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1.

'Adonais' as a Highly Wrought Work of Art**Sathees G.S.**Asstt.Professor of English
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P.B.Shelley is one of the great names in the galaxy of English literature. He was born at Field Place, near Horsham in the country of Sussex on August 4, 1792. He died at the very early age in 1822. In his very short life, he had contributed English poetry a lot. 'Adonais' is his most important poetic work which most brilliantly and intricately plays upon the theme of loss as one of appropriate both to the subject-matter of which he writes and to the act of writing itself. It is an elegy written on Keats's death. As we know that John Keats was also a great contemporary poet who also died at very early age. The theme of loss which underlies Shelly's aesthetic of inspiration as it is expounded in 'A Defense of Poetry', also underlies the composition of Adonais. Through this poem, Shelley has revealed his grief on the loss of Keats. The meaning of Keats's death is closely linked to the death of grief and the death of inspiration which mark the writing of this poem. Keats stands to the poet in the same relation as did the West Wind and the skylark. But in 'Adonais' there is a concentration of the theme of loss which makes it, even more than the two odes, a poem conscious of its own writing as a form of defeat.

'Adonais' is a book of poetry in which Shelley presents Keats as Adonais of Greek mythology. In the second stanza, Shelley gives an answer to a question where Urania was when Adonais(Keats) died. He says that when Keats died, Urania, the mother of all the inspired poets, sat in her heavenly abode of love and beauty with her eyes closed in a state of trance.

In 'A Defense of Poetry,' Shelley wrote that 'when composition begins, inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeling of shadow of the original conception of the poet.' In 'Adonais' the poem of human loss and human sorrow is linked to the problem of composition as an impoverished rhetoric. Shelly's elegy admits the fact that to write is to forego the real nature of grief. The very form of the elegy in a long tradition that stems from the elegies of Bion and Moschus which Shelley knew very well is based on certain mythological and rhetorical conventions and yet the elegy is also expressive of the personal feelings and circumstances of the individual poet. It is both a highly formal, traditional genre and one which expresses a strong emotional commitment to the subject. The elegist is both mourner and poet, both grief-stricken and able to compose. He must have both 'grief' and 'leisure for fiction'. While, on the one hand, elegies are modeled on the natural, spontaneous and heartless utterances of the mourner, on the other hand, their very artistic nature, the fact that they consist of 'verse' and 'music' makes them 'elaborate and artificial'. While the aim of elegy must be to re-enact that spontaneity and to recapture the natural voice of grief, its very artistic form presents a loss of naturalness and a loss of spontaneous sorrow. To write with art always risks losing the voice of true affliction.

In 'Adonais' Shelley is concerned with the relationship between 'metrical language' and 'that imperial faculty' of imagination, but because the poem is an elegy the relationship is also one between a dead writing and a living grief. The question, which preoccupies Shelley in 'Adonais'

is how far the artificial text of a poem can speak like one who truly mourns. It is a question very much concerned with rhetoric and with the cost, in terms of living grief, of writing at all. It is interesting to notice how often Shelley's references to the poem in his letters emphasize its artificiality and his own ignorance of the actual events of Keats's death. He writes to the Gisbornes that 'Adonais' is a highly wrought piece of art (letters ii294). Three days later, having completed at least forty stanzas of the poem, he wrote to Oliver, "I could wish that you inquired of some of the friends and relations of Keats respecting the circumstances of his death and could transmit me any information you may be able to collect"¹(Letters 2 -297). Having received such information a few days later, Shelley writes to John Gisborne, "I do not think that if I had seen it before that I could have composed my poem-the enthusiasm of the imagination would have been overpowered by sentiment."²(letters 2-300).

Far from expressing the poet's overpowering 'sentiment', 'Adonais' is one of his most consciously rhetoric and stylized poems. It is emphatically a piece of art and although, written, in the true spirit of the sublime from the enthusiasm of the imagination, this motivation is different from the emotion Shelley felt at knowing some of the actual facts about Keats's death. These, far from inspiring a poem would have incapacitated him from writing altogether. Furthermore, what these letters make clear is that actual composition of the poem took place in psychological detachment from the event of which he tells. Shelley asks for information almost as an afterthought, having already written much of the poem. It takes shape, therefore, not from a close involvement in the tragedy of Keats's death but from a kind of 'Leisure' for grief.

It is the self-conscious and stylized rhetorical pattering of 'Adonais' which brings in to relief the central dilemma of the elegist: the dilemma of how to write truthfully about death and grief in fiction. The feelings which attend the writing of this work for a fellow poet are mediated through the ornate and highly wrought conventions of pastoral elegy through a genre which brings in to play certain established topics of mourning drawn from classical mythology, as well as a host of classical personifications. 'Adonais' is based on a tradition of elegiac writing which has already been shaped by many poets and most importantly for Shelley by Bion and Moschus, Milton, whose Adone was known to him.

Shelley makes use of personifications, a characteristic rhetorical strategy of the sublime, in his invocations of the mysterious Power of the universe. This strategy of personification becomes, in 'Adonais' at times grotesquely overworked. The poem is full of lurid presences which often have little mythological and narrative importance but which seem to be purely for rhetorical effect as if advertising their own artificiality. This feature of 'Adonais' may be in part attributed to the tradition of pastoral elegy within which Shelley is working and perhaps in particular to Marino's ingenious and conceited treatment of the same mythological subject in Adone. The many personifications of Shelley's poem: "Sorrows", 'Pleasure', 'Morning', 'Thunder', 'Ocean', 'Winds', 'Echo', 'Spring', seem to provide a response chorus to the elegist's song. In stanza 9, Shelley personifies Dreams representing thoughts and fancies which Keats nursed in his mind. These thoughts and fancies are the flocks of which Keats was the herdsman:

"Oh, weep for Adonais!-The quick dreams,
The passion winged Ministers of thought,
Who were his flocks, whom near the living streams
Of his young spirit he fled"³

In 'Adonais' Shelley also makes use of 'highly wrought' images. Besides a large number of personified abstractions in this use Shelley reaps a rich harvest of imagery drawn from nature in 'Adonais'. Here, we have abstract and tangible images. Keats is depicted as the 'nursing' or 'Urania's widowhood'. Keats grew "like a pale flower by some sad maiden cherished"⁴, a flower which is "fed with true love-tears, instead of dew"⁵. He was a "boom" whose petals were "nipped before they blew"⁶. The recurrent flower imagery in "Adonais" imagery associated with the natural return of spring is frequently imagery of deception and specifically of deception wrought by words. Here, the flowers of spring 'mock' the worm and 'illuminate' the grave. But they are a surface decoration and are incapable of affecting any kind of transformation in the consciousness of the onlooker, who sees in them, not a sign of natural rebirth but merely an ornamentation of the heavy fact of death. W.M. Rossetti feels that by the use of the pastoral conventions, Shelley "fell in to a certain degree of artificiality of structure", and the style of the first part is marked by a certain note of oratory. But when we come to the magnificent peroration of the second part we feel that Shelley has given us the highest and best that he has to give. We seem to be transported to a different world altogether. It now becomes a hymn to the glory of art and the mystery of death. Douglas Bush says that 'Adonais' is redeemed by the conclusion, which soaring beyond the world of wrong and death. Shelley celebrates the poet's immortal oneness with the nature he made lovelier.

Hence, poet the poet is much grieved over the untimely death of adonais(Keats). He asks Urania to mourn his death. But then, on realizing the immortality of the soul, he represses the view that Keats has not actually died. He lives still. It is not he but death that has died. That means he has conquered death. Shelly asks dawn to spread its beauty, because the soul which it was mourning for has not died. Similarly, the poet asks the forests and caves to stop weeping.

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2.

Struggle of Dalit Women in Bama's *Sangati***Ms. Shanthi**

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The term struggle refers to forceful or violent efforts to get free from restraint or constriction. In India, there are four major caste divisions - Brahmin, Kshatriya, Vaishya, and Shudra. The lowest caste people come under Shudra. They are regarded as dalits. These people are suppressed, humiliated, exploited, discriminated and marginalized in every sphere of life. They are regarded as untouchables. In Indian society, some communities are at the lowest step like: dalit, females, poor, eunuchs, etc.

Bama is a Tamil, dalit feminist and novelist. Bama's novels focus on caste and gender discrimination. They portray caste-discrimination practised in Christianity and Hinduism. In *Sangati* Bama draws a real picture of growth, decline, culture and liveliness of dalit women. She lays emphasis on the fact that the women of paraiyar community lead a life of trouble and depression. All kinds of difficulties of dalit women, their boldness and weakness are described in *Sangati*.

The novel starts with the quote, "if the third is a girl to behold, your courtyard will fill with gold" (S 1). These words are spoken by the narrator's grandmother. She says that in her family there is no great difference between the boys and the girls at the time of their birth. As they grow up, family members take more concern for boys than girls. Girls are not allowed to play boys game. If they do so, then the people abuse them. Girls must not play boys' games. The boys won't allow the girls to join in.

Bama writes, "if a boy baby cries, he is instantly picked up and give milk. It is not so with the girl. Even with breast-feeding, it is the same story; a boy is breast fed longer, with the girl, they bear them quietly, making them forget the breast" (7) Bama says that everywhere women are given second position.

Women of the dalit community lead a very hard life in a very pitiable condition. Maariamamma has been sexually mistreated by the upper caste Kumarasami. One day Maariamamma returns home in the hot temperature carrying her bundle. She goes to drink water in the nearby pump set. When she drinks water, Kumarasami grabs her hand and pulls her out of the pump set. Kumarasami complains to the headman of the Pariah civic, the Naattaamai by saying "Just today that girl Maariamamma, daughter of Samudrakani, and that Mnukkayi's grandson Manikkam were acting a dirty way"(29). In the inquiry by the village Panchayat, Maariamamma and Manikkam come to the centre of the circle and then greet the elders by dropping down their level themselves at full length. They are asked to stand each to one side with folded

arms. The Naattaamai demands her to pay two hundred rupees as fine and Manikkam only hundred rupees. From this, it is clear that women are given secondary status in dalit community. The Naattaamai ends the proceedings by saying “It is you female chicks who ought to be humble and modest. A man may do a hundred things and still get gone with it. You girls should consider what you are left with, in your bellies”(43). There is a foolish acceptance in their society that whatever men say is bound to be right.

When girl’s stomachs are blaring with hunger, they must not eat first. They are allowed to eat after men have taken their food. It is the acceptable truth in dalit community. The position of women is pitiful and humiliating. In the fields, they have to escape from the upper caste men’s molestation and in their homes, they must submit themselves to their husbands.

Maikkanni is one such girl who has started to work from the day she learns to walk. She has to go to work when her mother delivers a baby. When her mother becomes fit Maikkanni turns to take care of the new born baby. The life of a dalit girl was tormenting but the life of a grown up dalit woman was worse. The story of narrator’s cousin, Marriamma tells a lot about the sexual assault, the abuse faced by dalit women and their inability to stand up against it.

There has been a superstitious belief in dalit community about a ghost. The reason for this belief is that the family had eight children. The first seven were boys and last one was a girl named Ezaki. “All the seven boys cherished the girl as if she were a flower, as if she were a gold”(56). All her brothers and family members wanted to arrange a good match for her. But she fell in love with a fellow of the vannaan caste and eloped with him. Her brothers somehow came to know and outraged. When she was nearly full term, her brothers arrived at their house requesting them to return to her mother’s home. Ezaki believed and was ready to come with her brothers. Her brothers had no intention of taking her home. Instead, they took her to very deep forest and separated her head from her body. Then they opened her stomach and took out the baby, twisted its neck and killed it in the name of honor killing. Since this incident, it is believed that there has been the ghost of Ezaki as she was killed at young age without fulfilling her desire. This has been believed for a long time in dalit community.

Bama depicts the physical violence, like lynching, whipping and canning a dalit woman by fathers, husbands and brothers. Bama explores the psychological stress and stains. Her language is also very different from other Indian women writers. She is more generous with the use of Tamil dalit slogans. She addresses the women of village by using suffix ‘Amma’ with their names. Bama bridges the spoken and written styles of Tamil by breaking the rules of written grammar and spellings. The names of places, months, festivals, rituals, customs, utensils, ornaments, clothes, edibles, games, occupations, the way of addressing relatives, ghosts, spirits etc., she unceasingly uses various Tamil words.

The voices of many women addressing one another, sharing their everyday experiences with each other are expressed in anger or pain. The language is full of explicit sexual references. Bama says that man can disrespect a woman, it is very normal. But in this society woman has no right to speak out anything.

Bama is very careful in portraying the picture of a dalit woman. Bama shows gender discrimination meted out to them throughout the lives of dalit women. The issues of women comprise of the problems of education of girls, wife or daughter beating, sexual abuse and dishonor, woman workforce and their daily pays, constrained activities, the liability of maternity and parentage. The struggles of Dalit characters and their struggle for survival are depicted. The solution for this social problem is in the hands of the superior class. They should not differentiate themselves with the lower-class people. They should treat them as a fellow human being. They should be given opportunities so that they will reveal their talents. They can come up in life and can lead a respectable life in the society.

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3.

Komagatamaru: An Exploitative Voyage**Dr. Nitin Chandel**Department of History
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Abstract: -This article articulates the narration of the fateful journey of the KomagataMaru ship and encounters comprises of racial prejudice and ambiguity. The whole episode of Voyage sparked political awakening among the Indians particularly among the Sikhs which stimulated the Ghadar movement and served stimulus to war of liberation. The paper is divided into three sections. The first section reveals the immigration laws and the regulations associated to cease the passage of the Asians into British colonies. The second section mentions about the brief account of Indian passengers to manage the voyage against all odds imposed by the Canadian authorities and the harsh treatment meted to the passengers have been mentioned. The third section describes the role of press especially Indian press played an important role in painted the grievances of the passengers and fosters positive note about their journey. A general framework of the whole voyage had been depicted with exploitation, racial discrimination and the consequences gave impetus to anti-British struggle outside India a large expansion.

Key Words: -Associations, Immigrants, Press, Passengers, Government, laws and Ship.

Introduction: The Indian immigrants were attracted on the pacific coast of North America as being encouraged by the Hong Kong agents of the Canadian-pacific railway because of good remuneration to improve their economic situation and then return to India to support their families. By 1906, there were more than 1500 Punjabi labourers working in and around Vancouver. By 1910, there were more than 10,000 Indian immigrants working in Lumber mills, factories and agricultural farms spread over an area of over 1200 miles from Vancouver to Calexico in South California in the U.S.A. By 1912, the number went doubled and reached 20,000 on the pacific coast. These Indian immigrants articulate their voices through Punjabi newspapers commonly among them were 'Swadesh Sewak' (1909-1911), edited by Babu Harnam Singh, Kahri Sahri and Pandit Ram Chandra Bhardwaj. Another papers was 'Sansar' (1912-1914) edited by Kartar Singh Hundal was also popular among Indians in Canada. These papers focused on immediate problems of the immigrants with patriotic zeal and become popular among Sikhs serving in the army and ex-serviceman.

Immigration Laws: -The Pacific coast settlers on both sides of the U.S- Canada border share a long history of anti-Asian racism. The main centers of the anti-Asian agitation were British Columbia and California that would have both national and transnational effects. The 1882 Chinese Exclusion Act in the U.S and the 1885 Head tax in Canada reflected how white supremacy had become integral to the fabric of politics in both countries. Even Gandhi was too advocating for Colony's Indian population racism. A substantial Indian migration to Canada and the U.S began in the early 1990s. But with the Russo-Japanese war of 1905, an anti-Asian movement accelerated and was followed by anti-Asian riots in 1907. These riots targeted the

Japanese and Chinese communities in Vancouver and in Bellingham, but angry mob drove Indian Saw mill workers out of the town. In response, the Canadian govt. moved quickly to limit immigration from Japan and from India in response to public anti-Asian sentiment. The natives become nervous that immigrants from India and other Asian countries would not acclimatize to their way of life, would take their jobs and might be successful at business that they would control the economy. This reinforced the partiality of many British Columbians who stressed the local government to stop the “brown invasion” in what they claimed were a “white” province and the popular song calling for a “White Canada Forever” was the local slogan at that time. They raised the slogan, “Preserve Canada as a Whiteman’s Land” and pressured their government to ban Indian Immigration.

In 1907, a Bill was passed prohibiting the Asians the right to vote, running for public office, serving on juries or becoming accountants, lawyers and limiting their basic rights. Restrictive laws and regulation were passed to deny entry into Canada especially with the intention of discouraging immigration. The Canadian legislation against Indian immigrants, introduced in 1908, came in the form of a “Continuous Journey Regulation” requiring all new comers to travel on a direct sailing from their country of origin. Trade unionists took the lead in forming the Asiatic Exclusion League which mustered support across the Pacific North-West on both sides of the border. The Federal govt. in Ottawa in 1907 passed a bill denying running public office or serve on juries. The Canadian govt. of Prime Minister Laurier, framed its order that all Asian immigrants entering Canada are required to possess at least \$200 to pay as tax when an average Indian earned about 10cent a day. In addition they had to follow a continuous and direct route from their homeland, when the steamship companies were tactfully withheld from providing Canada-India direct passenger service. Both were designed only against Indians. This order was heralded with the purpose to exclude Indian immigrants from landing in Canada. The Canadian government was also compelling steamship enterprises to stop selling tickets to Indians. With the immigration Act of 1910, Canadian Citizenship was originally created to designate those British subjects who were domiciled in Canada. All other British subjects required permission to land. It is noteworthy to mention that the passengers of the Komagata Maru were in violation of the “Continuous Regulation Act”. As a result the ship was prevented from docking by the port authorities. Racism, Labour competition and moral standards of Euro-American society became excuses to restrict their entry.

The Historic Voyage: The Komagata Maru was a Japanese tramp-steamer operated vessel for coal transportation renamed as Guru Nanak Jahaz, launched by Gurdit Singh from Hong-Kong to Canada. Hong Kong became the point of departure but before that Gurdit Singh was arrested for selling tickets for an illegal voyage. After a lot of negotiations with authorities, he was released on bail and given permission for departure. The ship left the shores after getting approval from the Governor of Hongkong. The ship sailed from Hong Kong on April 4, 1914 and picked up more passengers at Shanghai, Moji and Yokohama. It remained anchored at Shanghai for six days. After that ship arrived at Yokohama on April 14. The passengers consisted of 340 Sikhs, 24 Muslims, and 12 Hindus, with its complement of 376 passengers, all British subjects. The ship left to Canada on 2nd May 1914. One aspect of the Gurdit Singh business ambition was to establish a passenger line between Calcutta to Vancouver as a commercial venture and he initiated by this move. The Komagata Maru ship reached Vancouver on 22nd May but it was not allowed to dock and was stranded about a kilometer away from shore. Only 22 men could prove their Canadian domiciles later, were allowed to land after completing

the concerned regulations as the ship violated the immigration laws. No one was allowed to disembark and the stalemate continued. The ship faced shortage of ration and also the scarcity of water. However the Sikhs in Canada appealed to the natives and the concerned government for justice, sent telegrams to the king, the Duke of Connaught, the Viceroy and the eminent Indian leaders in India and England. The plight of the passengers was soon addressed in the Punjab by the famous associations like, Singh Sabhas, the Khalsa Diwans and the Punjab Hindu Sabha. These organisations arranged public meetings and passed resolutions and send copies of the telegram to the government of India and to the Secretary of State for India.

The Indian community in BC, sent messages of protest to the government against the treatment of their countrymen, describing it as “a lot to which even cattle would not be subjected”, and urging the government to save the immigrants from the highhandedness of the immigration department. However, the whole enterprise was linked with the Ghadar party and the Ghadar paper and the passengers were virtually kept as prisoners. The whole mess was widely publicized and soon a Shore Committee was formed with Hussain Rahim, Bhag Singh, Sohanlal Pathak, Balwant Singh and others to address their dilemma. The immigration control chief, Mr. Malcolm.R.Reid denied even to acknowledge passengers request for food and water as there was scarcity of both. The Vancouver Punjabi communities rallied around to collect funds and an appeal went out to send at least ten dollars. Although the collection was around 20,000 dollars for the welfare and defending of the passengers. In the meanwhile the Shore Committee filed a writ petition on June 25 and contacted lawyer Mr. J.E.Bird to fight the case in the court of Appeal at the BC Supreme Court. But to the utter surprise, the appeal was dismissed by the five judge committee. With the legal remedies over, the time for negotiations with authorities again proved a failure. When the passengers refused to leave the shore, authorities along with immigration officials tried to seize the ship by force. But the angry passengers mounted an attack with coals, bricks and woods. The government decided to revenge and brought a naval vessel Rainbow with troops requisitioned with naval force, and anchored it face to face to the Komagata Maru. In this gloomy atmosphere, the passengers were afraid and realized the government of Canada would not support them as authorities and immigration chief was all against the passengers. After a lot of hard bargaining, a compromise was arrived at for their safe return India. The provisions required for the return journey would be supplied by the Canadian officials and the ship shall leave the harbour, the Komagata Maru left Vancouver on 23rd July 1914. The government also mobilized HMCS Rainbow – a naval Royal vessel with troops to accomplish it for a short distance. The ship stranded on the seashore for two months in confinement, confrontation and confusion.

Return to India: -The disappointed passengers left her anchorage and sailed for Asia but again trouble was waiting for them. The ship was still at sea when Britain declared war on Germany on 4 August, 1914 which led to the First World War. On 20th of August, 1914, Ordinance No. III of 1914 was notified for the exercise of more effective control of over foreigner's entry in British India. On reaching Yokohama, Gurdit Singh received a letter from the Government of Hong Kong notifying him that it was considered inadvisable that any of the passengers should be landed there and threatening to enforce a local vagrancy ordinance against any who might attempt to do so. The ship moved to Kobe and disembarked some fifteen passengers there and picked up a few and then proceeded to India. However things were different in India as the Government of Bengal in consultation with Government of India and also with the active support of Government of Punjab made well planned arrangements to receive the

passengers of the KomagataMaru. The ship entered Bay of Bengal and stopped at Kalpiin Calcutta on Sept. 27, 1914. Then the passengers were taken to a place called Budge Budge, a Calcutta suburb some 17 miles away from Calcutta. The police searched the Ship for objectionable material and the suspected connections with the Ghadarties as the excuse of the Bengal authorities. The passengers were ordered to board a train which was to take them to the Punjab. The passengers refused to obey authorities. Only 59 passengers agreed to board the train, while the rest joined the procession following Gurdit Singh who came down with the Guru Granth Sahib and walked towards Calcutta. They were forced to retreat back to Budge Budge. A force of 27 constables attempted to induce the Sikhs to enter the train. A hand to hand fight took place and later it took ugly violent. As a result, on the Government side, four were killed and 19 on the side of the passengers, 11 injured on the government side and 21 on the other side. About 168 were sent to jail in Calcutta and 24 in Jail outside Calcutta while 59 left for the Punjab. Gurdit Singh was escaped by the passengers and nearly twenty eight of them remained underground. The Government of India appointed a committee to enquire into the Budge Budge incident through a circular issued on 15 October, 1914. The report was formally released on 16th January, 1915. The committee declared the police not guilty and put the whole blame on the passengers of KomagataMaru. The report tries to emphasize the politically motivated nature of the voyage. Viceroy of India regretted the incident but blamed the organizers of Voyage. As the arrival of the KomagataMaru in Vancouver coincided with the Ghadar movement this must have prompted the authorities to examine links between the passengers of the ship and the Ghadarities. However the British Government curbed all the voices under newly promulgated anti-sedition laws.

