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## EDITORIAL

We are pleased to present the September 2019 issue (Vol. 6, Issue 9) of *New Man International Journal of Multidisciplinary Studies*. This journal continues its commitment to promoting interdisciplinary research by bringing together scholarly work from diverse academic fields. The present issue reflects a wide range of themes, offering valuable insights into literature, society, language, economics, agriculture, and management.

One of the key strengths of this issue is its diversity of topics. Several papers focus on English literature and explore cultural and social concerns through literary texts. Studies on English, August: An Indian Story examine India's cultural identity in a modern context. Feminist perspectives are highlighted through analyses of *Difficult Daughters*, *Thousand Faces of Night*, and *Sister of My Heart*. These papers discuss women's experiences, identity, and challenges in a patriarchal society. Similarly, the study on *That Long Silence* focuses on the voice of the marginalized and the need for self-expression.

The issue also includes important discussions on Indian thought and social concerns. The paper on M. K. Gandhi's economic ideas highlights their relevance in today's world, especially in terms of ethical and sustainable development. Contributions in Hindi and Marathi, such as studies on humanistic perspectives in Hindi essays and regional development in Nandurbar district, show the importance of regional languages and local studies in academic research.

Literary studies in this issue also explore themes like social activism in the works of Arundhati Roy and paternal love in George Eliot's *Silas Marner*. These papers help us understand human relationships, social justice, and emotional depth in literature.

In addition to humanities, this issue includes research in science and management. Papers on agricultural development, plant disease control, and welfare program management offer practical knowledge and highlight current challenges in these fields. Such studies connect academic research with real-world applications and policy-making. The issue also includes a significant Hindi research paper on "Surdas and the Bhakti tradition," which presents a comparative study of devotional literature. This paper reflects the richness of Indian literary and cultural heritage and its continuing relevance.

Overall, this issue reflects the true spirit of multidisciplinary research. It encourages dialogue between different fields and promotes a broader understanding of knowledge. We sincerely thank all the authors, reviewers, and editorial board members for their valuable contributions. We hope that this issue will be useful to researchers, teachers, and students, and will inspire further study and discussion.

— **Dr Kalyan Gangarde,**  
Chief Editor,

*New Man International Journal of Multidisciplinary Studies*

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## INDIA'S CULTURAL VISION IN UPAMANYU CHATTERJEE'S *ENGLISH, AUGUST: AN INDIAN STORY*

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**Abstract:** UpamanyuChatterjee's a famous Indian English novelist. He is proud to identify himself an Indian Civil Servant rather than a writer. His intensive attachment on Indian tradition and culture is apparently revealed most of his works. *English, August: An Indian Story* is one among them. In this novel, Chatterjee has portrayed the character called Agastya who is influenced by western culture and he faces troubles after attaining position as civil servant in India. This paper mainly focuses on the cultural vision of Chatterjee through the character Agastya. The argument of cultural vision in this paper is nothing but a vivid statement of basic elements in Indian culture. Chatterjee has clearly portrayed the difficulties that Agastya faces in rural backdrop because of his profession. Upamanyu Chatterjee has represented the sense of humanity through social, economic, emotional, and cultural conditions of the society in *English, August: An Indian Story*. This paper finally insists the message of contemporary Indian youths is not properly moulded to bear the future and the responsibilities of parents and teachers to children.

**Keywords:** culture, tradition, lifestyle and society

The following abbreviations are used after quotations: *English, August*– EA; I Can't Get Satisfaction: Upmanyu Chatterjee's *English, August: An Indian Story*– ICGS; A View in Indian Ink. Review of *English, August: An Indian Story* – AVI

Literature is definitely a composition of certain culture with different context. Most of the writers never fail to portray the society from which they brought up. The society is certainly entangled with specific culture. Upamanyu Chatterjee is a famous Indian novelist and a dedicated Civil Servant. The vision of Indian culture is meticulously exhibited in his novels, especially he depicts the variation of two different contexts, rural and urban in a same domain is highly regarded one of Chatterjee's potential. This paper chiefly in the discussion of cultural vision on Indian society is nothing but a clear interpretation of basic cultural elements that includes the entire practice and belief of Indian society. His intensive attachment on Indian

society is evidently revealed his works, *The Last Burden*, *English, August: An Indian Story*, *Weight Loss* and *The Mammaries of the Welfare State*. In the same mode of vision, some of the contemporary writers like Kiran Desai, Arundhati Roy, Aravind Adiga and V.S. Naipaul are instinct in portraying Indian culture with profundity. Their works are distinct in own style of depiction about Indian life with cultural tenderness.

Chatterjee has portrayed the sense of humanity through social, economic, emotional, and cultural conditions of Indian society in *English, August: An Indian Story*. The protagonist of the novel never exhausts with his services for the successful life and he is portrayed as a well-educated with respectable and powerful profession and also enjoys the support from his family, which influences him to be a successful personality.

Agastya, the central character of the novel, leads a happy life with the fulfilment of needs at the beginning part of his youth. However, he has attainments of pleasant life. He feels that he is in need of delight through profession which he fails to attain in his life. The social environment exists around him is completely against him and he wants to escape from the problem by enjoying his life. Agastya is insisted to have a life of alienation and dissatisfaction vehemently.

In the novel, the protagonist Agastya is an Indian Civil servant who is portrayed as a modern personality. His thoughts are filled with the fond of women, literature and drugs. Though he was born in a superior family as a son of a governor, Agastya follows the course of his father's life style to attain worthy future. The comfortable and luxurious life comes to an end after he joins as a trainee for his profession. It becomes the root cause for all his problems. Madna is a place where he is placed as an IAS trainee faces disgusting experience. He feels that he has lost his freedom and comfortable life, which he has enjoyed in his academic life. He understands that his profession is a burdened one which he has chosen by his father's wish. Monapatra argues that, "Agastya Sen, the budding bureaucrat, finds himself haunted from the very outset by the existential angst, rootlessness – product of the union of a Bengali father and a Goanese mother, and a Western Style of education" (AVI, 312).

The reality of rural environment makes him restless and confused. Since he gets influenced by western life style that instigates him to adopt western culture and he believes it is an apt one to lead a happy life. After attaining some responsibilities through his profession, he feels culturally alienated. Not only by the way of stylish life but even the food and accommodation disturb him and make Agastya be imprisoned himself.

Chatterjee's first novel, *English August: An Indian Story* is represented as a symbol of the self-apprehension of contemporary youth. The novel can be interpreted in two different levels, one is surface level, is a remarks and reports in the administrative services of India. It especially points out the corruption that takes place among high officials, inefficiency and the over dominance of the system. Everything happens just because of jealousy in the country. The second level is deeper level, is a frank discussion of the predicament in which an intelligent and

educated modern youths find themselves very difficult to adjust. There is a sense of displacement from all the traditions which he finds meaningless. The novel simply brings the contemporary issues happen in the society with the realistic sense that revolves around common things of routine life like expedition, some pitiable, little comical and sometimes even ridiculous about the structured system.

The impact of westernized life that he lived early makes him feel that he is inapt to Indian tradition and society. He realizes that the profession he selected is a big mistake in his life and it makes him uncomfortable. The influence of urban and the eccentric of rural experiences put him confused and sleepless throughout nights with lack of peace. Agastya facing the confrontation happens between his body and soul is evident in all the matters as a civil servant. His difficulty in the small town is apparently commented by T. Vijay Kumar:

It is obvious that for an urbanite like Agastya the small-town atmosphere of Madna is thoroughly alien and singularly exciting. But it is equally true that Agastya never really makes an attempt to know Madna or its provincial attractions... Agastya's insularity and his self-obsession suggest that the fault does not lie entirely with the small dullness of Madna. While Madna's drabness is responsible for Agastya's restlessness, it is also possible that Madna appears to him because he never really explores it. Madna is the cause on Agastya's discontent but life he were any less obsessed with the memories of this life in Madna, he would have found something in Madna to his restlessness. (ICGS, 176-77)

There is no rationality lies in his past and present life. He struggles with three spheres such as the official administration, the unofficial with rural background, and his private life in Madna. Kumar comments that, "This chasm between thought and action, private and public life compels him to define himself his own identity that he is totally disturbed about what he needs in life or how he could find a way out of his vague restless life" (172).

Agastya's confusion is apparently about his career. His difficulty rises from the uncertainty of his identity in different nation. Agastya spends most part of his life in New Delhi and Calcutta but he gets appointed in the remote place in Madna. He learns everything quickly about the difficulties of rural life as a foreign and even he gets terrified of the frogs and mosquitoes. He is not much aware of Indian tradition and religion. The life of Agastya may be entertaining but it is difficult to bear in reality as a modern or westernized person.

The quest for the imaginative world and implores to confirm himself is an evident one in the life of Agastya. He is always tensed with the sense of the unreal. He feels difficult to solve the problems what he faces with the environment but he can escape from his problems. He wants to free himself from all the knots and morals of the society, to enjoy his life. His abhorrence on social responsibilities is clearly revealed by his comments, He says, "I don't want challenges or responsibility or anything, all I want is to be happy" (EA, 148). He hates responsibilities and

commitments which do not let him breath freely. The type of escapism quits his profession as he sneers at everyone and everything. He rarely follows the training schedule and often annoys ignores rules, breaks, cultural mores by making unpleasant pornographic comments. Agastya finds that there is a solution from the hectic life through the sexual enjoyments with women. But, even the profession does not spare a sufficient time to have a fun as he wishes.

Chatterjee's image of culture in *English August: An Indian Story* deals with the life of Agastya who is attracted and influenced by the western lifestyle his life in order to escape from the hard reality. The novel selected for the analysis exhibits Chatterjee's vision on society and social responsibility of individual. Chatterjee has accused the modern youths who are not suitably sculpted to face the future. The parents of the protagonist insist their wish instead of educating children to get aware of social responsibility. Agastya is a fine example to understand the real impact of unleash youth in modern society. He fails to face the responsibilities and tries his maximum level to escape from the burdens. Through the portrayal of Agastya, Chatterjee has imposed that the influence of westernized life is not helpful at any way to Indian youth or the society. His perception of society is apparently captured and shined through the life of Agastya. This paper finally insists by saying Chatterjee's *English August: An Indian Story* exposes that the parents and the teachers are very important personalities to decide or shape the future of the modern Indian youth.

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## 2.

**PATRIARCHAL SOCIETY AS DELINEATED IN  
DIFFICULT DAUGHTERS BY MANJU KAPUR****Mrs. R. Vaitheswari,**

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**Mrs. Visalachi,**

Research scholar, PRIST Deemed to be University Thanjavur.

**ABSTRACT:** Manju Kapur is an Indian writer and professor of literature in Delhi University. She was born in 1948 in Amritsar... her first novel, difficult daughters, won her the commonwealth prize for first novels (Eurasia section) in 1999 and went on to become a best seller in India, United States, and England. The key theme of difficult daughters refers to the freedom a lofty goal to and find by a nation (contempt its brutal class by a faithful partition), but also no the independence longed for after (and eventually not find) by a woman and member of that same nation or of one of its equal communities. Virmati, the heroine, seek, human coition that will allow her to be herself and to example the degree of ensure over her life which, as an educated woman, she acknowledge she deserve. Born in Amritsar in the Punjab, the daughter of a father of liberal theme and a morality mother, she aims to a free life than that offer or her by those about her. This ambition is excoriated to unsuccessful, thanks to the incomprehension. she receives form both her own family and that of the man she marries but also thanks to her own error, for no- one bound her to marry who became her husband and she was free not to make the alternative she did. Virmati is not allowed to live her life as she wishes. She is tormented in the education field also. Her wishes is to be get education properly, live a life of she wished. On the third generation of her child, Ida. She wishes to be unlike of her mother. She suffers in the society.

**Note:** The following abbreviation is used after quotation Difficult Daughters- DH

Difficult daughters is set around the turbulent years of World War II and partition of India. It depicts the women of three generation, Kasturi, her daughter Virmati and Virmati's daughter Ida. The central force of the novel is on Virmati, the difficult daughter of the second generation. Virmatti was the eldest among the eleven children of Kasturi and Suraj Prakash. As the eldest daughter she has to nurture her siblings as her mother was weak of being pregnancy often. Even Kasturi mother of Virmati does not show any emotional feeling of mother. Whenever Virmati consign for mother's love she (kasturi) insists girls are going to be get married to a boy in their lives. Then, Kasturi does not favor of her daughter Virmati for getting education. She thinks it only help her life. She wishes her ambition by obtaining B.A from A.S college Amritsar and BT from Lahore. White she was doing her B.A, an oxford-returned professor named Harish entered her life.

He lived as a tenant in Virmati's house. The professor cast his charms on Virmati and started to woo her on the pretext that his illiterate wife was not a suitable companion and he yearned for stimulating intellectual partner. We have to see how illiterate are suffering especially women. Here, the wife of Professor Harish. Then, the relationship between Harish and Virmati is developing on. Even Harish has a physical relationship with Virmati. After sometime, she became a pregnancy. She wants to get a life for her child from the professor Harish. But he does not available there. While her exam is coming on, in the middle she aborts her child. (After this traumatic event, Virmati refuses to marry on the pretext that she wants to study further. To avoid any scandal and humiliation, Virmati's younger sister Indumati is married to interject on the appointment time and date. Interject was a bride room of Virmati. On Virmati is insistence followed by the approval of her father Suraj Prakash and her grand father Lala Diwan Chand, she is sent to Lahore to study further for her BT degree).

Virmati's practical sense weakened when she was with the professor who always talked of romantic love and made love to her. Realizing the illicit and guilty nature of this love, Virmati insisted that the professor marry but he was evasive in this matter. She waited a long time for him. But he did not come. At the time, the Diwan of Sirmour, a hill state in Himachal Pradesh visited Amritsar to seek a suitable woman candidate for the post of Princal in his school. She was selected as a principal of the school. She felt relief from the marital agony (Harish). But the professor followed her there too as her nemesis and his second furtive visit caused Virmati's doom as she was dismissed from her job. How a woman suffering from man consequently from physical to mentally. She left for Shantiniketan where she had decided to spend the breath of her life. Virmati married the professor Harish by his friend. In only made her happy in life. After marrying him Virmati knew rather than felt, that the burden of the past five years had lifted "(186) and "she was pleased to finally defect a recognizable pattern in her life" (190).

On the other hand, she was sure that neither her parents nor grandparents would ever forgive her. Even she married. Professor family rejected her. Virmati marriage with the professor family nor does it provide her sufficient space in the family. Her each and every effort was restricted by the resistant Ganga and Kishori Devi. She found herself as a pariah in the family and wondered drearily" ... whether this isolation would continue till the end of her life" (199). It was made clear to her that not an inch of that dominion was going to be give. Ganga became happy of her going away. "Poor Virmati had to exchange a home for a classroom?"(229).

With this she got freedom and independence which this she got freedom and independence which she didn't have in Harish's house. How a difficult situation she Virmati has to free it. Like, Anamika did not allowed in her house to live freely by her mother-in-law in Fasting, feasting novel by Anita Desai. Suddenly Harish became quite insensitive to the problems she had faced in his house. He talked to her in favor of Ganga saying by then she had enough time to adjust. Of herring these words distress enveloped her heart. The incident of Kiran's courage in India's struggle for freedom emboldened her to resolve" I too must take a stand. I have tried adjustment and Compromise now I will try non-co-operation" (239).

So, she became adamant in her desire to repeat her M.A. again to improve the result and decided that she would not go to Amritsar in the coming summer. Thus, she would go in or non-co-operation movement by not agreeing to Harish. After a long time, later Virmati gave bear to a baby girl. Virmati suggested her name “Bharati” with the thought of the birth of their country but Harish denied it. The girl was named ida which meant” ... a new state, and a blank beginning” (256). In difficult daughters, we can see kasturi is seen an ill-tempered mother cursing her daughter Virmati. When kasturi was going on to a mission school. One day Kasturi prayed before the picture of Christ. So Kasturi mother became upset and there attend to marry her off. Because she would bring disgrace to her family.

But Kasturi was not allowed to get child marriage in her family of Arya samaj. Soon, Kasturi got education in Hindu girls’ school, Kasturi” ... became the first girl in her family to post pone the arrival of the wedding guest by tentative assault on learning” (57). Then, she was married to Virmati’s father Suraj Prakash. Suraj Prakash who impersonated her every year and left her with “...the tiredness of seventeen years of relentless child-bearing wash over her”. (9). A woman is married, she has to get baby every year. Is a woman productive human being? She suffered a lot. Ida is shown as a radical modern woman of contemporary India. She is a daughter of Virmati. She is an issue less. Divorcee who succeeds breakage out of an. Unsuccessful marriage and staying single, a remarkable unheard of in her grandmother Kasturi’s time. As she was not in good terms with her mother, after her death she delved into her mother’s past in order to understand their relationship.

Ida went to Amritsar to their ancestral home to trace the history of her parents. There she could “... see the antediluvian wheels of my (ida’s) disjoint still dissociate and clash in their (relatives) needs” (3). She discovered how her mother defied her own tradition-bound family for many years to which marriage was acceptable but not independence. After some time, later Ida tried no bridge the contradictions in her life by marrying Prabhabar who was” ... a successful academic a writer of books, a connoisseur of culture a disseminator of knowledge” (144) like her further. In difficult daughters, another woman in novel suffered who is bone other that Ganga. Ganga was not educated. She married at the mature of three years old. Then, (child marriage) the 12 years old she entered her in laws house and tried to prove house far a good wife.

But she could never become an intellectual companion to her husband. For the purpose of illiterate that Ganga, the professor did not show any concern on her. Instead Harish to Virmati who was a college student of him. Shakuntala only a woman who inspired Virmati to get education. Shakuntala encouraged Virmati in the society of patriarchal. She was a supportive to women society. When Virmati was pregnancy by the professor Harish. And, he did not indicate any concern or even not available at that time. Swarnalatha only a woman who helped in the pregnancy time of exam days. She aborted the child of virmati. So Virmati escaped from the family problem. Even though females are dominated in the society of patriarch. But women like Swarnalatha and shakuntala are the ladies o support their race. Then, Ida does not understand

her mother's feeling. At the end she understands her mother. She felt for it. Women are always being bold enough to face problem in the male society. By getting education, job, nurturing children. They become stronger.

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## 3.

**FEMINIST EXISTENTIALISM IN GITHA HARIHARAN'S  
*THOUSAND FACES OF NIGHT*****Mrs. E. Padmalakshmi**

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&amp;

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**Abstract:** Feminism is a cluster of movements which voice and defend for the women rights politically, economically and socially. These movements play out in the post-Enlightenment Western context. Existentialism is a cultural and philosophical movement which states that one's growth depends upon his efforts that one takes. Nobody will become responsible for one's cause and effect. Feminist Existentialists highlight and reiterate freedom, interpersonal relationships, and the experience of living as a human body. They question the gender discrimination and the limitations of the women's self-determination in the name of culture. The novels of Kate Chopin, Doris Lessing, Joan Didion, Margaret Atwood, Margaret Drabble and Githa Hariharan depict existential women protagonists. The trios – Sita, Mayamma and Devi – in *The Thousand Faces of Night* suffer in the families due to male-domination. Among them, Devi is here viewed as a feminist existentialist who wants to find a new identity or meaning. Does she misuse her liberty or want a man with a mixture of body and mind. Does she aspire to find new meaning for her 'existence'? Does she not want to walk on the road? Does she have conflict between illusion and reality? Why are men like Devi's father-in-law fond of teaching women to have role models from mythical characters like Gandhari or Sita? This paper thus attempts to answer the questions through the study of Feminist Existentialism which is applied to Githa Hariharan's novel.

**Keywords:** *existentialism, a new identity, tradition, married life, extra-marital affair.*

Feminism is a cluster of movements which voice and defend for the women rights politically, economically and socially. These movements play out in the post-Enlightenment Western context. Existentialism is a cultural and philosophical movement flourished in Europe in the 1940s and 1950s. Existentialists are Karl Jaspers, Martin Heidegger and Martin Bober in Germany and Jean Wahl and Gabriel Marcel in France. Existentialism is as much literary phenomenon as a philosophical one. It is a Greek Philosophy, particularly, the philosophy of Socrates. The father of existentialism is S. Kierkegaard. The greatest existential thinker of 20<sup>th</sup>

Century is undoubtedly is Frenchmen Paul Satre, the only person to ever decline the Nobel Prize in Literature. According to existentialism, one's growth depends upon his efforts that one takes. Nobody will become responsible for one's cause and effect.

The characteristics of existentialism are as follows: Firstly, existence always precedes essence. Existence as an infinite situation prevails over the concepts of meanings. Secondly, man at first has to exist and define himself afterwards. The meaning of his existence is only a result produced by his consciousness that comes after he attained existence. Thirdly, the "meaning" is a result of existence which acquires human consciousness. Fourthly, there is neither determinism nor destiny. Man is free and his freedom includes the freedom to create his destiny. Finally, choices and decisions made can be awesome.

Feminist Existentialists highlight and reiterate freedom, interpersonal relationships, and the experience of living as a human body. They question the gender discrimination and the limitations of the women's self-determination in the name of culture. They interrogate the feminists of post-structuralism for their denial of the intrinsic freedom of every individual woman. A woman suffers from her freedom of choices resulting in isolation and non-conformation because of which she aspires for the doctrines of existentialism. The novels of Kate Chopin, Doris Lessing, Joan Didion, Margaret Atwood, Margaret Drabble and Githa Hariharan depict existential women protagonists.

At this juncture, it is inevitable to point out three different intellectual women writers or feminist critics who can be categorised under Feminist Existentialism. They are Mary Wollstonecraft, Virginia Woolf and Simone de Beauvoir. Among them, this paper indispensably should have a brief survey on Simone de Beauvoir's *The Second Sex* through which one can clearly perceive the meaning of feminist existentialism.

Simone de Beauvoir, whose dates are 1908 to 1986, is one of the most talented and multi-faceted personalities of the twentieth century Western intellectual history. She was a novelist, a philosopher, a political activist, a travel writer, and of course the key figure who inaugurated the second-wave of feminism. But for long she had been known primarily as the partner of the French intellectual Jean Paul Sartre. This was partly due to the fact that de Beauvoir was a woman and it is well-known that women are usually placed second in importance to men within patriarchal society. But this reputation of being just a shadow of Sartre was also partly something of her own making because de Beauvoir herself categorized her own works as little more than elaboration of Sartre's philosophy. However, later generations of feminists have tried to decouple de Beauvoir as an intellectual from Sartre and they have to a large extent succeeded in establishing her reputation as a major intellectual figure of the twentieth century by her own rights.

Her most influential work *Le Deuxième Sexe* or *The Second Sex*, published in 1949, acted as a trigger to unleash the second-wave of feminist movement. The book mainly argues that women within the patriarchal society are looked upon as an "other" of the man. In other words,

while men are regarded as the norm, women are regarded as some sort of a corrupted deviation making them the “second sex”. Mary Wollstonecraft has also argued the same in her late eighteenth century writings. What is unique however is the comprehensive way in which de Beauvoir elaborates this central feminist argument with reference to philosophy, history, science, literature and the day-to-day experiences of the lives of women.

De Beauvoir starts her thesis by looking at the various explanations which are usually provided to justify women’s position as the deviant other to the normal man. She first attacks the claim that women are “naturally” different from man. Thus, it is often argued that Nature made man and woman as distinct and separate entities and this justifies their different sexual as well as gender roles. De Beauvoir argues that there is nothing inherently natural in the sexual and gender distinction. There are one-celled animals and hermaphrodite species within nature which survives and procreates without any need for this distinction. So to label the othering of women as natural and based on their sex is unsustainable because if it was natural it would be a universally occurring phenomenon. She then attacks the discourse of Freudian psychoanalysis which too provides an apparently natural reason for women’s inferiority. De Beauvoir challenges this Freudian lens of looking at women as damaged men and questioned the psychoanalytic theory, which defines identity almost entirely in terms of unconscious drives or impulses and largely neglects the role of individual choice and societal values and norms in shaping one’s gender identity. Finally, she also attacks the Marxist, or rather more specifically Engelsian theory that women are treated as inferior because of the division of labour which identifies men as breadwinners. She argues that women’s othering happened in the primitive human society because she was identified with the process of reproduction and procreation.

According to de Beauvoir, sexual reproduction, though important is looked upon as the repetition of the same which is ubiquitous in the whole of the animal world. For de Beauvoir, human beings as a race from the very beginning valued progress over repetition. In other words, they valued productive action which would help them surpass their own conditions of existence over reproduction which would merely help them sustain as a race through a repetition of the same. This resulted in the original devaluation of women who were caught up in the cycles of reproduction and child bearing in contrast to men who could afford to be more adventurous and became inventors to increase the tribe’s resources to sustain life. She further argues that it is because man has the ability to open up the future that he establishes himself as the normative human being. The woman on the other hand, kept away from this adventurous life by her “absurd fertility”, becomes the second sex. This subservient status, which is established in the primitive human tribe is then even further confirmed as the human society moves towards the concept of private property when women are reduced to the status of being owned by some male or the other.

De Beauvoir points out that the status of women as the other is consistently maintained within the society through constant mythologizing. This means that either in the form of religious discourse or in the form of literature we are constantly fed with images of women either

as goddess or as dangerous sexual temptresses. In both the cases the images of women are constructed as beyond that of a normal human being and in both the cases the images are projections of men's own fears and desires. In other words, even when she is being hailed as a goddess she is being defined by men and their wishes and desires.

