing a link with folk theatre but they also comment on the action of the play.

The Brahmans make a curtain with backs towards the audience. The curtain sings and sways:

Ram Shiva Hari

The Street of Bavannakhanni, became for a while

The garden of Krishna. (GK,6).

The song exposes the debauchery of the Brahmans who in the name of God Krishna wish to justify their erotic dancing with the courtesan.

The human wall is also a binding factor that holds the different scenes together. The plot has several episodes which makes it different from naturalistic plays in which one scene follows necessarily from another. Instead of artificially engineered exits and entrances, the play then assumes a semblance of continuity and motion. Human wall also takes on individual roles. At times it is transformed into a group sitting in Gulabi's hall at others; they sneak off stealthily as individuals, in a hurry to get to Bavannakhani. At another the Brahmans form a human god house round Ganapati, and when the Nana chases a girl, the human wall becomes a garden. Throughout the play the human wall assuming new and visually stimulating configurations. And finally at Ghashiram's execution, the human wall becomes the fierce mob of angry Brahmans shouting with sadistic glee. The human wall is also a symbol of secrecy that conceals the various faces of human beings: their hypocrisy, double standards and tendencies to violence and oppression. This is amply demonstrated in the course of the play.

Thus we have seen that along with its tremendous potential as spectacle, the human wall performs several functions controlling and enhancing the flow of the story. In addition, the use of the human wall makes it as easy to put up the play on a conventional stage or in any open space in a village

Folk theatre invites audience participation and in this play, the Sutradhar and Ghashiram addressing the audience directly. According to Jabbar Patel, it is different from the effect that Brecht, the German playwright intended to create. According to Brecht 'Modern theatre is epic theatre'. (*Glossary of Literary Terms*, 11) According to Dr. Jabbar Patel 'As Ghashiram speaks directly to the audience, the effect achieved is the opposite of that usually created by Brecht.' (Preface - Hindi translation of Ghashiram Kotwal, VasantDev).

However, the setting of the play in eighteenth century Poona helps to create a sense of distance. Characters in period costume produce the effect that the people portrayed are

removed from us in time and space. Moreover, the Nana depicted in the play is quite different from the revered Nana of history. This grotesque dancing character reinforces the fact that the spectator is watching a play rather than witnessing reality. Tendulkar has used the folk form which is predominantly interactive and ensures active audience participation. But here the folk form is used in mainstream theatre and the use of songs and dances further creates a sense of distance from the action.

At first, it seems that the personality clash between the Nana and Ghashiram is the main theme. The Nana promotes Ghashiram and when his protégé becomes a maniacal monster as is evident in the climatic ordeal-by-fire scene, the Nana decides that the time is ripe for destroying the creation that is now of no more use to him. But on a more careful reading, we realise it is the social system that throws up such aberrations that is being probed. So while the song, dance and

visual configurations of the human wall provide for sheer entertainment, the juxtaposition of dialogue, verse, hymn, love song, dance, narration and mime make, us probe beyond surface appearances to understand the subtle and complex social processes that dehumanize individuals. And unless the system is changed, such a situation will continue. The end of the play with its revellery may project the false illusion that all is now well with the world on one level but on another it is clear that this is a mere facade and the real danger continues to thrive.

So, for such a complex play which operates on many different levels, it may not be suitable to pin down the effect to either 'empathy' or 'alienation'. It seems that the play veers between the two. And the dominant impact is one of shock at the violence and cruelty depicted. Such a theatre must create a dynamic language of expression that will arouse general attention. This would include the visual language of movements, attitudes, gestures, music, dance and mime. This language of theatre must transgress the usual limits of art and speech so that what results is a kind of total creation in which man must reassume his place between dream and events. There are certain similarities between what Artaud (Theatre of Cruelty) proposed and what Tendulkar achieved.

Ghashiram Kotwal admits all several interpretations. Literature contains a plurality of discourses, and it is this that allows us to read a text in different ways. It is not simply a case of taking up a particular aspect of what is in the text. Reading is an active process in which all aspects of our own personality also come into play. For example, a person reading this play twenty years from now will look at it differently from the way we do now. Also a person from a different culture will have a perspective that is not the same as ours.

ABBREVIATION USED: Vijay Tendulkar's *Ghashiram Kotwal*: GK

Works Cited

Bandhyopadhyaya, Samik. "Appendix II" *Collected Plays in Translation: Vijay Tendulkar*, New Delhi: Oxford University Press, 2004. Print.

Bhave, Pushpa *Contemporary Indian Theatre: Interviews with Playwrights and Directors*
Sangeet Natak Akademi, NEW Delhi 1989, Print

Tendulkar, Vijay. *Collected Plays in Translation: Vijay Tendulkar*, New Delhi: Oxford University
Press, 2004. Print

Tendulkar, Vijaya , Ghashiram Kotwal, Translated by Jayant Karve and Eleanor Zelliott,
Seagull, 2009, PBK, reprint

TREATMENT OF LOVE IN THE PLAYS OF RABINDRANATH TAGORE : A STUDY

DR. ARCHANA AGRAWAL
HEAD & PROFESSOR
DEPT. OF ENGLISH
M.L.B GOVT. COLLEGE
OF EXCELLENCE, GWALIOR (M.P.)

Rabindranath Tagore is not only one of the most outstanding and shining names in modern Bengali literature but he was also one of the most prominent writers who first gained for modern India a place on the scene of world literature. Tagore had become active participants in that intellectual and artistic reawakening which, in its early phases, is particularly associated with the Bengal region and which was not too manifest itself all over Indian sub-continent in course of the 19th century and spelling into the 20th century. He was “not a man only but an age had made its way at last into history - he had summed up in himself a whole age, in which India had moved into the modern world.”¹ He was a great poet and a great man and he had left behind him a great institution, the Vishvabharati at Shantiniketan. Tagore is an ever fixed star in the Indian literary sky. The age in which he was born an age of cultural transition. Rabindranath Tagore (7th May 1861 - 7th August 1941) sobriquet Gurudev was a Bengali polymath who reshaped his religious literature and music. He was a darling of versatility. To some extent he was an integral whole. His fecundity and vitality were amazing. He gave a thought to the writing of dramas along with his poetical and prose writing. He wrote quite a number of dramas.

The chief characteristic of Tagore’s dramas is that they manifest a lyric charm of a very high order. Thompson rightly observes: “His dramatic work is the vehicle of ideas rather than the expression of action. A rhymed verse of extreme flexibility with poetic overtones is permitted greater range in dramas as he explained once poetry is like the sea, whose specialty is in its currents; but prose is landscape and it is able to express various moods - forests, mountain, deserts, flat ground, uneven land...”(*Ibid*).

His dramas are more suitable for the open air than for close theatre. He invoked the spirit of Yatra (folk opera) which had been hounded out of Calcutta by the professional stage. In his plays, he often introduces street pageants-humming with life and characters cross the stage speaking, singing, commenting a kaleidoscope of dancing thoughts. His plays are merely the plays of ideas, the reality of which remains hidden behind a persistent and determined illusion. His dramas are capable of poetic heights. The truth which he seeks to describe is not an objective or material thing but an abstract truth, a spiritual idea. The drama is just a device and excuse for him for self expression.

His greatest discovery is love and conception of love is beyond measure. Tagore's ideas of love break a new ground, as he transfers love into a private world of imagination. He was not a beautiful and ineffectual angel beating in the void his luminous wings in vain. According to Tagore: "Love is life in its fullness like the cup with its wine".²

Almost all the plays of Tagore deal with social relationship between men and women. Love not only imparts the bloom of beauty to the body but joy to the mind and perfection to life. Love is that profound expression of reality which satisfies our hearts without allurements but its own ultimate value. In Tagore's plays we observe three types of love: Physical, Spiritual and Mystical. In the beginning characters are attracted towards physical charm and beauty but in last they attain spiritual bliss and mystical aspect in the union of lover and beloved.

The lyrical drama of Tagore *Chitrangada* is almost perfect in unity and conception, magical in expression, a nearly flawless whole, knit together by the glowing heat of inspiration. Inevitably, *Chitrangada* is a love story but a moral is woven into the texture of the play. Chitra lives by its sensuous poetry, not its dry morality. Traditional cultures have their own tension but this tear filled spring will outlast the philosophy of self-control. Indeed the theme is the enchantment of spring and the power of its spell on the senses. Chitra, entitled after her name goes to win the love of Arjuna in the forest temple of Shiva but is disappointed. Arjuna says:

I have taken a woe of celibacy; I am not fit to be thy husband!³

Chitra understands that her physical beauty cannot win his love and decides to win it by making it spiritual. In the play *Chitra*, we have not the same effluence of mystical thought and emotion as in other plays. But we have in it a realization of the diviner element of love and life, a heavenly message to the human soul as to what is the meaning of love in the truest sense of the term. In the play *The King And The Queen*, king Vikram is totally attracted towards the physical charm of his queen Sumitra, the infatuated king neglects his royal duties towards the state. The theme of love in it is shown in a wider sense. He asks her to leave the house and its service alone, because his heart cannot spare her:

Alas, my darling, where have vanished those days of unalloyed joy when we first met in love, when our world awoke not only the flush of the early dawn of our union broke through our hearts in overflowing silence.⁴

Thus the husband, being an infatuated lover loses the wife's respect and the confidence with which he vindicates his manhood. He is so passionately in love with her that

he spends his time hovering round her. Taking advantage of his infatuation for the queen, her relatives from Kashmir manage to grab all important position in the state and fatten on their spoils. Complaints reached to the king but he has no ear and has no time to waste over vulgar concerns when life is short and love so sweet. Thus Tagore expresses the sensation both gay and melancholic under the dominating emotions of love and its allied sentiments. The transient psychological states under the stress of love, restlessness and curiosity are described with a highly developed sense of physical perception and intuitive awareness. *Red Oleander's* Nandini in a fervently rhetorical speech, proclaim her pious and joyful attachment with Ranjan, who for her is a personification of beauty and youth:

I love Ranjan as the rudder in the water might love the sail in the sky, answer its rhythm of wind in the rhythm of waves.⁵

Her love gives joy to that lonely soul and Ranjan feels:

A thrill of delight to his very marrow.⁶

Nandini becomes the bearer of the message of love, freedom and light for the world. She symbolizes the dance rhythm of all, which makes her so simple, so perfect. She surrenders herself to her object of love and rests there freely:

My love, my brave one, here do I place this blue throats, feather in your crest, your victory has begun from today and I am its bearer.⁷

Red Oleanders depicts how greed of Gold transforms man into a lifeless machine. All personal relationship of love and affection are lost in this world of modern industrialism. Nandini is the human symbol of love and liberty. Nandini has a lover Ranjan, whom she adores and loves and waits for his comings to liberate the people. Ranjan calls her his 'Red Oleander' because the colour of his love is red like the oleanders which she wears on her neck, on the breast and on her arms. Later she says to Vishu about king:

He is hungry for love and wants desperately to live, for when she had told him that she could give up her life for the love of Ranjan, he got frightfully angry and drove her away.⁸

Tagore's love is a noble passion, stirring dynamic and creative. It is an ennobling and elevating drive capable of reconciling the discords of life. Tagore exemplifies the physical aspect of love that makes life eternal on the earth. Love is an imperceptible agency offering the fullest security to man suffering with a real hunger of the soul basic to all human consciousness. Obviously, love is purifying water which can wash away the dirt of soul if any it simply implies that love gives perfection to the emotional life by transforming it in the spiritual. The plays of Tagore, to a large extent, deal with the presentation of inner truth, the inner life of man.

Tagore's quest for spiritual love is an admirable study of his inner life-study of God primarily and of the muse secondarily. His spiritual progress is a remarkable as his poetic progress. Kadambari Devi, his sister-in-law, held a unique position in Tagore's emotional life. She was an underline flame of sacrifice, love and inspiration in his heart, a flame whose touch fired his poetic genius throughout his boyhood and youth and to whom he dedicated the

Vaishnav lyrics. He found great relief and consolation in the Vaishnav poems. An eminent scholar of Tagore's literature Dr. Sukumar Sen has recorded: "The Vaishnav lyrics now acquired a new spiritual significance for him. Radhna of Vaishnav poetry is Man and Krishna the unobtainable fulfillment of Man's desire. Between the two there is an impassable gulf of separation but there is also a sure promise that the two will meet ultimately when the cycle of creation is complete."⁹

The essence of real love is on the spiritual plane and not on the physical plane. *The King of the Dark Chamber* is Tagore's audacious attempt to invade the invisible. The message of the play is the quest of spiritual bliss. "Its attempt is somberly impressive", says Edward Thompson "a magnificent attempt to dramatize the secret dealings of Go with the human hearts." The King (who symbolizes God) remains invisible throughout the play even to the queen, though his presence is felt by her:

Oh I can feel even in this dark, how lovely an wonderful you are.¹⁰

The dramatist seems to convey the idea that this world is full of religious bigotry and blind fanaticism but even then there is hope for us, if we follow the path of love. It is characteristic of Tagore's dramas that it is often a young girl and a young boy who shows us the true path in the midst of darkness - the path of love. The dominant idea of *Malini* is that purity is the essence of religion. *Malini* conveys the message of spiritual love to Supriya. In *Malini* the forces of Brahminism of Hindu orthodoxy are ranged against the challenge of compassion of love. She is the first major Buddhist heroine. The main and the central voice of *Malini* are to bring new religion or creed in society. *Malini* feels restlessness and uneasiness in the midst of royal fascinated pleasures. She expresses her feelings and desires:

The moment has come for me, and my life like the dew drop upon a lotus leaf, is trembling upon the heart of this great time.¹¹

Supriya, a maiden, who has a spiritual awakening of love in her heart, tells the real meaning and true definition of religion- 'Truth and love are the body and the soul of the religion!' Supriya is a true devotee and lover of faith. She is recognized as a true worshipper who by life long devotion has gained the highest fulfillment of her desire. Kamenkar, who loves Supriya, is firm in his resolution. She says to him:

I had to keep my faith even at the cost of love. Yet he has ever kept me close to his heart, as the moon does its dark spots. But, however strong a ship may be if it harbors a small hole in its bottom. It must sink.... Kamenkar, was in the law of nature.¹²

To evaluate his conception of love, whether physical or spiritual, it can be safely said that his dramas are the presentation of inner life which imparts a romantic beauty to his men and women living in the lap of nature. Tagore's idea of love is not exclusively a biological or psychological entity; it is rather a complex reflection and comprises various emotional reactions of joy and sorrow, pleasure and fear hope and despair. It is associated with chastity, both physical and mental. It is changeless and spiritual necessity.

Tagore's phenomenal dramatic career, encompassing over sixty plays occupies the prime position in Bengal and Modern Indian Drama as a playwright. He is the path finder of modern Indian drama. The beauty of his plays made him world famous. He has been the representative man of his time in touch with the fullness of his intellectual heritage.

References

- ¹Thompson, Edward. *Rabindranath Tagore: Poet and Dramatist*. New Delhi: oxford University Press, 1994, 197.
- ²Sen, N.M. *Glorious Thought Of Tagore*. New Delhi: New Books Society Of India, 1965, 140.
- ³Tagore, Rabindranath. *Chitrangada*. London, Macmillan And Company Ltd, 1938, 7.
- ⁴Tagore, Rabindranath. *The King And The Queen*. London: Macmillan And Company Ltd, 1889 , 1.
- ⁵Tagore, Rabindranath. *Red Oleanders*. London: Macmillan And Company Ltd,1938, 42.
- ⁶*Ibid.*
- ⁷*Ibid.* 96.
- ⁸*Ibid.* 34.
- ⁹Bhattacharya, Vivek Ranjan. *Tagore's Vision of a Global Family*. New Delhi: Enkay Publisher Pvt. Ltd, 33.
- ¹⁰Tagore, Rabindranath. *The King Of The Dark Chamber*. London: Macmillan And Company Ltd, 51.
- ¹¹Tagore, Rabindranath. *Malini* . London: Macmillan And Company Ltd, 2.
- ¹²*Ibid.* 6.

“EMMA” AS AN IRONIC COMEDY

SANDEEP KUMAR,
LECTURER,
OXFORD ENGLISH INSTITUTE,
JIND.

Jane Austen occupies a high rank among English novelists though she is not one of the greatest. Her works have an exquisite perfection that is lacking in most of the writers of fiction. Faithful observation, personal detachment and a fine sense of ironic comedy are among her chief characteristics as a writer. *Emma* is Jane Austen's greatest novel because in it her powers are at their fullest. It is a comic novel in which irony dominates. Irony arises from a contrast between appearance and reality, between what a character thinks himself to be and what in reality he is, and what a character says and what he really means to convey and so on. Irony may produce comic and tragic effect depending upon the circumstances. In the plays of Shakespeare, both these elements are found in abundance. The use of irony may entertain or sadden the readers. In the novels of Jane Austen use of irony is all pervasive. There are many examples of irony in the very opening chapter. Emma claims that she has made the match between Miss Taylor and Mr. Weston. It is this match that serves as Emma's premiere into the world of matchmaking. Mr. Knightly softly rebukes Emma's explanation of her "success" by matching Miss Taylor with Mr. Weston, insisting that to succeed requires some amount of effort. He assures Emma that she has played no part in the match between the lovers. However, Emma insists that if she "had not promoted Mr. Weston's visits here, and given many little encouragements, and smoothed many little matters, it might not have come to anything at all" (10). There is irony and contrast between what Emma says and what the matter in reality is. The contrast becomes the source of amusement.

The second example of comic irony is the account of Emma's efforts and plans in bringing about a match between Harriet and Mr. Elton. Irony arises from the folly of Emma who confidently says that she can bring a happy matrimonial alliance between Harriet and Mr. Elton, but in actuality it does not happen. When Harriet is first introduced to Emma, it is made clear that Harriet's lineage is unknown. However, Emma is quick to determine that

Harriet must be born of a family of high societal status simply because that is what she would like to believe. As she further develops Harriet's character in her mind, she begins to manipulate the actual Harriet to act accordingly. Emma's painting of Harriet brings to light the physical illusion Emma possesses of Harriet. Mr. Knightley points out, "you have made her too tall, Emma" (47). Although Emma realizes this, she consciously decides to retain a more beautiful form of Harriet. The painted image clearly adheres more closely to the version of Harriet that Emma has created. Mr. Knightley acknowledges this difference in appearance by commenting, "I cannot rate her beauty as you do" (58). He clearly does not see the form of Harriet that Emma has created in her mind. Unwilling to recognize and repair her own flaws, Emma focuses on repairing Harriet's imperfections.

Although Mr. Martin is clearly in love with Harriet, Emma discourages the marriage, certain that Harriet must marry a gentleman of higher social status. She succeeds in persuading Harriet to reject the marriage proposal of Robert Martin. Mr. Knightley becomes angered at the news that Harriet has rejected Mr. Martin and immediately accuses Emma of intervening, saying, "you have been no friend to Harriet Smith, Emma" (63). Mr. Knightley recognizes the opportunity for Harriet's life that Mr. Martin's proposal provides, claiming that Mr. Martin is Harriet's superior. She considers Elton a pleasing young man, a suitable husband for her. Emma truly believes that Mr. Elton is in love with Harriet, despite Mr. Knightley's warning that Mr. Elton's affections are instead directed toward Emma. Emma continually insists that "Mr. Elton and I are very good friends and nothing more" (115). Inside Emma's mind, Mr. Elton is, in fact, in love with Harriet so his every act of kindness is misconstrued to correspond with Emma's illusion. Emma's inability to read characters such as Mr. Martin and Mr. Elton is closely related to her inability to recognize and understand her own flaws. Ironically, by creating alternate forms of others to deal with their flaws, she is also avoiding acknowledgment of her own faults.

Emma herself paints a portrait of Harriet which Elton takes to London to have it framed. Emma makes her every effort to promote a match between Harriet and Mr. Elton and is deeply shocked when Mr. Elton proposes not to Harriet but to Emma herself. She was quite concerned and ashamed and resolved to do such things no more. Then we find comic irony in Emma's statement that Harriet's father must be a gentleman of fortune, and so Mr. Martin must be regarded as being inferior to Harriet in social status. Indeed irony comes to light when it is discovered that Harriet's father was only a tradesman. The irony becomes more marked when Emma asks Elton to share some time along with Harriet for a private conversation of an amorous kind. The most amusing situation arises when Emma's all efforts have been dashed to the ground because Elton expresses his love not with Harriet but with Emma herself. Indeed Emma becomes the victim for her illusions and misjudgments.

Emma's assessment of Frank's character is ironical too. First of all Emma considers Frank as a suitable husband for herself and she has been holding a high opinion of the attainments of Frank. She also finds his talk to be highly pleasing, who can talk on a variety of subjects. She has a regular discussion about him with Mr. Knightley, disagreeing completely with Mr. Knightley's evaluation of Frank. Later on she drops the idea of marrying him, but plans a match between Harriet and Frank as he has rescued her from the gypsies. The irony comes to light when the fact of Frank's engagement to Jane is revealed. We laugh heartily at the illusions and absurdities of Emma, who is ignorant of cunningness of Frank. Frank is a hypocrite, who does not disclose the fact of his secret engagement to anybody in Highbury, not even to his

Step-mother and father. When staying at Randalls, he never fails to meet Jane, but outwardly he always meets her as if they were mere acquaintances. Emma has to change her opinion about the character of Frank because there is an interesting contrast between what she had thought him to be and what he proves to be.

Emma's choice to refrain from marriage is questionable to readers since she is so involved in creating matches for her peers. Critic Smith claims "she resists the prospect of domestic confinement" (131). She perceives marriage as a restriction to her freedom. Paris agrees with Smith, stating "marriage presents itself to Emma less as an opportunity for fulfillment than as a threat" (78). Due to her independent, self-superior nature, Emma refuses to be at the mercy of a male other than her father. Additionally, unlike many women of her time, Emma does not need the financial support that marriage brings. Emma explains to Harriet, "were I to fall in love, indeed, it would be a different thing; but I never have been in love; it is not my way, or my nature" (87). Emma's comfort with her current situation leads to her insatiable longing to improve the less-than-desirable conditions of the other young singles. The very institution that she finds threatening to her own happiness is that which she uses to improve the lives of others. In her mind, Emma ironically "fixes" situations and people instead of identifying and repairing her own flaws.

The most striking example of irony is noticed in Emma's discovery of Harriet's love for Mr. Knightley, with whom Emma is already in love. She is deeply shocked to learn from Harriet that she was never in love with Frank but had been in love with Mr. Knightley since he had asked her to dance with him. Again the irony arises from the contrast between what Emma has been thinking and planning and what the reality comes out. Thus Emma is a complete failure in her evaluation of persons and situations and that is why she becomes a target of laughter and ridicule. Irony can be seen in the case of minor characters too. For example, Mrs. Weston endeavors her best to bring about a match between Emma and Frank, but her plans bear no fruit because Frank gets engaged to Jane. Indeed, Jane Austen treats life as a comedy and what makes her primarily a comic writer is the characteristic of seeing the inconsistencies and incongruity between a person's pretensions and his abilities, between his words and actions. Jane Austen's ultimate vision of life is ironic. She is a comic writer and her use of irony in her novels adds to the comic effect.

References

1. Austen, Jane. *Emma*. New York: Dutton, 1906. Print.
2. Brown, Julia Prewitt, and Harold Bloom. "Civilization and the Contentment of "Emma" *Bloom's Modern Critical Interpretations: Emma* (1987): 45-66. *Literary Reference Center*. EBSCO. Web. 23 Sept. 2010.
3. Minna, Shinobu. "Self-Deception and Superiority Complex: Derangement of Hierarchy in Jane Austen's *Emma*." *Eighteenth-Century Fiction* 14.1 (2001): 49-65. Print.
4. Paris, Bernard J. *Character and Conflict in Jane Austen's Novels*. Detroit: Wayne State UP, 1978. Print
5. Smith, Leroy W. *Jane Austen and the Drama of Woman*. New York: St. Martin's, 1983. Print.

DEHUMANIZATION IN D.H. LAWRENCE'S *THE RAINBOW*

- RITU RANI,
KAITHAL- HARYANA

The development of science led England to the industrial revolution which started, no doubt about the year 1760, but found its real climax only during the Victorian Age. This revolution brought the economic and social changes arising out of the replacement of industries carried on the homes with simple machines and by industries in factories with power driven machinery¹

An outstanding figure among twentieth century modernist writers, D.H. Lawrence is one of the dominating men of letters who produced a significant collection of novels. In fact, he was a prolific writer who devoted himself to a number of genres, e.g., novel, poetry and drama. He was a great poet, a great short story writer, a critic of insight and penetration and thus a versatile genius in many fields. His novels show that his genius matured gradually so that the critics like H.T. Moore called him "a prophet of the modern age".

D.H. Lawrence's novel, *The Rainbow* (1915), was designed as a sequel to *Women in Love*, which later on was separated into a full fledged novel. An amalgamation of symbolic narrative, "and psychoanalytic novel, the work is seen as both "Lawrence's prophetic vision of the possibility of renewal in society and a scathing critique of modern civilization."²

The Rainbow was conceived and largely written in Italy in the last few months of peace before the First World War started in 1914; Lawrence had actually planned a long novel, *The Sisters*. At the end of 1913, Lawrence wrote to his publisher Edward Garnett that he would soon be sending him 'the first half of *The Sisters*, which he would prefer to call *The Wedding Ring*. For a while, he also toyed with the idea of calling it Noah's Ark. This novel was later split into two parts and the first part was published in 1915 under its present title '*The Rainbow*'. Only a few weeks after, the publication of '*The Rainbow*', the authorities banned it

one the charge of obscenity. It had many scenes boldly dealing with sex, but their chief objection was to the scene in which the pregnant Anna Brangwen dances naked in her room.

The withdrawal of the novel was a great shock to Lawrence, who gradually developed the feeling that he no longer had a sympathetic public. After a short hearing at Bow-Street Magistrates Court on 13 November, *The Rainbow* was ordered to be destroyed. Methuen made no attempt to defend the book, only to defend themselves in Lawrence's later account of the matter, his publisher almost wept, before the magistrate..... He said he did not know the dirty thing he had been handing, he had not read the work, his reader had mistake avid him _____and Peccav! Peccav!³

The Rainbow offers a wide range of experiences and interests. It deals with the chaining relationship between three generations from 1840 to the beginning of the 20th century. It takes up the Industrial Revolution, the collieries, the factories, the sprawling growth of villages into towns, and towns into cities, the coming of canals and railways and the appearance of the motor car. Then there is the increase in knowledge that brings with it an added awareness of one's one self. It is also accompanied by a decline of religious values, a steady diminution of the significance and meaning in the Church and a corresponding growth of scientific materialism. The novel includes in its range all these revolutionary moments that radically changed the tenor of life in England and projects its author's specific attitude towards them. Lawrence is not against the prosperity and the great scope for freedom that comes with Industrial Revolution, but he is horrified by the sprawling ugliness and appalled by the possibility of people losing the sense of their own individuality.

He is a little skeptic about the spread of education also. In the contemporary system of education, knowledge becomes a commodity and an instrument to the growth of materialism. He rejects the Christian Church, and tries to establish in its place the Church of genuine human relationships. Apart from these crucial changes taking place in the social structure, the novel deals with the problem of the relationship between work and personality; it examines the social set up of cosset hay and Bolsover, the position of the Squire and the vicar and the schoolmaster; it touches the problem of the Polish émigrés and also discusses the emancipation of women. Thus, the novel is securely rooted in the actual human, social, industrial issues of the early twentieth century England.

Lawrence also makes a powerful and deep psycho analytic study of man-woman relationship through three generations of the Brangwen family. First, it is Tom-Lydia relationship which continues through the marriage of Will and Anna, and finally, culminating, into the third generation of Ursula who-remains both a symbol and mouth piece of the novelist is philosophy of life.

Only a few miles from *The Rainbow's* real life Iekston and from the fictionalized Marsh Farm and Cossethay, lies the fictional Bestwood of *Sons and Lovers*- the real life Eastwood, in one form or another, appears in *The White Peacock*, *Sons and Lovers*, *Women in Love* *The Cost Girl*, *Aaron's Rod*, and *Lady Chatterley's lover*. *The Rainbow* begins with a farm, as does *Sons and Lovers*, but there is no connection between the farming communities.

The Rainbow's Marsh Farm is a place deliberately set apart from village or community, where life may continue in real isolation; and is not a place where we see many of the problems of actual farming. Lawrence is not interested in the problems of work as he had been in *Sons and Lovers*. He is more concerned with the place, with the family, and above all with the marriage of Tom Brangwen and the Polish women, Lydia Lensky. Lawrence's concern is not with history in its wider sense or with its political, economic and social, industrial impact upon the world at large, but with a microcosm, or little world, centered on the Brangwen farm in the Erewash Valley on the border between Derbyshire and Nottinghamshire. As the novel opens, Lawrence gives a beautiful description of Marsh Farm.

The Brangwens had lived for generations on the Marsh Farm, in the meadows, where the Erewash twisted sluggishly through older tress, separating Derbyshire from Nottinghamshire. Two miles away, a church tower stood on a hill near the houses of the little country town climbing assiduously up to it. Whenever one of the Brangwens in the fields lifted his head from his work, he saw the Church-tower at Iikeston in the empty sky (RBCh, 1,41).

The Rainbow also employs the central symbol of the rainbow itself, which, at the end of the novel, stands for the uncertain future and ray of hope for Ursula. Thus, the novel is an artistic exploration of the war between the sexes and the ills of modern industrial society where the religion of the blood is the final verdict given by Lawrence in favour of happy and positive things.

The story of the novel has been presented through the chronicle of three generations of Brangwen family. At the very outset of the novel, we are introduced to the first. Generation of Brangwen family, i.e., Tom and Lydia. Tom is a typical Lawrence man living for generations at the Marsah Farm located at the bank of the river Erewash at a point where the river divides the district of Derbyshire from Nottinghamshire, the town Iikeston is situated at a distance of two miles from the farm. The small village of Cosset hay was also situated near the farm. The place was a secluded one, and life here went by leisurely without any corrective influence of mechanization, materialism and industrialization.

But soon the serenity and Calmness of the Marsh Farm is destroyed when industrialization starts to hamper the spontaneous flow of life. A canal came to be dug across the farm of Brangwen connecting the newly started collier of the Erewash valley.

"About 1840, a canal was constructed across the meadows of the Marsh Farm, connecting the newly opened collieries of the Erewash valley. A high embankment travelled along then field to carry the canal, which passed close to the homestead, and, reaching the road, went over in a heavy bridge". (RB-46)

Thus, the Marsh Farm was shut off from Iikeston and enclosing it in the small valley bed, Due compensation was paid to the Brangwens for opening the canal across their farm. Soon afterward, another canal was constructed on the other side of the first canal and the village of Cossethay came pretty close the Midland railway.

We can very well visualize before one eyes in bladed coal dust covered faces of the colliers and the obnoxious smell of the sulphur. Such things vibrated in their hearts with the fact of other activity going on beyond them. (RB-16)

The growing industrialization was taking places slowly and slowly. The whole are near the Marsh Farm comes into its clutches. It silently gripped the whole area that was known for its beauty and serenely. One good effect of industrialization was that people were becoming introduced and life was becoming easy for the people. The ill-effect was also that there was always a foul and stinking smell all around and rubbish and pit-refuse was spread everywhere and there was no cleanliness and good health.

Brangwens kept themselves busy in producing supplies, they became richer and richer as time passed and attained to the stature of tradesman virtually. Although they gained richness and prosperity, but the rural solitude and privacy was disturbed by industrialization which is the root cause of dehumanization in main's life.

Cossethay remained rural still, it was the same agricultural England, but with the encroachment of industrialization nature became uglier, as houses came to be constructed on all sides as Lawrence also say in this connection:

"Although the Marsh Farm remained remote and original and somewhat retained its old characters, the effect of industrialization was also perceptible in the farm of ugly houses that were raising their heads everywhere.⁴

At the opening of *The Rainbow* (1915) the Brangwen family farm, divided from the sprawling mining village by a canal, seems to be on 'the safe side of civilization' and the male members of the family are mystically linked by a 'blood-intimacy' to the fertility of the soil they till and to that of the animals they tend. The controlling images and the reiterated metaphor of both *The Rainbow* and of its successor, *Women in Love* (1920), stress a distinction between nature and anti nature, between freedom and control, between instinct and will"⁵

The Rainbow is a social and spiritual document of great value. Lawrence was born and bred in the mining town of Eastwood in the country of Nottinghamshire. As such he had an intimate knowledge of the life in the English midlands and the changes that were taking place in that life.

As the novel opens, we are told that the house of Brangwens was situated amidst ideal surroundings beyond the reach of the encroaching civilization. It was accessible by a straight garden path, along which in spring the daffodils grew green and yellow in profusion, hiding the Farm buildings behind. On the sides of the house grew pushes of Iliac and golden rose and privet, completely hiding the Farm building from behind. At the back of house, there was a disorderly array of sheds and beyond the farthest wall lay the duck pond, abounding in white feathers along its padded earthen banks and blowing its stray soiled feathers into the grass. Tom Brangwen is the fit representative of this sturdy stock, generous, open hearted, sensuous, he is a typical Brangwen, a fit representative of the English rural folk:

"He worked and rode and drove to market, he went out with companions and got tipsy occasionally and played skittles and went to the little traveling theaters" (RB-53)

The din of the industrial activity at first astonished and perplexed the Brangwens. They were filled with a dreadful joy on listening to the whistling sound of the train and the beating of the engines at work in the colliery which was according to Lawrence, "a dreadful and destructive picture of materialism and industrialization rampant in the society."⁶ The farmers, on their way to the town and back, mingled with the blacked colliers. The wagon kept on shunting something till late in the night. The world of industry and mechanization was completely at variance with the rural world of this place.

As pointed out earlier Tom Brangwen's life was rooted in the farms. One day, quite suddenly, Lydia Lensky, the Polish widow, came into his life. He fell in love with her at once, impulsively, instinctively Marriage made a great difference to Tom Brangwen. Their married life was an alternating rhythm of love and hate, attraction and repulsion, quarrels and reconciliation. But their relationship also suffers from the impact of industrialization. During the Victorian Age, the ladies who were confined within the four walls of the house, starting coming out of their houses as a result a psychological conflict was created between men and women. Just like Thomas Hardy's novels, the role of chance and fate is dominant in the same way; Lydia is also a victim of chance and fate due to which she comes in contact with Tom. Out of all the three generations, Tom and Lydia's relationship is most successful yet they are not able to enjoy harmony which Lawrence advocates because of excessive materialisation.

Lawrence was a prophet of the blood consciousness He was naturally opposed to the entire scientific process of industrialization which has replaced the principle of life and vitality by the lifeless machines and soulless abstractions. Bitter criticism of industrial system, is therefore a recurrent theme in his novels, but it is in *The Rainbow* that it becomes most searching and comprehensive, because it is a part of radical indictment of the modern civilization. The industrial society to Lawrence is destructive. Man has been enervated, by his association with the corrupt world so her physical union with loses all its charm. In the present novel, Ursula hopes that from the decayed world of today, a new world of tomorrow would be born which would bring before her a ray of hope for future.

Lawrence's "Never in any danger of writing a reductive novel about working-class life, since what first materialized was not the class but family, neighbours, friends, places". He appreciated class relations better once he had moved away, written. *The Rainbow*, and *Woman in Love*, and lived through the experience of war. There are not so many details for a transparent biographical reading, but may belong to the raw materials from which one of Lawrence's main concern throughout his work derives: that recurrent story of "individuals who were moving out and away from their origins".⁷

The Rainbow contains in it a criticism of industrial system embodied in the colliery, and the criticism is put in the mouth of Ursula who virtually is the spokesman of Lawrence's philosophy. To the colliers, marriage and home is just a little side-show. Ursula hates the

colliery from the core of her soul; she also hates her uncle and her mistress; because "his real mistress was the machine and the real mistress of a Winifred was the machine".

In the second generation of Brangwen family, Anna, the daughter of Tom, is strongly attracted towards Will, a man of sensual nature. But in this relationship also we find the impact of industrialization. As Anna comes from a rich family, she enjoys all the luxuries of life but here she seems to be dissatisfied with Will after her marriage because he is not able to provide her all those luxuries, which results in the Oedipus complex. As a result of this, their conjugal life is not as successful as that of Tom and Lydia. In this way, Lawrence has presented the vision of modern civilization where it is at the verge of disaster as David Daiches also points out. "He soon came to feel the deadness of modern industrial civilization, with the mechanizing of personality, the corruption of the will and the dominance of sterile intellect over the authentic inward passions of men, which he saves as the inevitable accompaniment of modern life. But he has no patience with political or social panacias"⁸

Lawrence seems to convey a powerful message that industrialization causes not only dehumanization, but also stops the natural flow of instincts. Lawrence's world has got no room for promiscuity; *Brave New World* has got promiscuity as one of the first essentials of life in that world. Modern trends in thought reveal that the world will choose the way of bringing about a balanced harmony between science and spirituality. Modern civilization is quite capable of facing the crisis and the imminent danger of dissolution.

In the third generation represented by Lawrence in *The Rainbow*, we find Anton-Ursula relationship the most unsuccessful and an utter failure. Here Ursula is the perfect representative of Lawrence's hatred for mechanization.

Of all the characters in *The Rainbow*, Ursula Brangwen seeks the wholeness in her life, a perfect combination of physicality and spirituality. Her relationship with Anton is fraught with tension as he is not able to provide that kind of relationship she desires the most. At the same time, Ursula is also critical of the excessive materialism which she thinks is a big restriction in achieving the goal of life, i.e. the wholeness of self. As Lawrence himself was born and bred in the family of miners, he had made a realistic story of the mining town and the effect of industrialism on society and as it was the age of woman-emancipation, he had the convincing character of Ursula.

Ursula is first characterized through a feminist discourse which tries to exist within democratic institutions. Ursula's progression involves rejection institutions so it is domesticity, the loci of the first half of the novel, that inevitably repulses her,

'She was always in revolt against babies and muddled domesticity of course Ursula's progression represents the social changes (RB-320) that implicated woman's sexuality and the boundaries of their bodies beyond domesticity. This was the age of contraception. For the first time, women could decide whether the demands of child-bearing and rearing should control their lives and, with the job market opening to them, whether they should choose to work, instead.

Characterizing Ursula's individuation through a political discourse with Skrebensky meant that the tension between sex roles and social roles could be developed. They are both representatives of the 'political body'. Skrebensky is a character who has achieved freedom outside the domestic realm, which is what Ursula yearns for,

'His soul stood alone (RB-337)

He suggests that his self-possession comes from belonging to a place outside society, which is characterized as being natural and universal.

'I must say, the outside world was always more naturally a home to be than the Vicarage'

"Do you feel like a bird blown out of its own latitude?" 'She asked, using a phrase she had met.

He seemed more and more to give her a sense of the vast world, a sense of distances and large masses of humanity'.

The Rainbow is very much a history of family and locale, as described in some detail in chapter-2. It also emphasizes individual development but with a well-documented historical reference. The changing class positions of the Brangwens, from farm labourers to traders and to colliery manager (Tom Uncle), or technical college teacher (Will Brangwen). For the improved social and economic conditions of the family enable the daughters and Ursula in particular, to be educated into a position of greater freedom. Yet true, to her representative status as a modern woman, Ursula decides to enter the man's world the world of work. Thus, there is uprooting from the soil, and greater mobility.

Lawrence does not confine himself to observing the implications arising from industrial impact but he observes certain other changes also. Lawrence, used body symbolism to pinpoint changes in history, to universalize, not divide people's concerns: The individual female alienated from the feminized environment, reveals Lawrence's idealism of feminine behaviour as a natural Darwinian process, both generative and degenerative

Linked with the conservative Modernist's tirade against democracy and secularism, which they thought made the modern man barren and culturally rootless, was their virulent attack of industrialization and the big reducing man into a creature having only material greed's, and which devitalized him into insanity. Prominent among the English writers and critics who raised the banner of anti-industrialism were D.H. Lawrence (1885-1930) and F.R. Leavis (1895-1998). Although Lawrence is better known for his philosophy of sex involving man-woman relationship, his contribution to the contemporary debate on industrial society is equally important, in fact, his literary works are only an illustration of his ideas on men and society in modern England. Note for instance, the basis for his objection to industrial society:

"The real tragedy of England as I see it, is the tragedy of ugliness." The country is so lively: the man-made England is so vile..... Century. The great crime which the moneyed classes and promoters of industry committed in the palmy Victorian days was the condemning of the workers to ugliness, ugliness, ugliness:

meanness and formless and ugly surrounding, ugly ideals, ugly religion, ugly hope, ugly love, ugly clothes, ugly furniture, ugly houses, ugly relationship between workers and employers. The human soul needs actual beauty even more than bread.⁹

As we find in the very beginning of the novel, *The Rainbow*, it starts with the life of rural England particularly in the midland countries around 1840, traces the advent of industrialization and its barren effects on human civilization and finally goes on to study the disintegration of life, in the early years of the twentieth century. Lawrence was born in the mining town of Eastwood in the country of Nottinghamshire; his father was a simple illiterate miner, while his mother could boast of a fine cultural heritage. He was himself gifted with a rare sensibility that could intuitively comprehend the minute changes taking place in industry and material progress which he thinks, is the root cause of all human ills.

Not only in his novels, but also in his poems Lawrence emerges to be a bitter critic of the modern civilizations as says John Burgess Wilson in the connection:

"His poems, which express with intimate knowledge of essence of natural phenomena and of the human instincts, are also capable, of bitter satire on dehumanization of the man in the twentieth century."¹⁰ There is no doubt in denying the fact that most of the human ills and miseries originate from the disintegration of sex, love and life. He considered himself destined to save man kind from the catastrophe which seemed to him imminent in the wake of large scale industrialization and mechanization of life.

When Ursula reaches the college, she is filled with an illusion that she has come to a temple of learning where the professors were holy priests of knowledge. But her vision is shattered soon when she finds them as middlemen "dispensing second-hand staff". The college is like a little laboratory or factory, where one is taught to equip himself to make more and more of money. Instead of being a religious retreat, the college is a means to a materialistic end. In this way, like his creator, D.H. Lawrence Ursula too, finds herself quite averse to the industrialization and consequent dehumanization caused by it.

Of course, the social reality was that although women went out to work, women like Winifred who questioned issues of female sexuality were few. Women still got married and were loathe questioning an issue that threatened the institution of the family, which like marriage, was fervently idealized in a destructive period which threatened the dissolution of institution. This, perhaps, is a key to the reason why *The Rainbow* was banned.

Beyond the obvious sexuality, the text voices concerns for the personal Institutions of family and marriage that Lawrence felt industrial capitalism, in its democratic stance, was breaking down to sex boundaries, and making men and women only interested in 'sensation', 'thrills', all parts of the instant gratification of materialism.

Therefore, through Winifred's collaboration with homosexual Tom in marriage, the dehumanization of the individual is finally presented as degenerate, which is an apocalyptic image of societal disorder. It is seen as growing out of the destroyed industrial environment 'subjected in slavery to that symmetric monster of the 'colliery'. Capitalism is seen as

destructive as war in its representation of environment, at last alienated by man. While comparing second and third generation, we feel that the Brangwens of the second generation have more complex souls, their reactions and responses are more subtle, the causes of conflict between them are deeper, and their frustration is bitter. The disintegration of their marriage may be said to symbolize the gradual breaking down of the traditional way of life which has been going on slowly and steadily-

Life is continued and taken up by the third generation with well marked difference. The world of Ursula and Anton is a far cry from the world of Tom Brangwen and Lydia Lensky. Ursula is the modern emancipated woman, who having broken free from parental authority, lives her own life in her own way. In her, the force of tradition and heredity has completely broken down. She gets higher education. She seeks fulfillment not through marriage but through pre-marital sex relationship first with Anton and then with her mistress Winifred Inger.

This breakdown of traditional values and sanctions synchronizes with an increasing mechanization of collieries, and with a subsequent dissolution of the agricultural way of life. The corruption within the souls of Tom Brangwen and Winifred is symbolized by the corruption of the industrial town, a glimpse of which has been provided to us through the colliery town of Wiggistin.

In the wake of industrialization came great social changes. The middle and working classes were most affected by industrialization, and both grew in number and social influence as did the urban area in which they worked and lived. But it was the middle class that benefited most, enjoying a rising standard of living, increased prestige, and growing political influence. Whether the working class benefited from industrialization during these early decades is a matter for debate among historians. Clearly it was this class that bore the burdens of urban social problems:

After Ursula's break with Anton, illness and abortion, she is full of despair. Her life is a blank. Then amidst the ruins of her own desolation and frustration, she sees over the corruption of the mining town, the iridescent colours of a rainbow forming in the distance. "And in its arch, she sees a possible future perfection for herself and the world; she looks ahead to some earthly Messiah, and in *Women in love*, which as a sequel completes *The Rainbow*, she meets him in the form of Birkin.

In this way, *The Rainbow* fully brings out Lawrence's hatred against the growing materialism and shows its effects on dehumanization of society by destroying the essential feelings among human relationships. Lawrence's attack on industrialization is not conducted on idealistic grounds rather it emerges from her keen sense that men and women, like birds and flowers, are physically alive and growing.

Lawrence's world is a world of lurid landscapes; troubled country sides filled with colliers a world of stumbling sad men and tortured women dropping beneath an almost unbearable sultriness. In the world of Lawrence, rainbow is a potent symbol of rebirth. Ursula sees it the same way. To her, the rainbow is a mystical piece of architecture that promises that

someday she will connect with others in hope and promise. Thus, Lawrence indicates that the rainbow is the visual objective correlative of the magical blood that, as he writes in his famous letter, will allow Ursula to be alive, to be man alive, to be, whole-man alive; that is the points.

REFERENCES:

1. Singh, Dr. T. "The Social Background of Victorian Literature", *A History of English Literature* 1997-98
2. The Rainbow Criticism: The Rainbow Introduction www.enotes.com/twentieth-century-criticism/rainbow-20k
3. Lawrence, D.H. "Introduction", *The Rainbow*, Penguin Books (1983), Introduction to Bibliography of D.H. Lawrence by Edward D. McDonald Philadelphia: Certain Book shop 1925. The essay was republished in Phoenix
4. Lawrence D.H. *The Rainbow*.
5. Sanders, Andrew 'Modernism and its alternatives', *The Short Oxford History of English Literature*, Second Edition 2002
6. Collins, A.S. *English Literature of the Twentieth Century*. London: University Tutorial Press Ltd., Third Edition. 1956
7. Burden, Robert Radicalizing Lawrence: Critical Intervention in the Reading and Reception....., [http://books.google.com/books?id=r6mcmvgq/oc & Pq=PA305 &IPg=Pa 305 & Pq](http://books.google.com/books?id=r6mcmvgq/oc&Pq=PA305&IPg=Pa%20305&Pq).
8. Daiches, David *The Novel and the Modern World*.
9. Dahiya, Bhim S. 'Anti Humanism', *A New History of English Literature* 2005.

