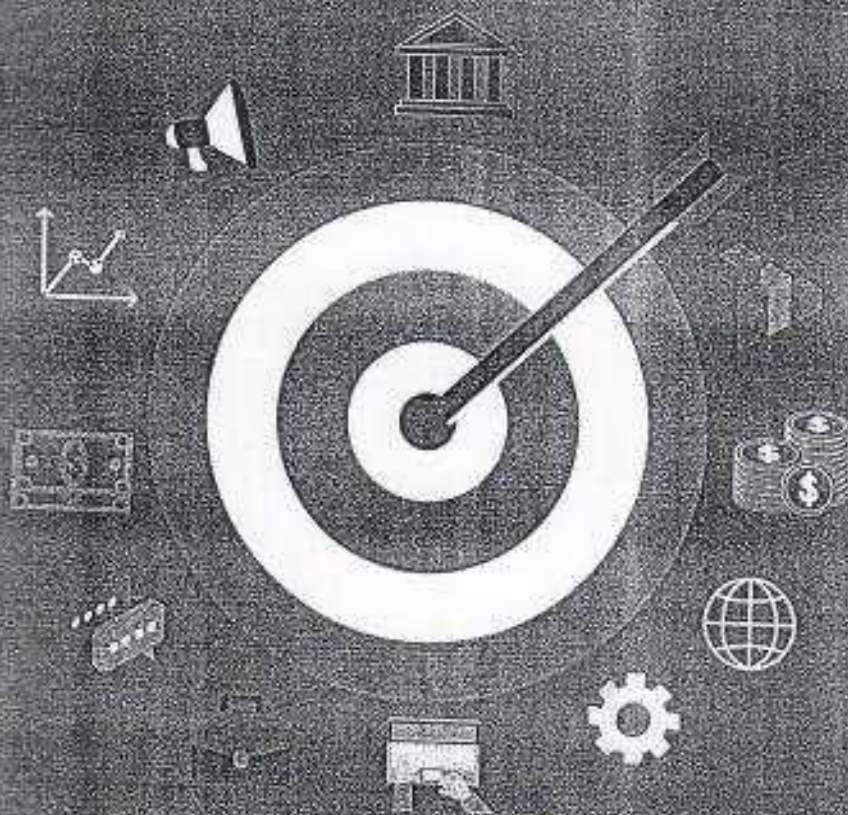




SWAMI RAMANAND TEERTH MARATHWADA UNIVERSITY

B. Com. Third Year CBSC PATTERN
Semester VII (w.e.f 2018-2019)



'GROUP-B' MANAGEMENT XXVII (B)

MARKETING MANAGEMENT

FIRST EDITION

DR BALASAHEB S. GITE

Price: 125/-

MARKETING MANAGEMENT

Dr B. S. GITE

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PREFACE

It gives me an immense pleasure to present this first edition of revised book on subject Marketing Management I B.COM, Third year syllabus (w.e.f.2018-2019) Semester Vth (CBCS Pattern) The book is written strictly as per the revised syllabus of Swami Ramanand Teerth Marathwada University.

The book is focused over understanding various Marketing Management strategies which influence modern era of marketing in many ways. This book is planned and organized skillfully to develop the interest among learners. Today, in competitive scenario, Customer is the most important element in the entire marketing process all events of marketing open and closing with the customers. In modern era marketing is everywhere it focus online as well as offline world.

The syllabus is covered in a simple and lucid language with suitable examples, charts and diagrams. The book covers all topics in the form of separate chapters at the end of each chapters Conclusion, Keywords and Questions are given for self-practice. I hope, the book will meet all requirements of learner in their regular study. Suggestions for improvement will be warmly appreciated from students, Teachers and well-wishers.

In writing this book, the author heavily drawn on the works of many gurus and well-known authors on the subject. The authors thus, takes this opportunity to acknowledge their appreciation to all those authors whose work they have referred to with mention or without mention, in the course of their discussion in the book.

Author

HUMAN RESOURCE MANAGEMENT

Dr. B. S. GITE
ROMA P BHAGTIANI

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It gives us an infinite pleasure to present this first edition of revised book on subject Human Resource Management B.COM, Third year syllabus (w.e.f.2018-2019) Semester Vth (CBCS Pattern) The book is written strictly as per the revised syllabus of Swami Ramanand Teerth Marathwada University. The syllabus is more comprehensive and covers all major areas under human resource management. This book covers all topics in precise and systematic manner. We all are witness that growth has been observed especially in-service sector in 21st Century with the increasing growth in organization as well as competition in the market. Every organisation exists to achieve objectives. Correct decision helps the organisation to achieve their goals and objectives. The syllabus is covered in a simple and easy language with suitable examples, charts and diagrams. The book covers all topics in the form of separate chapters at the end of each chapters Conclusion, Keywords and Questions are given for self-practice.

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Authors

ABOUT THE AUTHOR



DR. S. GITE is the Associate Professor in Department of Commerce, P. V. K. J. Arts College, Warananagar. He is also a Research Officer in Commerce and Management, S. S. T. D. N. Warananagar. He has attended 20th year of Postgraduate course in B. Ed. He has published 100+ papers in the field of Commerce and Management. He is a Member of 9008 and also Faculty member of S. S. T. D. N. Warananagar. He has published various Research papers in 10+ International and National journals. He is the author of *Marketing Management and Human resources Management*. He is well versed and keenly interested in social business development and welfare.

ABOUT THE CO-AUTHOR



ROMA P. BHAGTIANI is working as a Assistant Faculty in V. V. N. S. College, Warananagar. She has a degree in B. Com. M. Com. and Research in B. Ed. and published 100+ papers in the field of Commerce and Management. She is a Member of 9008 and also Faculty member of S. S. T. D. N. Warananagar. She has published various Research papers in 10+ International and National journals. She is well versed and keenly interested in social business development and welfare.

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Business Economics

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We hope this book will satisfy both the teachers and the taught suggestions for improvement are welcome from students, Teachers and well-wishers.

In writing this book, the authors heavily drawn on the works of many gurus and well-known authors on the subject. The authors thus, takes this opportunity to acknowledge their appreciation to all those authors whose work they have referred to with mention or without mention, in the course of their discussion in the book.

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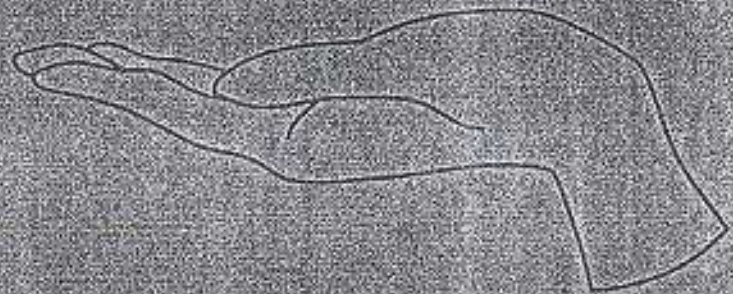
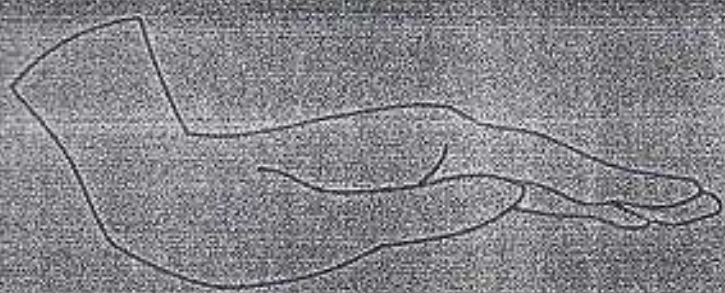
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B. Com. Second Year Syllabus (w.e.f 2020-2021)

Semester III (CBCS Pattern)

Paper No. BCB-2

FIRST EDITION



COST ACCOUNTING

-Dr BALASAHEB S.GITE



प्रो. (डॉ.) चंद्रकांत बन्सीधर भागे, पुणे विश्वविद्यालय से 1997 में पोस्ट ग्रेजुएशन, 1998 में सेट परीक्षा उत्तीर्ण तथा 2003 में पुणे विश्वविद्यालय से पी एच. डी. किये हुए हैं। वर्तमान में सैन्य विज्ञान के प्रोफेसर और विभागाध्यक्ष, एमएसपी मंडल के श्री शिवाजी कॉलेज परम्पनी-431 401 (महाराष्ट्र) में कार्यरत हैं। डॉ. भागे जी ने अंतरराष्ट्रीय सम्मेलन, राष्ट्रीय सम्मेलन, राज्य सम्मेलन एवम अन्य कई सारे अनुसंधान कार्यों में योगदान दिया है। साथ ही कई अनुसंधान में मार्गदर्शन भी किया है। स्वामी रामानंद तीर्थ मराठवाड़ा

विश्वविद्यालय, नांदेड़ में शोध मार्गदर्शक के रूप में कार्यरत हैं और वर्तमान में उनके मार्गदर्शन में 4 छात्र पी. एच. डी. शोध कार्य कर रहे हैं। साथही वे श्री जगदीश प्रसाद झाबरमल विश्वविद्यालय झुंझुनू, राजस्थान में शोध मार्गदर्शक के रूप में कार्यरत हैं। और वर्तमान में उनके मार्गदर्शन में 2 छात्र पी. एच. डी. शोध कार्य कर रहे हैं। डॉ. भागे जी को कई बोर्ड सदस्यता प्राप्त है, जैसे सैन्य विज्ञान में बोर्ड ऑफ स्टडीज (बी ओ एस) के अध्यक्ष तथा सदस्य शैक्षणिक परिषद स्वामी रामानंद तीर्थ मराठवाड़ा विश्वविद्यालय, नांदेड़, साथही सैन्य विज्ञान में बोर्ड ऑफ स्टडीज (बी ओ एस) के सदस्य, डॉ. बाबा साहेब अम्बेडकर मराठवाड़ा विश्वविद्यालय औरंगाबाद। डॉ. भागे जी को विविध पुरस्कार प्राप्त है जैसे स्वर्गीय ज्ञान देव मोहेकर परितोषक B. A. तृतीय वर्ष 1995, सैन्य विज्ञान में विश्वनाथ पार्वती गोखले ट्रस्ट फंड पुरस्कार, अप्रैल/ मई 1997, रक्षा अध्ययन में श्री दत्त प्रसन्ना कटारे परितोषिक, स्वर्गीय जनरल अरुण कुमार वैद्य परितोषिक, स्वर्गीय मेजर जनरल वाई. एस. परांजपे परितोषिक, महात्मा गांधी पीजी कॉलेज करेली, नरसिंगपुर मध्यप्रदेश द्वारा अकैडमीक रिसर्च अवार्ड 2020 द्वारा सम्मानित किया गया, रक्षा अध्ययन में श्री दत्त प्रसन्ना कटारे परितोषिक, स्वर्गीय जनरल अरुण कुमार वैद्य परितोषिक, स्वर्गीय मेजर जनरल वाई. एस. परांजपे परितोषिक, महात्मा गांधी पीजी कॉलेज करेली, नरसिंगपुर मध्यप्रदेश द्वारा अकैडमीक रिसर्च अवार्ड 2020 द्वारा सम्मानित किया गया।

भारतीय विदेश नीति का बदलता रक्षा एवं सुरक्षा परिदृश्य

प्रो. (डॉ.) सी. बी. भांगे



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प्रो. (डॉ.) सी. बी. भांगे

प्रस्तावना

हमें यह पुस्तक 'भारतीय विदेश नीति का बदलता रखा एवं सुरक्षा परिदृश्य' वाचकों को सौंपते हुए अत्याधिक प्रसन्नता हो रही है। इस पुस्तक का लक्ष्य भारत की विदेश नीति के विभिन्न आयामों के बारे में लोगों को जानकारी देना है। परिदृश्य और विदेश नीति के विभिन्न पहलुओं का अध्ययन करने वाले छात्रों और शोधकर्ताओं के लिए यह पुस्तक बहुत उपयोगी होगी। इस पुस्तक की एक उल्लेखनीय विशेषता यह है कि शोधकर्ताओं ने अपने शोधपत्रों में वर्तमान घटनाक्रमों और भारत की विदेश नीति पर ऐतिहासिक विचारों से लेकर सद्यपरिस्थिती के बारे में विस्तृत लेखन किया है।