In *The Second Sex* she supplements these abstract theoretical arguments about the status of women as the other by providing a narration about the concrete life experiences of women within the patriarchal society and how they are affected by the consistent process of devaluation. This process starts from the very childhood when the members of the family in particular and the society in general try to groom a girl child as a woman and teach her to be "feminine". This process of becoming feminine involves training the girl in domestic chores which fixes for her a particular kind of role within the society. It also involves alienating the girls from their own growing bodies by associating the notion of shame with female sexual desire and with puberty. A dosage of literature like *Cinderella* or *Sleeping Beauty* in turn teaches the girl to be submissive in love and to believe that their redemption lies in the arrival of a Prince Charming. When the promised man however arrives to "redeem" the woman through marriage it proves to be an ambiguous affair. It does give the woman financial stability but traps her in an unequal relation where she is expected to serve her husband and to connect to the wider world through him. De Beauvoir points out that this lack of personal freedom within marriage has dangerous consequences for the woman's identity as a mother. This is because her marital frustrations often severely impact her relationship with her children. Also her desire to gain agency usually manifests itself through an excessive attempt to control her children.

But then what does de Beauvoir suggest? How should a woman escape this trap of inferiority? De Beauvoir points out that the women during her time have far more rights and privileges than what they had earlier. But she argues that even all of it taken together cannot emancipate a woman if she lacks economic autonomy. So in other words, though women are seen gaining a lot of civil liberties in today's world, the key factor to watch out according to de Beauvoir is woman's participation in the work force. And there we see that in most countries the ratio of working men to working women is still abysmal. De Beauvoir's solution is that women should escape from the trap of their "absurd fertility" and move from merely performing a reproductive role within the society to performing more and more productive roles. Yet, de Beauvoir also acknowledges that this is a difficult move because it is regarded as undermining a woman's "femininity" which usually defines her within the patriarchal society. However, de Beauvoir stresses that this move must be accomplished so that the reign of freedom can triumph in the human society and men and women can meet each other not as battling forces but as peers who come together to "unequivocally affirm their brotherhood".

Having surveyed what the feminist existentialism is, it will definitely be meaningful to probe into Githa Hariharan's *The Thousand Faces of Night* and to apply this theory in it. The trios – Sita, Mayamma and Devi – in the novel suffer in their families due to male-domination. While a man uses his woman as a tool to fulfill his wishes and desires, she expects his love and

care along with his bodily comfort. Further he sees her only as a daughter, wife, mother, grandmother and mother-in-law who are under the custody of men in all stages and not as a human who is to live an emancipated life in her society. Many a man marries a woman in order to do all the households. The greatest myths and epics like *The Ramayana* and *The Mahabharata* are meant for him only to teach a woman how to live in her family by performing multiple roles and not to mould him how to be kind-hearted and genuine to his better-half. Further she is viewed as reproductive machine not as a productive human. Psychologically, she longs for true love and compassion which will make her feel secured. Sita and Mayamma who are traditional women suffer a lot to lead their lives in the male-dominated society especially in the family whereas Devi who is modern due to foreign return aspires for greater fulfilment. She is here viewed as a feminist existentialist who wants to find a new identity or meaning. Does she misuse her liberty or want a man with a mixture of body and mind. Does she aspire to find new meaning for her 'existence'? Does she not want to walk on the road? Does she have conflict between illusion and reality? Why are men like Devi's father-in-law fond of teaching women to have role models from mythical characters like Gandhari or Sita? This paper thus attempts to answer the questions through the study of Feminist Existentialism which is applied to Githa Hariharan's novel.

Githa Hariharan's *The Thousand Faces of Night* portrays women as vulnerable individuals craving for love and understanding, while all the time being victims of their own gender. It is the struggle of Devi, a young woman, to cope and survive in the prison-house of an arranged marriage in the constricting environment of which makes her feel trapped. Githa Hariharan highlights her experience by interspersing it with those of other women who are entrapped in such male power structures. Self-realization and self-knowledge help these women either attain liberation or reconciliation. Devi's own story is complimented by the stories of four other important women: her grandmother, her mother, her mother-in-law and her servant. All these women are either victimized or can survive amidst their sufferings. Their lives have been scarred by suffering, sacrifice, injustice, and disappointment and yet they are undefeated, unbroken and strong.

The novel successfully juxtaposes and intertwines the lives of a foreign returned young girl, Devi, her artistically inclined mother, Sita and an old care-taker Mayamma. Devi goes to the U.S. on a scholarship to do a Master Degree. There her black American friend Dan proposes to her but she refuses his offer of marriage due to her ambivalence to American culture. She is also aware that her enjoyment with Dan is necessarily dependent due to her inability. She does not want to be committed to and with him through marriage customs and she puts as her guilt. It is hypocritical to see that she is highly insensitive to such an extent that she treats him as a mere object. On the other hand, the tug of the mother country and of her widowed mother drags her back into the stifling and stultifying world of the upper-class Tamil Brahmin Community in Madras. Unable to adjust with ambivalent American experience she returns to live with her mother.

When Devi returns to Madras from America to live with her widowed mother, she confronts initially some difficulties in making adjustments with day-to-day realities. Though she has come from a brave new world, she realizes that it is difficult to change the old order with her radical ideas and her dream like visit to America ends as soon as she is in India. She and her mother are pulled together like a one celled unit.

Devi is married to Mahesh, a Regional Manager in a multinational company. She tries to fit herself in the role of a wife and daughter-in-law just as her mother did years ago. She expects that her husband would support and understand her on emotional grounds but her expectations are never realized. But very soon she realizes that there were no heroines in his life other than wives and mothers. It makes her compare and contrast Dan as an un-Indian and Mahesh, an Indian who have no difference.

Her life in fact is ripe for disillusionment when she walks into an arranged marriage, at once alien and familiar. She has all along thrived on illusions of womanhood. Also Devi's study and stay abroad, make her, more or less, unsuited to the life that she leads in India. Devi fails to adjust herself thoroughly to a traditional life as she has been influenced by the modernistic ideas of the west. Within the social structure of the male-oriented society, Devi cannot define her identity, as a wife under an arranged marriage, or even as a rebellious lover.

Devi's husband, Mahesh, goes in long-tours for weeks together on business. More than his absence, it is his coldness that leaves Devi utterly dejected. Mahesh has everything – a young lady can dream of an executive job, a palatial house in Bangalore and enormous riches. She is provided with everything but she finds that something is lacking in her life. His cold and indifferent attitude irks her. Devi feels cheated and slighted. Devoid of the much needed emotional sustenance which, earlier, she used to draw from her mother, she feels that marriage is a torture and it hangs like a knife above her neck. According to Mahesh, marriage is a necessity, a social obligation that has to be fulfilled and it is the wife's duty to keep her husband happy by fulfilling his desires of the flesh. Devi, even questions him the reason for marrying her. His heartless reply is that his marriage is to full his desires and to do all the households. He adds that he is not obsessed with love. She is speechless as she feels that her husband is supreme.

Mayamma, the old care-taker-cum-cook at Mahesh's house, is the greatest sufferer of all women. She has lived all her life trying to satisfy others. Having married at twelve to a useless gambler who came to have sensual pleasure with her every night, she knows no happiness in marriage. Being illiterate and unaware, she has suffered a lot at the hands of a domineering mother-in-law and an animal like husband and son. She feels that success in life for a woman depends on her ability to endure and go on surviving in this male-dominated society. Thus Mayamma accepts her fate, never questions and bears the brunt of cruelty that society had ordained for a woman – as a daughter, a wife, a daughter-in-law, a deserted woman and a mother. She has never made a choice to live a predetermined life. It is also applicable to say that she does not have any choice to choose in her enslaved married life. Mayamma is a typical Indian woman who wants to lead her life without any protest as her fate takes her their fate. The

women like Mayamma are meek, submissive, bound to the traditions of family and the institution of marriage. They bear the brunt of cruelty that society had ordained for them. Still they should be strong and decisive in her life to bring up their children.

Devi sees the parallel between the lives of Gandhari and that of Sita and her mother also acknowledges this fact. However, Sita dismisses these stories as they offer no tip to her to deal with reality. The photo of Sita holding the Veena prompts the significant narration of Gandhari's story. Her blindfolding is an act of protest. In the same way, Sita's decision to discard the Veena is an act of both vengeance and denial. It is, no doubt, due to loss of her autonomy. But paradoxically it is also usurping power. She is able to subvert the role assigned to her and emerges as the head of the family. She is no longer an oppressed wife and daughter-in-law as she inflicts lack of control on her husband and powerlessness on her daughter.

Sita is aware that her marriage is devoid of passionate love. Still she is prepared to do anything to protect her marriage. Very deftly and without creating any scene, she nips off her husband's advances towards young Annapurna, her orphaned distant cousin, who comes to stay with them. Thus her calculative moves take her steadily to success. She thinks of the life of an ideal woman as soiled and undesirable but ironically, she succeeds in being an ideal wife with a dogged determination and relentless self-discipline.

Sita appears to be stronger than Devi and Mayamma. She does not waste her time on reminiscences of the past. She knows what she wants and works for that with single mindedness. But Devi knows that even women like Sita who achieve their goal of wifedom and motherhood with a single-minded devotion to it, have to have their share of painful sacrifices. Sita has to give up her first love, Veena, and dreams of genius and fame, and cut herself off from the link with the past in order to be a perfect house keeper, a blameless wife. She too is reborn through her daughter's adventures in life and she retrieves her lost self by returning to her music, to her Veena.

When Devi runs away with Gopal thinking that her life now will be better than that with Mahesh, Sita is shocked. She thinks that her respectability, her very name, has gone to dogs. She spends her rage, her acrid bitterness on the over-pruned plants, the cook and the chauffeur. Yet she knows that Devi would eventually come back to her because disillusionment with her lover was bound to come in very soon. Renewal of her long lost relationship with her discarded Veena is a significant step towards Sita's inner healing. It would liberate her from merely playing assigned roles. The inviting call of Veena that Devi hears on return, suggests renewal of a new, positive relationship with the self and the daughter, and the renewal of life itself.

Through this detailed summary, one can understand that Devi is a feminist existentialist who craves for disillusioned life. In other words, her aspiration for extra-marital affair results only in losing her Indian cultured vision of chastity which is essential for a woman. It does not mean that underestimating a woman. When a man is irresponsible in a family, it is the responsibility of his wife to make him realise what a family is. Marriage is a blend of love, care

and affection and responsibility which is not found in all men in the novel. This expectation drives Devi to go with Gopal. But post-enlightenment West does not help her to use intellectual power in right way but in other way. If the tug of the Indianness has dragged her to India then she should not have cut off from the tradition. If at all she wants to live independently she should have followed the path of her mother and Mayamma who have successfully survived in the family amidst all sufferings. In other words, she should have walked on the real road instead of floating or flying over the illusionary one.

Still, Simone de Beauvoir's theory proves that women, like Devi, crave for love and understanding and want to live the lives of autonomy. Her modernity or western thought gives only courage to seek Gopal but fails to transform her husband from a traditional to the modern. On the other hand, it is Mahesh's or Gopal's male-chauvinism makes him react in a traditional way of life by subjugating Devi or making Devi as a puppet. Thus the paper answers the interrogations: (i) even though Devi does not misuse her liberty but uses to find a man with a mixture of body and mind. But her attempt at gambling her life ends with failure. (ii) she aspires to find new meaning for her 'existence' by learning that she has to be real rather than living in the illusionary or dream world in the name of modernity. (iii) She learns to walk on the real road by following her mother's real life. (iv) she has conflict between illusion and reality due to the controversial culture of East and West and (v) the men like Devi's father-in-law are fond of teaching women to have role models of mythical women characters in order to prove the infidelities of men for he must have taught his son to pick up role models from mythical male characters which would have spared Devi like women going away from family.

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## 4.

**FEMINIST PERSPECTIVES IN *SISITER OF MY HEART*****Ms. N Neelakalpana,**

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&amp;

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**Abstract:** Chitra Banerjee Divakaruni is an Indian American author, poet and awardee of pushcart, prize Crawford Award, American book Award. Chitra Banerjee Divakaruni as a feminist writer she focuses her writing on friendship with woman and tries to balance them with the conflicting passions and demands that come to women as daughters and wives, lovers and mothers. A woman does not think herself that a married woman should always live under the shelter of her husband, no matter what the condition is. The mother is the person most directly responsible for curbing the daughter's independence, for facing her to adjust and accept the patriarchal norms she has internalized herself, even though she may do it out of love and fear for her daughter.

Note: The following abbreviation is used for the title of the novel *Sister of my Heart*-SMH

The story of the present novel *Sister of my Heart* is about the Bidhata Purush, who is a god. Bidhata Purush comes to newborns on the night. They are born to inscribe the babies' fortune on their foreheads. For Sudha and Anju, two cousins who live as sisters, Pishi is their mother figure. They were both born early, and Pishi stayed with them on their first night to look after them. Sudha imagines what Bidhata Purush wrote on their foreheads: good luck and fortune for Anju, and beauty, goodness and perhaps sorrow for herself. Anju hates the entire world, except for Sudha. Even though Anju doesn't like the world, she wishes to live for the betterment of Sudha. The same, Sudha also.

When Pishi announces the death of Sudha's father and Anju's father. Sudha comes to know that they are not actually sisters, but cousins.

When Sudha and Anju at the age of sixteen they feel tired of being treated like children. They feel bored with their traditionally style clothing. Then, they are ready to go to monme therefore in town by seeing the massive advertising campaign. The girls longing to go to the theater. Sudha and Anju cannot ask any permission to go the three for movie. Because their mothers not allowed them to go there.

In theatre, they are leaving the bathroom to change their dress and apply lipstick that they have purchased. They are astonished. They are becoming women; they realize the new outfits shows off their womanly figures and the makeup highlife their maturity.

In theatre, Sudha is got chance to see Ashok who is a lower caste son than of Sudha and Anju. At the first right both of the two members get congratulation. After a short a short time,

Sudha has no real interest in going to college. She thinks that she will still learn things. But Anju scolds for the domestic work should be done by Sudha. Sudha now needs a husband and several children unlike of Anju's dream life in education of college. Then, Sudha wishes to be clothes designer. Anju feels that Sudha is inconvenient with her wishes. Because, the role of tailor in Indian culture doesn't bring a high position to people.

A year has been passing, Sudha realizes that her freedom is going to end. Because she has completed her high school education. She feels she will be married to a boy hereafter. But Anju's thought is that she will be released into the adult world, getting college education. Then, Sudha's thoughts, spirits are only kept elevated by thought of Ashok. After sometimes later, Sudha is married to the same caste of her community boy, who is none other than Ramesh.

The woman in the mirror is none other than she herself, but in a novel manifestation. She is that woman who has emerged victorious over all dilemmas, all oppositions, all crushing sensibilities, and is as bright and radiant as a bird, ready to fly into the exotic skies. Sudha refuse to go back to a fomenting past, she is ignorant of what the future holds for her, yet her eyes look forward, and the spirit of fire burring within her convinces everyone that none can now dare to stop her in her upward and onward Journey. Sudha indeed, emerges as a triumphant woman. She trans forms herself, form the princess in the palace of snakes to the queen of sweats words. She refuses to return to Ramesh. When Sudha is given a second chance of happiness, when Ashok reap reappears in her life and wishes to marry her, she is once again faced with the choice between her own happiness and Anju's, and chooses Anju's. She also turns down the conditional offers of Ashok to marry her. The rejection of male allotted stereotypical roles is complete. Anju wants her in California, and so she will go to California. But doubts that would this have been a real friend's decision. Both she and Anju know that Sunil was really in love with Sudha and had never been able to forget her.

Even though Anju admits Sudha to come to abroad to her palace. For those purpose, Anju works and pay a money for it. Because she knows her husband could not give it (as a travel charge). So, Anju loses her baby. These things she knows that her presence in Anju's marriage will inevitably cause problem and un happiness long before in an old dream. If only Anju and I, like the wives of the heroes in the old pales, gold marry the same man, our Arjun, our Krishna, who would love and treasure as both, and keep us both together (131). Sudha's journey to America is really the beginning of her journey to a new world of women.

Anju's as a true sister of the horst for Sudha. But Anja is really cousin. Divakaruni gives a picture of women how they love their race without any partiality. The two sisters being richer, cleverer and the more talented of the two, but perhaps the less imaginative and sensitive. What they wish, they think best for her, being willing even to sacrifice her relationship with Sunil is obsessed that she must have Sudha by her side if her sister-friend. According to feministic writing, woman is given responsibility, hierarchy, in the society like wise we can see another part of Gouri Ma, Poshi Ma and Nalini's family, male figures are deprived and also its forms economic status. As the three widows (pishima, the cousins, paternal aunt and their mothers) and two young girls of this family meander their way through as female they bear the dream of life, at the are of eighteen they have to get marry, and facing mother to baby, have to approach divorce, the if their husband dead, put their mark of widow. Then, their caste, their tritonal and their they are facing.

Anju's mother, Gauri Ma, or Rani Ma, as her servants and battalion of lower caste workers love to call her the main earning member of the family. With her bunch of house hold keys tied to her cream- colored, Toshar silk saree, her pearl broach on the shoulder, and his generous, calm and calculating personality, she reminds one of the pomp and splendor, the grace and intelligence often attached to the "bou that warns" or the loading of the zamindar households. However, at the tail end of the zamindari system, the Chatterjee's are no longer the awe-inspiring, lavishly wealthy family they once were.

Chitra Banerjee Divakaruni as a feminist focuses her writing on friendship with woman and tries to balance them with the conflicting passions and demands that come to women as daughters and wives, lovers and mothers. She believes that friendship with woman is unique because that they share-menstruation child birth and menopause. In one of her interviews. Divakaruni states that the force behind her writing is the desire to put women in the centre of stories.

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## 5.

**ECONOMIC THOUGHTS OF M. K. GANDHI:  
ITS RELEVANCE TO THE PRESENT CONTEXT****Dr. Ankush L. More**

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**Introduction:** Gandhi was not an academician even he was a charming leader of the Indian National Movement with prime intention of obtaining freedom from the British rule and re-established self-reliance of India's population. He always works for the well-being of the Indian people who were suffering from the policies of East India Company during the era of British's. He was not a basically economist but given his ideas on economic issue and always struggled against the exploitation policy of British's. Gandhi was also influenced by the Marxian doctrine of neutrality, and its emphasis on the "exploitation of labour". Gandhi was very much infatuated by Ruskin's heterodox doctrine that the wealth of a nation consisted, not in its production and consumption of goods, but in its people. His economic philosophy was mainly concerned with individual dignity and the welfare of the poor people. Gandhi's stress on individual's liberty includes a sense of responsibility towards oneself, to others, to society and perhaps to the world beyond. Thus individual would have more choices of enterprises and prospects. This type of arrangements would ensure a smooth relationship between the labour and entrepreneur which may enhance efficiency with increased labour welfare. Definitely, these institutional arrangements did not fully fruitful and develop an institutional arrangement for harmonious relationship between the capital and labour. Gandhi's economic ideas are understanding in his whole philosophy. His main idea aims at the socio-economic reconstruction of society. These days, some people criticized the Gandhian thought as-not up to date and un-progressive. He thinks about a total socio-economic reform, so his economic thought must be analyzed in this context. He did not give any economic model regarding the development of economics but gave some basic canons based on which we can decide what kind of economic composition is most preferable for Indian economy. Gandhi has given the concept of useful work which would be helpful among all communities, lack of untouchability, ban (of liquor), small scale and village industries, focus on basic education, Gram Swaraj. These are necessary social inputs without them economic development is not possible. Reconstruction in the rural areas is the main source of development in villages. In his views, each village is a totally independent and efficient which will fulfil their needs. Gandhian mode has very important place in the history of economic thought. Gandhi sponsored the rule of control the wants and to take care of one's need and not greed. However, the entire structure of economic thinking which is based on the perception of a constant development of the goods which satisfy unlimited demands. The second has to do with the idea of focusing on the well-being of the poorest and weakest member of society. This was

an essential part of Gandhi's moral view of the world. Therefore, the main focus of this paper is analyzing the present economic scenario from the Gandhian economic perspective.

### **Objectives of the Study:**

- 1) To Study the Relationship Between Gandhian Economic Thought and Village Industries.
- 2) To Study the Relationship Between Gandhi's Views on Economics and its Relevance in the Present.
- 3) To examine the Gandhi's Economic Thoughts.
- 4) To Study the Theoretical Concepts Expounded by Various Researchers.

### **Research Methodology:**

The study was conducted using secondary data and from various books, articles, journals and blogs on Gandhi's economic thoughts. The research methodology for this paper is theoretical. Analytical approach is used for the article. Personal interpretation was added wherever was necessary.

### **Economic Thoughts of M. K. Gandhi:**

Gandhi's views on economics were simple and straight forward which would make India economically self-sufficient, manufacturing and satisfying its own needs in domestic market, home-grown ways. This would not only improve the composition of the rural economy of India, it had also demoralized the British economic motives of the exploitation of Indian people. The ethics of economic self-sufficiency were spread all over India by Gandhi during the colonial period.

#### **1. Village Industry, Khadi and Small Scale Industry-**

Gandhi's great approach of Self-reliance and Swadeshi is playing a significant role for the improvement of human beings. He presented a very useful model for economic development in India. Gandhi saw the importance of the rural economy and thought that poverty could be eased by stimulating village economies of agriculture and labour intensive production by using simple technologies on a ground level. Gandhi wanted to re-establish India from the lowest level. Therefore, he gave an idea to Indians to reconstruct the villages. He had imagined self-reliant villages, free from dependency on big cities which cure them from exploitation. He has also strongly advocated for decentralization of economy. According to Gandhi, if we want Swaraj to be built on nonviolence, we will have to give the villages their proper place. He said that development of the village is depended on their own self-sufficiency which is only possible when there is no more exploitation. On the other hand, the use of large scale industries will create problem of competition and marketing in the economy. Gandhi felt that India's dependence on imports from other countries was the main reason of much adversity in India. His basic approach has always supposed about the intentional needs, the need for independent villager and very close to his philosophical and sociological thoughts. He was paying attention on the development of common person and more significantly the development of the depressed and needy group of people government. Jawaharlal Nehru had given other idea of development which not only an indigenous growth of small industries and villages. It is happening with the

significant effect of rapid westernization and industrialization during recent period. But in the global world the perspective of economies is to construct heavy and large scale industries. Globalizations possibly will be supposed as a development of 'global external market'. The main source of globalization is 'privatization' and 'liberalization'. Therefore, India also concentrates on the industrial growth which may be enhancing the growth of India. The growth of industrial sector leads to a more utilization of natural resources which have easily available in the particular country as a result, production of goods and services has increased employment opportunities has been generated and increased the standard of living of common people. In this ongoing process of globalization country framed various policies aimed at development of industries in the public and private sectors. Due to this effect India emphasis on large scale industries and multinational companies. The main effects of globalization in the Indian economy are that many foreign companies established industries in India. The benefit of Globalization on Indian economy is that the foreign companies acquire highly advance technology and this would help to make the Indian economy more technologically advanced. But the real picture is totally different because this is one sided development in India. Due to the effect of Globalization small scale sector has abolished its existence from Indian economy. Large scale industries have use capital intensive technique which would increase unemployment because India is a most populated country and people wants more jobs. However, with the effect of globalization or technology based industrial expansion and use of machines have created more unemployment in country. The rapid growth of large industries due to globalization has not passed benefits to everyone. It has tremendously increased in the informal sector which affected the working population. The informal sector is not included in the labour legislation because these workers have not good health, terrible working situation and more burdens. Child labour has been forced to work in industries because in this ongoing period of globalization, the people who work in the large scale industries are living in extreme poverty. Profits are going to only entrepreneurs therefore gap between the rich and the poor has been increased. Apart from this, large scale industries have also ruin of the environment through pollution which affects the health of human beings.

## **2. Swadeshi and Bread Labour-**

During his Salt March to Dandi in 1930, in his speech at village Bhatgam, Gandhi said, "To live above the means befitting a poor country is to live on stolen food." Bread labor became central to the economic philosophy of Gandhi. Bread labor means, each person should labor to earn his bread. Gandhi quotes Gita to emphasize bread labor, "one who eats without labor eats stolen food". Gandhi saw humility inherent in labor. If you labor for others, it becomes Yajna or sacrifice. If you labor in a spirit of service, it will lead to self-realization. Gandhi wanted people to consume locally produced goods and particularly village industry produced goods instead of imported or factory goods. Diwan and Lutz point out that Swadeshi demands the sacrifice of utility for the sake of loyalty. The trade-off between utility and loyalty is exemplified in Gandhi's explanation of the principle of neighborliness. He said, "I refuse to buy from anybody anything however nice or beautiful if it interferes with my growth or injures those whom nature

has made my first care.” At a women’s meeting in 1919, he pointed out that “Swadeshi is that spirit in them which required them to serve their immediate neighbors before others and to use things produced in their neighborhoods in preference to those more remote. So doing they served humanity to the best of their capacity. They could not serve humanity neglecting their neighbors.”

### **3. Trusteeship and Non-Possession-**

Gandhi believed that when we take more than what we need, it amounts to stealing. He says, “We are not always aware of our needs and most of us improperly multiply our wants and thus unconsciously make thieves of ourselves. Today we only desire possession of a thing; tomorrow we shall begin to adopt measures, straight if possible, crooked when thought necessary, to acquire its possession.” Gandhi thus believed that ownership was a form of violence. He felt that there is enough in nature for everyone and therefore there is no need for exploitation. Accumulation of wealth is a sin and non-possession will end inequalities of wealth. According to Gandhi’s theory of trusteeship, the rich will be free to possess their wealth but will use only that part of their wealth which is required to satisfy their needs and hold the rest in trust for the use of the society. Non-violence was subsumed in the principle of trusteeship and if the rich did not come forward to help the poor by holding their surplus wealth in trust, Gandhi had the weapon of non-cooperation for he believed that the rich cannot accumulate wealth without the cooperation of the poor. Gandhi wanted to delegitimize gross accumulation of wealth and follow trusteeship as a principle of economic conscience. Gandhi felt that the rich could be persuaded through moral pressure to become trustees. And if the capitalists still refuse to act as trustees, ownership of wealth can be regulated through legislation. The legislative measure quoted here was approved by Gandhi during his lifetime. Gandhi’s belief in trusteeship came from his belief in non-violence and non-possession. Possession necessarily implies storage of wealth and violence is inevitable in defending the stored wealth. Hence, non-possession or trusteeship becomes complementary to non-violence. Gandhi was against capitalism but not the capitalists. He was against the destruction of the capitalist class and wanted to use them as managers of industries.

