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*Editor-in-Chief*  
**Dr. Kalyan Gangarde**



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## FROM THE EDITOR'S DESK .....

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It gives us great pleasure to present Volume 6, Issue 4 (April 2019) of NEW MAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES. This issue brings together a thoughtful collection of research papers from literature, language studies, social sciences, education, public policy, and science. As always, the journal aims to provide a meaningful academic platform for scholars from different disciplines to share their ideas and research.

The present issue reflects the truly multidisciplinary nature of the journal. A number of articles in this volume focus on literature and literary criticism, especially through the lens of identity, social struggle, gender, and human values. The studies on Chitra Banerjee Divakaruni's *Oleander Girl* and Aravind Adiga's *The White Tiger* examine important concerns such as identity, class, social inequality, and political realities. These works remind us that literature is not only a form of artistic expression, but also a mirror of society and human experience. The issue also includes an engaging article on Women in Shakespeare's Tragic Plays, which revisits the portrayal of women in classical literature and opens a wider discussion on gender, power, and representation. Similarly, the article on the Concept of Equality and its theoretical foundations contributes to important debates in philosophy and social thought, encouraging readers to think critically about justice, rights, and democratic values.

Another important strength of this issue is its relevance to present-day educational and social concerns. The paper on advanced English study material as a time-saving tool for teaching and learning highlights the practical side of language education and points toward the need for innovative and effective classroom resources. In the same way, the article on the Minimum Support Price Policy in India addresses a topic of direct national importance and reflects the journal's commitment to connecting academic research with real social and economic issues.

This issue also expands into the field of science through the article on Stability Challenges in Perovskite Photovoltaics, showing the journal's inclusive approach toward both humanities and scientific studies. Such diversity of subjects is one of the defining strengths of multidisciplinary research, where different fields of knowledge come together to enrich understanding and widen perspective.

The inclusion of papers in Indian languages also adds depth and cultural relevance to this issue. It reflects our belief that meaningful scholarship can and should emerge through multiple linguistic and intellectual traditions. This inclusive spirit remains central to the vision of the journal.

At a time when academic specialization often narrows the scope of discussion, multidisciplinary studies play an important role in creating dialogue across subjects and approaches. The articles included in this issue show how different disciplines can together contribute to a broader understanding of society, culture, education, and knowledge.

We sincerely thank all the contributors for their valuable research, the reviewers for their careful academic support, and our readers for their continued trust and encouragement. Their cooperation and commitment help us continue this scholarly journey.

We hope that this issue will be useful, engaging, and thought-provoking for researchers, teachers, students, and all readers interested in multidisciplinary studies.

With best wishes.

— Dr Kalyan Gangarde

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1.

**Re-defining Identity in Chitrlekha Banerjee Divakaruni's *Oleander Girl***

**Ms. Nomita Suresh Bilaye**

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**Abstract:**

Chitrlekha Banerjee Divakaruni is an Indian-American immigrant writer. She is a famous novelist, short story writer, professor, poet, essayist, fiction, non-fiction writer, young adult fiction writer, book reviewer, and columnist. Besides writing, she is also a social worker working for women and children. The major concern of Chitra Divakaruni is the immigrant woman in patriarchal society in the 'host' land and records the experiences of South Asian Immigrant woman in her fiction and nonfictional works. As a diasporic writer, Divakaruni convinces the western individualism which provides freedom and scope for the woman that denies the traditional society of India. The novel *Oleander Girl* (2013) is a multi-faceted story of discovery, a mystery, search and the story of a young girl finding herself and deciding where she belongs, that represents the clash between the past and present, old and new India, East, and West, and wise and unwise decisions; thus re-defining her identity. The current paper analyses Chitra Banerjee Divakaruni's novel *The Oleander Girl* from the diasporic point of view, re-defining Korobi's identity of the self.

**Keywords:** *Identity, nostalgia, homelessness, Indian culture, American sensibility.*

**Introduction:**

Chitra Banerjee Divakaruni travelled to U.S. and experienced the conflict of the first-generation immigrants caught between two opposing cultures. She, as other immigrants, tried to assimilate, accept as well as preserve the process of acculturation. Her experience of living in U.S. has never been adverse. Immigrant issues like identity crisis, homelessness, nostalgia for the home etc. are her primary concerns. The pain and agony for the homeland, split between the native homeland and the adopted nation have always given way to her writings. Memory plays an important role in her narratives. She breaks down barriers and dissolves boundaries to help women find out their own identity. Apart from Indian experience, her themes include contemporary America, women,

family, history, dreams, myth and the joys and challenges of living in a global multicultural world.

*Oleander Girl* is a suspenseful novel, coming of age tale, about a young woman, Korobi, living in India. But, the search for identity leads her to America which brings transformation in her life. Korobi in *Oleander Girl* is definitely torn between two worlds—the values of India and America, how women are expected to behave in each culture, the importance America places on the individual versus the privilege given to family by Indian culture.

*Oleander Girl* (2013) exhibits 'traditional values' imbibed with 'Identity Crisis' in a foreign land, which is one of the major phenomenon of the Indian Diasporic writers. The dilemma in the life of the immigrants is drafted beautifully by Chitra through Korobi, the female protagonist of the novel. Korobi's quest for identity traces her transcultural journey from an innocent and protected girl to a matured, confident and assertive young woman. Her attachment to Indian customs and traditions, family values and societal norms, language of the great ancestral home is clearly seen when she accidentally yet purposefully has to travel to America, the lost world, in search of her unknown father, thus identifying her 'real' identity. It is a story of an Indian girl born of an African-American father, living in Calcutta, India.

Korobi, a young girl from a distinguished orthodox Bengali heritage, the granddaughter of a retired judge, is brought up in a very sheltered and a restricted environment under her stern and dominant grandfather's home-rule. An orphan by birth, she is made to believe that both her parents died since her birth. In actuality, on the brink of marriage, she discovers from her grandmother that her father, Mr Rob is alive and is an American. Korobi falls in love with Rajat, who belongs to the rich and modern Bengali family in Calcutta. The family secret, when shell open, shakes Korobi and the Boses equally. She starts her journey to America to search her father, but in fact, to re-search her self-identity. Set in 2002

during Godhra riots in India and 9/11 tragedy in U.S., the novel unfolds the story of Korobi, as an 'Oleander'. Korobi's mother gave her the name, because oleander is a beautiful yet poisonous plant that protects itself from its predators. So, this young adolescent turns to be an 'oleander', redefining her identity.

Anuradha (Korobi's mother) and Korobi share many things in common; one of which is 'dreaming'. Korobi keeps sensing her mother around – be it India or America. The pink oleanders in America, make her feel her mother's presence around her:

"My mother must have travelled this same freeway when she first came to California, seen the same flowers, felt the same stab of homesickness. I sense her around me, that yearning I'd feel long ago in my bedroom..." (p.194)

Sarojini (Korobi's grandmother) fears Korobi to be following her mother's footsteps, especially while in America, and when she speaks of Vic during the telephonic conversation. The same time she recalls Anu's departure to America on the airport and catches the same level of confidence as she feels in Korobi. When Anu is at the airport leaving for U.S., her father, Bimal Roy had counselled her saying:

"Remember who you are. Remember the world waits for you here, its privileges and obligations. What happens in America isn't your life; it's only an interlude." (p.139)

Anu had touched his feet and said, "I will... Don't worry!" (p.139). The same way Korobi too reacts to Sarojini's, "Be careful" by interrupting her, "I will! Don't worry!" (p.139).

Initially for Korobi, America was safer than India:

"But in the early days, neither she nor Mr.Mitra considered America dangerous. They often exclaimed how much safer it was than India – no pocket-maars snatching your wallet, no burglars breaking into your apartment, no corrupt police showed up at your store for monthly "tea money"." (p.96)

However the attack on the Twin Towers just changed every single bit for 'all' the Americans:

"Then the Twin Towers fell, and everything changed." (p.97)

The same event was objectively seen by an outsider, as a third person, by Korobi; when she was

in India; knowing nothing about her origins. She describes as:

"I'm dreaming of the Towers, which Seema talked about a little while ago. When I'd seen the disaster on Indian TV, sitting beside Grandfather in our living room in Kolkata, I'd felt only a mild sorrow. They had been icons of another world, tiny and distant and beheaded already. But in New York their absence saturates the air I breathe." (p.101)

Her sympathy for the fallen Towers and the human lives destroyed with them are a reflection of her own displaced, disoriented self in the US, while searching for her lost father. Korobi keeps thinking of her own identity because of the indifferent behaviour of the Americans towards her. She meets Vic, nephew and assistant of the detective Mr. Desai, in America; who becomes her friend, her supporter, who too describes the after-effects of the incident as gravely as:

"It was a bad time all around.... I remember how terrified and furious I felt right after.... Nine-eleven injured the people of this city in so many ways – we still haven't been able to tally the casualties. We aren't used to this shit ..., America the protected." (p.150)

Vic confesses that he too had his own restaurant business, which was doing quite well, but people just stopped coming after the 9/11 tragedy. People didn't want to eat at his restaurant named 'Lazeez'. This "unfairness of the city" had hit him hard because he had always loved this city and "felt proud of cosmopolitanness". His girlfriend left him. The only thing that made him stay back was that due to 9/11 aftermath, many people looked around for loved ones, due to which Vic's Uncle, a detective by profession, was flooded with cases. Vic, therefore, thought of being with Uncle.

However, Korobi's grandfather Bimal Roy felt that this was the time "America was learning how the rest of the world suffers."

Korobi and Vic are treated with a negative attitude at the airport, for them being Asians ("brown-skinned"): "Welcome to flying while brown in post 9/11 America!" (p.294) All Indians especially were pulled out of the line during security-check. Korobi, thus, ironically questions Vic: "Doesn't it bother you, being treated like this? You're a U.S. citizen...." Vic quietens to this injustice by saying, "I choose my battles. Things could be worse."

Korobi feels torn between both the worlds; she experiences the same suffering as felt by the immigrants when they are exposed to the foreign land for the first time. The novelty and choice thrills her. But at the back of her mind, she is sentimental of her commitments to others.

Korobi understands India, its flavour, only once she starts living in America. She finds an extreme contradiction in the apartment in America:

“Noise from the karaoke bar below hits me in sudden blasts as guests enter and exit. Bollywood songs, nostalgic old favourites, the immigrant’s longing to capture home. In India, I never cared for this kind of music, but now as I hear it, homesickness twists my insides.” (p.97)

Korobi misses India, while in America, all of a sudden, during her search of her father. She feels, “A flood of homesickness chokes me. Suddenly, I don’t want to be here.”(p.153). She feels homesick, remembers the crowded Calcutta streets; but wants to know her own lost identity.

Language plays an important role in culture. They go hand-in-hand with each other. It’s been days that had passed on but Korobi unknowingly had imbibed the American words, though not the accent. What bothers Rajat, Korobi’s fiancée, is the way she addresses him so dearly in the Americanised way:

“*Baby*, she had called him, a term she had never before used. It’s only been a few days. How did she pick up that American endearment?”(p.131)

Vic, a second generation immigrant, had never been to India. Due to lack of finances, as a child, he could never be to India; and as a teenager, he “didn’t think of [himself] ...as Indian”. Korobi questions him immediately by commenting, “How did you think of yourself? As American?”(p.149). Vic agrees to her boldly but cries, “Though after 9/11, I had some difficulties with that, too.”

Family, marriage, relationships come under social conventions. India, as a nation, believes in these institutions. Trust and love form a major support in the husband-wife relationship in India. When a traditional Indian girl is engaged, she relies on her fiancée and is ready to sacrifice everything for ‘him’. Similarly, she cannot think of any ‘other’ man in her life. She keeps being concerned of the societal

norms and family ties. Therefore, when Korobi fears of spending a night in a motel in Boston with Vic, she worries, “No! We’ve got to get back tonight.... You don’t know how people think back in India! I can’t spend the night alone with you. ... *notwith* you.... Engagements have been broken for far less.”(p.154) To this, Vic retorts expressing disbelief in the ‘so-called’ “foolish [Indian] social conventions”.

Indian girls usually have long hair and have traditional ways of tying them up. Korobi’s lost father, Rob Lacey, used to like her mother’s long hair and describes thus: “She had a mass of beautiful hair that flowed all the way down her back.” (p.242) Anu, Korobi’s mother would never think of cutting her hair, because “it was a family tradition”. Similarly, Korobi too had so. Her grandmother loved her hair. Korobi remarks,

“She would massage coconut oil into it, wash it out with ritha pulp, and braid it into different designs. One of my happiest memories is the feel of her fingers on my scalp.” (p.177)

However, Korobi has to sell her hair and earn money in order to reach out to California to search her unknown father. Though she is afraid of thinking her grandmother’s reaction, she stays calm and focused thinking of her priorities, her necessities now. She knows and is pretty clear about her decision regarding the haircut and believes that hair can be grown again.

Korobi’s haircut is appreciated by Vic, but isn’t so by Rajat, which shows the difference in Indian and American way of thinking. Vic admires and appreciates her haircut that, according to him, makes her look “modern and confident.”

Seema too reacts in a typical Indian way, when she notices Korobi’s haircut:

“Oh my God! What have you done! All your beautiful hair, gone! Does your grandmother know? Did your in-laws give you permission?” (p.177)

Korobi counters boldly: “It’s my hair...” though she knows that her statement is half-true. This is so because, according to Indian standards, her hair belonged to “Bimal and Sarojini’s granddaughter, to Rajat’s fiancée, to Papa and Maman Bose’s daughter-in-law-to-be.” (p.178)

Just like her hairstyle, Korobi slightly changes her dressing style too, being an American (temporarily). She wears Seema's Prada dress during her travel-searching. Moreover, moving around freely with Vic in America is like moving around with a stranger in an unfamiliar country; which neither India nor the Indians would have allowed her to do so. Korobi, thus to understand, starts acculturating, by changing her outlook.

Divakaruni beautifully scripts the conflict between old India with its strict customs regarding marriage and the new India struggling to modernise. This collision is seen between the Bose and Roy families and also between Vic and Korobi in America. Vic, who is very much western, always takes matters lightly, in the American way. Again one sees a distinctive western attitude when Vic says, "I know you've had a shock, but quit acting like you committed a crime! It's not as terrible as you're making it out to be, not these days". (p.246) To this, Korobi who has been brought up in a very cultured Indian family, replies, "It is, where I come from."

Korobi's grandfather, Bimal Roy, was a typical Indian man, thinking about the society first. He could therefore hide family secrets for his lifetime. Ms Meera Anand, Anu's friend in the University, too comments upon Korobi's grandfather as: "There's no one as stubborn as a traditional Hindu father.... He doesn't forgive easily, not when you choose the [...] man she'd chosen"(p.221). He is truly portrayed as a man of dominance.

The traditional grandfather dislikes Korobi's off-shoulder dress worn on the engagement-day, because he had always liked her wearing *sarees*. When grandmother tries to soothe the situation and boosts up Korobi by describing her look as an "oleander in deep red", the furious grandfather shouts on her face calling her look as that of a "call girl".

All his life, Bimal Roy had to pay off people to keep their mouth shut; about Korobi so that her African-American father would never know that his daughter was alive. Moreover, he did tell Korobi a lie that her father was no more. Korobi is shocked to learn that she is a child born out of wedlock and how in spite of her father's sincerest efforts to trace her and her mother in Kolkata was thwarted by her heritage-conscious patriarchal grandfather who supplied false certificates (and even ashes in an urn) to prove that both the mother and the child were dead. After knowing about her father's identity that

he is an African-American, she keeps thinking whether her in-laws would accept the fact but is now confident enough to strongly face the situation.

During her mission of quest, Korobi was attracted to Vic, who is the only one who realises and comforts her, who makes her smile in an unknown land, whenever she feels distressed. Her relationship with Vic is developed to such an extent that she is moved away between her attraction for Vic and her vow of trust to Rajat. Watching the brave, loyal, headstrong Korobi melts Vic's heart and he proposes her, asking her to stay back with him in California. Korobi is slightly excited to this:

"It's tempting. In spite of the troubles I've faced here, I love what I've seen of America.... Here I could become a new Korobi."

Korobi further compares both Rajat and Vic and feels comfortable with Vic's "easy-going and good-humoured" attitude that wouldn't try to change her according to 'his' norms; whereas Rajat would always want Korobi to be "moulded into his concept of sweetheart or wife". Choosing between Rajat and Vic is like selecting India or America, respectively. Vic, as America, represents freedom and liberty and Rajat is a true Indian with his all his bindings and social constraints. However, India is deep-rooted in Korobi, with its celebration of traditionalism and culture. This makes Korobi select 'Rajat' and 'India'. Thus to conclude, Korobi's innate goodness shines through and touches all characters positively.

#### Conclusion:

Thus, to conclude, Korobi's principal identity lies in her name – beautiful yet tough. Secondly, she is brought up in an Indian way, practising the customs and traditions of India. In fact, her trip to America, in search of her father, she re-defines her truest self of being firmly rooted into Indian soil. The classic Bengali culture that forms the foundation of her life makes her appreciate the intentions of her grandfather that he always wanted to protect the women of his family by binding them with his expectations. While tracing Korobi's journey, Nina Sankovitch, in her article, *Oleander Girl: Coming of Age*, pronounces, "Korobi starts out young and sure of herself, but it is the confidence of youth and not of experience. Once she commits herself to finding out whom her father was, experience comes fast and furious and Korobi is forced to grow up."

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2.

**A Journey from Darkness to Light in Arvind Adiga's *The White Tiger***

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Arvind Adiga is a very popular contemporary Indian English novelist. His novel, *The White Tiger*, is a winner of Man Booker Prize in 2008 because novel is inter-textually and culturally rich work. As a post modern contemporary work, this novel is a mixture of socio-cultural variations, poverty and prosperity, corruption and honesty. In his one interview, Arvind Adiga explained about this novel as a "creative writing" but nothing in regular style with chapters but in the form of seven letters. The novel is a story of Balram whose journey begins from Darkness to Light in India. The protagonist is born in Laxmangarh, Bihar one important cultural edge and became an entrepreneur in silicon city Bangalore other cultural edge. Balram, as protagonist narrates the novel in the form of letters, which he wrote in seven consecutive nights and addressed to the Chinese Premier, Wen Jiabao. The novel open with the first night letter as:

For the Desk of:  
His Excellency Wen Jiabao,  
The Premier's Office,  
Beijing,  
Capital of the Freedom-loving Nation of China  
From the Desk of:  
"The White Tiger"  
A Thinking Man  
And an Entrepreneur  
Living in the world's center of Technology and  
Outsourcing  
Electronics City Phase 1 (just off Hosur Main  
Road)  
Bangalore, India.  
Mr. Premier,  
Sir.  
Neither you nor I can speak English, but there are  
some things that can be said only in English.  
(Arvind Adiga: *The White Tiger*- 03)

The novel focuses on the corruption, social traditions and its impact on the contemporary Indian society. The novel also reflects the reality of contemporary Indian society as a mirror. The novel is a story of common man, Balram, who tries to

explain his journey from dark to bright. The story is mobile and focuses the various cultures from Laxmangarh to Bangalore via Delhi. Balram was the son of rickshaw puller from Laxmangarh but as extended family member he started to working in tea-shop at Dhanbad. In his family his grandmother, parents, brother, uncle and cousins are lived together. He is a smart child from the childhood as per his grandmothers and schoolteachers statement. It is because of illiteracy and class, caste and status system of society Balram's family lose their own business. As per caste they are 'Halwai' but in the flow of time they become poor as belong to the lower statues of society. His father was rickshaw puller and brothers are working at the tea-shops.

The novel gives the detailed accounts of the Indian society rural and urban structure with socio-cultural variations. From Laxamangarh to Gaya, Dhanbad, Delhi and Bangalore are common places representing the cultural variations and picture of India. It is started from Poverty and illiteracy and end with the unemployment, caste and culture conflict and exploitation. In the illiterate society no one have time to give the name to their children's.

The novel presents a man's journey from slavery to liberation, from darkness to glory, from poverty to economic prosperity, from ignorance to the knowledge of the outside world, from personal to social and spiritual development. The protagonist, Balaram Halwai, is not happy with the conditions prevailing in India, because the poor people live in a very bad condition and the rich live in a very luxurious way. Indeed this is the contemporary situation in India. Balram had a full anger against the rich and the compassion for the downtrodden. Balram gets an opportunity to reveal his pain to the Chinese Premier prior to his arrival in the Bangalore city. Balram Halwai satirically remarks that though India is progressed in setting up businesses but it (India) has not basic facilities for the people. He writes:

"Apparently, sir, you Chinese are far ahead of us in every respect, except that you

don't have entrepreneurs. And our nation, though it has no drinking water, electricity, sewage system, public transportation, sense of hygiene, discipline, courtesy, or punctuality, does have entrepreneurs" (2008:04).