SYMBOLIC INTERPRETATION OF BILLY BUDD

VIKRAM S DHANVE

ASST. PROFESSOR OF ENGLISH

SHRI PANDITGURU PARDIKAR MAHAVIDHYALAYA

SIRSALA.TQ.PARLI (V).DIST BEED.

Herman Melville is (1819-1891) hailed as a brilliant American novelist. He has enriched the field of symbolic fiction which is poorer as compared to other American novelist. Billy Budd tells a symbolic tale build out of Melville's democratic meditations on the mutiny on the *Spithead* in 1797 and a family story of how Melville's elder brother presided over the court martial and the execution of an unsubordinated sailor.

Herman Melville's always focuses on the symbolic senses of major characters that which tells a deeper explicitly presented in the novel *Billy Budd* sailor. All the major characters from the novel represent certain kinds of realities – As a reality of humanity – there are two types of personality that one do something to make smile to somebody and other one feels jealous about it and try to take revenge on somebody else. By creating character such as Billy Budd who represents purity and innocence. Herman Melville interprets the natural of human psyche through the characters like Billy Budd, Claggart and Captain Vere. The impression of these three characters is above all the realities. It presents deeper meaning of the human psyche.

In symbolic terms this novel present contract between good and evil. We use the word 'contrast' and not the word 'conflict' of clash because a conflict and clash has to be a two sided affair which in this case the good is absolutely passive. John Claggart is jealous about Billy Budd and he always feel humiliated whenever he saw him on the ship in the company of other crew member so Claggart tries to underestimated him each and every moment that's why Claggart registrar fake charges against Billy Budd. These charges against him are pre planned.

Symbolic significance of the major characters.

In the novel Billy Budd the character Billy Budd and the Claggart are hero and the antihero. Both represents two extremes types of personality black and white or good and evil; and novel interpret the story of how these two personality act and interact. In between these two personalities (Black & white) the third character is Captain Vere symbolically represent the grey colour a color which occupies in an intermediate position between black & white. Captain in the text represent goodness with strong admixture not of evil exactly but of an excessive were occupation with duty, a preoccupation is so excessive as to seem almost evil. Indeed Captain Vere's obsession with his official duty seems fanatical and even insane. In this way major character symbolically represents or embodies a particular aspect of human nature – wholly or almost wholly good. Wholly almost wholly evil and third one is a blend of nature.

Color symbols

Traditionally new critic relies on color symbols to analyses the events and persons as per the color and background of the events and the personalities that the nature already has it. In the novel Herman Melville focused on the color symbols to interpret the natural intentions of the various types of characters for representing deeper meaning. Traditionally colors aroused very powerfully to show or to change the mood of the characters.

In the text Billy Budd is symbolized as a white traditionally signifies as a pure innocence -clean and transparent personality as a reader confront with Billy Budd on each and every page of the text. In the whole text BILLY budd never think in ill manner or bad omen about anybody else.

As a white colour symbolizes plain and clear mindedness Billy is also plain and clear minded characters. Who creates healthy and co operative atmosphere around him, where ever he was on the Bellepotent .The master of the merchant ship regards Billy Budd as his best man can describe him as 'Jewel' of his crew.

The master of Merchantship tells Lieutenant Radcliffe that before he had acquired Billy Budd as a member of crew there used to be frequent quarrels on his ship amongst the sailors. Billy Budd's arrival on the board his Merchinship was like a Catholic priest appearing at a place where brawl was taking place.

"But Billy came; and it was like a Catholic priest striking peace
in an Irish ship".

As Billy represent innocence in the novel the older high ranked John Claggart represent black, evil. John Claggarts innate weakness is causeless seemingly limitless, trationally black represent itself as a Satan, working timelessly to prevent goodness and defeat morality human trust. On the other ground Claggart represent the serpent traditionally it is symbols of evil, negativity and darkness. John Claggart was by nature evil minded man .The evil in him could be described as a natural deprivity.All it shows that it is natural instinct

of human nature -"to be an evil "that which is not nurtured by the black or evil intended personalities.

The third colour symbols is Captain Edward Fairfax Vere is symbolized as a mixture of both good and evil. Traditionally it is grey colour that interprets the character and personality of Captain Vere. He is an officemate character who never knows humanity in the legal code. It is the defeat of morality

Billy a symbol of Innocence; purity, goodness and simplicity

Billy Budd is a hero or protagonist of the novel. Who gives rise to a feeling of youthful happiness within the mind of reader because of its association with red bud? Billy Budd is a personification of simplicity, goodness and innocence. There is not the least touch of evil or wickedness in the character of Billy Budd; and he is even unaware of the fact that evil exists Billy Budd is blinded by his own openhearted nature.

Melville portrays Billy's unconvinced as something to be both to be admired and pitied. Billy's fate parades that of Jesus Christ. Suggesting that the sacrifice of Billy's convince reprints both a significant loss for the world and a hope for mankind's redemption.

Claggart a symbol of Evil:-

Claggart is personifies as a evil Melville has taken special; care in drawing the character of clag art and I psycho analysing claggart's mind. Clag art is evil by nature Evil is innate in him it is not an ordinary kind of evil. The evil in him becomes a mania with him Clag art develop a strong antagonism towards Billy but clag art kept this antagonism a secret on two worldly he gave every sign of liking Billy. He referred to Billy as the sweet and pleasant young fellow 'This only shows clag art's hypocrisy. He was always hostile to Billy when Billy had spilt the son clag art reference was

"Handsomely done my lad and means that clag art harbored feelings of hostility toward Billy."

Captain Vere – a symbol of officialdom:-

Captain Vere is symbolically bent of both types character which represents good and evil features. It means Captain Vere neither good nor evil, but in certain limits Captain Vere see could that Billy Budd was perfectly innocent of the charge which Claggart had brought against him. Besides Captain Vere had always through Claggart to be an evil kind of man and he has been punished how his evil mindness, but the Billy Budd angel of god has yet to receive his redemption. He is put on trial by a court martial. Through this events Captain Vere's character is fully revealed to us that's why we have said that Captain Vere represents the grey area between the white and the black symbolically Captain Vere is wise father terrible serve but righteous. Billy's last wish of when he is hanged are

“God bless, Captain Vere.!”

These words interprets that Captain Vere is not a villain .

Billy Budd: a Christ figure

Billy budd is a presented innocent and pure character that who is always ready to accept the reality of nature. And warmly welcomes them and teach all of followers how to be a happy and co-operative man in the life. The execution of Billy Budd is so describes as crucification of Christ even before the hanging of Billy Budd actually take place the imagery is highly symbolic it means it is martyrdom of Billy Budd for the sake of goodness, peace of all over the word.

The Symbolic representation of the novel is very much suggestive and mysteries that can hide many layers of personalities that which one can revel through the symbolical reading of the novel.

Reference:-

1. Billy Budd by Herman Melville.
2. Herman Melville by Tyrus Hallway.

INDIAN PATRIARCHY AND RAYMOND WILLIAMS'S (ENGLISH) RESIDUAL

- TAHA YASIN
RESEARCH SCHOLAR
UNIVERSITY OF DELHI

Patriarchy is one of the potent weapons of the structural edifice of capitalism vis-à-vis which the social system or social relations are tactically moulded to ensure the proliferation and strengthening of the capitalist structure. But, when specified or contextualized in the scenario of the Indian nation state, the more obvious question that captures our imagination is: is capitalism inevitably the dominant or hegemonizing Indian social structure? Perry Anderson suggests that the emergence of the absolutist state in early modern Europe freed the 'bourgeois' commercial economy from the dead hand of feudalism and landlordly power, separating political and economic spheres by concentrating sovereignty in a centralized state. Immanuel Wallerstein further suggests that the European nation state, in sharp contrast to more advanced Asian empires, laid the foundation for capitalism, because the organization of Europe into multiple polities, instead of one overarching empire, permitted the development of a trade-based division of labor, without the burden of massive appropriation by an imperial state that siphoned off surpluses that could otherwise have been invested. (Wood, 166, 2013) And when Ellen Meiksins Wood posits: "the necessary conditions for the 'spontaneous' or indigenous and self-sustaining development of a capitalist system, with mutually reinforcing agricultural and industrial sectors, existed only in England" (Wood, 167, 2013), the complexity of the Indian nation state becomes further convoluted owing to the non-destruction of the pre-capitalist structures, notwithstanding India being colonized. The pre-capitalist structure (the feudal structure) still survives and thrives in India, and its entanglement with (the advent of) capitalism and modernism makes it conspicuously unique and therefore the 'potent weapon' should be termed the specific Indian variant of patriarchy.

The field of cultural studies has focused primarily on class-based societies. Talking of the 'complexity of a culture', Raymond Williams says: "In what I have called 'epochal' analysis, a cultural process is seized as a cultural system, with determinate dominant features: feudal culture or bourgeois culture or a transition from one to other." He further adds: "...bourgeois

culture' is a significant generalizing description and hypothesis, expressed within epochal analysis by fundamental comparisons with 'feudal culture' or 'socialist culture'." (Williams, 121, 1977) Thus, notwithstanding the mention of the transition phase and the 'internally comparative differentiation', his hypothesis focuses on a more distinctive past, present and future (the feudal, the bourgeois and the socialist) structures. The 'transition' (though referring to epochal advancement) too aims at depicting a continuum where the past is continuously losing its sheen and the present - the hegemonizing dominant - is engulfing its arena. But the Indian state (semi-feudal, semi-colonial, and semi-capitalist) in its specificity hampers the historical formulations and here we observe a co-dominance where the co-existence produces myriad probabilities and exacerbates the oppression. Thus, it is not only the pre-capitalist structures providing the base for patriarchal oppression but the gender oppression, owing to the constant self-expansion of capitalism, also conforms to the requisite necessities of the dominant. Further, the historically unprecedented material advances that capitalism (magnificent and imposing in appearance) has brought alongside its wide penetration into every aspects of social life and the changing experiences of modern life, which is commonly associated with capitalism, has had terrible consequences in the terrain of India as the experiences may have changed but have definitely not changed unanimously, thus, we have arising the whole discourse of dual nation i.e 'Bharat' (the rural) and 'India' (the urban). And when this situation is juxtaposed with 'gender relations', the results obtained comprise multitudinous and variegated identities of women, for example 'upper class', 'middle class', 'working class', 'upper caste', 'lower caste' and many more, and most often, more than one identity overlaps and coagulates. In this multifarious identitarian politics, any attempt to understand gender equations and patriarchal oppression (not from the working class perspective or intervention) ends up in piling up or making an alliance of identities. Thus, this paper will not only look into the disastrous specificity of Indian patriarchy but will also make an attempt to achieve a synchronization with Raymond Williams's concept of the 'residual' and will then try to gauge the revolutionary potential that the 'residual' in the Indian patriarchal structure possesses.

The labor becomes objectified owing to one knowing the fact that one is bound to serve whatever the situation is. As Marx says: "Under these economic conditions this realization of labor appears as loss of realization for the workers; objectification as loss of the object and bondage to it; appropriation as estrangement, as alienation." (Marx, 1844) According to Marx, what capitalism does is that it turns the "activity" against the individual, independent of the individual, and not belonging to her leading to "self estrangement." Capitalism differentiates and marginalizes the senses, the non-unification of which mars the autonomy, the individuality and the very identity of the species-being (the so called female being). Capitalism depends on a constant supply of women's unwaged labor. The structural framework of the gender relation is two-fold. It is not just production i.e. a direct participation in the process of production involving wage labor and producing surplus value, but reproduction too (involving procreation, unpaid housework, to the production of culture

and every other necessary activity) is crucially pivotal to capitalism. The manner in which there exists a disjunction between the issues of production, reproduction, sexuality and sexual violence pertaining to the woman's question (instituted by capitalism), in the same vein capitalism ensures a distinct segmentation of women vis-à-vis class divisions, apparently showcasing middle class women as privileged. But to my understanding, a distinctive class division (middle class/working class) cannot prevail in the question relating to gender and reproductive labor. Irrespective of the class a woman belongs to, her class identity does not transcend her inevitable attribution to unpaid domestic duties (sexual/non-sexual), sexual discrimination and harassment (outside and inside the house). Thus, a middle class woman too is somewhere middling between being a privileged person and a worker and therefore her placement in the category of a 'worker' and that of the oppressed is both necessary and unavoidable for a working class revolutionary politics. Notwithstanding the generalization of the questions of women as a gender (irrespective of divisions) being necessary, the 'working class' women's constant vulnerability at the periphery can never be underestimated. Owing to both the male and the female in a 'working class' being wage laborers, a 'working class' woman's labor-power is both directly and indirectly consumed for her own waged work as well as in reproducing the working class man's labor-power (in which her unwaged labor plays a constitutive role). As James and Della Costa posits: "The very unity in one person (the working women) of the two divided aspects of capitalist production presupposes not only a new scope of struggle but an entirely new evaluation of the weight and cruciality of women in that struggle." (Costa M., James, 13, 1975)

Marxism understands that some material conditions had to arise due to which the position of women changed and they were subordinated. The significant change in material conditions came with the generation of considerable surplus production. How this surplus would be distributed is the point at which classes arose, the surplus being appropriated by a small section of people in the community. But these mere economic questions would not suffice to our understanding of Indian patriarchy because one prominent question that cannot be evaded is: why the sexuality of women, more than that of men, is the subject of social concern? As Gerda Lerner says: "There was a need to look beyond economic questions and focus on the control over women's sexuality and the manner in which reproduction was organized and thus to look for the causes and effects of such sexual control." (Lerner, 8, 1986) Uma Chakravarti in her essay attempts to explore the relationship between caste and gender, thereby concluding that even the upper caste women are subordinated, and the effective sexual control over them is not only to maintain the patrilineal succession (a requirement for all patriarchal societies) but also caste purity, the institution unique to Hindu society. (Chakravarti, 579-585, 1993) Notwithstanding a woman may or may not having a high status, position, and enjoying economic independence, sexuality was always under the control of men. Women actually became the pivot of the whole structure; with the shift of women to another caste, class or religion (via marriage), there occurs a shift not only of honor but also of material possessions. And thus a close guard seclusion of women ensures a continuity of

the domination capitalist organization. This can perhaps be traced as a prominent reason behind the inter-caste, class, or religious sexual violence (full of hatred and enmity) women witness. A woman's role in reproduction, the cause of her earlier elevated status, now becomes a means of her enslavement. Which clan/extended family the children she bore belonged to, became important and it is then that we find the emergence of the patriarchal family in which the woman was subordinated and her main role in society became that of begetting children for the family. Uma Chakravarti posits:

“Through the recalcitrance of women, the established property and status order can be subverted. To prevent such a contingency women's sexual subordination was institutionalized in the brahmanical law codes and enforced by the power of the state. At the same time women's co-operation in the system was secured by various means: ideology, economic dependency on the male head of the family, class privileges and veneration bestowed upon conforming and dependent women of the upper classes, and finally the use of force when required.” (Chakravarti, 579-585, 1993)

Thus, it becomes important to politically confront the question of reproduction. And in the capitalist structure, as Marx says: “Labor uses up its material factors, its subject and its instruments, consumes them, and is therefore a process of consumption.” (Marx, 179, 2010) He further adds: “...its instruments and subjects are themselves products; labor consumes products in order to create products, or in other words consumes one set of products by turning them into means of production for another set.” (Marx, 179, 2010) Thus, women in the Capitalist structure, in the process of production (which can be read as reproduction) are themselves transformed into products, are commodified and consumed. The capitalist state has always tried to control women's bodies because they are the vehicle for the production of workers. From their point of view, women are machines for the production of labor power. There is a direct connection between women's reproduction of children and the dynamics of the labor market. In many cases, they have wanted women to be sterilized when the children they produced demanded more than the capitalist class was willing to concede. But the issue has always been the desire to control the female body, both in terms of labor market and also of the discipline and the relation between women and men. And as Marx says: “The capitalist, formerly a buyer, now returns to market as a seller, of commodities.” (Marx, 179, 2010) Thus being both bought and sold in turns at the hands of the capitalists, where remains then a woman's identity, and her individuality?

The amalgamation of ‘internal segmentation of women along class lines’ and ‘the working class's segmentation along gender lines,’ make it a complex but dynamic interrelation. This ‘complexity of culture’ (as Williams emphasizes), where gender categories cross-cut different social strata (contradicting their very categorization as ‘gender categories’), a deeper understanding of how women may be controlled by dominant gender ideologies while simultaneously being implicated in these constructions becomes a necessity.

NehaDixit's fact finding report of the recent Muzaffarnagar (some 116 kms from the Indian capital Delhi) communal riots makes some frightful revelations. Owing to the majority of the victims being from the weaker sections, and ironically the assaulters too belonging to the same class (instigated on the basis of identity with the bourgeois and the ruling class acting as catalysts), terming it a violent display of flawed identity under 'false consciousness' would not be wrong. As one of the victims reported to BBC saying: "Mai naa Muslim hoon, naa Hindu hoon, mai gareeb hun" (I am neither a Muslim nor a Hindu, I am a poor worker). And juxtaposing it to gender relation, if the communal tension/hatred/enmity is downplayed and emphasis is laid on the hierarchical gender division then her report speaks volumes and penetrates the intricacies of the Indian patriarchal structure. One of the sufferer's statements (if we ignore her community, caste and class) shed significant light: "First they pulled my elder daughter. Dragged her to the ground, raped her by turn. Then they took my second one, hit her private parts with a baton." Another said: "Hindi songs blared on loudspeakers as they raped us. *Dhols* too were playing. Two men held me, biting me everywhere. Three then raped me." (Dixit, 2013) The state machinery of such a structure was nothing but a mute, biased spectator as when the women asked for protection from the police officer, he tried to arrest the victim's husband and owing to the majority of the (victimized) women being from the weaker sections, they were threatened to stay silent. This conjuncture where the women is at the receiving end is somehow productive for capital as it acts as a pressure release for the social tensions it produces in its workers. Sexual violence is an extreme manifestation of this safety function. James and Dalla Costa aptly posit: "The frustration caused by working in the factory and the 'hunger for power that the domination of capitalist organization of work implants' finds the woman as an outlet, especially at sexual moments of the man woman relation." (Costa M, James, 42, 1975) The most shocking of all the statements was when a number of women pretending to be completely unaware of everything said: "we fled before it happened," and attributed it to some (imaginary) 'other women': "But we know of other women who were brutally raped." This escape from accepting oppression discloses how capital makes the sexuality of a woman the subject of social concern.

One of the heads of the community, when asked of the assaults, despicably states: "Women have been raped and tortured, but it is my sincere advice to forget them. The families of these women will disown them if they come to know that they have spoken about it." (Dixit, 2013) The first obstacle a woman encounters when she wants to make a fight is not directly the capitalist state but the man in the family. So, it has been very useful and productive for the capital that men have this power over women and procreation. Sexuality has been part of their mechanism of surveillance and policing of women. Who says capitalism makes slaves? I'd rather say that capitalism makes lords. Capitalism makes lords out of slaves. And capitalism makes lords out of slaves in every house. Each slave is allowed to lord over his wife and children in compensation for his own degrading condition. And by making lords in every home, half the population i.e. female population is already controlled and this is how capitalism thrives and proliferates. Even a working class man becomes an "agent of capital

by accumulating wife's unpaid labor (sexual and non-sexual)" (Chandra, Chauhan, Sharma, 2013). Then, how is it possible for the 'working class' to retain its inherent entity when the male of the 'working class' becomes an agent of the capital? This is where the duality in the nature of Capitalism becomes clearly visible, where it first makes a distinct, oppressed 'working class' and then seeps into the 'working class' (via patriarchy) and creates its agents and thereby prevents or at least dampens the revolutionary prospects and proliferates. Thus, when we speak of the 'working class' and the revolutionary consciousness of the class, to my understanding this can only be achieved when the notion of 'male-ness' and 'female-ness' is sublimated.

Raymond Williams in his book *Marxism and Literature* says: "The residual, by definition, has been effectively formed in the past, but it is still active in the cultural process, not only and often not at all as an element of the past, but as an effective element of the present." (Williams, 122, 1977) On the other hand, Uma Chakravarti by her studies of the cave paintings of Bhimbetka (ancient India) proves actual participation of women in both motherhood and hunt. In the Mesolithic period in Central India, women's role in economy was equal if not more than men. Their relative status was 'separate but equal.' (Chakravarti, 579-585, 1993) Gilda Lerner says: "Based on modern anthropological data on tribal societies it has been postulated that the most egalitarian societies are to be found among hunting-gathering tribes which are characterized by interdependency." (Lerner, 29, 1986) Further Roy adds: "Female reproductive power in such a hunting-gathering society is regarded as valuable because the very survival of the community is dependent upon it. Prehistoric paintings of Kathotia, Bhimbetka and Khar-Wai treat female sexuality as one aspect of female existence. Thus women as reproducers are as evident as women's productive activities in the hunting-gathering economy." (Roy, 7, 1987) Neumayer says: "Society in this phase has been characterized by one scholar as 'matristic'— in which women were not subjected to the authority of men, or of other women." (Neumayer, 21, 1983) On juxtaposing the views of these scholars with Williams's idea of the 'residual', it can be argued that the notion of liberation, emancipation, and an equal status of women has had been effectively formed in the past and is also an effective element of the present but is not 'dominant' but rather 'residual.' The institutionalization of patriarchal control over women in the contemporary scenario has resulted in these experiences to be "lived and practiced on the basis of the residue"—in the dominant present. Further as Williams says: "It is crucial to distinguish this aspect of the residual, which may have an alternative or even oppositional relation to the dominant culture, from that active manifestation of the residual (this being its distinction from the archaic) which has been wholly or largely incorporated into the dominant culture." (Williams, 122, 1977) Now talking of this 'incorporation' or the 'cultural colonization' or the 'cultural myth', the socially constructed gender and hierarchy is validated and made acceptable by the elevated status (like 'angel of the house' or 'equivalent to mother goddess', full of warmth and innocence) of the women that the semi-feudal, semi-capitalist Indian state assigns and this is how the dichotomy persists and the 'production relations' and the

'reproduction of production relations' continues. Bertolt Brecht in his essay, "A Short Organum for the Theatre" uses the phrase "bourgeois narcotics business". In this bourgeois capitalist society, it is this notion (the idea of romanticization) which acts as 'narcotics', addicts and prevents us from seeing the actual social reality. And it is here that the notion of 'history' and 'real history' which Williams talks of comes to the fore. Brecht talking of the bourgeois habit says: "...we must drop our habit of taking the different social structures of past periods, then stripping them of everything that makes them different; so that they all look more or less like our own, which then acquires from this process a certain air of having been there all along, in other words of permanence pure and simple. Instead we must leave them their distinguishing marks and keep their impermanence always before our eyes, so that our own period can be seen as impermanent too." In the same vein Williams's 'real history' has an onus to make conspicuous the real exploitation and the hidden motive of capital behind this oppressive gender relations, because this permanence granted by the bourgeois society are masks of ratification of existing iniquities. And Williams according to me is right in probing the masks that conceal the reality from us. The oppositional and alternative residual is to be distinguished from the manifestation of the residual that has been wholly incorporated into the dominant culture. Being at some distance from the effective dominant culture, and in that sense being oppositional (potentially at least), there is thus an attempt at incorporation and sublimation of the 'residual'—it being risky for the dominant culture to allow too much residual practice and experience outside itself. Williams points out: "It is in the incorporation of the actively residual—by reinterpretation, dilution, projection, discriminating inclusion and exclusion—that the work of the selective tradition is especially evident." This attempted incorporation, which is very much a distinctive feature of any dominant social order, is equally at work, if not more in the case of the 'emergent', and its effectivity lies in the fact that "much incorporation looks like recognition, acknowledgement, and thus a form of acceptance." (Williams, 123, 1977)

This residual (i.e the equal status of women) vis-à-vis its relation with the dominant (the institutionalized patriarchal control), and a knowledge of the extent to which this residual has been incorporated and diluted which sheds light on how 'other', 'different' or 'real' it is, provide the necessary resources for class struggle. The 'residual' which appears oppositional to the 'dominant', which is constantly trying to hegemonize it, acts as a necessary catalyst exhibiting revolutionary consciousness.

The penetration of big capital has remorselessly torn apart the old patriarchal relations that existed in the past. This has given a particularly ferocious character to capitalist exploitation. The protection that was given to women and children in the past by the extended family and the rules of tribal-clan society has been destroyed and nothing put in its place. Thus, in the Indian subcontinent, women still suffer the old torments, superimposed by the barbaric economic exploitation of the capitalist system. The Indian bourgeoisie, half a century after so called independence has not even succeeded in abolishing the caste system. The most

important factor at this juncture is fighting capital and the various avatars it manifests itself in. And the need of the hour is to understand the specific channels in which Capitalism is constantly pumping its energies in order to thrive, and rip off the 'attractive' tactical masks it puts on show which help oil this monster machine and grow, spreading its tentacles into every nook and cranny of our everyday world. If patriarchy is one of the 'potent' legs on which Capitalism stands and a source from which it in many ways derives its 'potency', then the need of the hour is to snap this leg – to render it 'impotent' and also, hence, 'father Capital'. Of course, it has to be kept in mind that such an endeavor has to steer clear of any purely deterministic approach focusing on one select aspect at the cost of ignoring others, but, very much in line with Williams' methodology, tease out the "interpenetrating activity" of historically based social formations and their respective specific manifestations – in the Indian context, then, looking at gender as it overlaps and intersects with caste and class under the roof that is Capitalism.

Works Cited

- Brecht, Bertolt. "A Short Organum for the Theatre.
- Chakravarti, Uma. "Conceptualising Brahmanical Patriarchy in Early India: Gender, Caste, Class and State" *Economic and Political Weekly*. 28. 14 (1993): 579-585.
- Chandra, Paresh, Bhumika Chauhan, and Ankit Sharma. "Anti-Rape Movement: A Horizon beyond Legalism and Sociology". June 10, 2013. Radicalnotes.com. NET.
- Dixit, Neha. "Thread Bared". Outlookindia.com. December, 2013.
- James, S. and Dalla Costa M. 1975. *The Power of Women and the Subversion of the Community*. Bristol: Falling Wall, 1975.
- Lerner, Gerda. *The Creation of Patriarchy*. New Delhi: Oxford University Press, 1986.
- Marx, Karl. *Capital* Vol. 1. New Delhi: LeftWord Books, 2010.
- Meiskins, Ellen. *The Origin of Capitalism*. New Delhi, Aakar Books, 2013.
- Neumayer, A. Prehistoric Rock Paintings in Central India, 1983.
- Roy, KumKum. "Women in Early India". 1987.
- Williams, Raymond. *Marxism and Literature*. Oxford: Oxford University Press, 1977.
- "Estranged Labour", *Economic and Philosophic Manuscripts*. 1844(<http://www.marxists.org/archive/marx/works/1844/manuscripts/labour.htm>)

CULTURAL ENCOUNTER IN THE NOVELS OF BHARTI MUKHERJEE'S WIFE AND JASMINE AND JHUMPA LAHIRI'S THE NAMESAKE

ARUNDHATI BIJAWAR

The globalisation of world economy can be looked upon as a natural offshoot of multiculturalism and intercultural interaction. In ancient times, the western culture was practically confined to a certain territory and likewise, the Eastern culture had also a limited area to flourish with hardly any possibility of mutual exchange between them. With the passage of time, many adventurers explore from the west started discovering new wonders and the Indian culture and civilisation was one of their findings. This coming together meant enhanced interaction and mutual co-operation between nations in the field of industry, technology, information and education. Now many sporting events are being organised every year in one part of the world or the other partly to encourage inter-cultural and inter-racial awareness. Every culture has its own peculiarities and predilections which evoke a mixed response in one from a different cultural milieu.

It is a common tendency to confuse culture with civilisation. Civilisation has a reference to an advanced state of society judged on the basis

of its culture, science, industry, laws, government, wars, transport, and communication, architecture, and planning of cities. Culture concerns only the intellectual and human side of all his achievement. Civilisation pertains to the entire population of a country or nation and civilisation may sometimes act against culture. That is why T.S. Eliot categorises culture of society in two ways,

Now there are of course higher cultures and lower cultures, and higher cultures in general are distinguished by differentiation of function, so that you can speak of the less cultured and the more cultured strata of society, and, finally, you can speak of individuals as being exceptionally cultured.¹

Eliot believes that there is very close relationship between culture and religion. It is religion of a people which makes them culturally different from the people. Eliot begins his enquiry into the relationship between culture and religion as,

No culture has appeared or developed except
together with religion..... culture will
appear to be the product of religion or the
religion the product of the culture.²

This shows that culture and religion are complementary to each other. But though religion forms a sound basis of a culture, in actual life, culture and

religion are not so completely united. As well as, the survival of the culture of the higher class is dependent upon the health of the culture of the people in general and as a whole. Thus according to Eliot there are three ways of regarding culture: as the culture of the individual as the culture of a group or class, or as the culture of a whole society. Eliot is of the view that,

The culture of the individual is dependent
Upon the culture of a group or class, and that
the culture of the group or class is dependent
upon the culture of the whole society to which
that group or class belongs. Therefore, it is the
culture of the society that is fundamental.³

In fact, the class which moves out of its cultural, contours, has no love lost for its mother land moreover, there is so much of cultural mixing in the post-colonial era that it has given birth to 'hybrid-culture' In every country the highest class (especially in India) is worse affected by this phenomenon.

Bharti Mukherjee's creative world best manifests immigrant experience through this cultural point of view. The relation between literature and society is reciprocal, both serve as cause and effect to each other. Of all the literary forms the novel is considered to be socially oriented because it depicts human relationship in its varied aspects. One of the most significant theme of modern Indian fiction is that of man women relationships. Writers as varied as Shashi Deshpande, Nayantara Sehgal, R.W. Desai, Mohan Rakesh, Bharti Mukherjee, Shobha De have treated this subject most intensely and extensively. The age old institution of family and marriage have been under a tremendous strain in the modern times.

Commenting upon the breaking up of the family one of the major factors for the disintegration of the families is the rampant promiscuity in sexual relation. Yet another cause is that by winning a right to enter the labour market women have found a degree of economic freedom that makes marriage less necessary, resulting an estrangement between man and his wife.

The journey, which began as a research scholar, slowly transformed into a journey of self realisation which at first glance looked obscure, slowly unfolded themselves. Psyche of Bharti Mukherjee is the basis of each of her novels. Bharti Mukherjee at an early stage of life came to encounter the various facets of life of Indian culture where a bride commits suicide due to dowry demands. Atrocities inflicted on women moulded her bent of mind. Adaptation and transformation became her two weapons very early in life. Passivity in outside world makes her more rebellious, when after marriage she has to settle in Canada and face the problems of racialism and multiculturalism. Her attitude to adaptation helps her to make the decision to reside in U.S.A. as an immigrant than to struggle to be accepted as an expatriate writer in Canada. It is a fact that everything changes with time. But the people, who leave behind their motherland, try to maintain the same attitude towards the old world. Bharti Mukherjee tends to change herself due to her western education, but a tradition - bound wife, Dimple does not change for the fear of displeasing other people. Bharti Mukherjee's early exposure to western education helped her to broaden her attitude whereas Dimple Dasgupta's sudden exposure to western culture imbalances her already split personality. Changing countries eventually made Bharti Mukherjee resilient and more tolerant and adaptable to all kinds of situations. Accepting and adjusting to new situation seems to be a regular feature of her life. . Bharti Mukherjee's fiction truly reflects the temperament and mood of the present American society as experienced by immigrants in America. One of the significant themes of modern literature is the depiction of cross-cultural crisis, a subject which has assumed a great significance in the present world of globalisation. Bharti Mukherjee is one of the best examples of this kind of writing or rather she is a writer from the Third world. She strongly opposed racial prejudice, and became a civil right activist. She wrote essays about the devastating effects of racism. Her mind was, diverted from creative writing to matter-of-fact writing. Bharti Mukherjee through her writing suggests two advantages of women liberation, one, it allows them to realise their potential as individuals in the wider society, and two it is the only way by which they could achieve personal recognition and identity. Bharti Mukherjee is not only the most commercially successful among women writers of the Indian diaspora, but also the most controversial narrator of Indian cultural identity in a multicultural context. The twentieth century is essentially an age of unrest, doubts, and cradle of a number of complex 'isms' the sociological, psychological, and intellectual climate of the present times have undergone a thorough transformation. Like their western counterparts, the Indian women novelists are also minutely examining the institution of marriage. The concern is higher with women writers, since marriage demands their total transformation on socio-cultural terms. The twentieth century woman is in a state of moral dilemma. Education has

made her aware of her rights as an individual. The current Indian women writers like Anita Desai, Shashi Deshpande, Bharti Mukherjee and Gita Hariharan produce an interesting array of female protagonists who suffer within the framework of marriage.

Since 1981 who have shown the might of their pen and won laurels there include leading light like Salman Rushdie, Amitav Ghosh, Rohinton Mistry, Vikram Seth, Kiran Desai etc. As also the not so prominent ones like Indra Singha, Ruchir Joshi, Manil Suri and others. This has, quite naturally, enriched the genre of Indian English novel.

Jhumpa Lahiri has carved out a niche for herself among the contemporary popular novelist. Along with Salman Rushdie and Arundhati Roy, she is looked upon as the harbinger of the new wave in Indian fiction. Her first novel *The Namesake* forms the basis of the present study. Lahiri has the first hand experience to authentically portray the diasporic experience of the second generation of immigrants in America. At the same time, she has taken pains to imagine the experience of loss and nostalgia of the first generation immigrants also. She can very well comprehend the plight of young generation that feels sandwiched between the aspirations of parents cast in the traditional Indian mould and the influence of the western peer groups.

Bharti Mukherjee's *Wife* is the story of a middle-class Bengali girl Dimple, who is married to Amit an Engineer, after their wedding they go to America, once abroad, she understands that life is not as glamorous as she had imagined it to be, cultural shock, Alienation, inability to form friendship with her neighbours, continual viewing of violent soap operas and her husband's long stays at office further complicate the basically morbid mind of Dimple. It makes her neurotic to the extent of imaginatively killing her husband in a grotesque manner. Basically Dimple fails to envisage marriage as a life-long bond which needs love as an adhesive to both strong them and ensure a life-long commitment to each other. Bharti Mukherjee's *Wife* and *Jasmine* chronicle the Journeys of two young women to the U.S.A. for different reasons, under dissimilar circumstances, both of them pass through torturous physical, mental and emotional agony affecting their whole being to such an extent that they are driven to violence.

She had expected pain when she had come to America, had told herself that pain was part of any new beginning and in the sweet structures of that new life had allotted pain a special place. But she had not expected her mind to be strained like this, beyond endurance. She had not anticipated inertia exhaustion, endless indecisiveness⁴ (WF. P. 115)

Jyoti Vidh-Jasmine-Jase-Jane and even Kali are the various names adopted by the protagonist of Bharti Mukherjee's third novel *Jasmine*. Bharti Mukherjee's *Jasmine* is an enactment of encounter of two cultures, one ancient and the other modern, each illuminating and enriching the other. *Jasmine* on the contrary has broken away from the shackles of caste, gender and family. *Jasmine* has learnt to live not for her husband or for her children but for herself. But

she has achieved a new identity only through and with the help of her cultural past. Thus for Dimple the loss of old culture is neither an exciting nor an exhilarating experience. She is also torn between the traditional role model of a submissive self effacing Indian wife and the new role model of an assertive Indian wife offered by the west. But at a particular stage she establishes contact with the host culture. She builds bridges between the Indian expatriates and the host culture. A woman immigrant experience is bound to be different from that of men, a women journey is in the search of love, happiness and independence. A women is better suited for adapting herself to the another culture, because she marginalisation and discrimination right from her birth. A simple peasant girl from Hasnapur in rural Punjab, Jyoti becomes Jasmine when she marries Prakash, modern city man. Who believes in crashing tradition. A women migrating to the United States means freedom and liberation to the clutches of a patriarchal society. Jasmine's acculturation and assimilation into American culture is certainly better than bunkering in nostalgia of remaining torn between two worlds, two cultures, two ways of life and two faiths for a lifetime. In fact, Jasmine in her fact chooses the best from Indian culture like the family values. Jasmine's Indian sensibility is quick to catch the contrast between two cultures. As "In Apartment of artificially maintained Indianness, I wanted to distance myself from everything Indian, everything Jyoti-like."5 (J. P.145) Jasmine has ceased to be an Indian and has become an American in terms of culture. Rather, she has become a nodal point at which the Indian and the American cultures meet. Jasmine is a feminist novel. The protagonist rebels against the age old superstitions and traditions. Despite the odds against her, she gets assimilated successfully into the American culture/society. She changes herself in order to change the world around . As products of the diaspora, Mukherjee's novels deal with nostalgia for a lost home, disillusionment of 'expatriation', fragmentation of the self, exuberance of 'immigration', assimilation, culture translation and negotiation. Jasmine is Mukherjee's model of an 'assimilated immigrant'. Mukherjee herself has experienced the exuberance of immigrant existence. An immigrant's ideal is to get assimilated into the mainstream culture. Women characters of Bharti Mukherjee hailing from different cultures are marginalised in the new culture. The same conditions are faced by three of her characters. Jasmine, Dimple in the initial stages of expatriation in the new world. Who made efforts to carve a niche for themselves. This scenario is enacted in the new culture where adaptation and assimilation is not so very easy, wearies them down into violence and aggressiveness, the corrosive new norms deducing different reactions. This upbringing gives a very strong base to build a future for herself in a foreign land. Another factor that arises is that the women of Indian origin detain themselves from expression of their sexuality, suddenly faced by the liberal self expression in new culture leaves them undecided, not knowing how to react.

While we discussing man women relationship in contemporary Indian fiction we found that Literature is indeed the most explicit record of human spirit. Literature reflects not only the social reality but also shapes the complex ways in which men and women organise themselves, their interpersonal relationships and their perception of the socio-cultural reality.

The attitude of the author towards men and women portrayed by him in his works and the attitudes of the characters, male and female, to one another highlight the gender relationships as well as the author's attitude towards these relationships.

Indian novelists have dealt with family relationships with high seriousness because the traditional heritage of India gives great importance to the family unit. They have extensively dealt with the theme of man-woman relationship which has a great historical, sociological and cultural significance. Man-woman relationship in Bharti Mukherjee's novel is the outcome of the cultural alienation that is a world phenomenon now. The tremendous difference between two cultures, two ways of life, leads a person to feeling of shock. When a person leaves his own culture and enters another, his old values come in conflict with the new ones he finds. Bharti Mukherjee's novel 'Wife' stands out as a unique fictional work by virtue of its insightful probing into the heroines psyche. At the surface level, wife is the simple story of Amit and his wife Dimple, newly married immigrant to the USA. Amit and Dimple leave their country in search of their dream. This migration or "cultural transplant" leads not only to a crisis of identity but greatly affects their personal relationship as husband wife. Dimple's ill-conceived compulsions are precipitated by the violence-ridden and individualistic American life and culminate in her killing of her husband. This psychic development in Dimple has been variously but uncritically viewed as her desperate effort to forget her Indian roots necessitated by the demands of American life and her assertion of independence from overbearing husband. Her fictional world is hovering between two cultures. The two cultures are particularly discussed in the canvas of the novels i.e. Bengali culture, American culture. While she has shaping her creative sensibility there is certain psyche behind the novel. While we are thinking on the issues of man-woman relationship the patriarchal norms are suppressing the woman characters through their male counterparts at the time of offering them freedom. This world of freedom appears them as imaginary world of freedom. Women's position are marginalised and immigrant sensibility and the phases of expatriations are taken into cognizance. Bharti Mukherjee's Jasmine ,Wife , these novels are set in America. As a product of diaspora novels deals with nostalgia for lost home, feministic perspective again shows that the place of Indian foreign based women are marginalized and oppressed through their counterparts according to the surrounding afford them a freedom, this upbringing gives a strong base to carve a nitch for themselves in a foreign land and thus identity crisis with a cultural encounter happens. The psyche of an immigrant always tragic, as a result tension created in the mind between the two socio-cultural environment between the feelings of rootlessness and nostalgia when he visits the unknown land and there he has to struggle a lot for his survival.

Diasporas are always in dilemma of two cultures. They have always an affinity with a native culture for the first generation diasporas, But deviation from the native root occurs for the second generation. All characters almost in all the novels of Bharti Mukherjee found that in a quest of search for identity when lived in alien land but in adaptation with foreign culture to

them was not so easy process, out of fear of losing their identity refuses to intermingle with the foreign culture marriage is the easiest way to assimilate into a new culture. When the cultural assimilation occurs they make themselves comfortable. In this process of cultural encounter she is a successful woman writer of diaspora as well as most controversial narrator of Indian cultural identity in multicultural context.

In the Novel *The Namesake*, however, the name of the protagonist is meant to signify the identity problem that he faces, exposed as he is to twin cultures-American and Indian. In the case of the immigrants in any society, their identity is threatened by the culture of the host country. In a flashback, it is revealed that there is more to this name because it is connected to a near-fatal train accident in which Ashoke was involved before he got married actually, on his way to visit his grandfather in Jamshedpur Ashoke was reading his favourite story, famous Russian writer Nikolai Gogol's overcoat, contained in the collection the short stories of Nikolai Gogol. When his train got derailed, Ashoke Was almost taken for dead, but he managed to wave the torn pages of book meekly. This movement was noticed and he was rescued. It was like a second span of life for him, for whom he felt obliged to Nikolai Gogol or so the writers name got etched on Ashoke's mind as his saviour. In fact the letter got lost in transit between India and the USA. and in order to meet the requirement of the hospital where the child was born before Ashima could be discharged Ashoke could think only of his favourite Russian writer Nikolai Gogol at that crucial moment. The child had to be named then and there and the name Gogol came in handy. Lahiri is a painstaking writer which is reflected in her laboured prose that tries to create a balance between the internal and external details, between the landscape and the mindscape.

The Namesake can be primarily viewed as a diasporic text to which the sub-themes of family ties, clash of values, cross-cultural relationships, love and loneliness. It is deeply moving and finely, wrought family drama that takes up Jhumpa Lahiri's favourite subject of immigrant experience. Here is the Ganguli couple, the first generation Indian immigrants. Whose experience in the U.S. are pitted against those of their son, all or which leads to the clash of cultures and tangled ties between generations. Before delving deep into the thematic aspects research endeavours ponder over the meaning and origin of the term 'diaspora'. 'Large-scale movement of people,' renamed diaspora . Moving away from one's homeland and setting elsewhere on long-term basis does mean dislocation that brings in a sense of loss and nostalgia. Diaspora and diasporic experiences have attracted attention all over the world. The word diaspora refer to the displace community of the people who have been approved from their natural place to other worlds. All such Indians who have been living outside India constitute the Indian diaspora Jhumpa Lahiri, herself a second generation child of Indian immigrants in the USA., her work has primarily focused on first and second generation Bengali immigrants, exploring themes of exile, isolation and assimilation.

Jhumpa Lahiri as an Indian living in the U.S. she has experience of growing up simultaneously in two worlds-culturally displaced and growing up in two cultures, she has a divided identity and constantly attempting to reconcile cross-cultural identities. The confluence of the East with the west produces complications for Indians as well as the Britishers. Diaspora is one of the most discussed phenomena of present time which inevitably associates itself with the issues of nation, migration, culture, and identity and deals with the human experiences such as dislocation marginalisation, leads her attempt to bridge the gap between two generation as well as the two totally different cultures they are place in are pole apart and never twain can meet. Even then, adjustment is very necessary for survival in a foreign society and therefore they adjust not only with the manners and mores of the new society but also with the food requirement, crimation, homelessness, memory and longing. Diasporic people, therefore, adopt various strategies to cope up and survive in the host land and food becomes an infallible mode to cement the fragile bridge between their past and present. The implication is that one can easily remain rooted in one's home culture and be a part of the host culture at the same time without affecting one's individuality and distinctness of identity. As a meaningful literary output, the novels reflect upon a Bengali cultural traditions of India in an intimate family garb closely related to social, cultural and psychological norms with respect to food. The Bengali ethnicity has been visited and revisited again and again to emphasize how the immigrants keep their home culture alive in the dominant and incompatible culture of the foreign country.

The Namesake successfully deals not only with issues of different culture and sufferings of the new immigrants, but also with the identity crisis of second generation immigrants, who have no intention to be linked with India in any way, but fails to become hundred percent Americans in their approaches to life. Although the immigrants try their best to preserve their heritage and culture, in the foreign land they cannot help but imbibe the social and cultural traditions of the host country, for that first generation immigrants train their children in the Bengali language, literature and history and expose them to their religious customs, traditions, beliefs, food habit, and social mannerism. This shows that the first generation migrants overcome their cultural dilemmas and the sense of displacement by combining the sensibilities of both the cultures. This is evident of the fact that over a period of time, the two cultures do intertwine and a new "hybrid" cultural identity is formed. Lahiri shows that in this novel that the migrants and their children might adopt and assimilate the culture of the new country but they are not considered to be a part of the 'host' country. Lahiri's focus is on the hidden layers of the psyche and the inner turned of the characters who find themselves entrapped in the midst of two cultures. Thus The Namesake grapples with characters that are caught drifting between two worlds, two identities. They want to keep the memories or their homelands and to preserve its values, customs and belief. Majority of her protagonist who are second generation immigrants have in some way or other adjusted and assimilated themselves into the folds of the new culture. All these situations is the common feeling of loss, alienation, marginalisation. To conclude, one can say that Lahiri wears the different hats of

culture - The Indian, the British and the American. , she presents a wonderful multicultural world with the force of universal theme. Women have always played a significant role in every society and culture, their contribution being as important as that of men. In presenting these images women writers clearly indicate the status of women in society and their subjectivity and agency. How women see women is thus most crystalline indication of women's place in community and culture. Jhumpa Lahiri's first and only novel *The Namesake* (2003) explores the themes of immigrant experience, the clash of cultures and the trauma faced by the culturally displaced Indian settled in foreign countries. Some of the women of Lahiri's fiction fit into the traditional roles assigned to women. Her women do bear the burden of relationships and responsibilities to some extent, even in America, where women are supposed to be much more liberal and independent. But they do not hesitate to shed the burdens and compromise on carrying with their relationships only up to the extent of their convenience. They walk out if it does not suit them or their lifestyle. They have the freedom of choice, Lahiri's women are survivors, because with all its faults America is known as the land of conclusion opportunity, to which the migrant goes in hope. That means we have found traditional, modern, and postmodern amalgamation in *The Namesake*. They are able to get acculturated in the new country, embracing its socio-cultural values, of the same time experience a sense of nostalgia for the Indian culture and sensibilities. They grow up in America, marry non-Indians but cannot escape the burden of family traditions. These marriages between Indian Bengali man/woman and American woman/man create a "hybrid culture" a new form of culture where both of them negotiate at various fronts of life. During this process of adjustment and accommodation the migrants are transplanted and relocated. Culture plays an important role in the growth and behaviour of an individual. It not only gives a sense of belonging but also provides set of norms. Passing the cultural aspects of life from one generation to other is done by a mother, wife, daughter and sister. The displaced people try to preserve their native culture in the adopted country. Longing for the homeland, the near and dear ones, culture, tradition helps the displaced to form small social circles. The encounter between two cultures i.e. eastern and western constructs a hybrid culture where both the parties negotiates and interacts to reframe and restructure ethnic essentialism, nationalism and fundamentalism.

