

ISSN: 2348-1390

IMPACT FACTOR: 4.321 (IIJIF)

NEW MAN

INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES

VOL. 7 ISSUE 3 MARCH 2020

A PEER REVIEWED AND INDEXED MONTHLY JOURNAL

Editor-in-Chief

Dr. Kalyan Gangarde

Associate Editor

Dr. Sadhna Agrawal



✦ **NEW MAN PUBLICATION** ✦

www.newmanpublication.com

परभणी

Full Journal Title:	NEW MAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY STUDIES
FREQUENCY:	MONTHLY
Language:	ENGLISH, HINDI, MARATHI
Journal Country/Territory:	INDIA
Publisher:	New Man Publication
Publisher Address:	New Man Publication Shivram Nagar, Parbhani -431401 Mob.0 9730721393
Subject Categories:	LANGUAGES, LITERATURE, HUMANITIES, SOCIAL SCIENCES, SCIENCE & OTHER RELATED SUBJECTS
Start Year:	2014
Online ISSN:	2348-1390
Impact Factor:	4.321(IIJIF)
Indexing:	Currently the journal is indexed in: Directory of Research Journal Indexing (DRJI), International Impact Factor Services (IIFS) Google Scholar

EDITORIAL BOARD:

Chief Editor:

Dr Kalyan Gangarde, Director, Centre for Humanities and Cultural Studies, Kalyan (W)

Co- editors

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

Dr Pandurang Barkale, Asst. Professor, Dept of English, SNDT Women's University, Churchgate, Mumbai

Dr Bharat Gugane, Asst. Professor, Bhosala Military College, Nashik, Maharashtra

Dr Dashrath Kamble, Asst. Professor, S.B. College, Shahapur, Dist. Thane, Maharashtra

Dr Sachin Bhumbe, Asst. Professor, P. N. Doshi College, Ghatkopar, Mumbai

EDITORIAL ADVISORY BOARD

Aju Mukhopadhyay,

Dr R.T. Bedre,

Dr (Mrs.) Smita R. Nagori,

Dr Arvind Nawale

Dr Rajiv Kumar,

Dr Kailash Nimbalkar,

Tsai-ching Yeh

Dr B. N. Gaikwad,

Dr Simon Philip,

Dr Satyawan Hanegave

Dr Ramkishan Bhise

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

FROM THE EDITOR'S DESK

It gives us immense pleasure to present Volume 7, Issue 3 of the *New Man International Journal of Multidisciplinary Studies*. This issue reflects the journal's continued commitment to promoting interdisciplinary scholarship and meaningful academic dialogue across diverse fields of study.

This volume brings together a rich collection of research papers that engage with themes of identity, culture, politics, media, economics, and knowledge systems. The first three papers foreground literary studies with a special emphasis on identity and human experience. Dr. Sadhana Agrawal, in *"Identity Crisis in Kiran Desai's The Inheritance of Loss,"* explores the complexities of displacement and cultural fragmentation in a globalized world. Jordana Miranda's *"Perspectives of Greed in John Steinbeck's The Pearl: A Postcolonial Study"* offers a nuanced reading of greed and its intersection with colonial structures. Sudhakar Shakya's *"The Quest for Identity in Sharankumar Limbale's The Outcaste"* powerfully reflects on caste, marginalization, and the search for selfhood.

The interdisciplinary nature of the issue is further strengthened by Dr. Dileep Kumar Singh's *"Emerging Trends in Political Science: Contemporary Issues and Debates,"* which highlights the evolving landscape of political thought and practice. In the area of cultural and media studies, Ms. Gazala Margub Hasan Shaikh's *"Cinematic Adaptation: The Bollywood Way"* examines how literary narratives are transformed within the Indian cinematic tradition.

Economic and philosophical concerns are addressed through *"Macroeconomics and Its Debate in the Real World"* by Dr. S. S. Savant and Dr. U. Y. Kulkarni, which connects theoretical frameworks with practical realities, and Dr. Shweta Sood's *"The Significance and Efficacy of Gandhi's Non-violence in Present India,"* which revisits Gandhian ideals in the context of contemporary society. The issue also includes Dr. Mene P. B.'s *"E-Resource Management and Modern Library,"* emphasizing the growing importance of digital transformation in library science and information management.

Importantly, this issue also includes two valuable contributions in Marathi, reflecting the journal's inclusive and multilingual approach to scholarship. The paper titled *"Yashwantrao Chavan Yanche Samajik Karya"* by Prof. Dr. Karhale Vilas Libanji discusses the social contributions and leadership of Yashwantrao Chavan, offering insights into regional history and social reform. The second Marathi paper explores themes of identity and community consciousness, highlighting the lived experiences and cultural expressions of a specific social group. These contributions enrich the journal by bringing regional perspectives into broader academic discourse and underline the importance of knowledge production in Indian languages.

Together, the articles in this issue demonstrate the depth and diversity of multidisciplinary research. They encourage critical engagement with contemporary issues and promote a holistic understanding of both global and local contexts. We extend our sincere gratitude to all contributors for their valuable research. We also acknowledge the dedicated efforts of our reviewers, editorial board members, and the management of New Man Publication for their continued support.

We hope that this issue will inspire readers, scholars, and students to engage in meaningful research and thoughtful dialogue.

Dr Kalyan Gangarde

—Chief Editor

New Man International Journal of Multidisciplinary Studies

CONTENTS

1. Identity Crisis in Kiran Desai's *The Inheritance of Loss*
Dr Sadhana Agrawal 5
2. Perspectives of Greed in John Steinbeck's *The Pearl*: A Postcolonial Study
Jordana Miranda 8
3. The Quest for Identity in Sharankumar Limbale's *The Outcaste*
Sudhakar Shakya 11
4. Emerging Trends in Political Science: Contemporary Issues and Debates
Dr. Dileep Kumar Singh 19
5. Cinematic Adaptation: the Bollywood Way
Ms. Gazala Margub Hasan Shaikh 23
6. Macroeconomics and Its debate in Real World
Dr. S. S. Savant and Dr. U. Y. Kulkarni 30
7. The Significance and Efficacy of Gandhi's Non-violence in Present India
Dr. Shweta Sood 36
8. E -Resource Management and Modern Library
Dr. Mene. P.B. 40
9. यशवंतराव चव्हाण यांचे सामाजिक कार्य
प्रा.डॉ.कच्हाळे विलास लिबांजी 42
10. मातीशी इमान राखणारा 'आम्ही मराठी मुसलमान'
प्रा.डॉ.शेषराव नाईकवाड 47

Identity Crisis in Kiran Desai's *The Inheritance of Loss***Dr Sadhana Agrawal**Professor of English
MLB Arts and Commerce College,
Gwalior (M.P.)

The very word "Identity" is not so simple as it seems. This lingers on the literary creative minds to define and to give a substantial meaning. The problem of identity persists in the world and there is no way to escape from here. It questions itself? Why is there a crisis of identity? When does it happen? Where does it take place? How can one live comfortably in the worldly plain without identity? But it happens. Both man and woman face the problem of identity due to innumerable causes.

The problem of identity is an intolerable and a painful experience. Its hidden presence in the mind breaks the heart into pieces with no sound. Eyes weep without tears. No one is near to wipe away the unseen tears and to give strength and peace to the worried, tortured and frustrated minds. They are wandering here and there to make their life meaningful. And it worsens especially in the case of a woman because of patriarchal mind set up not only in India but the world over also. The world, on ground level, appears to be having the colourful light, full of enjoyment, lot of fun and happiness. But, as C. D. Sharma opines, "There is suffering (dukha). Life is full of misery and pain. Even the so-called pleasures are really fraught with pain. There is always fear lest we may lose the so-called pleasures and their loss involves pain... That life is full of suffering none can deny" (71).

However, the world is going on, witnessing ups and downs, creating new works of art in literature and registering the progress, viewing the struggle and making balance with life. With this zeal, the present study attempts to throw light on the female characters who struggle to establish and redefine their own identity in *The Inheritance of Loss* as depicted by a great novelist Kiran Desai. Kiran Desai has occupied a distinctive place in the contemporary history of Indian English novelists. Her first novel, *Hulla Baloo in Guava Orchard*, was enthusiastically received all over the world and surprisingly enough to find that her second novel *The Inheritance of Loss* has created a stir in the literary world and thus proved that it is an extraordinary creation of Kiran Desai and a great contribution to Indian English Novel. This awesome creation *The Inheritance of Loss* has won the Man Booker Prize for 2006.

The title of the novel *The Inheritance of Loss* unfolds layers of meaning and can be interpreted in a number of ways. It has been considered a complex piece of work focusing on the fate of a few powerless individuals, discussing several issues ranging from loss to gain, poverty to wealth, injustice to justice. As we go through the novel, we come to know that globalisation, economic inequality, fundamentalism, terrorist violence, multiculturalism and loss of human love are the major concerns that give rise to a seething feeling of despair in the hearts of the readers. Moreover, a number of female characters in the novel try hard to define themselves their lives in their own way putting aside the patriarchal norms.

Indian women in general suffer for their self-identity in the man-made society. They have been denied economic, social and cultural equality. They have been suppressed and oppressed by male dominated society whenever they have talked about their rights. The history of Indian Women 's struggle for self-identity and equality has been a long and aching discourse. However, after a long struggle for their rights of equality, in the 1960, Feminism was identified as a movement. For getting an equal place and justice, some books such as Simon De Beauvoir's *The Second Sex* (1949), Mary Ellman's *Thinking about Women* (1968), Kate Millet's *Sexual Politics* were very influential in facilitating this struggle.

The present scenario is quite different in comparison to the last century, not wholly but partially. Women are not now *ABLA*, they protest and raise their voices to some extent. The picture of suppression & oppression of women is changing day by day but it takes more time.

The history of Indian women's struggle for self-identity, dignity and equality has been a long and aching discourse. Their earnest desire has been to seek their real existence and to uplift their status and position and not to consider them inferior to men or only an object of giving satisfaction to men and a nurse to take care of children and family. They want to establish their own unique individuality and to take their own decisions for leading their life in their own way in the male - dominated society. That is why a number of women writers such as Kamala Das, Kamla Markandaya, Nayantara Sahgal, Anita Desai and Shashi Deshpande came forward and raised their voices in their artistic creation. Kiran Desai is one of the most notable writers whose characters in the novel *The Inheritance of Loss* not only think of leading their life in their own way but also think to redefine selves and human behaviour, culture and values.

The Inheritance of Loss is a remarkable novel which unveils the story of Sai and her relationship with the tutor, Gyan and with the help of this companionship, the whole truth of the struggle for Gorkhaland is revealed. The novel gives us a good deal of information about Sai's moods and attitude, her craziness and perversities. She comes to live in Kalimpong with her maternal grandfather, Jumibhai Popat Lal Patel, the Judge, after the sad demise of her parents in an accident in Russia. She appears to be happy but inwardly she is full of anger and dissatisfaction because the world does not move the way she thinks. The company of Noni and Lola exercises in shaping the character of Sai and books also play a significant role in stimulating her thinking and imagination:

She found they affected her so much she could often hardly read the accompanying words – the feeling they created was so exquisite, the desire so painful. She remembered her parents, her father's hope of space travel. She studied the photographs taken via satellite of a storm blowing a red cloud off the sun's surface, felt a terrible desire for the father she did not know, and imagined that she, too, must surely have within her the same urge for something beyond the ordinary. Cho Oyu and the judge's habits seemed curtailments to her then. (69)

Noni's dream of becoming an archaeologist was shattered because her old-fashioned parents didn't give more importance to her dream. She like Sai had been educated in a convent school but unable to develop self-confidence to take a stand. She tells Sai:

If you get a chance in life, take it. Look at me, I should have thought about the future when I was young. Instead, only when it was too late did I realize what I should have done long ago. I used to dream about becoming an archaeologist. I'd go to British Council and look at the books on King Tutankhamen.... But my parents were not the kind to understand, you know, my father was old-fashioned type, a man brought up and educated only to give orders.... You must do your own, Sai. (69)

Noni's words stir Sai's thoughts and actions.

Kiran Desai uses the backdrop of Indo-Nepali insurgency to narrate the story and finds the whole of India in serious trouble on account of insurgency, leading to chaos and destruction. Sai falls in love with Nepali tutor, Gyan and both come very close to each other. As story advances we come to know their differences. They quarrel on the occasion of celebrating Christmas partly because of complications in their relationships due to Gorkha unrest. The Nepali youth justifies his rude behaviour saying "he was sullied by romance" because "she gave herself" easily. But Sai thinks logically over the entire issue and tells:

What on earth was wrong with an excuse for a party? After all, one could then logically continue the argument and make a case against speaking English, as well, or eating a patty at the hasty Tasty – all matters against which Gyan could hardly defend himself. She spent some time developing her thoughts against his to show up all the cracks. (175)

Sai is quite mature and balanced in taking decisions and equally bold in confronting Gyan when she tells:

And how grown up are you? Too scared even to come for tuition because you know you've behaved nastily and you are too much of a coward to admit it! You're probably just sitting waiting for your mummy to arrange your marriage. Low-class family, uncultured, arranged - marriage types... they'll find you a silly fool to marry and you'll be delighted all your life to have a dummy. (261)

Deserted by Gyan, to whom she loves most, Sai who is orphaned and lonely and even more caught in the middle of Indo-Nepali insurgency, faces all obstacles boldly come in her own way.

Lola and Noni are educated and economically independent characters in *The Inheritance of Loss*. Both are fond of reading and discussing on different topics of current situations like the Gorkha unrest and the major world religions like Christianity and Islam. At one point Noni contradicts the Librarian on the concept of confession in Christianity: "The whole system seemed to favour, in fact, the criminal over the righteous. You could behave badly; say you were sorry.... And, of course, you would feel freer than ever to sin if you were aware of such a safety net: sorry, sorry, oh so so sorry" (200). In Hindu system "one has to suffer the consequences of one's deeds," but to Noni, "we, too, have wriggled out! Not in this lifetime, we say, in others, perhaps... (200). Both the sisters are quite broad minded and live the kind of life they want to, unfettered by what others may think or say.

Mrs Sen is another bold woman character in *The Inheritance of Loss* who often expresses her opinions on different topics like Lola and Noni. She feels proud of her working daughter Mun Mun who lives in America. Mrs Mistry, Sai's mother also emerges as a person capable of making her own decisions. Being a Hindu, she does not hesitate to marry a successful young Zoroastrian. Sai, Lola, Noni, Mrs Sen and Mrs Mistry are depicted as bold characters who raise their voices in a male-dominated set up but this is not a real picture of society as we have Nimi, wife of Jemubhai, whose character reveals the sad, pathetic dark picture of the society, generally we see in the families of India where they live and sacrifice their whole life. Overall, in *The Inheritance of Loss*, Kiran Desai with her diligent style and outspoken characters try to redefine women 's identity.

Works Cited:

Desai, Kiran. *The Inheritance of Loss*. New Delhi: Penguin, 2006. (All citations are from this edition)
Sharma, C. D. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarasidas, 1991.



2.

Perspectives of Greed in John Steinbeck's *The Pearl*: A Postcolonial Study

Jordana Miranda,
Assistant Professor

Bhavan's H.S. & J.P. College, Chowpatty, Mumbai

If this story is a parable, perhaps everyone takes his own meaning from it and reads his own life into it.

John Steinbeck, *The Pearl*

In 1932, Steinbeck wrote to his literary agent Elizabeth Otis telling her he was going to visit Mexico and that from there he planned to go on horseback in the direction of Guadalajara to explore a number of small forgotten Indian villages and that he planned to write a series of little stories on the road. It was this Mexican tour during the 1930s and 40s which produced this piece of 'Mexican' writing. It was thus he discovered the story of the great pearl which was found and lost again. Steinbeck wrote his tale drawing from this, a tale of Kino, the fisherman, his wife Juana, and their baby, Coyotito.

Kino awakens in the dark with the stars still shining, day a 'pale wash of light,' to the sound of the roosters, to the sound of the early pigs turning twigs and bits of wood in search of food, to the sight of his wife whose eyes were open too, eyes he could never remember seeing closed when he awakened, to the sound of the waves awash on the beach and he 'closed his eyes to listen to his music,' for his people were makers of songs. As the story goes,

In Kino's head there was a song now, clear and soft, and if he had been able to speak of it, he would have called it the Song of the Family.

(Steinbeck, 2)

These words suffice to give us a portrait of this contented family, comprising of husband, Kino, wife and child who Juana arising leaned over and said a reassuring word to, which caused Coyotito to look up for a moment, close his eyes and sleep again – an idyllic scene. This placid scene is short lived. For while the sun was warming the brush house where Kino Juana and Coyotito lived, a tiny movement near the baby caught their eyes of a scorpion moving slowly towards the baby. Kino leapt to catch it but not before it landed on the baby's shoulder and stung the child. Though Kino caught, beat and smashed the scorpion with his fist and Juana put her lips down over the puncture made by the scorpion and sucked hard and spat and sucked again, the poisonous sting became a poisonous mound. The screams of the child brought the neighbours out of their brush houses and all realized the poison was enough to endanger the life of the child. Juana now decided her child needed the attentions of a doctor. Knowing that the doctor would never visit those who lived in these brush houses, the poorer section of society, when he could obtain more lucrative returns from the rich who lived in stone and plaster houses, Juana decided to go to the doctor. Thus, Kino, Juana with the baby, and the neighbours went in a procession to the centre of the town.

The beggars of the town who saw this procession and knowing the doctor, 'his ignorance, his cruelty, his avarice, his appetites, sins... his clumsy abortions,' were curious about what he would do about an 'indigent' baby; a baby not one of the doctor's race, the dominant community in this Mexican town.

This dominant community was that descending from the colonizers which for 'four hundred years had beaten and starved and robbed and despised Kino's race, and frightened it too, so that the indigene came humbly to the door.' (Steinbeck 9)

When the servant told the doctor it was a little Indian baby stung by a scorpion, the conversation followed thus:

"Have I nothing better to do than cure insect bites for 'little Indians'? I am a doctor, not a veterinary."

"Yes, Patron," said the servant.

"Has he any money?" the doctor demanded. "No, they never have any money. I, I alone in the world am supposed to work for nothing -and I am tired of it. See if he has any money!"

(Steinbeck 11)

As Steinbeck has expressed, Kino could more easily kill the doctor than talk to him. For all of the doctor's race spoke to all of Kino's race as though they were 'simple animals.' Thus, despite the fact that Kino offered eight small misshapen seed pearls which were, ugly and valueless, all that he possessed of value, he was shamed by the response brought by the servant that the doctor had gone out and had been called to attend a serious case. Very clearly his offering had not been adequate to tempt the doctor. The group that had accompanied him, felt deeply the public shaming of Kino and melted away to spare his feelings.

Kino and Juana then headed to the beach in search of a pearl with which to hire the doctor to cure the baby. And it was then that Kino found the Pearl of the World as large as a sea-gull's egg.

It was the need of the hour which set Kino off in search of the pearl, a need to purchase the services of a doctor, not greed.

When Juan Tomas, his brother, asked Kino what he would do now that he had become a rich man, he voiced his humble aspirations. Kino said, he and his wife would be married. A statement which clearly implied he couldn't afford a church wedding earlier. He also thought about the new harpoon he would be able to purchase to replace the one he had lost. This was a need to ply his trade not a luxury. Kino also imagined he could now fulfil his desire to possess a Winchester Carbine. A possession he thought would put him on par with the dominant community, the descendants of the colonizers who possessed these. This possession he thought would empower him, would break down the barriers between the communities. Another dream that he thought would be realized would be his son getting an education,

And my son will read and open the books, and my son will write and will know writing. And my son will make numbers, and these things will make us free because he will know-he will know and through him we will know.

(Steinbeck 26)

The news of Kino's good fortune had an unusual effect on the town.