Balram Halwai writes to the Chinese Premier and explains him the whole India. As per the opinion of Balram, India is divided into two parts. In one part only the rich people live and in other part only the poor people live. It means that there is another part of the country which is full of light, prosperity, glamour and glory for the people. Balram writes to the Chinese Premier: "Please understand, Your Excellency, that India is two countries in one: an India of light and an India of Darkness. The ocean brings light to my country. Every place on the map of India near the ocean is well-off. But the river brings darkness to India – the black river." (2008:14) Injustice and inequality has always been around us and we get used to it. How long can it go on? Social discontent and violence has been on the rise. What Adiga highlights is the ever widening gap between the rich and the poor and the economic system that lets a small minority to prosper at the expense of the majority.

India is shown as an emerging entrepreneurial power in the world. But all these developmental activities are depended upon the lower class of society. In India poor people have not the basic facilities of life. The poor people have no their own homes. They are living like animals in India. Adiga has presented a tragic picture of contemporary society in his novel. In Delhi homeless people present the painful picture of Indian Society. Adiga writes:

"Thousands of people live on the sides of the road in Delhi. They have come from the Darkness too- you can tell by their thin bodies, filthy faces, by the animal – like way they live under the huge bridges and overpasses, making fires and washing and talking lice out of their hair while the cars roar past them (2008:119 - 120). Indeed there is a very bad condition of the poor people in India. People are very poor and below the poverty line. In India the rich people survive a luxurious life while the poor are over exploited and troubled by the rich. So Adiga Writes: The rich always get the best things of life, and all that we get is their left overs." (2008:233).

Adiga portrays the Indian economic structure through the protagonist 'Balaram' and makes a satire

on the present situation where Anna Hazare like People are doing fasting for the corruption free society. He obviously shows the entire corrupt society, which has its roots since we got our political independence in 1945. He expresses his dissatisfaction on how a poor man struggles to get money by resorting to corrupt practices. The poor has no time to think, even to give name to his child as he is busy all the day to meet his daily needs. The protagonist's father Vikram Halwai was very poor man. He was a rickshaw-puller. His body was very weak. His body tells the history of his life and sufferings. He was a living in a joint family which was economically in a very bad condition like many other families in the rural area. Balram Halwai points out that:

"A rich man's body is like premium cotton pillow, white and soft and blank. Ours are different. My father's spine was a Knotted rope, the kind that women use in village to pull water from wells; the clavicle curved around his neck in high relief, like a dog's collar; cuts and nicks and scars, like little whip marks in his flesh, ran down his chest and waist, reaching down below his hipbones into his buttocks. The story of a poor man's life is written on his body, in a sharp pen" (2008:26-27).

Adiga's novel, *The White Tiger*, successfully holds a mirror to show the live picture of the contemporary Indian society. It mainly focuses on its hero's journey from Darkness to Light in India. The novelist has touched all the important issues of contemporary Indian society. Exploitation, deceit, dowry system, corruption in education, medical services, and politics are the burning problems of the contemporary society. Adiga also presents the child marriage and worst practice of dowry in the contemporary Indian society. Indeed Adiga's novel reflects a faithful picture of contemporary Indian society. The novel is an excellent social commentary on the poor rich divide in India. Balram represents the downtrodden sections of our society juxtaposed against the rich. It is imperative that our Government has the political will to fight corruption at all levels and take appropriate measures to fight poverty of its teeming millions with increased investment in basic education, medical care and farming. However, *The White Tiger* should make every right thinking citizen to read the signs of the times and be socially conscious of the rights and duties of each one,

irrespective of caste, creed or economic status, to prevent creating the types of Ashok and Balram in our society.

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**3.**

**Social and Cultural Stratifications and the National Politics:  
A critical Study of Aravind Adiga's *The White Tiger***

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**Abstract:** Adiga's *The White Tiger* pertinently presents the society and culture of modern India. The narrator of the novel, Balram Halwai, rises in his life and career through crookedness, deceit, and falsehood ascending to heights in business circles in Bangalore. The action in the novel is collected in a letter that Balram writes to the Chinese Premier, Wen Jiabao, so as to enable him to win power and influence amidst Indian entrepreneurs. The present paper seeks to analyse the layers of social order working in India and how deep they have gone into tearing apart the integrity of the nation which hitherto appears united and as one.

**Keywords:** corruption, marginalisation, capital, stratification, politics.

Balram was born at a village in Bihar, where he is employed as a car driver to the wealthiest man in the village. Balram's fortune takes on to the road as the wheel of their Honda City car move. He swiftly learns all the avarice and malice of his employer like, tapping gas, deal with corrupt mechanics, and refill and resell Johnnie Walker black label bottles, as he watches his employer bribe foreign ministers for tax breaks and drive other benefits. He eventually learns how to find a way out of the great Indian rooster coop and rise in life realising that no one can escape the vicious circle of life. Balram charismatically teaches us that neither religion creates virtue, nor does money solve every problem, but graciousness in the corrupt world can be of great use as it can drop you at the right time in the right place.

Balram was born in impoverished Indian rural area submerged deep in the dark dungeons of

corruption, inequality and poverty. He is taken out of school into child labour in order to assist his family financially to pay off loans. The place he inherits is devoid of all fundamental right, have no medical facilities, where during elections local chieftains rig the polling booths with administration or the police paying no heed. Throughout the narrative he recalls his village as a world of darkness and his determination to escape from this world. He incidentally manages to become a driver in the home of his vicious landlord, from where sheer luck transports him to the illuminated city of Delhi.

India is a place of ruthless injustice and despicable corruption, where the poor are exploited by the rich to drain whatever they possess. Adiga presents the servitude still witnessed in the Indian social circles adorned by the rich and powerful. Balram, Adiga's white tiger says that Indian has remained intact and an economic power due to the loyalty of the servants, who do not know how to rebel against their exploitative masters. He adds that these men have taught the bulk of the Indian population the art of remaining strong, talented, intelligent persons in every way in perpetual servitude. He compares the nation of India and its state to the rooster coop, where these people being involved in various jobs like delivering essentials, handling cash of master which may sometimes be in millions, carrying cases full of diamonds, but never envisage a plan to run away with these valuables which is worth of their many years' salary and the steal could last them throughout their lives freeing from all miseries. He says as 99.9% of people have been trained to be loyal to their masters in any event they are caught up in a rooster coop situation. Prathiba Nagpal says that Adiga takes away

the “last vestibule of dignity—their honesty, from these sad people existing on the periphery and attributes their situation to their conditioning.” (Nagpal, 151) Over the years these people have learned to live in, “perpetual servitude; a servitude so strong that you put the key of his emancipation in a man's hand and he will throw it back at you with a curse” (WT, 176)

The powerful have capital with them which enables them to purchase these serfs and employ them in the way approved by them. This capital is what makes these man slaves. This power capital equation has been aggravated by the socio-cultural circumstances which directly compel the deprived class to live as slaves. Balram is a fine example of this state of affairs, he has to work as a bonded labour simply because his family took a loan for the wedding and had to repay. The entire family is forced to work, “in a tea shop. Smashing coals” ... “wiping tables” (WT, 38) as slaves in return of the loan they drew. On being apprenticed as a driver with the village landlord Balram could not ask for a salary as he considered his masters alike his parents and was taught to wait and expect and not to ask.

He works hard in the household, despite being a driver, cooks, massages his master, sweeps the lawn, and else, so as to win faith of master and prove his loyalty to the family. The driver's uniform does fill him with pride but that pride is to be sustained within himself. He can never express himself, or show his discontent and anguish even when the masters scold him. The life of servitude has entered deep into him as the men with money are supposed to be more respectable. Adiga reflects that is the distribution of wealth that leads to serfdom—the poor remain inferior and lead a life uncultured as they are not taught decency. Pinky Madam calls him an uncivilized monkey, who scratches his groin and never brushes his teeth because his father never taught these things. Balram states: “Why had my father never told me not to scratch my groin? Why had my father never taught me to brush in milky foam? Why had he raised me to live like an animal? Why do all the poor live in such filth, such ugliness?” (WT, 151)

Capital functions to foster economic inequalities—man with capital is a human being, those without no better than an animal. This state of being poor drops men in a state of rooster coop living the life of a slave. Through the one rupee coin episode Adiga wonderfully drags our attention to the

plight of the poor and their miserable condition they have been dropped in only because they are poor. This bitter humiliation scene deserves no accolades but narrates the cruelty of the rich as well. When Mr. Ashok and Mukesh bribed were returning home, Mukesh unknowingly dropped a one rupee coin inside the car. He made Balram to search for the missing coin. Unable to find the coin and defer the search Balram dropped a coin on the car floor from his pocket and returned it to Mukesh.

When Pinky madam, being heavily drunk, drives the car killing a street child in Delhi, the value of a poor people in the eyes of the rich surfaces. Instead of being sorry Ashok. “What are these children doing, walking about Delhi at one in the morning, with no one to look after them?” Balram replies:... you know how those people in the darkness are: they have eight, nine, ten children—sometimes they don't know the names of their own children. (WT, 164)

The episode bring a jolt to Balram's life. Mukesh and Ashok want Balram to take onus of the crime committed by Pinky. This speaks of the pathetic condition of the poor in India. We observe a great difference between the one who are economically powerful and on the other one who are deprived not only of the basic necessities of life but life itself. Ashok Mitra in his book *The Nowhere Nation* says:

Globalisation has embraced the developing nations like India, the result of which is that the rich are becoming richer and the poor poorer. Humanitarian approach has lost its way in the jungle of materialism. Mall culture welcomes a rich man, not a poor man. Politicians, the so-called people's representatives welcome the rich who bribe them inside their office and make the poor people, who voted them, stand outside. (126)

Balram Halwai, the protagonist of *The White Tiger*, lived a clean life being loyal and working hard for his masters only due to his financial poor condition and as a result of his poverty he is punished by the landlords for being hanged in place of Pinky's fault. His poverty has made him suffer persistently and converted him into a serf and it is pelf that has decided the existence of a man in a social setup. This striking difference is what makes up the essence of the novel. When Pinky leaves Ashok and moves to America master is broken and the servant has to fill the vacuum. He cares for all the needs of Ashok,

takes him to dinner, orders dishes not knowing whether Ashok will eat them, and notices the stark distinction that food ordered in one go is “enough to feed a rich man or a whole family.” (*WT*, 238)

Money corrupts all, it corrupts Ashok and he loses his life out of his greed for money, it turns Balram to act criminally, and ascertains the fact that a position in society can only be achieved through the possession of wealth and links economic well-being to individual's values and conduct. The poor are poor as they do not want to come out of their pathetic state and claim their rightful place amidst the larger body of people. The hope that one day things will be all right is a mere dream that will never come true. The novel seems to illustrate that still the poor are not independent and are still continuing to be slaves out of their own faults. Its structured in form of a confession of its protagonist entailing how he has crookedly managed to break away the jinx on him and turn himself into an entrepreneur and successful in terms of social organisation and conduct. Adiga conveys through his novel that poverty results in dishonesty, bribery, corruption and immoral behaviour. He presents in his novel a money driven society. He explicitly narrates how the lack money can drive people to wrong deeds and action. It is the meagre salary that Mr. Ashok paid Balram to live in a city, which ultimately provokes him to kill his master.

His life presents two sides of his personality bearing opposite opinions. One where he thinks that these masters still “own them and their body, soul and arse” (*WT*, 163 ); and the other where he realises the injustice meted out to the poor at the hands of the rich and makes up his mind to kill his master and steal the red bag full of money. He runs away to Bangalore where he finds the flare in outsourcing, and plans to be associated with it. He stole the idea from Mr. Ashok. Mr. Ashok was upset at his deeds and desires to start a neat business, “Something clean. Like outsourcing.” (*WT*, 210). Balram shuns the drapery of BalramHalwai stepping into the shoes of Ashok Sharma, having stolen his money and his ideas turns a north Indian entrepreneur settled in Bangalore. He soon prospers there having bought a fleet of cars and soon reincarnates form, “a driver to a master,” observing that he is now a, “a master of drivers”. (*WT*, 302)

Conclusively Balram has no friends nor sentiments. He pursues wrong ways that lead a man nowhere. It may appear that he has broken the rooster

coop, but in fact he has just exchanged his place with Mr. Ashok, and is now living his life. It is not surprising to note that after coming to Bangalore he performs the last rites for the family members so that they may not come in his dreams. He prays for all his aunts, cousins, nephews, nieces and even the water buffalo. He imagines the soul of his brother Kishan and granny Kusum and prays to let him live in peace. He no more desires to live with the burden and hence severs himself from his family by performing the last rite. SimmiGurwara says in his article that Balram: “... is a white tiger who neither has a family nor friendship because it will not be safe for him from the point of view of his position of being the boss. He is a real entrepreneur who does not have the word ‘sentiment’ in his dictionary.” (Gurwara, 162)

Class stratification is another major aspect of the novel. Karl Marx postulates history as a struggle between various classes in society. His theory challenges the stratification of the society into bourgeoisie and proletariat: the class that controls the means of production and the class that serves bourgeoisie so as to earn their living. Marxism questions the social system and built solely for the maintenance of the privileged position of bourgeoisie. This class stratification has become so integral with human existence that it is almost impossible to abolish. This social man-made structure keeps the society divided and is directed to sustain the upper classes at the cost of proletariats and its only weapon of division being the distribution of wealth. Money not only keeps these classes divided but also sustains them. A revolution or a so called revolt is only possible when the proletariat becomes conscious of the class divisions and quit their passive obedience to the system. For this the working class should have class consciousness to abolish this callous classification convention. Marx called these proletariat to support a revolution as they have nothing to lose but their chains. (Marx, 258) *The White Tiger* by AravindAdiga has its protagonist, Balram, break the shackles of class through class consciousness. His awareness make him and rip the façade of the division of society.

Societies are not only divided into proletariat and bourgeoisie but there are numerous other sub divisions. There are many fissures in Indian society that Adiga highlights in *The White Tiger*. People are divided on the basis of the liquor they drink—English liquor men and Indian liquor men. The former is for the rich the latter is for the poor of India. So that's

class division those who buy English liquor are privileged even liquor sellers attend them with dignity; and the other who buy Indian liquor are underprivileged, they have to wait longer in queues than others to get their liquor order owing to being of the servant class—the poor. Balram says, "... In this country, we have two kinds of men: Indian liquor men and English liquor men." (*WT*, 73)

There is categorisation amidst servants too—No. 1 and No 2. Adiga narrates Balram's experience of buying English liquor for his rich masters and the sense of depravity for their inability to drink Black Dog as it is expensive—a luxury. He tells us "He wanted to hold the bottle; he wanted to hold the full virgin bottle of first class whisky in his hand. He wanted to imagine that he was buying it for himself." (*WT*, 75) Further, the language, the food, the dress, the ways of living, sleeping and eating speak about a person's class. Adiga presents in his novel the division amidst people on basis of their food, alcohol they drink, the schools they attended, and their petty habits their caste. Balram Halwai divides people into two based on the basis of size of their belly; and the nation into two, as an area of darkness and the other of light—physical feature. He adds India of light belongs to the rich, whereas India of darkness is the India of the poor. Ironically the one belonging to hardworking people who work as labourers on fertile green lands, so as to turn them full of rice and wheat fields on which the rich could feed and retain light of their houses.

Adiga says that residents of the India of Light have stolen this light from the India of Darkness, and they survive on the hardships and resources provided to them by these people. Adiga steps into the British legacy presenting a desolate and realistic image of India which is savagely dark, rotten, and corrupt, where the rich expect their dogs to be treated as human beings and treat the poor as dogs. The poor live in pitiable animal like condition. There are no facilities for them whether it be hospital, education, shelter, and food. Balram studied at a school where big lizards crawl, the school building and walls are all broken and there is no furniture for the students. He says that electricity poles are there but they are defunct. There is no water supply for the poor to drink. (*WT*, 20) he jeers at government's plans of elevating the nation of poverty and bigotry, instead of strengthening schools, hospitals, providing electricity to every household, better living conditions, they talk of providing cell phones to everyone. Certainly the

politicians are more concerned about the rich and not about the poor and to uplift their status.

Adiga contrasts the choices of Indians and digs at their future aspirations which they have created not considering the demands of the day but out of their wrong dreams. The poor are completely devoid of their aspirations and chose what they want, they are left only on mercy of the rich. Balram only has the courage to break away from the jinx and dares to go beyond the boundaries set for him as a member of dark, unprivileged India. The poor move to cities only to continue to be serfs, they only change their masters and not their physical and social conditions. They live in dungeons in the city, are scattered throughout its span, and live with only expectant eyes to fulfil their dreams which they are prohibited to achieve. Their failure is their own weakness. They neither want to change nor have the courage like Balram to steal opportunities and become masters, even by killing their masters.

Balram realizes these brutal realities in time, and though he is unable to complete his academic education, he turns to be a keen observer and resumes with the worldly education. His school is the tea stall where he was initially apprenticed as a child, from his master a driver, and wherever he got an opportunity to overhear something important. We realise later in the novel that his school didn't mistakenly dubbed him a white tiger. He soon picks the choices adopted by Mr. Ashok, his master, and prefers to wear similar clothes and buy similar things. He does this to the extent of resolving never to wear the clothes of his past life again. Instead he dresses like his master and endeavours to look like him things that reflect his aspiration to become a master in the coming years.

Balram journeys from rags to riches because of his ability to learn even in the adverse conditions and use the opportunity that came his way. He learns from people, from his experience as well as from others' experience. His migration to city makes him conscious of class and realise the divisions at its heart. He quickly conforms to city life and its division into two—one of light and the other of darkness. He shuns the area of darkness realising that the dark sides of the country are meant for, "half-baked men." (*WT*, 53)

He soon steps into his master's shoe and adopts his life style, dressing, his type of concubines so that it may make him feel like his master. He instead realises that everything in the world of rich is

a farce and what the poor get is their leftovers. He was hit by the truth of the golden hair girl that master used to sleep with and wonders at the realisation that her hair are dyed and not real. He says, "That is when it hit me, in the way it never had before – how the rich always get the best things in life, and all that we get is their leftovers." (*WT*, 233)

The rift is so huge that the rich ruling elite grab their wealth making the proletariat work and in return are reluctant to spend even a single penny on them. The incidence where Balram's losing one coin makes Ashok's elder brother go mad, exposes the filth of exploiters who do let the poor have even a small part of the money. Balram breaks the shackles and becomes a part of the master's class, stealing the money. He ponders how the ninety-nine percent of the population is enslaved by the one percent ruling rich. The only transformation we find in him is the fact that he avoids doing all those things to his workers that he despised when he was a servant. He learns the tactics of progressing in a capitalist society and never employs the harsh discrimination he was meted out by his once masters. His spic and span and breaking the rooster coop enables him to come out of the shackles of poverty and class.



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## 4.

### Minimum Support Price Policy in India

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#### Introduction:

In the today's competitive world we have to need to very sincerely aware about the agriculture because our countries main population depend on the agriculture. The main objectives of the Governments price policy for agricultural produce aims at ensuring remunerative prices to the growers for their produce with a view to prices for major agricultural products are announced each year which are fixed after taking into account the recommendations of the commission for agricultural costs and prices (CACP). Of all the factors, cost of production is the most tangible factor and it takes into account all operational and fixed demands. Government organizes price support scheme (PSS), of the commodities, through various public and cooperative agencies such as FCI, CCI, JCI, NAFED, Tobacco Board, etc., for which the MSPs are fixed. For commodities not covered under PSS, Government also arranges for market intervention on specific request from the borne by the center and state on 50-50 basis. The price paid rich dividends. The Government have raised substantially the MSPs in recent years as any be seen from the statement enclosed.

The price of agricultural commodities is usually determined by market factors of demand and supply. If there are many farmers producing the same commodity then they will fetch a lesser price for their produce. If there is great demand from consumer for a certain commodity then farmers can expect to get a higher price. These prices keep changing daily. Other factors that determine the price of the product are its quality, yield and pest free status. Climate conditions, international prices, cost of production and new laws may also affect the prices of agricultural commodities. The price at different markets may be different. The government has fixed minimum support prices for certain agricultural products. Farmers also have the option

to sell their produce to private dealers if they stand to get a better profit.

Agricultural price policy plays an important role in achieving growth and equity in the Indian economy in general, and the agriculture sector in particular. The major underlying objectives of the government's price policy are to protect both producers and consumers. Achieving food security at both the national and household levels is one of the major challenges in India today. Currently, the food security system and price policy basically consist of three instruments: procurement prices / minimum support prices (MSPs), buffer stocks and the public distribution system (PDS). Agricultural price policy is one of the important instruments in achieving food security by improving production, employment and incomes of the farmers. There is a need to provide remunerative prices for farmers in order to maintain food security and increase the incomes of farmers.

#### Method of Calculation

In formulating the recommendations in respect of the level of minimum support prices and other non-price measures, the CACP takes into account a comprehensive view of the entire structure of the economy of a particular commodity or group of commodities. Other Factors include cost of production, changes in input prices, input-output price parity, trends in market prices, demand and supply, inter-crop price parity, effect on industrial cost structure, effect on cost of living, effect on general price level, international price situation, parity between prices paid and prices received by the farmers and effect on issue prices and implications for subsidy. The Commission makes use of both micro-level data and aggregates at the level of district, state and the country.

Supply related information - area, yield and production, imports, exports and domestic availability and stocks with the Government/public

agencies or industry, cost of processing of agricultural products, cost of marketing - storage, transportation, processing, marketing services, taxes/fees and margins retained by market functionaries; etc. are also factored in.