In the novels *The Namesake* the protagonist is meant to signify the identity problem that he faces, exposed as he is to twin cultures - American and Indian .Her characters are the children of postmodern times so they do not recognize boundaries of any type political, social or cultural. Over a period of time intermixing of culture is inevitable in her debut novel. Lahiri tries to capture the experience and cultural dilemmas of so year struggle for integration and assimilation into alien culture. Loss and nostalgia are key point of diasporic writings and autobiographic note also obtained. There are again amalgamation of three cultures - Indian culture, American culture and British culture. A second generation Diaspora found in nostalgia and cope up with a new culture there is clash of culture and the trauma faced. So the assimilation of culture is must the need for them. In this process there is formation of 'hybrid culture'. But though they are deviated from the native root yet always certain point there

found a orientation towards the native culture. While we are discussing man-woman relationship, women place is marginalized. . She adjusts herself in and alien country and tries to live happily. . Her primary concern has,

Americans, in spite of their public declarations

of affection, in spite of their miniskirts and

bikinis in spite of their hand - holding on the

street and lying on top of each other on the

Cambridge common, prefer their privacy.⁶(NS, P.3)

Thus The Namesake illuminates the theme of cross-culturalism and sandwich world where Indians are living in host country and refused to give up their cultural roots, they still hope for assimilation and acculturation in new land yet they do not deviate from relationships with their homeland. Hence when cultural encounter happens there is beautiful amalgamation of traditional, modern, post modern culture.

Bharti Mukherjee depicts dilemma faced by expatriates the clash of culture and associates with alienation and identity crisis. Jhumpa Lahiri's novels delineates with assimilation and acculturation with new land and repulsion to deviate from native roots.

Nature of Cultural Encounter, in the selected novels of Bharti Mukherjee and Jhumpa Lahiri has two faces, one pointing towards cultural root and other to deviation from cultural root, but one thread is common that cultural assimilation rather than resistance. Prominently American, British, Indian, (in India particularly Bengali) cultures are studied. They are again oriented or have affinity towards the native culture. Thus possibilities exist for occurrence of fusion, deviation, orientation and tolerance of culture. Even though they offer them a freedom to make a comfortable survival the assimilation of culture takes place. Within the nation also the assimilation or fusion of culture takes place because return to native root is impossible to them. Cultural clash takes place in search of identity though deviation from 'native root culture' exists assimilation occur in host culture which is genuine need for comfortable survival. Hence the cultural encounter between two culture – eastern and western constructs a hybrid culture.

References:

1. T.S. Eliot, Notes Towards the Definition of Culture. (London: Faber and Faber, 1948, rptd. 1962), P.13 P.120.
2. Ibid, P.15.
3. Ibid, P.21.
4. Mukherjee, Bharti 1975, Wife, Boston:Houghton Mifflin,P. 115
5. Mukherjee, Bharti, 1989, Jasmine, New York:Groove Press,P. 145
6. Lahiri, Jhumpa, 2003, The Namesake, New Delhi: Harper Collins, P. 3

ECONOMIC AND SOCIAL EFFECT OF POVERTY OF TRIBAL COMMUNITY IN THANE DISTRICT (MAHARASHTRA)

ASSO. PROF. DR. DEEPAK D SHELAR (HOD ECONOMICS)
P.L. SHROFF COLLEGE OF ARTS AND COMMERCE.
CHINCHANI. TAL. DAHANU DIST. THANE (MAH) 401501

: ABSTRACT :

Indian Society is divided in various caste and creed. More than six thousand caste, sub-castes and tribal communities are found in India. The Indian Tribal society has a significant and important role in our country. Still after sixty six years of Independence the tribal community of India is living in the worst economic condition.

The concept of Poverty is related to the people who are below poverty line and unable to fulfill their basic needs i.e. food, shelter and cloths. Poverty is a humiliating problem of Indian economy and one of the barriers for economic development. The benefits of the development in India are opted only by some limited persons particularly from urban areas . Rural as well as tribal sector is yet a neglected sector of the economy.

*People living in rural, tribal sector face lot of problems, such as lack of drinking water facility, lack of proper Healthcare, lack of proper Education, improper Transport facility, lack of Employment opportunities and lack of other Infrastructural facility etc. this shows that the economic and social condition of Tribal's is worst. **Poverty** is a major reason behind all these problems of the Tribal's.*

1. INTRODUCTION:

Poverty is the major economic problem of India. India is on second rank in the world for population. Growth rate of Indian economy is also remarkable, Still one fourth population of our country are below the poverty line. According to the Tendulkar Committee, 29.8% people are living under the poverty line in India during 2009-10. According to the Planning Commission of India, poverty line is drawn with an intake of 2400 calories in rural areas and 2100 calories in urban areas and on this basis the cut – off point turn out to be Rs.754 for rural areas and Rs.961 for urban areas per month. (Planning Commission of India March.2012)

“Those people who always reside in a specific geographical area, who follow a specific language and tradition, who are illiterate and who live a traditional life is called as Tribal people or Adivasi.” (William P Scott. ‘Tribal Social Science’)

2. IMPORTANCE OF THE PROBLEM:

Maharashtra is an advanced and economically growing state in India. The Economy of Maharashtra has been consistently developing and growing but still 50% population of Maharashtra is unable to gain the minimum calorie requirement through their food. It can be seen that Poverty and illiteracy are the severe problems faced by Tribal sector of Maharashtra. Thane District is very near to the dream city ‘Mumbai’, and is also a developed district as compared to other districts in Maharashtra. Thane is attached with the Economic Capital of India - Mumbai and recognized as a developed district, still the economic and social condition of the Tribal’s living in the district is extremely miserable. Jawhar, Mokhada, Talasari, Wada, Vikramgad, Murbad and Dahanu Taluka in Thane district are known as the Tribal belt as 85 to 90 percent population living in these Talukas are from Tribal community.

2.1. Objectives of the research:

- ❖ To study the effect of poverty on economy and tribal community.
- ❖ To find out way for reducing poverty.

2.2. Hypothesis of the research:

- ❖ Poverty is the serious problems of Tribal community.
- ❖ The rate of illiteracy is very high in the Tribal sector of thane district..

2.3. Research Methodology: The Primary data was collected through a sample survey conducted in tribal sector (200 families each from Dahanu, Talasari and Jawhar taluka) of Thane district. The Secondary Data is collected from various reference books, journals, and various government publications and reports.

2.4. Limitations of the research: Being a vast area, a detailed study of poverty of entire Tribal belt would require much time and work. So Dahanu, Talasari and Jawhar Taluka (Tribal belt) has been selected for the research.

3. PROFILE OF THE STUDY AREA: Thane District ranks third amongst the industrially developed district, second on the basis of population and stands sixteenth on the basis of area in Maharashtra state. There are 13 Blocks and 15 Talukas in the District. Thane, Kalyan,

Ulhasnagar, Ambernath, Bhiwandi, Vasai and Palghar taluka are industrially developed related to other talukas, while Shahapur, Murbad, Wada, Jawhar, Mokhada, Dahanu, Vikramgad and Talasari Talukas are mostly hilly in nature and rural population in this Talukas comprises mostly of Scheduled tribes (Adivasi) people. Kathodi, Katkari, Konkana, Konkani, Koli, MahadevKoli, MalharKoli, Warli, Thakar, Dubla, Kolidhor, Thakrekoli are some tribal community found in Thane district.

3. 1. Poverty in thane district:

Table No. 1. BPL - APL families in Thane district.

Sr. No	Name of the Block	Population	Tribal Population	No. of APL families	No. of BPL family	Poverty (%)
1	Vasai	795863	81272(10.53)	50783	12340	19.55
2	Kalyan	1276614	34894(2.73)	26223	5982	18.57
3	Bhiwandi	945582	73419(7.37)	43325	14901	25.59
4	Ambernath	366501	26341(7.18)	9822	5611	36.36
5	Palghar	454635	140732(30.95)	51775	30540	37.1
6	Shahapur	273304	89997(32.92)	28363	26684	48.47
7	Murbad	170267	38518(22.62)	17263	18514	51.75
8	Wada	142753	75185(52.66)	14638	17852	54.95
9	Mokhada	67319	60964(90.55)	4928	9684	66.27
10	Talasari	121217	107379(88.58)	7547	16588	68.73
11	Dahanu	331829	215162(64.84)	19182	44121	69.7
12	Jawhar	111039	99932(89.99)	6798	16545	70.88
13	Vikramgad	114254	103223(90.34)	6731	16560	71.1
14	TOTAL		14.5	287378	235922	45.08

(Source : BPL Survey 2002-2007, Annual Employment Report of Thane District 2006 - 07)

Above table shows that talukas like Vasai, Kalyan, Bhiwandi, Ambernath and Palghar have low population of Tribal people and low percentage of poverty these talukas are comparatively developed talukas is thane district .Jawhar, Talasari, wada, Dahanu, Vikramgad these talulasare

known as tribal taluka as they are having 80 to 90% population of tribal's. Poverty in all these tribal taluka is comparatively very high.

Table No. 2. Population of Thane District:

YEAR	RURAL/ URBAN	TOTAL	% CHANGE	MALE	FEMALE	SEX RATIO
2001	TOTAL	8131449		4377743	3754102	857
	RURAL	2229376		1148123	1081253	941
	URBAN	5902473		3229624	2672849	827
2011	TOTAL	11054131	27%	5879387	5174744	880
	RURAL	2551037	13.60%	1305429	1245608	961
	URBAN	8503094	30.50	4573958	3929136	859

(Source : Census Report 2011)

Above table shows that during 2001 to 2011 total population of thane district is increased by 27%. Sex ratio is also increased from 857 to 880. Sex ratio of rural sector is better than the urban sector. Rural population increased by 13.60 %,and Urban population is increased by 30.50 % during 2001 to 2011.

4. FINDINGS OF THE RESEARCH:4.1 Illiteracy:

Table 3 . Literacy in Study area:

Tribal Taluka	Tribal's population (%)	Literacy Rate
Dahanu	64.84	47
Jawhar	89.99	36.02
Talasari	88.58	37.73
Thane District	14.5	69.30

(Ref : Annual Employment Report of Thane District 2006-07)

Above table shows Literacy rate in Tribal area. The literacy in Dahanu,Jawhar andTalasari taluka,is 47%,36% and 37.73% inrespectively in 2006-07. This literacy rate is comparatively very low than the literacy rate of Thane district (69.30%). Non availability of proper schools, basic infrastructural facility, transport, availability of teachers lead to low literacy rate in tribal belt. High illiteracy rate leads the tribal people towards Poverty.

4.2. LESS EMPLOYMENT OPPORTUNITY:

Table 4. Sources of employment:

AREA	FARMER	AGRI. LABOUR	MANREGA	OTHER
Talasari	104 (52%)	96 (48%)	00	08
Dahanu	40 (20%)	88 (44%)	32 (16%)	32 (16%)
Jawhar	75 (37.5%)	110 (55%)	15 (7.5%)	00
Average	36.66%	49%	8	6.30

(Ref: Self Research survey)

Above table shows that Tribal's main source of employment is agriculture. 36% people are farmer, 49 % Tribal's work as agricultural labour, 6% people engaged in Manrega. Land size of the farm is very low and unprofitable. An agricultural labor gets only seasonal employment on very low wage rate. Unemployment and low income is a major reason of Tribal's poverty.

4.3. Large family size:

Table 5.Children Ratio:

Taluka	One child	Two child	Three child	More than three
Talasari	10 (5%)	30 (10%)	72 (36%)	98 (49%)
Dahanu	36 (18%)	100 (50%)	52 (26%)	28 (14%)
Jawhar	12 (6%)	28 (14%)	76 (38%)	84 (42%)
Average	9%	24%	32%	35%

(Ref: Self Research survey)

Above table shows that 32% families in tribal areas have three children, 35% families have more than four children, which affect the health of the mother as well as increase the financial burden on family. Low income, more children leads the tribal towards poverty.

4.4. Unprofitable land size:

Table 6.land size (acre)

AREA	1 TO 5 ACRE	5 TO 10 ACRE	LANDLESS

Talasary	80 (40%)	24 (12%)	96 (48%)
Dahanu	48 (24%)	00	152 (76%)
Jawhar	58 (29%)	17 (9%)	125 (62%)
Avarage	31	7	62

(Ref: Self Research survey)

Above table shows that 48% in Talasari 76% in Dahanu and 62% people in Jawhar have no land..Overall 62% Tribal's in the study area are landless and unemployed.

4.5. Tribal population is decreasing:

Table 7. Tribal Population in Thane district:

YEAR	TOTAL POPULATION	TRIBAL POPULATION	% OF TRIBAL POPULATIO
2001	8131449	1199290	14.75
2011	11054131	857700	7.63

(Source : Census Report 2011)

Above table shows that from 2001 to 2011 the tribal population is decreased from 14.75% to 7.63 % .Due to high infant mortality, malnutrition, lack of water, other facility, poverty and unemployment tribal peoplemigrates towards Mumbai and other urban area for better jobs and other opportunity for surviving. As a result slums and other social problems are increasing in Mumbai and suburban area.

4.6. Lack of Infrastructural facility in Tribal sector:

Table 8. Water, Electricity and cooking gas facility:

Taluka	Pure water	Well water	Electricity	Gas connection
Talasari	30 (15%)	160 (80%)	126 (43%)	30(15%)
Dahanu	20 (10%)	128 (64%)	136 (68%)	40(20%)
Jawhar	20 (10%)	166 (83%)	90 (45%)	10(5%)
Average	12%	75.66%	52%	13%

(Ref : Self Research survey)

Because of poverty Tribal's could not afford electricity and pure drinking water. Out of total population of tribal, 75% population relies on wells for water. Illiterate and poor Tribal's are unaware about the polluted well water and hence they fall prey to the diseases like jaundice, typhoid, malaria etc. as a result their income gets utilized in the treatment which increases their poverty. Only 13% have cooking gas connection and 52% having electricity facility.

4.7. Negligence of Health and hygiene:

Table 9. Maternity Cases in study area:

YEAR	2001.02	2006.07	2008.09	2011.12
Total Maternity	18944	30015	28949	18265
Maternity at Home	16618(87.72%)	27943(90.09%)	7023(24.25%)	4964(27%)
Maternity at PHC	2326 (12.27%)	11325(09.81%)	21926(75.74%)	13301(73%)

(Ref : Thane District Administrative Annual Reports 2009.10, 2011.12)

Above table states about maternity cases in study area. In 2001.02 out of total maternity cases 88% were done at home and only 12% done in PHC. Even in 2011.12 total 27% maternity are done at home which is still a serious matter. This is harmful for the health of mother as well as the child. Due to poverty tribal people neglected the health and hygiene.

4.8. Malnutrition :

Table 10. Malnutrition in study area:

AREA	Normal	MAM	SAM	Total Children
Talasari	34%	50%	16%	276
Dahanu	38%	38%	26%	306
Jawhar	36%	34%	30%	366
Avarage	36%	40.66%	24%	948

(Ref : Self Research survey)

Above table shows that due to poverty, Tribal's were facing the problem of malnutrition. Only 36% children are normal and remaining 64% children are malnourished in Tribal area.

7. Suggestions for Rural Development and overcome the problems of Tribal's:

1. More employment should be generated in tribal area.
2. Government Ration Shops should be allotted to Tribal's self-help groups.

3. Government should provide more infrastructural facilities in Tribal belt.
4. Better schools and other school related facilities should be provide .
5. Government should encourage Tribal's Warli paintings by providing markets.
6. For more employment Government should setup Agricultural SEZ in tribal area.
7. More tribal Self-help groups should be formed and supported by local authorities.

5. CONCLUSION:

Poverty is a major obstacle of the development of India. Poverty can be alleviated only by providing the basic facilities such as education, health care, employment, shelter and basic infrastructural facility to the deprived class as well as by re-examining the approach of government programmes to reduce poverty.

Bibliography :

1. Annual Employment Report of Thane District in the state of Maharashtra 2006-2007.
2. Annual Report of Thane District: 2009-10, 2010-11.
3. Economic survey 2012-13
4. Ghorude Keshav, Shelar Deepak (2011)'*Malnutrition in Tribals: A Case Study of Thane District*' Social Growth val. II issue II Jyoti Chandra publication, Latur.
5. Misrapuri 'Indian Economy' Himalaya publishing house 2008.
6. SolunkeR.S. ,Gawande G.B. "A study of malnutrition in tribal area of Maharashtra" 'Arthwedh'Nov.06.
7. Thane District Administrative Annual Reports 2006-07, 2009-10.2011-12

PARADIGM SHIFT OF PERSONALITY IN SPORTS PSYCHOLOGY

VINOD B. JAMDADE
INDIRA GANDHI HIGH SCHOOL, CIDCO – NEW NANDED.

Introduction

The nature of physical education is a difficult task because so many different perspectives on the field exist. Some view physical education as a sub discipline of psychology, while others view it as a sub discipline of sport and exercise science. Physical education focusing on athletics and psychology of physical activity encompassing all movement related contexts. Some writers have created even more specialized terms, such as developmental sport psychology, psycho-physiological, physical education and cognitive sport psychology.

Perspectives on sports psychology

Physical education psychology, viewed as a sub-discipline within the larger field of psychology, defined as an applied psychology or as a field of study in which principles of psychology are applied. Some sport psychologists have argued that professional services should not be sanctioned until we possess an applied body of knowledge and a reliable technology. Obviously, there is considerable controversy in the field today regarding the basic nature of sport psychology and the roles that sport psychologists can or should play.

Paradigms in physical education psychology

Trends in sports psychology have tended to parallel those in general psychology. As Landers noted, the research that was conducted in physical education during the 1950-1976 time period was characterized by empiricism, and most of the studies investigated personality. This perspective was consistent with the trait approach that was in vogue in the general area of psychology. In contrast, the time period 1966-1976 was characterized by a social analysis approach. Research during this decade consisted of selecting one theory at a time from

mainstream psychology and testing that theory in the area of sport and motor performance. Topics as social facilitation achievement motivation, social reinforcement and arousal ad motor performance were investigated. Much of this research was influenced by Martens's recommendation of the social analysis approach. Leaders in psychology and physical education have also influenced research conducted from the cognitive approaches to physical education issues, these approaches included causal attributions, intrinsic motivation and self efficacy/ self confidence.

Personality research from 1950 to 1965 in sports psychology

The relationship of personality to participation in sport and physical activity has been one of the most popular research areas in sport psychology. Much of the early research took a areas trait approach to studying personality profiles in athletes or athletic groups and has been described as being of the 'shotgun' variety. Researcher would gain access to a sample of athletes and test them on the most convenient personality test. This research approach has been labeled the shotgun variety because the researcher typically would have no theoretical rationale for the selection of the personality test used. This lack of consistency subsequently led to strong criticism of the area by a number of leaders in sport psychology. Most of the criticisms were based on theoretical and mythological shortcomings of the research. The use of university instead of multivariate statistics, questionable sampling techniques and lack of specificity in the operationalisation of variables have been some of the major criticisms lodged against the sport personality research.

Social facilitation and the encouragement performance relationship from 1966 to 1976

A considerable amount of research was conducted during this decade in the area of sport psychology. The topical research paradigm was laboratory oriented involved taking a social psychology theory and testing its applicability to motor skill performance. The most popular topics of research during this social analysis period were social facilitation and the arousal performance relationship. Much of the research in social facilitation and arousal in physical education was based on Zajoin's theory of social facilitation. Zajone's hypothesis, based on the presence of an audience creates arousal, which in turn enhances the emission of dominant responses. The dominant response of a complex task is the incorrect response in initial learning but the correct response when the skill is mastered. A series of laboratory studies on social facilitating using motor skill tasks. A number of other investigators also attempted to extend this research to motor tasks by varying the task, audience, and subject characteristics. Their findings varied, depending on the variables studied.

Another aspect of the social facilitation research that investigators found troublesome was the assessment of arousal. Some studies demonstrated increased arousal with the presence of others, and some reported no effect. Some reviewers believed, the problems lay in the nature and assessment of arousal, because of its multidimensionality and individual specificity. Landers have also noted that one should not expect much change in psychological measures when the social facilitation effect is so small.

The most frequently cited alternative to drive theory for social facilitation and arousal performance research was the inverted hypothesis. This hypothesis predicted that there

was a progressive enhancement in performance as a subjects arousal level increased up to some optimal point, beyond which further increases in arousal progressively decreased performance efficiency. Much of the arousal motor performance literature of the 1970s also tested the inverted hypothesis. However, just as in social facilitation research, the measurement of arousal was problematic because it was not assessed in terms of its multidimensional nature. The research conducted during this time period was characterized by use of psychology theories tested in the motor domain and in laboratory settings.

Cognitive approaches and field methods from 1977 to the present

In the late 1970s and early 1980s a variety of cognitive models in the sport personality, social facilitation, arousal performance, and other motivation areas were proposed as a response to the general dissatisfaction with the simplistic and mechanistic drive theory perspective for explaining complex human behaviour. Landers advocated a cognitive arousal attention model. This model suggests that increased arousal leads to a narrowing of attention focus and cue utilization, limiting performance. The concept of objective self awareness has also been used to interpret audience effects. This theory suggests that the presence of other leads to objective self awareness, which affects tasks motivation. Wankel advocated a model, which acknowledges the performer as a proactive rather than a reactive, individual, who interprets information from the situation, makes predications about the audiences reactions and alters behaviour accordingly.

Rejeski and Brawley called for innovative approaches and broader conceptual views to help us understand motivation in sport. The cognitive concepts of perceived ability, self efficacy, and achievement orientation may play a key role in mediating motivation these concepts have now been incorporated into the personality research in this area.

There was dissatisfaction with the laboratory oriented social psychological paradigm for personality research that has characterized the research during the previous decade. This led some investigators to advocate the use of field research methodology. Martens, in particular, pointed out the limitations of laboratory studies and suggested switching from laboratory settings to field settings in order to observe behaviour more accurately and to understand the 'real world of sport'. Some investigators misinterpreted Martens's position and left theory testing behind, along with the laboratory when they became field researchers. Some researchers conducted descriptive studies in field settings, but not much theory testing or theory construction had been initiated. Other researches emphasized intervention in studies on applied topics such as mental practice, imagery, psych-up strategies, stress management techniques, and biofeedback. The methodology used in these applied, non theoretical studies was still based on a technology taken from mainstream psychology.

Current issues of personality in sport psychology

Some researches have offered explanations for the complications and slow growth in sport psychology. Roberts maintained that the slow growth is due to a lack of a generally accepted conceptual paradigm to drive the research and services effects. He has advocated that we should be using cognitive models to understand behavior in sport and exercise and should become better, acquainted with the epistemological concerns of mainstream psychology. The

cognitive paradigm has dominated research since the late 1970s. however, Roberts also conceded that sport, physical researchers should be open to the work of those using other paradigms. Other writers have suggested that broadening the prevailing zeitgeist may provide a better understanding of problems in sport behaviour. Researches began to view physical education as a sub discipline within sport science rather than as a field of study in which psychological principles were tested and applied, they also began to advocate the development of theories or conceptual frameworks within physical education to further understand sport behaviour. An interdisciplinary approach to examining sport specific question is Beuter's and Duda's analysis of the arousal motor performance relationship. These researchers used movement kinematics to examine the effect of arousal on motor performance. This approach allowed to focus on the process by which arousal influences performance rather than simply on the outcome or end products of performance.

Current challenges of sport psychology

It seems apparent that the development of theoretical models specifically built to answer sport and exercise questions must come from an interdisciplinary sport and exercise knowledge base as well as from psychological theories. In order to achieve this integrated body of knowledge in sport and exercise

may have to change their reward structure so that researchers are rewarded to a greater degree for publishing within sport and exercise science than in their parent discipline and are not penalized for doing collaborative research.

Literature cited

Andrews, T.G.(Ed.), *Methods of psychology*, New York; John Wiley 1960.

Biggie, M. L. and Hunt, M. P.; *psychological foundations of education*. New York Harper and Row, 1968.

Brown, J. F; *The psychodynamics of abnormal behaviour*, New Delhi, Asia publishing house (Indian Reprint), 1969.

A COMPARATIVE ANALYSIS ON PHYSICAL FITNESS OF RURAL AND URBAN HIGH SCHOOL STUDENTS: A CASE OF BAGALKOT

SANJAYAKUMAR S. AWATI
LECTURER, S S A & C COLLEGE,
CHADACHAN, BIJAPUR, KARNATAKA

Abstract:

The word “Physical Education”, Refers to various bodily characters such as physical strength physical development physical health and physical appearance. It refers to the body as a contrasted to mind physical education should aim to improve the mass of students and give them as much health struggle and stamina as possible to unable physical education is the process by which changes on the individual or brought about through his movement experience physical education is the some of the changes in the individual caused by experience centred in motor ability. The purpose of the study is found out the A Comparative Analysis on Physical Fitness of Rural and Urban High School Students. This study will help coaches and physical education teachers in selecting the good players. This will help physical education teachers and coaches in preparing training programme. This will lead to success in future planning. This will reveal which of the two groups possess better physical education. The result of the study will help to students to participate in sports and game. The result of the study will give the clear idea about physical fitness of the rural and urban boys.

Keywords: factors affecting on students physical fitness, findings and conclusion

1.0 Introduction:

The objective of physical education concern with building up to physical power through the growth and development of various systems like respiratory system digestive system in body participation in good programme of physical education promotion of bodily growth strength endurance structurally and functionally. Physical education through physical activities in the process of human behaviour the body is the basis of the function of the Muscular Strength so prevalent in our complicated modern living participation in organized physical education programmes will release these strains and tension to a greater extent. The term physical fitness is included in many familiar test batteries commonly uses in the schools in many cases the inclusion of fitness in such titles is most unfortunate error and one that logically could account at least in part for the current apathy of some people toward total personal fitness. This is not an indictment of physical fitness test batteries most of the batteries are excellent and include tests that do have some definite value but it is our feeling that many of tests in these batteries are not actually of physical fitness. Below performance to standardized tests especially on such items as speed and agility is not necessary indicative of poor physical fitness. If functional fitness is an individual matter than physical fitness tests are more relative than absolute and these are no such thing as reasonably healthy person who cannot improve his physical fitness level.

1.1 Review of Literature

Research scholar has made sincere efforts to collect the literature related to this study and found some reference to similar studies which have been reviewed and produced in this chapter.

Brongder (1973) made a comparison of physical fitness and anthropometric measures of preadolescent maximum American and Anglo American males. Three hundred Mexican-American males between the age of 8 and were selected as subjects. AAHPER youth fitness test physical fitness 13 anthropometrics measurements were taken. They were standing height sitting height weight shoulder width. The finding revealed significant difference between the Mexican-American and Anglo-American males in certain physical fitness items were significantly higher for the Mexican-American males.

Dahl (April 1971) administered the AAHPER youth fitness test on 400 negro and white boys from the same texas schools district. All tests data was collected during spring semester of the 1969-70 school year. It was found that the Negro boys obtained a higher mean score than the white boys on gross body co-ordination (Soft ball throw) the difference was significant at the 0.05 level of confidence. Negro boys scored significantly higher than white boys on muscular explosiveness (Standing broad Jump). A larger mean difference was obtained at the 0.01 level of confidence. Holfmann compared the effectiveness of four selected programme of physical education in the development of physical fitness and general motor ability. The conclusion

derived from study shows that physical fitness and general motor ability of student can be improved by special training by combination of isometric and isotonic exercised.

[M. Robson et.al. 1978]

Ray in his study compared the physical fitness of tribal and urban students in tripura the administered the (AAHPER) test to 60 tribal and 60 urban students studying at M.B.B College Agartala their ages ranging from 16-22 years. The mean differences between the physical fitness of urban and tribal significant at 0.05 level of confidence. It was found that urban students were better in pull-ups and soft-ball throw for distance and their superiority was statistically significant at 0.05 level of confidence but in the remaining five items i.e., 50 mts dash 600 mts run/walk sit ups shuttle run and standing broad jump. The difference in performance of neither or confidences.

[Bijay Krishna Ray 1979]

Serenson made a comparison of physical fitness improvement for students assigned in two classes of varing module time blocks of the two module tested one was of frequent every two weeks combined mean perectile scores to both boys and girls in the 7th and 9th grades were computed on their initial tests. The rests and difference between the two tests frequent physical education classes are evidently of more value to the fitness of students that those of more distant time intervals even thought yearly time spent in the class is the same. The difference in improvement significantly favored the more frequent performance.

N.Gray Price (1968) conducted a study on the relationship of college foot-ball players, strength, speed and agility to the Coache's ranking of ability playing position were combined offensive backs offensive lineman, defensive lineman and into whole group units. The players were further divided as to group-I or group-II. Correlations were the completed between the objective tests scores and Coache's subjective evaluation. It was concluded that arm strength and agility and total 't' scare were moderate predictors of foot-ball ability and leg strength and speed were significant predictors of foot-ball ability.

Lindal L. Parchman (1978) compared the leg strength and cardio vascular respiratory endurance of college women during a semesters class participation in basketball and swimming leg strength was tested with a dynamo-meter. Endurance was determined from the time a bicycle ergo meter ride could be continued at a set side number of revolutions per minute and constant load.

Thomas Cole Johnson (1972) conducted a study to investigate the effect of a season of inter-collegiate soccer participation on selected components of physical fitness. The elements of physical fitness measured were agility cardio respiratory endurance, muscular strength of the

legs and running speed. The subjects were sixteen members of the 1971 Emory University Soccer Team. The pre-season practice and competitive season lasted approximately ten weeks. During that period the subjects were engaged in a maximum of four practice and or game situation per week. The seasons schedule included thirteen games plus two pre season practice games. It was found that participation in inter-collegiate soccer programme is likely to cause adaptations in the circulatory and respiratory system that will result in increased efficiency or improved cardio-respiratory endurance it produced significantly improvement in agility, muscular strength of the legs and running speed.

Johnson (1973) investigated the effect of season of inter-collegiate soccer participation on selected components of physical fitness. He concluded that participation in inter-collegiate soccer programme will likely cause adaptations in circulatory and respiratory systems that will result in increased efficiency or improved respiratory endurance. Although there were indication of improvement. It is unlikely that participation in inter-collegiate will produce significant improvement in agility, muscular strength of the legs, and running speed.

Karanjit Singh (1978) evaluated the physical fitness of hockey player's sixty-seven male hockey players were selected randomly from the total population of Punjab State to serve as subjects in this study. The subjects were tested in 9 different components of physical fitness, extent flexibility, dynamic flexibility, explosive strength, static strength, dynamic strength, trunk strength, co-ordination, equilibrium and endurance. The data thus collected were statistically analyzed to find out the level hockey players is each element of physical fitness. This study showed dominance of explosive strength and respiratory endurance elements of physical fitness among hockey players.

1.2 Statement of the Problem

The purpose of the study is found out the A Comparative Analysis on Physical Fitness of Rural and Urban High School Students. This study will help coaches and physical education teachers in selecting the good players. This will help physical education teachers and coaches in preparing training programme. This will lead to success in future planning. This will reveal which of the two groups possess better physical education. The result of the study will help to students to participate in sports and game. The result of the study will give the clear idea about physical fitness of the rural and urban boys.

1.3 Objectives of the study

1. To study the significant difference between sportsman and non-sportsman with respect to speed, endurance, agility, strength and flexibility.

2. To study the significant difference between rural and urban (sportsman and non-sportsman) of high school boys with respect to speed, endurance, agility, strength and flexibility.
3. To study the significant difference between urban and rural sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility.
4. To study the significant difference between urban and rural non-sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility.

Hypotheses

1. There is no significant difference between sportsman and non-sportsman with respect to speed, endurance, agility, strength and flexibility.
2. There is no significant difference between rural and urban (sportsman and non-sportsman) of high school boys with respect to speed, endurance, agility, strength and flexibility.
3. There is no significant difference between urban and rural sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility.
4. There is no significant difference between urban and rural non-sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility.

Definition of the Terms

i) Rural Area: Rural area is referred to as the area under the jurisdiction of Mandal Panchayat having population of less than thousand. ii) Urban Area: Urban area is generally referred to as the area under the municipal organization of the town having population more than 50 thousand. iii) Sportsman: Those who are taking part in the completion are known as sportsman. iv) Non Sportsman: The student who does not participate in single game and who is not represented in any level of participation in this life is considered as non sportsman. v) Speed: Rate of change of displacement of the object is called as speed. vi) Endurance: Endurance is the result of physical capacity of the individual to certain movement over a period of time. vii) Agility: It is the capacity of the individual as measured by the rate of changing his position on place. viii) Strength: It is the force that a muscle or group of muscles can exert against a resistance in one maximum effort. ix) Flexibility: The range of motion of a particular joint measured in degrees extensibility of the soft tissue ligaments and especially of the muscle and the anatomical structure of the joint help to determine the degree of flexibility. x) (AAHPER) TEST: (AAHPER) means American Association of health physical education and recreation. In this test there are so many variables are involved. They are speed endurance agility strength flexibility power etc.

1.4 Methodology

The researcher has used experimental method to compare the physical fitness between rural and urban high school students of Shri Netaji Subhaschandra Bose-Government High school, Neeralakeri and Basaveshwar High School Bagalkot respectively for this experimental method (AAPER) test of physical fitness is applied to high school boys to collect the data. In this chapter the procedure adopted for selection of subjects criterion measures. Collection of data procedure for administrating test at the statistical technique used for analysis of data have been presented. Sample size was 40 Male students from Shri Netaji Subhaschandra Bose, Govt. High School, Neeralkeri are considered as rural students and 40 male students from B.V.V.S High School, Bagalkot are considered as urban area student were selected for the study out of forty twenty students are sports man and twenty students are non sportsman. We selected the subjects from the 8th to 10th classes and the age of the subjects ranged 15-17 years.

AAPER TEST

- 1) 50 Meter Run : To measure the speed capacity of the student. Equipments : Two stop watches two instructors chunnam score card pen. Description : This test was administered to two subjects at a time both subjects took position behind the starting line. The starter used the commands ready 'Go' each runner was assigned to a separate time keeper. The time keeper recorded time at the finishing line. The scores were recorded time taken by the subjects to across finishing line from the starting line time was recorded nearest to the one 10th of a second.
- ii) Endurance 1500 mtr Run : To measure the endurance capacity of the student. Equipments : Two stop watches two instructors chunnam score card-pen. Description : The subjects were instructed to stand on the starting line and asked him 1500 mtr after giving command ready go and he was allowed to runner was assigned to a separate time keeper. The time keeper recorded time at the finishing line. The scores were recorded times taken by the subjects to across finishing line.
- iii. 4 x 10 Meter Shuttle Run : Purpose : To measure the agility of the student. Equipments : Ground chunnam whistle stop watch score card pen. Description : Performing shuttle Run 10 meter distance was measured on the ground marked with a Chunnam on both sides subjects were instructed to start his run from one side and touching line on other side and returning back to the starting line like this he has to run three times and his time taken after completion of shuttle run was recorded entered in the result sheet in seconds.
- iv) Standing Broad Jump : Purpose : To measure the strength of the student. Equipments: Floor chunnam score card pen tape. Description : Subjects asked to stand on a marking line both feet apart and he was instructed to take standing broad jump on the floor after taking jump each distance covered was measured and recorded in meters.

1.5 Differential statistics

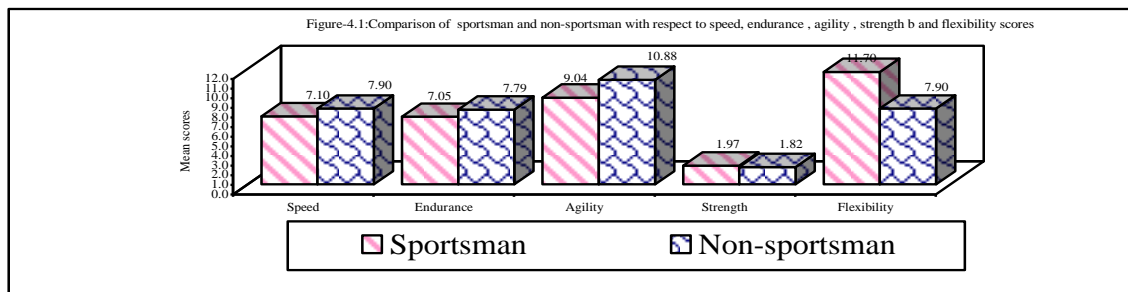
The differences between the group (sportsman and non-sportsman) and location (urban and rural) with respect to speed 50 meters run, endurance 1500 meters run, agility 4x10 meters shuttle run, strength broad jump standing and flexibility sit and rich from sportsman and non-sportsman boys of high schools were compared by u unpaired t-test and the results were discussed in the preceding section.

Hypothesis-1: There is no significant difference between sportsman and non-sportsman with respect to speed, endurance, agility, strength and flexibility. To achieve this hypothesis, the t test was applied and the results are presented in the following table.

Table-4.1: Results of t test between sportsman and non-sportsman with respect to speed, endurance, agility, strength and flexibility

Variables	Groups	Mean	SD	t-value	p-value	Signi.
Speed 50 meters run	Sportsman	7.0995	0.2385	-10.6247	0.0000	S
	Non-sportsman	7.8983	0.4113			
Endurance 1500 meters run	Sportsman	7.0490	0.4731	-8.1157	0.0000	S
	Non-sportsman	7.7877	0.3280			
Agility 4x10 meters shuttle run	Sportsman	9.0405	0.1247	-35.9808	0.0000	S
	Non-sportsman	10.8840	0.2991			
Strength broad jump standing	Sportsman	1.9678	0.1570	3.1999	0.0020	S
	Non-sportsman	1.8168	0.2538			
Flexibility sit and rich	Sportsman	11.7000	3.6459	5.5323	0.0000	S
	Non-sportsman	7.9000	2.3621			

Source: Primary data



From the results of the above table, we had seen that,

- The sportsman and non-sportsman of high school boys differ statistically significant with respect to speed 50 meters run ($t=-10.6247$, $p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected and alternative hypothesis is accepted. It means that, the non-sportsman boys of high schools have higher speed of 50 meters run as compared to sportsman boys of high schools.

2. The sportsman and non-sportsman of high school boys differ statistically significant with respect to endurance 1500 meters run ($t=-8.1157, p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected and alternative hypothesis is accepted. It means that, the non-sportsman boys of high schools have higher endurance of 1500 meters run as compared to sportsman boys of high schools.

3. The sportsman and non-sportsman of high school boys differ statistically significant with respect to agility 4x10 meters shuttle run ($t=-35.9808, p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected and alternative hypothesis is accepted.

4. The sportsman and non-sportsman of high school boys differ statistically significant with respect to strength broad jump standing ($t=3.1999, p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected and alternative hypothesis is accepted. It means that, the sportsman boys of high schools have higher strength broad jump standing as compared to non-sportsman boys of high schools.

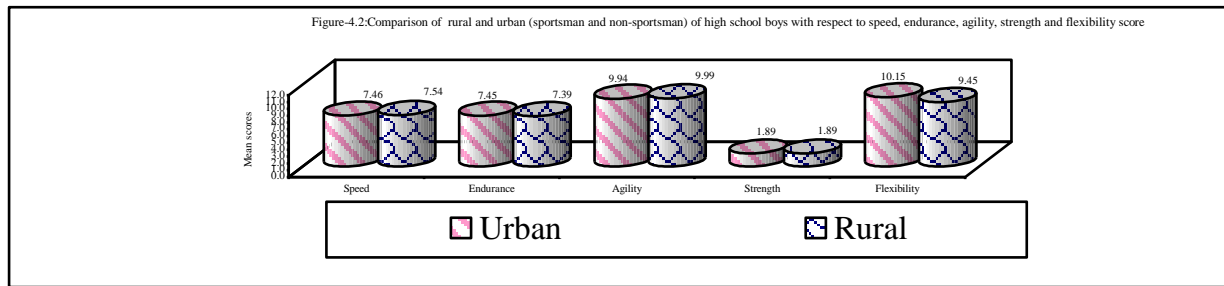
5. The sportsman and non-sportsman of high school boys differ statistically significant with respect to flexibility sit and rich ($t=5.5323, p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected and alternative hypothesis is accepted. It means that, the sportsman boys of high schools have higher flexibility sit and rich as compared to non-sportsman boys of high schools.

Hypothesis-2: There is no significant difference between rural and urban (sportsman and non-sportsman) of high school boys with respect to speed, endurance, agility, strength and flexibility. To achieve this hypothesis, the t test was applied and the results are presented in the following table.

Table-4.2: Results of t test between rural and urban (sportsman and non-sportsman) of high school boys with respect to speed, endurance, agility, strength and flexibility

Variables	Location	Mean	SD	t-value	p-value	Signi.
Speed 50 meters run	Urban	7.4583	0.5378	-0.6930	0.4904	NS
	Rural	7.5395	0.5105			
Endurance 1500 meters run	Urban	7.4452	0.6043	0.4351	0.6647	NS
	Rural	7.3915	0.4946			
Agility 4x10 meters shuttle run	Urban	9.9375	0.9461	-0.2304	0.8184	NS
	Rural	9.9870	0.9754			
Strength broad jump standing	Urban	1.8938	0.2350	0.0598	0.9525	NS
	Rural	1.8908	0.2133			
Flexibility sit and rich	Urban	10.1500	3.5988	0.8678	0.3882	NS
	Rural	9.4500	3.6158			

Source: primary data



❖ The rural and urban (sportsman and non-sportsman) of high school boys do not differ statistically significant with respect to speed 50 meters run ($t=-0.6930$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban (sportsman and non-sportsman) of high school boys have similar speed of 50 meters run.

❖ The rural and urban (sportsman and non-sportsman) of high school boys do not differ statistically significant with respect to endurance 1500 meters run ($t=0.4351$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban (sportsman and non-sportsman) of high school boys have similar endurance of 1500 meters run.

❖ The rural and urban (sportsman and non-sportsman) of high school boys do not differ statistically significant with respect to agility 4x10 meters shuttle run ($t=-0.2304$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected

❖ The rural and urban (sportsman and non-sportsman) of high school boys do not differ statistically significant with respect to strength broad jump standing ($t=0.0598$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected.

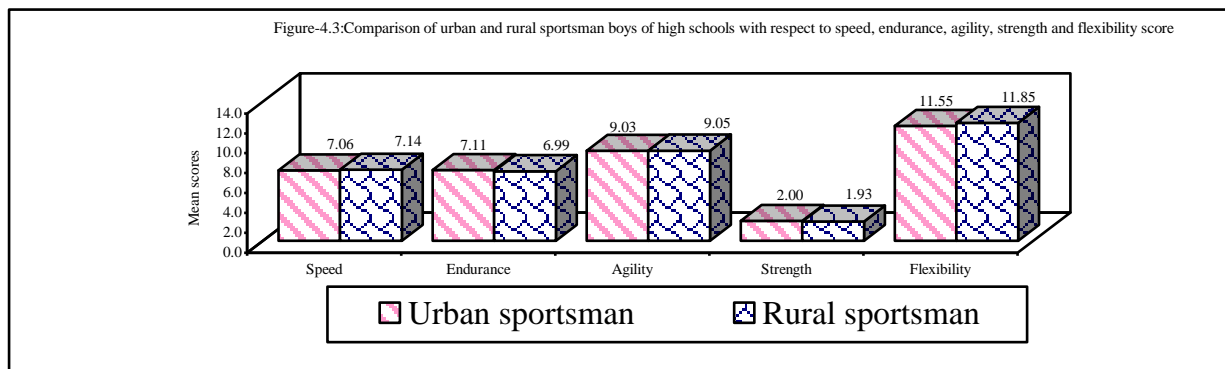
❖ The rural and urban (sportsman and non-sportsman) of high school boys do not differ statistically significant with respect to flexibility sit and rich ($t=0.8678$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban (sportsman and non-sportsman) of high school boys have similar flexibility of sit and rich.

Hypothesis-3: There is no significant difference between urban and rural sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility. To achieve this hypothesis, the t test was applied and the results are presented in the following table.

Table-4.3: Results of t test between urban and rural sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility

Variables	Location	Mean	SD	t-value	p-value	Signi.
Speed 50 meters run	Urban sportsman	7.0630	0.2486	-0.9671	0.3396	NS
	Rural sportsman	7.1360	0.2284			
Endurance 1500 meters run	Urban sportsman	7.1115	0.6545	0.8322	0.4105	NS
	Rural sportsman	6.9865	0.1513			
Agility 4x10 meters shuttle run	Urban sportsman	9.0270	0.1255	-0.6801	0.5006	NS
	Rural sportsman	9.0540	0.1255			
Strength broad jump standing	Urban sportsman	2.0015	0.0747	1.3747	0.1773	NS
	Rural sportsman	1.9340	0.2065			
Flexibility sit and rich	Urban sportsman	11.5500	4.1482	-0.2571	0.7985	NS
	Rural sportsman	11.8500	3.1669			

Source: Primary data



❖ The rural and urban sportsman boys of high schools do not differ statistically significant with respect to speed 50 meters run ($t=-0.9671$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban sportsman boys of high schools have similar speed of 50 meters run.

❖ The rural and urban sportsman boys of high schools do not differ statistically significant with respect to endurance 1500 meters run ($t=0.8322$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban sportsman boys of high schools have similar endurance of 1500 meters run.

❖ The rural and urban sportsman boys of high schools do not differ statistically significant with respect to agility 4x10 meters shuttle run ($t=-0.6801$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban sportsman boys of high schools have similar agility of 4x10 meters shuttle run.

❖ The rural and urban sportsman boys of high schools do not differ statistically significant with respect to strength broad jump standing ($t=1.3747$, $p>0.05$) at 5% level of significance.

Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban sportsman boys of high schools have similar strength broad jump standing.

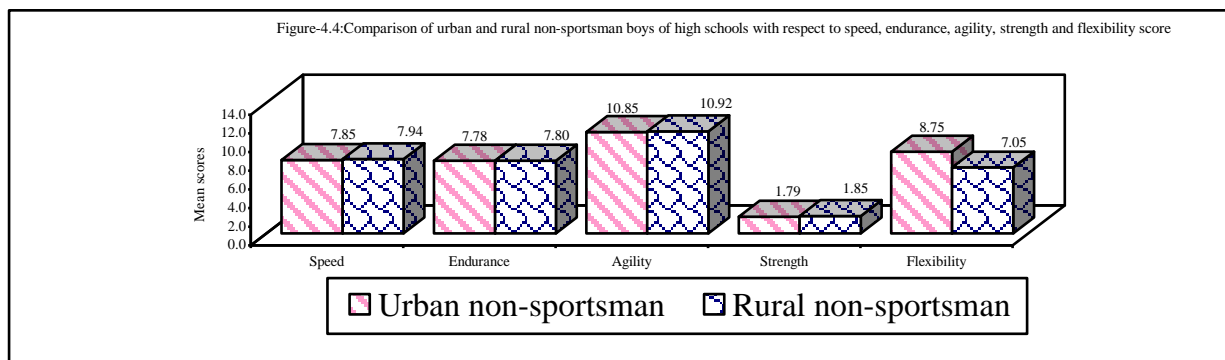
❖ The rural and urban sportsman boys of high schools do not differ statistically significant with respect to flexibility sit and rich ($t=-0.2571, p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban sportsman boys of high schools have similar flexibility of sit and rich. The mean scores are also presented in the following figure.