Role of Press: - The plight of the KomagataMaru passengers at Calcutta was widely discussed topic in the Indian press as well as in Canada also. There was wide variance of opinion in press concerning the voyage. *The Tribune*, Lahore claimed that the voyage was not well organised. Gurdit Singh could not get assistance from the mother country and suffered lack of funds. *The Indian Planter's Gazette* and *The Rangoon Times* criticized the Bengal and the Punjab government in regard to the KomagataMaru passengers. These papers reported the orderly mass meeting at Amritsar and Calcutta and testify unswerving loyalty of the Sikh nation to the King Emperor. *The Gadar* weekly tapped its potential in several Ways, a poem invited readers to imagine troubled passengers as. "A Plea of Helpless Indians on the Komagatamaru ship". The Punjabi press condemned the inactivity of the Punjab government. However the Anglo- Indian press had divergent opinion regarding the voyage and took the Canadian side. They beckoned the passengers of the KomagataMaru ship as "a set of anarchists". The newspapers picked up the story, reported by *The Province*, headlined as, "Boat loads of Hindus on way to Vancouver". *The British Columbia press* captioned the titled as "Hindus Invasion of Canada". Another paper, *The Morning Citizen*, an Ottawa newspaper addressed the whole episode was "the limit of comic-opera government". *The Times of London* and other contemporary British paper's asserted that there was no discrimination in Canadian law against British Indians only betrayed their ignorance and also commented that "Asia is knocking and knocking persistently at the doors of western America". *The Vancouver Sun*, also reported the bad image of the Indians. The Press depicted them not as poor immigrants, which they were, but as forerunners of 'hordes of Asiatics' who would ultimately overrun the country if they were allowed to enter. The Pro-Punjabi Press like the *KhalsaSamachar*, *KhalsaSewak* and *Khalsa Advocate* put on the defensive note of the KomagataMaru ship. The findings of the KomagataMaru report divided public

reaction, the English language newspapers in India sided with the government, while the Punjabi press in Punjab blamed the authorities for violent showdown.

AFTERMATH/Consequences: Various chroniclers of the Ghadar movement denote to the KomagataMaru as an instrumental factor to rebel's cause. First, the treatment meted out to passengers while the ship was anchored at Vancouver Bay set the tone of emotions at a considerable high pitch and confirmed in many overseas Punjabi minds the virtual impossibility of gaining justice through negotiation and appeals.

Second, the publicity associated with the return passage of the KomagataMaru ensured that Far eastern Punjabis were also ready to join the Ghadar movement and thus contributed to the Singapore mutiny. The plight of the KomagataMaru passengers at Calcutta was widely discussed topic for Punjabi press such as '*KhalsaSamachar*' and '*Khalsa advocate*' were put on defensive. The older associations lost their grounds with in the Sikh community like "*The Chief Khalsa Diwan*" and new associations sprang up and sought allies among the India's emerging nationalist leadership of the Congress party. Also the voyage and tragedy attracted attention of the writers, scholars, and historians who attempted to narrate its details, dimensions and perspectives. For this intention the Ghadar poetry have been analyzed in this exercise. It has been noted that the compiled Ghadar poetry contains 15 poems on the affair of the KomagataMaru including *Baints*, *Chhands* and *Bentis*. The span of this literature form begins from 1914-1946. The Sikh populace in Canada was so upset by the attitude of the Government that they went back to India to help overthrow the British rule. They realized that there situation in Canada would not improve until they had their independence in India. There was complete migration to United States in search of better social and economic conditions. By 1918, the Sikh population in British Columbia had dropped to a low the critics describe of about 700 people. A memorial was erected in Budge Budge in 1951 to commemorate the names of the massacred in the shooting and depiction of the incidents related to the KomagataMaru history. This memorial is locally known as the Punjabi Monument and was inaugurated by Pandit Nehru. Several plays and stories were depicted and the saga of KomagataMaru incident was first produced at the Vancouver playhouse in Jan. 1976, reconstructing a historical event to examine the politics behind the event. The Critics describe the play as Quasi-documentary that dissects the politics of racism. The incident has been discussed and revived from time to time by the Sikh community at large. The diaspora community of Sikhs in Vancouver, Toronto, Ottawa and several cities across Canada held seminars and conferences in 1989 to commemorate the KomagataMaru episode with research and pinion the truthfulness of this affair.

On 3 August, 2008 Prime Minister Stephen Harper appeared at the 13th annual "*GhadriBabeyan Da Mela*" in Surrey, B.C., to issue an apology for KomagataMaru incident. In 2012, the Simon Fraser university Library in Canada launched a website "*KomagataMaru: Continuing the Journey*" funded by the department of Citizenship and immigration of Canada. The Government of India formed a panel to observe the KomagataMaru's centenary. In India, the ministry of culture started yearlong centenary commemoration of KomagataMaru by honouring granddaughters of Baba Gurdit Singh, the hero of the KomagataMaru. A set of commemorative coin of denominations of Rs. 100 and Rs. 5 was released to mark occasion on May 1st 2014.

Conclusion: -To sum up, the whole affair of the KomagataMaru challenged not only the nature of Canada's exclusionary immigration laws contesting this policy from the start in the courts, through delegations in Ottawa, London, Delhi and by seeking publicity in Canada and abroad, but also the politics of their treatment in Canada. Not allowed to dock, the ship remained anchored in the harbour for two months, a floating prison without adequate water, food, or medical services. Despite legal appeals in court, Canadian federal laws designed to prevent South Asian immigrants from entering Canada despite the fact they, like Canadians, were British subjects were enforced. The whole KomagataMaru affair traced the causes of the exploitation of the passenger's and exposed the deep-rooted anti-Asian/Indian feelings in Canada. The humiliation inflicted upon the passengers of the KomagataMaru in Canada and later in India, became a footnote to the larger story of anti-colonial confrontation in direct rule in India that eventually climaxed in India's own foundational narrative of sovereign independence.

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**Migration in African Literature:
A Study of Some Selected Hausa Novels****Bashir Abu Sabe, Ph.D.**Department of Nigerian Languages,
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+234 803 608 7948**Abstract**

Migration is a common phenomenon in every society that it has become a topical concern for scholars, government, civil societies, NGOs and literary writers. It has become an overwhelming global issue such that literary writers across the world have made it an important theme. African writers such as Chika Unigwe (The Phoenix 2007, On Black Sister's Street 2010) and Chimamanda Ngozi Adichie (Purple Hibiscus 2004, Half of a Yellow Sun 2006, The Thing Around Your Neck 2009, The Thing Around Your Neck 2013) have written about how migration affects young Africans that travel to Europe for greener pastures and other related reasons. Hausa writers also contribute to this topical discourse in a bid to examine its often negative effects and curtail the practice. Although there are sometimes cogent reasons for migration, the manner in which it is practiced has been of concern to these writers. In particular, these writers examine the route to Europe from Nigeria via Niger Republic. This paper offers a general critical and stylistic analysis of some of the Hausa works that deal with the theme of migration from either rural to urban areas or from one country to another. Dangambo Abdulkadir's KitsenRogo (loosely translated as all that glitters are not gold) is the primary text for this paper. International migration theory and socio-criticism are utilised as the theoretical and methodological framework in the paper.

Key Words: Migration, African Writers, Contemporary Hausa Novels

1. Introduction

African writers write about themes that boarder on the lives and experiences of their people. They write about the rights and wrongs of everyday life in a bid to educate and turn around lives and societies for the better. It is in this way that they touch lives, reform and entertain in the process. This paper is concerned with migration, a theme that affects the lives of many Africans. Notably, this important theme is neglected by many African writers, who opt to write about other important and even trivial subjects. It then becomes difficult for scholars to locate literary works, especially in Northern Nigeria, that deal with this seminal subject. This is not concluding, however, that there are no literary works that deal in one way or the other with migration.

African writers such as Chinua Achebe and Wole Soyinka did not only write about migration, they experienced it, since they had to at one point or the other in their literary career flee from persecution and disillusionment. Importantly, they wrote some of their works while on exile. Achebe and Soyinka wrote about social injustice, including migration, at home and abroad (Kabore, 2016). In Northern Nigeria, as well, Umar Ladan and Dexter Lyndersay in *Shaihu Umar* (pub. 1975) also tackle forced migration through the experiences of victims of forced migration during the slave trade across the Sahara desert (Bello, 2017).

Migration is generally known as the movement of people from one country to another for economic, colonial, political, or social reasons. There are thus several factors determining why

people voluntarily or forcefully migrate. Falola et al. (in Ladele and Omotayo, 2017) add that, there are cultural and spiritual dynamics associated with migration in Africa and the African diaspora.

For long, African writers have been caught up in the migration web, especially during colonial rule due to their involvement with nationalist struggles for independence in their various countries. Many of them had to seek refuge in neighboring countries or distant lands like Britain and America. Thus, from about the late 1950s, the tradition of writers on exile emerged. Writing from the diaspora, writers like Ngugi wa Thiong'o, Wole Soyinka, Bessie Head, Doris Lessing, Alex La Guma, and Dennis Brutus, among others, tackled colonialism, imperialist and neocolonial processes, and high level of impunity and corruption in their countries. Their literary productions are often known for their utilization of the motifs and tropes of alienation, disillusionment, frustration, and isolation. The motifs of alienation and disenchantment have resurfaced in the recent works of African writers writing from diaspora.

In this paper, the concern will be with the critical evaluation of Abdulqadir Xangambo's *Kitsen Rogo (All that Glitters is not Gold)*, a Hausa novel published in 1976. In summary, the novel reveals how poverty forced a young man to migrate from the village to the city in a quest, first, for survival and then possibly greener pasture. In the context of this study, migration is extended to cover the internal movement from the village to the city, considering that the major factors for migration are the same.

2. Migration in Africa

Migration is one of the important global discourses among scholars today. Scholars and literary writers have examined its diverse facets and effects on the migrants and the host communities. Africa, in particular, has a long history of population movement aimed at restoring ecological balance and, more importantly, of individuals in search of subsistence: food, shelter, and security. In African pre-colonial history, the kind of movement that is now regarded as international migration occurred over a wide area, restricted only by warfare (Aderanti, 1997). Since then, migration has been on the rise, mainly directed towards Europe and driven by poverty, violence and sometimes inordinate ambition and the quest to pass through the window. Extreme poverty, starvation, warfare, and environmental degradation have become an African lot and image, hence fuelling migration through any means necessary. The quest to make it to Europe using any means is today referred to as irregular migration and is posing a serious security problem. The route from sub-Saharan Africa through the Maghreb to Europe is an apt example of this irregular migration, which is now associated according to Flahaux (2016) with international crime, trafficking and terrorism.

Migration has been defined differently by scholars. Aina (1997), for example, defines it as a spatial residential relocation over a relatively long period of time. This entails population movement; including that across national boundaries. It also includes the internal migration of people (change of residence) for a long period of time. Thus, going by Aina's definition, migration is simply the movement of people from one place to another with the intent to settle.

There are a number attempts by the international communities and governments in Africa and other developing nations to regulate migration by attending to one of the established premise that the root causes of migration are poverty and income gap between developed and developing countries. One of the short term regulation is for nations affected to improve on their boarder control, while the long term is to proffer solutions by stimulating development in developing countries through trade, aid and remittances (De Haas, 2007).

Studies (Forster, 2015; Amin, 1997) have shown that, migration is hardly solely an individual action in which one moves from one place to another. Forster (2015: 17) argues that, it is often mediated by systems or sets of conditions that shape or even interdicts one's movements. Forster (2015: 17) reports that scholars believe that "migrations do not simply happen. They are produced. And migrations do not involve just any possible combination of countries. They are patterned." He adds that, labor migrations, for example:

are embedded in larger social, economic and political structures, and ... they are consequently bounded in their geography, duration, and size. There is a geopolitics of migration and there is the fact that migrations are part of systems: both set parameters for migrations... [We should] accept the fact that migration is not simply an aggregation of individual decisions, but a process patterned and shaped by existing politico-economic systems. (Foster, 2015: 17)

In another study, Samir (1997) classified migration into classifications such as place of origin and of destination: rural-rural, rural-urban, urban-rural, urban-urban, and internal and international migrations. In those parts of the world that are already heavily urbanized, the urban-urban flow forms the main migratory phenomenon. In Africa, the migratory patterns are still essentially rural-urban, region-region or country-country. The duration of the migrations is also another issue. When it comes to migrations that are mainly rural-rural or urban-rural, for example, it is essential for seasonal occupations like farming and so do not last long. This, then, allows us to take into account the fact that, a good number of migrations in Africa are merely temporary.

The migratory process involves a multiplicity of patterns: some migrants go directly to their destinations; others utilize a step-migration movement from smaller settlements to larger ones, up the urban hierarchy; while others operate a multiple-migration method, which involves searching for opportunities in towns, either large or small. In the case of non-metropolitan internal migration, these different steps are more or less taken in search of opportunities in rural areas and small and intermediate settlements. Rural-rural migration operates to a great extent and has been studied by some scholars.

In the Nigerian context, for example, this practice is associated with farmers and other agriculturally-based people, who move from areas of land-hunger, or different ecological zones such as the Savannah or Sahel region, into the forest belt. They enter into quite complex production arrangements such as pure wage-labour, farm-tenancy and sharecropping. Although rural-rural migrants sometimes operate as traders, craftsmen, and artisans, there is the consensus among scholars like Adepoju (1976), Olusanya (1976), and Udo (1975) (in Aida, et al 1995) that, they migrate solely in search of fertile land for farming.

The other patterns of migration like rural-urban, urban-urban and country-country operate differently, with migrants migrating for different reasons, mostly economic. In the case of African writers such as Ngugi, Achebe, Soyinka, and Brutus, it was basically more to do with escaping persecution and enjoying the freedom to write about anything and anybody than for economic reason. As stated earlier in this paper, many African writers of the first generation experienced migration; some were exiled while others had to flee for survival. The nature of migration and how it affects victims at home and abroad have been examined in many West, East and Southern African literary works (Kabore, 2016).

Similarly, in North African countries, Arab writers also experienced migration. Many of the writers had to flee at certain points to escape persecution. Importantly, countries such as Egypt

provided a safe haven for those migrant writers who fled from the atrocities of their governments. As a centre of culture and civilization, Egypt provided asylum for the many writers that came to its shores since the 1870s (Sabe, 2016). Some of the writers are Ya'qub Sarruf, Faris Nimr, Salim Taqla, Zaynab Fawwaz, Labiba Hashim, Mayy Ziyada, and many others (Sabe, 2016).

The rural–urban, or urban–urban non-metropolitan migration that occurs is often to small and medium-sized towns. In the small towns, the range of opportunities and activities depends on the size, location and functions of the settlements. The presence of migrants is often a question of scale and needs in relation to these either in rural areas or in medium-sized towns. These vary extensively depending on their sizes, locations and functions. Generally, the medium-sized towns are more heterogeneous than the rural settlements and small towns. They are also often better serviced with utilities and infrastructures. Opportunities for employment in them range from the public and private formal sectors to, in some cases, agro-based or mineral-extracting industries, commerce and an extensive informal sector. There is a greater division of labor in these settlements and as Okafor (1988) has pointed out in Nigeria, further political and administrative decentralization in the form of state creation in Nigeria in 1963, 1967, 1975, 1985 and 1991 have resulted in 30 state capitals, all of which are some form of regional administrative headquarters. These are being developed through construction of offices, provision of services and infrastructures so that they can play their official roles effectively. They also become sites of employment creation in a wide range of social and economic sectors.

3. Hausa novels and migration

Hausa writers have also contributed to the theme of migration through their works. They narrate how the young men leave villages and towns in search of wealth and influence in the cities through a number of related but different stories. Some of these novels are Bature Gagare's *Qarshen Alewa Qasa* (1982) and Abubakar Tafawa Balewa's *Shaihu Umar* (1933).

Youth left their villages and towns for cities in order to have influence to the society and wealth. This can be seen from the novel of *Karshen Alewa Kasa* by Bature Gagare, 1982 which emerged as a result of writing competition set by Federal Department of Culture of Federal Republic of Nigeria in 1982; the novel won the third prize and has 342 pages.

The novel tells a story of a young boy Mailoma who was prostrated by the intimidation of their animist traditional ruler. These intimidations led to the death of his wife and mother, as such he left their village Tsaunin Gwano on exile to city of Kano. After being well brought up and trained by his master in Kano, he killed the master because the master caught him seducing his wife. From there he went to Lagos and joined the Nigerian army, but left the army before the end of civil war of 1967 and form an armed robbery team, which he called "Best Five". For some years, Mailoma and his 'best five' team were pushed away from Lagos by the security forces. That made him to run back to his village and form a big school of armed robbery to take revenge on their leader, Sarkin Arna. He tries to take revenge from their village ruler who killed his wife and destroy what they worship (Paganism).

In this novel, as we can see there is forced migration which was caused by their traditional customs and belief, Mailoma migrated from there village due to the power of their ruler which resulted in killing his wife and mother. When he was well brought-up and capable of taking revenge, he now returned to the village and executed his plan on taking revenge. This novel portrayed rural-urban migration whereby, the character was forced to go out and finds a means of taking revenge on what has been done to him.

In the novel of *Shehu Umar* by Abubakar Tafawa Balewa 1933, there is also an element of migration. The characters in the novel, especially Shehu Umar's mother suffer and migrate from one village to the other in the quest for her son. This migration took her a lot of time to find her son and at the end she died after locating him. This type of migration is called the rural-rural migration just as (Samir Amin, 1997) stated. This migration is not for money or seeking for some material benefit, but for quest for a lost somebody. Therefore, Hausa writers since in the 1930's down to 1980's portrayed migration from rural-rural area or rural-urban area as we have seeing in the novel of *Karshen Alewa Kasa*.

3.1 Causes of migration in Hausa novel

For Hausa writers, there are a lot of causes of migration that affect Hausa society and that is what they concentrate to portrayed in their novel. But for the purpose of literary works, Kabore (2016:3) stated that migration theorists such as Dustmann and Weiss (2007) said that throughout human history, "economic motives for migration, and motives related to natural disaster or persecution (...) are the two main reasons why individuals migrate." (2). In fact, for ages, people have been migrating because of poverty, natural disaster or social unrest. Upon examining post-colonial African literature that deals with migration, one comes to the understand that the migration story for African that migrate from one place to another has to do with poverty or war. Believably, hunger and crises are the main reasons that made Africans to migrate from their country or from one place to another for shelter and protection. The Hausa novelist just like their other novelist provided and depend on those causes of migration in their novels.

That was why Mailoma was set to migrate from their rural area to urban due to maltreatment which was close to war that broke between their family and Sarkin Arna's family. Similarly, one can say hunger or poverty and economic hardship is what made their leader to handle them the way he did.

4. Effects of migration in the novel of *Kitsen Rogo (All that Glitters is not Gold)*

The novel of *Kitsen Rogo (All that Glitters is not Gold)* was published by NNPC in 1978 the book was written by Abdulkadir Dangambo with 75 pages. The book narrates the story of young boy Ibrahim who is the main character in the story. Ibrahim migrated from their village (rural area) to the city of Kano (urban area), in Kano Ibrahim change his name to Musa Dan Kunama in order to hide his identity, since he don't get any job to do in the city. Ibrahim left his village for city in anticipation of having good job, unfortunately, he ended up in prison due to associating himself with bad guys. The main theme of the novel is to address the problem of migration from rural to urban area.

Ibrahim ran-away from the village in order to get a new work which will earned him money without doing much or suffering. That was why he abandoned farming which is their main occupation and way of living in the village. While in the city, he struggles to have job, but due to low qualification, he could not get any, he finally ended in prison. While in prison, he regretted leaving his village in the first place and equally regretted involving himself with the errand boys, but, it's too late for him.

The writer portrayed how youth in their young age decided to leave their origin, to abandoned their agricultural activities that is full of wealth and ran into cities to look for something that is not real and fall into trouble. Ibrahim, while in prison, found himself blaming and regretting what he did, while thinking in the prison, one can clearly understand his remorse:

What made me to left our village, Kademi□ What are my benefit in city□ These are unanswered questions he kept asking himself. He continued, I could have been in our village with my occupation, agriculture. I could have not found myself in this ugly situation. He now testified to the Hausa wise saying... “Having wealth without peace of mind is better to have peace of mind and stay poor. (Kitsen Rogo: 2)

This is just a portion where the main character of the novel regretted his deeds when it is too late for him to cry. Most of the migrants from Africa regret their deeds when it is too late for them, this novel is a clear example of how African writers portrayed such theme and our analysis is going to buttress that point.

The novel *Kitsen Rogo* bring out the bad situation and the critical condition villages as one of the main reason for youth to leave rural area to urban area. This is one of the reason that forced Ibrahim to migrate to city so that he can have social amenities since he cannot have them in the village. Likewise, he will get enough money and rise capital which will earned him respect and to do whatever he wants to do, to go wherever he want to go, unlike in the village where there's none, this is what he thinks while in the prison:

Each and every blessing day youth are flowing to the city from their villages. Some of the villages are even worse than mine. No schools and there is no clean drinking water. Some don't even have wall, no buildings and some remote areas don't have a market. In some of the villages, no one can even understand a simple English. (Kitsen Rogo:17).

From the above quotation one can come to understand that Ibrahim is now regretting leaving his village that is more than some of the villages and yet, youth from that village stayed and concentrate on their daily activities without bothering their selves on having social amenities.

Ibrahim decided to leave his village after hearing about his friends that are leaving in the city and how they enjoyed life in the city. That is what forced him to join them in the city so that he will go to the cinema as his friend Bala used to go, he can as well go to any club he so wishes without any hesitation, this is what he thinks in his flashback while in the prison:

He thinks of his neighbor in the village Bala, who is enjoying his life in the city and became rich, the other one of his friend who is also in the city also became rich and he works in a company.... No is not a company, is a government agency... (Kitsen Rogo: 4)

This is the type of thinking forced Ibrahim to leave the village in order to become rich as his friend and neighbors gotten, unknown to him, the situation in the city is not like that, it is just like the wise saying *All that Glitters is not Gold* meaning whatever one forecast is not the reality, all the expectations one foresee is not always the real happening. For Ibrahim, he saw how his friends enjoyed and got a lot of wealth in the city and he decided to joining them and have whatever they are having, unfortunately for him, he fell into a trap and ended up in the prison.

Ibrahim in his flashback remembered how life was so simple with him in their village and how he thinks of his girlfriend who he realized was forced to prostitution in the city after she was married against her wish:

He really regretted leaving his village. He could have been in the village by now in confidence. What about my girlfriend, Mairo? I could have married her... no, he re-think that she was now a prostitute in the city. May be if he has stayed home he could have marry her. She was forced to marry somebody that was she left her matrimonial home for prostitution. (Kitsen Rogo: 37)

This type of thinking is what disturbed him as he now in the prison serving punishment, he doesn't have anything to do in the prison than thinking of the old good days. He again thinks of his girlfriend and remembered that somebody told him she is now an international prostitute, meaning she excel in the profession and has been championing in the field:

Where is Mairo now? He once heard from his friend she is now a prostitute in Shagamu. But somebody told him that he saw her in a hotel in Gusau. He remembered how Mairo was a pious girl, in their village, Kademi, nobody will think Mairo will turn to a prostitute because of her good habit, now they are in the same ball, no, may be his own case is more than hers, who knows? (Kitsen Rogo: 5)

Another effect of rural-urban migration as portrayed by this novelist is how those that migrated from the rural area will end-up becoming a criminal in the cities if they did not have any tangible or meaningful job. This is what happened to Ibrahim who changed his name to Musa in the city. He came to city to have better a job so that he can earned money which will made him to become rich, but he ended-up to becoming criminal because he could not have a job of his choice. He met some bad friends Ado, Boss and co who involved themselves in theft, burglary and all sort of criminal offense, Musa don't have any choice than to join them. It is this act that led to the capture and imprisonment of Musa by the Nigerian Police and was sentence to one hundred and ten months in prison. While in prison for the second time, Musa exhibited good character, though sometimes he thinks of how to escape from the prison, but he remembered how the first escape made his punishment to be hard on him for the second time.