Report of National Commission for Farmers (NCF) had recommended that MSP should be at least 50% more than the weighted average cost of production. However, this had not been accepted by the Government.

### **EVOLUTION OF AGRICULTURAL PRICING POLICIES**

In India, the agricultural price policy and allied instruments were evolved in the pre-Independence era. The procurement and distribution of major food grains were started and statutory maximum prices were fixed, but were not strictly enforced. In the post-Independence era. The objective of the Government's price policy for agro-produce is to set remunerative prices with a view to encourage higher investment and production. Through the Government decided to purchase food grains at fixed prices, if market prices fell precipitously, but till 1954 there was no sharp decline in food prices.

### **COMMISSION FOR AGRICULTURAL COSTS AND PRICES (CACP)**

Till 1964, procurement was confined to surplus states. It was extended to deficit states as well during the drought years and thereafter, in a situation of shortage or scarcity, unregulated purchase and movement of food grains by private trade led to indiscriminate and speculative rise in prices by movement of surpluses of the producing regions to areas of high purchasing power. To deal with that situation, the Government took a number of decisions. On 1<sup>st</sup> August, 1964. The Government appointed a committee under the chairman of Shri.L.K.Jha, secretary to the prime minister on the determination of the prices of rice and wheat for the 1964-65 seasons. . The CACP. While recommending prices take into account all important factors, viz :

1. Cost of production
2. Changes in Input prices
3. Input / Output Price Parity
4. Trends in Market Prices
5. Inter-crop Price Parity
6. Demand and Supply Situation
7. Effect on Industrial Cost Structure
8. Effect on General Price Level

9. Effect on Cost of Living
10. International Market Price Situation
11. Parity between prices paid and prices received by farmers (Terms of Trade).

Later on, the committee was also asked to suggest prices of coarse food grains for the 1964-65 seasons. The committee submitted its report related to price on 24<sup>th</sup> September, 1964 and in respect of the agency to advice on price policy and price structure on 24<sup>th</sup> December, 1964. Based on the recommendations of the committee, the agricultural prices commission (APS) was set up on 1<sup>st</sup> January, 1965 with the basic objective of assuring fair prices for farm produce and to advise the Government on price policy of major agricultural commodities. The thrust of the policy in 1965 was to meet the overall needs of the economy and with due regard to the interest of the producer and the consumer. At that point of time, the highest priority was to maximize production since the country was passing through a critical shortage of food grains. Perhaps the most significant aspects of the price support mechanism had been the insulation of farmers against a decline in prices. When an overall balance between demand and supply was in sight in 1980, the APC's terms of reference, apart from other issues, also included for taking into account the changes in the terms of trade between demand and supply was in sight in 1980, the APC's terms of reference, apart from other issues, also included for taking into account the changes in the terms of trade between agricultural and non-agricultural sectors. The commission was renamed in 1985 as the Commission for Agricultural Costs and Prices (CACP).

The first of foremost mandate of CACP was to recommend Minimum Support Prices (MSP) with a view to make Indian agriculture a Remunerative Sector so that farmers would be incentivized to adopt modern technologies and better farming practices, raising productivity and overall production broadly in line with the emerging demand pattern.

Assurance of a remunerative and stable price environment is considered very important for increasing agricultural production and productivity since the market place for agricultural produce tends to be inherently unstable, which often inflicts undue losses on the growers, even when they adopt the best available technology package and produce efficiently. Towards this end, Minimum Support Price (MSP) for major agricultural products are fixed by the Government, each year, after taking into

account the recommendations of the Commission for Agricultural Costs and Prices(CACP).

While formulating these recommendations, the Commission analysis a wide spectrum of data, covering the costs of cultivation/production, trends and spread of input use, production and productivity of the crop concerned, market prices , both domestic and distribution, terms of trade between agriculture and non-agriculture sectors, and so on. Since the price policy involves certain considerations of long-run consequences, the Commission also looks at the yield-raising research being conducted by institutions like Indian Council for Agricultural Research (ICAR). The basic data are generally collected from the Directorate of Economics and Statistic, State Governments, Central Ministries and the nodal agencies concerned with the implementation of agricultural price policy. Besides, the Commission undertakes field visits for close interaction with farmers in different parts of the country and also have wider consultation with senior officers, researchers and managers of relevant organizations.

#### TERMS OF REFERENCE

The terms of reference of the Commission for Agricultural Costs and Prices, were farmed as under:

Objectives:-

1. To study the overall production cost in the today's world.
2. To study the all corps MSP in the today's world.
3. To avoid on the price policy of paddy, rice, wheat, jowar, bajra, maize, rai, barley, gram, tur, moong, urad, sugarcane, groundnut, soyabean, sunflower seed, rape seed, and mustard, cotton, jute, tobacco and such other commodities as the Government may indicate from time to time with a view to evolving a balanced and integrated price structure in the perspective of the overall needs of the economy and with due regard to the interests of the producer and the consumer.
4. To take into account the changes in terms of trade between agricultural and non-agricultural sectors.
5. To examine, where necessary, the prevailing methods and cost of marketing of agricultural commodities in different

regions, suggest measures to reduce cost or marketing and recommend fair price margins for different stages of marketing.

6. To keep under review the developing price situation and to make appropriate recommendations, as and when necessary, within the framework of the overall price policy.
7. To undertake studies in respect of different crops as may be prescribed by the Government from time to time.
8. To advice on any problem relating to agricultural prices and production that may be referred to it by Government from time to time.

#### MINIMUM SUPPORT PRICE

In each season the Government used to announce the Minimum Support Prices (MSPs), for major agricultural commodities and organizes purchase operations, wherever required, through public, co-operative , and other designated agencies to ensure that prices do not fall below that level. It decides on the support prices for various agricultural commodities taking into account the recommendation of the Commissions for agricultural costs and prices(CACP), the view of state Governments and central ministries as well as such other relevant factors as are considered important for fixation of support prices. The MSP is announced well ahead of the sowing season so that farmers can take informed decisions on cropping.

#### DETERMINATION OF MINIMUM SUPPORT PRICES

The estimates of cost of cultivation/ cost of production, an important input for forming the recommendation of MSP, are made available to the commission through the comprehensive scheme for studying the cost of cultivation of principal crops, operated by the directorate of economics and statistics, department of agriculture and co-operation, ministry of agriculture, government of India. These estimates take into account real factors of production and include all actual expenses in cash and kind incurred by the farmer in production, rent paid for leased in land, imputed value of family labor, interest value of owned capital assets (excluding land), rental value of owned land (net of land revenue), depreciation on farm implements and buildings and other miscellaneous expenses.

#### PRICE SUPPORT SCHEME (PSS)

The Price Support Scheme (PSS) is implemented by the Government of India to ensure a minimum support price of the produce to the farmers. The government has notified various agencies such as food corporation of India (FCI), NAFED, Central warehousing corporation (CWC), small farmer's agri-business consortium (SFAC), etc., this purpose. The department of agriculture and corporation implements the PSS for procurement of oil seeds, pulses and cotton, through NAFED which is the central nodal agency, at the minimum support price (MSP) declared by the government. The NAFED undertake procurement of oil seeds, pulses and cotton under the PSS as and when prices fall below the MSP. Procurement under PSS is continued till prices stabilize at or above the MSP. Losses, if any incurred by the NAFED in undertaking MSP operations are reimbursed by the central government, profit, if any, earned in undertaking MSP operation is credited to the central government.

## CONCLUSION

The Government's price policy for agricultural produce seeks to ensure remunerative price to growers for their produce with a view to encourage higher investment and production as well as safeguarding the interests of consumers by making available supplies at reasonable prices. The price policy also seeks to evolve a balanced and integrated price structure in the perspective of the overall needs of the economy. To achieve this end, the government in each season announces minimum support prices (MSPs) for major agriculture commodities, and other designated agencies to ensure that prices do not fall below that level. It decides on the support prices for various agriculture commodities taking into account the recommendations of the CACP, the views of state

government and central ministries as well as such other relevant factors as are considered important for fixation of support prices.

The MSP being uniform throughout the country. The commission had to arrive at an all-india weighted average cost as an input to price policy formulation. Since price policy was a resultant of informed judgment of various factors, there could not be any mechanical formula of how much weight was to be given to each factor in the exercise of price policy formulation. The margin of MSP over the cost of production varied widely and no norms had been prescribed for fixing the margin over the cost of production varied widely and no norms had been prescribed for fixing the margin over the cost of production. Thus, there is a need for greater transparency in the method of arriving at MSP over the cost of production.

Government have to need the do study by area wise. Because we have seen the in balance in the crop production, rain, temperature, crop production, crop so we have to need to guide to people about the crop production.

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5.

**ENGLISH STUDY MATERIAL AT ADVANCE LEVEL  
A Time Saving Tool for English Teaching – Learning Process**

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**Introduction**

English is one of the foremost languages in the world today. In international bodies and conferences, English has, in the last ten years, shot ahead of other languages. Hence, English is unquestionably the foremost medium of international communication.

**Present position of English at higher level of education**

In India the need of people in general is to learn how to speak, write, read and understand English since they are exposed to a global English exploring world. But, in our country, neither the teacher training institutes which are the suppliers of efficient teachers nor the universities who are expected to produce genuine and worth full lectures and not even the colleges by having English as a compulsory subject throughout three years in their undergraduate programme, have ever been able to devise a concrete programme aimed to use the language themselves, to meet their professional or competitive exams requirements. If there are certain programmes, then are we, the executors, really understood the aims and device approaches to meet the aims?

In almost all the cases whether at the school or at college level, English is taught as a content subject wherein students are told the meaning of the prescribed text and afterwards, they are left cram certain stuff out of the prescribed books, appear in exams and vomit that crammed stuff out on the answer sheet.

Even the subject like communication skills in English in professional courses where there is a provision for viva-voce has remained a failure because here in also the students are not taught how to write English in general but only in particular. Moreover, tragedy of the heads and the hands of educational department of English blame each other. The board of curriculum developer cum designer, prepare syllabus to meet the academic demands whereas the lectures and provisions of English expect more freedom in teaching approaches, lack of

which, they have to restrict themselves with the prescribed syllabus. Though the fact is both are working for the betterment of the learners.

As we know the actual sufferers are students who after studying English for more than 17 years in schools and colleges, still are in need of special coaching in English. Therefore, this is my humble approach to remind my teaching fraternity the goals, objectives, methods and curriculum of teaching English, so that they not only understand the aims and objectives, but also device appropriate teaching methodology suitable for Indian youngsters.

In order to plugging the gap between demand and supply of the actual implementation of ELT, there is a need to highlight and discuss some of the problems of it, at engineering level.

**CHALLENGES AT ENGINEERING LEVEL**

**Why can't our students use English as a language though their medium of instruction is English?**

To find answer, I think, we should find and discuss the following reasons and hope that we will get the answer as well as solutions.

1. The students' learning background.
2. Heterogeneous class
3. Insufficient Teaching hours
4. Prescribed Text Book

**1. Students learning background:**

Teaching English at the school level was endorsed to be taught through all the four language skills, in order to help the pupils achieve a good command over the language. But, paradoxically, only two skills are being taught i.e.. Reading and writing. Very little or no attempt was made to encourage listening and speaking (except the instructions by the faculty), in the school because the schools were ill-equipped to undertake the other two skills, besides, speaking skills suffers due to lack of efficient and untrained teachers who were hardly fluent in English and thus couldn't be models for the learners. Until the present and rapid changes in education system to meet the demand of the world, a structural syllabus

was aimed to teach language structures as isolated pieces without relating them to functional meaning they convey, language learning for general use or professional use, will not be possible. Learning remains for specific purpose i.e. for examination or to receive an academic degree.

**2. Heterogeneous class:**

It becomes very difficult to manage such class in terms of discipline and teaching students manifest mixed abilities and therefore it is not possible for a teacher to cater to the needs of all students. The teacher, hence, finds herself/himself helpless to pay

individual/pair/group attention and therefore switch to lecture mode which he/she finds more suitable and less time consuming sometimes, accommodating huge class huddled up the students with very little space to sit and even hefty students to get demotivated

**3. Insufficient teaching sessions:**

English teacher of engineering colleges really find themselves helpless in term of less number of teaching sessions. Two classes per week are not sufficient even to complete the discussion of the lesson.

Example of distribution of teaching session at engineering

Unit	Content	Activities			No. of Teaching Session Required	Total allotted time for a Unit
1	Lesson Reading					
1.1	Pre-Reading Tasks	Lesson Reading & Discussion	Lesson's Comprehension Qs & As and OTTs	Presentation of Answer Script - Exam point of view	4-5	Total 12 weeks per semester for Instructions and 2 lecture periods per week Thus, $12 \times 2 = 24$ lecture periods for FIVE UNITS
1.2	Vocabulary Discussion	Explanation	Textual Exercises Solving	More Practice	3	
1.3	Grammar Discussion	Explanation Assigned Topic & Related Basic Topic/s	Textual Exercises Solving	More Practice	4-5	
1.4	Reading Skill	Strategies Explanation & Dictation notes as long answer	Textual Exercises Solving	More Practice	4	
1.5	Writing	Explanation about formats and content	Textual Exercises Solving	More Practice	4-5	
<b>Total</b>					<b>21-22 classes</b>	

**Discussion**

Per Week, for one unit at least 12 sessions are required to read and discuss its all skills, vocabulary and grammar, besides, lesson reading and discussion. But, the prescribed lecture periods have been allotted only 2 /3 lecture period, per week.

Therefore, English faculty fails to do justice with the ultimate aims of English language course for engineering students which are:

1. To develop the students overall communicative competence
2. To lay the foundation for further learning and refinement of language skills. In the allotted limited

time, they hardly complete the prescribed English syllabus as a subject rather than language development. Then, where is the time to present any language item and provide enough practice on it so that the expected fruitful language learning could be done. Moreover, least possibility is there to correct errors in language usage.

#### 4. Prescribed text books / Course material

A language teacher expects that the prescribed course book should cover the learning targets both on the criteria of general as well as specific professional application. A course book provides a clear framework, learning tasks and hence serves as a conventional package.

But it is not necessary that every prescribed course book should be relevant or interesting for the class level. It has its own rational approaches and chosen for the variety of levels of ability & knowledge. Some selected contents have no direct connection between the learning tasks and the learners' need. Its set structure and sequence may inhibit a teacher's initiative and creativity and lead to boredom and lack motivation on the part of the learners.

#### The Teaching

Subject teacher has always been a role model for the students but how many of us do really influence them? I understand the agony of my fraternity towards short teaching sessions, completion of syllabus, result in exam and inadequacy of the prescribed texts etc. and therefore, they are under pressure to produce results in exam, they switched from language teaching to subject teaching.

#### Ray of hope / the solutions

Since the aim and objective of this paper presentation is to motivate the English teaching faculty to device their own study material in order to provide focused learning, this article ventures to highlight few ways to deal and sort out the problems discussed above.

**We believe every problem has atleast a solution, we just have a need to search & device it through n appropriate strategy.**

1. Teachers better understand the learning background of the students at school and college level as she/he has gone through those circumstances and learning atmosphere in which one students have come out, therefore it is the teacher who should **avoid those unnecessary**

**and dead teaching and learning experiences which she/he suffered and try to present those which she/he felt to have for themselves but didn't, during his/her learning time.**

2. An optimistic teacher is always flexible and resourceful. It is the teacher who should believe that whatever she/he is going to teach is going to be understood by the students. Therefore, it is in his/her **teaching style to minimize the influence of mother tongue in learning experience.**
  3. **Seating arrangement of the class can be one of the solutions to deal with the problems of heterogeneous class.** It is a bit difficult and awkward at undergraduate level but with the help of the class Incharge and cooperation of the students, a language teacher can make sure that the seating arrangement should be the combination of two to three average students with few below average students.
- ❖ The last three problems: insufficient teaching time session, course book and the teaching are the main discussion and presentation of this paper which is going to present integrated in the form of example teaching lesson plan and presentation of the class. Its strongly believed that students can identify their teachers very well based on their teaching styles:

**A good teacher teaches**

**A better teacher explains**

**A best teacher inspires** **but**

**The best teacher achieves the aim of the language.**

Therefore, it's an effort to motivate teaching fraternity to be between the categories of good and the best teachers.

- ❖ **Hence, we must device things like STUDY MATERIAL to bring the best out of each teaching skill:**

1. Students show a passive attitude towards the prescribed text book/s. Moreover, above average students feel no motivation in going through the same conventional types of exercises which almost every prescribed text book provides? Well prepared Study Material will not only gains a respect towards the faculty who put an effort for them to provide more exposure to language learning but also they are in the process of to prepare for the final examination.

2. Preparation of own teaching devices as ‘Study Material’. This material will not only meet the pattern and requirement of Examination but also can select some interesting practice material, according to the taste of students; so that the learners should not get bored and find themselves fresh with new and innovative approaches.
3. Study Material lessens the teacher’s burden by providing a heap of excises which is very time consuming to write on the black board. Thus, it’s a time saving efforts through which can be provided a huge amount of practice.
4. Every language skill needs long contents or bits (OTT) for practice. Such as Reading task needs long paragraphs / passages / extracts etc. Writing task requires formats, points to be remember, sample writing piece, etc. Grammar and Vocabulary can well drill through various language situations / sentences / contexts.
5. Loose hand outs may get scattered or lost, will not have been arranged in sequence or documented for future reference. Thus, the prepared Study Material must be provided as bonding set.
6. It can include :
  - Brief notes of the topic
  - Practice Exercises (based on examination pattern as well as more other functional

patterns / situations, some mind blowing tasks / challenges.

- Slip Test Questionnaire based on examination point of view.
- Includes Assignments to be done by the learners.
- Can provide sample answering strategies and Answer scripts. Through this the learners learn the presentation skills of writing answers in examination.
- Add previous question papers.
- A Revision section, as a separate section at the end.

### CONCLUSION

It will be rightly to coin a quote that **“A compact teaching tool triggers an inactive learner and sparkles a dull atmosphere”**

The well designed Study Material will work as a key to academic success as well as provides the best utility of language learning in an effortless atmosphere of learning. Self study works as self-grooming. We cannot deny the fact that young mind have thirst of challenges and well prepared Study Material can quench this hunger.

□□□

6.

**WOMEN IN SHAKESPEARE'S TRAGIC PLAYS**

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Shakespeare as a Chronicler of life has fully appreciated the importance of women in the daily life. Literally they are the 'better half', and to Shakespeare they are supreme beings. They are clever, intelligent, level-headed and resourceful. They make the plans, and they execute them as well. Portia shines like a luminary amidst the pale gentlemen of Venice, who talk so much, and yet talk so helplessly. Mistress Page and Mistress Ford make a fool even Falstaff, who once dominated the stage. Helena in *All's Well that Ends Well* is the root and heart of the play, and like an exacting mistress boxes the ears of a truant boy and converts him to a docile husband. Gordon has not exaggerated when he says, "of all the angles of approach to Shakespearian comedy the master angle is, and must be, the angle of femininity." In tragedies, they appear, by and large, timid and nervous. For their men strut and fret their hour upon the stage and women are mere shadows. Men is often conscious of their superiority, look upon women as sentimental creatures (except Macbeth in starting). The women feel amused at this assessment, and their action gives the lie to it. And yet they never become unsexed. They are shrewd, clever, intelligent, and resourceful, and still they are so much womanly, that heightens their charm and attraction. They can always make a synthesis of the head and the heart, reason and emotion. Count Orsino represents men when he tells Viola: For, boy, however we do praise ourselves; Our fancies are more giddy and infirm, More longing, wavering, sooner lost and worn, Than woman's are.

Certain types of women characters often resurface in Shakespeare's plays, telling us a great deal about his view of women and their status in Shakespeare's time. Women characters in Shakespeare's plays are sexualized, cheeky and flirtatious. They are often working-class characters such as the Nurse in *Romeo and Juliet*, Margaret in *Much Ado about Nothing* or Audrey in *As You Like*

*It*. Mainly speaking in prose, as befitting their low social status, these characters often use sexual innuendo when conversing. Low-class characters like these can get away with more risqué behavior – perhaps because they have no fear of losing social status. Women are often pure and chaste at the beginning of the play, and tragically die once their innocence is lost. In stark contrast to his presentation of bawdy women, Shakespeare's treatment of young innocent women is fairly brutal. Once their innocence or chastity is taken away, they are literally killed to signify this loss. These characters are generally courtly, high-born characters such as Juliet from *Romeo and Juliet*, Lavinia from *Titus Andronicus* or Ophelia from *Hamlet*. Their high social standing makes their demise seem all the more tragic. The scheming femme fatal women like Lady is the archetypal femme fatal. Her manipulation of Macbeth inevitably leads them to their deaths: she commits suicide and he is slain. In her ambition to become Queen, she encourages her husband to murder. King Lear's daughters, Goneril and Regan, plot to inherit their father's fortune. Once again, their ambition leads them to their deaths: Goneril stabs herself after poisoning Regan. Although Shakespeare seems to appreciate the intelligence at work in his femme fatal characters, allowing them to manipulate the men around them, his retribution is brutal and unforgiving. Next, the witty but unmarriageable women as Katherine from *The Taming of The Shrew* is a prime example of the witty but unmarriageable woman.