दक्षिण पूर्व एशियाई मंच को संबोधित करते हुए, विदेश मंत्री सुब्रह्मण्यम जय शंकर ने अगस्त २०२० में अपने वैश्विक आर्थिक जुड़ाव में 'रणनीतिक स्वायत्तता' के लिए भारत की नई खोज को रेखांकित किया। 'सामरिक स्वायत्तता' भारत के शीत युद्ध के बाद की कूटनीति के छात्रों के लिए एक परिचित विचार है। जय शंकर का विदेशी आर्थिक नीति में विस्तार भारत के आंतरराष्ट्रीय संबंधों के विकास में एक महत्वपूर्ण क्षण है। जिसकी वजह से भारत ने अपने सामरिक एवं सुरक्षा नीती में भविष्य होने वाले बदलाव का संकेत दिया है। यह चुनिंशित करने के लिए, जय शंकर की 'रणनीतिक स्वायत्तता' प्रधानमंत्री नरेंद्रमोदी की एक नई आधिकारण नीति के परिशिष्ट के लिए प्राकृतिक बाहरी पूरक है, जिसे "आत्मनिर्भर भारत" या "आत्मनिर्भरता" के रूप में वर्णित किया गया है। इस बदलते सामरिक एवं सुरक्षा परिदृश्य में भारत की विदेश नीती का अभ्यास होना महत्वपूर्ण है। जिसकी वजह से विदेश नीती संबंधित कुछ नए आयामों पर प्रकाश डाला जायेगा। आज भारत वैश्विक मंच पर एक तेजी से महत्वपूर्ण खिलाड़ी बन गया है, विद्वानों ने विछले प्राथमिकता-संबंधों का विश्लेषण करने और भविष्य की आकांक्षाओं की भविष्य वाणी करने के लिए इसकी विदेश नीति के प्रमुख पहलुओं पर इस पुस्तक में प्रकाश डाला और चर्चा की है। भारत की विदेश

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पुस्तक में दी गई विषय वस्तु पूर्ण रूप से लेखक के अपने विचार हैं। प्रकाशक किसी भी विषय वस्तु के लिए जिम्मेदार नहीं है। इस प्रकाशन का कोई भी हिस्सा किसी के द्वारा पुनर्मुद्रित या प्रेषित बिना अनुमति के नहीं किया जा सकता है। इस प्रकाशन के संबंध में किसी भी व्यक्ति द्वारा अनधिकृत कार्य या नुकसान के लिए आपराधिक अभियोजन के लिए वह व्यक्ति उत्तरदायी होगा।

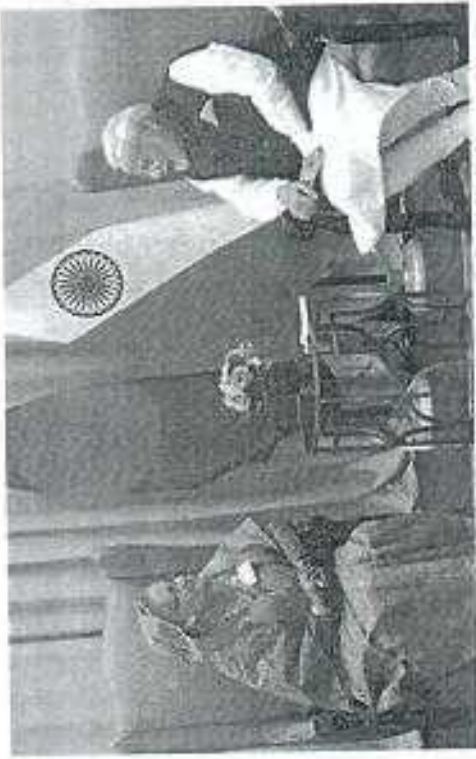
नीति की बेहतर समझ के लिए हमने "भारतीय विदेश नीति का बदलाव" रखा एवं सुरक्षा परिदृश्य" पुस्तक संकलित करने का निर्णय लिया। तब हमने पुस्तक के लिए भारतीय विदेश नीति से जुड़े शोध लेख आमंत्रित किए। अनुसंधान की समीक्षा के बाद हमने पुस्तक के लिए उपयुक्त लेखों का चयन किया और उन शोधपत्रों को पुस्तक में शामिल किया। हमें ऐसा लगता है की यह पुस्तक भारतीय विदेश नीति को समझने के लिए अनुसंधान कर्ता एवं चिकित्सकों के लिए उपयोगी साबित होगा। हम उन लेखकों और शोधकर्ताओं के आभारी हैं जिन्होंने इस पुस्तक में योगदान दिया। उसी तरह, हम उन सभी शुनचितकों के आभारी हैं जिन्होंने प्रत्यक्ष और अप्रत्यक्ष रूप से हमारी मदद की। अंत में, हम प्रकाशक भारतीय प्रकाशन को भी धन्यवाद देते हैं उन्होंने इस पुस्तक को इतने कम समय में और लोगों के सामने पेश किया। हमें उम्मीद है कि हमारे द्वारा किए गए प्रयासों की पाठकों और शोधकर्ताओं से बहुमूल्य समर्थन और प्रतिक्रियाएं द्वारा सराहना की जानी चाहिए। आपके सुझाव, प्रतिक्रिया और रचनात्मक आलोचना का निरंतर सुधार के लिए हमेशा स्वागत किया जाएगा।

धन्यवाद ।

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निष्कर्ष

आखिर में देखा जाए तो वर्तमान समय में दोनों देशों के संबंध मित्रतापूर्ण बने हुए हैं। भारत के लिए बंगलादेश अति महत्वपूर्ण पड़ोसी देश है। बंगलादेश की मदद से भारत अपने पूर्ववर्ती क्षेत्रों से अच्छी कनेक्टिविटी बना सकता है। वहीं वर्तमान समय में परिस्थितियाँ भारत के प्रतिकूल दिखाई दे रही हैं। एक तरफ भारत और चीन के बीच गलवान घाटी में तनाव बना हुआ है। वहीं पाकिस्तान तो सदैव ही भारत को घेरने की कोशिश करता रहा है। वहीं नेपाल की बात करें तो वर्तमान समय में भारत और नेपाल के संबंध भी अच्छे नहीं हैं। दोनों देशों के संबंधों में कड़वाहट पैदा हो गई है। इसके लिए भारत को बंगलादेश से मित्रता पूर्ण संबंध बनाने में ही फायदा है।

सन्दर्भ

1. भारतीय विदेश नीति मूडबलौकरण के दौर में, राजेश मिश्रा, ऑरियंट पब्लिकेशन (तीसरा संस्करण)
2. अन्तर्राष्ट्रीय राजनीति, डॉ.बी.एल.एच डॉ. कुलदीप फडिंध्या साहित्य भवन पब्लिकेशन (20वाँ संशोधित संस्करण 2019)
3. 21वीं शताब्दी में अन्तर्राष्ट्रीय संघ, पुणेस पत.एम ग्रा हिल पब्लिकेशन, (पंचम संस्करण)
4. अन्तर्राष्ट्रीय संबंध, तपन विस्वाल, ऑरियंट पब्लिकेशन (द्वितीय संस्करण)

6

भारत-पाकिस्तान सीमा वाद

प्र. डॉ. लाइगे पंडित *

भारत ने आज तक सभी दोशों के साथ अच्छा राजनैतिक संबंध प्रस्थापीत किया है। भारत-पाक कि बात की तो भारत और पाकिस्तान से संबंध हमेशा से ही ऐतिहासिक और राजनैतिक मुद्दों कि बजह से तनाव मे रहे है। इन देशों में इस स्थिती का मूल वजह भारते विभाजन के देखा जाता है। कश्मीर और सीमापाक इन दोनों देशों को आज तक उलझाए है और दोनों देश कई बार इस विवाद को लेकर सैनिक, दहशतवादी कारवाई कर चुके है। इन देशों मे तनाव मौजूद है जबकि दोनों ही देश एक दुजे के इतिहास, सभ्यता, भूगोल और अर्थव्यवस्था से जुड़े हुए है।

भारतीय उपमहादीप मे विभाजन के साथ कट्टर प्रतिद्वंद्विता के कारण पाकिस्तान का निर्माण हुआ और यह ऐतिहासिक आधार भारत-पाकिस्तान के संबंध को आज भी प्रभावित कर रहा है। जहाँ भारत का निर्माण लोकतांत्रिक-पंथनिरपेक्ष एवं बहुलवादी राज्य के रूप में हुआ, वहीं पाकिस्तान का निर्माण धार्मिक आधार बनाया। दोनों के बीच अलग अलग विवाद के प्रमुख मुद्दे निम्नलिखित हैं।

1. कश्मीर मुद्दा
2. सिंधु नदी जल विवाद
3. सियाचिन विवाद
4. आतंकवाद का मुद्दा
5. सर झीक विवाद
6. चीन-पाक आर्थिक गलियारा
7. सीमावाद इन विवादों के घक्कर में आज तक भारत-पाक मे संघर्ष चल रहा है। भारत-पाक सीमावाद के मुद्दे -

1. सीमा प्रबंध और सुरक्षा

भारत और पाकिस्ता के बीच 3,323 किलोमीटर लंबी आंतरराष्ट्रीय सीमा है। यह देखते हुए कि सीमा के आस पास एक तनाव पूर्ण स्थिती रहती है। भारत की स्टैंडिंग कमिटी ने सुझाव दिया की सीमा सुरक्षा को मजबूती देने और

* राजनितिसासन विभाग प्रमुख, डॉ.के.एम. सारंगिणंदन, माधवपुर, इरुडली, का. 605004, 04475

उसे आधुनिक बनाने के लिए ठोस कदम उठाए जाने की जरूरत है। कमिटीने सीमा के आस-पास सबकों की खराब स्थिती पर चिंता व्यक्त कर उसने सुझाव दिया की समयबद्ध तरीके से व्यापक एकीकृत सीमा प्रबंधन प्रणाली को तैयार किया जाए। इसके अतिरिक्त भारतीय टट रक्षाक और दुसरी एजेंसियों के बीच उच्च स्तरीय समन्वय स्थापीत करके तटीयसरक्षा और धीकसी को मजबूत किया जाना चाहिए। इन एजेंसियों में भारतीय नौसेना, केंद्रीय औद्योगिक सुरक्षा बल, फरस्टन और बंदरगाह आते हैं। भारत-पाक के जटिल संबंध के बारे में बात किया जाय तो पाकिस्तान की तुलना एक उदार चिंता और उसके विगड़े बेटे से की जा सकती है।

2. भारत-पाकिस्तान सीमा रेखावाद

भारत और पाकिस्तान के बीच नियंत्रण रेखा को लेकर करीब 75 साल से विवाद चल रहा है। यह दोनों देशों के बीच सोची गई 740 किलोमीटर लंबी सीमा रेखा है। आइए जानते हैं कि एलओसी को लेकर विवाद की वजह क्या है। भारत-पाकिस्तान में चल रहे तनाव के बीच हाल ही में गृहमंत्री अमित शहा ने कहा था कि पीओके (पाक अधिकृत कश्मीर) हमारा आंतरिक मूशग है। इसके बाद से पीओके के साथ एलओसी याने नियंत्रण रेखा भी फिर चर्चा में आ गई इसी लेकर करीब 75 साल से विवाद बना हुआ है। नियंत्रण रेखा भारत और पाकिस्तान के बीच खींची गई 740 किलोमीटर लंबी सीमा रेखा है। इसे लेकर पाक से 1947, 1965, 1971, 1999 कारगिल युद्ध पाँच युद्ध हुए। भारत-पाकिस्तान से सभी युद्ध में भारत ने जीत हासिल की। 2016 में भारत ने पाकिस्तान में सार्जिकल स्ट्राईक की है। सभी युद्ध में पाक को हार का सामना करना पडा। खास बात यह है की नियंत्रण रेखा कोई लकीर नहीं है जिसे सीधे देखा जा सकता है बल्कि यह अदृश्य रूप से कायम है। 1947 से विभाजन के बाद यह अस्तित्व में आई थी। जम्मू प्रांत में अखनुर सेक्टर में मनावर तवी के भूरेचक से आरंभ होकर कारगिल में सियाचीन हिमखंड से जा मिलने वाली एलओसी अर्थात नियंत्रण रेखा विश्व में सबसे अधिक खतरनाक मानी जाती है।

कश्मीर पर कब्जे की मशा से पाकिस्तानी सेना ने हमला किया था। 1947-48 में चली इस जंग का मसला संयुक्त राष्ट्र तक पहुँचा। 5 जनवरी 1949 को सीमा फायर का ऐलान कर दिया गया। तथ्य हुआ कि सीयफायर के वक्त जो सेनाएँ जिस हिस्से में थी उसे ही युद्ध विराम रेखा माना जाए। इसे लाईन ऑफ कंट्रोल या नियंत्रण रेखा कहा गया। इस तरह कश्मीर का कुछ हिस्सा पाक के कब्जे में चला गया जिसे आज पीओके कहा जाता है। 1965 में पाक ने आक्रमण किया किन्तु लडाई में मतिरोध उत्पन्न हुआ, जिसके चलते यथास्थित

