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## Fabrication of Architecture Indium tin oxide/Polyaniline-CuO/Aluminum for Photovoltaic Application

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### Abstract

The present article reports the fabrication, morphology, structural properties and photovoltaic characterization of CuO loaded polyaniline matrix. The architecture design of photovoltaic cell indium tin oxide/polyaniline-CuO/aluminum was fabricated by doctor blade technique. The nanoscale morphology of the CuO loaded polyaniline matrix was investigated using scanning electron microscopy. The photovoltaic cell characteristics, such as open circuit voltage, short circuit current, and energy conversion efficiency were evaluated under illumination 0.205 mW/m<sup>2</sup>. The power conversion efficiency and fill factor value ranges between 2.75-4.54 and 0.3492-0.5968 respectively for various wt. % of CuO loaded PANi. The highest power conversion efficiency of 1.5 wt. % CuO loaded PANi matrix was found to be 4.549 for incident power 0.205 mW/m<sup>2</sup>. These promising results highlight the potential application of CuO loaded PANi in cost-effective solution for photovoltaics.

**Keywords:** architecture; polyaniline-CuO; photovoltaic

### 1. Introduction

The demand of energy have been increasing exponentially across the globe. The solution of this claim lies in generation of energy from natural sources. Alternative energy sources are renewable and are thought to be clean energy sources. These include Biomass Energy, Wind Energy, Solar Energy, Geothermal Energy, Hydroelectric Energy sources. Out of these,

Solar Energy is an alternative energy source for the use of solar power systems which will help to meet the power requirement of society for man's survival into the 21<sup>st</sup> century and beyond.

Dinari et al reported the photovoltaic properties of polyaniline/graphene quantum dots composite. The power conversion efficiency for electrode was found to be of the order of 1.6 %. The obtained value of power conversion efficiency attributed to the electrochemical catalytic activity in synergetic state between PANi and graphene quantum dots [1]. Godovsky et al studied photovoltaic properties of PANi-CdS and Cu<sub>2</sub>S nanocomposites. The nanocomposite shows the appreciable photovoltaic effects. This study concludes that photovoltage increases considerably with increasing CdS concentration in PANi [2]. Bejbouji et al used the PANi as a hole injection layer on organic photovoltaic cells. The addition of dopant, solvent into the PANi play key role to enhance power conversion efficiency. The highest power conversion efficiency ( $\eta=2.5\%$ ) was obtained for organic solvent-based PANi under irradiation of AM 1.5 G (100 mW/cm<sup>2</sup>) [3]. Arafa et al investigated the photovoltaic properties of polyaniline-porous silicon powder composite. The results of this study show that composites exhibit remarkable power conversion efficiency of the order of 11.4 %. Author proposed this material (polyaniline-porous silicon powder composite) for flexible PV system and large-area indoor

applications [4]. Chang et al utilized polyaniline nanotubes for solar cells application. The power conversion efficiency of device incorporating polyaniline nanotubes was found to be 4.26% under AM 1.5 G (100 mW/cm<sup>2</sup>) illumination. This value of efficiency was attributed to the efficient extraction of photogenerated holes to the buffer layer and suppression of exciton recombination [5]. Dunst et al compared the response of solar cell based on copper indium sulfide-polymer nanocomposite in inverted and regular device architecture. This study explores lifetime of polymer-nanocrystal hybrid solar cells high for MoO<sub>3</sub> interlayers [6]. Fan et al improved the performance of solar cells by utilizing polyaniline anodes. This attempt enhances 3% power conversion efficiency for solution-processed cyanine dye, C60 and doped polyaniline anode layers [7]. In the present work, for low power applications we investigated the PV properties of CuO loaded PANi matrix. Through this work, we analyzed the synergetic effect of addition of CuO nanoparticles in PANi matrix on photovoltaic performance.

## 2. Experimental

### 2.1 Preparation of CuO loaded PANi matrix

To prepare CuO loaded PANi matrix, ex-situ approach was adopted. The required PANi for the preparation of composite was synthesized by using chemical oxidative method. The AR grade (SD fine, India) chemicals were used in this work. For oxidative polymerization route, aniline monomer and ammonium persulphate were used with molar ratio 1:1 M. The complete process of polymerization was carried out at room temperature (303 K). To prepare CuO loaded PANi matrix, the wt.% of CuO was altered in the range 0.5-1.5 wt.% with

an interval 0.25 wt.% in fixed quantity of PANi. The acetone was used as organic media for the homogeneous mixing of CuO in PANi.