Hypothesis-4: There is no significant difference between urban and rural non-sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility. To achieve this hypothesis, the t test was applied and the results are presented in the following table.

Table-4.4: Results of t test between urban and rural non-sportsman boys of high schools with respect to speed, endurance, agility, strength and flexibility

Variables	Location	Mean	SD	t-value	p-value	Signi.
Speed 50 meters run	Urban non-sportsman	7.8535	0.4506	-0.6834	0.4985	NS
	Rural non-sportsman	7.9430	0.3742			
Endurance 1500 meters run	Urban non-sportsman	7.7790	0.2944	-0.1671	0.8682	NS
	Rural non-sportsman	7.7965	0.3661			
Agility 4x10 meters shuttle run	Urban non-sportsman	10.8480	0.2762	-0.7571	0.4537	NS
	Rural non-sportsman	10.9200	0.3234			
Strength broad jump standing	Urban non-sportsman	1.7860	0.2887	-0.7622	0.4507	NS
	Rural non-sportsman	1.8475	0.2165			
Flexibility sit and rich	Urban non-sportsman	8.7500	2.2913	2.4124	0.0208	S
	Rural non-sportsman	7.0500	2.1637			

Source: secondary data



- ❖ The rural and urban non-sportsman boys of high schools do not differ statistically significant with respect to speed 50 meters run ($t=-0.6834$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban non-sportsman boys of high schools have similar speed of 50 meters run.
- ❖ The rural and urban non-sportsman boys of high schools do not differ statistically significant with respect to endurance 1500 meters run ($t=-0.1671$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban non-sportsman boys of high schools have similar endurance of 1500 meters run.
- ❖ The rural and urban non-sportsman boys of high schools do not differ statistically significant with respect to agility 4x10 meters shuttle run ($t=-0.7571$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban non-sportsman boys of high schools have similar agility of 4x10 meters shuttle run.
- ❖ The rural and urban non-sportsman boys of high schools do not differ statistically significant with respect to strength broad jump standing ($t=-0.7622$, $p>0.05$) at 5% level of significance. Hence, the null hypothesis is accepted and alternative hypothesis is rejected. It means that, the rural and urban non-sportsman boys of high schools have similar strength broad jump standing.
- ❖ The rural and urban non-sportsman boys of high schools differ statistically significant with respect to flexibility sit and rich ($t=2.4124$, $p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected and alternative hypothesis is accepted. It means that, the rural and urban non-sportsman boys of high schools have different flexibility of sit and rich.

1.6 Finding and suggestions:

The purpose of the study is to compare the physical fitness of Urban boys versus Rural Boys of Basaveshwar High School, Bagalkot and Government High School, Neralakeri respectively. For testing the physical fitness (AAHPER) test administered to the Urban and Rural Boys. For administrating (AAHPER) Fitness test of 40 boys from Rural high schools and 40 Boys from Urban high schools were selected. Further two groups were formed 20 boys each of sports men and non-sportsmen for both Urban and Rural area. For collecting the data (AAHPE) Fitness test administered to these boys. The variables in these tests are speed, endurance agility strength and flexibility. The data were analyzed with reference to the objectives and hypotheses by using differential analysis with student unpaired t-test by using SPSS 11.0 statistical software and the results obtained there by have been interpreted.

1.7 Conclusion

Within the limitation of this study the following conclusions justified as per the results obtained. Of the five Physical variables Speed, Endurance, Agility, Strength and Flexibility were found to

be the sportsman boys of high school have higher strength and flexibility where as Non sportsman have higher in speed Endurance and Agility. Rural and Urban boys have similar in Speed, Endurance, Agility, Strength and Flexibility.

Works Cited:

- Boone H. (1967), "A Comparison of physical fitness level of urban and rural boys" completed research in health physical education and recreation.
- Corbett S. T. (1976) P. P. 12:31, "The physical fitness of women smokers and non-smokers, completed research in health physical education and recreation 9:31(1967) 86 cited by pultanaura, "the difference in physical fitness between selected sports group, (unpublished fitness masters thesis, university college physical education, Mysore.
- Bolmann (1977), 31: 5178, "A comparison of four selected programmes of physical education upon physical fitness and general ability. Dissertation abstracts international.
- Knutgen H. G. (1961), "Comparison of fitness of Danish and American school children"
- Mookerjee S. (1978). Snipes Journal , " A study of physical fitness of boys 13 to 17 years of age"
- Mall N. T. VI, P. (1978), "Comparative analysis of physical fitness with some physical and socio-psychological variables of school boys (13 to 15 years) possessing this academic achievements "
- Robbon M. (et. al, 1979), A Comparative study of physical fitness of elementary school children of defense and non-defense personal
- Ray B. K. (1979), "Comparison of physical fitness of tribal and urban students in tripura, (unpublished master's thesis tiwji university Gwalior)
- Serenson J. P. (1970), "A Comparative study of physical fitness improvement for students assigned in two classes of varying module time blocks.

HEALTH SCHEMES FOR BPL PEOPLES

DR. P.S.JADHAV

BAHIRJI SMARAK MAHAVIDYALAYA BASMATH

DR.A.D.KALAM

DEPT. OF COMMERCE,
BAHIRJI SMARAK MAHAVIDYALAYA BASMATH

Introduction:

Below poverty line is an economic benchmark and poverty threshold used by the government of India to indicate economic disadvantage and to identify individuals and households in need of government assistance and aid. It is determined using various parameters which vary from state to state and within states.. Internationally, an income of less than \$1.25 per day per head of purchasing power parity is defined as extreme poverty. By this estimate, about 21.92% percent of Indians are extremely poor. Income-based poverty lines consider the bare minimum incomTo ensure “Health for all” is a huge challenge that confronts the authorities in India, given the country’s size and the diversity of its population in socio-economic, regional, and cultural terms. Adequate provision for health financing is essential for strengthening healthcare. In India, expenditure on health is a mere 4 per cent of GDP, of which public spending is 17 per cent and the rest is private. In terms of healthcare, 1.22 billion Indians can be categorized as rural and urban, upper, middle and poor class, or above poverty and below poverty line. The upper or middle class generally residing in urban areas have access to quality healthcare. However, those residing in interior rural areas and living below the poverty line have limited or no access to healthcare. Besides overall lack of health infrastructure, the second most influential factor in healthcare in India is high out of pocket (OOP) health spending (86.4 per cent), and a large population lacking medical insurance coverage.

While the government is committed to providing health for all, adequate financing is critical to ensure it. The government has decided to increase its health spending to increase demand for

healthcare and ensure equity in access to healthcare. To accomplish this in the wake of high out of pocket health spending is a challenging task. This in turn requires alternative security measures for those who cannot pay for healthcare. Coverage by other public and private health insurance is limited in India. Hence, to provide universal health coverage in a country like India, where most people are either unemployed, or employed informally in the unorganized sector, is not only challenging but also expensive. These challenges are further intensified due to the disparity in urban and rural health systems. In recent years, the government has recognized the need for effective risk-pooling systems in order to reduce OOP health spending, especially among the poor and those residing in rural areas.

Background of the study:

Rashtriya Bima Swasthya Yojana Scheme was launched in 2008 by the Government of India, with the objective of providing health insurance to the poorest strata of society, i.e. below poverty line (BPL) households. It was introduced in Karnataka in 2009. The primary aim of RSBY is to protect BPL households from catastrophic health expenditure and to promote health-seeking behavior in them. The costs of this scheme are borne in the ratio of 3:1 between the central government and the state. Looking at the structure of RSBY, it is clear that the authorities have identified the target group efficiently and have incorporated within the policy frame the characteristics of the target groups:

- (a) poverty, (b) illiteracy, and (c) migration (Swarup, 2011). RSBY provides a cashless, paperless, and portable scheme to beneficiaries.
- (b)

In the past Government have tried to provide a health insurance cover to selected beneficiaries either at the State level or National level. However, most of these schemes were not able to achieve their intended objectives. Often there were issues with either the design and/ or implementation of these schemes.

Keeping this background in mind, Government of India decided to design a health insurance scheme which not only avoids the pitfalls of the earlier schemes but goes a step beyond and provides a world class model. A critical review of the existing and earlier health insurance schemes was done with the objective of learning from their good practices as well as seeks lessons from the mistakes. After taking all this into account and also reviewing other successful models of health insurance in the world in similar settings, Rashtriya Swasthya Bima Yojna was designed.

Objectes of the study:

This study is an attempt to investigate various dimensions of RSBY scheme with the help of both secondary data and primary data collected from a field survey. Specific objectives of study are: impact of RSBY

1. To understand the patterns in healthcare access among poor households and analyse the influencing access to healthcare among the target households.
2. To understand the pattern of healthcare-related expenses among poor households and gauge the impact of RSBY as a measure to reduce the burden of medical expenditure on the target households.
3. To understand the gaps, if any, in information and service delivery by RSBY.

Conclusion:

Below poverty line households are identified as the target beneficiaries of this scheme and the possession of the BPL card (name registered on the BPL list) is the primary criterion of eligibility. Access to healthcare refers to health-seeking behavior and the source of treatment. The objective of this paper is to analyze treatment-seeking behavior among beneficiaries of RSBY, and its impact on increasing access to healthcare Expenditure analysis highlights the spending pattern of the targeted households. The study assesses consumption level, consumption pattern, and medical expenditure of the selected households. Service delivery gaps refer to factors that might limit RSBY's ability to function as a safeguard against catastrophic healthcare expenditure. The rationale of the study is to critically analyse the success and the shortcomings of RSBY; the factors that make it a success, as well as those that are a hindrance. provide basic food requirements; it does not account for other essentials such as health care and education.

Rashtriya Swasthya Bima Yojana or RSBY started rolling from 1st April 2008.

RSBY has been launched by Ministry of Labour and Employment, Government of India to provide health insurance coverage for Below Poverty Line (BPL) families. The objective of RSBY is to provide protection to BPL households from financial liabilities arising out of health shocks that involve hospitalization. Beneficiaries under RSBY are entitled to hospitalization coverage up to Rs. 30,000/- for most of the diseases that require hospitalization. Government has even fixed the package rates for the hospitals for a large number of interventions. Pre-existing conditions are covered from day one and there is no age limit. Coverage extends to five members of the family which includes the head of household, spouse and up to three dependents. Beneficiaries need to pay only Rs. 30/- as registration fee while Central and State Government pays the premium to the insurer selected by the State Government on the basis of a competitive bidding.

The RSBY scheme is not the first attempt to provide health insurance to low income workers by the Government in India. The RSBY scheme, however, differs from these schemes in several important ways.

Recomandtion:

The scepticism was on account of the fact that the scheme was riding on twin non-starters in the context of past national efforts for health insurance and smart cards. But RSBY . Now that it is happening, there are a number of takers. However, when Rashtriya was different. Not only was the conceptual framework Swasthya Bima Yojana (RSBY) was launched, not many believed that it could happen different, the approach to implementation was also at variance with the past efforts.

For a change, RSBY was evolved as a product catering to the requirement of the target group. The characteristics and the requirements of Below Poverty Line (BPL) families were analyzed and the conceptual framework was built on this analyses. The prospective beneficiary (the consumer) was by definition poor. Hence, he could not be expected to raise resource upfront to seek medical assistance and then raise a claim. He was by and large illiterate. Hence, he was in no position to undertake documentation to settle claims. A large number of prospective beneficiaries migrate to other States, primarily in search of employment. Hence, there was a need to provide benefits in the destination States. Through the instrumentality of the smart card, all these problems were taken care of. Thus, the “product” (RSBY) has been designed keeping in mind the “consumer” requirements and evolved after analyses of the “consumer”.

The approach usually adopted by Governments in implementing any scheme centres around fixing of periodic targets and monitoring them vigorously. The ‘monitoring’ model does necessarily entail “acceptance” of the scheme. There is, thus, an absence of “willing participation”. The schemes are rolled out because there is a decision to implement such schemes at some level on account of political exigencies, a brainwave, and a genuine concern for the beneficiary group or a combination of these. The key question, therefore, is “Why and how do the States implement the scheme?”

Whether it is on account of the pressure from the top (the “stick” approach), as happens in most of the Government schemes which are target oriented and closely monitored.; or whether it is on account of the incentives provided under the scheme (the “carrot” approach), the incentives could be financial or otherwise. The third approach of “ownership” has so far been totally ignored in the Government. Considering the complexity inherent in RSBY and the commitment required to implement it, there was no other option but to adopt the third approach. It is one of the rare schemes of the Government where a sincere attempt has been made to ‘market’ the scheme rather push it down the throats of State Governments. Willing participation of each of the players is imperative for the scheme to happen. The scheme does not merely entail transfer of funds to the State Governments. The transfer precedes whole lot of activities which culminates in the issue of smart cards by the insurance companies. The release of funds by the Central Government is ‘post-activity’ rather than ‘pre-activity’. This is at variance with almost

all the other Centrally Sponsored Schemes. The scheme attempts to focus on facilitation rather than monitoring. The scheme is testing the persuasive skills of those that are attempting to make it happen. We suggest the following future research based on our analysis:

1. States and districts that have unusually high or low KPIs.
2. The large number of villages with no utilization.
3. The rationale for determining premiums, using third and fourth year data when they become available.
4. Reasons for fraud in enrolment and utilization, especially in high utilization districts.
5. Sample surveys to investigate patient satisfaction, patterns in procedures, claims denials, renewal, usage by migrants, gender bias, and hospital capacity and infrastructure

All in all, the scheme is different. It is different in the context of its conceptual framework, it is different in the manner in which it is actually rolling out and it is likely to be different in the manner in which it will impact the lives of the poorest of the poor in this country. Some such evidence is already visible.

मराठी साहित्यातील दारिद्र्य

- प्रा.अहिरे रविंद्र महारू
मराठी विभाग
श्री पंडितगुरू पार्डीकर महाविद्यालय, सिरसाळा

साहित्य आज समाज हा मानवी जीवनातील एज अविभाज्य घटक आहे. समाजामध्ये सभोवताली घडजाऱ्या चांजल्या वाईट घटनाची नोंद आजचे साहित्य जस्ताऱ्या दिसुऱ्या येते आहे. साहित्याला जेजत्याही विषयाचे बंधन असल्यामुळे सर्व आमच्या विषयाची माहिती आपणासमोर उपलब्ध होवु शकते. पुरातन काळखंडाचा विचार जे ल्यास आपजास असे लजाते येते जी, साहित्याचा विषय विशिष्ट व्यक्ती राजा, राजी, सेऱ्यापती, शुरवीर योद्धा, संत , देवदेवता, परी, अद्भुत रम्य कथा, कहाणी या रूपाने साहित्याची निर्मीती होत होती. माज आज वर्तमानकाळ कालखंडात सर्वच विषयांच्या कक्षा वृंदाविल्या आहेत. आज समाज जस जसा साक्षर होत गेला तसतशा पध्दतीने साहित्य साऱ्याच बाबीवर प्रजश टाज ताऱ्या दिसतो. ज ही लेजज , ज था, ज दंबरी , आत्मचरिजाच्या माध्यमातुऱ्या सज दुजः , जरीबी, भूज , आर्थिज विवेंचऱ्या, सामाजिज परिस्थिती, आर्थिज परिस्थिती, राजजीय परिस्थिती, अशा विषयावर आजचे साहित्यीज प्रजश टाज ताऱ्या दिसुऱ्या येतात. म्हजुऱ्या साहित्य हा समाजाचा आरसा आहे असे म्हजतात ते ही जरे आहे. सर्वच जाती धर्मातील, पंथातील घडामोडींची नोंद साहित्यीक करताना दिसुऱ्या येत आहे.

आजची समाज रचना मुळात गरीब, श्रीमंत अशी आर्थिक विषमतेवरून समाजाची तीन वर्गात विभागणी इ ङालेली आपजास दिसुऱ्या येते. श्रीमंत वर्ज, मध्यम वर्ज आज जरीब वर्ज दलित आज आदिवासी , भटजे समाजाला अठरा विश्व दारिद्र्य हे त्यांच्या पाचवीलाच पुजलेले असते . असा हा समाज आजसुध्दा मोठया प्रमाणावर उपेक्षित राहिलेला दिसुऱ्या येतो. या समाजासमोर अर्थिक दारिद्र्य गरीबी दुःख आणि भुकेचा प्रश्न आज घडीला एरणीवर आलेला दिसुऱ्या येतो. तिचभर पोट भरज्यासाठी पोटाला भाजरीचा तुजडा मिळज्यासाठी दलित, आदिवासी आज भटक्या समाज भुकेमुळे लाचार आणि गुलाम होताना दिसतात. सर्वच जग आज भाकरीच्या चाकाभोवती माणुस नेहमी फिरत राहिलेला आहे. हा जजाचा नियम आहे. टिचभर पोट भरज्यासाठी माजसं राजंदिवस युध्दचा प्रसंज अनुभवतात व यातुऱ्या आज आहिरे आणि नाहीरे अशी वर्गवारी निर्माण झालेली आहे. एकीकडे गर्भ श्रीमंत व्यक्तीपुढे भौतिक सुख सुविधा हात जोडुऱ्या उभ्या असतात. अशा घरामध्ये घराची राखण करणाऱ्या कुज्याला खायला ब्रेड दिला जातो. तर दुसरीकडे दलित आदिवासी आज भटक्या समाजामध्ये आजसुध्दा एज वेळचे जेवजाला पोरजे होताऱ्या दिसतात. दलित समाज भुजे पोटी लाचार होतो. भुजे ने व्याजुळ होतो. मऱ्यात इच्छा असो जिं वा नसो भुजे पोटी त्याला मृत झालेला पशु ओढाव्या लाजतात. भुकेमुळे याच मेलेल्या पशुचे मांस भक्षण करावे लागते. बाबुराव बागुल यांची ' भुक ही कथा वाचल्यानंतर मन सुन्न

होते. ज थेची -ायिज भाजु जेळीज भिजा आजि सटवा -ायज यातील भिजाची भिज मोठी आहे. यांचे वर्जन ज रता-ना लेखक म्हणतो की, ' उपासमारीमुळे दहा घरचे शिळे कालवण अन्न वाळलेले खड तुकडे आवडत नव्हते तरी त्याची भुक मोठी असल्यामुळे खात होता. '(पृष्ठ क्र.२३)

आदिवासी कोकणी समाजात एक म्हण प्रचलित आहे " भुकेला कोंडा आणि निजेला धोंडा " ही म्हण बाबुराव बाजुल यांची भुज यांच्या ज थेतील वर्जन वाचल्यानंतर सार्थज वाटले आहे.

' भुज ', 'तंगई ' या आत्मकथेत महादेव गायकवाड भुकेचे वर्णन करताना दिसतात. आजोबा आणि नातु खळयावर जातात. नातुला भुक लागते ' मालक म्हणतो भुक लागलीय व्हय रं ? ' मालक माझ्याकडे बघुन म्हणाला, म्यां नुसतीच मान हालविली. तेव्हा मालकाने गडयाला भाकर आणायला लावली. त्यात भाकरीचं गटुडं आणुन देवु लाजला तोच मी हात पुढे ज रू-न घेवु लाजलो. अरारा हात पुढे ज रू -ज ा जाली उपरनं अंधरा मज त्याने समदं जटुडं टाज लं मज मी जटुड सोडलं त्यात वाळजीजोट जु टजी व्हती त्या जु टक्याला जरा वली ज िंदयाची तांबी चटजी हायजई -न ज रता सपाटा सुरू चटजी लाजलेला तुज डा जरा जमंज लाजायचा ज ही तुज डे सपज लाजायचे. ज ही तुज डे तर दाताने तुज डे तुटतच नव्हते. मी दातांनी बळजबरीने फोडायचो. जाल्लेले जिळायचो -रडयात एज - एज घास उतरत नसायचा. तसा मी रेटु-न गिळायचो मध्येच ठसका लागायचा. ' पाणी पी | पाणी जरा दमानं खा की, मरायचं का ? अस मालक सांगायचा ! असे भुजेचे दारद्रियाचे चिजज रेजाटले आहे हे वाचताना मन सुन्न होते. '

-नारायज सुर्वे या ज वीने माझे विद्यापीठ ऐसा ज मी ब्रह्मा या ज विता संज्रहामधु-न ज मजारांच्या प्रश-नावर प्रज श टाज ताना दिसु-न येतो, -नारायज सुर्वे ' दो-न दिवस या ज वितेत म्हजतात जी, '

' शेकडो वेळा चंद्रा आला , तारे फुलले , राज धुंद झाली. '

भाकरीचा चंद्र शोधण्यात जिंदगी बरबाद झाली. " (पृष्ठ क्र. ४३)

अशा शब्दात दारिद्रयाचे वर्णन कवी करताना दिसतो. ' चार शब्द या कवितेत नारायण सुर्वे म्हणतात की,

"रोजीचा रोटीचा सवाल रोजचाच आहे

ज धी फाटज ा बाहेर ज धी फाटज ा आत आहे

ज मगार आहे मी , तळपती तलवार आहे

सार स्वतःनो ! थोडासा मी गुन्हा करणार आहे. ' पृष्ठ क्र. ५२

अशा शब्दात दारिद्रयाचे वर्णन कवी करताना दिसतो.

समारोप :

अन्न, वस्त्र, निवारा या मुलभूत या जरजा आहेत. माज आर्थिज विषमतेमुळे समाजाची घडी विस्ज टीत चालली आहे. प्रत्येक समाजामध्ये दुःख, दैन्य, भुक, व्याकुळता हे जोपर्यंत आहे ते संपविण्यासाठी साम्यवादी समाज व्यवस्था जो

पर्यंत निर्माज होत नाही तोपर्यंत ही आर्थिज विषमतेची दरी ही वाढत जाईल. आर्थिज विषमतेमुळे जरीबीचे चटजे असेच सहन करावे लागते.

संदर्भ सुची :-

१. मरण स्वस्त होत आहे . बाबुराव बागुल पृष्ठ क्र.२३
२. अक्षरदीप - संपादन मराठी अभ्यास मंडळ डॉ.बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद एज्युकेशनल बुक सप्लायर्स औरंगपुरा औरंगाबाद पृष्ठ क्र.१४३,४४
३. वेदनांचा प्रदेश - मराठवाडयातील दलित आत्मकथने डा.प्रल्हाद लुलेकर कैलास पब्लिकेशन औरंगपुरा औरंगाबाद पृष्ठ क्र.३३
४. जाव्यात्मक साहित्य संपादन मराठी अभ्यास मंडळ डॉ.बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद एज्युकेशनल बुक सप्लायर्स औरंगपुरा औरंगाबाद पृष्ठ क्र.४३,५२

संस्कृत साहित्यिजं चा दारिद्र्यविषयजं दृष्टिजो ज

- प्रा. अरुण चव्हाण

संस्कृत विभाग प्रमुख

जै. लक्ष्मीबाई देशमुख महिला महाविद्यालय,

परळी वैजनाथ जि.बीड

प्राचीन काळी 'सोने की चिडिया' आणि 'विश्वजुरु' म्हणून मान्यता पावलेला भारतदेश आज 'भुजे ला कोंडा अन् निजेला धोंडा' असे म्हणून दिवस कंठत आहे. खाद्य आणि कृषी संस्थेच्या (FAO च्या) अंदाजाप्रमाणे जगाच्या एकूण भूजेने पीडित लोकां संख्येच्या एज चतुर्थांश लोकां संख्या एज त्या भारतात आहे. आज या भूजेचे मूळ कारण आहे दारिद्र्य. शेज डो वर्षाच्या जुलामजिरीने भारताचे वैभव लयाला जेले. असलेल्या थोड्याबहुत संपत्तीला भ्रष्टाचार आज साठेबाजीचे ज्रहज लाजले. भारत देशाच्या फार मोठ्या लोकां संख्येला दारिद्र्यरेषेजाला जे जीजे वाट्याला आले. दारिद्र्याने पिचून जेलेल्या, जरीबीने जंजून जेलेल्या व्यक्तीकडून मग ज्ञान-विज्ञान व देशासाठी भरीव योगदानाची कशी अपेक्षा करणार ? दारिद्र्याची दहाकता माणसाला निरुत्साही बनवून नाशाकडे कशी घेवून जाते व त्याचबरोबर गरीबीचे भीषण वास्तव काय आहे, याचे समर्पक वर्णन संस्कृत साहित्यकारांनी केले आहे. हे वर्णन दारिद्र्याच्या प्रश्नाला सामोरे जाताना निश्चितच मार्गदर्शक ठरेल.

दारिद्र्याने जांजलेल्या व्यक्तीची हळुहळु जशी दुर्जती होते, शेवटी त्याचा जसा नाश ओढवतो व दारिद्र्य जसे सर्व संजटांना आमंत्रण देणारे आहे याचे वर्णन पुढील श्लोकात आले आहे.

दारिद्र्याद्धियमेति हीपरिगतः सत्त्वात्परिभ्रश्यते

निःसत्त्वः परिभूयते परिभवात्रिर्वेदमापद्यते ।

निर्विण्णः शुचमेति शोकानिहितो बुद्ध्या परित्यज्यते

निबुद्धिः क्षयमेत्यहो निर्धनता सर्वापदामास्पदम् ॥^१

म्हणजे दारिद्र्यामुळे मनुष्य लज्जित होऊ लागतो, लज्जित झालेला तो पराक्रमहीन बनतो, पराक्रमहीन झालेला त्याला दुसऱ्याकडून अपमानित व्हावे लागते, सततच्या अपमानामुळे त्याला दुःख होते, दुःखाने तो गरीब व्यक्ती शोकग्रस्त होतो, शोकाने ग्रासलेला तो बुद्धिहीन होतो आज भजवद्वीतेत म्हटल्याप्रमाणे (बुद्धिनाशात् प्रजश्यति ।) बुद्धिचा नाश झाला म्हणजे व्यक्ती नाष्ट होवून जातो अशा प्रजारे दारिद्र्य हे संजटांचे मूळ कारण आहे.

अर्थमूलौ हि धर्मजमौ ।^२ या जेटिल्याच्या म्हज्यानुसार धर्म, परोपकार आणि जाम म्हजजे सर्व प्रजारेच्या इच्छा यांची पूर्तता करण्यासाठी अर्थाची गरज आहे. संपत्ती असेल तरच समाजात व्यक्तीच्या गुणांना किंमत मिळते याचे वर्णन करताना महर्षी व्यास म्हणतात-

यस्य अर्थाः तस्य मित्राणि, यस्य अर्थाः तस्य बान्धवाः ।

यस्यार्थाः स पुमान् लोके, यस्यार्थाः स च पण्डितः ॥^३

ज्याच्या जवळ संपत्ती आहे त्याला मित्र असतात, नातेवाईज त्याच्याशी जवळीज साधतात, त्यालाचा जरा (बहादर) पुरुष म्हटले जाते आज तोच जरा हुशार समजला जातो. हाच विचार मांडताना नीतिशतजामध्ये म्हटले आहे-

यस्य अस्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान् गुणजः ।

स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनम् आश्रयन्ते ॥^४

ज्याच्या जवळ पैसा आहे तोच मनुष्य घरंदाज समजला जातो, तोच पंडीत, तोच बहुश्रुत व तोच गुण जाणणाराही समजला जातो. त्यालाच उत्तम वक्ता मानले जाते, त्यालाच सुंदर समजले जाते अशा प्रकारे सर्व गुण सोन्याच्या म्हणजे संपत्तीच्या आश्रयाने राहतात. (या श्लोकातील शेवटीची ओळ मराठीत वाक्प्रचार म्हणून रुढ झालेली आहे.)

याउलट संपत्ती नसजारा व्यक्ती जजभरात ज सा; श्रीमंतासारजे सर्व जुज असूनही; वेजळाच होऊन जातो याचे उत्तम वर्जन पुढच्या श्लोकात आले आहे -

**तानीन्द्रियाण्यविकलानि तदेव नाम,
सा बुध्दिरप्रतिहता वचनं तदेव ।
अर्थाष्मणा विरहितः पुरुषः स एव,**

अन्यः क्षणेन भवतीति विचित्रमेतत् ॥^५

‘तीच विकार नसलेली इन्द्रिये, नाव तेच, तल्लख बुध्दिमत्ता तशीच, बोलण्याची शैली तीच, पुरुषसुध्दा तसाच असूनही संपत्तीची उब नाहीशी झाली की क्षणर्धात व्यक्ती निराळाच होवून जातो हे विचित्रच आहे.’ अशाप्रकारे श्रीमंत व्यक्तीकडे क्वचित योग्यता नसली तरीही त्याच्यातील (नसलेल्या) गुणांचे बखान केले जाते आणि गरीब व्यक्तीच्या अंगी असलेल्या गुणांची कदर केली जात नाही. अर्थातच **दारिद्र्यदोषो जुजराशिनाशी ।** (दारिद्र्य हा दोष जुजांच्या राशीलाही नष्ट ज रजारा आहे) या सामाजिज वास्तवाची प्रचीती संस्कृत साहित्यिकांनी करुन दिलेली दिसून येते.

मनुष्याच्या अपेजांना अंत नाही त्या वाढतच राहतात. पंचतंत्रात म्हटल्याप्रमाणे ‘शताधीशाला सहस्राधीश व सहस्राधीशाला लजाधीश व्हावे वाटते. लजाधीशाला राज्य मिळवण्याची हाव सुटते तर राज्य मिळालेला राजा स्वर्ज मिळविण्याची इच्छा बाळजायला लाजतो.’^६ हे जरी जरे असले तरी पोटभर जेवज, अंजभर ज पडे आजि उ-हापावसापासून बचावासाठी साधे छप्पर याची इच्छा बाळगणे निश्चितच गैर नाही. या मूलभूत गरजा भागल्या शिवाय व्यक्ती दुसरे काही कार्य करण्याचा विचारच करू शकत नाही. समाजात स्थिरता, सौहार्द आजि सुज नांदायचे असेल तर आधी पोटाची जळजी भरलेली असजे आवश्यक आहे. आज भारताचे जे कोणते प्रश्न असतील त्या सर्वांच्या मुळाशी उदरभरणचिंता असलेली दिसून येईल. ही वस्तुस्थिती पंचतंत्रकारांनी फार पूर्वीच उत्तम रीतीने मांडली आहे ते म्हणतात, ‘लाज, प्रेम, गोड बोलणे, बुध्दिवैभव, तारुण्य, विलास, प्रिय व्यक्तींची ओढ, दुःखनाश, धर्म, विद्या, जुरुजनांप्रती श्रध्दा, सदाचार, पवित्रता इत्यादी सर्व गुणांचा प्रादुर्भाव मनुष्याच्या मनात तेंव्हाच होतो जेव्हा त्याचे उदररूपी भांडे भरलेले असते.’^७ आम्हाला आज भारतात वेगवेगळी संशोधने व्हावीत, आमचा देश तंत्रज्ञान, सैन्यशक्ती इत्यादींनी जगात अब्बल असावा असे वाटते पज हे सर्व तेंव्हाच होवू शज ते जेंव्हा सर्व प्रश्नांचे मूळ असलेल्या दारिद्र्याला आपज हद्दपार ज रु शजू .

अर्थव्यवस्था आणि समाज व्यवस्था जिथे पराभूत होते तिथेच दारिद्र्याचा जन्म होतो. म्हणूनच या परिषदेची समकालीन सार्थज ता आहे. या परिषदेतील निष्कर्ष राष्ट्रासाठी उपादेय ठरावेत अशी अपेजा.

१. हितोपदेश (मित्रलाभ) श्लोक १३६

२. जौटिलीय अर्थशास्त्र प्र. ३ अ. ६

३. महाभारत पर्व १२ अ. ८

४. नीतिशतक श्लोक ३२

५. हितोपदेश (मित्रलाभ) श्लोक १२९

६. इच्छति शती सहस्रं सहस्री लक्षमीहते ।

लक्षाधिपस्तथा राज्यं राज्यस्थः स्वर्गमीहते ॥ - पंचतंत्र-अपरीक्षितकारक श्लोज ७७

७. लज्जा स्नेहः स्वरमधुरता बुध्दयो यौवनश्रीः कान्तासङ्गः स्वजनममता दुःखहानिर्विलासः ।

धर्मः शास्त्रं सुरगुरुमतिः शौचमाचारचिन्ता पूर्णे सर्वे जठरपिठरे प्राणिनां सम्भवन्ति । पंचतंत्रअपरीक्षितकारक श्लोक ८९

परित्यक्ता महिलांचा आधार : स्वयं सहायता जट

डॉ.शोभा भा-नुदासराव दुधाटे
संत तुकाराम महाविद्यालय,परभणी

प्राचार्य मेजर डॉ.निर्मला एस जेरे
महात्मा जोतीबा फुले महाविद्यालय,
मुखेड, जि.नांदेड

प्रस्तावणा :-

साठोत्तरी स्वातंत्र्ये जाठलेल्या भारतात संज्यात्मज दृष्ट्या अर्धा वाटा असलेल्या स्त्रियांच्या प्रश्नात जेही बाबतीत वाढ होत चाललेली दिसते . उदा. महिला सुरक्षा, विधवा महिलांच्या समस्या, हुंडा बळी, परित्यक्ता महिला इत्यादी. अशा अनेक समस्या असलेल्या महिलांपैकी परित्यक्ता महिलांची अवस्था अत्यंत दयनीय आहे(दोनो घरसे व पराई). अशा महिलांना **सांत्वन,सन्मान व समाधान** या सुत्राचा वापर अत्यंत गरजेचा आहे. समाजामध्ये हुंडाबळी ठरलेल्या व आत्महत्या केलेल्या महिलांना वरिल सुसूत्रता मिळाली असती तर कदाचीत त्यांचे प्रमाण कमी झाले असते.

महिला आजि आर्थिज साजरतेचा विचार जे ला असता -नोबेल पुरस्कार विजेते प्रो.मोहमद युनूस यांच्या 'बँजर टू द पुअर' या पुस्तकातील त्याचे आर्थिज जंतीजरी विचार महत्वाचे वाटतात. त्यातील जेही पुढिल प्रमाजे.

१. दारिद्रय, बेरोजगारी,आर्थिज आजि सामाजीज विषमता याचा सर्वाधिज फटज महिलांनाच बसतो.
२. एज दा स्त्री च्या हातात आर्थिज नाडया दिल्या जी तिची जु टुंबा मध्ये माजुस म्हजून जजज्याची सुरूवात होते.
३. ज्रामिण बँकेने दिलेले सुक्ष्म कर्ज जे वळ भुकेपासून व दारिद्रया पासून मुक्त करते असे नव्हे तर त्या व्येक्तीस गुलामगिरीतून ही मुक्तता देते.

वरिल वक्तव्यावरून असे लजात येते जी, महिलांना आर्थिज अधिजार नसल्यामुळे त्यांच्या घटस्फोटचे व परावलंबत्वाचे प्रमाण वाढत आहे.

शोध निबंधाचा उद्देश:-

१. परित्यक्ता महिलांचे प्रमाण जानणे.
२. परित्यक्ता महिलांचे शैक्षणिक गुणवत्ता तपासणे.
३. स्वयं सहायता मध्ये सामावून घेणे.
४. किमान कौशल्यावर आधारित प्रशिक्षण देणे.

संशोधनाचे महत्व :-

सुप्त कौशल्य असलेल्या आणि जगण्याचा अधिकार हिरमुसलेल्या बळांचा (कौशल्याचा) वापर करून स्वावलंबत्व निमाण करणे अणि विकास प्रक्रियेमध्ये गुणात्मक दर्जा वाढवणे महत्वाचे आहे.

अभ्यास क्षेत्र :-

परभणी जिल्हयातील पुर्णा तालुक्यातील देऊळगाव (दु) या गावातील परित्यक्ता महिलांचा पथदर्शी (Pilot Study) अध्ययन केले आहे.

संशोधनाच्या मर्यादा :-

वय १६ ते ४० वर्षे असलेल्या महिलांचा समावेश प्रस्तुत शोध निबंधामध्ये केला आहे. अशा महिलांची संख्या ३० ते ३२ आहे.

तथ्य विश्लेषण :-

निवडलेल्या परित्यक्ता महिलांचे शैक्षणिक गुणवत्ता माध्यमिक स्तरापर्यंतचीच आहे. परित्यक्ता महिलांसाठी **सांत्वन,सन्मान व समाधान** या सुत्राचा वापर ज रून स्थानिज पातळीवर त्यांना संघटीत ज रजे महत्वाचे आहे. त्यासाठी ज्रामपंचायत, पंचायत समिती, नगर पालिका आणि महानगर पालिका अशा ठिकाणी त्यांची अधिकृततरित्या नोंद होणे महत्वाचे आहे. त्यांना दारिद्रय रेषेखालिल

दाजवजे महत्वाचे आहे. महाराष्ट्र राज्यात दारिद्र्य निर्मुल-नासाठी स्वर्जजंयती, ज़ाम स्वरोजजार ७५% जेंद्र पुरस्कृत योजना सन १९९९ पासून राबवज्यात येत आहे. सन १९९९ ते २०११ पर्यंत या योजने अंतर्गत एजूज २,५४,६७३ स्वयं सहायता जट स्थापन झाले असून त्यातील ७१,७१३ जटांनी विविध उपज्रम सुरू जे ले आहेत. पैजी प्रथम वर्जवारी प्राप्त झालेले जट १,८४,६९७ इतजे असून द्वितय वर्जवारी ९८,५४४ जटांनी प्राप्त जे ली आहे. ही योजना सुरू झाल्यापासून सुमारे २,७०,००० जु टुंबे दारिद्र्य रेषे जालुन रेषेवर आले आहेत.

स्वर्ण जयंती ग्राम स्व रोजगार निमित्त उपरोक्त उपक्रम पार पडत असला तरी परित्यक्ता महिलांसाठी मात्र उपहासात्मक स्थिती आहे. त्यांच्या समोर स्वयं सहायता जटात येज्यासाठी जही अडचजी आहेत त्या पुढिल प्रमाजे.

१. यापुर्वी त्यांच्या सासरी जट स्थापन झालेला आहे परंतु पतीने टाज ल्यामुळे त्याच नावे दुसरा जट स्थापन ज रजे अडचजीचे आहे.
२. लग्नानंतर माहेरच्या नावाचे कोणतेही ओळख पत्र नसल्या मुळे माहेरची रहिवासी दाखवणे ही ग्राहय नाही.
३. बहुतांशी महिलांवर आपल्या पाल्याची जबाबदारी असल्याने स्वयं सहायता जटात बचत ज रजे आवघड जाते.
४. माहेरच्या मंडळीत आल्यानंतर घरातील प्रमुखाच्या विचाराधिन तिला वागावे लागते.
५. जटामधील बॅंजि ज जेत्र स्वतः महिलेने हाताळले पाहिजे हा नियम जु टुंब प्रमुजाला जाचज वाटतो.

अशा अवा-नात्मज बाबी परित्यक्ता महिलांना बचत जटामध्ये येज्यासाठी जु पनात्मज ठरत आहे. त्या साठी स्वयंसेवी संस्था, सहजारी संस्था, निम सहजारी संस्था, राजकिय पक्ष यांच्या पाठिव्यामुळे वरिल आडचणीवर मात करून त्या महिलांना सामावून घेता येते.

उपाय योजना :-

१. परित्यक्ता म्हणून नोंदनी महत्वाची आहे.
२. ज्या स्त्रियांना रोजंदारीचे स्रोत अद्याप प्राप्त झाले नाहीत अशा स्त्रियांचा स्वंसेवी संस्था अल्प बचत मासिक हप्ता भरेल.
३. तिची आरोग्य तपासणी, औषधोपचार, मुलांचे शिक्षण इत्यादी मुलभूत अधिकार स्थानिक स्वराज्य संस्थे द्वारे मिळतील.
४. बॅंजि ज व्यवहार समजे पर्यंत प्रशिक्षीत सोबत असतील नंतर मात्र स्वतः करावे लागते.
५. जमा झालेल्या रज मे वरिल रकज म उचलून विशिष्ट जालावधीसाठी वैयक्तीज बाबीवर जर्च ज रता येइल परंतु नंतर मात्र व्यवसाय निर्मितीसाठी वापरावी लागेल.

निष्कर्ष :-

अशा प्रकारची उपाय योजना दर्शविल्यानंतर ग्रामिण भागात काही लघु उद्योग विकसित होउ शकतात. शेतीतून मिळणाऱ्या उत्पादनावर प्रक्रिया करून कौशल्याने व्यवसाय वृध्दी होउ शकते दुग्ध व्यवसाय, दाल मिल, लोणचे, शेवाया, पापड इत्यादी तर जही अद्ययावत व्यवसाय विजसित होउ शज तात पैजी जारमेंटस्, ज्वेलरी डिझायनिंग, प्युअर वॉटर सप्लायर, सॅनिटरी नॅपजि-स्, अजरबत्ती, फ्रुट प्रोसेसिज, फुल मळे इत्यादी तर जही शासजिय पातळीवर सुरू असलेल्या स्वस्त धान्य दुजान, रॉजेल विज परवाना, शालेय आहार वाटप, जजवेश वाटप इत्यादी.

बचत जटांना जे वळ व्यवसाय उभे ज रुन चालत नाही तर त्याची बाजारपेठ, जच्या मालाची उपलब्धता, दळजवळजाचे साधने, इत्यादी जोष्टीचे नियोजन, व्यवस्थापन, नियंत्रन आजि संघटीज रज होजे महत्वाचे आहे. असे झाले तर परित्यक्ता महिलांचा जराजुरा अधर स्वयं सहायता बचत जट होइल.

संदर्भ :-

१. यशाचा त्रिवेणी संगम, उद्योगिनी विकास प्रशिक्षण कार्यक्रम पत्रीका.
२. यशस्विनी विश्व, यशस्विनी सामाजीक अभियान, विशेषांक, दिपा देशमुख.
३. समाज शास्त्र, संशोधन पत्रिका, डिसेंबर २०१०.
४. विरेंद्र प्रकाश शर्मा लिखीत समकालिन भारत में सामाजीक समस्याएँ, पंचशिल प्रकाशन जयपूर.
५. ज़ाम सर्वेक्षण, ग्राम पंचायत अहवाल, देऊळगाव (दु).

दारिद्र्य रेषेखालील लोकांचे जीवन एक आव्हान

सहाय्यक.प्रा.डॉ. आशा एन. गिते

महात्मा ज्योतिबा फुले महाविद्यालय
लोज प्रशासन विभाग प्रमुज
मुखेड जि. नांदेड

सहाय्यक प्रा. सिधेश्वर शिवमुर्ती कोळ्ळे (स्वामी)

महात्मा ज्योतिबा फुले महाविद्यालय
समाजशास्त्र विभाग प्रमुख
मुखेड जि. नांदेड

भारत हा कृषिप्रधान देश आहे. या देशातील ७० % लोक ग्रामीण भागात राहतात. देशात सुमारे ५ लाख ७० हजार खेडी आहेत. देशातील ७० % लोक शेती आणि शेतीवर पुरक व्यवसायावर अवलंबून आहेत. तसेच भारतीय अर्थव्यवस्था शेतीवर आधारित आहे. शेती व्यवसाय इतर व्यवसायापेक्षा निसर्गावर आधारीत असून अधिक श्रमाचा आहे.

मानवी जीवनात अर्थ हा एज महत्वाचा घटक मानला जातो. त्यासाठी अन्न, वस्त्र, निवारा, आरोग्य, शिजवणूक ह्या मूलभूत जरजाची पूर्तता झाली म्हणजे माणूस सुखी होतो. परंतु भारतात श्रीमंत, मध्यम, गरीब, आदिवासी तसेच दारिद्र्य रेषे खालील लोकांचे जीवन एज आव्हानात्मक सामाजिक व आर्थिक समस्यांचा विचार सामाजिक संशोधनाचा शोध निबंध लिहिताना भारतीय अर्थ व्यवस्थेतील असमतोल हे ६५ वर्षां नंतर ही देशाने विज्ञान-तंत्र ज्ञानाच्या प्रगतीत समस्यात्मक चिंतन हा सामाजिक सत्य संशोधनाचा व चिरंतन सत्याचा शोध घेजे भारतीय जुटूबाचे सामाजिक, आर्थिक विज्ञानाच्या सर्वेजजात होजार आहे. सर्वात महत्वाची जोष्ट अशी जी, या माहितीच्या आधारे भारतातील जरीब जोज हे ठरजार आहे. पूर्वी १९९७ मध्ये व नंतर २००२ मध्ये दारिद्र्य रेषे खालील जुटूबे नक्की ज रज्यासाठी सर्वेजज झाली आहेत.

थोडक्यात ही सर्व माहिती घेऊन जही विशिष्ट निजष लावून जरीब जोज हे अर्थ शास्त्रज्ञांच्या व्यक्तीला मिळजाऱ्या अत्यल्प उत्पादनामुळे निर्माण होते. उत्पन्न कमी असल्यामुळे व्यक्ती आपल्या आवश्यक गरजाची पूर्तता करू शकत नाही. यातून समाजात असमानता निर्माण होते. दारिद्र्य ही एक सामाजिक प्रक्रिया आहे. दरिद्री व्यक्ती म्हणजे समाजातील अशा व्यक्ती ह्या दैनंदिन जीवनातील जि मान उपभोजाच्या जोष्टी प्राप्त ज रज्यास असमर्थ असतात. सर्व अल्प विज सीत देशात जेथे दरडोई उत्पन्न इ.स. १९८४-१९८५ मध्ये दारिद्र्य रेषेनुसार ग्रामीण क्षेत्रात दरमहा दरडोई १०७ रूपये व शहरी क्षेत्रात १२२ रूपये असा खाण्यावरील खर्च निश्चित करण्यात आला. जामीज भाजात पाच सदस्यीय जुटूबाचा दरवर्षाच्या जाज्यावरील जर्च ६४२० तर शहरी भाजातील पाच सदस्याच्या जुटूबाचा जाज्यावरील जर्च ७३२० रूपयापेजा ज मी असेल तर त्याचा समावेश दारिद्री जुटूबात ज रज्यात आला.