1977 तक बनी रही। 1971 में बांग्लादेश युद्ध के उत्तर में पाक ने कश्मीर पर आक्रमण किया जिससे नियंत्रण रेखा के दोनों ओर दोनों देशों में एक दुसरे की चौकियों पर नियंत्रण किया था। भारत को नियंत्रण रेखा के उत्तरी भाग में शिमला समझौता के बाद नियंत्रण रेखा को तब तक के लिए बहाल किया गया: जब तक कि दोनों देश सीमा का मसला सुलझा नहीं लेंगे।

3. हिमालय के पहाड़ों में बसा है अधिक तर लडाका

जम्मू और कश्मीर का ज्यादा तर इलाका हिमालय के पहाड़ों में बसा है। भारत में इसकी दक्षिणी सीमा हिमालय प्रदेश और पंजाब से लगती है। जबकी उत्तर और पूर्व में चीन के साथ एक आंतरराष्ट्रीय सीमा है। इसके अलावा नियंत्रण रेखा इस क्रमशः पीओके और गिलगित बाल्टिस्तान से पश्चिम और उत्तर पश्चिम में अलग करती है।

नियंत्रण रेखा

1. 740 किलोमीटर लंबी सीमा रेखा भारत और पाकिस्तान के बीच खींची गई।
2. 5 युद्ध इस सीमा विवाद पर हुए और 1972 के शिमला समझौते में इसे बहाल किया गया।
3. यह यथास्थिती दर्शाती सीमा है जिस दोनों देशों ने माना लेकिन अंतरराष्ट्रीय सीमा नहीं है।
4. 550 कि.मी. लंबे एलओसी के भारतीय क्षेत्र में इंडियन कश्मीर बैरिअर बना है।
5. 12 फिट तक उंचाई वाले इस अवरोध में दोहरी बाड़ और कन्स्ट्रीना तार लगे हैं।
6. 1990 से 2004 तक यह बाड़ बन पायी जिससे पाक घुसपैठ में 80% की कमी आयी है।

4. भारत-पाक सीमा

भारत और पाकिस्तान सीमा, आंतरराष्ट्रीय सीमा(आईबी) के रूप में भारत और पाकिस्तान के बीच एक आंतरराष्ट्रीय सीमा है। जो भारतीय राज्यों को पाकिस्तान के चार प्रांतोंसे अलग करती है। यह सीमा उत्तर में वास्तविक नियंत्रण रेखा (एलओसी) से, जो पाकिस्तान द्वारा नियंत्रित कश्मीर को भारतीय कश्मीर से

अलग करती है। वाघा तक जाती है। जो कि पंजाब प्रांत और पाकिस्तान के पंजाब प्रांत को पूर्व में विभाजित करती है। दक्षिण में शुन्घ बिंदू, भारत के गुजरात और राजस्थान को पाकिस्तान के सिंध प्रांत से अलग करता है। 1947 में रेडक्लिफ रेखा के आधार पर तैयार किया गया और बनाया गया सीमा, जो पाकिस्तान और भारत को एक दुसरे से लेकर निर्जन रेगिस्तान में विभिन्न इलाकों से होकर जाती है। आगे चलकर यह सीमा अरब सागर में पाकिस्तान के मंगोरा द्वीप से मुंबई के द्वार के मार्ग पर चलती हुई दक्षिण पूर्व तक जाती है।

भारत और पाकिस्तान सीमा पर स्वातंत्र्यता के बाद से, दोनों देश के बीच कई संघर्ष और युद्ध देख चुका है और दुनिया की सबसे जटिल सीमाओं में से एक है। पीपीसी द्वारा दिए गए आंकड़ों के अनुसार सीमा की कुल लंबाई 2900 कि.मी. (1800 मील) है। यह 2011 में विदेश नीति में लिखे गए लेख के आधार पर दुनिया की सबसे खतरनाक सीमाओं में से एक है। भारत द्वारा बल्ले स्थापित किये जाने के कारण रात में इसे इंटरिक्स से भी देखा जा सकता है।

5. कार्य सीमा नियंत्रण रेखा और अंतरराष्ट्रीय सीमा

भारत-पाक के बीच की गुजरात, सिंध सीमा एक अंतरराष्ट्रीय मान्यता प्राप्त सीमा है। केवल नियंत्रण रेखा पर को अंतरराष्ट्रीय स्तर पर स्वीकार्य नहीं है। 1949 के भारत-पाकिस्तान युद्ध के बाद स्थापित कश्मीर विवादित क्षेत्र को 1949 संयुक्त राष्ट्र युद्ध विराम रेखा से विभाजित करने वाले वास्तविक नियंत्रण रेखा कहा जाता है।

पाकिस्तान और भारत के बीच आजाद कश्मीर और गिलगित-बल्तिस्तान के क्षेत्र और भारतीय राज्य जम्मू और कश्मीर भी आते हैं। दुसरी तरफ जहाँ पाकिस्तान की पंजाब प्रांतीय सीमा की आंतरिक सीमाएँ, भारत सरकार द्वारा आधिकारिक रूप से पाकिस्तान (जो कि हालीया कार्यकाल है) और अंतरराष्ट्रीय सीमा कहलाती हैं।

1. **कार्यरत सीमा** : सियालकोट और भारतीय नियंत्रण कश्मीर के साथ पाकिस्तान के पंजाब प्रांत के बीच की रेखा इसे एक कार्य सीमा कहा जाता है क्योंकि एक तरफ अंतरराष्ट्रीय स्तर पर मान्यता प्राप्त भूमि (सियालकोट) है जबकी दुसरी तरफ एक विवादित क्षेत्र है।
2. **नियंत्रण रेखा**: नियंत्रण रेखा पाकिस्तान अधिकृत कश्मीर और भारतीय जम्मू कश्मीर के बीच की सीमा है। 1972 में सिमला समझौते के बाद इसका सीमांकन किया गया।

3. **आंतरराष्ट्रीय सीमा** : भारतीय गणराज्य और इस्लामिक गणराज्य पाकिस्तान के बीच सीमांकित रेखा अंतरराष्ट्रीय स्तर पर मान्यता प्राप्त है। 1947 में सर सिरिल रेडक्लिफ ने भूमि का सीमांकन किया था।

6. आईसीपी बॉर्डर क्रॉसिंग

अप्रवास और सीमाशुल्क सुविधाओं के साथ निर्दिष्ट एकीकृत बैंक पोस्ट (आईपीसी) के साथ

1. **वाघा में अटारी** : पंजाब, भारत में वाघा-अटारी, सीमा समारोह के कारण भार और पाकिस्तान के बीच सबसे प्रसिद्ध और प्रमुख सीमा पर स्थल है। क्रॉसिंग अमृतसर से 32 किलोमीटर और लाहौर से 24 किलोमीटर के दुरी पर स्थित है।
2. **मुनाबाव** : राजस्थान में बाडकारे जिले में स्थित यह गाँव रेलवे स्टेशन के लिए प्रसिद्ध है। जहाँ से भारत को पाकिस्तान से जोड़ने वाली थार एक्सप्रेस चलती है। 1965 के भारत-पाक युद्ध के बाद क्रॉसिंग स्थल को बंद कर दिया गया था। फरवरी 2006 में इसे फिर से खोला दिया और सबसे थार एक्सप्रेस जोधापुर भारत के भगत की काठी से पाकिस्तान कराची तक चलती है।
3. **भारत चीन सीमावाद (आंतरराष्ट्रीय सीमा)**: गुलबान घाटी, अवसाई धीन, कालापानी, लिपुलेख, नियंत्रण रेखा और वास्तविक नियंत्रण रेखा से ये शब्द हैं जिनका विक्र अमुमन भारत-चीन, भारत-नेपालया फिर भारत-पाकिस्तान सीमा विवाद के साथ अक्सर होता है। पिछले दिनों लिपुलेख और कालापानी को लेकर नेपाल के साथ जारी सीमा विवाद धमा भी नहीं था कि चीन सीमा पर दोनों के सैनिकों क बीच हिंसक झड़प हो गई।

7. भारत की सीमा

भारत की थल सीमा (लैंड बॉर्डर) की कुल लंबाई 15,106.7 कि.मी. है जो कुल सात देशों से लगती है। इसके अलावा 7516.6 कि.मी. लंबी समुद्री सीमा है। भारत सरकार के मुताबीक ये सात देश है। बांग्लादेश (4,096.7) कि.मी. धीन (3,488) कि.मी., पाकिस्तान (3,323) कि.मी., नेपाल (1,751) कि.मी., म्यानमार (1,643) कि.मी., भूटान (699) कि.मी. और अफगानिस्तान (106) कि.मी. से सात देशों से सीमा है। भारत-पाक सीमा वाद को देखा जाय तो सात देशको से भी ज्यादा वक्त गुजर चुका है, लेकिन जम्मू और कश्मीर भारत और पाकिस्तान

के बीच तनाव का मुख्य मुद्दा बना हुआ है। ये क्षेत्र इस समय एक नियंत्रण रेखा से बँटा हुआ, जिसके एक तरफ का हिस्सा भारत के पास है और दूसरा पाकिस्तान के पास है। भारत के पास का जम्मू कश्मीर पर हक्क याक जता रहा है।

सारांश

2019 तक जम्मू कश्मीर 370 कलम के वजैसे स्वतंत्र्य संविधान से चलने वाला राज्या था। लेकिन भारत के प्रधानमंत्री श्री. नरेंद्र मोदीजी ने 370 कलम हटा कर जम्मू और कश्मीर को स्वतंत्र्य केंद्र शासित राज्य का दर्जा बहाल कर दिया। उन 370 कलम हटने से जम्मू कश्मीर का विकास होगा। ये 370 कलम हटने से पाकिस्तान को झटका लगा। 1947 से आज तक भारत और पाकिस्तान के बीच जम्मू और कश्मीर के मुद्दे पर सात युद्ध हुए। एक बार संयुक्त राष्ट्र को निगरानी में युद्ध विराम समझौता हुआ इसके तरह एक युद्ध विराम सीमा रेखा तय हुई, जिसके मुताबिक जम्मू और कश्मीर का लगभग एक तिहाई हिस्सा पाकिस्तान के पास रहा जिसे पाकिस्तान 'आझाद कश्मीर' कहता है। आज जो जम्मू कश्मीर भारत के पास है उस पर पाक का कोई अधिकार नहीं। 370 कलम हटाकर प्रधानमंत्री श्री. नरेंद्र मोदीजीने पाकिस्तान को बड़ा झटका दिया। आज तक जम्मू कश्मीर पर हक्क जतानेवाला पाकिस्तान को बड़ा झटका देकर अंतरराष्ट्रीय स्तर पर जम्मू कश्मीर हमारा है, यह संदेश मोदीजीने दिया है। एक सक्षम नेतृत्व मोदीजी के रूप में भारत को मिलने से पाकिस्तान हड़बड़ा गया है। 70 साल से जम्मू कश्मीर में 370 कलम से स्वतंत्र्य राज्यसरकार चल रहा था वो खतम हो गया। यह भारत कि सबसे बड़ी जित मानि जा रही है।

संदर्भ

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AN ANTHOLOGY OF INDIAN WRITING IN ENGLISH

A Textbook prescribed by S.R.T.M University,
Nanded as per CBCS Pattern

An Anthology of Indian Writing in English is composed to introduce the undergraduate students to selective works from Indian Literature in English. The textbook covers a brief history of Indian Literature in English from its inception to the present. It accommodates various literary forms – poetry, fiction, prose and drama. The textbook features celebrated writers, such as Rabindranath Tagore, Khushwant Singh, Girish Karnad, A K Ramanujan, Nissim Ezekiel and Manohar Malgonkar. The units consist of an elaborate discussion followed by exercises that would prove helpful for the teaching-learning process.