As we have seeing earlier, Ibrahim suffered a lot while in the city and could not achieved his desire of becoming rich and enjoy life to the fullest. He paid for what he did and regretted when it is too let for him. But, his obedient and working hard in the prison earned him respect to the prison officers and was released before he completed his serving term. This made him to change his life while back in the village, he became so good that everybody loves him, that made Alhaji Kyauta to appoint him to oversee his farmland as the farm manager, and later became the manager of a company established in the village. Though, Ado tried to take him back to the criminal act, but he refused to join him back.

5.0 Conclusion

This paper analyzed the effect of migration of African origin to Europe and other countries for better life and earning. Though, when people migrate due to poverty will end-up suffering in wherever they found themselves.

This type of hardship is what Africans are facing while they migrated to Europe or other countries. They don't have higher qualification nor official visas that will allow them to move freely and on top of all these, they will not find a good job that will take care of them, as such, one will find that they are involve in all sort of criminal act; prostitution, drug-abuse, theft, rubbery and so on. In fact, Africans faced a lot of challenges and problems while they migrated

to Europe as we have seen in this novel, is just a replica of what is happening with our brothers and sisters elsewhere.

The best for Africans is to stay home, contributed in the socio-economic development of their villages, town, cities and the county at large. Each country has its natural resources which if utilized will benefit the entire populace and will attract foreign investors that will have to come and develop and make use of our natural resources, instead of Africans migrating to their countries and found themselves into trouble.

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5.

Status of English Language in India**Dr .Rachna Yadav**

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This paper's main purpose is to know the status of English language in the pre-independence era and post independence era. As well as its current status in India.

Languages are important in the life of any nation. The members of a social group need to communicate with each other and for all social purposes. India is a country with multilingual, multicultural and pluralistic milieu. The social appreciation can best be fulfilled by the mother tongue. It is natural to think of mother tongue for the purpose of education but the necessity to have a common language of interaction has lead to the learning English. English occupies a unique position in Indian education system. in the pre independence era English language has three phases. First is the missionary phase. In second phase Indians demanded instruction in English studies. The third and most important phase is that of bilingualism. In post independence era English has been allowed to continue for fifteen years from the date of adoption of the constitution and then to be replaced by Hindi. The current status of English has turned a significant percentage of the world's population into part time users or learners of English the wide spread need for learning puts a consideration pressure on the resources involving curriculum development.

Pre Independence era: It is strongly believed that it made its entry when the British first came to India after the incorporation of the East India Company in 1600 .The English was the language of the rulers in India .We had no choice but to learn English. in this way English language started gaining roots in India. By 1765 the company's influence had grown to such an extent that the British were effectively controlling most part of the country .Initially English was only taught to the local population through the work of Christian missionaries there were no official attempts to force the language on the Indians. But by the 1700s, English had firmly established as the language of administration and many educated Indians adopted it as a mean of social advancement .Its journey from being a foreign language to the associate official language of Administration has been very interesting. By 1857 universities had opened in Bombay, Calcutta and Madras. English turned to be first language in Indian education. Indians who knew good English were considered as the new elite of India. According to the British government laws the language of instruction at university level and therefore schools that stressed English were chosen by ambitious Indians. There were primarily two objectives of such education. The first was to create through this educational class of natives who, despite their blood and colour, would be English in culture and be able to interpret between the rulers and the subjects.The second was to create a demand for the European institutions.It provided the framework of formal English language to India. The British government turned to high cast Indians to work for them . Many high cast Indians, specially the Brahmins and the other people of high caste worked for them. The British policy was to create an Indian class who should think like the British. These

Indians also got their education in British universities. In 1835 Macaulay paved the way for the development of the English in India by making its study compulsory. By this effort English became as the official language of education in 1837. The government policy was to establish English education compulsory in India. Dr. Zakir Hussain committee of basic education 1938 recommended that the proper teaching of the mother tongue is the foundation of all education. This committee included the 7 year course of basic education. Indians not only learn the English language but also used it to throw away British Empire from Indian soil. Indian also started producing literature in English. English also played a critical role in India's struggle for independence as it became the language of political awakening and resurgence. Even M.K Gandhi 1906-1948, although a strong advocator of use of national language, used English language effectively to put forth his message to British government.

Post independent era: The participation of English as having an alien power base changed. English now has become distinct and complimentary. After independence drastic changes came regarding the place of English in India. Since it was a language of rulers who had exercised cruelties over Indians. The first reaction was to dethrone English from its exalted position. As a consequence Hindi in Devnagri script was declared the official language of the union by Indian constitution. In order to give Hindi sufficient time to replace English as an official language, English was declared to continue as an associate language for a period of 5 years i.e., till 1965. English did not remain the medium of instructions. Regional languages became the medium of examination. English ceased to be a compulsory subject. The state government started using regional languages in administration. Now it is obvious that English did not have the same place after independence which it had before independence. After independence the question of language became more emotional. Prime Minister Nehru declared 1959 that it was government policy to shake India free of English within a generation.

“English as an associate, additional language which be used, not because of facilities and all that, but certain doors of advance are closed to them because they are forced to correspond to the government, I mean – in the Hindi language. They can correspond in English as long as people require it and the decision for that. English should be taught along with Hindi in order to get outside affairs, for all Indian services, engineering medical and forest departments.” The firm establishment of English after independence benefitted India in several ways. Indians not only started learning it seriously but also learnt how to express themselves in an efficient way in English. Several authors started writing in English. This gave a boost for development of the special field in literature called “Indian English literature.” Thus we have seen how foreign language became the associate official language in India.

The current status of English: Prior to the entry of Englishmen India had no contact with the English language. When it came along with the Britishers it came as a foreign language. English had to face few setbacks in India after independence. But there were some learned thinkers who advocated retention of the English language in India even after independence. India is a country with more than 25 dominant languages and 6000 dialects. There are more than 6 major languages spoken and used in this country. English appears as a common platform for many Indians when in a cross linguistic situation. They must also tribute the hypocrisy of many Indians for the development of English language in our country. They take pride in claiming that we can speak, write or use English comfortably and fluently. English is the official language in the government and private offices. This is also the language of instruction in all the universities and colleges across the country. The scenario is such that one need to polish the

skills of English to obtain a job. Mere knowledge of the subjects is no more the only criteria to secure a job in today's date. One needs to be a master in English communication skills to be a professional. English has evolved as language of status. This clearly reflects the status symbol if one is able to communicate in English, they drive respects for themselves.

CONCLUSION: We have thus in brief discussed the beginning, the growth and development of English in india. We also studied how the status of English language change from the time English people ruled after independence. We could see in the discussion is that the English language has been the most valuable gift for the Indians . It had helped Indians in several ways. Being the window to outside world and gateway to knowledge, English has been of great prominence and importance. So we can easily say today that “ there is no success , if there is no English.”

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6.

A Study of Personality Facets of Dependent Internet Users**Dr. Anita Tiwari**Head, Department of Psychology
Maharani Laxmi Bai Govt. College Of Excellence, Gwalior, Madhya Pradesh**INTRODUCTION**

There has been growing interest among the social scientist to study the internet behaviour. The study of the psychology of the internet uses, abuses and its influence on behaviour has attracted the attention of psychologist in recent years.

The internet and online virtual world has been touted as a revolutionary technology among the students, academicians, and businessman. The internet explosion happened so rapidly that we did not have any time to retreat and look at it more systematically as a new environment that can have significance on human behaviour. It is a parallel world in which people are acting-interacting.

To study the psychology of online world & its influence on behaviour is a very recent topic of research in psychology. Researchers conducted so far on this topic are on internet addiction which has tried to identify problematic internet use associated with social & psychological impairment. Brenner 1996, Grittens 1997, Morahan & Martin 1997, Scherer 1997, Young 1996, Douglas & Mc Ganty 2000 Bluic & Lara 2004

1991 Shotton was first to investigate computer dependency and observed dependents they were more likely to maintain a schizoid life style.

THE FIVE FACTOR MODEL

Lewis Goldberg proposed a five dimensional personality model "The Big Five." The five factor model is descriptive model of personality. What separate five factor models of personality from all other is that it is not based on the theory of any one particular psychologist, but rather on language, the natural system that people use to communicate their understanding of one another. The five-factor model of personality is a hierarchical organization of personality traits in terms of five basic dimensions: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness to Experience. The five-factor model is comprised of five personality dimensions (OCEAN): Openness to Experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism. The five dimensions are held to be a complete description of personality. The five factors were derived from factor analyses of a large number of self- and peer reports on personality-relevant adjectives and questionnaire items.

The five factors are:

Extraversion: outgoing and stimulation oriented vs. quiet, stimulation avoiding

Neuroticism: emotionally reactive, prone to negative emotion vs. calm, imperturbable, optimistic

Agreeableness: affable, friendly, conciliatory vs. aggressive dominant, disagreeable

Conscientiousness: dutiful, plan full and orderly vs. laidback, spontaneous and unreliable.

Openness: open to new ideas and change vs. traditional and oriented towards routine.

The following are some of the important characteristics of the five factors. First, the factors are dimensions, not types, so people vary continuously on them, with most people falling in between the extremes. Second, the factors are stable over a 45-year period beginning in young adulthood (Soldz & Vaillant, 1999). Third, the factors and their specific facets are heritable (i.e., genetic), at least in part (Jang, McCrae, Angleitner, Riemann, & Livesley, 1998; Loehlin, McCrae, Costa, & John, 1998). Fourth, the factors probably had adaptive value in a prehistoric environment (Buss, 1996). Fifth, the factors are considered universal, having been recovered in languages as diverse as German and Chinese (McCrae & Costa, 1997). Sixth, knowing one's placement on the factors is useful for insight and improvement through therapy (Costa & McCrae, 1992).

The personality theories generally agree that personality is organisation of qualities that reside in and characterize the individual and are constantly influenced by the environmental factors. Personality psychologist agrees that development of personality is an interaction of biological environmental factor. Social factor play an important role in shaping the personality of the individual. Any change in social condition has an effect on behaviour. Many technological changes influence society. Rapid technological advances have opened a vast virtual world before the individual that is internet. To understand the relationship between internet and personality the researcher conducted this study. In the study we are studying mainly two factor extraversion and neuroticism.

EXTRAVERSION is characterized by positive emotions, surgency, and the tendency to seek out stimulation and the company of others. This trait is marked by pronounced engagement with the external world. They are often perceived as full of energy and tend to be enthusiastic and action oriented individual.

NEUROTICISM is the tendency to experience negative emotion such as anger, anxiety or depression. It is some time called emotional instability. Those who score high in neuroticism are emotionally reactive and vulnerable to stress.

Earlier in 1997 Scherer, Morahan and Martin 1997 found that excessive internet use is problematic for academic performance and relationship functioning. Other researcher had explored link between excessive internet use and personality traits – neuroticism and extraversion (Wolfradt and Doll 2001), emotional state, loneliness and anxiety (Caplan 2003, Moody 2001, Shapered and Edelman 2005, Yao-Guo ET all 2006)

OBJECTIVES

1. To examine the prevalence of internet use and its addiction among students.
2. To access the psychological impact- anger, impulsiveness, depression, withdrawal etc of the online virtual world on its user.

HYPOTHESIS

1. There would be no significant difference between male and female college going students on personality facet of extraversion.
2. There would be no significant difference between male and female college going students on personality facet of neuroticism.

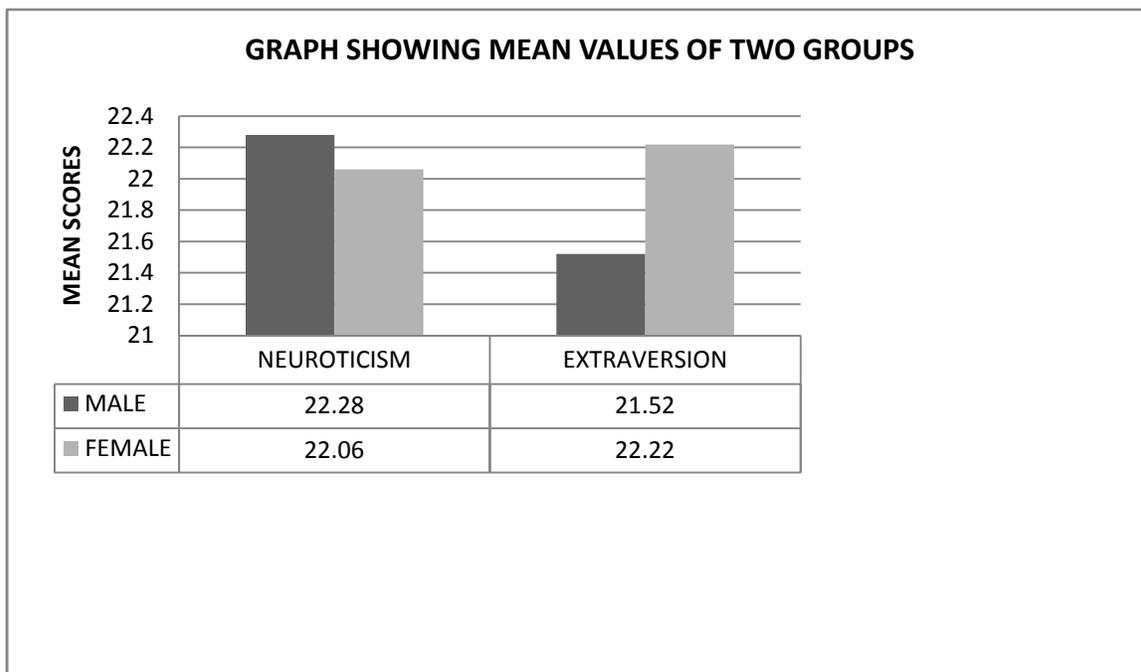
METHODOLOGY

Sample of 50 male and female College going dependent internet users of age group from 17 to 22 of Gwalior city were selected by - Online behaviour questionnaire- Kimberly Young,

university of Pittsburgh, Bradford, 1996. Personality facets were measured by - NEO 5 factor Inventory, Form S, Paul T Costa and Robert R McCrae.

RESULTS

	EXTRAVERSION		NEUROTICISM	
	MALE	FEMALE	MALE	FEMALE
MEAN	21.52	22.22	22.28	22.06
SD	3.74	5.16	4.15	5.11
SEM	0.53	0.73	.59	0.72
N	50	50	50	50
t-RESULT	0.7761 (df=98) Non significant		0.2363 (df=98) Non significant	



Result shows there is no significant difference found between the two groups. The mean value of dependent college going male internet users is 22.28 and female internet users 22.06 on neuroticism factor and both the groups do not differ significantly. The mean value of dependent college going male internet users is 21.52 and female internet users 22.22 on extraversion factor and both the groups do not differ significantly.

On the neuroticism facet male scored high in comparison to female students. High scores indicate worry, anxiety, anger and hostility. They also indicate guilt, sadness, loneliness, and

hopelessness. They are uncomfortable around others, they are impulsive which refers to inability to control craving and urges. They are vulnerable to stress and feel unable to cope with stress. So they enjoy online behaviour and to be a member of virtual world.

On the extraversion facet female score high in comparison to male students. This indicates they are friendly, warm, and affectionate to their internet friends. They are excitement seeking and sensation seeking. They can also form close attachments and enjoy the company of others in a virtual world. They experience joy, happiness and are cheerful and optimistic.

Other Researches have explored link between excessive internet use and other factors such as gender (Amichai-Hamburger and Ben Artzi 2003), personality traits such as neuroticism and extraversion (wolfradt and Doll 2001), emotional states such as loneliness and anxiety (Caplan 2003, Moody 2001, shepherd and Edelman 2005, Yao-Guo et al 2006). Kraut et al 2002 study showed that the extraversion mediated the relationship between internet use and emotion those classed as extroverts tended to benefit from internet use. Persons who feel loneliness are more prone to excessive use of internet. Dr. Dinhas Dennon of Tel Aviv University said that internet addiction can lead to anxiety and severe depression. Teenagers and people in mid fifty's suffering from loneliness are at greatest risk.

So this studies shows that male and female college going student are prone to excessive internet use besides their academic requirement. Female are more expressive in virtual world. They are more experiencing joy, happiness, excitement, making friends on internet in virtual world rather than in real world. On the other hand male students are showing anxiety, hostility, impulsiveness, worry, depressive tendencies and neurotic behaviour. They also feel unable to control urges. Due to this they are uncomfortable around others so they again turn back to virtual life.

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7.

**Economic Impact of Asymmetric Information:
Theory in Financial and Capital Markets****Dr. Sanjoy Kumar Karna**Faculty of Economics
Butwal Multiple Campus, Butwal**Abstract**

Asymmetric information occurs when traders on one side of the market know things that traders on the other side of the market do not. At first blush, asymmetric information might not seem to be a serious problem for markets. Asymmetric information often leads to a market problem that is known as adverse selection. Adverse selection occurs in a market when buyers or sellers would, on average, be better off trading with someone selected at random from the population than with those who volunteer to trade. Another problem of asymmetric information, similar to adverse selection, is known as moral hazard. Adverse selection occurs when your trading partners have less favourable characteristics than the population at large. Moral hazard occurs when the actions taken by your trading partners are less favourable for you than the actions of the average member of the population.

Key Words: Asymmetric information, Adverse Selection, Moral hazard, Lemon market, Principle-Agent

1. Introduction

All the economists, even classical like Smith, Mill and Marshall, seem to have included this information related problem in their work. The concept of famous invisible hand by Smith, (1776), speaks about the intervention of state in the competitive market, the Pareto's welfare economics based on the competitive or efficient allocation relying upon the uniformly distributed information amongst the economic agents. Of course, one does not till recently, find appreciation of the fact that the informational inadequacies could change the very nature of competitive equilibrium. But it is in the beginning of 1960s, the scrutiny of market theories and general equilibrium model was started in the shadow of macro-economic implications of deficiency of information on the market theories. The dictionary meaning of the term is a '*condition in which at least some information is known to some but not to all the parties to the transaction*'. According to economists, 'information asymmetry causes market to become inefficient; since all the market participants do not have access to the information they need for their decision making process'. An **informational asymmetry** is present when one party to a transaction has more information than another about the characteristics of the good or service to be traded. Asymmetric information occurs when traders on one side of the market know things that traders on the other side of the market do not.

2. Review of Literature

The theory of asymmetry of information and its impact in the markets has been extensive (Aboody and Lev, 2000). Some of the undesirable consequences of information asymmetry are moral hazards, monopoly of information and adverse selection (Aboody and Lev, 2000). Information asymmetry is a study of decisions made by human beings where one human agent has more information than another human agent. There are cases where information asymmetry is not desirable, for example in an interview settings where one human agent (the potential employer) needs to know as much as possible about the potential employee and this problem was studied extensively by Nobel Laureate Michael Spence (Spence, 1973). The other issue with information asymmetry is that of screening which was studied by Nobel Laureate Joseph Stiglitz (1974). Stiglitz introduced the concept of screening where the human agent that

knows less information induces the human agent that knows more information to reveal some information. Artificial Intelligence is a computational approach which is motivated by natural intelligence such as the functioning of the brain, the organization of animals as well as the evolution of physical and biological systems (Russell and Norvig, 2010). Some examples of artificial intelligence techniques are neural networks which are capable of learning from data, genetic algorithm which is capable of evolving and ant colony optimization which is capable of optimizing. Artificial intelligence has been successfully used in decision making in a number of areas such as in engineering (Marwala, 2010&2012; Marwala et al, 2016), in missing data estimation (Marwala, 2009), in economics (Marwala, 2013), in political science (Marwala, 2011) as well as in rational decision making (Marwala, 2014&2015). Efficient market hypothesis is theory proposed by Nobel Laureate Eugene Fama which states that the market incorporates all the information such that it is impossible to beat the market (Fama, 1965). Theories such as prospect theory and bounded rationality have proven that at best human agents are not fully rational but almost always are not rational (Simon, 1974; Kahneman and Tversky, 1979).

3. Statement of Research Questions

Some questions concerning the experience of asymmetric information are: Why are brand goods popular? Why does a McDonald's make more sales than a local competitor next door? Why do some people prefer to buy used cars from a used car salesman rather than from an individual? Of two job applicants with similar skills, why does the one with higher qualification get the job? All of the above, brands, used car salesmen, degrees and qualifications are examples of market institutions set in place to level information asymmetries.

4. Objectives

The present paper aims to fulfil following objectives:

- (i) Introduce the concept of adverse selection
- (ii) Illustrate the concept of moral hazard
- (iii) Examine the information asymmetry in financial and capital markets

5. Limitations

This limitation to economics follows naturally as the theory was first introduced in that context and, although it has also been applied to other fields of study, there are more than enough subject material to discuss the theory in this field.

6. Methodology

This research is a fundamental one aiming to construct the literature of asymmetric information existence documented. In this respect our goal was to identify the main authors that have contributed significantly to documenting the existence and magnitude of asymmetric information. Our literature review is a thematic one, the studies and authors that formed the sampling of the literature were selected only with the scope of assessing our research questions. The methodology adopted was deductive and the conclusions were drawn based on the literature. The latter was constructed based on the number of citations and journals rankings, in order to assess and analyze papers with impact results for this particular field. In order to identify all relevant literature, the literature search included the following steps:

7. Adverse Selection

Asymmetric information often leads to a market problem that is known as adverse selection. Adverse selection occurs in a market when buyers or sellers would, on average, be better off trading with someone selected at random from the population than with those who volunteer to trade. The informed parties (e.g. used-car sellers, insurance buyers, workers) are more willing to trade when trading is less advantageous to the uninformed parties (used-car buyers, insurance companies, employers). That tendency is known as **adverse selection**. When one party to a transaction has more information than another, the informed party may be more willing to trade precisely when trading is less advantageous to the uninformed party. As a result, the uninformed party may be reluctant to trade. Adverse selection refers to a situation in which one

party in a contractual agreement has more knowledge or prior information about a situation than the other party involved and takes advantage of the situation or party who knows less. For example; my cousin, John who is an entertainment promoter and his friend, Tate contractually agree to share half of the expenses to retain a rapper from Atlanta to perform at a nightclub in Statesboro, Georgia. With an understanding that they would split the proceeds from patrons who pay cover charges, both John and Tate worked tirelessly to promote and advertise the event. After the event was over and the money had been counted, Tate only received 40% of cover charges even though he paid his fair share to promote the event. John, on the other hand, received 60% of the cover charges collected. Although John had more knowledge about the process of promoting, he failed to mention that Tate would be responsible for paying him 10% for using his trade name during the advertising phase. In other words, John took advantage of Tate's lack of knowledge regarding the use of his trade name and the situation. Some more illustrations of adverse selection:

- The riskiness of an investment for a venture capitalist (the principle) due to uncertainty about the effectiveness of new technology employed by an entrepreneur (the agent)
- The riskiness of employing a new worker because uncertainty about their innate ability (productivity)
- The state of health of someone buying health insurance

If principle offers a contract that is based on expected quality this may only be acceptable to low quality agents ⇒ ADVERSE SELECTION; bad drives out good.