### **4. Sarvodaya-**

Sarvodaya means the rising of all in the society. In the economic context, it means the economic welfare of all. Gandhi believed that the followers of non-violence will not stop at the utilitarian principle ‘greatest good of the greatest number’ but move ahead and achieve the greatest good of all. The rich could uplift their moral statue and walk the ethical path by giving up their privileges and become trustees by dispossessing their wealth for the welfare of all. Gandhi paraphrased John Ruskin’s book ‘Unto This Last’ into Gujarati with the title ‘Sarvodaya’. Literally, sarvodaya means the rise of all human beings. The society should function as an organic whole rather than being disjointed into economic classes or social castes. In order to maintain purity in personal life, Gandhi wanted the people to follow vegetarianism and be teetotalers. The practice of non-violence, respect for others religion, serving neighbors and eradicating untouchability were at the core of the principle of Sarvodaya. Gandhi felt, if justice and right wages were given to all, no person will be able to accumulate wealth beyond his requirements. According to

Gandhi, women epitomized non-violence. She must enjoy equal rights with men. There should be no illiteracy and disease in the society. Poverty and cowardice shall be banished from the society following Sarvodaya. A Sarvodaya State shall be a secular State.

### **Its Relevance to The Present Context:**

The great economic ideology of Gandhi enhanced the development of rural areas and minorities by giving them equal and sustainable earnings, therefore question presents itself: What is his relevance of economic thought of Gandhi today for Indian economy. Globalization has been playing a vital role in Indian economy. The economy of India is currently the world's fourth largest in terms of real GDP (Gross Domestic Product) after the USA, China and Japan. It has registered ninth position in terms of GDP (Gross Domestic Product) and fourth position in terms of PPP (Purchasing Power Parity) and recorded highest constant growth rates in the 21<sup>st</sup> century. It has accounted for a remarkable rate of growth in 2011-12, which is estimated at 7.1 %. Going back, in the Year of 1947, when India achieved independence from British rule, it had faced stagnation in economy and was caught up in a vicious circle of poverty. When Indian government took a policy of 'laissez fair', which was articulated by Jawaharlal Nehru. India focused on the import substitution policy. Due to this ongoing process India has given stress on expansion of industrialization on large scale. As a result, new and foreign industries are coming to Indian market which enhances India's growth. But this type of progress is on sided because the profits goes to only entrepreneurs and people who are benefitted from these reforms and globalization are entrepreneurs and belonging to business class. Therefore, the gap between the rich and poor has increased. Most of the private enterprise is established in urban and big cities so that villages are totally ignored by the industrialist who would lead them demoralize. On the other hand, India is a country of villages where most of the people lives. However, the production on large scale would create conflicts between labour and capital. Here capital takes upper hand over labour. Such conflicts may not occur in the case of rural industries. Rural industries are the symbols of unity and equality. In India large-scale industries have been concentrated in a few big cities and in rural areas there is no big industry like khadi, handlooms, sericulture and handicrafts. The small-scale and cottage industries would give a deliberate place in our planned economy towards the fulfilment of the socio economic objectives of Gandhi's particularly in achieving equitable and sustainable growth. So there is need to move back to Gandhian economic ideology who was always in fever of Swadeshi and self- reliance of villages. If all the land and resources that is available was fully utilized, it would definitely fulfil the needs of all human being. If we should try to improve villagers' workmanship and buy their products in spite of imported products or even articles produced in big cities, big factories. In other words, we should induce the creative talent of the villager and develop their indigenous market in the present 21st century. Gandhi's term true 'Swadeshi' consists in enhancing and stimulating cottage and small industries. It also provides opportunities to the original talent and imagination of the people. It can generate employment for Indian youth in the country that is in search of job. so India should have adopted the economic mode and idea of Gandhi which totally favorable in today's Indian economy because India's balance of payment is unfavorable because India export

more from other countries rather than produce in our country by using labour intensive technology. The products which are imported by India such a high technology based. on the other hand, if India should follow his ideas of self-sufficiency and 'Swadeshi' India never face these types of problems. So, India must need to go back Gandhian economic ideology.

### Conclusion:

Gandhi's economic thoughts have great impact on Indian economy. He emphasized on cottage and small scale industries which have significant importance for the development of the Scio-economic condition of the common people. He has proposed very constructive economic ideas and if these ideas implemented, India would have been relieved many socio-economic problems. India should emphasis on the policy of Gandhi which specially represent the Swadeshi policy and work for human being. In the age of globalization, Indian society is facing many socio-economic problems on account of large scale industries and mechanization. In such scenario, there is urgent need to rethink over Gandhi's economic ideology. Small scale industries play a key role in our economy for its development. These industries are basically using labour intensive and high potential for employment generation. Gandhi's thought that industrialism which use capital intensive technique is based on the exploitation of people. As a result, most of the people would be suffered from this type of mechanism.

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## 6.

**हिंदी निबंधों में मानवतावादी दृष्टिकोण****डॉ. लावणे विजय भास्कर**

शोधनिर्देशक, महात्मा गांधी महाविद्यालय अहमदपुर, जि. लातूर, महाराष्ट्र

हिंदी में निबंध लेखन परंपरा भारतेंदु युग से मानी जाती है, तत्कालीन परिस्थिति को लेखक निबंध द्वारा व्यक्त करने लगे थे उसमें भावात्मक, वैचारिक, विवरणात्मक और मानवतावादी दृष्टिकोण भी दिखाई देने लगा था। समाज में जो बुराई अंधश्रद्धा एक दुसरों को निचा दिखाने की मानसिकता महाराष्ट्र के वारकरी संप्रदाय का देश हित में योगदान आजादी के उपरांत भी सताने वाला अस्पृश्यता का प्रश्न। इन सभी विषयों को निबंधों में पिरोने का काम कई लेखकों ने किया है। डॉ. पितांबर सरोदे के बाल मजदूरी की समस्या और निराकरण, आदिवासी समाज और संस्कृति उनके त्यौहार और उत्सव, विजया दशमी: हमारे नये संकल्प, आपसी सहयोग और भाईचारा, स्वतंत्र भारत में अस्पृश्यता का प्रश्न, अहिंसा: अर्थ और आयाम। डॉ. मु. ब. शहा के भारतीय संस्कृति में क्षुद्रो का योगदान हिन्दी उर्दू संबंध कल आज और कल, डॉ. बाबासाहेब आंबेडकर की पत्रकारिता और हिन्दी पत्रकारिता एक विस्मृत महापुरुष इन सभी निबंधों में इन लेखकों ने मानवतावादी दृष्टिकोण दिखाने का पूरा प्रयास किया है।

**बाल मजदूरों की समस्या और निराकरण :-**

इस निबंध में डॉ. पितांबर सरोदे ने भारत की वर्तमान सबसे बड़ी समस्या बाल मजदूरी को दिखाया है। आर्थिक परिस्थिति के कारण बच्चों को कामपर जाना पड़ता है। ग्रामीण इलाकों में ज्यादातर बाल मजदूर दिखाई देते हैं। इसी कारण लेखक कहते हैं कि “हमारे देश में बच्चों से संबंधित जो अनेक समस्याएँ हैं उनमें से एक बाल मजदूरी की है।”(१) इन बच्चों की तरफ कोइ भी मानवतावादी दृष्टी से देखता नहीं इस बात को उजागर करना लेखक का उद्देश्य है। इसी कारण इस निबंध में बाल मजदूरी करने से बच्चों के शरीर पर क्या परिणाम होते हैं। बाल मजदूरी को रोकने के लिए क्या प्रयास करने चाहिए। जैसे फैक्टरी कानून को पुरीतरह से अमल में लाना चाहिए और बच्चों के हाथों से काम न करवाकर उन्हें पढने देना चाहिए यह मानवतावादी संदेश भी दिया है।

**आदिवासी समाज और संस्कृति : उनके त्यौहार और उत्सव :-**

भारत के मध्यप्रदेश, ओरिसा, बिहार, गुजरात, राजस्थान, महाराष्ट्र, पश्चिम बंगाल, आसम, आंध्र प्रदेश, मेघालय, नागालैण्ड, मणिपुर, अरुणाचल, कर्नाटक, उत्तर प्रदेश में आदिवासी की स्थिति और उनके त्यौहार कौनसे उनकी भाषा और कौन-कौन सी जातीया रहती है।इन सबका स्पष्टीकरण देकर यह भी दिखाया है कि यह लोग प्रगतिशील समाज से किसतरह दूर है तब भी सभी लोग समूह में रहकर अपने त्यौहार मनाते समय किसतरह प्रकृती का सहारा लेते हैं याने फुलोंकी माला पहनना, लकडी के ढोल, बास की बासुरी सारे वाद्य प्राकृतिक होते हैं। और उनकी तरफ हम सबने प्यार भरी नजरों से देखना चाहिए। वर्तमान में लोग एक दूसरे से दूर जा रहे हैं।उन्हे मानवता और स्नेह क्या होता है इस निबंध द्वारा लेखकने उजागर किया है।

**विजया दशमी: हमारे नये संकल्प राष्ट्रीय अखण्डता :-**

इस देश में विजया दशमी याने पराक्रम, त्याग और मंगल का दिन माना जाता है। इस दिन ही राम रावण के युद्ध में राम को विजय हासिल हुआ। सम्राट अशोक ने हिंसा का त्याग करके अहिंसात्मक विजय की प्रतिज्ञा की थी। गुरु नानक ने भी इसी दिन देह त्याग किया था। वर्तमान परिस्थिति में हमें भी कुछ बातों पर विजय पानी होगी और

वह बाते कौनसी है इसे इस निबंध में लेखकने बताया है। इस देश में रहने वाले सभी लोगों ने एकता बंधुता प्रम से रहना चाहिए। पर कुछ लोग निजी स्वार्थ के लिए “भाषा धर्म जाती वंश के नाम पर संघर्ष करते हैं और एकता की अखंडता की भावना को ठेस पहुंचाते हैं।”(२) परीणाम स्वरूप गहन समस्या निर्माण होती है। इसी कारण हम सबने इस दिन मानवतावाद को स्वीकारने का संकल्प करना चाहिए यह संदेश इस निबंध में है।

### वारकरी सम्प्रदाय और सामाजिक प्रबोधन :

महाराष्ट्र में वारकरी सम्प्रदाय बड़े पैमाने पर है क्योंकि महाराष्ट्र में संत परंपरा है। इन संतों ने वारकरी सम्प्रदाय के द्वारा सामाजिक प्रबोधन करने का प्रयास किया है। तत्वज्ञान, भक्ति, और आचार इन तीनों मानवतावादी मूल्यों को जब मानव जीवन में अपनाता है तो जीवन का सच्चा अर्थ पूर्ण होता है। यह महान संदेश वारकरी सम्प्रदाय देता है। सत्य और मिथ्या में क्या अंतर है। यह महान संदेश वारकरी सम्प्रदाय देता है। सत्य और मिथ्या में क्या अंतर है यह भी समझाया है। मानवतावादी दृष्टीकोन बढाने में वारकरी सम्प्रदाय हमेशा अग्रणी रहा है।

### आपसी सहयोग और भाइचारा :-

आपसी सहयोग से ही समाज में सुख शांति की कल्पना कर सकते हैं। इस लिए सब लोगोंने एक दूसरे के साथ मिल जुलकर रहना चाहिए। गाँव देहातों में अगर सहयोग की भावना बढेगी तो उच्च निच, अमीर गरीब आदी भेद भाव कम होगा। और सब बराबर होंगे। इस देश में इसकी बड़ी जरूरत है। “आपसी सहयोग और भाइचारे का तत्व या विचार व्यापक रूप में स्वीकार कर लेने से संसार में शक्तिहीनों को हर प्रकार के शोषण से मुक्ति मिलेगी।”(३) इस तरह अगर सब बर्ताव करे कीसी भी देश को युद्ध जैसी जटिल समस्या का सामना नहीं करना पडेगा और मानवतावाद चारों तरफ होगा। इस तरह का महान संदेश लेखकने इस निबंध में दिया है।

### स्वतंत्र भारत में अस्पृश्यता का प्रश्न :-

भारतीय संविधान से अस्पृश्यता समाप्ती हुई क्या प्रश्न लेखक ही करते हैं और उसे सुलझाने का प्रयास किस तरह से करना चाहिए यह बताते हैं। जन्म जात, भेद भाव, उच्च निच की भावना इस समाज रचना में बढ रही है, परिणाम स्वरूप देश का एक विशिष्ट वर्ग सुरक्षा, स्वास्थ्य, आशा, आकांक्षा से दूर रहा है। “इस कारण भारतीय समाज का एक संघ तथा एकात्मक बनना कठीन हो गया है।”(४) पर साने गुरुजी ने मानवतावादी दृष्टीकोन को सामने रखकर आन्तर भारती इस संस्था द्वारा अस्पृश्यता निवारण का कार्य शुरु किया है। इसका कार्य आज भी शुरु है। मानव से मानव की मुक्ती यही उनका नारा है। भारतीय लोगों ने खूद में कितने बदलाव लाने चाहिए जिससे अस्पृश्यता का प्रश्न सुलझाया जा सकता है। इसे इस निबंध द्वारा समझाने का प्रयास किया है।

### अहिंसा : अर्थ और आयाम :-

वर्तमान में अहिंसा की बड़ी जरूरत है और यही संदेश डॉ पीतांबर सरोदे ने इस निबंध में दिया है। भगवान महावीर ने अहिंसा का स्वीकार किया और कहा की किसी को सताना, कष्ट देना, मन, वचन, कर्म में भी किसी के प्रति अनिष्ट हो ऐसी भावना न करना यही अहिंसा है। डरने वाले लोगों में कायरता हिंसा में परिवर्तित होती है। और हिंसा से हिंसा ही किस तरह बढती है यह संदेश भी दिया है। अहिंसा से आत्मशुद्धी किस तरह होती है। यह भी दिखाया है। अहिंसा से प्रेम बढता है। समाज में एकता अखंडता का संदेश मिलता है। चारों तरफ सिर्फ मानवता ही दिखाई देती है यह संदेश भी इस निबंध द्वारा मिलता है।

### भारतीय संस्कृति में शुद्रों का स्थान :-

शुद्रों शब्द से समाज में हलचल मचती है। पर उनके योगदान पर कोई सोचता नहीं। डॉ मु.ब. शहा ने शुद्रों के योगदान को उजागर किया है। इस समाज में स्त्री को भी शुद्र माना गया। पर आदिती, घोषसूर्या, श्रध्दा, यमी,

गार्गी, इन महान स्त्रीयों के योगदान को उजागर किया है। महाराष्ट्र में संत परंपरा महान है। पर “तुकाराम, नामदेव गणना शुद्रों में होती थी। नामदेव दर्जी थे, तुकाराम कुनबी। ज्ञानेश्वर भी संन्यासी के पुत्र होने के कारण बहिष्कृत थे।” (५) देश को आगे बढ़ाने का महान कार्य शुद्र ही करते आए हैं और कर रहे हैं। जिसमें पशुपालन, धातुकाम, बुनाई, चर्मकाम, आयुध निर्माता और कला क्षेत्र में योगदान देने वाले शुद्र ही रहे हैं। इन शुद्रों का इतिहास दिखाकर उन्हें आज के जमाने में मानवता से देखना चाहिए यह संदेश दिया है।

### हिन्दी उर्दू संबंध : कल, आज और कल :-

हिन्दी और उर्दू में बड़ा गहरा संबंध है। दोनों ही भाषाएँ सदियों से एक दुसरे के साथ विकसित किसतरह होती आयी हैं और हो रही हैं इसे इस निबंध में दिखाने का प्रयास हुआ है। साथ ही लेखकने लिपी को हटाए जाये तो दोनों एक ही लगेंगी ऐसा आशावाद व्यक्त किया है। वह उदाहरण के तौर पर कहते हैं इकबाल का, सारे जहाँ से अच्छा हिन्दुस्ता हमारा यह गाना उनके पाकिस्तान जाने के उपरांत भारत में उत्साह के साथ गाया जाता है। लेखकने इस निबंध में भाषा लिपी को मानवता की दृष्टीसे देखना चाहिए यह संदेश व्यक्त किया है।

### डॉ. बाबासाहेब आंबेडकर की पत्रकारिता :-

डॉ. बाबासाहेब आंबेडकर ने पत्रकारिता के द्वारा समाज में जो अंधश्रद्धा, ऊँच नीच, भेद भाव की नीति होती थी उसे उजागर करना यह उनका मूल उद्देश्य था। १९७२ में उन्होंने दलित शोषितों को न्याय मिले इस कारण ‘बहिष्कृत भारत’ शुरु किया। तब उन्होंने कहा की “हमने इस पत्र के आठों पृष्ठ अपने पाठकों को समर्पित कर दिए हैं।” (६) गुलामगिरी में जीने वाले लोगों में नवचेतना जागृत करने का काम डॉ. बाबासाहेब ने किस तरह किया और इन्होंने पत्रकारिता के माध्यम से शोषित, दलित लोगों को उपर उठाने का प्रयास करते समय इन्सान ने इन्सान को मानवता की दृष्टी से किसतरह देखना चाहिए यह भी संदेश इस निबंध में दिया गया है।

### हिन्दी पत्रकारिता एक विस्मृत महापुरुष :-

इस निबंध में डॉ. मु. ब. शहा ने पत्रकारिता के क्षेत्र में पं. रुद्रदत्तजी शर्मा का स्थान अग्रणी किसतरह था यह समझाया है। वह हमेशा अपने कर्तव्य के प्रति प्रामाणिक किसतरह थे यह समझाते समय लेखकने दिखाया है कि जब आर्यमित्र में रुद्रदत्तजी काम करते थे तो वह पत्रीका कुछ कारण वश बंद पड गयी। तब आर्थिक हालात बहुत खराब हुए परिणाम स्वरुप एक दिन भुक के कारण उनकी पत्नी स्वर्गवासी हो गयी, पर उन्होंने अपनी राह नहीं छोडी। लेखक कहते हैं की आज के पत्रकार छोटे लालच के लिए गलत राह पकडते हैं इसे रोकना चाहिए, पत्रकारों ने पत्रकारिता धर्म का पालन करते समय मानव को न्याय मिले मानवता को बढ़ावा किसतरह से मिले इन सब बातों को स्पष्ट किया है।

डॉ. पितांबर सरोदे और डॉ. मु. ब. शहा इन्होंने अपने निबंधों द्वारा मानवता को बढ़ावा किसतरह से मिले इस उद्देश्य से लेखन किया है। समाज में बढ़ती दूरी बालमजदूरी किसतरह रोखे उनकी तरफ मानवता की नजरों से देखे। आदिवासी इस देश की मूल संस्कृति के रक्षक हैं इसे मानना चाहिए। विजया दशमी को मानवता का संकल्प करना चाहिए। संत साहित्य द्वारा समाज प्रबोधन किसतरह हुआ है। एक दूसरे की सहायता से बढ़ता है भाईचारा, आजादी और अस्पृश्यता के प्रश्न को मानवता से सुलझाना चाहिए। अहिंसा और मानवता एकही है। शुद्रों का देश में योगदान, हिन्दी उर्दू संबंध, डॉ. बाबासाहेब आंबेडकर का पत्रकारिता द्वारा मानवता को उजागर करना और पत्रकारिता को कर्तव्य मानते हुए हमेशा सदाचार, मानवता के रास्ते पर किसतरह चलना चाहिए आदि कई महान संदेश इन निबंधों में लेखकों ने दिए हैं।

**संदर्भ :-**

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## 7.

**PATERNAL LOVE IN GEORGE ELIOT'S *SILAS MARNER*****Mrs. Archana**

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**ABSTRACT**

In this male-dominated society, women are suppressed or infanticide is the result for the deserted girl children by their parents. This is the scenario seen or focussed so far in the so-called society. But in such a society, George Eliot, an English novelist, has beautifully pictured paternal love towards a child named Hephzibah alias Eppie who is orphaned by Godfrey in *Silas Marner*. The child is adopted and brought sincerely up by Silas Marner, a linen weaver, who is the protagonist of the novel. He who has been attracted by Mammon and concentrated only on wealth gradually transforms himself due to his daughter's love. When Godfrey later comes and claims for Eppie as his daughter, the latter firmly rejects him and acknowledges Silas as his father as he has poured his eternal paternal love. Hence, the paper aims at glorifying paternal love towards Eppie that is depicted by the novelist herself.

Keywords: *paternal love, male-domination, Mammon*

The following abbreviations is used after quotation: *Silas Marner* - SM

Women, in this male-dominated society, are said to be suppressed or infanticide is the result for the deserted girl children by their parents. This is the scenario seen or focussed so far in the so-called society. But in such a society, George Eliot, an English woman novelist, has beautifully pictured paternal love towards a child named Hephzibah alias Eppie who is orphaned by Godfrey. The child is adopted and brought sincerely up by Silas Marner, the protagonist of the novel. He who has been attracted by Mammon and concentrated only on wealth gradually transforms himself due to his daughter's love. When Godfrey later comes and claims for Eppie as his daughter, the latter firmly rejects him and acknowledges Silas as his father as he has poured his paternal love. Hence, the paper aims at glorifying paternal love towards Eppie that is depicted by the novelist herself. Before probing into the main part of the study, it is necessary to have a rapid glance on the story of the novel.

*Silas Marner* is based on the complicated life of a man who changed from a hard-hearted person to a soft hearted person. Silas Marner, a linen weaver cum protagonist of the novel, lives

in the village of Raveloe. The local people distrust him due to his isolated life and believe that he has some strange hysterics.

After fifteen years, he becomes a member of a church at Lantern Yard which earns him respect and love. Now the people consider his strange as a mark of special closeness to the Holy Spirit. His intimate friend is William Dane. Silas loves a girl called Sarah and they decide to marry each other. One day, while Silas guards, a huge amount of money is thieved by killing the sick deacon and everybody suspects Silas who wants to prove his innocence. Meanwhile, there is an order to search for it in his room in which the stolen thing is found by William Dane. The church members through prayers and consequently through drawing lots, declare that Silas is guilty. Silas gets vexed due to his betrayal of his friend and also becomes pagan as God himself deserted him at this crisis. It is well-known to Silas Marner that William has purposely planted the knife in the spot of the missing money. Shattered in his belief of his church and his friends, Silas decides not to stay back in Lantern Yard any longer especially after the marriage of Sarah and William Dane. It is pathetic that Sarah too believes that Silas is a criminal because according to the society money can change even the mind of an honest person.

Now, settling in Raveloe and believing that he hides himself even from God, he starts finding comfort in working for himself. He receives gold for his cloth. The gold is the only companion in which he trusts as human beings are deceptive. His hard work earns plenty of gold which he stores in a bag beneath his floor. It is remarkable to note that he has no human contacts thereafter.

In such a man's isolated and mechanical life which is sans human contacts comes Hephzibah who is the daughter of Godfrey Cass and Molly. Hephzibah is also called as Eppie. She is orphaned by Godfrey as his marriage with Molly has been a secret one. But it is pathetic for a girl child to be an orphan.

Squire Cass is the well-reputed personality in the village of Raveloe. After his wife's death, he brings up his two sons namely Godfrey Cass and Dunstan Cass. The former flirts secretly with Molly, a woman with low reputation and the latter lives by threatening his brother saying that he would reveal his secret love. Out of fear, Godfrey bribes him by giving rental money earned out of one of the father's tenants. When his father demands for rent, Godfrey asks his brother to sell his horse to raise money. Instead of selling the horse, he kills it and steals the gold from Silas. Due to his poor sight, Silas hardly identifies the change in his place as Dunstan, taking away the gold, replaces the bricks. He feels dejected and deceived once again. Even the police do not believe his words. On the other hand, Godfrey soon learns his brother's treachery. In order to end up his brother's disloyalty and blackmail, he confesses to his father about his secret marriage and its consequences. Out of anger, Squire threatens Godfrey that he would be deserted without any inheritance.

After the theft, people start treating the victimized Silas as a neighbour. Dolly Winthrop is one of such persons who visit Silas and attempts at convincing him attending to church activities. For him, Christmas has become a formal ceremony at home where Raveloe celebrates both Christmas and New Year in a grand manner. Even in Squire's family it is celebrated jubilantly. Godfrey wants Nancy Lammeter, his lover, to be with him on these occasions. At this juncture, Molly, his secret wife plans to avenge upon him. She goes along with her child to meet him. But due to opium addiction, her overdose makes her drowsy and sinks down in the snow. Her child slips from her hand and being attracted to a light from Marner's cottage, she

goes to Marner who does not know the child's presence. Due to his money-mindedness and fits, he mistakes the child for gold. Soon he learns that it is the child who shows her mother's dead body.

Silas takes her for treatment with the help of Squire Cass who is her grandfather. Godfrey identifies the child as his daughter and the woman dead is her secret wife. He assists Silas to bring his child. But he does not reveal the truth as he fears that it disrupts his marriage with Nancy. Silas names the child Hephzibah or Eppie who transforms the inhuman Silas into human. Silas who has always been thinking of money turns towards the real love of the world and starts loving the human through the love of his daughter. To such an extent that he shows his paternal love and care wholeheartedly and becomes her real father. Now everybody in the village loves him.

. . . No child was afraid of approaching Silas when Eppie was near him: there was no repulsion around him now, once more with the whole world. . . . In old days there were angels who came and took men by their hand and led them away from the City of destruction. We see no white winged angels now. But yet men are led away from threatening destruction: a hand is put into theirs, which leads them forth gently towards a calm and bright land, so that they look no more backward; and the hand maybe a little child's . . . (SM, 131)

It will not be an exaggeration if it is said that Silas is elevated to a new sense of life and vitality due to the love of Eppie.