An Anthology of Indian Writing in English

A Textbook Prepared as per CBCS Pattern
for College Students of UG Second Year Optional English Course

Prescribed by

Swami Ramanand Teerth Marathwada University, Nanded
Maharashtra, India

Content developed by

Dr Rohidas S Nitonde: Unit I
Dr Subhash K Shinde: Unit II
Dr Pandit B Nirmal: Unit III-A
Dr Kamlakar R Gavane: Unit III-B
Dr Kishor N Ingole: Unit IV, V

Editor

Dr Kishor N Ingole



Introduction

Nissim Ezekiel is one of the Indo-Anglian poets who bestows genuine flavour of India by using Indian English i.e. Pidgin English, evident in the poems such as "Very Indian Poem in Indian English", "Goodbye Party for Miss Pushpa T. S." and "The Professor". His poems are based on his practical observations of Indian life. This poem is composed in free verse. In the poem "Very Indian Poem in Indian English" ("The Patriot"), the poet talks about the people of Indian subcontinent through the eyes of a typical middle-class Indian. Throughout the poem, the poet commonly employs present continuous tense instead of simple present tense to create an Indian atmosphere. Besides, the poem clearly reveals that the people of Indian subcontinent, including India, Pakistan and even China should follow Gandhian philosophy of nonviolence for a peaceful coexistence.

About the Poet

Nissim Ezekiel (1924-2004) was the first poet among the modern Indian poets writing in English. He was an Indian Jew of Bene-Israel origin. He was born in Bombay on December 16, 1924 and studied English at Wilson College, Bombay and Philosophy at Birkbeck College, London. He was a Professor of English at the University of Bombay. He was Visiting Professor at several universities in India, USA and Australia. He was the Editor of *Quest*, *Imprint* and the poetry page of *The Illustrated Weekly of India*. His famous works include *A Time to Change* (1952), *Sixty Poems* (1953), *The Third* (1959), *The Unfinished Man* (1960), *The Exact Name* (1965), *Three Plays: Nalini, Marriage Poem, The Sleepwalkers* (1969), *Snakeskin and Other Poems* (1974), *Hymns in Darkness* (1976) and *Letter-Day Psalms* (1982). He was the only English poet who considered the

use of 'babu' English as an attempt to Indianise English language. He received the Sahitya Akademi Award for his poetry collection *Later-Day Psalms* in 1983 and the Padma Shri, India's civilian honour, in 1988. He passed away on January 9, 2004.

Very Indian Poem in Indian English

I am standing for peace and non-violence.
Why world is fighting fighting
Why all people of world
Are not following Mahatma Gandhi,
I am simply not understanding:
Ancient Indian Wisdom is 100% correct.
I should say even 200% correct.
But modern generation is neglecting-
Too much going for fashion and foreign thing.

Other day I'm reading in newspaper
(Every day I'm reading Times of India
To improve my English language)
How one goonda fellow
Throw stone at Indirabehn.
Must be student unrest fellow, I am thinking.
Friends, Romans, countrymen, I am saying
(to myself)
Lend me the ears.

Everything is coming-
Regeneration, Remuneration, Contraception.
Be patiently, brothers and sisters.

You want one glass *lassi*?
Very good for digestion.

With little salt lovely drink,
Better than wine;
Not that I am ever tasting the wine.
I'm the total teetotalter, completely total.
But I say
Wine is for the drunkards only.

What you think of prospects of world peace?
Pakistan behaving like this,
China behaving like that,
It is making me very sad, I am telling you.
Really, most harassing me.
All men are brothers, no?
In India also
Gujaratis, Maharashtrais, Hindiwallahs
All brothers
Though some are having funny habits.
Still you tolerate me,
I tolerate you,
One day, *Ram Rajya* is surely coming.

You are going?
But you will visit again
Any time, any day.
I am not believing in ceremony.
Always I am enjoying your company.

GLOSSARY

Contraception: Safety
Drunkard: Alcoholic
Goonda: A hooligan
Harassing: Irritating
Hindiwallahs: Hindi mother tongue people

- Lassi:** A sweet Indian drink made from yogurt
Ram Rajya: Ideal state
Regeneration: Revival
Remuneration: Compensation
Teetotaler: A person who never drinks alcohol

SYNOPSIS

At the outset, the poet wishes nothing but peace and nonviolence in the world. He is surprised to see how all the people in the world are not following Gandhi's ideals and are always fighting with one another. Mahatma Gandhi is an apostle of peace and nonviolence. Ezekiel enumerates that the modern generation is neglecting the 'Ancient Indian Wisdom' and following the 'fashion and foreign things' sternly. He fails to understand why Indian youths are not following Gandhi's advice being Gandhi's heirs - the ancient Indian wisdom is apt. On the contrary, they are pursuing Western culture and leading a fashionable life under the name of modernisation.

The poet says that he reads English language newspaper *The Times of India* every day to improve his English. Consequently, he comprehends that a hooligan has thrown a stone at Indirabehn (may be one of the great political personalities). The poet thought that he might be a student or a mad fellow. He feels sad because the modern world is full of violence and antisocial tendencies demonstrating a great threat. He remembers Mark Antony's appeal to the Roman countrymen to follow the past masters. This is the famous speech from the play *Julius Caesar* by William Shakespeare. Still he is hopeful for the future and the best. He propagates positive features of the modern age such as regeneration, remuneration and contraception, which might be contemplated as a way out of the present chaos.

The poet anticipates a glass of lassi instead of wine to get away from all disgusting things. It is good for digestion. It might be taken as an alternative to the Western wine if a little salt is added to it. He thinks he would prefer lassi instead of wine. He is a teetotaler. Wine is meant for the drunkards only. He tries to revive the old Gandhian days.

The poet also gives a thought to the prospects of world peace. The present condition makes him dismal because all over the world, dangerous weapons are created as a deterrent to be superior to others. He mentions two hostile geographical neighbourhoods of India - Pakistan and China. He says that this might lead to loss of precious human lives. But this tendency can be changed if one believes the other as his brother.

At last, the poet ends the poem on an optimistic note. In India, all the people coexist irrespective of their caste, creed, religion, region and community. This is called unity in diversity. Gujaratis, Maharashtrians, Hindiwallahs and many more are brothers and sisters. Some of them may have funny habits, but still they are together. He would like to invite the visitors irrespective of ceremonies as he enjoys every moment of good company. Finally, he assures us that *Ram Rajya* is surely coming.

Nissim Ezekiel was an eminent poet writing in English. He witnessed the turmoil of the Second World War and the Partition of India. The Western as well as Eastern worlds were totally devastated. More than a crore of people died without any fault. For him, Gandhian philosophy is an answer to achieve universal peace. If it is properly implemented, the people of Indian subcontinent can coexist peacefully. Indian internal conflicts related to regionalism, racism, casteism and linguisticism can also be finished.

EXERCISES

I. Short answer type questions:

1. What message does the poem convey?
2. What did the poet read in the newspaper?
3. Comment on the language of the poem.

II. Answer the following questions in about 300 words:

1. How does the poem "Very Indian Poem in Indian English" depict Mahatma Gandhi as a universal apostle of peace?
2. How does the poet Nissim Ezekiel stress upon national integration in the poem "Very Indian Poem in Indian English"?

III. Classroom Activities:

1. Prepare a list of poems written on Mahatma Gandhi.
2. Prepare a list of Indo-Anglian poets who bestow genuine flavour of India by using Indian English i.e. Pidgin English.

(B) Prayers to Lord Murugan**A K Ramanujan****Introduction**

Indian Writings in English has a glorious tradition. The great literary artists such as Rabindranath Tagore, Sarojini Naidu, R K Narayan, Mulk Raj Anand, Raja Rao and Jayanta Mahapatra are some of the most famous gems of international literature. A K Ramanujan is a great name in the same tradition. He was influenced by both Indian and Western culture. The present poem "Prayers to Lord Murugan" can be considered a devotional poem. Lord Murugan is worshipped in South India. He is also worshipped throughout the world by the name Kartikeya Swami. He is the younger brother of Lord Ganesha. Thus, He is a member of Shiv Panchayat. It is said that He is the God of wealth and power. His temples are situated at various places such as Mysore, Pune and Parli. The poet devotionally praises Lord Murugan for the welfare of the world.

About the Poet

Attipate Krishnaswami Ramanujan (1929-93) was one of the most gifted and original contemporary Indian poets writing in English. He was born in Mysore on March 16, 1929. He studied English in Mysore and Linguistics in Pune. He was a famous writer who wrote poetry in three languages: English, Tamil and Kannada. Besides, he was a distinguished translator as well. He was a Fulbright Scholar at the Indiana University during 1960-62. Later, he joined the University of Chicago as a Professor of Dravidian Studies and Linguistics. His poetry has been collected in four volumes: *The Striders* (1966), *Relations* (1971), *Selected Poems* (1976) and *Second Sight* (1986). His translations of Tamil and Kannada poetry have been published in *The Interior Landscape* (1967), *Speaking of Siva* (1972) and *Hymns for Drowning* (1981). He also translated U R Ananthamurthy's Kannada novel *Samskara* into English in 1976.

literally, he is known for his description of Indian sensibilities drawn from Indian life and culture. He was admired by his contemporary writers such as Nissim Ezekiel, R Parthasarathy, Keki N Daruwalla and Jayanta Mahapatra. He was also awarded with the Padma Shri in 1976 and the MacArthur Prize Fellowship in 1983. He died in Chicago on July 13, 1993. After his demise, his wife and friends published *The Collected Poems* in 1997, for which he was posthumously awarded the Sahitya Akademi Award in 1999.

Prayers to Lord Murugan

1
Lord of new arrivals
lovers and rivals:
arrive

at once with **cockfight** and banner—
dance till on this and the next three
hills

women's hands and the garlands
on the chests of men will turn like
chariotwheels

O where are the **cockcombs** and where
the beaks **glinting** with new knives
at **crossroads**
when will orange banners burn
among blue trumpet flowers and the shade
of trees

waiting for lightnings?

2
Twelve **etched** arrowheads
for eyes and six unforescen
faces, and you were not
embarrassed.

Unlike other gods
you find work
for every face,
and made
eyes at only one
woman. And your arms
are like faces with proper
names.

3
Lord of green
growing things, give us
a hand

in our fight
with the fruit fly.
Tell us,

will the red flower ever
come to the branches
of the blueprint

city?

4
Lord of great changes and small
cells: exchange our painted grey
pottery

for iron copper the leap of stone horses
our yellow grass and lily seed
for rams!

flesh and scarlet rice for the **carnivals**
on rivers O dawn of nightmare virgins
bring us

your white-haired witches who wear
three colours even in sleep.

5 Lord of the **spoor** of the tigress,
outside our town hyenas
and civet cats live
on the kills of leopards
and tigers

too weak to finish what's begun.
Rajahs stand in photographs
over nine foot silken tigresses
that **sycophants** have shot.
Sleeping under country fans

hearts are **worm cans**
turning over continually
for the great shadows
of fish in the open
waters.

We eat legends and leavings,
remember the ivory, the apes,
the peacocks we sent in the Bible
to **Solomon**, the medicines for smallpox,
the similes

for **muslin**: wavering snake skins,
a cloud of steam
Ever-rehearsing astronauts,
we purify and return
our urine
to the circling body
and burn our faces
for fuel to reach the moon

through the sky behind
the navel.

6 Master of red bloodstains,
our blood is brown;
our collars white.

Other lives and sixty-
four rumoured arts
tingle,

pins and needles
at **amputees'** fingertips
in phantom muscle

7 Lord of the twelve right hands
why are we your mirror men
with the two left hands

capable only of casting
reflections? Lord
of faces,

find us the face
we lost early
this morning.

8 Lord of headlines,
help us read
the small print.

Lord of the sixth sense,
give us back
our five senses.

Lord of solutions,
teach us to dissolve
and not to drown.

9

Deliver us O presence
from proxies
and absences

from sanskrit and the mythologies
of night and the several
roundtable mornings

of London and return
the future to what
it was.

10

Lord, return us.
Brings us back
to a litter

of six new pigs in a slum
and a sudden quarter
of harvest

Lord of the last-born
give us
birth.

11

Lord of lost travellers,
find us. Hunt us
down.

Lord of answers,
cure us at once
of prayers.

GLOSSARY

Amputee: A person who has had an arm or leg cut off

Carnivals: Festivals

Chariotwheels: The wheels of a chariot

Civet cat: A small, lean, mostly nocturnal mammal

Cockfight: Blood sport between two cocks

Cockscomb: The crest or comb of a domestic cock

Etched: Carved, dug

Glinting: Give out or reflect small flashes of light

Muslin: Lightweight cotton cloth in a plain weave

Navel: The small round part in the middle of the stomach that is left after the umbilical cord has been cut at birth

Proxy: A person authorised to act on behalf of someone else

Rams: Uncastrated male sheep

Solomon: Solomon was a king of Israel, the son of David and Bathsheba. He was renowned for his wisdom and wealth.