Suppose we have a market where all the transactions are conducted by machines that are capacitated by artificial intelligence techniques. In this scenario, the artificial intelligence machine will look at all the information at its disposal including information available in the internet to make decisions. In this scenario, the degree of rationality in the market is increased because an irrational agent i.e. a human being is not participating in the market. In this situation the degree of information asymmetry in the markets will be greatly reduced almost to no asymmetry. Asymmetry in many trading scenarios is in fact a driver in the trading process, creating (on both sides of the trade) a sense that each party is getting a better deal than the other. Consider a case in which a given commodity is being traded, and party A (the seller) considers the good worth \$10, while party B (the buyer) considers the good worth \$15. Through bargaining, they agree to a sale price of \$13, with party A believing himself to have made a profit of \$3, and party B believing himself to have made a profit of \$2. This situation cannot arise if both parties have access to perfect information as to the true value of the underlying commodity, and the trade then does not take place. In this situation the number of transactions that will happen in this market will be greatly reduced because there is no information asymmetry to be exploited to make money.

Another aspect that warrants close study is the relationship between asymmetric information and market efficiency. If a human agent A has smaller amount of information to make a decision than another human agent B, then the decision of human agent A is more rationally bounded than the decision of human agent B. If a market is full of agents with the same characteristics as those of agents A and B then such a market cannot be efficient because the decisions of significant players of the market are based on limited information. Therefore, asymmetric information even though they promote trading makes markets inefficient because they distort the markets. If human agents A and B are replaced by autonomous artificial intelligent agents A and B, then the information that each agent can be able to mine in the cyberspace will be similar especially if their capabilities are assumed to be the same. This then means the information that is at the disposal of artificially intelligent agents A and B are symmetrical. If a market is full of agents such as the artificially intelligent agents A and B then the market will have agents where information is more symmetrical and therefore it will be more rational. Moreover, these artificially intelligent agents will be able to analyze all the data at their disposal, estimate latent information and process all the information at their disposal than a human being. Thus the decisions of the artificially intelligent agents will be less rationally bounded than the decisions of the human agents. Therefore, the

deployment of artificial intelligent agents make information in the markets more symmetrical (or less asymmetrical) and this in turn makes the markets more efficient.

8. Moral Hazard

Another problem of asymmetric information, similar to adverse selection, is known in the insurance industry as **moral hazard**. Adverse selection occurs when your trading partners have less favourable characteristics than the population at large whereas moral hazard occurs when the actions taken by your trading partners are less favourable for us than the actions of the average member of the population. With moral hazard, as with adverse selection, the problem is that people on one side of the market know something that the people on the other side do not. Moral hazard is sometimes called the case of **hidden action**. With moral hazard, one side of the market is not able to observe the actions taken by the people they deal with. The attributes of a good or service depend on unobservable actions taken by one or more of the trading parties. Moral hazard refers to the risk that individuals, groups and businesses take when there is an incentive to avoid bad economic behaviour. For example, when homebuyers purchase homes without following strict lending requirements or without providing a down payment because of government subsidies, there is always a potential threat or risk that homebuyers will default on their loan. Some more examples of moral hazard:

- Employment: A car mechanic is hired by the hour to fix a car, and the owner of the car is concerned that the mechanic will take a lot of long tea breaks but claim that the problem was complicated
- More generally: An employee has a contract of employment and is paid a fixed hourly or daily wage. The employer worries about the amount of effort or care the worker will exert since either gives the worker negative utility.
- Team work: Two students working on a team project worry that the other team member will do very little work - but that the team member will claim that s/he put in a lot of effort but that what they tried to do proved very difficult and time consuming because of problems finding relevant data
- Borrowing: How careful an entrepreneur will be with the money loaned from a bank – the loan manager worries that the entrepreneur will gamble with the funds – take too many risks

Incentives and moral hazard. In many circumstances, the attributes of a good or service depend on unobservable actions taken by one or more of the trading parties. We'll explore the ways in which an uninformed party can provide a trading partner with incentives to take favourable actions.

The culmination of this economic scrutiny is comprehensively presented in the interpretative essay of Akerlof's on the "**The Market for 'Lemons'**".

Adverse selection and moral hazard are both examples of market failure situation due to hidden information from the buyer or seller in a market. In adverse selection, hidden information is usually present before an agreement is made; whereas, in moral hazard, hidden information is revealed after an agreement has been made.

9. Application of Asymmetric Information:

The attempt is made in the first article of this series trying to explore the impact of economics of asymmetric information on the decision making process in the two sectors vital to the macro-economics. They are the financial sector market and the capital sector market of the economy. Each article will address the content issues of the asymmetric theory and the practical application thereof on the particular aspect of these two markets.

This section deals with the empirical evaluation of the concept as a potential issue in the field of equity market, especially how and when the overvaluation and the undervaluation is done by the firms during their stock and the debt issue. It also deals with the influence of asymmetric information prevailing in the credit market and its implication on corporate financial management.

9.1 Impact on the Financial Market:

Three results of the Asymmetric Information syndrome on the financial or more precisely the credit market are best reflected in the sourcing of external funds by the corporate. The transaction between the borrowers offers the best example/s to study their practical implications.

Every firm has to inevitable take recourse to the external source of financing while preparing the mix of owners fund and the borrowed funds. The borrowed funds come with some conditions, to be complied by parties to these transactions. Both the parties to this financial transaction have to have exchange the relevant information between each other. Do, both the parties pass on the symmetric information is a moot question. It is proved by several examples in the domestic and the global finance symmetric information is theoretical and whereas the asymmetric information is a reality.

The focus of the study is to find out the net results in the form of adverse selection, moral hazards & the monitoring cost. Let us analyze them one by one.

The borrowers voluntarily or per force take recourse to concealing of the information for making their case as a strong candidature for obtaining the external finance. In this, the efforts are done to hide uncomfortable economic information on the real risk involved in the project. It, therefore, reduces the ability of the lending institution to foresee the hazards inherent to the project. The feasibility and the viability of the proposed project are miscalculated due to the imperfect information received from the borrower. The imperfect decision made on the on the basis of imperfect information has a cascading effect on the financial market legitimately resulting in economic crisis. How many examples one needs to prove this fact, when we have ample cases at national and the global level both.

The starting point of this economic downturn due to financial mess occurring on account of this less than perfect decision is the shifting of the priority in the utilization of the borrowed funds. The basic purpose of the borrowing funds remains hungry or gets starved for the adequate funds in order to get the predetermined rate of return on investment. This further increases the cost of the external finance and retention of owners' earnings. At times this forces crossing of the safe limits of project viability. Subsequently, there is an unwarranted rise in the costing due to ever increasing cost component i.e. compounding of interest. The vicious cycle of diminishing the value of assets is sets in; further leading to the non-performing assets on one hand and the mounting bad debts on the other. It sets in the dead burden of bad financing at micro and macro levels. The problem gets compounded due to the monitoring cost involved in the salvaging the emerging financial crisis trading the path of downturn.

The situation is not different in the case of the capital market too. The transactions at a stock market provide the classic example of Asymmetric information and the effects thereof. The beneficiaries, the underwriters and the project owners, parties to the transactions, wisely use this practice of imperfect information to their advantage at the time of stock-issue or while raising debts, through the chosen issuance of stocks or bonds. This offers good example to prove the proposition of signalling (Michael Spence) and the screening mechanism (Joseph Stiglitz).

9.2 Impact on the Capital Market:

Equity market works on the forward looking statements and published financial and other data made available by the company as public information. This forms the base information on which price of equity is determined. There are several tools available in public domain to accurately calculate the price of equity under the given scenario. In an ideal case of perfect symmetric information being available to all the parties in the market using the same tools, everybody will come at the same price for the equity. Assuming a rational investor expecting rational returns and evaluating the equity as an independent asset class, when everybody is at the same price for the equity, there isn't a sufficient incentive for transaction of equity. However, in practicality there is never perfect symmetric information available about the equity. Parties with some additional information about the equity (which is concealed from others) will come up with a new estimate for price of equity, and hence there will be a trade of equity. Equity market functionality is thus based on assumption that there is asymmetric information in market and hence every

investor will have different views about price of equity. This is normal and expected behaviour because the parameters and variables defining the price of equity are huge and it is difficult for each individual to have same amount of perfect symmetric information.

This gets ratified when we compare the rate of returns in developed and evolving markets. Daily fluctuations in equity prices in developed markets hardly cross 1% mark as the statutory requirements in these markets are stringent and also strictly enforced, reducing the information asymmetry to large extent. However in developing markets; because of the inbuilt flux of a developing economy information asymmetry is higher; and hence the getting a daily return of over 5% if very normal in these markets. So often or not do we get to hear the case of insider trading resulting into abnormal returns. This is a classical case of adverse selection resulting out of asymmetric information in equity markets.

All the three economists through their warnings offer some clues to salvage the uncomfortable economic situation. Therefore, we at can invite the debate on this issue by presenting the case studies by the academicians and the professionals working in these volatile sectors of the economy.

Conclusions

This paper has proposed that the degree of asymmetry of information between two artificial intelligent agents is less than that between two human agents. As a result, it is also postulated that the more artificial intelligent there is in the market the less is the volume of trades in the market, and the overall efficiency of the market is likely to improve over time as the market becomes more saturated with intelligent trading and analysis agents.

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8.

कुमारसम्भव में भगवान शिव

डॉ. नरोत्तम

सहा.प्राध्यापक

(संस्कृत)

एम.एल.बी. शा० उत्कृष्ट महाविद्यालय ग्वालियर

कुमारसम्भव महाकाव्य में भगवान शिव नायक के पद पर आसीन है। वे नायक के समस्त सात्विक गुणों से युक्त होते हुए धीरोदात्त और दिव्य प्रकृति के अनुकूल नायक है। इनके सात्विक गुण इस प्रकार हैं- शोभा, विलास, माधुर्य, गाम्भीर्य, धैर्य, तेज, लालित्य और औदार्य ये सभी गुण अपनी अतिशयता के साथ इनमें विद्यमान हैं।

शोभा नामक सात्विक गुण निम्न उद्धरणों में स्पष्ट रूप से दिखाई देता है-

स दक्षिणापाङ्ग निविष्ट मुष्टिं नतांसमाकुञ्चित सव्यपा

ददर्श चक्रीकृत चारुचापं प्रहर्तुमभ्युद्यतमात्मयोनिम्।^१

तपः परामर्शं विवृद्धमन्योर्भूभङ्गं दुष्प्रेक्ष्यमुखस्यतस्य।

स्फुरन्नुदर्विः सहसा तृतीया दक्ष्णः कृशानुः किल निष्या।^२

क्रोधं प्रभो संहर संहरेति यावद गिरः रवे मरुतां।

तावत्स वह्नि भवनेत्रजन्मा भस्माऽवशेषं मदनचकार।।^३

भगवान शिव ने देखा कि कामदेव अपनी दाहिनी आँख के कोने तक मुटठी को खींचे हुए, निशाना साधने के लिए कन्धे को तनिक झुकाए हुए तथा बाएँ पैर के घुटने को टेढ़ा किये हुए धनुष की डोरी को पूरी तरह खींच कर उन्हीं पर बाण छोड़ने के लिए तैयार हैं। अपनी तपस्या में विघ्न पड़ने के कारण वे अत्यन्त क्रुद्ध हो उठे, उनकी भौहें टेढ़ी हो उठी। उस समय उनके मुख की ओर, देखना कठिन हो गया और उनके तीसरे नेत्र से एकाएक चिन्नारियाँ विखेरती हुई आग की लपट निकल पड़ी। हे प्रभो क्रोध को रोकिये! देवताओं की यह पुकार अभी आकाश में गूँजती ही रह गई (शंकर के कानों के पास पहुँच भी न सकी) कि इतने में ही शंकर जी के नेत्र से उत्पन्न उस आग की लपट ने कामदेव को जलाकर भस्म कर दिया।

दशरूपककार आचार्य धनञ्जय ने शोभा नामक सात्विक गुण का लक्षण दिया है-

“नीचे घृणाधिके स्पर्धा शोभायां शौर्यदक्षते”।^४

अर्थात्, इस गुण में नीचे के प्रति घृणा की भावना, अधिक गुणवाले व्यक्ति के प्रति स्पर्धा तथा शूरता एवं दक्षता निहित रहती हैं। भगवान शिव अपने क्रोधरूपी अग्नि से कामदेव को भस्म कर देते हैं इस प्रकरण से स्पष्ट हो जाता है कि इनमें प्रतिस्पर्धा, शूरता एवं दक्षता निहित थी। भगवान शिव में धैर्यनामक सात्विक गुण अपनी पराकाष्ठा को प्राप्त होता दिखाई देता है।

साहित्यदर्पणकार ने धैर्य का लक्षण इस प्रकार दिया है-

व्यवसायादचलनं धैर्यं विहने महत्पि।।^५

नाट्यदर्पण के अनुसार धैर्य गुण का लक्षण-

विघ्नेऽत्यचलनं स्थैर्यं प्रारब्धादशुभादपि।^६

अर्थात् विघ्नों के उपस्थित रहने पर भी अपने कर्तव्य से विचलित न होना ही धैर्य है।

कुमारसम्भव महाकाव्य के प्रथम एवं तृतीय सर्ग में भगवान शिव में धैर्य नामक सात्विक गुण अपनी पराकृष्टा को प्राप्त होता है -

प्रत्यर्थिभूतामपि तां समाधेः शुश्रूषमाणां गिरिशोऽनुमेने।

विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः।^७

हिमालय ने अपनी पुत्री पार्वती को भगवान शिव की आराधना करने की आज्ञा प्रदान कर दी थी, भगवान शिव हिमालय की चोटी पर तपस्यारत थे। अतीव सुन्दरी पार्वती उनके तपस्या के लिए विघ्नस्वरूप थी फिर भी उन्होंने अपनी सेवा के लिए स्वीकृति प्रदान कर दी। चित्त में विकार उत्पन्न करने वाले कारण के उपस्थित होने पर भी जिसके मन में विकार उत्पन्न नहीं होता। वे महात्मा होते हैं। अतः शिवजी महात्मा थे।

पर्याप्तपुष्प स्तबकस्तनाभ्यः स्फुरत्प्रवालोल्लोष्ठ मनोहराभ्यः।

लतावधूभ्यस्तरवोऽप्यवापुर्विनम्र शाखाभुजबन्धनानि।^८

श्रुताप्सरोगीतिरपि क्षणेऽस्मिन् हरः प्रसंख्यानपरो बभूव।

आत्मेश्वराणां न हि जातु विघ्नाः समाधिभेद प्रभवों भवन्ति।^९

वसन्त ऋतु के रमणीय दृश्य को देखकर समस्त प्राणिजगत् का हृदय आह्लादित हो उठता है यहाँ तक कि वृक्षलताएँ भी आनन्दित होकर झूमने लगते हैं। वृक्ष अपनी झुकी हुई डालियों की भुजाएँ फैलाकर कुसुम गुच्छक रूपी स्तनों तथा हिलते हुए पल्लवरूपी अधरों से मन को लुभाने वाली लता रूपी कामिनियों से लिपटने लगते हैं, अप्सराएँ, नृत्य-गीत प्रस्तुत करने लगती हैं। अप्सराओं के मनोहर गीत भगवान शिव की तपस्या को भङ्ग नहीं कर पाते हैं। वे अपनी समाधि में निश्चल भाव से लीन रहते हैं। यहाँ भगवान शिव अतिशय धीर नायक के रूप में चित्रित हुए हैं।

भगवान शिव में प्रायः सभी सात्विक गुण विद्यमान हैं-

कम्पेन मूर्ध्नः शतपत्रयोर्नि वाचा हरिं वृत्रहणं स्मितेन।

आलोक मात्रेण सुरानशेषान्सम्भावयामास-यथाप्रधानम्।^{१०}

शिवजी ने सभी देवताओं का योग्यतानुसार अभिनन्दन किया। प्रस्तुत श्लोक में विलास माधुर्य, लालित्य तथा सौदार्य का संगम स्पष्ट रूप से दृष्टिगोचर होता है।

भगवान शिव में अलौकिकता के दर्शन होते हैं, उन्होंने अपने त्रिनेत्र की अग्नि से कामदेव को क्षणमात्र में भस्मीभूत कर दिया। यह कार्य कोई अलौकिक शक्ति सम्पन्न व्यक्ति ही कर सकता है लौकिक पुरुष में इतनी शक्ति कहाँ ? भगवान शिव के अन्तःकरण में अपने पितरों श्रेष्ठजनों गुरुजनों के प्रति आदर-सत्कार की भावना कूट-कूट कर भरी थी-

तद्गौरवान्मङ्गलमण्डन श्रीः सा पस्पृशे केवलमीश्वरेण।

सं एव वेषः परिणेतुरिष्टं भावान्तरं तस्य विभोः प्रपेदे।^{११}

वैवाहिक अवसर पर विवाह योग्य वस्त्राभूषण को माताएँ जब शिव को धारण करने लिए देती हैं तब वे माताओं के सम्मानार्थ उन माङ्गलिक वस्तुओं का स्पर्श मात्र कर लेते हैं।

भगवान शिव दिव्य पुरुष होने के कारण विलक्षण शक्ति सम्पन्न हैं। उन्होंने अपनी दिव्य शक्ति से अलौकिक वस्त्राभूषण को धारण किया, उनके अलंकारों की अदुभुत छटा दृष्टिगोचर होती है-

शङ्खान्तरद्योति विलोचनं यदन्तर्निविष्टमल पिङ्गगतारम्।

सान्निध्यपक्षे हरितालमऽयास्तदेव जातं तिलक क्रियायाः॥

यथाप्रदेशं भुजगेश्वराणां करिव्यतामा भरणान्तरत्वम्।

शरीरमात्रं विकृतिं प्रपेदे तथैव तस्थुः फणरत्न शोभा॥

दिवापि निष्ठयूतमरीचिभासा बाल्यादना विष्कृत लाञ्छने

चन्द्रेण नित्यं प्रतिभिन्न मौलेश्चूडामणेः किं ग्रहणं हरस्य॥⁹²

कुमारसम्भव महाकाव्य में भगवान शिव दिव्य धीरोदात्त नायक के रूप में चित्रित किये गये हैं, इनका चरित्र, दिव्यता की कसौटी पर खरा उतरता है। दिव्य पुरुष होने के कारण इनका चरित्र जन्म-मरण, सुख-दुःख, यश-अपयश, पाप-पुण्य संयोग-वियोग त्यादि लौकिक विचारों से पूर्ण रूपेण मुक्त जीवन में भौतिक पदार्थों के लिए कोई स्थान नहीं है यहाँ तक कि अपने विवाह में भी उन्होंने लौकिक रमणीय वस्त्राभूषणों का परित्याग कर अपने स्वाभाविक वेश-भूषा में विद्यमान रहें।

काव्यशास्त्रियों द्वारा बताये गये धीरोदात्त नायक के समस्त लक्षण इनमें घटित होते हैं-

साहित्य दर्पणकार आचार्य विश्वनाथ के अनुसार धीरोदात्त नायक के लक्षण-

अविकत्थनः क्षमावानतिगम्भीरो महासत्वः।

स्थेयान्निगूढमानो धीरोदात्तो दृढव्रतः कथितः॥⁹³

दशरूपककार आचार्य धनञ्जय के अनुसार-

महासत्वोऽतिगम्भीरः क्षमावान विकत्थनः।

स्थिरो निगूढाहंकारो धीरोदात्तो दृढव्रतः॥⁹⁴

अर्थात् धीरोदात्त नायक अपनी प्रशंसा न करने वाला, सहनशील, अत्यन्त गम्भीर महासत्व अर्थात् हर्ष शोक आदि में भी जो स्थिर रहें, नम्रता से गर्व को छिपाने वाला, अगूढीकृत विषय का निर्वाह करने में दृढ प्रतिज्ञा होना चाहिए।

कुमारसम्भव के पञ्चम सर्ग में ब्राह्मण बटु के द्वारा भगवान शिव की निन्दा किए जाने पर, उस निन्दा का प्रतिकार करते हुए माता पार्वती भगवान शिव के उत्कृष्ट गुणों की मुक्त कंठ से प्रशंसा करती है। प्रशंसापूर्ण वचनों में भगवान शिव का नायकत्व, स्पष्ट रूप से दृष्टिगोचर होता है।

विपत्प्रतीकारपरेण मङ्गलं निषेत्यते भूति समुत्सुकेन वा।

जगच्छरण्यस्य निराशिषः सतः किमेभिराशोपहतात्मवृत्तिभिः॥⁹⁵

अर्थात् ऐश्वर्य प्राप्ति के लिए तत्पर लोग ही माङ्गलिक वस्तुओं की इच्छा करते हैं भगवान शिव तो समस्त प्राणि-जगत के आधार हैं उनके जीवन में वासना से दूषित मांगलिक पदार्थों की कोई आवश्यकता नहीं है।

अकिञ्चनः सन्प्रभवः सम्पदां त्रिलोकनाथः पितृसद्यगोचरः।

स भीमरूपः शिव इत्युदीर्यते न सन्ति याथार्थ्यविद पिनाकिनः ॥⁹⁶

वे स्वयं दरिद्र होते हुए भी समस्त सम्पत्तियों के जन्मदाता हैं, शमशान-भूमि में निवास करते हुए भी तीनों लोकों के स्वामी हैं, भयंकर रूप वाले होने पर भी शिव (कल्याणकारी) शब्द से पुकारे जाते हैं, उनके यथार्थ स्वरूप को जानने वाला इस संसार में कोई नहीं है।

सप्तर्षियों ने भी भगवान शिव की उदारता का बड़ा ही सुन्दर चित्रण किया है-

त्वत्सम्भावितमात्मनं बहु मन्यामहे वयम्।

प्रायः प्रत्ययमाधत्ते स्वगुणेषूत्तमादरः ॥⁹⁷

अतः निष्कर्ष रूप में कहा जा सकता है कि भगवान शिव में धीरोदात्त एवं दिव्य प्रकृति के नायक के रूप में शोभा, माधुर्य, गाम्भीर्य, धैर्य, तेज, लालित आदि सभी गुण विद्यमान हैं।

सन्दर्भ सूची-

१. कुमारसम्भवम् - ३/७०
२. कुमारसम्भवम् - ३/७१
३. कुमारसम्भवम् - ३/७२
४. दशरूपक
५. साहित्यदर्पण - ३/५३
६. नाट्यदर्पण - ४/११
७. कुमारसम्भवम् - १/५६
८. कुमारसम्भवम् - ३/३६
९. कुमारसम्भवम् - ३/४०
१०. कुमारसम्भवम् - ७/४६
११. कुमारसम्भवम् - ३/३१
१२. कुमारसम्भवम् - ७/३३-३५
१३. कुमारसम्भवम् - ३/३२
१४. दशरूपक - २/४
१५. कुमारसम्भवम् - ५/७६
१६. कुमारसम्भवम् - ५/७७
१७. कुमारसम्भवम् - ६/२०



9.