Feminists have commented that their enjoyment of this play is married by the fact that a man literally "breaks" Katherine's spirit when Petruchio says "Come on and kiss me, Kate." Similarly, in the plot to *Much Ado About Nothing*, Benedick ultimately conquers the feisty Beatrice by saying, "Peace, I will stop your mouth." These women are presented as clever, bold and independent but are put in their place by the end of the play. Many

of Shakespeare's comedies end with an eligible woman being married off – and therefore being made safe. These women are often very young and passed from their father's care to their new husband's. More often than not, these are high-born characters such as Miranda in *The Tempest* who is married to Ferdinand, Helena and Hermia in *A Midsummer Night's Dream* and Hero in *Much Ado About Nothing*. There are some Shakespeare's women who dress as men like Rosalind in *As You Like it* and Viola in *Twelfth Night* both dress as men. Consequently, they are able to play a more active role in the play's narrative. As "men", these characters have more freedom, highlighting the lack of social liberty for women in Shakespeare's time. But finally following the patriarchal dominance of sexuality women, the heroines in Shakespeare's plays are sometimes wrongly accused of adultery and suffer greatly as a result. For example, Desdemona is killed by Othello who supposes her infidelity and Hero falls terribly ill when she is falsely accused by Claudio. It seems that Shakespeare's women are judged by their sexuality even when they remain faithful to their husbands and husbands-to-be. Some feminists believe that this demonstrates a male insecurity about female sexuality.

#### ROLE OF WOMEN IN SHAKESPEARE'S MAJOR TRAGEDY

Ophelia and Gertrude in *Hamlet* "victims to inexpressiveness" that they are, suffer enormously for their lack of wit and action. But heroines or other women characters in tragedies are always subordinate to men. Queen Gertrude has a simple, good-natured disposition, a soft and sensual nature and a pleasure-loving temperament. But she lacks intelligence, refined instincts and fine sensibilities. It is true that her hasty marriage soon after husband's death sets the action moving by giving a shock to Hamlet's sensitive mind and thus gives an impetus to the development of events in the play. Hamlet loses his faith in womankind and cries out. Hamlet's structure- "Frailty, thy name is woman" needs explanation. He loved his father, and when he found that his mother had married his uncle, so much his father's inferior, he received a rude shock. Gertrude's affection for her son is the redeeming trait in her character. She loves Hamlet deeply and sincerely and "lives almost by his looks." At the fencing match she takes the cup to drink to the success of her son. On the other side, Ophelia loves to Hamlet. When Polonius asks

Ophelia about her affairs with Hamlet, he replies that he has recently 'made may tenders of his affection' to her in the most honorable fashion. The skeptical father ridicules the words 'tenders' and 'affection' and mockingly asks her if she 'believes' his 'tenders' as she calls them. He scornfully dismisses the so-called 'holy vows' of Hamlet as spring to catch woodcocks. He advises Ophelia to think herself a baby and consider Hamlet's avowal of love as nothing more than a passing fancy. Finally, he forbids her to encourage or entertain further advances from the young prince. She submits is that dictates of her father. With high hopes, Hamlet came to Ophelia: *The Fair Ophelia! Nymph in thy Orisons' Be all my sins remembered.* (Act III, Scene i, Lines 88-89) But Ophelia belied his expectations, as she wanted him to take back all the letters, he had once written with a pen dipped in his heart's blood. She allows herself to be used as a willing pawn in their game by the king and the queen. She jilts Hamlet by suddenly becoming cold and reserved towards him without giving one word of explanation. This she does in obedience to the wishes of her father. And then in accordance with the instructions of the king and queen joined her father, she plays the part of injured innocence in returning Hamlet's gifts and accusing him of coldness and insincerity. Hamlet sharply reacted, asked her to go to the brothel, for God "hath given you one face, and you make yourselves another." But this was a misunderstanding, for after Ophelia's death, Hamlet had no more doubt about her 'fairness'. He cried out: *What, the fair Ophelia!* (Act V, Scene i, Lines 230) He acknowledged freely that his faith in her was never shaken: *I loved Ophelia: forty thousand brothers Could not, with all their quantity of love, Make up my sum.* (Act V, Scene i, Lines 259-261) Ophelia is pure, innocent and tender-hearted and she falls and bleeds upon the thorns of life. Indeed, her very obedience and submissiveness have contributed to the tragedy of Hamlet and of her own. But this meek obedience cost her heavy price, for she lost Hamlet's impolite trust and devotion forever. The thorns of life were too sharp for this tender-hearted girl who fell upon them and was bled to death.

Desdemona of *Othello*, a martyr to the cause of love. She left her father, society, and even country for the sake of a man, about whom she said: *My heart's subdued Even to the utmost pleasure of my lord: I saw Othello's visage in his mind.* (Act I, Scene iii, Lines 250f) There have, in fact, two

Desdemona- one is a blushing quiet girl, about whom Brabantio said: A maiden never bold of spirit So still and quiet, that her motion Blush'd at herself. (Act I, Scene iii, Lines 94-96) Her love for Othello is deep and profound. Having fallen in love with him, she does not about the consequences of marrying him or about the effect her marriage with him will have on her father. When questioned by her father about her love for Othello, she is frank and straight forward. So, the other Desdemona is no longer a girl, but a determined woman, who could say publicly: But here's my husband: And so much duty as my mother show'd To you, preferring you before her father, So much I challenge, that I may profess, Due to the Moor my lord. (Act I, Scene iii, Lines 185 f) But when charged with infidelity, she could not assert herself. She became too obedient, and her second self left her. And that precipitated the tragedy. Desdemona is a simple-minded and completely trustful as Othello. She is absolutely unsuspecting about the intentions of Iago whom, like her husband, she takes on his face value. Even her husband has called her 'whore' and 'strumpet' and said other nasty things to her, she feels much grieved but she does not suspect that anyone could have slandered her. If at all there is someone who maligned her, she would want heaven to pardon him, 'If any such tee be, heaven there be, and heaven pardon him.' As for Iago, she actually seeks his advice in her extremity, O good Iago, What shall I do to win my lord again Good friend, go to whim, for, by this light of heaven, I know not how I lost him. (Act IV, Scene ii, Lines 150-153) Therefore, it can be said that women by nature are instinctive; and Shakespeare also has presented them as such. He has shown how their wit humor, their courage and love, hatred, nobleness, malice, jealousy and even their smiles and tears are the fruits of instinct. There is always indecision, a wavering of the will about Shakespeare's men, and particularly, the heroes, who are not creatures of fate as the women are, who are not made by opportunity or chance circumstance and that is why, their behavior cannot be predicted with so much certainty as in the case of women, Mrs. Jameson rightly says, 'through the whole of the dialogue appropriated to Desdemona there is not one general observation. Words are with her the vehicle of sentiment, and never of reflection.'

In Shakespeare's women there is no conflict of impulses, no mixture of motives, which lead to the complexity of character, and therefore, they are mostly either good or bad. In King Lear, the

characters of Goneril and Regan are very simple. They are wicked to the backbone from the very beginning, and with all their evil designs, they are outstrip by their own jealousy, malice and hypocrisy. Cordelia precipitates the tragedy by her obstinate silence in the very beginning of the play. The king, her father, had planned the division of the kingdom into three parts, and intended to give her, 'a third more opulent than your sisters' after deliberate thought, most probably because he wanted to, as he himself puts it, 'Crawl unburdened to the grave.' She remains tongue-tied and does not respond to her father's order 'What can you say to draw a third more opulent than your sisters? Such is her nature that tender emotion, specially deep love for the person to whom she has to speak, makes her dumb.' To her father's command she merely replies, 'Nothing will come of nothing: speak again,' but she again replies, I love your majesty, According to my bond; nor more, nor less. (Act I, Scene I, Lines 83-84) Still the king, despite his 'hideous rashness' and 'oppose less will' controls himself and advises her to, 'mend your speech a little,' 'Least it may mar your fortunes,' and still she replies that when she marries, her husband will carry, half my love with him, half my care and duty.' Cordelia is praised for this as being truthful and honest. Cordelia is also equally simple; she is foolish, innocent and loving. There are many women in the world like her who never think before unlocking their hearts, who can never imagine that truth does not always prevail, who know only to confess, suffer and weep all their life.

The heroines in the tragedies also contribute to their husband's happiness. In the History plays, women normally do not behave like women. They at times grow ambitious, and choose a life, that is in conflict with essential feminist. Lady Macbeth of Macbeth follows the same trait for her husband's sake. She is not a monstrous figure, nor is she the fourth witch either. Essentially human, and even womanly, she chooses to be unsexed for a while for the dazzling lure of ambition. She knows "how tender 'tis to love the babe." In her bid to repress her womanhood, she invokes the evil spirits: Come, you spirits That tend on mortal thoughts, unsex me here. And fill me from the crown to the toe top-full Of direst cruelty. (Act I, Scene v, Lines 38-41) But as she went to the king's chamber to kill him, she recoiled: Had he not resembled My father as he slept, I had done't. (Act II, Scene ii, Lines 12-13) Eventually she became the queen, and her life's

ambition seemed to have been fulfilled. But the conscience she had stifled, the womanhood she had repressed asserted themselves. She became mad under the terrible strain. With a heart “sorely charged”, she could not wash away the blood from her hands. Here’s the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand. Oh, Oh, Oh! She had to pay the debt by putting an end to herself. Raleigh says, ‘With Lady Macbeth all the details and consequences of the crime are accepted with the crime itself, and with Macbeth the murder is a single incident in the moving history of human woe; she refuses to waste precious time by speculating on the strangeness of things, and he fails to control the activities of his mind and forgets the need of the moment in the intellectual interest of his own sensations.’ Lady Macbeth’s retrospective imagination made him more serious, more desperate and more prophetic about his doom; his sentiments did not kill him but saved his soul with lingering agonies of death.

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7.

**CONCEPT OF EQUALITY *VIS-A-VIS* THEORETICAL UNDERPINNINGS**

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The terms “equality,” “equal,” and “equally” signify a qualitative relationship. ‘Equality’ (or ‘equal’) signifies correspondence between a group of different objects, persons, processes or circumstances that have the same qualities in at least one respect, but not all respects, i.e., regarding one specific feature, with differences in other features. ‘Equality’ needs to thus be distinguished from ‘identity’—this concept signifying that one and the same object corresponds to itself in all its features: an object that can be referred to through various individual terms, proper names, or descriptions. For the same reason, it needs to be distinguished from ‘similarity.’ Thus, to say e.g. that men are equal is not to say that they are identical. Equality rather implies similarity but not ‘sameness.’ ‘Equality’ and ‘equal’ are incomplete predicates that necessarily generate one question: equal in what respect? Equality essentially consists of a tripartite relation between two (or several) objects or persons and one qualities. ‘Equality’ denotes the relation between the objects that are compared. Every comparison presumes a tertium comparationis, a concrete attribute defining the respect in which the equality applies—equality thus referring to a common sharing of this comparison-determining attribute. There is another source of diversity as well: As Temkin (1986, 1993) argues, various different standards might be used to measure inequality, with the respect in which people are compared remaining constant.

Equality originates from *aequalis*, *aequus* and *aequalitas*. These are all old French or Latin words. These French/Latin words mean even, level and equal. Thus the meaning of the word equality used in political science corresponds to the meaning from which it originates. The term equality used in political science differs from uniformity, identity and sameness. Some people, of course, want to use it to denote uniformity. But this does not convey the

meaning when it is used by political scientists. Equality does not mean obliteration of diversity. The notion of equality before the law maintains that laws should apply equally to all citizens: simply put, no one is above the law. This idea which is also one of the meanings of the amorphous term rule of law is a mainstay of many current constitutions and is widely viewed as a central tenet of a fair and just legal system.

According to Laski equality means “coherence of ideas”. In the treatment meted out to different individuals there shall persist coherence. While privileges are distributed among the individuals’ justice and reason must be maintained so that no individual can think that he is neglected or is deprived of his due share. In the distribution of privileges attention shall be paid to the development of personality.

D. D. Raphael’s analysis equality as, the first is equal consideration. There is a second meaning and it is equal opportunities. Finally, equal satisfaction of basic needs. The term equal considerations is not satisfactory because it may not always be justified. Equal opportunities, in the opinion of Raphael, are an acceptable term but it is cautioned here that it should not lead one to conclude that it is identical opportunity.

Dorothy Pickles, instead of attributing any clear meaning to the concept of equality Dorothy Pickles draws our attention to the fact that it is used in most of the cases ambiguously. To the French revolutionaries it was meant equality before law. Irrespective of any differences all classes and groups of persons are to be treated equally by law. Nobody is above law and outside the purview of law.

Principles of Equality and Justice

Equality in its prescriptive usage has, of course, a close connection with morality and justice in general and distributive justice in particular. From antiquity

onward, equality has been considered a constitutive feature of justice. (On the history of the concept, cf. Albernethy 1959, Benn 1967, Brown 1988, Dann 1975, Thomson 1949.) Throughout history, people and emancipatory movements use the language of justice to pillory certain inequalities. But what exactly is the connection between equality and justice, i.e., what kind of role does equality play in a theory of justice? The role and correct account of equality, understood as an issue of social justice, is itself a difficult philosophical issue. To clarify this, philosophers have defended a variety of principles and conceptions of equality, many of which are mentioned in the following discussion. This section introduces four well known principles of equality, ranging from highly general and uncontroversial to more specific and controversial. The next section reviews various conceptions of the ‘currency’ of equality. Different interpretations of the role of equality in a theory of justice emerge according to which of the four following principles and which measure has been adopted.

Through its connection with justice, equality, like justice itself, has different *justitianda*, i.e., objects the term ‘just’ or ‘equal’ or their opposites can be applied to. These are mainly actions, persons, social institutions, and circumstances (e.g. distributions). These objects of justice stand in an internal connection and order that can here only be hinted at. The predicates “just” or “unjust” are only applicable when *voluntary* actions implying responsibility are in question. Justice is hence primarily related to individual actions. Individual persons are the primary bearer of responsibilities (ethical individualism). Persons have to take responsibility for their individual actions and for circumstances they could change through such actions or omissions. Although people have responsibility for both their actions and circumstances, there is a moral difference between the two *justitianda*, i.e., an injustice due to unjust treatment through an individual or collective action and an injustice due to a failure to correct unjust circumstances (cf. 3.1.v. below). The responsibility people have to treat individuals and groups they affect in a morally appropriate and, in particular, even-handed way has hence a certain priority over their moral duty to turn circumstances into just ones through some kind of equalization. Establishing justice of circumstances (ubiquitously and simultaneously) is beyond any given individual's capacities. Hence one has to rely on collective

actions. In order to meet this moral duty, a basic order guaranteeing just circumstances must be justly created. This is an essential argument of justice in favor of establishing social institutions and fundamental state structures for political communities; with the help of such institutions and structures, individuals can collectively fulfill their responsibility in the best possible manner. If circumstances can be rightly judged to be unjust, all persons have the responsibility and moral duty, both individually and collectively, to change the pertinent circumstances or distributive schemes into just ones. In the following sections, the objects of equality may vary from topic to topic. However, as indicated, there is a close relationship between the objects. The next three principles of equality hold generally and primarily for all actions and treatment of others and for resulting circumstances. From the fourth principle onward, i.e., starting with the presumption of equality, this article is mainly concerned with distributive justice and the evaluation of distribution.

#### 1 Formal Equality

When two persons have equal status in at least one normatively relevant respect, they must be treated equally with regard to this respect. This is the generally accepted *formal* equality principle that Aristotle formulated in reference to Plato: “treat like cases as like” Of course the crucial question is which respects are normatively relevant and which are not. Some authors see this formal principle of equality as a specific application of a rule of rationality: it is irrational, because inconsistent, to treat equal cases unequally without sufficient reasons (Berlin 1955-56). But most authors instead stress that what is here at stake is a moral principle of justice, basically corresponding with acknowledgment of the impartial and universalizable nature of moral judgments. Namely, the postulate of formal equality demands more than consistency with one's subjective preferences. What is more important is possible justification *vice versa* others of the equal or unequal treatment in question — and this on the sole basis of a situation's objective features.

#### 2 Proportional Equality

According to Aristotle, there are two kinds of equality, numerical and proportional. A form of treatment of others or as a result of it a distribution is equal *numerically* when it treats all persons as indistinguishable, thus treating them identically or granting them the same quantity of a good per capita.

That is not always just. In contrast, a form of treatment of others or distribution is *proportional* or relatively equal when it treats all relevant persons in relation to their due. Just *numerical* equality is a special case of proportional equality. Numerical equality is only just under special circumstances, viz. when persons are equal in the relevant respects so that the relevant proportions are equal. Proportional equality further specifies formal equality; it is the more precise and detailed, hence actually the more comprehensive formulation of formal equality. It indicates what produces an adequate equality.

When factors speak for unequal treatment or distribution, because the persons are unequal in relevant respects, the treatment or distribution proportional to these factors is just. Unequal claims to treatment or distribution must be considered proportionally: that is the prerequisite for persons being considered equally.

This principle can also be incorporated into hierarchical, in egalitarian theories. It indicates that equal output is demanded with equal input. Aristocrats, perfectionists, and meritocrats all believe that persons should be assessed according to their differing deserts, understood by them in the broad sense of fulfillment of some relevant criterion. And they believe that reward and punishment, benefits and burdens, should be proportional to such deserts. Since this definition leaves open who is due what, there can be great inequality when it comes to presumed fundamental (natural) rights, deserts, and worth — and such inequality is apparent in both Plato and Aristotle.

Aristotle's idea of justice as proportional equality contains a fundamental insight. The idea offers a framework for a rational argument between egalitarian and non-egalitarian ideas of justice, its focal point being the question of the basis for an adequate equality (Hinsch 2003). Both sides accept justice as proportional equality. Aristotle's analysis makes clear that the argument involves the features deciding whether two persons are to be considered equal or unequal in a distributive context.

On the formal level of pure conceptual explication, justice and equality are linked through these principles of formal and proportional justice. Justice cannot be explained without these equality principles; the equality principles only receive their normative significance in their role as principles of justice.

Formal and proportional equality is simply a conceptual schema. It needs to be made precise — i.e., its open variables need to be filled out. The formal postulate remains quite empty as long as it remains unclear when or through what features two or more persons or cases should be considered equal. All debates over the proper conception of justice, i.e., over who is due what, can be understood as controversies over the question of which cases are equal and which unequal (Aristotle, *Politics*, 1282b 22). For this reason equality theorists are correct in stressing that the claim that persons are owed equality becomes informative only when one is told — what *kind* of equality they are owed (Nagel 1979; Rae 1981; Sen 1992, p. 13). Actually, every normative theory implies a certain notion of equality. In order to outline their position, egalitarians must thus take account of a specific (egalitarian) conception of equality. To do so, they need to identify substantive principles of equality, discussed below.

### 3 Moral Equality

Until the eighteenth century, it was assumed that human beings are unequal by nature — i.e., that there was a natural human hierarchy. This postulate collapsed with the advent of the idea of natural right and its assumption of an equality of natural order among all human beings. Against Plato and Aristotle, the classical formula for justice according to which an action is just when it offers each individual his or her due took on a substantively egalitarian meaning in the course of time, viz. everyone deserved the same dignity and the same respect. This is now the widely held conception of substantive, universal, moral equality. It developed among the Stoics, who emphasized the natural equality of all rational beings, and in early New Testament Christianity, which elevated the equality of human beings before God to a principle: one to be sure not always adhered to later by the Christian church. This important idea was also taken up both in the Talmud and in Islam, where it was grounded in both Greek and Hebraic elements in both systems. In the modern period, starting in the seventeenth century, the dominant idea was of natural equality in the tradition of natural law and social contract theory. Hobbes (1651) postulated that in their natural condition, individuals possess equal rights, because over time they have the same capacity to do each other harm. Locke (1690) argued that all human beings have the same natural right to both (self-)ownership and freedom. Rousseau (1755)

declared social inequality to be a virtually primeval decline of the human race from natural equality in a harmonious state of nature: a decline catalyzed by the human urge for perfection, property and possessions (Dahrendorf 1962). For Rousseau (1755, 1762), the resulting inequality and rule of violence can only be overcome by tying unfettered subjectivity to a common civil existence and popular sovereignty. In Kant's moral philosophy (1785), the categorical imperative formulates the equality postulate of universal human worth. His transcendental and philosophical reflections on autonomy and self-legislation lead to a recognition of the same freedom for all rational beings as the sole principle of human rights (Kant 1797, p. 230). Such Enlightenment ideas stimulated the great modern social movements and revolutions, and were taken up in modern constitutions and declarations of human rights. During the French Revolution, equality — along with freedom and fraternity — became a basis of the *Déclaration des droits de l'homme et du citoyen* of 1789.

