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# NEW MAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES

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*Chief Editor*  
**Dr Kalyan Gangarde**

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## ONE IS ENOUGH: REJECTION OF VOICELESSNESS AND A QUEST FOR SELF ASSERTION

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There was growing awareness of the fact that African female characters were projected through the conventional stereotype and that a negative image was given by most male writers like Achebe, wa Thiong, Ngugi, Senghor and other male writers. African female writers, on the other hand, attempted to give a definite and positive image of women. Their commitment to female realistic portrayal shows the vital role of women and the complexities of African women's own world. Several African female writers emerged and began to play a prominent role by portraying a truthful image of women like Flora Nwapa, Buchi Emecheta, Bessie Head, and Mariama Ba's and others. They started to make their suffering voice heard by giving fuller accounts of women's situation. They endeavored to depict women abandoned by their husbands, ill-treated by their fathers, disempowered or abused by men, and their reaction to all these forces. The oppression of the black woman is even more poignant considering the double yoke of colonialism and patriarchy that is enforced on her strangling her.

The transition of the African woman from the groveling wife to the independent entity can be traced in a women authored works such as Flora Nwapa's *One Is Enough*. Flora Nwapa's fame is attributed to her being the first African woman writer to publish her fiction in English. She became a pioneer of African women writers when she published her first novel, *Efuru* in 1966 which was followed by several other novels and short stories. In all her novels, she addresses the problems encountered by women: financial independence, rewarding career, marriage, childless woman, and women bringing up children without the help of men.

*One is Enough* (1981) is Nwapa's fourth novel which tells of a woman's struggle to lead a life of her own. After six years of happy marriage, though without children, Amaka discovers that her husband plans to marry another woman who has already borne him two sons in secrecy. As a result, rather than staying with her unfaithful husband, she goes to Lagos and starts a new life. To become a successful businesswoman in Lagos, she gets involved in an affair with a

Catholic priest and bears twin children. In the end, she has to decide whether to continue living alone and stand the society's criticism, or have another man as husband and be respectable, or be content with one husband, as the title of the novel implies.

In the text Amaka is detested by her in laws due to her lack of ability to produce offspring. When her husband Obiora takes a second wife without her knowledge, Amaka rejects her husband and leaves for Lagos, where she becomes a prosperous business woman. She even gains twin boys in a relationship with a priest. When he declares his wish to marry her, Amaka's rejection is crystal clear, "I don't want to be a wife... A mistress, yes, but not a wife...As a wife, I am never free. I am a shadow of myself. As a wife, I am almost impotent. I am in prison, unable to advance in body or soul" (*OIE*, 132).

The problem that Amaka confronted as a wife – the stigma of barrenness -is a major calamity that could befall a woman in early African societies. Infertility is a major topic of discussion in many women-authored novels such as *Efuru* by Nwapa and *Joys of Motherhood* by Emecheta. And if a couple is childless, the woman is ipso facto at fault. In such traditional societies, the inability to conceive is nothing short of a crime, and such a woman is better off dead than alive. The novel also addresses several other issues facing African women; including wives of unfaithful polygamous husbands, the issue of having children in African communities and the blame that befalls wives when they fail to bear them, woman's role in oppressing her own sex, their capability to run business; and above all women's financial independence.

An interrogation of tradition takes place in Flora Nwapa's novel *One is Enough*, which has a female character challenging patriarchal hegemony, So *One is Enough* is feminist discourse on woman as 'other'. Amaka, the protagonist of Nwapa's novel shows a desire for transcendence; crossing over to relocate herself, exiting domesticity in order to participate in the public sphere which she not only achieves, but exceeds society's expectations as well.

Amaka begins the journey towards self-realization from a position where the community attributes great importance to the fertility of women. The story begins with Amaka apologizing for something she does not do. It is narrated that "... at six in the morning, she had decided to apologize to her mother-in-law, for what she did not know" (*OIE*, 1). In fact, the reason for her apology is that she has been married to her mother-in-law's son, Obiora, for six years without bearing a child. For that very same reason her husband and his mother hold her in contempt. Her husband becomes ill-tempered, and almost inattentive to whatever she may have to say. Since she is a barren woman and has failed to meet the expectations of her community, Amaka becomes haunted by her community's attitude. She does every possible thing to prove that she can be pregnant by visiting every gynecologist in the area.

Nwapa clearly states the position of woman in an Igbo society is predictable: she is meant to marry and procreate. Personal independence within a value system that ultimately supports the community and the men who live within it must be limited to the good of the family. Even a woman's money from her own trade business, which Amaka has, may benefit family members. Initially Amaka accepts these values which are also the cause of her negative self image and her willingness to maintain her marriage to Obiora despite his cruelty and arrogance. In fact she was so successful in her trading activities that she used to earn more than her husband and had even gifted a Peugeot car to her husband. But her husband did not want to make it known to his family and friends that the car had been purchased by his wife, so to save his reputation and also to appear superior to his wife he declared to everyone that he had purchased the car. Amaka did not want any issues to come into her relationship with her husband so she did not tell the truth and went along with her husband in whatever he wanted.

Amaka's childlessness serves as a symbol of her societal and ultimately her own self-abasement. Cursed by her in-laws for having had no child in six years of marriage, Amaka kneels in front of her mother-in-law as if seeking forgiveness from an angry parent. This pre-coherent stage of Amaka's development is both ironic and sub textual. Her efforts to assimilate-to be the wife that the community sanctions- are met with violence and physical abuse from her husband and derision from her mother-in-law. Amaka's attempts to avoid the curse of being a "he" woman, one who challenges her husband in an argument, results in the confirmed belief that she is this dreaded social pariah.

Amaka's progress towards emancipation is not an easy task. "She was going to show everybody that a woman's ambition was marriage, a home that she could call her own, a man she would love and cherish, and children to crown the marriage" (*OIE*, 1). However, Amaka's wishful dream is shattered when her marriage to Obiora comes to an end; and she is thrown out of the home that she calls her own by her mother-in-law. She discovers that her beloved husband has an affair with another woman who has born him two children. Because she is barren she is regarded an outcast by the society, especially her husband and mother-in-law. Nwapa attempts to show that in Amaka's society, every married woman will be haunted by the idea of barrenness until she becomes pregnant. Women are made to think that marriage means children, and Amaka is not different. When she was young, she had the same idea, since she was socialized in a patriarchal society.

After being thrown out of her home in Onitsha by her mother-in-law, Amaka says farewell to marriage and heads for Lagos, where she tries to break her own ground. Her life in Lagos witnesses her rise to power as she has a previous experience in attack trade during the war.



In Lagos she goes through some experiences that are reckoned to affect women's life in a changing urban society. Her attractiveness and good looks make influential men fall in love with her and help her. In such a society, if a woman aspires to become financially prosperous, sexual bargaining is an open and guaranteed choice. Therefore, Nwapa makes Amaka scarify to pave her way for success. Encouraged by her sister who is a mistress of a Nigerian business man, she prospers.

Berrian comments that having being thrown out of her home while functioning as a dutiful wife, Amaka no longer sees the world through her communities' eyes. In a conversation with her friend Adaobi, she thus describes life in urban Lagos: "You know Lagos. No man can do anything for a woman, without asking her for her precious possession—herself. I must confess to you, I have slept with the Alhaji" (*OIE*, 68). Nwapa shows that when Amaka entertains Alhaji she does not do that as a prostitute; rather, it is because she finds herself in a society where it is the only means by which a woman can achieve her goals.

One of the routes for women's empowerment is trade. Traditionally the market place was the exclusive preserve of women. According to Kamene Okonjo, "In traditional Igbo society marketing was the woman's domain..." (Okonjo, 189). For this reason, the women engage in dynamic activities of trade; buying, selling, producing and contracting businesses, both legal and illegal, as exemplified in the "attack trade" (trade activities during the war period) that has created new stages of power for the elevation and promotion of the (in)famous "Cash Madam Club". Another route that Nwapa's women take to advance social mobility is western Education. Nwapa reaffirms this paradigm in the strong sisterhood of Amaka-Adaobi-Ayo, with the "Cash Madam Club". Western education is only the stepping stone to power and economic independence but it is the trading activity that is swift in ensuring the desired economic freedom and independence for women. And this fact is illustrated in the character of Amaka, who even from the age of sixteen and even after acquiring education and becoming a teacher, makes a professional shift into the trading and contracting business,

Amaka went on with her business in Onitsha, supplying timber, sand and food. She was a contractor, one of the numerous female contractors who had sprung up during and at the end of the war. Before the war, she had been a teacher. At the end of the war, because she took part in the "attack trade" she rediscovered herself (*OIE*, 4).

Amaka's journey into the single life, beyond the limited geographical and cultural space of her community, is also a spiritual and psychological journey inward. In pursuing self created goals, amaka achieves a clarity of inward vision that she had not explored. For the first time, she is able to act on her own behalf without the restrictions of a husband or mother-in-law. She extends her talents as a contractor in Lagos, supplying materials and equipment to government

ministries and the military. Within three years she acquires land outside of Lagos and in Onitsha; she builds on both sites, hires a maid and driver and divorces Obiora according to custom and civil Law. While her wealth allows her an independence she has never known she gradually understands that actual freedom comes from a liberation of the soul, an acceptance of the core self without pretense or influence.

In Lagos she has two affairs; one is fleeting while the other one is serious. Amaka's relationship with Alhaji is only to receive contracts, and there are no real feelings involved. But her relationship with Father Mclaid though started for the same reasons i.e for material gains becomes a meaningful relation for both of them. As has been related, "She wanted just one thing from him at the time, a base where she would gain contract jobs, make money and live an independent life. Her association with the priest was not motivated by any feeling of affection, least of all love, at the beginning" (*OIE*, 102).

In the beginning Amaka was very disturbed and confused because deep at heart, she feels that she is trapped between missionary values and her mother's teaching. The missionary teaches her the importance of chastity, marriage and children. While her mother teaches her to be independent and have children whether inside or outside marriage. In the initial phase, Amaka is attached to missionary teaching, but in the end she scraps it out and follows her mother's advice.

She takes Izu as her lover because he is able to give her pleasure, converse with her on a respectful level, and be the intermediary to obtain her building contracts. She describes how Amaka feels, "She neither wanted to be a wife any more, nor be a mistress, or even a kept woman. She wanted a man; just a man and she wanted to be independent of this man, pure and simple" (*OIE*, 100). Sengupta correctly posits that, even though the novel does not deal with sex, per se, sexuality plays an important role in enabling Amaka to fuse the domestic and public domain. Sengupta also believes that the novel is not about female "philosophical sadness about life," b u t the heroine's desire, her "successful purposefulness" in democratic and public sphere, with the aid of progressive materialism". (Sengupta, 561).

Father Mclaid was an orphan who had been adopted by the Irish family and he had never been able to forget this first betrayal of being abandoned by his own family. He feels that he has found his soul mate in amaka and falls deeply in love with her. Amaka becomes pregnant and delivers twins. When father Mclaid comes to know about the same he is overjoyed and is even ready to relinquish his church duties so that he could marry Amaka and become a family man. Hearing about the same Amaka's mother also feels that she should get married to Father Mclaid. But Amaka firmly refuses to adhere to Izu's proposal and also to her mother's suggestion. To her, marriage is a personal and not social concern. Therefore, she chooses to remain unmarried.

She has achieved self-fulfilment. She has rejected the deep rooted social traditions, including marriage and accepted the challenge of leading a life of her own. According to Ezeigbo, *One is Enough* is Nwapa's "forthright encouragement of childless women to look for other ways of living a self-fulfilled and profitable life" (Ezeigbo, 65).

At the end of the novel, Amaka has become a famous business woman and a mother. Rather, she seems to send a message to the reader; that is the inevitability of transformation, and the possibility of creating a new image or identity for women; despite the strong grip of their patriarchal and the dominance of men. *One is Enough's* central message is that a woman does not need to marry a second time, in order to regain respect; it rejects tradition, as it relates to women. The British have left, but female subjugation continues. During colonial times, Igbo women were passive objects of desire, from a male perspective. After political independence, they became active and rebellious subjects; they also became symbolic sites for three events; struggle, appropriation and re-affirmation. The first involves gender clash, the second is about using wealth to gain power and the third, the birth of twins, means Amaka accepts motherhood as a major component of Igbo cultural reality. She is, therefore, the same as other traditional women, but different because she leaves her husband, refuses to remarry and gains economic freedom.

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## INFLUENCE OF THE *BHAGAVAD-GITA* ON WHITTIER'S POETRY

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John Greenleaf Whittier, an American poet and Quaker has poetized several principles of the *Bhagavad-Gita* namely the principle of Karmyoga, immortality of soul and rebirth, omnipresence of God and worship of God through the help of the poor and needy. He was deeply influenced by the *Bhagavad-Gita* which he borrowed from Emerson. Regarding the *Bhagavad-Gita* he wrote to Emerson: "It is a wonderful book and has greatly excited my curiosity to know more of the religious literature of the East."<sup>1</sup>

The influence of the *Bhagavad-Gita* is clearly visible in a good number of Whittier's poems like *The Over Heart*, *The Cypress Tree of Ceylon*, *The Dead feast of the Kol-folk* and *The Khan's Devil*. Before analyzing Whittier's poetry, it is necessary to throw light on the main principles of the *Bhagavad-Gita*. The *Bhagavad-Gita* describes the principles of Karmyoga, Immortality of soul, and Life after death, Omnipresence of God, Forgiveness, Humanitarian Service, Help to one another, Own personal method of Worship, Free from Selfish and Material Desires etc.

According to *Bhagavad-Gita*, Karmyoga means a person should believe in performing his duty, and should not desire any return for his prescribed activities.

Karmanye vadhikaraste ma phalesu kadacana

Ma karma-phala-hetur bhur ma te sango'stu akarmani (The *Bhagavad-Gita* 2.47)

To Whittier the quality and works of a man are more important than his beliefs:

Call him not whose works attest,

His faith in goodness by no creed confessed.<sup>2</sup>

Likewise, *Bhagavad-Gita* describes immortality of soul. Neither can soul be originated nor can it be destroyed:

Na Jayate mriyate va kadacin

Nayam bhutva bhavita va na bhuyah

Ajo Nityam Sasvatoyam purano

Na hanyate hanyamane sarire. (The *Bhagavad-Gita* 2.20)

He (The Soul) is never born, nor does he die at any time, nor having (once) come to be will be again cease to be. He is unborn, eternal, permanent and primeval. He is not slain when the body is slain.

Whittier describes the same idea of his poetic search for the assurance of personal immortality in *At Last* (1882):

When on my day of life the night is falling  
And in the winds from unsunned spaces blown  
I hear far voices out of darkness calling  
My feet to paths unknown.<sup>3</sup>

He conceived of no end to himself but he had a constitutional dread of change and newness. His belief in Hindu concept of soul's immortality is expressed in a number of his poems. For instance, his famous poem *Snow-Bound* exhorts a mother not to mourn the death of her child. Death is a transient stay that results in newness and freshness. Just as a man puts on new cloths by putting off dirty and torn out cloths, in the same way death is followed by new birth. The poet was a convinced believer of soul's immortality. Faith in immortality was very important to him and we should say that he was a convinced believer. His belief in immortality of soul is expressed again and again in his noble lyricism of *Snow-Bound*:

Who hath not learned, in hours of faith?  
The truth of flesh and sense unknown,  
That life is ever Lord of Death.<sup>4</sup>

Whittier, like the *Bhagavad-Gita*, also believes in Birth after Death. According to the *Bhagavad-Gita*, for one who has taken birth, death is inevitable and for one who is dead, birth is certain. It is an inevitable occurrence of life-circle:

Jatasya hi dhruvo mratyurdhruvam janmamrtasy ca  
Tasmad apariharye 'r the na tvam socitum arhasi. (the *Bhagavad-Gita* 2.27)

In Whittier's view, religion involves life as well as death. He expressed his belief in soul's immortality and rebirth in many of his early poems. The following lines from *Snow-Bound*, exhort a mother not to mourn the death of her child:

Who in the dawn of life hath fled?..  
The woes that throng its way.<sup>5</sup>

The same poem again expresses his belief in life after death:

Yet love will dream and faith will trust  
(Since He who knows our need is just)  
That somehow, somewhere, meet me must.

and,

There from the music round me stealing,..  
The life for which I long<sup>6</sup>

In the *Bhagavad-Gita*, Lord Krishna tells Arjuna that He (God) is the soul of all living beings:

ahamatma gudakesh sarvabhutasya sthita  
 ahamadish ca madham ca bhutanamnta eva ca (*Bhagavad-Gita* 10.20)

Like the *Bhagavad-Gita*, a number of Whittier's poems describe the doctrine of all pervasiveness of god. He believed that all things - living as well as non-living - are pervaded by God. Nature has a special meaning to him and served as an essential part of his religion:

Whose presence fills?  
 With light the space of those hills.<sup>7</sup>

Whittier was a seer of mystical quality in the landscape. He visualized "the glory" into nature that passed into his soul. To him nature is all-parents, nurse, teacher and the very entity of life.

The glory of this sun set heaven  
 Into my soul has passed.<sup>8</sup>

God permeates the whole creation, and he is the ultimate authority. Even a particle cannot move without the grace of the All Mighty. He was a man of large-heart and accepts the truth of the *Bhagavad-Gita*'s principles in *The over Heart* (1859). The whole world with its mobile as well as immobile elements is pervaded by the Divine Presence:

Of the one life pervading all  
 One being's tidal rise and fall.<sup>9</sup>

According to Whittier, God dwells everywhere, but spiritually blind person cannot see Him. In *Miriam* he describes his philosophy:

Truth is one  
 And in all lands beneath the sun  
 Who so hath eyes to see may see  
 The token of its unity.<sup>10</sup>

These lines describe the omnipresence of God and suggest his deeper meaning of the inner Light. Worldly attachments obscure our spiritual goals, so man must be directed by the light of Truth that haunts the whole world. In the eyes of the poet God is one, just, holy, merciful, eternal, and omnipotent and creator of all things. Every man is lighted by the Divine light.

Through whose veiled, mystic faith the inward Light  
 Steady and still, an easy brightness, shone  
 Transfiguring all things in its radiance white.<sup>11</sup>

The impact of the *Bhagavad-Gita* and other holy books of the Hindus are clearly visible in Whittier's poetry. He poetized several passages from the *Bhagavad-Gita*. The *Bhagavad-Gita* teaches us that God is large-hearted and generous. He is, always, merciful to His children. Whittier, not only the poet of America but also of the whole world, accepts God's good and

merciful nature and describes His quality of forgiveness in a number of his poems. There is a fine rendering of the *Bhagavad-Gita* in his poem *Miriam*, which illustrates precept of forgiveness:

He who all things forgive  
 Conquers himself and all things else and lives  
 Above the reach of wrong or hate or fear,  
 Calm as the gods to whom he is most dear.<sup>12</sup>

The *Bhagavad-Gita* tells us about different types of methods to worship God by different types of persons. Some worship God by the science of the individual consciousness attaining communion with the Ultimate consciousness perceive within the self; the ultimate consciousness by meditation on the self; other by the discrimination between matter and spirit and other by the science of uniting the individual consciousness with the ultimate consciousness by actions. While others worship God without knowing these methods; they worship by hearing from others:

dhyānēnatmani pasyanti kecid atmanam atmana  
 Anye sankhena yogena karma - yogena capare. (The *Bhagavad-Gita* 13.25)  
 Anye tu evam ajanantah srutvanyebhya upasate  
 Tepi catitaranty eva mrtyum sruti parayanah (The *Bhagavad-Gita* - 13.26)

The following lines of Whittier express the sentiment, which reaches climax in his irregular paraphrase in 1859 of the identical precept in the *Bhagavad-Gita*:

But he is greatest and best who can,  
 Worship Allah by loving man.<sup>13</sup>

The following lines of Whittier are also the outcome of inspiration from *Bhagavad-Gita*.

In the Indian fable Arjun hears ....  
 To each immortal as Indra's gods<sup>14</sup>

In these lines the evidence of the names of the participants in the dialogue convincingly proves that the *Bhagavad-Gita* was its source. The same expression is found in the twelfth chapter, rendered in J. Cockburn Thomson's translation of *The Bhagavad-Gita* (Hertford (1855) 82-83).

Whittier, a cosmopolitan, is beyond the bounds of religion, creed and country. He is ready to adopt the truth from all religions and sects. In his view, the whole world is pervaded by God and all beings are His Children. That is why this world to Whittier is a family. Every religion teaches us the lesson of love and generosity. He feels intimacy to God in the love of humanity. At last, all religions meet at one point i.e. Truth:

Truth is one  
 And in all lands beneath the sun.<sup>15</sup>

The concept of humanitarian service and help to one another is preached in the following verse of the *Bhagavad-Gita*:

devan bhavayatanena te Deva bhavayantu vah

Parasparam bhavayantah sreyah param avapsyatha (The *Bhagavad-Gita* 3.11)

Likewise, love and welfare of humanity were the main themes of Whittier's religion. In his view, a really religious man is he,

Who counts his brother's welfare?

As sacred as his own.<sup>16</sup>

Like a true follower of the *Bhagavad-Gita*, Whittier diverted his attention and energies towards religious matters concerned with human welfare. He emphasized the value of unity and peace of brethren. He believes that in order to worship God, human service is the best method. His poetry inspires charity, love and honesty that unite all to live peacefully. Although he was a Quaker, yet he was attracted towards the universal features of the *Bhagavad-Gita*. He was keenly interested in oriental mystical literature, especially in the *Bhagavad-Gita*. In short, Whittier not only poetized the spiritual preaching of the *Bhagavad-Gita* but adopted these preaching in his real life also. Mystical thoughts of the book touched his heart so deeply that in his real life he sacrificed his worldly pleasures, as the *Bhagavad-Gita* teaches, for the sake of human service and remained a life - long bachelor. It was quite natural that, "his autumnal search for religious truths should lead him to wander, however haphazardly, in the forests of Indian thought."<sup>17</sup>

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## KAMALA DAS'S VISION OF LIFE: A STUDY

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The popular Indian English Poet Kamala Das was born on 31<sup>st</sup> March, 1934 at Punnayurkulam in Southern Malabar, Kerala, where her grandmother, her father V. M. Nair and her mother Nalapat Balamani Amma used to live beside the fathomless sea. Kamala Das was born into a traditional orthodox family. It was a matriarchal and matrilineal society. In such a social set up as this, women were equally empowered. Even then the power of decision making vested with men only. The eldest male member controlled the decisions of the family. Hence the lives of these matriarchs were nothing more than 'events' in the destinies of men. The women of Kamala Das's family did not sit in the presence of their uncles, brothers and sons and would eat only after the men had their fill. They were silences who could not speak beyond whispers even among themselves.

Kamala Das wrote both poetry and fiction. However, she opened her soul and self in her poetry and by her poetry, she has attracted the international attention. She used the verse form to express the need and desires, grief and misery of the female subject in the largely patriarchal society of India. She started writing poems at an early age, voicing her suppressed feelings. As a girl of six, she wrote sad poems as she mentioned in her autobiography, "I was six and very sentimental. I wrote sad poems about dolls who lost their heads and had to remain headless for eternity. Each poem of mine made me cry." (Das, 8) So, her sad poems on headless dolls, written in a very tender age marked the beginning of her tragic vision. "It was the first gesture of her art of evoking sympathy, intimacy and interest through sorrow and irony. After becoming a writer and a grownup adult, she retained this prime sense of tragedy and pathos in all her writings." (Varma, 167) Her verses express her deepest sensibilities, unfettered by the indifferent and the unsympathetic world. This article is a modest attempt to examine the philosophy of Kamala Das's life as revealed in her poetry.

A close reading of Kamala Das's poetry reveals that her vision is essentially tragic and pessimistic. We find a tragic outlook behind her work. Her philosophy is that life, devoid of love, is empty and that 'love' is a mere dream to be sought for in the world of fantasy and myth. She writes in her verses about the pain and wounds of love and also of the final disillusionment.

These “loveless poems are elegies on the death of love” against which even a marriage is a trap of a loveless relationship with an insensitive husband. (Ahmed, 79)

The melancholy note and pessimistic attitude towards life in Das’s poetry issue from her experience of alienation from early childhood. This leads her to an awareness of identity crisis. Her autobiography *My Story* reveals that she was alienated as a child from her father, a symbol of patriarchy and from her mother who all the time laid on the bed, writing poetry and therefore had no time for the children. She depicts her brother and herself in her autobiography as the children of loveless parents. She says, “My mother did not fall in love with my father. They were dissimilar and horribly mismatched. But my mother’s timidity helped to create an illusion of domestic harmony which satisfied the relatives and friends. Out of such an arid union were born the first two children, my brother and I, bearing the burden of a swarthy skin and ordinary features..... Gradually our instincts told us to keep away from limelight.” (Das, 4, 5) By ‘limelight’ she means affection, the desire of attention in every child. This painful sense of alienation makes her write sad poems at a very early age. She by the lines quoted above in her autobiography, shows herself as a person who had a very deep insight into her own useless existence as well as her parents’ relationship with each other. She understood the relationship between her father and mother, which was devoid of love and also could feel the burden of such a loveless relationship. Thereafter, her premature marriage isolated her from her grandmother and the Nalapat house, her safe haven. The marriage intensifies her gloomy outlook towards life and she could never come out of her gloom till the end of her life. It may be noted Kamala Das is a sharp contrast to the famous Victorian poet Robert Browning. Almost all the characters created by Browning are failure in love, for example, the lover in his famous dramatic monologue “The Last Ride Together” and the mad lover in “Porphyria’s Lover”. In both these poems the lovers are unable to get their ‘love’ on this earth, but they are not at all disappointed. They are all hopeful to get their love in heaven:

“The instant made eternity, \_\_\_\_\_  
And heaven just prove that I and she Ride, ride together, forever ride?”

(The Last Ride Together)

The characters of Browning are hopeful and it shows that Browning’s philosophy of life was based on robust optimism which Kamala Das lacked. She believed that life is a loveless trap and once the love is lost, it never can be gained again. So, her philosophy of life was based on pessimism.

After her premature marriage, in a very short span of time, she realized that the union through the marriage is only a physical union and nothing else. Lust comes in the guise of love, the “Skins lazy hunger.” So, the female persona feels betrayed in every way. Alienation

inevitably leads to loneliness, which is one of the recurrent themes of her poetry. She often gives a visual presentation of this loneliness:

“At three in the morning  
I wake trembling from dreams of a stark white loneliness  
Like bleached bones cracking in the desert sun was my loneliness”.

(Ghanashyam)

However, as a child she was alienated in the company of the white children. In her autobiography, she mentions how she and her brother were neglected for their brown-skin and once her own composed poem was recited by a white-girl in her school. After the recitation, when the guest asked who wrote it, the principal lied that the white-girl had written it. “Humiliated at the boarding school by the Britishers and at home by the brutally domineering husband, she becomes a psycho-pathological dwarf: Cowering beneath your monstrous ego I ate the magic loaf/and became a dwarf. (“The old playhouse”) (Ahmed, 80) Das also feels alienated from the society which has been largely male dominated. Her embracing of Islam in 1999 caused great dismay to many Indians and the Hindus shunned her. However, her poems are the outcome of her intensely felt personal experiences, which she expresses honestly and with great conviction.

According to B. K. Das, childhood and memory are the chief sources of her poetry. She has often been compared with such modern confessional poets as Sylvia Plath and Anne Sexton who made an effective use of the confessional mode to unburden the psychological pressure that overrode their sensibilities. Like the modern poets, she uses the confessional technique to peel off the layers of herself and to reveal the pain, miseries and frustrations that engulf her. The texture of the poetry of Kamala Das unfolds her plight and tragedy. Most of her poems “contain flashes of her miserable lot and hopeless condition.” (quoted in Dwivedi, 84) The first published volume of her poems *Summer In Calcutta* (1965) sets the tone for her entire poetic output. In the poem “The Freaks”, she says:

Who can  
Helps us who have lived so long  
And have failed in love?

Here is recorded “The woman’s impatience and frustration with the man as well as the moment”, observes D. Kohli (cited in Dwivedi, 84). The poem brings out the emotional emptiness and sterility of her married life and the intensity of her misery as a wife who had to submit to her husband whom she found repulsive. In “My Grandmother’s House,” the poet expresses her nostalgic yearning for her family home in Malabar where her old grandmother had once showered her love and affection on her. Now she laments:

I, who have lost,  
My way and beg now at stranger's doors to  
Receive love, at least in small change?

The poet fails to get it. She does not get it even in small change or coins. Her love-hunger remains unsatisfied, there is a void, a blank within her and she seeks to fill it with love but to no avail.

It is right that Kamala Das is not always true in outpouring her personal experiences. But she gives in her poetry the emotional equivalents of her own mental states. Emotional and sexual humiliation is the central experience in her autobiography *My Story* and this humiliation finds poetic expression in "The Sunshine Cat", published in her anthology *Summer in Calcutta*. The lyric narrates the life of a forlorn woman who was subjected to much humiliation by her own husband as well as by other men. Her husband was mean and cowardly. He used her sexually but failed to respond to her love. He was beastly and brutal, and the woman in her suffered and felt humiliated. The humiliating experiences keep coming to her mind and they cause her much spiritual suffering.

Das's memory and experiences were so painful that at times she feels that she would go mad. Her life had become a bed of tears. She wished to cut herself off from all contacts with the world of men and therefore she made herself a prisoner in a room, her only companion was a streak of sunlight, which appeared to her heated imagination to be "Yellow Cat". Very much like the yellow cat, the woman reconciles herself to the prison of domesticity that her husband has built for her. There is no escape from it and she plays the conventional role of a wife. But, though apparently reconciled to her lot, she gradually pines away in grief, becomes lean and thin, a mere shadow of her former self. Such is the lot of a woman in this male dominated world. She must play the roles she is expected to play as wives and mothers. Nobody cares for their own personality and for their frustrations and disillusionments. The poet has voiced in this poem her own inner frustrations by using the woman persona as an objective correlative. It is certainly a psychic striptease and the poet has articulated without inhibitions, the hurts she received in a largely man-made world. Dwivedi traces the genesis of this poem to chapter 41 of *My Story*. In it Das first complains of the unsympathetic attitude of non-writers towards writers and then of her own aching loneliness:

I withdrew into the cave I had made for myself  
Where I wrote stories and poems and become safe  
and anonymous. There were books all round me, but  
no friend to give me well-meaning advice.....