After a sixteen long years, Godfrey and Nancy are found as married couple who is sans children and Eppie has become a beautiful young girl. Both the father and the child live happily with good understanding. It is undercurrent that Squire, Godfrey and Nancy financially assist Silas to bring up her. Dolly Winthrop who is a close friend of Silas becomes her godmother. Aaron Winthrop desires to marry Eppie for which she consents provided if Silas wishes to live with them. She admits her past to Aaron and ensures her paternal relationship a necessary one. She also adds that she is ignorant of her other father. Meanwhile, Godfrey confesses Nancy about his secret wife and child. and attempts at claiming Eppie as his daughter. By daringly rejecting Godfrey as her father she whiplashes the irresponsible and sensual men. In other words, she proudly says Silas as her father and has no other as her father.

It is surprising that he regains his gold and wants to settle down the old theft case at the church. He goes with his daughter. To his dismay they find no chapel in Lantern Yard and instead there is a factory in that place. After their return to Raveloe, the wedding of Eppie and Aaron held at the expense of Mr. Cass. The newly wedded couple joins with honest and lovable father to live along with him in his cottage. The whole village abundantly blesses Silas Marner for his kindness, love and care showed to an orphaned child as a parent.

George Eliot beautifully focuses father's love for his child – Eppie who changes his entire attitude that he had in his life due to the bitterness he had in the church. A man who is deprived of love and care can show his paternal love towards Eppie abundantly. He never gets back in looking after Eppie. When she is claimed by Godfrey as his child, Silas patiently waits for her answer. Of course, he believes in his sincere and caretaking love. Eppie also does not give her poor father who never goes apart from his parental duty. She rightly denies Godfrey at the right time at the right place and acknowledges Silas' responsibility.

The novelist does not only depict a good and responsible father but also depicts the irresponsible and mechanical father like Squire Cass. He is the root cause for the ruin of his two sons. Godfrey flirts secretly with Molly and also with Nancy – the former is the secret wife and the other is the secret lover. On the other hand, Dunstan indulges in robbery and blackmailing. While the first son could recover from his follies and vices the second is totally sunk and ruined in his evil deeds.

It is thus crystal clear that the paternal love towards Eppie can honestly be glorified as it is a true love and care with responsibility which continues even after her marriage with Aaron. Eppie as a daughter has brought tremendous and worthiest change in the attitude of Silas Marner who never subjugates her in any form said by male-dominated society but they live happily by elevating each other at all circumstances. Thus this paper rightly glorifies the father-child relationship which is every holy and sacred.

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## नंदुरबार जिल्ह्याचे निव्वळ उत्पन्न व दरडोई उत्पन्नात झालेले बदल – एक चिकित्सक अभ्यास (२००९-१० ते २०१३-१४)

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**सारांश :** महाराष्ट्र हे मोठ्या प्रमाणात औद्योगिकरण झालेले एक राज्य आहे. लघु उद्योगात राज्य अग्रेसर असून देशांतर्गत तसेच विदेशी संस्थांकडून औद्योगिक क्षेत्रात बरीच मोठी गुंतवणूक झालेली आहे. परंतु महाराष्ट्राचा औद्योगिक विकास सारख्या प्रमाणात होऊ शकला नाही. मुंबईसह पश्चिम महाराष्ट्राचा विकास झाला मात्र विदर्भ, मराठवाडा व कोकण हे भाग मागास राहिले. त्यामुळे राज्यातील सर्व प्रदेशात आर्थिक विकास सारख्या प्रमाणात होऊ शकला नाही. 2013-14 यावर्षी महाराष्ट्र देशात दरडोई उत्पन्नाच्या बाबतीत सातव्या स्थानी होता. वार्षिक दरडोई उत्पन्न सकल आर्थिक उत्पन्नास संबंधित लोकसंख्येने भाग दिल्यानंतर उपलब्ध होते. जर राज्याचे एकूण उत्पन्नात वाढझाली किंवा जिल्ह्याच्या एकूण उत्पन्नात वाढझाली तर व्यक्तींची क्रयशक्ती वाढते. खर्च वाढल्यामुळे बाजारात वस्तुना मागणी येते. परिणामी गुंतवणुकीत वाढ होऊन जास्त वस्तुंची विक्री होते. रोजगारात वाढ होते. त्यामुळे सरासरी उत्पन्न वाढले तर ते अर्थव्यवस्थेला पोषक समजले जाते. नंदुरबार जिल्ह्यात अनुसूचित जमातीची लोकसंख्या मोठ्या प्रमाणात असून महाराष्ट्र राज्यात तिसऱ्या क्रमांकावर आहे. जिल्ह्यात 69.28 टक्के लोकसंख्या अनुसूचित जमातीचे प्रतिनिधीत्व करते. जिल्ह्यात औद्योगिक उद्योग नसल्याने रोजगार समस्या दिसून येते. त्यामुळे जिल्ह्याचे एकूण निव्वळ उत्पन्न कमी असून त्याचा परिणाम दरडोई उत्पन्नावर झालेला दिसून येतो.

**प्रास्ताविक :** महाराष्ट्र राज्य औद्योगिक दृष्टीने सर्वात विकसित राज्य असले तरी राज्यातील सर्व जिल्हे आणि प्रशासकीय विभागानुसार तुलना केली असता प्रचंड प्रादेशिक विषमता आहे. महाराष्ट्रात मुंबई, पुणे, नागपुर, औरंगाबाद, नाशिक या शहरात उद्योगांचे केंद्रीकरण झालेले आहे. राष्ट्रीय किंवा राज्य किंवा जिल्हा अर्थव्यवस्थेत शेती, उद्योगधंदे व सेवाक्षेत्र ही प्रमुख क्षेत्र असतात. उत्पादनात उद्योगधंदे व कारखानदारी क्षेत्राचा हिस्सा अधिक असेल तर आर्थिक विकासझाला असे समजले जाते. त्यामुळे दरडोई उत्पन्न वाढते. 2009-10 यावर्षी देशाचे निव्वळ दरडोई उत्पन्न 46249 रूपये होते. याच वर्षी महाराष्ट्राचे 69765 रूपये तर नंदुरबार जिल्ह्याचे 32923 रूपये एवढे कमी होते. 2009-10 ते 2013-14 या पाच वर्षांच्या कालावधीत 2013-14 यावर्षी देशाच्या निव्वळ दरडोई उत्पन्नात वाढ होऊन 74380 एवढे झाले. याच कालावधीत महाराष्ट्राच्या निव्वळ दरडोई उत्पन्नात वाढ होऊन 114392 एवढे झाले. तर नंदुरबार जिल्ह्याचे निव्वळ दरडोई उत्पन्न 56521 एवढे होते. यावरून असे दिसून येते की नंदुरबार जिल्ह्याच्या निव्वळ दरडोई उत्पन्नात राज्याच्या तुलनेत संथ गतीने वाढ होत आहे.

**बीजसंज्ञा :** जिल्ह्याचे निव्वळ उत्पन्न, निव्वळ दरडोई उत्पन्न, उत्पन्नाचे स्त्रोत, उत्पन्नात झालेले बदल.

**संशोधन पध्दती :** सदर संशोधन पेपर तयार करतांना नंदुरबार जिल्ह्याचे निव्वळ उत्पन्न व निव्वळ दरडोई उत्पन्न याचा शोध घेण्यासाठी जिल्हा सांख्यिकी कार्यालय नंदुरबार, अर्थ व सांख्यिकी संचालनालय, महाराष्ट्र शासन नंदुरबार यांनी प्रकाशित केलेले 2009-10 ते 2014-15 या वर्षांचे जिल्ह्याचे जिल्हा आर्थिक व सामाजिक समालोचन जिल्हा नंदुरबार, यावरून माहिती प्राप्त केली जाईल. तसेच अर्थ व सांख्यिकी संचालनालय, नियोजन विभाग, महाराष्ट्र

शासन, मुंबई यांनी प्रकाशित केलेले 2009-10 ते 2014-15 या वर्षांचे महाराष्ट्राची आर्थिक पाहणी यावरूनही माहिती प्राप्त करण्यात येईल. आकडेवारी जुळत नसल्यास जिल्हा सांख्यिकी कार्यालय, नंदुरबार, अर्थ व सांख्यिकी संचालनालय, महाराष्ट्र शासन नंदुरबार या कार्यालयाला प्रत्येक भेट देऊन अचूक माहिती मिळवण्यात येईल. मिळविण्यात आलेल्या आकडेवारीचे वर्गीकरण, विश्लेषण व निर्वचन करून कोष्टक तयार करण्यात येईल. यासाठी संदर्भ वर्ष म्हणून 2009-10 ते 2013-14 या पाच वर्षांचा कालावधीचा आधार घेण्यात येईल. मुख्यत्वेकरून नंदुरबार जिल्ह्याचे उत्पन्नाचे स्रोत व या प्रत्येक स्रोतद्वारे पाच वर्षांत प्राप्त झालेले एकूण निव्वळ उत्पन्न, दरडोई उत्पन्न, उत्पन्नाचे स्रोत, एकूण निव्वळ उत्पन्नाचे प्रत्येक स्रोतचे योगदान व शेकडा प्रमाण अशा संबंधित घटकांवर प्रकाश टाकून त्याचे चिकित्सक अध्ययन केले जाईल.

**निष्पत्ती व चर्चा:** महाराष्ट्रातील नंदुरबार जिल्हा आर्थिकदृष्ट्या मागासलेला जिल्हा आहे. जिल्ह्याचे एकूण निव्वळ उत्पन्न व दरडोई उत्पन्नात 2009-10 ते 2013-14 या पाच वर्षांत झालेले बदल कोष्टकावरून निदर्शनास येतील.

### कोष्टक

#### नंदुरबार जिल्ह्याचे उत्पन्नाचे स्रोत व प्राप्त उत्पन्न

(2009-10 ते 2013-14)

उत्पन्नाचे स्रोत	2009-10	2010-11	2011-12	2012-13	2013-14	एकूण
कृषी	97945	134966	184293	161308	149145	727657 (21.70)
वन संवर्धन	25698	19007	23870	28702	34872	132149 (3.94)
मसेमारी	356	565	572	611	3736	5840 (0.17)
खाण व दगड खाणकाम	467	उ.ना.	1720	2074	934	5168(0.15)
नोंदणीकृत उद्योग	15906	22804	20020	64168	65396	188294(5.61)
अनोंदणीकृत उद्योग	21629	23092	23723	25252	30279	123975(3.70)
बांधकाम	25551	31402	36335	39021	43273	175582(5.23)
वीज, गॅस व पाणीपुरवठा	1907	2584	2454	4396	6739	18080(0.54)
रेल्वे	3530	3050	3488	3777	4167	18012(0.54)
परिवहन, साठवणूक व गोदामे	4613	4520	25265	29522	33897	97817(2.92)
दळणवळण	17608	21060	4716	5458	6041	54883(1.64)
व्यापार, हॉटेल व उपहारगृहे	82539	96714	106836	119460	128900	534449(15.94)
बँका व विमा उद्योग	36623	44924	51943	57708	66702	257900(7.69)
व्यवसाय व सेवा	73502	92329	108129	122921	144431	541312(16.14)
सार्वजनिक प्रशासन	21146	23519	25920	25021	29360	124966(3.73)
इतर सेवा	45660	56310	67352	81136	96913	347371(10.36)
<b>एकूण</b>	<b>474680</b>	<b>576846</b>	<b>686636</b>	<b>770508</b>	<b>844785</b>	<b>3353455(100.00)</b>

**स्रोत** —अर्थ व सांख्यिकी संचालनालय, महाराष्ट्र शासन

सारणीवरून असे स्पष्ट होते की, नंदुरबार जिल्ह्यात अध्ययन कालावधीत सर्वात जास्त

उत्पन्न कृषी क्षेत्रातून प्राप्त झालेले होते. 2009-10 ते 2013-14 या पाच वर्षांच्या कालावधीत प्रत्येक वर्षी कृषी क्षेत्राचा जिल्ह्याच्या उत्पन्नातील वाटा सर्वात जास्त होता. जिल्ह्याला प्राप्त झालेल्या एकूण निव्वळ उत्पन्नात

कृषी क्षेत्राचा वाटा सर्वात जास्त 21.70 टक्के होता. कृषी क्षेत्रातून उत्पन्नात वाढीचा वार्षिक सरासरी चक्रवाढ वृद्धी दर 8.77 टक्के होता. पाच वर्षातील जिल्ह्याच्या निव्वळ उत्पन्नात कृषी क्षेत्रातून 21.70 टक्के उत्पन्न प्राप्त झाले होते. जिल्ह्याला जास्त उत्पन्न प्राप्त करून देणारे दुसऱ्या क्रमांकावर व्यवसाय व सेवा क्षेत्र असून या क्षेत्राचा पाच वर्षातील एकूण निव्वळ उत्पन्नातील वाटा 16.14 टक्के होता. या क्षेत्राचा उत्पन्नाच्या बाबतीत पाच वर्षातील वार्षिक सरासरी चक्रवाढ वृद्धी दर 14.46 टक्के होता. तिसऱ्या क्रमांकावर जिल्ह्याचे उत्पन्नाचे महत्त्वाचे स्रोत व्यापार, हॉटेल व उपहारगृह असून पाच वर्षात या क्षेत्रातून एकूण उत्पन्नाच्या 15.94 टक्के उत्पन्न प्राप्त झाले होते. या क्षेत्राचा पाच वर्षातील उत्पन्न वाढीचा सरासरी वार्षिक वृद्धी दर 9.32 टक्के होता. जिल्ह्याला इतर सेवापासून पाच वर्षात एकूण प्राप्त झालेल्या निव्वळ उत्पन्नाच्या 10.36 टक्के उत्पन्न प्राप्त झाले होते. या क्षेत्राचा जिल्ह्याला उत्पन्न प्राप्त करून देण्यात 16.24 टक्के वार्षिक सरासरी चक्रवाढ वृद्धी दर राहिला होता.

यावरून असे निदर्शनास येते की, पाच वर्षातील एकूण उत्पन्नापैकी कृषी, व्यवसाय व सेवा, व्यापार, हॉटेल व उपहारगृहे व इतर सेवापासून जिल्ह्याला 64.36 टक्के उत्पन्न प्राप्त झाले होते. कृषी प्रथम स्थानी सेवा, द्वितीय स्थानी व्यवसाय व सेवा तृतीय स्थानी व्यापार, हॉटेल व उपहारगृहे चौथ्या स्थानी क्षेत्र होते.

या चार महत्त्वाच्या क्षेत्रांशिवाय जिल्ह्याच्या निव्वळ एकूण उत्पन्नात वाटा असणारे क्षेत्रे अनुक्रमे बँक व विमा उद्योग 7.69 टक्के, नोंदणीकृत उद्योग 5.61 टक्के, बांधकाम 5.23 टक्के, वन संवर्धन 3.94 टक्के, सार्वजनिक प्रशासन 3.73 टक्के, नोंदणीकृत उद्योग 3.70 टक्के, परिवहन साठवणूक व गोदामे 2.92 टक्के, दळणवळण 1.64 टक्के, वीज, गॅस व पाणीपुरवठा 0.54 टक्के, मासेमारी 0.17 टक्के व सर्वात अल्प उत्पन्न प्राप्त करून देणारे खाण व दगड खाणकाम 0.15 या प्रमाणे पाच वर्षात या क्षेत्रांचा जिल्ह्याच्या एकूण निव्वळ उत्पन्नात वाटा राहिला होता.

चालू किंमतीनुसार नंदुरबार जिल्ह्याचे दरडोई उत्पन्न महाराष्ट्रातील सर्व जिल्ह्यांपेक्षा कमी आहे. कारण जिल्ह्याचे एकूण उत्पन्न कमी असल्याने जिल्ह्यातील दरडोई उत्पन्नावर त्याचा परिणाम झालेला आहे. 2009-10 ते 2013-14 या पाचही वर्षे राज्याच्या उत्पन्नाच्या फक्त 0.6 टक्के उत्पन्न जिल्ह्याचे होते. पाच वर्षात जिल्ह्याचे दरडोई उत्पन्न अनुक्रमे 2009-10 यावर्षी 32923 रुपये, 2010-11 यावर्षी 39620 रुपये, 2011-12 यावर्षी 46742 रुपये, 2012-13 यावर्षी 51993 रुपये व 2013-14 यावर्षी 56521 रुपये होते. यावरून असे निदर्शनास येते की, जिल्ह्याचे एकूण निव्वळ उत्पन्न कमी असल्यामुळे जिल्ह्याचे निव्वळ दरडोई उत्पन्न राज्यातील इतर जिल्ह्यांच्या तुलनेत कमी आहे.

#### निष्कर्ष :

- 1) नंदुरबार जिल्हा महाराष्ट्रातील कृषी प्रधान जिल्हा असल्यामुळे कृषी क्षेत्र हे सर्वात जास्त उत्पन्नाचे स्रोत आहे. असे असले तरी जिल्ह्यात पारंपारिक पध्दतीने शेती केली जात असल्याने कृषी क्षेत्रातून प्राप्त होणाऱ्या उत्पन्नात वाढ होणे अपेक्षित आहे.
- 2) जिल्ह्यातील अनुसूचित जमातीच्या शेतकऱ्यांची संख्या जास्त असल्याने त्यांच्या कडून माहिती अभावी आधुनिक शेतीसाठी प्रयत्न करण्यात येत नाही. याकरिता कृषी खात्याने मार्गदर्शन केले तर कृषी क्षेत्रातून जिल्ह्याला जास्त उत्पन्न प्राप्त होऊ शकेल. त्यामुळे जिल्ह्याचे निव्वळ दरडोई उत्पन्नात वाढ होण्यास मदत होऊ शकेल.
- 3) जिल्ह्याचा मोठा प्रदेश सातपुडा प्रदेशात आहे. वन संवर्धन पासून जिल्ह्याला प्राप्त होणाऱ्या उत्पन्नाचा आठवा क्रम आहे, सातपुडा प्रदेशात अनेक उपयुक्त वन औषधीसाठी पोषक वातावरण असून वन औषधीची लागवड करून भविष्यात जिल्ह्याचा निव्वळ उत्पन्नात वाढ करता येईल. त्यामुळे निव्वळ दरडोई उत्पन्न वाढू शकेल. यासाठी शासकीय स्तरावर प्रयत्न होणे आवश्यक आहे.
- 4) खाण व दगड खाणकाम यापासून जिल्ह्याला प्रत्येक वर्षी फारच अल्प उत्पन्न प्राप्त झालेले होते. जिल्ह्यात खाण व दगड खाण हे मुबलक प्रमाणात असून देखील उत्पन्न अल्प असल्याने जेवढे उत्पन्न प्राप्त होणे अपेक्षित आहे तेवढे प्राप्त होऊ शकलेले नाही. त्यामुळे हा एक शंका निर्माण करणारा विषय आहे.
- 5) जिल्ह्यात औद्योगिकरण झालेले नसल्याने त्यामुळे नोंदणीकृत उद्योगांची संख्या फार कमी आहे. तरी देखील या क्षेत्रापासून प्राप्त होणाऱ्या उत्पन्नात वाढ झालेली आहे.

- 6) जिल्ह्यात कृषी क्षेत्रानंतर सर्वात जास्त उत्पन्न प्राप्त करून देणारे क्षेत्र व्यवसाय व सेवा होते. अध्ययन कालावधीत दरवर्षी या क्षेत्रातून प्राप्त होणाऱ्या उत्पन्नात वाढझालेली आहे.
- 7) जिल्ह्यात तापी नदी असून अनेक लहान लहान नद्यांचे जाळे आहे. त्याचप्रमाणे तलावांची संख्याही बऱ्यापैकी असूनही मासेमारी क्षेत्रात जिल्हा फारच मागे आहे. कारण या क्षेत्रातून जिल्ह्याला फारच अल्प उत्पन्न प्राप्त होते. त्यामुळे संबंधित शासकिय विभागाणे याकडे लक्ष देण्याची गरज आहे.
- 8) व्यापार, हॉटेल व उपहारगृहे यापासून प्राप्त होणारे उत्पन्न तिसऱ्या स्थानी आहे. या क्षेत्रातून जिल्ह्याला प्राप्त होणाऱ्या उत्पन्नात अध्ययन कालावधीत सतत नोंदनीय वाढझालेली होती.
- 9) 2009-10 ते 2013-14 या पाच वर्षांच्या अध्ययन कालावधीत जिल्ह्याला प्राप्त झालेल्या एकूण निव्वळ उत्पन्नापैकी कृषी व्यवसाय व सेवा, व्यापार, हॉटेल व उपहारगृहे व इतर सेवा या चार क्षेत्रातून 64.14 टक्के एवढे उत्पन्न प्राप्त झाले आहे. यावरून असे निदर्शनास येते की, बाकीच्या क्षेत्रातून प्राप्त होणाऱ्या उत्पन्नाचे प्रमाण फारच कमी आहे. यावरून असे म्हणता येईल की, जोपर्यंत सर्व क्षेत्रातून उत्पन्नात भरिव वाढ होत नाही तोपर्यंत जिल्ह्याच्या एकूण निव्वळ उत्पन्नात वाढ होऊ शकणार नाही. परिणामी निव्वळ दरडोई उत्पन्नातही वाढ होऊ शकणार नाही.
- 10) जिल्ह्याचे एकूण निव्वळ उत्पन्न व निव्वळ दरडोई उत्पन्नात वाढ करण्यासाठी शासकीय पातळीवर लक्ष देणे आवश्यक आहे. जिल्ह्याचे मागासलेपण दूर करून जिल्ह्यातील जनतेचा राहणीमानाचा दर्जा उंचावण्याची आवश्यकता आहे. यासाठी जिल्ह्याच्या सर्वांगीण विकासासाठी प्रयत्न होणे गरजेचे आहे.

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## 9.

**SOCIAL ACTIVISM IN ARUNDHATI ROY'S NOVELS****Dr. Kalpana Agrawal**

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**Abstract:** Arundhati Roy, being ardent and dedicated social activist known for her bold and fearless activism world over, highlights burning issues and concerns in her fiction and non-fiction. As a post-colonial writer, she mentions the features of post-colonial India. She describes the concept of nation which provides the sense of belongingness and ownership. Her country has the history of colonialism. Thus visualizes the historical continuity and change. She constantly mentions struggle of oppressed against oppressor. Arundhati Roy, as an author and activist, plays a central part in today's Indian literary circles, having received both national and international awards for her contribution to the world of literature. We know literature is a powerful tool in the hands of a writer to change the society and Arundhati Roy is one such writer, who through her revolutionary works changed the mindset and outlook of society. Studies in the literary canon over the years have shown that literature cannot be read without reference to the complex wave of socio-cultural, political and economic situations in which it is produced. Literature reflects societal realities through a play of several ideologies and the factors that constitute these ideologies. Literature becomes a site for creative resistance through immense possibilities and so literature has always been closely associated with social and political activism. Today, when India is a democratic country, Indian English writers are now writing with a new zeal and confidence, blending social aspects and phenomenal situations in their literary works.

**Keywords:** *Ardent, Activism, Fiction, Colonialism, Literature, Revolutionary works, Socio-cultural, Political activism, Literary works.*

A prolific, controversial and innovative writer, Arundhati Roy has emerged as one of the most eminent contemporary figures in Indian English literature. She was born on 24<sup>th</sup> November 1961 in Shillong, Meghalaya, India. The author is best known for her novel *The God of Small Things*, which won the Man Booker Prize for fiction in 1997 and became the biggest-selling book by a non-expatriate Indian author. The present paper is a sincere and humble effort to

explore social activism in the Arundhati Roy's novels. Social activism is an intentional action with the goal of bringing about social change. If you feel strongly about a cause and are working towards a change, you could be considered an activist. An activist is anyone who is fighting for change in society. An activist can be a student attending a rally against tuition increase, a politician fighting against international human rights abuses or a mother of a child killed by a drunk driver talking to students about drinking and driving. Social activists consider the larger picture – how can they find ways to end injustice and to create strong communities which encourage economic, social and psychological health. While social services work addresses the needs of individuals, social action looks more at the root causes of those needs and tries to find ways to eradicate them. For example, rather than working directly with the homeless, a social activist might work to uncover the conditions that are making it difficult for people to work and afford a place to live. Instead of serving in a clinic that sees a high incidence of leukemia, the social activist works to expose the source of toxic chemicals and to hold polluters accountable for the increased health risks to a neighborhood.

If we define social justice as the belief in an equitable, compassionate world where difference is understood, valued and respected, then we can see that social activism and social justice are flip sides of the same coin. Social action work is a way to meet the goal of social justice.

Activism and literature are deeply linked. Activist writers find their perfect platform through their writings. Their voice and their sense of resistance is created both through their writings and actions. As Andrea Chow, an Asian week staff writer says that 'The Annual conference' on Lao language and Laotian American literature convened in the Bay Area, discussed literary pursuit with the topic firmly rooted in regional activism. These annual conferences sought to link Laotian voices through literature and activism. These conferences encourage more Laotian American voices in literature which in turn serves as an empowerment tool for the largely refugee community that arrived in America. So putting thought into paper became an action and action in turn became activism. There are scores of writers who turn their pen into activism for resistance and social change. In recent times writings and activism of Arundhati Roy whom Noam Chomsky has called 'a wonder', generates a lot of intellectual curiosity and interest in the context of using literary writing for social transformation. The ideological position of the author is expressed in the use of language and images used both in her fictional and non-fictional work. She shot into international limelight with her debut novel *The God of Small Things*, a Booker prize winner book in October 1997. Spun in a unique narrative mode this book is a critique of social issues and portrayed class antagonisms', class exploitation and hypocrisy of the so called big man -Marxism, patriarchal domination and callous police administration; the problem of love laws, and the forbidden and never accepted theme of incestuous relation between the twins. All these issues and political ideologies are representation of India in general and Kerala in particular. It presents the realistic view of dalits and the untouchables who have given up their hope of seeking an identity in a cruel and callous society.