The principle of equal dignity and respect is now accepted as a minimum standard throughout mainstream Western culture. Some misunderstandings regarding moral equality need to be clarified. To say that men are equal is not to say they are identical. The postulate of equality implies that underneath apparent differences, certain recognizable entities or units exist that, by dint of being units, can be said to be 'equal.' (Thomson 1949, p. 4). Fundamental equality means that persons are alike in important relevant and specified respects alone, and not that they are all generally the same or can be treated in the same way (Nagel 1991). In a now commonly posed distinction, stemming from Dworkin (1977, p. 370), moral equality can be understood as prescribing treatment of persons as equals, i.e., with equal concern and respect, and not the often implausible principle of treating persons equally. This fundamental idea of equal respect for all persons and of the equal worth or equal dignity of all human beings (Vlastos 1962) is accepted as a minimal standard by all leading schools of modern Western political and moral culture. Any political theory abandoning this notion of equality will not be found plausible today. In a period in which metaphysical, religious and traditional views have lost their general plausibility (Habermas 1983, p. 53, 1992, pp. 39-44), it appears impossible to peacefully reach a general agreement on common political aims

without accepting that persons must be treated as equals. As a result, moral equality constitutes the 'egalitarian plateau' for all contemporary political theories (Kymlicka 1990, p.5). To recognize that human beings are all equally individual does not mean having to treat them uniformly in any respects other than those in which they clearly have a moral claim to be treated alike. Disputes arise, of course, concerning what these claims amount to and how they should be resolved. That is the crux of the problem to which I now turn.

Since "treatment as an equal" is a shared moral standard in contemporary theory, present-day philosophical debates are concerned with the kind of equal treatment normatively required when we mutually consider ourselves persons with equal dignity. The principle of moral equality is too abstract and needs to be made concrete if we are to arrive at a clear moral standard. Nevertheless, no conception of just equality can be deduced from the notion of moral equality. Rather, we find competing philosophical conceptions of equal treatment serving as interpretations of moral equality. These need to be assessed according to their degree of fidelity to the deeper ideal of moral equality (Kymlicka 1990, p. 44). With this we finally switch the object of equality from treatment to the fair distribution of goods and ills or bads.

#### 4 Presumption of Equality

Many conceptions of equality operate along procedural lines involving a *presumption of equality*. While more materially concrete, ethical approaches, as described in the next section below, are concerned with distributive criteria; the presumption of equality, in contrast, is a formal, procedural principle of construction located on a higher formal and argumentative level. What is here at stake is the question of the principle with which a material conception of justice should be constructed — particularly once the above-described approaches turn out inadequate. The presumption of equality is a *prima facie* principle of equal distribution for all goods politically suited for the process of public distribution. In the domain of political justice, all members of a given community, taken together as a collective body, have to decide centrally on the fair distribution of social goods, as well as on the distribution's fair realization. Any claim to a particular distribution, including any existing distributive scheme, has to be impartially justified, i.e., no ownership will be recognized without

justification. Applied to this political domain, the presumption of equality requires that everyone, regardless of differences, should get an equal share in the distribution unless certain types of differences are relevant and justify, through universally acceptable reasons, unequal distribution. (With different terms and arguments, this principle is conceived as a presumption by Benn & Peters (1959, 111) and by Bedau (1967, 19); as a relevant reasons approach by Williams (1973); as a conception of symmetry by Tugendhat (1993, 374; 1997, chap. 3); as default option by Hinsch (2003); for criticism of the presumption of equality, cf. Westen (1990, chap. 10).) This presumption results in a principle of *prima facie* equal distribution for all distributable goods. A strict principle of equal distribution is not required, but it is morally necessary to justify impartially any unequal distribution. The burden of proof lies on the side of those who favor any form of unequal distribution.

The presumption in favor of equality can be justified by the principle of equal respect together with the requirement of universal and reciprocal justification; that requirement is linked to the morality of equal respect granting each individual equal consideration in every justification and distribution. Every sort of public, political distribution is, in this view, to be justified to all relevantly concerned persons, such that they could in principle agree. Since it is immoral to force someone to do something of which he or she does not approve, only reasons acceptable to the other person can give one the moral right to treat the person in accordance with these reasons. The impartial justification of norms rests on the reciprocity and universality of the reasons. Universal norms and rights enforced through inner or external sanctions are morally justified only if, on the one hand, they can be reciprocally justified, i.e., if one person asks no more of the other than what he or she is willing to give (reciprocity), and if, on the other hand, they are justified with respect to the interests of all concerned parties, i.e., if everyone has good reasons for accepting them and no one has a good reason for rejecting them (universality) (Forst 1994, p. 68, Scanlon 1998). In the end, only the concerned parties can themselves formulate and advocate their (true) interests. Equal respect, which we reciprocally owe to one another, thus requires respect for the autonomous decisions of each non-interchangeable individual (Wingert 1993, p. 90-96). This procedural approach to moral legitimation sees the autonomy of

the individual as the standard of justification for universal rules, norms, rights etc. Only those rules can be considered legitimate to which all concerned parties can freely agree on the basis of universal, discursively applicable, commonly shared reasons. Equal consideration is thus accorded to all persons and their interests. In a public distribution anyone who claims more owes all others an adequate universal and reciprocal justification. If this cannot be provided, i.e., if there is no reason for unequal distribution that can be universally and reciprocally recognized by all (since, let's assume, all are by and large equally productive and needy), then equal distribution is the only legitimate distribution. How could it be otherwise? Any unequal distribution would mean that someone receives less, and another more. Whoever receives less can justifiably demand a reason for he or she being disadvantaged. Yet there is *ex hypothesi* no such justification. Hence, any unequal distribution is illegitimate in this case. If no convincing reasons for unequal distribution can be brought forward, there remains only the option of equal distribution. Equal distribution is therefore not merely one among many alternatives, but rather the inevitable starting point that must be assumed insofar as one takes the justificatory claims of all to be of equal weight.

Thus it can be concluded that there are various thinkers who had expressed their views on theory of equality in order to establish equality in society. The Equality is an topic which the society is constantly facing challenges with where equality is very hard to establish hence to have Equality of every individual in society Theory of Equality was established which provides equal well being and equal rights' to every individual.

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8.

## STABILITY CHALLENGES IN PEROVSKITE PHOTOVOLTAICS: A COMPREHENSIVE STUDY

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### Abstract

Perovskite solar cells (PSCs) have emerged as a promising photovoltaic technology due to their high-power conversion efficiency and low fabrication cost. However, their large-scale application is critically hindered by poor operational stability under environmental stress conditions. This study presents a comprehensive experimental investigation of stability challenges in PSCs by systematically analyzing degradation behavior under controlled humidity, temperature, and illumination environments. Devices were fabricated using a standard planar architecture and subjected to accelerated aging tests at relative humidity levels ranging from 20% to 90% and temperatures between 25°C and 85°C, along with continuous illumination exposure. Key photovoltaic parameters, including power conversion efficiency (PCE), open-circuit voltage (Voc), short-circuit current density (Jsc), and fill factor (FF), were monitored over extended time intervals up to 500 hours. Structural and morphological changes were examined using X-ray diffraction (XRD) and scanning electron microscopy (SEM). The results reveal that device degradation is strongly dependent on environmental conditions, with **humidity identified as the most dominant factor**. Under high humidity ( $\geq 80\%$  RH), rapid efficiency loss exceeding 60% was observed within the first 100 hours, whereas thermal stress induced gradual degradation at elevated temperatures. Continuous illumination resulted in comparatively slower performance decline, primarily affecting electronic properties. Structural analysis confirmed moisture-induced phase decomposition

with the formation of  $\text{PbI}_2$  and significant morphological deterioration, including grain boundary disruption.' These findings demonstrate that the stability of PSCs is governed by coupled environmental effects, with moisture playing a critical role in accelerating degradation kinetics. The study highlights the necessity of advanced encapsulation techniques and material optimization strategies to enhance device durability, thereby supporting the development of stable and commercially viable perovskite photovoltaic systems.

### Keywords

Perovskite Solar Cells, Photovoltaic Stability, Degradation Mechanisms, Moisture Sensitivity, Thermal Instability, Device Efficiency, Environmental Stress Testing

### 1. Introduction

The growing global demand for clean and sustainable energy has accelerated the development of advanced photovoltaic technologies. Among these, perovskite solar cells (PSCs) have emerged as a highly promising candidate due to their remarkable power conversion efficiencies and cost-effective fabrication processes. Within a short span of development, the efficiency of PSCs has increased dramatically, positioning them as strong competitors to conventional silicon-based solar cells (Jeon et al., 2015). The unique optoelectronic properties of perovskite materials, such as high absorption coefficients, long charge carrier diffusion lengths, and tunable bandgaps, make them particularly attractive for next-

generation photovoltaic applications (Zhao & Zhu, 2016).

Despite these advantages, the long-term operational stability of PSCs remains a critical challenge that limits their commercialization. Unlike traditional photovoltaic materials, perovskite compounds exhibit intrinsic instability when exposed to environmental factors such as moisture, oxygen, heat, and ultraviolet radiation. These stress conditions lead to structural degradation, phase transformation, and performance loss in the device (Niu, Guo, & Wang, 2015). Experimental studies have shown that even brief exposure to humid conditions can trigger rapid decomposition of the perovskite layer, significantly reducing device efficiency (Christians, Miranda Herrera, & Kamat, 2015). Thermal instability is another major concern in PSCs, as elevated temperatures can induce phase transitions and accelerate ion migration within the perovskite lattice (Conings et al., 2015). Similarly, prolonged light exposure has been reported to generate defect states and enhance non-radiative recombination losses, further degrading device performance (Leijtens et al., 2013). Further, the interaction of oxygen with photoexcited perovskite materials can lead to irreversible chemical reactions, contributing to long-term degradation (Aristidou et al., 2015).

Although several studies have investigated individual degradation mechanisms, there remains a lack of comprehensive experimental analysis that simultaneously evaluates the combined effects of multiple environmental stressors under controlled conditions. Many existing works are limited by short testing durations, isolated parameter studies, or lack of systematic data comparison across different stress environments (Wang et al., 2016). This creates a gap in understanding the dominant degradation pathways and their relative impact on device stability.

In this context, the present study aims to provide a detailed experimental investigation of the stability challenges in perovskite photovoltaics. The study focuses on quantifying the degradation behavior of PSCs under controlled humidity, temperature, and illumination conditions over

extended time periods. By analyzing electrical performance parameters along with structural and morphological changes, the research seeks to identify the primary factors responsible for efficiency loss and to establish correlations between environmental stress and device degradation.

The outcomes of this study are expected to contribute to a deeper understanding of stability issues in PSCs and to support the development of effective strategies for enhancing their durability and reliability in practical applications.

## 2. Literature Review

The stability of perovskite solar cells (PSCs) has been extensively investigated through experimental studies, with particular emphasis on identifying the environmental factors responsible for device degradation. Early work in this field demonstrated that the performance of PSCs is highly sensitive to external conditions, especially moisture, temperature, oxygen, and light exposure. Moisture-induced degradation has been reported as one of the most critical challenges affecting PSC stability. Experimental observations have shown that exposure to humid air leads to rapid decomposition of the perovskite structure into lead iodide and other by-products, resulting in a sharp decline in device efficiency (Niu, Guo, & Wang, 2015). Controlled humidity studies further revealed that even moderate relative humidity levels can initiate degradation processes, indicating the hygroscopic nature of perovskite materials (Christians, Miranda Herrera, & Kamat, 2015). Thermal stability has also been a major focus of experimental research. Studies involving temperature-controlled environments have demonstrated that elevated temperatures accelerate degradation through phase transitions and ion migration within the perovskite lattice (Conings et al., 2015). These changes lead to structural instability and deterioration in electrical performance over time. In addition, prolonged thermal stress has been shown to affect the interfaces between different layers in the device, further contributing to efficiency loss (Wang et al., 2016).

The role of oxygen and light exposure in PSC degradation has been investigated through controlled illumination experiments. It has been observed that oxygen interacts with photoexcited perovskite materials, leading to the formation of reactive species that degrade the active layer (Aristidou et al., 2015). Similarly, ultraviolet (UV) light has been found to induce photocatalytic reactions, particularly in devices using TiO<sub>2</sub> as an electron transport layer, resulting in long-term instability (Leijtens et al., 2013). Recent advancements have focused on improving stability through compositional engineering and material optimization. The incorporation of mixed cations and inorganic components has been shown to enhance thermal and structural stability while maintaining high efficiency (Saliba et al., 2016; Yang et al., 2017). Additionally, strategies such as interface engineering and encapsulation have demonstrated improvements in device lifetime under controlled conditions (Domanski et al., 2016).

Despite these advancements, existing studies often examine degradation mechanisms independently, without providing a comparative analysis of multiple environmental stress factors under identical experimental conditions. Furthermore, many reports are limited to short-duration testing, which does not adequately reflect real operational scenarios. Therefore, a systematic experimental approach that evaluates the combined effects of humidity, temperature, and illumination over extended periods is essential for a comprehensive understanding of stability challenges in PSCs.

### 3. Materials and Methods

#### 3.1 Device Fabrication

Perovskite solar cells (PSCs) were fabricated using a standard planar heterojunction architecture:

**Glass/FTO/TiO<sub>2</sub>/Perovskite/Spiro-OMeTAD/Au**

Fluorine-doped tin oxide (FTO) coated glass substrates were cleaned sequentially using detergent solution, deionized water, acetone, and isopropanol in an ultrasonic bath, followed by drying under nitrogen flow. A compact TiO<sub>2</sub> layer

was deposited on the cleaned substrates via spin coating and subsequently annealed at 450°C to form a dense electron transport layer.

The perovskite active layer was prepared using a methylammonium lead iodide (MAPbI<sub>3</sub>) precursor solution. The solution was spin-coated onto the TiO<sub>2</sub> layer using a two-step spin process to achieve uniform film formation. The deposited films were annealed at 100°C for 10 minutes to promote crystallization.

A hole transport layer (HTL) consisting of Spiro-OMeTAD was then spin-coated onto the perovskite layer. Finally, a gold (Au) electrode of approximately 80 nm thickness was thermally evaporated under high vacuum to complete the device fabrication.

#### 3.2 Experimental Setup

To evaluate stability under controlled environmental conditions, the fabricated PSCs were subjected to systematic testing using the following setups:

##### 3.2.1 Humidity Control System

A programmable environmental chamber was used to maintain relative humidity (RH) levels at 20%, 40%, 60%, 80%, and 90% at a constant temperature of 25°C.

##### 3.2.2 Thermal Stability Setup

A temperature-controlled chamber was employed to expose devices to elevated temperatures of 25°C, 45°C, 65°C, and 85°C under ambient atmospheric conditions.

##### 3.2.3 Illumination Source

A solar simulator calibrated to **AM 1.5G (100 mW/cm<sup>2</sup>)** was used to provide continuous illumination. UV filtering was selectively applied in certain tests to isolate UV-induced degradation effects.

##### 3.2.4 Characterization Instruments

- **Source Meter:** For current–voltage (I–V) measurements
- **Solar Simulator:** For efficiency determination
- **X-ray Diffraction (XRD):** For structural phase analysis
- **Scanning Electron Microscopy (SEM):** For surface morphology examination

### 3.3 Electrical Characterization

The photovoltaic performance of the fabricated devices was evaluated by measuring the following parameters:

- **Power Conversion Efficiency (PCE)**
- **Open-Circuit Voltage (Voc)**
- **Short-Circuit Current Density (Jsc)**
- **Fill Factor (FF)**

Current–voltage (I–V) characteristics were recorded under standard illumination conditions (AM 1.5G). Measurements were taken at regular intervals to monitor performance degradation over time.

### 3.4 Stability Testing Protocol

To ensure a systematic and comparative analysis, stability tests were conducted under multiple environmental conditions with predefined time intervals.

#### 3.4.1 Time Intervals

Performance measurements were recorded at:

- 0 hours (initial condition)
- 24 hours
- 72 hours
- 168 hours
- 500 hours

#### 3.4.2 Test Conditions

Devices were divided into groups and exposed to the following conditions:

1. **Ambient Condition:** Room temperature (25°C) and RH ~40%
2. **High Humidity Exposure:** RH levels up to 90%
3. **Thermal Stress:** Temperatures up to 85°C
4. **Continuous Illumination:** Constant exposure under solar simulator

### 3.5 Structural and Morphological Analysis

To correlate performance degradation with material changes:

- **XRD analysis** was performed to identify phase transitions and decomposition of the perovskite structure.
- **SEM imaging** was used to observe surface degradation, grain boundary changes, and the formation of defects over time.

### 3.6 Data Analysis Method

The degradation behavior of PSCs was quantified using efficiency decay trends. The stability of the devices was evaluated using the parameter **T80**, defined as the time required for the device efficiency to drop to 80% of its initial value.

$$T80 = t \text{ when } \eta_0 \eta(t) = 0.8$$

where:

- $\eta(t)$  = efficiency at time  $t$
- $\eta_0$  = initial efficiency

This metric provides a standardized approach to compare stability under different environmental stress conditions.

## 4. Results

This section presents the experimentally obtained results on the performance and stability of perovskite solar cells under different environmental stress conditions. The analysis focuses on the variation of key photovoltaic parameters over time, including power conversion efficiency (PCE), open-circuit voltage (Voc), short-circuit current density (Jsc), and fill factor (FF). The results are systematically organized to highlight the degradation behavior under humidity, temperature, and continuous illumination.

### 4.1 Initial Device Performance

Before subjecting the devices to stability testing, their initial photovoltaic performance was measured under standard conditions (AM 1.5G, 100 mW/cm<sup>2</sup>).

**Table 1: Initial Performance Parameters of Fabricated PSCs**

Parameter	Value
Power Conversion Efficiency (PCE)	17.8%
Open-Circuit Voltage (Voc)	1.05 V
Short-Circuit Current Density (Jsc)	21.6 mA/cm <sup>2</sup>
Fill Factor (FF)	78%

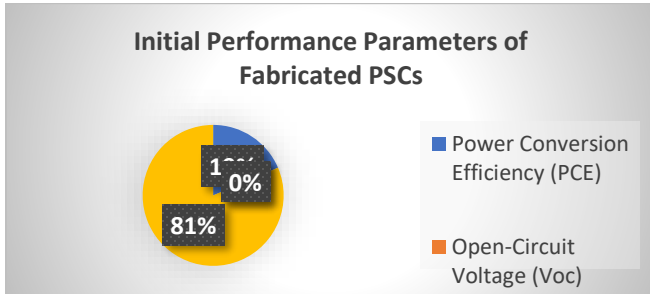


Figure 1: Performance Parameters of Fabricated PSCs

The fabricated devices exhibit a high initial efficiency of 17.8%, indicating good film quality and effective charge transport within the device. The relatively high fill factor suggests minimal resistive losses and efficient charge extraction. These baseline values provide a reliable reference for evaluating degradation trends under different stress conditions.

#### 4.2 Degradation Under Humidity

The devices were exposed to varying relative humidity levels, and their performance was monitored over time.

Table 2: Efficiency (%) Variation Under Different Humidity Levels

Time (hours)	20% RH	40% RH	60% RH	80% RH	90% RH
0	17.8	17.8	17.8	17.8	17.8
24	17.5	16.9	15.8	13.2	10.5
72	17.1	15.9	13.6	9.8	6.4
168	16.6	14.2	11.2	6.5	3.2
500	15.8	12.5	8.4	3.1	1.1

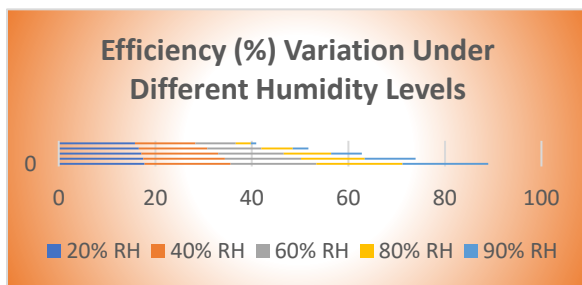


Figure 2: Efficiency (%) Variation Under Different Humidity Levels

A clear trend of accelerated degradation is observed with increasing humidity levels. At low humidity (20% RH), the efficiency reduction is minimal even after 500 hours, indicating relatively stable device behavior. However, at higher humidity levels (80%–90% RH), a rapid

decline in efficiency occurs within the first 100 hours. This suggests that moisture plays a dominant role in initiating perovskite decomposition, leading to structural breakdown and loss of charge transport pathways. The sharp drop at 90% RH indicates severe material instability under highly humid conditions.

#### 4.3 Thermal Stability Analysis

The effect of temperature on device performance was evaluated by exposing PSCs to elevated temperatures.