It immediately brought to the mind of the priest the thought of the repairs necessary to the church. He immediately began to wonder what the pearl would be worth. He wondered whether he had baptized Kino's baby or married Kino. In other words, he thought of ways and means to exploit Kino's good fortune; a perspective of greed.

When the doctor heard of Kino's Pearl of the World his 'eyes rolled up.' He falsely asserted Kino was a client of his and that he had been treating Kino's child for a scorpion bite, simultaneously dreaming of Paris and the good life. All this was beset by an overpowering greed and a desire to corner a portion of Kino's wealth.

The beggars in front of the church too felt a sense of pleasure imagining the future, for they 'knew that there is no almsgiver in the world like a poor man who is suddenly lucky.' (22)

Even the pearl buyers waited in their chairs until the pearls came in, and then they cackled and fought ...' (22) Yet another section of the community afflicted by covetousness.

As Steinbeck states,

All manner of people grew interested in Kino-people with things to sell and people with favors to ask ...Every man suddenly became related to Kino's pearl and Kino's pearl went into the dreams, the speculations, the schemes, the plans, the futures, the wishes, the needs, the lusts, the hungers of everyone and only one person stood in the and that was Kino, so that he became curiously every man's enemy.

(Steinbeck, 23)

The doctor returned lying that he had not been in when Kino, wife and the baby had visited him that morning. Hearing this lying statement filled Kino with hatred and rage and fear, fear as Steinbeck states for 'the hundreds of years of subjugation were cut deep in him.'

For Kino the discovery of the pearl enabled him to dream of shaking off this yoke of subjugation, but it was not to be. For Kino the 'Song of the Family was as fierce as a cry,' a Song he opted for. Set upon by attack after attack, he flings the pearl back into the sea unable to rid himself of the yoke of subjugation which had been the result of the conquest of the Spanish conquistador Hernan Cortez, the fall of the Aztec Empire and attachments of large parts of this part of the world under the dominion of Spain in 1521.

References:

<https://www.tesd.net/cms/lib/PA01001259/Centricity/Domain/575/The%20Pearl%20Ebook.pdf>

https://salempress.com/Media/SalemPress/samples/CI_thepearl_pgs.pdf

[https://www.researchgate.net/profile/Najlaa-](https://www.researchgate.net/profile/Najlaa-Saleh/publication/350631448_Parabolic_TextColonial_Context_A_Reading_of_John_Steinbeck%27s_The_Pearl/links/624cabe3cf60536e2343f8b5/Parabolic-Text-Colonial-Context-A-Reading-of-John-Steinbecks-The-Pearl.pdf?)

[Saleh/publication/350631448_Parabolic_TextColonial_Context_A_Reading_of_John_Steinbeck%27s_The_Pearl/links/624cabe3cf60536e2343f8b5/Parabolic-Text-Colonial-Context-A-Reading-of-John-Steinbecks-The-Pearl.pdf?](https://www.researchgate.net/profile/Najlaa-Saleh/publication/350631448_Parabolic_TextColonial_Context_A_Reading_of_John_Steinbeck%27s_The_Pearl/links/624cabe3cf60536e2343f8b5/Parabolic-Text-Colonial-Context-A-Reading-of-John-Steinbecks-The-Pearl.pdf?)



3.

The Quest for Identity in Sharankumar Limbale's *The Outcaste*

Sudhakar Shakya

Assistant Professor of English,
SMS Govt. Model Science College, Gwalior, Madhya Pradesh.

Abstract : Marginalised Identity of backward classes in Indian society has been of a grave concern to the socio-political happenings in India. Autobiographies by Dalit writers surface this issue raising questions on upper class dominant hand and its legality. The proposed paper focuses on formation of Dalit identity swayed away by social customs and traditions of the time. The chapter probes the survival and sustenance of Dalit in an alienated and suppressed socio-political milieu.

Keywords: Identity, Class, Customs, Traditions, Ethnicity, Marginalisation, Diaspora.

Identity has been of significance in Indian social system and fix one's place in a hierarchical order. The Indian society has been organised in a hierarchy placing people on basis of birth from highest to lowest order occupied by Brahmins at the top and Sudra at the bottom of the tally. The word identity traces its roots to Latin '*identitas*' meaning similar. In the modern context the word identity has been an ever evolving concept and is used to group men and women on basis of gender, colour, place of origin, race, religion, profession, and similar other traits. Indian society fixes a man's identity on basis of caste which is preordained by birth and has nothing much to do with aforesaid traits. Thereby the sole purpose of identity instead of answering the question 'who am I' is completely lost. Hogg and Abrams opines identity aims to answer "people's concepts of who they are, of what sort of people they are, and how they relate to others." (2)

The debate aimed to decide the meaning of the word identity is unending and relies on too many definitions. The shift from philosophy to psychology gives an altogether different dimensions to the meaning of the word. What can be concluded is that identity is a multifaceted concept and refers to "a persistent sameness within oneself (self-sameness) and a persistent sharing of same kind of essential character traits with others" (Erikson 109). It carries a sense of belongingness of an individual to a larger group and speaks of one's past:

Identities are the traits and characteristics, social relations, roles, and social group membership that define who one is. Identities can be focused on the past-what used to be true of one, the present- what is true of one now, or the future- the person one expects or wishes to become, or the person one feels obligated to try to become. (Oyserman, Elmore, and Smith 69)

Identity is also employed to refer to a sense of integration of a person to a larger group and works to bind people in terms of a similar religion, culture, social, and even gendered orientation. It is a transition in the life of a man from 'I' to 'We'—a transition from specific individual personal traits to a collective characteristic which goes into representation on an entire community and/or society. Thus, the formation of identity is a gradual shift towards sharing and adoption of a common culture. Sturat Hall says:

Far from the still small point of truth inside us, identity actually comes from the outside, they are the way in which we are recognised and then come to step into the place of the recognitions which other give us. Without the others there is no self, there is no self-recognition. (5)

The social identity thus formed is a state where, “individuals and collectivities are distinguished in their social relations with other individuals and collectivities” (Jenkins 4). The complex process of identity formation passes from an individual to a social group where personal qualities are transformed into social identity. This social identity is controlled by a group of members and specifically one person, and ultimately results in the formation of a regional and in particular a cultural identity—leading to the development of a set of practices.

Dalit identity can be studied in two formats—one pre-Dalit movement, and two post-Dalit movement. The latter contributed to the formation and consumption of a new ideology which thrives on the past and breathes into the present. This development has turned out to be a socio-political shift in Indian history, where practices like untouchability, social alienation, and exploitation on basis of caste are being used as a weapon to fight these ills. Dalit movement became the primary weapon to raise voices hitherto suppressed and marginalised. These movements dominated the Indian socio-political scene throughout the twentieth century and gained prominence in the last quarter of the century, at least in political terms, before converting into a movement on the literary front.

The last quarter of the twentieth century has rendered a fine understanding of Dalit problems with the writers stressing for social justice presenting a shift towards a more humanitarian demeanour towards people of backward classes. Dalit literature, in turn, strives to create a distinct identity where a person claims self-respect and dignity though hailing from lower sections of the society. It envisages to create a world where social distinctions have been bequeathed. The Dalit writers reconstruct history from a fresh perspective where they find themselves standing at a threshold. Narendra Jadhav in his autobiography (*Outcaste*, 2003) narrates his stand where he is unable to notice any change in his social state despite the success he has gained in his professional and social life. He writes:

These people, raw, down-to-earth, unpolished are the ones to whom I belong”, I thought. Born in the confines of poverty, illiteracy and ignorance they were at different stages of struggles in life. But they are my people, I thought, with a sense of belonging, as they looked at me with awe. In their eyes, I had managed, through hard work and perseverance to climb out of the morass of untouchability, illiteracy and backwardness. (203)

Badri Narayan opines that the, “new narratives of the Dalit politics, which appear as cultural narratives of identity and self-respect are filled with memories of dissent against dominance and oppression” (27). He says that Dalit narratives have been built upon the notion of self-respect of these people and adds that the quest of identity has been central to Dalit writings:

The identity created through their narratives of the past by the Dalits renders instable the canons determined by Brahmanism for granting status in society, such as purity-pollution beliefs, birth-based ascription, specific caste characterization and caste hierarchy, and status ascription. (95)

A good number of Dalit writers have raised their voice against the oppression and humiliation meted to them at the hands of larger national fabric. They challenge the orthodox and illogical practices of the upper caste people that work to establish upper caste hegemony and retain a large group of

people as destitute so as to survive at the brinks of them. The notion behind Dalit identity is to recognise the unheard and enslaved voices under the clutches of Hindu hierarchy.

Dalit writers take pride in their social background and celebrate the same as they find themselves away from the ruthless practices of upper caste Hindus aimed at suppressing the people on basis of caste claiming that they have been absolved of the sins of discrimination before having committed them. This sense of identity is the hallmark of Dalit writing and works to nurture solidarity within a group of especially people especially those who are at the lower end of the Hindu caste system, to unite, fight, and raise their voice against the unjust practices of the upper caste Hindus. (Adapted, Sen 1-2)

The present chapter aims at studying the life and suffering of Dalit people from the perspective of the new identity created by them and its impact in the socio-political scene of the nation. It will attempt to present an exhaustive study into the social and cultural norms that led to the sustenance of the Dalit people in the Indian social setup.

Most of the Dalit writings have been in the form of autobiographies and this has not come as a part of Dalit literary advancement but out of a process of revolt against the upper classes, where autobiographies have come as an instrument of these writers to evoke their own pain and sufferings and notify the same as the pain and suffering of the entire community as an act of raising their voice against oppression. Sudhir Chandra writes: "It is difficult not to react to this (autobiographical) literature at a personal level. There is something elemental about it. It touches you to the very core..." (68)

Sharankumar Limbale's *The Outcaste*

The Outcaste deals with the question of identity of a Dalit who happens to be an illegitimate child born to a Mahar mother by a Maratha father. Young Dalit women are used by the upper caste/class landlords to satisfy their sexual desires. Since these women were mere kept, the children born to them were considered as illegitimates as no one claimed to be their fathers. They led miserable lives for in most of the cases the masters deserted their mistresses as soon as they started delivering children and unable to satisfy their sexual lust. These women had no social status and means to support the children thus born. Society looked upon them as prostitutes and treated them as well as their children outcastes.

Limbale's autobiography extensively deals with how, being Dalit, his mother and grandmother were the victims of this rampant social evil. Limbale wrote his autobiography when he was twenty-five years old. He questions the very foundations of Indian caste society and the morality of the upper castes and condemns the hypocrisy of casteism finding it to be the real culprit because it sanctions the upper castes legitimacy to exploit the lower castes. His critique of Indian caste system is worth quoting:

People who enjoy high-caste privileges, authority sanctioned by religion, and inherit property, have exploited the Dalits of this land. The Patils in every village have made whores of the wives of Dalit farm labourers. A poor Dalit girl on attaining puberty has invariably been a victim of their lust. (p. 38)

Limbale's cry for social justice in his autobiography, perhaps, has no match in any literature, so far I know. His voice is definitely loud. But it has its own justification. As an immediate victim of such a heinous practice his anger is so violent that it cannot be contained in words. The following is

an outburst where he puts a volley of questions related to his stigmatized birth, “Why did my mother say yes to the rape which brought me into the world? Why did she put up with the fruit of this illegitimate intercourse for nine months and nine days and allow me to grow in the foetus? (p. 37)

The questions he raises go unanswered, yet he succeeds in instigating a debate asking—how long can we go on defending the caste system and its various ugly manifestations? He sympathises with the victims of social oppression and forgives the perpetrators proving their narrow-mindedness.

The Outcaste not only entails the subjugation, exploitation, humiliation, and anguish of Dalits but also constitutes a search for identity. Limbale at the very onset of the autobiography asserts that the desecration meted to them has not only been thrust on us, but we people are made to acknowledge the same as our fate. He narrates in his autobiography not merely his struggle and achievements but the true story of his family and its fight for identity and acceptance in larger social body. His family and the entire community of Mahar face the trauma of a fractured identity and were referred to by their surname seemingly to denote their caste. The upper caste Lingayat community used their surname as Limbale with as a symbol of pride and Mahar community were made to suffice Kamble. Other upper caste people used surnames of Bhosale and Pawar. Limbale’s father and mother were from different communities, Lingayat and Mahar respectively. The illegitimate relationship of his parents rendered it difficult for him to get admission to school and was a source of traumatic experience for Sharankumar. The upper caste people humiliated him as untouchable whereas people of low caste community disgraced him by calling him *Akkarmashi*—which means a child born of immoral intercourse of two different caste group subjects and it is not considered pure identity. This word was once used amidst among Dalits of Maharashtra. This dual rejection alienated him from both the communities and Limbale attributes this alienation to impure identity since infancy:

The umbilical cord between our locality and the village has snapped, as if the village, torn asunder, has thrown us out of it. We had grown up like aliens since our infancy. This sense of alienation increased over the years and to this day my childhood haunts me. (5)

The alienation of Dalit is an integral part of in Indian society. “Alienation is an art or result of the art through which something or somebody, becomes (or has become) alien (or strange) to something or somebody else” (Petrovic, 135).

Limbale dwells on the theme of discrimination, hunger, caste and a constant search for identity. He was persistently asked to reveal whether he was an upper caste or belonged to lower caste. His birth initiated an investigation into his very origin, his father, his religion, his caste and his identity. The pangs and desires of the suppressed is voiced in his narrative and articulates the lives of marginalised living at the periphery which raised the questions of identity and affiliation:

The Sarpanch was in a real fix about how to identify me. But I too was a human being. What else did I have except a human body but a man is recognized in this world by his religion, caste, or his father. I had neither a father’s name, nor any religion, nor a caste. I had no inherited identity at all. (59)

Sharankumar Limbale could not identify himself with his parents as well his kin. The trauma he encounters compels him to introspect and question his own place in a society where his mother, father, and grandfather are all of different origin. His father was from upper class but he was brought up by his mother who came of a lower class. His father’s community refuses to acknowledge his birth

and so do the village community which refuses to accept him though his mother was a Dalit but his father wasn't and he was treated as an illegitimate child. His grandfather Mahmood Dastagir Jamadar raised him, which multiplied the confusion in his mind and created more questions about his identity and social acceptance, as neither the Hindus—be of upper class or lower class—nor the Muslims acknowledged his birth. Limbale states that this state arose owing to the low-birth of his mother which categorised him as a low caste and none were ready to accept him. He questions: "If I am untouchable, what about my father who is high caste? I am like Jarasandh. Half of me belongs to the village, whereas the other half is excommunicated. Who am I? To whom is my umbilical cord connected?" (38)

Sharankumar Limbale here discloses his own dilemma of identity and existence. He seems to accept the social behaviour meted out to him as fate and in his autobiography voices not his personal pangs and suffering but those faced by the entire community of Mahars and concludes that this situation turns into an exigency owing to the casteism in the social framework which has reduced the lives of these people into a struggle to locate their identity and consumes their entire life in it. Since, he is taken care of by his grandfather who hails from Muslim community he is branded as half caste and illegitimate:

My history is my mother's life, at the most my grandmother's. My ancestry doesn't go back any further. My mother is an untouchable, while my father is a high caste from one of the privileged classes of India. Mother lives in a hut, father in a mansion. Father is a landlord; mother landless. I am an akkarmashi (half-caste). I am condemned, branded illegitimate. (9)

He faced double discrimination being a Dalit as well as being illegitimate—this identity of half-caste is more tormenting than one being either Dalit or a low caste. His situation was hung in between the social discrimination and 'otherised' from both the communities. Despite the fact that Limbale never wished to be recognised by his father's name, the Mahars refused to accept him as one of their caste and once turned him out of Maharwada.

Limbale refuses to accept the caste system which alienates and segregates the fellow human being. And exposes the dual standard in the social setup which are built and survive only on basis of discrimination. He narrates the story of his own childhood compelling us to introspect as well challenge the legitimacy of the orthodox Hindu social systems. This system treats the Dalit as polluted owing to the job they perform and face hostile and unfriendly behaviour of almost all the other people within society. Limbale faced this antagonist behaviour since he was a child and went through discrimination right from home to school and to the community. At school Dalit students were made to clean the rooms and school compound and were separated and alienated from the rest. This imparts in them a feeling of alienation and rootlessness as if, "estranged from something or somebody; it is a condition of the mind" (8). Nissim Ezekiel examines the phenomenon of alienation presented in literature and finds the same to be: "...undesirable from moral, social & other points of view, it has been aesthetically very productive, provided it is genuine." (Ezekiel 109)

Limbale honestly records the maltreatment he faced in the society. Teachers called him, 'the son of whore' and students called him by his caste. He says, "We had grown up like aliens since our infancy. This sense of alienation increased over the years and to this day my awful childhood haunts me" (5). He records that the school building was poor and was often transferred to private houses where Dalit were not allowed to enter. The servant of one such house slapped Saharankumar Limbale in front of other students for not following the social sanctioned norms. Limbale writes:

Whenever the school was held in the Marwari's mansion, we Mahar boys had to sit on the floor whereas the other boys sat on a raised platform... I never touched my teacher's chappals as I was afraid of tainting their sanctity. (5)

Arvind M Nawale rightly says that, "he experienced everything which a Dalit boy had to suffer. He never experienced love, care and affection in his life. He suffered the burns of caste politics at different places. The caste system and power politics affected their lives severely" (10). Dalit children faced this trauma since birth and the psychological implications of the same were inscribed on their minds. Every such behaviour was directed to imbibe in them a guilt and retain them as subdued cursing themselves and spending their sinful lives. The division where a group of children played one game while another group of students were not allowed to play with them was debilitating. Limbale recounts the experiences of humiliation and shame: "The high-caste boy and girls from the village were eating together. The girls sat close to the teachers. They were all chatting and we sat like owls watching them." (3)

Limbale, though was brought up by his grandfather yet he refused to accept him as his father and often told him, "... you are a Muslim. You are not my father" (63). His step sisters too refused to accept him as their brother as he was from a different father, they quarrelled with him and rejected him for not being the part of their community and family as well. Limbale's father was an upper caste man and his family belonging to lower caste alienated as Nagi tells him:

'You have no connection with us. Nobody knows where you come from. Our father are not the same,' hearing which cracked within and without. I burned within. Nagi's words pierced my heart. The feeling of alienation weighed heavily on my mind. (63)

This branding, of an illegitimate child, proved to be double blow on him. Dalit often sought to hide their identity by changing their surname, but Limbale rejects the same fearing that the discovery of his caste may further be a cause of humiliation and disrespect. Limbale was greatly agitated at the prospect of using the surname Limbale which gave him an opportunity to hide his caste. During his initial days of service, as a telephone operator, he kept hiding his caste and often mingled with people of upper caste. He avoided the use of greeting 'jai bheema' and retorted to 'namaskar' amidst his upper caste friends and once applied for a transfer to another location where it would be more feasible to hide his identity. This mask was a great cause of distress for him and he reveals his inner turmoils:

If they came to know my caste they would drive me out of the house, I have rented from a high caste landlord. I would be beaten badly. They would even torture my wife. My sister Vani was now living with me and I was afraid of losing my prestige... we lived keeping our caste a secret. (104)

Surnames in India indicate belonging to a particular caste and community and Dalit prefer to hide their surname so as to hide their low-caste status, which is cause for exploitation and discrimination. Amar Bahadur B K states: "Overall, changes in the collective and caste-specific names of the Dalit seem to follow a pattern—preference for names that further dissociated them from their caste. In other words, Dalits want to hide their caste names." (36)

The stigma of illegitimacy haunts Limbale throughout his life and he finds his position similar to the *Mahabharata* legendary character Karna, who despite being a great warrior was alienated and discriminated within his family owing to his birth. *The Outcaste* portrays so pertinent a quest for

identity that the young man in his twenties questions the entire Hindu caste hierarchy and exposes the hypocrisy of the dominant caste, who he opines to have created caste system only to preserve and continue their selfish goals. They physically and socially exploit men of a particular section of society and dub them as low caste in order to meet their aims, while sexually exploit women to satisfy their lust and pleasure seeking desires. Thus they commodify both the men and women of a particular group and alienate them as low caste so as to retain their status in guise of preserving their own social and economic status.