Thus she goes on narrating her helpless situation in her Bombay home, “It stresses her utter loneliness and frustration, with no one to counsel or guide her.” (Dwivedi, 101) In fact, majority of the poems in *Summer in Calcutta* betray a tone of sorrow and disillusionment and present the poet as a prisoner of her loneliness.

The same tone and outlook to life we find in her second anthology *The Descendants* (1967). The title poem “The Descendants” borders on nihilism, which moves the poet in a direction opposite to faith in the essential continuity of life. In the poem “The Suicide” she says:

O, sea I am fed up

I want to be simple

I want to be loved

And

If love is not to be had

I want to be dead.....

This poem and “The Invitation” are structured as a “conversation between the poet and the sea. The theme is the poet’s contemplated or suggested suicide, but the poems firmly reject it through a renewal of the sense of life. As in her view, the body and the soul are inseparable, the poet cannot choose between a physical death and a spiritual death, for her the sea is a source of constant distraction. It also symbolizes a nagging threat and encourages her to negate.” (Kirubahar, et al in Mouli, 100)

Kamala Das’s third volume of poems contain only fourteen new poems. The other poems of the volume are taken from the previous two volumes. Of the ‘new’ poems of the third volume, “The Old Playhouse” conveys the poet’s deep sense of sorrow and remorse at surrendering herself to her man’s physical demands and annihilating her own personality, she says:

Cowering beneath your monstrous ego, I ate the magic loaf and

Became a dwarf. I lost my will and reason, to all your

Questions I mumbled incoherent replies.

The poem is the poet’s protest against the domination of the male and the consequent dwarfing of the female. She felt the extinction of her personality by the ‘monstrous ego’ of her husband. The loss of her freedom led to the loss of her will and reason. The inevitable result is that she landed into an inescapable tragedy. The free air of the outside world shut its door and the air conditioner in her husband’s room helped her a little. Thus she lost interest in life and living, with “No more singing, no more a dance, my mind is an old/Playhouse with all its lights put out”.

In fact, the third anthology contains a good number of poems, which show her preoccupation with decay and death. Thus the long poem, “The Blood” is concerned with the

poet's thoughts of death and decay. The fine lyric "Gino" speaks about her sickness and anticipates death.

Kamala Das's prose also reveals her tragic or pessimistic outlook. In the words of Dwivedi, "Even Das's prose works, especially *My Story*, affirm her being an artist of tragic vision." (Dwivedi, 82)

The foregoing discussion of Kamala Das's verse reveals that she led an unhappy, miserable life, languishing for true love. She says in her poem "Composition":

The tragedy of life  
Is not death but growth  
The child growing into adult.....

The situation or circumstances of her life, her upbringing, her hollow married life----- all generate so much of gloom in her poetry.

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## MODERNITY IN THE MODERN ENGLISH NOVEL

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Modernism is a complex term. As Peter Childs points out, there have been many controversies about the term modernism itself. It can be interpreted as a condition of the mind and a way of life, leading to the modern aesthetic movement in arts and culture---- in music, painting and literature. Derived from the Latin term ‘modo’, meaning ‘current’, modernity may be said to be a matter of sensibility. To be modern is to be aware of the contemporary scenario, resulting from the growth of knowledge and industry. ‘Reality’ has been a major concern of literature since the 18<sup>th</sup> century. But the concept of reality keeps changing with the development of knowledge. We are aware of the huge knowledge explosion in the end of 19<sup>th</sup> century and beginning of 20<sup>th</sup> century. In 1895 Röntgen discovered X-Rays, and Lumiere brothers invented cinematography. Marconi invented telegraphy in the same year. In 1901 the first wireless communication was established between Europe and America. In 1905 the first motion picture theatre was opened in Pittsburgh. These are some of the epoch-making events. “The growth of industrialization, science and technology, and urbanization advocated a break with tradition, blind belief, slavish obedience to any kind of authority, and the application of reason and logic to our thinking and solution-seeking process” (Krishnaswamy, et al 21).

Technology along with the First World War contributed to the erosion of many cherished values and helped man enjoy a host of material benefits---luxury items, popular entertainments like cinema, and unprecedented comfort in living conditions. And as Bibhash Choudhury observes, technological advancements made it possible for man to experience modernity, an experience that further contested the foundations of faith already battered by the onslaught of Darwinism (260). With faith shaken, modern man was without the structure/centre that had comforted him so long. W. B. Yeats laments this in his famous poem, “The second coming”: ‘Things fall apart, centre cannot hold/The falcon cannot hear the falconer’. The First World War accentuated this loss of the centre. The sense of purpose and continuity that prevailed was fragmented. Modernism was an artistic attempt to capture this sense of fragmentation and alienation. “This new ‘realism’ was one of experiment and innovation; genre distinctions were collapsed and challenged as poetry became more prosaic while prose became poetic. Novelists like Virginia Woolf and James Joyce and poets such as T. S. Eliot and Ezra Pound reveal that the fragmentary nature of Modernism is a literature of mourning, forever lamenting the profound and

tragic loss of the golden age of unity and belonging. Truth and beauty are still visible in the art of Modernism, but only through the shifting surfaces of the shattered fragments shored against our ruin” (Chris Snipp-Walmsley, 410).

However, the modernist movement was influenced by various movements and artistic theories of the early 20<sup>th</sup> century. These include: expressionism, impressionism, imagism, cubism, surrealism, futurism and vorticism. Modern writers owed much to the theories of Charles Darwin, Sigmund Freud, Friedrich Nietzsche, Albert Einstein and Karl Marx (Nayar, 287). The new theories and the transformation brought about by science and technology led to a change in the attitude of man towards society and himself.

The modern novel belongs to the modernist movement in literature. This movement gained momentum in the 1920's, particularly with the publication of T.S Eliot's *The Waste Land* (1922), James Joyce's *Ulysses* (1922) and Virginia Woolf's *Jacob's Room* (1922). The catastrophe of the First World War shattered many traditional values and raised doubts about the adequacy of traditional literary modes. The anxiety and uncertainty of the Post-World War time necessitated experiments with form and content of both poetry and fiction. This paper, however, attempts to analyse the key features of modern novel.

The English novel developed along with the development of bourgeois society. The English novelists depended on an assured social world throughout the 18<sup>th</sup> and 19<sup>th</sup> century--- a world where fortune, social class, and marital position were all important factors. It was a world where the significance of an event was same both for the novelist and his readers. 'His standard of significance was public and agreed; whatever was important in a character's fictional life was registered by public symbols as social, financial, or institutional change' (Daiches, 1152). But in the 1920's there was a loss of the common world and breakdown of public significance. "What is meant by reality?" Virginia Woolf once asked and replied, 'It would seem to be something very erratic, very undependable--- now to be found in a dusty road, now in a scrap of newspaper in the street--- now in a daffodil in the sun. It lights up a group in a room and stamps some casual saying.....' This is related to James Joyce's view of the 'epiphany', the sudden realization that some quite ordinary incident or situation or object encountered in daily experience has an intense symbolic meaning" (Daiches, 1153). The plot of the modern novel was constructed on such subtle and private interpretations of the significant in human affairs. And this took the novel out of the arena of public value in which it had so far moved.

New concepts of time and the new developments in the field of psychology and philosophy brought a significant change in the theme and technique of the modern novel. William James 'view of the spacious present' and Henri Bergson's concept of *duree*, of time that time is a continuous flow and not a series of points moving forward chronologically influenced



the modern novelist, particularly in his handling of plot structure. This view of time led to a suspicion of the old kind of plot in the traditional novel which carried the plot forward in a chronological order such as the plot of Charles Dickens' *Great Expectations*. Consequently there developed in the modern novel a kind of narrative texture that moved forward and backward. Hence we have in the modern novel a structure rather than the traditional plot. In Joyce's *Ulysses* there is no plot in the traditional sense. Instead we have in this novel a structure. Joyce's most celebrated work, *Ulysses* tracks one day in the life of Leopold Bloom and deals with his wanderings around Dublin on 16<sup>th</sup> June, 1904. The world recorded here reflects the presence of the everyday in Bloom's consciousness. It is in keeping with the character of Bloom himself who is portrayed as an ordinary, average man, most of whose thoughts tend to be about the immediate world around him. The novel is structured around the events of Homer's epic, *Odyssey*.

Closely linked to this new concept of time is the new psychological ideas regarding the multiplicity of consciousness derived from the works of Freud and Jung. They showed that human consciousness is multilayered and the simultaneous coexistence of several levels of consciousness and subconsciousness in which the past is always present, colouring our response to the present. "The truth about a character is the sum of his whole emotional experience, and that sum is always there, pervading and indeed constituting his consciousness" (Daiches, 1154). The exploration of the consciousness of a character at a given moment or time could reveal all his history and all his potentialities. This resulted in a kind of novel with a new character type--- the stream of consciousness novel/technique which undertakes to reproduce the continuous flow of the thought process of one or more characters, and thus the modern novel becomes subjective. Everything happens inside the mind of the protagonist. In the words of Daiches, development depthwise rather than lengthwise becomes the logical technique. The chief exponents of this kind of narrative are Dorothy Richardson, Virginia Woolf and James Joyce. Woolf's *Mrs. Dalloway* describes the events of a single day in the city of London through the mind/consciousness of one character, Clarissa Dalloway, who is to host her birthday party for her friends in the evening of the same day. The personality of Dalloway has been nicely depicted through her consciousness. The novel contains many flashbacks to Clarissa Dalloway's past experience as she seeks to bring together past memory and present action (Carter and McRae, 387). Dalloway thinks in her busy schedule about Peter Walsh who loved her twenty years ago. The past, the present and the future all mingle and have a free flow in her consciousness. Thus the modern novel becomes free from time and space.

Like Woolf, Joyce is also concerned with rendering the inner life of characters. But Joyce's techniques of stream of consciousness are different from Woolf's. As Carter and McRae comment Joyce's experiments with language are more innovative and experimental. Here is an extract from the famous interior monologue of Molly Bloom, Leopold Bloom's wife, which

occurs at the end of the day and Molly Bloom is lying in bed, half-awake and half-asleep. Molly's monologue lasts for almost fifty pages and is totally without punctuation:

What shall I wear a white rose those cakes in Liptons I love the smell of a rich big shop at 7<sup>1/2</sup> d a pound or the other ones with cherries in them of course a nice plant for the middle of the table I love flowers Id love to have the whole place swimming in roses God of heaven theres nothing like nature the wild mountains then the sea and the waves rushing---(quoted in Carter and McRae, 390).

Carter and McRae rightly observe that the stream of consciousness here is in a freer, looser style and captures something of Molly's excited reverie. The lack of punctuation reflects the way in which thoughts and ideas merge into one another. This is in many ways the epitome of the stream of consciousness technique. In the hands of modernist writers like Joyce and Woolf, brilliant insights into the workings of the human mind are revealed which were not possible within the limits of the nineteenth-century novel and which have not been consistently surpassed since (390).

As the modern novelist is often preoccupied with *human consciousness*, his novel does not end. In other words, the modern *novel is open*. At the end of *Tom Jones*, the wicked are punished and the virtuous are rewarded. Tom marries Sophia. But the modern novel generally does not have such an ending. For example, D. H. Lawrence's *Sons and Lovers* should have ended with the death of Paul's mother. But it does not end there. Paul wants to go to the darkness until he is exhausted. Generally, the events or incidents in the traditional novel of 19<sup>th</sup> century are narrated directly. But in the modernist novel the incidents are narrated suggestively. Infact, suggestivity is a characteristic feature of the modern novel. It is replete with images and symbols which have both public and private significance. Woolf's *To The Lighthouse* is such a modernist novel. The novel records two days in the life of a family on holiday. Mrs. Ramsay a powerful figure in the family who is searching for a truth which lies beneath surface facts. In the second part of the novel we learn that Mrs. Ramsay has died, but she continues to exert a spiritual influence over all those who return to the holiday home years later, specially Lily Briscoe, the painter. The novel is marked by a use of poetic symbolism, most strikingly in the 'lighthouse' of the title. The lighthouse is suggestive and takes on different meanings for every different character. The prose of the novel comes at times closer to poetry and lends a lyrical quality to the style.

The modern novel is marked with a break from the traditional novel in terms of both form and its concerns with external reality. The action is internalized. The modernist novelist adopted new techniques, especially in narration. Besides the stream of consciousness technique, he made

use of different devices such as ‘the point of view’. The cinema, the popular new art-form of the 20<sup>th</sup> century was hugely influential in this regard.

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## MAN-WOMAN RELATIONSHIP: A COMPLETE FAILURE IN THOMAS HARDY'S JUDE THE OBSCURE

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### Abstract

*Relationships do play a vital role in our life right from the day we are born till death. Literally the word relationship has a broad connotation because man is a social being and as such cannot live in isolation. What will be the fate of man if he is kept apart from society? It is certain that he cannot survive. Even animals prefer to live in groups. Accordingly the word relationship has been analysed under different aspects- man and society, husband and wife, parents and children, two lovers, two friends, two neighbours and the list goes on and on. At times this relationship ends in a failure. Why it happens so? Who is to be blamed for this? Human beings are bestowed with an ability to exercise their own choice and this is what makes them different from rest of the species. But so far as failure in a relationship is concerned it is none other than our own behaviour which is the root cause of every trouble. Even unconducive atmosphere at times paves the way for failure in a relationship. This paper in a way examines all those components which can end relationship. For this purpose Thomas Hardy's Jude the Obscure has been taken for analysis and the focus is on man-woman relationship. One of the significant feature of Thomas Hardy's fiction is that most of his characters are always in conflict with their own self and the external world and this is what paves the way for their downfall.*

**Keywords:** Relationship, Man, Failure

### **Man – Woman Relationship: A Complete Failure in Thomas Hardy's Jude the Obscure**

Companionship can be well traced from the days of evolution. What is significant to note is that it evolved with the passage of time. "Humanistic Psychology tells us that around 85 percent of happiness in life comes from good human relationship and only 13 percent from achievement and success. Superior relationship is therefore the most important thing in our life.

We interact with others in different ways. We love some people-we do not love some people, we respect some people-we do not respect some other people. Our attitude of love, liking and respect determines our behaviour with others” (Pathak 73). Where there is hate, there is gap in the interaction and this can only lead to alienation. Love, trust and understanding is the hallmark of a good relationship. It is interaction between “Me” and “You” which paves the way for “We.” Man is a part of society and as such shares close bonding with it. So what gives birth to community is relationship. What matters in life is of course relationship.

Human life is almost similar to wheel. Man along with his betterhalf has always been there to make this wheel move. Man-Woman relationship has been one of the core issues in English literature. No matter whether it is Novel or Play everywhere it has been discussed in detail. Traditionally “... men have been allowed more sexual freedom than women...” (Brackett 121). So in a way one yardstick for man and another for woman. If we take cultural scenario of England into consideration it was more prevalent during eighteenth century and in the beginning of nineteenth century. But slowly and steadily this dichotomy began to be questioned. “Several factors like the influence of modern scientific thought, social awareness, French Naturalism, modern Psychology and the movement for the emancipation of woman combined to bring about this change. Science encouraged the contemporary novelists to develop a free thinking and a rational and critical attitude towards life and discard the conventional notions of respectability, prudery and humbug. Biology went a step forward and declared sex as one of the fundamental Instinct’s of man. It is said that if a man was not ashamed of hunger and thirst there was absolutely no reason for him to be ashamed of sex” (Tyagi 93-94). Accordingly forbidden subjects were openly discussed by the novelists – Thomas Hardy, D.H. Lawrence, James Joyce, Somerset Maugham, Aldox Huxley and Rebecca West. It was at this critical juncture that man-woman relationship began to be analyzed under different aspects- Marriage, Bigamy, Incest, Premarital relations, Postmarital relation and Interracial romance.

Thomas Hardy presents man-woman relationship in terms of three components- love, sexual desire and marriage. But unhappy marital relationship figures in most of the novels of Thomas Hardy. Love is one of the major issue in Thomas Hardy’s fiction. His men and women fall in love but it is not always that love will end with wedding bells. Love at times paves the way for bliss but there is other side of coin as well. “David Cecil points out: ‘Love is the lord of terrible aspect-a blind, irresistible power seizing on human beings whether they will or not intoxicating in its inception, but more often than not, bringing ruin in its train. His men and women would find it possible to walk the bleak road from the cradle to the grave resignedly enough, they might endure life fairly easily, even if they did not enjoy it were it not for this storm which sweeps them off their feet only to fling them down again, broken and despairing” (Tyagi 48). Thomas Hardy presents a typical contrast between sensuous, true and faithless lovers. True love is one of the component in the novels – *Far From the Madding Crowd*, *The Trumpet*

*Major, Desperate Remedies, Jude the Obscure, Under the Greenwood Tree and The Woodlanders.* Love remains inconstant in the novels - *The Well-Beloved, A Pair of Blue Eyes and Jude the Obscure.* Sensuous love is seen in the novels – *Tess of the D’Urbevilles, The Mayor of Casterbridge.* Marriage is one the component in the novels – *Desperate Remedies, Under the Greenwood Tree, and Far From the Madding Crowd.* Hardy concludes these novels with wedding bells.

Whether we take sensuous love or love in its true sense or marital relationship it is one of the theme in *Jude the Obscure* and remain momentary. What is the core issue in *Jude the Obscure*? Here is this young man Jude Fawley brought up by his aunt, he aspires for intellectual pursuits but unfortunately because of the circumstances (which remain at odd with him) he fails to achieve his objective. Twist comes into his life when he gets indulged with two women. First with Arabella Donn (a lusty woman) and then with his own cousin Sue Bridehead. The relationship which he share with these two women results in his suffering. This can be taken as one part of the story.

*Jude the Obscure* deals in detail when it come to marital relationship between Jude Fawley and Arabella Donn, Jude and Sue Bridehead (though not legally married) Richard Phillotson and Sue Bridehead and the conflict between man and society which remains on the periphery. It is conflict between conventional choice of an individual and church, this dominates the plot of the novel. “...church is the overreaching force, keeping, in place gender and class norms through its control of marriage and its role in a form of education which authenticates class...” (Ingham 167-68). Other part is the inconstancy in relationships which makes all these characters problematic. Why a relationship fails? It is on account of misunderstanding and expectations which are not met. This is something which needs to be addressed in detail.

What brings Jude Fawley and Arabella Donn together? It is sensuous love which plays an instrumental role. Hardy makes use of certain images like Arabella washing pig’s genitals throwing it accidentally to Jude, Arabella hiding egg in her bosom which ignites the spark of sensuality. “Margret Oliphant” describes Arabella Donn as “... a woman so completely animal that is at once too little and too much to call her vicious. She is the human pig” (Springer 156). With Arabella it is gratification of lust which works successfully. Jude is to be equally blamed because he succumbs. Craving for intellectual pursuits has been with Jude right from the very beginning. It is sensuality which supersedes the intellectual pursuits. Arabella on her part skillfully traps him and when he realises his mistake it is too late for him to mend and the result is that both of them enter in wedlock without giving much thought.

What gives legal stamp to man-woman relationship is of course marriage. But what is the aftermath of marriage? This is where Hardy moved one step further in comparison to his

predecessors. Hardy himself suffered a lot in his marital life. “Marriage according to Hardy is not the goal of life but a milestone on the path.” At times his characters fail to cover this milestone. “Hardy thinks that marriage does carry with it the hope of happiness but it is not necessary that hope should be realized. He does not believe like the early novelists that once a person is married, it can be assumed that he would remain happy for all times to come” (Tyagi 124). This is quite relevant to Jude and Arabella’s case. Jude and Arabella live together. For sometime they do enjoy the bliss but it is Arabella who takes the lead and leaves Jude for another gentleman. What actually paves the way for marital conflict? “Marital conflict crops up due to multiplicity of causes. It may be due to lack of proper understanding of spouse’s inherent differences. It may also occur on account of sexual maladjustment or because of personal relationships” (Kar 150).

Arabella is not at all interested in Jude’s literary pursuits. She craves for the lavish kind of life style which Jude is not in a position to provide. Arabella is incapable of supporting Jude through thick and thin. It is the lack of understanding which is seen with Arabella and Jude and this results in separation between the two. Departure of Arabella is a thunderbolt to Jude. “About the love of unsuitable lovers Hardy remarks: ‘Why so often the coarse appropriates the finer thus the wrong man the woman the wrong woman the man, many thousand years of analytical philosophy have failed to explain to our sense of order’” (Tyagi 51). Sense of order can be achieved only when there is compatibility but there is no compatibility between Jude and Arabella Donn.

After Arabella’s departure the only alternative left for Jude is to go back to his literary pursuits but there also he suffers because people at the helm of affairs remain indifferent towards him. Hardy’s doctrine of Meliorism which states that society can be improved by human effort fails in case of Jude because Jude is a part of society where compassion, charity or helping hand is nowhere seen. He like every individual has a dream to study at Christminster the city of learning and to be a curate. He wants to excel in his life. “In placing Jude among the bucolic who aspires ‘to be intellectual’ Hardy’s novel ironically focusses on an issue which had already been pushed to the margins of the intense debate about the University which had ranged from 1850 onwards. The central issue in rough terms was a struggle between the upper and middle class...” (Ingham 169) in terms of access to the University education. The hard lesson which Jude learns is that those who belong to the elite class can only aspire for top of the ladder. While those who are poor or cannot afford are always kept on the periphery. Why Jude is exploited? It is on account of his working class origin. This theme is relevant even in *A Pair of Blue Eyes* where Stephen Smith is always reminded of his class origin. It is the fight of working class with the elite. It is again the mankind who is to be blamed. Society after all was created by man. Bias between rich and poor ought to be removed and equality must be established. It is only then the doctrine of Meliorism will work successfully because individual is the creation of God.

Hardy no doubt sympathizes with the plight of Jude. He is quick enough in providing relief the very moment Jude comes in contact with his cousin Sue Bridehead. With Jude it is love at first sight which works while with Sue Bridehead it is platonic love which gains an upper edge for a moment. Sue Bridehead can heal the wounds of Jude but this fact cannot be denied that she is a distant cousin. So in a way hint is towards incest. Incest was a taboo during Victorian era. Particularly "Sue has been analysed by critics for she represents real challenges to anyone attempting to understand the Victorian period's attitude towards woman in general and neurotic person caught in a struggle with both history and self" (Springer 158). It is revolutionary on the part of Hardy because he makes two cousins fall in love with each other. But whenever love is about to blossom obstacles are always there to hamper its progress. This is what is prevalent with Hardy's men and women "...a past action, which is connected with love or a relationship with the opposite sex, comes to intrude on the present love and happiness of Hardy's men and women. They cannot escape the consequences of their action, for 'the action has become a hostage which they have presented to Destiny and which Destiny may use against them'" (Tyagi 51). This is quite relevant even in *Tess of the D'Urbervilles*, *The Return of the Native*, *The Mayor of Casterbridge* and *Jude the Obscure*. Jude has a past he is already married and this he cannot conceal from Sue. Sue too had a platonic relationship with one of the gentleman. Arabella indulges herself with another gentleman (and later on enters in wedlock with him) but appears in the nick of time just when Sue and Jude began to feel interested in each other. Certain things are already planned in Hardy's fiction and this is where the role of fate comes. Why Arabella appears? It is just to spoil the bliss of Jude and Sue. There is another obstacle in the form of Richard Phillotson the village school master (who taught Jude when he was a young boy) who too feels interested in Sue. What is important to note is that "... Hardy's heroes and heroines have little excuse for not knowing and often they do actually know what they ought to do" (Morrell 114). Jude has been instrumental in introducing Sue to Richard Phillotson. But what is the result? Jude loses Sue. Love is sacrificed because it is the need of hour. Sue is a career oriented woman and Phillotson makes best use of this opportunity so as to win the heart of his ladylove. He knows what Sue actually wants. The sequence of events which highlights Sue's character runs parallel to the "... narrative pattern similar to those of 'New Woman' novels because they attempted to construct the identity of their heroines in different terms from the properly feminine" (Ingham 175).

With Sue and Phillotson it is pupil-teacher relationship which paves the way for husband-wife relationship quite similar so what is seen in Charlotte Bronte's novels. This relationship can be better described as "May-December Romance" (Brackett 148) which means that there is much age difference between the two. Sue in her heart of heart loves Jude not Phillotson. Then why she enters in wedlock with him? Again it is marriage of convenience where she is left with no other alternative but to succumb. The climax comes when Sue openly questions to him: "Why



cannot we agree to free each other? We made the contract and surely we can cancel it” (Hardy 212). It is a good will gesture on the part of Phillotson because he liberates Sue from marital priorities “Lewis Horne correctly argues that to a certain degree he practices Christian renunciation and it is defined by Arnold in St. Paul and Protestantism parting with something precious” (Springer 154-55). Precious is the vow but breaking of vow is from Sue’s side. Things turn chaotic for Phillotson but he makes sacrifice because of the situation. This decision on the part of Phillotson sounds little unethical as per the norms of society. But there is a message beneath it that marriage solemnized under compulsion cannot be sustained for a prolonged period, the sanctity, of marriage under such circumstances, is likely to lose its significance.

Jude and Sue are victims of ill-suited marriage and this is what brings them on one platform. Hardy defies the Victorian conventions because he allows Jude and Sue to live together like husband and wife and children are born to them. There is Father Time (Jude’s son from his former wife) who appears suddenly and Jude is ready to take care of him as well. Jude and Sue love each other. Then where is the trouble? In all probabilities their love should pave the way for wedlock. Opportunities no doubt are given to both of them but they fail to act. This is one of the flaw in Hardy’s characters. Either they fail to act in time or miss the chance. Utility of chance has always played a crucial role in Hardy’s novels. Wedlock is something which terrifies both Sue and Jude. Their departure from church (where marriage is to be solemnized) is itself a stigma on the sanctity of marriage. Suffering from previous marriage, can be taken as one of the factor for this sort of disapproval. But this cannot be taken as justification:

It does not mean that people in love will stop loving each other, only because they have obtained social and legal right to love. Truth and honesty are great virtues in themselves. If there is law against theft and deceit it does not detract from the merit of a person who is honest and truthful. The law against theft and deceit is oppressive only to thieves and liars but never to honest and truthful men. Hence a general observation cannot be formed merely on the basis of the opinions of thieves and liars. Similarly the law governing marriage is not oppressive to everyone. It is oppressive only to those who thoughtlessly enter either into false or impossible marriages (Tyagi 134-35).

Other part of the story is that individual and society are complementary to each other. Society (when we equate it with Victorian era) advocates certain social and legal rights to every individual. Individual as such remains controlled by society because “In a society individual cannot behave just in the manner he wishes because he has to bear in mind the consequences of his action upon other people. In order to bring individual to the right path the society has to

exercise certain restrictions. This control of human behavior is exercised through traditions, mores, folkways, taboos laws and norms” (Kar 3).

This is where individual is left with an option that is to be revolutionary or to follow norms. Sue and Jude prefer the first one but this proves to be costly for them. They are treated as culprits. They become subjects of malicious gossip wherever they go. This is one of the reason why Sue is expelled from training school. Society is against of their union. It is a total failure on the part of Sue and Jude to cope up with the harsh criticism. Consequently Jude becomes poor he loses everything job as well as his possessions. Because of poverty Jude and Sue are not in a position to fulfill the requirements of their children and this is what prompts FatherTime to kill himself along with Sue’s Children. This ghastly (Hanging of children) is an authentic proof that Sue and Jude as parents are a complete failure. Even “Hardy’s upper middle class friend Agnes Grove, writing on ‘What Children should be Told: On physiology’ condemns such ‘half-hearted avowals’ as Sue’s and blames her for the children’s death” (Ingham 18) because parenting signifies responsibility and nurturing of children in a conducive atmosphere.

If two people love each other deep from the bottom of heart it is obvious that their love will never lose its charm no matter whatsoever happens. Their love will survive the test of time and they ought to support each other at the time of crises. That is the hallmark of a successful relationship. But what about Sue? She fails to comply on this. Sue deserts Jude at the time of crises goes back to her husband. What prompts Sue to do all this? It is nothing but guilt which haunts her. “Guilt is the worst of all negative emotions.... Guilt is the major cause of broken marriages and psychological distortions” (Pathak 73).

Hardy through Sue speaks about Victorian conventions where there was clearcut difference between morality and immorality. But where there is true love guilt remains out of question. It is Sue who oscillates like a pendulum between Jude and Phillotson. Sue loves Jude but whether she really loved Jude with sincerity that remains debatable. Jude dies because of consumption but more important than that is the separation from Sue which he cannot bear. This results in his death. So where do Sue and Jude ultimately stand? Neither they belong to old world nor to the new. “Heilman has summarized them as unceasing reversals, apparent changes of mind and heart, acceptances and rejections, alternatives of warmth and offishness, of evasiveness and candour of implusiveness, acts and later regrets of commitment and withdrawal of freedom and confidant unconventionally and propriety” (Springer 159). What about Arabella? Arabella as a woman cannot be equated with Sue but she follows the same strategy. She is widow, remarries Jude and flirts with another gentleman when Jude is on last legs. Arabella knows how to play her innings. She is simply a temptress and nothing else. Jude towards the end is completely heartbroken. “Jude is betrayed and abandoned by God, society and himself an example of the coming universal wish not to live in a world which no longer offers any stable and humane

values” (Springer 168). This paves the way for his failure. Jude is a sufferer and this is very much clear even from the title of the novel. On the whole it is failure in relationships which dominates the plot of the *Jude the Obscure*.

When it comes to remarriage (Arabella weds Jude and Sue weds Phillotson) it is simply a mockery because of the incompatibility between the partners. Then why Hardy follows this strategy? “It is an account of the tragic predicament of individuals caught in the fret and fever of Victorian orthodoxy on the one hand and insentient universe on the other. The old order fights change the new is valueless chaos” (Springer 172). It is this chaos which paves the way for action where things are done quickly.

Sustenance of relationship is an uphill task, and this is the bitter truth of life as well. When a relation fails, it is not the fault of a single party. Both the sides are to be equally blamed. Something is missing in each of the two and this results in collapse. What is important to know is the lack which needs improvement. It is only then the relationship can survive for a prolonged period.