Spoor: The track or scent of an animal

Sycophant: Insincere flatterer

Tingle: To feel thrilling sensation

Worm can: A complex, troublesome situation

SYNOPSIS

The poem "Prayers to Lord Murugan" describes Lord Murugan as the ancient Dravidian God of fertility, joy, youth, beauty, war and love. In the first stanza, the poem begins with the invocation of God Murugan as lord of new arrivals. The poet tries to unfold the Hindu rituals celebrated with splendour. Lord Murugan's arrival and consequent celebrations have been described with reference to South Indian culture. People are dancing, and women are ready with garlands in their hands. Cockfights are very common in South India and are arranged at the time of cultural festivals. The word cockscomb used by the poet has two meanings: first; the cap of the cock and second; the cap of the joker. In older times, jokers were always given leading positions in the celebrations.

In the second stanza, the poet devotionally praises Lord Murugan by glorifying His 12 heads out of which six can be seen from one side. He says that Lord Murugan blesses every face and all men and women who devotionally pray to Him. The stanza compares the other Gods with Lord Murugan who never expects anything from the devotees except faith.

In the third stanza, the poet glorifies Lord Murugan as the lord of the green growing things. He says that the entire nature is blessed by Lord Murugan. As a result, we get flowers and fruits. In short, the human struggle of existence is dependent on the blessings of the God.

In the fourth stanza, the poet witnesses certain Indian influences upon him, which he might have grasped in his Mysore life. Here, Lord Murugan has been glorified as the lord of great changes. Such changes may be flood, earthquake and lightning. The lord protects those who believe in divine power and worship. Some of the worshippers also perform sacrifices in which the flesh of rams stuffed with rice is served as carnivals on the banks of rivers. In South India, it is believed that the sacrifice expels the bad powers of witches far away from the human life. Using the words 'witches' and 'carnivals' instead of ghosts and festivals is nothing but the influence of Western culture on Ramanujan. However, it does not make any difference in meaning.

In the fifth stanza, the poet has mixed emotions, and he finds different themes. At first, he depicts the jungle life and finds tigris, hyenas, civet cats, leopards and tigers outside the town limits. Then, he refers to Indian Rajahs in historical perspective who were always surrounded by the flatterers, very selfish and insincere. Hunting was a common sport in those times. He used to give full credit to the Rajahs even if a tiger was shot by someone. The poet again goes for Western references of the holy Bible in which the great King Solomon had invented a wonderful medicine for diseases such as smallpox. He stresses upon the arrival of such wise men for human welfare. Then, he refers to the astronauts who symbolise modern human progress. This part of the poem may be in relation to 1969, the Moon expedition of America, which Ramanujan had witnessed. When the astronauts returned, they stated that they drank their own urine to get enough fuel for the circular motions of their bodies in the travel to the Moon. This is interesting to note that the power of

human urine was given in ancient Ayurveda and later reaffirmed by the former Indian Prime Minister, Morarji Desai.

In the sixth stanza, the poet talks about certain mysterious types of worships that require blood sacrifices. It is said that by performing them, we push aside the phantoms and can acquire 64 divine arts only mastered by Lord Ganesha and his younger brother Lord Murugan (Lord Kartikeya).

In the seventh stanza, the poet refers to 12 right hands of Lord Murugan, which means the deity must have 24 hands in all. He feels that the Lord has a mirror in a hand, which shows us our deeds good or bad. Every hand has a different task. In short, the power of Lord Murugan is eternal.

In the eighth stanza, the poet devotionally urges Lord Murugan to provide human beings with wisdom and education. He has glorified the Lord as the fountain of power with six senses. He prays to bestow five senses upon human beings. He portrays Lord Murugan as the God showing right path amidst the problems.

In the ninth stanza, the poet prays Lord Murugan to become witness of the presence of divine authority by wonderful deeds so that the common people should develop belief in mythology. This stanza also refers to the great city of London, which is again a Western influence on the poet. It shows that the change in residing country cannot change the cultural beliefs.

In the tenth stanza, the poet has referred to a certain mysterious power of the pigs who live in the litter. Six of the new pigs in a typical harvest started to travel from a slum area. This stanza is not at all irrelevant. In India, the holy book of *Gita* stresses to witness the God as an incarnation. There are 10 avatars, i.e. incarnations. The third one is *Varaha* avatar. It means the Lord had taken the shape of a pig for the welfare of the world. Here, Ramanujan glorifies Lord Murugan as the last born and urges Him to bless us with good life.

In the last stanza, the poet glorifies Lord Murugan to be a path finder. He urges the Lord to bless us in the last part of the human life by accepting the prayers.

Thus, the poem "Prayers to Lord Murugan" is an immensely devotional poem where the stanzas are small, but their meaning is quite deep and can be elaborated with hidden meanings as well. The poem is composed in free verse.

EXERCISES

- I. Short answer type questions:
 1. What is the theme of the poem?
 2. Write a short note on 'Lord Murugan.'
 3. Elaborate briefly on the appropriateness of the title of the poem.
- II. Answer the following questions in about 300 words:
 1. Write a critical appreciation of the poem "Prayers to Lord Murugan."
 2. Would you consider "Prayers to Lord Murugan" a devotional poem (hymn of Indo-Anglian literature)? Explain.
- III. Classroom Activities:
 1. Prepare a list of Indian religious poems written in English.
 2. Tie *dahi handi* (or any other community festival you like most) in college premises and arrange group discussion on life and deeds of Lord Krishna.

Unit III

(FICTION)

An Anthology of Indian Literature in English Translation

A Textbook Prescribed by

S.R.T.M. University, Nanded as per CBCS Pattern

Board of Editors

An Anthology of Indian Literature in English Translation

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S.R.T.M. University, Nanded

A Textbook

Prescribed as per CBCS Pattern for College Students of

UG First Year

Prescribed by

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Content developed by

Prof. Atmaram Shamrao Gangane: Unit I

Dr. Kalyan Rambhau Kadam: Unit II

Dr. Sangeeta Govindrao Avachar: Unit III

Dr. Subhash Kishanrao Shinde: Unit IV

Dr. Varsha Vasanttrao Hadgekar: Unit V

Editor

Prof. Atmaram Shamrao Gangane

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Unit IV: Prose

A Corpse in the Well (Selection): Shankarrao Kharat

A Corpse in the Well

Shankarrao Kharat

Introduction to the Author

Shankarrao Kharat was born in Atpadi, Sangli district of Maharashtra, on 11 July 1921. He was associated with Dr B. R. Ambedkar and worked with him. Later on Kharat accepted Buddhism to walk on the path of Dr Ambedkar. Further, he had been the Vice Chancellor of Dr Babasaheb Ambedkar Marathwada University, Aurangabad. He also contributed as a member of the Legislative Council of Maharashtra. He had been the prominent writer of the Dalit Literary Movement. His literary creations made grandiose contribution in the province of Dalit literature. He dedicated his entire life for the enrichment of Dalit Literary Movement. He died on 9 April 2001.

As he has been a distinguished Dalit Marathi fiction writer, he has written novels, short stories, nonfictional works and an autobiography in Marathi language. He is popularly known for his autobiography *Taral-Antaral*. It is a moving account of his hardships and sufferings as a Dalit. It arouses compassion and concern but not self pity. Besides, he composed a number of short story collections such as *Tiavicha Fera* (1963), *Sutka* (1964), *Doundi* (1965), *Adgavche Pani* (1970). His outstanding novels are *Gavcha Tinpol Guruji* (1971), *Zopadpatti* (1973), *Footpath No. 1* (1980), *Maze Nav* (1987) etc.

Introduction to the Text

The present extract entitled *A Corpse in the Well* is taken from the autobiography *Taral-Antaral* translated by Priya Adarkar. It is the sheer revelation of the then society where ill-treatment under the pretext of casteism was given to the downtrodden subjects. It has been unfolded as a naked truth experienced by the writer and his father at the hands of government officials and upper class people.

Text

I knew clearly the dangers of village duty. It was a perpetual noose around the neck of a Mahar! My father was crushed flat by this duty. Here is the story of one of his experiences — a near fatal one. I still shiver at the thought of it.

It was our turn to do the customary duty at our village, Kamat. We had a house there. It was summer, so I was home on vacation.

A corpse was floating in an abandoned well near the village. It had bloated and risen to the surface. The Patil, the village chief, had already received the news in the evening. The Mahars and the Ramoshis too had got the news. Anna, my father, as the Mahar on village duty, and one of the Ramoshis, had both reported at the place where the corpse lay. Anna and the Ramoshi stayed up the whole night by the well, guarding the corpse.

Then it was the morning of the next day. The head constable and another constable were expected from the police post, to conduct an initial inquiry about the corpse. Till then, as per routine, the Mahar and the Ramoshi would have to guard it. My mother knew this was so. But now the night was over, the morning sun, too, had begun to descend and it was afternoon; yet father had not returned home. So my mother sent me to the well with *bhakri* wrapped in a cloth for Anna to eat. I hopped towards the well like a bounding deer. Seeing Anna sitting close by, I went to him and said, 'Anna! the night is over. The day's nearly gone. Mother is waiting for you! When are you coming home?'

He glanced at the well and replied, 'But the chief constable and the constable are yet to arrive! They will carry out the inquest; only then can the Mahar rest. So go and tell Mother that I'll be very late.'

He took out a pipe from his pocket and filled it with tobacco. He lit it with a flint and started smoking. I felt he was suppressing his hunger with it. I quickly said, 'Anna I have brought *bhakri* for you. Do eat it!'

'No, son, I'll only have time to eat my bread when everything is over with this corpse. Not before that!'

'But when will it all be over? And how long will you go without food?' To my questions, Anna replied, 'The village chief was here a little while ago. He told me that the head constable has arrived in the village. But he is dining. He'll come only when he has finished eating and

drinking. When the corpse is fetched out of the well, the inquest will be held. Then we'll be free.'

Looking at the village chief who was sitting under the shadow of a distant tree, I said, 'Anna! The constable will come after his meal. The village chief has also filled his belly. Then why can't you too eat your bread? Why must you remain hungry?'

'Oh, they are officers! How can they work without food?'

'Then why should we work on an empty stomach? We're human beings, too.'

'That's what village duty is, my boy! Who cares if a Mahar lives or dies?'

Then I suggested a way out. 'Anna, you have your bread! I'll stand guard with the Ramoshi till then.'

At this Anna said rather vehemently, 'No! No village duty for you. It's bad enough that we have to endure it. Once you're saddled with the village duty, you'll be stuck with it for life! That's the tradition! That's our doom! You go home. I'll eat when it's time!'

While I was talking to Anna two constables in uniform marched up to us, their hob-nailed boots clattering on the ground. No sooner had they reached the well, than the head constable came pounding up on his horse. All the people around made way for him. The Ramoshi paid his respects from a distance. The village chief stood up and saluted him. Anna bowed in a deep *johar*. The Ramoshi tied up the horse to a tamarind tree. Anna fetched water in a pitcher from another well, which was in a field by the stream. He poured it into the iron trough in front of the horse. Since they were expecting the head constable to come on a horse, the Mahar and the Ramoshi had made all arrangements for the horse's care. They put before the horse a sheaf of green maize shoots which they had brought from the field near the stream. The hungry horse greedily began to munch the fresh green grass.

The head constable, spinning his baton, took a stroll around the well. He peeped into the well, then looked around it and again into it. He walked towards the steps of the well. The upper steps were buried in the soil. Some lower steps had slipped into the water. Some steps were about to fall away from the level. It was an abandoned well; the structure was old. Inside the rim one could see overgrown, yard-long dried grass; shrubs had sprouted in the dilapidated portions. The upper part of the well had collapsed in ruins and its big long stones were scattered around. Green moss floated on the unused water of the well, and foliage from the trees near the edge had fallen into it and rotted. The well was quite deep. How to remove the corpse from such an

awkward well? That was why the head constable looked like a man with a problem. The constable suddenly whispered something to the village chief. The head constable had a secretive discussion with the constable and the village chief about how to remove the corpse. Then coming forward, the constable yelled at Anna, 'What are you waiting for, Mahar? Jump in. How long must the officer stand here?'

Anna immediately replied, 'Constable, the Mahar's village duty is only to guard the corpse. How can we touch it? What would the heirs of this corpse have to say?'

Then the head constable said sharply to Anna, 'What would they say?'

Anna replied, 'The heirs will say, "Were we dead, that you touched our kinsman's corpse?" and they will have a grudge against us Mahars!'

'But I'm ordering you to! What are you afraid of?'