Limbale voices the pain, miseries, and injustice meted to people of his community which stole his youth owing to these unjust practices in the social system. He seeks justification for this system and questions the moral and social authority including the dogmas of the Hindu religious and social tenets that allowed the upper caste Hindus to exercise their domination and control over the so called lower class people. Patils dominate the entire social scene in villages in Maharashtra, they exploit men and women, while women face double exploitation, the second in the hands of Mahar men, he writes in the Author's note to *The Outcaste*:

Mother lives in a hut, father in a mansion. Father is a landlord; mother landless. I am an 'akkarmashi' (half-caste). I am condemned, branded illegitimate. I regard the immorality of my father and mother as a metaphor for rape. My father had privileges by virtue of his birth granted to him by the caste system. His relationship with my mother was respected by society, whereas my mother is untouchable and poor. (x)

G. N. Devy says on the pitiable condition of Dalit women, "Limbale presents his own mother who has been cheated again and again, exploited most blatantly in every relationship she strikes, burdened with a roll call of children and upbringing." (25)

Limbale illustrates the traumas owing to untouchability, race, and social discrimination, ranging from social life to educational institutions and offices which occurs in variety of rough forms examining the Dalit identity comprising up of a, "minority of actors with a stigmatised natural identity, then discrimination and exclusion are bound to occur." (Vivek 12)

Limbale's *The Outcaste* records the activism in politics of Dalit youth inspired by the zeal of Dr. Ambedkar, whom the Dalits and they worshiped God. They adopted the greeting 'Jai Bhīma' rejecting 'Namaskar'. Protests were organised under the banner ship of Dalit Panther Movement which organised Dalits and in the name of liberation of Dalits from the social clutches. Limbale actively participated in the protests and supported the Dalit conversion to Buddhism as it symbolised equality and liberation. These notions of protest can be seen in other Dalit writings too. Amartya Sen in his book *Identity and Violence* writes:

The Illusion of Destiny says: Identity-based thinking, as it is in the case of Dalits, can be subject to 'brutal manipulations'. If Dalit identity has its limitations and luxuries, provides comforts to its community, it also invites violence and terror from aggressive opponent groups that have a different identity and set of competing interests. (16-17)

The quest for identity and the annihilation of violent and unjust behaviour is central to the Dalit autobiographies which seek to instigate in the minds of Dalit a zeal to fight for their rights. Chandan Gowda writes in his article written on Siddalingaiah's *Ooru Keri*:

He affirms his selfhood without a trace of resentment towards vicious social games while also quietly doubting the value of the very things prized in those games. A philosophy for a liberation of the self is present in the book in unarticulated form; it requires careful interpretation. (Internet)

Akkarmashi reveals the working of his mind and his inner self which is thwarted by the social customs and hypocrisies of men. He pens Dalit identity on three basis—first by birth, second by father's name and finally by caste. He narrates the crisis of his identity as he was a half-caste, father not known or denounced him, and then a Mahar. He laments: "A man is identified in the society by his religion, caste, or his father. Sadly, I don't have any of these markers of identity. I don't have any inherited identity at all".

Further, Limbale through *Akkarmashi* question of the Hindu caste system and its religious dogmas, which boycott a section of its own people from the mainstream society, tagging them as untouchables merely to be used as tools for exploitation and fulfilling selfish desires of group of men. Limbale protests: "How does a person become untouchable as soon as he is born?" (32)

The significance of *Akkarmashi* is beyond the narrow confines of an autobiography since it acts as a mouthpiece for the entire Dalit community and seeks to raise voice against exploitation based on caste at the same time enumerating to account for the caste and class struggle that mars the Indian society hindering its progress and sustenance.

Works Cited:

- Ambedkar, B. R. *The Untouchables, Who are They? And Why they became Untouchables*, Amrit Book Co, New Delhi, 1948.
- Bandyopadhyay, Subir. "Education of Subaltern and Dalits: Challenges and Prospects". *The Indian Economic Journal*, special Issue, December 2011.
- Bhoi, Bhima. *Stuti Chintamani*, Dharmagrantha Store, Cuttack, 1992.
- Chandra, Subhash. *Dalit Atmakathanya: Anubhav se Chintan*. Allahbad: Itihasbodh Prakashan (Hindi), 2006.
- Das, Bhagwan. n.d. 'Editorial Note on the History of the Conversion Movement Launched by Dr. Ambedkar on 13 October 1935 at Yeolia, District Nasik, Bombay'. In *Thus Spoke Ambedkar: Selected Speeches*, vol. 4: 73-276; edited by Bhagwan Das. Bangalore: Ambedkar Sahitya Prakashan.
- Dumont, Louis. *Homo Hierarchicus: The Caste System and its Implication*, University of Chicago Press, Chicago, 1980.
- Erikson, Erik Homburger. "The Problem of Ego Identity." *Journal of the American Psychoanalytic Association* 4.1(1956): 56-121. Web. 21 Feb. 2016.
- Ezekiel, Nissim. *Essays on Nissim Ezekiel*. Ed. T. R. Sharma. Meerut: Shalabh Prakashan, 1994.
- Foucault, Michael. *Power/Knowledge*, edited by Paul R. Rabinow, Peregrine Book, New York, 1984.
- Gowda, Chandan. "Memoirs of a Public Intellectual: Siddalingaiah." *Round Table India*. n.p., 7 June 2011. Web. 16 Oct. 2016. <http://roundtableindia.co.in/index.php?option=com_content&view=article&id=3413:-memoirs-of-a-public-intellectual-siddalingaiah&catid=119:feature&Itemid=132>
- Hall, Stuart. Introduction: Who Needs Identity? Ed. Paul Dugay and Stuart Hall. London: Sage Publication, 2005.
- Hogg, Michael and Dominic Abrams. *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes*. London: Routledge.1988. Print
- Jadhav, Narendra. *Outcaste: A Memoir*. New Delhi: Viking Books, 2003.
- Jenkins, Richard. *Social Identities*. London: Routledge, 1996.
- Kumar, Raj. *Dalit Personal Narratives: Reading Caste, Nation and Identity*. New Delhi: Oriem BlackSwan, 2010.
- Kumar, Vivek. "Understanding Dalit Diaspora." *Economic and Political Weekly* 39.1(2004): 114-116. Web. 3 Oct. 2016.
- Limbale, Sharankumar. *The Outcaste*. New Delhi: Oxford, 2003.
- Narayan, Badri. *Women Heroes and Dalit Assertion in North India*, New Delhi: Sage, 2006.
- Oyserman, Daphna, Elmore, Kristen, and Smith, George. "Self, Self-Concept, and Identity" in *Handbook of Self and Identity* Ed. Mark R Leary. The Guilford Press New York, 2012.
https://dornsife.usc.edu/assets/sites/782/docs/handbook_of_self_and_identity_-_second_edition_-_ch._4_pp._69-104_38_pages.pdf

4.

Emerging Trends in Political Science: Contemporary Issues and Debates

Dr. Dileep Kumar Singh

Assistant Professor of Political Science

Rajakiya Mahila Mahavidyalaya, Robertsganj, Sonbhadra (U.P)

Abstract: Political Science studies how governments work, how power is used, and how policies are made. Today, this field is changing due to new social, technological, and global developments. This paper focuses on three major changes: the influence of technology, the importance of environmental issues, and the rise of identity politics. Technology, especially social media, has changed how people take part in politics, creating new opportunities but also problems like misinformation and cyber threats. Environmental politics is becoming more important as governments try to balance economic growth with the need to protect the environment. At the same time, identity politics is helping different groups demand equality and representation, though it can sometimes lead to division. These changes show that political science is evolving and plays an important role in solving modern global problems. The paper suggests the need for new and effective approaches to governance in today's connected world.

Keywords: Political Science, Digital Politics, Environmental Politics, Identity Politics, Sustainability, Social Media, Governance, Representation, Misinformation

Introduction:

Political Science is the study of how governments work, how power is used, and how decisions and policies are made. Over time, this field has continued to change as society, technology, and global connections grow and develop. In today's world, political science is strongly influenced by new technologies, increasing concern for the environment, the rise of identity-based movements, and the growing connection between countries across the globe. These changes are shaping the way we understand politics, political behavior, and decision-making. This paper focuses on three important areas of change: the role of technology in politics, the importance of environmental issues, and the rise of identity politics. These trends show how modern life is influencing political ideas and actions.

Technology and Politics:

Technology has greatly changed the way politics functions at all levels, from local governments to international relations. In the past, political communication depended mainly on traditional media such as newspapers, radio, and television. Today, digital technology has transformed this process, making communication faster, easier, and more direct. Social media platforms like Facebook, Twitter, and Instagram have become important tools for political leaders, parties, and citizens. Through these platforms, politicians can directly connect with people, share their ideas, and respond to public concerns without relying on intermediaries.

Election campaigns have also become more advanced due to technology. Political parties now use data analysis and digital tools to understand voter behavior, preferences, and opinions. This allows them to create targeted messages and reach specific groups of people more effectively. Online advertisements, email campaigns, and social media strategies have become essential parts of modern elections. As a

result, political communication has become more personalized and widespread. Another important impact of technology is the increase in public participation. Digital platforms have made it easier for people to engage in political discussions, express their views, and stay informed about current issues. Citizens can share opinions, join online debates, and support causes with just a few clicks. Social movements and protests can quickly gain attention and support through hashtags and online campaigns. This has strengthened democratic participation by giving more people a voice in political processes.

However, the growing use of technology in politics also brings serious challenges. One of the biggest concerns is the spread of misinformation and fake news. False information can spread rapidly on social media, creating confusion among people and influencing their opinions. This can weaken trust in governments, elections, and democratic institutions. It becomes difficult for people to identify reliable sources of information, which affects informed decision-making.

Cybersecurity is another major issue. Political systems, government data, and election processes are increasingly at risk of hacking and cyber attacks. Hackers may attempt to steal sensitive information, disrupt systems, or manipulate data. In some cases, foreign actors try to interfere in elections by spreading false information or influencing online discussions. Such actions pose a serious threat to national security and the fairness of democratic processes. Moreover, the use of technology can sometimes create inequality. Not everyone has equal access to digital tools and the internet. This digital divide can limit the participation of certain groups, especially in rural or underdeveloped areas. As a result, the benefits of digital politics may not reach everyone equally.

Despite these challenges, technology continues to play a powerful and unavoidable role in modern politics. It has made political systems more open, interactive, and responsive. At the same time, it has introduced new risks that need careful management. Governments, organizations, and individuals must work together to ensure the responsible use of technology. Strong regulations, digital awareness, and cybersecurity measures are necessary to protect democratic values. In the future, technology will continue to shape political processes, making it important to balance its benefits with its risks.

Environmental Politics :

Environmental issues have become a major part of politics in today's world. Problems such as climate change, pollution, deforestation, and the loss of natural resources are affecting people across the globe. These challenges have forced governments, organizations, and individuals to take environmental protection seriously. Environmental politics focuses on how political systems respond to these problems and create policies to protect the planet.

In recent years, many governments have introduced policies to reduce environmental damage. These include measures to control pollution, protect forests and wildlife, and promote the use of clean and renewable energy sources like solar and wind power. Governments are also encouraging sustainable practices, such as reducing waste and conserving water. These steps are important to ensure that natural resources are available for future generations.

Environmental problems are not limited to one country; they affect the entire world. Therefore, international cooperation has become very important. Countries are working together through global agreements and organizations to address issues like climate change. These agreements aim to reduce greenhouse gas emissions and limit global warming. Although cooperation is sometimes difficult due to different national interests, it is necessary for solving global environmental challenges.

Another important aspect of environmental politics is the role of people and social movements. Citizens, especially young activists, are becoming more aware of environmental issues and are demanding action from governments. Campaigns, protests, and awareness programs are helping to bring attention to climate change and other environmental concerns. These movements show that public participation can influence political decisions and push leaders to act responsibly. However, solving environmental problems is not easy. One of the biggest challenges is balancing economic growth with environmental protection. Many countries depend on industries and natural resources for economic development, which can harm the environment. Governments often face difficult decisions when trying to protect nature while also supporting economic progress and job creation.

Despite these challenges, environmental politics will continue to play an important role in shaping the future. As environmental problems become more serious, governments and societies will need to take stronger and more effective actions. The success of these efforts will depend on cooperation, awareness, and responsible policymaking. Environmental politics is therefore essential for creating a sustainable and healthy world for present and future generations.

Identity Politics:

Identity politics is an important development in modern political science. It refers to the way individuals and groups organize themselves and demand rights based on their identity, such as race, gender, religion, caste, or social background. This trend has grown because people today are more aware of inequality and injustice, and they want fair treatment, equal opportunities, and proper representation in society and government.

Many social movements around the world have highlighted issues related to identity. These movements focus on problems such as racial discrimination, gender inequality, and the lack of representation of certain communities. By raising awareness, they have encouraged governments and institutions to take action and address these issues. As a result, more people from different backgrounds are now participating in politics and taking leadership roles. This has helped make political systems more inclusive and representative of diverse populations.

Identity politics has also changed the way political parties and leaders approach elections. They now pay more attention to the concerns of different social groups and try to address their specific needs. This has given a stronger voice to marginalized communities and has improved their participation in decision-making processes.

However, identity politics also has some challenges. At times, it can lead to division in society when groups focus only on their own interests rather than the common good. This may create conflicts between different communities and weaken social unity. Critics argue that too much emphasis on identity can reduce cooperation and understanding among people.

Despite these concerns, identity politics remains a powerful force in modern politics. It plays an important role in promoting equality, justice, and representation. If managed carefully, it can contribute to a more fair and balanced society where all individuals have a voice and opportunity to participate.

Conclusion

Political science is changing as it responds to new challenges and opportunities in the modern world. Technology, environmental concerns, and identity politics are shaping how politics works today. These changes show that political systems must adapt to meet the needs of society.

As the world becomes more connected and complex, political science will play an important role in understanding these changes and finding solutions. New ideas and approaches will be needed to create better governance and effective policies for the future.

References:

1. Carothers, T., & O'Donohue, A. (2019). *How to Understand the Global Spread of Political Polarization*. Carnegie Endowment for International Peace.
2. Dahl, R. A. (1957). *The Concept of Power*. Behavioral Science.
3. Moritz, K. (2017). *You Can Influence Lawmakers with Your Smartphone*. Rewire.
4. Christiano, T. (2020). *Authority*. In *The Stanford Encyclopedia of Philosophy*.
5. Elb, A., Mukherjee, A., & Webster, B. (2021). *Delivering Social Assistance during COVID with a "Digital-First" Approach: Lessons from India*. Center for Global Development.



5.

Cinematic Adaptation: the Bollywood Way

Ms. Gazala Margub Hasan Shaikh

Research Scholar,
Department of English,
School of Languages,
Gujarat University, Ahmadabad

Lind Hutcheon has defined adaptation as a process and a product in her famous book called *Theory of Adaptation*. She explains that Adaptation is a process of translating text onto celluloid. A story takes up the journey from book to screen. When the story got transformed it goes through the process of assimilation to become a movie. Every adaptor tells the story from his perspective adding his point of view and ideas. By doing that he transforms the text. As there is no literal translation, there is no literal adaptation but majority of the adaptors follow the source text. Some adaptors make changes in the plotline, some changes the way story unfolds and some made changes in the way the characters physically appear on screen. An adaptor's task is a bit easy when he is adapting the story from his culture and land but when the story is adapted on foreign land, the role of adaptor becomes crucial. He has to assimilate the story to match the culture and ecological environment of his land. He has to assimilate his character to set the local environment. In India, especially in Hindi cinema, adapting a foreign text is not a new concept. Indian filmmakers have been practicing this art since 1950s. But there were very few such foreign adaptations seen in next three decades. With the emergence of technology and globalization in last two decades, the practice of adapting a foreign texts and stories has become quite known. Some good adaptations like *Maqbool*, *Omkara* and *Haider* have opened the new arena for adaptation in Hindi cinema.

India is a country of multiple religion, cultures and languages. India is known for its colourful and diverse cultural heritage in the world. From north India to south, from east to west, India is filled with various languages and literature. India has variety of peoples and ethnicity; each ethnicity has their own folk literature and written literature that is rich in content and have quite unique stories in all regional languages. India has number of states and all states have their separate film industry, making vast numbers of films every year in their languages. But unfortunately, filmmakers in India mostly rely upon script writers and remakes of the Hollywood movie especially Hindi films. There are only few industries those have worked in the area of book adaptation onto screen. Among all the film industry, Bengali filmmakers tops in adapting their literature onto screen. Among all the ethnicity in India, Bengal is considered the capital of heritage India. Bengali literature and cinema is very rich in content and subject. Most of the literature written in Bengali is to reform the society, especially the literature of Rabindranath Tagore and Sarat Chandra Chattopadhyay. These two authors are highly adapted in cinema through different mediums. Sarat Chandra's classic *Devdas* has been adapted sixteen times in various languages. In Hindi too *Davdas* is adapted twice, first in 1955 starring Dilip Kumar as Devdas and second adaptation in 2002 having Shah Rukh Khan in lead. Apart from *Devdas*, Sarat Chandra's *Parineeta* too adapted seven times in various languages along with Hindi. In Hindi the novel is translated to celluloid three times. First time the novel was adapted in 1963 with the same name starring Ashok Kumar and Meena Kumari, second adaptation was made in 1976 titled *Sankoch* and third adaptation was remade in 2005 called *Parineeta* starring Saif Ali Khan, Vidya Balan and Sanjay Dutt in lead roles. Sarat Chandra wrote number of short stories too and his short few short

stories like *Mejdidi*, *Aalo O Chhaya*, too were made into films. *Chhoti Bahu*, a famous Hindi film is too based on his novel *Bindur Chhele*. These adaptations are not confined to Bengali cinema but they have inspired many other regional filmmakers too. Along with Sarat Chandra, Rabindranath Tagore too is adapted on screen multiple times. Most probably Rabindranath Tagore must be one of the most adapted writers in India. From 1927 to 2020 his various stories and novels adapted in many languages. His 1906 novel *Naukadubi* is adapted seven times in Hindi, Bengali and Telugu. His novel *Gora*, written 1909 was made in 26-episode television series by Doordarshan in 2012. In 2015, Hindi filmmaker Anurag Basu adapted his short stories like *Chokherbali*, *Atithi*, *Nastanirh*, *Kabuliwala*, *Detective*, *Khokababur Pratyabartan*, etc. into *Stories by Rabindranath Tagore* onto television.

Cinema is a mode of entertainment all over the world. Every year thousands of films are being made in various film industries of the world. In India, Hindi film industry fondly known as Bollywood makes around 1000 to 1500 films per year. These films include full feature films, episodic films, short films, documentaries etc. Bollywood is considered largest in the world because of the huge numbers of films it produces. Unfortunately, this industry is famous / infamous for its masala movie and remakes (copy) of Hollywood and other Indian regional movies. The era from 1940s to 1960s is considered the golden age, in this time period movies were highly critically acclaimed with some of the classics like *Pyaasa*, *Kaagaz Ke Phool*, *Shri 420*, *Awaara*, *Aan*, *Mother India*, *Aurat*, *Ganga Jamuna*, *Do Bigha Zameen* and the classic of all classics *Mughal – E – Aazam*. The age is seen as the age of emergence of parallel cinema with finest ever actors like Dilip Kumar, Raj Kapur, Dev Anand, Gurudatt, Balraj Sahani, Madhubala, Nutan, Mina Kumari, Wahida Rehman, Nargis, Vyjayanthimala, Ashok Kumar etc. From 1960s to 1980s is known as classical Bollywood, the classical Bollywood consist of movies based on literature and parallel cinema, telling the story of common man in a very artistic way. From 1990 onwards the new Bollywood emerged movies based on action, adventure, love, tragedy etc. This new Bollywood is less of a classic and lot of a masala with typical love stories. The era brought an end to parallel and classical cinema. Films in the era were full of violence with low music quality and huge number of box office failure.