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## THE PARTITION OF INDIA: A KALEIDOSCOPIC STUDY OF KHUSHWANT SINGH'S WRITINGS

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Khushwant Singh was a lawyer, journalist, columnist, novelist, story teller, historian, translator and a poet. He was aptly called as the priest of journalism. He was a free thinker and an International celebrity. Before actually turning towards the Kaleidoscopic Study of the most unfortunate incident of the History of the Modern World, let's have a short glimpse upon the life and works of the eminent writer Khushwant Singh who was also an eye witness to the aforesaid unfortunate incident.

Khushwant Singh was born on 2<sup>nd</sup> February, 1915 in Hadali, Khusab District of Punjab (Now in Pakistan). When Singh qualified in Law, he started his career as a Law practitioner at the Lahore High Court in 1938. He achieved a little success in Law practice. So, it forced him to abandon this practice. Later on, he settled in New Delhi where they have their own real estate. Soon, he got an opportunity to serve in the Ministry of External Affairs. He also served in Paris with the UNESCO. Then, he left Ministry of External Affairs and in 1951, he joined the All India Radio as a journalist. This was a turning point where he started his new career. Moreover, he became the founder editor of *Yojana*, an Indian Government Journal. He became an editor of *The Illustrated Weekly of India*, a newsweekly. He has also edited two major Indian newspapers, *The National Herald* and *The Hindustan Times*. In addition to this, he also became the Chief Editor of *New Delhi*.

Khushwant Singh was the well-known versatile, as stated earlier, author having international readership. He was a regular contributor to the prestigious American journal *The New York Times*. He has written more than hundred books and the best known for his fiction, *Train to Pakistan* and his two volumes *A History of the Sikhs*. His weekly column *With Malice towards One and All* was one of the most widely read columns in the country. So, all this ensured him immense popularity over the years. Moreover, he was a Member of the Rajya Sabha during

1980 - 1986. He was awarded the prestigious Padma Bhushan in 1974 by the President of India. Later on, he returned the decoration in 1984 in protest against the siege of the Golden Temple by the Indian Army. The Indian Government awarded Singh India's Second Highest Honour, the Padma Vibhushan in 2007. Singh has received numerous awards and honours during his life time. He passed away on 20<sup>th</sup> March, 2014 at the age of 99. He was active upto the last breath of his life. He was constantly thinking over the saddest incidents of Partition from an impartial angle. This incident was the crux of his famous novel *Train to Pakistan* (1956) and a number of eminent articles which he wrote for different tabloids, weeklies, periodicals and magazines.

Khushwant Singh was a centenarian and had witnessed the age from 1915 to 2014. The world in general as well as India in particular faced tremendous changes during this period. The First World War had begun and after devastating much part of the globe it resulted into German defeat in 1919. The Russian Revolution abolished the grand Romanov Monarchy in 1918 and it proved to be an alarm against the autocratic rules throughout the world. After a short span of peace, the clouds of the Second World War gathered and burst out in 1939. The most devastative war of the history of the world witnessed the use of atomic weapons and other dangerous biological and chemical weapons. In India, the great Apostle of Peace Mahatma Gandhi started his agitation against the British rule with his miraculous weapons like Non-Cooperation, Non-Violence, and Civil Disobedience. Many Indian Soldiers including a number of Sikh Regiment members fought in the War against the Axis Forces. The British had become a weak power though they became victorious in the World War. They always followed the policy of 'Divide and Rule'. They applied the same principle in 1947 when the Crown promulgated the Indian Independence Act, by which they had to withdraw their forces from India by handing over the administrative powers to the Indians. The last Viceroy Lord Mountbatten decided to divide the country into the Dominion of India and the Dominion of Pakistan. He invited Sir Cecil Radcliffe to draw the boundaries of the infant states. Sir Radcliffe could not satisfy the people and his purposeful inclusion of Lahore division in Pakistan created much havoc in the subcontinent. The British decision compelled thousands of Hindus and Sikhs to migrate towards Amritsar and other parts of India by crossing the border at Atari and other parts. The subcontinent witnessed much violence. It also created grave economic and social problems of refugees in India. The saddest event of old history and the exodus of the people from and towards the Radcliffe line has become a backbone for many literary pieces of the contemporary literary artists writing in English as well as regional Indian languages. For example, the following pieces of literature depict the historic incident from the kaleidoscopic studies of the different writers: Manohar Malgonkar's *Distant Drum* (1960), *A Bend in the Ganges* (1964), Raj Gill's *The Rape* (1974), Chaman Nahal's *Azadi* (1975), Yashpal's *Jhutha Sach* (1958-1960), Masum Raza Rahi's *Adha Gaon* (1966), Bhasham Sahani's *Tamas* (1973) etc. In those troubled years of history, Khushwant Singh was a young man of 32 years and was practicing Law at the Lahore High Court. His sensitive mind could not

forget the violence which he had witnessed in Lahore and other parts of the country in 1947. Even his family decided to settle in New Delhi. Let's see how Singh portrays his pros and cons of the saddest incident from his own perspective. Whether the Partition was inevitable? Who were responsible for affecting it? What consequences the modern Indians and the Pakistanis (including the Bangladeshis) are facing from it? These are the questions which still occupy the mind of the modern readers through out the world. Khushwant Singh was not only an eyewitness of the saddest incident but had also an acute power of depiction along with zeal to reach upto the truth of any problem which he faced. This philosophic attitude makes him a true author having full power to speak upon the Partition of India. In this short article an attempt has been made to analyze Singh's views on this subject which he vouchsafed through articles and *Train to Pakistan*.

Khushwant Singh firmly points out in his column *The Jinnah legacy* that the Partition of India and Pakistan was inevitable because the seeds of the Partition were sown and nurtured during the British times. He again reiterates that nobody should be blamed for the Partition of India:

“By August 15, 1947, the migration of Hindus and Sikhs from Pakistan had become a bloody exodus. Sikhs and Hindus of east Punjab made sure that this was not going to be one-way traffic: they drove out Muslims from east Punjab with double the violence. It was the most catastrophic exchange of populations in the history of mankind, leaving a million dead and tens of millions homeless.

Pointing accusing fingers at Nehru or Patel or Jinnah serves no purpose. Not one of them, nor indeed all of them put together, could have stopped the process of Partition. They were helpless against the tidal wave of hatred generated by history. They were the real causes of the wars we have fought against Pakistan and the continuing conflict over the future of Kashmir.”  
(<http://www.hindustantimes.com>)

Khushwant Singh firmly suggests that the Indian politicians and the diplomats should consider their Pakistan policy in the same way as the modern European nations are thinking of one another in a novel way. In history, France had to fight with Germany and Italy had to fight with Austria. In the year 1950, the eminent active philosopher Robert Schuman suggested to establish the European Community (EC). He was supported by Alcide De Gasperi, Jean Monnet and Paul-Henri Spaak. It was for the economic cooperation and the mutual mercantile activities for the development. In the modern times, the concept of 1945 has been transformed into a mighty European Union (EU). The historic warring nations have also agreed to hoist a Union Flag over

their capitals, a common currency, Euro has been practically circulated throughout the Continent. Khushwant Singh also expects such type of cooperation among the Asian region, which is evident from his column *We must create new bonds of friendship with Pakistan*:

“Though forced to flee from Lahore in August 1947, I do not have the slightest ill-will against Pakistan. On the contrary, I describe myself as a man of dual nationality. I am Indian as well as Pakistani. Although I no longer receive visitors from India or abroad, I make an exception in the case of Pakistanis. They come with or without prior appointment. I welcome them with open arms. I am of the opinion that friendship with Pakistan should be the top priority of India’s foreign policy. Pakistanis have nothing in common with Americans or the Chinese. Neither do we. On the other hand we have everything in common between us. Our legacy, language, values and faiths.”  
(<http://www.hindustantimes.com>)

Khushwant Singh’s novel *Train to Pakistan* portrays Partition and the communal violence in a heart-rending manner. The novel presents the tragic tale of the Partition period of Indian history and the establishment of an independent state Pakistan and inhuman incidents that followed. The novelist emphasizes the value and the dignity of a man’s sacrifice for a woman. The sacrificial figure Jugga atones for his failings and sins. The novelist focuses on the village, Mano Majra and tries to convey us what might have happened at the country level during the Partition period. Mano Majra can be considered as microcosm of whole country. There were irrational killing, looting, burning and raping at the village as well as at the country level. After a long struggle with Britishers, the country people were celebrating the independence on one hand and there were communal riots spread everywhere in the country on the other hand because the country was divided into two infant nations. Khushwant Singh, a Sikh, who suffered a lot at the hands of the Muslims, rightly points out that the Hindustanis and the Pakistanis are, equally, responsible for this horrible tragedy:

“The fact is, both sides killed.  
Both shot and stabbed and speared and clubbed.  
Both tortured. Both raped.” (Singh 1988: 9)

Pamela Rooks developed a film of the same title. The acceptance of an Indian English Writing as screen-material is proof enough of the strength and finesse of this genre of writing. Eminent critic Vasant Shahane rightly points out about the novel *Train to Pakistan* (1956):

“----. Unlike the work of some other Indo - Anglian writers, his writing has grown out of other grass roots of the social milieu. His

*Mano Majra* is a novel centering on Punjab village and his real experiences provide him with the necessary setting and understanding of men and situations in rural India.” (Shahane 1969:18)

In short, alongwith the leading Indian writers Bisham Sahani, Yashpal, Manohar Malgonkar and Chaman Nahal, Khushwant Singh are also spokesmen of the age which he witnessed. There is much need to study the saddest incident of world history with impartial view like Khushwant Singh and others above mentioned Indian writers. Today, 67 years have been elapsed and the Partition of India has still become a ‘Riddle’ in the minds of the modern readers. The writings of Khushwant Singh and others of the concerned age are the instruments of solving it. There is much need to learn from the saddest incident. The people of the subcontinent should follow what the Father of the Nation Mahatma Gandhi had stated long ago:

“Hindu Muslim Sikh Isai  
Apas Me Hai Bhai-Bhai”

The situation which the generation of Khushwant Singh faced in 1947 must not be repeated in any country of the world. Gandhiji’s Message of Universal Brotherhood and Non-Violence is the only Key to the Peace.

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## ARTHUR MILLER AND PERSPECTIVE REVIEW OF HIS DEATH OF A SALES MAN AS A TRAGEDY

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Arthur miller was an American Playwright, essayist and prominent figure in 20<sup>th</sup> century American literature. His full name was Arthur Asher Miller. He was born in Harlem (Manhattan), New York, USA on October 17, 1915. Arthur miller was the second of three children of Augusta and Isidore miller. His father was an Austrian Jewish immigrant who owned women's clothing manufacturing company. His father was a wealthy and respected person in the society. In the beginning his family started a profession which did not give much gain to them and lost everything. As a teenager, miller delivered bread every morning before school to help the family. He also worked at several menial jobs to play his school and college tuition.

He studied in Abraham Lincoln School for graduation in 1932. Miller started working in journalism and worked as a reporter and editor for the student paper 'The Michigan Daily' at the University of Michigan. At this time he wrote his first play, No Villain. He also won the Avery Hopwood award for No Villain. Because of this first successful play, miller started to take interest in play writing. He took interest in attending seminars and conferences. One thing which is worth to mention is that during this time in one of the conference, in which he participated, met with Professor Kenneth Ronne. Professor Kenneth Ronne was influential playwright who affected miller most. Professor Kenneth Ronne instrumented and encouraged miller about playwriting. This was the friendship which took a turning point in Miller's life and Professor Kenneth Ronne became a lifelong friend.

After completing his Bachelor of Arts degree in English he joined the federal theater project. He chose the theatre project instead of a work as a scriptwriter for 20<sup>th</sup> century. However, congress, the parliament of USA, closed this project in 1939.

In 1940, he married with Mary Grace Slattery. Miller had two children from Mary, Jane and Robert. Miller was also unable to perform military services during World War-II because of a high school football injury to his left kneecap.

In 1944, mille wrote 'The Man Who Had All the Luck' which gave him the Theatre Child's National Award. But real success and reputation came after the publication of 'All My Sons' in 1947. This play earned him Tony Award for best author and his reputation as a playwright was established.

In 1949, death of a salesman was a play which was premiered on February 10, 1949 at the Morosco Theatre. This lay got huge response from audience and also critically acclaimed. One thing which is worth to mention that this play won Tony Award for best author, the new York dram circle critics award and the Pulitzer prize for drama. It was the first play to win all the three of these major awards. The play was performed 742 times<sup>1</sup>.

In June 1956, mille left his wife Mary Slattery. On 29 June 1956, miller married the glamorous Hollywood actress, Marilyn Monroe. Miller and Monroe were having affair since 1951. They were dating each other from time to time. The marriage of Miller and Monroe was a blending of intellect and beauty that created sensation. There was a controversy in miller life which he applied for a routine renewal of his passport, the HUAC, Home Un-American Activities Committee, used this opportunity to subpoena him to appear before the committee. Miller was black listed and disallowed US passport. In 1958, his connection was repealed.

Miller began work on The Misfits in which his wife, Monroe, was leading actor. During this work the couple started fighting with each other on small causes that took fatal result as a divorce. Unfortunately, this marriage lasted only for four years.

Miller now went abroad and met Miss Ingeborg Mirath, an Austrian Photographer whom he married on February 17, 1962. They had two children, daughter Rebecca and Son Daniel. Arthur miller son-in-law, Daniel Day-Lewis, is a famous Hollywood actor. It is said that Daniel Day-Lewis visited miller's tomb frequently.

His works:-

The Man who had all the luck, in 1940, is about a young man David Beeves who has a successful marriage, and is a happy father. After noticing the frustration and unhappiness of other people in the small town where he lives, David can become obsessed with the idea that some disaster awaits him too.

All my Sons (1947) it is a story about a man named Chris Kieller discovers that his beloved father Joe is responsible for the supplying defective equipment to the army air force, which causes the death of twenty one plots. Joe killer also commits suicide after his son.

The crucible (1953) is a play about the Salem Witch Trials, based on court records and historical personages. Miller wrote the play as an allegory of McCarthyism. Miller himself was questioned by HUAC.

A view from the bridge (1955) this play is about the tragic consequences of Eddie Carbon's incestuous love for his 18 year old niece Catherine whom he adopted after her mother's death. Play ends with tragic death of Eddie.

A Memory of two Monday (1955) is a one act play that examines a group of factory workers trapped without hope of relief in their mechanical job and dismal life. The main protagonist of the play is Bert, a poor student.

After the fall (1964) is a drama about Quentin, a successful lawyer who introspect his own life through series of flashbacks and thoughts.

Incident of Vichy (1964) is a long on act drama about the place Vichy in France. In 1942, several men and a boy, 15, all are interrogated in a Baron room due to suspect of being Jews. There is a long discussion about the meaning of life and the desire for self presentation.

The price (1968) is a drama in which two brothers meet many years after their father's death to dispose the family furniture. Victor Franz, a police officer and Walter, a successful physician are chief protagonist.

The American clock (1980) is a play about 1930s American the great depression, economic crisis. It is based in part on Studs Terkel's Hard Times; an oral history of the great depression.

Playing for time (1980) is a TV play is based on Fenelon's experience as a female prisoner. She and a group of classical musician perform music for their return from the camp.

The last Yankee (1991) is a play in two parts which throw light upon the relationship of two couples Leroy and Patricia Hamilton and John and Karan Frick. Both women are the patient of a mental institution. Both became friendly with each other.

Broken glass (1994) is a play about a Jewish couple Philip and Sylvia in New York City in Nov 1938. Sylvia becomes partially paralyzed from the waist down after reading about the events of Kristallnacht, in Nazi Germany, in newspaper. Philip suffers a heart attack. Before he dies, his final words are "Sylvia Forgive Me".

Besides this Miller has written many plays like *They Two Arise* (1937), *Honors at Dawn* (1938), *The Golden Years* (1940), *The Half Bridge* (1943), *Elegy for a Lady* (1987), *Some Kind of Love Story* (1987), *Clara* (1987), *Finishing the Picture* (2004).

Miller has also written many radio plays like *Captain Paul* (1941), *The Four Freedoms* (1942), *I Love You* (1944), *The Guardsman* (1944), *The Story of Bus* (1947). He has also written some screen plays like *Let's Make Love* (1960), *The Misfits* (1961), *Everybody Wins* (1984).

A volume of criticism, theatre essays, was published in 1971, and an autobiography, *Timberlands*, in 1987.<sup>2</sup>

The characteristics of Miller's work:-

The main recognizable feature of Miller's work is never devoid of social context. The protagonists of Miller's play are the parts of social relationship. They are directly associated with society. In our society there are lots of people who live a normal life or we can say that normal life of a normal man in society is the basic feature of Miller's works. For this purpose, to depict the social and individual values, Miller chose his characters from society. Thus, Miller's characters have served this purpose. His characters present the basic questions in front of audience and readers and demand its answers.

Miller does not believe in art for art sake. Most of his works emerge from real images. In his works, he uses realistic and naturalistic characteristics which are drawn from the contemporary world of today.

The central issue of Miller's work 'the struggle of the individual attempting to gain his rightful position in his society and his family'.

Miller's prominence as a playwright grew day by day. We can understand his cardinality that he is compared with Eugene O'Neill, the most prominent playwright of American Literature. Some critics analyze that O'Neill fails to comment his characters with the social environment, which Miller comes out triumphant.

Miller also uses metaphysics and images in his plays to express his essential theme, social and personal life. These users of metaphysics and images help the Miller to differentiate between social life and personal life of the characters.

Miller's greatest contribution as a playwright is that the theatre must dedicate itself to public causes. Miller was a man who believed in the idea that we should popularize thoughts and ideas that are in the atmosphere. He does not believe to enunciate new ideas. He synthesized

psychology and society. Miller's drama presents a feasible contrast between the past and the present.

Miller has a moral in his works for the audience and readers. He also spreads messages to the society so as to throw light on social issues.

Death of a salesman is the masterpiece of Arthur Miller's plays. This story is the successful attempt to bring the themes of social and personal tragedy. When the play opens, he comes from the journey and we come to know that due to tiresome work he had developed the habit of talking to himself. Willy Lowman's wife Linda, 63 years old, is a simple and loyal to him. Willy and Linda have two children, Biff and Happy. Biff is more lovable to Willy than Happy. Willy has full confidence in Biff, that sooner or later Biff would settle down in life. But Biff is also a failure in his life like his father- perhaps a greater failure than Willy himself. Later, Willy tries to analyze himself and his failure. Willy's brother Ben who left the home early is now a wealthy person. Ben had asked Willy to join him but Willy could not because he was a salesman.

Willy had a affair with a woman, Miss Francis. His son Biff caught him with Miss Francis. Everything seemed to get shattered. After coming home, Willy had dreamt his greatest dream. He would ask Biff to get a loan from Bill Oliver and Willy himself would talk to Howard, son of the former owner of the Wagner company. He already assumes that both would succeed and conceives of a happy dinner in a restaurant. But this dream never comes in reality. Both the father and the son failed. Willy went to Charley, acquaintance and a neighbor of Willy, after being fired by Howard. Biff also failed to get a job. Both, Willy and Biff confronts each other.

Finally, Willy is left alone and is thinking of Biff. He wants to make him a gift of 20 thousand dollars- his insurance money. Willy drives out crazily and kills himself. In the requiem all the characters gathered and try to analyze, understand and eulogies the salesman- Willy Loman.

As a tragedy:-

According to WordWeb dictionary<sup>3</sup> tragedy is an event resulting in great loss and misfortune or a drama in which the protagonist is overcome by some superior force or circumstance; excites terror or pity.

Death of a salesman by Arthur Miller is considered as tragedy, social tragedy. Though initially, critics did not consider this play as a tragedy. They argued in favor of Aristotle's concept of tragedy. Aristotle has given some concepts regarding tragedy. Tragedy has been the chief concern of Aristotle throughout the 'Poetics'. Out of twenty-six chapters, he has devoted fourteen chapters exclusively to tragedy and in the remaining twelve chapters he discusses tragedy along with other things.

No matter what the critics say. The fact is that tragedy affects the people more than any other genre of literature. As in this case, this play affected more people not only in America but also in many other countries. Death of a salesman is one of the most popularized play which has been performed many times. This was the thing in which Arthur miller was capable of. He managed this play in such a manner that public started to attach themselves to the character of this play, especially to Willy Loman.

Aristotle defined tragedy as “the imitation of an action that is serious (or noble, or important) and also, as having magnitude, complete in itself; in language with pleasurable accessories.... in a dramatic, not in a narrative form; with incidents arousing pity and fear, where to accomplish the catharsis of such emotions”

According to Aristotle the function of tragedy is to arouse the emotions of pity and fear. He writes “.... By means of pity and fear bringing about the purgation of such emotions” (penguin press’s interpretation)

This is the characteristics which miller has adopted in his play. He has presented this play in such a way that readers and audience connect themselves to this story. People started to sympathized Willy for his debacle in his life as it very close to their life. The audience is able to sympathies with and feels for Willy because his plight brings to mind the plight of all such poor miserable creatures, enmeshed in the cobweb of their own spun dreams and wrong notions. Willy’s tragedy appeals to us because it can be the story of any one of us not only Americans. Willy is thus magnified from an American nullity to universal figure. All professional, all salesman, all those who are forced to eschew away their real selves, watch every nuance of his movements with empathetic concern and care.

According to Aristotle these must be four essential qualities for a tragic have i.e. should be good person, should be appropriate, should be true to life and represent the reality of life, must be consistent throughout the play.

The person who is neither perfectly good nor utterly wicked will be fit to the tragedy. The purpose of tragedy i.e. to arouse pity and fear in the audience so that they can get themselves purged. The chief protagonist of death of a salesman is fitted to this quality. Willy is not perfectly good as he has an extra marital affair with another woman besides his wife, Linda. But he is good enough that he gave proper attention to his family.

Though, Death of a Salesman has fulfilled some requirements according to Aristotle. But, miller tragedy is different from conventional tragedy. It is not the tragedy about a king or royal personage as advocated by Aristotle. Since Aristotle, people’s way of thinking has seen many

fluctuations and the face of the globe scarred by toil and tribulations, by social and economic upheavals.

Miller's *Death of a Salesman* is known as modern American tragedy as it different from the conventional concept of tragedy. It is the tragedy of bourgeois society. There is nothing like superhuman or providential or destined in this kind of tragedies. Miller raises questions against Aristotle's concept and says how Aristotle's concept and says how Aristotle's criteria of tragedy can be applied to the modern play because--- it is now many centuries since Aristotle lived. Things have changed greatly since then. A man's stature as a hero should not be dependent on his social rank. A grocer can surpass the president.... The lasting appeal of tragedy is due to our need to face the fact of death in order to strengthen ourselves for life.

Aristotle wanted his hero to be a man of high rank. But the 18<sup>th</sup> century popularized the bourgeois tragedy. It was written in prose and presented a protagonist from common class who suffers commonplace disasters.

The specters of such questions i.e., *Death of a Salesman* is a tragedy or not, have been haunting the minds of the critics who do not want to agree to the view that the play is a tragedy. They do not even agree that Willy is the hero of the play. Any comparison between Willy and Shakespeare or Sophoclean heroes appear fantastic to them. After lengthy discussion and persuasion, these critics very condescendingly agree to grant the play, the status of social tragedy.

Miller said earlier that tragedy is the manifestation of a truth. So by the voice of maturity and going by the consensus arrived at, after studying the play with sympathetic objectivity, we conclude that the play is one of the finest tragedies of our times.

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## UNEXPECTED CLIMATE CHANGES AND THEIR IMPACT ON PUBLIC FINANCE

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### ABSTRACT:

*Climate performs a pivotal role in the economy of every nation. It is observed that the nations which have a stable climate showcase economical advancements. Climate, therefore, becomes one of the inseparable ingredients in public finance. The past few years showcase that climate has become more capricious and has been hampering the economic and developmental pace of humanity at large. In India alone, climate change is affecting the economic pace. The floods took place in Maharashtra in July, 2005 disrupted the economic speed of the state alongwith the lives of many people. It not only affected the people, but it also affected all the sectors of the economy of the state. Agriculture, animal husbandry, livestock, infrastructure and many align economic activities got affected due to the floods alone. This paper, therefore, is an attempt to relate climate change and economic activities of a nation. Taking the instance of the floods in Maharashtra that took place July, 2005 and the calamities like hailstorms, landslides, the paper aims to pinpoint the importance of relating climate change and economic forecasting and preparation by the government. Also, the paper makes certain recommendations which may be included in preparing the provisions for public finance. Climate change should also be considered in the terms of economics and financial accounting.*

**KEY WORDS: Climate change, loss, economy, public finance.**

The almanac of last few years in India and the Indian subcontinent exhibits that the sudden environmental shifts have made the respective governments to spend more than the estimated expenses on the public and the basic needs. The capriciousness of the nature is unpredictable that the developing nations like India, even today, are not prepared to forecast exactly the forthcoming climatic changes and prepare accordingly. As a result, economic strain is evident due to uneven increase in the public expenditure in the past few years. The cycle of nature, it is said, is disturbed in these days due to the interference by the mankind in the natural setting. This



is making humanity to pay very dearly. The present paper attempts to explore the increase in expenditure due to the sudden and unpredictable or sometimes uncontrollable climatic changes.

Climate change does not mean the change from a seasonal climate to other season. It is wider concept as it envelops some sudden changes in the climate than common expectations. For instance, too heavy rains, landslides, hailstorms, severe cold, cloud-bursts, Tsunami, earthquakes, storms, sand-storms andwhirlwind are some of the natural but sudden changes that are evident in the past few years which have affected the economies of many nations. Such climate changes have their impacts on society, geographical environment, cultureand lives of humans as well as of animals, food habits and expenditures of individuals and of the government.“The general consensus among the literature is that agriculture is highly vulnerable to the increasedfrequency, severity and unpredictability of extreme weather-related events caused by climate change.” (IPCC: 2007). Further, the governments of every nation make certain provisions and economic planning for the future but such unpredictable and sudden climate changes bring a strain on the public expenditures. Consequently, the provisions made in the GDP are to be transferred to the expenses on such climate changes. The Stern Review, considered by many as the most comprehensive study on the economics of climate change, has calculated that the impacts of unabated climate change would be equivalent to a loss of at least 5 per cent of global gross domestic product (GDP) each year and could reach as much as 20 per cent of global GDP. This led Stern to conclude that climate change is the “greatest market failure the world has ever seen particularly given that the cost of action on climate change mitigation is estimated at only around 1 per cent of global GDP”(Nicholas Stern: 2006)

To estimate the graveness of climate change one has to look at the global scenario. In 2007, the developed nations formed a common committee for climate change calling it, “Intergovernmental Panel on Climate Change” which found a profound risk to the productive base in agriculture, forestry and fisheries in manydeveloping countries. These are precisely the economic sectors that many of these countries depend on for export revenue.This indicates the inseparableness of climate change in economic statement of the world.

Pollution control or pollution under control can be one of major challenges for the globe to avoid climate changes. Though, it can be viewed as a huge economic opportunity from economic point of view, lowers the purchasing power of an individual but at the same time increases public expenditure as climate change invites a fundamental restructuring of the economy of a nation. According to one measure from the Stern Review, the benefits over time of actions to shift the world onto a low-carbon path could be in the order of US\$ 2.5 trillion each year and markets for low-carbon technologies would be worth at least US\$ 500 billion, and perhaps much more by 2050 if the world acts on the scale required.

Trade policies are evolved on the basis of climate changes and sometimes with specific climate change such as flood control in the economic planning. It is, therefore, said that there is a connection between trade policies and climate change. Climate change, these days, is becoming climate challenge which is becoming increasingly urgent. During the 2007 UNFCCC Bali Conference of the Parties, an Informal Trade Ministers' Dialogue on Climate Change was held, where 32 trade ministers emphasized the need for increased high-level engagement in order to improve the mutual supportiveness of the climate and trade regimes. This meeting was followed by three major international workshops on climate change and trade in 2008—one organized by the United Nations Environment Programme (UNEP) in February in Geneva, one organized by the Government of Denmark in June in Copenhagen, and one organized by UNEP and the ADAM project (“Adaptation and Mitigation Strategies: Supporting European Climate Policy”) in September in Geneva again. The workshops helped in identifying a number of key issues in the climate-trade interface and provided an opportunity to discuss potential solutions. This publication builds on the presentations and discussions at the workshop in September.

However, the relationship between international trade and climate is complex as it involves international politics and border issues. Climate diplomats have typically avoided trade-related issues, preferring to defer these issues to the WTO. In a similar view, the WTO has been very cautious in addressing climate change, often highlighting that such issues are more suitably decided within the climate change regime rather than making it a point for international trade practices that inevitably invites politics.

The past few years have projected that the countries in the South East Asia region have been suffering economic crunch due to the unforeseen climate shifts. Their Balance of Payment position showcases that these countries had to curb their expenses as they were forced to spend on the climate changes. This, therefore, is a serious issue as it affects the public finance of very nation but it does not have a position in the accounting terms. Further, Southeast Asia is likely to suffer more from climate change in the years to come as compared to the developed nations of the European nations. If not effectively thought over, climate change could seriously deter the region's sustainable development and poverty eradication efforts. A wide range of adaptation measures are already being applied and that the said countries have great potential to contribute to global improvement proceedings. Further, climate change and measures to face the same are easier compared to the cost of rehabilitation after have struck with the calamity of climate change.

#### **Climate change in India:**

India has a heterogeneous geographical climate if one takes into account the geographical structures of landscapes ranging from Jammu and Kashmir to the deserts of Rajasthan and Kuchh in Gujarat. It is different in Madhya Pradesh and Andhra Pradesh. Due to the peninsular location and the great Himalayas, India has been facing climate changes very often. The incidents like

cloud bursts, landslides, earthquakes, floods, droughts, cold and sometimes the Tsunami have affected the public expenditures of India in the past few years. The uneven climate in the nation has been costing the lives of many. Apart from the human resource, animal live stock is also affected due to the climate change. For instance, the Ganges in the north has the records of taking many lives every year in the floods. Similarly, the Tsunami has disrupted the lives of many in the Southern part of the nation. Such climatic changes have worsened the public expenditure in addition to the losses in agriculture, dairy, animal husbandry, fishery, poultry, general administration and infrastructure. As India is a developing nation, it is developing the technologies of remote sensing in order to curb with the climate changes. With the help of advance technologies and the technologies of the developed countries India is preparing for the climate change. But in the accounting and economic terms such terms as 'climate change' and the resultant accounting adjustments or economic expenditure are new.