### 2.2 Characterization of materials

The X-ray diffraction (XRD) patterns of all samples were recorded on X-ray diffractometer (Philips PW 1830) using CuK<sub>α</sub> radiation ( $\lambda = 1.54 \text{ \AA}$ ). Scanning electron microscopy (SEM) image of the sample were captured with JEOL JSM-7500F instrument with an acceleration voltage of 15 kV. Ultraviolet-visible (UV-VIS) spectra of samples were recorded on Agilent Cary 60 spectrophotometer. Raman spectra of samples were collected from Bruker Raman spectrometer of wavelength 523 nm. Photoluminescence (PL) spectra of samples were acquired using F-7000 Fluorescence Spectrophotometer (Hitachi F-7500). Thermo gravimetric-differential thermal analysis (TG-DTA) was conducted on a Shimadzu DTG-60h under nitrogen atmosphere.

### 2.3 Fabrication of PV cell and Measurement

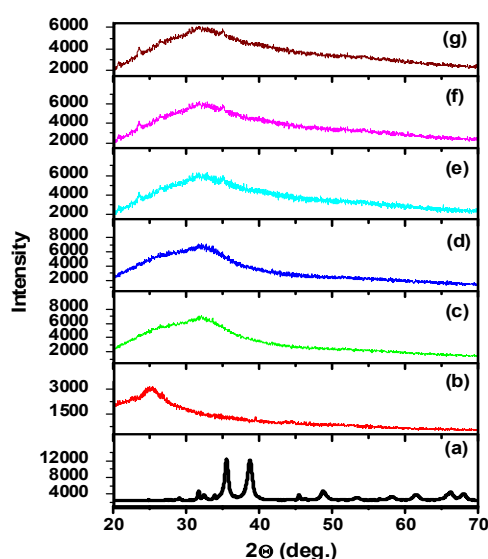
The architecture indium tin oxide/polyaniline-CuO/aluminum is fabricated as a sandwich-like structure. ITO plate used as transparent electrode. The doctor blade technique was used to load the composite of PANi-CuO on cleaned ITO plate. The aluminium foil was used as metallic electrode for the PV cell. The photovoltaic tests of as-fabricated PV cell were carried out by measuring the IV characteristic in incandescent light bulb radiating light power of 0.205 mWatt/m<sup>2</sup> at distance 15 cm. The various diode parameter such as short circuit current ( $I_{sc}$ ), open circuit voltage ( $V_{oc}$ ), fill factor (FF), and power conversion efficiency ( $\eta$ ) were estimated from IV characteristic.

## 3. Results and Discussion

Figure 1(a-g) shows the XRD patterns of prestein CuO, PANi, and 0.5, 0.75, 1.0, 1.25 and 1.5 wt.% of CuO loaded PANi matrix. XRD data shows that CuO loaded PANi matrix samples have amorphous nature. No sharp peaks found in XRD pattern of CuO loaded PANi matrix samples. This demonstrate that addition of CuO in PANi matrix does not improve crystallinity of matrix. Figure 1 (a) shows the XRD pattern of CuO nanoparticles. The relative intesity of diffraction peaks and peak positions are in good agreement with JCPDS file No. 05-661. It shows that CuO used in this work has single-phase with a monoclinic structure with lattice parameters  $a = 4.84 \text{ \AA}$ ,  $b = 3.47 \text{ \AA}$ ,  $c = 5.33 \text{ \AA}$ . The average crystallite size was determined using Debye-Scherrer formula (Eq. 1),

$$D = \frac{K\lambda}{\beta \cos\theta} \quad (1)$$

where D is average crystallite size (nm), k is shape factor ( $k=0.89$ ),  $\lambda$  is the wavelength of X-ray source,  $\beta$  is the full width at half maxima, and  $\theta$  is the diffraction peak angle. The average crystallite size for CuO nanoparticles was found to be 12.33 nm.