Arundhati Roy uses her writing to understand a situation clearly. She says: "When I write, I write it for myself, not just in order to let people know because writing clarifies things to me". Arundhati Roy's activist writings deal with several social and political issues. She uses her pen with graphic description and minute details where she perceives the political and hidden motives behind government policies and schemes of development. In other works she talks about

military occupation in Jammu and Kashmir. Roy has written a number of essays on the Kashmir question, analyzing with searing honesty that wretched existence of the ordinary Kashmiri caught between Pakistan-backed militancy and India's military occupation. She also talks about neo-fascism in Gujarat, civil war in Chhattisgarh, plunder of natural resources in Orissa, the submergence of hundreds of villages in Narmada valley, people living on the edge, in starvation, the devastation of forest land and about victims of the Bhopal gas tragedy.

Let us now have overview of her works: *Power Politics* is the work by Arundhati Roy that argues specifically against the privatization and corporatization of essential infrastructure. In this eloquent work, which proved her powerful commitment to social justice, she talks about her perspective on issues like globalization of the world economy, the privatization of India's power supply by US-based energy companies and the construction of monumental dams that will dislocate hundreds of thousands of people.

*War Talk* is collection of new essays by this prolific writer. Her work highlights the global rise of religious and racial violence. The horrific pogroms against Muslims in Gujarat, India are shown. Desperately working against the backdrop of the nuclear recklessness between her homeland and Pakistan, she calls into question the equation of nation and ethnicity. And throughout her essays, Roy interrogates her own roles as "writer" and "activist."

*An Ordinary Person's Guide to Empire* consists of fourteen well-constructed, developed, passionate articles written between June 2002 and November 2004 — in which Roy deconstructs the concepts of empire, brutality, Imperialism, neoliberal capitalism, corporate globalization, racism and state terrorism with a degree of both passion and erudition that is truly astounding.

Arundhati Roy completely portrays the image of new imperialism and constructs a blue print of Iraq's invasion by America. Her book starts with the 1st chapter titled "Ahimsa" (Non-Violence) in which Roy raises her voice against brutality. "Ahimsa" deals with the struggle of the Narmada Bachao Andolan to make its voice heard in Indian decision making bodies. Roy raised her voice for those Adhivasis and Dalits who were killed, when they were trying to protect their land from encroachments — dams, mines, steel plants and other so-called development projects. She believes that people are forced to commit crimes in order to fetch breaking news and headlines for so-called free Media. She believes corporate media has owned the market in order to make people watch what they want to watch. She also fears for the death of "Ahimsa". She blames corporate globalization for constructing connection between religious fundamentalism, nuclear nationalism and the pauperization of whole populations. Roy's activism can be traced from the various interventions she makes through her writings. Her participation in Narmada Bachao Andolan is a part of her activism to lend her ear to the cries of the helpless. In her essay 'Democracy'- who's she when she is at home? - Roy talks about the misuse of democracy in the name of religion. She attacks political parties for the mass massacre in Gujarat after the Godhra incident where fifty six pilgrims were burnt alive in the Sabarmati Express. The state government did not do anything to prevent the aftermath of this incident which resulted in the hellish destruction of the Muslim community where they were looted, raped, killed and slaughtered.

As a social activist Roy chooses the literary form to express her keen thoughts, hatred towards the dirty game of politics. She uses various methods in her writing as a social activist such as boycotts (while refusing the government's acts in her essays), protests (while showing

against the various governments policies) and open discussion with the readers as well as the media and pragmatic style of criticizing the government's roles, holding social campaigns and ultimately being advocate of the non-violent strategy towards criticizing the various governments policies and decisions.

In her essay under the title '*Algebra of Infinite Justice*' Roy talks about the attack on the world Trade Centre that gives out an analytical view of aftermath consequences and the possible motives behind the attackers. She highlights how America justifies its numerous wars against different countries. She also attacks American- Afghan policies with all its brutalities and trivial reasons for waging war to fulfill its imperial design. She considers the attack on World Trade Centre as a desperate attempt on the part of the powerless people whose lives have been suppressed and ruled over by the iron hands of the powerful. She tries to get into the psyche of the attackers who took up this dangerous mission to kill as many people as possible knowing fully well that they too would die. Roy denounces the military operation against Afghanistan and Iraq which is unethical and cynical on the part of America. Along with military expansion and imperial motives America creates its own calculated ground to sell arms and ammunition to keep itself economically safe and sound. Roy goes on to explain that America is the mother of nuclear weapons. They had used it at Hiroshima and Nagasaki which left the world filled with gasping horror. Roy disputes the assertion of USA calling itself 'peace loving' nation when it is engaged itself in war against many nations (thirteen countries) since the Second World War. Roy's protest against American imperialism is a part of her activism against oppression, deprivation, brutalities and injustice committed in many forms.

Keeping in mind the nature of activism that Arundhati Roy's works reveal both in her famous novel *The God of Small Things* and her Political Essay collections like *Power Politics* (2001), *The Algebra of Infinite Justice* (2002), *War Talk* (2003), *An Ordinary Person's Guide to the Empire* (2005) the paper has tried to place Arundhati Roy as a writer activist. Roy herself stated:

First, because it is strategically positioned to diminish both writers and activists. It seeks to reduce the scope, the range, the sweep of what a writer can be. It suggests somehow the writer by definition is to effect a being to come up with a clarity, the explicitness, the reasoning, the passion, the greed, the audacity and if necessary, the vulgarity to publicly take a political position. And conversely, it suggests that the activists occupy the courses, the cruder end of intellectual spectrum that the activists are by profession position takers... And therefore lacks complexity and sophistication and is instead fuelled by a crude, simpleminded, one-sided understanding of things (Roy 2002: 104).

Arundhati Roy's life and work are integrated with the life and aspiration of the common mass. Her writings are reflective of the experiences and understanding of the world around her. Her medium of writing is her forte and expressions of these writings become her activism. Roy's conception and understanding of human problems springs from her inner desire to get into the minds of the basic needs of man. She integrates all of her life's understanding through the understanding of the ordinary life for whom she does not fear taking sides. All these views and aspirations are channeled through her writing, thus activism is manifested in the process. Her role for the welfare of the people and her participation in their programs is a part of her active

activism. Thus Arundhati Roy is a role model for writers who seek to use their art of writing as an influencing factor in the life of the people around us.

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## 10.

**THE SUBALTERN MUST SPEAK: A STUDY OF SHASHI  
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**Abstract:** Shashi Deshpande, in her novels, expresses her strong disapproval of the domestic tyranny which crushes the voice of the Indian women belonging to diverse generations and sections of society in a patriarchal set-up. Such gender-based discrimination alienates a woman from her own physical, intellectual and emotional needs and individual longings. Breaking the silence is the only solution that can save women from a life of endless misery and suppression.

**Keywords:** domestic tyranny, subaltern, discrimination, acquiescence, patriarchy, vocalize

A recipient of the Sahitya Academy Award, Shashi Deshpande is an eminent Indian novelist and short story writer, who sensitively portrays the agony of the Indian women. The women Deshpande depicts in her works belong to diverse generations and sections of society. Through her novels, she expresses her strong disapproval of the domestic tyranny which crushes the voice of these innocent women. The society as a whole promotes such discrimination where a woman becomes alienated from her own physical, intellectual and emotional needs and individual longings. To challenge this seemingly endless silence, Deshpande takes the reader through the life of the fictional character- Jaya. A victim of suppression herself, Jaya comes to realize after profound self-introspection that breaking the silence is the only choice that can save her from a life of misery in future.

Interestingly, Deshpande borrows the title from a moving speech made by Elizabeth Robbins, where she says:

The term silence here not only signifies physical silence, where one is not supposed to speak, but also goes on to signify withdrawal of human beings from authentic life experience. In front of the overbearing traditional values, one faces loss of will and freedom. (WWSL 1907)

Jaya, the female protagonist of the novel *That Long Silence*, is an urban-middle class woman. When once confronted with the question of her identity, the only words that come to her are "Mohan's wife and Rahul and Rati's mother". After a long span of a seemingly happy married life, Jaya begins to question the meaningless relationship, which has forced her into silence.

Predictably, the roots of Jaya's sense of alienation can be traced back to her childhood. Years of gender based socialization have transformed her into the woman she is now. Her early

childhood experiences have left an indelible imprint on her mind, adversely affecting her psyche as an adult. In this context, Simone de Beauvoir rightly observes: “One is not born, but rather, becomes a woman” (7).

Deshpande shows how Jaya does not get figured in the family tree created by her uncle. Ramu Kaka believes Jaya does not belong to that family. That’s one of the earliest episodes which alienate Jaya from her maiden family. This is where the question of belonging creeps in. Another factor that makes Jaya doubt her self-worth is that her education and intelligence hold no value for her family. Instead, she is chided by her grandmother for asking too many questions. Thus, the inquisitive child in Jaya goes mute after constant discouragement.

The gender based social discrimination is, in fact, affected by the philosophy of Hinduism, which encodes the virtues of an ideal wife, but not those of an ideal husband. Girls are conditioned in a way so that they grow up to be compliant and devoted wives. Deshpande depicts the mythical women like Sita, Savitri and Gandhari who are forced upon girls as role models. Young girls are denied a right to experience life themselves and make up their minds on their own. In the novel, Vanitamami grooms Jaya for her future and shockingly advises her to cling to her husband in all circumstances, even if he turns out to be unfaithful- “Remember Jaya, a husband is like a sheltering tree, keep the tree alive and flourishing, even if you have to water it with deceit and lies” (32).

Marriage, in India, is more of a social contract rather than a deep emotional bond, where women happen to be at the receiving end. Deshpande depicts the sad Indian picture of a married Indian woman who has to maintain her fidelity to her husband, endure all sorts of hardships for him, be obedient and must sacrifice her own self-interests for his welfare. Moreover, she must carry out the role silently, without uttering a single word of protest. This highly unequal status of a woman against her male counterpart definitely reminds us of Gayatri Chakraborty Spivak’s work- *Can the Subalterns Speak?* Although the term subaltern means inferior military ranks, it is more generally used for suppressed people belonging to lower casts and women in Asia (Childes 161).

On her wedding day, Jaya’s husband Mohan, christens her Suhasini. As per her conditioning, she silently accepts her new name which is the first instance that robs her of her original identity. Ironically, the name Suhasini has an entirely opposite meaning than the former name. While Jaya stands for victory, Suhasini denotes a placid, smiling, motherly woman, who nurtures her family. The new name definitely points out to Jaya’s future as a devoted housewife. The reader is taken along on this journey where the high-spirited Jaya is metamorphosed into a dedicated but voiceless wife and mother. Mohan and the kids surprisingly become Jaya’s whole time profession. The bright aspiring woman in her seems to be dying a silent death. She changes into a stereotypical wife and for the sake of Mohan’s professional career, she follows him to Bombay. Her silence is actually her survival strategy through which she decides to show her protest.

When on rare occasions, Jaya does raise her voice against the unfair treatment; it is silenced with the example of Mohan’s mother who never spoke against his father in any case. Jaya recognizes that anger makes her unwomanly in the eyes of Mohan and she is too afraid to lose him. Therefore, she gradually learns to hold her anger on a leash. All vocal expressions of dissent are henceforth muted.

Deshpande brings out the sufferings of women through a rainbow of characters of different age and social class. Mohan's sister Vimila, being sterile, has to bear her in-law's indifference. She suffers from ovarian tumour but her family pays no heed to her health. Deplorably, they don't refrain from taunting her for not contributing in the household chores. Consequently, she dies in agony, reliving her mother's fate. Jaya painfully remarks, "I can see something in common between them, something that links the destinies of the two...the silence in which they died".

This cruel suppression of women is even more abominable in the case of lower caste women. Deshpande chooses the character of Jeeja, Jaya's maid servant, to relate the feelings of angst and helplessness as experienced by these women. Jeeja silently surrenders to her misfortunes. She runs the house by working as a servant in several houses but her callous husband extorts all the money from her. Jeeja is childless and therefore her husband marries another woman to have a child. When her husband dies, poor Jeeja raises his child taking great pains. But the unthankful wretch grows up into a drunkard, even worse than his father. It is now his turn to exploit Jeeja and make her work for his expenses. His own wife Tara is not spared from the hideous torture. Deshpande thus portrays different generations of women silently submitting to all the humiliation and insults hurled at them.

Veena Sheshadri's comment powerfully sums up the essence of the novel: "The novel is not only about Jaya's efforts to obliterate the silence that is suffocating her. It is also about the despair and resignation of women like Mohan's mother, Jaya's servant, Jaya's mentally disturbed cousin Kusum" (42).

However, the fire in Jaya is still not entirely blown out. Her long hidden talent gets an opportunity to be showcased. Jaya becomes a promising columnist in order to seek relief from the drudgery of household chores. Having seen the disappointments of marital life from close quarters, Jaya writes a short piece about "a couple, a man who cannot reach out to his wife except through her body".(144) The male chauvinist in Mohan gets hurt as he finds a close semblance between Jaya's story and their personal life. In the fear of offending Mohan, she is compelled to relinquish all the beautiful stories that had been taking shape in her: "I had been scared...of hurting Mohan, Scared of jeopardizing the only career I had, my marriage" (144).

The fierce writer in her silenced, Jaya now writes the sort of stories which make Mohan feel proud of her. Her acquiescence to the patriarchal mindset is again a sad reminder of how the inner flame in most talented women is hushed too soon. The dissatisfaction in her marital life leads her to be attracted to Kamat, her new neighbour. In Kamat, Deshpande paints the progressive modern man who is ready to give women their due share. He comes across as a warm, amiable personality who treats Jaya as his equal. She acknowledges, "With this man I had not been a woman, I had just been myself- Jaya" (153).

Kamat serves as a foil to Mohan. He advises Jaya to spew out her anger in her writings and take the responsibility of her own life and not to drown herself into a "bog of self-pity". To save her marriage, Jaya has to hide her association with Kamat. That is why she leaves the room like a coward when she finds him lying dead there. To continue being a good wife, she needs to smother all her feelings towards Kamat.

But an intelligent reader must ask himself the question that what lead Jaya to such inhumanity. Isn't it the glorified image of a virtuous, devoted wife propagated by society which compels her to be so selfish and callous?

In her Dadar flat, devoid of her routine as a housewife, for the first time, Jaya is able to indulge in self-introspection. She realizes that she was the one herself responsible for retreating into silence: "It was so much simpler to say nothing, so much less complicated" (99). But this defense mechanism cannot hold good for long anymore. After Mohan's scam, he blurts out that he has been earning the extra sum for Jaya and the kids. Taken aback, Jaya starts laughing madly as she doesn't know what else to do. The limit of her tolerance has reached. Unable to bear it, Mohan leaves the house even before Jaya can utter a word. This desertion by Mohan forces Jaya to introspect what has gone wrong between them. After her emotional upheaval, when she returns to her senses, she decides to take charge of her life. She finds refuge in her talent of writing. Jaya now owns the responsibility of her miserable plight. Her perpetual silence has been the real culprit in messing up her whole life. Vocalizing her deepest thoughts and feelings is required to save her from being strangulated at the hands of patriarchy. She finally decides to unburden herself by writing her first novel and breaking *That Long Silence*.

The knowledge slowly dawns upon Jaya that marriage is a reciprocal arrangement where both the partners must be entitled to equality. Understanding and respect for the spouse must be there for meaningful coexistence. Jaya now knows that she will never be subjugated in future. Quite contrary to general opinion, her voice has the potential to save and enhance the marital bond. She is reminded of Lord Krishna's words to Arjuna in Bhagavad Geeta – Yathechhasi tatha kuru( do as you desire) which emphasize the necessity of making a choice. These words lead to her emancipation from the stereotypical role of a traditional wife. She realizes that she surely has a voice and all she requires is to use it. Ultimately, she rejects the image of two bullocks forcefully yoked together, signifying a loveless marriage. Instead, she now views herself and Mohan as two individual personalities who can stick together by choice if both of them feel so. Shedding her disbelief, she is quite hopeful that a positive change will overcome their life if they truly make efforts for it.

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## 11.

**AGRICULTURAL DEVELOPMENT FOR EXTENSION SYSTEMS:  
A REVIEW****Sabina Ahad***Assistant Professor, Govt. College for Women, Nawakadal*

**Abstract :** *After 30 years of negligence by international donors, agriculture is now once again in the headlines because higher food charges are growing food insecurity and poverty. In the upcoming years it will be crucial to increase food production and productivity in developing countries, particularly in South Asian, Sub-Saharan Africa and with smallholders. This however needs finding feasible solutions to a number of complex technical, institutional and policy matters including land marketplaces, agricultural extension research on seeds and inputs, rural infrastructure, connection to markets, credit, stowage, rural nonfarm employment and food price maintenance. This study reviews what the economic works has to say on these issues. It discusses in turn the part played by agriculture in the expansion process and the connections between agriculture and other economic areas, the determining factor of the Green Revolution and discuss the basics of agricultural development in India, approaches to rural development, concerns of income diversification by farmers and lastly problems of international trade policy and food security which are at the root of the crisis in agricultural product volatility in the past few years.*

**Keywords:** Agriculture, Extension, Productivity, Developing Countries.

**JEL Classification:** Q 10, Q 16, Q 18.

**Introduction**

The agriculture continues to play a vital role for development, particularly in low-income countries where it is large both in terms of aggregate income and total work force. The 2008 Report of World Bank on Agriculture for Development, clarified why the decline in the provision of agriculture by international donors was so destructive for the advancement of growth, development and poverty reduction in poor countries. The statement was a milestone document that described masterfully the several dimensions of the challenge and facilitated rekindle interest in agricultural policy. But with the financial, food and climate crises of the past three years, much has transformed since the report was released in late 2007. A main concern has been enlarged exposure to shocks, deteriorating food insecurity and susceptibility to poverty. It seems to be a suitable time to review the literature on economics of agriculture, focusing on the issues that are serious for agricultural productivity and poverty eradication. Agriculture is one of the leading fields that shape the socio-economic development of any nation. Technological progressions and innovations attended as tools to share knowledge and practices of agricultural activities and make better lives for growers, traders, policy makers, and the whole society. It is obvious that Information has turn out to be a very significant food security, education, poverty alleviation, factor in production and other millennium development goals. On the eve of the first plan, Indian agriculture was in a despairing and deplorable condition. A large portion of inhabitants was dependent on this sector. Our growers were having small and scattered assets. They had neither the money nor the information to utilize seeds, equipment's and chemical manure correctly.

In 1947 partition of India caused significant imbalance in agricultural production. With the situation up of the planning commission in 1950 and the organization of five year plans, agricultural development presumed greater significance in the substance of stabilizing the country's economy. In spite of the fact that maximum of the people of our employed population, i.e., agricultural laborers and farmers were involved in cultivation, the nation was not self-sufficient in food grains and facing severe food scarcity. Besides, the partition of the nation, at the time of freedom worsened the agricultural condition as a relatively fertile agricultural part went to Pakistan. During First Five Year Plan, the performance of agricultural sector was more than expected. Influenced and contented by this performance, the Administration of India changed its importance for development of industrial sector under the Industrial Policy of 1956. Furthermore, the Government of India got assurance by the Ford Foundation Scheme under which the food was to be provided under Public Law (P.L.) 480 by U.S.A. in case of any deficiency in India. On the other hand, this system could not work as it should be as during late fifties some problems came into the way and our organizers started altering their priority from Industrial development to comprise agriculture sector also. The objective of this study is to review the literature regarding development of agriculture for extension policy matters including land markets, investigation on seeds and inputs, agricultural extension, rural infrastructure, credit, storage, linking to markets, rural nonfarm appointments and food price maintenance in Developing countries especially in India. Before start review of the historical development of agriculture sector, primarily give most careful theoretical models given by great economist regarding agriculture sector development.

Developing economies have usually been defined as dual economies with an old-style agricultural sector and a recent capitalist sector. Productivity is expected to be lower in agriculture than in the modern sector. The canonical model was put forward by Lewis in 1954 and subsequently prolonged by Ranis and Fei in 1961. Lewis 'model rests on the clue of surplus labor prevailing in the agricultural sector. With lower output in agriculture, wages will be higher in the modern sector, which induces labor to move out of cultivation and into the modern sector, which in turn creates economic growth. Other precursors, such as Schultz in 1964, point out the significance of food supply by the agricultural sector. In Schultz 's view, agriculture is an important for economic growth in the intellect that it promises subsistence for society without which growth is not possible in the first place. This initial view on the role of agriculture in economics also coordinated the empirical observation made by Kuznets in 1966 that the significance of the agricultural sector deteriorations with economic development. In this view, agriculture 's role in economic expansion is to supply cheap food and low wage worker to the modern sector. Otherwise, both sectors have few interconnections. Growth and advanced productivity in the agricultural sector can contribute to overall economic growth by emancipating labor as well as capital to other segments in the economy. On the other hand, industrialization is seen as the final driving force behind a country 's expansion and agriculture as a traditional, low productivity sector.

Johnston and Mellor in 1961 on the Lewis model, account clearly for agriculture as a dynamic sector in the economy. In addition to labor and food supply, agriculture plays a vigorous role in economic development through important production and consumption connections. For instance, agriculture can offer raw materials to nonagricultural creation or demand inputs from the modern sector. On the consumption side, a higher output in agriculture sector rise the income of the rural people, thereby generating demand for domestically created

industrial output. Such connection effects can rise employment opportunities in the rural non-farm segment, thereby indirectly producing rural income. Furthermore, agricultural goods can be exported to receive foreign exchange in order to import capital goods. The significance of such associations was added stressed by Singer (1979) and openly embodied in Adelman general equilibrium idea of agricultural request led industrial development (ADLI), according to which, because of manufacture and consumption connections, a country development policy should be agriculture-driven rather than export-driven and enlarged agricultural output would be the originator of industrialization. Furthermore, stress should be located on small-to-medium-size farmers because they are more probable to use domestically produced intermediary goods as contrasting to large-scale producers who might import equipment and other inputs, which would deteriorate the relationships between agriculture with sectors (Adelman 1984).

The fact that there are significant linkages among the traditional and current sectors in emerging countries makes agricultural development a significant tool for decreasing poverty. The involvement to poverty reduction takes place straight, through the effects of agricultural growth on farm engagement and effectiveness, and indirectly because rises in agricultural output encourage job formation in upstream and downstream non-farm segments as a reply to higher domestic request. Possibly lower food prices rise the purchasing power of poor customers. The extent of these belongings for poverty reduction depends on the particular conditions of an economy. If, for instance, technological development in the agricultural segment is labor-saving, farm-employment might not essentially increase (Irz et al. 2001).

While most of the literature assessments agriculture as a dynamic sector of economy, some writers reach quite different conclusions. As Gollin pointed out (2010), the great share of farming in many developing economies does not directly imply that complete growth. Has to be built on an ADLI-type policy. Matsuyama (1992) proposes that the relation between agricultural development and inclusive economic growth hinge on the openness of a country to international trade. While agricultural growth goes hand in hand with economic development in small, closed economies—where increases in agricultural efficiency will lead to the linkage effect defined above—the relation might be inverted in the case of economy with foreign trade. Country with comparative advantage in agriculture, foreign trade will inducement resources away from the modern sector into farming, which might be a smaller amount productive than manufacturing. The prominence degree of openness of a nation was pointed out early on by advocates of —agriculture first tactics to development. For instance, Fei and Ranis (1961) recognized that imports could possibly substitute for domestic agricultural goods. Adelman (1984) recommended that ADLI would effort best for low-income nations that are not yet export-driven and stress that the tradability of rural non-farm subdivision goods can have diverse inferences. In a general equilibrium viewpoint, productivity increases in the agricultural sector have an adverse impact on the tradable non-farm subdivision. This is because agricultural crops as well as rural non-farm non-tradable have a comparatively inelastic demand for labor, while tradable belongings have more elastic labor demand. If earnings increase due to better agricultural efficiency, factories manufacturing tradable goods, which are expected to be functioned by external manufacturers, will move to leakage the higher wages.

There is also a huge literature vacillating from critical contributions that do not provision agriculture-first methods to more recent —agro-pessimism views. The latter are built on the opinion that agriculture in developing nations might be the minimum productive sector in the economy. Dercon (2009) originates his conclusion from a two-sector model expanded by

Eswaran and Kotwal (1993). He clarifies that, in an open economy, in which both agrarian and modern-sector goods can be operated, connections between the two sectors convert less important for overall growth. As a result, there is fewer of a necessity to rise agricultural output to encourage overall growth and decrease poverty. Both subdivisions can contribute to growth. But if farming is less productive than other areas, trade in food and concentrating efforts on other sectors might be more helpful to a country's expansion. Dercon confess that, under certain conditions, the agricultural sector can be vital for economic growth. If nations are blocked-in and shut to for international trade, agriculture can be a foremost driver behind inclusive growth and should be maintained actively.

While various hypothetical models propose quite opposite roles for agriculture in expansion, they do not essentially reverse each other. The models are derivative under different economic molds. Therefore, it is not astonishing that they originate different strategy inferences. Because emerging countries vary with respect to their economic situations, the role of farming for development might be reconsidered in each specific circumstance. This is in link with the 2008 World Development Report 's memorandum (World Bank 2007), which proposes that in agriculture-based economies, farming can be the engine of growth, however in transforming countries, agriculture is by this time less important as an economic action but is still a major instrument to reduce rural poverty. In urban areas, by disparity, agriculture plays the same part as other tradable areas and subsectors with a comparative benefit can help to make economic growth.

So far our debate has frequently considered theoretical models. We now turn to the experimental examination of the relation among the agricultural sector and economic development, which has an elongated history.