हिन्दी नाटकों में सामाजिक चेतना

डॉ.लावणे विजय भास्कर

शोधनिर्देशक

महात्मा गांधी महाविद्यालय, अहमदपुर

त.अहमदपुर जि.लातूर महाराष्ट्र

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हिन्दी साहित्य में कहानी, कविता, उपन्यास, ऐसी कई विधाएँ हैं पर नाटक ऐसी विधा है जिसके द्वारा सिधा समाजपर प्रभाव पड़ता है। समाज में बढ़रही दूरीया के कारण आदमी एक दूसरे से दूर जा रहै हैं। इसे रोकने का काम हिन्दी नाटकों ने किया है और देश में नवजागरण का काम भी हिन्दी नाटकों ने ही किया है। क्योंकि शनाटककरा अपने नाटक में समाज के विभिन्न स्वरूपों, परिस्थितियों, समस्याओं, संभावनाओं, क्रिया-प्रतिक्रियाओं को ही विभिन्न माध्यम से उपस्थित करने का प्रयास करता है। साथ ही इन नाटकों में तत्कालिन वर्तमान परिस्थिति, समाज सुधार की भावना, नारी समस्या आदि विषयों को भी महत्व दिया गया है। जिस में जयशंकर प्रसाद के आजातशत्रु, एक घूँट, कामना, चन्द्रगुप्त, जनमेजय का नागयज्ञ, ध्रुवस्वामिनी, राज्यश्री, सज्जन, स्कन्दगुप्त और विशाखा शनाटक में तो सामाजिक अवनति का वर्णन किया है। २ मोहन राकेश के आधे अधुरे, आषाढ का एक दिन, पैर तले जमीन और लहरों का राजहंस आदि। अजगर वजाहत का जिस लाहौर नई देख्या ओ जम्याइ नइ और वीरगति, विभुकुमार का हवाओं को विद्रोह और सर्वेश्वर दयाल सक्सेना का लडाई और अब गरिबी हटाओ, कुसुम कुमार का सूनो शेफाली इन सभी नाटकों में सामाजिक चेतना का स्वर उभरकर सामने आता है।

लडाई :- सर्वेश्वर दयाल के 'लडाई' नाटक का मुख्य पात्र सत्यव्रत सत्य की आवाज को बढ़ाना चाहता है पर हर जगह भ्रष्टाचार, धोखा दिखाई देता है। सत्यव्रत देखता है कि एक आदमी ने कंडक्टर को पैसे दिये पर बिना टिकट लिये उतर गया तब सत्यव्रत कंडक्टर से पुछता है। तुमने टिकट नहीं दिया तब यह झगडा इंस्पेक्टर तक जाता है, तब बस के यात्री बोलते हैं कि तिकीट दिया था। इंस्पेक्टर सत्यव्रत को ही डाटता है और कहता है आपके पास कोई सबूत है। तब सत्यव्रत शांत बैठता है। कंडक्टर कहता है शरिफ की तरह रहो तब सत्यव्रत कहता है श्यानी गलत काम देखू, चुप रहूँ और यदि बोलने को कहा जाए तो झूठ बोलूँ इस वक्तव्य से ध्यान में आता है कि समाज में कुछ लोग हैं जो सत्य को उजागर करना चाहते हैं, पर समाज में ऐसे भी लोग होते हैं जो छूट को सहारा देकर सत्य को दबा देते हैं, यह भी एक सामाजिक समस्या है, सत्य को कोई सहारा नहीं देता।

सत्यव्रत जब राशन दफ्तर जाता है तब उस की बात कोई भी सुनता नहीं तब सत्यव्रत साहब को सच बताना चाहते हैं पर साहब न सुनकर कहता है शिकायत पेटी में शिकायत डाल दिजिए, तब सत्यव्रत कहता है। शिकायत पेटी में हर चीज दफनाने के लिए लाश में बदल जाती है पर मैं ऐसा नहीं होने दूँगा। इससे सामाजिक बोध मिलता है कि कोई अफसर हमारी आवाज दबाना चाहता है तो उसे सत्यव्रत जैसा विरोध करना चाहिए यह सामाजिक संदेश 'लडाई' नाटक द्वारा मिलता है।

लडाई नाटक में सरकारी अस्पताल में होने वाले भ्रष्टाचार में गरीबों को दवा नहीं मीलती वह तडपकर मरता है पर मंत्री के रिश्तेदार को उचित दवा मुफ्त में दिया जाती है। पुलिस व्यवस्था पर भी सत्यव्रत सवाल उठाता है। गलत राहपर चलने वाले युवा को भी इस नाटक में दिखाकर लेखकने युवकों को सुधारने का संदेश दिया है। भ्रष्टाचारी लोग काला धन जमा करते हैं और दान धर्म के नाम पर भिकारीयों को भीक देते हैं। इन सबका जब सत्यव्रत विरोध करता है तो सारे मिलकर ही सत्यव्रत को पागल बनाकर छोड देते हैं। लडाई नाटक में सत्य और सामाजिक प्रश्नों के खिलाफ आवाज उठाने के परिणामों को नाटककार ने सत्यव्रत के माध्यमसे दिखाने का प्रयास किया है।

जीस लाहौर नइ देख्या ओ जम्याइ नइ :-

असगर वजाहत ने 'जीस लाहौर नइ देख्या ओ जम्याइ नइ' इस नाटक में भारत पाकिस्तान विभाजन के बाद लाहौर में एक बुढ़ी हिन्दू औरत रतन जौहरी की माँ रहती है तब उसे किन-किन सामाजिक समस्याओं को सहना पडता है इसका चित्रण इस नाटक में है। आजादी के उपरांत लाहौर में मुस्लिम समुदाय के कुछ लोग बुढ़ी औरत को मारना चाहते है। पर यह बात भी सराहनीय है कि मुस्लिम समाज के कई लोग भी उस बुढ़ी औरत का सहारा बनते है।

नाटक का पात्र सिकंदर मिर्जा को जब रतन जौहरी की हवेली रहने के लिए दी जाति है तब कुछ ही दिनों में ही एक ही हवेली में रतन की माँ और सिकंदर मिर्जा घूल मिलकर रहते है। पर इस बात पर कुछ लोगों को बुरा लगता है। रतन की माँ को खत्म करने की योजना बनाई जाति है। पर सिकंदर मिर्जा रतन की माँ को हमेशा सुरक्षा प्रदान करते है। परिणाम स्वरुप कुछ बुरे लोग सिकंदर मिर्जा को धमकाते है। पर मिर्जा आखरी सास तक रतन की माँ का साथ देते है। यह भी वर्तमान में बडा सामाजिक संदेश नाटक कारने दिया है कि पूरे लाहौर में एक अकेली बची हिन्दू औरत को सिकंदर मिर्जा और उसका परिवार किसतरहसे साथ देता है।

इस नाटक में मुस्लिम लीगी नेता जो पहलवान कहलाता है। वह हमेशा रतन की माँ को मारना चाहता है पर सिकंदर मिर्जा और हमीद हुसैन नासिर काजमी, अलीमनुद्दीन, और मौलवी इकरामनुद्दीन हमेशा रतन की माँ को सहारा देकर सुरक्षा प्रदान करते है। रतन की माँ भी सुबहसे पुरे मुहल्ले में अकील साहब के घर में कुछ काम करती है, नफ़ीस को अस्पताल ले जाती है, आफताब के लडकों को दवा देती है। शामको सकीना के यहा अचार डालने जाति है। इस कारण सब की जुबापर की माँ रतन के लिएमाई शब्द निकलता है। रतन की माँ को पुरे मोहल्ले में मान सम्मान होने लगता है वह बुढ़ी होकर भी हमेशा दूसरो की सहायता करने के लिए तैयार रहती है यह भी सामाजिक संदेश इस नाटक द्वारा मिलता है।

एक दिन रतन की माँ मिर्जा से पुछती है मैं दिवाली मनाना चाहती हु तब मिर्जा कहता है पुछने की जरूरत ही नहीं और जब रतन की माँ हवेली में दिये जलाती है, पुजा करती है और बडे आनन्द के साथ मिर्जा का पूरा परिवार दिवाली मनाता है। तब मिर्जा की लडकी अपनी माँ से प्रश्न करती है। "अम्माँ, अगर हम लोग और माई एक ही घर में रह सकते है तो हिदुस्तान में हिन्दू और मुसलमान क्यों नहीं रह सकते थे"४ इस प्रश्नार्थक वाक्य से नाटकारने समझाना चाहते है कि बटवारा हुआ पर कुछ प्रश्न के उत्तर नहीं मिल सके है।

रतन की माँ के मृत्यु उपरांत एक प्रश्न खडा होता है कि अन्तिम संस्कार कैसे करे तब मौलवी प्रश्न को सूलझाते है और कहते है कि बुढ़ीया हिन्दू थी तब हिन्दू रीति-रिवाज से अन्तिम संस्कार रावी नदी के किनारे हो, पहलवान विरोध करता है बडी बहस होती है। आखिर मौलवी के कहने के अनुसार माई का हिन्दू रीति-रिवाज के अनुसार अन्तिम संस्कार होता है। नाटक कारने 'जिस लाहौर नइ देख्या ओ जम्याइ नइ' इस नाटक द्वारा भाई चारे का समाजिक संदेश दिया है। आज जो जाति धर्म के नामपर जो सामाजिक प्रश्न उठते है उनके सारे उत्तर इस नाटक में मिलते है।

हिन्दी साहित्य में नाटक विधा द्वारा नाटक लेखकोंनो सामाजिक चेतना को उजागर करनेका महान कार्य किया है। सर्वश्वर दयाल सक्सेनाने 'लडाई' नाटक में दिखाया है कि सत्यव्रत नाम का आदमी सामाजिक समस्या को सूलझाने के लिए कंडक्टर, राशन दफ्तर, स्कूल, पत्रकार, अस्पताल, पुलिस और सामाजिक व्यवस्था को बदनाम करने वाले पूजीवादी किसतरह काला धान जमा करके दान धर्म के नामपर भिख देने का बहाना करते है। और इन सारी परिस्थिति का एक अकेला आदमी विरोध करता है, तो सारे मिलकर उसे पागल बोलकर व्यवस्थासे ही बहार करने का प्रयास करते है आज समाज में यही हो रहा है। जो आदमी सामाजिक समस्या को उजागर करना चाहता है उसे भ्रष्ट व्यवस्था झूठे इल्जाम में फसाकर बदनाम करती है और आसानसे संतव्रत की तरह रास्ते से बहार कर देती है।

'जिस लाहौर नइ देख्या ओ जम्याइ नइ' इस नाटक में अजगर वजाहत ने दिखाया है कि आजादि के उपरांत विभाजन हुआ पर विभाजन के बाद लाहौर में बची अकेली हिन्दू बुढ़ी औरत रतन की माँ का दूश्मन पहलवान था पर रतन की माँ के प्यार,ममता भरे बर्ताव से सारे मोहल्ले का दिल जित लिया था। सिकंदर मिर्जा, नासिर काजमी हमीद हुसेन, अलीमनुददीन मौलवी इकरामनुद्दीन ने तो रतन की माँ को पूरी सुरक्षा प्रदान की, सारे लोग रतन की माँ को अपनी माँ के समान बर्ताव करने लगते है। इन बातों का चित्रण करके नाटक कारने समाज को एक सुंदर संदेश दिया है कि जाति, धर्म से

बढकर मानवता और भाई चारेका रिश्ता बडा होता है। समाज में बुरे लोग होते है पर अच्छा बर्ताव करने वाले लोगों की कमी नहीं है।

इन नाटकों में नाटक कारोंने सामाजिक समस्या जो आज बढ रही है उसे लेकर ही सारा चित्रण किया है, चारों तरफ सत्य को दबाया जाता है पर सत्यव्रत जैसा आदमी निर्माण होता है और अन्याय, भ्रष्टाचार के खिलाफ आवाज बुलंद करता है तब उसकी आवाज दबायी जाही है और नाटककार यही सामाजिक संदेश देते है कि सत्यव्रत जैसे लोगों का साथ सारे लोगों ने देना चाहिए मौलवी और मिर्जा जैसे लोगों की आज इस दूनिया में जरूरत है क्योंकि रतन की माँ लाहौर में एकेली हिन्दू होकर भी बड आराम से रह रही थी। पर रतनकी माँ का दुश्मन पहलवान था ही। पर वह रतन की माँ का कुछ नहीं कर सका क्योंकि सारे लोग प्रेम और भाईचारे से रहना पसंद करते थे। यही सामाजिक संदेश भी नाटक कार देना चाहता है की धर्म, जाति से उपर मानवाता धर्म है और इसे अवनाने से चारों तरफ अमन शान्ती बनी रहती है।

संदर्भ :-

- १) डॉ.कपिला पटेल/समकालीन हिन्दी नाटकों में सामाजिक चेतना/मयूर प्रकाशन/प्रथम संस्करण २००८/ पृष्ठ -३३
- २) डॉ.इन्दुमती सिंह/राष्ट्रीय नवजागरण और प्रसाद के नाटक/साहित्य निलय/प्रथम संस्करण २००१/पृष्ठ-५१
- ३) सर्वेश्वर दयाल सक्सेना/लडाई/ वाणी प्रकाशन/प्रथम संस्करण १९९६/पृष्ठ-२२
- ४) असगर वजाहत/ जिस लाहौर नई देखा ओ जम्याइ नई/वाणी प्रकाशन/प्रथम संस्करण २००६/ पृष्ठ-५४



10.

Gender and Society in Shakespeare's Tragedies**Ila Pandey,**

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Before reading gender and society in Shakespeare's time, it is important to understand the feminist perspective of Shakespeare's tragic heroes. The Feminist perspective on Shakespeare's Tragic Heroes, analysis mainly covers-

- Behavior of men i.e. attitude of the protagonist towards the women.
- Female protagonist or supportive characters of the play.
- Paradox of masculinity in Shakespeare's Tragic Heroes

The ideology believes that men have far superior status in terms of both physiology and religion as well as empowered through the law and education. The hierarchal order of Shakespeare's time set up the father as the head of the family, comparable to the ruler of the realm, a comparison made explicit in the writing and speeches of King James I. In the Scriptures kings are called the gods, and so their power after a certain relation compared to the divine power. Kings are also compared to fathers of families, for a king is truly *parens patriae*, the politic father of the people. And lastly, kings are compared to the head of this microcosm of the body of man. (James I)

The father in the early Modern period enjoyed considerable power vis-à-vis his wife and children. As Theseus says Hermia in *A Midsummer Night's Dream* about her father Egeus,

To you your father should be as a god
One that composed your beauties, yea, and one
To whom you are but as a form in wax,
By him imprinted, and within his power
To leave the figure or disfigure it.
A Mid Summer Night's Dream (Act I, Scene I, Lines 47-51)

This passage reinforces the concept of the father as all-powerful and demonstrates the weight attached to his position, especially with regard to

daughters. Indeed the father's power is seen in the passage wherein Egeus asks that Hermia be killed if she refuses to accept his choice of a bridegroom for her, and claims that this is provided for "according to our law" (Act I, Scene i Lines 44).

The authority of the father which can be seen in this instance is also made clear via Lear's treatment of Cordelia's suitors in *King Lear*, and in plays as diverse as *The Taming Of The Shrew*, *Romeo and Juliet* and *Henry V*, in each of which the decision for a daughter's marriage and the choice of bridegroom is based upon the father's will, even when in opposition to the daughter's. Indeed the anxieties about manhood that are seen across Shakespeare's dramas (whether early or late, in the tragedies or comedies), play upon this normative ideal that was set up, but that so few measured up to. Thus whether it is Iago questioning Othello's manhood in,

“O grace, O heaven forgive me! Are you a man? Have you a soul or sense?” (Act III, Scene iii, Lines 378-79),
 or Leontes deriding Antigonus on his inability to control his wife, Paulina, in Winter’s Tale:
 Leontes. How!
 Away with that audacious lady! Antigonus,
 I charged thee that she should not come about me:
 I knew she would.
 Antigonus. I told her so, my lord,
 On your displeasure’s peril and on mine,
 She should not visit you.
 Leontes. What, canst not rule her?
 Winter’s Tale (Act II, Scene iii, Lines 41-46)

There are merely two examples of a host of characters across the plays, who are endorsing certain views regarding manhood even as they also mock it, evidence its slippery nature and constantly hold up the ideal to the real. Patriarchal gendered prerogatives were available only to those who, ideally, were of a certain age (past their youth and into the prime of their life), married and belonged to the landed classes, or were substantially well off tradesmen. In Shakespeare’s work these are usually fathers of grown up daughters, ruling their households, their wives and daughters, brooking no defiance and unable to comprehend it when their authority is flouted, Thus even as Shakespeare shows us the functioning of patriarchy within the family he also attests to its unstable nature, in several of the plays in which he shows us father and daughters. It is also important to note that even as daughters come into conflict with their fathers (over their choice of a lover/husband, usually: it is only Cordelia in King Lear who challenges his patriarchal authority over an issue not related to the choice of a life partner) their mothers are customarily either missing, silent or supportive of their husbands rather than their daughters. Thus their will was of little or no concern, in the choice of marriage partners. An extreme example of his is seen in The Merchant of Venice where Portia cannot chose her own husband, even after her father’s demise, but is constrained by her father’s will (pun intended) which declares that whosoever picks the correct casket will be her husband .Authority within the family was given to the man, the head of the household, who commanded all and, secondarily, to his wife who commanded the children and the servants. This chain of command is seen particularly in a play such as Romeo and Juliet, where Juliet’s mother washes her hands off her daughter’s concerns even as Juliet pleads against the marriage that has been arranged for her by her father:

“Talk not to me, for I’ll not speak a word:
 Do as thou wilt, for I have done with thee.”
 Romeo Juliet (Act III, Scene v, Line202-03)

Therefore it can be said that women, having been rendered weaker than men and more unstable by the working of science, religion and classical learning, were mostly seen in ways that disadvantaged them, creating stereotypes that were born out off , and fed into, these discourses. Within the family these ways of imagining women affected marital relationships, the education and the marriage of daughters, and also the lives of women after the death of their spouses. Patriarchy also worked in tandem with the concept of male primogeniture to the advancement of the first born son, while younger sons were often to fend for themselves. The family structure that was operative in Shakespeare’s time, especially in aristocratic circles, involved daughters who were often used to advance the position of their families at court. Other aspects of the contemporary discourse led to women being stereotype as lascivious and sexually intemperate. Thus women’s monstrous, bestial appetites were almost a given; and in plays from Titus Andronicus through Hamlet to Cymbeline, Shakespeare builds upon this stereotype of woman as lustful. Marriage was seen as essential during this period “for as much as matrimony serveth a well to avoid sin and offense as to increase the kingdom of God” as it was stated in the “Homily on the

State of Matrimony.” And it was clear as to who was to obey and who was to control and command between husband and wife.

While the marriages of the Macbeths and Regan and Cornwall in *Macbeth* and King Lear might be seen as evil in their consequences, they are however exemplars of the companionate marriage: the spouses being well-matched, conversant with each other’s characters and willing to help the partner to further his or her desires. If these are companionate marriages that bring out the worst in the spouses, the many marriages in the mature comedies give us the observes: characters such as Orlando and Rosalind in *As You Like It*, Beatrice and Benedick in *Much Ado About Nothing* and Viola and Orsino in *Twelfth Night* evidence the shift in modes of marriage: they grow into love together, even as they also develop a knowledge and understanding of the other which then leads to appreciation and deep-seated affection. During Shakespeare’s time, while boys received some schooling, most girls were given a minimal education, if at all and this at home, via private tutors. Again based on class, what we can say is that in aristocratic families’ boys and men were given a comprehensive education while girls might be tutored privately at home.

The construction of men as superior to women in the physical, mental and moral realms made it possible for men to have a wider range of options and possibilities with regard to occupations and pursuits. While the nobility was always already endowed with a wider range of possibilities with regard to what they could do,

Shakespeare’s age was also an age of social mobility, a period when it was possible to advance in society, to leave behind the limited social spheres which had constrained men in federal times and improve their social and economic standing. The theatre was one more of those avenues which in this age made it possible for men to transcend the circumstances of their birth and fortune, as evidenced by these examples. But the theatre also dramatized this possibility by showcasing men who tried to improve their lot in the world, often to end in failure.

Among the best known examples are Bosola and Antonio from *The Duchess of Malfi* but Shakespeare’s own plays included characters such as Bushy and Bagot in *Richard II*, who were trying to improve their status via their friendship with the King, and Rosencrantz and Guildenstern in *Hamlet*. However, these are still examples of countries who hope to win favor from the rulers, a traditional mode of prospering. More contemporary is the depiction of sailors who hope to make their fortunes by bringing back strange and exotic beings as depicted in Shakespeare’s *Tempest* where Stephano and Trinculo, on first seeing Caliban, think of putting him on display back in England as, “there would this monster make a man; Any strange beast there makes a man:” (Act II, Scene ii, Lines 28-29). Another less felicitous example of someone who seeks social mobility but is denied it is Iago in *Othello* who, when deprived of promotion vows vengeance, “I follow him to serve my turn upon him,” and eventually destroys Othello (Act I, Scene I, Line 42). The disaffected and the unhappy, often called the “malcontent” during this period, was a stock character in the drama of this period as his attempts to climb the social ladder were thwarted and he was mocked by those above him. While social mobility for men was possible via many avenues, at least in theory, for women the roles that society provided were still limited to those associated with the family. Given that women could not inherit property, could not own businesses and that there were limited to either familial roles, helping out family business or working as domestic or farm laborers. In addition, on a daily basis they battled the biases which were inbuilt into the patriarchal model of society within which they lived. While men had, as per Shakespeare in *As You Like It*, seven ages through which they lived, most women had just three: daughter, husband and sometimes, the grownup son, in case of the demise of the husband. While their lives were thus restricted and limited by the structures within which they lived, many women found themselves empowered via early widowhood, especially if there is no children or if the sons were young. But widowed women battled against other restrictions: stereotyped as lustful and unable to live without male support, widows were seen as susceptible to the blandishments and advances of men on the make. Indeed, even as women had limited

roles within which they functioned, the stereotypes that circulated in Shakespeare's time about them dominated society's perception of women. Thus women could be either virginal and pure, quiet, meek and submissive as the Virgin Mary, mother of Jesus (Miranda in *Tempest*) or they could be shrews, scolds and nags, uncontrollable, resistant to their man folk (Paulina in *The Winter's Tale*), or lustful and uncontrolled in their appetite (Gertrude in *Hamlet* or the two elder sisters in *King Lear*), etc. Seen in limited ways, these perceptions then shaped and enclosed women's roles and lives. This is not to say that there were no strong positive women figures during this period: Queen Elizabeth was the best example of such a woman. But then these strong individualistic women were seen as possessing the male virtues of assertiveness, courage and self-respect, and this aligned them with masculine virtue even as it negated the traditional shortcomings of the feminine. The "virago," a term used positively (and not just with the now-well-known negative connotation) during this period, was as important a stereotype as the "virgo," the Virgin: the woman who contained within herself all the positive attributes of Mary, caring and taking care of her family, particularly the men folk.

Interestingly, in *King Lear*, Cordelia is seen to possess the positive attributes of both virgo and virago, even as Goneril and Regan are seen as the negative stereotypical virago figures. All picture shows that society was belong to patriarchy society and man dominating. With these characteristics, behavior of Shakespeare's Tragic Heroes towards women are analyzed individually-

Gender and society in Hamlet

The play *Hamlet* moves around Hamlet, his mother Gertrude and Ophelia. Their behavior towards each other can be shown through following points. Hamlet's soliloquy expresses both his and Shakespeare's thought about the women when the words put-
"Frailty, thy name is woman"
(Act I, Scene ii, Lines 146)

into Hamlet's mouth in of the play. He was saying something that was accepted as the norm in his time and in his world: women were frail, not just in terms of their orals (as Hamlet says here) but frail vis-à-vis their physical, emotional and Intellectual attributes. On the other hand, these very discourses worked to further endorse and validate Hamlet's contention regarding man (and it is not the inclusive noun here very specifically the masculine):

What a piece of work in a man! How noble in reason,
how infinite in faculty, in form and moving how
Express and admirable, in action how like an angel,
in apprehension how like a god! The beauty of the
world, the paragon of animals! (Act (II, Scene ii, Lines 293-97)

It was not yet the prerogative of the young to choose their own partners: father played a significant role in determining the marriage of their children and this was so even for young men, though, of course, more so for young women. Thus in play after play, it can be seen that Shakespearean fathers trying to determine who their daughters will wed. And in the case of men, Laertes advising Ophelia to steer clear of Hamlet in the *Hamlet* play-

Perhaps he loves you now,
And now no soil nor cautel doth besmirch
The virtue of his will; but you must fear,
His greatness weighed, his will is not his own,
For he himself is subject to his birth:
He may not, as unvalued persons do,
Carve for himself, for on his choice depends
The sanity and health of the whole state;

And therefore must his choice be circumscribed
Upto the voice and yielding of that body
Whereof he is the head. (Act (I, Scene iii, Lines 14-24)

Therefore, it can be said that Gertrude, just one of the two leading female roles, is portrayed as a weak minded woman ensnared in the shadow of male dominance; and an object of lust often maligned for her sexual relationship with Claudius. Shakespeare emphasizes this through the hasty marriage of Gertrude and Claudius, Gertrude's dependency on men, as well as her compassion as a mother, and the very limited role of Gertrude. Marriage was the only long term option for women.