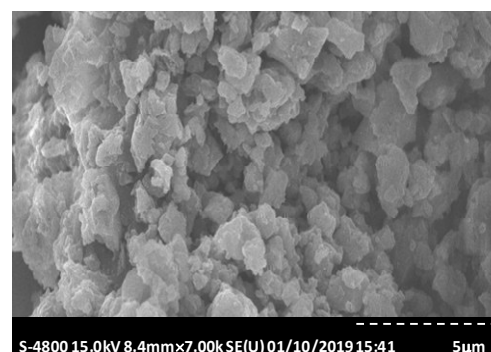


**Figure 1.** XRD patterns of (a) CuO, (b) PANi, (c) 0.5, (d) 0.75, (e) 1.0, (f) 1.25 and (g) 1.5 wt% CuO loaded PANi matrix.

**Table 1.** Value of particle size for CuO loaded PANi matrix.

Sample	Particle size (nm)
0.5 wt. %	16.77
0.75 wt. %	16.77
1 wt. %	16.75
1.25 wt. %	16.75
1.5 wt. %	16.77

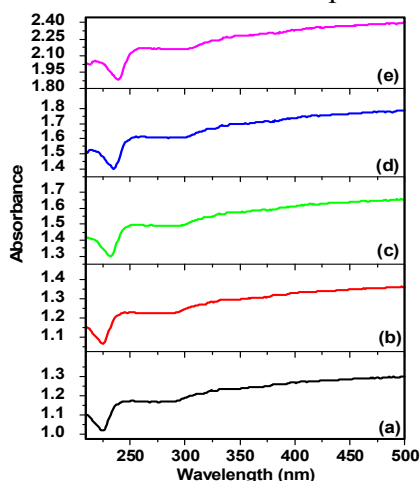
Figure 2 shows the nanoscale morphology of CuO 1.5 wt.% loaded PANi matrix. SEM image directly show the presence of agglomerated polymeric sequence of irregular shape. The lack of crystallinity is observed from all regions of image. This statement is also supported by XRD analysis, as crystallinity does not improve with CuO concentration in PANi matrix. At lower magnification, surface of matrix shows well phase-separated morphologies. This kind of morphology provides great interface area, which is necessary for charge separation [8]. The absence of pores on the surface of granules reflects the strong interaction exist among the granules. Some regions of SEM show the greater brightness due to higher efficiency of electrons releasing from samples, which is indication of higher conductivity of CuO loaded PANi matrix.





**Figure 2.** SEM image of 1.5 wt% CuO loaded PANi matrix.

Figure 3 (a-e) shows UV-VIS spectrum of CuO (0.5-1.5 wt.% with interval 0.25 wt.%) loaded PANi matrix recorded at room temperature (303 K) within range 190-500 nm. The minute observation of UV-VIS absorption spectra shows that with increasing CuO concentration, absorption of matrix shows red shift. The absorption value exponentially increases in visible region (300-500 nm). The red shift observed in samples may be attributed to the increase in particle size.



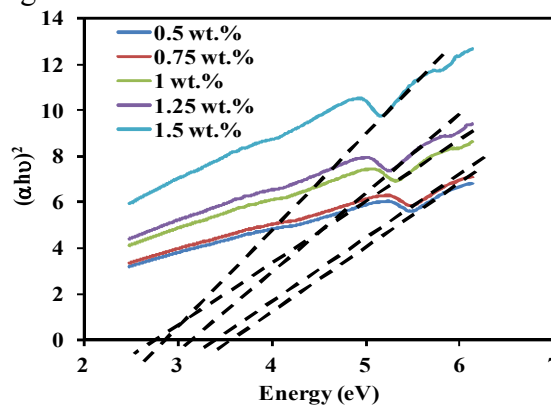
**Figure 3.** UV-VIS spectra of (a) 0.5, (b) 0.75, (c) 1, (d) 1.25 and (e) 1.5 wt% CuO loaded PANi matrix.