'*Sarkar*, you will go away from here. You will leave this poor Mahar to his fate! We want to go on living in this village!'

I was listening intently to this dialogue between Anna and the head constable. Suddenly, the head constable thundered, 'You lump of dirt! Are you going to jump, or do I have to whip you?'

At these words, Anna remained silent. Seeing that the head constable was enraged, he did not open his mouth. The constable and the village chief started bombarding Anna with threats and curses. They charged at him, overflowing with abuse, but Anna stood like a pillar. Perhaps Anna felt that if he said one word, if he said no, the constable wouldn't stop till he had drubbed him soundly. That must be why he kept quiet. In those days the oppressive power and prestige of the head constable were tremendous. Against this power, a Mahar was a mere wisp of straw.

Seeing and hearing all this was a shock to my young mind. I heard their curses, their threats, their shouting. I thought, whose dead body is this anyway? Whose well? Why should my father have to be cursed and threatened because of them? This was rank injustice to my father; I was old enough to understand that and also had some education to my credit. So I could see clearly the injustice being done to my father. He had not done anything wrong. His only crime was being the Mahar of the village. I was enraged at what was happening; my gorge rose with anger. In my rage I pushed into the argument. 'What reason have you got to abuse my father? The corpse's relations will come. They will remove the body. Otherwise, if the government feels

the village know! Let the government know! Let the whole world know!' With these last words, and without further thought, he took his life in both hands, and climbing down the well, went to the other side. Then he tied the legs and neck of the corpse with another rope which had been thrown down. Tied the knot hard, and shouted, 'Yes! Now pull!' The others on village duty pulled out the corpse, for three other Mahars had by now arrived at the site. Inside the well, Anna had been keeping an eye on the reptile, for fear that it would wrap itself round him and kill him. Now with the agility of a snake, he swiftly climbed the rope. The reptile moved from the hole and went slithering through the water, towards the stairs.

The threat to Anna's life had passed. My terror subsided. My eyes had filled with tears. Then Anna held me close to him. I wiped my eyes.

The dead body was bloated. It looked hideous and smelt foul. All had covered their noses. The preliminary inquiry was conducted on the spot. The Mahars shifted the corpse into the bullockcart brought from the farm, and scattered over it *neem* leaves that covered the body completely. Then they took it along a cart-track to a doctor about eight miles away for a postmortem. Anna as the village Mahar, another Mahar, two Ramoshis and a policeman went along with it. Anna wrapped in a fold of his dhoti the bread which I had brought for him, and said to me, 'Now for heaven's sake go home! Tell your mother that I am going to the dispensary along with the corpse.'

Anna set out. The cart disappeared along the road; then Anna disappeared too. Then I went home, numbed.

A storm of thoughts swept through my mind about the dangerous, deadly work involved in village duty. Why do Mahars do this kind of work? I asked myself. But the Mahars had moved the High Court fighting for the Mahar *vatan* share, a quarter of the share.

Only after I myself had become an advocate did I learn that for the sake of this hereditary right — this worthless right — the Mahars had played the game of litigation right up to the High Court.

Translated by Priya Adarkar

An extract from *Taral-Antaral*

Glossary

bhakri: coarse, unleavened bread

- johar: salutation by a Mahar to someone from a high caste family
- mahar: an 'untouchable' community/ an untouchable
- neem: margosa tree
- patil: the village chief
- perpetual: occurring continually
- ramoshis: a lower caste person
- vehemently: passionately

Analysis of the Text

The extract from an autobiography entitled *A Corpse in the Well* narrates the childhood experiences of Kharat. The experience about drawing a corpse from a well relates Anna, the author's father and his customary duty as a village Mahar in the village called Kamat. It enumerates the risky and fatal duties of the Mahars and the Ramoshis communities in the village.

It happened that a corpse had been found in an abandoned well near Kamat village. ~~Someone has~~ committed suicide by drowning in the well. The Patil, the village chief, the Mahars and the Ramoshis had been reported the news and consequently they all had been to the spot. The narrator too reached there to handover *bhakti* which his mother had sent for his father. It was wrapped in a cloth. It was late in the afternoon, the head constable and another constable too arrived there in their uniforms. As a village Mahar, it was Anna's duty to guard the dead body till the government officials come to the scene to inspect the circumstance and make enquiry and postmortem of the corpse.

The story discloses how the pathetic life of a village Mahar was encircled by fatal consequences and situations. Though, the Patil and the constables had enjoyed their lunch, however, Anna being a Dalit cannot eat anything till the inspection is over. Therefore, he was waiting for the officers so as to perform his duties leading to the disposal of dead body. The officers and the Patil threatened and abused Anna in a very harsh language when there was a bit late to reach the corpse. Anna, being a Mahar, an untouchable caste, was supposed to take risk and suffer at any length of time.

The officers forced Anna to jump into the well and bring the corpse to the surface. But Anna refused to do so as he thought that it was not proper to touch the body of the upper caste person with his hands because he was a lower caste person and so he was afraid that the relatives

of the dead would torture him for committing such a crime of touching a dead body. Moreover, the constable obliged him to jump into the well. The duty was not so easy, as there was a risk for Anna since he was involved in the task where there was a snake in the well. Here, both the narrator and his father were horrified while Anna was drawing the corpse out of water. Though, Anna carried out his duty safely, the incident had a deep impact on the mind of the author.

The writer displayed how the evils of casteism had forced the lower caste people to live at the mercy of higher caste people. The seeds of casteism are deeply rooted in Indian society and obliged a section of society to lead a life of slaves. During and after the independence of India, many of the leaders and the social reformers had worked for the eradication of this evil custom severely delved in the society. Among them all, the name of Dr B. R. Ambedkar shines like the sun for his lion's share in the process of emancipation of the lower castes from the clutches of the social evils. As a matter of fact, the writer was terribly shocked on the realization that the Mahars had to move to the high court for the sake of their hereditary right i.e. the share of Mahar *vatan*.

Ultimately, the story *A Corpse in the Well* focuses on the inhuman treatment and injustice done to the Mahars and the Ramoshis by the upper caste village people and the police department in those days. Therefore, humiliation on the ground of caste discrimination is one of the vibrating themes of the story. It also highlights the role of writer's father as an honest and a committed servant. The suppressed indignation of the revolutionary mind in the midst of old traditions and customs in the society is also the undercurrent of the story. Besides, the father-son relationship displays emotional attachment and concern very beautifully.

Exercises

I. Short Answer Type Questions

1. What a customary duty of a village Mahar is as mentioned in the text?
2. Why did the writer's mother send the writer to the well?
3. For what reason did Anna continue to be hungry?
4. Why did Anna refuse to touch the corpse in the well?
5. What injustice was done to writer's father?

6. Explain how the well was an example of old traditional society.
7. For what kind of right had the Mahars moved the high court fighting for?

II. Descriptive Answer Type Questions

1. Sketch the character of Anna as a man of determination and honesty.
2. What kind of treatment did Anna get from the government constables?
3. How did Anna bring the corpse from the well and what kind of challenges he had to face while doing it?
4. Caste discrimination was prevalent in the then society. Give examples from the extract.
5. Sketch the character of writer as an indignant and suppressed man?
6. Describe the significance of father-son relationship from the given extract.

III. Classroom Activities

1. Students should read the Marathi original text of the autobiography *Taral-Antaral* by Shankarrao Kharat.
2. Students should read and perceive other Dalit autobiographies/writings written in Marathi with the help of their teacher.

Socio-Cultural
Issues in Mahesh
Dattani's Plays

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Nirmala Shivram Padmavat

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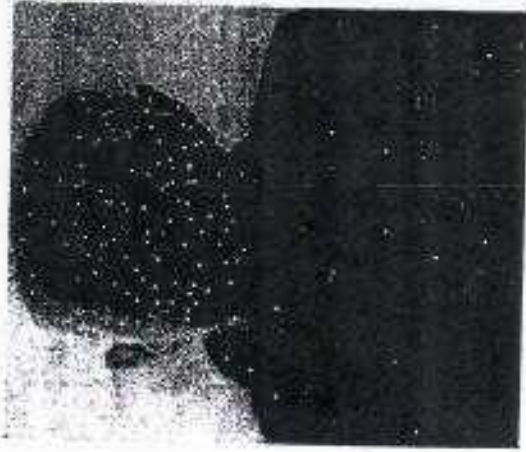
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Dedicated to My Father

Late. Shivram V. Padmavat, A Unique Soul.



About the Editor: Dr. Nirmala Shivram Padmavat/ Dr. Nirmala Hemraj Joshi, M.A., B.Ed, PGDBM and Ph.D, is an Assistant Professor in English Department and IQAC coordinator of Nutan Mahavidyalaya, Selu, Dist. Parbhani (MH). She is currently working as NAAC Advisor across the Maharashtra. She has worked in adult education section, taught Adult student in night

school for a year. There are four students who are working as the research scholar under her guidance in Swami Ramanand Teerth Marathwada University, Nanded. She started her career as the primary teacher, and then worked as a Visiting lecturer in Applied Science department at Government Polytechnic College, Jintoor. She worked as an Assistant Professor in BCA Department of Sant Tukaram College Parbhani. She also worked as an Assistant Professor in MIT Engineering College Aurangabad. Since 2012, she is working as an Assistant Professor in the English Department of Nutan Mahavidyalaya Selu; and she is working as an IQAC Coordinator of Nutan Mahavidyalaya, Selu. She has published six chapters, more than thirty papers in journals, seventeen papers in conferences and seminars.

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List of Contributors

1. **Mrs. Badne Archana:**
Assistant Professor, Dept. of English, Late Nitin Arts & Sci. College, Pathari, Parbhani.
2. **Mr. Kailash Arkare,**
Asst. Prof. Dept. of Basic Sciences and Humanities, Marathwada Institute of Technology, Aurangabad. 431001
3. **Dr. Vaibhav Harishchandra Waghmare,**
Assistant Professor, Department of English, Shriman Bhausaheb Zadbuke Mahavidyalaya, Barshi
4. **Dr Subhash K. Shinde,**
Assistant Professor and Head, Department of English, KKM College, Manwath District: Parbhani Maharashtra State, INDIA
5. **Ms. Sarita Rameshchandra Bhardwaj,**
Assistant Professor, Department of English, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Gandhi Hills, Wardha.
6. **Dr. Asha Dhumal ,**
Assistant Professor, English Department.

4. Plight of Cancer Patients in Mahesh Dattani's Play *Brief Candle*

Dr Subhash K. Shinde, Assistant Professor and Head,
Department of English, KKM College, Manwath
District: Parbhani Maharashtra State, INDIA

Introduction:

Mahesh Dattani is a prominent playwright in Indian English Drama. He is an internationally acclaimed playwright. Presently, he is a reputed playwright, actor, director, dance teacher and a script writer. Dattani deals with gender discrimination, patriarchal society, family and marriage institutions, sexuality, human relationships and communal disharmony. The play *Brief Candle* deals with the miserable life of cancer patients. It contains play within play. Plight of the cancer patients and death are the

prominent themes of the play. Dattani presents a serious matter in a comic way.

Mahesh Dattani is a prominent playwright in Indian English Drama. He is a leading dramatist in India. His works stand in the rank of the dramatists from India who expressed their social, political, and cultural pros and cons through English. Mahesh Dattani has written numerous plays and performed in India and abroad. He is an internationally acclaimed playwright. Presently, he is a reputed playwright, actor, director, dance teacher and a script writer. He writes on a variety of themes based on the social issues prevalent in the contemporary society. His plays are being influenced by Ibsen, Shaw and Tendulkar. In 1998, Mahesh Dattani has been awarded the prestigious Sahitya Akademi award for his book *Final Solutions and Other Plays* published by East-West Books Chennai. He is the first English playwright who has won the award.