"Ay, that incestuous, that adulterate beast,/With witchcraft of his wit, with traitorous gifts—/O wicked wit and gifts, that have the power/So to seduce!—won to his shameful lust/The will of my most seeming-virtuous queen" (Act I, Scene v, Lines 43-47).

Bloom gives fuel to the feminist claim of sexism when he observes that Queen Gertrude, recently the recipient of several Feminist defenses, requires no apologies. She is evidently a woman of exuberant sexuality, who inspired luxurious passion first in King Hamlet. Gertrude has drunk from the poisoned cup which was meant for Hamlet. However, Hamlet rejects Ophelia while simultaneously insulting her by saying Hamlet's soliloquy after being questioned by the King and his mother about his long standing grief. Hamlet loves Ophelia deeply and sincerely. He has made love to her in honorable fashion, And hath giving countenance to his speech, my lord, with almost all the holy vows of heaven. (Act (I, Scene iii, Lines 113-114) His words in the graveyard scene I loved Ophelia: forty thousand brothers Could not, with all their quantity of love, Make up my sum. What wilt thou do for her? (Act (V, Scene i, Lines 259-261) may be an exaggeration, but it is an exaggeration of a vital truth. He further says— Swounds show me what thou 'it do: Won't weep? Won't fight? Won't fast? Won't tear thyself? Won't drink up easel? Eat a crocodile? I'll do't. Dost thou come hero to whine? To outface me with leaping I her grave? Be buried quick with her and so will I: And, if thou parte of mountains, let them throw Millions of acres on us, till our ground, Singing his pate against the burning zone, Make Ossa like a wart! Nay, an thou 'It Mouth' I'll rant as well as thou. (Act V, Scene i, Lines 265-275) After marriage her mother to his uncle, Hamlet dislike and hate his mother due to this shameful task. But in the state of disappointed and disillusioned with his mother's conduct, Hamlet turns towards Ophelia for strength and support. It means he only hates and dislikes her mother. He respects women. He politely and tenderly speaks to Ophelia as he meets her The fair Ophelia! Nymph, in thy Orisons, Be all my sins remembered. (Act III, Scene i, Lines 88-89) The dramatist brings out the different traits of his character by placing him in different situations and by studying his different reactions to them. Hamlet behaves like a mad character after knowing about the murder of his father from the ghost. Therefore, his misbehavior also can be seen with Ophelia under these lines Hamlet: Ha! Ha! are you honest? Ophelia: My lord. Hamlet: Are you fair? Ophelia: What means your lordship? Hamlet: That if you be honest and fair, your honesty should admit no discourse to your beauty. Ophelia: Could beauty, my lord, have better commerce than with honesty? Hamlet: Ay, truly; for the power of beauty will sooner transform honest from what it is than the force of honesty can translate beauty into his likeness; this was sometime a paradox, but now the time gives it proof. I did love you once. Ophelia: Indeed, My lord, you made me believe so. Hamlet: You should not have believed me, for virtue cannot so inoculate our old stock but we shall relish of it; I loved you not. (Act III, Scene i, Lines 103-119) Above lines shows that now he dislikes or hates to all women. He thinks all fair women are dishonest. His misbehavior also shows with her mother. Queen: Hamlet, thou have thy father much offended. Hamlet: Mother, you have my father much offended. Queen: Come, Come, you with an idle tongue. Hamlet: Go, Go, you question with a wicked tongue. (Act III, Scene iv, Lines 103-119) The play is from a male-centered viewpoint thus it exclusively focuses upon the male characters and their experiences instead of assimilating the view and impacts of the women as well. This leads to assumption that Shakespeare wrote Hamlet with the need to display male dominance. Both

Gertrude and Ophelia are unadulterated depiction of how women are negatively portrayed in the patriarchal world of Shakespearean time.

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11.

Exploitation in Bhabani Bhattacharya's Novel - He Who Rides a Tiger**Dr. Ravikant Singh**Asstt.Prof. Dept. Of English
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Bhabani Bhattacharya's 'He Who Rides a Tiger' gives us a pathetic picture of the innumerable indignities to which human beings were subjected during the Bengal famine of 1943. The famine, like the vengeful gods, which Hardy cursed, pulled mankind down to a despicable level, never suffering them to seek redemption; honour was at its lowest ebb, almost irretrievably lost. The mass exodus from the villages to the cities and the concomitant dislocations in life brought into relief various kinds of perversities that were, perhaps, inconceivable earlier. The human essence was exploited to the core and all that remained subsequently was a fraternity of debased mortal frames. Everything was reduced to mere bestiality and the law of the brute world prevailed. Bhattacharya, dealing with an event, which marks absolute depravity with individual, social and moral-on the part of man, gears every possible artistic device to ensuring the reader's reaction and protest against the inhuman conditions that prevailed during the times depicted.

The novel deals with the changing fortunes of Kalo, a blacksmith, who is driven to the city by the famine. He is sent to jail for stealing a bunch of bananas following which he becomes a corpse remover and a pimp to make both ends meet, finds his daughter Chandralekha in a prostitute's house, then resorts to deception to wreak vengeance on the high caste people by arranging Shiva's "coming" from the ground with the help of two seers of gram. The novel also castigates the traditional and religious minded people and their hypocritical ideas and ways of life in a persistent and forceful manner.

This novel sounds quite powerfully the basic theme of Bhabani Bhattacharya's creative work-the exposure of "*evil forces*", that is, of colonialism. The writer wrathfully brands the English Government as the culprit of the tragedy, and calls it a "*cold and inhuman colossus of authority*."¹ The Indian bourgeoisie that helps the "*evil forces*" to gain profits out of the deplorable condition of the peasants is described in the novel. This novel deals with the hunger for freedom, hunger for money and hunger for sex.

He Who Rides a Tiger is a protest against a moral fable of human depravity and degradation. It is an artistic paradigm of the inexhaustible spiritual resources of man to help him get out of the moral morass of deceit and falsehood. It is at once a pointer and reminder: a pointer to the fact of man's all too imperfect systems of social organization based on fear and a reminder of the redemptive possibilities of truth and courage.

He Who Rides a Tiger is in a way a picaresque novel, depicting the "*adventures*" of Kali, a blacksmith, on his way to Calcutta. A picaresque novel has a tendency towards looseness of structure, since it generally consists of a series of comic and farcical adventures. The protagonist of such a novel is "*a rogue*", "*given to practical jokes*", an enemy of society in that he is "*always exposing hypocrisies and pretensions*."² This description of the picaresque novel fits He Who Rides a Tiger in which Kalo's adventures in Calcutta involve a practical joke, which helps to expose social hypocrisies and religious pretensions of the Hindu society. Kalo's practical joke, which is central part to the novel, consists in changing his Shudra identity and taking on the role of a Brahmin. But the plot of this novel is not as formless as in a picaresque novel like, Smollett's Roderick Random and others, the reason being that the novelist's central preoccupation with caste and superstition in the Hindu society is the prime concern of the work.

Social awareness in its amplitude of facts as well as its deep location of sensibility has been for long the focus of the plot of the Indian English novel. The writers of fiction from Mulk Raj Anand downward all of whom are realists and naturalists has a raw, unshaped, yet a heady power about it. Its force is straight, direct and disturbing. To this group of writers must be traced the central identity of Bhabani Bhattacharya's novels.

Bhattacharya tells the story in his own inimitable style, combining irony and innuendo and dry wit and wry humour. The opening paragraph illustrates the point and poses subtly the problem of the novel:

*"Food parents often name their timid shrimp of a boy Warrior King or Brave in Battle Hefty; pitch-dark girls go through life with the label lighting streak or Lotus wreath. But Kalo, Black, was true to his complexion, which had the colour quality of ink, and people said that when he seated, you could collect the oozing fluid for your inkwell. Kalo parried this friendly jibe with its usual good humour."*³

Metaphorically, the problem is one of identity; and, ironically, the problem of the identity of Kalo, the village blacksmith, is not physical but social, and the solution he finally finds to resolve his personal as well as cultural crisis is moral. Kalo's "usual good humour" notwithstanding resolutions to the problems is difficult to arrive at. The irony of calling a "Timid, shrimp of a boy Warrior King or Brave in Battle" becomes obvious to us only later when we come to know of Kalo's deliberate decision "to become a Bramin" in order to take revenge upon society. Although Kalo's personal troubles start after the death of his wife, his unconscious yearning for a change in status. Albeit in name only, finds expression in his naming his daughter Chandralekha, as advised by a Brahmin:

*"Why, if it is a boy, call him Obhijit, girl call her Chandralekha. We gentle folks give that kind of name to our sons and daughters. Dark-minded folks of your caste have a fancy for Haba and Goba, Punt and Muni."*⁴

Then, after some time Kalo is sentenced to three months' imprisonment with "hard labour" for a petty offence, Kalo's habitual confidence in the established law gets irrevocably eroded when the magistrate adds insult to injury by questioning him in "a cold and impassive" why: "Why did you have to live?"⁵. Or why did his daughter have to live?

Bhattacharya exhibits at this point a vivid and dramatic development in the delineation of Kalo's character in that he emerges from the incident of his petty theft of food for survival and the humanly degrading and devalued justices meted out to him at the magistrate's court, as a wholly alive individual, awakened to the presence of injustice and evil all around. As Ihab Hassan says:

*"The disparity between the innocence of the hero and the destructive character of his experience defines his concrete, existential, situations."*⁶

Thus Kalo's existential encounter with the conventional system of values social as well legal – makes him recoil from the reality of inhumanity. According to the narrative, "Something was gone and Kalo, the blacksmith of Jharna town, could never be whole again."⁷

The helpless, hunger people cling to life, flinging away all that is dead and dross in them. That is why when the gate of the prison opens for Kalo, he is not at all depressed and broken-hearted. He is replete with vigour and freshness, "Kalo felt queer. New warmth, the power of life itself replaced the chill of dread he had been feeling. He was no longer a number in jail. The deadening yoke was off his shoulder."⁸

At the end of the novel, the writer points out that even the lower-class people rise high and deride the society, which hates and insults them, Kalo and Chandralekha do so, even though they have to take risks as terrible as riding a tiger. They hit hard the powerful upper – class people at whose hands they have suffered immensely.

The book is an exposition of the humble craftsman's confidence and pride in his skill. Kalo tells the destitute, Vishwanath, a blacksmith, who chances to meet him in a very miserable condition, that an honest and competent craftsman is as good and dignified, as the best of folks: "*He can hold his head high because the skill of his hands, his special knowledge.*"⁹ So it can be said that Kalo's life story is an expression of Bhabani Bhattacharya's conviction in a positive, bright view of life. This low-caste blacksmith upsets the old social order by investing himself with Brahminhood and rising to the top. He does not undermine society, but becomes a part of it and uses its power by accepting its rules and by fully comprehending its purpose. He has the power to save his daughter in the hour of need, when she decides to accept Motichand's proposal to become his fifth wife. He along with his daughter comes out of the snobbish life to a true life by proclaiming boldly to the world that he is a mere swindler, not a sacred Brahmin and a true devotee of Shiva the great God. The novelist describes his triumph over society: "*They had come back in time to hear him, to see him drive his steel deep into the tiger. This scum of the earth had hit back, hit back where it hurt.*"¹⁰ His brave confession is welcomed by the common folks who again and again spoken in a loud voice, the slogan "*Victory to our brother*". At this moment Chandralekha is seen brimming over with high spirits and happiness. She has an overwhelming realization of an eternal sort of victory. "*Baba, after this, whatever happen to us, wherever we go, we can never again be unhappy or defeated.*"¹¹ The moments of great triumph and joy in the life of Kalo and Chandralekha also becomes an integral part of the life of Biten, who is also sent there. In a low impassioned murmur, he ejaculates:

*"You have triumphed over yourself. What you have done just now will steel the spirit of hundreds and thousands of us. Your story will be legend to inspire and awaken."*¹²

Bhattacharya is opposed to exploitation – whether it is economic or caste-based. It comes out vividly with the protest of Kalo in the principle and in that of Biten. The village blacksmith and his daughter have to leave the village because of raging famine. It appears that Bhattacharya got his orientation not from his being a critic and thinker but from the tremendous impact of the Bengal famine. The memory of that event, like a troubling ghost, he wishes to exercise by writing about it more than once. The girl has no other place to go to, except the brothel; there is no other way for her of supporting herself except through the wages of sin she might earn there. Kalo is given three months' imprisonment just because he had stolen a few bananas. The old Sanskrit poet certainly had a more realistic appraisal of human nature when he asked, "*what sin will a hungry man not commit?*" than Bhattacharya's bully of a magistrate who asks the convict, "*why did you have to live?*" We are told that Bikash Mukherjee is serving his prison term because he had protested against a policeman's atrocities on a famished person whose only offence was that he could not take his eyes off the food stacked in an eating house in the city. His punishment, in each case, is far in excess of the crime, if it is a crime at all to keep one's body and soul together.

He Who Rides a Tiger reflects a fiercer and sterner mood of the novelist than is seen in *So Many Hungers!* which does not go beyond giving pathetic descriptions of suffering passively endured. In this novel, on the other hand, is distinctly heard a note of angry protest and of revenge. The scum of the earth no longer want to be trampled upon. They are determined to hit back. They are taking out a procession shouting slogans like: "*Food for all*", "*Work for all*", and Jail for the profiteers. In spite of all this, nothing happens. Here Bhattacharya is offering a programme of action against the corrupt bureaucrats, hoarders, profiteers and speculators. It is only through stratagem, by changing his caste and appropriating the name of Mangal Adhikari, that Kalo gets quits with his tormentors and persecutors; interestingly, the magistrate also comes to touch his feet.

Bhattacharya's bias against the caste system makes itself manifest in *He Who Rides a Tiger*: when Kalo names his daughter Chandralekha, he becomes an object of ridicule while trying to give her the odium of high as well as of low caste people of his town Jharna. Therefore, the only way he can think of raising himself is to assume for himself and his daughter the character and identity of a Brahmin. The

point that Bhattacharya seems to be making is this: why should caste, real or assumed, confer such extraordinary advantages on anybody?

Another very significant aspect of social life realistically treated in the book is the fact that a man has unlimited sympathy and support for the people of his own class and contempt for those of the other classes. This is evident when Kalo sees the poor drying miserably under the impact of the ravenous hunger created by the rich for their profit. He reflects on the tragic lot of the poor:

“Were they doomed to haunt the earth forever as specters? No Brahmin priest spoke the timeless words from the Veda or applied the holy fire to the fleshless faces on the funeral pyres. Would the hundred thousand dead hover in unseen shapes over the great city eternally? Was heaven meant for the rich alone?”¹³

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12.

Emily Bronte's Wuthering Heights -A Masterpiece of Romanticism

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Abstract:

Wuthering Heights "is an English novel prominent in the eighteenth century. It is described by an environment of riddle and repulsiveness and having a pseudo-medieval setting. It is a multi-generational sentimental novel. It rotates around the destined love among Heathcliff and Catherine. Wuthering Heights Statures and sheds the lights with Lockwood, a proprietor of Heathcliff's, coming the home of his landowner Mr. Earnshaw, a Yorkshire Rancher and proprietor of Wuthering Statures, brings home a vagrant from Liverpool. The infant is called Heathcliff and lives with the Earnshaw youngsters, Hindley and Catherine. It is a development that alludes to destroy, rot, love, veining of sentiments, dread, disorder, and uncommon silliness and empathy over objectivity and sense. The present paper portrays the elements of Romanticism in the novel, which was not too much dominant in the Gothic novels.

Key words: Riddle, Sentimental, Empathy, Objectivity, Romanticism, Gothic.

1. Introduction:

Wuthering Heights was composed by a young lady named Emily Bronte who was one of the four offspring of persevering pastor, Patrick Bronte. Wuthering Heights, the sentimental and enthusiastic romantic tale between the boorish and awkward Heathcliff and Catherine Earnshaw. The story is told through the storyteller Mr Lockwood, a guest to Wuthering Heights who is told the captivating story by Nelly Dean, the worker. Her story rotates around the vagrant Heathcliff, Catherine Earnshaw and her relatives, and the Linton relatives. Heathcliff was an energetic rover tyke received by the Earnshaw family. He cherishes Catherine Earnshaw. She adores him, yet she doesn't get hitched to him yet she decides for Edgar Linton, who has property and status. Heathcliff runs off with Isabella, Edgar's sister. Heathcliff turns into a rich and regarded man. He could assume control over the Earnshaw family home and the Linton family home. Heathcliff adores Catherine all through the story; regardless of he is directed to incur retribution as he can't possess her. He is covered beside her when he kicks the bucket. Bronte depicts normal powers and occasions distinctively while portraying the plot by methods for Nelly Dean and Lockwood so as to show the association between the inward and external common world in the Wuthering Heights. Virginia Woolf remarks on Wuthering Heights, and thinks about that Brontë needs "to state something towards of her characters which are 'I cherish' or 'I loathe,' yet 'we, the entire human race' and 'you, the interminable powers.'"⁷⁶ Using the outrageous and in some cases disgusting conduct of the distinction among characters that Bronte can pass on noteworthy exercises about the world and universe all in all, as opposed to simply the lives of the characters themselves. Barbara Benedict clarified Brontë herself in her job as a female creator is an object of interest, yet she turns out to be considerably all the more an anomaly in her splendid capacity to make a totally extraordinary reality. Woolf portrays Brontë as nearly having mystical forces . The tale is loaded up with rude, opposing characters that perpetually double-cross, abuse and establish brutality and retribution upon one another. The characters don't adjust to any unmistakable arrangement of social qualities or pursue any ordinary good code. Nonetheless, in spite of the unrefined characters and the uncertain profound quality of the novel, Wuthering Heights was exceedingly mainstream in now is the ideal time, and has kept on being respected in high regard throughout the years. While the novel is highly adored and reliably applauded for its

wonderful lovely composition style, *Wuthering Heights* brings up endless issues and fits various understandings. Inside its offbeat system, *Wuthering Heights* manages ageless topics; over the top love, the hunger for retribution, and the dubiousness of social classes. Intertwined with spooky appearances and references to devils and other otherworldly components, *Wuthering Heights* is an adequate example of romantic fiction, in spite of the fact that from multiple points of view Bronte is the shape of the class. By reprimanding tradition from various perspectives, *Wuthering Heights* is an inquisitive novel which has attracted attentive readers of many generations.

2. Romanticism in *Wuthering Heights*:

"He's more myself than I am. Whatever our spirits are made of, his and mine are the same". As a matter of first importance, we could completely comprehend the attributes of sentimental writing in eighteenth Century England through *Wuthering Heights*. Actually, the Romanticism trusted that man, as an individual, is predominant, so sentimental books truly test profoundly inside characters. You can see this most clearly with Heathcliff and his wrath and desirous, and furthermore in Catherine, with her need to fit in with social gauges and her unshakable obstinacy. On the off chance that all else died and he remained, I could even now proceed to be; and if all else remained, and he were obliterated, the universe would swing to a strong outsider. [. . .] My love for Linton resembles the foliage in the forested areas. [. . .] My affection for Heathcliff takes after the endless shakes underneath: a wellspring of minimal unmistakable enjoyment, however essential. Nelly, I am Heathcliff. [. . .] not as a delight.[. . .] however as my very own being. (Brontë, 1985: 122) Emily stresses the normal nature of her feelings by improving her affections for Heathcliff and Edgar by methods for characteristic symbolism. In addition, Catherine shows that she is simply the other of Heathcliff, i.e., Heathcliff and Catherine's personalities are interwoven. This is the motivation behind why she advances her affections for Heathcliff. "In the night, the climate broke; the breeze moved from south to north-east and brought downpour first and after that hail, and snow. On the morrow, one could barely envision that there had been three weeks of summer: the primroses and crocuses were covered up under frigid floats; the songbirds were quiet, the youthful leaves of the early trees stricken and darkened". (Brontë, 1985, 206) Similar to nature's excellent portrayals in *Wuthering Heights*, Catherine is delineated as a wonderful individual in a route reacting to the excellence of nature. Scene portrayals in *Wuthering Heights* turn out to be much clearer when "I have recently come back from a visit to my landowner in 1801 the single neighbor that I will be bothered with. This is surely a delightful nation! In all England, I don't trust that I could have fixed on a circumstance so totally expelled from the mix of society. An ideal misanthropist's paradise: and Mr. Heathcliff and I are such an appropriate pair to isolate the devastation between us". "It is as though she could tear up all that we now individuals by, and fill these unrecognizable transparencies with such a whirlwind, that they rise above the real world. Hers, at that point, is the rarest of all power." Woolf, 1964, 102. What vain climate cocks we are! I, who had resolved to hold myself free of all social intercourse, and expressed gratitude toward my stars that, finally, I had lit on a spot where it was beside impracticable, I, feeble heel, in the wake of keeping up till nightfall a battle with low spirits, and isolation, was at long last constrained to strike my hues; and, under misrepresentation of picking up data concerning the necessities of foundation". (Bronte, 1985: 74) The anecdotal and sentimental characters of Thrushcross Grange and *Wuthering Heights* are additionally in struggle with their condition in *Wuthering Heights*: "the delicate, moral Edgar Linton of the range diverges from the malignant and attractive Heathcliff" (ordon, 1989: 197). This dubious event connotes the presence of two distinct universes implied through *Wuthering Heights* and Thrushcross Grange. (*Wuthering Heights* as a Gothic Novel) DOI: 10.9790/0837-2207010105 www.iosrjournals.org 4 | Page While *Wuthering Heights* speaks to nature including streams, trees, rocks, leaves, air, and wind, Thrushcross Grange represents the advanced universe of cash, ravenousness, and innovation. Such a complexity winds up a competition much of the time and generally connotes that characters beat nature's strength through managing alternate issues in their lives and through being aloof towards it. The presence of a dualistic structure in their lives suggests the unending creating clashes in these families. Not at all like *Wuthering Heights*, Thrushcross Grange which is arranged on a valley is exquisite and agreeable and

conveys none of the terrible highlights of the slopes. It is "a stunning spot covered with blood red, and red secured seats and tables. While focusing on the connection between the magnificence and that of nature, Catherine is delineated as a feature of the normal environment she lives in. In any case, she turns out to be significantly more dominant than nature in regard to her energy. Catherine's consistency in her enthusiasm, desire, and coolness is reflected by most commentators and, subsequently, they bolster how Catherine negates with nature. Like most faultfinders Phyllis Bentley, an in all respects early pundit who shows the consistency in the outloo towards Bronte's showstopper. Her incredible reason would have found new circles of revelation from the learning of the old; and her solid imperious will could never have been overwhelmed by resistance or trouble; never have given route yet with life." (Fraser 167) .The job of the more youthful Cathy, for instance, winds up rouse to new noticeable quality in this perusing. In the event that Heathcliff is the domineering beast subjugating the kingdom, it is Cathy who "kills the brute," as it were. It is her affection for Hareton that can be contended to have broken Heathcliff's soul, and it is she who instructs him and sets him up for his new job. Toward the finish of the novel, when Nelly describes Lockwood about the passing of Heathcliff and Catherine, she depicts their dauntlessness. they mirror their conflicting assessments of one another (Sedgwick, 1986: 110) Being evaluated as a non-human otherworldly being, Heathcliff is noted as incredible and wild, - much more dominant than nature in light of his enthusiasm to have strength over it. Catherine Earnshaw, then again, typifies the attributes of both Heathcliff and Edgar. Plus, questions start to show up regarding whether Heathcliff is human at all and individuals around him turn into the casualty of his inhumanity¹⁰ (Sharma, 1994: 43). Heathcliff is delineated as more out of control than nature in his common quirks. Distant slopes have essentially been depicted as wild and dreadful just as spiritualist in its tendency. Be that as it may, Heathcliff has been depicted as a lot more out of control in his inward nature in *Wuthering Heights*: "His mouth watered to tear you with his teeth, since he is just half man—less and the—and the rest fiend!"¹¹ (Bronte, 1985: 16).Catherine and Heathcliff's dubious love, consequently, turns into an eternal and all inclusive love proceeding on the fields which can't be finished by death (Anderson, 1993: 114). This coherence mirrors the intensity of their affection. Heathcliff and Catherine's association is finished after death and ends up immortal just as general, for example, the regular powers of *Wuthering Heights*. This demonstrates they react to characteristic environment by their unceasing affection to one another. Be that as it may, their very own energy which is more dominant than the slopes additionally crushes their affection. Heathcliff reflects how he is stressed over losing Catherine.