According to the theory of optical absorption, the absorption coefficients  $\alpha$  and the photon energy  $h\nu$  for direct allowed transition are related as (Eq. 2),

$$\alpha h\nu = C(h\nu - E_g)^m \quad (2)$$

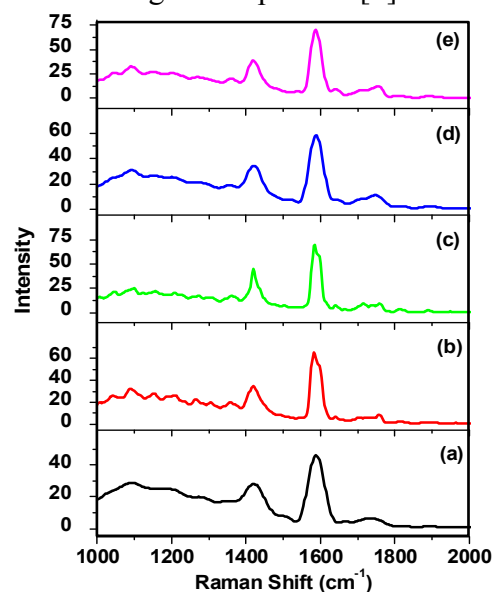
Where  $h$  is Planck's constant,  $\alpha$  is absorbance coefficient,  $C$  is constant,  $\nu$  is frequency of photon,  $E_g$  is band gap and  $m$  is  $1/2$  for direct band gap semiconductors. Figure 4 shows the plot of  $(\alpha h\nu)^2$  versus  $(h\nu)$ . From plot, it is observed that with increase in concentration of CuO in PANi matrix, optical band gap of material reduces. This may be due to increase in particle size of granules. The optical band gap values for CuO (0.5-1.5 wt.% with

interval 0.25 wt.%) loaded PANi matrix ranges between 2.741-3.612 eV.



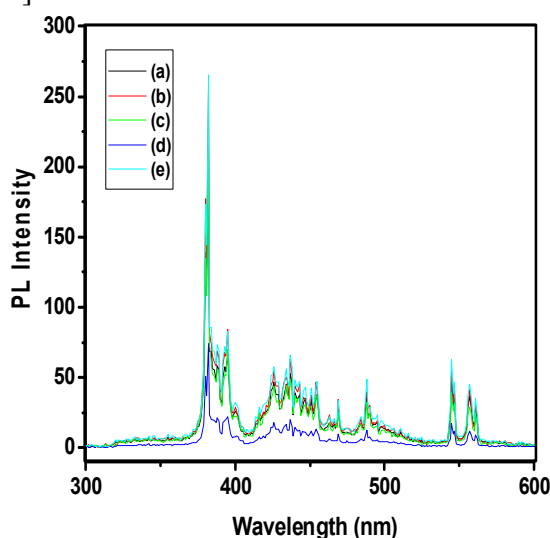
**Figure 4.** Plot of energy ( $h\nu$ ) versus  $(\alpha h\nu)^2$  of different wt.% of CuO loaded PANi matrix.

Figure 5 (a-e) shows Raman spectra of CuO (0.5-1.5 wt.% with interval 0.25 wt.%) loaded PANi matrix. The band appears around  $1419 \text{ cm}^{-1}$  is assigned to the C-N stretching vibration from benzenoid. The band at  $1604 \text{ cm}^{-1}$  is ascribed to C=N stretching from quinoid backbone structure. The broad and weak peak at  $1260 \text{ cm}^{-1}$  represents the vibration mode of the B-NH+=Q structure and C-N stretching of semiquinoid form. All these bands presents in Raman spectra shows increase in intensity with increasing concentration of CuO in PANi matrix, which is indication of good dispersion [9].