Table 3: Efficiency (%) Variation Under Thermal Stress

Time (hours)	25°C	45°C	65°C	85°C
0	17.8	17.8	17.8	17.8
24	17.6	16.8	15.2	13.9
72	17.2	15.7	13.1	10.4
168	16.7	14.3	11.0	7.6
500	16.0	12.9	8.7	4.3

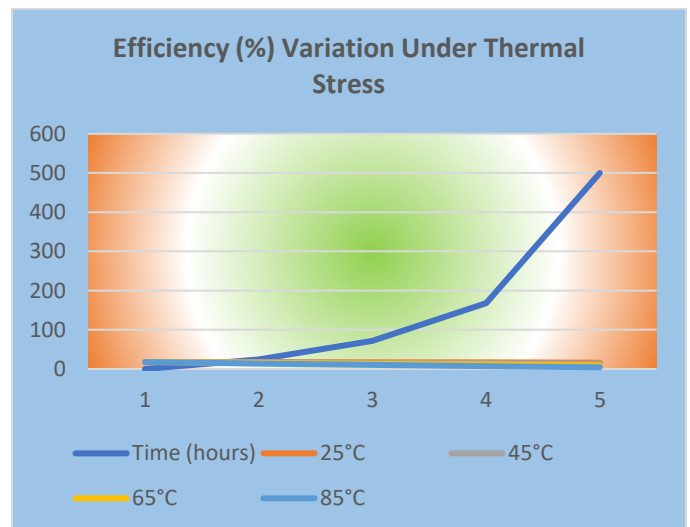


Figure 3: Efficiency (%) Variation Under Thermal Stress

The results indicate that temperature significantly influences the stability of PSCs. Devices maintained at 25°C show relatively slow degradation, while those exposed to higher temperatures exhibit accelerated efficiency loss. At 85°C, the efficiency drops below 50% of its initial value within 168 hours, indicating severe thermal instability. This behavior can be attributed to thermally induced phase transitions and enhanced ion migration within the perovskite

structure, which disrupts the internal electric field and reduces device performance.

#### 4.4 Degradation Under Continuous Illumination

The stability of PSCs under prolonged light exposure was investigated using continuous illumination.

**Table 4: Efficiency (%) Under Continuous Illumination**

Time (hours)	Efficiency (%)
0	17.8
24	16.9
72	15.6
168	13.8
500	10.2

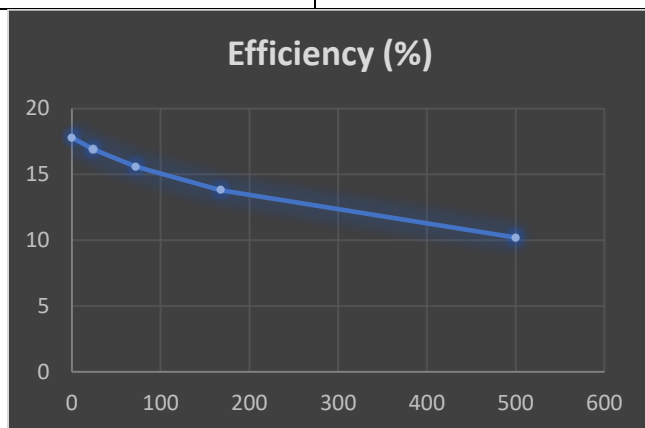


Figure 4: Efficiency (%) Under Continuous Illumination

Under continuous illumination, a steady decline in efficiency is observed over time. The degradation is slower compared to high humidity conditions but remains significant over extended durations. This suggests that light-induced degradation mechanisms, such as defect formation and non-radiative recombination, contribute to performance loss. The gradual reduction in efficiency indicates that illumination primarily affects the electronic properties rather than causing immediate structural failure.

#### 5. Data Analysis and Discussion

This section presents a detailed analysis of the experimental results with emphasis on identifying degradation patterns, dominant mechanisms, and their physical implications on device performance. The comparative evaluation of humidity, temperature, and illumination effects provides a comprehensive understanding of

stability challenges in perovskite solar cells (PSCs).

#### 5.1 Comparative Degradation Behavior

The degradation trends observed across different environmental conditions clearly indicate that the rate of efficiency loss is highly dependent on external stress factors. Among all tested conditions, **high humidity ( $\geq 80\%$  RH)** results in the most rapid degradation, followed by **elevated temperature ( $\geq 65^\circ\text{C}$ )** and **continuous illumination**.

A comparison of efficiency retention after 500 hours shows:

- **20% RH:** ~88% retention
- **90% RH:** ~6% retention
- **25°C:** ~90% retention
- **85°C:** ~24% retention
- **Illumination:** ~57% retention

These results demonstrate that moisture-induced degradation is significantly more severe than thermal and light-induced effects. The drastic reduction in efficiency at high humidity levels indicates a strong interaction between water molecules and the perovskite structure.

#### 5.2 Degradation Rate Analysis

To quantify the degradation behavior, the efficiency decay can be approximated using an exponential decay model:

$$\eta(t) = \eta_0 e^{-kt}$$

where:

- $\eta(t)$  = efficiency at time  $t$
- $\eta_0$  = initial efficiency
- $k$  = degradation rate constant

Higher values of  $k$  were observed under high humidity and temperature conditions, indicating faster degradation kinetics. The steep decay curves under 90% RH suggest a rapid increase in the degradation constant, reflecting accelerated chemical reactions within the perovskite layer.

#### 5.3 Dominant Degradation Mechanisms

##### (a) Moisture-Induced Decomposition

The experimental results strongly support that moisture is the most critical factor affecting PSC stability. Water molecules penetrate the perovskite layer and initiate a decomposition

reaction, leading to the formation of lead iodide (PbI<sub>2</sub>). This process disrupts the crystalline structure and reduces light absorption capability. The rapid drop in efficiency at high humidity levels correlates with structural changes observed in XRD patterns and morphological damage seen in SEM images. The formation of voids and cracks further accelerates degradation by increasing exposure to environmental agents.

#### (b) Thermal Instability and Ion Migration

At elevated temperatures, the degradation is primarily driven by thermally activated processes such as ion migration and phase instability. The movement of ions (e.g., iodide vacancies) within the perovskite lattice leads to internal electric field distortion and increased recombination losses.

The gradual efficiency decline observed at 65°C and 85°C indicates that thermal degradation is progressive rather than abrupt. However, prolonged exposure results in irreversible structural damage, as confirmed by the reduction in crystallinity.

#### (c) Light-Induced Degradation

Under continuous illumination, the degradation is associated with photo-induced defect formation and increased non-radiative recombination. The generation of trap states within the bandgap reduces charge carrier lifetime and lowers current output.

Compared to humidity and temperature effects, light-induced degradation occurs at a slower rate, suggesting that it primarily affects electronic properties rather than causing immediate structural breakdown.

### 5.4 Correlation Between Structural Changes and Performance Loss

The combined analysis of electrical and structural data reveals a direct correlation between material degradation and device performance:

- **XRD Results:** Loss of perovskite peaks → reduced crystallinity → lower charge mobility
- **SEM Observations:** Surface defects and grain boundary deterioration → increased recombination losses

- **Electrical Parameters:** Decline in J<sub>sc</sub> and FF → inefficient charge transport and extraction

This correlation confirms that both **bulk material degradation** and **interface deterioration** contribute to efficiency loss in PSCs.

### 5.5 Stability Metric Evaluation (T80 Analysis)

The stability of the devices was further evaluated using the **T80 parameter**, which indicates the time required for the efficiency to drop to 80% of its initial value.

Based on experimental trends:

- **20% RH:** T80 > 500 hours
- **60% RH:** T80 ≈ 200–250 hours
- **90% RH:** T80 < 50 hours
- **85°C:** T80 ≈ 120 hours
- **Illumination:** T80 ≈ 300 hours

These values clearly highlight the strong dependence of device lifetime on environmental conditions. The extremely low T80 under high humidity underscores the need for effective moisture-protection strategies.

### Conclusion

This study presents a comprehensive experimental investigation into the stability challenges of perovskite solar cells (PSCs) under controlled environmental stress conditions, including humidity, temperature, and continuous illumination. The results clearly demonstrate that while PSCs exhibit high initial power conversion efficiency, their long-term operational stability remains a significant limitation for practical deployment. The experimental analysis reveals that **humidity is the most critical factor influencing degradation**, causing rapid efficiency loss due to moisture-induced decomposition of the perovskite structure. This observation aligns with previously reported findings on the hygroscopic nature of perovskite materials. Devices exposed to high relative humidity levels showed severe degradation within a short duration, highlighting the need for effective environmental protection. Thermal stress was identified as another major contributor to performance degradation. Elevated temperatures accelerate ion migration and induce phase

instability within the perovskite lattice, leading to gradual efficiency decline. Although the degradation rate under thermal conditions is slower than that caused by moisture, prolonged exposure results in irreversible structural damage and reduced device reliability. Continuous illumination also contributes to performance degradation, primarily through the formation of defect states and increased non-radiative recombination losses. However, compared to humidity and temperature effects, light-induced degradation occurs more gradually and predominantly affects the electronic properties of the device. The structural and morphological analyses further confirm that environmental stress leads to phase decomposition, reduced crystallinity, and surface degradation, which directly correlate with the observed decline in electrical performance. The evaluation of the T80 parameter indicates a significant reduction in device lifetime under high humidity and elevated temperature conditions, emphasizing the sensitivity of PSCs to external factors. The findings of this study highlight that the stability of perovskite solar cells is governed by a combination of environmental and material-related factors. To advance PSCs toward commercial viability, it is essential to focus on strategies such as improved encapsulation, compositional engineering, and interface optimization. Future research should aim at long-term outdoor stability testing and the development of robust device architectures capable of withstanding real-world operating conditions.

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## 9.

### पंडीत नेहरूंची अलिप्तवादाची संकल्पना

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मोबा. नं. ९४५१५३८८००

**प्रस्तावना** - अलिप्ततावाद ही भारताने आंतरराष्ट्रीय राजकारणाला दिलेली महत्वपूर्ण देणगी आहे. अलिप्ततावादास तटस्थवाद, असंलग्नता, गट निरपेक्षतावाद असे संबोधले जाते. आंतरराष्ट्रीय राजकारणातील एक स्वतंत्र धोरणनीती असेही यास म्हणता येईल. सन १९४५ मध्ये दुसरे महायुद्ध संपले व जगाची विभागणी सरळ दोन गटात झाली. लोकशाही राष्ट्राला अमेरिका प्रणीत एक गट होय तर दुसरा म्हणजे साम्यवादी राष्ट्रांचा व त्यांचा मित्राचा सोव्हिएट रशिया प्रणीत गट होय. भारत सन १९४७ साली स्वतंत्र झाला. त्यानंतर कोणत्या गटात सामील व्हायचे की, दोघांपासून अलिप्त राहायचे हा निर्णय भारताला होणे जरूर होते म्हणून पंडीत नेहरूंनी अलिप्तवादाच्या धोरणाचा पाठपुरावा केला. आज १२५ राष्ट्रे अलिप्ततावादी आहे. आज अलिप्ततावाद एक चळवळ बनली आहे.

आंतरराष्ट्रीय राजकारणात नेहरूंनी अलिप्ततावादीचे धोरण स्वीकारले. आज भारताच्या परराष्ट्र धोरणाचे ते मध्यवर्ती सूत्र बनले. अलिप्तता हे आता केवळ भारताचे धोरण राहिले नसून ती एक जागतिक चळवळ बनली आहे. नेहरू अलिप्ततेच्या धोरणाचे आद्य प्रवर्तक मानले जातात. इजिप्त, युगोस्लाव्हीया, इंडोनेशियासाठी ब्रह्मदेश आजचा म्यानमार या राष्ट्रांच्या सहकार्याने या चळवळीची मूर्तमेढ रोवली. सन १९५४ साली कोलंबो येथे भरलेल्या परिषदेत नेहरूंनी आपल्या धोरणाला उद्देशून 'अलिप्तता' हा शब्द प्रयोग प्रथम केला. पंडीत नेहरूंच्या मते 'जागतिक शांतता आणि स्वातंत्र्यासाठी इतर राष्ट्रांशी निकटचे आणि प्रत्यक्ष संबंध प्रस्थापित करता येतील. तसेच जगामध्ये परस्पर विरोधी असे जे राजकीय गट निर्माण झाले आहे. त्यापासून शक्यतो अलिप्त राहण्याचे भारताचे धोरण आहे.' जागतिक ऐक्यासाठी भारत निरंतर कार्य करेल. नेहरूंच्या मते 'शांतता रक्षण हा भारताच्या धोरणाचा मध्यवर्ती उद्देश आहे. याच उद्देशाला अनुसरून भारताने अलिप्ततेचा मार्ग स्वीकारला आहे. अलिप्तता याचा अर्थ क्रियाशून्यता नव्हे किंवा अनिष्ट गोष्टीसुद्धा निमूटपणे मान्य करणे नव्हे तर आपल्या समोरील प्रश्नाबाबत होकारात्मक आणि कृतीशील असा अलिप्तता दृष्टिकोन आहे. त्याच प्रमाणे स्वतःचे धोरण आणि जीवनपध्दती

स्वीकारण्याचा अधिकार राष्ट्रांना आहे. नेहरूंनी स्वातंत्र्यापूर्वीच म्हणजे १९४८ साली अलिप्ततावादी धोरणाची स्पष्ट आणि सुसंगत मांडणी केली. त्यामुळेच भारताची आज प्रगतीची जी घोडदौड सुरू आहे. त्यामागे नेहरू अलिप्ततावादाचे चिंतन अलिप्ततावादी धोरण आहे. कारण जग जेव्हा दोन ध्रुवामध्ये विभाजित झाले होते. त्या काळात पं. नेहरू भारत व नव्याने आशिया आफ्रिका राष्ट्र स्वातंत्र्य राष्ट्रांना नंतरच्या काळात अलिप्ततावादी धोरण स्वीकारून अलिप्ततावादी चळवळ उभी राहिली. यांचे श्रेय सर्वस्वी पंडीत नेहरूंना जाते. नेहरूंच्या अलिप्ततावादी धोरणामुळे नव्याने स्वतंत्र झालेले राष्ट्रांसमोर दारिद्र्य, निरक्षरता तसेच अनेक समस्या होत्या. त्या सोडवण्यासाठी त्यांना गरजेचे होते. परंतु त्याकाळात आंतरराष्ट्रीय क्षेत्रात महासत्तांचा उदय झाला होता. या दोन्ही महासत्तांचे लष्करी गटाची स्थापना केली. जगातील गटबाजीच्या सत्ता स्पर्धेच्या आणि शीतयुद्धाच्या राजकारणापासून भारताने व नव्याने स्वतंत्र राष्ट्रांना हवे म्हणून नेहरूंनी 'जगा आणि जगू घा' यातून ही कल्पना मांडली. नेहरू अलिप्ततावादी धोरणाचा पाठपुरावा केला या धोरणाचे जगात सर्वत्र स्वागत झाले हळूहळू अनेक देशांनी अलिप्ततावादी चळवळीचे सभासदत्व स्वीकारले.

**अलिप्ततावादाचा अर्थ** - पाश्चात्य किंवा साम्यवादी असा कोणत्याही राष्ट्रांच्या गटात विशेषतः लष्करी करारामध्ये सामील न होता त्यापासून अलिप्त राहणे असा अलिप्ततावादाचा अर्थ आहे. रशियाचा साम्यवादी गट आणि अमेरिकेचा लोकशाहीवादी गट यापासून दूर राहणे किंवा कोणाचीही बाजू न घेणे म्हणजे गटनिरपेक्षतावाद होय. अलिप्ततावादाचा अर्थ कोणत्याही गटात सामील न होता स्वतःच्या राष्ट्रांचे धोरण स्वतःच्या राष्ट्रात आखणे असा होतो.

**व्याख्या** - अलिप्ततावादाच्या व्याख्या पुढीलप्रमाणे करण्यात येत आहेत.

युनु यांच्या मते अलिप्ततावाद म्हणजे शीतयुद्धातील तटस्थता.पीटर लायन यांच्या मते, राजनायिक किंवा राजकीय तटस्थता म्हणजे दोन गटांमध्ये जेव्हा भांडण होत असते तेव्हा

तिसरा गट त्यांच्यापैकी कोणाचीही बाजू न घेण्याचे धोरण ठरवित असते.

पंडीत नेहरूंची अलिप्ततावादाची व्याख्या - 'कोणत्या ही लष्करी गटात सामील न होता एक स्वतंत्र शक्ति म्हणून आंतरराष्ट्रीय शांतता आणि सहकार्य यासाठी कार्य करणे असा आहे म्हणजे अलिप्ततावादी धोरण होय.'

अलिप्ततेचा अर्थ तटस्थता असा अनेकदा केला जातो. पण चुकीचा आहे. ज्या राष्ट्रांचे धोरण चुकीचे असते ते सर्व प्रकारच्या आंतरराष्ट्रीय वादामध्ये घडामोडींमध्ये तटस्थ राहते. तेव्हा तिसरा गट त्यांच्यापैकी कोणाची बाजू न घेण्याचे धोरण ठरवित असते.

पंडीत नेहरूंच्या मते जागतिक शांतता ही केवळ आंतरराष्ट्रीय वादानेच निर्माण होऊ शकते. आंतरराष्ट्रीयवादात मानवाचे हीत आहे या मताचे नेहरू होते. राष्ट्रांच्या आर्थिक, वैज्ञानिक, तांत्रिक विकासासाठी परस्परांचे सहकार्य आवश्यक आहे हे त्यांना माहित होते. 'जागतिक शासन' राष्ट्रवादाच्या प्रेरणेने त्यांना स्वातंत्र्यासाठी लढ्याची प्रेरणा दिली तर अलिप्ततावादी विचाराने त्यांना मानवतेच्या बाबतीत आशावादी बनविले. पं. नेहरूंनी त्या वेळी घेतलेल्या भूमिकेमुळे पुढे टिटो, नासिर व सुकार्णो यांच्या मदतीने अमेरिकेच्या नियंत्रणाखाली असलेल्या लष्करी गटात सामील न होता अलिप्ततावादी गटाची निर्मिती केली.

**अलिप्तवादी चळवळीची तत्वे** पं. नेहरूंनी स्पष्ट केली आहेत - अलिप्तवादी राजकारणात स्वतःच्या राष्ट्रीय हितास अनुसरून स्वतंत्र दृष्टिकोन ठेवणे व त्याप्रमाणे घडणाऱ्या गोष्टींचे मुल्यमापन करून निर्णय घेणे. वसाहतवाद व साम्राज्यवादास विरोध करणे. आंतरराष्ट्रीय क्षेत्रातील वादग्रस्त प्रश्न शांततेच्या मार्गाने सोडविण्याचा आग्रह धरणे. निःशस्त्रीकरणाचा विशेषतः महासत्तांच्या निःशस्त्र करण्याचा आग्रह धरून युद्धमय वातावरण कमी करण्याचा प्रयत्न करणे. बरोबरीच्या नात्याने सर्वांशी मैत्री करणे. जागतिक शांतता ही सर्वांच्या विकासासाठी आवश्यक आहे. ही तत्वे निश्चित करण्यात आली. अलिप्तता धोरणातून आंतरराष्ट्रीय शांतता, स्थैर्य व विकासासाठी याच धोरणाचा स्वीकार करून जगातील सर्व राज्यांशी मैत्रीचे, सहकार्य आणि सलोख्याचे संबंध निर्माण केले.

**अलिप्ततावादाची वैशिष्ट्ये** - कोणत्याही लष्करी गटात सामील न होता पण शांततेसाठी केलेल्या बिगर लष्करी मैत्रीचे समर्थन केले. आंतरराष्ट्रीय परिस्थितीचा विचार करून स्वतंत्रपणे धोरण आखणे हे अलिप्ततावादाचे वैशिष्ट्य आहे. आंतरराष्ट्रीय जबाबदाऱ्या स्वीकारून भारताने व इतर अलिप्त राष्ट्रांनी नेहमीच पुढाकार घेतलेला आढळतो. कायम स्वरूपाची जागतिक शांतता

प्रस्थापित करण्यासाठी जास्तीत जास्त प्रयत्न करणे हे अलिप्ततावादाचे ध्येय आहे. अलिप्ततावादात म्हणजे सर्व घडामोडीपासून दूर राहणे. सर्व प्रकारच्या गटबाजीचा त्यांचा विरोध आहे. वंशवादाप्रमाणे वसाहतवाद आणि साम्राज्यवाद यांना तीव्र विरोध हे अलिप्ततावादाचे वैशिष्ट्य आहे. अलिप्त राष्ट्रांनी 'अण्वस्त्रे मुक्त जग' निर्माण होण्यासाठी प्रयत्न करण्याचा निर्धार व्यक्त केलेला आहे.

पंडीत नेहरूंनी अलिप्ततावादाची उद्दिष्ट्ये सांगितली आहेत. भारताच्या राष्ट्रीय हितसंबंधांचे रक्षण करणे, राष्ट्रीय हितसंबंधांच्या रक्षणासाठी जागतिक शांतता टिकविण्यासाठी प्रयत्नशील राहणे, आंतरराष्ट्रीय शांतता धोक्यात येऊ नये म्हणून राष्ट्र-राष्ट्रातील वाद शांततेच्या मार्गाने सोडविण्यासाठी प्रयत्न करणे व स्वतःही याच मार्गाचा पुरस्कार करणे. शांततेचे संवर्धन करण्यासाठी कोणत्याही राजकीय गटात सामील न होता अलिप्त राहणे. बड्या सत्तांचा राजकीय लष्करी संघर्षात न गुंतता त्यांच्याशी मैत्रीचे व सहकार्याचे संबंध ठेवणे, राष्ट्रकुल या आंतरराष्ट्रीय पातळीवर कार्य करणाऱ्या संस्थेशी पारंपारिक संबंध टिकविणे व तिच्याशी विधायक सहकार्य करणे. साम्राज्यवादास विरोध करणे व वसाहतवादास बळी पडलेल्या राष्ट्रांना मुक्ती होण्यासाठी पाठिंबा देणे, सहाय्य करणे, भारताच्या शेजारील राष्ट्रांशी मैत्रीचे संबंध ठेवणे व ते दृढ करणे जागतिक शांतता टिकविण्यासाठी शस्त्र कपात योजनामध्ये सर्वोपरी सहाय्य करणे.