Bardhan, P. (1970) observe the impact of the green revolution on the laborers working in agricultural sector. The author determined that, more than 70 per cent of rural population at the end of the sixties was living below poverty line. The ratio of rural families below the bare lowest acceptable level of living seemingly doubled throughout the sixties in rural India.

About the mechanisation of agriculture, Billings, M.M. and A. Singh (1971) made an effort to led a study on the influence of technical changes on human labour request in Punjab and Maharashtra states instead of developed and under developed areas in India built on the scope of new farm technology. The implementation of new farm skill such as power system irrigation, high yielding varieties and reapers, power thrashers and tractors, etc. was advanced in Punjab and its increasing effect on human labour demand was measured to be labour substituting by 5.5 per cent during 1968 – 69.

Aggarwal, A.N. (1971) has been examined impact of green revolution on landless workers. The writer found that with the beginning of green revolution, large growers were becoming affluent. They were financing in capital-intensive equipment in order to increase their direct control over farming. The laborers, on the other hand, had been losing out in numerous ways for the reason that demand for their traditional service area reduced, obtainability of land on crop allocation basis reduced and alternative employment opportunities keep on behind requirements. Therefore, the two classes were flattering polarized and gradually opposed to each other.

Rao, C.H.H. (1974) the favorable as well as unfavorable ideas of new technologies on agriculture employment. He states, "If the green revolution is observed as a package containing

of HYV and fertilizer's, its involvement to employment has been considerable. Also, tube wells seem to have donated meaningfully to the engagement of labour".

Herdt, R.W. and R.A. Baker (1972), determined on the basis of their study that in most parts of India, increases in the demand for labour, as a result of new technology, which was more labour concentrated, were not attended by the rise in the agricultural wages for the reason that supply curve of labor came to be elastic at the point of connection with the demand curve in these areas but rise in employment was marginal. On the other hand, in some areas, particularly Kerala, Punjab and Tamil Nadu, the labor supply curve near the point of intersection with the demand curve was not originate perfectly elastic.

Bhalla, G.S. (1979) assumed a study on the real wage rates of the agricultural laborers from 1961 to 1972 in Punjab. He initiates that there was a race on, between increasing farm output and an increasing labor force. All through the given period, the increase in money earnings continued behind price variations, leading to decrease wage rates for most processes between 1965 and 1968, and once more during 1974, 1975 and 1977 except in harvesting.

Singh, G. (1980) originate that even though the green revolution was accompanied in Punjab in the mid-sixties, the condition of agricultural laborers in Ludhiana district had not upgraded because a big section still living below the poverty line.

NCAER (1980), study found that after implementation of new agriculture strategy (NAS), there was enormous outline of machinery like tractor and other equipments etc., which shaped employment chances in non-agricultural sectors due to the regressive linkages. Factories worried with manufacturing of farming equipment and its supporting units providing employ to more workers.

Joshi, P.K. (1981) evaluated the effect of technical modification on agriculture employment in Uttar Pradesh. They also originate that tractor technology and cropping decoration shift had an adverse effect on employment between 1966-67 and 1977-78. While, the outcome of other technologies like irrigation and high yielding diversities and that of growth in cropping strength was observed to be having positive outcome on employ during the said period.

Kahlon, A.S. and N.J. Kurien (1983) observed the influence of technological advancement on labour fascination, productivity and revenues to labor in Indian agriculture in the awaken of green revolution in 1965. They analyzed the data on wheat farming from 1970-71 to 1979-80 for main wheat-producing states. The study detected a declining trend in the strength of labour use almost in all the states.

Hayami and Ruttan (1985), established a model of encouraged innovation to clarify the factor bias of technical change. The fundamental sequence starts with variations in comparative factor shortages important to changes in relative factor prices. Values, in turn, attendant technical advances in the direction of saving on the issues that become comparatively more expensive. Since agricultural research is mainly a public good, the administration is the object that needs to reply to market signals and issue endowments by allocating funds to substitute research plans. This happens partially in response to producer demands for knowledge that allow them to save on the issues that are becoming comparatively more exclusive and partly as a reply to varying recourse constraints, such as the present environmental challenges defined below. In linking the long-run history of technical change in Japanese and US agriculture, in labor-abundant but land-scarce Japan, knowledge has been mostly land-saving, permitting for rapid rise in the efficiency

of land. In the United States, where land was plentiful and labor scarce, knowledge was primarily labor-saving and permitted rapid growth in the productivity of labor.

Parthasarthy, G. (1988) has assessed the daily earnings in 1984-85 to be approximately between Rs. 6 and Rs.11 as against this, the minimum wage required to preserve a basic smallest standard of living was Rs. 22 per day. With the arrival of green revolution, money wage rates underway increasing. Though, as prices also amplified significantly the real wage rates did not increase much.

Sidhu, R.S. and S.S. Grewal (1990) analyzed the demand for labor in tractor-operated farms and bullock functioned farms in Punjab. They carried out that opposing to the belief that tractor moves labour, the strength of human labour use was originate to be higher by 1144 man hours per hectare on tractor functioned farms than 1099 man hours on bullock operated farms. The rise in farm size, use of weedicides and low wages were originate to have negative effect on human labour demand in the state agriculture.

Gonzales et al. (1993) Green Revolution of Asia was maintained by government interventions sustained for long periods, such as fertilizer grants that reduced prices to 25 percent of their world marketplace price. Indonesia 's rice growth of 5 percent over 1970 – 1988, for example, was mostly been attained by government pricing, research and investments in the rice sector. But such community large-scale interferences put a heavy load on government budgets, are not a decent use of community funds and are not maintainable over time. They also have other harmful effects. For instance, the subsidization of fertilizer in Asia has led to misappropriation and soil deprivation.

Papola, T.S. (1994) proficient a study on 'employment growth and social guard of labour in India' and originate that in rural sector of India, the rise in 'casualization' primarily points the phenomenon of job-related shift of labor force from agricultural to non-agricultural actions. The phenomenon of main shift from agricultural to non-agricultural actions need to be given special consideration for drawing inference regarding the development and deteriorating of employment condition associated the overall process of 'casualization' in rural areas. He further noted that one is not obliged to move away from self-employment in farming, unless the income condition is likely to recover. He designated that 'casualization' that is taking place in rural area is an encouraging procedure induced by higher earnings external agriculture. Still employment design continues to be conquered by agriculture sector, on the other side the development in non-agricultural segments particularly, industrial sector has not been employ concentrated. Generally organized sector continued slow in generating new job chances.

Jha, P. (1997) concludes that the rural labor force building had more or less continued unchanged for the first two and a half periods since independence and afterward, it in progress shifting to the nonagricultural professions; it reached the highest level ever in 1989-90. All through the 1990s, this tendency has suffered a reversal reduction in the rural non-farm action means reduction in whatever employment opportunities had opened up in this sector for members belonging to agricultural labour households, thus having a depressive effect on their income.

Reardon et al. (1999) suggest that intensification will have to be capital-led instead of being accomplished by employing more labor, and that abstaining from using fertilizers and other non-labor inputs can lead to soil mining and is hardly profitable. But capital-led intensification of agricultural production has its own negative environmental effects and has to

be properly managed to be sustainable. Inappropriate use of fertilizers can, for example, lead to poisoning of humans and animals and water pollution, which in turn can have unintended consequences for larger ecosystems. Such negative effects have been observed in rice-wheat systems in South Asia. Henceforward, what is called for is well managed, capital-led strengthening of agriculture, taking into account agro-ecological issues and evading environmental damage.

The study led by Sidhu, H.S. and J.S. Toor (2002) situations that there were overall 147 non-farm events in which the agricultural labor families were involved. Rural Non-Farm Doings (RNFDs) were emerging as a substitute in the state of Punjab. In his paper 'Employment Oriented Development', the piercing rise in joblessness in the country creates from large-scale organizational adjustment in some formerly over working sectors. The RNFD has important potential for fascinating rural labour.

Aggarwal, P. K. and Kalra, N (2002) situations in his study that the green revolution was enormously successful only till 1970s afterward agrarian growth in Punjab started slowing. The cost of producing per unit of farming increased, the profit margin reduced and the real earnings of rural agricultural labors became stagnant.

Anderson and Feder (2002) the devolution of the system, putting farmer collections or the private sector in custody of service facility, has been the response planned to overcome these responsibility problems. Farmer groups can in detail engage on both sides of the marketplace for extension facilities. On the demand side, they can rise whole demand for information because they grasp more farmers and can negotiate for their stresses more effectively. On the supply side of the marketplace, they can bring services to their associates and finance them. In addition to increasing responsibility and excellence of service facility, privatizing allowance services has also reduced the financial burden on the public sector and made services more monetarily sustainable. However, globally only 5 percent of extension services are providing by the private sector. Private extension facilities could reply better to demands from commercialized growers but smallholders might be unaware of their own wants, unable to articulate them, and incapable to pay for services. Therefore, they might demand less services than they need. In this condition, facility by only the private sector to diverse group of farmers might not be the greatest solution. A well approach in this case would be a private-public corporation to provide facilities as well as a publicly funded but privately achieved system. This would rise the effectiveness of the system and cater to all groups of farmers.

Chapman and Slaymaker (2002) The atmosphere in which agriculturalists operate today is altering and needs new ways to offer extension services. A new idea is the overview of information and communication technologies (ICTs) into extension lead facilities and rural development projects in over-all. ICTs can bring information that is significant for the development of rural parts in the long term and in the short run. For instance, ICTs can be used for long-distance knowledge agendas and in that way help to accrue human capital. They can offer info on weather, price and lucrative income divergence possibilities. An important knowledge is cell phones, which can advance both private as well as public info. With mobile phones, agrarian extension facilities can be supplied at a lower cost and higher superiority information can be provided.

Gosh, J. (2003) in his paper 'Whatsoever happened to farm employment', designates that the development of agricultural engagement by usual status fell from an annual rate of 2.08 per

cent in the era 1987-88 to 1993-94 and contracted to 0.8 per cent in the period of 1993- 94 to 1999-2000. The paper also tosses light on the details of weakening in the farm service. The labour saving skills and design like mechanization and fluctuating of cropping design might have reduced the demand for labour. On the other side, the rise in non-agricultural effort has been much less than the failure in agricultural employment.

Saxena, M. (2004) fleetingly measured that the share of labor force in agriculture to the total labor force has been display the deteriorating trend since 1970s. The problem of joblessness and poverty was detained by RNFS. As well, the study also exposed that technical progression along with organized changes in agriculture sector will lead to additional reduction of employment and change the underemployed into flexibly unemployed seeking work somewhere else. Some of them may opt to travel to urban areas to find some work, but the necessity is to expand the economy into RNFA to offer productive service to rural labour force as it may help in attractive migration from rural to urban areas also.

Ramaswami, C. (2004) clarifies that mechanization counterpart's modern varieties to realize the production possible, the feast of modern varieties induced labour saving skills such as use of tractors, threshers and farm equipment's and their easy obtainability due to the tradition of hiring, enabled even small growers to accept these skills. The proposal that the labor saving machineries like tractors had prolonged rapidly and they were replaced for human and bullock labour is partly reinforced by statistical indications. The share of human labor cost in paddy making remained almost continuous but lessening in recent years over the three decades ending 2001.

Gopalappa, D.V. (2005) in his study 'Rural Non-Farm Employment (RNFE) in Karnataka' found out that RNFE generation be contingent on two factors, first the rapid farming growth would have direct influence on it essentially with the development in dispensation sector and by creating demand for inputs such as fertilizers, etc. Second, the instable of people to non-farm doings can also be the outcome of poverty related factors, such as joblessness, low agricultural wages. He also specified that when rural poor is incapable to gain productive service in agriculture, he/she seems to be maintained upon to take up RNFAs. He exposed this singularity as 'distress diversification', i.e., diversification into unfertile and low paid non-farm jobs particularly began when under-employment in agriculture is high.

Chen, M.A. (2005) create out that in India except in its current commercial areas, the paths are lined by cobblers, barbers, rickshaw-pullers, vendors of vegetables, auto-rickshaw drivers, casual or day laborers in construction and agriculture, etc. Most of the labors in all these groups of work are casually employed deprived of secure contracts, worker welfares or social safety and formal credit. The informal economy is rising and it is not a traditional wonder but a feature of modern capitalistic development, linked with both growth and global integration.

Beams, N. (2006) avowed that many countries besides attaining high levels of development are facing serious unemployment difficulties. Progressively, the quantity of non-regular workers in total employment is growing in Asia. The main motive behind this was rise in the active size of the global labor force had not been escorted by a surge (flow) in capital for investment.

Fan and Saurkar, (2006) In emerging countries such as India, expenditure on agriculture is one of the most significant government apparatuses for promoting economic growth and

easing poverty in rural areas. presented that the Green Revolution in India throughout the 1960s was mainly due to increased administration expenditure on agriculture R&E, electricity, irrigation and rural infrastructure. Among numerous types of government expenditure for agriculture, agricultural R&E (including extension) is said to be one of the greatest critical for indorsing farm yields. In adding, several studies have exposed the connotation of high effectiveness of agricultural research investment on agriculture production.

Staatz and Dembele (2007) The agreement about the need for a Green Revolution for Africa is worldwide but the appearances of the African continent call for a different method to the alteration of agriculture. In contrast with Asia, Africa is varied in terms of agro-ecological circumstances, farming systems and types of yields planted. The FAO reflects that there are 14 main undeveloped systems in Sub-Saharan Africa. They be contingent rather weakly on rice or wheat, which have been the drivers of the Asian Green Revolution. Furthermore, most agriculture is rained. Whereas the Green Revolution in Asia was partially ambitious by intensive irrigation. In fact, only 4 percent of crop area in Africa is irrigated, versus 34 percent in Asia. Another issue that makes the Sub-Saharan African context dissimilar is the underdevelopment of substructure, which hinders market access and leads to high transportation costs. As a consequence of the heterogeneity across Sub-Saharan Africa, several geographically distinct revolutions will have to take residence, in difference to the Asian Green Revolution, which was built on wheat and rice.

De Silva & Ratnadiwakara (2008) is one of the most quoted papers in arena that recognized the acceptance of ICTs in Sri Lankaian agricultural inventiveness. Farmer appeared to be interested toward the effectiveness of using payment stages suc as PayPal to conduct agricultural transaction. They also used logistic and e-commerce websites to reduce their cost and cut the lead time along the farming value chain. The goal of approving the technology was to allow a decrease in transaction costs in farming. Along the value chain several stakeholders get intricate from farmers to traders to processors superstores or exporters etc. The researches were restricted to the segment from the choice to plant and ending at the sale of production. Their investigation was also limited to a group of small-holder vegetable farmers in rural Sri Lanka were used to recognize and measure unobservable business costs dealing with information search. The rational starting point in considerate the total information connected transaction costs faced by the agriculturalist is to comprehend the demand for info at each point of conversation by disaggregating the agricultural value chain to a sequence of actions.

Beintema and Stads (2008) The heterogeneity of African nations calls for a smaller amount reliance on international investigation and more on local and domestic research, but spending on agricultural investigation in Africa is low and this has also donated to festering yields. Public expenditure on farming research produced only by 1 percent during the 1990s. Everywhere 40 percent of total agrarian research expenditure comes from contributors and private agricultural study is very limited in Sub-Saharan Africa. In 2000, it donated only 2 percent to total research investment. In stark difference to these low expenditure numbers, the quantity of agricultural researchers in Sub-Saharan Africa is 50 percent developed than in India and 30 percent higher than in the United States. But these scholars have less working out than those in other regions of the world. Expenditure on per researcher is much lower in Sub-Saharan Africa than in India or the United States, and lower linked with its past value. In real relations, it is now less than 50 percent of its level in 1981. Academies have not been combined into national

agrarian research systems. While international research administrations such as the CGIAR have removed to more regional tactics and associations with national agricultural research administrations, universities seem to have been deserted, while they employment more PhD degree holders than other research administrations.

Wright (2009) New price steadiness devices have been planned in the recent literature, as well as an international reserve to which associate countries would donate specified amounts. The international standby would be released in periods of emergency at the choice of an overseeing group., however, proposes that such a global contract might fail due to lack of promise by member states. Another linked approach to stop price hikes calls for a simulated reserve that would run by attractive in the markets each and every time prices are external a specified band.

Eastwood et al. (2010) In Latin America and Asia, occupancy usually decreases farm size.

shows that in India plot disintegration is reduced, which rises productivity by dipping costs of production. In terms of occupancy reforms that try to strengthen occupants 'rights, find that in India such tenancy improvement is negatively connected to agricultural output. However, disaggregate the examination to the regional level in India and conclude that in West Bengal, where the reform was applied meticulously, there has been a positive relation amongst tenancy and productivity. They do not, however, find any outcome on land distribution. In spite of such positive results, tenancy rule in favor of tenants can also main to expulsion of tenants and self-cultivation by less effective landlords. Many farmers in emerging countries function on a small scale. Growing farm size is key for better-quality incomes in agriculture because it permits for the use of automation that has indivisibilities, inferring increasing returns to scale and higher effectiveness per hectare. In a comprehensive empirical paper, show that this is the situation today in India, where most farmhouses are too small to exploit the efficiency and cost-saving returns from automation. But land consolidation in larger farms with continual population growth and restricted long distance migration needs vigorous employment formation in the rural non-farm economy, essentially in secondary towns and metropolises. Agriculture-for-development policies need to emphasis on the smallholder sector, comprehend the tasks they face and find ways to make them more creative.

Aksoy and Ng (2010) Trade movements have grown more than double as fast as aggregate GDP over the past 30 years. The developing world 's shares of worldwide trade enlarged from about one-quarter to more than one third and the configuration of their exports has been promoted. For a long time, they were exporters of primary merchandises and importers of manufactured goods, but over the past two periods they have stimulated strongly into industrial exports. The export part of developing countries in worldwide manufacturing exports was 20 percent in 1990 and rose to 45 percent in 2008. For agricultural transfers the numbers are 32 percent and 41.5 percent, respectively. Furthermore, trade among emerging countries also increased importance. While 4 percent of worldwide manufacturing exports went from emerging countries to other developing countries in 1990, it improved to 24 percent in 2008. For farming, the corresponding facts are 7 percent and 20 percent.

Byerlee, de Janvry and Sadoulet (2010) The question that rises for strategy is whether farming and rural non-farm area activities are opposite or substitutes. If, for example, farming has little budding in certain regions, strategies might need to be extra tailored toward non-farm

actions. Both consumption and production connections exist between agriculture and the non-rural sector, while the strength of these associations varies across time and space. The presence of linkages does not mean that a lively agricultural sector is an essential condition for a positive non-farm sector. There are examples of agrarian growth preventive the tradable sector in rural areas. But what follows from the presence of linkages between farming and the rural non-farm subdivision is that policies targeted at one or the other would not be made in separation but integrated in a general outline. Although the traditional understanding of the rural non-farm economy was that it arisen though connections with agriculture, new experiential studies have released important new standpoints for poverty drop and shown that more consideration should be paid to small town. Agricultural growth arouses the growth of the rural non-farm economy through forward, backward and final demand connections, situated in rural areas due to the advantages of nearness to agriculture.

Foster and Rosenzweig (2010) find that, in India, the earnings to earlier planting of high-yield variety seeds are greater for educated than for uneducated farmers. The possible to learn about new technologies be contingent also on the available info about new knowledge and their profitability. Allowance and other facilities can – if correctly applied as discussed above – deliver the information an agriculturalist needs to gainfully adopt a new knowledge. Access to marketplace or weather conditions information is also significant for producers. Weather information is significant for accepting to climate change today. A program started in Mali in 1982 helped growers to better control climate risk by as long as timely climate information. The introduction of ICT is also closely related to the matter of knowledge and can help and increase the circulation of important information.

Kashem (2010) attentive on decisive the extent of the use of mobile phones by agriculturalists when getting agricultural info from input dealers, a survey was led the and data was obtained from 76 farmers who are mobile phone operators in 8 selected villages of two amalgamations under Sadar Upazila of Mymensingh region in Bangladesh during 12 September to 15 October 2009. To determine the extent of the usage of mobile phones by the agriculturalists in getting agricultural information a questionnaire was used in 4 major aspects, such as the superiority of the inputs, market price of the inputs, obtainability of inputs and also the suitable amounts of the inputs were enclosed. Among the queries asked to the Agriculturalists were whether their connections with the input traders were regular, uncommon or not at all (built on the amount of times per season). More than half of the growers had medium use of mobile phones in receiving agricultural info.

Mittal et al (2010), led a study on the effect of mobile phones in Indian Agriculture, the research observed into the impact of mobile phones on the crop area and mainly on small farmers. According to the paper structure, availability of agricultural contributions and poor access to agricultural info are some of the major restrictions on the growth of agricultural efficiency in India and the quick growth of mobile phones and mobile allowed information services offers a means to overcome existing information unevenness, it also partially bridges the gap among the delivery and obtainability of agricultural inputs and structure. The procedure of the investigation involved field inquiries conducted in Maharashtra, Rajasthan, Uttar Pradesh, New Delhi and Pondicherry. The field inquiries involved focused group discussions, individual interviews with fishermen, farmers, labourers, traders and other businesses involved in agricultural sector. The team conducted 46 individual interviews in 11 districts and also 20 villages and 14 focus group discussions. About 187 farmers were interviewed in which 152 were

small scale farmers with less than 6 acres of land. The key finding of this research is that mobile phones can act as a catalyst to rejuvenate the collapsing extension services in the country. However, this does not in any way dilute the need for urgent and noteworthy improvements in subsidiary infrastructure and capacity building to comprehend much required productivity gains in farming.

Gichamba & Lukandu (2012) used a diverse approach in a research they conducted in Kenya using questionnaires, documentary exploration, comment and field interviews in assembly the necessary information requirements of various shareholders of the agricultural sector to design a outline for developing mobile resolutions. The methodology comprised a mixture of both quantitative and qualitative methods ranging from questionnaires, documentary evidences, interviews and remark which is vigorous enough and allows in-depth sympathetic and validation of a phenomenon while also eradicates the faintness that is prevalent when using each tactic on its own. Purposive sample was used to select contributors whom are various investors in the dairy farming sector.

Babuet.al (2013) The allowance system, along with value policy and obtaining support, has often been accredited for escorting in the Green Revolution in India in the 1960s. Though, by the end of the 1970s, the Indian community agriculture allowance system observed a slow decline. By this time, the scheme was predominantly intricate in the circulation of agricultural inputs through the state farming depots, and in the management of grants that were providing through numerous agricultural development programs. Therefore, the system was disapproved for having become a megalith organization without any exact goals.

Biswas & Prakash (2015) also planned an agricultural based “sensors and revealing system technology” for the Indian area, the system was intended to read soil moisture levels, PH levels of soil, standup water levels, Moisture & temperature. The knowledge was assumed to provide farmers in the area with a cheaper but keener farm managing utility. In the developed nations there are improved established helpful systems to farmers through helpful banks, government grants and private investors. Therefore, developed nations are more likely to have automatic and capital concentrated farming leading to more yields, while in emerging countries such as India the wealth supportive system is less developed. Agriculturalists have little wealth of their own, borrowing is problematic and incurs high interest rates thus undeveloped is labour intensive.

## Aftermath

This paper has look over the economic literature related to agricultural strategy. Since the key inquiry is how to use agriculture in provision of a structural transformation of the economy, we started by investigative the role played by agriculture in the expansion process and its connections with other sectors. In poor countries, agricultural development has an enormous capacity to reduce poverty. Due to this probable, improving output in the agricultural sector in developing nations is critical and an indispensable step to spread the Millennium Development Goals. Some 75 percent of today poor living in rural areas would advantage enormously from higher incomes in agriculture. Furthermore, agriculture also has the probable to generate economic growth in emerging economies that be contingent to a large extent on this sector, for example in many Sub-Saharan African nations. But they assume major rises in efficiency that depend on a range of factors—new knowledge and their implementation, farm magnitude and access to land, overwhelming environmental tasks—for which we do not have —silver bullet

answers. The most problematic challenges are organized and are related to missing markets, market failures and property rights. Farming can also be an engine of development and offer employment chances for the rural non-farm economy because of its connections with small cities and rural areas. Rural expansion and community-driven growth can promotion in this process. The government will need to play a significant role for numerous of the tasks proposed in this paper. It should not, on the other hand, be the only purveyor. The private sector will be the main source of asset and a dealer of facilities. Donors, NGOs and civil society administrations will also play a key role. To recognize the right mix of these performers and to start an effective collaboration among them will be significant.

New methods to increase output in these nations have to be found. The opportunity of further land extension to increase agricultural production will soon be exhausted and strengthening will be the only way to rise productivity in the future. For its Green Revolution, Africa consequently needs high-yielding diversities that are reformed to local conditions. In addition, to assurance adoption of such crop diversities and to assimilate small farmers into contemporary value chains, existing barriers – such as missing infrastructure, illiteracy, absence of credit and insurance marketplaces – and unconfident property rights have to be spoken. And new ways of evidence distribution and learning approaches, such as the use of infrastructures technology in extension facilities, can foster acceptance and profitable farming among farmers. Increasing productivity among smallholders in emerging countries is also a gadget to assurance food security in the long-run. As if new indication was required, the 2008 food crisis has verified once again the

weakness of the poor to income shocks due to food price rises. As commodity prices rise once again, it is imperative to adopt events to limit instability and put in place active coping mechanisms. Macroeconomic methods to stabilize prices in nationwide markets are not capable. Strategies such as help the poor to cope with income shocks, public safety nets, the possible to alleviate adverse effects and stop households from dwindling into chronic poverty. Beggar neighbor trade strategies to stabilize prices and assurance national food safety have been counterproductive: during the 2008 food price crisis, strategies assumed by some emerging countries have damaged poor inhabitants and overturned some past gains. The best gadgets to keep small farmers from income shock wave are ex-ante dealings such as increased output that reduce the risk of tremors in the first place.