#### **Sudden Climatic Change in Maharashtra:**

Similarly, Maharashtra also has faced losses due to climate changes. The draught of 1972 affected many lives in the state. For instance, the devastating earthquakes taken place on the eve of September, 1993 in Umeraga and Khillari killed many people, toppling the infrastructure and other sectors as well. Subsequently, the state has been facing an array of issues like landslides due to slums in slippery arenas of slopes in Mumbai. The farmers in Maharashtra are facing the problems of hailstorms and heavy rains.

Similarly, the heavy rains in July, 2005 have made a history in Maharashtra which resulted in floods disrupting the lives of many and causing a great damage to infrastructure. This climatic change has damaged the economy of the state and also ultimately it has lessened down the economic pace of the nation. According to the report "Maharashtra Floods 2005 Relief and Rehabilitation Government of Maharashtra" following details showcase the losses incurred due to the flood that occurred in July, 2005:

- In agriculture sector, approximately 5.5 lakh hector land was affected due to heavy rains. More than 20,000 hector land has turned into a wasteland due to the erosion of top layer of soil.
- The total number of cattle losses in the floods was 26,339. The worst affected was Mumbai where more than 15,321 cattle losses were reported.
- 357,917 houses were partially damaged, while 14,142 houses were damaged completely.
- In education sector, more than 20,000 classrooms got damaged and 97 school buildings collapsed.
- 437 Primary Health Centers, rural hospitals, and residential premises for health personnel were affected.

Following information in tabular form gives the details of the losses due to flood in July, 2005.

#### **Sector-wise Flood Losses:**

**(in Crores)**

| Sr. No. | Sector                   | Asset Losses     | Output Losses   | Fiscal Losses   | Cost of Temporary Restoration | Total Losses     |
|---------|--------------------------|------------------|-----------------|-----------------|-------------------------------|------------------|
| 01      | Agriculture              | 410.6493         | 624.0906        | 0.0400          | 204.7880                      | 1239.5679        |
| 02      | Animal husbandry         | 719.4670         | 227.0700        | 4.6150          | 24.9070                       | 976.0590         |
| 03      | Marketing & Textiles     | 382.3780         | 1.3900          | 0.0000          | 0.0180                        | 383.7860         |
| 04      | Finance                  | 0.0275           | 0.0000          | 0.0000          | 0.0000                        | 0.0275           |
| 05      | General Administration   | 0.2670           | 0.0000          | 0.0000          | 0.0000                        | 0.2670           |
| 06      | Home                     | 147.9748         | 11.6203         | 0.0000          | 0.0048                        | 159.5999         |
| 07      | Public Health Dept.      | 10.6600          | 0.0000          | 0.0000          | 43.6500                       | 54.3100          |
| 08      | Public Works (Bldg.)     | 617.1600         | 0.0000          | 0.0000          | 320.7900                      | 937.9500         |
| 09      | Public Works (Roads)     | 139.2900         | 0.0000          | 0.0000          | 24.3850                       | 163.3750         |
| 10      | Rural Development        | 718.8300         | 0.0000          | 0.3700          | 21.8800                       | 741.0800         |
| 11      | School Education Dept.   | 17.1040          | 0.0000          | 0.0000          | 0.0000                        | 17.1040          |
| 12      | Urban Development        | 580.7375         | 17.3681         | 513.7326        | 36.0989                       | 1147.9371        |
| 13      | Water Resources          | 501.2320         | 0.0000          | 7.0650          | 2.8900                        | 511.1870         |
| 14      | Water Supply, Sanitation | 47.7077          | 3.9155          | 4.5608          | 6.1026                        | 62.2866          |
|         | <b>Total</b>             | <b>4293.5648</b> | <b>885.4545</b> | <b>530.3834</b> | <b>685.5143</b>               | <b>6394.9170</b> |

(Source: "Maharashtra Floods 2005 Relief and Rehabilitation Government of Maharashtra")

- Out of the total loss around 19.38% loss is of the Agriculture sector, followed by the losses in Urban Development 17.95%, Animal Husbandry 15.26%, Public Works Sector 14.67% and Rural Development Sector 11.59%.
- In Asset loss, Animal Husbandry sector stood first by 16.76%, which is followed by Rural Development Sector 16.74%, Public Works 14.37%, Urban Development 13.53% and Water Resources 11.67%.
- In Output Loss, it is highly affected on Agriculture sector i.e. approximately 71%.
- Maximum Fiscal loss is 96.86% has been observed in Urban Development Sector.
- Highest cost such as 47% of total cost is spent for temporary restoration in the sector of Public Works for repairing the roads and buildings.
- The most extensive loss is suffered by the trade and commerce sector. A large number of shops, commercial establishments, and warehouses have suffered heavy losses due to flooding. The Indian Merchants Chamber has pegged these losses at Rs. 5,000 Crores.

### Hail-storms:

Hail storms are also one of the major calamities these days that are affecting Indian economy. The prime area get affected by the hail-storms are agriculture and agro-based industry. The primary report of Agriculture Department, Usmanabad, Maharashtra more than 32 thousand

hectares of rabbi farm horticulture and approximately 174 houses damaged in the district due to the hail-storm that struck in the last week of February, 2014. Further, the data shows that the canvass of the said hail storm spread over to 355 villages of Usmanabad district alone.

The leading newspapers and television channels, namely The Indian Express, NDTV, ZEE TV and IBN observed that unseasonal rain and hailstorms have destroyed crops in many parts of the country, including Uttar Pradesh, Rajasthan, Madhya Pradesh, Maharashtra, Punjab, Gujarat, Uttarakhand, Haryana and Andhra Pradesh. In Maharashtra state alone, a crop of nearly 20 lakh hectares is destroyed by the hail storms in the year 2014. Besides the damage in crop, the hailstorms have claimed 2 lives, damaged over 18,222 houses and killed around 9,180 poultry birds. Approximately 30,000 villages were affected because of rains and hailstorm in 28 districts of Maharashtra. Further, around 9,000 villages have affected in Madhya-Pradesh. Similarly, the states like Punjab and Haryana also show the impact of hailstorm on their major crop, wheat. These states experienced the impact of hailstorm primarily in Ferozepur, Gurdaspur, Pathankot, Nawanshahar, Mohali, Tarn Taran, Palwal and Yamunanagar. Also, in the regions of fertile land the speedy winds flattened the crop causing a greater loss. Similarly, heavy snowfall and landslide hindered the daily life in the valleys of Jammu and Kashmir. Eventually, the cloud burst at Kedarnath are known to the world as it affected many lives, movable properties, land and buildings.

Landslide is new calamity that has darted recently in the non-snowy areas of the country. For instance, on 30 July 2014, a landslide occurred in a village, Malin near Pune in Maharashtra. This landslide is due to mining that takes place around the affected region. This calamity killed 134 villagers by swiping the entire village. In addition to this, more than 160 people are feared to be buried in this landslide.

Furthermore, the floods that affected the valleys of Jammu and Kashmir attacked the economy of these states as tourism has stopped and will not possible within next few months.

This information showcases that climatic change can hamper the economic growth and the pace of development and prosperity of an economy as the aftermath of such cases require greater amount of time, money and other resources in order to bring everything to its original place and pace. Mumbai, the economic capital of India and the capital city of the state of Maharashtra required much attention after the floods. The city required much time and money for rehabilitation. Therefore, one can state that climate changes bring greater ups and downs in the economy of a country.

Economic changes, market recessions and decline in commodity markets and the stock markets are the greater failures that globe is witnessing these years due to sudden climate changes. Therefore government of any nation has to formulate its economic policies. While framing the national policies each Government need to undertake certain policies such as:

- To formulate effective national climate change policy frameworks;

- To prepare cost-effective strategies;
- To mobilize resources;
- To ensure efficient allocation of resources;
- To create strong incentives for implementing adaptation and mitigation actions and eliminate various market distortions hindering such actions;
- To fill information gaps among the general public;
- To raise public awareness of the urgency of addressing climate change.
- To make all stakeholders including households, firms, individuals, non-government organizations, and civil society to participate actively and voluntarily.
- There is an inherently controversial relationship between trade and climate change that needs to be considered when designing food security policies, particularly in the long term. Economic growth and per capita income are arguably the main indicators used for assessing progress in development and are also fundamental elements to guarantee increased food security.
- The crop insurance scheme currently being implemented in India is the National Agricultural Insurance Scheme which started from Rabi 1999-2000 seasons. But, the scheme would operate on the basis of 'Area Approach' i.e., Defined Areas for each notified crop for widespread calamities and on an individual basis for localized calamities such as hailstorm, landslide, cyclone and flood. The Defined Area may be a Gram Panchayat, a self-help group, a non-government organization, or a specific region, a block, etc. to be decided by the State / UT Government for the allocation of work force, facilities, aid and settlement of claim.
- It is observed that these calamities are increasing because of the emission of carbon in the environment. Our country, if adopts low-carbon growth policy, can control the increase in the natural calamities.
- Deliberate efforts should be made to protect the nature and increase forests so that carbon can be controlled and eventually, natural calamities can be controlled.
- Regional cooperation offers an effective means to deal with many cross-boundary issues, such as water resources management, forest fires, extreme weather events, and disease outbreaks, as well as for learning and knowledge sharing. Healthy international relationship can help both the countries for this purpose.
- Each country in Southeast Asia has developed its own national plan or strategy for climate change, established a ministry or agency as the focal point to deal with climate change and its impact, and implemented many programs supporting adaptation and mitigation activities. Therefore, need is felt for the raising awareness of climate change impacts and risks; mainstreaming climate change considerations in development planning and policy making and investing more resources in climate adaptation and

mitigationundertaking more research and filling knowledge gaps on climate change-related challenges and solutions at local levels. To conclude, one has to see the importance of climate change and its impact on the economy of a state or nation. Public finance, therefore, should include climate change in making provisions for economic and financial planning instead of considering flood control alone. Even the disciplines like Accountancy and Economic have to include Climate Change as ingredient and further, incorporate it within curriculum.

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## THE ROLE OF GANDHIAN THOUGHTS IN ESTABLISHING WORLD PEACE

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### Introduction

History of humanity shows that great men have always been struggled and fought against the prevailing social evils and human sufferings. M. K. Gandhi is among the list of such Mahatmas of our country. The father of our country is a global personality in the sense that his universal thoughts are being followed by all peace loving countries of the world. Today the world community adhere the principal non-violence i.e. 'Ahimsa' for establishing healthy relations between two countries. 'Ahimsa' is the key concept in Gandhian ideology. Today the world is witnessing violence in every aspect of human life. To some or more extent each country is combating with terrorism. Every day we are watching the bomb blast, kidnapping, murders, and massacre which shakes our spirit. From individual level to world community, a Gandhian principle is the only remedy for this. The countries like America, who advocated the principal of force to solve the problems, now believe in the ideology of non-violence. Having influenced with the Gandhian philosophy, the president of America Mr. Obama stated Gandhiji as global personality. He states, "He is a hero, not just to India, but to the world". UNO also declared Gandhi's birth anniversary as international non-violence day. It indicates the need of Gandhian policy for establishing peace. The present article is an attempt to establish relationship between Gandhian thoughts and International Peace. It attempts as to how Gandhian philosophy is unavoidable to establish world peace.

The roots of Gandhian Philosophy are found in the Jainism and Buddhism. It preached nonviolence as the basic principal of existence. BhagvatGeeta also had a deep influence on Gandhi's mind which stressed the principal of non-attachment and selfless action. Christianity, along with its message of love and compassion, was another important influence on Gandhi's life. By following the principles of all these religions, Gandhi searched a meaningful life- a life based on truth and honesty. Gandhiji used these principles as tools to achieve freedom for India.



Non-violence played a very important role in the Indian national movement from 1920 to the final achievement of the freedom.

### **The Concept of Satyagraha**

Gandhi opposed all kinds of violence. He divided violence as –physical, mental and spoken. He insisted people to practice non-violence through thought, speech and action. He used to say that we must kill the crime but not to the criminal. He stated, “Hate the sin, but not the sinners”. He believed that man is a part of God or the same divine spark resides in all men. It is believed that Gandhi’s concept of ‘Satyagraha’ can save this world from world war third. However Gandhi believed in the almighty God and said that God can only save this world. He says, “God is, was, and ever shall be”. The word ‘Satya’ is derived from ‘Sat’, which means truth. This is why ‘Sat’ or ‘Truth’ is perhaps the most important name of God. In fact it is more correct to say that ‘Truth is God’ than to say ‘God is Truth’. The word Satyagraha is composed of two words from Sanskrit. ‘Satya’ means truth and ‘Agraha’ means the adherence. Therefore it means adherence to truth. According to Gandhi, Satyagraha is the implementation of truth and Ahimsa in different ways of life. Truth and Ahimsa are virtues not for individuals but of the whole humanity. Mahatma Gandhi transformed the minds of millions to fight against injustice with peaceful means and nonviolence. His message was as transparent to his enemy as it was to his followers.

### **World Problems in Present Scenario**

In the present scenario, with the advent of science and technology, the use of atomic weapons is increased with considerable extent which can endanger the world peace. In such a situation Non-violence is the only solution for all the problems the world is facing today. Application of non-violence principle in all walks of life is the only solution for freeing ourselves from worldly grief. Gandhiji was essentially a peace loving man. He believed that peace could never be achieved by means of violence and war. He says that violence originates from anger, hatred, and selfishness. Today violence has become the ingredient part of our life. In this backdrop, the relevance of Gandhian ideology seems to be very appropriate. In fact various non-government organizations are propagating this ideology in great extent. In the era of globalization, human life has become critical. So many hurdles are arising in the way of well-being of human life. We have developed ourselves in such a way that we became financially rich, endowed with technology, ample physical facilities etc. In the area of space, we achieved success in reaching the moon but we couldn’t reach next to our labor. We made the road very effective and durable but couldn’t walk on it with specific purpose. In such a situation, understanding Gandhi and following his thought and value is the only means to bring global peace. It is need of the hour to study Gandhian philosophy and his values to every nation and

every individual to bring the world peace. Gandhi believed in peace, truth, love, Ahimsa, humanism in great extent. He believed that economic equality is the master key to non-violent world. He considered that without social equality there can't be global peace.

One of the greatest scientists of the modern era Albert Einstein admiring the greatness of Gandhiji said, "Coming generations would not believe that their lived a man whose name was Mahatma Gandhi". Gandhi's greatness lies in the fact that he brought the principles of truth and non-violence in the public life and politics. Recently the country has witnessed the power of Satyagraha and nonviolence with Anna Hajare's fasting and its consequent effects on government. The armless common people anywhere in this world can fight against the political and social system with the help of this weapon. Therefore Gandhiji has always been very respectfully referred as 'One Man Army'.

**To sum up**, common man of the globe expects a man like Gandhi to come again and show them the torch which will remove the darkness prevailed in every field and proving obstacle in maintaining international peace. If we remember and follow some of the quotations of our Father of Nation, certainly we will be the torch and light for number of people grouping in the gloom. Some of the well-known thoughts of Gandhi are like below:

- 1). Power is of two types, one is obtained by the fear of punishment and other by acts of love. Power based on love is thousand times more effective and permanent than the one derived from fear and punishment.
- 2). There are many causes that I am prepared to die for but no cause that I am prepared to kill.
- 3). An eye for an eye will only make the whole world blind.
- 4). We must become a change; we want to see in the world.
- 5). I have nothing new to teach you, Truth and non-violence are as old as hills.

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## DR. AMBEDKAR'S EDUCATIONAL THOUGHTS AND RIGHTS TO EDUCATION ACT: A NARRATION

SARANG GAJANAN HARIBHAU

Dr. Babasaheb Ambedkar, the frontier of Dalits emphasizes on the need of education. He compares education with the milk of tigress and adds that one who will drink it; won't seat calm. Ambedkar in one of his thoughts says, "If you want to develop the society then you need to spread up the education. Education eradicates the bias of people which results on to minimize the exploitation, domination, of those people who try to take the benefit of the so called illiterate people. If the people get knowledge through education then they can face the problems created by the dominators. Education reforms opinions, it tries to remove the walls built among the people. The biggest gift that is given by the education is that it creates self confidence among us which is considered as the first stage of our development." <sup>1</sup>

Ambedkar furthermore explains that the work without knowledge is blind and futile. He was of the opinion that when people do work without education it is just like to waste human power. He sometimes asserts that we don't know when our illiterate companion will carry us towards the failure just like that it is the position of our leaders. For him a leader who is away from the import of education in society will definitely drag us towards the deterioration. Thus what Ambedkar wants to say is that education is the vital element for the development of society and human beings. Ambedkar being the fore sighting personality not only discusses much about the primary education but also the higher education. For him the spread of primary education to higher education begets the versatile leaders who carry us towards the betterment.

While comparing life with competition, Ambedkar in one of his speeches addresses that, "The people don't sustain in the struggle of life until they get educated. Since that they get caught in the clutches of social problems such as insult, suppression and desecration. So it is the duty of the existing government to accelerate by providing education."<sup>2</sup> In the days of Ambedkar the educational condition of untouchables was very critical. He was of the opining that, "The untouchables were deliberately being kept away by Brahmans and other castes. It was just because they drive the education system. They just tried to behave with untouchables as

inferior.”<sup>3</sup> It resulted to take an effective action against government. Further he tries to make changes in education system after the worse experience with untouchables.

According to Ambedkar, “Education is a weapon of creation of mental and educational development, weapon of eradication of social slavery of economic development of political freedom.”<sup>4</sup> While emphasizing on the need of education he puts forth the demand of law of compulsory education. He knew that the problem of primary education is the problem of nation. He in the conference of Mahabaleshwar held on May 31, 1929 addressed that’ “The problem of the spread of primary education is the most dominating one. In the present days these countries who bear the maximum Dalit illiterates don’t sustain in the competition of life. The spread of primary education is the base of national development. It will take more time if the spread of primary education is dependent on the interest of common people. So it needs to implement a compulsory Act of primary education.”<sup>5</sup>

So what Ambedkar wished through this speech was that there should not be only Act of education but it needs to be with effective implementation. Once compulsory education is implemented, it needs much expenditure. But if this opportunity is given in the hands of local-self-government then it faces the problem of money which results in the failure of Act. But actually the position is that our education system is caught in the hands of those who don’t know about it. So, to remove this it needs the free and compulsory education. According to Ambedkar when the situation gets in much expenditure; the state government and central government has to make compromise in it. Ambedkar further opines that those citizens who are able to pay the fees they should be asked to pay that but those who can’t, should be exempted from it. Ambedkar continues saying that the government must take care of moral responsibility of education that it shouldn’t be very costly. Even the poor should get free education so that the country should gain its achievement very soon. While supporting this point Ambedkar says that, “there should not be separate education for boys and girls.”<sup>6</sup> For him education doesn’t differentiate the sex.

After the deep sleep of sixty three years of independence, Indian government realized the importance of thoughts of Ambedkar and wanted to bring them into reality. If a country wants to sustain their existence in modern period then it needs an effective educational system. When this educational system becomes effective, it gives proper shape to the scientific and technical development. If the base of primary education is weak, then what is the use of higher education? There should not be value of saying India as a developing country. Hence to escape from these obstacles central government declared ‘Right to Education’ as a fundamental right from April 1, 2010. On the occasion of this day the ‘dream’ of Ambedkar came into reality when the prime-minister of India declared that the right to education is one of the fundamental rights.

When we study ‘Right to Education Act 2009’, we come across with many similarities of Ambedkar’s thoughts with the provisions in it. While addressing to nation, Dr. Manmohan Singh said that “Indian government is pleading to educate every child in India.”<sup>7</sup> This “Right to Free Education Act 2009” has been implemented since April 1, 2010(No.35 of 2009).<sup>8</sup> There are some provisions of this Act which shows its roots in the thoughts of Dr. Ambedkar:

- 1) The Act makes free and compulsory education to all children of India in the six to fourteen years group.
- 2) No child should be held or expelled or required to pass board examination until the completion of elementary education (up to eighth class).
- 3) It provides 25% reservation for economically disadvantaged communities in all private and minatory schools. It also prohibits all unrecognized schools form practice and makes provisions for no donation or capitation fees and no interview or parents for admission.
- 4) This Act is applied to all of India except Jammu and Kashmir.
- 5) There should be combine education both for boys and girls.
- 6) The financial burden will be shared between state government and central government on the basis of ‘Sarva Shikshan Abhiyan’. In April 2010 the central government agreed to share the funding for implementing the law in the ratio of 65% to 35% between the centre and the state. A ratio of 90% to 10% for north eastern states.

Thus, from the provisions made in “ Right to Education Act” it can be proved that the thoughts of Ambedkar before the independence are brought in reality as in ‘Compulsory and Free education Act’ in India to bring children in the flow of education. It helped nation to reduce the traditional monopoly and slavery of ruling class. Ambedkar had already suggested that right to education should be compulsory and while implementing this government and central government have to make compromise of revenue among them. The most important matter that should be discussed is that the law did 25% reservation for economically disadvantaged communities to be expelled from dominating class in education and combine education for boys and girls. Moreover, the provisions in this will definitely release the Dalits from the dominance of certain classes. In short, whatever Ambedkar had wished was brought in reality in modern period to make India a powerful through this Act. The very concept of ‘night school education’ was also the influence of Ambedkar’s thought during the last two decades of twentieth century.

Apart from these Dr. Ambedkar highlights on higher education system. According to him, “The education in university should be society oriented. It should be scientific and away from prejudice, it should not be limited with the benefit of certain classes in society. He also adds that the aim of education is not only to teach thermos but it should enable to teach them how to develop the personality, to increase their intellectual capacities...”<sup>9</sup> In another speech

Ambedkar says that, “ In the present system university has given very less powers to control the colleges. For him in spite of power of discipline, rejection of approval of college, university needs more powers. If these powers are endowed to university then the colleges will be treated neatly under the supervision of university...”<sup>10</sup> However, when we see the statute of university we come across the various powers endowed to university. By the result of this we have management council, Senate, Academic council and various faculties of university.

Precisely speaking, Ambedkar’s educational thoughts seem to be the milestones for present situation. Whatever the changes Dr. Ambedkar had proposed through his thoughts about the education system in primary and higher are tried to bring in the form of law in modern era. Ambedkar seems to be a soothsayer when he declared that his contemporary education system was faulty and was at the bottom of degradation of Indian civilization. Whatever it may be, but the decisions taken by central government about the education system have the roots in the thoughts of Dr. Ambedkar. Moreover it can be said that under the obligation of Dr. Ambedkar India is going to become a world power through intellectual human resources which are brought only through education. Not only this but also the decisions taken by University Grants Commission about university and research in it shall be undoubtedly the products of Ambedkar’s thoughts in this era.

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## बांगलादेशीयांचे बेकायदेशीर स्थलांतर आणि भारताची सुरक्षा

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स्थलांतर हे मानवी संस्कृतीचे स्वाभाविक स्वरूप आहे. त्यामध्ये मानवी व नैसर्गिक घडामोडींचा विचार कायम केला जातो. इतिहासात डोकावून पाहता भारतातून होणारे स्थलांतर हे सातत्याने असल्याचे दिसते. ते जगात सर्वाधिक आहे. सद्याच्या नवउदारवादात व जागतिकीकरणामुळे त्याला आणखी महत्त्व प्राप्त झाले आहे. असे असले तरी भारतात होणारे परकीय लोकांचे स्थलांतर स्वातंत्र्यप्राप्तीपासूनच सुरक्षेला आव्हान देणारे ठरले आहे. भारताच्या इ.स. 2001 मध्ये झालेल्या जनगणना अहवालानुसार भारतात 30,84,826 परकीय स्थलांतरीत लोक आहे.<sup>1</sup> स्थलांतरितांच्या संख्येविषयी कोणतीही खात्री सद्या देता येत नाही. इ.स. 2001 मध्ये प्रसार माध्यमांनी दिलेली परकीय स्थलांतरीतांची संख्या 20 मिलीयन आहे. त्यांना भारत सरकारची कोणतीही मान्यता नाही. परंतु त्यांचा अधिवास भारतात आहे. त्यामुळे अनेक प्रश्न निर्माण होत आहेत. भारताच्या भूसीमा व सागरी सीमा खुल्या असल्या कारणाने भारताच्या शेजारील देशांकडून भारतात बेकायदेशीर स्थलांतरीतांची संख्या अधिक आहे. 1986-1992 या काळात 45650 लोकांनी सीमापार करून भारतात प्रवेश करण्याचा प्रयत्न केला आहे.<sup>2</sup> तर 1988 मध्ये 8421 लोकांनी पंजाब मध्ये बेकायदा स्थलांतर केले होते.<sup>3</sup> काश्मीर व पंजाब रस्त्यांमध्ये बेकायदेशीर स्थलांतरीतांमध्ये दहशतवादी व घुसखोरांचा भरणा अधिक असल्याचे निदर्शनास आले आहे.<sup>4</sup> इ.स. 2001 मध्ये 5,96,696 नेपाळी लोक भारतात बेकायदेशीर वास्तव्यास असलेले आढळून आले. तसेच नेपाळी मुलींना बेकायदेशीरपणे भारतात आणून पुढे अग्नेय आशियायी देशात शरीर विक्रयाच्या व्यवसायासाठी पाठवल्या जातात.<sup>5</sup> अशा या भारतात येजा-या बेकायदेशीर स्थलांतरीतांमध्ये बांगलादेशीय लोकांचे प्रमाण खूप मोठे आहे.

### स्थलांतराची कारणे -

बांगला देशातून भारतात बेकायदेशीर होणा-या स्थलांतरीतांमागे काही कारणे आहेत ती पुढील प्रमाणे -

- 1) बांगलादेशातील आर्थिक दुर्दशा - (एकूण लोकसंख्येच्या 60% लोक दारिद्र्य रेषेखालील जीवन जगतात, दरडोई उत्पन्न 170 डॉलर).
- 2) लोकसंख्या वाढीचा अधिक वेग - (2.2% लोकसंख्या वाढ, 2.4 मिलीयन लोकसंख्येची प्रती वर्ष वाढ)
- 3) जमीनीचा व जमाचा अभाव - (औद्योगिक विज्ञान अत्यल्प, लोज संज्येची घटना 969 प्रती चौ.जि.मी.)
- 4) जीवनाकूल संधीचा अभाव - (एकूण क्षेत्रफळाच्या 1/3 क्षेत्रफळ पूरग्रस्त व 19 मिलीयन लोक विस्थापीत होतात.)
- 5) भारत व बांगलादेशातील लोकांमधील वैवाहीक संबंधामुळे होणारे अवागमन.
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या विविध ज राजांमुळे बांगलादेशीय लोकांचे स्थलांतर भारताच्या सीमेलगतच्या राज्यांमध्ये अधिक दिसते. त्याला भारतीय कायदे सुद्धा पूरक आहेत. भारतीय पारपत्र अधिनियम 1950 च्या 316 कलमान्वये सीमा ओलांडतांना साक्षीदार असण्याची गरज असते. परंतु सीमा क्षेत्र निर्जन असल्याने तेथे साक्षीदार मिळणे कठीण असते. तसेच बेजियदेशीर स्थलांतर करणा-यांसाठी भारतात शिक्षा अतिशय कमी आहे.

बांगलादेशातून बेकायदेशीर स्थलांतर झाल्यामुळे सीमेलगतच्या राज्यात लोकसंख्या मोठ्या प्रमाणात वाढली आहे. त्यात आसाम व पश्चिम बंगल राज्यात हिंदू व मुस्लिमांच्या संख्येत झालेल्या वाढीचे शेकडा प्रमाण पुढील प्रमाणे-

शेकडा वाढ 1971-1991

शेकडा वाढ 1991-2001

| जट   | हिंदू | मुस्लीम | फरज   | हिंदू | मुस्लीम | फरज   |
|------|-------|---------|-------|-------|---------|-------|
| आसाम | 41.89 | 77.42   | 35.53 | 14.95 | 29.3    | 14.35 |
| भारत | 53.25 | 73.04   | 19.79 | 20.00 | 29.3    | 9.3   |

शेकडा वाढ 1981-1991

शेकडा वाढ 1991-2001

| जट           | हिंदू | मुस्लीम | फरज   | हिंदू | मुस्लीम | फरज   |
|--------------|-------|---------|-------|-------|---------|-------|
| पश्चिम बंगाल | 21.05 | 36.89   | 15.62 | 14.26 | 26.1    | 11.84 |
| भारत         | 22.08 | 32.09   | 10.1  | 20.00 | 29.3    | 9.3   |

Source - Census database table - [www.illegalmigration](http://www.illegalmigration.in) in india

याशिवाय दक्षिण आशिया अॅनालिसीस या संकेतस्थळानुसार पश्चिम बंगाल मध्ये 5.5 मिलीयन, आसाम मध्ये 4.00 मिलीयन, दिल्लीत 1.5 मिलीयन, बिहार मध्ये 0.5 मिलीयन, त्रिपूरा मध्ये 0.8 मिलीयन, 0.5 राजस्थान मध्ये व 0.5 महाराष्ट्रात बांगलादेशीय स्थलांतरितांचे प्रमाण असल्याचे नमुद जे ले आहे. याला आसामचे मुख्यमंत्री हितेश्वर सैजि या यांनी 1992 मध्ये दिलेल्या विधान सभेतील माहितीमुळे पुष्टी मिळते.