**पंडीत नेहरूंची अलिप्ततावादाची भूमिका** - जगाची विभागणी परस्पर विरोधी गटात न होता राष्ट्रा-राष्ट्रात परस्पर सहकार्य व स्नेहभाव वाढवा, राजकीय स्थैर्य प्रस्थापित करून नव्याने स्वतंत्र झालेल्या व मागासलेल्या राष्ट्रांचा सामाजिक, आर्थिक विकास घडवून आणणे, ही असल्याने त्यांनी भारतासाठी तर अलिप्ततावादी धोरणाचा पुरस्कार केलाच, त्याचबरोबर जगातील सर्व राष्ट्रांशी मैत्रीचे संबंध प्रस्थापित करून राष्ट्रांकडून आर्थिक तसेच इतर मदत मिळवून भारताच्या विकासाची पायाभरणी केली. त्याचप्रमाणे आंतरराष्ट्रीय पातळीवर नवोदीत स्वतंत्र व मागासलेल्या राष्ट्रांना साम्राज्यवादाच्या विरुद्ध संघर्ष करण्यासाठी संघटित केले. अलिप्ततावादी राष्ट्रांना अनेक आंतरराष्ट्रीय प्रश्नांवर निर्भिडपणे आपली मते मांडता आली. पंडीत नेहरूंनी आर्थिक हितासाठी आणि प्रगतीसाठी अलिप्ततावाद हे धोरण स्वीकारले व त्यादृष्टीने भारतासाठी ते व्यवहार्य सिद्ध झाले. बड्या राष्ट्रांची राजकारणातील मत्केदारी संपुष्टात आली. अलिप्ततावादी चळवळीने भारतासह सर्वच अलिप्त राष्ट्रांनी जागतिक प्रतिष्ठा वाढविली. आंतरराष्ट्रीय राजकारणात अलिप्तांना मानाचे स्थान प्राप्त झाले. जागतिक पातळीवर राबविण्यात आलेले व येत असलेले अलिप्ततावादाचे धोरण हे

तिसऱ्या जगातील राष्ट्रांच्या विकासाची राजनीती असून त्यांचे श्रेय पंडीत नेहरू यांच्याकडे जाते.

**नेहरूंच्या अलिप्ततावादी चळवळीची उपयुक्तता** - अलिप्ततावादी राष्ट्रांना अनेक आंतरराष्ट्रीय प्रश्नावर निर्भिडपणे मते मांडता आली अलिप्ततावादी चळवळीतील देश कोणत्या ही गटात सामील न झाल्याने रशिया किंवा अमेरिकेच्या दबावापासून मुक्त अशी भूमिका त्यांना घेता आली. अलिप्ततावादी राष्ट्रे दुसऱ्या महायुद्धापूर्वी कोणत्या ना कोणत्या साम्राज्यवादी राष्ट्रांच्या शोषणाची शिकार बनली होती. या शोषणामुळे त्यांची आर्थिक परिस्थिती अत्यंत खालावलेली होती. भारतात व इतर राष्ट्रांना नेहरूंनी आर्थिक हितासाठी आणि प्रगतीसाठी अलिप्ततावाद हे धोरण स्वीकारले व त्या दृष्टीने भारतासाठी अत्यंत उपयुक्त व हितकारक आणि व्यवहार्य सिध्द झालेले दिसून येते. त्यामुळेच भारत जगात जागतिक महासत्ता शांततेच्या सहकार्याच्या मार्गाने उदयास येत आहे हे नेहरूंच्या अलिप्ततावादी धोरणालाच त्याचे श्रेय द्यावे लागते. जगात स्नेहावर आधारित शांतता टिकून आहे. अलिप्ततावादाचा भाग म्हणून भारतासारखी राष्ट्रे लष्करी करारापासून दूर राहिली. अमेरिकेच्या, रशियाच्या लष्करी करारात सामील होण्याचे नाकारून अलिप्ततावादी राष्ट्रांनी विशेषतः भारताने तिसऱ्या महायुद्धाचा धोका टाळला असे म्हणता येईल. नेहरूंच्या अलिप्ततावादी धोरणाने भारतासह अलिप्तता राष्ट्रांची जागतिक प्रतिष्ठा वाढविली तसे जागतिक राजकारणात अलिप्तताला मानाचे स्थान प्राप्त झाले.

अलिप्ततावाद राबवितांना जे अडथळे आहे त्यात राष्ट्रवादातील मतभेद हे प्रमुख संकट आहे. पश्चिम आशिया, दक्षिण आशिया, दक्षिण पूर्व आफ्रिका यांच्यात जास्त तीव्र मतभेद आहेत. अलिप्ततावादी राष्ट्रे कोणत्याही गटापासून विभक्त राहून स्वतंत्ररित्या मार्गक्रमण करणारे देश असावेत परंतु प्रत्यक्षात वास्तव वेगळेच आहे. तसेच अनेक अलिप्त राष्ट्रांच्या निष्ठा नाहीत. त्यामुळे यशात फार मोठे अडथळा निर्माण झाला आहे. आजही बडे राष्ट्रे दुर्बल व अविकसित राष्ट्रांचे अमर्याद शोषण करून दुर्बलाची क्रयशक्तीच क्षीण करीत आहे. तसेच आर्थिकदृष्ट्या स्वावलंबी होण्याची अजून या राष्ट्रांची मानसिक तयारी झाली असे दिसून येते. बड्या राष्ट्रांचे छोट्या अविकसित राष्ट्रावर वर्चस्व निर्माण झाले आहेच. त्याचबरोबर बडी राष्ट्रे छोट्यांचे शोषण मोठ्या प्रमाणावर करीत आहेत. त्यामुळे अलिप्ततावादी चळवळ अलिप्त राहिली नाही. असे एकूण निर्दर्शनात येते. अलिप्ततावादी राष्ट्रांनी प्रचंड आत्मविश्वास, स्वावलंबाची वृत्ती प्रगती अवलंब केलेला दिसून येत नाही. तसेच या राष्ट्रांनी आर्थिक परावलंबन सोडून स्वतंत्र आर्थिक नीतीचा स्वीकार केलेला दिसून येत नाही. अलिप्ततावादी राष्ट्रांची ध्येये,

धोरणे व कृती यात बरेच अंतर चालल्यामुळे अलिप्ततांना स्पष्ट भूमिका घेत नाही. त्यामुळे त्यांच्यातील संघर्ष वाढत चालले आहेत आणि बड्या राष्ट्रांकडून त्याला आणखी खतपाणी घालतांना दिसून येते. त्याच भारताशेजारील चीनचे उदाहरण घेता येईल ते सतत आपल्या शेजारील राष्ट्रांना चिथावीत असते. तसेच स्वतः मैत्रीपूर्ण कराराचे उल्लंघन करताना दिसून येते. भारताच्या मैत्रीपूर्ण सहकार्याचा शेजारील राष्ट्र गैरफायदा घेतांना दिसून येतात. परंतु त्याबाबतीत भारताने चोख उत्तर पाकिस्तान व चीनला दिलेले दिसून येते.

या चळवळीतून अनेक आफ्रिकी-आशियायी देश या धोरणाचा अवलंब करीत आहेत. कारण विश्वशांती, न्याय, सहकार्य या त्यांच्या आकांक्षा अलिप्ततावादाच्या माध्यमातून वसाहतवादाविरोध केला आहे. वसाहतीच्या स्वातंत्र्याचा, हक्काचा पुरस्कार करून सर्व प्रकारच्या भेदभावाचा विरोध केला आहे. भारताने आंतरराष्ट्रीय सदभावना निर्माण करण्यासाठी गटगटापासून अलग राहण्याचे धोरण यशस्वीरीत्या राबविले आहे. भारताने सदैव प्रयत्न करून विकसित देशांनी अविकसित देशांना मदत करावी यासाठी प्रयत्न केले. तसेच अविकसित देशांचे आर्थिक प्रश्न न सुटल्यामुळे जगात आर्थिक संकट निर्माण झाले आहे. ही बाब भारताने सर्वांच्या नजरेला आणून दिली आहे. भारताने अलिप्ततावादी धोरणाचा अवलंब करून दाखवून दिले की, आंतरराष्ट्रीय घटनेबाबतीत निर्णय घेण्याचा अधिकार केवळ बड्यांनाच नाही. आंतरराष्ट्रीय क्षेत्राचे लोकशाहीकरण करण्याची अत्यंत मोलाची कामगिरी बड्यांची दादागिरी संपवून भारताने पार पाडली. भारताचा अलिप्ततावाद शांतता पार पाडली. भारताचा अलिप्ततावाद शांतता व निःशस्त्रीकरणवर आधारित आहे. आज मानव भौतिक व तांत्रिक बळ विनाशासाठी वापरतो आहे. परंतु गेल्या काही वर्षात अलिप्ततावादी राष्ट्रांचा शस्त्रास्त्र खर्च कितीतरी पटीने वाढला आहे. त्यामुळे चलनवाढ, महागाई, दारिद्र्य यांचे संकट राष्ट्रांसमोर आहे.

अलिप्ततेचे धोरण संयुक्त राष्ट्रांच्या मार्गातील अडथळा नव्हे. या उलट अलिप्त राष्ट्रे संयुक्त राष्ट्रावर व सामुहिक कल्पनेवर ही पूर्ण विश्वास ठेवणारी आहेत. महासभेने अलिप्त राष्ट्रांच्या ठरावानुसार अण्वस्त्र निर्मितीवर बंदी घातली. आफ्रिका खंडात अणुशक्ती विरहित प्रदेश म्हणून घोषित करवून घेतले आहे. संयुक्त राष्ट्रांच्या जागतीक शांतता स्थापनेच्या व आंतरराष्ट्रीय तणाव कमी करण्याच्या कार्यास अलिप्त राष्ट्रांनी सहकार्य दिले आहे. अलिप्ततेने आंतरराष्ट्रीय राजकारणाला लोकशाहीचे स्वरूप दिले आहे. नेहरूंच्या अलिप्ततावादाने मानवास विचारधारा समाजवाद, भांडवलवाद या संकुचित कल्पनापासून

दूर नेऊन जागतिक कल्याणाच्या दृष्टीने विचार करावयास लावले आहे.

एकंदरीत नेहरूंचे हे धोरण भारताला अनेक दृष्टीने उपयुक्त ठरले. या धोरणामुळे केवळ महासत्ता बरोबरच नव्हे तर जगातील इतर राष्ट्रांशी आपल्या इच्छेनुसार मैत्रीचे संबंध प्रस्थापित करणे भारताला शक्य झाले. या धोरणामुळे भारताबद्दल बड्या राष्ट्रांना विश्वास वाटू लागला. याला पंडीत नेहरूंचे धोरण आणि दूरदृष्टी कारणीभूत ठरली. नेहरूनंतरही भारताने हेच धोरण राहू दिले

यावरून या धोरणाची उपयुक्तता सिध्द होते. त्याचप्रमाणे अधिकाधिक देश या अलिप्ततावादी चळवळीत सामील झाले आणि बहुसंख्य राष्ट्रे या चळवळीत सामील झाली आहेत. यावरून आंतरराष्ट्रीय क्षेत्रातील या चळवळीचे महत्व लक्षात येते. अलिप्ततावादी विचारसरणी स्वीकारली व इतर राष्ट्रांना प्रेरित केलेले दिसून येते यातच नेहरूंच्या अलिप्ततावादी धोरणाचे यश आहे. आज नेहरूंच्या अलिप्ततावादी धोरणाला चळवळीचे स्वरूप लाभले आहे.

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10.

महाराष्ट्रातील पंचायतीराज व्यवस्था – यश व अपयश

डॉ. गोविंद यमलवाड

सहयोगी प्राध्यापक व लोकप्रशासन विभाग प्रमुख  
लाल बहादुर शास्त्री महाविद्यालय, धर्माबाद जि. नांदेड

वसंतराव नाईक समितीच्या शिफारशी विचारात घेऊन महाराष्ट्र सरकारने १९६१ साली महाराष्ट्र जिल्हा परिषदा व पंचायत समित्या अधिनियम संमत केला. १ मे १९६२ पासून या अधिनियमाची अंमलबजावणी सुरु झाली. महाराष्ट्र हे पंचायतीराज व्यवस्थेचे अवलंब करणारे देशातील नववे घटक राज्य ठरले आणि महाराष्ट्रात पंचायत राज्याच्या अभिनव प्रयोगाला प्रारंभ झाला. महाराष्ट्राने पंचायतीराज व्यवस्थेचा स्वीकार केल्या पासून आता ५० हून अधिक वर्षांचा कालावधी लोटला आहे. या काळातील अनुभवावरून पंचायतीराज व्यवस्थेचे तटस्थ वृत्तीने व वस्तुनिष्ठ दृष्टीकोनातून मूल्यमापन करणे आपणास शक्य आहे.

पंचायतीराज व्यवस्थेचे यश

महाराष्ट्रातील पंचायतीराज व्यवस्थेची मागील वाटचाल विचारात घेतली तर त्याच्या अनेक जमेच्या बाजू आहेत या विषयी दुमत नाही. ग्रामीण पुनर्रचनेच्या कार्यात तर पंचायत राज्याचे महत्वपूर्ण योगदान आहे. महाराष्ट्राच्या ग्रामीण जीवनाचा राजकीय व आर्थिक चेहरा - मोहरा बदलण्याचे श्रेय पंचायत राज्याला जाते. गेल्या काही वर्षात महाराष्ट्रात जे सामाजिक व आर्थिक परिवर्तन घडून आले ते केवळ पंचायतराज्यामुळेच. महाराष्ट्रातील पंचायत राज्यामुळे यशाचा आढावा आपणास पुढील प्रमाणे घेता येईल.

□सत्तेचे विकेंद्रीकरण घडवून आणणे हा पंचायत राज्य स्थापनेचा एक प्रमुख उद्देश होता. तो बहुतांशी साध्य झाला आहे असे निश्चितच म्हणता येईल. पंचायत राज्य व्यवस्थे अंतर्गत निर्माण करण्यात आलेल्या जि.प. पं.स.व ग्रा.पं. या संस्थामुळे राजकीय सत्ता शेवटच्या स्तरपर्यंत पोहोचली आहे. महात्मा गांधींनी ज्या ग्रामराज्याचे स्वप्न पाहिले होते ते स्वप्न पंचायत राज्याच्या स्थापनेमुळे काही अंशी तरी साकार झाले आहे.

● महाराष्ट्रातील पंचायतराज्याचे आणखी एक महत्वाचे यश म्हणजे त्याने येथील ग्रामीण समाजात राजकीय जागृती घडवून आणली. पंचायत राज्याच्या स्थापनेमुळे राज कारणाचे वारे ग्रामीण समाजापर्यंत जाऊन पोहोचले. त्यामुळे ग्रामीण जनता राजकारणात जास्त रस घेऊ लागली. त्यातून तिच्या ठिकाणी राजकीय जाणीव निर्माण झाली. ग्रामीण जनतेच्या इच्छा- आंकाक्षा जागृत झाल्या ग्रामीण जनतेमधिल विविध घटकांना आपल्या हक्कांची जाणीव झाली आणि आपले हक्क पदरात पाडून घेण्याच्या दिशेने त्यांचे प्रयत्न सुरु झाले.

● भारतीय समाजातील उपेक्षित समाज घटकांची स्थिती सुधारण्याच्या कार्यात पंचायत राज्याचाही हातभार लागला आहे. पंचायत राज्याच्या स्थापनेमुळे ग्रामीण समाजात सत्ता स्पर्धेला गती

आली. सत्तेच्या राजकारणात सामाजिक व आर्थिकदृष्ट्या मागासलेल्या वर्गांच्या अस्तित्वाची दखल घेणे स्थानिक नेतृत्वाला भाग पडले. या वर्गांच्या सहकार्याशिवाय दिवसेंदिवस तिब्र होत चालेल्या सत्ता स्पर्धेत आपला निभाव लागणार नाही हे स्थानिक नेतृत्वाच्या लक्षात आले. त्यामुळे या वर्गातील लोकांना ग्रामीण समाजात प्रथम महत्व प्राप्त झाले.

● पंचायत राज्याचे आणखी एक महत्वाचे यश असे की स्थानिक प्रश्नांची यशवीरित्या सोडवणूक करणे त्यास शक्य झाले आहे. स्थानिक पातळीवरील समस्या राज्य पातळीवरील नेतृत्वापेक्षा स्थानिक नेतृत्वालाच चांगल्या प्रकारे माहित असतात. या समस्यांची समाधानकारकरित्या कशी सोडवणूक करता येईल याचीही जाण स्थानिक नेतृत्वाला असते. म्हणून स्थानिक समस्यांची यशस्वी सोडवणूक होण्यासाठी स्थानिक नेतृत्वाच्या हाती सत्ता सोपणे नेहमीच हितकारक ठरते.

● महाराष्ट्रातील पंचायत राज्याचे सर्वांत महत्वाचे यश असे सांगता येईल की, या व्यवस्थेमुळे ग्रामीण समाजातील सर्वसामान्य लोकांना राजकीय सत्तेत सहभागी होण्याची प्रथमच संधी मिळाली. स्थानिक पातळी वरील कारभार जनतेच्या हाती आला.

● ७३ व्या राज्यघटना दुरुस्ती कायद्याला अनुसरून १९६४ पासून महाराष्ट्र सरकारने आपल्या महाराष्ट्र जि.प. व पं.स. अधिनियम आणि मुंबई ग्राम पंचायत अधिनियम या अधिनियमात अनेक महत्वाच्या सुधारणा केल्या. अ.जा. व अ.ज.च्या लोकांना पंचायत राज्यसंस्थामध्ये राखीव जागा ठेवण्याची सुरुवातीपासूनच व्यवस्था होती. परंतु १९६४ मध्ये नागरिकांच्या मागासवर्गाला २७: आरक्षण ठेवण्याची तरतूद ठेवण्यात आली. तसेच सर्व प्रवर्गातील महिलांसाठी ५०: राखीव जागा ठेवण्याची व्यवस्था करण्यात आली.

● पंचायतराज्यमध्ये ग्रामीण जनतेच्या मानसिकतेत बदल झाला आहे. पंचायत राज्याच्या स्थापनेपूर्वी ग्रामीण जनतेला स्वतःच्या कर्तबगारी विषयी कसलाही विश्वास वाटत नव्हता. कारण यापूर्वी त्यांच्यावर कसल्याही प्रकारच्या जबाबदाऱ्या सोपविण्यात आल्या नव्हत्या. त्यामुळे अशा जबाबदाऱ्या आपणास जमणार नाहीत असेच त्यांना वाटत होते.

● महाराष्ट्रातील पंचायतराज्य संस्थांनी रचनात्मक व विकास कार्याच्या काही क्षेत्रात उल्लेखनीय कामगिरी केली आहे. जि.प. व पं.स. यांनी यासंबंधित केलेले योगदान निश्चित महत्वपूर्ण आहे. विशेषतः शेतती सुधारणा, जल सिंचन, सहकार, समाज कल्याण इत्यादी क्षेत्रांमध्ये या संस्थांनी नाव घेण्यासारखे यश मिळविले आहे.

- पंचायतराज व्यवस्थेचे अपयश

● पंचायत राज व्यवस्थेच्या स्थापनेच्या वेळी राजकीय विचारवंतांनी त्यांच्याकडून फार मोठफा अपेक्षा बाळगल्या होत्या. पंचायतराज व्यवस्थेमुळे ग्रामीण समाजाच्या विकासाला फार मोठी चालना मिळाले असे अनेकांचे स्वप्न होते. परंतु त्यास अपेक्षेप्रमाणे यश मिळाले असे म्हणता येणार नाही. उलट काही बाबतीत पंचायतराज संस्थांनी परिस्थिती अधिकच बिघडवून ठेवली आहे. म्हणून पंचायतराजाचा अभ्यास करताना त्यांच्या दोषाची दखल घेणे महत्वाचे ठरते.

● लोकशाही विकेंद्रीकरण हा पंचायत राज्याचा प्रमुख उद्देश होता. लोकशाही व्यवस्थेला बळकटी येण्यासाठी सत्तेचे विकेंद्रीकरण होणे आणि जास्तीत जास्त लोकांना राजकीय प्रक्रियेत सहभागी करून घेणे आवश्यक असते ; परंतु महाराष्ट्रातील पंचायतराजच्या अनुभवावरून असे म्हणावे लागते की, सत्तेच्या विकेंद्रीकरणचा उद्देश खऱ्या अर्थाने साध्य झाला नाही. राज्य सरकारने पंचायतराजची निर्मिती केली मात्र त्यांना पुरेसी स्वायत्तता दिली नाही.