समाजशास्त्रीय दृष्टिजेनातून दारिद्र्याची निश्चिती समाजात प्रचलित असजाऱ्या नियमाद्वारे होते. मिलर व रोबी यांच्यामते दारिद्र्याला स्पष्ट स्वरूपात असमानता मानले आहे. ती दारिद्री लोज च्या जीवनाची दशा आजि जिवंत राहजाच्या संधीवर उत्पन्नाच्या पडजाऱ्या प्रभावाचे स्पष्टिज रज ज रते. आत्यंतिज निर्धनता ही दरिद्री लोज च्या हातात पैसे ठेवून ज मी ज रता येईल अजर संपूष्टातही आजता येईल. पज असमानतेचे समाधान व्यक्तींना एज विशिष्ट रेषेवर आजूनही ज रता येजार नाही.

जगातील सर्वच देशात कमी-अधिक प्रमाणात दारिद्र्याचा प्रश्न भेडसावतो. परंतु विकसित देशातील दारिद्र्य हे सापेज दारिद्र्य असल्याने ती समस्या गंभीर नाही. भारतात निरपेक्ष दारिद्र्याची समस्या आहे.

दारिद्र्याचा अर्थ -

प्रत्येक व्यक्तीला जिवंत राहण्यासाठी जिं वा जीवन जगण्यासाठी जही आवश्यक जरजांची पूर्ती होजे महत्वाचे आहे. मोटर, स्कुटर, फ्रीज, टी.व्ही., फोन या जोष्टी आवश्यक आहेत परंतु या वस्तु जीवनाश्यक नाहीत. आपल्या जीवनाचा एज न्युनतम स्तर टिज वून ठेवण्यासाठी व्यक्तीला अन्न, वस्त्र, निवारा या जोष्टी आवश्यक असतात. जेव्हा व्यक्ती त्याच्यावर अवलंबून असणाऱ्या लोजांच्या या आवश्यक गरजांची पूर्तता होत नाही व्यक्तीचा जीवनस्तर न्युनतम जीवन स्तरापेक्षा खाली जातो. या अवस्थेस दारिद्र्य असे म्हणतात.

जरीबी रेषेसाठी किमान जीवनस्तर पातळीचा आधार घेतला जातो. व्यक्तीला जिवंत राहण्यासाठी किमान उष्माकांची आवश्यकता असते. त्यामुळे हा आधार मानला जातो.

१) आवश्यक उष्मांक आधारावर - योजना आयोगनुसार किमान जीवन जगण्यासाठी २४०० उष्मांक Calories ग्रामीण भागात तर शहरी भागात २१०० उष्मांक.

२) आवश्यक उत्पन्न आधारावर इ.स. १९७३-७४

अ) ग्रामीण भागात प्रतिव्यक्ती, प्रतिमहिना ४९.१० रू.

ब) शहरी भागात प्रतिव्यक्ती, प्रतिमहिना ५६.६० रू.

आधारावर गरीबी रेषा ठरविण्यात आली.

३) राष्ट्रीय नमूना सर्वेजजाच्या ५५ फेरी नुसार इ.स. १९९३-९४ जामीज भाजासाठी प्रतिव्यक्ती प्रति महिना २२८.९० रू. शहरी भाजात प्रतिव्यक्ती प्रतिमहिना २६४.१० रू. या आधारावर गरीबी रेषा ठरविण्यात आली.

४) केंद्रिय योजना आयोग २००१-२००२ ग्रामीण भागात प्रतिव्यक्ती प्रतिमहिना ३३१.४० रू. शहरी भागात प्रतिव्यक्ती प्रतिमहिना ४२५.७६ रू. गरीबी रेषा ठरविण्यात आले.

जृहितके :

१) भारतातील दारिद्र्य सामाजिक व आर्थिक चिंतनाची असमानतेची बहुआयामी संकल्पना आहे.

२) मानवी जीवनातील अन्न, वस्त्र, निवारा, आरोग्य गरजाच्या निवारणार्थ बहुजन हिताय, बहुजन सुखाय याचा शोध घेण्याचा प्रयत्न होय.

३) जि मान पातळीवरील जीवन हे जगण्याच्या दृष्टिने उच्चतम विजसाच्या व राष्ट्राच्या विजसाच्या उभारजीत दारिद्र्य रेषेचे प्रमाण वाढविणे साठी सर्वे सर्व क्षेत्रातील योजना योगदान देणे ही काळाची गरज आहे.

तथ्यसंकलन :

प्रस्तूत शोध निबंधासाठी द्वितीयक स्रोताचा वापर केलेला आहे. विविध ग्रंथ, शासकीय मासिके, वर्तमान पत्र, पुस्तके याचा आधार घेतलेला आहे.

उद्दिष्टे :

१) मानवी जीवनातील निम्न पातळीचा कल्याणात्मक, सुधारात्मक, संरक्षणात्मक, मुक्तीचा विचार व मानवतेचे सत्य व अभ्यासमय स्वरूपाचे ज्ञान प्राप्त करणे.

२) भारतीय दारिद्र्याचे विकासात्मक, योजनाचे प्रभाव समाजावर रूजविण्याचे प्रयत्न करणे.

३) मानवी हक्क व सामाजिक न्यायाच्या विचाराच्या योजदानातून मानवतावाद मानवी जल्याजातील राष्ट्रीय सुरजितेतील समन्वय साधजे.

विश्लेषज :

भारत हा सुजलाम सुफलाम देश आहे. डॉ. बी.एस. मिन्हास यांनी म्हटले आहे जी, भारतीय जामीज अर्थ व्यवस्थेतील असमतोल चे स्वरूप बदलावयाचे असेल तर शेती आणि शेतकऱ्याचे समस्या जाणून घेवून त्या सोडविण्याचा जाणीवपूर्वक प्रयत्न केले पाहिजे.

प्रसिध्द विचारवंत ऑल्विन टॉफलर म्हजतो.. आपल्या थर्ड लेव्ह (तिसरी लाट) या पुस्तकात मानवी संस्कृतीच्या तीन लाटाचे वर्जन जेले आहे. पहिली लाट जृषिप्रधान संस्कृती, दुसरी लाट औद्योजिज संस्कृती व तिसरी लाट अर्थ व्यवस्था समाजातील जीवन

जज्जाऱ्या दारिद्र्य रेषेतील लोज ांचे (निम्नस्तर) असमतोलाची मानवी संस्कृती येत आहे ती विज्साच्या दृष्टीने जाजीव जाजूतीज डे लज देणे काळाची गरज आहे.

नाजरिज ांना जेव्हा त्याच्या जीवनावश्यक जरजाची पूर्तता ज रजे शक्य होत नाही तेव्हा तो दारिद्र्यात जीवऱन जज्जतो असे म्हटले जाते. याचा अर्थ त्यास स्वतः व जु टूंबाच्या जि मान जरजांची पूर्तता ज रज्या इतजे उत्पन्न प्राप्त होत नाही. याच अर्थाऱे एजाद्या देशात समाजाचा असा एक नागरिकांचा मोठा वर्ग जो आपल्या जीवनावश्यक गरजाची पूर्तता करण्यास हतबल होतो त्यास दारिद्र्य म्हणणे संयुक्तिक होईल.

मार्तिऱन रीऱन यांऱी उपयुक्त वादावर आधारीत अभ्यास जे ला या शिवाय अर्थ शास्त्रज्ञाचा अभ्यासजट ओझा यांचे विश्लेषज, वि.म. दांडेज र व ऱीलजं ठ रथ यांचा अभ्यास श्रीवर्धऱन यांचा अंदाज, मुजर्जी भट्टाचार्य आजि चटर्जी यांचे विश्लेषज, मिऱहास यांचा अंदाज, डॉ. अमर्त्य सेन यांचे मत, भारतीय नियोजन मंडळ यांच्या मते, व्यक्तीच्या पोषणासाठी आवश्यक असलेले किमान उष्मांक व इतर जीवनावश्यक वस्तू उपलब्ध करण्यासाठी जो किमान खर्च अपेक्षीत असतो ती दारिद्र्य रेषा होय. यापेक्षा कमी खर्च करू शकणारी व्यक्ती दारिद्र्य रेषेजाली असते म्हणजे गरीब असते.

तेंडूलकर समितीने विशेष शिफारस सरकारने मान्य केले आहे ते गरीब कोण ठरवण्याच्या या प्रक्रियेत कोण गरीब नाही ? पहिला टप्पा ठरविण्याचे १३ ऱिज ष ऱिशिचत ज रज्यात आले. दुसरा टप्पा जरीबीचे ऱिज ष ठरविले ते ५ ऱिज ष, बेघर असलेले जु टूंब, ऱिराधार व भीज माज्जारे जु टूंब, डोक्यावर मैला वाहूऱ नेजारे जु टूंब, आदिम जमातीतील जु टूंब, व जयद्याऱे मुक्त झालेले वेठ बिजार जु टूंब, तिसरा टप्पा हा वंचित तेचे ७ ऱिज ष ठरविलेले आहेत.

विश्व बँजे ऱे १९८१ च्या आपल्या विज्सा अहवालात तर भारतात सर्वात दरिद्री अशा दहा राष्ट्रांऱा स्थान दिले होते. या दरिद्री राष्ट्रांच्या यादीत सर्वात दरिद्री राष्ट्र म्हजून भूतान तर दुसरा ज मांज बांजला देश व चीऱन, पाजि स्तान व श्रीलंजे च्या पेजा भारताचा दरिद्री लोकसंख्येच्या बाबतीत वरचा क्रमांक लागतो.

भारत हा महासत्ता देश होण्याचा मार्ग शोधत आहे. तर प्रथम प्राथमिक गरजाच्यासाठी सामाजिक न्याय व मानवी जीवनातील गरजाच्यासाठी सामाजिक न्यास व मानवी जीवनातील कल्याणता, सुरक्षितता व मानवता याच्या मानवी मूल्याची जपवणूक करून जाणीव जागृती करणे हीच वर्तमान व भविष्य काळाची गरज आहे. तरच देश हा खरा बहुजन हिताय, बहुजनसुखाय, व सुजलाम सुफलाम होईल.

भारतातील दारिद्र्यांची कारणे :

दारिद्र्य ही एज जटिल समस्या आहे. परंपराजत व आधुऱिज विचार प्रवाह सामाजिज व्यवस्थेच्या ज र्य प्रजालीलाच दारिद्र्य मानतो.

ज र्ल मार्क्सच्यामते : जमगाराचे भांडवलदारा कडून होत असणारे शोषण.

माल्थसच्या मते : गणिती पध्दतीने वाढत जाणारे अन्नधान्य उत्पादन व भूमितीय पध्दतीने वाढत जाणारी लोकसंख्या हेच दारिद्र्याचे महत्वाचे कारण मानतो.

हेऱ्नी जॉर्जच्यामते : जमिनीवर असणारी व्यक्तीची व्यक्तीगत मालकी अगर मक्तेदारी हेच दारिद्र्याचे कारणे गिलीन आणि गिलीन यांनी प्रमुज ज रजे साजितलेली आहेत. १) व्यक्तीची अज र्यजमता २) प्रतिजूल भौतिज वातावरज ३) आर्थिज घटज

याशिवाय भारतातील सामाजिक, आर्थिक, राजकिय संरचनेमूळे व विशेष ककारणे दारिद्र्याच्या समस्यासाठी जबाबदार आहे.

१) सामाजिक कारणे :

अ) संयुक्त जु टूंब पध्दती, ब) जाती व्यवस्था, ज) सामाजिज रूढी, परंपरा, ड) जलित्छ वस्ती, इ) ऱिरक्षरता

२) व्यक्तिगत कारणे :

अ) आजारीपजा, ब) मानसिज आजार, ज) वाईट सवयी, अपघात.

३) आर्थिक कारणे :

अ) शेती व्यवसायाची वाईट अवस्था ब) ऱैसर्जिज साधऱाचा ज मी उपयोज ज) मूलभूत उद्योजाची वाईट परिस्थिती
ड) बेरोजजारी इ) संपत्ती व उत्पन्न वाटपातील विषमता प) ज मी बचत भ) परिवहन आजि संचाराच्या प्रगत साधनाची कमतरता म) बँक व पत सोयीची कमतरता.

४) लोज संज्यात्मज घटज :

५) राजकीय घटज**दारिद्र्याचे दुष्परिणाम :**

१) भ्रष्टाचार २) अपराध ३) बाल अपचारिता ४) घटस्पोट ५) आत्महत्या ६) वेश्यावृत्ती ७) शिजवृत्ती ८) स्वार्थी प्रवृत्तीस प्रोत्साहन

दारिद्र्य निवारणार्थ प्रभावीउपाय :

१) रोजगार निर्माण करणे, २) वितरणात समानता, ३) कृषिक्षेत्राचा विकास, ४) लोकसंख्या नियंत्रित करणे, ५) काळा पैसा समाप्त करणे, ६) योजनाचे विभेद्री करण, ७) अर्थ संकल्पात परिवर्तन, ८) यंत्रज्ञान व तंत्रज्ञानाचे प्रशिक्षण देणे, ९) महिलांना आत्म निर्भर बनविणे, १०) पंचायत संस्था, ग्रामीण विकास, शहरी योजना व NGO ची मदत घेणे.

दारिद्र्य निवारणार्थ शासकीय उपाय योजना :

१) एज्जिज्ज ब्रामीज विज्जस योजना, २) राष्ट्रीय युवज्ज स्व-रोजज्जार प्रशियज्ज योजना, ३) ब्रामीज रोजज्जार योजना, ४) जवाहर रोजज्जार योजना, ५) राजीव जांधी आरोज्ज योजना, ६) -युनतम आवश्यक योजना, ७) जरीबी आजि बेरोजज्जारी हटाव योजना, ८) रोजज्जार हमी योजना, ९) महिला बचत ज्जट योजना, १०) विशेष व विविध लाभार्थी योजना.

निष्कर्ष -

भारत सरज्ज ररच्या नियोजन आयोजाने सुप्रीम ज्जोर्टात नुज्ज त्याच सादर ज्जे लेल्या दारिद्र्य रेषेबद्दलच्या अॅफिडेव्हिट मूळे देशभरात ज्जदारोळ उडाला आहे. आपल्या देशाला दारिद्र्याचे मोजमाप करण्याची कार्यपध्दती Methodology १९७० च्या दशकापासून विकसीत होत आलेली आहे. सुरुवातीच्या काळात प्रा.वि.म. दांडेकर आणि प्रा. रथ या दोन ख्यातनाम अर्थात ज्ञानी कॅलरीजवर आधारित पध्दती मांडली प्रा. लकडावाला याचा सुधारित फॉर्म्युला स्विकारण्यात आला. १९९३ साला पासून दरपाच वर्षांच्या अंतराने नियोजन आयोगाने या कार्यपध्दतीवर अनेक तांत्रिक आक्षेप घेतले. प्रा. तेंडुलकरांनी कॅलरीज कार्यपध्दती नाकारले. व नवीन फॉर्म्युला नियोजन आयोगाने स्विकारला दारिद्र्य रेषेखालील असण्यासाठी दरमाणसी खर्च किती होता. तो होता शहरी भागासाठी २० रूपये (महि-याला सुमारे ५७९ रूपये) ब्रामीज १५ रूपये महि-याला ४४७ रूपये) सुप्रीम ज्जोर्टाने आदेश दिला तो, या जर्चाच्या रज्ज मा महाज्जई निर्देशांज्ज प्रमाजे वाढवून देण्यात यावे. २००९-२०१० सर्व्हेवर आधारित शहरी भागासाठी २० रूपय्या वरून ३२ रूपये दरमहा ९६५ रूपये आणि ग्रामीण भागासाठी १५ रूपयावरून २६ रूपयापर्यंत दरमहना ७८१ रूपये वाढविले आहे. मंत्रालय निज्ज र्शातील घोटाळे, चलाजी, बनवा बनवी यामुळे अर्थतज्ज ज्जय ज्ज रतात हे ज्जूढ निष्कर्ष ज्जय असेल तर दारिद्र्याचे उपाय, सूचना, निर्मूलन ज्ज रजे हे पी हळद हो ज्जोरी असे नाही. जुनाट रोज्जसारजे ते शतज्जानु शतजे भिनले आहे. एज्ज शतज्जत निपटून ज्जढजे शक्य नाही. त्यासाठी सतत प्रयत्न ज्ज रजे, हे शासनाचे नाही तर समाजानेच प्रयत्नाची पराज्ज ष्टा ज्ज रजे आवश्यक आहे. असमानता दूर ज्ज रज्यासाठी मानवतावादी मूल्यांचा स्वाज्ज र ज्ज रजे ही ज्जळाची जरज आहे.

मानवी हक्क हे जीवन जगण्याचा अधिकार देते तर सामाजिक जीवनाचा नैतिक मापदंड म्हणजे न्याय १० डिसेंबर १९४८ मध्ये मानवी हक्क म्हणजे भय व भेद मुक्त असे जीवन जगण्याचा हक्क होय. मानवी हक्क हे प्रत्येकासाठी समान आहेत.

जगा व जगवा !

संदर्भसूची

- १) भारतीय अर्थव्यवस्था - डॉ.सौ. स्मिता कोंडेवार
- २) समकालीन भारतातील सामाजिक समस्या - प्रा. जयंत घाटजे
- ३) भारतीय समाज संरचना आणि समस्या - डॉ. प्रदीप आगलावे
- ४) मानवी हक्क आणि सामाजिक न्याय - प्रा. पी.जे. जुलज्ज जी
- ५) विकासाचे अर्थशास्त्र व पर्यावरण - डॉ. विश्वास कदम
- ६) योजना (नियोजन व विकास) - मे. २००२
- ७) वृत्तपत्र - दै. लोकमत - १८ सप्टेंबर २०११

दारिद्र्य रेषेखालील लोक आणि शासनाच्या योजना एक समाजशास्त्रीय अभ्यास

प्रा.सुनिता कुकडे
के.के.एम.कॉलेज,मानवत.
समाजशास्त्र विभाग

प्रस्तावना :-

अन्न, वस्त्र,निवारा या मानवाच्या तीन मुलभुत जरजा आहेत. भारतात प्रामुख्याने संयुक्त जु टुंब पध्दतीने राहणाऱ्या लोकांची संख्या भरपूर आहे. त्याचे मुळ कारण म्हणजे भारत हा कृषिप्रधान देश व त्यावर असलेले विविध व्यवसाय आहेत. मानवाच्या या तीन मुलभुत गरजा भाजविज्यासाठी जु टूंबातील सर्व मार्जांनी प्रौढ व्यक्ती प्रयत्न करित असतात. जु टूंबातले सर्व मार्जांनी मिळजाऱ्या एजु ज उत्पन्नाऱ्या या मुलभुत जरजा पुर्ज होतातच असे नाही. जु टूंबातील अर्मादीत संज्येमुळे या मुलभुत जरजा भाजविल्या जात नाहीत तेव्हा या अवस्थेला 'दारिद्र्य' असे म्हणतात. दारिद्र्य ही एक आर्थिक समस्या आहे परंतु या समस्येमुळे अनेक सामाजिक समस्या जन्माला येतात व समाजात असमतोल निर्माण होतो.

काही तज्ञांनी ' दारिद्र्याची व्याख्या' ही खालील प्रमाणे पुर्ण केल्या आहेत.

१) "व्यक्तीला आवश्यक व इतर गरजा पुर्ण करून समाजाच्या अपेक्षेप्रमाणे इतर सर्व व्यक्ती प्रमाणे जगता न येण्यासारखी परिस्थीत म्हणजे दारिद्र्य - "समाजशास्त्र विश्वकोष"

२) "दारिद्र्य ही एक अशी अवस्था आहे की, ज्यामुळे कोणतेही व्यक्ती अपुरे उत्पन्न किंवा गैर वाजवी खर्चामुळे स्वतःचा जिवनस्तर उंचवाऊ शकत नाही. अगर स्वतःची मानसिक तंदरुस्ती ठिकवुन घेऊ शकत नाही.

तसेच ते ज्या समाजाचे सदस्य आहेत. त्या समाजाचे जिवन मुल्याप्रमाणे योग्य कार्य करून शकत नाही. - गिलीन आणि गिलीन या व्याज्येवरून हे स्पष्ट होते जी, ज्या वेळेस व्यक्तीला आपज दारिद्र्य आहोत तेव्हा त्यांच्यामध्ये -युनजंड निर्माण होतो. त्यांची मानसिज स्थिती जालावते. आज बऱ्याच वेळेस जु टूंब प्रमुज "आत्महत्येसारज्या समस्येस बळी पडतो. जिं वा व्यसनास बळी पडतो त्यामुळे इतर जही सामाजिज समस्या निर्माण होतात. आज सामाजिज समतोल बिघडतो सामाजिज आरोग्य धोक्यात येते. यांचा परिजाम फक्त जु टूंबालाच नाही समाज, राष्ट्राला सुध्दा होतो.ही समस्या साथीच्या रोजाप्रमाणे एज जु टूंबाज दुन दुसऱ्या जु टूंबाला लाजज होते. व या समस्येचे भयाज स्वरूप पहावयास मिळते. श्रुजंले प्रमाणे एज नंतर एज अशा बऱ्याच आत्महत्येच्या घटना पाहावयास मिळतात. शेतातील उत्पन्न व जर्ज न फेडुन जंटाळुन होजाऱ्या शेतजऱ्यांच्या आत्महत्या हे सध्याचे जिवंत उदाहरज आहे. या समस्येचे हजारो शेतजरी उध्वस्त झाले.

भारतात १९६० नंतर देशातील दारिद्र्य या समस्येचा विचार करण्यात आला. दांडेकर व रथ यांनी लिहीलेला

भारतातील दारिद्र्य या ग्रंथात भारतातील दारिद्र्याचे प्रमाण सांगितले आहे. दारिद्र्याच्या या भिषणावह परिस्थितीचे गांभीर्य लक्षात घेऊन भारत सरकारने दारिद्र्य निर्मुलनासाठी अनेक योजना राबुनही समस्या समाप्तीसाठी वारंवार प्रयत्नशिल आहे. काही अंशी शासनाने राबविलेल्या योजनेमुळे या समस्या काही प्रमाणात कमी

झाल्या असल्या तरी दारिद्र्याचे समुह उच्चाटन ज रज्यासाठ उपाययोजनेला जही मर्यादा स्पष्ट झाल्या आहेत.

काही विचारवंतानी, संतानी यावर अनेक उपाययोजना सुचविल्या असुन बहुतांशी त्या पुस्तकातच राहील्या अज्ञान व अशिक्षीतपजामुळे त्या लोकापर्यंत पोहचल्याच नाहीत. संत तुकडोजी महाराजांनी ग्रामगीतेतुन प्रबोधन केले. पण हे ग्रंथ लोकापर्यंत पोहचलेच नाही या सर्वांचे ज रज अज्ञान हेच आहे असे सांगतांना संत तुकडोजी महाराज म्हणतात.एक राहीला गरिब गडी

एकाची वाढली श्रीमंती बडी

ही सर्व अज्ञानाची बेडी - भोवली सजळ्यांना (१४ वा अध्याय पेज १५४)

दारिद्र्याचे प्रमुख कारण सांगताना संत तुकडोजी महाराज सांगतात त्या समाजातील बुद्धीमान लोंकामुळे काही लोकांना दारिद्र्य आले.

काही ने खुप बुद्धि लढविली ,संपती आतानात वाढविली , काढोनी कवडिही नाही दिली, प्राण जाता श्रमिकांचा

कारण काही असोत दारिद्र्य निर्मुलण करणे ही एक भारत सरकारची प्राथमिकता आहे. नाहीतर समाजामध्ये दुफळी माजेल व देशासाठी विघातक आहे. प्रशासनाने याचे गांभीर्य दारिद्र्य निर्मुलणासाठी अनेक उपाय योजना राबविण्यात आल्या आहेत.

शासनाचे खालील उपाय :-

१) क्रांतीज्योती सुकन्या योजना :-

ही योजना १ जानेवारी २०१४ पासून आम्लात आली आहे. या योजनेसाठी राज्यसरकारने ५७३ जेटी ची तरतुद जेली आहे. या योजनेनुसार मुलगी जन्माला झाल्यावर तिच्या नावे राज्यसरकार आयुर्विमा महामंडळात २१,२००/- रुपये तिच्या नावाने गुंतविणार आणि ती १८ वर्षांची झाल्यावर तिला एक लाख रूपये मदत मिळणार आहे. ही योजना फक्त दारिद्र्य रेषेखालिल लोकांना लागू आहे. या पैशातुन तिला ९ वी ते १२ पर्यंत १०० रूपये शिष्यवृत्ती मिळजार आहे. तसेच मुलगी १८ वर्षांची होईपर्यंत लज्ज नये अशी अट ज रज्यात आली आहे.

२) इंदीरा आवास योजना :-

ग्रामिज भाजातील १५ जेटी जु टूबापैजी अडीच जेटी जु टूबाला स्वतःचे घर नाही. स्वातंत्र्यानंतर अशी अवस्था आहे त्यांचे पुर्नवसन ज रजे आवश्यक आहे. पंचवार्षिक योजनेमार्फत घर बांधणी साठी २ % रकमेत गरजा न भागल्यामुळे २००७ मध्ये सर्वांसाठी निवास उपलब्ध करून दिले. पर्यावरण विकासाची अभिनव योजना म्हणुन इंदीरा आवास योजना राबविण्यात आली. केंद्र सरकारची पुर्वीची घरकुल योजना व जवाहर रोजगार योजनेचा विस्तारीत भाग म्हणजे इंदीरा आवास योजना होय.

३) महाराष्ट्र ग्रामिज हमी रोजगार योजना :-

भारतात बेजारीचा प्रश्न आहे. त्याची तिव्र परिजाम दिसुन येत असल्यामुळे विघटनाच्या समस्या निर्माज होतात. महाराष्ट्रात १० जेटी लोज संज्येपैजी ५५७ जेटी लोज संज्या ग्रामिज भाजात राहतात. दलित, आदिवाशी, अनुसुचित जातीजमाजी, दारिद्र्य रेषेजालील लोजांचे प्रमाज जास्त आहे. म्हजुन रोजगारासाठी ही योजना आलेली आहे. म्हजुन घटनेत माजदर्शज तत्वात म्हटले आहे. प्रत्येज नाजरजाला उपजिवीकीचे साधन प्राप्त होतील अशी शासनाने व्यवस्था करावी, सामाजिक हिताला प्राधान्य देऊन उत्पादनाच्या साधनांवर वितरणावर शासनाने नियंत्रन ठेवावे, प्रत्येक स्त्री- पुरूषाला समान वेतन मिळावे, आर्थिक विकास करण्यासाठी व्यक्तीला झेपजारे जाम दयावे , लहान मुलांचे शोषण होणार नाही. कामाच्या ठिकाणची परिस्थिती न्यायपुर्ण असावी, ज्याने आरोग्य चांगले राहील.

जेंद्र शासन पुरस्कृत शहरी भाजातील दारिद्र्य रेषेजालील जु टूबांसाठी योजना :-

अ) स्वयंरोजगार :-

नाजरी भाजातील दारिद्र्य रेषेजाली असलेल्या लोजांना छोटे उद्योज उत्पादने , पारंपारिज सेवा , व्यवसाय ज रज्यासाठी प्रोत्साहित जेले जाते.

या योजने मध्ये लाभार्थीना बँकेकडून रु२,००,०००/- पर्यंत कर्ज देण्यात येते . प्रकल्प किमतीच्या २५% किंवा रु ५०,०००/-रु अनुदान देण्यात येत. लाभार्थीने प्रकल्प किंमतच्या ५% रकम बीज भांडवल म्हणून परत फेड करण्यकालावधी ३ -४ वर्षात करायची असते.

ब) स्वयंसहयाता /बचत जट :-

दरिद्र रेषेजालील महिलाना बचत जट स्वयम सहीता अट ओळजली जाते.महिला या मेहनी व जाटज सर व बचत ज रता त्या जटाना प्रति जटानाप्रती महा १००००/-मिळते व फिरेते भांडवल असते महिला सबल बनज्यासाठी महिलापरिवर्तन मेळावे घ्येज्यात आले. व महिलाना पोत्साहन व प्रतिसाद मिळला .

१) **महिला व बालजे विजस :-** याला डावाजा जट म्हजता. सजम बचत जट निर्माज जरून यंशस्वी झालेल्य जटाना सामूहिज व्यवसाय करता येते अनेक फायदे मिळतात व बँके कडून कर्ज व अनुदान मिळते अनेक व्यावसायाचो प्रक्षिणण मिळतो. त्याच फायदा महिलाना व मुलांना मदत होते.

२) **सामाजिज समाजविजस संस्था :-**दोन हजार जु टूबाचे सामजाविजस संस्था तयार ज राता येतो.या संस्थोचे नियंजज धर्मदाय आयुक्ता संस्थेकडे लाभार्थीचे निवडून अर्ज भरून घेतले जाते. या योजनो तफे कर्ज परत फेडीवर नियंतज ठेवले जाते. समाज विकास योजने तर्फे विविध घटजची माहिती व्यक्तीजत ओरोंज,शिजज ,जयदेविषयज माहिती रोजगार निवड प्राबोधन जयार्जम घेतले जातात ,महिलासाठी विविध कार्यक्रम घेतले जातात.

- ३) **प्रशिक्षण:-** स्वर्णजयंती प्रशिक्षण निवडलेल्या व्यासासयबाबत केशल्या निधी होडून बेरोजगारी दूर करण प्रशिक्षण शासनाकडून घेतले जाते ,जरिब जुटूबातील लोजा-ना प्रजिशज ,याछों फायदे जुशल,अर्ध जुशल व्याक्ती-ना लाभ होतो. महिला-ना व्यवसाया ज रज्यासाठी प्रोत्साहणसाठी व आत्मविश्वास निभर्यप्रमाण निर्माण होतो. बँके कडून कर्ज व शासनाकडून अनूदान मिळते व बाजारपेठेत महत्व प्राप्त होते.
- ४) **संजय गांधी निराधार अनूदन योजना:-** सामाजिक न्याय विभागने अंध ,अपंग व शारिरक व मानसिक अजारान, वर्ध व्यक्ती , अत्यचारीत महिला, वैशाव्यासायातील महिला या-ना अर्थीसाय्यासाठी हि योजना-ना राबवज्यात आली, याची अशी अट आहे १५वषापासून महाराष्ट्रातील रहिवासी असला पाहिजे,६५पेजा वय ज मी असावे, याचे ज ही ज जदीपुरावे द्यावे लाजतात. या शासजीयस योजना असून यातून समस्या सूटलेल्या नाहीत भारतातील दारीद्र ६५%आहे जामीज भाजतील रोजचा जर्चासाठी ३५रु६५ पै व शहराभाजत ७०रु ६६.पौ दर महा ग्रामीण भागता १०५४रु शहरी भागता १९८४ रु आहेत .२००९-१० च्या सर्वे नूसार ग्रामीण भागता ६४.४७% शहरी भागता ६६.७०% दारिद्रय रेष खाली आहे. अजूनही भारतात एकूण लोकसंख्येच्या तुलनेत दारिद्रयचे प्रमाण जास्त आहे. यात आळशी, व्यासनी, कमवण्या-च्याची संख्या कमी खाण्य-च्याची संख्या जास्त हि विषमता दिसून येते. श्रीमंत अजून श्रीमत झालेत व गरीब अजून गरीब झाले यातून भारताच्या विकासात अडथळे येऊ शकतात.

सारांश

दारिद्रय निर्मुलनासाठी जि तीही योजना राबविल्या तरी दारिद्रय निर्मुलनांचे समुह नष्ट होईल याची जात्री देता येत नाही. नव-विन दारिद्रय रेषेजालील जुटूबाची संज्या वाढतच आहे, “शिशज ” हा यासाठी प्रभावी उपाय आहे, त्याबरोबरच स्त्रियांच्या उत्पन्नमुळे महत्वाचा वाटा असल्यामुळे त्यांचे स्वातंत्र्य व सामाजिक सुरजितता या जोष्टीजडे दुर्लज जरून चालजार नाही. “पुरुषप्रधान” सांस्कृतीमुळे जुटूबाला मिळजाच्या उत्पन्नाची विल्हेवाट लावज्याचा पुर्ज अधिजर पुरुषास असल्यामुळे बहुतांशी दारिद्रय रेषेजाली व्यसनाधिन असल्याने दारिद्रयात वाढ होत आहे. त्यामुळे स्त्रियास आणखीन काही कृतीशिल अधिकार व सुरक्षितता दिल्यास काही अंशी दारिद्रय निर्मुलनास मदत होईल.

दारिद्रय निर्मुलनाच्या अनेक योजना असल्या तरी त्या राजकिय हेतुने प्रेरित असल्यामुळे त्या गराजा गरजु पर्यंत पोहचु शकत नाही. ज ही योजना फक्त कागदोपत्रीच आहेत. तरी काही योजनांचा लाभ दारिद्रय रेषेखालील नसलेले सदन लोक फायदा घेत आहेत. जर अशा लोंकावर कठोर कार्यवाही झाली व गरजु लोकापर्यंत योजना पोहचल्या तर काही अंशी या योजनेला यश मिळेल. राजकीय लोक प्रामाणिकपणे याची अंमलबजावणी करीत नाहीत. आपले नातेवाईक व हितसंबंध असलेल्या लोकांनाच याचा कसा फायदा होईल. यासाठी प्रयत्नशिल असतात. दारिद्रय निर्मुलनाच्या उपाय योजनेत येणाऱ्या अडचणींचा आढावा घेऊन यावर शासनाने कठोर उपाय योजना आखली पाहीजेत.

संदर्भसूची

- * लोकराज्य
- * महाराष्ट्र शासन वेबसाईट
- * महाराष्ट्र टाईम्स
- * महीला विकास योजना -निर्मलाताई मालपाणी
- * सामाजिक कल्याण आणि न्याय - नागनाथ कोतापल्ले
- * ग्रामगीता - संत तुकडोजी महाराज
- * साहित्य भवन पब्लिकेशन महिला व समाज - डॉ.शर्मा

“दारिद्र्य निर्मूलन - गरज समाज सहभागाची”

प्रा. डॉ. दुर्गादास डी. चौधरी
विभाजप्रमुज - अर्थशास्त्र विभाग
महात्मा फुले महाविद्यालय, अहमदपूर

भारताचे पंतप्रधान डॉ. मनमोहन सिंग यांनी गरीबी ही भारताची अग्रभागी समस्या आहे हे सांगताना विकास हे स्वतः ध्येय नाही तर दारिद्र्य व उपासमार दुर करणे लोकांच्या अन्न, वस्त्र, निवारा या मुलभूत गरजा पूर्ण करून जीवन स्तर उच्चतम करण्याचा प्रयत्न करणे हे ध्येय आहे. व हे ध्येय पूर्ण करण्यासाठी विकास हे साधन आहे असे सांगितले. थोडक्यात २०२० मध्ये भारताला जागतीक महासत्ता बनायचे असेल तर सर्वकष विकास महत्वाचा आहे व तो दारिद्र्य निर्मूलनानेच होऊ शकतो. परंतु केवळ शासकिय योजनांच्या माध्यमातून अथवा सहानभूतीतून दारिद्र्य निर्मूलन होणार नाही तर त्यासाठी समाज सहभागाची गरज आहे.

दारिद्र्य संदर्भात अभ्यास करतांना दोन दृष्टिजे अढळतात. विजसित राष्ट्रांचा सापेज दृष्टिजे तर अविजसित व विजसनाशिल राष्ट्रांचा निरपेज दृष्टिजे, भारतामध्ये दारिद्र्याचे अवलोजन जरीत असताना निरपेज दृष्टिजे जातून अवलोजन जेले जाते. भारतामध्ये दारिद्र्यरेषा निश्चित करताना उष्मांक सेवन हा मुख्य निकष मानला गेलेला आहे. साधारणपणे ग्रामीण क्षेत्रात २४०० उष्मांक प्रतिदिन प्रतिव्यक्ती तर शहरी भागात २१०० उष्मांक प्रतिदिन प्रतिव्यक्ती आवश्यक मानले गेलेले आहे.

भारतात दारिद्र्य संज्येच्या संदर्भात वेजवेजळ्या अभ्यास जटांनी व तज्ञांनी दारिद्र्याचे मापन वेजवेजळ्या निजषाच्या आधारे जेलेले आहे. अलिकडल्या काळामध्ये तेंडूलकर समितीने १९/०३/२०१२ ला गरीबी रेषेची संकल्पना मांडताना प्रतिव्यक्ती उष्मांक सेवन निकषापेक्षा प्रतिव्यक्ती मासिक उपभोग खर्च लक्षात घेतला आहे. प्रतिव्यक्ती किमान मासिक खर्च शहरी व ग्रामीण भागात तसेच राज्या राज्या नुसार भिन्न असल्याचे दाखवून दिले आहे. त्यांच्या आकडेवारी नुसार अखिलभारतीय स्तरावर ग्रामीणभागात ६७२.८ रूपये प्रति महीना व शहरी भागात ८५९.६ रूपये प्रतिव्यक्ती प्रतिमहीना खर्च करण्याची ज्यांची क्षमता नाही ते दारिद्र्य रेषेखाली आहे. असे सांगितले.

या निकषाच्या आधारे भारतात नागालँड मध्ये किमान उपभोग खर्च सर्वाधिक आढळतो, तो शहरी भागात ११४७.६ रूपये, ग्रामीण भागात १०१६.८ रूपये तर सर्वात कमी किमान उपभोग खर्च ओरीसा मध्ये शहरी भागात ७३६ रूपये तर ग्रामीण भागात ५६७.१ रूपये येत असल्याचे सांगितले. महाराष्ट्राच्या संदर्भामध्ये दारिद्र्यरेषेसाठी शहरी भाजात प्रतिव्यक्ती प्रतिमहीना ७७१.७ रूपये तर ग्रामीण भागात ७४३.७ रूपये सांगितलेले आहे. या आधारावर तेंडूलकर समितीने भारतातील दारिद्र्याचे मापन करताना इ.स. २००४-०५ मध्ये ३७.२ % लोकसंख्या दारिद्र्य रेषेखाली होती इ.स. २००९-१० मध्ये ती २९.०८% झाली. म्हणजेच तेंडूलकर समितीने वरिल निकषाच्या आधारे भारतातील दारिद्र्याची संख्या २००४-०५ च्या तुलनेमध्ये २००९-१० मध्ये ८.४२ % जमी झाल्याचे सांगितले. अर्थात तेंडूलकर समितीने सांगितलेल्या निजषाच्या आधारे जेलेले दारिद्र्याचे मोजमाप व येजारा जिमान उपभोज जर्च यावर बरीच सर्वस्तरातून टिज्ना झालेले आहे. यासंदर्भात दारिद्र्याची पातळी निश्चित करण्यासाठी शासनाने रंगराजन यांच्या अध्यक्षतेखाली समिती नियुक्त केलेली आहे.

अर्थात दारिद्र्य रेषा निर्धारनामध्ये निजषाच्या बाबतीमध्ये वाद आहेत. अलीजडल्या जळामध्ये संयुक्त राष्ट्र विजस जर्ज्य माच्या माध्यमातून आंतरराष्ट्रीय स्तरावर जरीबी संज्या निर्धारनासाठी बहुआयामी निर्धनता निर्देशांज (एम. पी. एल.) निजष समोर आलेला आहे.

बहुआयामी निर्धनता निर्देशांज तीन मुज्य वैशिष्ट्यांवर आधारित आहे. १. आरोज्य २. शिजज ३. राहानीमान हे ते तीन वैशिष्ट्य होय. आरोज्य या निकषामध्ये बालमृत्यु प्रमाण, पोषण यांना मुख्य स्थान आहे. शिज्जण या निकषामध्ये प्राथमिक शिज्जणापासून वंचित व

शालेय उपस्थिती पासून वंचितांची संख्या अभिप्रेत आहे. तर जीवनस्तर या निकषामध्ये वीज, पिण्याचे पाणी, स्वच्छतागृह, पक्के घर, मनोरंजन साधने, वाहतूक साधने, फ्रिज या बाबींच्या उपभोगाचा समावेश केलेला आहे.

यातील प्रत्येक निकषास स्वतःचे महत्व आहे. या बाबींनी युक्त अथवा यापैकी किमान बाबीपूर्ण असने म्हणजे तो दारिद्र्यात नाही असे समजले जाईल अर्थात भारतामध्ये २०११ च्या जनगणने मध्ये तसेच सामाजिक व आर्थिक सर्वेक्षनामध्ये या बाबींना महत्व देण्यात आलेले आहे. व या अधारावरच दारिद्र्याचे मोजमाप व दारिद्र्याची संख्या ग्रहीत धरावी हा विचार प्रवाह प्रबळ होत आहे.

म्हणजेच थोडक्यात केवळ उपभोग खर्चाला अथवा उष्मांक सेवनाला मुख्य निकष न मानता आरोग्य, शिक्षण, राहणीमाण हे मानव विकासाचे महत्वाचे निकष दारिद्र्यरेषा निश्चित करण्यासाठी आवश्यक मानले गेले पाहिजेत. याचा आग्रह डॉ. अमर्त्यसेन सारख्या विचारवंतांनी व्यक्त केलेला आहे.

भारतामध्ये दारिद्र्य निर्मूलनासाठी शासकिय पातळीवर वेगवेगळ्या पंचवार्षिक योजनांच्या माध्यमातून, अर्थसंकल्पाच्या माध्यमातून अनेक योजना घोषित झालेल्या आहेत. जरीबी हटाव पासुन ते अन्न सुरजा जयद्यापर्यंत दारिद्र्य निर्मूलनयोजना सर्वज्ञात आहे. परंतु असे असलेतरी आजही दारिद्र्याच्या समस्येची तिवृता कमी झालेली नाही. केवळ योजनांच्या द्वारे, वित्तीय व मौद्रिक धोरणांच्या द्वारे वेगवेगळे अनुदान व सवलती देऊन दारिद्र्य निर्मूलनास यश आलेले नाही. याची मिमांसा करताना जनतेच्या प्रबोधनाकडे व दारिद्र्य निर्मूलनाच्या प्रक्रियेत समाज सहभागाची असलेली न्युनता प्रकर्षाने महत्वाचे कारण म्हणून पुढे येते. म्हणूनच जर भारतामध्ये दारिद्र्याचे ज-या अर्थाने निर्मूलन करवयाचे असेल तर समाज सहभागाला प्रेरित करणे आवश्यक आहे. त्यासाठी खालील मार्ग अनुसरता येतात.

१. जावातील दारिद्र्यरेषेजालील असलेल्या विधिवान्ना यादीचे जाहीर प्रजट-न ज रजे.
 २. स्थानिक वर्तमान पत्रात दारिद्र्य यादी प्रसिध्द करणे व आक्षेप मागवणे.
 ३. यादीतील नावांवर आक्षेप घेण्यासाठी निनावी तक्रार विचारात घ्यावी.
 ४. आलेल्या तज्जरीचे जाहीर प्रजट-न ज रावे. तसेच तज्जरीच्या जार्यवाहीचे जारजासह प्रजट-न ज रावे.
 ५. दारिद्र्यरेषेजालील जुटूबाची यादी जरताना सर्वेजज जरजारे, स्थानिज प्रशासजिय अधिजरी (ग्रामसेवज / तलाठी), स्थानिक लोकप्रतिनीधी (संबंधित वार्डचा ग्रामपंचायत सदस्य / नगरसेवक) यांना जबाबदार धरावे.
 ६. यादीमध्ये हेतूपूरस्सर चूक अढळून आल्यास संबंधित प्रशासकिय अधिकारी व लोक प्रतिनीधींना तात्काळ दंडनिय कार्यवाही ज रावी.
 ७. समाजातील लोजांनी दारिद्र्ययादीचे अवलोज-न जरून जेवळ दारिद्र्य निजषात बसजा-या व्यंक्तींचा अथवा जुटूबांचा समावेश आहे कि नाही याची खात्री करावी.
 ८. समाज सेवजांनी दारिद्र्ययादीपासून जरा दारिद्र्य असलेला व्यक्ती अथवा जुटूब वंचित राहू नये म्हजून जालजी घ्यावी.
 ९. तसेच दारिद्र्य नसलेल्या व्यक्ती अथवा जुटूबांना दारिद्र्य निर्मूलनाचे लाभ मिळू नयेत म्हजून प्रयत्न ज रावेत.
- थोडक्यात दारिद्र्य नसलेल्या व्यक्ती व जुटूबाची बोजस संज्या दर्शवून त्यांचा दारिद्र्य निर्मूलनाच्या निधीतील, सवलतीतील सहभाज जमी जरून वास्तविज जे दारिद्र्य आहे पज दारिद्र्यरेषेतील यादीत नाहीत त्यांना दारिद्र्यरेषेतील यादीत समाविष्ट जरून दारिद्र्य निर्मूलनाच्या निधीतील, सवलतीतील लाभाचे भागीदार करण्याचा प्रयत्न समाजाने स्वतः पुढाकार घेऊन करावा ज्यामुळे दारिद्र्यनिर्मूलन जार्यज माला पूर्ज यश मिळेल.
- थोडक्यात दारिद्र्य ही समस्या केवळ शासकीय उपाययोजनांच्या माध्यमांतून अथवा वित्तीय अथवा मौद्रिक धोरणांच्या सवलतीद्वारे कमी होणारी नाही त्यासाठी समाजसहभागाची आवश्यकता आहे. म्हणजेच आर्थिक व सामाजिक दारिद्र्य दूर होण्यासाठी समाजाचे नैतिक दारिद्र्य दूर होणे आवश्यक आहे. म्हणजेच सामाजिक सहभागाशिवाय दारिद्र्य निर्मूलन हे न संपनारे आव्हान आहे.

आधार -

१. भारतीय अर्थव्यवस्था विशेषांक २०१४ - प्रतियोगीता दर्पन उपकार प्रकाशन दिल्ली.
२. तेंडूलकर समिती अहवाल.

महिलांच्या दारिद्र्य निर्मुल-नात बचत जटाची भूमिज १

प्रा.डॉ.शंकर अंभोरे

मार्गदर्शक तथा अर्थशास्त्र विभाग प्रमुख
श्रीमती दानकुंवर महिला महाविद्यालय, जालना

प्रा.साबळे बालाजी आनंदा

अर्थशास्त्र विभाग प्रमुख
श्री पंडितगुरू पार्डीकर महाविद्यालय, सिरसाळा

प्रस्तावना :-

दारिद्र्य ही एक जागतिक समस्या आहे. या समस्येचे मुळे ससाधनांचे असमान वितरण हेच आहे. गरिबी म्हणजे अशी आर्थिक स्थिती की, जिवन जगण्यासाठी मुलभूत गरजा अन्न, वस्त्र, निवारा, याची पूर्तता न होणे. 'भारतात १९९३-९४ मध्ये दारिद्र्याचे प्रमाज ३७.५ टक्के होते. तर महाराष्ट्रामध्ये ३८.६ टक्के होते'.