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## 12.

**भाषा प्रौद्योगिकी में हिंदी की स्थिति**

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**भूमिका :**

साहित्य के रूप में हिंदी भाषा भले ही सभी भारतीय भाषाओं के मुकाबले अपनी अलग साहित्यिक पहचान बना चुकी हो लेकिन भाषा प्रौद्योगिकी में हिंदी जब-तक अपने उपयोगकर्ताओं के लिए सहजसुलभ उपलब्ध नहीं हो जाती तब-तक विश्व मंच तथा भारतीयों के दिलों दिमाग पर आधिकारिक रूप में स्थापित नहीं हो सकती। आज का यूग तेज सूचना के तकनीक का प्रयोग करने वाला यूग है। सूचना का माध्यम नई-नई तकनीक है और यह सच है कि जो भाषा इस तकनीक का पूर्णता: प्रयोग करते हुए अपने आप को विकसित करेगी उसी का भविष्य उज्ज्वल होगा। जैसे – अंग्रेजी, चीनी, जापानिज, जर्मन, फ्रेंच आदि भाषाओं ने प्रौद्योगिकी के मामले में अपना विकास करके अपना भविष्य उज्ज्वल बनाया है।

**1. हिंदी भाषा और प्रौद्योगिकी : इतिहासिक परिदृश्य**

विश्व मंच पर हिंदी भाषा को प्रौद्योगिकी में लाने का सबसे पहला प्रयास अमरीका के श्री. जोसेफ डी. बेकर ने 'जीरोक्स कारपोरेशन' के सहयोग से किया। इन्होंने सर्व प्रथम चीनी, जापानिज, हिंदी, पंजाबी, और उर्दू भाषाओं में 'शब्द संसाधक' (Word Processor) बनाने का कार्य आरंभ किया। इस प्रणाली को 'स्टार' नाम दिया गया। इसमें मूल पाठ का कुंजीयन रोमन लिपि में करके वांछित लिपि में उसका लिप्यन्तरण और मुद्रण किया जाता था। आगे अमरीका की ही कंपनी 'एपल' ने देवनागरी, गुजराती, गुरुमुखी लिपि में कम्प्युटर सॉफ्टवेयर किट निकालने का कार्य किया।

भारत के संदर्भ में हिंदी को प्रौद्योगिकी में लाने का सबसे पहला प्रयास आय. आय. टी. (IIT.kanpur) कानपुर ने किया। सन 1971-72 में यहापर सभी भारतीय भाषाओं के लिये प्रयोग में लाए जा सकने वाले सरलतम कुंजीपटल प्रणाली को तैयार किया गया। इसका पहला 'प्रोटोटाइप टर्मिनल (Prototype Terminal)' सन 1978 में तैयार किया गया। बाद में आय.आय.टी कानपुर में ही पुर्नाकृति देवनागरी कम्प्युटर का विकास हुआ।

भारत का पहला द्विभाषी कम्प्युटर टेक्नोलॉजी संस्थान, पीलानी और डी.सी.एम.ने मिलकर विकसित किया जिसका नाम 'सिद्धार्थ' रखा गया था। यह कम्प्युटर 'शब्द संसाधन' के अलावा 'आंकड़ा विश्लेषण' (Data Analysis) भी करता था।

सन 1985 में सी.एम.सी. लिमिटेड (भारत सरकार का उपक्रम) ने 'लिपि' नामक बहुभाषी 'शब्द संसाधक' का विकास किया। इसके बाद कई सरकारी और गैर सरकारी कंपनियों द्वारा द्विभाषी, त्रिभाषी और बहुभाषी शब्द संसाधक

बने जैसे :- सौफ्टवेक कंपनी का 'मल्टीवर्ड', टाटा कन्सलटैंसी सर्विस का 'शब्द माला', हिंदी ट्रोन का 'आलेख', सोनाटा का 'मल्टिवर्ड', काल्स का 'सुलेख', एस.आर.जी. का 'शब्द रत्न' आदि –आदि उल्लेखनीय है।

समयांतर से आय. बी. एम. ने 'पी.सी. डॉस -7' का हिंदी संस्करण विकसित किया जो मात्र हिंदी जानने वालों के लिए काफी मददगार साबित हुआ। वर्तमान समय में भाषा प्रौद्योगिकी का प्रयोग करीब-करीब सभी क्षेत्रों में बड़े पैमाने पर हो रहा है। जैसे- वाणिज्य में 'ई – कोमर्स', डाक विभाग में 'ई – मेल', चिकित्सा में 'ई – मेडिसीन' शिक्षा में 'ई – एजुकेशन', प्रसाशन में 'ई – गवर्नेन्स' बैंक में 'ई – बैंकिंग', ई – कैश' आदि – आदि के रूप में।

प्रौद्योगिकी के विविध उपादानों में जहां भाषा और भाषाई विश्लेषण का संदर्भ है वें हैं फैक्स, टेलीफैक्स, टेलीकांफ्रेंसिंग, वीडियो टेक्स्ट, वीडियो क्लिप्स, पेजिंग, सेलुलर और सैटेलाइट फोन, इंटरनेट, वाईस मेल, टेक्स्ट मेल, एस.एम.एस., एम. एम.एस. आदि-आदि।

संगणक अपना कार्य मानव द्वारा दिए गए सूचना Command के आधार पर करता है। संगणक यह कार्य अपनी भाषा यानि मशीनी भाषा में करता है। जिसे 0 -1 यानी बायनरी डिजिट के रूप में हम जानते है। संगणक की भाषा को मानव भाषा में बदलने का कार्य कम्पाएलर (Compiler) करता है। इसके बाद ही हमे आउटपुट मिलता है। कम्पाएलर का कार्य एक प्रकार से अनुवाद का कार्य है जो प्रोग्रामिंग के माध्यम से संपन्न होता है जिसे हम कोडिंग

(Coding) कहते है। भारतीय भाषा के संदर्भ में भारतीय मानक बुरो ने “ इंडियन स्टैंडर्ड स्क्रिप्ट कोड फॉर इनफार्मेशन इंटरचेंज” (ISCI) नामक कोड को मानकीकृत किया है तो अग्रेजी भाषा के संदर्भ में 'अमेरिकन स्टैंडर्ड कोड फॉर इनफार्मेशन एक्सचेंज' (ASCII) नामक कोड को अंतरराष्ट्रीय रूप से मानकीकृत किया गया है।

प्रौद्योगिकी में हिंदी के विकास से आंकडा संसाधन (Data Processing) और शब्द संसाधन (Word Processing) का कार्य काफी आसान हो गया है। जैसे – बृहत संचित डाटा में और डाटा जोड़ना, घटाना, छांटना, गणना करना, उसमे परिवर्तन करना, क्रम में लगाना आदि -आदि कार्य यहाँ किये जा सकते है जैसे – बिल, वेतन पर्चिया बनाना, कैटलोग बनाना, बैंक एकाउंट का हिसाब, परीक्षा परिणाम, इन्शुरन्स प्रीमियम का हिसाब आदि।

वर्तमान समय में विकसित शब्द संसाधन डेस्क टॉप पब्लिशिंग है जो प्रकाशन कार्य में हर सवाल का जवाब देता है। जैसे – फॉण्ट में परिवर्तन, वांछित पृष्ठ की सजावट, पृष्ठ संख्या, चित्र, आलेख, आदि की प्रविष्टी इसके अंतर्गत पत्र लेखन, टिप्पणी, मसौदा, लेख, रिपोर्ट तैयार करना, पत्र – पत्रिका और समाचार पत्रों का प्रकाशन आदि कार्य आते है।

## 2. हिंदी सॉफ्टवेयर :

वर्तमान समय में हिंदी सॉफ्टवेयर की स्थिति विकसनशील हैं। कुछ सॉफ्टवेयर इस प्रकार है –

1. ए. पी. एस. कारपोरेट :- पाठ्य प्रविष्टी के साथ आंकडा और शब्द संसाधन की सुविधा।
2. फैक्ट :- बहुभाषी व्यापार लेखा सॉफ्टवेयर इसके लिए सी. डैक. पुणे द्वारा विकसित जिस्ट कार्ड और जिस्ट शैल की आवश्यकता।
3. सुलिपि :- हिंदी में टाईप राईटर अथवा स्वर आधारित कुंजीपटल उपलब्ध।
4. सुविंडो :- विंडो के लिए निर्माण सॉफ्टवेयर है।इसमे लिप्यन्तरण शब्दों और पदबन्धो का शब्दकोश स्थानापन्न, हिंदी वर्तनी जाँच सुविधा उपलब्ध है।

5. लीप आफिस 2000 :- मुख्यतया भारतीय भाषाओं के लिए तैयारदस भारतीय लिपियों में कार्य के लिए सक्षम ।
6. लीला हिंदी प्रबोध :- इसके द्वारा कर्मचारी और आधिकारी संगणक के सहायता से प्रबोध स्तर तक की हिंदी सीख सकते हैं ।
7. आकृति :- विंडोज ९५ के अंतर्गत कार्य करने वाला इंटरफेस है ।
8. श्रीलिपि :- विंडोज आधारित भारतीय भाषाओं के लिए फॉण्ट पॅकेज ।
9. बैक मित्र :- विंडोज आधारित द्विभाषीय बैकिंग साधन है जो अग्रेजी के साथ प्रमुख भारतीय भाषाओं में कार्य करता है ।
10. मैट :- (MAT) मशीन साधित अनुवाद प्रणाली है जो अग्रेजी से हिंदी अनुवाद का कार्य सम्पन्न करता है ।
11. गुरु:- हिंदी सिखने हेतु उपलब्ध मल्टीमीडिया सॉफ्टवेयर है ।
12. हिन्द वाणी :- पी .सी. डॉस पर आधारित सॉफ्टवेयर है जो हिंदी टेक्स्ट फाईलों को स्पीच में परिवर्तित कर देता है ।
- 13:- स्पीच टू स्पीच ट्रांसलेशन :- एक भाषा में कही गई बात को उसी समय अनेक भारतीय भाषाओं में अनुवाद के माध्य से सुन सकते है ।

### 3. निष्कर्ष –

उपरोक्त सॉफ्टवेयर और टूल के अलावा सी.डैक, I.I.T., N.I.T., V.N.I.T. और केन्द्रीय भारतीय भाषा संस्थान, मैसूर और केन्द्रीय हिंदी संस्थान, आगरा हिंदी कोर्पस का विकास कर रहे है । सभी I.I.I.T. एवं सभी संगणक विज्ञान से जुड़ी सरकारी एवं निजी संस्थाओं में भारतीय भाषाओं के शब्दकोश, फॉण्ट का विकास, कोर्पस विकास तथा हिंदी में अन्य टूलों का विकास कार्य चल रहा है । I.I.I.T. हैदरबाद में अनुवाद तंत्र और स्पीच टेक्नोलॉजी पर कार्य चल रहा है ।

इन सभी संस्थाओं में चल रहे कार्य और अनुसंधान से प्रौद्योगिकी में हिंदी की स्थिति मजबूत होकर विश्व मंच पर प्रौद्योगिकी के माध्यम से हिंदी जनमानस तक जायेगी यह आशा कि जा सकती है ।

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## 13.

**EFFICACY OF PLANT EXTRACT AGAINST INCIDENCE OF SEED BORNE DOMINANT FUNGAL PATHOGENS OF LOCAL CULTIVARS OF BEAN (COWPEA) SEEDS****Rajavikram P. Biradar**

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**Abstract**

Seeds of bean, *Vigna unguiculata* L. Walp used as protein source from ancient time. It's seeds are associated with many seed borne fungi & this is scientifically evaluated by many researcher time to time. So *In vitro* evaluation of seed borne pathogens & thereby its control by using three phytoextracts, as seed dresser against seed mycoflora of cowpea tested in present scenario. The test revealed that phytoextracts proved its potential as promising approach against seed borne fungi & proved to be nonhazardous & safe method to control many of the seed borne fungi.

**Keywords:** cowpea local cultivars, seed borne fungi & phytoextracts

**INTRODUCTION**

Cowpea, *Vigna unguiculata* (L.) Walp. (Fabaceae), has always been an important vegetable in Marathwada region. It is used as important grain legume in tropical countries & a real source of dietary protein for the human and livestock. Nutritional value of crop includes 23% protein, vitamin A (60 mg per 100 mg) & other are thiamine, biotin, riboflavin in traces ("Pulses Revolution- from Food to Nutritional Security" 2018).

The crop seeds are often attacked and deteriorated by seed borne fungal pathogens causing an adverse effect on crop plants growth and development. In India, cowpea is mainly grown in the states of Karnataka, Kerala, Maharashtra, and Tamilnadu in kharif season for seed, green pods, animal fodder & organic green manure purpose. As it has very much nutritional value & very common green vegetable in udgir(Marathwada region) region.

The present scenario focuses on its seed borne fungi & its control by using plant extracts. In Maharashtra the most popular cultivars of cowpea are *Phule Vithai* (*Phule CP-05040*), *Phule Sakas* (*SHG-0628-4*), *CAZRI Moth-2*, *CAZRI Moth-3*. Out of these two cultivars are selected for present study which are *Phule Vithai* (*Phule CP-05040*), *Phule Sakas* (*SHG-0628-4*). Cowpeas are susceptible to attacks by several fungal organisms at all stages of their growth (Enyiukwu and Awurum, 2013)

A total of eight fungi were detected from seeds of cowpea these were *Aspergillus flavus*, *A. niger*, *Cylindrocarpon* sp., *Fusarium equisiti*, *F. oxysporum*, *Penicillium chrysogenum*, *Rhizopus oligosporus* and *R. stolonifer*. *Rhizopus* spp. were dominant fungi recovered from seeds, followed by *Penicillium*, *Aspergillus*, *Fusarium* & *Cylindrocarpon*. (K.B. Khare et al, 2016). *Fusarium moniliforme* [*Gibberella fujikuroi*], *Penicillium* sp., *Fusarium oxysporum*, *Colletotrichum gloeosporioides* [*Glomerella cingulata*] and *Aspergillus niger* were the dominant fungi (: Shama, S. ; Raghunathan, A. N. ; Shetty, H. S., 1988).

Untreated seeds were found to be associated with highest percent incidence of mycoflora than

treated seeds. About 65% of the samples were infested with *Fusarium oxysporum*, *Aspergillus niger*, *Rhizopus oryzae*, *Penicillium notatum* sp. (sanjay Maske & Umesh mogale 2013.) Present investigation shown that *Aspergillus niger* is dominant fungus followed by *Fusarium oxysporum*, *Fusarium moniliformi* & *rhizopus oryzae*

Use of fungicides has been proved many time hazardous to man & environment and also in the buildup of resistance by pathogens (Sinclair, 1971; Adesiyani, 1983). Plant extracts show antifungal activity against a wide range of such fungi (Grane & Ahmad, 1988)

Thaware *et al.* (2010) [11] evaluated plant extracts which showed antifungal activity against *A. alternata*. The bulb extract of garlic (*Allium sativum*) recorded maximum inhibition (63.33%) of mycelial growth of test fungus and was significantly superior to rest of the treatments. This was followed by sadaphuli (*Catharanthus roseus*), glyricidia (*Glyricidia maculata*), neem (*Azadirachta indica*), karanj (*Pongamia pinnata*), tulsi (*Ocimum sanctum*), and ashok (*Polyalthia longifolia*).

Kakde *et al.* (2011) [5] studied on antifungal activity of leaf extracts of medicinal plants and showed that *Azadirachta indica* and *Polyalthia longifolia* found antifungal against *Macrophomina phaseolina*, *Rhizopus stolonifer* and *Penicillium digitatum*.

Therefore, the development of biopesticides has been focused as a viable pest control strategy in recent years. One source of potential new pesticides is natural products produced by plants. So in present investigation leaf extracts of three medicinal plant used viz. *Allium sativum*, *Catharanthus roseus* & *Eucalyptus*. Among these the bulb extract of *Allium sativum* shows maximum inhibition of mycelial growth followed by *Catharanthus roseus* & *Eucalyptus globulus*

## **MATERIALS & METHODS:**

### **I) Standard Blotter Paper Method:**

A pair of sterile white blotter papers of 8.5 cm diameter were soaked in sterile distilled water and were placed in pre-sterilized petriplates of 90 mm diameter. Ten seeds of test sample per petriplate were then placed at equal distance on moist blotter. Incubation is carried out at  $28^{\circ} \pm 2^{\circ}\text{C}$  under diurnal conditions. On seventh day of incubation, seeds were first examined under stereoscopic microscope for determining the various fungal growth. The identification and further confirmation of seed borne fungi was made by preparing slides of the fungi

### **II) Media preparation:**

The experiment was undertaken at the Department of Botany, Shivaji Mahavidyalya udgir, Under SRTMU, Nanded during academic year 2019 - 2020. Seed of cowpea cultivars received local market the further investigation is done under laboratory condition. The seed mycoflora was isolated by using Agar plate method recommended by International Seed Testing Association ISTA (1966), De Tempe (1970), Neergaard (1973) and Agrawal (1976).

GNA was used as a basal medium. Approximately 20 ml sterile GNA poured into 10 Petri plates. Ten 10 (9+1) seeds per plate were placed at equidistance on the solidified media surface. Plates were incubated at  $25 + 2^{\circ}\text{C}$  giving 12/12 alternate cycle of light and darkness of Near Ultra Violet (NUV) for 7 days. After incubation, the fungal colonies appeared on the seed surface were observed under stereoscopic binocular microscope. Seed mycoflora load in respect of number of colonies & types of fungi were recorded.

### **III) Seed Washates Method**

100 seeds were taken in flask with sterile distilled water for their soaking. The flasks were subjected to mechanical shaker for 5 – 10 minutes. 1 mL of seed washing, thus obtained was plated on GNA medium for growth of individual spore of fungus. The seed washing contains spores of the fungi. The plates were

incubated at room temperature for development of colonies and observations were made. Fungi developed within 3 days. These colonies were immediately transferred to GNA slants for further study. The various moulds appeared on seeds in blotter taste, agar plates and seed washates were isolated and maintained on GNA slants.

#### IV) Preparation of Phytoextracts:

Fresh and healthy leaves of *Cathranthus roseus* & *Eucalyptus sps.* collected and washed thoroughly in running tap water. These leaves were cut into small pieces and macerated in sterilized distilled water (1:1 w/v basis) by blender. Similarly, healthy bulbs of *Allium sativa*, after removing the outermost first thin layer, were macerated in sterilized distilled water by blender. Resulting crude extract of each plant material was filtered through single layer of sterilized muslin cloth. Filtered extract was considered as stock (100 %) solutions. Stock solutions were further diluted to the desired concentration (10 %) by adding required quantity of water, and were used for presoaking for 5 minutes. Antifungal activity of leaf extract was tested by poisoned food technique method adopted, Thapliyal (1993).

#### IV) Statistical analysis:

The statistical analysis of the obtained data was carried out by using the methods given by Panse, Sukhatme (1967) and Mungikar (1997).

### RESULT & DISCUSSION

#### PART A: Detection of seed borne fungi | Incidence of Fungi on seeds of *Vigna unguiculata* (L.)

##### I) Cv. Phule Vithai (Phule CP-05040):

Table 1, shows the incidence seed borne fungi associated with Cv. Phule Vithai (Phule CP-05040); *Aspergillus flavus*, *Aspergillus niger*, *Fusarium oxysporum*, *Fusarium moniliformi*, *Fusarium equiseti*, *Rhizopus stolonifer*, *Colletotrichum gloeosporioides* *Penicillium notatum*, *Penicillium chrysogenum* & *Rhizopus oryzae*. Among these the highest percent incidence shown by *Aspergillus niger* is followed by *Fusarium oxysporum*, *Fusarium moniliformi* & *rhizopus oryzae*.

##### II) Cv. Phule Sakas (SHG-0628-4):

Table 2 Shows the incidence of same seed borne fungi on the seeds of Cv. Phule Sakas (SHG-0628-4)

**Table 1: Incidence of Fungi on seeds of *Vigna unguiculata* (L.) Cv. Phule Vithai (Phule CP-05040)**

Sr. No.	Name of Fungi	Percent (%) incidence of Mycoflora		
		Standard blotter paper	Agar plate	Seed washates
1	<i>Aspergillus niger</i>	58	60	43
2	<i>Aspergillus flavus</i>	25	20	22
3	<i>Rhizopus oryzae</i> ,	33	36	28
4	<i>Penicillium notatum</i>	21	22	15
5	<i>Fusarium equiseti</i>	24	28	21
6	<i>Fusarium oxysporum</i>	52	55	38
7	<i>Fusarium moniliformi</i>	48	54	36
8	<i>R. stolonifer</i>	9	13	8
9	<i>Colletotrichum gloeosporioides</i>	3	6	3
10	<i>Penicillium chrysogenum</i>	13	8	0
	S.E ±	5.07	5.19	4.07
	C.D. at 5%	11.19	11.41	8.95

**Table 2: Incidence of Fungi on seeds of *Vigna unguiculata* (L.)Cv. Phule Sakas (SHG-0628-4)**

Sr. No.	Name of Fungi	Percent (%) incidence of Mycoflora		
		Standard blotter paper	Agarplate	Seed washates
1	<i>Aspergillus niger</i>	55	75	52
2	<i>Aspergillus flavus</i>	23	26	20
3	<i>Rhizopus oryzae</i> ,	30	34	28
4	<i>Penicillium notatum</i>	20	23	17
5	<i>Fusarium equisiti</i>	22	29	18
6	<i>Fusarium oxysporum</i>	51	65	34
7	<i>Fusarium moniliformi</i>	46	52	31
8	<i>R. stolonifer</i>	8	11	10
9	<i>Colletotrichum gloeosporioides</i>	2	4	3
10	<i>Penicillium chrysogenum</i>	12	7	0
	<b>S.E ±</b>	4.07	4.19	4.07
	<b>C.D. at 5%</b>	12.19	12.45	7.55

**PART B: Efficacy of plant extracts against dominant fungi.**

Plant extracts & essential oils show antifungal activity against a wide range of fungi (Grane & Ahmad, 1988; Wilson *et al.*, 1997; Abd-Alla *et al.*, 2001). Recently Alkhalil (2005) showed that aqueous extracts of plants viz., *Allium sativum*, *Cymbopogon proxims*, *Carum carvi*, *Azadirachta indica* and *Eugenia caryophyllus* had strong antifungal activity against fungi viz., *Fusarium oxysporum*, *Botrytis cinerea* and *Rhizoctonia solani*. In the present study the antifungal activity of three medicinal plants viz. *Allium sativum*, *Catharanthus roseus* & *Eucalyptus* studied. The *Allium sativum* shown to be highest inhibition of mycelial growth.

**A) Effect of Leaf extract on linear growth of *Aspergillus flavus* Link.****1) *Allium sativum***

The effect of bulb extract of *Allium sativum* on the growth of *Aspergillus niger* was observed. The growth was noted in the form of linear growth in mm. Results are depicted in the Table 2. It was seen that, as the concentration of *Allium sativum* increases the linear growth of fungus decreases. In control the linear growth of *Aspergillus niger* on 8<sup>th</sup> day was 90 mm filling the petriplate to major extent. At 10.0% concentration there was complete inhibition of the fungus.

**2) *Catharanthus roseus***

The effect of leaf extract of *Catharanthus roseus* on the growth of *Aspergillus niger* was observed. The growth was noted in the form of linear growth in mm. Results are depicted in the Table 3. It was seen that, as the concentration of *Allium sativum* increases the linear growth of fungus decreases. In control the linear growth of *Aspergillus niger* on 8<sup>th</sup> day was 90 mm

filling the petriplate to major extent. At 10.0% concentration there was less inhibition of the fungus compare to above plants.

### 3) *Eucalyptus* sps.

The effect of leaf extract of *Eucalyptus* sps. on the growth of *Aspergillus niger* was observed. The growth was noted in the form of linear growth in mm. Results are depicted in the Table 4. It was seen that, as the concentration of *Allium sativum* increases the linear growth of fungus decreases. In control the linear growth of *Aspergillus niger* on 8<sup>th</sup> day was 90 mm filling the petriplate to major extent. At 10.0% concentration there was least inhibition of the fungus.

**Table 02 :** Effect of *Allium sativum* on linear growth of *Aspergillus niger* Link.

Bulb extract Conc. (%)	Linear growth (mm)							
	Incubation period (Days)							
	1	2	3	4	5	6	7	8
0.0	27	32	39	43	54	68	80	90
2.0	0	08	10	12	15	20	24	34
4.0	0	0	08	10	14	18	22	32
6.0	0	0	0	08	10	13	15	20
8.0	8	7	7	6	6	5	4	3
10.0	2	1	0	0	0	10	0	0
S.E ±	2.05	2.81	3.40	3.79	5.52	6.13	7.65	9.71
C.D. at p=0.01	11.29	13.35	16.7	11.3	23.24	24.70	30.82	39.13
C.D. at p=0.05	6.83	8.79	10.30	13.30	12.18	16.75	19.66	24.93

**Table 03 :** Effect of *Catharanthus roseus* on linear growth of *Aspergillus niger* Link.

Leaf extract Conc. (%)	Linear growth (mm)							
	Incubation period (Days)							
	1	2	3	4	5	6	7	8
0.0	27	32	39	43	54	68	80	90
2.0	15	15	12	13	14	12	12	11
4.0	13	12	11	10	10	09	08	08
6.0	12	12	11	10	08	07	07	07
8.0	10	08	07	06	05	05	04	04
10.0	08	08	07	04	03	02	01	01
S.E ±	3.05	3.81	4.40	4.79	4.52	7.13	8.65	10.71
C.D. at p=0.01	12.29	14.35	16.7	12.3	24.24	25.70	31.82	40.13
C.D. at p=0.05	7.83	8.79	10.40	12.30	13.18	17.75	20.66	25.93

**Table 04 :** Effect of *Eucalyptus sps.* on linear growth of *Aspergillus niger* Link.

Leaf extract Conc. (%)	Linear growth (mm)							
	Incubation period (Days)							
	1	2	3	4	5	6	7	8
0.0	27	32	39	43	54	68	80	90
2.0	19	18	18	17	16	15	14	14
4.0	15	14	13	13	12	12	11	11
6.0	14	12	12	12	10	10	10	10
8.0	13	13	12	11	11	09	09	08
10.0	10	09	08	08	07	07	06	05
S.E ±	4.05	4.81	5.40	5.79	6.52	8.13	9.65	11.71
C.D. at p=0.01	13.29	13.35	12.7	13.3	25.24	26.70	32.82	42.13
C.D. at p=0.05	8.83	9.79	11.40	13.30	14.18	18.75	21.66	26.93

Eucalyptus shown minimum inhibition of seed borne fungi associated with cow pea (KI Vasava, VR Gohel and KD Vaghela, 2018).