3. Conclusion:

Emily's epic incorporates the connection among Nature and humankind; and among Romance and frightfulness; manners by which the spirit may get by after death; individual double-crossing and bad form; the creative ability; partition and misfortune. Such topics more likely than not been in her brain as she pondered the new novel. In *Wuthering Heights* she had educated the estimation of tight organized arranged by event predominance ; it appears to be likely that this time she would need to begin with a venture , yet this might be misleading , since it is quite the composition that Emily discovers her account novel. Emily Bronte made her imaginative progress through a mix of motivation and diligent work: this is definitely not a frightening end. Gothic sentiments were secrets, regularly including the powerful and intensely tinged with frightfulness, and sentiment they were typically set against dim foundations of medieval destroys and frequented palaces. *Wuthering Heights*, distributed in 1847, rotates around the enthusiastic and dangerous love between its two focal characters, Edgar, and Heathcliff .Emily Bronte's adamant and wonderful Catherine Earnshaw and her tall, dim, attractive, and agonizing legend/villain, Heathcliff. The Novel rotates around the group of the Earnshaws, proprietors of the called 'Wuthering Heights', where the defenitly hedgehog, Heathcliff, is brought by the dad of the foundling who has discovered him left in Liverpool, and who portrays him 'as dar as though it originated from the villain' for 'when Mr. Earnshaw first brings the child home,Heathcliff and Hindley. Both young men, without a doubt, detest each other with an energy incompletely conceived of 'kin competition', despite the fact that they are not blood relatives (in any event such isn't transparently expressed regardless of whether

faultfinders have construed in excess of a demonstration of man ind in Mr. Earnshaw's safeguarding the kid and his significant other's specialist threatening vibe. At the point when Earnshaw kicks the bucket, Hindley sits around idly in amending the unlawful takeover of control from which he supposes he has got distress by perceiving Heathcliff to the dimension of a hireling. Despite the fact that, Cathy and Heathcliff have framed a swear which nothing will ever stop, even Cathy's marriage to the affluent Edgar Linton.

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13.

Population as pollution in the Amitav Ghosh's Novel *The Hungry Tide***Panchal Dnyaneshwar Anantrao***(PhD Research Scholar)*

Abstract: *Bookchin claims that the environmental problems are the outcome of the social problems. The hierarchical structure of the society directly affects the environment. Social Ecology emphasizes on the problems of society that disturb the present environmental balance. Poverty, illiteracy, Pollutions, Population etc. are such problems that the present society is facing. Sociologist believes that there is direct relationship between these problems and environmental equilibrium. These problems are produced by human being and which is now alarming the environmental healthy balance. In the present research paper the study is done to see population as pollution in the Sunderban forest. This increasing population affects the course of the river and encroachment on the bank of the river.*

Introduction:

Increasing of population across the world affects the environment. More population means more land. It would be difficult for country like India and Bangladesh to fulfill the needs of people. This need is directly harmful for environment. High-fertility rates in many developing nations disturb the environmentalist. Among with this migration also play key role. Human migration is at all-time high. Many of the migrated people they left place in search of good livelihood. Population of any region directly harms the regional environment. The distribution of people around the globe has three main implications for the environment. First, as less-developed regions cope with a growing share of population, pressures intensify on already dwindling resources within these areas. Second, migration shifts relative pressures exerted on local environments, easing the strain in some areas and increasing it in others. Finally, urbanization, particularly in less-developed regions, frequently improves the development of infrastructure and environmental regulations, often resulting in high levels of pollution.

Population: as one of the elements of social ecology:

In the novels of Amitav Ghosh, it can be seen the influence of population and migration on environment. In the *Hungry Tide* when Kanai stepped down at Canning's platform, with no hurry. He looked around the station. He compared the present situation with the years before situation. He remembered the hangs when first time before 30 years he had come here. He was astonished by looking so many people. Here the response given by Nirmal is most important. This shows the population of Canning is increased. People encroached animal's habitat. That turned to attack on both side animals and humans. Thus, because of the population animals in the jungle like Tigers and Crocodiles became man-eaters. *It is only in the films you know that jungles are empty of people. Here there are places crowded as any Kolkata Bazar and on some rivers you will find more boats than there are trunks on the Grand trunk Road.*

Increasing population means increasing the burden of fulfilling the needs of people on Nature. Further Nilima says, *On the banks of every great river you will find a monument to excess* (23). Nilima is despaired while introducing such things to Kanai. She is not happy of increased of population. It is destruction in ones thinking. The big monument on Malta River is Canning, a place full of crowd and people. It means direct harm to an environment and river and its habitat. Standing at the shore observing boats he saw hundreds of commuters crossing the river every day.

Here at the same place, where Kanai is standing, Kanai's uncle Nirmal found in insane situation. He was standing there shouting, *Malta will rise! The Malta will rise.* Ghosh foreshadowed this thing that river is in danger. It might be that Nirmal had understood the situation of the River. Global warming,

globalization and destruction could be some of the reasons. This was the warning he was trying to give the people. As a student of geology he knew things more clearly than other men has.

Ghosh has truly talked on population of Crabs. He boldly states his concern for the danger posed by the overpopulation of these creatures to the ecosystem of tide country. Ghosh called them the horrific appetites which can by time turn the act of setting out- the frail fence around the Lusibari,

Even as we stand here, untold multitudes of crabs burrowing into our bandh. Now ask yourself: how long can this frail fence last against these monstrous appetites – the crabs and the tides, the winds and the storms? (206)

Ghosh presented these problems with the refugees. These displaced people came from Bangladesh and don't have proper place to live in India. Immediately, after this we can see the incidents like Morichjhapi where thousands people illegally occupied this island and police had to fire on them. The incidents in Morichjhapi are revealed by the Nilima, the widow of Nirmal. She says,

In 1978 it happened that a great number of people suddenly appeared in Morichjhapi. In this place where there had been no inhabitants before there were now thousands, almost overnight. Within a matter of weeks they had cleared the mangroves, built badhs and put up huts. It happened so quickly that in the beginning no one even knew who these people were. But in time it came to be learnt that they were refugees, originally from Bangladesh. Some had come to India after partition, while others had trickled over later. In Bangladesh they had been among the poorest of rural people, oppressed and exploited both by Muslim communalists and by Hindus of the upper castes.(118)

Ghosh throughout the novel, *The hungry Tide*, talked about the incidents, its influence on the lives of animals and Sunderban. Moreover it is a novel of problems of refugee, problem of Land and Animals. He uses these incidents to reconstruct the society. These refugees were thrown from their habitat to the remote area, in the forest of Dandkaranya, in the name of partition and never allowed to settle in Sunderban. The resettlement camps where these refugees were forced to live by Government, was more like a prison. For them land, Sunderban, was important as they were raised there and to get it they settled in Morchijhapi island. On the island refugees build homes, temples, schools, wells dispensaries, salt pans and so-on. The refugees show the initiative and ability to continue their survival. The government then declared that the settlement in the Morchijhapi by the refugees is illegal, unauthorized. It is further declared to them that the settlement would create problems and disturb the forest wealth and ecological balance. Here, Ghosh try to prove this through the Morchijhapi incident. The refugees were poor marginal, low class people. The police deprive the settlers' food and water. They tortured and gun down by the state police and they deliberately set against the nature. He like Bookchin, emphasizes that the idea of dominating nature has its origin in the very real domination of human by human.

Conclusion:

Bookchin is right in claiming that the environmental problems are the outcome of the social problems is true in the present novel. It becomes true that without solving Social problems it is difficult to solve environmental problems. The increasing population in the Tide Country affects the bank of the rivers. This increased population plays the role of pollution in the region, directly affecting the jungle and contaminating water. Overpopulation is one of the biggest causes of deforestation. This contamination element soon becomes the anthropocentric view of the world to fulfill the need of the people.

Resources:

- Ghosh, Amitav. *Hungry Tide*. London: HarperCollins. 2000. Print.
- Garrard G. *Ecocriticism*. London: Routledge. 2004. Print.



14.

Study of Ecocritical Perspectives in the Novel 'The Hungry Tide'**Panchal Dnyaneshwar Anantrao***(PhD research Scholar)***Abstract:**

We are living in the time of environmental crisis. It is time to take action whether legal or moral to curb the pollution that is disturbing the environmental balance. Ecocriticism is recent theory in the literary sphere. It originates in bio-social context in the late nineties in the twenty first century to understand excessive exploitation of nature, and environmental hazard. It studies the presentation of environment in the literature. This theory is the analytic practice to show us various contours of the real world. In the present paper I have studied Amitav Ghosh's novel The Hungry Tide in the light of ecocriticism. Amitav Ghosh is one of the few Indian great writers in English in the post-colonial era who has devoted himself for writing. He constructs nature in his imaginary fictional works by mingling land, legends, experience, myth and history. In his works we can see the human interference in the nature. The present paper proposed to find out how Ghosh in The Hungry Tide, constructs nature by mixing lands, lakes, rivers, myths and history to reveal human interaction with the non-human world.

Introduction:

Man's observation on physical environment, both in art and literature, has been a continuous practice since long back. The mode of depiction of natural phenomena passes through several changes in style and exposure with the shifting perceptions of human mind. However, this perception of nature or wilderness was not earlier viewed and examined with any recognized critical, interdisciplinary lenses till 60s and 70s. The inquiry, about what nature actually stands for in a literary text or whether *place* has link to human culture and entity or authors do really engage with ecological or environmental consequences, gradually begins after the explosion of a social movement—environmentalism in the 60s and 70s. But till 90s, writings on nature were viewed in accordance with a number of sprinkled critical frameworks—such as American studies, pastoral(ism), regionalism, human ecology etc. However, these studies did seriously incorporate no deep investigation in literature towards author's representation of environmental decline or calamity of the day-to-day world.

Eco-criticism is a critical literary approach for studying basically two things: representation of nature in literature and relationship between literature and environment. The former had been written in the previous centuries almost in all streams and disciplines; but the later gains ground owing to the rapid and precarious changes in the physical environment. Lawrence Buell maintains that the study should be conducted in a spirit of commitment to environmentalist praxis. Eco-critical approaches make inquiries into the connections between nature and human culture and it also views at what instant the authors represent its effects. The whole of the ecosphere where energy, matter and ideas come to an interaction is the basis of eco-criticism not alone the social world. Nevertheless, the fictional works of Indian writer in English, Amitav Ghosh, can be viewed through eco-critical perspective.

The world of literature swarms with works dealing with beauty and power of nature. However, the concern for ecology and the threat that the continuous misuse of our environment poses on humanity has only recently caught the attention of the writers. This sense of concern has given rise to a new branch of literary theory, namely Eco-criticism. The word eco-criticism first appeared in William Ruekert's essay "Literature and Ecology: An Experiment in Ecocriticism" in 1978. Yet it remained inactive in critical vocabulary. Literary criticism examines the relations between writers, texts and the world. The world is

synonymous with society. Ecocriticism expands the idea of the world to include the entire ecosphere. Ecocriticism takes an earth centered approach to literary criticism.

An ecocritical reading of a literary text is, simply, one which in some way incorporates a consideration of the kind of issues and concerns that have just been discussing. Peter Barry in his book *Beginning Theory* writes that there is no universally accepted model (perspectives) to learn and apply for the literature. Here I have come up with some important perspectives of ecocriticism.

1. Wilderness:

The idea of wilderness is the most important construction of nature available to New World Environmentalism. It is a construction to protect particular habitat and species. This is also seen as place for the reinvigoration of those tired of the moral and material pollution of the city. Wilderness has an almost sacramental value: it holds out the promise of renewed, authentic relation of humanity and the earth a post-Christian covenant, found in a space of purity, founded in an attitude of reverence and humanity. It is one of the three principles that this philosophy upholds is the conservation of wilderness. What is wilderness then? It is an unsettled uncultivated tract of land left in its natural state. Wilderness helps the environment healthy and ecosystem in order. The wilderness of environment in many sense helps, element of environment, to flourish and develop the *nature*.

In the novel, *The Hungry Tide* Lusibari and Sundari Forest are significant central places. Lusibari is a fictitious town. It is situated in the tide country. It is about two kilometers long from end to end and was shaped somewhat like a Conch cell. It is the most southerly of the inhabited island of the tide country. It is situated at the bank of Raimangal River. Kanai knew that once the tide turned everything would disappear. The rising waters of the Mohona would swallow up the jungle as well as the rivers and their openings.

At low tide, when the embankment was residing high on the water Lusibari looked like some gigantic earthen ark, floating serenely above its surroundings. Only at high tide was t evident that the interior of the island lay well below the level of the water.

In the opening chapter Amitav Ghosh narrates the **wilderness** of the Sunderban in the tide country. He says. *There is no prettiness here to invite the stranger in; yet to the world at large this archipelago is known as the Sunderban which means beautiful forest.* (08) There is beauty in the wilderness too. Though the place is not beautiful to take someone into it to explore the world, still it has been called as *Beautiful Forest*.

2. Pollution :

Increasing of population across the world affects the environment. More population means more land. It would be difficult for country like India and Bangladesh to fulfill the needs of people. This need is directly harmful for environment. In the novels of Amitav Ghosh, it can be seen the influence of population and migration on environment. In the *Hungry Tide* when Kanai stepped down at canning's platform, with no hurry. He looked around the station. He compared the present situation with the years before situation. He remembered the hangs when first time before 30 years he had come here. He was astonished by looking so many people. Here the response given by Nirmal is most important. This shows the population of Canning is increased. People encroached animal's habitat. That turned to attack on both side animals and humans. Thus, because of the population animals in the jungle like Tigers and Crocodiles became man-eaters.

It is only in the films you know that jungles are empty of people. Here there are places crowded as any Kolkata Bazar and on some rivers you will find more boats than there are trunks on the Grand trunk Road.

Increasing population means increasing the burden of fulfilling the needs of people on Nature. Further Nilima says, *On the banks of every great river you will find a monument to excess* (23). Nilima is despaired while introducing such things to Kanai. She is not happy of increased of population. It is

destruction in ones thinking. The big monument on Malta River is Canning, a place full of crowd and people. It means direct harm to an environment and river and its habitat. Standing at the shore observing boats he saw hundreds of commuters crossing the river every day.

3. Place of animal in society:

In the novel *The Hungry Tide* Dolphins are treated differently. Capitalist people who are after money, for who nature is just means of profit, they brutally murdered them, melt them for diesel. On contrast to these Deep Ecologist like Fokir believes Dolphins as messenger of God. Kusum, mother of Fokir taught him principles of nature. Who believes in nature, its principles and rules and follows it. For him Dolphins give message to human being. One has to increase himself at that level to understand the message. Tigers are worshipped in the novel. It is custom in the Sunderban whenever people go for expedition in the river they call pray Bonbibi for her help. People who believe in the rules of nature still don't think of killing man eater tiger in the sunderban. The society which treats animal as part of them is value oriented society. Piya who came in India to do the study of Dolphins has different view for them. She thinks them as the part of environment. One night when she came across the brutally killing of tiger, she came forward and tried to stop the killing of tiger. She was disturbed for days because of inhuman treatment and butchering of it. Amitav Ghosh clearly makes divisions of people those who follow and believe in nature and those who look at it as means of profit.

4. Social ecology:

Social Ecology is based on the principal conviction that all of our present ecological environment problems originate in deep rooted social problems. Advocates of this philosophy arguably presents their views that these ecological problems cannot be understood to solve in the future without proper attention towards our society. The origin of nearly all problems, ethnic, economical cultural and gender lie at the bottom of society. It is said rather thinking of these environmental problems it is always better to think of social problems to purify the present environment. In the novel *The Hungry Tide*, one can see the social problems like population, poverty, illiteracy, class conflict and greed for money. In the earlier point I have discussed the point population as pollution. Poverty is another social problem which prompts them to generate money by hook or crook. Nature is the easy means of making profit. More exploitation of nature means more money. That directly disturbs the ecological balance. Class conflict is also one of the social problems. People from both classes, upper class and lower class, are in the race to inferior others. It is found that upper classes people do more damage to the environment as compare to the lower class people because they have power and recent modern technology for making money.

5. Ecocide:

Ecocide is ecological destruction presented in the literature. The ecocide in the novel clearly shows the attitude of human being towards the nature. There can be several reasons for the ecological destruction. In the novel *The Hungry Tide* Amitav Ghosh has narrated Morichjhapi incident. After independence of Bengal, people thronged at this island to settle down. They brutally cleaned this island for settlements. Many valuable floras were cleaned out during this stay. Their stay at island caused the confrontations between tiger, crocodile snakes and them. Many tigers were killed. Awards were given to those who killed tigers.

6. Ecophilosophy:

For Naess ecosophy is a philosophy of ecological harmony. A philosophy, as a kind of wisdom, which contains norms, rules, postulates, value priority announcements and hypotheses concerning the state of affairs in our universe. In the novel *The Hungry* we can consider the myth of Bonbibi as the myth of Ecophilosophy. The myth involves everything that Naess has talked on. It gives rules, norms, primary concern and values to the people of Sunderban. She protects the forest and always lives with its people for their help. The myth is of fighting between Goddess Bonbibi and Satan Dokhin Ray. The myth prescribes the norms for people not the cross the limit of greed. Use the forest only that you are in need of. Bonbibi

is there to watch everyone who enters into the jungle. Fokir has also ecophysophy when he and Kanai were departed on the island. Fokir said to Kanai are you a clean man Kanai Babu? For Fokir someone with good, clean and pure heart needs not to be afraid of tiger the Satan because Bonbibi rescues such man.

Conclusion: study of Ecocriticism is a need of time. In the Indian English Literature *Hungry Tide* is the best example of ecocritical work. I have chosen only those Ecocritical perspectives which are common in the present novel. Besides this there are some ecocritical perspectives like ecofeminism, place as central force of the novel, place of animal in the society and how does the writer treat them, environmental art etc. For those who want to study in detail he can use each of these perspectives for major research.

Resources:

- Ghosh, Amitav. *Hungry Tide*. London: HarperCollins. 2000. Print.
- Garrard G. *Ecocriticism*. London: Routledge. 2004. Print.



15.

जागतिक व्यापारी संघटनेत राहावे की बाहेर पडावे ?**प्रा. डॉ. टी.जी. सिराळ**

सहयोगी प्राध्यापक, संशोधन मार्गदर्शक व
अर्थशास्त्र विभाग प्रमुख,
नागनाथ कला, वाणिज्य व विज्ञान महाविद्यालय,
औढा-नागनाथ, जि. हिंगोली.

गॅट १९४७, १९९४ व यातून पुढे निर्माण झालेली जागतिक व्यापारी संघटना याचा भारत हा संस्थापक सभासद आहे. जागतिक व्यापार संघटनेत प्रथमच कृषी-व्यापार आला. प्रगत देश कृषी व्यवसायास देत असलेल्या प्रचंड आर्थिक साहाय्यामुळे कृषीमालाच्या भाव निर्धारणात बरीच विकृती निर्माण झालेली होती. त्यामुळे विकसनशील देशांच्या कृषीमालास जागतिक बाजारात वाव मिळत नव्हता. हे जाणून गॅट १९९४ मध्ये कृषीमालाच्या व्यापाराच्या खुलेपणा संबंधीचा विचार केला जावा असा सप्टेंबर १९८६ च्या विचार विनिमयाच्या उरुवे फेरीत भारताने आग्रह धरला होता. तसा हा विषय जागतिक व्यापारसंघटनेच्या कक्षेत आला. या विषयातील नियमांच्या अंमलबजावणीत कोणत्या अडचणी येतात हे अनुभववास आल्यावर १९९५ नंतर पाच वर्षांनी फेरविचार करावयाचे ठरले होते. ही बैठक सिअॅटल येथे झाली. परंतु ती यशस्वी झाली नाही.

या बैठकाविरुद्ध स्वयंसेवी संघटनांनी सिअॅटलला उग्र निदर्शन केली होती. परंतु या निदर्शनामुळे सिअॅटलची मंत्री परिषद उधळली गेली नाही. (जरी तशी हवा निर्माण केली जात असली तरी) तर युरोपियन संघ, अमेरिका व जपान यांच्यात कृषी व्यवसायास दिले जाणारे अर्थसहाय्य, निर्यातशुल्क, कमी करण्यासंबंधात एकमत न झाल्याने ती गुंडाळली गेली.

जागतिक व्यापार संघटनेच्या कृषी व्यापाराच्या समझोत्याचा आढावा व पुनर्विचार करण्यासाठी सिअॅटल येथील जानेवारी २००० मधील मंत्र्यांची बैठक अयशस्वी ठरल्यावर नोव्हेंबर २००१ मध्ये दोहा येथे पुन्हा बोलावलेली आहे. त्यात भारतासारख्या कृषीप्रधान विकसनशील देशांची भूमिका मांडणारा आणि विचार विनिमयाकरिता भारतसरकारने पाठविलेल्या प्रस्तावाचा गोषवारा यापुढे देत आहे. हा प्रस्ताव अलीकडे प्रसिध्द झाला.

कृषीव्यवसायाची पार्श्वभूमी :

भारत धरून विकसनशील देशातील ७० टक्के लोक आपल्या चरितार्थासाठी कृषी व्यवसायावर अवलंबून आहेत. जागतिक तूलनेत ते कमी उत्पन्नाच्या गटात मोडतात. त्यांच्या स्थूल राष्ट्रीय उत्पादितात कृषी व्यवसायाचा ३४ टक्के भाग आहे. तसेच त्यांच्या निर्यातीत जवळजवळ निम्म्याहून अधिक वाटा कृषीमालाचा आहे.

प्रगत देशांशी त्यांची तूलना होऊ शकत नाही. मध्यम उत्पन्न गटात ३० टक्के व सर्वाधिक उत्पन्न असणाऱ्या देशांच्या गटात केवळ ४ टक्के लोक आपल्या चरितार्थासाठी कृषी उत्पादनावर अवलंबून आहेत. त्यांच्या स्थूल राष्ट्रीय उत्पादितात कृषीव्यवसायाचा मध्यम उत्पन्नी देशांत ८ टक्के तर प्रगत देशात १.५ टक्के एवढाच भाग आहे.

विकसनशील देशातील शेत जमिनीचा आकार, मोठ्या प्रमाणाने छोटा आहे. शेती प्रामुख्याने पावसावर अवलंबून आहे. निसर्गाचा कोप झाला तर व्यापक दुष्काळाला तोंड द्यावे लागते. कृषी व्यवसाय श्रमप्रधान, त्यातील अवजारे पारंपारिक अतएव मागासलेली, खतांचा इ. वापर कमी, त्यामुळे सघन शेतीला वाव न देणारा आहे. परिणामी उत्पादकता कमी आहे. बहुसंख्य शेतकरी निर्वाह शेती करीत आहेत.