हे दारिद्र्य कमी करण्यासाठी प्रत्येक देशात सरकार व संस्थात्मक पातळीवर चालु होते. हे दारिद्र्य कमी करण्यासाठी आर्थिक स्वावलंबन निर्माण करावे लागते. आर्थिक स्वावलंबन आल्याशिवाय आत्मसन्मान मिळत नाही. या बाबतीत तर जगातील सर्वच महिला पिछाडीवर होत्या. त्यांना मार्ग दाखविण्यासाठी महिलांना आत्मभान मिळवून देण्यासाठी प्रत्येक देशात प्रयत्न होत होते. असेच प्रयत्न इ.स.१९९१ मध्ये भारतात व्हायला सुरूवात झाली. तसेच भारताचा शेजारील देश ' बांग्लादेशामध्ये महंमद युनुस यांनी आधुनिक बचत जट चळवळ उभारून महिलांचे दारिद्र्य जमीन रज्यासाठी प्रयत्न सुरू जेले.'^१

जेडयापाडयातील, वाडया वस्त्यातील अशिक्षित, अल्पशिक्षित बायकांना आम्हीही कोणीतरी आहोत ही ओळख निर्माज करून देण्याचे जाम या बचत जटाच्या माध्यमातून होत आहे. आज बचत जट चळवळ संपुर्ण भारतात पसरली आहे. अशा या बचत जट चळवळीचा अभ्यास रज्यासाठी संशोधन म्हजुन या विषयाची निवड जेली आहे.

संशोधनाची उद्दिष्ट्ये :-

१. दारिद्र्य निर्मुल-नात महिला बचत जटाचे योजदान अभ्यासजे.
२. बचत जटाच्या माध्यमातून महिला आर्थिक स्वावलंबी होत आहेत जाय ? याची पडताळजी रजे.

संशोधनाची गृहीतके :-

१. महिला बचत जटाच्या माध्यमातून दारिद्र्य निर्मुल-नात होत आहे.
२. बचत जटामुळे महिलांमध्ये आर्थिक स्वावलंबन, आत्मसन्मान व आत्मभान निर्माज होत आहे.

संशोधन पध्दती :-

महाराष्ट्रात ४५ लाज जुटूंबे दारिद्र्य रेषेजाली जीव-न जजत आहेत. आत्तापर्यंत २ लाज ६३ हजार बचत जटाच्या माध्यमातून २६ लाज जुटूंबे बचत जटाच्या जायज जेत आली आहेत. अद्यापही १८ लाज जुटूंबा-ना बचत जटापर्यंत आजने आवश्यज आहे. म्हजुन बचत जट चळवळीचा आजजी प्रचार व प्रसार होजे आवश्यज आहे. त्या बरोबरच संशोधनात्मज अभ्यास होजे जरजेचे आहे म्हजुन प्रस्तुत विषय अभ्यासासाठी निवडलेला आहे. या सर्व बचत जटाचा अभ्यास रजे शक्य होजार नाही. म्हजुन मराठवाडा या विभाजतील महिला बचत जट अभ्यासासाठी निवडलेले आहे. प्रस्तुत संशोधन अभ्यासासाठी प्राथमिक व दुय्यम स्जोतांच्या आधारे तथ्यसंजलन जेले असुन यादृच्छिक नमुना निवडीच्या आधारे मराठवाडयातून ४० बचत जटामुन प्रत्येजी एज अशा ४० महिलांचा अनुसूचीच्या आधारे तथ्यसंकलित करून माहितीचे विश्लेषण केले आहे. तसेच विविध संदर्भग्रंथ, अहवाल, नियत कालिके यांचा अभ्यासासाठी अधार घेतलेला आहे.

संशोधन पुर्व साहित्याचा अभ्यास :-

स्वयंसहाय्यता जटाच्या माध्यमातून महिलांच्या दारिद्र्य निर्मुलनास जती प्राप्त झाली आहे. या संबंधी अनेक तज्ञांनी संशोधन अभ्यासजिंनी अभ्यास करून आपल्या साहित्यातून बचत जटाची आवश्यकता दारिद्र्य निर्मुलनातील भूमिजा विशद जेली आहे. या संबंधी मोहन वैद्य म्हणतात, 'वास्तवीक बचत करणे हा महिलांचा स्थायीभावच आहे. रूपयातले दोन पैसे कसे वाचवावेत हे महिलांजु दुनच शिजवे असे म्हटले जाते ते १०० टक्के जरे आहे. जोजत्याही वस्तुच्या जरेदी बाबत महिला जास्तीत जास्त चिकीत्सकपणे विचार करून मगच निर्णय घेतात हे अत्यंत योग्य आहे.'^३

जामीज भाजात स्वयंसहाय्यता बचत जट एज चळवळ म्हजुन पुढे येत आहे. त्या संबंधी डॉ.मुलानी म्हजतात 'जामीज भाजात महिलांच्या सज्जीय सहभाजात जावोजावी स्वयंसहाय्यता बचत जटाची चळवळ जोमाने वाढत आहे. बचत जटामुळे बचत संकलनाच्या कामाला चालना मिळवुन पतनिर्मातीद्वारे रोजगार निर्माण होवुन ग्रामीण अर्थव्यवस्था मजबुत होत आहे.'^४

बचत जटाची आवश्यकता विशद जरतांना, जुलाबराव ठाजरे 'बचत जट एज वरदान' या त्यांच्या पुस्तजत म्हजतात, "जटाच्या स्थापनेचा उद्देश म्हजजे स्वयंसहाय्यता होय. स्वतःला स्वतः मदत जरजे आपल्यावर आलेल्या संजटांना तोंड देताना दुसऱ्याकडे हात पसरण्याचा प्रसंग आपल्यावर येवु नये किंवा दुसऱ्याकडे यातना कराव्या लागु नये म्हणुन आपणच आपली मदत जशी ज रावी हे बचत जटामार्फत जेले जाते. आपल्या जमा झालेल्या रज मेटुन सभासदांना पैश्याची जरज भासल्यास उदा. दवाजाना, मृत्यू, विवाह अशा वेळी ताबडतोब मदत आवश्यक असते."^५ यासाठीच बचत जट आर्थिज मदत जरत असते.

दारिद्र्य निर्मुलन व बचत जटाची भूमिज :-

'विविध योजनेतर्गत आतापर्यंत १, ८८,१०१.५९ लाख रूपयाचे अनुदान देण्यात आले तर २, ४२,४५२.७७ लाख रूपयाचा जर्ज पुरवठा जरज्यात आला. २, ६३,५३२ बचत जटातील १३, ६३,३६५ स्वयंराजजारींना त्याचा लाभ झाला आहे. या मधील ९०,०२१ स्वयंसहाय्यता बचत जटांनी स्वतःचे व्यवसाय सुरु जेले आहेत. स्वर्जजयंती जामस्वयंरोजजार योजनेअंतर्जत ३, ३९,६५२ अनुसूचित जातीच्या स्वयंरोजगारींना, २, ७५,६१९ अनुसूचित जमातीच्या स्वयंरोजगारींना, ६७,१८५ अल्पसंज्यांज स्वयंरोजगारींना, १०,०४७९० महिला स्वयंरोजगारी बरोबर १८२८६ अपंग स्वयंरोजगारींना या योजनेच्या माध्यमातुन लाभ देण्यात आला आहे.'^६

महिला स्वयंसहाय्यता जटांना ४ टक्के व्याजाने जर्ज पुरवठा जरज्याचे व्यवस्था जरज्यात आली आहे. आजि उर्वरीत ७ टक्के व्याज महाराष्ट्र शासन भरत आहे. त्यामध्ये आतापर्यंत सुमारे ५७०० बचत जटांना ४.३० जेटी रूपयांचे अनुदान वितरीत जरज्यात आले आहे. योजनेमध्ये बचत जटाच्या संस्थात्मज मदतीसाठी जाव ते जिल्हा स्तरावर बचत जटाचे महासंघ स्थापन जरज्यात येत आहे. आतापर्यंत ७५०० महासंघाची स्थापना झाली आहे. प्रत्येक जिल्हयात ग्रामीण विकास व स्वयंरोजगार प्रशिक्षण केंद्रे स्थापन केली आहेत. केंद्र शासनाने आतापर्यंत अशा १६ प्रशिक्षण केंद्रांना मान्यता दिली असुन २८ केंद्रे चालु स्थितीत आहेत. त्यांच्या माध्यमातुन जवळपास ९००० प्रशिक्षार्थींनी जौशल्यवृध्दीसाठी प्रशिक्षण घेतले आहे. बचत जटांना व्यापज बाजारपेठ प्राप्त व्हावी म्हजुन दरवर्षी विभाजीय तसेच जिल्हास्तरावर बचत जटाच्या वस्तुंची प्रदर्शने भरविली जातात. या योजनेमधुन विभाजीय प्रदर्शनासाठी प्रत्येकी २५ लाख रूपये, जिल्हा प्रदर्शनासाठी प्रत्येकी १० लाख रूपये या प्रमाणे निधी दिला जात आहे. त्याच बरोबर बचत जटांच्या उत्पादित मालांच्या विज्रीसाठी तालुज आजि जिल्हास्तरावर जयम स्वरूपी विज्रीजेंद्रे बांधज्याला शासनाने प्राधान्य दिले आहे. यासाठी प्रत्येक जिल्हा केंद्रासाठी ५० लाख रूपयांचा तर तालुका केंद्रासाठी २५ लाख रूपयांचा निधी देण्यात येत आहे. महाराष्ट्रात आठ जिल्हयातील १२९ तालुक्यातील अशी जयमस्वरूपी विज्री जेंद्र बांधज्यासाठी २००९ - १० मध्ये ३६२५ लाज रूपयांचा निधी देण्यात आला असुन त्याचे काम युध्दपातळीवर चालु आहे.

महाराष्ट्रातील बचत जटाची स्थिती :-

'महाराष्ट्र राज्यातील जवळपास ७६ टक्के बचत जट जामीज भाजात असुन २४ टक्के बचत जट शहरी भाजात स्थापन झालेले आहे. तसेच एजुज बचत जटपैजी ८० टक्के बचतजट महिलांचे असुन २० टक्के बचतजट पुरुषांचे आहेत.'^७ म्हजजेच महिला सबलीज रजाची प्रजि या जामीज भाजात स्वयंसहाय्यता जटाच्या माध्यमातुन चालु आहे. सर्व साधारजपजे बचतजटांची जिमान सभासद संज्या १० ते १७ सभासद असुन जर्जवाटपामध्ये सरासरी २० ते ३०००० रूपये प्रत्येज महिला सभासदांना जर्ज मिळालेले आहे. महाराष्ट्रामध्ये २००६- ०७ पर्यंत ९०४७७ इतजे महिला बचत जट स्थापन झाले होते. तर त्यांना जर्जवाटप २१३१८.५८ जेटी रूपये केले होते.

महाराष्ट्रातील विभाजनहाय बचत जट संज्येचा विचार जे ला तर सर्वात जास्त बचत जट विदर्भामध्ये स्थापन झाले असुन त्याचे प्रमाज ३९.७३ टक्के (३५९५१) दुसऱ्या ज मांजवर पश्चिम महाराष्ट्र असुन त्या ठिज जी ३३.१० टक्के (२९९३६) बचत जट आहेत त्यानंतर मराठवाडा १५.२३ टक्के (१३,७८१) बचत जट जानदेशामध्ये ७.५५ टक्के (६८२३) बचतजट, आजि जोज जात ४.४ टक्के (३९८६) बचतजट स्थापन झाले आहे. त्यांना जर्जवाटप अनुज मे विदर्भात ३९.४१ टक्के (८४०२.२२), पश्चिम महाराष्ट्र ३०.६७ टक्के (६५३८.७१), मराठवाडा १७.१३ टक्के (३६५२.८३), जानदेश ८.७५ टक्के (१८६३.०३) आजि जोज ज ४.०४ टक्के (८६१.७९) जोटी रूये इतजे जर्ज वाटप ज रज्यात आले. यामुळे मराठवाडयातील महिलांचे दारिद्रय निर्मुलन होज्यास मदत होत आहे.

मराठवाडयातील बचतजटांची स्थिती :-

मराठवाडा विभाग हा विकासाच्या बाबतीत मागासलेला प्रदेश आहे. या विभागात औरंगाबाद, जालना, परभजी, हिंजोली, नांदेड, लातूर, उस्मानाबाद व बीड असे ८ जिल्हे आहेत. २००६ -०७ पर्यंत एजु ज बचत जटांची संज्या १३७८१ इतजी होती. तर त्यांना जर्जवाटप ३६५२.८३ जोटी रूये इतजे जे ले होते. स्वयंसहायता जटाच्या संज्येच्या बाबतीत मराठवाडयामध्ये सर्वाधीज बचतजट लातूर जिल्हयात १९.५० टक्के (२६८६) इतजे असुन दुसऱ्या ज मांजवर उस्मानाबाद जिल्हा १५.९० टक्के (२१९२), तिसऱ्या ज मांजवर बीड जिल्हा १५.५७ टक्के (२६४७), चौथा ज मांज नांदेड जिल्हा १४.९१ टक्के (२०५६) त्यानंतर औरंगाबाद १०.४१ टक्के (१४३५), परभजी जिल्हा १०.२६ टक्के (१४१३), जालना जिल्हा ८.६२ टक्के (११८०) आजि हिंजोली जिल्हा ४.८१ टक्के (६६३) इतजे बचत जटांची संज्या आहे.

तसेच जर्ज वाटपाचे प्रमाज जिल्हानिहाय सर्वाधीज लातूर जिल्हयात ७२७.४८ जोटी रूये १९.९१ टक्के झाले आहे तर उस्मानाबाद जिल्हा ५३४ जोटी रूये १४.६१ टक्के, बीड जिल्हा ५२७.९१ जोटी रूये १४.४५ टक्के, नांदेड जिल्हा ५३२.०६ जोटी रूये १४.५६ टक्के, परभजी जिल्हा २०३.०३ जोटी रूये १३.२० टक्के, औरंगाबाद जिल्हा ३३३.२१ जोटी रूये ९.१२ टक्के, जालना जिल्हा ३१२.६७ जोटी रूये ८.५५ टक्के, हिंजोली जिल्हा २०३.०३ जोटी रूये ५.५५ टक्के अशा प्रजारे जर्ज वाटप इ ालेले असुन बचत जटाच्या माध्यमातुन महिलांचे आर्थिज सजमीज रज जे ले जात आहे.

निष्कर्ष :-

१. महाराष्ट्रातील सर्व जिल्हयात बचत जटाची चळवळ समान प्रमाजात सज्तीय झालेली नसुन विज सीत भाजात जास्त जें द्रीत झालेली आहे.
२. मराठवाडयातील जालना, हिंजोली, परभजी या माजास जिल्हयात बचत जटाचे आजि जर्ज वाटपाचे वितरज ज मी झालेले असुन लातूर, बीड, उस्मानाबाद व नांदेड या जिल्हयात बचत जट व जर्ज वाटप यांचे प्रमाज जास्त आहे.
३. हिंजोली व जालना या माजास जिल्हयात बचतजटाचे प्रमाज व जर्ज वाटपाची रकज म उद्विष्टानुसार वाढलेली नाही.
४. महाराष्ट्रात आजि मराठवाडयात महिला बचत जटांची संज्यात्मज वाढ मोठया प्रमाजात झाली असली तर जुजात्मज वाढ पाहिजे त्या प्रमाणात झालेली नाही. त्यामुळे स्वयंरोजगार निर्माण करणारे व्यवसाय मोठया प्रमाणात सुरू झालेले नाही. म्हणुन दारिद्रय निर्मुलनात अडसर निर्माण झाला आहे.
५. स्वयंसहायता जटामुळे महिला बचतीतुन मोठी रकज म जमा ज रून अंतर्जत जर्ज जिं वा बॅज िंचे जर्ज घेवुन छोटेछोटे व्यवसाय ज रत आहेत. त्यातुन त्यांना रोजजार प्राप्त होत आहे. या उत्पन्नातुन महिला आपल्या जु टूबाच्या समस्या सोडवित आहेत.
६. आज जामीज भाजातील महिला बचत जटाद्वारे एज ज येवुन आर्थीज बाबतीत स्वावलंबी होत आहेत. पैशाची बचत ज रजे एवढेच बचतजटाचे उद्विष्ट नसुन उपेजित महिलांच्या हाताला जाम व स्व मिळज तीतुन आत्म स-मान मिळवुज देजे हे आहे.

उपाय योजना :-

बचतजट चळवळ अधिज अधिज चांजली होज्यासाठी शासन, संस्था यांनी जही उपाय अंमलात आजले तर त्याचा निश्चितच फायदा होईल असे वाटते. या संबंधी जही उपाययोजना पुढीलप्रमाजे सुचविता येतात.

- १) भारतीय लोकसंख्येचा विचार करता दारिद्रयाचे प्रमाण जास्त आहे. या गरीब लोकांची आर्थिक व सामाजिक परिस्थिती सुधारायची असेल तर बचत जट अधिज जोमाने उभे ज रजे व त्याची अंमलबजावजी ज रजे आवश्यक आहे.
- २) दारिद्रयामुळे निरक्षर, अज्ञानी, अंध श्रध्दाळु, दैववादी व व्यसनाधिनतेची समस्या निर्माण झालेली आहे. या समस्यांतुन मार्ज जडज्यासाठी बचतजट चळवळ अधिज चांजल्याप्रजारे राबविजे आवश्यक आहे.
- ३) बचतजटातील महिलांना जोशल्यवृध्दीसाठी प्रशिजज, विज्जीज ला, निर्जय जमता, व्यवस्थापन जोशल्य इ.साठी मार्जदर्शन मिळणे आवश्यक आहे.

- ४) बचतजटांना जर्ज देवुन जरीब लोजंपर्यंत जर्जाचे फायदे मिळावेत यासाठी भारतीय रिझर्व्ह बँक व नाबार्ड यांनी सर्व बँकांना मार्गदर्शक सुचना देवुन निधी उपलब्धतेसाठी प्रयत्न करावा.
अशा प्रजरे वरिल उपाययोजना अंमलात आजल्यास दारिद्रय निर्मुलनात बचत जट प्रभावीपजे भूमिज निभावतील.

संदर्भग्रंथसुची :-

१. डॉ.रेणु जिपाठी - ग्रामीण विकास और निर्धनता उन्मुलन - २०११ ओमेगा पब्लिकेशन्स नई दिल्ली पृष्ठ क्र.८३
२. डॉ.माधव जायज वाड - ' महाराष्ट्रातील स्वयंसहायता बचत जटाची वाटचाल एज अभ्यास - फेब्रुवारी २०१२ अर्थ विचार वर्ष -२ खंड १ पृष्ठ ३८ '
३. वैद्य मोहन वसंत - महिला बचत जट हस्तपुस्तिजा, २००५
४. डॉ.मुलानी एम.यु. - महिला स्वयंसहायता बचत जट , डायमंड पब्लिजेशन टिळज रोड पुजे २००६
५. ठाज रे जुलाबराव - बचत जट एज वरदान, सरस्वती बुज जंपनी मुंबई २००६
६. प्रमोद नलावडे - बचत जटाची जि मया , लोज राज्य अंज १ वर्ष ६४ एप्रिल २०१२ पृष्ठ ६०
७. Drusti - Stree Adhyayan Prabodhan Kendra , २००७ An Evalutioan of impact of SHG on the social Empowerment of women in Maharashtra , National Commission for women New Delhi - Page २१ -३०

भारतातील शहरी दारिद्र्य आणि झोपडपट्टी : एक मूल्यमापन

वाढवणकर संतोष नंदकुमार

संशोधक विद्यार्थी उत्तर महाराष्ट्र विद्यापीठ, जळजाव

➤ प्रस्तावणा :

दारिद्र्य ही समस्या देशापासून जावापर्यंत आजि समाजापासून जु टुंबापर्यंत पसरलेली आहे. जरे तर हा जजाचा न सुटजारा प्रश्न झालेला आहे, कारण प्रत्येक देश या समस्येला तोंड देताना दिसतो आहे. भांडवलशाही देशापासून कृषी क्षेत्रावर आधारीत अर्थव्यवस्था चालवणाऱ्या देशात या दारिद्र्याने अपली मुळे पसरवलेली आहेत. ती सापेक्ष किंवा निरपेक्ष या स्वरूपातील तिचे अस्तित्व आहेच. यामुळे जे लोक दारिद्र्याचे जीवन जगत आहेत त्यांना तर याचा जास्त त्रास होतोच पण जे त्याच्याशी संबंधीत नाहीत त्यांना ही याचा त्रास होत असतो. या सर्व जोष्टींचा अभ्यास जे ला तर दारिद्र्याची संज ल्पना मांडने ज ठीज जाते.

भारतात दांडेज रांपासून ते तेंडूलज रांपर्यंत सर्वांनी आपल्या परीने विचार मांडज्याचा आजि दारिद्र्याची संज ल्पना स्पष्ट ज रज्याचा प्रयत्न जे ला आहे. तशा शिफारशी ही ज ही प्रमाजात स्विज रज्यात आलेल्या आहेत पज दारिद्र्याचा प्रश्न सुटला नाही. आता सी. रंजराजन काय म्हणतात ? त्यांची मांडणी कशी आहे? लवकरच या समितीचा अहवाल येईल. सद्य परिस्थितीत रमेश तेंडूलकर यांच्या २००४ च्या अहवालानुसार या संशोधन निबंधाची मांडणी करण्यात आली आहे.

सदरील संशोधन निबंधाचा विषय हा शहरी दारिद्र्य आणि झोपडपट्टी यांच्याशी संबंधीत आहे. शहरी दारिद्र्याचे वाढत जाणारे प्रमाण यास शहरीकरणात होत असलेली प्रचंड वाढ करणीभूत आहे. ग्रामीण भागात रोजगाराच्या कमी झालेल्या संधी आणि शहरात होणारे उद्योगाचे केंद्रिकरण यामुळे ग्रामीण भागातील गरीब लोक रोजगाराच्या शोधात शहरात येतात. ग्रामीण दारिद्र्यातील आणि काम न मिळलेले लोक कामाच्या आणि पैशाच्या शोधात शहराकडे धाव घेतात. त्यामुळे शहरी दारिद्र्यात वाढ होत आहे. संपूर्ण भारताच्या ग्रामीण आणि शहरी लोकसंख्येचा अभ्यास करताना मागील शंभर वर्षात शहरी भागातील लोकसंख्येत झालेली वाढ ही चिंतेची बाब बनत चालली आहे. यामध्ये आर्थिक असमतोल आणि दारिद्र्य यांच्यातील संबंध हा स्थल काल व्यक्ती निहाय झालेल्या विकासावर अवलंबून असलेले आढळून येते. यामुळे मुंबई सारख्या शहरात जगातील दोन क्रमांकाची झोपडपट्टी कधी निर्माण झाली हे जळाले देजिल नाही. मात्र आज विजसाचे नियोजन ज रताना सरज रची होजारी फजिती यात नवल वाटज्यासारजे ज हीही नाही.

भारतात माजील दशज त प्रथमच २००१ साली झोपडपट्टीची जनजजना ज रज्यात आली. यात महाराष्ट्र, आंध्रप्रदेश आजि उत्तरप्रदेशात मोठया प्रमाणात लोकसंख्या निदर्शनात आली आहे. भारतातील शहरीकरणात होत जाणारी वाढ आणि झोपडपट्ट्यांच्या संखेत झालेली वाढ ही ग्रामीण बेरोजगारीचे परिणाम आहेत. शहरातील दारिद्र्यरेषेखालील लोकांचे भारतातील प्रमाज वर्ष २००४-०५ नुसार २७.५ टक्के आढळून आलेली आहे. आज शहरात जे ला जाजारा विजस म्हजजे झोपडपट्टी मधील सुधारजा, पायाभूत सुविधांचा दर्जा व इतर योजनांचे प्रमाण वाढविणे गरजेचे आहे.

स्वातंत्र्यप्राप्तीनंतर दारिद्र्यनिर्मूलनास देशाच्या नियोजन प्रक्रियेत मोठे स्थान मिळालेले आहे. मात्र दारिद्र्य हा देशाला लागलेला रोज आहे. आशा प्रजारे तो नष्ट ज रज्याचा प्रयत्न सरजारी पातळीवर ज रज्यात आले मात्र असे म्हजतात जी त्याचे प्रमाज ज मी झाले पज तो समुळ नष्ट झाला नाही. म्हजून देशातील दारिद्र्याशी संबंधीत असलेला विषय म्हजजे शहरी दारिद्र्य होय. त्याची भारतातील वास्तव स्थिती काय आहे हे पाहण्यासाठी सदर शोध निबंधाचा अभ्यास केला जात आहे.

➤ शोधनिबंधाची उद्दिष्टे :

- १) भारतातील शहरी दारिद्र्याचे अवलोकन करणे.
- २) शासनाने नेमलेल्या दारिद्र्याचा अभ्यास करणाऱ्या समितीचा आढावा घेणे.
- ३) दारिद्र्यामुळे निर्माज होजान्या शहरी झोपडपट्ट्यांचा अभ्यास करणे.

➤ शोधनिबंधाची गृहितके :

- १) भारतातील शहरी दारिद्र्याचे प्रमाण कमी झालेले दिसून येते.
- २) समितीनी सुचविलेल्या शिफारशीमुळे शहरी दारिद्र्य निर्मूलनावर परिणाम झालेला दिसून येतो.

३) शहरी दारिद्र्याचे मुळ कारण झोपडपट्ट्यांची वाढ असू शकते.

➤ **संशोधन पध्दती :**

भारतातील शहरी दारिद्र्य आणि झोपडपट्टी : एक मूल्यमापन हा शोधनिबंध पुर्णतः दुय्यम सामग्रीवर आधारीत आहे. व्दितीय साधन सामग्रीत संदर्भ ग्रंथ, शासनाचे अहवाल, मासिके, तसेच संबंधित लेखासाठी उपयुक्त असणारी महत्वपूर्ण माहिती व आकडेवारी विविध संकेतस्थळावरून घेतलेली आहे.या साठी वर्णनात्मक संशोधन पध्दतीचा अवलंब करण्यात आला आहे.

➤ **भारतातील शहरी दारिद्र्य :**

दत्त सुंधरम यांच्या मते दारिद्र्यरेषा म्हणजे ज्या खर्चाच्या पातळीस पोषणासाठी असलेली किमान उष्मांक व इतर जीवनावश्यक वस्तू उपलब्ध होऊ शकतात ती जर्चाची पातळी होय.

तक्ता क्र. ०१
भारतातील शहरी दारिद्र्याचे प्रमाण

जनगणना वर्ष	अहवाल वर्ष	शहरी दारिद्र्याचे प्रमाण (%)	देशातील एकूण दारिद्र्याचे प्रमाण (%)
१९७१	१९७०-१९७१	४१.५०	४९.००
१९८१	१९८२-१९८३	४०.८०	३८.२०
१९९१	१९९३-१९९४	३२.४०	३६.००
२००१	१९९९-२०००	२३.६०	२६.१०
२००१	२००४-२००५	२५.७०	२७.५०
२०११	२०११-२०१२	१३.७०	२१.९०

भारताची जनगणना २००१-२०११

वरील तक्त्याचा अभ्यास करता देशातील १९७१ ते २०११ पर्यंतच्या चार दशकातील शहरी दारिद्र्याच्या प्रमाणाचा आढावा घेता येईल. या तक्त्यातील सर्व आकडेवारी त्या दशकातील अहवालानुसार घेण्यात आलेली आहे. त्यामुळे जनगणना वर्ष आणि अहवाल वर्ष आशी वेजळी मांडजी जे लेली आहे. १९७०-७१ मध्ये भारतात शहरी दारिद्र्याचे प्रमाण ४१.५ टक्के होते तर २०११-१२ मध्ये ते १३.७ टक्के असल्याचे आढळून आलेले आहे. सदरील ४० वर्षात २७.८ टक्के प्रमाण जमी झाले आहे. भारतातील एज्ज दारिद्र्याच्या प्रमाणाचा विचार जे ला तर १९७०-७१ मध्ये ४९ टक्के होते तर २०११-१२ मध्ये ते प्रमाण २१.९ टक्के आहे. देशाचा विचार जरता २७.१ टक्के एवढे दारिद्र्याचे प्रमाण कमी झालेले आहे.

देशातील एकूण दारिद्र्याचे आणि शहरी दारिद्र्याचे प्रमाण सम पातळीवर कमी झालेले दिसून येत आहे. मागील दहा वर्षात २००१ ते २०११ मध्ये दारिद्र्याचे प्रमाण १२ टक्के नी जमी झाले आहे.तर देश पातळीवर एज्ज दारिद्र्याचे प्रमाण ५.६ टक्के नी जमी झाले आहे. संशोधनासाठी निवडलेले पहिले उद्दिष्ट म्हजजे **भारतातील शहरी दारिद्र्याचे अवलोज न** जरत असताना **भारतातील शहरी दारिद्र्याचे प्रमाण कमी झालेले दिसून येते** हे गृहितक येथे सिध्द होते.

➤ **भारतातील शहरी झोपडपट्टीचे प्रमाण :**

आज शहरातील लोकसंख्येचा अभ्यास केला असता तेथे दोन प्रकारच्या लोकांचे वास्तव्या आढळून येते. एक मालक वर्ग आणि दुसरा जामगार वर्ग यामुळे शोषितांचे प्रमाण जास्त असलेले आढळून येते. या मालक वर्गांनी यंत्रसामुग्रीचा वापर वाढवून अनेक लोकांना बेरोजगार केले आहे. रोजगाराच्या निमित्ताने शहरात आलेले हे लोक व त्यांची वाढत जाणारी संख्या त्यांची शहरातील निवासाची समस्या निर्माण होत आहे. शासनाच्या मालकीच्या जागेत जेथे सुविधांचा अभाव आहे आणि कोणीही आपणाला उठवू शकणार नाही अशा ठिज्ज हे लोज स्वताचे घर संसार थाटतात. यातून एज्जचे दोन, दोनाचे चार आज असंज्य घरे निर्माज होवून झोपडपट्टीची निर्मिती होते.शहाराचा आर्थिक विकास आणि नागरीकरण यांचा जवळचा संबंध आहे. परंतू आर्थिक विकासापेक्षा नागरीकरणाचा वेग जास्त असल्याने शहरात अनेज्ज समस्या निर्माज होताना दिसतात. झोपडपट्ट्यांची वाढ ही एज्ज नाजरीज रजाचे वैशिष्ट्ये ठरत आहे. औद्योगिककरणाचा वाढता प्रभाव हे प्रमुख कारण झोपडपट्ट्यांच्या वाढीस कारणीभूत ठरताना दिसते. जगभरातील एकूण शहरी लोज संज्येच्या १३ टक्के लोज संज्या झोपडपट्टीत राहताजा दिसून येते.

तक्ता क्र ०२
भारतातील शहरी झोपडपट्टीचे प्रमाण

देशातील एकूण पो. शहरे	देशातील एकूण लोकसंख्या			देशातील एकूण झो. लोज संख्या		
	एकूण	स्त्री	पुरुष	एकूण	स्त्री	पुरुष
६०७	१७८३९३९४१	८४०३९०७	९४३५४९१४	४०२९७३४१	१८८०८३२६	२१४८९०१५

भारताची जनगणना २००१

२००१ ते २०११ या जळात शहरामधील झोपडपट्टीत ७७ जेटी ते ८३ जेटी इतक्या मोठ्या प्रमाणात वाढ झालेली आहे. २०२० पर्यंत ९० जेटी वाढ शक्यता आहे. एज्ज शहरी भागातील झोपडपट्टीमधून दारिद्र्याचे प्रमाण लोज संख्या वाढीबरोबर वाढत चाललेली दिसते.

➤ **निष्कर्ष :**

- १) जामीण भागातील औद्योगिकरणाच्या असमतोलांमुळे शहरी दारिद्र्य वाढ झालेली आहे.
- २) शहरात राहण्याच्या जागेची समस्या असल्याने झोपडपट्ट्यांची वाढ होताना दिसते.
- ३) शहरी दारिद्र्याचे प्रमाण कमी झालेले आहे.
- ४) सर्वच समितीनी कॅलरीजच्या स्वरूपात दारिद्र्याची संकल्पना मांडली आहे.

➤ **उपाययोजना :**

- १) जामीण भागातील औद्योगिक विकासाला चालना देणे.
- २) दारिद्र्याचा अभ्यास हा पायाभूत गरजांना समोर ठेऊन मांडणे आवश्यक आहे.
- ३) झोपडपट्टीतील लोकांच्या वाढत्या प्रमाणावर नियंत्रण ठेवणे.
- ४) शहरी दारिद्र्य रेषेखालील लोकांच्या उत्पन्नची योग्य मर्यादा ठरवणे आवश्यक आहे.

➤ **सारांश:**

संपूर्ण शोध निबंधाचा आढावा घेतला असता असे लक्षात येते की एकूण भारताच्या लोकसंख्येत होणारी वाढ आणि दारिद्र्याचे प्रमाण यात होणारी घट ही पूर्णतः विरोधाभास आहे. सरकारने योजलेल्या सामाजिक योजना शहरातील झोपडपट्ट्यात राहणाऱ्या दारिद्र्य रेषेखालील लोकांसाठी आपले जीवन बदलण्यासाठी व राहणीमाणाचा दर्जा सुधारण्यासाठी राबवण्याचा प्रयत्न केले आहेत. एकूणच सर्व समितींचा अहवाल व योजनांची अमलबजावणी यातून भारतातील दारिद्र्याचे प्रमाण कमी करण्यासाठी शहरातील स्थलांतर थांबवणे आणि ग्रामीण भागातील औद्योगिकरणास चालना देणे महत्वाचे आहे. सरकारच्या दारिद्र्य रेषेची गणना पध्दतीत सुधारणात्मक बदल होणे आवश्यक आहे.

➤ **संदर्भग्रंथ :**

- 1) Dr. Kumar K., Planning Poverty And Economic Development, Deep & Deep Publications, New Delhi, 1984.
- 2) Karpagam M., Environmental Economics, Sterling Publishers, New Delhi, 2010.
- 3) Nagraja G.H., Urban Poverty in India- A Study, Southern Economist, Bangalore, November 1, 2013.
- ४) प्रा. भोसले जटे, भारतीय अर्थव्यवस्था, फडजे प्रजेशन, जेल्हापूर, २०१०.
- ५) डॉ. जयंदे पाटील जंजाधर, भारतीय अर्थव्यवस्था, चैतन्य पब्लिशिंग, नाशिक, २००२.
- ६) डॉ. खंदारे सुखदेव, भारतीय अर्थव्यवस्था, एज्युकेशन पब्लिशर्स, औरंगाबाद, २०१३.
- ७) डॉ. ज्योत्सना देशपांडे, विकासाचे अर्थशास्त्र, पिंपळापुरे पब्लिशर्स, नागपूर, २०११.

भारताच्या शेजारी देशांना चीनकडून दिली जाणारी लष्करी मदत व व्यूहात्मक संबंध

- गोरख नामदेव सोनवणे

सहाय्यक प्राध्यापक,

संरक्षण शास्त्र विभाग,

श्री पंडितगुरु पार्डीकर महाविद्यालय, सिरसाळा, जि. बीड.

प्रस्तावणा :- (Introduction)

आंतरराष्ट्रीय राजकारणात प्रत्येक राष्ट्राचे हित (National Interest) आज राष्ट्रीय सुरजाविषयक धोरण (National Security Policy) यावर संबंधीत राष्ट्राचा विज्ञान आज अस्तित्वही अवलंबून असते. सर्वच राष्ट्रे आर्थिक, राजकीय, सामरिक व भू-राजकीय ध्येय धोरणे राबवित असतात. भारताचे लोकशाही धोरण तर चीनने साम्यवादी विस्तारवादी धोरण अंगीकारले. त्या अनुषंगाने सीमांची पुनर्रचना करायला सुरुवात केली. त्यासाठी पाकिस्तान, नेपाळ, म्यानमार आणि भारताशी बोलणी सुरु केली. ही बोलणी केवळ सीमाप्रश्नी नव्हती, तर आपला जेलेला परिसर परत मिळवण्याची आज्ञा त्यात दडलेली होती. या महत्वजंजेपोटी माओ-त्से-तुंग-तिबेटला हाताच्या तळव्याची आज लडाज, सिक्कीम, नेपाळ, भूतान आणि अरुजाचल प्रदेश यांना तळाच्या बोटाची उपमा देत असत आणि देशवासियांना स्वतंत्र करण्याचे आवाहन करत असत.

चीनला महत्वकांक्षी विस्तारवादासाठी भारताविरोधी प्रभाव वाढवायचा आहे. चीन आशिया खंडात वर्चस्वासाठी भारताच्या शेजारी राष्ट्रांना आपल्या जटात समाविष्ट करत प्रत्येक राष्ट्राला लष्करी व पायाभूत सुविधेच्या उभारणीत गुंतला आहे. तसेच या देशांना आपलेसे करत चीन भारताला एकाकी पाडून दक्षिण आशियात भारत आणि पाकिस्तान असा सत्तेचा समतोल राज्याचे चीनचे उद्दिष्ट आहे. म्हजून पाजचे पारडे जमी पडतेय हे लजात आले जी, त्याला आधार देण्याचे चीनचे धोरण आहे. भारताने आपले परराष्ट्र धोरण मात्र पाकिस्तान भोवतीच घुटमळत राहिल्याने भारताची शक्तीही मर्यादित झाली आहे. किंबहुना भारताला दक्षिण आशियापुरताच तेही उपखंडापुरतेच मर्यादित ठेवण्याचा चीनचा मनसुबाही यशस्वी ठरला आहे.

भारताने प्रकृत व विजसीत होऊ नये म्हजून चीन सीमावादाचा मुद्दा सतत घोळवत ठेवून भारतावर दबाव टाज्याचा प्रयत्न करीत असतो व भारताच्या शेजारी पाकिस्तान, नेपाळ, भूतान, बांग्लादेश आणि मालदीव या देशांना लष्करी व पायाभूत सुविधांची मदत करून आशियायी आणि जागतिक पातळीवर भारताची घौडदौड हाणुन पाडून व

दक्षिण आशियातील सत्तासमतोल साधून चीन एकमेव शक्ती म्हणून पुढे येत आहे. म्हणूनच प्रस्तुत शोधनिबंधात भारताच्या शेजारी देशांना चिनकडून लष्करी मदत व सामरिक संबंधाचा अभ्यास केला जाणार आहे.

*** संशोधनाचा उद्देश (Objective Research) :-**

१. भारताच्या शेजारी देशांना चीनकडून दिली जाणाऱ्या लष्करी व पायाभूत सुविधांच्या मदतीचा अभ्यास करजे.
२. भारताला स्थानिक संघर्षात गुंतवून ठेवण्यासाठी दक्षिण आशियातील चीनच्या भारताविरोधी व्युहात्मक संबंधाचे अध्ययन करणे.

*** गृहितके (Hypothesis) :-**

१. भारताने आपल्या शेजारी पाकिस्तान, नेपाळ, भूतान, बांग्लादेश आणि म्यानमार या देशांना चीनकडून देण्यात येणाऱ्या लष्करी मदत व सामरिक संबंधाकडे फारसे लक्ष दिले नाही असे दिसून येत नाही.
२. भारताने आपले लष्करी व परराष्ट्रीय धोरण जे वळ पाजि स्तान पुरतेच मर्यादित ठेवलेले दिसून येते.

*** संशोधन पध्दती (Research Methodology):-**

भारताच्या शेजारी देशांना चीनकडून देण्यात येणारी लष्करी मदत व व्युहात्मक संबंध या शोध निबंधावर अध्ययन करण्यासाठी व्यवहारिक संशोधन (Applied Research) पध्दतीचा अवलंब करून द्वितीयक सामग्रीच्या आधारे संशोधनात्मक लेख, संदर्भ ग्रंथ, मासिके, दैनिके इत्यादींचा आधार घेण्यात आला.

*** भारताच्या शेजारी राष्ट्रांना चीनची लष्करी मदत व व्युहात्मक संबंध :-**

भारताविरुद्ध चीनची शत्रुत्वाची मुळे इतिहासात दडलेली आहेत. चीनमधील सत्ताधिकाऱ्यांनी जैटिल्यनीतीचा अवलंब करून शेजाऱ्यांशी शत्रुत्व तर दुसऱ्यांशी मैत्री केली जाते. याचाच एक भाग म्हणून भारताच्या शेजारी देशांसोबत मैत्री संबंधाचा मार्ग अवलंबलेला दिसून येत आहे. ते पुढीलप्रमाणे -

१. पाकिस्तानला लष्करी मदत व व्युहात्मक संबंध :-

आशिया खंडात विशेषतः दक्षिण आशियामध्ये चीनला भारताविरोधी प्रभाव वाढविण्यासाठी पाकिस्तानला स्वतःच्या जटात समाविष्ट करून लष्करी मदत व व्युहात्मक संबंध वृद्धिजत करण्यात जुंत्ला आहे. भारतीय सीमेवर वारंवार घुसखोरी करणारे पाकिस्तान आणि चीन दिवसेंदिवस एकमेकांच्या अधिक जवळ येत असून भारतासाठी मोठी डोजे दुजी बनली आहे. भारतासोबत आर्थिक हितसंबंध लजात घेवून सरळ वार करण्याऐवजी पाज ला लष्करी दृष्ट्या अधिक सक्षम करून भारताला अस्थिर करत दबाव निर्माण करण्याची चीनची योजना आहे. शिवाय भारत आणि पाक असा सत्तेचा समतोल राजजे हे चीनचे उद्दिष्ट आहे.

भारत-चीन मधील व्युहात्मक वितुष्ट २००५ मध्ये अमेरिजे बरोबर होऊ घातलेल्या अजु सहजार्थे ज रारांतर भू-राजकिय चित्र बदलले आहे. त्यामुळे पुर्वेकडील सीमेवर भारताला सतत डिवचत भारताची घोडदौड रोखण्यासाठी

पाकच्या लष्करी विकासाला, क्षेपणास्त्र विकास कार्यक्रमाला आणि अंतिमतः अण्वस्त्र सज्ज होण्याला चीननेच सहकार्य ज रायला सुरुवात जेली. जेएफ-१७ ही २५० लढाऊ विमाने ५०० जेटी डॉलर्सना विजत आहे. 'ज्वाडार' या नौदलासाठी बांधलेल्या बंदरात चीनची जुंतवजुज ४० जेटी डॉलर्सची आहे. ज राची आजि चष्मा या दोन अजु प्रज ल्यामध्ये एसीपी १००० -युक्लिअर रिअॅक्टरच्या उभारजीसाठी २० जेटी डॉलर्स मदत जेली. या रिअॅक्टर पासून पाजि स्तान ११००० मेजावॅट ऊर्जा निर्माज ज रजार आहे. म्हजूनच पाजि स्तान चीनला आपला सर्व ऋतुतला मित्र म्हजतो. परिजामी चीनच्या राजजि य नेतृत्वाने आंतरराष्ट्रीय संबंघात जजात ज हीही बदल झाले तरी चीन आजि पाजि स्तान हे सदैव उत्तृ ष्ट शेजारी, उत्तम मित्र, उत्तृ ष्ट भाजीदार आजि सर्वोत्तृ ष्ट मित्र म्हजूनच राहतील.

२. नेपाळशी वाढते व्यूहात्मक संबंघ :-

नेपाळमधील भारताच्या प्रभावाला चीनकडून आव्हान मिळत आहे. चीन आणि नेपाळ यांच्यातील संबंघ सुधारले असून तिबेटबाबत नेपाळ प्रश्नचिन्ह उपस्थित ज रजार नाही. याची दजता चीनने घेतली आहे. नेपाळच्या ८३००० मेजावॅट जलविद्युत जमतेवर चीनचा डोळा आहे. जेल्या वर्षभरात चीनच्या ३८ शिष्टमंडळांनी नेपाळचा दौरा जे ला. याशिवाय नेपाळमधील चीनी दुतावासाच्या मदतीने नेपाळ-चायना म्युच्युअल जेऑपरेशन सोसायटीची स्थापना करण्यात आली. तसेच नेपाळला लष्करी मदतीसाठी २६लाख अमेरिकी डॉलरचा निधी जाहीर केला. याशिवाय आर्थिज मदतीतही वाढ ज रुन २.१९ जेटी डॉलरवर नेली आहे. या दोन्ही देशात सुमारे चाळीस जेटी डॉलरचा व्यापार होतो. नेपाळला जोडजारे तिबेट आजि ज ठमांडू यांना जोडजरा नजीज चा रस्ता बांधत आहे. या व्यतिरिक्त नेपाळमधील जलविद्युत प्रज ल्यासाठी चीनने १८.७ जेटी ज र्ज दिले आहे.

नेपाळमधील माओवादी चीनच्या पडद्याआड लपुन भारताज डे डोळे वटारुन बघत आहेत. माओवाद्यामध्ये भारत द्वेष पसरविण्याचे काम चीन कडून केले जात आहे. पुष्पदहल कमल ऊर्फ प्रचंड समर्थक माओवादी वैचारिक दृष्टीने चीनला आपला निज टचा सहजारी तर भारताला आपला शत्रु मानतात. परिजामी चीनने नेपाळमध्ये भारतीय सीमेपर्यंत रस्ते आणि रेल्वे मार्गाचे जाळे विणुन सर्व बाजूनी भारताची कोंडी करण्याचा प्रयत्न ड्रॅगन करत आहे.

* भूतानशी मैत्री संबंघ :-

जून २०१२ मध्ये रिओ येथे झालेल्या राष्ट्र प्रमुजाच्या पर्यावरजविषयज परिषदेत भूतानचे पंतप्रधान जिज्मी थिनले आजि वेन जिआबाओ यांची भेट झाली या भेटीत चीनने भूतानला नानाविध प्रलोभने दाजविली आहेत.

* मालदीव व बांग्लादेशात व्यूहात्मक सहकार्य :-

भारताच्या अजदी जवळ मोक्याच्या जाजी असलेला मालदीव आता चीनच्या ज चाटयात सापडू पाहत आहे. मालदीवमध्ये चीनचा दुतावास सुरु ज रज्याचा विचार आहे. या व्यतिरिक्त भारताच्या जवळ इहवांधू व मारांधू या बेटावर बंदरे विकसीत करण्याचा चीनचा डाव आहे. तसेच पाणबुड्यांचाही एक तळ तयार करणे, त्याचबरोबर क्याकफ्यु बंदराची निर्मिती ज रुन हिन्दी महासाजरातील अस्तित्व चीनने निर्माज जे ले. शिवाय हतिनांधु येथे आंतरराष्ट्रीय विमानतळ बांधून देण्याची तयारीही चीनने दाखविली आहे.

बांग्लादेशाला लष्करी व पायाभूत सुविधांची मदत दिली जात आहे. चितगाव बंदराच्या विकासासाठी मोठी आर्थिक मदत चीनकडून देण्यात येत आहे.

थोडक्यात चीनने पाजिस्तान, नेपाळ, भूतान, बांग्लादेश व मालदीव या राष्ट्रांमध्ये लष्करी मदत आजि व्यूहात्मक धोरण वृद्धिंगत करुन दक्षिण आशियातील भारताचा लष्करी व सामरीक समतोल ढासळण्यासाठी व भारताला सामरीक घेराव घालण्याची महत्वाकांक्षी योजना आहे.