Dattani dramatizes problems of common man. All of his plays have varied themes. His plays are classified into three groups namely stage plays, radio plays and screenplays. The themes are unconventional. He talks about invisible issues. He deals with gender discrimination, patriarchal society, family and marriage institutions, sexuality, human relationships and communal disharmony. He explores the

new dimensions which paved the way in postmodern India. Especially, the human relationships become complicated due to the arrival of new terms of human relationships. Indian urban middle class family is the locale for most of the plays. The modern world is facing different challenges in its milieu. Dattani reflects the mirror to the society. Indian urban middle class society is in between tradition and modernity. Tanu Pant opines about Dattani as: "It is not always a story and a tale that Mahesh Dattani wants to tell his audiences across the world. It is sometimes a cause, a point of view, a sense of contemporaneity and a social message too." (22)

Main Text: The play *Brief Candle* (2009) is a stage play. It was first performed on 5th July 2009 at Sophia Bhabha Hall, Mumbai by Prime Time Theatre Company. The play has subtitle as *A Dance between Love and Death*. It includes nine scenes. The play was produced and directed by Lillete Dubey. A note on the play is written by Mahesh Dattani. He says,

In *Brief Candle* I have in fact attempted to work on that thin line that defines comedy from tragedy. In the play you have survivors of cancer who are in the process of putting up a comedy play as a fund-raiser for their hospice. Usually it is the mask of comedy

that we tend to hide behind. In the play the mask of death is predominant almost to the point of ridicule. In that sense I do see the play more as a comedy with a flaw. As one of my characters puts it, 'In comedy, people don't die.' However, if we can view death with the same distance as we do comedy, then maybe it is not a comedy with a flaw anymore. (3)

The play deals with the miserable life of cancer patients. These cancer patients are neglected by the society. The cancer patients from 'Hotel Staylonger' are organizing a play entitled *Hotel Staylonger* to raise funds for their hospital. This is a comic play that contains jokes, sexual implications and comic dialogues. Dattani has followed tradition of Shakespeare by using play within the play. The cancer patients are the characters of the play. There are various cancer patients namely Amarinder, Amol, Vikas and Shanti. Deepika is their doctor and Mahesh is their male ward boy. Vikas is dead before the play begins but he is remembered by others because he wrote the play for the patients, doctors and staff of the 'Hotel Staylonger'. He wrote the play that all may remember him after his death. He is a victim of cancer as a result of AIDS. He is ex-lover

of Deepika. The title of the play *Hotel Staylonger* is symbolic.

MAHESH. I like that! I like that! So make the most of your stay at Hotel... (To Deepika.) Er- what's the name of the hotel?

DEEPIKA. Hotel Staylonger.

AMOL. Make the most of your stay in Hotel Staylonger, may your stay be long.

MAHESH. You mean short. (Dattani 10)

All the patients admitted in the hospital want to live long life but they have short life in reality as they are suffering from dangerous disease - cancer. The play is a comedy where Vikas desires that everyone should forget death, face death and enjoy life. The life of every character is minutely examined who struck with cancer. Vikas writes the play to overcome on the death. He lives in the memories of other characters through his play.

Amarindar narrates his story that during the first stay in the hospital, he comes to know that he is suffering from prostate cancer. Cancer had attacked on his manhood. His masculinity was in danger. The fear of losing his manhood disturbs him.

AMARINDER. ... I don't know how I allowed it. They never told me that they will be drilling inside

my body. At my core. What made me a man? Climbing a mountain, playing a game of hockey, knowing I could satisfy a woman in bed. All that was under attack with a group of needles probing at my prostate, through the wall of my rectum. Like being sodomized with metal. (*Starting at the mask dangling in Vikas's hand.*) I rang for the nurse but nobody came. I lay there thinking of the results of that biopsy. If I did have cancer, they will remove my prostate. A gland size of a walnut that defines my maleness. What will I choose? To live? And deal with the loss? Instead of vitality flowing through my loins, bear the embarrassment of urine dribbling down my pants and not even noticing it? I wanted to live! With everything I had! (Dattani 23).

So, Amarindar refuses to perform surgery. He prefers death rather than loss of masculinity. He feels helpless in this situation. On the other hand, Shanti is more courageous than Amarindar. She had performed the breast removal surgery. She lost her left breast which is sign of beauty and feminine sexuality. Every day, she fights with this ugly reality. She reveals that she is ashamed to look at her own breasts in the mirror.

SHANTI. I hadn't seen my own breast in the mirror. In the bathroom, I always took off my blouse when I was away from the mirror. (Dattani 32)

As a young bride, she feels uncomfortable with her husband with close hug. She goes away from his embrace. Then she remembers her surgery. She hates her body because she has to accept the deformity and ugliness.

Vikas Tiwari, an AIDS patient who dies due to cancer. He wants to spread the message of love, fulfilment and laughter. He wrote a comedy in two acts and wanted that all should forget their fear of death and live a comfortable life. Here is play within play. Vikas makes wonderful casting choices. He assigns the roles to everyone- Deepika as hotel manager, Mahesh as Mr Kulkarni, Shanti as Miss Unnikrishanan, Amrindar as Mr Malhotra and Amol as Mr Sengupta. He through his play allows them to express their feelings. Mahesh, a ward boy, was secretly in love with Deepika. Vikas allows Mahesh to express his dreams during performance. Amarindar and Shanti are suffering from the loss of sexuality. He suits both of them. Thus, Vikas weaves the world full of love and happiness.

The title of the play *Brief Candle* symbolizes that the lives of the characters would not survive for a long time. They

try to do everything before they lose their life. Mahesh Dattani kept before us the reality of the cancer patients as well as AIDS patients. Both have to suffer from all the worldly affairs which are devastated. In this regard, Tapashree Ghosh says, "Mahesh Dattani uses cancer both in the literal and metaphorical sense. Cancer not only refers to the deadly disease that mutilates the human body and often leads to slow, agonizing death but is also used as a metaphor for ugliness, abnormality and perversion of thought." (www.bejms.bhattercollege.ac.in)

Mahesh Dattani uses music and dance as a tool in his plays such as *Morning Raga* and *Dance Like a Man* respectively.

In *Bravely Fought the Queen*, the thumri develops the atmosphere of romance. In the similar way, in *Brief Candle*, the chanting of the Maha Mrityunjaya mantra and Hanuman Chalisa referred to remind that death is the predominant theme. Vikas wants to conquer death. So he writes the play to establish his victory over death. He is alive through his play and lives in the memories of all the characters. By presenting the plea of cancer patients, Mahesh Dattani conveys a message that it is the responsibility of the society to take care of them instead of humiliating them. The play *Brief Candle* deals with the hopes and desires of cancer patients. Moreover, plight of

the cancer patients and death are the prominent themes of the play. Dattani presents a serious matter in a comic way.

Mahesh Dattani is a popular dramatist who has established himself as a dramatist, actor, director, dancer, teacher and a screenplay writer. He creates an impact on the contemporary society and encourages other literary artists by drawing their attention towards the burning issues such as patriarchy, gender discrimination, eunuch community, homosexuality, child sexual abuse, cancer patients, AIDS patients and so on. These issues shatter traditional norms of Indian society. His contemporary dramatist, Manjula Padmanabhan poses same questions in her plays. Dattani draws attention of the audiences / readers towards dark side of Indian society. He is an important dramatist of the contemporary era. The playwrights like Vijay Nair and Gautam Raja are highly inspired by Mahesh Dattani. He is considered to be outstanding dramatist and is called avant-garde writer who believes on 'change' in the contemporary Indian English drama and theatre.

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About the Book

and volume of the book under the series 'Empowering Indian Economy' is an attempt to identify impact of slogans, positive or otherwise, on the economy, its agents, and on the people at large. Slogans, basically economic slogans, were the themes between 2014 and 2019 Union elections, as they were always be. So, the idea of economics evolved and taken a shape of this volume of book covering 14 research papers accepted from across the country and covering topics related to Make in India, Bharat Swasth Bharat, Sabka Saath, Sabka Vikaas, Har Ghar e-Sakshar, Meri Bhagyn Vidhata, Kaushal Bharat, Kusthal Bharat, and Gram Swarajya. Chapters in this volume have been placed in order of policy they represent for uniform understanding of government initiatives and researchers' observation on their part. The themes covered in chapters incorporated in this book will surely fulfill the expectations of readers from different subjects and Diasporas.

About the Editors

Dr. Ashish Kant Chaudhari, is working as Assistant Professor in Faculty of Commerce, Banaras Hindu University, Varanasi, Uttar Pradesh since February 2014. He was formerly Assistant Professor in Department of Commerce, IGNTU, Amarkantak, Madhya Pradesh. At present he has in his credit 20 research papers in national/international Journal & one book. He has specialized in Finance, Banking, and Human Resource Management.

Dr. Chinmoy Kumar Roy is working as Assistant Professor in Faculty of Commerce, Banaras Hindu University, Varanasi, Uttar Pradesh since February 2014. He did his graduation from Sri Ram College of Commerce, Delhi University and post-graduation from Department of Commerce, Delhi School of Economics, Delhi University. He holds Ph.D. degree in Commerce from Faculty of Commerce, Banaras Hindu University. His subject of specialisation is International Marketing and Finance.

Dr. Amit Manglani is working as Assistant Professor in Department of Commerce, Guru Ghastidas Vishwavidyalaya, Bilaspur, Chhattisgarh since January 2012. He had been a regular faculty member at Assam University, Diphu Campus; and a faculty member on contractual basis at Rajiv Gandhi South Campus (RGSC) -Banaras Hindu University (BHU), Barkechla, Mirzapur in his earlier academic assignments. He has to his credit 12 research papers published in reputed national and international journals. He has specialization in Finance and his research interest incorporates FDI, Stock Market Volatility, Spillover Effects, Retail Business, Panel Data Analysis, Hedge Fund Analysis and similar related areas of Finance.

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“Har Ghar e-Sakshar”



An Evaluation of Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA)

Mr. Satyanarayan R Rathi

Assistant Professor, Department of Commerce, K.K.M. College, Manwar,
Dist- Parbhani (MS) India
Email: rathisr@gmail.com

ABSTRACT

Numerous studies have been conducted on digitization and digital India their benefits, threats, opportunities but not a single study have been made to evaluate the benefits of the Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA) which is implemented to empower the citizens in rural areas by training them to operate computer or digital access devices (like tablets, smart phones etc.), send and receive e-mails, browse Internet, access Government services, search for information, etc. and hence enable them to use the Information Technology to actively participate in the process of nation building. Without the success of this scheme or digital literacy in rural areas India can't reach the target of digital India. So, there is need to evaluate the scheme of Pradhan Mantri Gramin Digital Saksharta Abhiyan for its further better implementation at the ground level.

Keywords: Pradhan Mantri Gramin Digital Saksharta Abhiyan, PMGDISHA, digitization, digital India, Digital Literacy

I. INTRODUCTION

According to the 71st NSSO Survey on Education of year 2014, just 6% of provincial family units have a PC. This features in excess of 15 crore provincial family units (@ 94% of 16.85 crore families) don't have PCs and a noteworthy number of these families are probably going to be carefully unskilled. The Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA)

offers a complete assessment of the Digital India initiative finds gaps and challenges and focus for closing the gaps have been discussed. Reviewing Digitization in Health Care Services in India (Joshi, 2016) the author attempted to describe conceptual understanding and overview with the present trend in digital health care in India and world. This study also addresses issues and challenges in digitization of health care services in India.

Digital India: Green Tab knowledge café (Bharat Bhagatani, 2016). He analysed the feasibility of business model of e-library through primary research and benefits of it. Author expects it will reach its breakeven point in two years. Digital India is Achievable but it has its Setoff Challenges: (Aruna Sundararajan, 2016). This study explains the achievements and concerns around digital India. Rani (2016) concluded that the digital India project provides a huge opportunity to use the latest technology to redefine India the paradigms of service industry. It also pointed out that many projects may require some transformational process, reengineering, refinements to achieve the desired service level objectives. Midha (2016) concluded that digital India is a great plan to develop India for knowledge future but its improper implementation due to inaccessibility and inflexibility to requisite can lead to its failure. Though digital India programme is facing number of challenges yet if properly implemented it can make the best future of every citizen. So we Indians should work together to shape the knowledge economy.

3. OBJECTIVES OF THE STUDY

1. To take brief overview of Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA)
2. To find out problems in Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA)
3. To give suggestions for implementation of Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA)

being started under Digital India Program would cover 6 crore families in provincial territories to make them carefully proficient. Prior, the Government had executed the National Digital Literacy Mission (NDLM) or the Digital Saksharta Abhiyan (DISHA) to confer IT preparing to 52.5 lakh people, including Anganwadi and ASHA labourers and approved apportion vendors in every one of the States/UTs the nation over so that the non-IT proficient residents are prepared to become IT educated in order to empower them to effectively and successfully partake in the just and formative process and furthermore improve their vocation. Computerized Literacy is the capacity of people and networks to comprehend and utilize modern advances for significant activities inside life circumstances. Carefully educated people would have the option to work on PCs/advanced access gadgets (like tablets, PDAs, and so on.), send and get messages, informed use of web, get to Government Services, scan for data, undertaking cashless exchanges, and so on and consequently use IT to effectively take part during the time spent country building. PMGDISHA is relied upon to be one of the biggest computerized proficiency programs on the planet. Under the plan, 25 lakh applicants will be prepared in the FY 2016-17; 275 lakh in the FY 2017-18; and 300 lakh in the FY 2018-19. To guarantee impartiality geographically, every one of the 2,50,000 Gram Panchayats would be relied upon to enroll a normal of 200-300 competitors.