सर्वत्र रस्ते, पाणी, वीज, दळणवळणाची साधने यांचा तुटवडा असल्याने व कृषीमालाचे उत्पादन घरापुरते जेमतेम राहिल्याने कृषी मालाचे हवे तितके व्यापारीकरण झालेले नाही.

देशात अवर्षण पडल्यास अन्नधान्याची मोठ्या प्रमाणाने आयात करावी लागते. पण त्यासाठी लागणारा विदेशी चलनसाठी विकसनशील देशाकडे असत नाही. शिवाय अन्नधान्य खरेदीस आंतरराष्ट्रीय बाजारपेठेत अनेक देश आल्यास

अन्नधान्यांच्या किंमती वाढतात याचा फटका गरीब लोकांना जोरात बसतो. आंतरराष्ट्रीय बाजारपेठेत अन्नधान्याच्या किंमतीत नेहमीच मोठाले चढउतार होत असतात. त्याचे आघात देशांतर्गत अन्नधान्याच्या व्यापारावर व म्हणून गरीब शेतकऱ्यांवर होत राहतात. आंतरराष्ट्रीय बाजारपेठेतून अन्नधान्य खरेदीत अनेक अडचणी या आधी आलेल्या आहेत. त्यामुळे अन्नधान्याच्या बाबतीत स्वयंपूर्णता आणण्यासाठी विकसनशील देशांना झटावेच लागते.

किंमतीच्या चढउतारामुळे, अवर्षणामुळे, गरीब लोकांना अन्नसुरक्षा मिळवून देणे अपरिहार्य आणि अगत्याचे झाले आहे. तसेच कृषीव्यवसायाच्या विकासापायी, उत्पादकता वाढविण्यासाठी शेतकऱ्यांना आधार द्यायलाच लागतो. अन्नसुरक्षा व आर्थिक आधार देण्याच्या सरकारने घेतलेल्या कार्यक्रमांना ते (खुल्या) व्यापाराचा विपर्यास करतात असे समजणे अकल्पनीय आहे.

कृषी उत्पादनाच्या भावातील चढउतारापासून शेतकऱ्यांना कोणत्या पिकाचे उत्पादन वाढवावे, कोणते कमी करावे याचे संकेत उपलब्ध होतात व त्या प्रमाणे त्यांनी कृषी मालाच्या उत्पादनात बदल केला पाहिजे. परंतु वास्तवात ते शक्य होताना दिसत नाही. निरक्षरता, आधारभूतसंरचना, सुविधांची मर्यादित उपलब्धी, बऱ्याच मोठ्या संख्येने शेतकरी व शेतमजूर यांचे कृषीवर अवलंबित्व, कृषी व्यवसायापासून मिळणारे उत्पन्न कमी होऊ नये यासाठीच होणारी धडपड या सर्वांमुळे परंपरा मोडून, किंमतींनी दिलेल्या संकेतानुसार पिकात बदल करण्यास शेतकरी धजावत नाही.

प्रगत देशातून कृषी-व्यवसायाचा विकास साधला गेला तो त्यांनी आजवर १)शेतकऱ्यांना आर्थिक आधार दिला, २) आयातीवर मोठाले कर बसवून ती महाग ठेवली, ३) निर्यातदारांना आर्थिक साहाय्य देऊन निर्यात आंतरराष्ट्रीय बाजारपेठेत स्वस्त राखली म्हणून साधला त्यांची ही संरक्षक धोरणे अद्याप चालू आहेत. त्यामुळे जागतिक व्यापार संघटनेने अपेक्षिल्या प्रमाणे विकसन देशाची कृषीमालाची निर्यात वाढली नाही. उलट एकूण जागतिक निर्यातीत विकसनशील देशांच्या निर्यातीचे प्रमाण पश्चिम युरोप व जपान या देशासाठी घटलेलेच आढळते.

कृषीव्यवसायाचा एकंदर विकास होण्यासाठी आंतरराष्ट्रीय अन्न व कृषी संघटनेने (FAO) मांडलेले विचार दुर्लक्षून चालणार नाहीत. व्यापार आणि अन्नसुरक्षा याबाबतीत तिने म्हटले आहे, "विकसनशील देशांनी कृषीक्षेत्रातील उत्पादनक्षमता पूर्णपणे वाढविल्याशिवाय त्यांना दारिद्र्य कमी करणे, अन्नसुरक्षा वाढविणे व आर्थिक अभिवृद्धी साधने शक्य होणार नाही." कृषी-समझोत्याच्या संदर्भात, "अन्नधान्यांच्या आयातीतील वाढ व निर्यातीतील वाढ यात बरीच तफावत असमानता आहे. कृषी व्यापार खुला झाल्याने विकसनशील देशातून अन्नधान्याची आयात एकदम वाढली आहे. त्या मानाने त्यांना कृषीमालाच्या निर्यातीत वाढ करण्यास वाव मिळालेला नाही" असे तिचे निरीक्षण आहे. एफ.ए.ओ. पुढे असेही नमूद करते, की यामुळे छोटे शेतकरी अडचणीत आले आहेत, बेकारीत आणि दारिद्र्यात भर पडली आहे. तेव्हा कृषीव्यवसायात गुंतलेल्या लोकांचे उपजीवन सांभाळण्यासाठी योग्य ते उपाय योजण्याचे आव्हान या देशापुढे आहे. ही पार्श्वभूमी ध्यानी ठेवून जागतिक व्यापार संघटनेच्या कृषी-समझोत्याच्या पुनर्लेखनासाठी पुढील प्रस्ताव भारताने मांडलेले आहेत :

१. सध्याच्या कृषी-समझोत्याच्या दुसऱ्या परिशिष्टातील (अ) उत्पादकांना वस्तुरूपाने किंवा प्रत्यक्ष पैशाने आधार देण्यासंबंधीचा परिच्छेद पाच (ब) प्राप्तीशी निगडित नसलेल्या साहाय्याबाबतीतला परिच्छेद सहा व (क) प्राप्तीचा विमा आणि प्राप्तीचे संरक्षण व्हावे म्हणून सरकारच्या आर्थिक सहभागासंबंधीचा परिच्छेद सात वगळून अन्य तरतूदी विकसनशील देशांना अन्न सुरक्षेसाठी आवश्यक असल्याने पुढेही चालू ठेवाव्यात.
२. दारिद्र्य निवारण्यासाठी, ग्रामीण विकासासाठी, ग्रामीण रोजगार वाढीसाठी, व शेतीत विविधता आणण्यासाठी योजलेल्या उपायात कोणत्याही तऱ्हेने घट करावयास लावले जाऊ नये.
३. उत्पादकांना दिलेल्या समग्र आधाराची मोजमाप करतांना - अ) महत्वाच्या कृषी-निविष्टीसाठी दिलेले अर्थसाहाय्य. ब) कृषीत गुंतवणूक व्हावी यासाठी दिलेले, तसेच निम्न उत्पन्न व साधनसंपत्ती असणाऱ्या गरीब शेतकऱ्यांना विशिष्ट उत्पादनासाठी दिलेले अर्थसाहाय्य यांचा समावेश केला जाऊ नये.
४. पूर्वीच्या वाटाघाटीत, त्यावेळी विकसनशील देशातून प्रशुल्कांचा स्तर जो कमी होता त्याला त्यांनी बांधून घेतले होते. प्रगत देशातून हा स्तर बराच वर आहे.तेव्हा प्रशुल्काचा स्तर वरच्या स्तरापर्यंत वाढविण्यास मुभा मिळावयास हवी.

५. आयातीत एकदम वाढ झाली किंवा कृषीमालाचे भाव एकदम घसरले तर, अन्नसुरक्षेसाठी आणि उपजीवन सांभाळण्यासाठी प्रशुल्काच्या तरतुदी व्यतिरिक्त आवश्यकतेनुसार वाटा-पध्दतीचे निर्बंध लादण्यास मुभा देणारी वेगळी खबरदारीची कलमे नव्या समझोत्यात असायला हवी.
६. कृषी-समझोत्यात रबर, वन-उत्पादने, ताग, काथ्या, या मुळात कृषीमाल असलेल्या गोष्टींचा समावेश करावयास हवा. कातडी आणि त्वचा यांचा या समझोत्यात समावेश आहे तर या कृषीमालाचा का असू नये?
७. परिशिष्ट २ कलम ५ व ६, यातील समझोते अंमलात येत असण्याच्या काळात गॅट १९९४ मधील कलमानुसार कोणतीही कारवाई केली जाऊ नये हे कृषी-समझोत्याचे १३ वे कलम उघड उघड प्रगत देशांना खास वेगळी व विभेदक वागणूक देणारे आहे. प्रगत देशांच्या आधार-साहाय्य देणाऱ्या धोरणाविरुद्ध, काही परिस्थितीत, प्रतिशुल्क लादता येत नाही. परिणामी व्यापारी मूल्यतुल्यता प्रगत देशांनाच अनुकूल ठरली आहे. या कलमाखाली प्रगत देशांना होणारा लाभ थांबवावा. विकसनशील देशापुरता तो निदान १० वर्षे लागू होईल, असे पाहिले पाहिजे.
८. पाचव्या परिशिष्टातील (अ) पोटकलम अगदी मोजक्या देशांना मोजक्या उत्पादनासाठी लागू होणारे आहे ते काढून टाकावे.
९. प्रशुल्क-दराचे वाटे काढून टाकावयास हवेत.
१०. प्रगत देश देत असलेले सर्व प्रकारचे (निर्यात कर्जे, हमी, किंमतीत वटाव, विम्याच्या योजना यासह) निर्यात आर्थिक साहाय्य काढून टाकावयास हवे याबाबतीत विकसनशील देशांना वेगळी वागणूक मिळावयास हवी.
११. कृषी-समझोत्याच्या कलम ६ पोटकलम ४ (अ) (१) खाली उत्पादन-विशिष्ट स्वदेशी आधार (सपोर्ट), यांच्या एकंदर उत्पादनमूल्याच्या पाच टक्क्याहून अधिक होणारा नसेल तर तो समग्र आधाराची गणना कताना वगळता येतो. असा आधार खुल्या व्यापारात विकृती निर्माण करीत नाही असे यात गृहीत धरले आहे. परंतु हे गृहितक चुकीचे आहे कारण:
- (१) समग्र आधार तसेच प्राप्तीशी निगडीत नसलेले साहाय्य (Decoupled income support) मिळण्याची खात्री असल्याने अशा साहाय्यातून शेतकरी शेतीत गुंतवणूक करताना घेत असलेली जोखीम भरून निघते. म्हणजे अशा साहाय्यात विम्यासारखे व संपत्ती वाढविणारे परिमाण अध्याहत आहेत. (२) अशा प्रत्यक्ष साहाय्य देण्यामुळे शेतीत निविष्टीचा अधिक उपयोग करायला व नव-तंत्रज्ञान मिळविण्याला वाढती संधी मिळते. परिणामी उत्पादन फाजीलपणे वाढते व कृषी मालाच्या व्यापारावर त्याचा विपरीत परिणाम होतो. (३) आधार मिळणार याची खात्री असल्याने तो अधिकाधिक मिळत राहिल अशी अपेक्षा वाढत राहते. (४) अशा आधारामुळे उत्पादन खर्च कमी राखण्यास मदत होते. तेव्हा त्या उत्पादनाच्या निर्यातीतील भाग वाढू शकतो व इतर चांगल्या उत्पादनांना निर्यातीत वाव मिळत नाही. (५) आधार मिळण्याची खात्री असल्याने जमिनीचा उपयोग शेतीसाठीच करण्याचा मोह वाढतो. शेतीहून अधिक कार्यक्षम उपयोगासाठी जमीन वापरली जात नाही.
- तेव्हा उत्पादन-विशिष्ट स्वदेशी आधार व प्राप्तीशी निगडीत नसलेले साहाय्य खुल्या व्यापारात विकृती निर्माण करते. म्हणून समग्र आधाराची गणना करताना ते वगळण्याचे पोटकलम ४ (अ) (१) गाळावे व ते विशिष्ट नसलेल्या उत्पादनसाहाय्याशी निगडीत असणाऱ्या पोटलम ४(अ) (२) यात घालावे म्हणजे एकंदर कृषी उत्पादनाच्या मूल्याच्या, प्रगत देशासाठीची ५ टक्के व विकसनशील देशासाठी १० टक्के पातळीची मर्यादा त्यावर राहिल व त्याहून अधिक आधार साहाय्य (प्रगत देशांना) कमी करणे भाग पडेल.
१२. दारिद्र्य-निवारण, ग्रामीण रोजगार वाढ, ग्रामीण विकास आणि कृषी-उत्पादनात विविधता आणण्यासाठी घेतलेल्या सगळ्या उपाययोजना आधारसाहाय्य कमी करण्याच्या अटीतून वगळायला हव्यात.
- विचारविनिमयासाठी असा हा प्रस्ताव पाठविला म्हणजे काम भागत नाही. जागतिक व्यापारी संघटना ही इतर जागतिक संघटना प्रमाणे राजकीय खेळीचा अड्डा बनली आहे. तेव्हा या प्रस्तावाचा पाठपुरावा करीत राहावयास हवे. इतर विकसनशील देशांना बरोबर घेऊन प्रगत देशांच्या डावपेचांचा बिम्बोड करावयास हवा. प्रत्येक देशाचे हित वेगवेगळे

असल्याने त्या देशांची एकजूट होईल की नाही अशी काही टीकाकारांनी शंका व्यक्त केली आहे, पण आपला विचार त्यांना पटवून त्यांना बरोबर घेण्यात भारताचे कौशल्य आहे.

भारताचा हा प्रस्ताव कृषी व्यवसायाशी निगडित अशा जागतिक व्यापार संघटनेच्या कलमांच्या फेर विचारापुरता मर्यादित दिसतो. पण त्याहून व्यापक अशा जागतिक व्यापार संघटनाच्या कार्यात बदल व्हावयास हवेत ते असे :

१. चालू वाटाघाटीत नवे विषय (उदा. पर्यावरणसंरक्षण) न घुसडता असलेल्या नियमांतील अडचणी दूर कराव्यात व त्यांची अंमलबजावणी आधी पुरी करावी प्रगत देश यात टाळाटाळ करीत आहेत.
२. सध्या जागतिक व्यापार संघटनेच्या निर्णयप्रक्रियेत विकसनशील देशांना काही स्थान नाही. सात प्रगत देशांचा गट अन्य सभासदांना विश्वासात न घेता, झाकलेपणे निर्णय घेतो व इतरांच्यावर लादू पाहतो. विकसनशील देशांना हे बाधा आणणारे ठरले आहे.

तेव्हा जाफरे शॉट यांनी असे सूचविले आहे की, निर्णय घेणाऱ्या समितीत प्रदेश, आर्थिक प्रगती, विदेशी व्यापाराचे प्रमाण यानुसार गट करून या गटाचा एकएक प्रतिनिधी घ्यावा. सर्व १३५ सभासदांचे मत घेणे जमत नाही, आणि व्यवस्थापन कर्णधार समिती प्रचंड ठेवणे कार्यक्षमतेच्या दृष्टीने योग्य नव्हे. कर्णधार समिती अंदाजे २५ सभासदांची असावी.

३. जागतिक व्यापार संघटनेचे नियम विकसनशील व प्रगत देशांना सारखेच लागू पडतात. विकसनशील देशांना या नियमांच्या पालनात कालावधी दिलेला असला तरी दोघांना एकाच तराजुत जोखले आहे. यात उघड विषमता आहे. 'विकसनशील' च्या व्यापक अर्थातही सर्वांना कोंबले आहे. म्हणजे विकासातील फरक यात लक्षात घेतलेला नाही.

तेव्हा नियमांच्या अंमलबजावणीत विकासातील फरक लक्षात घेऊन पुरेशी लवचिकता आणावयास हवी.

४. मूल्यावपातनी विरोधी कलमांचा संरक्षणासारखा, स्पर्धकांना नामोहरम करण्यासाठी प्रगत देश उपयोग करीत आहेत. तो थांबवावा.

स्वदेशातील किंमतीपेक्षा विदेशात त्या वस्तूची किंमत कमी राखली असेल तर मूल्यावपातन झाले असे म्हटले जाते. ही किंमत वस्तूचा एकूण (सरासरी) उत्पादन खर्च, वरखर्च व उचित नफा धरून ठरवावी असे (प्रगत देशांनी) ठरविले आहे. आता उत्पादन खर्च सरासरी धरावा, का (बहुराष्ट्रीय कंपन्या किंवा अर्थशास्त्र मानतात त्याप्रमाणे) सीमांत उत्पादन खर्च धरावा, हा वादाचा मुद्दा ठरला आहे. त्याबाबतीत स्पष्ट विवरण व्हावयास हवे.

मूल्यावपातन सिध्द करण्यासाठी व त्याविरुध्द प्रशुल्क लावण्यास मुभा देणारी जागतिक व्यापार संघटनाची तक्रार निवारण संस्था आहे. या संस्थेने तक्रार विचारणार्थ मंडळ कसे नेमावे, वादी प्रतिवादी सरकारांनी खाजगी वकील द्यावेत की नाहीत, किती कालावधीत या तक्रारीची चौकशी निपटावी (यात दिरंगाई होत असल्याचे अनुभवास येत आहे.) व मंडळाच्या निकालाची अंमलबजावणी कशी करावी, त्यासाठी किती कालावधी असावा या बाबतीत सविस्तर चर्चा व्हावयास हवी.

या व अशा मुद्द्यांचा भारत सरकारने पाठपुरावा करावयास हवा.

जागतिक व्यापार संघटनेतून भारताने बाहेर पडावे असा नकारात्मक विचार मांडणाराही एक पक्ष आहे. अर्थात जागतिक व्यापार संघटनात राहून विकसनशील देशांचा एक प्रभावी गट तयार करून या संघटनातून आपल्याला प्रतिकूल असणारी कलमे बदलून घेण्याचे राजकारण करावे की फटकळपणे यातून बाहेर पडावे हे लोकांनीच ठरवावयाचे आहे. पण बाहेर पडावयाचे ठरविले तर त्यांच्या परिणामांना सामोरे जाण्याची शारीरिक व मानसिक तयारी ठेवण्यास सर्वांनी मान्यता द्यावयास हवी. काही अंशी ही तयारी पुढील प्रमाणे असू शकेल :

१. लोकसंख्या वाढीवर कडक नियंत्रण.
२. रस्ते, सिंचन, दळणवळणाची साधने, संरचनात्मक सुधारणा इ. साठी लागणारी गुंतवणूक केवळ अंतर्गत बचत वाढवून करावी लागेल. आपले (निदान उच्च, मध्यम व श्रीमंत शेतकरी वर्गाचे) राहणीमान आणखी कमी करावे लागेल.

३. केवळ या देशात तयार झालेल्याच वस्तू वापरु असा सर्वांनी निर्धार करावयास हवा. मग त्यांची गुणवत्ता कशी का असेना, जागतिक बाजारपेठेपेक्षा त्या किती का महाग असेनात! टी.व्ही. आला आहे. त्याचे दर्शन देवळातल्या देवापेक्षाही अधिक सुलभ आहे. त्यातील जाहिरातीमुळे आपण विचलित होणार नाही असा सर्वांनी निश्चय करावयास हवा. मॅकडोनाल्ड हॉटेलात टेबल मिळविण्यासाठी बाहेर निष्ठत उभे राहणे बंद करावे. स्वदेशीच्या आग्रही उद्गात्यांची मुले विदेशात प्रगती साधून आहेत याकडे डोळेझाक करावी.
४. विदेशीयांना भारतीय वस्तू लागणार नाहीत. त्या ते स्वीकारणार नाहीत किंवा त्यावर ते बहिष्कार घालतील. यामुळे भारतीय वस्तूंच्या निर्यातीस वाव मिळावयाचा नाही. विदेशी चलन व भांडवल उपलब्ध न झाल्याने राजरोस मार्ग आवश्यक ते तंत्रज्ञान वस्तू व माल आयात करता यावयाचे नाही. चोरटा व्यापार व्यापकपणे वाढेल.
५. आवश्यक ते तंत्रज्ञान उपलब्ध न झाल्याने आपले उद्योगधंदे कापडगिरण्या प्रमाणे मागासलेले राहतील. यातील प्रभावी कामगार संघटना लोकांना पूर्वीसारखेच वेठीस धरू लागतील. सुखवस्तूपणा, कामचुकारपणा व चालूगिरीची लागलेली खोड मोडली जाणार नाही "चलता है" ची चलती राहिल. आपले तत्वज्ञान सर्वश्रेष्ठ आहे. गीतेत ते गुंफलेले आहे. गीतेतील श्लोक पाठ केल्याने ते समजेल, पण उमजणार नाही. गीतेने कर्मयोग सांगितला, ज्ञानयोग सांगितला की भक्तीयोग या बुद्धिभेदात आपण निष्क्रीय राहणे पसंत करू.
कर्मयोगाची अगदी सोपी फोड विनोबांनी केली आहे. "काम जाणून केले पाहिजे, नेटके केले पाहिजे. वेगाने केले पाहिजे" हे तिन्ही गुण साधले म्हणजे काम साधले. (लिहिण्याचे उदाहरण घेतल्यास) ... शीघ्र लेखन हे लेखनातले कर्म, सुंदर लेखन ही भक्ती आणि शुध्द लेखन हे ज्ञान असेही गीतेच्या भाषेत म्हणता येईल. या तिन्हीचा योग साधणे ही काम करण्याची हातोटी. 'योग: कर्मसु कौशलम्' अशा मीमांसेमुळे विनोबांना आपण संत करू. म्हणजे ते अंगीकारण्याची आपल्यावर कोणतीही जबाबदारी येत नाही.
६. भारत गेली हजार वर्षे मागासलेला होता. ती परंपरा पुढे चालू राहिल. आपल्या मागून स्वतंत्र झालेली राष्ट्र उद्योगात आपल्या पुढे गेलेली आहेत. चीनने देखील १९७८ पासून खुलेपणा पत्कारला आहे व तोही प्रगत होण्याच्या नव्हे, अमेरिकेशी स्पर्धक होण्याच्या मार्गावर वेगाने चालला आहे. औद्योगिकदृष्ट्या, लष्करी दृष्ट्या तो प्रबळ होत असताना केव्हा आक्रमक होईल याची खात्री देता येत नाही. पाकिस्तानशी त्याचे साटेलोटे सुरु आहे. आपले मागासलेपण पुनः आपल्याला पारतंत्र्यात लोटेल हे विसरुन चालणार नाही.
७. जागतिकीकरण होऊ द्यावयाचे की नाही, याबद्दल सर्वसंमती नसल्याने सार्वमत घ्यावे लागेल व यात पंजाब, पश्चिम बंगाल, तामिळनाडू, आंध्रप्रदेश व केरळ फुटून बाहेर पडण्याचा धोका अधिक संभवतो. कर्नाटक दक्षिणेत जाईल की उत्तरेत हे सांगता येत नाही. सांस्कृतिकदृष्ट्या एक भारत राजकीयदृष्ट्या १९४७ पूर्वी कधीच एक नव्हता. तो तसाच एकात्म राहिल यासाठी सतत जागरूक राहावयास हवे, हे सगळे व्हावयास नको असेल तर नकारात्मक दृष्टिकोन इ टाकून टाकावयास हवा. खुलेपणाचा, जागतिकीकरणाचा सकारात्मक दृष्टिकोन स्वीकारावयास हवा व तो नेटाने राबविण्याची सिध्दता करावी.

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