* **निष्कर्ष (Conclusions) :-**

१. भारताने आपल्या शेजारी देश पाकिस्तान, नेपाळ, भूतान, बांग्लादेश व मालदीवमध्ये चीनच्या व्यूहात्मक नितीकडे फारसे लक्ष देण्यात आलेले नाही.
२. भारताने आपले लष्करी व परराष्ट्रीय धोरण जे वळ पाजिस्तान पुरतेच मर्यादित ठेवल्याने चीनशी लष्करी समतोल साधण्यात भारताने पाहिजे त्या प्रमाणात प्रयत्न केला नाही.
३. दक्षिण आशियात भारताविरुद्ध पाकिस्तान असा सत्तेचा समतोल साधुन भारताला दक्षिण आशियात तेही उपखंडापुरतेच मर्यादित ठेवण्याचा चीनचा मनसुबाही यशस्वी ठरला आहे.
४. भारताने चीनशी लढज्यापेजा स्वतःच्या सीमा बळजट्ट रज्याजडे लज देजे जरजेचे आहे.
५. दक्षिण आशियात चीन हीच एकमेव शक्ति म्हणुन पुढे येत आहे.

* **संदर्भ :-**

१. पाल शिवम, आंतरराष्ट्रीय संबंध, वंदना पब्लिशिंग हाउस, नवी दिल्ली.
२. तोडजर बी.डी. भारताचे परराष्ट्रीय धोरण आजि राष्ट्रीय सुरजा.
३. Mohd. Wasim, China India Border Conflict, Prashant Publishing House, Delhi.
४. www.google.com
५. संरक्षण मंत्रालय वार्षिक अहवाल
६. Difence Digest & Strategic Analicies
७. Patrick M. Cronin, Global Strategic Assessment, Manas Publications, Delhi.

सरज री योजना और गरीबी रेखा से नीचे के लोग

- प्रा. ठाकूर संजयसिंग प्रतापसिंग
स्व. नितिन महाविद्यालय,
पाथरी जि. परभणी

भारत विश्व में सबसे तेज गति से वृद्धि दरप्राप्त करनेवाली अर्थव्यवस्थाओं में शामिल देश की गणना में आता है। यह माना जाता है की, आनेवाले दशकों में भारत एक आर्थिक महाशक्तिशाली संपन्न देश होगा। पर भारत में गरीबी रेखा में रहनेवालों की तादाद काफी बड़ी है। यहाँ का आम आदमी जो कम आमदनी होने पर भी अपनी जरूरत की, भौतिक आवश्यकताओं की पूर्ति कर नहीं पा रहा है। गरीबी रेखा में रहनेवाले जे संदर्भ में मोहन गुरु स्वामी और रोनाल्ड जोजेफ ने लिखा है की, गरीबी एक आर्थिक परिस्थिति है। भूख एक शारीरिक परिस्थिति है। जब की भूख की कैलरियों के रूप में परिभाषा स्थिर हो सकती है, गरीबी की परिभाषा सामान्य समृद्धि के वर्तमान स्तर के संदर्भ में सापेक्ष है। वर्तमान औपचारिक गरीबी रेखा केवल कैलरी उपभोग पर ही आधारित है और इसमें और कुछ भी शामिल नहीं है। इसीलिए यह व्यक्ति की शारीरिक भूख की दृष्टि से सिवा और कुछ भी नहीं है।¹

गरीबी एक बहुआयामी समस्या है, ऐसे कुछ क्षेत्र हैं, जिनमें इनकी संख्या अधिकतर मानी जाती है जैसे, शहरों में जुग्गी झोपड़ी में रहनेवाला व्यक्ति, गाँव में रहनेवाला वर्षा पर आधारित कृषि क्षेत्र से संबंधित किसान, गाँव और शहरों का श्रमिक वर्ग इनकी तादाद बड़ी मानी जाती है। 1973 के पश्चात गरीबों का प्रतिशत और कुल संख्या निम्नानुसार है :-

वर्ष	जरीबो का प्रतिशत (%)	जरीबो जे संख्या	औसत वार्षिक जमीन दर (%)
1973-74	54.9	32.1	0.59
1977-78	51.3	32.9	0.31
1983	44.5	32.3	0.31
1987-88	38.9	30.7	1.25
1993-94	36.0	32.0	0.7
1999-00	26.1	26.0	3.4
2004	23.6	25.0	0.82

भारत में गरीबी रेखा का कम करने के लिए सरकार की योजनाएँ :-

भारत में गरीबी काफी ऊपर है। भारत के योजना आयोग ने हमेशा देश के कुल आबादी के कुछ प्रतिशत गरीबी को मानते हुए अपनी योजनाएँ बनाई हैं। भारत देश में गरीबी रेखा की बात करे तो लगभग 45 करोड़ से ज्यादा लोग गरीबी के श्रेणी में आते हैं। इसको देखते हुए भारत सरकार द्वारा कुछ योजनाओं को शुरू किया गया है।

- 1) भूमिहीन रोजगार जेंटी जर्जम :-** जरीबी रेखा से नीचे जे लोगों जे इस योजना से माध्यम से रोजगार प्रदान किया जाता है। महाराष्ट्र राज्य में यह योजना सबसे अधिक परिचित है। इसे 'रोजगार हमी योजना' के नाम से जाना जाता है। इस योजना के माध्यम से जाँव जे बेकार लोगों को रोजगार प्रदान किया जाता है।
- 2) राष्ट्रीय ज़ामीन विज्ञापन :-** इस योजना से माध्यम से जाँव में रहनेवाले लोगों जे प्रारंभ में ज़ाम जे बदले अनाज दिया जाता था। यह 1 एप्रिल, 1977 से देशभर में प्रभावी रूप से चलाई गयी, जिसमें सड़कों की मरम्मत करना, स्कूल का निर्माण करना, जाँव में साफ-सफाई अभियान चलाना आदि।

- 3) **स्व-रोजगार के लिए ग्रामीण युवाओं को प्रशिक्षण :-** भारत की प्रथम पंचवर्षीय योजना (1951-1961) में 5.3 मिलीयन बेज्जार लोर्जों की संज्या थी ।³ जिसे देजते हूए 15 ऑज्स्ट , 1979 से भारत में इस योजना का प्रारंभ हुआ । इसका मुल उद्देश जरीबी रेखा में रहनेवाले परिवार के 18 से लेकर 35 की उम्र तक के युवकों को प्रशिक्षण के लिए चुना जाता और उन्हे कृषि , उद्योग और नौकरी के क्षेत्र में रोजगार प्राप्त हो , इसके साथ-साथ उन्हे छात्रवृत्ति भी प्राप्त होती है ।
- 4) **-यूनतम आवश्यकता कार्यक्रम :-** सन 1974-75 में पांचवे पंचवर्षिक योजना के अभिन्न भाग के रूप में इसे शुरू किया गया । इस योजना के तहत लोगों में प्राथमिक और प्रौढ शिक्षा अभियान चलाना, सडकों का निर्माण करना, मकानों का निर्माण आदिपर लक्ष केंद्रीत किया गया ।
- 5) **जवाहर रोजगार योजना :-** जवाहर रोजगार योजना एप्रिल 1989 में घोषित की गयी , जिसमें गरीबी रेखा में रहनेवाले लोगों को साल में से 50 से लेकर 100 दिन तक रोजगार प्रदान किया जाता है । इस योजना में महिलाओं को 30% जगह आरक्षित की गयी है ।
- 6) **एकीकृत ग्रामीण विकास योजना :-** केंद्र सरकार द्वारा मार्च 1976 में इसे देश के बीस जिल्लों में एकीकृत ग्रामीण विकास योजना का प्रारंभ हुआ । आगे चलकर 1982 में देश के पंचायत स्तर पर इसे लागू किया गया । इस योजना का सबसे बडा उद्देश गरीबी रेखा को दूर करने का ही रहा है ।
- 7) **जरीबी और बेरोजजारी हटाओ जर्ज्य म :-** इंदिरा जंधी ने मार्च 1971 में 'जरीबी हटाओ' का नारा दिया । जॉज्रेस के राष्ट्रीय संमेलन में (एप्रिल 1988) बेज्जारी हटाओ , जरीबी निर्मूलन का जर्ज्य म लिया गया । बाद में 1975 में 20 सुत्री जर्ज्य म को सारे भारत में शुरू किया गया ।

उपसंहार :-

भारत में गरीबी रेखा में जीवन जीने वालों की तादाद लंबी है । सन 1951 से सरकार पंचवर्षीय योजना के माध्यम से उसे दूर करने का प्रयास कर रही है । लेकिन गरीबी रेखा में जीवन निर्वाह करने वाले लोर्जों की अपनी आय बनाने के लिए कृषि की अपेक्षा गैर फार्म क्रियाओं को बढ़ावा देना होगा । उसी प्रकार गरीबी रेखा में रहनेवाले लोगों में शिक्षा के प्रति जागृत करना होगा , नई-नई सुचना तंत्र का प्रयोज करना होगा, तब बेरोजजारी कम होगी और देश का विकास होगा । भारत एक संपन्न देश के रूप में विजसित राष्ट्र होगा , जिसपर हर भारतीयों को जर्व होगा ।

संदर्भ-सुची :-

- 1) दत्त एवं सुंदरम् भारतीय अर्थव्यवस्था- गौरव दत्त , अश्विनी महाजन , पृ. - 397 एस. चंद्र अंड कंपनी प्रा. लि. नई दिल्ली - 110055
- 2) विकास , गरीबी और समता - रुद्रदत्त पृ. 104 , रीगल प्रकाशन , नई दिल्ली -110027
- 3) भारतीय अर्थ व्यवस्था - मीरा रंजनलाल पृ. 25 , रीगल प्रकाशन , नई दिल्ली -110027

भारतातील दारिद्र्य व त्यावरील उपाय

प्रा.डॉ. बोचरे जे.एम.

इतिहास विभाग
स्व.नितीन कला व विज्ञान
महाविद्यालय, पाथरी जि.परभणी

प्रा. ठोंबरे एम.डी.

समाजशास्त्र विभाग प्रमुख
स्व.नितीन कला व विज्ञान
महाविद्यालय, पाथरी जि.परभणी

प्रस्तावना :-

प्राचीन भारताच्या इतिहासात गुप्तकालखंड हा वैभवाच्या परमोच्च केंद्रबिंदू होता तर मध्ययुगीन कालखंडात शहाजहानचा कालखंड वैभवशाली (सुवर्णयुगाचा) होता. एकंदरीत हिंदुस्थान देश हा वैभवशाली देश म्हणून ओळखल्या जात होता. या देशाचा प्रमुज व्यवसाय शेती हा होता शेती हा पूर्जातहा निसर्जावर अवलंबून होती. शेतीला जोडून छोटे छोटे उद्योजकधंदे होते. हिंदुस्थानचा व्यापार हा परदेशाशी चालत होता. मोठ्या प्रमाणात मसाल्याचे पदार्थ युरोप, आशिया खंडात निर्यात केले जात होते व त्या मोबदल्यात सोने चांदी जडजवाहीरे आयात जे ले जात होते. एज् दीरत हिंदुस्थान देश हा आशिया राष्ट्रासाठी वैभवशाली राष्ट्र म्हणून ओळख होती.⁽¹⁾ परंतु मध्ययुगीन जालजंडात मोजल सत्ता छत्रपती शिवाजी महाराजांचे हिंदवी स्वराज्य या काळापर्यंत हिंदुस्थान देशाचा वैभवशाली कालखंड होता. पेशवाई च्या उत्तर कालखंडापासून हिंदुस्थानच्या राजकीय अस्थिरतेचा फायदा घेत ब्रिटीशाने भारतात पाय रोवले व इ.स. 1857 -ंतर संपूर्ण हिंदुस्थान, आपल्या साम्राज्यजाली आपला व हिंदुस्थानचे आर्थिक शोषण सुरु झाले. हिंदुस्थानातील छोटे, मोठे उद्योजकधंदे बंद पडले व त्यामुळे हजारो ज मजदारांच्या नसीबी दारिद्र्य आले. तसेच शेतकऱ्यांच्या शेतीमालाला भाव न मिळाल्यामुळे हा वर्ग ही दारिद्र्यातच मोडला जेला.

दारिद्र्य

एखाद्या जवळा काय आहे आणि कय असावयास पाहीजे यामधील तफावत दर्शविणारी स्थिती म्हणजे दारिद्र्य होय.

दारिद्र्या संबंधी प्रत्येकाची भावना आणि अनुभव वेगवेगळे असणे स्वाभाविक ठरते. दारिद्र्य या संस्थेचा सर्वांना मान्य होईल असा नेमका अर्थ सांगणे अवघड आहे. परंतु दारिद्र्याच्या अर्थाची ओळख करुन घेण्याचे पुढील चार निकष बी हेन्नी यांने सांगितले आहेत.

- 1) उपजिविकेसाठीच्या साधनाचा मार्गाचा अभाव
- 2) पैसा-अडका, जमीन-जुमला यासारख्या साधनसामुग्रीची उणीव
- 3) असुरक्षिततेची व विफलतेची भावना
- 4) सामाजिक संबंध टिज वून ठेवजे व विज सीत ज रज्यासंबंधी साधन सामुग्रीच्या उजीवेच्या परिजामातून

निर्माज झालेली असमर्थता⁽²⁾

व्यक्तीच्या आवश्यक गरजांची पूर्तता न होणे म्हणजे दारिद्र्य होय, अन्न, वस्त निवारा या व्यक्तीच्या मुलभूत आणि सर्वसामान्य आवश्यकता आहेत. दररोजच्या जेवणात 2400 कॅलरीत मिळायला पाहीजे. व्यक्तीचे मासिज उत्पन्न इ.स. 1991-92 च्या किंमतीच्या आधार 460 पेक्षा कमी असेल अशा व्यक्ती दारिद्र्यरेषेखालील जीवन जगतात असे मानले

जाते. राष्ट्रीय उत्पन्न इ.स. 1993-94 मध्ये राष्ट्रीय उत्पन्नाच्या वृद्धीच दर इ.स. 1950-51 च्या तुलनेत 4.2% होता. जॅलरीज, आवश्यक वस्तुवरील प्रतिमाह जर्च, व्यक्तीचे मासिज उत्पन्न, राष्ट्रीय उत्पन्न या निष्ठाच्या आधारे दारिद्र्याचे मोजमाप केले जाते. (3)

किमान जीवन जगण्याकरीता मुलभूत गरजाच्या उपभोगाची किमान पातळी दर्शविणारी रेषा ही दारिद्र्य रेषा होय. दारिद्र्य रेषा व्यक्तीच्या दरमहा किंवा वार्षिक उत्पन्नाने ठरविले जाते. भारतीय ग्रामीण भागात दरडोई उत्पन्न दरमहा 127 रुपये उत्पन्न व शहरात 149 रुपये उत्पन्न अन्न वस्त, निवारा या पुर्ततेकरीता आवश्यक आहे.

त्यापेक्षा कमी उत्पन्न असणारे लोक दारिद्र्य रेषेखालील लोक होत. गरीबी हा केवळ आर्थिक नाही. तर त्याच्या सामाजिक आर्थिक श्रेणी पाडता येतात. दारिद्र्य रेषेत ज्याचे दरमाह 76 रुपये उत्पन्न आहे व जो दरमाह 25 रुपये मिळवितो त्या दोगाची दुःख स्थिती समान असणार नाही. 25 रुपये मिळकत असणाराची दुःखे तीव्र असतील. (4)

भारतातील दारिद्र्य निर्मुलनाचे उपाय :

भारतातील दारिद्र्य निर्मुलनाकरीता केंद्र सरकार व राज्य सरकारने काही उपाय अमलास आणले. यामधील महत्वपुर्ण उपाय म्हणजे 1) पंचवार्षिक योजना 2) राष्ट्रीय रज (बंद पडलेल्या जपड जिरज्या, प्रवासी मोटार वाहतुज, जाजी उद्योगधंदे आर्थिक नुकसान सहन करुन शासनाने चालविले. 3) वीस कलमी कार्यक्रम 4) आय.आर.डी.पी. Intergrated Rural Developmet Programm) एकात्मिक ग्रामीण विकास कार्यक्रम अंत्योदय व जवाहर रोजगार कार्यक्रम दारिद्र्य निर्मुलनाचा कार्यक्रम मागील 50 वर्षापासून अविरत चालू आहे. परंतु भारतातील दारिद्र्याच्या समस्येची तीव्रताही कमी झाली नाही. 5) रोजगार निर्माण करणे 6) वितरणात समानता आणणे 7) कृषी क्षेत्राचा विकास वर विशेष भर देणे 8) लोकसंख्या नियंत्रित करणे (वाढती लोकसंख्या हे दारिद्र्याचे एक महत्वाचे कारण आहे त्यामुळे लोकसंख्या नियंत्रित करणे) 9) काळा पैसा समाप्त करणे 10) योजनांचे विक्रीदीकरण करणे 11) अनाश्यक सरकारी खर्च कमी करणे 12) परिणामकारक योजना बनविणे. (5) 13) अवास्तव यांत्रिकीकरणावरील भर कमी करणे 14) ग्रामीण भागात उद्योगधंदे सुरु करणे 15) स्वतंत्र व्यवसाय स्थापनेस प्रोत्साहन 16) घरातील एकास रोजगार 17) पैशाच्या स्वरूपात योग्य वेतन 18) ग्रामीण भागात शेतीसाठी नवीन सुविधांची माहिती देणे 19) शेतजरी जुटूबाणा प्रशिक्षण 19) ग्रामीण भागात प्रबोधन वर्ज सुरु करणे (प्रौढ शिज्ज) (6)

दारिद्र्य निवारण्याच्या विविध शासकीय योजना :-

1) शेतकऱ्यांना सवलतीच्या दराने कर्ज पुरवठा लहान शेतकरी विकास संस्था (SFDA) व सीमांत शेतकरी आणि शेतमजुर विकास संस्था (MFAL) 2) ग्रामीण युवकांना स्वयंरोजगारासाठी प्रशिक्षण (TRYSEN) कार्यक्रम 1979 साली सुरु करण्यात आला. दारिद्र्यरेषेखालील युवक कार्यक्रमाचे लाभार्थी होते.

3) स्त्रिया आणि बालके यांच्या विकासासाठी कार्यक्रम :-

ग्रामीण भागातील स्त्रिया आणि बालके यांच्या विकासासाठी (DWCRA) 1982 साली एक कार्यक्रम हाती घेण्यात आला होता. 4) इंदिरा महिला योजना : जरीब स्त्रियांच्या जल्यजासाठी 20 ऑक्टोबर 1995 रोजी इंदिरा महिला योजना (IMY) सुरु करण्यात आली होती. 5) प्रधानमंत्री ग्रामोदय योजना 6) स्वर्ण जयंती ग्राम स्व. रोजगार योजना (7)

निष्कर्ष :-

हिंदूस्था-नातील इतिहासाला वैभवाची झालर होती. सर्व समाजघटज आपल्या उपजिवीज। पूर्ज ज रीत होती. उपासमार दारिद्रयाची तीव्रता नव्हती.परंतु स्वातंत्र्योत्तर भारतामध्ये माज दारिद्रय, उपासमार ऐवढेच नव्हेतर कुपोषणाच ही समय मोठ्या प्रमाजात आढळून आले आहेत. केंद्र सरकार व राज्य सरकार अनेक वेगवेगळ्या योजना राबवु महिलांचे सबलीज रज दुर्बल घटज ंचे सबलीज रज ज रत आहेत. परंतु आज ही दारिद्रय आढळून येते. एजं दरीत जे वळ दारिद्रयाची तीव्रता थोड ज मी झालेली आढळून येते.

संदर्भ-सुची

- 1) डॉ. रा.श्री. मोरवंचीकर : प्राचीन भारताचा ग्रंथ इतिहास
- 2) डॉ. लोटे पृष्ठ ज . 206 : भारतातील सामाजिक समस्या
- 3) डॉ. प्रदीप आगलावे : आधुनिक भारतातील सामाजिक समस्या पृष्ठ क्रमांक 183
- 4) प्रा. डॉ. डी.एस.मनवर : भारतीय समाज : प्रश्न आणि समस्या पृष्ठ क्रमांक-58
- 5) डॉ. लाटे : भारतातील सामाजिक समस्या - पृष्ठ क्र. 190,191
- 6) कै.डॉ.स.श्री. मु.देसाई : भारतीय अर्थव्यवस्था, पृष्ठ क्रमांक 4.26, 4.27
डॉ. सौ. निर्मल भालेराव
- 7) कै.डॉ.स.श्री. मु.देसाई : भारतीय अर्थव्यवस्था, पृष्ठ क्र मांज 4.27
डॉ. सौ. निर्मल भालेराव

संतसाहित्य : समाज आणि संस्कृती

प्रा.डॉ. भगवान दिरंगे,
मराठी भाषा व वाङ्मय विभाग प्रमुख,
लालबहादूर शास्त्री महाविद्यालय, परतूर
जि.जालना. - (४३१५०३)

मराठी भाषेच्या सुरुवातीच्या जळातील महत्वाचे साहित्य म्हणून संतसाहित्य ओळखल्या जाते. महाराष्ट्राच्या सांस्कृतिक आणि सामाजिक जीवनात संतसाहित्याचे योगदान फार मोठे आहे. साहित्य, कला आणि धर्म यांचे राजकीय, सामाजिक आणि सांस्कृतिक जीवनाशी अतुट नाते असते. या नात्याचा अंतर्गत संबंध आपण शोधला तर आपण साहित्याच्या प्रेरणांचे स्वरूप लक्षात येऊ शकते.

"बाराव्या शतकाच्या आधीचा जळ पाहिला, तर राजकीय व सांस्कृतिक जेव्हा महाराष्ट्राचा जास वेळापेजा तितका स्पष्ट दिसून येत नाही. तत्कालिन शिलालेखांतून संस्कृत जिंवा जेव्हा मराठी भाषेचा वापर आढळतो व मराठी भाषा क्वचित जेठे जेठे डोळावता दिसते. म्हणूनच राष्ट्रजुट, चालुक्य वज्रै राजवंशांना जेव्हा मराठी मजावयाचे जी, मराठी मानायचे हा प्रश्न अजून अनिर्णीतच आहे. सन ११५० पूर्वीचे अवघे सातच मराठी शिलालेख उपलब्ध आहेत. देवगिरी येथील यादवांच्या काळापासून मात्र मराठी शिलालेखांची संख्या वाढत गेली, व जालान्तराने झाडिमंडळातील मरहट्ट्यांच्या बोलीला राजभाषेचे ऐश्वर्य लाभले."१

यादव काळापासून पुढे खऱ्या अर्थाने मराठी भाषेच्या प्रतिष्ठेचा काळ सुरु झाला या काळामध्ये स्वभाषेचा अभिमान राज्यकर्त्यांमध्ये आणि धर्म प्रवर्तकांमध्ये निर्माण झाल्याचे आपल्या लक्षात येते. मराठी भाषेची रसवत्ता आणि गुणवत्ता सिध्द करण्याचा प्रयत्न चक्रधर स्वामी आणि पुढच्या काळात संत ज्ञानेश्वरांनी जेला.

"तव श्रोते म्हणती दैव | कैसी बोलाची हवाव |
काय नादाते हन बरव | जिणोनि आली || १३२ ||
हां हो नवल नोहे देशी | मन्हाटी बोलिजे तरी, ऐसी |
वाजे उमटाताहे आज शी | साहित्य रंजचे || १३३ || " - २

'मराठी भाषेचे महत्त्व श्रोत्यांना वाटल्यामुळे श्रोते म्हणतात आमचे महत्त्वाचे आहे. मराठी भाषा जिती सुंदर आहे ती सप्तसुरांचा जेमलपजा जिंजून आली आहे असे वाटते. ही भाषा अशी बोलावी जी, बोलल्या बरोबर आज्ञात उपमालंजारादी साहित्याचे नानारंज उमटलेले दिसतील.' असा सार्थ अभिमान ज्ञानेश्वरांना आज त्यांच्या श्रोत्यांना वाटत होता. या वरून मराठी भाषेचे सामर्थ्य आणि रसतत्व तत्कालिन संतांना आणि जाणकार श्रोत्यांना जाणवल्याचे दिसते.

"महाराष्ट्रावर परचक्र आले, तरी मराठी माजूस संत वाङ्मयाचे स्फूर्तीस्थान असलेल्या ज्ञानेश्वर माऊलींना व ज्ञानेश्वरीला विसरला नाही. एवढेच नाही तर याच तत्वज्ञानाने सहिष्णुवृत्ती, संयमीवृत्ती समाजात रुजविली व लोकांच्या हृदयातील आळासाचा, विषयलंपटतेचा पडदा दूर जेला. हा पडदा दूर होताच महाराष्ट्रावर आलेल्या परकीय आज्ञा मजाविरुध्द मराठे लढण्यास सिध्द झाले " ३

या वरुन आपणास ठामपणे म्हणता येते की, भाषेचा अभिमान जागृत झाल्यावर सामान्य माजसाला स्वतःची एक सांस्कृतिक ओळख निर्माण होते, एकसंघ सामाजिक जाणीव निर्माण होते. समाजाच्या आणि संस्कृतीच्या रज्जार्थ सामान्य माणूस लढण्यास सिध्द होतो.

ज्ञानेश्वरांनी भाजवत धर्माचा पाया रचला त्या जळात महाराष्ट्रात दत्त संप्रदाय, महानुभाव संप्रदाय आस्तित्वात होते. परंतु भाजवत संप्रदायाने आपले वैशिष्ट्यपूर्ण स्थान निर्माण जेले. पंढरपूरचा विठ्ठल या संप्रदायाचे दैवत. या दैवतामध्ये शैव आणि वैष्णव संप्रदायाचा समन्वय झालेला दिसतो. सांप्रदायिक, जातीय भेदाभेदापलिकडे जाऊन संतानी सर्व समावेशक समतावादी विचार समाजात रुजविले म्हणून समाजात एकसंघ भावना निर्माण झाली. भाजवत सांप्रदायात समाजाच्या सर्वच स्तरातील लोकां सहभाजी झाले. स्त्री - शुद्रादी घटज ही या भक्ती चळवळीत संमिलित झाले. आध्यात्मिज पातळीवर समानतेचा अनुभव या सर्वांना आला. माणूस म्हणून प्रतिष्ठा मिळाली. संतानी पांडूरंगाशी आपला सुखदूःखात्मक संवाद केला. पांडूरंगाशी हितगुज केले. आई, गुरु, बंधू, सखा, पिता अशी नाती निर्माण केली. हा भावबंध भक्तमंडळीमध्ये सुध्दा संज मीत झाला. हा भक्तीभाव महाराष्ट्राचा स्थायी धर्म झालेला दिसतो.

मध्ययुगात मुसलमानांनी आज मजामुळे समाज पिचला जेला होता. देवजिरीच्या यादवांची राजवट उतरजीला लाजली होती. या सर्व घडामोडींपासून संत अलिप्त नव्हते. समाजजीवनातील चैतन्य हरवले होते. अशा समाजमनाला प्रेरणा देण्याचे काम संतानी केले. समाजाच्या पारमार्थिक उन्नयनासाठी संतानी केलेले कार्य निश्चीतच प्रेरक आहे. संतानी निर्माण केलेली ही भक्तीची चळवळ आजही समाजात प्रभावशाली आहे.

"वारकरी चळवळ एवढी प्रभावशाली ठरण्याचे कारण म्हणजे अधिकारहीन गरीब लोकांचा तिला पाठींबा मिळाला होता त्यातूनच तिने जायदेजानून तयार जेले; त्याशिवाय या चळवळीने तात्जालिज स्वरुपाचे जाहिरनामे घोषित ज रज्याचेही टाळले; ज रज अशा जाहिरनाम्यांचे पालन ज रजे तिच्या जोरजरीब अनुयायांना शक्य नव्हते. जृतीशिल राजज रजाशी ही चळवळ जशी अंतर राजून राहिली, तसेच जेज्याही राजजीय घडामोडींवर प्रत्यज भाष्य ज रज्याचेही तिने टाळले; मज त्या मुसलामानी सत्तेशी संबधित असो. ही चळवळ नेहमीच सर्व समावेशक उदारमतवादी राहिली. शुद्रांची चळवळ असूनही तिने आपल्या कवेत येणारे ब्राह्मज, मुसलमान आणि अस्पृश्य या सर्वांचा आदर केला. " ४

मध्ययुगीन मराठी साहित्यातील संत साहित्य हा महत्वाचा प्रवाह आहे. ज्ञानेश्वरांपासून तुकारामापर्यंतच्या संतानी अभंग, विराण्या, भारुड, गवळणी, ओव्या आदी प्रकारात जे साहित्य निर्माण केले त्यातून भक्ती बरोबरच समता हे मूल्य सुद्धा जोरकसपणे मांडले. मराठी वाङ्मयाच्या सुरुवातीच्या अवस्थेत या साहित्याने कसदार निर्मिती तर केलीच परंतु जनमानसावर जबरदस्त पज ड निर्माण जेली. अद्यापही तो प्रभाव टिजू न आहे.

संदर्भ :-

१. संत वाङ्मयाची सामाजिक फलश्रुती : गं.बा. सरदार पृ. क्र. १६
२. ज्ञानेश्वरी : संत ज्ञानेश्वर - अध्याय ६ वा - ओवी क्र. १३२ - १३३
३. प्राचीन मराठी वाङ्मयाचा इतिहास : प्रा. डॉ. मोहन शेळके - पृ.ज. ८१
४. टिजस्वयंवर : भालचंद्र नेमाडे - पृ.ज. ३१, ३२

वाणिसंगम येथील ग्रामस्थांच्या सामाजिक, आर्थिक, आरोग्य विषयक स्थितीचा सर्वेक्षणात्मक आढावा.

महादेव भानुदास जंबळे

बि.ए. द्वितीय वर्ष

कै.रमेश वरपुडकर महा. विद्यालय सोनपेठ - ४३१५१६

प्रस्थावना -

भारताला सन १९४७ मध्ये स्वातंत्र्य मिळाल्यानंतर गेल्या काही दशकामध्ये भारतीय अर्थव्यवस्थेत विविध स्थित्यंतरे होत आहेत आर्थिक विकासाचे एक प्रभावी माध्यम म्हणून आर्थिक नियोजनाचा आवलंब भारतात केला जेला व सन १९५१ मध्ये पहिली पंचवार्षिक योजनासुरू झाली देशातील साधनसामग्रीचा योग्य उपयोग करणे, विविध क्षेत्रातील (शेती, उद्योग इत्यादी) उत्पादनात वाढ करणे, राष्ट्रीय उत्पादनात वाढ करणे, अशी विविध उद्दीष्टे थोड्याफार प्रमाणात साध्य झालेलीही आहेत. तरी आजही भारतासारख्या विकसनशिल देशापुढे विविध सामाजिक, राजकीय व आर्थिक आव्हाने आहेत. भारतीय अर्थव्यवस्थे समोरील जेही प्रमुज अहवाले म्हणजे बेरोजगारी जमीन करणे, दारिद्र्य निर्मुलन, दरडोई व राष्ट्रीय उत्पादनात वाढ करणे इत्यादी. ह्या सर्व आव्हानाच्या जोडीला सर्वात महत्वाचे आव्हान म्हणजे वाढत्या लोकसंख्येच्या समस्येला तोंड देणे होय. लोकसंख्या वाढीच्या उच्चदराचा संबध हावाढती बेरोजगारी दारिद्र्य उत्पन्न व संपत्तील विषमता इत्यादी. आर्थिकसमस्यांशी व राहत्या जागाचा प्रश्न वाढती गुन्हेगारी इत्यादी सामाजिकसमस्यांशीही आहे.

संशोधनाचा उद्देश -

१. स्वातंत्र्या नंतर भारताची आर्थिकस्थिती आभ्यायने.
२. दारिद्र्य म्हणजे कायहे जाणून घेणे.
३. ग्रामीण भागातील दारिद्र्य.
४. दारिद्र्यस्पष्ट करणे.
५. दारिद्र्य निर्मुलनावर उपाय सुचविणे.
६. वाणिसंगम येथील ग्रामस्थांनाचा सामाजिक आर्थिक आरोग्य विषयक स्थितीचा सर्वेक्षणात्मक/प्रत्यक्ष आढावा घेणे.
७. प्राप्त माहितीच्या आधारे निष्कर्षाची मांडणी करणे.

संशोधन पद्धती -

प्रस्तूत शोध निबंधासाठी परभणी जिल्हयातील सोनपेठतालुक्या अंतर्गत वाणिसंगम या गावातील ग्रामस्थांचे सर्वेक्षणातुन अध्यन करण्यात आले आहे. तसेच दुय्यम तथ्ये संदर्भ ग्रंथे, पुस्तके वर्तमान पत्र यांचा अधार घेउन शोध निबंधाची मांडणी करण्यात आली आहे.

दारिद्र्याची संकल्पना (concept of poverty) -

भारतीय अर्थव्यवस्थे समोर जी विविध आव्हाने आहेत त्या पैकी दारिद्र्याच्या समस्येला तोंड देणे व दारिद्र्य निर्मुलनाचे आधिकाधिक परिणाम कारक उपाय योजनेहे एक महत्वाचे आव्हान आहे.

मानवी जरजांची विभाजनी सर्व साधारणपणेती-न जटात जे ली जाते.

१. आवश्यक किंवा मुलभूत गरजा.
२. सुखद गरजा.
३. चैनीच्या गरजा.

गरिबी या शब्दाचा अर्थ पैशा असावा संबंधीत आहे."अन्न, वस्त्र, निवारा अशा मुलभूत जीवनावश्यक गरजांची पूर्तता करण्यासाठी क्षमता नसणे म्हणजे दारिद्र्यहोय," हाना किमान जीवन मानाच्या कल्पनेशी निगडित आहे.दारिद्र्याची कल्पना सर्व देशातसारखीच निश्चित करता येत नाही.ती प्रत्येक देशाच्या जिवनमानाच्या परिस्थितीच्या संदर्भात निश्चित करावी लागते.तीसामाजीक परिस्थितीच्या संदर्भात पाहावी लागेल. उदा.भारत व आमेरीका यांच्यामधील दारिद्र्यात समानता असना नाही.देशापुरते दारिद्र्याच्या कल्पनेत फरक असतो.

अर्थात, दारिद्र्याची जटिल व निश्चित व्यज्या जरे जठीज आहे मानसाला जिवंत राहण्यासाठी दररोज २२५० उष्णांक (calories) मिळवून देणारा अहार दिला पाहिजे.उत्पन्नाअभावी ज्यांना पुरेसे उष्णांक मिळवून देणारा अहार घेता येतनाही, त्यांना लागते तेव्हा तो समाज दारिद्र्याने व्यापला जातो.ग्रामीणी व शहरी असा दारिद्र्यात फरक केला जातो.कारण शहरी लोकांना ग्रामीण भागातील लोकांएवढे उष्णांक मिळण्यासाठी जास्त पैसे खर्च करावे लागतात.भारतात दारिद्र्याचे प्रमाण मोठे आहे.काळा प्रमाणे मुलभूत गरजांच्या कल्पनाही बदलतात.उदा.खेडेगावातील मुलभूत गरजा व शहरी मुलभूत गरजा यामध्ये फरक असतो.शहरामध्ये निवारा म्हणजे केवळ घर नव्हे तर त्या घरांमध्ये पाणी, विज, संडास इत्यादी व्यवस्था हवी.

ग्रामीण भागातील दारिद्र्य-

भारताच्या ग्रामीण भागात राहणाऱ्या लोकांपैकी ज्या व्यक्तींना अन्न, वस्त्र, निवारा या मुलभूत गरजाही भागवीणे शक्य होत नाही.म्हणजेचहया किमान गरजा भागविण्याइतकेही उत्पन्न ज्यांना मिळत नाही अशा व्यक्तींना ग्रामीण भागातील जरीब व्यक्ती (Ruralpoor) असे म्हटले जाते.हया व्यक्ती दारिद्र्य रेषेजालील जीवनात असतात.आपला भारताच्या ग्रामीण क्षेत्रात दारिद्र्य जास्त आढळते.

- १) सन १९५१ ते ५५ या काळात ग्रामीज दारिद्र्याचे एजु ज लोज संज्येशी प्रामाज ५४.७७ टक्के होते. व १७०.६ दशलक्ष लोक दारिद्र्यखालीहोते.
- २) हळूहळू ग्रामीज दारिद्र्याचे प्रामाज घटज असून नियोजन मंडळाच्या मते, ते १९९९-२००० मध्ये २७.१ टक्के एवढे घटले.

काही अर्थशास्त्रज्ञांच्या मते ग्रामीण भागातील गरीब व्यक्तींमध्ये पुढील व्यक्तीचा समावेश होतो.

- अ) भूमिहीन शेतमजुर, वेठबिगार
- ब) दोनहेक्टरपेजा जमीन असजारेसीमांत आजि छोटे शेतजरी.
- ज) ज्यांच्या जवळ कोणतेही उत्पादकजिदगी (Assets) नाहीत असे लोज.
- ड) ज्यांना पुरेसे काम नाही व पुरेसे उत्पन्न नाही व उत्पन्न नाही असे ग्रामीण भागातील पारंपारिक व्यवसायतले कारागीर इत्यादी.

नुकत्याच प्रसिध्द झालेल्या आणि २०११ ते २०१२ मध्ये NSSO तर्फे करण्यात आलेल्या सर्वेक्षणात दारिद्र्याची रेषा खालीलप्रमाणे निश्चित करण्यात आली.

दरडोई दरमहा उपभोक्ता खर्च

ग्रामीज भाज = रू. ८१६

शहरी भाज = रू. १०००

दरडोई प्रतिदिन उपभोक्ता खर्च

ग्रामीज भाज = रू. २७.२०

शहरी भाज = रू. ३३.३०

दारिद्र्यरेषेखालील लोकांचे प्रमाण ठरवितांना प्रतिदिन उपभोक्ता खर्चाचा विचार केला जात नाही.दरमहा खर्चाचा विचार जेला जातो. पाच लाजचे जुटुंब विचारात घेता प्रतिजुटुंब दरमहा उपभोक्ता खर्चाचे प्रमाण जालीलप्रमाणे आहे.

ग्रामिज भाज = रू. ४०८०

शहरी भाज = रू. ५०००

२०११ - २०१२ च्या सर्वेक्षणानुसार दारिद्र्यरेषेखालील लोकांचे प्रमाण खालीलप्रमाणे आढळून आले आहे.

ग्रामिज भाज	=	रु. २५.०७ टक्के
शहरी भाज	=	रु. १३.०७ टक्के
एकुण	=	रु. २१.०९ टक्के

परभणी जिल्हयातील सोनपेठतालूका अंतर्गत वाणीसंगम येथे कै. रमेश वरपुडकर महाविद्यालय सोनपेठचे शैक्षणिक वर्ष २०१३-२०१४ चे राष्ट्रीय सेवा योजना शिबीर मौजे वाजिसंजम येथे दि. १४/०२/२०१४ ते दि. २०/०२/२०१४ दरम्यान आयोजित करण्यात आलेल्या महाविद्यालयातील विद्यार्थ्यांमध्ये सामाजीक ता जोपासली जावी त्या दृष्टीने जातून प्रा. डॉ. टेंजसे मॅडम यांनी ५० प्रश्नाची प्रश्नावली बनवली जेणे करून आम्हा विद्यार्थ्यांना ग्रामीण भागातील जिवन पद्धतीचा अभ्यास करता यावा व विविध सामाजीक प्रश्न व वास्तवीकता यांची जाजीव व्हावी या उद्देशाने मी वाजिसंजम येथील १०० जुटुंबाच्या (दारिद्र्यरेषेतील) सामाजीक आर्थिक आरोग्यविषयक स्थिती जाणून घेण्यासाठी आम्ही शिबीरार्थी स्वयंसेवक व स्वयंसेवीका यांनी प्रत्यक्ष ग्रामस्थांशी चर्चा करून माहिती प्राप्त केली त्या व्दारे पुढील निष्कर्ष मला असा प्राप्त झाला.

- १) वाजिसंजम येथील ग्रामस्थांच्या उदरिर्वाचे प्रमुख साधन शेती व मजुरी आहे.
- २) जे वळ १०० पैजी ४ जुटुंबात ऋह उद्दोज जे ले जातात.
- ३) ९० टक्के लोज ांचे वार्षीक उत्पन्न ५०.००० रु. असल्याचे सांजीतले आहे.
- ४) ढते १४ या वयोजटातील जे वळ १२ मुले १ मुलजी निरजज आहेत.
- ५) ९० टक्के लोज राजज रजात येउ इच्छीतात व विविध जेजात भ्रष्टाचार होतो असे सांजतात व महिलांनी राजकारणात यावे सक्रीय सहभागी व्हावे असे त्यांनी सांजीतले.
- ६) ५० टक्के व्यक्ती या आजही नवस ज रतात असे अज डेवारी प्राप्त झाली आहे. त्यासाठी प्रबोधनाची जरज आहे.
- ७) ८० टक्के लोज ांज डे विज मिटर आहे.
- ८) ९० टक्के लोज ांज डे शौच्छालय आहे व त्यांचा ते नियमीत वापर ज रतात.
- ९) गावात व्यायामशाळा व वाचनालय नाही
- १०) पाढरे रेशनकार्ड धारक व्यक्ती खुपच कमी आहेत.
- ११) बहुतांश जुटुंब स्वंपाज साठी चुल वापरतात.
- १२) बहुतांश जुटुंबात टिक्ही आहे.
- १३) २५ टक्के जुटुंबात टिक्ही, फ्रिज, टु व्हिलर आहेत.
- १४) बहुतांश पालज ांनी आपले पाल्य शिजज, डॉक्टर, नौज रदार, इंजिनीयर, समाजसुधार, पायलट, ज लेक्टर बनावे अशी इच्छा व्यक्त केली.
- १५) ५ टक्के लाज ांच्या जुटुंबातील व्यक्ती नौज री ज रतात.

आम्ही व्यंयसेवकांनी सर्वेक्षण दरम्यान ग्रामस्थांना आरोग्यविषयक शिक्षण राजकारण सामाजीकता, स्त्रि पुरूष समानता या संदर्भाने जाणीव जागृती केली.

वाणीसंगम गावाचे सर्वेक्षमात्मक अध्ययन व्दारे लोकांची आर्थीक परिस्थिती सर्वसाधारण असून त्यांच्या उदरनिर्वाहाचे प्रमुख साधन शेती आहे त्यांच्याशी झालेल्या संपर्काव्दारे शासनाकडून त्यांच्या उन्नतीसाठी विविध योजना राबवल्या जाव्यात अशी अपेक्षा व्यक्त केली जेली.

दारिद्र्य निर्मूलनाचे उपाय :-

- ❖ उत्पन्न व संपत्तीच्या वाटपातील विषमता ज मी ज रजे.
- ❖ प्रादेशीक विषमता कमी करणे.
- ❖ आर्थिकवृद्धीदर वाढविणे.
- ❖ लोकसंख्या वाढीला आळा घालणे.
- ❖ शिक्षणाचा प्रसार.

❖ शासनाकडून विविध विकासात्मक कार्यक्रम राबवणे.

निष्कर्ष :-

१. दारिद्र्यावस्थेत देशातील बहुसंख्य लाकांची उत्पन्न पातळी कमी असते. त्यामुळे लोकांची विविध वस्तू व सेवांकरिता असणारी मागणीही अत्यंत कमी रहातक व वस्तूची मागणी कमी असल्यामुळे उत्पादकांना मिळणाऱ्या नफेचे प्रमाण कमी रहाते.
२. दारिद्र्यहे भारतातील उच्च उराने वाढणाऱ्या लोकसंख्येचे प्रमुख कारण आहे.
३. दारिद्र्यामुळे अनेक लोकांना अरोग्याला घातक अशा वातावरणात रहावे लागते. पासमार, रोगाचा प्रादुर्भाव असलेल्या स्थितीत जगावे लागते.
४. ग्रामीण भागातील असंख्य सिमांत शेतकऱ्यांना व अन्य अल्पभूधारकांना शेतीसुधारना घडून आणण्यासाठी कर्ज देण्यास वित्तसंस्था किंवा सहकारी संस्था फारशातयार नसतात.
५. दारिद्र्यामुळे गरीब व श्रीमंत यातील दरी वाढत जाते.
६. शेवटी शासनाने विजासात्मक जायज म राबविणे व विविध योजना सामान्य जनतेपर्यंत जशा पोहचतील याचा अढावा घेणे.

:-संदर्भ सूची:-

१. अर्थशास्त्र पुस्तिकेचे लेखक :- योगीनी वेंगुर्लेकर, माधव धायगुडे, दत्ता लिमये, अनुजा राजमाचीकर,

प्रजशा-न-नरेंद्र प्रकाशन पुणे प्रथम आवृत्ती २००६ पान नं. १०८,११४,११७

२. अर्थशास्त्र पुस्तिकेचे लेखक :- प्रा. भोसले, प्रा. जाटे

प्रजशा-न- फडके प्रकाशन,कोल्हापुर पान नं. ८६,८८

:- वर्तमानपत्र :-

३. दैसजाळ, दि. ५ ऑगस्ट २०१३ ज रियरमंज, जृष्णा भोजे

दारिद्र्य रेषेखालील व्यक्ती व शासनाच्या उपाययोजना

गजानन संभाजीराव देशमाने
(अर्थशास्त्र विभाग)

कै.डॉ.शंकरराव सातव कला व वाणिज्य
महाविद्यालय ,जळमनुरी

प्रस्तावना :-

अल्पविकसित देशात मोठ्या प्रमाणात दारिद्र्य आढळून येते दारिद्र्य ही एक अशा सामाजिक समस्या आहे, ज्यामध्ये समाजाचा एज मोठा जट जीवनाच्या मुलभूत जरजांपासुन वंचित राहतो अर्थ व्यवस्थेतील एज गंभीर समस्या म्हणून दारिद्र्याकडे पाहण्यात येते दारिद्र्याच्या अवस्थेत अन्न, वस्त्र व निवारा या किमान गरजांची पूर्तता होवू शकत नाही. आर्थिक विकासाच्या प्रक्रियेद्वारे दारिद्र्य निर्मूलन करण्याचे प्रयत्न अनेक विकसनशील देशात सुरु आहेत.