**Figure 5.** Raman spectra of (a) 0.5, (b) 0.75, (c) 1, (d) 1.25 and (e) 1.5 wt% CuO loaded PANi matrix.

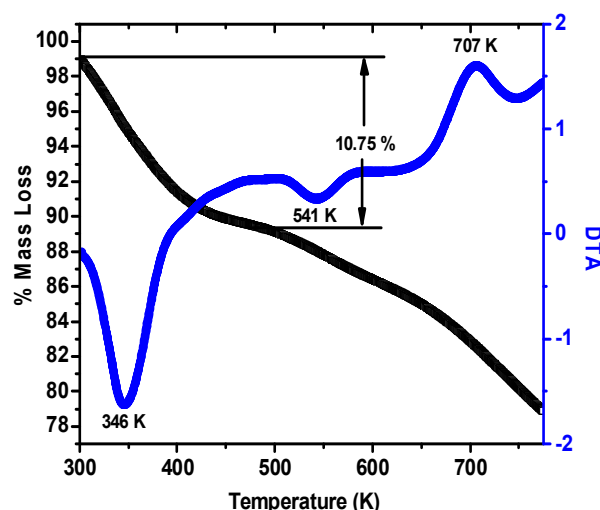
Figure 6 shows the PL spectra for all CuO loaded PANi matrix in the range 300-600 nm to the the wavelength of excitation chosen is 243 nm. The PL spectra of (0.5-1.5 wt%) CuO doped PANi matrix show peaks at around 382 nm in violet region, 425-480 nm in visible region, and 545 and 562 nm in green region. PL intensity alters with the concentration of CuO in PANi matrix. In case of organic molecules, PL intensity is affected by another reason such as polymer-dopant interactions, polymer coil size, degree of chain overlapping etc [10]. The highest PL intensity was associated with 1.5 wt.% of CuO loaded PANi matrix. This may due to the molecules of CuO forming aggregation in the polymer chain [11].



**Figure 6.** PL spectra of (a) 0.5, (b) 0.75, (c) 1, (d) 1.25 and (e) 1.5 wt% CuO loaded PANi matrix.

Figure 7 shows the TG-DTA curve of 1.5 wt.% CuO loaded PANi matrix. The mass loss curve shows the significant mass loss between 300-395 K. Whereas, DTA curve shows endothermic peak at 346 K. This mass loss

and endothermic peak attributed to the removal of constituted water molecules from matrix. Beyond 480 K, matrix again shows continuous mass loss up to 780 K. At 707 K, matrix shows exothermic peak attributed to the degradation of polymeric backbone [12].



**Figure 7.** TG-DTA of 1.5 wt% CuO loaded PANi matrix.

Current-Voltage (I-V) characteristics of the CuO (0.5-1.5 wt.% with interval 0.25 wt.%) loaded PANi matrix based photovoltaic cells displayed in Figure 8. The IV characteristics of all samples collected under incandescent light bulb radiating light power of 0.205 mWatt/m<sup>2</sup>. The separation between incandescent light bulb and PV cell was about 15 cm. Various diode parameters likes open circuit voltage (V<sub>OC</sub>), short circuit current (I<sub>SC</sub>), fill factor (FF), and power conversion efficiency (η) measured under these conditions, which were reproduced without any significant deviation and summarized in Table 2. The fill factor of PV cell computed using relation Eq. (3) [13]:

$$FF = \frac{I_{MAX} \times V_{MAX}}{I_{SC} \times V_{OC}} \quad (3)$$

Whereas, power conversion efficiency ( $\eta$ ) of PV cell estimated using the relation Eq. (4) [14],

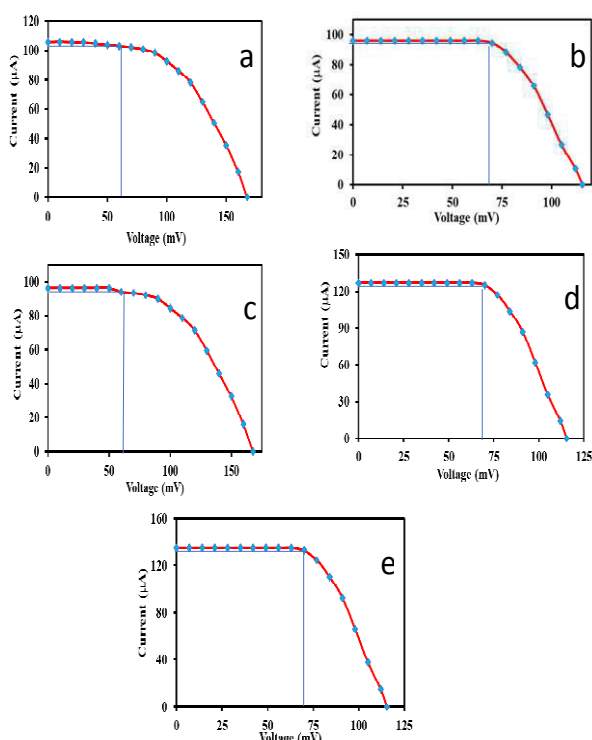
$$\% \eta = \left( \frac{I_{sc} \times V_{oc} \times FF}{P_{in}} \right) \times 100 \quad (4)$$