In the era of 1950s, Bimal Roy brought out the classic in Indian cinema. Basically, a Bengali filmmaker tried his hand in Hindi Cinema and created timeless classic like *Parineeta*, *Do Bigha Zamin*, *Biraj Bahu*, *Devdas*, *Madhumati*, *Yahudi*, *Sujata*, *Parakh* and *Bandini*. Almost all of these classics are adaptations of Bengali novels, novella, short stories and poems. These adaptations can be called literal adaptations as Bimal Roy had set all his stories in Bengal. There are no instances of any major changes in the plots of the stories and all these movies represent Bengal and Bengali culture. Bimal Roy recreated literature on screen through his camera. The influence of Bimal Roy was too sharp on Hindi cinema that later adaptations of *Parineeta* and *Devdas* were more inspired from his movies than novels. During 1950s other movies were too adapted from various books but unfortunately the authors were not credited. Dilip Kumar and Madhubala starter *Sangdil* (1952) was based on Charlotte Bronte's classic *Jane Eyre* (1847) with some of the minor changes in the plot. When the movie was made and released the author was not credited, it is after few years the movie called an adaptation. Another Dilip Kumar, Madhubala and Nimmi starter *Amar* (1954) is loosely based on Zaverchand Meghani's novel *Apradhi* (1938) but here to Meghani is not credited for the original story. In short, many such good adaptations in India are lost in past as they did not credited authors. In those times there were no copyrights issues and filmmakers freely used the stories they wanted to by taking credit themselves or by crediting the writers of the movie. Filmmaker Vijay Anand was critically acclaimed director who made some of the finest films and adapted some classic into Hindi cinema. His first directorial debut *Nau Do Gyarah* (1957) is loosely based on the novel *Night Bus* by Samuel Hopkins Adams. In 1965

he adapted classic of Indian English Literature *Guide* by R K Narayan into film naming the film *Guide* too starring Dev Anand and Wahida Rehman. In 1971 he adapted *The Citadel* by A. J. Cronin into *Tere Mere Sapne* starring Dev Anand and Mumtaz. These three adaptations are considered his finest work as filmmaker. Gurudutt was a contemporary of Vijay Anand who is known for his dark and tragic stories. In 1962 Gurudutt adapted Bengali novel *Sahib Bibi Golam* in timeless classic *Sahib Bibi aur Ghulam*, featuring some of the finest actors of the era like Meena Kumari, Wahida Rehman, and Rehman in lead roles.

In 1960s there were few notable adaptations that were based on Indian and foreign literature. In 1963 Bimal Roy adapted *Tamasi* by Charu Chandra Chakrabarti into classic called *Bandini*. In 1964 Biren Nag adapted Daphne du Maurier's *Rebecca* (1938) as *Kohraa*. In 1969 Gulzar (one of the notable filmmakers in Bollywood till today) adapted *Nurse Mitra* a short story by Ashutosh Mukherjee into *Khamoshi* starring Wahida Rehman and Rajesh Khanna. The 70s and 80s was the era of artistic and classic cinema at its best especially makers like Gulzar who began his directorial journey by adapting Tapan Sinha's *Apanjan* into *Mere Apne* in 1971. He made some of the notable films and numbers of adaptations like *Angoor* (adapted from *Comedy of Error* by Shakespeare), *Khushbu* (based on *Pandit Mashai* by Sarat Chandra Chattopadhyay), *Aandhi* (based on real life story of then Prime Minister Indira Gandhi), *Meera* (based on life of Hindu Saint Meerabai), *Ijaazat* (based on Bengali story *Jatugriha* by Subodh Ghosh), *Libas* (based on short story *Seema*), *Lekin* (based on short story *Kshudhit* by Rabindranath Tagore). Another notable adaptor in 70s, 80s and 90s was Shyam Benegal who adapted Marathi language memoir of *Sangtye Aika* of the well-known Marathi stage and screen actress of the 1940s [Hansa Wadkar](#) into *Bhumika* (1977). Benegal is famous for his parallel cinema and number of adaptations of Marathi literature into Hindi films. His 1978 adaptation *Anugraham* is based on Marathi novel named *Kondura* by Chintamani T Khanolkar which is a bilingual cinema. In the same year (1978) he adapted Ruskin Bond's *A Flight of Pigeon* into *Junoon*, a movie set around the rebellion of 1857. Another worth mentioning adaptations of Shyam Benegal are *Kalyug* (based on *Mahabharat*), *Mandi* (based on *Aanandi* by Ghulam Abbas), *Suraj ka Satva Ghoda* (*The Sun's Seventh Horse* by Dharamvir Bharti), *The Making of Mahatma* (*The Apprenticeship of Mahatma* by Fatima Meer), *Well Done Abba* (Based on two short stories, *Phulwa Ka Pul* by Sanjeev and Sumitra Motilal Halawai's short story *Baavi Kaledide*). Shyam Benegal gave Hindi cinema some of the best adaptations in his time. Adaptations are considering serious and artistic cinema. There are very rare filmmakers who can justify the text when it is adapted onto screen. Govind Nihalani, a bog name in parallel cinema and contemporary of Gulzar and Shyam Benegal also falls into the category of artistic filmmaker who has tried his hands on adaptation. His highly critically acclaimed film *Ardh Satya* (1980) is based on a short story *Surya* by S. D. Panvalakar, is a cop-drama where an honest police officer is trying to fight the evil around him. Govind Nihalani is highly known and acclaimed for television miniseries adaptation of Bhimsen Sahani's classic *Tamas* in 1988, set in partition-stricken Pakistan. He too has adapted foreign text onto Indian screen. His 1991 *Pita* is an adaptation of 1887 Swedish play by August Strindberg's *The Father*. In the same year he adapted Spanish play by Federico Garcia Lorca's *The House of Bernarda Alba* into *Rukmavati ki Haveli*. Another of his finest creation *Hazar Chaurasi ki Maa* (1998) is adapted from Mahasweta Devi's acclaimed Bengali novel *Hajar Chaurasir Maa* (1974) tells the story of a woman who loses her son to a Naxalite attack. Another maker Ketan Mehta too has gained good name in the area of adaptation. His *Maya Memsab* (1993) was an adaptation of 1857 Spanish novel *Madame Bovary* by Gustave Flaubert. Though the movie was quite controversial considering the subject it has but is consider a quite well adaptation of Spanish classic. Ketan Mehta

began his career as director with Gujarati movie *Bhavni Bhavai*, an adaptation of Gujarati play by Dhiru Patel of the same name in the year 1980. His next venture was *Holi* released in 1984 is also an adaptation based on eponymous play by Marathi writer, [Mahesh Elkunchwar](#). His last film *Toba Tek Singh* (2018) is an adaptation of short story by Saadat Hassan Manto of the same name. Ketan Mehta is more famous for the biopic called *Sardar* (based on life of Sardar Vallabhbhai Patel), *Mangal Pandey: The Rising* (life story of Magal Pandey, a soldier who spark the rebellion of 1857), *Rang Rasiya* (a story of 19th century Indian painter Raja Ravi Verma), and *Manjhi – The Mountain Man* (based on life of Dashrath Manjhi). 1970s and 1980s are considered finest years for the Hindi cinema as parallel cinema was at its peak and many good filmmakers gave real good movies. There are many other movies in these two decades are praiseworthy adaptations, like Shekhar Kapur directed 1983 release *Masoom* is an adaptation of 1980 novel *Man, Woman and Child* by Eric Segal. The movie is about a married couple whose life turns upside down because of an illegitimate son of the husband. The story revolves around the wife and the illegitimate child who is craving for motherly affection and father's love. The movie as emotional turmoil which ends on a good note as the wife accepts the child and the family unites. The movie was highly acclaimed and won many awards too. In short, the 80s were the time when cinematic adaptations were at its peak with some good movies. The parallel cinema of that time is still considered the classical cinema with number of acclaimed movies.

Other notable adaptations of in Hindi cinema from 1960s to 1990s are *Saraswatchandra*, *Shatranj Ke Khiladi*, *Sadgati*, *Godan*, *Majhli Didi*, *Gaban*, *Satykam*. *Saraswatchandra* released in 1960 is based on the Gujarati novel of the same name by Govardhanram Tripathi. Renowned filmmaker Satyajit Ray adopted Munshi Premchand's short stories like *Shatranj Ke Khiladi* onto screen in 1977, starring Sanjiv Kumar and Saeed Jaffery and *Sadgati*, a television film in 1981 with the same name. Satyajit Ray was the only Indian filmmaker to have won prestigious Oscar awards for his contribution in cinema in India, was a prolific Bengali filmmaker to have made only two Hindi movies in his long career both adaptation of Munshi Premchand's short stories. Premchand's two novels were also adapted in film and television series. His famous novel *Godan* was adapted twice as film in 1963 and as television series in 2004. In 1966 Hrishikesh Mukherjee adapted Premchand's *Gaban* with Sunil Dutt and Sadhna. Hrishikesh Mukherjee adapted Sarat Chandra's *Mejdidi* into *Majhli Didi* in 1967 and Narayan Sanyal's *Satykam* in 1969n with the same name. Being a Bengali, his movies were based on number of Bengali literature. Some of his remarkable adaptations are *Chupke Chupke* (*Chhadobeshi*, a Bengali short story by Upendranath Ganguly) and *Arjun Pandit* (Bengali novel by Balai Chand Mukopadhyay).

For years Bollywood produced typical love stories based on Shakespeare's *Romeo and Juliet*. Many filmmakers blindly copied Hollywood action movies, and James Bond movies. Bollywood has made multiple copies of famous Hollywood 1969 classic *Mackenna's Gold* in the late 80s and 90s. Bollywood has remade Akira Kurosawa's *Seven Samurai* multiple times, the classic *Sholay* and *Khote Sikkay* are among those non-credited copies of Kurosawa's classic. In the 70s and 80s every filmmaker wanted to bring wild western America to India through films. The huge success of *Sholay* in 1975 opened the door for many filmmakers. Bollywood is famous for following trends and sheepishly following one successful film. The era of 70s was more about the action adventures, horseback riders and riffles styled copied from Hollywood. But among this craze of Wild West there were some filmmakers who gave quality cinema to the audience of India and made these two decades the age of classics. They brought the parallel cinema into commercial filmmaking. The movies in that time were about common man and their common problems of basic needs. Filmmakers focused more on stories, bringing the social issues on screen to reform the society with entertainment.

Considering the history of Indian cinema, we can say that William Shakespeare's *Romeo and Juliet* might be the most adapted literary piece in the history of Hindi cinema. Actor and director Raj Kapoor first adapted the classic in 1973 as *Bobby* starring Rishi Kapoor and Dimple Kapadia. After those six other movies were based on one of the classic love stories but they all were indirect adaptations as they were based on *Bobby* more than the original play. In 2013 Sanjay Leela Bhansali adapted the classic again into *Goliyon Ki Raasleela Ram-Leela*, translating the 16th century classic into 21st century. Among all the adaptor of *Romeo and Juliet*, only Bhansali has credited the author for the base story. Bollywood is famous for romantic love stories and almost every love story has a hint of *Romeo and Juliet* in it. But the text is indirect adaptation of the drama. Filmmakers twist the story a bit by adding their idea like caste difference, class difference, and inter-faith couple and recreate the story but unfortunately number of them has failed to impress the audience. The major reason behind the failure is the execution of the story, filmmaker keep on telling the same story with different characters again and again. Another reason is the frequency of adapting the same story in short period of time. The romance has become so worn out that audience avoids spending their hard-earned money on the same story in new avatar. Apart from this Bollywood has adapted many good books but unfortunately, they went unnoticed until the beginning of the 21st century. With the passing of the time, Bollywood underwent many changes and start producing good cinema. Filmmakers like Vishal Bhardwaj gave a whole new dimension to movie making in India. Earlier in 70s and 80s Gulzar, Basu Chatterji and others did real hard work in changing the perspective of the world towards Bollywood. But in 90s was the era of action movies directly copied from Hollywood changed the scenario again and Bollywood lost its credibility. Bollywood became the industry of colourful cinema with loud music and melodramatic family movies. In the beginning of the 21st century some good movies and maker again trying to establish Bollywood a serious film industry.

Bollywood is famous for following a trend. If one type of movie meets commercial success, other filmmakers start following him and try to make similar movie. For example, the 1994 release *Hum Aapke Hai Kaun?* The movie was a family drama and a huge commercial success. the movie brought the trend of family melodramas again. Inspired by the success of one film many film makers started making the same type of movies. But unfortunately, none of them could recreate the magic at box office. These days the new and latest trend in industry is to adapt a book onto screen. Critically acclaimed *Maqbool* can be credited to being on this new trend that has changed the idea of movie making in India. Since 2003, the release of *Maqbool* Bollywood has seen numbers of adaptations. In last two decades Bollywood has made 28 adaptations (the number is of the movies which have credited the author for the base story). The 2002 adaptation of *Devdas* brought adaptations out of the parallel cinema and placed them in commercial cinema. 2003 release of *Maqbool* creates the new ground for the adaptation in Hindi cinema. With *Maqbool (Macbeth)*, Vishal Bhardwaj took Shakespearean tragedies to Indian theatres and audience and continued with *Omkaara (Othello)* in 2006 and *Haider (Hamlet)* in 2014. Vishal Bhardwaj adapted Ruskin Bond twice in his career. **Bond's novel *The Blue Umbrella* with the same name in 2005 and his novella *Susanna's seven husbands* into *7 Khoon Maaf* in 2011.** Adapting foreign writer into Hindi cinema has become the common practice with the emerging globalization. Vikramaditya Motwane adapted O Henry's *The Last Leaf* as *Lootera* in 2013. Motwane redeveloped the story and turned it into a soulful love story keeping O Henry's story as the base story. Though Morwane has used *The Last Leaf* in the second half of the movie, he has credited O Henry and *Lootera* is known as the adaptation of *The Last Leaf*. In 2010 Jane Austen was adapted for the first time in the history of Hindi Cinema. Sonam Kapoor starrer *Aisha* is a modern-day literal adaptation of Jane Austen's *Emma*. Writer and Director, Sanjay Leela Bhansali is a one of the

prominent filmmakers in the Hindi film industry. Among the 10 movies he has directed 5 are adaptations. His first box office success *Hum Dil De Chuke Sanam* (1999) is based on two books; Rashtriyashayar Jhaverchand Meghani's play *Shetal ne Kathe* and Maitreyi Devi's Bengali novel *Na Hanyate* (though the novel is not credited as the source of the movie). His *Devdas* (2002) is based on Sarat Chandra Chattopadhyay's classic novel of the same name. In *Sawariya* (2007) he has adapted Fyodor Dostoevsky's short story *White Nights*, *Goliyon Ki Raasleela Ram-Leela* (2013) is based on William Shakespeare's *Romeo and Juliet* and *Padmavat* (2018) is based on the epic poem of the same name by Malik Muhammad Jayasi.

New era filmmakers are not confined to serious and classic literature anymore. Popular literature is also adapted in Hindi cinema. Popular author Chetan Bhagat's five out of 10 novels are adapted by various filmmakers in last two decades. His *A Night at the Call Centre* as *Hello* (2008), *Five Point Someone* into *Three Idiots* (2009), *Three Mistakes of my life* inspired *Kai Po Che!* (2013), *2 States* adapted with the same name in 2014, and *Half Girlfriend* based the in 2017 release *Half Girlfriend*. There are some more noteworthy adaptations Hindi cinema has given to its audience like *Pinjar*, (based on the novel of the same name by Amrita Pritam) *Dev D* (modern day *Devdas*), *10 ml Love* (inspired by *A Mid Summer Night's Dream*), *Razi* (an adaptation of *Calling Sehmat*), *Black Friday* (based on the book of same name), *Bazar – E – Husn* (based on *Sevsadan* by Munshi Premchand), *Bombay Velvet* (based on *Mumbai Fables*). *The Namesake*, *The White Tiger*, *Train to Pakistan*, *Midnight's Children*, *Sacred Games*, *Bard of Blood* etc are some of the bestsellers that are adapted onto screen with the same name by various filmmakers in last two decades. These adaptations are made from commercial perspective and some of them are box office success too. Overall all of these can be called a good cinema of the modern age.

All of the above listed movies are the ones which have credited authors and their texts for the adaptation. But there are still number of films which are adaptations but the makers have not credited the film makers. For Example, *Jeevan Mrityu* (1970) is loosely based on Alexander Dumas's 1844 novel *The Count of Monte Cristo* but the maker calls it a remake of Bengali film *Jeeban Mrityu* (1967). *Dulhan Ek Raat Ki* (1967) and *Prem Granth* (1996) are based on Thomas Hardy's 1891 classic *Tess of the d'Urbervilles*, *Daag* (1973) loosely based on Thomas Hardy's 1886 novel *The Mayor of Casterbridge*, *Shakti* (2002) though is based on Betty Mahmoody's memoir *Not Without My Daughter* claims to be remake of a Telugu film *Anthapuram*, *Jab Pyar Kisise Hota Hai* (1998) is inspired by 1980 novel *Man, Woman and Child* by Eric Segal but the makers claim it to be there original story. *Saudagar* (1991) is again an adaption of *Romeo and Juliet* does not have any mention of Shakespeare anywhere. 1956 release *Chori Chori* and 1991 release *Dil Hai ke Manta Nahin* are called adoptions of Hollywood classic *It Happened One Night* is actually an adaptation of novel *Night Bus* by Samuel Hopkins Adams. The list goes on as there numbers of filmmakers have simply copied the movie from Hollywood. The problem with filmmakers in India is that they copy one movie from another by calling it remake and do not realize that the story they are taking belongs to a novel or a short story with an author ship. With the globalization and copyright issues the direct copying is not possible and the trend of remake is emerged. Most of the filmmakers rely either on Hollywood or south Indian cinema for inspiration. By buying the rights of the movie from other filmmakers they copy each and every scene from the original movie. Some filmmakers copy more than one Hollywood movie and create a blend of all the masalas. This is one of the reasons that the credibility of Bollywood is declining day by day.

Conclusion

Bollywood makes thousands of movies every year yet there are very few texts that have been adapted onto screen. If we dig a bit deeper, we can find out that in 100 years history of Bollywood have adapted a very few numbers of books to screen. The question here is why Bollywood filmmakers are indifferent towards books and movies based on books. Indian literature is too rich in content then why filmmakers avoid adaptations. The major reason behind this is audience and their taste. In India, majority of cinema goers are college students, and working classes. For them movie should be entertaining which can make them forget their daily struggles and issues. Adaptations are art cinema, where audience has to apply logic and intellect which they avoid. As the filmmaker's main purpose is to gain commercial success, he plays safe and keep away from the art and parallel cinema. Other reason might be the execution of the story. While adapting a text many filmmakers destroy the story in a way that it goes far away from the source text and cannot be called a proper adaptation and keep the audience away.

During this research, I have realized that there are numbers of good adaptations for us to watch and enjoy but lack of publicity and knowledge they are missed and not acclaimed. With kind of literature and content Bollywood can still produce good amount of adaptation. Bollywood has lost its credibility at the world cinema with the low-quality melodramas it produces. The standard of Hindi movies is declining day by day. There are many good stories are waiting to be seen and heard on screen. All a maker must do is to look for a good book library to find the content rather than copying and remaking old classics, foreign films and regional cinema.