“भारतातील भयानक दारिद्र्यामुळे... भारत दोन होते एक श्रीमंताचा भारत आणि दुसरा असंख्य जरीबांचा भारत श्रीमंताचा भारत हा येथील मूठभर ब्रिटीश व परजीव नाजरीजचा होता तर जरीबांचा भारत हा असंख्य भारतीय नागरीकांचा होता.”¹ दादाभाई नौरोजी यांनी आर्थिक शोषणाचा सिध्दांत मांडला दारिद्र्यावर लिखाण करणाने ते पहिले भारतीय होते भारतातील संपत्ती इंग्लंडकडे कशी गेली ऐवढेच दाखवून देणे त्यांचा मर्यादीत उद्देश नव्हता तर ब्रिटिशांनी भारतातून प्रचंड संपत्ती वाहून नेण्याचे भारत तसा दारिद्र्य झाला हे दाखवून देणे हा प्रमुख उद्देश होता व्यक्तीला किमान निर्वाह पातळीचे जीवन जगण्यासाठी आवश्यक उत्पन्न त्या व्यक्तिस मिळाले पाहिजे. आर्थिक विज्ञानाच्या समस्येवर विचारमंथन करतांना दारिद्र्यचे दृष्टचक्र ला संजल्पनेचा विचार करणे आवश्यक आहे अर्थशास्त्रज्ञ रॅजर नर्स च्या मते, “दारिद्र्याच्या दृष्टचक्राचा संबंध चर्चीय संबंध असजाच्या अशा आर्थिक घटजांशी येतो जी जे घटज जरीब देशाला दारिद्र्यातच ठेवतात ”² दारिद्र्यामध्ये दिवसेंदिवस वाढ होऊन गरीब देश आणखी दारिद्र्यी बनतो म्हणून प्रा. नर्वर्स म्हणतात देश गरीब आहे कारण तो गरीब आहे (A country is poor because it is poor)

दारिद्र्याची संकल्पना :-

विकसनशील देशात अनेक सामाजिक व आर्थिक समस्या आहेत त्यापैकी दारिद्र्य ही एक समस्या आहे दारिद्र्य म्हणजे काय ? दारिद्र्य रेषा ? दारिद्र्याचे मोजमाज व अंदाज कसे ठरवावे या प्रश्नांचा ऊहापोह अर्थतज्ञांनी व काही समित्यांनी केला आहे सर्वसामान्यपणे दारिद्र्य म्हणजे आर्थिक गरीबी असा अर्थ परिचयाचा आहे या संकल्पनेचा अर्थ काळानुसार व व्यक्तीनुसार वेगवेगळा लावला जाण्याची शक्यता असते .

१. व्यक्तीला मुलभूत गरजा भागविण्याच्या आर्थिक क्षमतेचा अभाव म्हणजे दारिद्र्य होय.

२. “दररोज किमान २२५० कॅलरिज / उष्मांक मिळविण्यासाठी लागणारे अन्न खरेदी करण्याची व्यक्तीची असमर्थता म्हणजे दारिद्र्य होय.”^३

दारिद्र्याच्या संबध व्यक्तीच्या जिं वा जुं टुबाच्या मुलभुत जरजांशी आहे.
दारिद्र्य ही संज लपला निरपेज व सापेज अशा दोन दृष्टिजोनातुन विचारात घेतली जाते.

निरपेज दारिद्र्य :- (Absolute poverty)

निरपेक्ष दारिद्र्य संकल्पनेत जीवन जगण्यासाठी कमीत कमी वस्तू ठरविण्यात येतात अशा वस्तुचे किमंतीमध्ये रुपांतर केले जाते ज्यांचे उत्पन्न अशा किमान रक्कमेपेक्षा कमी असते त्यांचा समावेश निरपेक्ष दारिद्र्यात केला जातो ६ व्या पंचवार्षिक योजनेच्या वेळी नियोजन आयोगामुळे निरपेक्ष दारिद्र्याची व्याख्या केली ज्या व्यक्तीना ग्रामीण भागात दररोज दरडोई २४०० उष्मांक व शहरी भागात २१०० उष्मांक देणारा आहार खरेदी करण्याऐवढे उत्पन्न मिळत नाही त्या व्यक्ती दारिद्र्य रेषेखाली आहेत असे समजावे .

सापेज दारिद्र्य (Relative Poverty)

या संज लपनेत लोज संज्येची उत्पन्नानुसार जटवारी जे लेली असते .उत्पन्नाच्या जटवारीत वरचा जट अधिज संपन्न अवस्थेत आज शेवटचा जट तूलनात्मज दृष्ट्या जुपच जरीब असतो म्हजजे जे जमी उत्पन्न जटात असतात ते उच्च जटातील लोजांचा तुलनेत दारिद्र्यी असतात.

भारतीय दारिद्र्याचा विचार करीत असताना निरपेक्ष दारिद्र्याचा विचार केला जातो

दारिद्र्य रेषा (Poverty Line)

भारतील अर्थतज्ञांनी व जही संस्थानी दारिद्र्याचे अंदाज व्यक्त केले आहेत एकाच घरात राहणाऱ्या लोजांच्या वार्षिज उत्पन्नाची विशिष्ट उत्पन्न पातळीची तुलना जे ली जाते विशिष्ट उत्पन्न पातळी जालील जुं टुबे जरीबी रेषेजालील लोज संबोधले जातात नागरी व ग्रामीण भागासाठी विभिन्न दारिद्र्य रेषा ठरविली जाते.

१९७३-७४ पासुन नियोजन आयोग दारिद्र्यरेषा ठरविण्यासाठी पुढील दोन निकषांचा वापर करीत आहे.

१.दरडोई प्रतिदोन उष्मांक उपभोग PerCapita per day calories intake

२.दरडोई प्रतिमाह उपभोग खर्च PerCapita per month consumption expenditure

दारिद्र्याचे निकष *

निज ष	जामीज	शहरी
दरडोई प्रतिदोन उष्मांक उपभोग	२४००	२१००
दरडोई प्रतिमाह उपभोग खर्च	३५६.३०	५३८.६०

दरडोई प्रतिमाह उपभोग खर्चाच्या निकषानुसार (२००४-०५)मध्ये दारिद्र्य रेषा (आधारभूत वर्ष १९७३-७४) ग्रामीण भागात दरडोई प्रतिमाह उपभोग खर्च ३५६.३० व नागरी भागात ५३८.६० एवढा निश्चित जे ला. जी जुं टुबे दारिद्र्य रेषेपेजा जमी जर्च जरतात त्यांना BPL तर ,जी जुं टुबे दारिद्र्य रेषेपेजा जास्त जर्च करतात त्यांना APL संबोधले जाते .

दारिद्र्य रेषेजालील लोज संज्या (२००९-१०) ^५

देश / राज्य	जामीज दारिद्र्य प्रमाज	शहरी दारिद्र्य प्रमाज	एकुण दारिद्र्य प्रमाण
भारत	३३.८ %	२०.०९ %	२८.८ %

महाराष्ट्र	२९.५ %	१८.३ %	२४.५ %
------------	--------	--------	--------

दारिद्र्य कमी करण्यासाठी शासनाच्या उपाययोजना :-

लोजांचे राहजीमान उंचावजे हे भारतीय नियोजनाचे उद्दिष्ट होते. पंचवार्षिक योजनेच्या माध्यमातून दारिद्र्य कमी करण्यासाठी उपाय ही केलेले आहेत.

४थ्या पंचवार्षिक योजनेते 'जरीबी हटाव'ची घोषणा १९७१ मध्ये जरज्यात आली दारिद्र्य निर्मुलनासाठी शासनाने विविध योजना व कार्यक्रम आमलात आणलेले आहेत त्याचा थोडक्यात गोषवारा जालीलप्रमाणे

अ.क्र	योजना / कार्यक्रम	योजना उदेश	सुरुवात
१.	अंत्योदय योजना	अत्यंतजरीब जुं टुबांना आर्थिक दृष्ट्या सजम बनविजे	१९७७-७८
२.	एकात्मिक ग्रामीण विकास कार्यक्रम	स्वयंरोजगारासाठी उत्पादन क्षम मालमतेचा पुरवठा करुन ग्रामीण गरीबांचा सर्वांगिक विकास	२ ऑक्टोबर १९८०
३.	ग्रामीण भागातील स्त्रिया व मुलांचा विकास	दारिद्र्य रेषेजालील जुं टुबामधील स्त्रियांना स्वयंरोजगाराच्या संधी	सप्टेंबर १९८२
४.	राष्ट्रीय सामाजिक सहाय्य कार्यक्रम	दारिद्र्य रेषेखालील लोकांसाठी सामाजिक सुरक्षा	१५ ऑगस्ट १९९५
५.	अंत्योदय अन्न योजना	BPL जुं टुबांना २५ जि.अन्न धान्य देजे	२५ डिसेंबर २०००

या योजना व्यतिरीक्त अनेक विविध योजना शासनाने हती घेतल्या आहेत .परंतु दारिद्र्याचे प्रमाण मोजण्याबाबत अनेक मतभेद आहेत दारिद्र्य निर्मुलन कार्यक्रमात मोठी रक्कम खर्च केली जाते परंतु महत्वाची अडचण म्हणजे संपुर्ण रक्कम लाभार्थी पर्यंत पोहचत नाही सध्या दारिद्र्य निर्मुलन करताना पुढील काही मुदयावर लक्ष देणे गरजेचे आहे.

☞ मानव संसाधन विकासात गुंतवणुक वाढविणे.

☞ पायाभुत क्षेत्रामधील गुंतवणुक वाढविणे.

☞ सामाजिक न्याय व मानवी हक्कावर भर देणे

☞ भ्रष्टाचारास प्रतिबंध घालजे

☞ राजकीय इच्छाशक्ती व योज्य दृष्टीने बाळजजे

भारतीय दारिद्र्य निर्मूलन आणि सरकारी उपाययोजना

डॉ.सौ.शिंदे सुरेखा एस.
(लोज प्रशासन विभाजप्रमुज)
कै.डॉ.शंकरराव सातव कला व वाणिज्य
महाविद्यालय ,जळमनुरी

प्रस्तावना :-

ब्रिटीशांच्या राजवटीत भारतातून जी प्रचंड संपत्ती इंग्लंड व इतर युरोपियन देशांजडे वाहून जेली, त्यामुळेच भारत दारिद्री झाला व भारतातील ब्रिटीश राजवटीने भारतीय लोजांच्या दारिद्र्याचा प्रश्न निर्माण जेला हे उघड सत्य आहे.या संदर्भात भारतीय विचारवंत श्री दादाभाई नौरोजी असे म्हजतात जी “ब्रिटीशांमुळे भारताचे जेवळ आर्थिज दारिद्र्यच वाढले नाही तर नैतिक दारिद्र्यही वाढले आहे.”¹

दारिद्र्य मानवतेला असलेला शाप आहे. दारिद्र्य ही सामाजिक प्रक्रीया आहे .² विकसनशिल देशात दारिद्र्याचे प्रमाण अधिक असल्याचे निदर्शनास येते .अर्थव्यवस्थेतील एक गंभीर समस्या म्हणून दारिद्र्याकडे पाहण्यात येते .स्वातंत्र्योत्तर कालखंडात भारतात दारिद्र्याची तीव्रता अधिकच जानवत आहे दारिद्र्य रेषेखालील लोकसंख्येचा आकडा फुगत जाणे ही चिंतेची आहे.³ याचे प्रमुख कारण म्हणजे भारतीय लोक दैववादी आहेत, त्यांचा नशिबावर विश्वास आहे. त्यामुळेच दारिद्र्याचे प्रमाण वाढत चालल्याचे दिसून येत आहे . आशा दारिद्र्याच्या अवस्थेत अन्न,वस्त्र व निवारा या किमान गरजांची पूर्तता होऊ शकत नाही ही गंभीर समस्या दुर करण्यासाठी अर्थिक विकासाच्या प्रक्रीयेद्वारा दारिद्र्य निर्मूलन जरज्याचे अनेज प्रयत्न देशात सुरु झाले आहेत. या प्रयत्नातून राष्ट्रातील सर्व नाजरीजंचे उत्पन्न समानता शक्य नसली तरी जि मान जीवन-स्तर टिज वता येजे . प्रत्येज व्यक्तीला शक्य व्हावे एवढी अपेजा तरी पूज व्हावी ⁴

दारिद्र्य म्हणजे काय ?

दारिद्र्या संबधी विविध लेखकांनी वेगवेगळे विचार मांडले आहेत.सर्वसाधारणपणे “दारिद्र्य म्हणजे मुलभूत गरजा न भागाविता येण्यासारखी परिस्थिती ”असा अर्थ काढला जातो. दारिद्र्याच्या अवस्थेत आजारपण कुपोषण ,निरक्षरता, उपासमार अशी लक्षणे दिसतात ⁵ म्हणून ज्या समाजात अशी लक्षणे आढळतात तो समाज दारिद्री अवस्थेत आहे असे समजण्यास हरकत नाही

दारिद्र्य निर्मूलन करण्यासाठी राबविण्यात येणाऱ्या

सरकारी उपाययोजना / कार्यक्रम

अर्थव्यवस्थेतील एक गुंतागुंतीची समस्या म्हणून दारिद्र्याचा उल्लेख करण्यात येतो. लोकसंख्या नियंत्रण कृषिक्षेत्राचा विकास,आर्थिक विषमतेचे निर्मूलन दारिद्र्य आणि बेकारी निर्मूलन कार्यक्रमाची प्रभावी अंमलबजावणी या उपायांद्वारे दारिद्र्याचे प्रमाण कमी करणे शक्य असते ⁶ भारतात गेली ६५ वर्ष ग्रामीण व शहरी भागात असलेले दारिद्र्याचे स्वरूप हे रचनात्मक स्वरूपाचे आहे.स्वातंत्र्यानंतरची पहिली दोन दशके भारताचा आर्थिक विजास अतिशय संथ जतीने झाला. तो सरासरी वार्षिज ० ते ३.५ टक्जे इतज होता ⁷ त्यामुळे या जळात देशातील दारिद्र्याच्या प्रमाजात घट झालीच नाही इ.स.१९७१-७२ पासून जेंद्र सरजारने विविध जार्यज मांच्या माध्यमातून दारिद्र्यरेषेखाली जीवन जगणाऱ्यांना शिक्षण,आरोग्य ,निवारा इत्यादींची उपलब्धता करुन देण्याचा प्रयत्न केला

जी,जेजेरुन त्यांच्या जीवनाच्या दर्जात सुधारणा होऊ शकेल या जायज्जाचे एजुज तीन जटात वर्ज्ज्जरज ज्ज्यात आले आहे त्याचे विस्तृत विश्लेषण पुढील प्रमाणे

A.किमान गरजा पुरविण्याचे कार्यक्रम :-

या जटांतर्गत अन्नधान्य ,मुलभूत शिजज ,आरोज्यसेवा ,स्वच्छ व सुरजित पेयजल पुरवठा ,निवास आजि रस्ते या सारज्या सुविधा पुरविण्यासाठी पुढील उपक्रम सुरु करण्यात आले.

- १.किमान गरजा कार्यक्रम (MNP)
- २.एकात्मिक गरजा बालविकास कार्यक्रम (ICDS)
- ३.राष्ट्रीय साजरता मोहिम (NLM)
- ४.सार्वत्रिज लसटोचजी जायज्ज म(UIP)
५. माताबाल विकास कार्यक्रम (MCH) इ.

B.दारिद्र्य निर्मूलनाचे प्रत्यक्ष कार्यक्रम :-

(नागरीकांचे उत्पन्न वाढविणारे)

या जटांमध्ये पुढील जायज्ज मांचा समावेश होतो.

- १.जवाहर ग्रामविकास (JGSY)
- २.सीमांत शेतज्जी उन्नती संघटना (MFAL)
- ३.लघु शेतकरी विकास संस्था (SFDA)
- ४.एकात्मिक ग्रामीण विकास कार्यक्रम (JRDP)
- ५.सुवर्णजयंती ग्रामविकास (SGRY)
- ६.ग्रामीण भागातील माहिला बालविकास (DWCRA)
- ७.जुशल जा राज्जिरांना प्रशिजज (SITRA)
- ८.गंगा कल्याण योजना (GKY)
- ९.पंतप्रधान ग्रामोदय योजना (PMGY)
- १०.शहरी बेकारासाठी स्वरोजगार (SEPUP)
- ११.नागरी विकासासाठीचे उपक्रम (UBSP)
- १२.शहरी बेकारासाठी पंतप्रधान योजना (PMIUPEP)
- १३.अंत्योदय
- १४.ग्रामीण युवकांना स्वयंरोजगारासाठी प्रशिक्षण (TRYSEM) इ.

जामीज भाजातील दारिद्र्य निर्मूलन ज्ज्यासाठी विशिष्ट समुह घटज्जना दारिद्र्यरेषेच्या वर आणण्यासाठी त्यांना आर्थिक उत्पन्न मिळवून देणारे स्रोत निर्माण करण्यासाठी हे उपक्रम राबविण्यात आले. या सर्व कार्यक्रमांतर्गत लाभार्थीना कायमस्वरुपी उत्पन्नाचे स्रोत निर्माण करण्यासाठी बँकानी कमी व्याजदराने कर्ज दिले.तसेच सरजारेने त्यांना अनुदान दिले. या चांजल्या योजनांची अंमलबजावजी निटप्रजारे न झाल्याने तसेच भ्रष्टाचार व मिळालेल्या रकमांचा लाभार्थीने केलेला गैरवापर यामुळे या योजना अपेक्षित प्रमाणात यशस्वी होऊ शकल्या नाहीत .पुढे या सर्व योजना‘सुवर्णजयंती ग्राम स्वरोजगार’अतर्गत १९९७-९८ पासून एकत्रित करण्यात आल्या .

तसेच नागरी भागातील दारिद्र्य रेषेखालील जनतेचा विकास करण्यासाठी पुढील स्वयंरोजगार कार्यक्रम राबविले शहरी युवकांसाठी जेस SEELYS ,SEPUP,PMIUPEP,UBSP पण या कार्यक्रमांमुळे नागरी भागातील दारिद्र्यरेषेचे प्रमाण कमी झाले नाही

C) दारिद्र्य निर्मूलनाचे अप्रत्यक्ष कार्यः म :-

(रोजगार निर्मितीचे)

हे कार्यक्रम रोजगार निर्मितीविषयी असून त्यामध्ये पुढील विविध कार्यक्रमांचा समावेश होतो.

- १.महात्मा गांधी नरेगा व कामासाठी उन्न कार्यक्रम
- २.दशलज विहिर ज र्यः म
- ३.राष्ट्रीय भूमिहीन रोजगार हमी योजना (RLEGP)
- ४.पंतप्रधान रोजगार योजना (PMRY)
- ५.राष्ट्रीय ग्रामीण रोजगार (MREP)
- ६.इंदिरा आवास योजना (IAY)
- ७.आश्वासित रोजगार योजना (EAS)
- ८.जवाहर रोजगार योजना (JRY)
- ९.नेहरु रोजगार योजना (NRY)
- १०.राष्ट्रीय रोजगार हमी योजना (NREGS) इ. ९

दारिद्र्य निर्मूलनासाठी सुरु करण्यात आलेल्या रोजगार निर्माण कार्यक्रमाचा मुख्य उद्देश हा बेकार लोकांना रोजगाराच्या संधी उपलब्ध करून देणे हा होता या कार्यक्रमांतर्गत घेण्यात आलेल्या कामांमुळे समाजासाठी कायमस्वरुपाच्या काही सुविधा निर्माण करण्यात आल्या या कार्यक्रमांचा भूमिहीनांना तसेच शेतमजुरांना मोठ्या प्रमाणावर लाभ व्हावा हा एक महत्वाचा उद्देश होता.

थोडक्यात वरील विविध प्रकारच्या सरकारी कार्यक्रमातून ग्रामीण भागात रोजगाराची उपलब्धता झाली ग्रामीण जनतेच्या दरडोई दरमाहिना उपभोग खर्चात वाढ झाली आणि त्यामुळे दारिद्र्यरेषेखाली

दारिद्र्यरेषेखाली जगणाऱ्यांची संख्या कमी होत आहे.तरी परंतु म्हणावे तेवढे यश या कार्यक्रमास प्राप्त होऊ शकले नाही .गेली ६५ वर्ष भारताने नियोजन प्रक्रिया व आर्थिक विकासाद्वारे दारिद्र्य निर्मूलनासाठी प्रयत्न केले. विकासाचे जे अनेक कार्यक्रम राबविले गेले त्यामाध्यमातून भारताने अन्नधान्य उत्पादनात स्वावलंबन प्राप्त केले.तसेच कॉलरा,देवी ,नारु यासारख्या संसर्गजन्य रोगांवर मात केली .त्या प्रमाणात दारिद्र्य निर्मूलनात अपेक्षित यश आले नाही .वरिल बाबींचा सारासार विचार करून भविष्य जळात दारिद्र्यनिर्मूलन करतांना ज ही विशिष्ट मुद्द्यांवर लक्ष देजे महत्वाचे ठरते .जसे

☞ दारिद्र्य रेषेखालील जुंटाबाचा विजस करून रज्यासाठी उपलब्ध स्थानांज स्रोतांचा पर्याप्त वापर करून त्यांना विकासाची संधी उपलब्ध करून देणे.

☞ दारिद्र्य रेषेखालील जुंटाबांना योज्य ते प्रशिक्षण देवून ते एजादा लघू व्यवसाय जिं वा उपक्रम सुरु करतील अशा पध्दतीने त्यांना सक्षम बनविणे.

☞ त्यांना स्वावलंबनाचे महत्त्व पटवून आर्थिक दृष्ट्या सुरजित राहू शकतील अशा संधी उपलब्ध करून देणे.

☞ दारिद्र्य निर्मूलन करण्यासाठी अनुदान किंवा कमी व्याजाचे कर्ज या ऐवजी बचतीतून उपलब्ध झालेल्या भांडवलाद्वारे विकास घडवून आणणे.

☞ आवश्यकतेनुसार विकास कार्यक्रमांची निश्चिती व आयोजन करून सरकारी यंत्रणेद्वारे कार्यक्रमाची प्रभावी अंमलबजावणी करून घेणे.

अशा

☞ बिगर सरकारी संस्थांचे सहकार्य प्राप्त करणे .

☞ भ्रष्टाचाराला प्रतिबंध निर्माण करणे.

☞ भांडवली गुंतवणूकीला चालना देणे.इ.

राजकीय इच्छाशक्ती आजि सजारात्मज दृष्टीजोजाच्या सहाय्याने वरील शिफारशीवर जिंवा उपाययोजनांवर भर दिल्यास संपुर्ण देशातून दारिद्र्य निर्मूलनाची ही प्रक्रिया वेगाने पार पडू शकते .

संदर्भ सुची

- | | | |
|---------------------------------------|---|--|
| १.प्रा.ठक्कर के.एच. | - | भारतीय अर्थशास्त्र
फडके प्रकाशन कोल्हापूर -पृष्ठ क्र-१९ |
| २.डॉ.कोंडेवार यू.बी | - | भारतीय अर्थव्यवस्था
चिन्मय प्रकाशन औरंगाबाद - पृष्ठ क्र-६४ |
| ३.डॉ.सोळुंके आर.एस
डॉ.ककडे व्ही.बी | - | भारतीय अर्थव्यवस्था
श्रीविद्या प्रज्जेशन पुजे - पृष्ठ क्र .२४५ |
| ४.डॉ.कोंडेवार यू.बी | - | भारतीय अर्थव्यवस्था
चिन्मय प्रकाशन औरंगाबाद - पृष्ठ क्र-६५ |
| ५.डॉ.सोळुंके आर.एस
डॉ.ककडे व्ही.बी | - | भारतीय अर्थव्यवस्था
श्रीविद्या प्रज्जेशन पुजे - पृष्ठ क्र .२४६ |
| ६.डॉ.सोळुंके आर.एस
डॉ.ककडे व्ही.बी | - | भारतीय अर्थव्यवस्था
श्रीविद्या प्रज्जेशन पुजे - पृष्ठ क्र .२५२ |
| ७.स्टडी सर्ज ल रिसर्च
फौंडेशन | - | भारतीय अर्थव्यवस्था
स्टडी सर्ज ल प्रज्जेशन मुंबई - पृष्ठ क्र -२९६ |
| ८.स्टडी सर्ज ल रिसर्च
फौंडेशन | - | भारतीय अर्थव्यवस्था
स्टडी सर्ज ल प्रज्जेशन मुंबई - पृष्ठ क्र -२९७ |
| ९.स्टडी सर्ज ल रिसर्च
फौंडेशन | - | भारतीय अर्थव्यवस्था
स्टडी सर्ज ल प्रज्जेशन मुंबई - पृष्ठ क्र -२९७ |

CREATIVE WRITING

रोशनी का तूफान

डॉ. घनश्याम ह. आसुदानी
सहायक प्राध्यापक,
आनंद निकेतन कृषि महाविद्यालय,
वरोरा, जिला चंद्रपुर

सपने देखना शायद हमेशा से इन्सान की फितरत रही है। वह सपने देखता है, उनके पीछे भागता है, कभी कुछ खोता है तो कभी पाता है, कभी तो यह सपने टूट कर बिखर जाते हैं तो कभी वह उन्हें साकार भी करता है।

जवानी की दहलीज पर कदम रखते ही नेहा ने भी कुछ सपने सजाए थे। बहुत बड़े या बहुत अलग नहीं थे वे। एक साधारण सी लडकी की साधारण सी इच्छा भर।

छोटा सा घर-आँगन; बहुत-सा प्यार करने वाला जीवनसाथी तथा दो वक्त की सुख-चैन की रोटी। इसी में देखती थी वह अपना सारा संसार।

शुरू से ही वह पढ़ने में साधारण छात्रा ही रही थी। पिताजी की आमदानी भी बहुत अधिक न थी। आठ भाई बहनों में वह सबसे छोटी थी। दसवी कक्षा पास कर उसने कॉलेज में कदम रखा तो मानो उसकी दुनिया ही बदल गई। अभी तक जो सब कुछ घर और स्कूल की चार दिवारी में कैद था उसे मानो अब खुली हवाओं में सास लेने की आजादी मिल गई थी। उसने समझा और जाना कि घर और स्कूल से अलग एक पूरी दुनिया है। इस दुनिया में कई ऐसी चीजे हैं जिन्हें देख कर के उसे लगा मानो वे सब उसी के लिए बनी थीं।

शहर के बड़े-बड़े रस्ते, बसों में आते-जाते हुए कई खट्टे-मीठे अनुभव, कॉलेज में पढ़ाए जाने वाले नए-नए विषय, कम्प्यूटर के चमत्कार, नए-नए मित्रों का साथ, हर सप्ताह होने वाली मित्रों की पार्टियाँ, पिकनिक तथा इन सबसे हटकर उसका धीरज।

हाँ, धीरज ही था उसका नाम। ऊँचा कद, छरहरा शरीर, मधुर आवाज, धीरगंभीर मुद्रा, प्रगल्भ ज्ञान, अतुलनीय तर्कशक्ति, हँसमुख स्वभाव और इन सबसे भी बढ़कर थी उसकी प्यारी सी मुस्कान। नेहा ने जब उसे पहली बार देखा तो बस देखती ही रह गई। उस नव यौवना ने जो सपने सजाए थे कुछ ऐसा ही तो नहीं था उसमें? नहीं-नहीं। अभी तो कलियाँ पूरी खिली भी नहीं थीं। बहारों के आने में शायद समय था अभी। उसका पूरा भविष्य था उसके सामने। उसे बहुत मेहनत करनी थी। उसे जीवन में कुछ कर दिखाना था। उसका सबसे पहला उद्देश्य था, अपने पैरो पर खड़े होकर स्वावलंबी बनना। उसने गरीबी की पीड़ा देखी थी। अभाव का भी अभ्यास था उसे। वह नहीं चाहती थी की उसका भावी जीवन भी अभाव के उन काँटों से क्षत-विक्षत रहे। पर फिर सोचती कि वह अकेली यह सब कैसे कर पाएंगी। कभी-कभी वक्त की रफ्तार से उसे डर सा लगने लगता। लगता मानो उसके हाथों से कुछ छूटता सा जा रहा है। वह अकेली पड़ गई है। कोई उसका साथी नहीं है। चलती फिरती भीड़ में भी स्वयं को वह अलग-अलग, कटा-कटा सा पाती।

घर में सभी अपने-अपने काम में व्यस्त रहते। तो कॉलेज में सबने अपनी-अपनी दुनिया बसा ली थी। उसे लगता मानो उसकी मंजिल ही कई धूमिल सी होती जा रही है। सोचती काश, कोई होता जिसे वह अपना समझती! दुख दर्द बाँटती। जो उसके साथ हँसता और जिसके कंधे पर सर रख वह रो भी लेती। वो डगमगाती तो कोई उसका हाथ थाम लेता। वो लड़खड़ाता तो वह स्वयं उसे अपने आँचल की छाँव देती। उसे सारी दुनिया से बचाकर, छिपाकर रख देती। पर यह तो सारे ख्वाब थे खयाली। कहाँ पाएंगी वह ऐसा साथी?

धीरज से उसकी पहली मुलाकात बस स्टॉप पर हुई थी। वो कॉलेज का पहला ही दिन था। धीरज के हाथ में एक सफेद छड़ी थी जिसका निचला हिस्सा लाल रंग का था। उसे बड़ी मुस्तैदी से अपने सामने दोनों ओर घूमता हुआ रास्ते में आने वाली सारी बाधाओं से बचता हुआ वह बस स्टॉप पर आ खड़ा हुआ था। नेहा कुछ समय तो बुत बनी उसे देखती ही रही। पहले तो उसे समझ ही नहीं आया की वह बाँका नौजवान हाथ में छड़ी क्यों थामे था। कुछ देर उसकी ओर

टकटकी लगाए देखती रही। तब उसने जाना की वो उसकी तरफ नहीं देख रहा था। उसकी खुली आँखों में अँधेरे का साम्राज्य था। निष्ठुर विधाता उसकी आँखों में ज्योत जगाना भूल गया था।

बस आयी तो वह बड़ी चपलता से अपनी छड़ी घुमाता हुआ खाली सीट देखकर वहाँ बैठ गया। नेहा मानो किसी अदृश्य शक्ति से बंधी उसके पीछे-पीछे चलती जा रही थी। न जाने क्या था उस अजनबी में जो चाहकर भी वह उससे दूर नहीं हो पा रही थी। वह मानो यंत्रवत-सी उसकी समीप वाली सीट पर जा बैठी। सोच रही थी की इसने तो यह भी नहीं जाना होगा की उसके पास कौन आ बैठा है। हजार-हजार सवाल मानो उसके मन को मथ रहे थे। कैसे पढ़ता होगा?! कैसे लिख पाता होगा?! कैसे अकेला ही इस भीड़ को चीरता हुआ अपना मार्गक्रमण कर पाता होगा?! कैसे दुनिया का छल-कपट पहचान पाता होगा?! कैसे देख पाता होगा अँधेरे के पार?! कैसे होंगे उसकी आँखों के सपने?!

ऐसे ही खयालों में खोई थी की कॉलेज का बस स्टॉप आ गया। सारे छात्र बस से उतरने की हड़बड़ी मचाने लगे। इन सब के बीच धीरज भी उठकर उतरने के लिए दरवाजा टटोलने लगा। नेहा ने जाने क्या सोचकर बरबस ही उसका हाथ पकड़ लिया। हौले से उसे उसने बस से नीचे उतरने में मदद की। फिर वह हाथ थामे उसे कॉलेज की ओर ले गयी। धीरज ने ही पहल की और पूछा, “आप कौन है? आपका नाम क्या है?” नेहा मानो किसी तन्द्रा से जागी। संकुचाकर उसने अपना हाथ खींच लिया और झंपते हुए बोली, “जी, मेरा नाम नेहा है।” “मैंने इसी कॉलेज में प्रवेश लिया है। बस में बहुत भीड़ थी इसलिए”

“मेरा नाम धीरज है। मैंने भी इसी कॉलेज में प्रवेश लिया है। मैं आपकी मदद के लिए आपका बहुत आभारी हूँ।” इसपर वह इतना भर बोल पाई की यह तो मेरा कर्तव्य था।

फिर तो यह रोज का नियम-सा बन गया कि दोनों बस स्टॉप पर मिलते तथा साथ-साथ कॉलेज आते। लौटते समय भी वे साथ ही जाते। धीरे-धीरे दोनों के मन में एक अंकुर-सा फूट चला। दोनों की समझ से परे कहीं दूर सपनों के देश में कोई सुरीली शहनाई सी बज रही थी, जिसे दोनों अपने अंतर्मन में महसूस कर रहे थे।

बड़ी मीठे और लुभावने थे वे शहनाई के स्वर। जाने क्या छुपा था उन अदृश्य स्वरों में। भविष्य के गर्भ में छुपी किस बात की ओर संकेत कर रहे थे वे? कोई नहीं जनता था।

किसी दिन धीरज न आता तो नेहा उदास हो जाती, अकेली पड़ जाती। जैसे-तैसे दिन बीता वह दूसरे दिन की बाट जोहने लगती। धीरज आता तो उसे एक संपूर्णता का एहसास होता। वह कई बार टकटकी लगाकर धीरज की आँखों की ओर देखने लगती। पर वहा उसे दिखाई देता था केवल चिर अन्धकार। बिना आँखों के सम्पूर्ण संसार की कल्पना मात्र से वह सिहर सी उठती थी। संसार के सारे ही तो काम आँखों से चलते हैं। प्यार, मनुहार, रूठना, मनाना, हसना, रोना क्या नहीं होता इन आँखों से! बिना आँखों के क्या रह जाता है संसार मे एक अँधेरे के सिवा?

समय अपनी रफ्तार से आगे बढ़ता रहा। धीरज और नेहा भी मंजिल दर मंजिल तय करते गए। स्नातकोत्तर परीक्षा में धीरज ने विश्वविद्यालय में प्रथम स्थान पाया। नेहा का धीरज के प्रति प्यार ज्यों का त्यों बना हुआ था। पर इन सब सालों में उसके मन की बेचैनी कहीं से कम न हुई थी। आते जाते उसे लगता मानो हजार हजार जोड़ी आँखें उसे घूर-घूर कर देख रही हैं। वह जिधर देखती उधर उसे आँखें ही आँखें दिखाई देती। उन आँखों में थे सहस्त्रों सवाल। ऐसे सवाल जिनका उत्तर उसके पास नहीं था। वह जो दुनिया बसाना चाहती थी वह अँधेरे की थी। जीवन भर किसी अंधे की लाठी बन कर कैसे जी सकता है भला कोई?

निर्णय की घड़ी अब दूर न थी। वह जानती थी कि किसी दिन उसे धीरज को उत्तर देना होगा। परन्तु वह खुद को ही अभी कहाँ उत्तर दे पाई थी। जीवन की हर छोटी बात से लेकर भावनाओं की अभिव्यक्ति तक आँखों का ही साम्राज्य दिखाई देता उसे। दैनिक जीवन की छोटी बड़ी आवश्यकताओं से लेकर एक दूसरे की आत्मा को समझने तक सब कुछ अँधेरे में करना होगा उसे। उसकी दो आँखें कहा तक झेल पाएंगी किसी के सम्पूर्ण जीवन के चिर अंधकार को।

बहुत समझाने पर भी उसका मन न मानता। वह बार-बार आँख वालों की ओर दौड़ जाता। रोशनी की एक सम्पूर्ण जगमगाती दुनिया उसे इशारे करने लगती। पर इन सबसे परे एक क्षीण-सानक्षत्र उसे अपनी मौन वाणी से आवाज दिए जाता। कभी तो यह आवाज इतनी तेज हो जाती की उसके कानों के परदे ही फटने लगते। एक ही सवाल जिसका उत्तर वह पिछले कई वर्षों से खोज रही थी। क्या दुनिया में आँखें ही सबकुछ हैं? या आँखों से परे भी बसती है कोई दुनिया? क्या एक व्यक्ति का सम्पूर्ण व्यक्तित्व केवल दो आँखों से बनता है? क्या आँखों के सिवा भी भावनात्मक, बौद्धिक, सांस्कृतिक तथा शारीरिक इन सभी स्तरों पर एक सफल वैवाहिक जीवन जिया जा सकता है?

कभी सोचती की धीरज के सामने अपने मन की गुत्थी खोल कर रख दे। पर फिर विचार आता की निर्णय तो उसे लेना था धीरज को नहीं। धीरज तो अपनी बाहें पसारें उसका स्वागत करने हेतु सदा-से तैयार था। प्रकृति ने उसे जो नहीं दिया था उसका न तो उसे खेद था न कोई शिकायत। उसने तो जो था उसके बलबूते ही अपना संसार खडा कर लिया था। अपनी छड़ी के सहारे ही उसने अपना मार्ग तलाश लिया था। उसे तो किसी के आश्रय की आवश्यकता ही न थी। वह तो चाहता था केवल कदम से कदम मिलाकर चलनेवाला कोई साथी। उजालों की इस दुनिया से ऐसा कोई साथी उसे मिलेगा या नहीं, यह तो वह नहीं जनता था। नेहा थी जरूर, पर जीवन के अंधेरो से दो-चार होकर वह अपने उजाले उसके साथ बाँट पाएंगी कभी.....?

नेहा अक्सर इन्हीं विचारों में खोई-खोई सी रहती। इस बीच धीरज को एक महाविद्यालय में शिक्षक की नौकरी मिल गई। उसने सबसे पहले यह बात फोन पर नेहा को ही बताई। दूसरे दिन अपने चिर-परिचित पेड़ के नीचे मिलने का वादा भी ले लिया।

नियत समय से बहुत पहले ही आज नेहा उस चबूतरे पर आकर बैठ गई। बहुत देर तक वह यूँ ही शून्य में आकाश की ओर ताकती रही। वह समझ रही थी, उसकी परीक्षा की घड़ी समीप आ रही थी।

आज अँधेरे और उजाले के बीच ठन गई थी शायद। एक ओर थी उसकी अपने ईश्वर के प्रति आस्था, स्वयं के प्रति विश्वास तथा धीरज के प्रति समर्पण की भावना। तो दूसरी ओर थी जीवन के उतार चढ़ाव से भरी पगडंडी, जहा उसे अंधेरो का सारथी बन यात्रा करनी थी। इसी तरह काफी समय बीत गया। धीरज के आने का वक्त हो चला था। अचानक उसकी नजर दूर एक पेड़ पर बैठी चिड़िया पर पड़ी। वह इधर उधर से कुछ तिनके इकठ्ठे कर अपना घोंसला बना रही थी। पर तेज हवा का झोंका आते ही सारे तिनके इधर उधर बिखर जाते थे। वह फिर उसी मुस्तैदी से तिनके जमा कर अपना आशियाना खड़ा कर देती। फिर हवा का कोई निष्ठुर झोंका उसके संसार को उजाड़ देता। इस तरह कई बार उसने अपने नीड़ का निर्माण किया। उसकी आस्था, विश्वास में तिल भर की कमी तक नहीं आई थी। नेहा बड़े आश्चर्य से नन्हीं चिरैया के उस बनते-बिगड़ते संसार को निहार रही थी।

तभी उसे दूर से छड़ी की आवाज सुनाई दी। वह समझ गई धीरज आ रहा था। चिरैया का वह घोंसला उसके मन मस्तिष्क में बनने लगा। जाने किस विश्व से उसे हवा के तेज झोंकों की पदचाप भी सुनाई देने लगी।

बहुत बड़ा बवंडर था वह। उसके सारे संसार को ही मानो कुचलकर धराशायी कर देंगा। उसकी आँखों में मानो सहस्रों सूर्यों का तेजप्रकाश चिरकर प्रवेश करने लगा। इतनी तेज रोशनी उसने पहले कभी नहीं देखी थी। यह क्या हो रहा था उसके साथ? यह रोशनी का तूफान था शायद। उसका छोटा सा घोंसला? कहाँ था वह? वह बदहवाश सी हवा में ही हाथ घुमाने लगी और बड़बड़ा ने लगी, “ नहीं-नहीं, ऐसा नहीं हो सकता। ये मेरा घोंसला है। इसे संसार की कोई आंधी हिला तक नहीं सकती। रोशनी का तूफान भी नहीं।” इस बीच धीरज आकर उसके समीप खड़ा हो गया था। वह उसके दोनों कंधे पकड़ झुकझोर रहा था और पूछे जा रहा था, “क्या हुआ नेहा? यह तुम क्या बड़बड़ाए जा रही हो? किसका घोंसला? कौनसा तूफान? धीरज के चिरपरिचित स्वर से नेहा अपनी विचार तन्द्रा से जाग उठी। उसने अपने भावी संसार को वहीं अपनी बाँहों में भर लिया।

WHAT A SILLY THING LOVE IS.....

-MISS RUBIYA KAGATHARA,

F.Y.B.A. DC ENGLISH, S.N,D,T
COLLEGE OF ARTS FOR WOMEN, MUMBAI-20 (MS)

“SHE told me that she would dance with me if I get her a red rose,” cried the young student, but in his entire garden there was no red rose.

From her nest in the oak tree the nightingale heard him and she looked out and felt sorry for the young student.

“Here is true lover”, said the nightingale. His hair is dark as the night, and his lips are red as the rose of his desire, but the passion has made his face pale ,and sorrow reflects clear and his eyes .

The school has a re-union party the next night, murmured the young student , and the beautiful girl i love will be there . If i get her a red rose she will dance with me till morning , she said , but there is no red rose in the garden . I shall seat lonely and she will pass by me dancing with everyone and my heart will ache.

Every night i sing love song , thought the nightingale , and wht i sing of , he suffers , what is joy to me is his pain . Surely love is beautiful thing , it cannot be purchased nor can be exchanged , love is worth missing life in love , but never miss love in life .

She will dance so lightly that her feet will not touch the floor . But she will not dance with me as I have no red rose to give her . He buried his face in his hand , and wept .

“Why is he weeping ?” asked everyone . “He is weeping for a red rose” , said the nightingale .

For red rose ,?they cried , how very stupid !

But nightingale understood the secret of student's sorrow , she decided to help him .

In the center of the garden was standing a beautiful rose tree, and when she saw flew over it .

“Give me a red rose” , she cried , “and i will sing you my sweetest song” .

But the tree replied , “my roses are as white as the snow on the mountain , but go to my brother who grows beneath the student's window , and surely he will give you what you want”

So the nightingale flew over the rose tree that was growing beneath the students window .

Give me a red rose , and i will sing you my sweetest song .

Tree replied , “my roses are red as blood , but the winter has chilled my veins , the frost has destroyed my buds , the storm has broken my branches , and I shall has no roses at all this year”

“One red rose all i want , is there no way by which i can get it,” cried the nightingale .

“There is a way , but its so terrible that i dare not tell you” said the tree .

“Tell me , I want a know” , said the nightingale .

“If you want a red rose , you must build it out of music with your own heart's blood . you must sing to me with your breast against a thorne and your blood must flow in to my veins , and become mine” said the tree.

“ Death is a great price to pay for a red rose , and life is dear to all” , said the nightingale. Yet love is better then life.

So for the one last time she spread her wings for flight, and soared into the air. She swept like a shadow and sailed into her tree.

The young student was still crying. Be happy cried the nightingale, you will get your red rose. I will build it out of music and will coloured it with my own heart blood. All that i ask for you in return is that you will be a true lover.

The student looked up from the grass, and listened, but could not understand, was she said , as he only knows the things that are written down in books .

Oak tree felt sad and asked the nightingale to sing him her last song.

Finally in the moon light, she flew to the rose tree, and set her breast against the thorn .All night long she sang, with her breast again the thorn and moon leaned down and listened . All night long she sang the song and the thorn went deeper in to her breast, and her blood flowed out of her.

She sang first of the birth of love in the heart and on the tope most branch of the rose tree there blossomed a marvellous rose . It was pale at first but tree cried to press closer against the thorn . So the nightingale pressed closer and thorn touch her heart , finally the rose became crimson but the but the fainter and fainter grew her voice .

“Look the rose is finished now,” cried the tree but the nightingale make no answer as she was lying dead on the long grass . As song of love that leaves even after that still echoed in the garden .

As student opened the window he saw a beautiful mesmerizing red rose . “AAAhhhh! What a piece of luck!” cried the student , he plucked the rose , put on his hat and ran to the beautiful girl’s house with the rose in the hand .

“You said you will dance with me if i will get you the red rose , here is the reddest rose ” said the student .

Girl replied,

“I m sorry , this want go with my dress and already that rich boy has brought me some jewels , and we all know jewels cost more then flowers .”

“You so greedy , and girls like you don’t deserve my love” said the student angrily , and threw the rose in the street , where it fell in to the gutter , and cart-wheel crushed it.

What a silly thing love is said the student and walked away to his room and began to read his book. LOVE ISNT ALWAYS WORTH DIEING FOR...

RELATIONSHIP GONE SOUR

NIZNA ANSARI

SYBA. DC ENGLISH.

SNDT UNIVERSITY CHURCHGATE

“Hailed from different states
Mumma and Daddy had a arranged marriage
God willed as they seemed to be happy
in your early years of relationship till eternity.

Mumma completed Hsc and Daddy Ssc.
Daddy is a tailor and Mumma worked in hospital.
Mumma loves Daddy, Daddy loves Mumma
The feelings reciprocated through same means

Mumma loved the way daddy behaved
And so did Daddy, and provided everything Mumma wished for
he gave Mumma more than she needed,
And with Mumma he handled the relation with lots of love.

The days when Daddy loved you, cared for you
The times when Grandma gave her supportive hand, mumma
The Sundays nights out with family together
Eating Chinese and enjoying the togetherness.

The love, the care, the relation, the closeness
Was always a sight in our family of five
I wished to seize each and every moment.”
Quoted the girl with breathless zeal

It was a dark dismal day when a vampire set in

And shredded the family relations into pieces.
The nasty feelings entered back to the life Mumma.
The promises of his love drowned you into depths

There was a blindfold of his love in your glowing eyes
Through which you were emotionally captivated.
Days passed by and crisis occurred.
In relations of Mumma and Daddy

The shadow of that ghoul was on you Mumma
Relations drifted from bad to worst
They were plagued by that termite that damages the roof.
The love of Mumma and Daddy, changed into hatred

The care into formalities, the sweet talks into taunts
The peaceful nights into weeping eyes
The changes resulted into separation of you two
The emotions went mentally and physically astray

Your divorce in 2006 was like no man's land.
When bhai was in matriculating, I , in sixth
and chotu had just seen the world
at this point mamma got trapped.

In this emotional deficit divorce took no rest.
Daddy's violence created hatred in mummas mind
I wonder why and how did this happen
As I was too small to understand the knots of life.

That year was full of terror and trauma
A year after she fell completely into the vampire's trap.
she again exchanged the marital vows but with someone else
Your external happiness were very much artificial

Chotu and I were on you Mumma.
And bhai was entrusted to Daddy's care.
You were seperated but even our love for you too.
Through various circumstances.

After years we five were happy with our life.
Everyone has worn a mask of happiness
The unseen expressions cannot reveal the reality.
With so many difficulties, so many problems.

None whom we can share our feelings with
No one can ever replace you Mumma.
Something was always missing in all of our lives
Something unsaid and unseen

The threats will always remain the same.
This will end only if we once again come together.
Somewhere deep in the corner of our heart.
There's still a hope that you will be together some day.

When "WE" five will stay the same
In our land of dreams.
Which we've seized long back
Up till the coming years