The highest value of short-circuit current ( $I_{sc}$ ) was found to be 135.28  $\mu A$  for 1.5 wt.% CuO loaded PANi matrix. Whereas, the maximum value of  $V_{oc}$ =167.77 mV obtained for 1.0 wt.% CuO loaded PANi matrix. The highest power conversion efficiency of the order of 4.549 ( $I_{sc}$ =135.28  $\mu A$ ,  $V_{oc}$ =115.5 mV and  $FF$ =0.596899) is obtained for 1.5 wt.% CuO loaded PANi matrix. This highest value of power conversion efficiency attributed to the significant absorption characteristics in visible range and morphology of matrix.

architecture ITO/PANi-CuO/Aluminum for incident power 0.205  $mW/m^2$ .

**Table 2.** The photovoltaic performance of 0.5, 0.75, 1, 1.25, 1.5 wt% CuO loaded PANi matrix.

Sam ple (wt. %)	Isc ( $\mu A$ )	Voc (mV )	I <sub>max</sub> ( $\mu A$ )	V <sub>m</sub> ax (mV)	FF	% $\eta$
0.5	105.41	167.72	102.91	60	0.349295	3.011
0.75	95.81	115.5	94.36	70	0.596899	3.222
1	96.35	167.77	94.07	60	0.349295	2.753
1.25	126.85	115.52	124.938	70	0.596899	4.266
1.5	135.28	115.5	133.24	70	0.596899	4.549



**Figure 8.** Photovoltaic response of (a) 0.5, (b) 0.75, (c) 1, (d) 1.25 and (e) 1.5 wt% CuO loaded PANi matrix sandwiched in

#### 4. Conclusion

In summary, with the conventional architecture we extract significant power conversion efficiency from PANi-CuO matrix with power incident 0.205  $mWatt/m^2$ . To the best of our knowledge, this is the first report about utilizing such weak irradiation source which indicates suitability of cell for indoor applications. During study, it was observed that power conversion efficiency shows good dependence on concentration of CuO in PANi matrix. The power conversion efficiency value ranges between 2.753-4.549 % under light illumination (0.205  $mWatt/m^2$ ). Further advances in power conversion efficiency would be attained by controlling the thickness and intrinsic conductivity of PANi-CuO matrix.

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## मुंबई मधिल काँग्रेसची अधिवेशने (1885 – 1905)

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### प्रस्तावना—

भारतीय स्वातंत्र्य चळवळीच्या इतिहासात 'भारतीय राष्ट्रिय काँग्रेसचे' स्थान फार महत्वाचे आहे. काँग्रेसच्या स्थापने पुर्वी भारतात राज्यपातळीवर अनेक राजकिय संस्था होत्या. त्या संस्थांचे कार्य विशिष्ट क्षेत्रापुरते किंवा त्या राज्यापुरतेच महत्वाचे होते. भारतात इंग्रजी शिक्षणाचा प्रसार देशव्यापी झाल्याने देशात राजकीय जागृती निर्माण झाली. व देशातील राजकिय प्रश्न सोडविण्यासाठी एका राष्ट्रिय संघटनेची गरज भासत होती. म्हणून ए हयुम यांच्या प्रयत्नांनी भारतीय राष्ट्रिय काँग्रेसची स्थापना झाली.

राष्ट्रिय काँग्रेसच्या स्थापनेन मुंबईचा सहभाग हा फार महत्वाचा होता. सनदशीर राजकारणाचा पाया हा बॉम्बे असोसिएशनच्या स्थापने नंतर मुंबईत घातला गेला. व काँग्रेसचे पहिले अधिवेशन देखिल मुंबईत झाले. 1885 – 1905 या काळात काँग्रेसची मुंबईमध्ये एकूण तिन अधिवेशने झाली. ज्यात अनेक महत्वाचे ठराव पास करण्यात आले.