वरील आकडेवारीवरून आसाम व पश्चिम बंगाल या राज्यांमध्ये बांगलादेशीय स्थलांतरितांमुळे मुस्लीम धर्मियांची वाढणारी संख्या ही भारतात वाढणा-या मुस्लीम धर्मियांच्या संख्येपेक्षा अधिक असल्याचे दिसते. त्यामुळे भारताच्या अंतर्गत सुरक्षेला वैधानिक धोका निर्माण होण्याची संभाव्यता आहे असे लक्षात येते. कारण आसामच्या 126 मतदार संघापैकी 50 मतदार संघामध्ये बांगलादेशीय लोकांचे बहुमत आहे.<sup>6</sup>

भारतात दररोज 2 लाख लोक स्थलांतरीत होतात. त्यातील एक लाख लोक परत जातात. उर्वरीत एक लाख भारतातच अवैधरीत्या राहतात. ईशान्य भारतातील लहान लहान राज्यांमध्येही त्यांचे प्रमाण वाढले आहे. मजिपूर मध्ये 30.89%, मेघालय मध्ये 57.25%, नागालॅण्ड मध्ये 298.08%, सिक्कीम मध्ये 867.46%, अरुणाचल प्रदेशात 502.48% इतकी वाढ तेथील लोकसंख्येत झाली आहे.<sup>7</sup>

**भारताच्या सुरक्षेवर होणारे परिणाम -**

1) बांगलादेशीय बेकायदेशीर स्थलांतरीतांमुळे भारतातील सर्व मोठ्या शहरांमध्ये मुस्लीम नागरीकांची संख्या वाढत आहे. उदा. मुंबईत वडाळा येथील एका विभागाला बंगालपूरा असेच नाव आहे. या शिवाय रे रोड, धारावी, नागपाडा, भायखळा, डेमिला रोड, देवनार, कांदीवली व नवी मुंबईत शिरोळा, नेरळ येथे त्यांनी वसाहती स्थापन केल्या आहेत.<sup>8</sup>

2) भारतात येजा-या स्थलांतरीतांमध्ये अल जयदा सारख्या दहशतवादी संघट-नांशी संबंधीत लोकांचेही स्थलांतर होते. त्यांच्यापासून भारतात घातपातीच्या घटना होऊ शकतात.



- 3) भारताच्या गृह खात्याच्या अर्थ संकल्पातील 35% हिस्सा सुरक्षा व्यवस्थेवर खर्च होतो. तरी बेकायदेशीर स्थलांतरीतांवर प्रभावी उपाय योजना अंमलात येत नाही.
- 4) घुसखोरीमुळे वाढणा-या मुस्लीमांच्या प्रमाणामुळे त्यांचे वैधानिक बहुमत निर्माण होऊन ते राज्यकर्ते बनू शकतील.
- 5) बांगलादेशीयांच्या संख्येत वाढ झाल्याने स्थानिक नागरीकांच्या रोजगाराच्या संधी हुकतात. त्यातून स्थानिकांमध्ये अस्थिरता व अशांतता निर्माण होऊन आसाम सारखी समस्या निर्माण होऊ शकते व ते भारताच्या सुरक्षेला धोकादायक ठरेल.
- 6) भारतातील बांगलादेशीय स्थलांतरीतांमुळे बांगला देशाला दरवर्षी 15 बिलियन डॉलर प्रतीवर्ष मिळकत होते. परिणामी भारताला तेवढे आर्थिक नुकसान सोसावे लागते.
- 7) बांगलादेशीय लोक भारताच्या सीमावर्ती राज्यात बेकायदा स्थलांतर करून प्रतीवर्ष पाच मिलीयन गुरे स्वस्त जिं मतीने जरेदी करतात व त्यांचे मांस तीन ते चार पट अधिक जिं मतीने अरब देशांत मांसाहारासाठी पाठवतात.<sup>9</sup> त्यातूनही भारताला नुकसानच सहन करावे लागते.
- 8) स्थलांतरीत लोकांचा सीमा लजतच्या राज्यात वोट बँज म्हणून स्थानिक राजकारणी उपयोज करून घेत असल्याने भारतातील राजकीय प्रणाली धोक्यात येण्याची शक्यता निर्माण होत आहे.
- 9) सीमावर्ती राज्यातील लोकांची भावना आपण अल्पसंख्यांक होत असल्याची बनत आहे. त्यातूनच अस्थिरता व अशांतता निर्माण होऊन सुरक्षा धोक्यात येत आहे.

बांगला देशातील स्थलांतरीतांचा प्रश्न सोडवण्यासाठी 1952 पर्यंत भारतात आलेल्यांना श्रीमती इंदिरा गांधींनी व राजीव गांधींनी 1961 पर्यंत बांगला देशीय स्थलांतरीतांना नागरिकत्व देऊन टाकले. तसेच 1961-71 मध्ये आलेल्यांना 1985 नंतर नागरिकत्व देऊ करण्याचे आश्वासन दिले. त्यामुळे स्थलांतराला एक प्रकारे राजमान्यताच दिली जेली.<sup>10</sup> जेल्या 63 वर्षांत राजकीय नेत्यांनी आपल्या सत्ता लालसेपोटी सतत मुस्लीमांचा अनुनय करून मुस्लीम वोट बँज निर्माण जेली आहे. याचे उत्तम उदा. म्हणजे महाराष्ट्र शासनाने 34 स्थलांतरीतांना बांगला देशात पाठविण्याचा निर्णय घेतला. त्यांना सोडण्यासाठी पोलीस पथक गेले. परंतु पश्चिम बंगालमध्ये फॉरवर्ड ब्लॉक पक्षाचे आमदार घोष यांनी त्यांची सुटजा जेली. महाराष्ट्र सरकार पश्चिम बंगालच्या माजसांचा छळ करीत आहे असा आरोपही जेली.<sup>11</sup> त्या जृतीला इतर कोणत्याही पक्षांनी विरोध केला नाही. यावरून या स्थलांतरीतांविषयी कोणतीही ठोस व निर्णायक भूमिका घेण्यास कोणताही राजकीय पक्षा, बुद्धीवादी व धर्म निरपेक्षवादी तयार दिसत नाही.

### उपाय योजना -

- 1) बांगलादेशातील स्थलांतरीतांवर लक्ष ठेवण्यासाठी पोलीसांनी स्वतंत्र कक्ष (आय ब्रान्च) निर्माण केला आहे. ते कार्य करीत आहेत. 1982 पासून बेकायदेशीर स्थलांतरा विरोधी मोहिमेने जोर पकडला आहे. स्थलांतरीतांना त्यांच्या मायदेशी पाठविले जात आहे. आय ब्रान्चने 1989-580, 1990-536, 1991-750, 1992-596, 1994-607, 1996-77, 1997-806, जुलै 1998-582 असे मुंबईहून एकूण 8103 स्थलांतरीतांना बांगलादेशात पाठविले आहे.<sup>12</sup>
- 2) 13 जानेवारी 2003 मध्ये बेकायदेशीर स्थलांतरीतांसंबंधी बोलजी सरकारसाठी संयुक्त कार्यशील जटाची निर्मिती करण्यात आली.
- 3) 14 फेब्रुवारी 2003 रोजी भारत बांगलादेश यांच्या परराष्ट्र मंत्र्यांच्या तजाव मुक्तीसाठी बैठका घेण्याचा निर्णय घेण्यात आला.

- 4) 2007 मध्ये बांगलादेशाच्या सीमेवरील बेकायदेशीर स्थलांतर रोखण्यासाठी पूर्ण कुंपण घालण्याचा निर्णय घेण्यात आला.
- 5) सीमा सुरजा दलाच्या आधुनिकीकरणे 2008 मध्ये 435 कोटी रुपयांची तरतूद करण्यात आली.
- 6) सीमावर्ती भागातील लोकांना राष्ट्रीय ओळखपत्र योजनेद्वारा ओळखपत्र देणे. 2011 मध्ये होत असलेल्या जनगणनेतील माहिती व दिल्या जाणाऱ्या स्मार्ट कार्ड मुळे स्थलांतरीतांना ओळखणे सोपे होऊ शकू शकते आहे.
- 7) सीमा संबंधीचे नियोजन व व्यवस्थापन वेळोवेळी सुधारले पाहिजे.
- 8) सीमावर्ती भागात पूर्व सूचना देणाऱ्या यंत्रणेसाठी अतीप्रगत इलेक्ट्रॉनिक्स उपकरणे बसवली पाहिजे.
- 9) राजकारणी, निर्णय घेणाऱ्या नेत्यांची कोणत्याही धर्माचा अनुनय न करण्यासंबंधीची मानसिकता निर्माण करणे गरजेचे आहे.
- 10) बेकायदेशीर स्थलांतरीतांसंबंधीच्या धोरणात त्यांचे समर्थन करणारे नाही तर प्रतिक्रियात्मक स्वरूपाचे बदल होणे गरजेचे आहे.

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- 1) Census database table, [www.illegalmigration.in](http://www.illegalmigration.in)
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- 12) उपरोक्त

## INTRODUCTION TO PRINCIPAL COMPONENT ANALYSIS IN APPLIED RESEARCH

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### Abstract

*The purpose of the present paper is to examine the role of Principal Component Analysis in applied research, when a large number of measurements are available. It is natural to enquire where they could be replaced by a fewer number of the measurements or of their functions without loss of much information for convenience in the analysis and in the interpretation of data. Principal Components which are linear functions of the measurements are suggested for this purpose. It is therefore, relevant to examine in what sense Principal Component Analysis provide a reduction of the data without much loss of information, we are seeking from the data. This paper aims at identifying factor that are likely to predict the behaviour of Human Development Indicators in India with the help of Principal Component Analysis.*

### Introduction

Principal components is essentially a method of data reduction that aims to produce a small number of derived variables that can be used in place of the larger number of original variables to simplify subsequent analysis of the data. The origin of such statistical techniques are often difficult to trace. Preisendorfer and Mobley (1988) note that Beltrami (1873) and Jordan (1874) independently derived the Singular Value Decomposition (SVD) in the form that underlines Principal Component Analysis (PCA). Fisher and Mackenzie (1923) used the SVD in the context of a two-way analysis of an agricultural trial. However, it is generally accept that the earlier descriptions of the technique now known as PCA were given by Pearson (1901) and Hotelling (1933). Hotelling's paper is in two parts. The first, most important, parts together with Pearson's paper, is among the collection of papers edited by Bryant and Atchly (1975). The two papers adopted different approaches, with the standard algebraic derivation given above being close to that introduced by Hotelling (1933). Pearson (1901) on the other hand, was concerned with finding lines and planes that best fit a set of points in p-dimensional space, and the geometric optimization problems he considered

also lead to Principal Components. In simple words, Principal component analysis (PCA) is a mathematical procedure that uses an orthogonal transformation to convert a set of observations of possibly correlated variables into a set of values of linearly uncorrelated variables called principal components. The number of principal components is less than or equal to the number of original variables. This transformation is defined in such a way that the first principal component has the largest possible variance and each succeeding component in turn has the highest variance possible under the constraint that it be orthogonal to the preceding components. Principal components are guaranteed to be independent only if the data set is jointly normally distributed. PCA is sensitive to the relative scaling of the original variables. It is the simplest of the true eigenvector-based multivariate analyses. Often, its operation can be thought of as revealing the internal structure of the data in a way that best explains the variance in the data. If a multivariate dataset is visualised as a set of coordinates in a high-dimensional data space (1 axis per variable), PCA can supply the user with a lower-dimensional picture, a "shadow" of this object when viewed from its most informative viewpoint. This is done by using only the first few principal components so that the dimensionality of the transformed data is reduced.

### **Objectives**

Principal components analysis (PCA) is used for four objectives:

- Extract the most important information from the data table,
- Compress the size of the data set by keeping only important information,
- Simplify the description of the data set, and
- Analyze the structure of the observations and the variables.

### **Steps of Constructing Principal Component Analysis**

- The first step is to gather reliable raw data from a sample based on a questionnaire designed according to a theory
- The second step is to calculate correlations between the variables.
- In principal component analysis, principal components are extracted and presented as a table with the components in columns and variables in rows.
- The principal components analysis table is truncated. Components are reported in order by eigenvalue and by the proportion of total variance which is explained. Frequently, these components are easily interpreted

### **EXAMPLE: HUMAN DEVELOPMENT INDICATORS(HDI) OF INDIA**

HDI of India is taken to be interpret as a particular case for generalize PCA, for which we take into account the data of General Enrollment Ratio in Class 1-8, Number of Recognised Educational Institutions, Literacy Rates, Infant Mortality Rate, Access to Safe Drinking Water in Households of India,2011-12(Economic Survey 2012-13).

|    | STATES            | AB<br>B<br>AN | G.<br>ENROLL | EDU.<br>INST | LITERA<br>CY | MORTALI<br>TY | D<br>WATE<br>R | POP      |
|----|-------------------|---------------|--------------|--------------|--------------|---------------|----------------|----------|
| 1  | Andhra Pradesh    | P             | 90           | 213          | 68           | 46            | 90             | 84666    |
| 2  | Arunachal Pradesh | AR<br>P       | 142          | 3            | 67           | 31            | 91             | 13833116 |
| 3  | Assam             | AS<br>M       | 84           | 10           | 73           | 58            | 70             | 91038    |
| 4  | Bihar             | BH<br>R       | 94           | 17           | 64           | 48            | 91             | 05       |
| 5  | Goa               | GO<br>A       | 88           | 4            | 87           | 10            | 82             | 14586038 |
| 6  | Gujrat            | GU<br>T       | 108          | 104          | 79           | 44            | 95             | 42535    |
| 7  | Haryana           | HA<br>A       | 86           | 32           | 77           | 48            | 97             | 3        |
| 8  | Himachal Pradesh  | HIP           | 110          | 26           | 84           | 40            | 97             | 68571254 |
| 9  | Jammu & Kashmir   | JNK           | 105          | 0            | 69           | 43            | 96             | 9        |
| 10 | Karnataka         | KR<br>K       | 99           | 273          | 76           | 38            | 92             | 61131    |
| 11 | Kerala            | KR<br>L       | 98           | 59           | 94           | 13            | 43             | 33387    |
| 12 | Madhya Pradesh    | MD<br>P       | 132          | 49           | 71           | 62            | 89             | 72597    |
| 13 | Maharastra        | MH<br>R       | 98           | 227          | 83           | 28            | 95             | 112373   |
| 14 | Manipur           | MN<br>R       | 152          | 3            | 80           | 14            | 59             | 2722     |
| 15 | Meghalaya         | MG<br>Y       | 139          | 3            | 75           | 55            | 74             | 2964     |
| 16 | Mizoram           | MZ<br>M       | 138          | 2            | 92           | 37            | 48             | 1091     |
| 17 | Nagaland          | NG<br>L       | 83           | 0            | 80           | 23            | 42             | 19804194 |
| 18 | Orissa            | OR<br>S       | 105          | 24           | 73           | 61            | 72             | 74770    |
| 19 | Punjab            | PN<br>B       | 102          | 89           | 77           | 34            | 99             | 46862    |
| 20 | Rajasthan         | RJT           | 105          | 71           | 73           | 55            | 94             | 1        |

|   |               |     |       |     |    |    |     |      |
|---|---------------|-----|-------|-----|----|----|-----|------|
| 2 |               | SK  |       |     |    |    |     |      |
| 1 | Sikkim        | M   | 121   | 2   | 82 | 30 | 97  | 608  |
| 2 |               | TM  |       |     |    |    |     | 7213 |
| 2 | Tamil Nadu    | N   | 114   | 363 | 80 | 24 | 86  | 9    |
| 2 |               |     |       |     |    |    |     |      |
| 3 | Tripura       | TRI | 123   | 1   | 88 | 27 | 86  | 3671 |
| 2 |               | UT  |       |     |    |    |     | 1995 |
| 4 | Uttar Pradesh | P   | 95    | 163 | 70 | 61 | 97  | 81   |
| 2 |               | WT  |       |     |    |    |     | 9134 |
| 5 | West Bengal   | B   | 109   | 57  | 77 | 31 | 92  | 8    |
| 2 | Andaman &     | AN  |       |     |    |    |     |      |
| 6 | Nicobar       | N   | 74    | 2   | 86 | 25 | 98  | 380  |
| 2 |               | CH  |       |     |    |    |     |      |
| 7 | Chandigarh    | R   | 63.6  | 3   | 86 | 51 | 100 | 1055 |
| 2 | Dadra & Nagar | DN  |       |     |    |    |     |      |
| 8 | Haveli        | H   | 103.7 | 0   | 78 | 38 | 96  | 343  |
| 2 |               | DN  |       |     |    |    |     |      |
| 9 | Daman & Diu   | D   | 77    | 1   | 87 | 23 | 99  | 243  |
| 3 |               |     |       |     |    |    |     | 1675 |
| 0 | Delhi         | DLI | 116   | 79  | 86 | 30 | 98  | 3    |
| 3 |               | LK  |       |     |    |    |     |      |
| 1 | Lakshadweep   | D   | 75    | 0   | 92 | 25 | 41  | 64   |
| 3 |               |     |       |     |    |    |     |      |
| 2 | Pondicheri    | PDI | 98    | 0   | 87 | 22 | 96  | 1244 |
| 3 |               | CH  |       |     |    |    |     | 2554 |
| 3 | Chhattisgarh  | H   | 94    | 15  | 71 | 51 | 89  | 0    |
| 3 |               |     |       |     |    |    |     | 3296 |
| 4 | Jharkhand     | JRK | 120   | 19  | 68 | 42 | 68  | 6    |
| 3 |               | UT  |       |     |    |    |     | 1011 |
| 5 | Uttaranchal   | T   | 108   | 0   | 80 | 38 | 98  | 7    |

Table 1.

The Data spreadsheet for the Human Development Indicators data in Table 1 contains six (G.ENROLL, EDU.INST, LITERACY, MORTALITY, D.WATER, POP) variables relating to Human Development Indicators for different Human Development categories (General Enrollment Ratio in Class 1-8, Number of Recognised Educational Institutions, Literacy Rates, Infant Mortality Rate, Access to Safe Drinking Water in Households) and state identifier (state). The main aim of our analysis will be to identify patterns of Human Development in different states, but we start by generating simple descriptive summaries for each of the Human Development Indicators (shown in Table 1.1 ).

**Descriptive Statistics**

|                    | N  | Minimum | Maximum | Mean     | Std. Deviation |
|--------------------|----|---------|---------|----------|----------------|
| GENroll            | 35 | 64      | 152     | 104.27   | 20.504         |
| EduInst            | 35 | 0       | 363     | 54.69    | 88.710         |
| LitRates           | 35 | 64      | 94      | 78.86    | 7.863          |
| IMRate             | 35 | 10      | 62      | 37.31    | 14.315         |
| DWH                | 35 | 41      | 100     | 84.49    | 17.963         |
| Pop                | 35 | 64      | 199581  | 35148.37 | 44460.363      |
| Valid N (listwise) | 35 |         |         |          |                |

**Correlation Matrix**

|             |           | GENroll | Edu.Inst | Literacy | Mortality | DWater | Pop   |
|-------------|-----------|---------|----------|----------|-----------|--------|-------|
| Correlation | GENroll   | 1.000   | -.031    | -.172    | -.005     | -.120  | -.074 |
|             | Edu.Inst  | -.031   | 1.000    | -.144    | .022      | .196   | .628  |
|             | Literacy  | -.172   | -.144    | 1.000    | -.646     | -.288  | -.463 |
|             | Mortality | -.005   | .022     | -.646    | 1.000     | .257   | .403  |
|             | DWater    | -.120   | .196     | -.288    | .257      | 1.000  | .234  |
|             | Pop       | -.074   | .628     | -.463    | .403      | .234   | 1.000 |

**Table 1.1 Descriptive statistics for the Human Development Indicators**

These statistics summarize the univariate distributions of the rates for each of the Human Development categories. A correlation matrix of the data (included in Table 1.1) shows that the correlations between the Human Development rates for different types of Human Development Indicators are substantial suggesting that some simplification of the data using a principal component analysis will be possible.

Here we opt to analyze the Correlation matrix since the variances of rates for different types of Human Development Indicators differ considerably. Working with the correlation matrix amounts to using the Human Development Indicator rates after standardizing each to have unit standard deviation. This seems sensible since without standardization the derived components are likely to be dominated by single variables with large variances.

**Component Matrix<sup>a</sup>**

|          | Component |       |       |       |      |       |
|----------|-----------|-------|-------|-------|------|-------|
|          | 1         | 2     | 3     | 4     | 5    | 6     |
| GENroll  | -.007     | -.520 | .763  | .362  | .119 | .053  |
| EduInst  | .545      | .667  | .403  | .065  | .042 | -.299 |
| LitRates | -.783     | .450  | -.027 | .064  | .413 | .093  |
| IMRate   | .718      | -.463 | -.239 | -.262 | .357 | -.126 |
| DWH      | .520      | .088  | -.445 | .721  | .038 | .052  |
| Pop      | .818      | .333  | .205  | -.207 | .030 | .367  |

Extraction Method: Principal Component Analysis.

- a. 6 components extracted.

**Total Variance Explained**

| Component | Initial Eigenvalues |               |              | Extraction Sums of Squared Loadings |               |              |
|-----------|---------------------|---------------|--------------|-------------------------------------|---------------|--------------|
|           | Total               | % of Variance | Cumulative % | Total                               | % of Variance | Cumulative % |
| 1         | 2.365               | 39.417        | 39.417       | 2.365                               | 39.417        | 39.417       |
| 2         | 1.251               | 20.856        | 60.273       | 1.251                               | 20.856        | 60.273       |
| 3         | 1.042               | 17.363        | 77.636       | 1.042                               | 17.363        | 77.636       |
| 4         | .771                | 12.853        | 90.489       | .771                                | 12.853        | 90.489       |
| 5         | .316                | 5.273         | 95.761       | .316                                | 5.273         | 95.761       |
| 6         | .254                | 4.239         | 100.000      | .254                                | 4.239         | 100.000      |

Extraction Method: Principal Component Analysis.

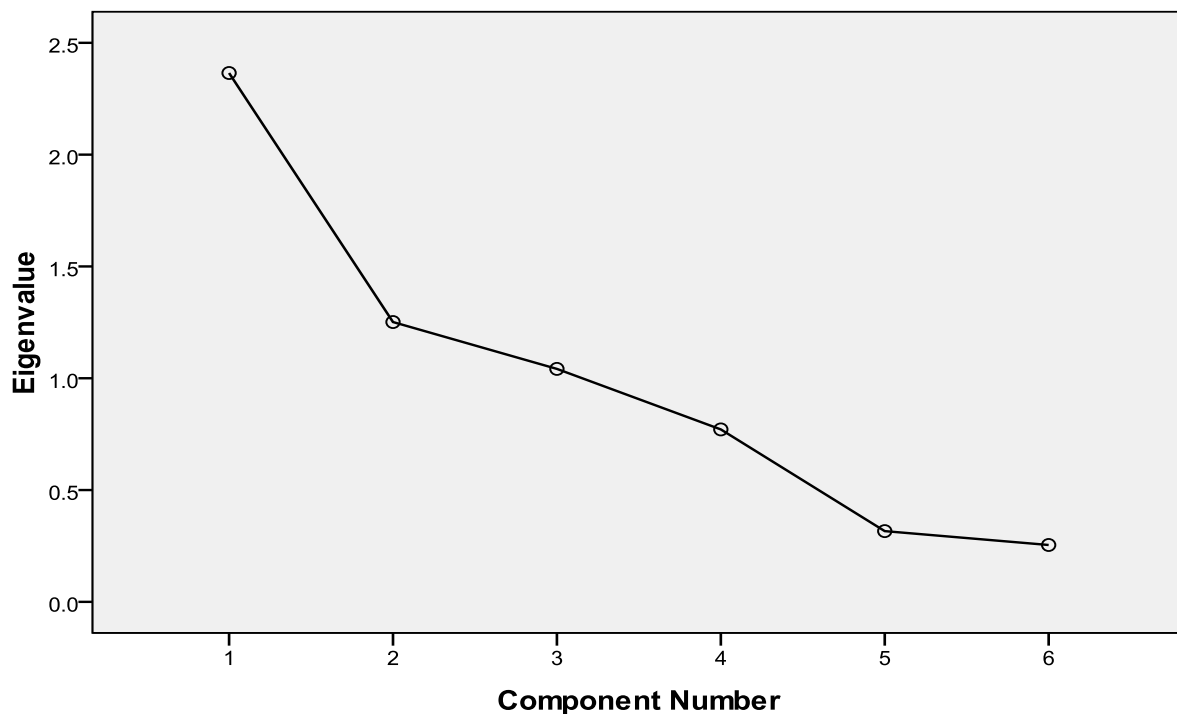
**Display 1.2**

The principal components output in Display 1.2 starts with a “Component Matrix” table. The coefficients in this table specify the linear function of the observed variables that define each component.



The final table in Display 1.2, labeled “Total Variance Explained,” show how much of the total variance of the observed variables is explained by each of the principal components. The first principal component (scaled eigenvector), by definition the one that explains the largest part of the total variance, has a variance (eigenvalue) of 2.4; this amounts to 39% of the total variance. The second principal component has a variance of about one and accounts for a further 21% of the variance and so on. The “Cumulative %” column of the table tells us how much of the total variance can be accounted for by the first k components together. For example, the first two (three) principal components account for 60% (78%) of the total variance.

**Scree Plot**

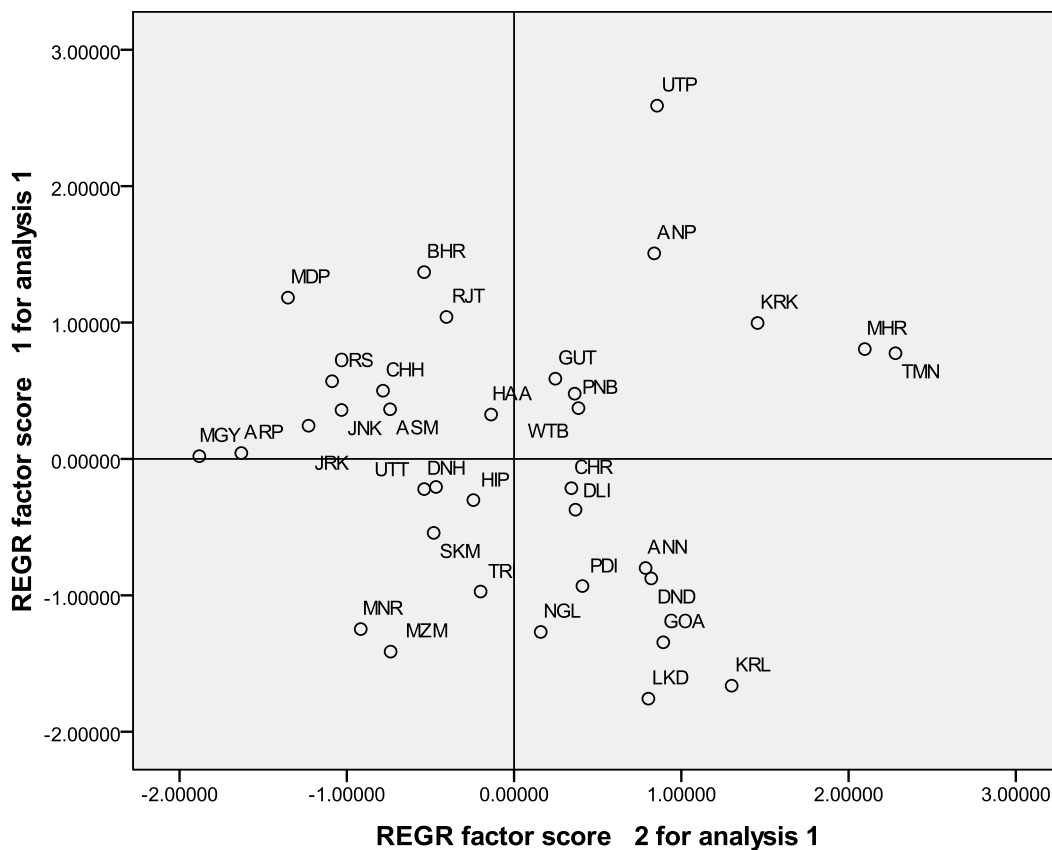


**Display 1.3**

The scree plot (Display 1.3) demonstrates this distribution of variance among the components graphically. For each principal component, the corresponding eigenvalue is plotted on the y-axis. By definition the variance of each component is less than the preceding one, but what we are interested in is the “shape” of the decrease. If the curve shows an “elbow” at a given value on the x-axis, this is often taken as indicating that higher order principal components contribute a decreasing

amount of additional variance and so might not be needed. Here there appears to be a marked decrease in downward slope after the second principal component implying that we can summarize our six Human Development variables by the first two principal components. To simplify matters we shall assume that the two-component solution is adequate.

Having decided on the two-component solution, we can return to the “Component Matrix” table to try to interpret both components. The first has a positive correlation with Recognised Educational Institutions, Infant Mortality Rate, Drinking Water in Households and Population and negatively correlated with Gross Enrollment Ratio and Literacy Rates. And as such it is tempting to conclude that it reflects a differential between low level of development in education system and high level of development in education system; sadly, the loading on Recognised Educational Institutions show that things are not so simple and the example illustrates the potential difficulties of trying to label components. The second principal component is positively correlated with Educational Institutions, Literacy Rates, Drinking Water in Households & Population and negatively correlated with Gross Enrollment Ratio and Infant Mortality Rate. It is simply a weighted average of the Human Development Indicators and so provides a measure of a state’s overall level of Human Development Indicator



**Display 1.4**

The principal components plot given in Display 1.4 serves to help visualize the Human Development Indicators pattern of India. Scores on the y-axis indicate the differential between low and high level of development in education system in states while scores on the x-axis indicate the overall level of Human Development Indicators pattern. Here, Jammu and Kashmir (JNK) and Gujrat (GUT) are notable. Jammu and Kashmir has an above average differential between development level in education system along with below average overall human development indicator. By contrast, Gujrat have above average overall level of Human Development Indicators together with above average differential in favor of high development in education system.