2. REVIEW OF LITERATURE

A Study of New-Age e-Entrepreneurship in India (Arjuna Kumar Sahu, 2015) Arjuna Kumar explore Digital India and other initiative like National Digital Literacy Mission (NDLM) penetration of mobile phone and broadband has raised in significant number and pattern of users has changed. E-Governance and Digital India Empowering Indian Citizens through Technology: (Deloitte, ASSOCHAM, 2015) Deloitte

4. RESEARCH METHODOLOGY

As the research paper is of conceptual and review nature, the researcher has applied exploratory research design by using varied secondary data availed from the secondary data sources. Based on the secondary data and review, the researcher has reported on various emerging trends and issues and challenges in Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA). Research report, journal and newspaper articles from eminent writers have been reviewed.

5. PRADHAN MANTRI GRAMIN DIGITAL SAKSHARTA ABHIYAN (PMGDISHA)

Pradhan Mantri Gramin Digital Saksharta Abhiyaan (PMGDISHA) has been started in accordance with the declaration made by Hon'ble fund serve during the association spending plan 2016-17 to give computerized proficiency explicitly in provincial zones. PMGDISHA was affirmed by the legislature in February 2017.

PMGDISHA would cover 6 crore people, one part from each qualified family unit over all Gram Panchyats in States/UTs, and make them carefully proficient. The goal of the plan is to enable the residents in provincial zones via preparing them to work PC or computerized get to gadgets (like tablets, advanced mobile phones and so on.), send and get messages, peruse Internet, get to Government administrations, scan for data, and so forth and consequently empower them to utilize the Information Technology to effectively take part during the time spent country building. The Scheme plans to connect the computerized partition, explicitly focusing on the country populace including the underestimated segments of society like Scheduled Castes (SC)/Scheduled Tribes (ST), Minorities, Below Poverty Line (BPL), ladies and in an unexpected way abled people.

5.1 Implementing Agency

The scheme will be implemented by CSC e-Governance Services India Limited, a Special Purpose Vehicle (SPV) incorporated under the Companies Act 1956 now Companies Act 2013, (herein after referred to as 'CSC-SPV') with active collaboration of all the State Governments and UT Administrations.

5.2 Target Beneficiaries

One individual from each qualified rustic family would be prepared in Digital Literacy important to their needs over all States/UTs. The objective gathering would be in the age gathering of 14-60 years. So as to give better portrayal to socially and monetarily underestimated networks, due inclination would be given to SC, ST, BPL, Minorities, ladies and diversely abled people. Need would be given to non-cell phone clients, Antyodaya family units, school drop-outs, members of the grown-up education crucial.

5.3 Implementation Framework

Ministry of Electronics and Information Technology would provide suitable policy support and would monitor the progress of the scheme at the Central level. The CSC-SPV will work in active collaboration with the State Government/UT Administration for smooth implementation of the Scheme in their respective State/UT. District e-Governance Society (DeGS) under the District Magistrate/ District Collector would play a key role towards the last mile implementation and monitoring of PMGDISHA Scheme.

The implementation of the Scheme at the ground level would be done through the involvement of Training partners/ Centres including CSCs duly affiliated with the CSC-SPV. The Scheme will be implemented by using the affiliated Training Partners/ Training Centres as was done in NDLM/ DISHA schemes.

Efforts would be made to increase the number of training partners to around 2500 and the Training Centres (including CSCs) to about 2.5 Lakhs spread across the country.

5.4 Role of a Training Partner

- ❖ A training partner shall be responsible to own or set up the Training Centres in the identified Districts/ Blocks/ Gram_Panchayats that would impart digital literacy training to the candidates.
- ❖ A training partner shall be responsible for ensuring that the training centres adhere to the scheme requirements.
- ❖ A training partner shall be accountable for monitoring the overall working of the centres under its purview.
- ❖ A training partner shall be liable for accurate and timely reporting of the aforementioned work ascribed in respect of its Centres
- ❖ Detailed Norms for the Training Partners shall be as per Standard Operating Procedure (SOP) published by CSC-SPV.

The Training Partners shall set up the Training Centres in the selected Gram Panchayats with the appropriate manpower and requisite and infrastructure. They are required to meet the following criteria:

5.5 Role of Training Centres

- ❖ Enrolling the candidates for the course.
- ❖ Imparting appropriate training to candidates.
- ❖ Marking the attendance and conducting continuous assessment using the Online Monitoring Application-cum-Learning Management System.
- ❖ Keeping a record of all candidates enrolled in the course, certifying their attendance and ensuring that the candidates appear for the online examination.

- ❖ Training centre shall provide support and assistance for at least two years after the training is over.
- ❖ Ensuring achievement of learning outcomes for each candidate. Digital Literacy Training Content.
- ❖ The course 'Appreciation of Digital Literacy' has been developed with the aim of making a person IT literate, whereby he can operate a computer/ digital access devices (like smart phone, tablets, etc.), send and receive emails and search Internet for information. The curriculum was developed in 2014 in consultation with various agencies like UNESCO, NASSCO M, Intel, IGNOU, NIELIT, National Institute of Open Schooling (NIOS), Indian Institute of Mass Communication (IIMC), IT for Change, Open Knowledge Network India, and Digital Empowerment Foundation.

6. ACHIEVEMENTS OF PRADHAN MANTRI GRAMIN DIGITAL SAKSHARTA ABHIYAN (PMGDISHA)

The Government has affirmed a plan titled "Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA)" to introduce computerized proficiency in rustic India by covering 6 crore provincial families (one individual for every family unit) by 31st March, 2019. This is in accordance with the declaration made by Hon'ble Finance Minister in the Union Budget 2016-17. To guarantee evenhanded topographical come to, every one of the 2,50,000 Gram Panchayats would be relied upon to enroll a normal of 200-300 competitors. As on 28th February 2018, under the PMGDISHA Scheme, more than 1.09 crore applicants have been selected, out of which more than 1.08 crore competitors have been prepared and in excess of 54 lakh have been guaranteed. As on March, 2019, 2.16 crore competitors have been selected, out of which 2.14 crore up-and-comers prepared and more than 1.20 crore applicants affirmed by appropriately perceived outsider evaluation/ affirmation offices.

7. PROBLEMS RAISED WITH IMPLEMENTATION OF PRADHAN MANTRI GRAMIN DIGITAL SAKSHARTA ABHIYAN (PMGDISHA)

In the first half of 2017, the government launched the Pradhan Mantri Gramin Digital Saksharta Abhiyan which was an even bigger scheme with a target to train six crore people by March 31, 2019, and a budget of ₹ 2,351 crores. However, two impact-assessment studies of the digital literacy mission commissioned by the government have reported poor results in meeting some targets as well as problems in the programme's implementation. These reports coupled with the on-ground experience of agencies involved in implementing the first two phases of the mission suggest there is much to be done before the government can truly claim to have made India digitally literate.

7.1 Unavailability of Computers

Each training centre has only limited computers, which restricts individual training. Trainers teach on a single screen shared by a group of students.

7.2 Limited Course Duration

The course demands two-hour training for ten days to each student in total 20 hours. But if a student wants to practice the tough activities the student may fail to that because of limited access in the training centres and unavailability of digital equipment at home. This can be a major problem faced in the village areas. Also there are no fixed timings for the classes under PMGDISHA. Candidates usually come only for the online test because of the unavailability of computer resources for practice.

7.3 Non-Profitable for Training Centres

Training centers charges for other courses which range between

₹ 3,000 to ₹ 4,000 but for PMGDISHA, they have paid only ₹ 300 per candidate which makes the course non-profitable for training centers.

7.4 Formalities Burden

For each candidate, a trainer is supposed to feed Aadhar and bank details, seek approval from the sarpanch for panchayat documents, verify e-mail address, form digital lockers and fill outcome forms, apart from the daily two hours training which makes it very time consuming and it cannot be possible within the assigned two hours of training task.

7.5 Duplication of Beneficiaries

The first impact assessment study, conducted by the research and advocacy group Council for Social Development, found that two-thirds of the beneficiaries of the scheme were not eligible for it. The eligibility criteria states that one member of a household where nobody between the ages of 14 years and 60 years is information technology literate can participate in the programme. "The all-India picture reveals that 74.3% of the trained beneficiaries belong to families with one IT-literate member, and almost 12 states have crossed the national average," said the report, which covered the first batch of candidates.

It added that one in four candidates came from families where two to four members were digitally literate. The study also found that 23.7% of families sent more than one member for training. The states that reported the highest duplication rates were Rajasthan (71%), Puducherry (49.5%) and Uttar Pradesh (28.8%). The government said in its defence that family members of beneficiaries may have received digital training in the period after the training programme and before the survey.

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7.6 Rate of Failure

The registered students most of the time do not fail because the online test consists of 25 questions out of which if seven are correctly answered, the candidate passes the test. As per the trainers, 20 of the 25 questions are normally repeated, so the rate of failure is almost equal to negligible. [Source: The Wire (Shruti Jain, 2017)]

7.7 Coverage of Area Under Scheme

The southern States of the country are lagging behind when it comes to the enrollment and training of candidates under the Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA), a scheme which aims to impart digital knowledge among rural citizens, data obtained by Express showed. The southern States of Telangana, Andhra Pradesh, Tamil Nadu, Kerala and Karnataka had significantly lower number of "students registered" and "certified students" than that of Assam, Bihar, Gujarat, Chhattisgarh, Haryana, Jharkhand, Madhya Pradesh, Maharashtra, Rajasthan, Odisha, and Uttar Pradesh. In fact among the States with the lowest implementation was Kerala, where out of the 25,116 registered students, only 9,416 got certified. In contrast, Uttar Pradesh had the highest number of enrollment with 55 lakh, and 32 lakh getting certified. (Indian Express 2019)

7.8 Financial Support

In Budget 2019, PMGDISHA program would need sufficient allocation from the Finance Minister to achieve the target of training 6 crore people by 2020. The government argues that it is because of low rural internet connectivity, lack of awareness about the benefits of being digitally literate, geographical challenges in far-flung areas and other infrastructure related issues. These points to the fact that not just the Digital India program needs a push, digital infrastructure in India needs to

be upgraded to support govt's flagship scheme. (Bhardwaj T 2019)⁸

8. SUGGESTIONS

The government has listed the following steps which it has taken for the proper implementation of PMGDISHA:

- ❖ Scaling up the awareness and promotional activities towards Digital literacy program.
- ❖ Run campaigns, workshops, seminars, digital vans, etc.
- ❖ Identify and register new Training centres in uncovered villages across the country.
- ❖ To address the issue of low internet connectivity in rural India, Wifi-choupals to be established.
- ❖ Rural schools to be engaged for training and examination of candidates.

Along with the above government suggestions researcher have listed few more suggestions based on the empirical study those are under:

1. There should be separate training centres for this scheme.
2. Skilled Trainers should be recruited by the government for successful implementation of the scheme.
3. Each training centre should have the computer system equal to that of registered candidate.
4. The course should increase the training duration two-hour training for more than 30 days to each student. And the training should be given in the batches of students.
5. The student attendance should be made compulsory with the biometric devices.
6. Student should be given extra time for practice the digital activities.
7. The test questions should not be repeated.

8. After successful completion of course, students should be given with the future career guidance in the field of digitization.
9. There should not be any duplicates of beneficiaries from any area.
10. Along with the northern states, the southern States of Telangana, Andhra Pradesh, Tamil Nadu, Kerala and Karnataka should also be covered under the scheme respectively.
11. More requirement financial support from government to setup digital infrastructure.

9. CONCLUSION

PMGDISHA was approved by the government in February 2017. Most of the study conducted for digitization and digital India there benefits, threats, opportunities but not a single study make for the evaluation of the Pradhan Mantri Gramin Digital Saksharta Abhiyan which is implemented for empower the citizens in rural areas by training them to operate computer or digital access devices. Researcher concludes that Pradhan Mantri Gramin Digital Saksharta Abhiyan scheme has been successfully implemented in the initial stage but it has come across some problems which makes it partially unsuccessful. Researcher has highlighted the problematic areas and appropriate suggestions are framed according to the study done. The suggestions will definitely improve the Pradhan Mantri Gramin Digital Saksharta Abhiyan scheme performance and will be more successful in the coming days.

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