Selected Bibliography

Books

- Ali, Dr. Farzana. *Literary Adaptations From Pages to Screen (A Study in Films)*. Yking Books, 2017
- Balaz, Bela. *Theories of Adaptation*, trans. Edith Bone., Ray, 1953
- Hutcheon, Linda. *A Theory of Adaptation*. Routledge, 2006
- Goyal, Vinita. *From English Literature to Hindi Cinema A Journey of Transcreation*. YKing Books, 2018

Web

- Bansal, Payal. 'Top 15+ Best Bollywood Movies Based on Novels and Plays'.
- <https://filmykeeday.com/top-15-bollywood-movies-based-on-novels-and-books/> Accessed on 2nd January 2022
- DasGupta, Shalini. 'Five book adaptations in commercial Indian cinema
- *Literary masterpieces brought to life on celluloid*'. March 22, 2017
- <https://mediaindia.eu/cinema/five-book-adaptations-in-commercial-indian-cinema/> Accessed on 2nd January 2022
- Ghosh, Dr Oindrila. 'Bollywood's Long Love Affair with Thomas Hardy's Novels: Adaptations and Cultural Appropriations'.
- Vyas, Vivek. 'Good Bollywood Movies Adapted from Foreign Novels'. July 12, 2017
- <https://theculturetrip.com/asia/india/articles/8-bollywood-movies-adapted-from-foreign-books/> Accessed on 3rd January 2022
- Wikipedia Contributors. "Bollywood". *Wikipedia*, Wikimedia Foundation,
- <https://en.wikipedia.org/wiki/Bollywood> Accessed on 2nd January 2022



6.

Macroeconomics and Its debate in Real World

Dr. S. S. Savant

Head, Dept. of Economics
Bhonsala Military College, Nashik

Dr. U. Y. Kulkarni

Head, Dept. of Commerce
Bhonsala Military College, Nashik

Abstract: Economist John Maynard Keynes argued that inadequate demand could lead to prolonged periods of high unemployment. An economy's output of goods and services is the sum of four components: consumption, investment, government purchases, and net exports (the difference between what a country sells to and buys from foreign countries). Any increase in demand has to come from one of these four components. But during a recession, strong forces often dampen demand as spending goes down. For example, during economic downturns uncertainty often erodes consumer confidence, causing them to reduce their spending, especially on discretionary purchases like a house or a car. This reduction in spending by consumers can result in less investment spending by businesses, as firms respond to weakened demand for their products. This puts the task of increasing output on the shoulders of the government. According to Keynesian economics, state intervention is necessary to moderate the booms and busts in economic activity, otherwise known as the business cycle. This paper argues whether Keynes and his ideas had made a comeback following the financial and economic crisis of 2007-09.

Key words- unemployment, state intervention, recession, business cycle

Introduction

During the great depression of the 1930s, existing economic theory was unable either to explain the causes of the severe worldwide economic collapse or to provide an adequate policy solution to jump start production and employment.

British economist John Maynard Keynes spearheaded a revolution in economic thinking that overturn the then travelling idea that free markets would automatically provide full employment, i.e. everyone who wanted a job would have one as long as workers were flexible in their wage demands. The main plank of Keynes theory, which has come to bear his name, is the assertion that aggregate demand. According to Keynes aggregate demand is the most important driving force in an economy. Keynes further asserted that free markets have no self-balancing mechanism that lead to full employment. Keynesian economist justify government intervention through public policies that aim to achieve full employment and price stability.

Keynesian economics gets its name, theories and principles from British economist John Maynard Keynes (1883-1946), who is regarded as the founder of modern macroeconomics. His most famous work 'The General Theory of Employment, Interest and Money' was published in 1936. But it's 1930 precursor; 'A Treatise on Money' is often recorded as more important to economic thought. Until then economics analyzed only static conditions - essentially doing a detail examination of a snapshot of a rapidly moving process. Keynes, in Treatise, created a dynamic approach that converted economics into a study of the flow of incomes and expenditures. He opened up new vistas for economic analysis.

In the economic consequences of the peace in 1919, Keynes predicted that the crushing conditions the

Versailles treaty placed on Germany to end World War I would lead to another European war.

He remembered the lessons from Versailles and from the great depression when he led the British delegation at the 1944 Britain Woods conference- which set down rules to ensure the stability of international financial system and facilitated the rebuilding of nations devastated by World War II. Along with U.S. treasury official Harry Dexter White, Keynes is considered the intellectual founding father of the International Monetary Fund and the World Bank, which were created at Britain Woods.

The Need of the Study:

Keynes 'General Theory of Employment, Interest and Money' is to economics what Joyce's Ulysses is to literature: a classic that lots more people start the finish. The same applies to other seminal works from the dismal science: Adam Smith's 'Wealth of Nation' and Karl Marks's 'Das Capital'.

There had been no lasting return to Keynesian ideas since the market meltdown, paradoxically because a brief burst of Keynes prevented a 1930s-style collapse that might have led to a more fundamental re-think of the status quo.

The initial response to the crisis followed Keynesian ideas pretty much to the latter, with an assumption that action should be taken to prevent what was clearly going to be a painful recession turning into a full blown depression.

Central Banks were the first to act. This sought to make money cheaper and more plentiful through deep cuts in interest rate and quantitative easing. Keynes was preliminary a monitor economist who believed that government should only turn to fiscal policy- racing public spending and cut Texas-when all other options had been exhausted. Fiscal policy was deployed in 2008-09, but only as supplement to monetary policy.

Up to a point, the strategy worked. There was no second great depression and within 6 to 9 months output had steadied across most of the global economy. Attempts were made to return to business as usual as quickly as possible. That meant reducing the budget deficit that had ballooned during the recession and making only cosmetic changes to the debt-driven economic model that had been found wanting from 2007-09.

Objectives

The paper attempts to analyze the relevance of Keynes, today, a decade after the 2007-09 financial crisis.

Hypothesis

John Maynard Keynes advised, in his works, the use of aggressive monetary policy because lower interest rates should help to stimulate higher private sector investment because in the most cases this is what lifts economies out of recession. But he is still out of favor.

Research methodology

The paper adopts the comparative research methodology. It not only compares the 1930s crisis with 2007-09 but also challenges Keynesian economics with other leading theoretical argument.

Data Collection and Analysis

In the 18th and early 19th century, a consensus view of the macro economy emerged from the thinking of Adam Smith and David Ricardo. Much of this reflected Adam Smith's view of the function of the

market and the efficient qualities of the 'invisible hand' of the market production. If individual markets were efficient by virtue of the price mechanism, then the overall economy too would be efficient. This thinking dominated the emerging subject of Economics.

However, in the 19th century and again in the 20th century this view was challenged by two thinkers whose legacies, though very different in political and economic terms, both remain with us today in their alternative understanding of the economy. In the 19th century Karl Marx, in German theologian and philosopher, argued that the market mechanism was not efficient, but instead created social strife and class warfare between workers and entrepreneurs through a system of trade that inherently favored the entrepreneur and would give rise to class struggle and revolution. Much of this thinking was imbedded in the Russian revolution following the First World War and remained central tenet of Communist ideology.

While Marx critiqued the long term effects of the capitalist system in pitting worker against entrepreneur, Keynes found much more immediate shortcoming of the capitalist system. The Great Depression, during which the US economy shrank by close to one third and felt to recover for nearly a decade, was for Keynes proof that the private market system was not efficient.

For Keynes, the market system could create under employment (and over employment for resources). Demand and supply would not automatically balance as sticky prices and animal's periods would leave demand and supply out of equilibrium and the expectations of workers and firms disconnected from reality. Keynes saw government as a paternalistic actor necessary to intervene in the market mechanism, taxing and spending workers and firms in order to rebalance aggregate demand and aggregate supply in the economy.

Since the work of Keynes in the 1930s, different schools of macroeconomics thought, represented by their respective models, have emerged, selecting the tensions between Keynesian thought and traditional macroeconomics.

At one extreme, the Monetarist thinking of Milton Friedman sharply disagrees with the Keynesian view, arguing instead that the role of government in the economy is minimal. Modern real business cycle models imbue this view, modelling the economy as an efficient system in which upturns and downturns in the economy are due to factors beyond the control of governments. By way of contrast, new Keynesian models, what the name implies, hold to Keynesian thinking that the price mechanism is not efficient but that prices are sticky slow to adjust. At an extreme of Keynesian thinking, models of indeterminacy and chaos present an economy in which the animal spirits of economic agents create a volatile and unpredictable economy that oscillates between boom and recession.

Testing hypothesis

In late 1936, shortly after the publication of John Maynard Keynes's classic book 'The General Theory', things were looking grim. The Spanish civil war had just begun, Stalin's purges were in full swing, Hitler had flouted the treaty of Versailles by remilitarizing the Rhineland. The recovery from the Great Depression was fragile. The mass unemployment of the 1930s finally came to an end but only because military production was ramped up by the great powers as they came to blows for the second time in the quarter of the century.

The good news, is that lessons were learned from the 1930s governments committed themselves to maintaining demand at a high enough level to secure full employment. They recycled the tax revenues that accrued from robust growth into higher spending on public infrastructure. They took steps to

ensure that there was a narrowing of the gap between rich and poor.

The bad news was that the lessons were eventually forgotten. The period between Franklin D. Roosevelt's second win and Donald Trump's arrival in the White House can be divided into two halves: the forty years up until 1976 and the forty years since.

The government deviates from his ideas. Instead of running budget surpluses in the good times and deficits in a bad time, there run deficits all the time. A proper distinction could be done between day to day spending and investment. In Britain, December 1976 was the pivotal moment. Matters come to head in early December when divided and fractious cabinet agreed that austerity was a price that had to be paid for a loan from the International Monetary Fund, which was needed to prop up the crashing pound.

There was a paradigm shift. Labor party had been reluctant converts to monetarism; the conservative party was true believers. Controls on capital were lifted, full employment was abandoned as the prime policy goal, Trade union power was curbed, taxes for the better off were cut, inequality was allowed to widen, finance waxed as a manufacturing waned.

Bashing organized labor and cutting government spending led to the dearth of effective demand that was papered over by cuts in interest rates. Cheaper money led to some increase in a productive investment but this was more scheduled by speculation in the stock market and real estate. Eventually, the bubble burst—just as in 1929—there was a stupendous crash.

That explains why the headlines can see from 2018 so much resemblance to those from 1936: high unemployment and a lack of growth that has bred deep public resentment. That explains the referendum results in the UK and Italy, the outcome of the US presidential election and the growing support for far right parties in Germany and France.

Even so, Keynes would have been surprised to discover that the crash occurred, not in 2016 or 2018, but sometime yours if he were to learn about the current trends he would have asked what has been happening in the meantime?

The answer given is that initially Central bank slashed official interest rates to levels never seen before. In the UK, borrowing costs were reduced to 0.5%, even lower than the trough of 2% reached after the pound came off the Gold Standard in 1931. But that was not all. Central banks also bought bonds from private institutions, with the aim of increasing the supply of money and reducing market interest rates. Both initiatives meet with Keynes's approval. As he advised the use of aggressive monetary policy because lower interest rates should help to stimulate private sector investment, because in most cases this is what lifts an economy out of recession.

If this was a really serious slump then monetary policy might not have been enough on its own. In certain circumstances, it does not really matter how low interest rates go if private companies feel so uncertain about the future they are reluctant to invest. People hoard cash rather than spend it. Monetary policy becomes like the drug soma in Aldous Huxley's book *Brave New World* - it comes people down and disguises the fact that something untoward is happening.

Keynes is told that ever bigger doses of monetary Soma have been necessary to keep the global economy ticking over. With weak investment leading to poor productivity and growth rate well below those seen in the years leading up to the crisis. He asked the obvious question, if monetary policy has ceased to be effective, what have governments been doing to help?

His General Theory says that the desire of private sector to invest is affected by 'animal spirits'. When animal's periods are low, should step invite public investment? They should do this even at the cost of a higher budget deficit, because the higher growth that will result will mean the investment more than pays for itself.

A brief period of collective stimulus in 2009, this approach has not been followed. Government quickly grave concerned about the size of their budget deficits and cut public investment.

But weak growth meant deficit reduction took longer than expected. Ultra-low interest rates for the best part of decade have led to asset price bubbles. Measures of private indebtedness are arising again. All is predictable according to the Keynes, as was in 1936.

Findings and interpretations

Keynes inspires to outline three alternatives to the status quo in current scenario. The tax cutting and infrastructure spending plan proposed by Trump will lead to stronger growth in the short term, but Keynes will not be impressed. There will be little extra investment in the public infrastructure that the US actually needs and that the stimulus will be properly focused.

The second option would be to exploit exceptionally low interest rates by borrowing for long term investment projects. Government schools do this without alarming the markets, Keynes says, if the followed his techniques and borrowed solely to invest.

Third alternative options would involve being more creative with quantitative easing. Instead of the newly created money being used for speculative plays, why shouldn't governments use it to finance infrastructure? Building homes with quantitative easing makes sense; inflating house prices with quantitative easing does not.

Implications

Macroeconomics is a deeply divided subject. In some areas of Economics, there is widespread agreement on how the economy functions and the effects of policies- such as in the field of international trade, where there is a common view on causes and consequences of trade across borders and the likely effects of the impositions of tariff or quotas. But macroeconomics is very different. Macroeconomists disagree on a fundamental issue, as whether market should be allowed to function independently of government or whether intervention is required.

These disagreements often incorporate and reflect differences in political ideology, hence macro economists are commonly divided along partisan political lines. Indeed, it is common around the time of elections to find one group of macroeconomists landing their signatures to letters of support for a particular political viewpoint, only for an equally sized group of macroeconomists to offer their support to a diametrically opposed position.

Conclusions & Suggestions

There is often as much disagreement and argument over the underlying reasons for the performance of the economy within central banks and governments as there is in the news media and popular economic thought. To understand disagreement in modern macro economics we need to appreciate the importance of history in the development of economics.

The global financial crisis of 2007-08 caused resurgence in Keynesian thought. It was the theoretical underpinnings of economic policies in response to the crisis by many governments, including in the United States and the United Kingdom. As the global recession was unfurling in late 2008, Harvard

professor N. Gregory Mankiw wrote in the New York Times, "If you were going to turn to only one economist to understand the problems facing the economy, there is little doubt that the economist would be John Maynard Keynes. Although Keynes died more than half a century ago, his diagnosis of recessions and depressions remains the foundation of modern macroeconomics. Keynes wrote, 'Practical men, who believe themselves to be quite exempt from any intellectual influence, are usually the slave of some defunct economist. In 2008, no defunct economist is more prominent than Keynes himself.

But the 2007-08 crisis also showed that Keynesian theory had to better include the role of the financial system. Keynesian economists are rectifying that omission by integrating the real and financial sectors of the economy.

References:

1. Crouch, Colin. "Privatised Keynesianism: An unacknowledged policy regime." *The British Journal of Politics and International Relations* 11.3(2009):382-399.
2. Del Negro, Marco, et al."On the fit of new Keynesian models." *Journal of Business & Economic Statistics* 25.2(2007):123-143.
3. Friedman, Milton, Leonard J. Savage, and Gary S. Becker. *Milton Friedman on Economics: Selected papers*. University of Chicago Press, 2007.
4. Gordon, Robert J. *Milton Friedman's Monetary Framework*. University of Chicago Press, 1975.
5. Huxley, Aldous. *Brave new world*. Ernst Klett Sprachen, 2008.
6. Keynes, John Maynard, Donald Edward Moggridge, and Elizabeth S. Johnson. *The Collected Writings of John Maynard Keynes*. Vol.1. London: Macmillan, 1971.
7. Keynes, John Maynard. *The general theory of employment, interest, and money*. Springer, 2018.
8. Mankiw, N. Gregory. "It may be time for the fed to go negative." *New York Times* 18 (2009): 2009.
9. Marx, Karl. "Capital: A critique of political economy, 3 vols." (1976).
10. McConnell, Campbell R., Stanley L. Brue, and Sean Masaki Flynn. *Economics: Principles, problems, and policies*. Boston McGraw-Hill/Irwin, 2009.
11. Navarro, Peter. *Always a winner: Finding your competitive advantage in an up and down economy*. John Wiley & Sons, 2009.
12. Navarro, Peter. *When the market moves, will you be ready? How to profit from major market events*. McGraw-Hill Professional, 2003.
13. Palley, Thomas I. "From Keynesianism to neoliberalism: Shifting paradigms in economics" *Neoliberalism: A critical reader* (2005): 20-29.
14. Stirati, Antonella. *The theory of wages in classical economics: A study of Adam Smith David Ricardo, and their contemporaries*. Edward Elgar Publishing, 1994.



7.

The Significance and Efficacy of Gandhi's Non-violence in Present India**Dr. Shweta Sood**

Assistant Professor

Department of English

Central Sanskrit University

K.J. Somaiya Campus

Vidyavihar, Mumbai -400077

Mahatma Gandhi is fortunately among those few great personalities in the entire human history whose distinct life, works and views, also known as Gandhism, not only proved to be great and exemplary during his lifetime but their relevance and significance remained intact even after his passing away. Gandhi is called the Father of the Nation as he single handedly stood up against the mighty British Empire, without any weapons, and brought her independence. However, today, Gandhi is mostly forgotten and his applicability questioned even by his ardent believers. Some people opine that today Gandhi is remembered in India mostly on his birthday which is celebrated as a national holiday rather as a ritual. As a matter of fact, in India Gandhi's teachings are not followed practically today and these are mostly confined to text books. Since independence, the country has witnessed many communal riots. Gandhi's message of '*swabalambi*', self-sufficiency with home spun '*khadi*' cloth is not used now a days as it was used earlier. The country is not following '*sarvodaya*', a broad Gandhian term meaning 'universal upliftment' or 'progress of all' reaching the masses and the downtrodden. On the contrary, India today is distinctively unique for being the only country in the world which has the richest man in the world while at the same time more than 30 per cent of its population lives in grim poverty.

In the realm of worldly affairs, Gandhi was a politician, an insightful visionary, who was making tireless efforts to bring peace and harmony to India on one hand simultaneously trying to bring her independence at the same time. For Gandhi, the process of change was very significant which must be ethical, nonviolent and democratic giving rights to all the minorities. In this respect, he is similar to Buddha for whom the noble eightfold path (of right wisdom, right conduct and right effort), itself is the ultimate goal and essence of life.

There is a global awakening and awareness of Gandhi as a person and his principals. There are very few countries in the world where something or the other is not being done, accomplished or organized in the name of Gandhi. The principals of Mahatma Gandhi transcends the bounds of race, religion and nation, and has emerged as the visionary voice of the twenty-first century. Today, Gandhi is remembered for his passionate observance to the practice of non-violence and his humanism in almost every corner of the world.

One would guess, what may be the relevance of Gandhi in this all-pervading materialistic, agnostic and consumerist culture? What is the significance of Gandhi to the modern world and what is the secret of his triumph? Gandhi has been a great light for the Tibetan leader Dalai Lama who puts Gandhi's success in a strong standpoint. He opined, "Many ancient Indian masters have preached ahimsa, non-violence as a philosophy. That was mere philosophical understanding. But Mahatma Gandhi, in this twentieth century, produced a very sophisticated approach because he implemented that very noble philosophy of ahimsa in modern politics, and he succeeded. That is a very great thing."

And this is specifically the magnitude of Gandhi's personality and his message to the modern world. Viewing the past century we find that many places in the world have been drastically changed through the use of brute force – the Soviet Union, China, Tibet, Burma, and many communist countries in Africa and South America. But sooner or later the power of guns will have to be changed by the will of the ordinary people. As Dalai Lama said, "We have big war going on today between world peace

and world war, between the force of mind and force of materialism, between democracy and totalities." To fight these big wars and come out successfully out of their trauma, the common people in this modern age need Gandhism.