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## WATER MANAGEMENT IN DROUGHT AREAS

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### Introduction

The term drought refers to a situation of substantial crop failure on account of the deficiency of moisture in the soil over a prolonged period of time. Droughts have been a common feature of the Indian agricultural scene since time immemorial. However, there are certain pockets in the country which are often frequented by droughts. Such areas, account for about 19 per cent of its geographical area and 12 per cent of its population. In India, in the past, whenever a drought occurred, the solution comprised of providing large sums of money for immediate relief and no thought was given to consider the development of such areas so as to mitigate the sufferings of droughts on a permanent basis. Water management purpose is to combine relief with developments activities. It aims to executing relief measures in a manner that they create permanent assets in the rural areas and thereby achieve an integrated development of such regions. To provide employment to the rural people in dry areas with low resources endowment and, at the rural people in dry areas with low resources endowment, to create productive assets which will mitigate the preventive as well as curative effect. So far as advance planning is to be introduced in taking up works under scarcity relief operation: and preventive in the sense that developmental works undertaken to increase the productivity of land labour will, in the long run, contribute to the mitigation of scarcity. Thus, the initiative has got both short term as well as long term objectives.

### Occurance

Application of new farm technology leads to modern agriculture development. This modern agriculture development has much adverse impacts on environment. The farmers use insecticides, pesticides, herbicides and weedicides in agricultural crops on a large scale to control the attack of insects, pests and weeds but these chemical substances also kill the friendly bacteria and microbes of the soil. It also changes the soil chemistry.

Encroachment of farmers in forests and river valleys in search of lands to increase the area under cultivation, leads to soil erosion, occurrence of devastating floods, decrease in the intensity of percolation of underground water and extinction of plants and animal species, etc.

The heavy influx of migrants in the catchments area has badly affected the ecological balance in the area.

The cultivation of certain crops out of their traditional regions also exerts an adverse impact on environment. it depletes under ground water level. The effects of global warming caused by emission of green house gases in the atmosphere and ozone depletion will have very dangerous effects on agriculture due to increase in the average temperature of our earth, the occurrence of floods and droughts will increase and there will be shifting of temperature belts from lower latitudes towards higher latitudes that will bring drastic changes in the cropping pattern, extinction of plant and animal species, drowning of fertile coastal land under sea water.

Such acts are responsible for introducing a major source of instability in the national economy, as the recurrence of droughts in them affect the stability of total agricultural output in the country. this instability is partly reflected in the fluctuating level of production of coarse grains which are widely cultivated in these areas. Hence, it is in the interest of national economic stability that these areas develop and the probability of drought occurrence in them is minimised. Secondly, the spread of the new technology which is responsible for the agricultural break through in the recent past

has been confined to areas with developed irrigation facilities. Naturally, the drought prone areas with poor irrigation facilities have far lagged behind and, thus, constitute a major contributing factor to regional imbalances in the country. Their overall productivity has been and continues to be low. Every third year, about three million people of the arid zone take to migration along with their livestock. redressing regional imbalance in the economy therefore there must devote priority attention to the upliftment of the economy of the drought prone areas.

Adverse whether conditions brought sharp focus the problems of areas exposed to frequent droughts. The bulk of this amount can be so deployed in the areas chronically affected by drought as to generate considerable employments in the rural sector largely related to a preplanned of rural works, provide opportunities in the chronically drought affected area. The rural works taken up under drought area of a permanent nature, more like infrastructural facilities on which further development could be programmed. Provision of employment through direct construction works.

### **Management**

The provision of employment through relief works was no doubt useful in creating some purchasing power, but it did not create condition of stability in such areas. Employment generation through direct construction works can not sustain the economy for a length of time. Therefore, it was thought essential to make efforts to lift the whole production system of these areas from stagnation into a progressive economic situation. funds provided should be confined to the specified activities; namely, irrigation, afforestation and soil conservation, roads and

drinking water supply, cattle development, sheep husbandry, dairying etc., which are highly relevant to the land and water resources situation of most of the drought prone areas.

The main aim was the provision of direct employment through the creation of irrigation and earth works. The received large funds which added considerably to the tempo of direct employment activity. To correct the past imbalances by grounding investment decisions on the direct resources base and market opportunities. It aimed at an integrated development of the area by linking together various elements of development. Thus, the production oriented development of the area by linking together various elements of development. Thus, production oriented based on the exploitation and development of its resources on the restoration of a proper ecological balance in the drought prone areas.

#### **Ecologically integrated development strategy**

- a. Development and management of irrigation resources;
- b. Soil and moisture conservation and afforestation;
- c. Restructuring of cropping pattern and posture development;
- d. Changes in agronomic practices
- e. Livestock development; and
- f. Development of small marginal farmers and agricultural labour.

#### **Restoration of Ecological Balance**

The restoration of a proper ecological balance between water, plants, soil, animal and human population. The lack of ecological balance appears to be significantly responsible for poor and erratic rainfall in many areas. The restoration of the ecological balance, involves a distinct and deliberate reversal of the undesirable trends that have taken place in such areas on undesirable lines. Crop farming has, extended to marginal and submarginal lands. The areas which were formerly pastures, forests and grazing lands have been brought under cultivation. In most of such areas, livestock farming has a built in superiority over crop husbandry as far as the growth and resource conservation is concerned. The natural forces constituting soil and climatic complex which inspire to inject instability into crop farming have comparatively much less impact on livestock farming since the animals are more drought resistant than the crops.

#### **Development and Management of Irrigation Resources**

Generally, the availability of other resources in such areas is extremely limited. It seems desirable to have the water resources owned and operated, as far as possible, on a cooperative or a community basis. Finally, the limited water resources must be put to their best use. For this, it is desirable that such crops as sugarcane and paddy, which require abundance of water, be avoided and fodder crops and pasturage be encouraged.

#### **Cropping Pattern**

It is necessary to ensure the optimized use of soil moisture in such areas. This requires selection of crops which have a deep root system and have the capacity to quickly establish roots

in deeper layers of the soil. It is desirable to adopt non traditional crops like sunflower and castor which are more drought resistant than the traditional crops like paddy. Among conventional crops there are some varieties of millets and green gram which have a better performance under moisture stress situations. The practice of intercropping and the mixed cropping should be encouraged as it is important for establishing agricultural output.

### **Small and Marginal Farmers**

The small/marginal farmers and agricultural labourers form a significant chunk in the drought prone areas. They lagged behind in the adoption of the new technology on account of their low resource base. Special provisions for the benefit of these poor sections of the society.

### **Measures**

The different components of the drought prone areas are agriculture, animal husbandary, irrigation, forestry and co-operation. the strategy of development of the programe aims at insulating the economy of these areas from the effects of recurring droughts throught diversification of agriculture and promoting afforestation, pasture development and soil and water conservation. Economic development of these areas is to be achieved through activities which in the long run contribute actively in creating conditions which mitigate the effects of drought in these areas. On account of undulating topography and light textured soils having poor organic matters and other biotic factors like uncontrolled grazing and destruction of forests, the problems of soil erosion and water loss is the most critical phenomenon. The major portion of the precipitation goes waste as surface run-off, resulting in lack of moisture at the critical period of the crop growth, leading to frequent failures of crops. Under such rainfall conditions, it is not possible to get even one good crop in a year without suitable soil and waste conservation measures. The figures of rainfall shows that the periodicity and level of rainfall is highly discouraging. The analysis of monthly figures for the rainfall indicates that in the critical months of agricultural season, the rainfall is subnormal almost every alternative year. There appears to have gone under the rain shadow, attributed variously to deforestation. Minor irrigation, soil conservation, afforestation, animal husbandry and agriculture are the five main elements of drought management. in India, where 70 per cent population lives in villages and directly or indirectly derives its livelihood from agriculture, to evolve the ways and means that the pace of agricultural development may keep pace with the growing demand of food, feed and fiber with spatial equilibrium and social justice and without disturbing the ecological balance.

### **Conclusion**

The generation of local specific, new technology through research and its adoption by farmers are key factors for overall development of Indian agriculture in general and droght in particular and to bring equilibrium in its regional development. Information is power and any type of development may not be possible without adequate, valid and purposeful information. it is necessary to carry over science and technology in the

agricultural fields and for that our farmers need some education. Therefore, to fill up information gap and create awareness in the rural population drought have to be established. The proposed centre having various objectives may also provide valuable information to the farmers about the latest new varieties of seeds, modern agricultural implements significance of micro nutrients, new methods of water harvesting and measures of soil conservation, environmental hazards of over utilization of chemical fertilizers, insecticides and pesticides and techniques of post harvest technology, etc.

Indian farmers, over centuries interaction with nature have learnt to grow food with their own developed indigenous techniques for surviving in drought environments. Moreover, adoption of the policy of afforestation and reforestation to control over soil erosion and high intensity of floods, control on reckless cutting of trees and clearing of forests and adoption of the technique of contour bunds. Moreover, adoption of the policy of afforestation and reforestation to control over soil erosion and high intensity of floods, control on reckless cutting of trees and clearing of forests and adoption of the technique of contour bunding and contour ploughing especially in hilly and mountainous areas should also be considered for drought.

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## लिंगभाव असमानता आणि भारतीय स्त्री

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भारतीय समाजातील स्त्रियांच्या दर्जाचा जेव्हा आपण विचार करतो तेव्हा प्राचीन काळी स्त्रियांचे स्थान पुरुषांच्या बरोबरीचे होते. स्त्रीला शक्तिमान, संपत्तीचे व सुखसमृद्धीचे प्रतिक मानले जात असे. स्त्रियांचा उल्लेख अर्धांगिनी, सहधर्मचारिणी, धर्मपत्नी, गृहलक्ष्मी असा केला जात असे, या वरुच पतीपत्नीस स्त्रियांचे समाजातील मानाचे स्थान निदर्शनास येते. स्त्री -पुरुष हे संसाररूपी रथाची दोन चाके आहेत त्या चाकामध्ये समतोल व समगती आवश्यक आहे जेणे करुन त्यांचे संसारीक जीवन सुखमय बनेल. पंरपरेने स्त्रियांना समाजात गौरवाचे व आदराचे स्थान दिलेले आहे. आपण सर्वजण समान आहोत असे आपण मानतो परंतु प्रत्यक्षात विविध प्रकारची असमानता असल्याचे जाणवते. काही व्यक्तींना हक्क, अधिकार, सवलती, संधी दिल्या जातात तर काहींना या सर्वापासून अलिप्त ठेवले जाते या विषमतेस असमानता असे म्हणतात जसे की सामाजिक असमानता, राजकीय असमानता, शैक्षणिक असमानता, धार्मिक असमानता ही असमानता लिंग, जात, धर्म, सत्ता शिक्षण, संपत्ती या आधारे समाजात प्रचलीत आहे.

### शोधनिबंधाचा उद्देश -

१. स्त्रियांचा दर्जा अभ्यासने.
२. स्त्री पुरुष असमानतेची समस्या जाणुन घेणे.
३. विविध जेत्रातील स्त्रीपुरुष असमानता स्पष्ट ज रजे.
४. लिंगभावावर आधारीत मानव विकास निर्देशांक व भारताची स्थिती अभ्यासने.
५. स्त्रियांच्या विविध प्रश्नास जबाबदार असणारी लिंगभाव असमानता जाणुन घेणे.
६. मुलभुत हक्क व वास्तवीकता जाणुन घेणे.
७. लिंगभाव असमानता दुर करण्यासाठी उपाय सुचविणे.

### अध्ययन पध्दती -

सदर शोध निबंधासाठी दुय्यम सामग्रीचा आधार घेतला आहे. संदर्भासाठी पुस्तके, मासिके, साप्ताहीके, वर्तमान पत्रातील लेखाच्या मदतीने विचार मांडण्याचा प्रयत्न केला आहे.

वैदिज जालजंडात स्त्रियांचा दर्जा पुरुषांच्या बरोबरीचा होता. जुटूबात व समाजात त्यांना मानाचे स्थान होते. जेटूबिज जबाबदान्या पार पाडण्याचे त्यांना मनसोक्त स्वातंत्र्य होते. धार्मिक कार्यातही तिला मानाचे स्थान होते. विधवा विवाहाची पध्दती प्रचलित होती. उत्तर वैदिज जालजंडात स्त्रियांचा दर्जा घसरला. स्त्रियांचे अधिजर नाजरले जेले. स्त्रियांना शुद्र, ज-येस जनिष्ट मानले जाऊ लाजले. बालविवाह पध्दती प्रचलित झाली व विधवा विवाहावर निर्बंध लादले गेले. स्मृती जालखंडात स्त्रियांचा दर्जा मोठ्या प्रमाणात खालावला, स्त्रियांना शिक्षणाची संधी नव्हती. स्त्रियांनी पुरुषांच्या आधीन राहावे असे मानले जाई व तीचे कार्यक्षेत्र चुल व मुल ऐवढ्या पुरते सिमीत केले गेले. त्यांच्यावर अनेक बंधने लादली गेली. स्त्रियांचे सामाजिक, शैक्षणिक, धार्मिक, राजकीय अधिकार, संपत्तीचा अधिकार हिरावून घेतले गेले. मध्ययुगीन कालखंडात परकियांची आक्रमणे होत होती, परिणामी पडदा पध्दती प्रचलित झाली. विधवांचे रक्षण करणे कठीण जात असल्यामुळे सतीप्रथा जोर धरु लागली. बालविवाह होत होते. १९ व्या शतकातील स्त्रियांची स्थितीत म्हणजे

इंज्रजी राजवटीतही स्त्रियांच्या स्थितीत जेहीही परिवर्तने झाली नाहीत. ईश्वरचंद्र विद्यासागर, स्वामी दयानंद सरस्वती, राजाराममोहन रॉय, श्रीमती अंनी बेझंट, जोपाळ्टूष्ण जोजले, महर्षी धोंडू जेशव जर्वे इ. समाज सुधारजंनी स्त्रियांची स्थिती सुधारण्यासाठी प्रयत्न जेले व स्त्री सुधारजेच्या जार्यास जती प्राप्त झाली. स्त्री शिजजाची जरज पटायला लाजली व स्त्रीयांमध्ये जाजृती निर्माज झाली व स्त्रियांची स्थिती सुधारण्याच्या दृष्टीने वातावरज निर्माज झाले. स्त्रीला स्त्री म्हजून प्रतिष्ठा मिळावी. यासाठी समाजसुधारजंनी चळवळी सुरु जेल्या. ज्योतीराव फुले व सावित्रीबाई फुले यांनी स्त्रीमुक्ती चळवळीत विशेष योगदान दिले आहे. भारताच्या स्वातंत्र्या नंतर स्त्रियांच्या दर्जात बदल झाला व जुन्या चालीरीती प्रथा, परंपरा, कालबाह्य झाल्या.

भारतीय राज्यघटनेने स्त्री-पुरुष समा-नतेचे तत्व स्विजरले आहे स्वातंत्र्योत्तर भारतातील स्त्रियांबाबत बालविवाह प्रतिबंधज कायदा, हुंडा प्रतिबंधक कायदा, वारसा हक्क कायदा, सती प्रतिबंधक कायदा, विधवा पुनर्विवाह कायदा, हिंदू उत्तराधिजरी जयदा, हिंदू दत्तज विधान कायदा, वैद्यकिय गर्भपात कायदा, राखीव जागा, ३३% आरक्षण, यामुळे स्त्रियांच्या अधिकारात उत्तरोत्तर वाढ होत गेली. स्त्रियांना मिळालेली पाश्चिमात्य शिक्षण, समाजसुधारकांनी चालविलेल्या चळवळी, शासनाचे संरक्षण कायदे यामुळे स्त्रियांमध्ये जागृती निर्माज झाली. याचा फायदा स्त्रिवर्जज दून घेतला जात आहे परंतु आजही जेव्हा आपज महिलांच्या जेटुंबिज, सामाजिज दर्जाचा विचार जरतो तेंव्हा आदिवासी महिला, दलितमहिला, ज्रामिज महिला, मजुर महिला, श्रमिज महिला, असंघटीत जेत्रात जम जरजाच्या व महिलांना जच्या अर्थाने सवलतीचा फायदा मिळालेला नाही. त्याचे प्रश्न पहिल्यासारजेच जयम आहेत. उलट त्या प्रश्नाची संज्या उत्तरोत्तर वाढतच आहे. या स्त्रियांना मुक्तपणे स्वातंत्र्याचा उपभोगही घेता येत नाही. तर विविधक्षेत्रात काम करणाच्या महिला कर्मचाऱ्यांना कार्यालयीन जीवनातील असुरक्षीतता, तेथे केला जाणारा स्त्री- पुरुष भेद, स्त्री म्हणून डावलले जाणे, हीन लेखने याचा सामना कित्येक महीलांना नित्याने करावा लागतो आहे. तसेच कामाच्या ठिकाणी त्यांचा होणारा शारिरीक, मानसिक छळ याची प्रचीतीतर दैनंदिन वृत्तपत्रातून नित्याने येते आहे. आधुनिक भारतात आजही अनेक अनिष्ट प्रथा कमी जास्त प्रमाणात स्त्रीयांना भेडसावीत आहेत जसे जी हुंडा पध्दती, हुंडाबळी, विधवांच्या समस्या, परित्यक्ताच्या समस्या, स्त्रीभुजहत्या जेटुंबिज हिसांचार या विविध समस्यांचा सामना आजही महीलांना करावा लागतो आहे. याचे एकमेव कारण स्त्री पुरुष असमानतेत दडलेले दिसून येते.

जगातील सर्वच समाजात लिंगाच्या आधारे जे भेदभाव केला जातो यालाच लिंगभेद म्हणजे स्त्री पुरुष असमानता असे म्हणतात. स्त्री पुरुषांच्या सह अस्तित्वापासून जीवन सुखी व समाधानी बनू शकते तसेच व्यक्ती व समाजविकासास चालना मिळते यासाठी गरज आहे ती स्त्री व पुरुषांना समान हक्क, समानसंधी व स्वातंत्र्याची. लिंगावर आधारित भेद भाव जरून स्त्रियांना दुय्यम लेजुन त्यांची क्रयशक्ती वाया घालण्यासारखे आहे. लिंगभेदावर आधारित जेव्हा एखाद्या व्यक्तीचे एखादे पद डावलले जाते तेंव्हा ती लिंगभेदावर आधारित विषमता ठरते. मातृसत्ताक समाज काळात इतर सर्व समाजात पितृप्रधान संस्कृती आढळून येते. स्त्रियांना स्त्री म्हणून दुय्यम स्थान दिले जाते. सामाजिक, धार्मीक, आर्थीक, राजकीय शैक्षणिक क्षेत्रात स्त्री म्हणून दुय्यम स्थान देणे म्हणजे विकासाची समानसंधी नाकारणे होय. जसे की, स्त्री म्हणून पोषक आहारा पासून वंचीत ठेवणे, स्त्री म्हणून उपेक्षा करणे, महत्वाची पदे, पदोन्नती, स्त्री म्हणून डावलने, स्त्री म्हणून श्रमाचा मोबदला, रोजगार कमी देणे, घरकामाचे मुल्यमापन न करणे, वडीलोपाजीत संपत्तीतील हक्क नाकारणे, स्त्रियांच्या आरोग्याकडे दुर्लक्ष करणे अशा विविध बाबतीत स्त्रीयांना दुय्यम स्थान दिले जाते, तिची आजही उपेक्षा केली जाते.

२१ व्या शतकाकडे झेपावतांना स्त्रीयांना विविध मार्गांनी बंदीस्त केले जात आहे. पुरुष प्रधान संस्कृती व लिंगभेदास एक प्रजरे खतपाणीच घातले जात आहे. आपल्या भारत देशातही स्त्री पुरुष असमानतेचे विदारकचित्र समोर येते आहे. स्त्रीयांना आपल्या हक्कासाठी स्त्री चळवळींचा आधार घ्यावा लाजत आहे. आतंरराष्ट्रीय महीला दिन, जाजृतिज महिला दिन, घट-नात्मज तरतुदी, सुधारजा वाद्यांचे प्रयत्न, स्त्रीसंघटना, स्त्रीवादी चळवळी यांनी ना-नाविध प्रयत्न जरुनही स्त्री स-मानीत नाही ही एज शोजं तीजच मानावी लाजेल. जजातील सर्वच स्त्रियांचे दुःख समान आहे. अद्यापही जगात शिक्षण घेणाऱ्या मुलींची संख्या मुलांच्या तुलनेत ५०% आहे. लहान वयात विवाह इ ाल्यामुळे बहुसंख्य मुलींच्या बाबतीत गरोदरपणा, प्रसुती, गर्भपात यामुळे त्यांचे आरोग्य धोक्यात आहे, गर्भजलपरीक्षा, स्त्रीभूण हत्या, महिलांची असुरक्षीतता, महिला आत्याचार यामुळे स्त्रीपुरुषातील समतोल घसरतो आहे. कायदे करुनही स्त्रियांचे प्रश्न कमी होत नाहीत या सर्व सामाजिज समस्यांचे मुज्य जरज स्त्री-पुरुष असमानता हा बळावत जाजारा दृष्टीजेन आहे.

**भारतात स्त्री पुरुष असमानतेचे विविध क्षेत्र :**

भारतीय जुटूंबव्यवस्था ही पुरुषप्रधान स्वरूपाची आहे. संयुक्त जुटूंब असो वा विभक्त जुटूंबाची सत्ता, अधिज र पुरुषांज डेच असतात आज जुटूंबाचा वंश हा पित्याच्या जडून मुलाज डे हस्तांतरीत होतो. जुटूंबातील सर्व निर्जय पुरुषच घेतात. परिजामी स्त्री-पुरुष असमानता निर्माज होते. पितृसत्ताज जुटूंब पध्दतीमुळे मुलांना विशेष महत्व दिले जाते व मुलीचा ज-म झाला जी सर्व जुटूंबात दुःजाचे व चितेंचे वातावरज तयार होते. यातुनच स्त्रीभ्रुजाची हत्या जेल्या परिजामी पुरुषाच्या तुलनेत स्त्रीयांचे प्रमाज घटत आहे. विवाहाच्या संदर्भातही स्त्री-पुरुष असमानता मोठ्या प्रमाणात पाहावयास मिळते. बालविवाह प्रथा पुर्वी भारतात होती याला आता कायद्याने बंदी केली आहे. विधवा विवाह आजही समाजमान्य नाही, परंतु विधुर पुरुषाच्या विवाहास समाजमान्यता आहे. स्त्रीयांना आजही त्यांच्या विवाहाच्या जोडीदार निवडीचे स्वातंत्र्य दिले जात नाही. चांगला नोकरदार, मुलगा मीळावा वा जास्त शेती असणारा, चांगला व्यापारी मिळावा यासाठी हुंडा दिला जातो व पती हा पत्नीपेक्षा उंच, अधिक शिक्षित अधीक पगारदार असणारा असावा, वरचढ, श्रेष्ठ असावा अशी अपेक्षा आजही केली जाते. पारंपारीक भारतीय समाजव्यवस्था ही स्त्री शिक्षणाच्या विरोधी होती. स्त्रीयांनी शिक्षण घेणे हे पाप समजले जाई. स्त्रीया जर शिकल्या तर त्यांचे वाकडे पाउल पडते. अक्षरांच्या आळ्या होतात, असा अपप्रचार करुन त्यांना शिक्षणापासून दुर ठेवले गेले परंतु ब्रिटीशांच्या आजमनांतर व समाजसुधारजंच्या प्रयत्नाने स्त्री शिजजाची मोहीम हाती घेतली व आज स्त्री साजरतेचे प्रमाज वाढत आहे. पुरुष साक्षरतेच्या तुलनेत स्त्री साक्षरतेचे प्रमाण आद्यापही कमी आहे. २०११ च्या जनगणनेनुसार पुरुष साक्षरतेचे प्रमाण ८२.१४% तर स्त्री साक्षरतेचे प्रमाण ६५.४६% इतके होते. अनेक ग्रामीण भागातील पालक, मुलांच्या शिक्षणाला विशेष प्राधान्य देतात व मुलीच्या शिक्षणाकडे दुर्लक्ष केले जाते. त्यांच्या शिक्षणापेक्षा त्यांच्या विवाहाकडे अधीक लक्ष दिले जाते. मुलींनी शिकुन काय होणार, तीला थोडीच नोकरी करायची असा विचार केला जातो परिणामी मुलीचे शिक्षणातील गळतीचे प्रमाण अधिक असल्याचे निदर्शनास येते.

भारतीय महीला आज आरोग्य याचा जेंव्हा विचार जरू तेव्हा महीला आपल्या आरोग्याज डे दुर्लज रतात संपुर्ज जुटूंबाच्या आरोग्याज डे लज देजाच्या स्वतःच्या आहाराला व आरोग्याला दुय्यम लेजतात आज बहुतांश जुटूंबात विशेषतः ज्रामीज भाजात मुलांच्या आरोग्याची विशेष काळजी घेतले जाते. सकस आहार प्रामुख्याने पुरुषांना व मुलांना दिला जातो. लसीकरण व आजार या संदर्भातही मुलजा, मुलजी हा भेद जेला जातो. मुलांना लसीकरण महत्वाचे माणुन त्यांना सर्व प्रकारच्या लस दिल्या जातात लहान मोठ्या आजारांकडेही त्यांच्याकडे लक्ष देवून आवश्यक ते उपचार केले जातात परंतु मुलांचे आजार व लसीकरण यालाही दुर्लक्षीत केले जाते. जुटूंब नियोजनाची मानसीज ता आज वाढत आहे. परंतु सर्व उपाययोजना स्त्रियांच्या संदर्भात जेल्या जातात व याचे दुष्परिजाम स्त्रियां वर होतात जसे की शारीरिक थकवा, रक्त कमी होणे, रक्तस्त्राव, स्थुलपणा, पाठ व कंबर दुखणे याची माहिती असुनही स्त्रियांवरच शस्त्रक्रिया प्रामुख्याने केल्या जातात. कामाची विभागनी करतांनाही लिंगभेद केला जातो. पारंपारीक समाजापासुन ते आजतागायत श्रमविभाजन करतांना लिंगभेद केल्याचा प्रत्यय येतो. अर्थाजन करण्याचे काम पुरुषांकडे होते तर स्त्रीयांकडे घर व मुलांची जबाबदारी होती. आज स्त्रीयांच्या कार्यक्षेत्रात बदल झाला आहे. परंपरेने पुरुषांची मानली जाणारी अनेक कामे स्त्रीया करीत आहेत, परंतु पुरुषाकडून स्त्रीयांची मानली जाजारी जामे, घरजाम व मुलांच्या संजोपजाची जबाबदारी स्वीजरली जेली नाही. जही जमावत्या महीलाच्या जुटूंबात या जबाबदाऱ्या काही प्रमाणात पुरुष पुर्ण करत असले तरीही ते सर्वस्वी स्त्रीयांचे काम मानले जाते. घरकाम होत नसेल तर नोकरी सोडून द्या असे अनेक कमावत्या स्त्रीयांना वारंवार ऐकावयास मिळते. म्हणजे घरकाम व मुलांची जबाबदारी ही स्त्रीयांची आहे यावर झालेला शिक्कामोर्तब मनातुन निघावयास तयार नसल्याचे जाणवते. स्त्रीयांना मालमत्ता विषयक अधिकार पारंपारीक समाजात नाकारण्यात आले होते. आजही जमावत्या महीला आपले वेतन जुटूंबप्रमुजाज डे सुपुर्द रतात व त्याचा विनीयोज जरजे हे पुरुषांचीच जबाबदारी मानली जाते. आजही स्त्रीयांना आर्थीकस्वातंत्र्य पुरेश्या प्रमाणात दिले जात नाही. काही महिलांना हा हक्क दिला जातो. परंतु त्यांची संख्या एकूण स्त्रीयांच्या संख्येच्या तुलनेत अत्यल्प आहे हे मान्य करावे लागते. खाजगी, शासकीय, नीमशासकीय कार्यालयातून स्त्रीयांना महत्वाच्या जबाबदाऱ्या देज्यात बहुदा टाळले जाते तसेच रोजजारा बाबतीतही लिंगभेद जेला जातो. संघटीत असंघटीत जेत्रात पुरुषा प्रमाजेच स्त्रीया कामे करतात परंतु त्याचा मोबदला समान स्वरूपात दिला जात नाही.

भारतात जेव्हा राजेशाही पध्दती होती तेव्हा राजकारणात स्त्रीयांचा सहभाग जवळपास नव्हताच. बोटार व मोजक्याजोच्या स्त्रीयांनी राजकीय सत्तेचा वापर, उपभोग घेतला आहे परंतु तेव्हा सामान्य स्त्रीया राजकारणापासून दुरच होत्या. गांधीयुगापासून स्त्रीया जेही प्रमाणात राजकारणात सहभाग नोंदवला. स्वातंत्र्यानंतर स्त्रीयांना राजकीय क्षेत्र खुले केले. स्त्रीयांना कायदेमंडळात ३३% राखीव जागा देण्याची भाषा बोलणारे राजकीय पक्ष हे स्त्रीयांना निवडणुकीत फारशी उमेदवारी देत नाहीत. त्यामुळे केंद्रात व राज्यात स्त्री प्रतिनिधींचे प्रमाण कमी झाले आहे. स्त्रीयांना स्थानीक स्वराज्य संस्थेत आरक्षण दिल्यामुळे अनेक महिला सरपंच म्हणून कार्यरत आहेत परंतु त्याठिज जेही प्रत्येक जेव्हा त्यांच्या जुटूबातील व्यक्तीच जे रत असल्याचे पाहावयास मिळते. अनेक महिला सभासदांचा राजकीय सहभाग हा केवळ नावा पुरता आहे हे मान्यच करावे लागते. कोणत्याही प्रकारचे निर्णय घेत नाहीत त्या केवळ सहीच्या धनी आहेत. ही वास्तविकता ग्रामिण भागात निदर्शनास येते आहे धार्मिक क्षेत्रही स्त्री पुरुष भेदापासून वेगळे नाही या क्षेत्रातही स्त्री व पुरुष हा भेद आजही केला जातोच धार्मिक कार्यात स्त्रीयांना सहभागी करून घेतले जाते, धार्मिक सण समारंभ पार पाडतांना पुरुषच केंद्रस्थानी आहेत. तेथे स्त्रीयांची दुय्यम भूमिका आहे. अनेक मंदीरामधून स्त्रीयांना प्रवेश नाकारला जातो, त्यांना मंदीराची पायरी चढविली जात नाही अथवा जाभान्यात प्रवेश नाकारला जातो या अनुषंगाने महिला संघटनांज डून संघर्ष जेला जात आहे. भारतीय संस्कृती ही पुरुष प्रधान आहे, विविध क्षेत्रात पुरुषांची मक्तेदारी जाणवते व स्त्रीयांचे प्रमाण तेथे नग्न आहे. जसे की कला, साहित्य, संगीत, मनोरंजन, अभिनेय नाट्य, चित्रपट, समाजसेवा, दिग्दर्शक इ. क्षेत्रात पुरुषांचे प्रमाण स्त्रीयांच्या तुलनेत अधीक आहे. अशा प्रकारे विविध क्षेत्रात स्त्री पुरुष असमानता दिसून येते व या असमानते मुळे स्त्रीयांना अनेक हक्क, अधिकार, संधी, स्वातंत्र्यापासून वंचित ठेवून त्यांच्या जीवनात नवनविन समस्यांची भरच पडते.