● महाराष्ट्र जि.प. व पं.स. अधिनियमात जि.प. व पं.स. नी. करावयाच्या कार्याची बरीच मोठी यादी दिली आहे. परंतु ही कामे पार पाडण्यासाठी पुरेसी आर्थिक साधने मात्र राज्य सरकारने उपलब्ध करून दिली नाहीत. पंचायतीराज संस्थांना आपला कारभार चालविण्यासाठी राज्य सरकारकडून मिळणाऱ्या सशर्त अनुदानावर अवलंबून राहावे लागते.

● पंचायती राज संस्थांच्या स्थापनेनंतर ग्रामीण समाजात सत्ता स्पर्धेला तोंड फुटले ही सत्ता स्पर्धा निकोप राहिली नाही. सत्ता काबीज करण्यासाठी कोणत्याही बऱ्यावाईट गोष्टीचा आधार घेण्याची वृत्ती ग्रामीण नेतृत्वाच्या ठिकाणी प्रकर्षाने दिसू लागली. त्यातूनच जातीपातीच्या राजकारणाला मोठफा प्रमाणावर प्रोत्साहन मिळाले.

● स्थानिक स्वराज्य संस्थांचे समर्थक असा युक्तिवाद करतात की केंद्र किंवा राज्य पातळीवरील शासन संस्थेत आढळून येणाऱ्या दोषापासून स्थानिक स्वराज्य संस्था अलीप्त असतात ; परंतु हा युक्तिवाद वर वर पाहता संयुक्त वाटत असला तरीही पंचायतीराज संस्था बाबत व्यवहारात तसा अनुभव येत नाही. केंद्र व राज्य सरकार यांच्यात आढळून येणाऱ्या भ्रष्टाचार, अकार्यक्षमता, दप्तर दिरंगाई, वशिलेबाजी इत्यादी दोषांचा पंचायतीराज संस्थामध्ये शिरकाव झाला. त्यामुळे सामान्य माणसाला पंचायतीराज प्रशासनाचा वेगळा व सुखद अनुभव कधीच मिळाला नाही.

● पंचायतराज संस्थांच्या वरील दोषांमुळे रचनात्मक व विधायक कार्याकडे सर्व संबंधीताचे जवळ जवळ दुर्लक्ष झाले आहे.

### संदर्भ ग्रंथ :

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3. प्रा. व्ही.बी. पाटील – महाराष्ट्रातील पंचायतीराज व नागरी स्थानिक स्वराज्य संस्था

विशेषतः पंचायत राज्य संस्थामधील सत्ता संघर्ष गटबाजी यामुळे त्याच्या नेतृत्वाला विधायक कार्याकडे लक्ष देण्यास फुरसत मिळनासे झाली. रचनात्मक व विधायक कार्याला चालना देण्याऐवजी अधिकार पदे अडवून ठेवणे आणि आपल्या वर्गीय हितसंबंधाची जपवणूक करणे या गोष्टींनाच पंचायत राज्य नेतृत्वाने प्राधान्य दिले असल्याचे चित्र सर्वत्र पहावयास मिळत आहे.

● पंचायत राज्यामुळे महाराष्ट्राच्या ग्रामीण समाजात नव्या नेतृत्वाचा झालेला उदय ही पंचायत राज्याची एक जमेची बाजू मानली जाते. पंचायत राज्याच्या स्थापनेनंतर ग्रामीण जनतेतून नवे नेतृत्व उदयास आले आणि त्याने ग्रामीण समाजाच्या राजकारणावर आपल्या कर्तृत्वाचा ठसा उमटविला. परंतु या नेतृत्वाच्या मर्यादाही आता पुरेशा स्पष्ट झाल्या आहेत. ग्रामीण समाजातून नवे नेतृत्व पुढे आले असले तरीही त्याने येथील राजकारणात जी भूमिका पार पाडणे . अपेक्षित होती ती मात्र त्यास पार पाडता आली नाही.

● पंचायतराज संस्थांचे पदाधिकारी आणि शासकीय अधिकारी यांच्यातील सुसंवादाचा अभाव हा पंचायतराजाचा आणखी एक महत्वाचा दोष सांगितला जातो. पदाधिकारी व प्रशासकीय अधिकारी यांच्यात सुसंवाद किंवा समन्वय असणे चांगल्या प्रशासनाच्या दृष्टिने आवश्यक ठरते परंतु त्यांच्यात अशा प्रकारचा सुसंवाद फारसा आढळत नाही.

● पंचायतराज संस्थामुळे ग्रामीण विकासाची फळे काही प्रमाणात का होईना मिळाली यात शंकाच नाही मात्र समाजातील सर्व घटकांना ती सारख्याच प्रमाणात चाखावयास मिळाली नाहीत. ही वस्तुस्थिती देखील नाकारता येण्यासारखी नाही. ग्रामीण समाजात नव्याने उदयास येऊ लागलेल्या आर्थिक दृष्टपण प्रबळ वर्गाने पंचायतराजाचा आपला स्वार्थ साधण्यासाठी अचूक वापर करून घेतला. दुर्बल घटक या लाभापासून वंचित राहिले याचा अर्थ ग्रामीण समाजातील आर्थिक विषमतेत भर घालण्याचे कार्य पंचायत राज व्यवस्थेत झाले.

### समारोप

केंद्र सरकार असो या राज्य सरकार यांच्यातही अनेक दोष आढळून येतात; परंतु त्यांची उपयुक्तता आपण अमान्य करीत नाही. हाच नियम पंचायतराज संस्थांनाही लागू करून त्यांच्यातही काही दोष आढळून येत असले तरीही त्यावरून त्यांच्या उपयुक्तते बाबत शंका उपस्थित करणे योग्य ठरणार नाही. सत्तेच्या विकेंद्रीकरणासाठी पंचायत राज्याची नितांत आवश्यकता आहे म्हणून पंचायतराज्याला पर्याय शोधण्यापेक्षा त्यांच्यातील दोष दूर कसे करता येतील याकडे लक्ष देणे गरजेचे आहे.

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## 11.

### बाबासाहेबांची सामाजिक लोकशाही संकल्पना

डॉ. आदिनाथ इंगोले

श्री गुरु बुद्धीस्वामी महाविद्यालय, पुर्णा (जं.) जि. परभणी

**डॉ. बाबासाहेब** आंबेडकरांनी 'लोकशाही' आणि 'सामाजिक लोकशाही' या दोन्ही संकल्पना एकसमान अर्थाने वापरलेल्या आहेत. याचा अर्थ जेव्हा ते 'लोकशाही' विषयी लिहितात, बोलतात तेव्हा ते 'सामाजिक लोकशाही' विषयीच लिहितात, बोलतात.

'लोकशाही' विषयीच्या उपरोक्त संपूर्ण विश्लेषणात बाबासाहेबांनी लोकशाही म्हणजे काय? किंवा लोकशाहीची प्रस्थापना कशामुळे होते? लोकशाही प्रस्थानेच्या मार्गात कोण-कोणते अडथळे आहेत? हे स्पष्ट करताना सुरुवातीलाच हे सुस्पष्टपणे सांगून ठेवलेले आहे की लोकशाही हा एक शासन प्रकार नाही, तर त्यापेक्षा अधिक काही आहे, आणि पुढे ते लोकशाही ही शासन प्रकारापेक्षा वेगळी काय गोष्ट आहे? हे स्पष्ट करतांना ते सांगतात की, १) लोकशाही ही एक समाज संघटन पध्दती आहे. २) लोकशाही ही एक सामाजिक प्रवृत्ती आहे. ३) लोकशाही ही एक सामाजिक सहजीवनाची पध्दती आहे. ४) लोकशाही हे एक सामाजिक जीवनाचे तत्त्वज्ञान आहे. तसेच जो समाज समता, स्वातंत्र्य व भातृभाव (मैत्रीभाव) या त्रिवेणी तत्त्वावर आधारित असतो, जो समाज वर्णाविहीन, जातीविहीन, वर्गाविहीन, स्त्रीदास्यविहीन असे शासन प्रकारापलिकडचे म्हणून राज्यविहीन समताधिष्ठीत जीवन जगत असतो. अशा समाजाच्या जीवन व्यवहाराचे, सामाजिक आचरणाचे तत्त्वज्ञान असते 'लोकशाही', म्हणूनच बाबासाहेब या लोकशाहीला एक सर्वश्रेष्ठ, आदर्श सामाजिक

जीवन प्रणाली म्हणून 'सामाजिक लोकशाही' या सज्ञेने संबोधित करतात.

भारतातील प्राचीन गणसमाजात, गणराज्यात आणि बुद्धाच्या भिक्खू संघात एक सर्वश्रेष्ठ आदर्श सामाजिक जीवन प्रणाली म्हणून ही 'सामाजिक लोकशाही' अस्तित्वात होती, असे डॉ. बाबासाहेब आंबेडकरांचे सखोल अध्ययन चिंतनातून तयार झालेले मत होते. त्यामुळे भारतातून नष्ट झालेली ही 'सामाजिक लोकशाही' येथे पुन्हा प्रस्थापित करणे, हे त्यांनी स्वतःचे, आपल्या नेतृत्वातील चळवळीचे एक सर्वश्रेष्ठ अंतीम उद्दिष्ट ठेवले होते. इतकेच नाही तर घटना समितीमधील समारोपाच्या ऐतिहासिक भाषणामधून सुध्दा त्यांनी हीच आदर्श 'सामाजिक लोकशाही' भारतात प्रस्थापित करण्याचे राष्ट्रीय उद्दिष्ट राष्ट्रासमोर ठेवलेले दिसून येते.

#### 'सामाजिक लोकशाही' प्रस्थापनेचे आवाहन

२५ नोव्हेंबर १९४९ रोजी संविधान सभेच्या मसुदा समितीचे अध्यक्ष म्हणून तिच्या कामकाजाचा, संविधानाचा अंतीम अहवाल घटना समितीमध्ये सादर करताना, आणि समारोपाचे हे ऐतिहासिक भाषण करताना, देशात शक्य तेवढ्या लवकर ही 'सामाजिक लोकशाही' प्रस्थापित करण्याचे बाबासाहेबांनी कळकळीचे आवाहन केलेले दिसून येते.

भारतीय संविधानाद्वारे आपण 'सामाजिक लोकशाही' आणि 'आर्थिक लोकशाही' प्रस्थापित न करता केवळ राजकीय लोकशाही प्रस्थापित करित आहोत ही बाबासाहेबांच्या दृष्टीने अत्यंत चिंतेची बाब होती. म्हणून ते या

भाषणात म्हणतात, “२६ जानेवारी १९५० रोजी आपण मोठ्या विसंगतीपूर्ण जीवनात प्रवेश करित आहोत. राजकीय बाबतीत आपल्याला समता मिळाली आहे, पण आर्थिक व सामाजिक बाबतीत विषमता तशीच राहिली आहे. राजकीय क्षेत्रात आपण एक मनुष्य एक मत आणि एक मत व एकच मूल्य, हे तत्त्व मान्य केले आहे. परंतु आर्थिक आणि सामाजिक क्षेत्रात सांप्रतच्या समाजव्यवस्थेमुळे एक मनुष्य एक मत व एक मत एक मूल्य हे तत्त्व आपण नाकारित आहोत. परस्परविरोधी तत्वांचा हा खेळ किती काळ आपण आपल्या जीवनात चालू देणार? ही विसंगती आपण अशीच चालू दिली तर राजकीय लोकशाही धोक्यात आल्याशिवाय राहणार नाही. अगदी शक्यतो तातडीने ही विसंगती दूर केली पाहिजे. नाहीतर विषमतेच्या ज्वालांनी जे तावून सुलाखून निघाले आहेत, ते राजकीय लोकशाहीच्या चिंधड्या उडवतील, आणि एवढ्या परिश्रमाने आपल्या घटना समितीने जे कार्य केले आहे ते मातीमोल ठरेल.”

याच भाषणात पुन्हा हेच कळकळीने सांगतांना, जोवर देशात ‘सामाजिक लोकशाही’ प्रस्थापित केली जाणार नाही, तोवर ‘राजकीय लोकशाही’ ही दलित, श्रमिक, बहुजन कष्टकरी वर्गाला सुखासमाधानाची संधी देईल ही तिळमात्र शक्यता नाही. परिणामी राजकीय लोकशाही सुध्दा सुरक्षित राहणार नाही, असे त्यांनी सांगून ठेवलेले आहे. या संदर्भात बाबासाहेब म्हणतात, “आपण केवळ राजकीय लोकशाहीवर संतुष्ट होऊन चालणार नाही. राजकीय लोकशाहीचे रूपांतर आपण सामाजिक लोकशाहीतही केले पाहिजे. सामाजिक लोकशाहीचा पायाभूत आधार असल्याशिवाय राजकीय लोकशाही फार दिवस टिकाव धरू शकत नाही.”

### सामाजिक लोकशाही म्हणजे काय?

पुढे याच भाषणात सामाजिक लोकशाहीचा अर्थ स्पष्ट करताना ‘सामाजिक लोकशाही’ म्हणजे तरी काय? असा प्रश्न उपस्थित करून या प्रश्नाचे उत्तर म्हणून बाबासाहेब सामाजिक लोकशाहीची अशी व्याख्या करतात की, “समता, स्वातंत्र्य आणि भातृभाव निर्माण करणाऱ्या जीवन पध्दतीस सामाजिक लोकशाही असे म्हणतात.”

### सामाजिक, आर्थिक समतेचा अभाव -

‘सामाजिक लोकशाही’ करिता १) सामाजिक समता आणि २) आर्थिक समता या दोन गोष्टी आवश्यक असतात.

भारतीय समाजव्यवस्थेत या दोन्ही गोष्टींचा पूर्णपणे अभाव आहे. हे सांगतांना बाबासाहेब म्हणतात, “भारतीय समाजव्यवस्थेत दोन गोष्टींचा संपूर्ण अभाव आहे ही गोष्ट आपण प्रथमतःच मान्य केली पाहिजे. यापैकी पहिली गोष्ट म्हणजे सामाजिक समता. सामाजिक दृष्टीने पाहिले तर आपल्या समाजात क्रमवार उच्चनीच विषमतेचे तत्त्व आहे. या तत्त्वाप्रमाणे काही लोक उच्चस्थानी जातात. तर काही लोक अधःपतीततेच्या गर्तेत पडतात. दुसरी गोष्ट म्हणजे आर्थिक समता. आर्थिक दृष्टीने पाहिले तर मुठभर लोक अमाप धनदौलतीत लोळत आहेत, तर अफाट जनता दारिद्र्याच्या खाईत पिचत पडली आहे.”

बाबासाहेबांनी, सामाजिक समता व आर्थिक समता या सोबत ‘सामाजिक लोकशाही’ करिता भातृभावाचे अस्तित्व अत्यंत आवश्यक आहे, हेही या भाषणात सांगून ठेवलेले आहे. बाबासाहेब म्हणतात, “भातृभावाचे तत्त्व सर्वांनी मान्य केले पाहिजे. परंतु भातृभाव म्हणजे तरी काय?” असा प्रश्न करून ते म्हणतात, “आपण सर्व भारतवासीय एकाच मायची लेकरे आहोत, असा भाव निर्माण होण्यास भातृभाव म्हणतात. सामाजिक ऐक्य सांधणारे व समाजाची शक्ती वाढविणारे हे तत्त्व आहे.” भातृभाव निर्माण करणे अत्यंत कठीण आहे. परंतु सामाजिक लोकशाहीचा पायाभूत आधार म्हणून भातृभाव प्रस्थापित करणे आवश्यक आहे, याला काही पर्याय नाही.

आपण ‘राष्ट्र’ म्हणवून घेण्यास पात्र नाही

डॉ. बाबासाहेब आंबेडकरांच्या मते आपण ज्याप्रमाणे ‘समाज’ म्हणवून घेण्यास पात्र नाही त्याच प्रमाणे आपण ‘राष्ट्र’ म्हणवून घेण्यासही पात्र नाही. हे नीट समजून घेतले तरच आपण ‘समाज’ आणि ‘राष्ट्र’ म्हणवून घेण्यास लागणारी पात्रता प्राप्त करण्यास प्रवृत्त होऊ शकू. म्हणून बाबासाहेब म्हणता, “एकेकाळी भारतातील राजकीय धूरिणांना” भारतीय लोक (खपवळरप झशेशिश) अशा तऱ्हेच्या शब्दप्रयोगावर मोठा घुस्सा होता. भारतीय राष्ट्र (खपवळरप छींळप) हे शब्द त्यांना अधिक पसंत पडत. मला स्वतःला असे वाटते की, आपण राष्ट्र आहोत, अशी जर कोणाची समजूत असेल तर तो एक भ्रम ठरेल. हजारो जातींमध्ये विभागलेल्या लोकांचे ‘राष्ट्र’ कसे बनू शकेल? ”

### सामाजिक मानसिक दृष्ट्याही आपण ‘राष्ट्र’ नाही :

बाबासाहेब याच भाषणात पुढे म्हणतात, “सामाजिक आणि मानसिक दृष्ट्या देखील आपण ‘राष्ट्र’ संज्ञेस पात्र नाही, हे जितक्या लवकर जाणून घेता येईल तितके ते फायदेशीर होईल. कारण नंतरच मग ‘राष्ट्र’ ही संज्ञा प्राप्त करून घेण्यासाठी लागणारी साधने आणि मार्ग शोधण्यास आपण उद्युक्त होऊ... भारत जातींनी बुजबुजला आहे. या जाती स्वभावतः राष्ट्र विरोधी आहेत. असे म्हणण्याचे कारण असे की, त्या परस्परात

द्वेष आणि तिरस्कार निर्माण करतात, तथापि, आपल्याला भारतास 'राष्ट्र' बनवावयाचे असेल तर या अडचणीतून आपण मार्ग काढलाच पाहिजे. कारण भातृभावाशिवाय स्वातंत्र्य, समतेचे पापुद्रे अगदीच पाल्यापाचोळ्यासारखे राहतील. ”

वर्गयुद्ध टाळायचे तर समता, भातृभाव निर्माण करा :

आपण 'समाज' सज्जेस पात्र नाही, आपण 'राष्ट्र' या सज्जेत पात्र नाही. आपण हजारो जाती - पोटजातींमध्ये विभक्त आहोत. आपल्यात सामाजिक आर्थिक समता नाही. आपल्यात भातृभाव नाही. म्हणून सामाजिक लोकशाही नाही. त्यामुळे सत्तेवर उच्चजातीय, उच्चवर्गीय मुठभराचे वर्चस्व आहे. परिणामी बहुसंख्य दलित, श्रमिक, शेतकरी, कष्टकरी वर्ग कायम सत्तेपासून वंचित आहेत. म्हणून बाबासाहेब वर्गयुद्धाच्या धोक्याची शासक वर्गाला जाणीव करून सूचना देतांना म्हणतात, “या देशातील राजकीय सत्तेवर मुठभर लोकांची मक्तेदारी राहिली असून बाकीचे बहुसंख्य लोक हमालीच करित आहेत. एवढेच नव्हे तर त्यांना मिरासदारी लांडग्यांपुढे भक्ष्य म्हणून टाकण्यात येत आहे. त्यामुळे चांगल्या जीवनाची गरीबांना संधी मिळत तर नाहीच, उलट त्यांचे जीवनसत्त्वच नष्ट करण्यात आलेले आहे. या पददलित लोकांना दुसऱ्याच्या हुकूमतीखाली राहण्याचा आता पुरा कंटाळा आला आहे. ते स्वतःच राज्य करण्यास अत्यंत उत्सुक आहेत. पददलितातील सत्त्वाच्या उसळीचे रुपांतर वर्गविग्रहाच्या तुंबळ युद्धात होऊ देता कामा नये. पददलिताच्या आकांक्षाची पूर्ती जेवढ्या लवकर करता येईल तेवढे स्वातंत्र्य रक्षण्याच्या दृष्टीने आणि लोकशाहीच्या कार्याच्या दृष्टीने अधिक बरे! जीवनाच्या दरेक अंगाऊपांगात समता व भातृभाव निर्माण केल्यामुळेच ही गोष्ट करता येईल, एरवी नाही. ”

**लोकांकरिता राज्य हवे! :**

लोक जाणीवजागृत होत आहेत. त्यांना खरोखरीचे लोकांकरिता राज्य पाहिजे आहे. त्याची पूर्तता केलीच पाहिजे

हे याच भाषणात सांगतांना बाबासाहेब म्हणतात, “काळ फार झपाट्याने बदलतो आहे. जगातील आणि आपल्या देशातील लोकही नवनवीन तत्त्वज्ञानाकडे आकर्षिले जात आहेत. केवळ नाममात्र लोकराज्याचा त्यांना कंटाळा आला आहे. त्यांना लोकांकरिता राज्य हवे आहे.”

यातून 'लोकांकरिता राज्य' प्रस्थापित करणे आपले कर्तव्य आहे, ते आपण पार पाडले नाही तर लोक तसा पर्याय शोधतील. असे बाबासाहेब सांगता, तेव्हा ते लोकांकरिता राज्य म्हणजे समाजवादी राज्य व्यवस्थेच्या प्रस्थापनेचे संसूचन करतात, असे म्हणता येते.

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