Gandhi registered the phenomenal success in far-away South Africa struggling for human rights and civil liberties and we find that later his teachings were embraced by Nelson Mandela, the South African freedom fighter. It was also subsequently revealed that the former South African president De Klerk was greatly influenced by Gandhi's principles. In fact, from Dalai Lama to Desmond Tutu and from Martin Luther King to Nelson Mandela, many leaders of the world derived an inspiration from Mahatma Gandhi in their own different ways. Barack Obama, the former US President, sees Mahatma Gandhi as an inspiration and has a portrait of the apostle of peace in his office. He remarked, "In my life, I have always looked to Mahatma Gandhi as an inspiration, because he embodies the kind of transformational change that can be made when ordinary people come together to do extraordinary things."

Gandhi told the people of India to repel the British by peaceful means only. They would march, they would sit down or lie down in the streets, they would strike, they would boycott British goods, but they would not resort to violence. We find that there is great resonance of the historic Salt March at Dandi with the daring Montgomery Bus Boycott against racial segregation in the United States.

Gandhism, whatever the term may mean, is alive and active in the modern world. Gandhi has inspired and will continue to inspire many political, social and religious leaders all over the world. He has left many valuable preaching for the modern man which are helpful to fight for goodness in society in a non-violent manner. "Good" Gandhi said, "travels at a snail's pace." "Non-violence" he said, "is a tree of slow growth. It grows imperceptibly but surely." And then "Mere goodness is not of much use." He further stated, "Goodness must be joined with knowledge, courage and conviction. One must cultivate the fine discriminating quality which goes with spiritual courage and character." The modern man can derive great wisdom from what Gandhi said about the seven social sins: "Politics without Principles"; "Wealth without Work"; "Commerce without Morality"; "Education without Character"; "Pleasure without Conscience"; "Science without Humanity"; "Worship without Sacrifice".

Many people wonder on the statement, "Was Gandhi a saint"? Gandhi objected when people called him "a saint trying to be a politician." He said he would rather be "a politician trying to be a saint." Gandhi was not a saint. He was a common man, a man in modern world following the footsteps of Buddha and Jesus. He said, "I have nothing new to teach the world. Truth and Non-violence are as old as the hills". It may be right to say that, after the great personalities like Buddha and Jesus, Gandhi once again proved that non-violence could undoubtedly be an effective instrument of social change in modern times. Gandhi successfully demonstrated to the world weary with wars and persistent destruction, that strict adherence to Truth and Non-violence is not meant for individual conduct alone but can be realistically applied in global affairs too.

For Mahatma Gandhi Ahimsa (non-violence) was a Dharma and he strictly observed it in day-to-day practices. It was the means to achieve the goal. Satyagraha pursuit of Truthfulness imbued with Ahimsa was the weapon which he applied in political actions. He, as we know, largely succeeded in Ahimsa and Satyagraha since he was brave, humble and free from hatred. The main thing is that Mahatma Gandhi practiced them in the best possible manner both in his individual life and public life. Further, he loved everyone without any discrimination. Mahatma Gandhi saw the ultimate Truth in love and believed, "To see the universal and pervading spirit of Truth face-to-face one must be able to love the meanest." That is why; his non-violence was that of the brave. It was not born out of cowardice. He did not hate the British. He was opposed to their unfair rule. He was free from any kind of fear. His fearlessness too was extraordinary and of a very high order.

Gandhi was an embodiment of spirituality, truth and non-violence. His use of *Satyagraha* (truthfulness and passive resistance) in his struggle against the mighty British Empire is well known. When he was leading an agitation and a certain situation arose where people resorted to violence, he would

immediately withdraw the agitation or go on a fast in order to stop violence. Fasting for Gandhi was a very effective means of seeking justice. He went on public fasts against British when he felt that normal means of dialogue and persuasion had failed. He also went on fasts to stop large scale violence of one community against another. History reports that he was largely successful in his objectives. Though he imposed strict conditions for going on a fast. According to Bhikhu Parekh: "It must have a concrete and clearly specified purpose... it should not in any way be designed to serve one's own interests and finally it should only be undertaken by one who is an acknowledged moral leader of his people".

He believed that a proper educational system would help in creating right attitudes of love, truth and non-violence. He advocated the need of education for all. His concept of education laid a strong emphasis on the integration of "the world of knowledge" with "the world of work". He felt that this was necessary for the poor of India who besides getting some basic knowledge also acquire useful skills which would be helpful throughout life. These skills, in Gandhi's time, included weaving, pottery, stitching, etc. but in today's timeframe would also include repair of radios and electronic devices, maintenance of tractors, cars, bicycles, and tube wells, first aid, nursing, computer and entrepreneur skills, etc. He laid emphasis on simple living and limiting one's wants, and avoiding excessive consumerism that is present today in most societies. This approach has been effective for proper utilization of material resources, leading to protection of the environment and sustainable development. These thoughts and practices of Gandhi i.e. simple living, belief in non-violence and truth, and harmony between different religious groups combined with right and just policies, would help in reducing injustice, disparities, and terrorism in today's world.

Gandhi was against the caste system and was in favour of Vedic system of Varna where people were assigned to certain varnas on the basis of their work but not because of birth as is being followed in rigid caste system. He coined the term Harijana to pay respect to the lower caste people. He himself did not enter the premises of temples where lower caste people were not allowed. Thus, Gandhian philosophy is useful to create a casteless society where everyone is treated equally irrespective of their caste.

In his life, Gandhiji laid great emphasis upon cleanliness or Swacchta. He used to say – "Swacchta Hi Seva". The recent Swacch Bharat Abhiyaan, the biggest cleanliness drive of India, is initiated to fulfill the dream of Bapuji by making India clean. This cleanliness drive is more than physical cleanliness as Gandhiji used to put stress on internal cleanliness of the individual. Thus, along with clean roads and toilets for a clean India, we require a corruption free society with greater level of transparency and accountability.

Gandhi insisted on following the right means for all his actions. For Gandhi, non-violence was the keystone for truth. "Truth is its own proof and non-violence was its supreme fruit" (*CWMG*, Vol. 33). Refraining from violence or killings is not an easy task or passive conception. It requires principles, courage and a high degree of morality. Despite being a man of peace, Gandhi was a practical person and could realize the need for taking up arms for defensive purposes. He states, "I would rather have India to resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless witness to her own dishonour" (*Young India* 3). While conferring the role of violence and passive resistance in *Hind Swaraj*, Gandhi wrote: "Passive resistance (soul-force) is a method of securing rights by personal suffering: it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force. For instance the government of the day has passed a law, which is applicable to me. I do not like it. If, by using violence I force the government to repeal the law, I am employing what may be termed body-force. If I do not obey the law and accept the penalty for its breach I use soul-force. It involves sacrifice of self" (*Hind Swaraj* 69).

2nd October 2019 is a great day for India as the the world celebrates the auspicious day as international day for non-violence to pay respect to the true spirit of non- violence promoted by Gandhiji throughout

his life. Gandhiji stated: "Earth has enough for Human needs, but not for Human greed's." These lines of Mahatma Gandhi reflect upon the destructive attitude of human beings and how a sustainable way of living is the need of the hour. Gandhian idea of trusteeship holds a great significance in the current scenario as people live lavish lifestyle and destroy the resources thoughtlessly indebting future generations.

To sum up, on ethical and behavioral part Gandhism has much significance today since society is witnessing the degradation of values. Gandhi's political contributions obtained us independence but his thoughts, beliefs, principles, philosophies and ideologies enlighten India as well as the world even today after so many years. Perhaps the Nobel Prize winner Rabindranath Tagore recognized and admired his principles in true sense and rightly revered Gandhiji as Mahatma. Every individual, thus, should emulate the noble Gandhian doctrines in their day to day life for a happy, healthy, harmonious and sustainable future. I would like to conclude with a tribute to Gandhi that Albert Einstein gave: "Generations to come, it may well be, will scarce believe that such a man as this ever in flesh and blood walked upon this earth".

Works Cited

- Gandhi, M.K. *The Collected Works of Mahatma Gandhi (CWMG)*. 2nd Rev. Ed. 2000. Volume 33. Print.
- . Young India. 11 August 1920. p.3. Print.
- . Hind Swaraj, 2003. Chapter XVII. p.69. Print.
- . Religious Authority for Non-cooperation. Young India. 25 August 1920. Print.
- . Interview to American Negro Delegation. Harijan. 14 March 1936. Print.
- . The Eternal Problem. Harijan. 22 February 1942. Print.
- . Ashram Observances in Action. Ahmedabad, India: Navajivan, 1955. Print.
- . Bapu's Letters to the Ashram Sisters. Ahmedabad, India: Navajivan, 1961. Print.
- . Speeches and Writings of Mahatma Gandhi. Madras: C. A. Natesan & Co., 1922. Print.
- Mandela, N. *Long Walk to Freedom*. Boston: Back Bay Books, 1995. Print.
- Mishra, K. P. Ed. *Gandhi and the Contemporary World: Studies in Peace and War*. Delhi: Chanakya Publications, 1984. Print.
- Parekh, Bhikhu. *Gandhi*. 1997. Print.
- Parel, Anthony. *Gandhi's Philosophy and the Quest for Harmony*. 2006. Print.
- Sharp, G. *Waging Nonviolent Struggle: 20th Century Practice and 21st Century Potential*. Boston: Extending Horizons Books. 2005. Print.
- United Nations. "The Universal Declaration of Human Rights". 1948. www.un.org.



8.

E -Resource Management and Modern Library

Dr. Mene. P.B.

Librarian,

Sharda Mahavidyalaya, Parbhani

***Abstract:** The paper traces origin & defines e-resources. Identifies types of e-resources, deals with the issues of e-collection development policy and problems that can be encountered in e- collection building, access along with preservation problems & strategies) Specialist's librarian's information scientist and archivist. But around this time a new force emerged quietly on the information science. Information technology founded on the use of computers for information management began what some have predicted as new information revolution." To the recognized sources of production people raw materials and machinery we have added a new dimension. Information is the fourthly resource and document management is one of the main means by which we can exploit it." Some significant development in the context of libraries is briefly discussed as follows.*

The E-Resources can be categorized in to.

- i) Mass media.
- ii) Audio-Visual sources.
- iii) E-forms.
- iv) Internet.
- v) OPAC.

i)Mass Media:

Mass media means of communication through broadcasting of telecasting or a combination of these two for the masses, which is more effective than any documentary sources. The technology in this field is advancing day by day. Cable television can be seen in every house present society. Which only provided entertainment to the public but also provide information in many new ways. Hence mass media channels are playing better role in providing information to the masses.

ii) Audio-Visual Sources:

Now any audio and visual aid to education has become substation, so many berries are going for them. Librarians are extensively using audio and visual forms. Sound recording on tape, cassettes and audiocassettes are of great help in the Libraries. In this area, videotapes were the first to come to market and nowhere been replaced by videodisc. Both the tapes and disks have much potential value as sources of information. Presently CDS have the advantage of high quality of sound and vision. In this way the value of audiovisuals thus cannot be neglected.

Advances in digital storage techniques have added new dimension to the storage and retrieval of archival records. CD-ROM has emerged as a big boon for the libraries. It has the capability of storing mass of information in the textual form. The information's which is available in data, graphics sound, images and other forms can be integrated with the text and presented in a package. Full text retrieval and hypertext are wonderful storage and retrieval devices. Most of the libraries are in the process of embracing digital technology because of its storage capacity, low price and long life.

iii) E-Forms:

Now day's in E-forms information is very popular information sources. The E-forms .sources can be categorized in to

- i) E-Documents
- ii) E-Books.
- iii) E-Journals.

i) E-Documents:

We can no longer regard a document in simple terms as static, single physical entity. which at one time would have been a book or a journal article. Information cannot necessary be considered as a complete, finished piece of work that consigned to a collection. Information held in electronic form can be several things at once, a multimedia fusion not just of sound, text and image but animation, video clips, software application real discussion.

II) E-Books:

Electronics publishing has led to new opportunities to deliver information. In many cases, it has created opportunities for writers who otherwise might not get their work exposed to a wide audience, or who might not gain the chance to a wide audience, or who might not gain the chance to publish through the traditional channels provided by mainstream print publishing

III) E-Journals:

E-publishing has led to a new era of communication and information sharing. E- journal have helped publishers and scholars to disseminate information much more quickly than was previously possible E-journals were seen for many as a passing feed. Many in the Library profession considered them problematic and inappropriate for library collections since they presented problems in terms of acquisitions, subscriptions, cataloguing and archiving.

iv) Internet:

Internet is super highway of information. It comprises of a collection of large number of data network connections. It contains mines of information, which can be downloaded at any destination with the help of TCP/IP protocol internet connectivity is the backbone of a library because libraries now have better and speedier ways of providing adequate reference services (CAS) and SDI services. Internet has enhances operational efficiency, improved quality of service and just a major force for change.

v) On-line Public Access Catalogue (OPAC)

The availability of on-line public access catalogues any network databases has turned the dream of union catalogue a reality. The library catalogues of various libraries can be searched without the move out of their homes of information seekers and researchers may not move out of their homes of institutional libraries for sifting through bulky catalogues and long series of stacks of different libraries. The trade catalogues of the various leading publisher and bookseller are available on-line. Even the bibliographic searches and the compilation of bibliographies have been facilitated as libraries have access to library catalogue of reputed libraries such a library of congress in Indian DELNET has developed national bibliographic database.

References:

- 1) Bal Krishna S & Paliwal P.K., Library Digital Technology, Anmol Publication, New Delhi-2001.
- 2) Bose H., Information Science Principals and Practice, Sterling Publishers, New Delhi.
- 3) Pream Singh and Khanna J.K., Information Technology in Libraries, Pragati Publication, Delhi-1994.



9.

यशवंतराव चव्हाण यांचे सामाजिक कार्य

प्रा.डॉ.कऱ्हाळे विलास लिबांजी

नारायणराव वाघमारे महाविद्यालय, आखाडा बाळापूर ता.कळमनूरी जि.हिंगोली.

आधुनिक महाराष्ट्राच्या जडणघडणीत यशवंतराव चव्हाण यांनी दिलेले योगदान अभ्यासण्यासाठी प्रामुख्याने त्यांचे समाजकारण, त्यांचा बहुजनवादी विचारप्रवाह आणि ग्रामीण क्षेत्राच्या सर्वांगीण विकासासाठी त्यांनी मांडलेले विचार आणि राबवलेले कृती कार्यक्रम यावर प्रकाश टाकणे क्रमप्राप्त ठरते.

यशवंतराव चव्हाण हे केवळ राजकीय नेते किंवा सत्ताधीश राजकारणी नव्हते, तर एक 'समाजशास्त्रीय संशोधक' होते राजकारण आणि समाज यांतील अंतरक्रिया अधोरेखित करूनच ते आपले विचार मांडत असत, कृती कार्यक्रम देत असत. राजकारण एका व्यापक अशा समाजकारणाचा भाग आहे. या सुत्राला त्यांनी आपल्या विचार व कार्य पध्दतीत स्वतःला बांधून घेतले होते. त्यांचे सामाजिक क्षेत्रातील विचार व कार्य अभ्यासतांना हा पैलू लक्षात घेऊनच मांडणी करावी लागते. यशवंतराव चव्हाण यांच्या नेतृत्व गुणात जे सामाजिक भान होते त्यात म.फुले, वि.रा.शिंदे, शाहू महाराज आणि डॉ.बाबासाहेब आंबेडकर यांच्या गौरवशाली परंपरेला पुढे घेऊन जाणारी प्रचंड उर्मी होती. त्यातूनच त्यांच्या सामाजिक विचार व कार्याची बैठक निश्चित झाली होती.

यशवंतराव चव्हाण यांची सार्वजनिक जीवनातील वाटचाल अत्यंत कर्तृत्वसंपन्न होती 1956 ते 1962 च्या या अवध्या सहा वर्षांत समाजातील अनेक आघाडयावर त्यांनी जे प्रबोधनात्मक विचार मांडले व कार्यक्रम दिले ते अत्यंत मौलिक स्वरूपाचे आहेत. सामाजिक समता, आर्थिक विषमतेला विरोध, अस्पृश्यता व जातीभेदाला विरोध, शिक्षण, शेती, सहकार इत्यादी प्रश्नांबाबत यांनी मांडलेले विचार व राबवलेल्या योजना, महाराष्ट्राच्या सामाजिक जडणघडणीत व नवसमाज रचनेच्या प्रक्रियेत अत्यंत प्रस्तुत व तेवडयाच पुरोगामी सिद्ध झालेल्या आहेत. म.फुले, वि.रा.शिंदे व शाहू महाराज हि यशवंतरावांची दैवते होती. त्यांच्या विचार व कार्यक्रमाचा फार मोठा प्रभाव त्यांच्या व्यक्तीमत्वावर पडलेला असल्यामुळे त्याला अनुरूप अशीच आपल्या समाजकारणाची दिशा त्यांनी निश्चित केली होती. बहुजन समाजात शिक्षणाचा प्रसार व्हावा, त्यांची आर्थिक स्थिती सुधारावी आणि ग्रामीण समाजाला राजकीय सत्तेत सहभाग प्राप्त व्हावा या त्रिसुत्रावर आधारीत सामाजिक क्षेत्रातील विचार व कार्याचा फार मोठा प्रसार आहे. त्यांनी आपल्या विचार व कार्याच्या माध्यमातून महाराष्ट्रातील बहूजन समाजाला एक नवा आत्मविश्वास दिला. सामाजिक परिवर्तन, महाराष्ट्राची सर्वांगीण प्रगती आणि त्यासाठी समाजातील सर्व थरातील लोकांना कामाची संधी उपलब्ध करून दिली. त्यांचे सामाजिक क्षेत्रातील विचार व कार्य अभ्यासतांना याबाबी लक्षात घेणे आवश्यक ठरते. सत्याग्रही, समाजवादी आणि प्रगतशिल लोकशाहीवादी अशा स्वरूपात वैचारीक जडणघडण असलेल्या यशवंतरावावर व त्यांच्या सामाजिक क्षेत्रातील विचार व कार्यावर मानवतावादी निष्ठेचा प्रभाव होता आणि त्याला अनुसरून त्यांचे सामाजिक क्षेत्रातील विचार व कार्यावर मानवतावादी निष्ठेचा प्रभाव होता आणि त्याला अनुसरून त्यांचे सामाजिक योगदान अधोरेखित करावे लागेल. आपली वैचारीक जडणघडण कशी झाली याबाबत मार्च 1961 मध्ये केलेल्या एका भाषणात चव्हाण म्हणतात. "महाराष्ट्रातील संताकडून आणि छत्रपती शिवाजी महाराजापासून ते लोकमान्य टिळकांपर्यंत निर्माण झालेल्या. अनेक परंपरात मी जे काही शिकलो, मानवेंद्रनाथ रॉय यांच्या विचार श्रेणीशी संबंध आल्यामुळे थोडा फार मी जो शिकण्याचा प्रयत्न केला आणि इतिहासाची विद्यार्थी म्हणून इतिहासाचा जो अर्थ मला समजला, या सर्वांतून माझी हि अखेरची, मानवतावादी निष्ठा तयार झाली व ती मानवतेच्या कल्याणाची आहे." वरील वैचारीक मनोरचनेला अनुसरून त्यांच्या सामाजिक क्षेत्रातील विचार व कार्याची मांडणी करावी लागते.

1. सामाजिक समजा व आर्थिक विषमतेला विरोध
2. अस्पृश्यता व जातीभेदाला विरोध
3. बहुजनांच्या शिक्षणाबद्दल विचार व कार्य
4. कृषी –औद्योगिक समाज रचनेची पायाभरणी.