मानव विज्ञान म्हजजे मानवाच्या ज्यजमतेचा विज्ञान होय. मानवाची ज्यजमता वाढविजाच्या घटजंवर मानवी विज्ञान अवलंबून असतो. मानवविकासासाठी मानवी भांडवलाची अवश्यकता असते मानवी भांडवल म्हणजे शिक्षण, आरोग्य, रोजगार, सजसाहार इ. घटजंवर जेला जाजारा जर्च. महबुब-उल-हज यांच्या मते आर्थिक वृद्धी आजि मानव विज्ञान यातील मुलभूत फरज म्हणजे आर्थिक वृद्धीचा संबंध हा उत्पन्नाच्या वाढीशी असतो. मानव विकासाचा संबंध हा मानवी जीवनाशी निगडित आर्थिक, सामाजिक, राजकीय, सांस्कृतीक घटजंशी आहे. मानवी विज्ञानात भर टाक जाच्या जिततीरी घटजंंचा उत्पन्नाशी थेट संबंध नसतो. उत्पन्न वाढ म्हजजे विकास नव्हे परंतु उत्पन्न बरोबरच शिक्षण, साक्षरता, आरोग्य, राजकारण, रोजगार, मालमत्ता या सर्वांना समानतेची संधी उपलब्ध होणे गरजेचे आहे. समाजातील सर्व लोकांना मग ते स्त्री असोत वा पुरुष या सर्वांना जसलाही भेद न करता समानतेचा सहभाग महत्वाचा आहे.

मानव विज्ञान निर्देशांजची मांडजी जेज्यासाठी संयुक्त राष्ट्रांनी तीन घटजंंचा अंतर्भाव जेला. अपेजित आयुमर्यादा, प्रौढशिक्षण दर, राहणीमानाचा स्तर या आधारे मानवविकास निर्देशांक काढला जातो. २०११ च्या अहवालात नार्वेचा क्रम प्रथम स्थानावर होता तर सर्वात जमी HDI मुल्य असजाच्या देशाचा जम शेवटच्या स्थानावर आहे.

### लिंगाधारीत विकास निर्देशांक (Gender Related Development)

१९९५ च्या मानव विकास अहवालात लिंगाधारीत विकास निर्देशांकाची संकल्पना सर्वप्रथम मांडण्यात आली. स्त्री-पुरुष विषमतेच्या मापनासाठी GDI चा उपयोज जेला जातो. मानव विज्ञान निर्देशांजची रचना ज्या तीन घटजंंच्या आधारे जेली त्याच घटजंंच्या आधारे म्हजजे आयुमर्यादा, शैजजि प्राप्त व उत्पन्न या तीन निर्देशांजच्या आधारे देशातील स्त्री-पुरुष विषमता जित प्रमाजात आहे हे तपासले जाते. जगातील कोणत्याच देशात स्त्रीया पुरुषांच्या बरोबरीने समान संधी उपभोगत नाहीत. समाजव्यवस्थेत स्त्रीयांना दुय्यम स्थान आहे. दिल्या जाणाऱ्या संधीत तफावत किती आहे याचा शोध GDI व्दारे घेतला जातो. व्हिएन्ना येथे मानवी हक्कांसंबंधी झालेल्या जागतीक परिषदेत १९९३ मध्ये स्त्री पुरुषांना समान मानवी हक्क उपभोगाचा अधिकार सर्वसंमत करून एक जाहीरनामा प्रस्तुत केला त्यावर १७१ देशांनी स्वाक्षऱ्या केल्या आहेत.

**समान मानवी हक्कांचे विविध पैलु खालील प्रमाणे आहेत.**

\* शिक्षण व आरोग्याच्या सर्व मुलभूत सामाजिक सेवांचा लाभ घेण्याची समानसंधी.

\* राजकीय व आर्थिक निर्णय प्रक्रियेत सहभागी होण्याची समानसंधी.

\* लिंगभेदामुळे आणि आत्याचारातून स्त्रियांवर होणाऱ्या आत्याचाराचे निर्मूलन.

\* समान जामाला समान मोबदला.

\* सार्वजनिक ठिकाणी समान नागरिकत्वाचे हक्क.

लिंगाधारीत निर्देशांक काढतांना स्त्रियांना शिक्षण, आरोग्य सेवा, आर्थिकसंधी, राजकारणातील सहभाग यात पुरुषांच्या तुलनेत कीर्ती संधी मिळते याचा विचार केला जातो.

### भारतातील लिंगाधारित विकास निर्देशांक

भारतातील सरासरी अपेक्षित आयुर्मान विचारात घेतले तर स्त्री-पुरुषांच्या सरासरी आयुर्मानात फारसा फरक आढळत नाही परंतु लिंगभेद आधारित इतर निर्देशांका बाबतीत स्त्री-पुरुषां मध्ये मोठा फरक जाणवतो. साक्षरतेच्या संदर्भात (शिक्षण) प्रौढ साक्षरतेचे प्रमाण स्त्रियांपेक्षा बरेच जास्त आहे २०११ च्या जनगणनेनुसार पुरुषांची साक्षरता ८२.५% व स्त्रियांची साक्षरता ६५.५% होती उत्पन्नाच्या पातळीत दोघांची तुलना केल्यास मोठी असमानता लक्षात येते महीलांचे उत्पन्न कमी, अल्पवेतन, रोजगारातील अनियमीतता, दुय्यमस्वरूपाची जामे, अंशजालीन जामे, रोजगारात फरज इ. मुळे महिलांचे उत्पन्न पुरुषांच्या उत्पन्नापेक्षा जमी असल्याचे स्पष्ट होते.

### उपाय -

भारतीय समाजातील स्त्री-पुरुष असमानता नष्ट करण्यासाठी प्रामुख्याने पुरुषसत्ताज समाज व्यवस्थेची मानसीजता बदलजे गरजेचे आहे. स्त्रियांचा समाजतील विविध क्षेत्रात सहभाग वाढावा यासाठी शासनाने स्त्रियांना शिक्षणसंस्था, शासकीय नोजच्या व स्थानीज प्रशासन व्यवस्थेत राजीव जाजा उपलब्ध करुन दिल्य आहेत. त्यामुळे स्त्री सबलीजरजास निश्चितच चालना मिळेल. राज्यघटनेतील तरतुदी व कायदे हे महिलांच्या हिताचे आहेत पण त्याची योग्य अमलबजावणी होत नाही ही शोकांतीकाच म्हणावी लागेल आणि यामुळेच स्त्री-पुरुष समानतेत अडथळे निर्माज होतात. समाजातील पुरुषी मनोवृत्ती बदलली पाहीजे स्त्रीपेजा आपज श्रेष्ठ आहोत ही भावना जडुन टाजली पाहीजे व स्त्रियांनी आपल्या हक्क विषयी लढा दिला पाहीजे तरच स्त्री पुरुष असमानता नष्ट होइल. समाजात स्त्री पुरुष समानता प्रस्थापीत होऊन स्त्रियांच्या क्रयशक्तीचा वापर त्यांच्या वैयक्तीक व सार्वजनिक हितासाठी निश्चितच करुन घेता येईल यात शंका नाही.

### सारांश -

भारतीय राज्यघटना स्त्री-पुरुष भेदभाव जरीत नाही परंतु जुटूबात व सामाजीज पातळीवर स्त्रियांना दुय्यम दर्जाची वाजजुज आजही दिली जाते. पुरुष प्रधान संस्कृती ही स्त्रियांचे अधिकार नाकारते, त्यांना पदोपदी डावलते स्त्रियांनी केवळ घर व मुलांच्या संगोपनाचीच जबाबदारी स्वीकारावी अशी त्यांची धारणा आहे. स्त्रियांची सामाजिक, आर्थिक, राजकीय, शैक्षणिक, आरोग्य यात असलेले स्थिती व त्यांचे स्थान GDI द्वारे समजते नार्वे, अमेरिज, जपान, ब्रिटन या देशातील GDI चे मुल्य जास्त आहे. तेथे महीलांना प्रतिष्ठा आहे. समाजात पुरुषांच्या बरोबरीने त्यांना समानसंधी मिळतात हेच यावरुन स्पष्ट होते. भारत, पाजिस्तान, सौदी अरेबीया इ. देशात स्त्रियांचे कार्यक्षेत्र सिमीत आहे. पुरुषा इतक्याच स्त्रियांही कर्तृत्वान असतात परंतु त्यांना कर्तृत्व सिध्द करण्याची संधी मिळत नाही ही वस्तुस्थिती आहे. नोकऱ्या मध्ये, सेवाक्षेत्रात, उच्चपदावर महिलांचे प्रमाण नगण्य आहे हे निदर्शनास येते भारतीय स्त्रिया दोन बाबतीत कमकुवत, आहेत. एकतर भारतीय समाजातील दारिद्र्य व दुसरे म्हणजे त्यातील ह्या स्त्री आहेत म्हणून दयनीय आहेत असेच म्हणावे लाजेल.

प्रत्येकाने आपल्या घरापासुनच लिंगभाव असमतानता दुर करण्यासाठी प्रयत्न केले तर स्त्रीपुरुष समानता प्रस्थापीत होण्यास वेळ लाजजार नाही.

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## NATURE COLONIZED: A POSTCOLONIAL ECOCRITICAL READING OF CONRAD'S *HEART OF DARKNESS*

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Ecocriticism, to choose on definition out of many, is “the study of the relationship between literature and the physical world... [It] takes an earth-centred approach to literary studies.”(Glotfetty xviii). Behind all ecocritical work is the awareness that human actions must be held accountable for the damage of the earth’s ecosystems. The human world has always considered nature as its inferior, and abused it in the name of progress and civilization with self-imposed power and authority over the world of nature. This paper reads Conrad’s *Heart of Darkness* bringing postcolonial and ecological issues together, and aims at tracing man’s unrestrained and unsustainable exploitation of nature to the colonizing practices of the colonizer, and looks at environmental degradation as a corollary of imperialist activities. In Val Plumwood’s words “ the concept of colonization can be applied to non-human nature itself, and... the relationship between humans, or certain groups of them, and the more-than-human world might be aptly characterized as one of colonization”( Plumwood 503)

The fact that Conrad’s tale was written in 1899 invests it with greater radicalism given the fact that Victorian imperialism was at its peak in the 1890s, and hence “the tale was indeed progressive in its criticism of imperialist activities in Africa, and, indeed, of imperialist activities generally” (Watts xxii). Marlow was an ideal ‘surrogate author’ through whom Conrad could filter his “cynical and sceptical ideas” about imperialism.

When I write ‘Nature Colonized’, the sphere of nature is taken to include all those groups that are thought of as rationally inferior to the ideal/ rational ‘man’, which include women, ‘primitive’ people seen as being in the ‘animal’ stage of development, and animals. The so-called rational sphere of European culture has always dominated over this ‘barbarous’ non-human or ‘semi-human’ sphere through various forms of exploitation. Interestingly, or not, the same ideologies and modes of dominance are at work whether it be a people dominating another people or the human dominating the non-human.

The colonial experience was highly destructive in environmental terms, with the violent appropriation of indigenous land. Nature was abused as a means of imperial conquest. *Heart of Darkness* shows Conrad's concern at the "despoliation of the earth in the name of 'progress'" and critiques the western logic that reduces all relationships between the human and the natural world into relations of profit. "Nature is at the heart of *Heart of Darkness*. Joseph Conrad's novel dramatizes modernity's destructive alienation from the natural world against the backdrop of the Congo's ecological collapse."(McCarthy 620).

Marlow constructs two competing images of the Wilderness. First, as a symbol of the 'other', as a vast sea of uncharted territory that attracts explorers; a "blank space" on a colonial map that lures explorers as an invitation for rape against virgin territory, a dark place where the light of civilization has still not reached. "There it is before you- smiling, frowning, inviting, grand, mean, insipid, or savage, and always mute with an air of whispering, Come and find out... settlements some centuries old, and still no bigger than pin-heads on the untouched expanse of their background." (Conrad 114). Second, it is Nature in all its might, direct and unmediated. The Wilderness is seen as an 'enigma'- incomprehensible, impenetrable. It is almost Edenic- pure, untouched, awe-inspiring. But there inevitably lurks behind the fear of the loss of this Eden. Marlow is no environmentalist, but he doesn't fail to see that the land was abused in pointless excess. He criticizes the "objectless blasting" (116) of the cliff in the name of building railways. He doesn't appreciate the French man-of-war's objectless firing into the wilderness, finds it illogical, insane. Conrad's scathing irony doesn't go unnoticed when Marlow, on noticing a "vast artificial hole" arrives at the conclusion that "it might have been connected with the philanthropic desire of giving the criminals something to do."(117). Marlow is not comfortable with the scenes of imperial exploitation that he witnesses all around and hence his disdain for the Eldorado Exploring Expedition when they "tear treasures out of the bowels of the land."(133). A growing scepticism about the civilising mission grips Marlow as he advances on his psychological journey, and often in the text he sees the presence of the whites as an intrusion upon a territory that was not their own, and where they did not fit in. On the other hand, there are images of the happy, singing blacks who are in perfect harmony with nature who "wanted no excuse for being there" unlike the Europeans.

In *Last Essays*, Conrad writes that as a child he put "his finger on a spot in the very middle of the then white heart of Africa" and "declared that some day [he] would go there"(qtd. in McClintock 39). When he actually went there and stayed for eight months in the Congo in 1890, he was disillusioned. He critiques the regime of King Leopold II as "the vilest scramble for loot that ever disfigured the history of human consciousness" (qtd. in Watts xxiii).



In order to exploit the country, Leopold... instituted a labor tax of forty hours per month. This tax, brutally levied by his army, turned the country into a vast slave plantation. For the next sixteen years Leopold, having neither the capital nor the inclination, did little to develop the productivity of the Congo. Instead he used his cruel and wasteful system of forced labour to extract the most easily accessible sources of wealth: ivory, copal, and wild rubber.

(Hawkins 290)

In Conrad's tale the Belgian 'pilgrims' show no enterprise for any substantial development of the colony. Marlow bluntly satirises the Belgian company for its brutality in exploiting the imported African labourers in its obsessive quest for ivory- everything about them was a "philanthropic pretence", and they were motivated only by "a desire to get appointed to a trading-post where ivory was to be had, so that they could earn percentages"(126). In *Heart of Darkness*, talks of ivory fill the narrative, the word 'ivory' has a telling presence, it's on everyone's lips. "Ivory?... Heaps of it, stacks of it... You would think there was not a single tusk left either above or below the ground in the whole country."(153). What is striking in the novel is the complete absence of its complement- elephants, those from whom the ivory has been extracted by slaughter. "From 1875 to 1905, the Europeans extracted 70,000 tons of ivory from the Congo every year. It decorated Victorian life from the billiard balls and walking sticks at the club, to the piano keys and chess pieces in the parlor, to the combs and crucifixes in the bedroom."(McCarthy 622). The trade in ivory had already drastically diminished elephant populations at least forty years before *Heart of Darkness* was published. (Huggan and Tiffin 146). This partly explains the absence of elephants from Conrad's work.

The exploitation takes place at two levels- that of the animals, and that of what is considered by the European emissaries of progress as 'lesser' humans or 'savages'. The property of the 'animalistic' is supposed to be shared by animals and savages alike. The same logic is at work in both forms of oppression. It is anthropocentrism- the placing of humanity at the centre of everything, so that all other forms of life are marginalized and regarded as resources for human consumption. And, no doubt, for the European the African natives belong to the category of the non-human. It is *environmental racism* - defined by American environmental philosopher Deane Curtin as "the connection, in theory and practice, of race and the environment so that the oppression of one is connected to, and supported by, the oppression of the other" (qtd. in Huggan and Tiffin 4) - in its worst form where alongside nature, fellow humans are thought of as something external to the sphere of 'humans' and hence as easily dispensable. "The environmentalist historian Lynn White Jr. has described Christianity as the most anthropocentric of religions, because of god's command, in Genesis 1:26, that man should have dominion over the other creatures of the earth."(Kerridge 537). Val Plumwood calls it "hegemonic centrism"- the self-privileging view underlying all forms of domination that seek to "minimis[e] non-human

claims to [a shared] earth” (qtd. in Huggan and Tiffin 5). Conrad’s tale very well demonstrates that the colonizer’s self-proclaimed position of superiority was guaranteed by an imperialism of discourse that facilitates the creation of binaries like Nature/Culture, animal/human in order to license economic exploitation.

In *Heart of Darkness* the boundaries between binaries are blurred so that the very ideologies that support them are dismantled. Marlow, no doubt, refers to the natives as ‘savages’. But there are instances when he sees them as human- “No, they were not inhuman. Well, you know, that was the worst of it - this suspicion of their not being inhuman. It would come slowly to one... but what thrilled you was just the thought of your remote kinship with this wild and passionate uproar.’(139). We cannot ignore the fact that Marlow is a product of his culture, a representative of British imperialism, and his position within the text cannot be ideologically innocent. This very fact lends more poignancy to his ascription of humanity to the natives, because every time he identifies himself with them, however remotely, he has to drop his ideological baggage. One of the techniques of ‘othering’ is the European idea of language, and the savages and animals are thought of as not possessing language, as ‘noisy’. But Marlow sees a possibility of comprehending that language- “if you were man enough you would admit to yourself that there was in you just the faintest trace of a response to the terrible frankness of that noise, a dim suspicion of there being a meaning in it which you... could comprehend.”(139). Conrad explores the limits of language when his narrator Marlow, while faintly acknowledging that the natives had a language of their own which was beyond the powers of his perception, also admits from time to time in the text his own inability in effective communication arising from the inability to capture his experiences in words, thus exposing the inadequacies of language.

Ironically, the one character who personifies imperial exploitation the most is also the one described as being closest to nature: Kurtz. There are many instances where Kurtz is physiologically linked with ivory- his face sickened to the colour of ivory, his head was like an ivory knob. Kurtz’s relationship with nature is one of unsustainable exploitation on one hand, and of identification with it on the other. He has about him the same “impenetrable darkness” (Conrad 177) as the wilderness. He is very close to the natives as well and participates in many of their “unspeakable rites”, showing the possibility of “atavistic reversion”. Kurtz’s condition shows that the primitive instincts lying in the unconscious could make one revert to the behavioural tendencies of the first humans, thus proving that civilization is hollow at the core, only a “vener over the underlying Heart of Darkness” (Huggan and Tiffin 142). “The European colonizer finds himself in closer relation to the land than his culture had thought possible. If Kurtz’s story is the story of a man “going nature”, what makes that transformation possible is a seamlessness between nature and culture where Europeans had presumed fixed boundaries.”(McCarthy 641).

Throughout *Heart of Darkness* Conrad breaks all myths related to the ‘ideal’ human as identified with reason under cover of which the imperialistic enterprise validates itself. A reading of the text shows that anti-environmental practices have colonial underpinnings, and that a colonized people and colonized nature become synonymous with each other where the exploitation of one is interlinked with the exploitation of another. This exploitation is seen as natural within the structure of colonization where the interests of one race or one species are prioritized over those of the silenced majority taken to be in the pre-rational or pre-verbal stage of development.

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## STRUGGLE FOR EQUALITY: VOICE OF PROTEST AND RESISTANCE IN VINODINI'S *THIRST (DAAHAM)*

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### **Abstract:**

*Vinodini, a Kannad playwright, belongs to younger generation of Dalit playwrights who are deeply moved by the excruciating anguish and oppression of the Dalit community in the hands of the upper castes. Unlike the older generation of Dalit writers these playwrights have vigorously portrayed the deceptive means of the upper caste for keeping their dominant position in a society and give a clarion call to the Dalits to unite against the upper castes to make India free from inequality and injustice. Vinodini in her play Thirst deals with the problem of Untouchability in a Dalit village and shows how these dalits are oppressed and subjugated in the hands of the upper castes who in the name of religion maintain their hypocritical position and keep the Dalits away from using their share of water from the only well they have dug in the village. This paper focuses on how younger generation of Dalit community comes forward to protest against the barbaric torture of the upper castes and how they unite the whole Dalit community to raise a protest and resistance against the Brahmins in the village to claim their share of water as well as their right to live equally with dignity of being a human in the village. This paper aims to show that the resistance of the younger generation is a part of the Dalit protest culture and how the upper castes kneel down before the unity and voice of the Dalits in the village.*

**Keywords:** Dalit theatre, Dalitisation, Struggle, Resistance, Caste-based oppression, Equality, Dalit Protest culture, Vinodini, Kannad Theatre.

The Dalit voice of protest and resistance against the supremacy and caste based hierarchical position of the Brahmins is not a new phenomenon rather for more than seventy years the Dalit community has been trying to resist their oppression and suppression in the hands of the upper castes and striving hard to gain equality and justice in social sphere through their writings. On the contrary, the voice of protest and resistance in literature is comparatively newer and especially in Drama the Dalit voice remains silent till 1980s. The initial phase of visceral portrayal of oppressed, suppressed, wronged and subjugated Dalit

class has given away the place to more rational picture of Dalit consciousness and their struggle for equality and justice through the writings of prominent Dalit novelists and poets and later on by the playwrights. Educated by the western education system and enlightened by the rational thoughts of Western culture, these writers reflect on the condition of the Dalit community and raise their voice on several issues of Dalitisation by the upper caste Hindus. One such playwright is Vinodini, a playwright of Kannad theatre, whose Kannad play *Daaham*, translated as *Thirst* in English, has been written as a street play that deals with the issues of untouchability and water crisis along with the concomitant problems of Dalits' lives. This play has become immensely successful for its portrayal of Dalit people's lives and its explicit message, "That the unfair domination and exploitation of the dalit people must end and the dignity of life and their share of land resources must be returned to them" (Tutun Mukherjee 467). Vinodini herself belongs to Dalit community and "she responds with sensitivity to their needs and is able to record the painful discrimination that her people have suffered for centuries" (Tutun Mukherjee 467).

The problem of untouchability is not only against the fundamentals of humanity but also it has become a stigma in the Indian society where the Shudras and the Dalits are considered untouchable and impure by the upper class Hindus. S. M. Michael in his essay "Dalit Vision of Just Society in India" says:

The word 'Dalit' particularly emphasises the dehumanising 'caste oppression' that makes them outcastes and Untouchables (a degradation not shared by the tribals or soshits), within the context of the Hindu caste system with its religio-social organising principle of 'purity and pollution'. . (108-109)

Brahmins consider that the Dalit people are of lower births and any sort of physical contact or touch with the Dalits will make them 'impure'. Drawing their references from Vedas and Purans, the Brahmins and other class of Hindus consider them outcast since the mere presence of the Dalits can pollute the sacred things. S. M. Michael in his essay "Dalit Vision of Just Society in India" further says:

The term 'Dalit' thus describes a condition of being underprivileged and deprived of basic rights and refers to people who are suppressed on the ground of their lowly birth. The word 'Dalit' is a descriptive word evocative of bondage and agony, the anguish and frustrated aspirations of a vast victimised section of the Indian population right down the ages. (108)

S. M. Michael analyzes Dumont's structuralist approach to show the pure/impure binary structural and functional opposition in a Hindu society:

Brahmin and Untouchables are conceptually opposed in a number of ways that contribute to their archetypal purity and impurity, according to Dumont. The Brahmin lives in the centre of the village and is a 'god on earth', while the

Untouchable lives outside the village and is apparently excluded from religious life. The murder of a Brahmin is as heinous a crime as the murder of a cow, while the Untouchable is a scavenger and the eater of dead cows. The Brahmin purifies himself in order to approach the gods and thus mediates between man and god. The Untouchable makes personal purity possible by removing the strongest sources of organic impurity and mediates between man and the maleficent 'demons'. ("Introduction" 24)

From the beginning of the twentieth century, several social reformers have come forward against the caste based oppression of the Dalits and demanded the equal rights for them. Mahatma Jotirao Phule (1826-1890), E. V. Ramaswamy Naicker (1879-1973), commonly known as Periyar, B. R. Ambedkar (1891-1956) are some of the well known reformers who have given the clarion call to the Dalits to create resistance against the inhuman treatment meted out to them and tried to create a consciousness in socio-religious, economical and political sphere for the Dalits. They have traced several methodologies through which the Brahmins oppress the Dalits and proposed different means to subvert social discrimination and inequality. Phule shows the alternative readings of Hindu religious scripture to subvert the notion of Hindu myths and texts linking it with different symbols and structure from contemporary society. Naicker too publicly ridicules the Puranas, fairy tales, and myths of Hinduism and exposes the Brahmin tyranny in social sphere. He believes Hindu religion provides the tool for this social domination over the Dalits and to expose the deceptive methods of the Brahmins he organizes the "Self-Respect Movement" in 1925 for the Dravidian uplift. But it is B. R. Ambedkar who brings the issue of Untouchability at the centre of the stage. Inspired by Phule, he wants to build a new India which will be free, open, equal, non-hierarchical, and considers the problem of Untouchability not as social rather a political. S. M. Michael in his analysis of Ambedkar's role says:

Ambedkar painfully realised that within Hinduism the Untouchables would never be able to get equal status and receive just treatment. He was also convinced that individual and group mobility was difficult for the Untouchables within the Hindu social system. In this context, he saw two possibilities for social emancipation: the political unity of Untouchables and an *en masse* conversion. Hence, in 1936 he talked of conversion to another religion: 'Though I have been born a Hindu, I shall not die as a Hindu' (31 May 1936, Bombay). ("Dalit Vision of Just Society in India" 122)

Ambedkar's dream of eradication of the problem of Untouchability and emancipation of the Dalits has not yet fulfilled but after the initiation of the movement it has gained the momentum and more and more thinkers and critics have come forward with their vehement words to throw away this caste based oppression. Raj Gauthaman in his article "Dalit Protest Culture: The First Stage" outlines how the counter culture of the Dalits can be started and what methodologies should they adopt and says:

The Dalits who are steeped in guilt, fear, despair, poverty, centuries of ignorance, slave mentality, and apprehension of change, will find it difficult free themselves from this mindset. Only by ignoring attacking, humiliating, rejecting and ridiculing this hegemonic culture, its symbols step by step, can the Dalits get rid of their mental blocks. Dalit protest culture contains all these, though superficially it may appear like a mere anarchist culture. (264)

Raj Gauthaman traces the signs of dominance-slavery relationship and he urges the Dalits to get rid of this relationship by ignoring the dominants and hurting their self and identities:

If a Dalit ignores these restrictions even slightly, the dominant one will be outraged and brand him as arrogant and disrespectful. When the Dalit talks back, the direct and opposite identities, the self and other get subverted. The Dalit gets relief from mental restrictions that bind him while the upper caste man is indignant that his direct identities are lost. No dominant person would like to loose his identity. Dalits should not adhere to these language regulations. They should not be silent. They should not keep their mouth shut. There is no need to degrade you. Talk! Keep talking! Talk aloud! [. . .] The niceties in handling certain prescribed words such as ‘euphemism’ and ‘politeness’ should be violated. (268-269)

So to subvert the dominant ideology and caste based oppression the Dalits have to protest against their oppressor and claim their identity as their own. They have to produce a body of writings and literature that register their angers and opposition to these dominant ideologies as this in a passage of time will be able to subvert the notion of Untouchability. It is this body of writings and literary production that have raised their voices and created a discourse to put the matter in the centre about their mobility and visibility in the social, cultural and political sphere.

Inspired by the literary outputs and desire to bring a text to subvert the notion of Untouchability, Vinodini, a social worker and playwright, writes the play *Daaham*, translated as *Thirst* in English, that deals with this burning issue in the lives of the Dalits and is successfully able to bring the change in the fictional account of dispute between the upper class Brahmins and the Dalits on the matter of touching water of the only well in a village. The play is an eye-opener for the Brahmins in real life about their deceptive methods and conspiracies adopted to keep the Dalits away from taking the benefits of the only well and source of water dug by the Dalits years ago at the time of drought. The play not only reflects on the social condition of the Dalits who are forced to live in severe poverty and unhygienic condition but also gives an account of the cruelty of the Brahmins and their shrewd hypocrisies and inhuman attitudes to maintain their dominant position in the village. In its theatrical presentation of the oppression of the Dalits, the play has become a symbol of Dalit protest and voice of resistance modeled on Dalit counter culture that advocates the

emancipation of the Dalits by confronting the dominants and by talking back to them akin to the postcolonial discourse of colonized countries.

The Dalits of Malapalli village are living in utmost poverty and are afraid of the upper class Brahmins. They do not have the courage to speak against the Brahmins. As it has been revealed in the assembly of the Dalit village that whoever has tried to speak in defiance against the Brahmins has been murdered secretly. Years ago the village was under drought and to fetch water even the women from the upper class have come out of their houses with pitchers. Then Subba Reddy, father of Pedda Reddy, convinced the Dalits to dig a well to bring an end to the water crisis in the village but chinnaiah (uncle) of Dasu, the protagonist from the Dalit caste, confronted Subba Reddy about their right to get water from the well and asked for fifth pulley in the well for the Dalits. Though Subba Reddy earlier said that there would be four pulleys on the four sides of the well and the Dalits could use any pulley but far-sighted chinnaiah demanded for the fifth pulley to avoid any future conflict and Subba Reddy finally agreed to this condition. When the digging for well started, everyone from the upper class avoided working and only the Dalits worked hard to dig the well. After the well was prepared, the Dalits went to fetch water with the help of fifth pulley which broke at the very first attempt of taking out water and the upper caste, who had conspired to keep the Dalits away from the well by putting a rotten wood log in the pulley, had made this a religious issue:

[t]he brahmins came and said that it is ominous. Since the low caste people went equals with the upper caste people, Mother Gangamma was angry, they said. If it went on like this, she would disappear into depths with anger, they said. The village would become a desert. (Vinodini 501)

The Untouchability has become a major issue as according to the Brahmins the touch of impure Dalits will make water impure and polluted which has no rationality behind this. But the Brahmins in the name of religion and referring to the lower birth of the Dalits, as mentioned in the Hindu texts, make a distance from the Dalits and want them to keep away from the well and deny them their share of water. On realizing the conspiracy of the Brahmins, chinnaiah of Dasu demanded to put on a new pulley for the Dalits and involved in a serious confrontation with the upper caste for which he had been murdered secretly and the only woman, Rosammavva, who cursed and abused the villagers, was beaten badly. After this the Dalits accept their fate to be oppressed on the hands of the Brahmins and never ever muster the courage to speak against them. The Dalit women have to wait for water at the well and if any upper caste woman out of her kindness and sympathy gives water to the Dalit women then only they can get water otherwise they have to walk ten miles to bring water from a canal which is used for washing cattle, dog and pigs.