Alkhalil (2005) showed that aqueous extracts of plants viz., *Allium sativum*, *Cymbopogon proxims*, *Carum carvi*, *Azadirachta indica* and *Eugenia caryophyllus* had strong antifungal activity against fungi viz., *Fusarium oxysporum*, *Botrytis cinerea* and *Rhizoctonia solani*. Effect of aqueous leaf extract of two plants & bulb extract of one plant viz. *Allium sativum*, *Catharanthus roseus* & *Eucalyptus sps.* was evaluated against dominant seed borne infection of *Aspergillus niger* on *Vigna unguiculata* L. The concentrations from 0.2 to 10 % of the plant extracts at different time of exposure (soaking hours) reduced the incidence of *A. niger*. Complete control was obtained with *Allium cepa* at using 10% extracts on 8<sup>th</sup> day of soaking period.

### **CONCLUSION:**

As the use of fungicide is not ecofriendly so present investigation focuses only on biological control of seed borne fungi. The results also promising as per our expectations. There are diff. medicinal plants, in this scenario out of 3 medicinal plants used bulb of allium sativa is very useful against dominant seed borne fungi of cowpea. Such results were obtained by many of the researcher time to time.

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## 14.

**REFLECTIONS ON MANAGEMENT OF WELFARE PROGRAMS  
WITH REFERENCE TO LAND PURCHASE SCHEME**

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The concept of growth with equity has been a buzzword in the third world countries for a long time now. Though India's economy has been growing at a healthy pace in the last decade, there have been various criticisms that there is jobless growth or that the chasm between the rich and poor is widening or that the growth pattern is causing further marginalization of the disadvantaged. This has resulted in policy approach favoring inclusive growth. Of the many programs meant to ensure fair degree of inclusive growth, land purchase scheme is considered to be the most effective one.

The present study is an attempt to understand the socio-economic implications of the welfare programs by the Andhra Pradesh Scheduled Caste Cooperative Finance Corporation (APSCCFC) for the Scheduled Castes in Andhra Pradesh. The chief aim of the paper is to examine the efficacy of the scheme in terms of its stated goals like improvement in living conditions of the scheduled caste beneficiaries besides reduction in their poverty and unemployment.

**METHODOLOGY**

To achieve the objectives and hypotheses 150 Sample respondents are selected from three villages, namely, Alur of Kurnool district from Rayalaseema, Dorepally of Maddur mandal of Mahabubnagar district from Telangana and Dundiralapadu of Gampalagudem mandal Krishna district from Coastal Andhra covered under land purchase scheme floated by the APSCCFC. The sample beneficiaries are selected mostly by adhering to the principles of stratified random sampling. The criteria of stratification are education and sub caste.

**MAJOR FINDINGS**

Table-1

Sub caste of the sample respondents

Sub caste	Frequency	Percent	Cumulative Percent
Madiga	50	33.3	33.3
Mala	100	66.7	100.0
Total	150	100.0	

Source: Primary data

Table-1 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their sub caste. It is indicated that 33.3 percent are from Madiga sub caste and 66.7 percent are from Mala sub caste.

Table-2  
Economic status

Economic status	Frequency	Percent	Cumulative Percent
Absolutely poor	102	68.0	68.0
Poor	48	32.0	100.0
Total	150	100.0	

Source: Primary data

Table-2 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their economic status. It is observed that 68 percent of the sample beneficiaries of the land purchase scheme are absolutely poor and 32 percent are from poor economic category.

Table-3  
Land is a source of upliftment of the SC family

Intensity of opinion	Frequency	Percent	Cumulative Percent
Disagree	12	8.0	8.0
Moderately agree	21	14.0	22.0
Agree	30	20.0	42.0
Strongly agree	87	58.0	100.0
Total	150	100.0	

Source: Primary data

Table-3 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their perceptions about land as a source of upliftment of the SC family. It is observed that 8 percent of the sample beneficiaries of the land purchase scheme have disagreed with the statement that land is a source of upliftment of the SC families and the same is moderately agreed by 14 percent of the sample beneficiaries, just agreed by 20 percent of the sample respondents, and strongly agreed by 58 percent of the sample respondents.

Table-4  
Effectiveness of Land purchase scheme

Intensity of opinion	Frequency	Percent	Cumulative Percent
Very poor	24	16.0	16.0
Poor	42	28.0	44.0

Average	69	46.0	90.0
Above average	15	10.0	100.0
Total	150	100.0	

Source: Primary data

Table-4 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their perceptions about effectiveness of land purchase scheme. It is observed that 16 percent of the sample beneficiaries of the land purchase scheme have stated that the effectiveness of the land purchase scheme is very poor, and the same is poor in case of 28 percent, average as endorsed by 46 percent and above average in case of 10 percent of the sample beneficiaries of land purchase scheme.

Table-5

Mismatch between the interests of bureaucracy and beneficiaries

Response	Frequency	Percent	Cumulative Percent
Yes	117	78.0	78.0
No	33	22.0	100.0
Total	150	100.0	

Source: Primary data

Table-5 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their response about the mismatch between the interests of the bureaucracy and the beneficiaries. It is observed that 78 percent of the sample beneficiaries of the land purchase scheme have stated that a mismatch is observed between the interests of the bureaucracy and beneficiaries of the land purchase scheme and 22 percent of the respondents did not endorse it.

Table-6

Are you a decision maker in the land purchased for you?

Response	Frequency	Percent	Cumulative Percent
Yes	23	15.3	15.3
No	127	84.7	100.0
Total	150	100.0	

Source: Primary data

Table-6 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their response to a query that whether they are decision makers in the land purchase. It is observed that 15.3 percent of the sample beneficiaries of the land purchase scheme have stated that they are involved in decision making in the purchase of land for them and 84.7 percent of the respondents did not agree with the said opinion.

Table-7  
Timely subsidy release

Response	Frequency	Percent	Cumulative Percent
Yes	39	26.0	26.0
No	111	74.0	100.0
Total	150	100.0	

Source: Primary data

Table-7 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their response about timely subsidy release. It is observed that 26 percent of the sample beneficiaries of the land purchase scheme have stated that subsidy was released on time and 74 percent of the respondents did not agree with the said opinion.

Table-8  
Have you realized the expected benefits from the scheme

Response	Frequency	Percent	Cumulative Percent
Yes	30	20.0	20.0
No	120	80.0	100.0
Total	150	100.0	

Source: Primary data

Table-8 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their response about realization of expected benefits from the land purchase scheme. It is observed that 20 percent of the sample beneficiaries of the land purchase scheme have stated that they have realized the expected benefits of the land purchase scheme and 80 percent of the respondents did not agree with the said opinion.

Table-9  
Improvement in income

Response	Frequency	Percent	Cumulative Percent
Insignificant	114	76.0	76.0
Significant	36	24.0	100.0
Total	150	100.0	

Source: Primary data

Table-9 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their response about improvement in income due to the land purchase scheme. It is observed that 76 percent of the sample beneficiaries of the land purchase scheme have stated that there is

an improvement in the income due to the land purchase scheme and 24 percent of the respondents did not agree with the said opinion.

Table-10  
Improvement in livelihoods

Response	Frequency	Percent	Cumulative Percent
Insignificant	117	78.0	78.0
Significant	33	22.0	100.0
Total	150	100.0	

Source: Primary data

Table-10 shows the distribution of the sample beneficiaries of the land purchase scheme floated by the APSCCFC by their response about improvement in livelihoods due to the land purchase scheme. It is observed that 78 percent of the sample beneficiaries of the land purchase scheme have stated that there is an improvement in the lively hoods due to the land purchase scheme and 22 percent of the respondents did not agree with the said opinion.

Thus, it is concluded that land purchase scheme, no doubt, has contributed to their economic status positively in terms of land ownership but it did not contribute significantly to their income and livelihoods. Hence, it is suggested that besides land, the scheduled caste beneficiaries of land purchase scheme should be provided with necessary finance to convert physical land in to income yielding instrument.

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## 15.

**सूरदास और भक्तिकालीन काव्यधारा: एक तुलनात्मक अध्ययन**

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**सारांश**

हिंदी साहित्य का भक्तिकाल भारतीय सांस्कृतिक और आध्यात्मिक चेतना का स्वर्णिम युग माना जाता है। इस युग में भक्ति के विविध स्वरूपों—निर्गुण और सगुण—का सशक्त विकास हुआ, जिसने साहित्य को लोकजीवन से जोड़कर उसे व्यापक मानवीय आधार प्रदान किया। सूरदास भक्तिकालीन सगुण भक्ति धारा के प्रमुख कवि हैं, जिनकी रचनाओं में कृष्णभक्ति का माधुर्य, वात्सल्य और मानवीय संवेदनाओं का अद्वितीय समन्वय मिलता है। प्रस्तुत शोध-पत्र में सूरदास के काव्य का भक्तिकालीन काव्यधारा के व्यापक परिप्रेक्ष्य में तुलनात्मक अध्ययन किया गया है। इस अध्ययन से यह स्पष्ट होता है कि सूरदास ने भक्ति को भावनात्मक, सौंदर्यात्मक और आध्यात्मिक ऊँचाई प्रदान करते हुए भक्तिकालीन काव्यधारा को समृद्ध और व्यापक बनाया।

**प्रस्तावना**

हिंदी साहित्य के इतिहास में भक्तिकाल (लगभग 14वीं से 17वीं शताब्दी) वह कालखंड है, जिसमें धार्मिक, सामाजिक और सांस्कृतिक परिवर्तन की व्यापक लहर दिखाई देती है। इस काल में भक्ति आंदोलन ने समाज में व्याप्त जातिगत भेदभाव, रूढ़िवादिता और कर्मकांड के विरुद्ध एक नई चेतना का संचार किया। इस आंदोलन ने ईश्वर के प्रति व्यक्तिगत प्रेम और आत्मसमर्पण को महत्व दिया, जिससे साहित्य में एक नवीन संवेदनशीलता का विकास हुआ।

भक्तिकालीन काव्यधारा को सामान्यतः दो प्रमुख धाराओं में विभाजित किया जाता है—निर्गुण और सगुण। निर्गुण भक्ति में ईश्वर को निराकार, निर्गुण और निरंजन माना गया, जबकि सगुण भक्ति में ईश्वर को साकार रूप में स्वीकार किया गया। सगुण धारा के अंतर्गत रामभक्ति और कृष्णभक्ति दो प्रमुख प्रवृत्तियाँ विकसित हुईं। कृष्णभक्ति धारा के प्रमुख कवि सूरदास हैं, जिन्होंने अपने काव्य के माध्यम से भक्ति को अत्यंत मानवीय और सौंदर्यपरक रूप प्रदान किया।

**भक्तिकालीन काव्यधारा का स्वरूप**

भक्तिकालीन काव्यधारा का मूल आधार ईश्वर के प्रति प्रेम और समर्पण है। इस काल के कवियों ने भक्ति को केवल धार्मिक साधना के रूप में नहीं देखा, बल्कि उसे जीवन की एक व्यापक और मानवीय अनुभूति के रूप में प्रस्तुत किया। निर्गुण संतों—जैसे कबीर और दादू—ने ईश्वर को निराकार मानते हुए सामाजिक कुरीतियों का विरोध किया और आंतरिक साधना पर बल दिया। इसके विपरीत सगुण भक्तों—जैसे तुलसीदास, सूरदास और मीरा—ने ईश्वर को साकार रूप में स्वीकार कर उसके साथ प्रेममय संबंध स्थापित किया।

इस काव्यधारा की एक प्रमुख विशेषता यह है कि इसमें भाषा का लोकाभिमुख स्वरूप अपनाया गया। कवियों ने संस्कृत या फारसी के स्थान पर ब्रजभाषा, अवधी और अन्य लोकभाषाओं का प्रयोग किया, जिससे उनकी रचनाएँ जनसामान्य के लिए सुलभ हो सकीं। इसके अतिरिक्त, भक्तिकालीन काव्य में भावप्रधानता, सरलता, संगीतात्मकता और आध्यात्मिकता का अद्भुत समन्वय मिलता है।

### सूरदास का जीवन और काव्य-दृष्टि

सूरदास हिंदी साहित्य के भक्तिकालीन युग के प्रमुख कवि माने जाते हैं, जिनका जीवन अनेक किंवदंतियों और लोकश्रुतियों से घिरा हुआ है। सामान्यतः उन्हें 15वीं शताब्दी का कवि माना जाता है। उनके जन्मस्थान और जीवन-परिस्थितियों के संबंध में विद्वानों के बीच मतभेद हैं, किंतु यह निर्विवाद है कि वे कृष्णभक्ति की सगुण धारा के महान प्रतिनिधि थे। सूरदास वल्लभाचार्य के शिष्य थे और पुष्टिमार्ग के प्रमुख अनुयायी के रूप में उन्होंने भक्ति को एक विशिष्ट रूप प्रदान किया। पुष्टिमार्ग में ईश्वर के प्रति प्रेमपूर्ण समर्पण और अनुग्रह का विशेष महत्व है, जिसका स्पष्ट प्रभाव सूरदास के काव्य में दिखाई देता है।

उनकी प्रमुख कृति *सूरसागर* है, जो कृष्णभक्ति का एक अनुपम ग्रंथ माना जाता है। इसमें भगवान कृष्ण के बाल-लीला, किशोर अवस्था और रासलीला का अत्यंत सजीव, कोमल और मार्मिक चित्रण मिलता है। विशेषतः बालकृष्ण की चंचलता, यशोदा का वात्सल्य और गोपियों का प्रेम उनके काव्य को अत्यंत भावपूर्ण और जीवंत बना देता है। सूरदास ने इन प्रसंगों के माध्यम से न केवल धार्मिक भावनाओं को अभिव्यक्त किया, बल्कि मानवीय संबंधों की गहराई को भी उजागर किया।

सूरदास की काव्य-दृष्टि का केंद्र भगवान कृष्ण हैं, जिन्हें उन्होंने अनेक रूपों में चित्रित किया है—कहीं वे चंचल बालक हैं, कहीं सखा, कहीं प्रेमी और कहीं परमात्मा। इस बहुआयामी प्रस्तुति के कारण उनका काव्य अत्यंत समृद्ध और प्रभावशाली बन गया है। उनके लिए भक्ति केवल पूजा या उपासना तक सीमित नहीं है, बल्कि वह प्रेम, वात्सल्य, समर्पण और आत्मीयता की गहन अनुभूति है। इस प्रकार सूरदास का काव्य भक्ति को एक जीवंत, मानवीय और संवेदनशील अनुभव के रूप में प्रस्तुत करता है, जो आज भी पाठकों और श्रोताओं को समान रूप से प्रभावित करता है।

### सूरदास के काव्य में भक्ति का स्वरूप

सूरदास के काव्य में भक्ति का स्वरूप अत्यंत मानवीय, भावनात्मक और सहज रूप में अभिव्यक्त हुआ है। उन्होंने भगवान कृष्ण को किसी दूरस्थ, अलौकिक सत्ता के रूप में नहीं, बल्कि एक सजीव और स्नेहपूर्ण व्यक्तित्व के रूप में चित्रित किया है, जिससे भक्त और भगवान के बीच का संबंध अत्यंत निकट, आत्मीय और जीवंत बन जाता है। उनके काव्य में भक्ति केवल औपचारिक उपासना या धार्मिक अनुष्ठान नहीं है, बल्कि वह प्रेम, समर्पण और भावनात्मक जुड़ाव की एक गहन अनुभूति है।

सूरदास के काव्य की सबसे बड़ी विशेषता वात्सल्य भाव का अद्भुत और मार्मिक चित्रण है। उन्होंने यशोदा और बालकृष्ण के संबंध के माध्यम से मातृस्नेह की कोमलता, ममता और स्नेहिल अनुशासन को अत्यंत जीवंत रूप में प्रस्तुत किया है। बालकृष्ण की चंचल लीलाएँ, उनकी मासूम शरारतें और यशोदा की वात्सल्यपूर्ण प्रतिक्रिया पाठक के मन में गहरी संवेदना उत्पन्न करती हैं। इस प्रकार सूरदास ने भक्ति को मातृत्व के पवित्र और स्नेहमय रूप में प्रतिष्ठित किया है।

इसके अतिरिक्त, उनके काव्य में माधुर्य भाव का भी अत्यंत सुंदर और प्रभावशाली चित्रण मिलता है। गोपियों और कृष्ण के संबंध के माध्यम से उन्होंने प्रेम की विविध अवस्थाओं—मिलन, विरह, अनुराग और तड़प—को अत्यंत सूक्ष्मता और

संवेदनशीलता के साथ व्यक्त किया है। यह प्रेम केवल लौकिक नहीं, बल्कि आध्यात्मिक ऊँचाई लिए हुए है, जिसमें आत्मा का परमात्मा के प्रति आकर्षण निहित है। इस प्रकार सूरदास के काव्य में भक्ति एक व्यापक और बहुआयामी अनुभव के रूप में उभरती है, जिसमें वात्सल्य, माधुर्य और समर्पण का अद्भुत समन्वय मिलता है। उनके काव्य ने भक्ति को मानवीय भावनाओं के माध्यम से सरल, सुलभ और प्रभावशाली बना दिया है।

### भक्तिकालीन अन्य कवियों के साथ तुलनात्मक दृष्टि

सूरदास के काव्य की तुलना जब अन्य भक्तिकालीन कवियों से की जाती है, तो उनके काव्य की विशिष्टता और व्यापकता अधिक स्पष्ट रूप से सामने आती है। भक्तिकाल में विविध प्रवृत्तियों का विकास हुआ था, जिनमें निर्गुण और सगुण दोनों धाराएँ समानांतर रूप से सक्रिय थीं। इस संदर्भ में सूरदास का काव्य सगुण भक्ति की मधुरतम अभिव्यक्ति के रूप में उभरता है, जबकि कबीर जैसे संत कवि निर्गुण भक्ति के प्रतिनिधि हैं। कबीर के काव्य में ईश्वर को निराकार रूप में स्वीकार करते हुए सामाजिक कुरीतियों, पाखंड और बाह्य आडंबर का तीव्र विरोध मिलता है। इसके विपरीत, सूरदास के यहाँ भक्ति का स्वरूप कोमल, प्रेमपूर्ण और रसात्मक है, जिसमें ईश्वर के साथ आत्मीय संबंध की स्थापना प्रमुख है।

तुलसीदास के काव्य में राम के माध्यम से धर्म, मर्यादा और आदर्श जीवन मूल्यों का प्रतिपादन मिलता है। उनके यहाँ भक्ति में अनुशासन, कर्तव्य और सामाजिक आदर्शों की प्रधानता है। इसके विपरीत, सूरदास के काव्य में कृष्ण के माध्यम से लीला, प्रेम और सौंदर्य का अधिक महत्व है। कृष्ण की बाल-लीलाएँ, रास और गोपियों के साथ उनके संबंध भक्ति को एक भावनात्मक और सौंदर्यपूर्ण आयाम प्रदान करते हैं, जो तुलसी के गंभीर और मर्यादित स्वरूप से भिन्न है।

मीरा के काव्य में भी कृष्ण के प्रति गहन प्रेम और समर्पण की तीव्रता दिखाई देती है। मीरा की भक्ति अत्यंत व्यक्तिगत, भावावेगपूर्ण और कभी-कभी विद्रोही स्वरूप की होती है, जहाँ वे सामाजिक बंधनों की अवहेलना करती हैं। सूरदास के माधुर्य भाव में भी प्रेम की अभिव्यक्ति मिलती है, किंतु उनका काव्य अधिक संतुलित, सौंदर्यपरक और सामूहिक अनुभव का रूप लिए हुए है। इस प्रकार तुलनात्मक दृष्टि से स्पष्ट होता है कि सूरदास ने भक्तिकालीन काव्यधारा में अपनी विशिष्ट पहचान स्थापित करते हुए भक्ति को प्रेम, माधुर्य और मानवीय संवेदनाओं के माध्यम से एक व्यापक और आकर्षक रूप प्रदान किया।

### भाषा और शैली का तुलनात्मक अध्ययन

सूरदास की भाषा और शैली उनके काव्य की प्रमुख विशेषताओं में से एक है, जो उन्हें अन्य भक्तिकालीन कवियों से विशिष्ट बनाती है। उन्होंने ब्रजभाषा का अत्यंत मधुर, कोमल और प्रभावशाली प्रयोग किया है, जिससे उनके काव्य में एक विशेष संगीतात्मकता और लयात्मकता का संचार होता है। उनकी भाषा सरल होते हुए भी अत्यंत भावपूर्ण है, जिसमें भावों की अभिव्यक्ति स्वाभाविक और सहज रूप में होती है। सूरदास की शैली मूलतः भावप्रधान है, जहाँ अलंकारों का प्रयोग कृत्रिम न होकर स्वाभाविक और प्रसंगानुकूल प्रतीत होता है। उपमा, रूपक और अनुप्रास जैसे अलंकार उनके काव्य में सहजता से प्रवाहित होते हैं, जिससे भावों की अभिव्यक्ति और अधिक प्रभावशाली बन जाती है।

अन्य भक्तिकालीन कवियों की तुलना में सूरदास की भाषा अधिक ललित, कोमल और रसात्मक है। कबीर की भाषा जहाँ तीखी, व्यंग्यात्मक और प्रत्यक्ष है, वहीं सूरदास की भाषा मधुर, सरस और भावनात्मक है, जो हृदय को स्पर्श करती है। तुलसीदास की भाषा में जहाँ मर्यादा, गंभीरता और धर्मप्रधानता का स्वर प्रमुख है, वहीं सूरदास की भाषा में प्रेम, माधुर्य और

कोमल भावों की प्रधानता दिखाई देती है। इस प्रकार सूरदास की भाषा शैली भक्ति को एक सौंदर्यपूर्ण और संगीतात्मक रूप प्रदान करती है।

### सूरदास के काव्य का साहित्यिक और सांस्कृतिक महत्व

सूरदास का काव्य हिंदी साहित्य में अत्यंत महत्वपूर्ण स्थान रखता है, क्योंकि उसमें भक्ति, सौंदर्य और मानवीय संवेदनाओं का अद्वितीय समन्वय मिलता है। उनके काव्य ने न केवल भक्तिकालीन साहित्य को समृद्ध किया, बल्कि उसे एक नई भावात्मक और कलात्मक ऊँचाई भी प्रदान की। कृष्ण के माध्यम से उन्होंने मानव जीवन के विविध पक्षों—जैसे प्रेम, वात्सल्य, मित्रता और विरह—को अत्यंत सजीव और मार्मिक रूप में प्रस्तुत किया है। इस प्रकार उनका काव्य केवल धार्मिक नहीं, बल्कि गहन मानवीय अनुभवों का भी दर्पण बन जाता है।

सांस्कृतिक दृष्टि से भी सूरदास का काव्य अत्यंत महत्वपूर्ण है। उन्होंने कृष्ण की लीलाओं के माध्यम से भारतीय लोकजीवन, परंपराओं और उत्सवों को जीवंत रूप में चित्रित किया है। उनके काव्य में ब्रज संस्कृति, ग्रामीण जीवन और लोकमानस की सहजता का सुंदर प्रतिबिंब मिलता है। यही कारण है कि उनका काव्य आज भी जनमानस में अत्यंत लोकप्रिय है और भक्ति संगीत, कीर्तन तथा नृत्य परंपराओं में महत्वपूर्ण स्थान रखता है।

सूरदास की रचनाएँ समय की सीमाओं को लांघकर आज भी समान रूप से प्रासंगिक हैं। उनका काव्य न केवल साहित्यिक अध्ययन के लिए महत्वपूर्ण है, बल्कि वह भारतीय संस्कृति और आध्यात्मिक चेतना को समझने का भी एक सशक्त माध्यम है।

### निष्कर्ष

समग्र रूप से यह कहा जा सकता है कि सूरदास ने भक्तिकालीन काव्यधारा को एक नई दिशा और गहराई प्रदान की। उनके काव्य में भक्ति, प्रेम और सौंदर्य का जो समन्वय मिलता है, वह हिंदी साहित्य में अद्वितीय है। तुलनात्मक अध्ययन से यह स्पष्ट होता है कि सूरदास ने सगुण भक्ति को भावनात्मक और कलात्मक ऊँचाई प्रदान करते हुए भक्तिकालीन साहित्य को समृद्ध किया। उनका काव्य आज भी अपनी संवेदनशीलता और सौंदर्य के कारण अत्यंत प्रासंगिक बना हुआ है।

### संदर्भ

1. सूरदास – सूरसागर
2. रामचंद्र शुक्ल – हिंदी साहित्य का इतिहास
3. हजारीप्रसाद द्विवेदी – हिंदी साहित्य की भूमिका
4. नामवर सिंह – भक्ति आंदोलन और साहित्य
5. कबीर – साखी संग्रह
6. तुलसीदास – रामचरितमानस
7. मीरा – मीरा पदावली
8. नागेंद्र – हिंदी साहित्य का इतिहास