या चार विषयाला अनुसरून यशवंतरावांनी आपल्या सामाजिक कार्याची दिशा निश्चित केली होती. आधुनिक महाराष्ट्राच्या सामाजिक जडणघडणेसाठी आणि नवसमाज निर्मितीसाठी वरील प्रश्नांच्या अनुशंगाने अत्यंत रचनात्मक व विधायक विचार मांडून व त्या दिशेने कार्यक्रम व योजना राबवून महाराष्ट्राच्या समाज सुधारणेच्या क्षेत्रात त्यांचे अत्यंत मौलिक योगदान आहे. तेव्हा त्या पार्श्वभूमिवर प्रत्येक घटकाला अनुसरून त्यांचे विचार व त्या दिशेने केलेले कार्य पुढील प्रमाणे स्पष्ट करता येईल.

जातीअंत आणि बहुजनवादी यावर आधारित समाजकारण आणि राजकारण करणे हे यशवंतराव चव्हाण यांच्या विचार व कार्याचे प्रमुख सूत्र होते. संयुक्त महाराष्ट्राची निर्मिती झाल्यानंतर एकसंघ समाजाची उभारणी करणे हे त्यांनी जे भाषण केले होते त्यातून त्यांच्या महाराष्ट्र धर्माची संकल्पना स्पष्ट होती. ते म्हणाले, “महाराष्ट्रातील लोकांनी त्यांचा धर्म, जात, अगर पक्ष कोणता का असेना आपण सर्व एक बांधव आहोत असे मानले पाहिजे.” यशवंतराव चव्हाण यांचे हे विधान त्यांच्या मानवतावादी विचाराचे प्रतिक आहे. जातीवादाच्या विचार प्रणालीपासून आपण महाराष्ट्राला मुक्त केले पाहिजे, अशी त्यांची स्पष्ट भूमिका होती एवढेच नाही जातीवादाचा विचारच आपण समुळ नष्ट केला पाहिजे. तेव्हाच महाराष्ट्राचे मन एकजिनसी होईल, अशी त्यांची धारणा होती. आपल्या सामाजिक समतेचे कार्य या शिर्षकांतर्गत दिलेल्या एका व्याख्यानात ते म्हणतात, “सामाजिक समता हि सामाजिक सुधारणा ठरविण्याची मुख्य कसोटी आहे. सामाजिक विषमतेने जर्जर झालेल्या आपल्या समाजाला सामाजिक समतेची दिशा देणे हाच सामाजिक परिषदेचा कार्याचा प्रमुख उद्देश आहे. याबाबत समाधान वाटते. परंपरागत रुढीने आलेला व माणसा-माणसांना संघटीतपणे एकमेकांविरूद्ध वागण्यास शिकवणारा जातीवाद हा भारताला शाप ठरला आहे. स्वराज्य प्राप्तीनंतर भारतीय नागरीक स्वतंत्र झाला असला तरी खऱ्या अर्थाने जो अजुन भारतीय बनायचा आहे. भारत हे राष्ट्र बनले असले तरी प्रत्येक भारतवासी जातपात विसरून खऱ्या अर्थाने जेव्हा भारतीय बनला तेव्हाच खऱ्या अर्थाने आपला देश ‘राष्ट्र’ या संज्ञेला पात्र ठरणार आहे.” ते पुढे म्हणतात “जातीभेदाने आमच्या राष्ट्र कुटुंबाची फार हानी केली आहे. आपण आता सामाजिक समतेवर आधारित राज्यघटना स्विकारली आहे. त्यामुळे जातीभेदाच्या भिंती ढासळणाऱ्या मार्गावर आहेत. मात्र लोकशाही पुढे नेण्याचे प्रयत्न चालू असूनही आजही काही प्रांतात जातीभेदाचे भेसूर परिणाम पहावयास मिळतात. त्यामुळे जातीभेदाचे काम ऐतिहासिक व निकडिचे झाले आहे.”

यशवंतराव चव्हाण यांनी केलेल्या या भाषणातून हे स्पष्ट होते की, एकजिनसी व एकात्म महाराष्ट्र निर्माण करण्यासाठी पर्यायाने नवसमाज रचनेच्या प्रस्थापनेसाठी यशवंतराव चव्हाण यांनी सामाजिक समतेवर आधारित समाजव्यवस्थेचे चित्र रेखाटले आहे.

महाराष्ट्र राज्याची निर्मिती झाल्यानंतर हे राज्य मराठी माणसांचे होणार की, मराठा माणसांचे होणार? असा प्रश्न मांडखोलकरांनी यशवंतरावासमोर उपस्थित केला होता. यशवंतरावांच्या भाषेत ती परिणीती होती मांडखोलकरांचा प्रश्न यशवंतरावांनी गांभीर्याने घेतला व त्याचे अगदी समर्पक व तेवढेच सडेतोड उत्तर दिले होते. त्यांच्याच शब्दात “जोपर्यंत माझ्या हातात महाराष्ट्राच्या सत्तेची सुत्रे असतील, तो पर्यंत तरी निदान मी हे राज्य एका जातीचे, मराठ्यांचे किंवा आणखी एखाद्या जातीचे होऊ देणार नाही. व तसे होत आहे असे वाटले तर महाराष्ट्राच्या कल्याणाकरिता, मराठा जातीत जन्माला आलो आहे. म्हणून मला कदाचित एका बाजूला हटावे लागेल तरी मी हटवण्याचा प्रयत्न करेल, पण मी ही गोष्ट कदापी होऊ देणार नाही.”

समाजातील वाढत्या जातीवादाचे स्वरूप पाहून एका ठिकाणी अत्यंत निराश होऊन ते म्हणतात, “महाराष्ट्राला एवढी थोर शैक्षणिक परंपरा असतांना आजची तरूण पिढी ठिकठिकाणी जातीवाद करतो याचा मला खेद वाटतो.” तात्पर्य जातीभेदाच्या भिंती तोडून त्यांना सामाजिक समतेवर आधारित एकसंघ असा महाराष्ट्र समाज निर्माण करावयाचा होता आणि म्हणूनच या पार्श्वभूमिवर त्यांनी आपल्या काळात सामाजिक आणि आर्थिक समतेला पुरक ठरतील, असे कायदे केले होते. वैभाषिक मुंबई राज्याच्या मुख्यमंत्री पदाची सुत्रे हाती घेतल्या नंतर अस्पृश्यांच्या सामाजिक समस्या सोडविण्याकडे त्यांनी तातडीने लक्ष घातले. आक्टोबर 1956 मध्ये अस्पृश्यांनी बौद्ध धर्म स्विकारल्यानंतर त्यांना अस्पृश्य म्हणून ज्या काही सवलती मिळत होत्या त्या सरकारने बंद केल्या यशवंतरावांनी लगेचच त्या सवलती चालू ठेवण्याची घोषणा केली. समाजात सामाजिक न्यायाचे वातावरण प्रस्थापित करून बहुजन समाजाला विकासाच्या वाटेवर नेणे हे त्यांनी आपल्या सत्तेचे प्रयोजन मानले होते. यासंदर्भात वेणूताई चव्हाण यांना लिहीलेल्या एका पत्रात ते म्हणतात, “सत्तेचा जाणीव पुर्वक उपयोग समाजाच्या परिवर्तनासाठी करावयाचा असा माझा प्रयत्न आहे. दलितांबद्दल कणव माझ्या मनात कायम आहे सामाजिक न्याय प्रस्थापित करणे ही माझी धारणा आहे.”

महाराष्ट्र सामाजिक समतेवर सामाजिक उभारणी करण्याच्या दृष्टीने यशवंतरावांनी टाकलेले दुसरे पाऊल म्हणजे महार वतनाची पद्धत नष्ट करणारा कायदा हे आहे. डॉ.बाबासाहेब आंबेडकरांनी या वार्डेट प्रथेचे वर्णन ‘विसाव्या शतकातील गुलामगिरी’ असे केले होते. हा कायदा करून त्यांनी अस्पृश्यांना सामाजिक गुलामगिरीतून मुक्त करण्याचा यशस्वी प्रयत्न केला. मुख्यमंत्री पदाची सुत्रे हाती घेताच त्यांनी ‘बॉम्बे इन्फिरियर व्हिलेज वॉन्टस ॲबॉलिशन ॲक्ट 1958’ हा कायदा करून महाराष्ट्रातील महार समाजाला या गुलामगिरीतून मुक्त केले.

महार वतनाची वार्डेट प्रथा बंद करण्यात त्यांना यश आले असले तरी किंवा सामाजिक समतेच्या मार्गात एक पाऊल टाकले असले तरी त्यामुळे दलित समाजातील आर्थिक विषमतेची समस्या सुटणारी नव्हती हे लक्षात घेऊन यशवंतराव चव्हाणांनी आर्थिक विकासाचा कार्यक्रम हाती घेतला. भूमिहीन असलेल्या बौद्ध धर्मीयांना जमीन वाटप करण्याचे कार्य हाती घेतले. याच काळात सामाजिक विषमतेवर व भेदभावावर आधारित आणखी एक वार्डेट प्रथा समाज जीवनात रूढ होती ती म्हणजे डोक्यावरून मैला वाहून नेणे ही होय. यशवंतरावांनी आपल्या कारकीर्दित कायदा करून ही प्रथा बंद केली त्यांच्या या कार्याबाबत मत व्यक्त करतांना एकेठिकाणी मधुकर भावे लिहीतात, “यशवंतराव चव्हाण यांनी केलेला हा कायदा म्हणजे सामाजिक अभिसरण प्रक्रियेत कामगारांना प्रतिष्ठित पणे सामावून घेण्याचा हा महत्वपूर्ण निर्णय आहे.”

तात्पर्य महाराष्ट्रातील समाज हा खऱ्या अर्थाने जातीनिरपेक्ष व्हावा यासाठी यशवंतरावांनी अनेक आघाड्यावर कार्य केले सामाजिक परिवर्तनाच्या बाबतीत ते अत्यंत जागरूक होते. दलित समाजाला मुख्य प्रवाहात आणण्यासाठी खुप प्रयत्न केले. एकेठिकाणी जातीवादासंबंधी बोलतांना ते म्हणतात, “जातीवाद विषासारखा आहे आणि तो पसरू नये यासाठी सर्वांनी सावधगिरी बाळगली पाहिजे. ज्यामुळे जातीवादाला पोषक होईल, अशी चुक होणार नाही. हे पाहण्याची जबाबदारी सर्वांवर आहे. हे केवळ दुसरे लोक जातीवादी प्रचार करतात असे म्हणून भागणार नाही. याबाबतीतील प्रत्येकाने आपली जबाबदारी पार पाडली पाहिजे.” यशवंतरावांचे वरील विचार लक्षात घेता हे स्पष्ट होते की, जातीनिरपेक्ष समाजरचना हे त्यांचे स्वप्न होते. ‘महाराष्ट्राच्या भवितव्याची सफर’ या लेखात एकेठिकाणी ते म्हणतात, “महाराष्ट्र हा जास्तीत तास्त खेडयातच राहतो. म्हणून खेडयात राहणारा जो बहुसंख्या हिंदू समाज आहे त्यांच्या वागणुकिमध्ये, त्यांच्या मनामध्ये आपण या समाजासंबंधी भागीदारीची भावना निर्माण केली पाहिजे.” एका प्रकारची समरसता निर्माण केली पाहिजे आणि अशा रितीने महाराष्ट्रातील समाजजीवन एकजिनसी करण्याचा आपण प्रयत्न केला पाहिजे. यशवंतरावांना कोणताही जातीवाद मान्य नव्हता अस्पृश्यांच्या प्रश्नाबाबत यशवंतरावांचे धोरण खुप पुरोगामी होते. त्यामुळे अस्पृश्यांच्या प्रश्नांची व त्यांच्या विषयीच्या सहानुभूतीची क्षितीजे विस्तीर्ण झाली. विशेषतः महार वतने नष्ट करण्यासंबंधीचा ठराव डॉ.बाबासाहेब आंबेडकरांनी 1927 सालीच मुंबई राज्याच्या कायदे कौन्सिलमध्ये प्रस्तुत केला होता. त्यावेळी हा ठराव संमत होऊ शकला नाही. पुढे मोरारजी देसाई व बाबासाहेब खेर यांच्या काळातही महार वतने नष्ट करण्याचा प्रस्ताव आला होता मात्र या वेळी देखील या प्रश्नाला प्रचंड विरोध झाला. या पार्श्वभुमिवर मुंबई राज्याचे मुख्यमंत्री होताच यशवंतरावांनी हा कायदा मंजूर करून घेतला. स्वतः मराठा म्हणून किंवा ब्राह्मणेत्तर म्हणून त्यांनी कधीच समाजकारण किंवा राजकारण केले नाही. संयुक्त महाराष्ट्र मराठ्यांचा नसून संपुर्ण मराठी भाषिकांचा आहे, असा खुलासा केला. बौध्दांना बंद केलेल्या शैक्षणिक व आर्थिक सवलती पुन्हा चालू केल्या. महार वतने बंद करून अस्पृश्यांना सामाजिक न्याय मिळवून देण्याचा प्रयत्न केला, शिवाय या समाजाची आर्थिक स्थिती सुधारवी यासाठी भूमिहीनांना जमिनी दिल्या. केवळ धर्मांतर केल्यामुळे लगेच महार समाजाची स्थिती सुधारणार नाही, हे लक्षात घेवून त्या दृष्टीने धोरणे राबविली महाराष्ट्राच्या सामाजिक जडणघडणीत पर्यायाने समाज जीवनात यशवंतरावांना समाज क्रांती अभिप्रेत होती.

त्या संदर्भात एकेठिकाणी ते म्हणतात, “ज्यादिवशी आपण अस्पृश्यतेला राज्यघटनेत मुठमाती दिली, स्त्रियांना मतदानाचा अधिकार दिला, अल्पसंख्यांकाना नागरिकत्वाचे सर्व अधिकार दिले, त्यादिवशी या देशात सामाजिक क्रांतीचे नवे पर्व सुरू झाले.” मुळातच म.फुले, वि.रा.शिंदे, शाहू महाराज यांच्या प्रभावातुन त्यांची सामाजिक कार्याची मनोरचना तयार झालेली असल्यामुळे सामाजिक समतेवर आधारीत समाजाची उभारणी व्हावी, अस्पृश्यता जातीभेद यांचे समुळ उच्चाटन व्हावे हे यशवंतराव चव्हाणांच्या सामाजिक कार्यातील प्रमुख सुत्रे होते. तात्पर्य महाराष्ट्राच्या सामाजिक आणि राजकिय जडणघडणीत त्यांचे योगदान अभ्यासतांना हे लक्षात ठेवले पाहिजे की, केवळ सत्ताधिश राजकारणी म्हणूनच त्यांच्या कार्यपध्दतीचे मुल्यमापन न करता समाजातील अनेक आघाड्यांवर त्यांनी जे प्रबोधन केले, समाजकार्य केले ते अत्यंत महत्वाचे आहे. राष्ट्रीय ऐक्यभाव, सामाजिक समता, आर्थिक विषमतेला विरोध, अस्पृश्यतेला विरोध, कृषी- औद्योगिक समाजरचनेची अपरिहार्यता इत्यादी प्रश्नांबाबत त्यांनी मांडलेले विचार व राबविलेली कृती कार्यक्रम यांना महाराष्ट्राच्या राजकिय आणि सामाजिक इतिहासात अत्यंत महत्वपूर्ण स्थान आहे, यात शंका नाही. कुठल्याही समाजातील कर्तृत्ववान मनुष्य हा समाजाला सोडून कर्तृत्व करू शकत नाही, अशी धारणा असलेल्या यशवंतरावांनी राजकारण हा समाजकारणाचाच एक भाग आहे या तत्वावर अढळ निष्ठा ठेवून महाराष्ट्राच्या जडणघडणीत फार मोलाचे योगदान दिले आहे.

1930 ते 1984 असा सहा दशकांचा राजकिय प्रवास यशवंतरावांच्या नावावर आहे. स्वातंत्र्य चळवळीत सक्रिय सहभाग घेण्यापासून त्यांच्या सार्वजनिक जिवाला सुरुवात होते पुढे स्वतंत्र प्राप्तीनंतर महाराष्ट्राच्या समाजकारणात आणि राजकारणात अशा दोन्ही आघाड्यांवर त्यांनी आपल्या कर्तृत्व आणि गुणसंपन्न अशा व्यक्तीमत्वाचा आगळा वेगळा ठसा उमटवला आहे. प्रस्तुत निबंधात 1953 ते 1962 हा सहा वर्षांचा काळ पकडून महाराष्ट्राच्या सार्वजनिक जीवनात त्यांनी ज्या विविध आघाड्यांवर कार्य केले त्यापैकी महाराष्ट्रातील

जनतेचे शिक्षण या बाबत विचार आणि कृती कार्यक्रम अशा दोन्ही पातळ्यावर यशवंतराव चव्हाणांनी शिक्षणाच्या बहुजणीकरणाचा व सार्वत्रिकीकरणाचा प्रवाह निर्माण केला यशवंतराव चव्हाण एक राजकारणी सत्ताधिश म्हणून महाराष्ट्राचे सार्वजनिक जीवनात वावरलेले असले तरी त्यांचा पिंड समाजकारण्याचा समाजशास्त्री, संशोधकाचा होता, हे त्यांच्या कार्य कर्तृत्वावरून सहज लक्षात येते. हा पैलू घेऊन त्यांच्या शिक्षण विषयक विचार आणि कार्याचा परामर्श घेतला आहे. महाराष्ट्रातील ग्रामीण जनतेचे सामाजिक परिवर्तन आणि त्यासाठी शिक्षणाचे सार्वत्रिकीकरण, बहुजनीकरण हे यशवंतराव चव्हाणांच्या समाजकार्यातील मुळ प्रेरणा असल्यामुळे बहुजनांना शहाने करून सोडणे हे त्यांच्या शैक्षणिक कार्याचे मुख्य प्रयोजन होते.

यशवंतराव चव्हाणांच्या जडणघडणीत म.फुले, वि.रा.शिंदे आणि शाहू महाराज यांच्या कार्यकर्तृत्वाचा फार खोलवर प्रभाव पडलेला असल्यामुळे शिक्षण हे समाज परिवर्तनाचे व आर्थिक विकासाचे साधन आहे. यावर त्यांची प्रगाढ श्रद्धा होती. म.फुले, शाहू महाराज ही आपली दैवत आहेत असे ते म्हणत असत, त्यामुळे महान समाज सुधारकांचा वारसा महाराष्ट्रात पुढे चालविण्याची आपली प्रधान जबाबदारी आहे. याबाबत त्यांच्या मनात तिळमात्रही शंका नव्हती ग्रामीण महाराष्ट्राच्या आधुनिकीकरणाचा ध्यास हे त्यांच्या जीवन शैलीचे खास वैशिष्ट्य असल्यामुळे आधुनिक महाराष्ट्राची जडणघडण समाज शिकुण शहाणा झाल्याशिवाय होणार नाही अशी पक्की खुणगाठ त्यांनी उराशी बाळगली होती, त्यांच्या या वैचारिक आधिष्ठानाला अनुसरून त्यांचे शिक्षणविषयक विचार आणि कार्याचा वेध घेतला जाऊ शकतो. मुंबई राज्याचे व नंतर महाराष्ट्राचे मुख्यमंत्री झाल्यानंतर त्यांनी बहुजन समाजाच्या शिक्षणासाठी सरकार म्हणून आपणास काय करता येऊ शकेल याचा सर्वांगीण विचार केला होता तेव्हा या पार्श्वभूमिवर त्यांनी विशेष व्याख्यानामधून तसेच सभागृहात केलेल्या चर्चेतुन आणि मंत्रिमंडळाच्या बैठकीतुन महाराष्ट्रातील शिक्षणा बाबत जे विचार मांडले व जो कृती कार्यक्रम दिला त्याचे संक्षिप्त स्वरूपाची चर्चा पुढील काही शिर्षकांतर्गत करता येईल.