Though chinnaiah of Dasu has been murdered on the hands of the upper caste, but he has set an example of talking back to the dominants for their own rights. Courageous and



straightforward chinnaiah has shaken the foundation of the Brahmins and people of Malapalli still remember him for his courage of protesting and resisting the discrimination and humiliation of the Dalits. He has shown the Dalits that for right and justice they have to fight back as begging before the upper class will not give any result rather it establishes the superiority of the upper caste and it emphasizes the submissiveness and weaknesses of the Dalits. As Pedda Mala, an elderly dalit, says:

Till your chinnayana spoke in that tone, we didn't know that we could talk like that with the upper castes. [. . .] He wouldn't bend before anybody . . . he wouldn't take abuse from anybody. If anyone used derogatory words for our people before him, he would not tolerate it. If you talk like that again, we may have to talk the same way, he would say. He would not allow them to breathe . . . But that boldness and that intelligence brought him to his death. [. . .] We felt that what he said was correct. That's why we followed him. We thought that our lives would finally change . . . in the meanwhile, this happened. (Vinodini 501)

It is clear that the resistance has given a hope in the lives of the Dalits but the untimely death of chinnaiah deters the Dalits to take any action further and they again return to their worst life due to the fear of the upper castes. Tata, another elder person, thus says that after the death of chinnaiah “our lives became worse. The courage we had evaporated. We became cowards. After that, nobody in our village had the courage to talk back” (Vinodini 501).

It is in this backdrop of fear, oppression, subjugation and untouchability of Dalits, another incident involving Dasu's mother, Souramma—who went to fetch water from the well but after standing at a distance for hours under the scorching heat of the sun when not a single woman gave her a pitcher of water, she went to the well to take out water on which the women from the upper castes abused and beaten her up severely and in retaliation she also cursed them as pigs which is a serious crime according to the Brahmins—takes place that leaves the whole village shocked and trembling in fear of repercussion from the upper castes. Dasu, who has shown a rebellious attitude and intolerant mentality towards the discrimination and humiliation of the Dalits, on hearing his mother's insult, wants to take revenge of this injustice but Tata stops him fearing the worst:

Stop it. . . as if you are a valiant male! What will you do, going there alone? What will you do, tell me? Who will you beat and who will you attack? What do you think of them? Listen, they are Reddys. . . Reddys! Understand? . . . How many years have we borne their cruelties . . . how many times were we beaten up by them . . . we know . . . And that's why we hesitate. . . (Vinodini 494)

After this act of ‘desecration’ of water by Souramma, the Dalits of whole Malapalli village is divided into two groups—the older generation and the younger generation—in the village

assembly called to discuss the future course of action after Souramma has been fined sternly and is asked to pay ten thousand rupees as punishment, failure to which she will be “unclothed, her head will be shaved, and she will be paraded naked around the village” (Vinodini 498) as Pedda Reddy has pronounced to make it an exemplary punishment to avoid any serious deviation of behaviour by the lower caste in future. Obviously the punishment is to dishonor the woman body as Pedda Reddy knows that the poor dalit will not be able to pay ten thousand rupees. This sort of stringent punishment shows the treatment of the lower class women by the upper castes for whom the lower class women are merely an object to fulfill their lust. By making her parade naked Pedda Reddy, on the one hand, wants to dishonor the woman body, which is a site of punishment for ages in the patriarchal social order as a woman is associated with the honour of family and it is her body that receives infliction as a punishment of her deviation from the social mores and customs in a society, and on the other hand he wants to fulfill his sexual urge for a lower birth woman.

Naturally the older generation of Malapalli village remains petrified before the atrocities of the Brahmins and in this Souramma’s case too they don’t have any courage to protest against them. In fact, for the act of Souramma, Pedda Mala severely rebukes her husband, Narsaiah as if it were his fault:

You are incapable of controlling your wife. Why have you taken birth as a male? (*Spits.*) *Thoo*. Shameless fellow, motherfucker! Will you die if you have no water one day? I’ve noticed, it’s only your wife who cannot wait at the well for water even for a day. This should happen to you for having married that kind of a wife. Now fall at Reddy’s feet . . . fall and ask for forgiveness. . . .(Vinodini 497)

It is this acceptance of fault without being faulty, submissiveness, lack of courage to speak truth, servile attitude, and subservient mentality of the Dalits are responsible for their sufferings as they cannot get rid of these attitude easily after being oppressed for centuries. It is for this attitude of the Dalits, Bama in her canonical autobiography *Karukku* writes angrily:

Because Dalits have been enslaved for generation upon generation, and been told again and again of their degradation, they have come to believe that they are degraded, lacking honour and self-worth, untouchable; they have reached a stage where they themselves, voluntarily, hold themselves apart. This is the worst injustice. This is what even little babies are told, how they are instructed. The consequences of all this is that there is no way for Dalits to find freedom or redemption. (28)

Instead of putting resistance against Pedda Reddy, Pedda Mala and the whole village castigate Narsaiah and Souramma for touching the rope of well and cursing the upper caste women. On the one hand they want to find an amicable solution after talking to Pedda Reddy as they find themselves in a helpless and powerless position, and on the other hand they try to

prevent the younger generation for their venomous and rebellious words referring to their past experiences. The rift between the younger generation and the older generation comes in the forefront when the younger generation speaks to talk back against the powerful Reddy's. Pedda Mala chides Dasu, "This is the problem with you young folks. . . . Not only you, we can even get angry and show it. But time is not favourable to us always. We should not talk without thinking" (Vinodini 499). Dibbadu, another old man from the older generation, warns the younger generation, "With your hot blood, you are not able to speak properly. Calamity will come to the village" (Vinodini 502).

But it is the younger generation led by Dasu, Raju, Prasad, after getting educated and realizing the deceptive methods and oppressive attitude of the upper castes, that has become rebellious and wants to resist such vicious plan of the dominants. They want to strike back with the attitudes and words that they have been receiving from their oppressor. They have realized that the world has changed and there are many NGOs which will be ready to help them in their struggle for equality and justice if the situation turns into the worst. As Pedda Mala says to Pedda Reddy, "Times have changed and the world has changed. Like everybody else, our boys in Malapalli are also getting educated. They don't want to listen to us. We are also going according to them" (Vinodini 505). This younger generation questions the older generation for keeping quiet and endure the inhuman torture and oppression of the Dalits. They want to fight back against the Brahmins for their right and justice. In their attempt to persuade the older generation to fight back, Chandraiah, Raju, Prasad, and Dasu speak the bitter truth that the Dalits know in their unconscious mind but don't have the courage to accept it or go to direct confrontation with the powerful Reddys:

CHANDRAIAH: You have brought us to this level only by going to them with bowed heads. Because you are bending your backs even when you are beaten and kicked, they have become bold like this.

RAJU: We don't understand whether this is a village or a graveyard. We are like slaves.

PRASAD: Even that is a better state. They treat us like pariah dogs.

DASU: Not just calling us that, according to them we are worse than dogs. Beating us if we talk back, hanging us from the tree if we ask for justice, what kind of a life is this? We can't go up to the well. We can't put the rope into the well that we have ourselves dug. We can't go to the temple. We can't tie the head-cloth. We can't wear shoes. Thoo, fuck your mother, do you call this a human life? (Vinodini 502)

The voice of the younger generation represents the suppressed anger for generation of oppression that has finally got an expression—an expression for equality, justice, liberation and freedom which eluding the Dalits because of their silence on the face of the oppressors.

Dasu is not only speaking to save his mother's honour rather he becomes the symbol of protest for the Dalits. He has given the voice to speak for their own rights, to live like a human being, to get united against the suppression by the Brahmins, a call to build a new India free from injustice, inequality and oppression. Finally the older generation gives in to his clarion call as Pedda Mala says, "No, anna. I feel that what the children say is right. They are saying that we should stand united. We shall see what happens. We are not alone today" (Vinodini 503). Even the women of the Dalits also urge the men to stand by the younger generation for bringing the change in their lives.

The Scene V, the final scene of the play, shows the direct confrontation between the Dalits and the Brahmins in the village assembly where Dasu leads the Dalits and even after being threatened of life by the upper caste he defiantly and valiantly puts the demands of the Dalits that the Brahmins have to allow them to put the fifth pulley in the well and the women of the upper castes have to apologize to his mother for abusing and beating her. Having asked to pay the fine, Dasu speaks back renouncing the so called customs of the village and puts their rights defiantly:

You'll fine us if we go up to the well. But why shouldn't we go there? Who has made this custom? Who has decided what the custom should be? Who has decided the amount of money to be paid as fine? Who has given you the right to do this? [ . . . ] You cling to these so called customs so that you can manipulate people, make them do what you want, play as you want, and make the village play. You decide the wrong and the right, you punish, you impose the fines . . . you have become the kings of this village. (Vinodini 506)

Confronted by this 'arrogant' talking balk of Dasu, the Brahmins immediately go to back foot as Venkata Reddy says, "If you can't pay that much, you may ask us to reduce the amount or ask for some more time to pay the fine. That's all, but don't talk arrogantly" (Vinodini 506). The ensuing argument, threats and vehement opposition to the Brahmins create a lot of chaos in the assembly but the Dalits remain united to claim their rights and equality. The Brahmins, obviously, have not imagined this scene so they again resort to the religious notion to apply their deceptive methods for perpetrating their dominance and claim that Mother Ganga will go down if they go to the well. To this, Pushpamma angrily starts talking about the hypocrisy of the Brahmins but it is Punnamma who actually ridicules their claim and through mimicry of Pedda Reddy logically presents the dual standards of the upper caste when she vehemently starts reminding him about their hard work and toil to dig the well, their efforts to save the upper caste girls and daughters-in-law from drowning or taking out the pitcher, if they fell, of the upper caste women from the well. Thus Dasu says, "You say that Gangamma will go dry with our touch? If it dries up at our touch then not just the well but the whole village should go dry and become a cemetery" (Vinodini 508).

At this juncture, ironically one more incident appears to refute the arguments of the Brahmins. That they have no basis to suppress the Dalits or the problem of Untouchability is merely their innovation to keep their domination over the Dalits becomes obvious when the daughter-in-law of Pedda Reddy appears with her hungry baby who has been crying for the breast-milk of Ganga, the daughter-in-law of Souramma, as she has been feeding it in the absence of breast-milk of its mother. But Ganga refuses to feed the baby as she also wants the apology of the women of upper caste for abusing her mother-in-law and it is this incooperation of the Dalits that compels them to realize their hypocrisy and dual standards for the suppression of the Dalits. Pedda Reddy acknowledges that, "Pedda Mala, we will give your pulley to you. We won't lose anything in this. But what can I say if you ask me to explain what my father has done in the past? I will fix the pulley today" (511). Even after this Ganga is not willing to feed the baby as she is not concerned about the pulley as it is their right to get pulley and they will draw water whether the upper caste gives them permission or not, rather it is her claim to regain the lost dignity of her mother-in-law by the apology of the upper caste women can make her feed the baby. Finally when Pedda Reddy's sister-in-law apologizes to Souramma, Ganga takes the baby to feed.

The juxtaposition of the sub-plot of feeding the baby with the Untouchability problem involving with water issue is important in the play as this symbolically establishes the notion of equality of all human beings. The name Ganga, the daughter-in-law of Souramma, is also symbolical as she is the life giver to the baby. It is ironical that a woman who has been considered untouchable to the Brahmins is feeding their baby to quench its thirst and thereby providing life without thinking about the caste division in the society like the Mother Ganga provides life to all human beings by providing water without any consideration of caste division. Thus Ganga, a dalit woman, has been raised to the stature of the Goddess Mother Ganga as life giver and nourisher of the human beings without any caste distinction. The playwright also emphasizes through this that the Dalits are actually close to the God for their hard work and simple mindedness, they are the actual builder of the nation.

The title of the play *Thirst* is also important in two dimensions: in literal level it shows thirst of the Dalits for not having water and the thirst of the baby of Pedda Reddy's family for not getting the breast-milk and for which all of them come to an amicable solution at the end; but in the metaphorical level this thirst is actually thirst for equality, justice and emancipation from the clutch of the tyrant Brahmins for which the Dalits have to stand in unity to raise their voice of protest and they have to put resistance without thinking about the consequences. Keeping aside their fear they have to fight back to quench their thirst for liberation which drives the younger generation of the Dalit community to 'talk back' on the face of the Brahmins to gain the dignity of human beings and it is in this aspect the title of the play becomes more meaningful. It is this thirst about which Bama talks in her ground breaking autobiography *Karukku* in 1992 when she imagines a free society and gives a clarion call to the Dalits for building a just and equal society for them:

We who are asleep must open our eyes and look about us. We must not accept the injustice of our enslavement by telling ourselves it is our fate, as if we have no true feelings; we must dare to stand up for change. We must crush all these institution that use caste to bully us into submission, and demonstrate that among human beings there are none who are high or low. Those who have found their happiness by exploiting us are not going to let us go easily. It is we who have to place them where they belong and bring about a changed and just society where all are equal. (28)

After ten years, in 2002, Vinodini writes her play *Thirst* which has become instantly successful for its vehement presentation of the voice of protest and resistance through talking back to their oppressors and it is a movement started by the younger generation among the Dalits whose constant struggle for their equal rights and justice will enable them to break the manacle of the caste based oppression. The younger generation is no more interested in merely expressing their grievances and sorrows of subjugation rather they believe in fighting back to gain their status as a human being and it is in this stage Vinodini's play has become an epitome of protest and resistance through writing back the hypocrisies of the Brahmins and showing a way to the Dalits to get united for ushering a new era of equal society in India.

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## HISTORICITY OF THE PROTEST LITERATURE

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Literature is, as all know, criticism of life. A creative writer who writes about the people whom life itself was denied has to unearth bitter socio-political realities which invariably harms the vested interests of a section of society and troubles its guilt consciousness. As a result, it is denied the stature of literature. The writer is defended vehemently by the writer's community. It all happens without bothering in the least about the presence or absence of aesthetic qualities of the piece of literature in question. In the protest writings we find the declaration of opinion against the dehumanizing socio-economic conditions, the root cause of the suffering of the oppressed class for centuries. African American protest literature is a classic example of literature of this kind. However, the protest in African American literature is discarded by some critics for being propagandist and devoid of literary and aesthetic values. It is not something unusual as it has happened with many other protest literatures in many other languages. Protest literature is literature and it can not have its own separate aesthetics but, at the same time, it must be recorded in the same breath that a few postulates need to be taken into consideration while reading protest literature without which it is quite probable that one might fail to understand it. Some of those things are as below.

Socio-historic content and connotations is one element that is invariably found in protest literatures of oppressed minorities. As such literature shows clear signs of wounded sensibility of the oppressed racial, ethnic minorities. And these wounds have a history of its own. These wounds have, however obscure, political financial, religious and ethnic origins in the long history. Such literature, which is to be called protest literature henceforth, is often accused of having this socio-historic content recurrently. But it is not just recurrent but invariable and naturally and even unavoidably so. It is because any oppressed minority is a product of discrimination of ages and ages together so the wounds are very deep and equally vulnerable. The sharpness and bitterness of protest is directly proportional to the longevity of the history and harshness of the discrimination. Many times they, the writers of the protest

literature, may not speak of these socio-historic elements, but everything they speak of points to the same. More indirect the pointing, subtler the art.

All minority protest literatures throughout the world are literatures carrying the burden of the past, not by choice but by destiny. By destiny, because carrying the burden of the past is the intrinsic nature of their works. Remove history and the whole edifice crumbles. The very protest is all about standing against the wrongs done to the society, making the oppressor class 'see' their wrongs done to the oppressed class, and at the same time making the oppressed class aware of their own dignity as human beings next to nobody. All writers, at least most of them, are aware of the past, the present and the future but it is profoundly more true about protest literature. It is because their material is so acutely concerned with the past, the present and the future. The responsibilities that protest literary artist carries are manifold compared to other writers. The chief of them are: 1) making the sense of history, (2) finding ways out of the oppressive situation and (3) doing all this aesthetically.

The protest writers, at least their first generation, have to find out new ways to approach the past. Rather they have to create these ways which is, in itself, a pioneering task. The established paths don't help them and one can even say that these established paths themselves are the 'tools' of oppression of the established oppressor class. They live as much in the past and the future, as in the present that naturally results into a lot of pressure which generates bitterness quite often. Richard Wright very aptly observes:

“Theme for Negro writers will emerge when they have begun to feel the meaning of the history of their race as though they in one life time had lived it themselves throughout all the long centuries”<sup>64</sup>

This can not be put better. This may mislead one to believe that all protest literature is historical. It is not in the strict sense of the term, but invariably with historical bearings. This awareness of history is very essential to make sense of the lives of the people lived in those times. It also helps one to understand the present, as the present is the result of the past. Presentness of the past is very crucial to make sense of the present that also helps to view life in a historic continuum. The history, the past of the society and social dynamics is something very personal to a protest writer. They can not be blamed for being preoccupied with history. Blaming them for it is very naive and unjust on the part of the one who blames. Their preoccupation with history is their destiny; otherwise they would cease to be what they are called. Saunders Redding in his article 'The Negro Writer and his Relationship to his Roots' very brilliantly embody this when he says “History is as personal to him (the writer) as the woman he loves.”<sup>65</sup>

Protest literature by its very nature is a group expression. To believe so, without taking into account the complexities involved in the statement would be a blunder. Any



writer speaks for himself only. The society, that supposedly he represents, does not really appoint him to be their representative. In the final analysis, the views expressed are his own. All this is true, but still he articulates the feelings, emotions, fears, hopes, aspirations, pride, anxiety, agony of the inarticulate masses who can't express themselves. And the shared history and destiny binds them together. It does not mean that protest writers are their political leaders. Politics is a different thing not to be mingled with literary expression. It doesn't mean there is no point where literature and politics can meet. Life is so vast and all-encompassing and complex that almost everything influences everything else in life. Still we must say politics is quite a different matter. The shared history and destiny, the common forms of oppression they experience, the common sentiments and aspirations, centuries of intensely shared social life create in them a group consciousness. But it must be put here, in no uncertain terms, that the key reason for the discrimination or social division as oppressed and oppressor is always ethnic, religious, racial, political and financial in the long history of a country. As the history of mankind shows men lived in groups in prehistoric times and each group felt threatened by other group and more so if the other group looked different. As a result they were inimical and hostile to each other. In case of American Negroes, as we all know, they were brought to America from African land as slaves and were treated as commodity. They certainly were different in looks from the white Europeans. The white men dehumanized them in the name of 'civilizing' them. It is one of the worst cases of inhuman treatment of men by men.

Formation of group consciousness among the individuals of such a group of people is but natural. And when this group consciousness gets expressed through creative writing of a writer belonging to this group of people, it certainly bears certain specific features that lend the writing a special identity. A protest writer is like any other writer. A writer or a layman is, to a large extent, the product of his circumstances, social milieu which naturally finds its expression in the writing of that writer. More 'different' the social milieu, more 'novel' is its expression in literature. Literature of this kind by a people having a group consciousness which is the result of long history is what is called as minority literature, where minority is often oppressed and literature often bears the signs of protest.

It must be noted here that a writer to whatever social strata he belongs, never represents any social group. The moment he assumes the role of the representative of the group of people he ceases to be a creative writer and becomes a social propagandist. At the same time, we must remember that the anxiety, anger, fear, aspirations, agony of a group of people may get expressed in such a writer and it does get expressed in literature better than in any other discourse. Representation of the voice of a people is not what a writer writes or should write for. It is kind of a by-product of the process, however important, but still a by-product. It may sound contradictory, but it is not. This can very easily be understood if we could grant the whole creative process its due complexity.

## ग्रामीण भागातील उच्च शिक्षण : समस्या व उपाय

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### प्रास्ताविक :-

उच्च शिक्षणाचा सगळा इमला हा प्राथमिक शिक्षणाच्या पायावर उभारला जातो. म्हणून उच्च शिक्षणाचा विचार करताना देशातील प्राथमिक शिक्षणाची स्थिती-गती समजून उमजून घ्यावी लागते. कारण सगळ्याच विकासाचा केंद्रबिंदू शिक्षण हाच असल्याने हा विषय सर्वांसाठी प्राधान्याचा हवा. यानंतर मूलभूत विचार याचा करावा लागतो की, आपला भारत देश खेड्यांचा देश आहे, शहरांचा देश नाही. परंतु यासंदर्भात उच्च शिक्षणाचा विचार पुरेशा गाभियाने केला नसल्यामुळे शिक्षण दुय्यम झाले. परिणामी आपल्या देशातील निरक्षरतेचे प्रमाण वेगाने घटताना दिसत नाही. आणि म्हणूनच खेड्यांच्या ग्रामीण भारतातील उच्च शिक्षणाच्या खूप समस्या आहेत. त्यातील उल्लेखादाखल काही समस्यांचाच या ठिकाणी विचार केलेला आहे.

### समस्या:-

१. उच्च शिक्षणावरील सरकारी नियंत्रणाची शिथिलता :- देशातील उच्च शिक्षण देणारी विद्यापीठे ही पूर्वी शासन नियंत्रित होती. आता खाजगी विद्यापीठाचा जमाना आलेला आहे. उच्च शिक्षणाबाबत केंद्र सरकारचे धोरण, राज्यसरकारांचे धोरण व खाजगी संस्थाचालकांचे धोरण व विद्यापीठांचे धोरण या सगळ्या धोरणांमध्ये सुसूत्रता नाही. कुणा एकाचे सर्वस्वी नियंत्रण इथे नाही. याचा परिणाम ग्रामीण भागातील महाविद्यालयांवर तर फारच पडतो. कारण उच्चशिक्षणाबाबत केंद्र सरकारचे मनुष्यबळ विकास मंत्रालय वेगळे निर्णय घेते व वेगळी धोरणे आखते. त्यांच्या नियंत्रणात काम करणारी विद्यापीठ अनुदान आयोग नावाची संस्था परत वेगळे निर्णय घेते. त्याचबरोबर प्रत्येक राज्याचे राज्यसरकार, राज्यपाल अर्थात कुलपती, त्यांच्याखालील विद्यापीठे व शिक्षण संस्थाचालक अशी वेगवेगळी सत्तास्थाने असल्याने महाविद्यालयीन शिक्षण व्यवस्थेत एकमेव नियंत्रण संस्था नाही. ग्रामीण भागातील महाविद्यालयांची यात ससेहोलपट होते. गुणवत्ता व त्या गुणवत्तेचा विकास ही संकल्पना ग्रामीण भागातील वरिष्ठ महाविद्यालय क्षेत्रात लागूच होत नाही.

२. खाजगी संस्थाचालकांची अमर्याद सत्ता:- भारत जसा खेड्यांचा देश आहे. तसाच महाराष्ट्रही खेडी, पाडी व तांडे यांचा प्रांत आहे. महाराष्ट्राच्या संदर्भात उच्चशिक्षण प्रणालीचा विचार केल्यास अनेक समस्यांचे जाळेच तयार होते. महाराष्ट्रात उच्चशिक्षण देणारी महाविद्यालये चार-पाच ठिकाणीच आहेत. जी शहरे महानगरीय आहेत. जिल्हा मुख्यालयातही ही महाविद्यालये नाहीत. यांचा संबंध मग ग्रामीण भागाशी येणे शक्यच नाही. ही महानगरीय ठिकाणाची चार-पाच सरकारी महाविद्यालये सोडली तर बाकी प्रचंड संख्येने निर्माण झालेली महाविद्यालये ही खाजगी संस्थाचालकांच्या ताब्यात आहेत. ज्या महाविद्यालयांना सरकार अनुदान देते ती महाविद्यालयेही खाजगी संस्थाच चालवतात. त्या महाविद्यालयांवर राज्य सरकारचे पूर्ण नियंत्रण नाही. सरकारी कायदे व नियमांची पायमल्ली करण्यास त्या संस्था चालकांना यामुळे वाव मिळतो. खाजगी संस्थांना नियंत्रित करणारे राज्य सरकारचे कायदे व नियम अपुरे आहेत आणि मग ग्रामीण भागात या उच्च शिक्षणाचे काय होत असेल याची कल्पना येते.
३. प्रशासकीय सुसूत्रतेचा अभाव :- महाराष्ट्र राज्याचा संदर्भ उदाहरणादाखल विचारात घेतला तर एक अधिक महत्वाची समस्या लक्षात येते ती म्हणजे महाविद्यालयापासून तर युजिसी पर्यंत प्रशासकीय सुसूत्रतेचा संपूर्ण अभाव ही आहे. महाराष्ट्रातील विद्यापीठांवर सरकारची एककेंद्री नियंत्रण व्यवस्था नाही. महाराष्ट्र सरकारने १९९४ ला महाराष्ट्र विद्यापीठ कायदा केला. युजिसी, केंद्रसरकार, महाराष्ट्र शासन यांच्या अंतर्गत उच्चशिक्षणाची वरिष्ठ प्रशासन यंत्रणा काम करते. यात कमालीचा विरोधाभास आहे. यामुळे विद्यापीठातील प्राधिकरणे ही प्रत्यक्ष महाविद्यालयांच्या कार्यप्रणालीवर नियंत्रण ठेवू शकत नाहीत. म्हणून उच्च शिक्षणाचा जो हेतू खेड्यापाड्यात, वस्ती-तांड्यात उच्चशिक्षणाची गंगा गेली पाहिजे हा आहे. पण तो हेतू साध्य होऊ शकत नाही. ग्रामीण भागातील महाविद्यालये व ग्रामीण विद्यार्थी यांच्या सुयोग्य वाटचालीसाठी प्रशासकीय कार्यप्रणालीची सुसूत्रता हवी असते. ती आपल्याकडे नाही.
४. खाजगी विद्यापीठांचे संकट:- महाराष्ट्रातील खाजगी विद्यापीठांच्या निर्मितीने तर उरल्या सुरल्या ग्रामीण भागातील समाजाला उच्च शिक्षणाचा जो लाभ होत होते, त्या लाभाची पूर्ण हानी झालेली आहे. अभिमत विद्यापीठे, अॅटॉनॉमस कॉलेजेस व विद्यापीठे सरकारचा आडमार्गाने पैसा घेतात. विद्यार्थ्यांकडून भरमसाठ पैसा घेतात. पण उच्च शिक्षणाचा दर्जा व त्याचे शहरी उच्चशिक्षण समाजाच्या सर्व स्तरात पोहचत नाही. ग्रामीण भागातील गरीब व श्रीमंत विद्यार्थी या संस्थामध्ये प्रवेशच घेऊ शकत नाही. अजून परदेशी विद्यापीठे यावयाची आहेत. तेव्हा तर

ग्रामीण मुलांसाठी उच्चशिक्षण नष्ट होऊन जाईल. महाराष्ट्रातील अभिमत व स्वायत्त विद्यापीठे म्हणजे येणाऱ्या परदेशी विद्यापीठांची रंगीत तालीम आहे.

अशाप्रकारे ग्रामीण भगातील उच्चशिक्षणामध्ये अनेक समस्या ओहत. त्या समस्यांचा राज्यकर्ते व शिक्षणतज्ज्ञ कोणीच गंभीरपणे विचार करत नाहीत.

उपाय:-

स्वातंत्र्यानंतरची गेल्या पंचाहत्तर वर्षातील भारताची उच्चशिक्षणाची ग्रामीण विभागाच्या संदर्भातील प्रगती पुरेशी झालेली नाही. महाराष्ट्राच्या दृष्टीने संयुक्त महाराष्ट्राची पन्नास वर्षे पूर्ण झाली तरी खेड्यांचा भारत अजूनही उच्चशिक्षणापासून वंचित आहे. उच्चशिक्षणातील प्रगतीचा पल्ला अजून गाठला नाही. उलट नव्याने शिक्षणाची पिछेहाट होताना दिसत आहे. यावर खालील उपाययोजना केल्याशिवाय ग्रामीण भागातील उच्चशिक्षण पुढे जाताना दिसणार नाही.

१. संबंध भारतीय पातळीवर प्राथमिक, माध्यमिक, पदवी व पदव्युत्तर शिक्षण केंद्रीय यंत्रणेच्या अखत्यारीत ठेवावे. शिक्षणाचे राष्ट्रीयीकरण करावे. जेणेकरून ग्रामीण भागातील व दलित वर्गातील मुले शिक्षण घेतील.
२. संपूर्ण भारतभरातील शिक्षणासाठी एकच एक कायदा असावा. कायदे, नियम प्रक्रिया व दंडात्मक प्रणाली एकच हवी.
३. सर्व प्रकारचे शिक्षण घोरण सरकारी असावे व सुरुवातीपासून अनुदानावरच असावे.
४. सर्व शाळा, महाविद्यालये, विद्यापीठे सरकारने चालवावी. ग्रामीणांना त्याचा फायदा होईल.
५. सरकारने विनाअनुदान घोरण तात्काळ बंद करावे.
६. गुणवत्ता व योग्यता कायम राखली जाईल असे सरकारने कडक कायदे करावे व कठोर अंमलबजावणी करावी.
७. ग्रामीण भागातील मुला-मुलींना उच्चशिक्षणाचे फार मोठे फायदे होतील अशी महाविद्यालयांतील सर्वांची इच्छाशक्ती हवी. इत्यादी.