### काँग्रेसपूर्व मुंबईतील राजकिय संस्था –

19 व्या शतकाच्या पुर्वार्धात युरोप खंडात घडून आलेल्या लोकशाही व राष्ट्रवादी चळवळीची प्रेरणा घेवून भारतीयांनी संघटन शक्तिचे महत्व ओळखले होते. मुंबई, बंगाल व मद्रास या प्रांतात इंग्रजी शिक्षणाचा प्रभाव अन्य प्रांतापेक्षा जास्त होता. सर्व प्रथम या प्रांतात राष्ट्रिय चेतनाचा प्रादुर्भाव झाला. त्यामुळे काँग्रेसच्या स्थापनेपुर्वी बंगाल, मुंबई, मद्रास या प्रांतात स्वतंत्रपणे कार्य करणा-या काही राजकिय संघटना अस्तित्वात होत्या. याच संस्थांनी राष्ट्रिय काँग्रेसच्या स्थापनेपुर्वी भारतीयांच्या राष्ट्रवादी भावनेची जोपासना केली. व राजकिय मागण्यांचा पाठपुरवठा केला. त्यातील मुंबईच्या संघटना पुढील प्रमाणे :-

#### 1) बॉम्बे असोसिएशन :-

मुंबई मध्ये 1852 मध्ये जगन्नाथ शंकरसेठ यांच्या पुढाकाराने बॉम्बे असोसिएशनची स्थापना झाली. 'देशाचे कल्याण' हा या संस्थेचा हेतू होता. मुंबई मधिल पारशी, मुसलमान, हिंदू, पोर्तुगीज, ख्रिश्चन इत्यादी निम्न गटांचा या संस्थेला पाठिंबा होता. भारतीयांच्या अडचणी राज्यकर्त्यांच्या कानी घालून त्यांचे निराकरण करण्याचा या संस्थेचा प्रयत्न होता. ब्रिटीश प्रशासनाचे भारतीय करण, प्रतिनिधिक कार्यमंडळ व सत्ताविभाजन या तत्वांचा पुरस्कार या संस्थेने केला. 1852 मध्ये भारतीयांच्या अधिकारांची मागणी करणारे निवेदन या संस्थेने ब्रिटीश पार्लमेंटला दिले. या निवेदनातील विचार इतक्या सुसुत्र व तर्कशुद्ध रित्या मांडले होते की ते वाचून जॉन राईट सारखा इंग्लंडचा उदारमतवादी पुढारीही प्रभावित झाला.

#### 2) सार्वजनिक सभा :-

सनदशीर राजकिय चळवळीची पायाभरणी मुंबई इलाख्यात करणारी पहिली उल्लेखनीय संस्था म्हणजे 1870 मध्ये पुण्यात कार्यरत असलेली सार्वजनिक सभा होय. सरकार व जनता हयांच्यातील दुवा अशा स्वरूपात हया संस्थेचे कार्य होते. सनदशीर राजकिय चळवळीचा पाया पश्चिम महाराष्ट्रात घालून आर्थिक उन्नतीसाठी औद्योगिकीकरणाचा आणि स्वदेशीचा मंत्र या संस्थेने दिला. या संस्थेने भारतीयांच्या समस्थेवर प्रकाशझोत टाकणारी व्याख्याने आयोजीत केली. व लोकांमध्ये जनजागृती घडवून आणली. गणेश वासूदेव जोशी या संस्थेचे प्रमुख होते. पुढील काळात रानडे, टिळक, गोखले यांचेही नेतृत्व या सभेला लाभले.