महाराष्ट्राच्या सामाजिक जडणघडणीत यशवंतरावांनी निवडलेले दुसरे क्षेत्र म्हणजे शिक्षण आणि ग्रामीण भागासाठी शिक्षण हे आहे. महाराष्ट्र राज्याची स्थापना झाल्यानंतर त्यांनी ग्रामीण शिक्षणाची पहिली घोषणा केली. गरीब कुटुंबातुन आलेल्या मुलांना शैक्षणिक सवलती व त्याबरोबर ग्रामीण भागात शिक्षण संस्था, महाविद्यालये स्थापन करण्यासाठी विशेष सवलती जाहीर केल्या. त्यांच्या या क्रांतीकारी धोरणामुळे ग्रामीण भागात अगदी झपाट्याने शिक्षणाचा प्रसार झाला व अनेक शाळा व महाविद्यालये उभी केली. तत्कालीन मंत्रिमंडळातील काही सदस्यांनी यशवंतराव चव्हाण यांनी आखलेल्या शिक्षणाचे सार्वत्रिकरण व बहुजनीकरण याला विरोध केला अशा भरमसाठ शिक्षण संस्था दिल्यामुळे शिक्षणाचा दर्जा खालावेल, प्रचंड बेकारांची फौज तयार होईल, असाही सुर निघाला होता. त्याचा समाचार घेताना यशवंतरावांनी जे प्रतिपादन केले होते ते त्यांच्या बहुजननिष्ठेचा व सामाजिक बांधीलकीचा उत्तम नमुना होय. त्यांच्या शब्दात “मला अशिक्षित बेकारांच्या फौजेविषयी सुशिक्षित बेकारांची फौज परवडेल, कारण ते देशाचे प्रश्न समजावून घेऊन सोडविण्यास मदत करतील. पुढे ते म्हणतात, ही हिमालयातील गंगा जेव्हा भागीरथी होऊन भुतलावर येते तेव्हाच ती लोकउपयोगी बनते त्याचप्रमाणे ज्ञानाची गंगा समाजाच्या खोलपर्यंत पोहचली पाहिजे म्हणजे ती सर्वांना कल्याणकारी सिध्द होईल.” यशवंतरावांचे शिक्षणाबाबतचे वरील प्रतिपादन लक्षात घेता हे स्पष्ट होते की त्यांचे सामाजिक भान व शैक्षणिक आकलन अत्यंत सर्वसमावेशक होते. या विचाराला अनुसरून यशवंतराव चव्हाणांनी महाराष्ट्रात जे शैक्षणिक कार्य केले त्याचा आढावा पुढील प्रमाणे घेण्यात आला आहे.

ग्रामीण भागातील शेतकरी व बहुजन यांच्या मुलांची आर्थिक स्थिती लक्षात घेऊन शिक्षणाचे सार्वत्रिकीकरण व बहुजनीकरण करण्यासाठी यशवंतरावांनी आर्थिकदृष्ट्या मागासलेल्या विद्यार्थ्यांसाठी शैक्षणिक फि माफ करण्याचा प्रस्ताव मंत्रिमंडळासमोर ठेवला होता कल्याणकारी राज्याने उचललेले एक पुरोगामी पाऊल म्हणून यशवंतरावांनी या प्रस्तावाचे मनापासून स्वागत केले. मात्र मंत्रिमंडळातील अनेक सदस्यांनी या प्रस्तावाला विरोध केला यशवंतराव अत्यंत दुःखी झाले. “गरीब बांधवांच्या शिक्षणासाठी असलेली इतकी आवश्यक पुरोगामी योजना अगदी हाती घेणार नसेल तर हे मुख्यमंत्रीपद काय कामाचे.” असे निर्वाणाचे उद्गार काढून ते उठून गेले व शेवटी विरोधकांनी माघार घेऊन हे विधेयक मंजूर करण्यास सहकार्य केले.

तात्पर्य आपले मुख्यमंत्रीपद पणाला लावून त्यांनी ई.बी.सी. सवलतीचा प्रस्ताव मंजूर करून घेतला. यातुन त्यांची ग्रामीण शिक्षणाबाबतची तळमळ लक्षात येते. माणसाला मुक्त करण्याची, त्यांचा स्वाभिमान जागृत करण्याची किमया फक्त ज्ञानच करू शकते. यावर यशवंतरावांची नितांत श्रद्धा होती. बुध्दीच्या क्षेत्रात व ज्ञानाच्या क्षेत्रात जेवढी प्रगती होईल तेवढे राष्ट्राचे सामर्थ्य वाढते, ज्ञानाच्या अखंड सेवेतुन निर्माण होणारे सामर्थ्य तेच खरे सामर्थ्य असते हा संदेश त्यांचा शिक्षणा संदर्भात होता, तो लाख मोलाचा आहे.

महाराष्ट्राची सामाजिक आणि आर्थिक जडणघडण कशी करावी या बाबत ज्या विविध अंगांने यशवंतराव चव्हाण विचार मांडत होते, कृती कार्यक्रम देत होते. त्यापैकी ग्रामीण भागातील शेती आणि शेतकऱ्यांचा विकास हा एक प्रमुख विचार आणि कार्यक्रम होता.

जानेवारी 1961 रोजी शहीद शंकर दिन साजरा करतांना महाराष्ट्र राज्याची स्वप्ने या विषयावर बोलतांना ते म्हणाले होते, “केवळ शेतीवर आधारलेला देश आर्थिक दृष्टीने उन्नत होत नाही तर त्या करिता औद्योगिक शक्ती वाढली पाहिजे, खेड्यापाड्यात शेतीसाठी विजेचा वापर झाला पाहिजे, कारण त्याशिवाय शेतीचे उत्पादकता वाढणार नाही. शेती सोबत लहान सहान उद्योग वाढवून खेड्याची शक्ती आणि ज्ञान विकसीत झाले पाहिजे. पहिल्या दोन पंचवार्षिक योजना झाल्या असूनही शेतकऱ्यांना त्यांचा खराखुरा लाभ झाला नाही. हे खरे आहे की, शेती सुधारली नाही तर काहीच होणार नाही. शेतकऱ्यांच्या मुलांना उच्चशिक्षण मिळाले पाहिजे. त्याला आडाणी ठेऊन विकास कसा करता येईल. नवा विचार, नवा माणुस निर्माण केल्या शिवाय काही साधणार नाही. मी हे नवीन राज्याचे स्वप्न पाहतो आहे, हे महाराष्ट्राचे स्वप्न पाहतो आहे, हे महाराष्ट्राचे स्वप्न आहे.” तात्पर्य कृषी क्षेत्राचा औद्योगिकरण आणि कृषी संबंधाचे औद्योगिकरण लवकरात लवकर झाले पाहिजे. त्यावर त्यांनी विशेष भर दिला होता.

लोकशाही समाजवादी निष्ठा ही यशवंतराव चव्हाणांच्या विचार व कार्यात प्रबळ असल्यामुळे या दृष्टीने महाराष्ट्राच्या सामाजिक व आर्थिक जडणघडणीचा ते विचार करीत होते, ग्रामीण भागातील शेती व शेतकरी यांचा सर्वांगीण विकास हे ध्येय त्यांनी उराशी बाळगले या दृष्टीने काय करता येईल हा त्यांचा चिंतनाचा विषय होता. केवळ शेती उत्पादनातून ग्रामीण भागाचा विकास साध्य होणार नाही. यांची त्यांना पुरेपुर जाणीव होती. त्यामुळे शेतीला पुरक असे उद्योग महाराष्ट्रात निर्माण करण्यावर त्यांचा कटाक्ष होता. शेती हा ग्रामीण विकासाचा गाभा आहे. तेव्हा या गाभ्या भोवती छोट्या उद्योगधंद्यांची इमारत उभी राहिली पाहिजे हे यशवंतरावांच्या कृषी औद्योगिक समाजरचनेतील प्रमुख सूत्र होते. खेड्यातील कृषी उद्योग उभे राहिल्यास खेडे हे खेडे राहत नाहीत. खेडे व शहर यातील अंतर कमी करण्यासाठी नविन तंत्रज्ञान निर्माण करणारी साधने शेतकऱ्यापर्यंत पोहचली पाहिजे. पर्यायाने शेतीत त्यांचा वापर झाला पाहिजे, अशा रितीने अस्तित्वात आलेले कृषी औद्योगिक समाज रचना औद्योगिकरणावर अवलंबून असल्यामुळे जसजसे औद्योगिकरण वाढत जाईल तसतसे कृषी प्रधान व्यवस्था अस्तित्वात येईल, असा त्यांना विश्वास पटला होता.

महाराष्ट्राच्या सामाजिक जडणघडणीत पर्यायाने सामाजिक क्षेत्रात यशवंतरावांनी दिलेल्या योगदानाची चर्चा करणे हे प्रस्तुत लेखाचे मुख्य प्रयोजन होते, महाराष्ट्र राज्याची निर्मिती झाल्यानंतर जे काही सामाजिक, आर्थिक प्रश्न या नव्या राज्यासमोर होते त्यांच्या सोडवणुकीची जबाबदारी नवनिर्मित राज्याचे पहिले मुख्यमंत्री या नात्याने यशवंतराव चव्हाण यांच्यावर येऊन पडली होती. मुळातच एक समाजशास्त्रीय विचारवंत आणि समाजपरिवर्तनाची प्रचंड उर्मी ही स्वभावातच गुणवैशिष्ट्ये लाभलेली असल्यामुळे यशवंतरावांनी भावी महाराष्ट्राच्या जडणघडणीचे निलचीत्र रेखाटले होते मुख्यमंत्री पदावर आरूढ होताच त्यांनी त्या मौलिक स्वरूपाचे परिवर्तन करण्याचा चंगच बांधला व त्या दिशेने वाटचाल करण्यासाठी आपली कार्यपध्दती निश्चित केली.

सामाजिक समता, त्यासाठी अस्पृश्यता निर्मुलन पर्यायाने सामाजिक न्यायावर अधिष्ठीत समाजाची उभारणी, ग्रामीण भागात सर्वांगीण विकास, पर्यायाने शेती व शिक्षण यात अमुलाग्र बदल व परिवर्तन या सुत्राला अनुसरून त्यांनी अगदी अल्पावधीतच महाराष्ट्राच्या सामाजिक क्षेत्रात विचार व कृती कार्यक्रम या दोन्ही आघाड्यावर कार्य केले. ग्रामीण भागाला चांगल्या व मोफत शिक्षणासाठी सहकार क्षेत्र आणि औद्योगिक समाजरचना यांची पायाभरणी केली. सामाजिक, आर्थिक आणि शैक्षणिक क्षेत्रात एक समृद्ध आणि संपन्न महाराष्ट्राची उभारणी केली.

संदर्भ सूची:

1. कृष्णाकाठ (आत्मचरित्र) खंड 1, प्रेस्टिज प्रकाशन, सदाशिव पेठ, पुणे. 1980.
2. मधुकर भावे, यशवंतराव ते विलासराव, मनोविकास प्रकाशन, पुणे, 2008.
3. अशोक नाईकवाडे (संपा.) आधुनिक महाराष्ट्राचे शिल्पकार यशवंतराव चव्हाण, मार्च 2009.
4. विठ्ठलराव पाटील, यशवंतराव चव्हाण विविधांगी व्यक्तीमत्व, दिपक पाटील कन्हाड, ऑक्टो 2002.
5. बा.ह.कल्याणकर (संपा.), युगंधर नेते यशवंतराव चव्हाण, आकांक्षा प्रकाशन नागपूर 2003.
6. वसंतदादा पाटील, विठ्ठलराव जाधव (संपा.) यशवंतराव चव्हाण स्मृती विशेषांक, महाराष्ट्र संचार अंक 14 वा.
7. यशवंतराव चव्हाण, युगांतर, कॉन्टिनेन्टल प्रकाशन पुणे 1970.
8. भा.ल.भोळे, यशवंतराव : राजकारण आणि साहित्य, साकेत प्रकाशन औरंगाबाद 2004.
9. लोकराज्य: यशवंत- किर्तीवंत, मार्च 2012.



10.

मातीशी इमान राखणारा 'आम्ही मराठी मुसलमान'

प्रा.डॉ.शेषराव नाईकवाडे

मराठी विभाग - सहयोगी प्राध्यापक

नागनाथ महाविद्यालय, औंढा (ना.)

कवी शफी बोल्डेकर यांचा 'आम्ही मराठी मुसलमान' हा दुसरा काव्यसंग्रह प्रकाशित झाला. या संग्रहामुळे काव्य क्षेत्रात ते अधिकच भक्कमपणे पाऊल टाकल्याचे दिसते. इ.स.१९६० च्या जवळपास मराठी साहित्यात मुस्लीम मराठी साहित्य प्रवाहाने आपल्या गुण-विशेषाने आगळा-वेगळा ठसा साहित्य विश्वात निर्माण केला. त्यामध्ये अमर हबीब, राजन खान, फ.म.शाहाजिंदे, मिर्झा बेग, आयुब शेख, ज.रा.काझी, प्रा.सय्यद उल्लाउद्दिन, कवी डी.के.शेख, कवीवर्य सय्यद जब्बार पटेल यांच्यापासून ते कवी शफी बोल्डेकर यांच्यापर्यंत कवी, लेखक मंडळी मराठी साहित्यात मौलिक भर घालत आहेत. अशा असंख्य लेखकामध्ये कवीमध्ये कवी शफी बोल्डेकर हे एक नाव महत्वाचे आहे.

कवी बोल्डेकर यांनी काव्यामध्ये आपल्या अवती-भोवतीचे भावविश्व मोठ्या शाब्दीक ताकदीने मांडले आहे. खेडेगावातील माणसांचा स्वभाव, त्याची जीवनपध्दती, सुख, दुःखात्मक अनुभव कवीने रेखाटले आहे. जाती-धर्माच्या पलिकडे माणसा जवळील 'माणुसकी' महत्वाची असे कवीला वाटते. खेड्यातील विद्यार्थी जीवन गावात, घरात, शाळेत, येणारा अनुभव कवीने वर्णन केला आहे.

कवी बोल्डेकर यांनी 'रमजान' या कवितेतून रमजान महिन्यात मुस्लीम बांधवांच्या हातून घडणाऱ्या सत्कार्यांचे वर्णन केले आहे. मुस्लिम बांधवांसाठी हा महिना पवित्र आहे. महिनाभर रोजा धरतात. त्यानिमित्त मित्र परिवाराला इफ्तार पार्टी देतात. त्यामुळे सहृदयता वाढते. माणुसकीचे नाते वाढते, असे कविला वाटते ते म्हणतात

दिवसाचा रोजा
इफ्तारची पार्टी
जकात वाटी
जन्म मरणाची

जीवनात मानवतेला अनन्य महत्व आहे. कवी बोल्डेकर माणसांच्या जिवाभावाचे नाते जपासण्यासाठी प्रयत्न करतात. कवी आपल्या कवितेतून मानव्याची हाक देतात. ती अशी

मनोमनीची इच्छा
जयी होतेय साकार
तसा तसा माणुसकीला
मह्या येवाव आकार

'घर' या कवितेतून कवी बोल्डेकर यांनी आई-बापाबद्दल जाणीव व्यक्त केली आहे. आज आई-बापांचा सांभाळ केला जात नाही. त्यामुळे वृद्धाश्रमाचा आधार घ्यावा लागत आहे. मुलांच्या स्वार्थी प्रवृत्तीवर हल्ला करताना म्हणतात.

किती आणि पराक्रम
जीवनाचा नवा विक्रम
आपण जाणावं मायबापाला
बळी पडू नाही पापाला

कवी रंजल्या-गांजल्या माणसांचे दुःख चित्रीत करतात. दानवृत्ती वाढीस लागावी. दिल्याने आनंद द्विगुणीत होतो हा अनुभव खालील ओळीतून वर्णन करतात, तो असा -

भुकेल्याला द्यावी भाकर

आवडे त्याला द्यावी साखर
असावं मनमुराद जाळं
अशी आपणावी निती
तव्हा उध्दार होईल माती

‘आम्ही मराठी मुसलमान’ या कवितेतून मुस्लीम बांधवांचे गावाशी, माणसाशी, इथल्या मातीशी अर्थात देशाशी असलेले नाते प्रकट केले आहे. प्रामाणिकपणे काम करणारी, वागणारी माणसे त्यांची कामावरील निष्ठा, मानवतेसाठी चाललेली धडपड अशा माणसांचा इतिहास कवीने रेखाटला आहे. जाती-धर्माच्या पलिकडे जावून वर्णीलेली आहेत. कवी म्हणतात.

‘आम्ही मराठी मुसलमान
आमचा मराठीत प्राण
आम्ही खेड्याचे राहणार
घाम गाळून काम करणार
बिस्मिल्ला भाकर हो असणार
सखू पाणी हो पाजणार
आमचं धर्माला दान’

मानवता धर्म महत्वाचा आहे. त्याशिवाय माणसाचे जीवन शुन्य आहे. असे कवील वाटते. संकटवेळी धावून जाण्याची प्रवृत्ती कवी रेखाटतात.

आमचा शेजारी मराठी
त्याची आमची एकच भिंत
सुखदुःखाला जडली
आमच्या माणुसकीची प्रित
सण आमचे पोळा रमजान

माणसांचं विज्ञान शोधायला निघालेला कवी म्हणजे बोलडेकर होय. देशाच्या विकासासाठी कुठलाही भेद न करता, एकात्मतेसाठी प्रत्येकांनी प्रयत्न करावा असे कवी सांगतात. ती जाणीव खालील ओळीतून दिसून येते.

आम्ही सुफीचे फकीर
तो शब्दाचा भक्त
मंदिर, मस्जिद नाही ठरवत
एकच आमचे रक्त
शोधू माणसाचं विज्ञान

टिपू सुलतानने देशासाठी दाखविलेला त्याग कवीने रेखाटला आहे.

जाती धर्माच्या नावाखाली
जो - तो सत्ता भोगत होता
देश हाच धर्म मानुनी
तेव्हा तुच वागत होता.

कवी शफी बोलडेकर यांच्या कवितेतला माणूस मातीशी प्राणीमात्राशी प्रेमाने वागताना दिसतो. मराठवाडी बोली भाषेतील शब्दसामर्थ्यामुळे काव्यातील आशयघनता वाढली आहे. कवितेतून वापरलेल्या ‘प्रतिभा’ या वाचकांच्या हृदयास भिडतात. कष्टाळू, प्रामाणिक, माणसांच्या कर्तृत्वाचा इतिहास कवीने रेखाटला आहे. खेड्यातील विद्यार्थी जीवन, मास्तरांचा आदर्श, विद्यार्थी जीवनातील आठराविश्व दारिद्र्य संकटाशी द्यावी लागणारी झुंज, शिक्षणाबद्दलची ओढ, भेद न बाळगणारी माणसे असे अनेक गुणविशेषयुक्त अशी कविता आहे. कवी बोलडेकरांच्या कविते विषयी फ.मु.शिंदे यांनी म्हटले ‘विचारांच्या लायनीनं माणुसवाला, माणुसकीचा कवी आहे. भाषेच्या लायनीनं एकदा गाववाला जाती-धर्माच्या लायनीनं मातीला धरून असलेला आणि त्यामुळंच

देशी ओळख 'आम्ही मराठी मुसलमान.' चित्रकार दिलीप दारव्हेकर यांचे बोलके मुखपृष्ठ, रेखाटन यामुळे तो दर्जेदार वाटतो. शुद्ध लेखनातील काही त्रुटी सोडल्या तर नक्कीच हा काव्यसंग्रह वाचक-रसिकांना अंतर्मुख करणारा आहे.

संदर्भ : आम्ही मराठी मुसलमान - कवी शेफी बोल्डेकर