#### 3) बॉम्बे प्रेसिडेंसी असोसिएशन :-

मुंबईत जानेवारी 1885 मध्ये फिरोजशाह मेहता, बदुदीन तय्यबजी व न्यायमुर्ती काशिनाथ त्र्यंबक तेलंग यांनी या संस्थेची स्थापना केली. ब्रिटीशांच्या न्यायप्रियतेवर त्यांची श्रद्धा होती. मात्र ब्रिटीशांच्या शोषक धोरणावर व दडपशाहिवर हि संस्था टिका करित होती. सार्वजनीक सभातुन भारतीयांच्या प्रश्नांची चर्चा करुन राजकीयदृष्ट्या लोकमत जागृत करणे, जनतेच्या मागण्या, निवेदन, अर्ज, विनंत्या सरकारला सादर करणे हे कार्य या संस्थेने केले.

### भारतीय राष्ट्रिय काँग्रेसची स्थापना :-

1875 ते 1885 चा काळ हा भारतीय राष्ट्रियत्वाचा बीजारोपणाचा काळ म्हणून ओळखला जातो. स्थानिक पातळीवर प्रश्न सोडविण्यासाठी अनेक संस्था होत्या. पण सर्व देशाचे प्रतिनिधित्व करणारी एखादी राजकीय संस्थेची गरज या काळात निर्माण झाली. ती स्थापन करण्याच्या कल्पनेचा मान सेवानिवृत्त इंग्रज हे अधिकारी अॅलन ऑक्टीव्हिअन हयुम यांच्याकडे जातो. या कामी हयुमला सर विल्यम वेडरबर्न व सर हेन्री कॉटन या दोन सेवानिवृत्त इंग्रज अधिका-यांचे सहकार्य मिळाले.

भारतीयांमधील असंतोषाची जाणीव लक्षात घेवूनच अॅलन हयुमने 1 मार्च 1883 रोजी कलकता विद्यापिठाच्या पदविधारांना लिहलेल्या पत्रात आवाहन केले की,

‘वैयक्तिक स्वार्थ, वैयक्तिक उन्नती, व सुखासीन जीवनाचा मोह सोडून सार्वजनिक कल्याण व देशाच्या नैतिक उन्नतीला हातभार लावण्यास सुशिक्षितांनी पुढे यावे. ’

असे असली तरी भारताच्या निरनिराळ्या प्रांतात जे हिंदी पुढारी त्यावेळी कार्य करित होते त्यांना राष्ट्र सभे सारख्या एका अखिल भारतीय संस्थेची आवश्यकता भासू लागली. यातूनच 1884 मध्ये इंडियन नॅशनल युनियन या संस्थेची स्थापना होऊन डिसेंबर 1885 मध्ये पुणे येथे या परिषदेचे अधिवेशन घेण्याचे ठरले. पण डिसेंबर 1885 मध्ये पुण्यात कॉल-याची साथ सुरू झाल्याने पुण्या ऐवजी मुंबईत हे अधिवेशन झाले. व 28 डिसेंबर 1885 मध्ये ‘भारतीय राष्ट्रिय काँग्रेसची’ स्थापना झाली.

### मुंबई मधिल राष्ट्रिय सभेचे पहिले अधिवेशन (1885)

28 डिसेंबर 1885 रोजी मुंबईच्या गोकुळदास तेजपाल संस्कृत कॉलेज सभागृहात काँग्रेसचे पहिले अधिवेशन भरले. या स्थापना अधिवेशनाचे अध्यक्ष श्री. व्योमेशचंद्र बॅनर्जी यांनी भुषविले. या पहिल्या अधिवेशनात संपूर्ण भारतातून 72 प्रतिनिधी उपस्थित होते. ज्यात 18 सदस्य हे मुंबईचे होते. या पहिल्या अधिवेशनाला व्योमेशचंद्र बॅनर्जी, दादाभाई नौरोजी, फिरोजशाह मेहता, दिनेश वच्छा, न्या. के. टी. तेलंग, डॉ. भांडारकर, गोपाळ गणेश आगरकर, लो. टिळक, रंगया नायडू, जी. सुब्रमण्यम अय्यर, वीर राघवाचार्य, आनंदाचार्य, लाला मुरलीधर, गंगाप्रसाद वर्मा इत्यादी विविध प्रांतातील प्रसिध्द व्यक्ति या अधिवेशनासाठी संस्थापक सदस्य या नात्याने उपस्थित होते.

### राष्ट्रिय काँग्रेसच्या पहिल्या अधिवेशनातील ठराव :-

28 ते 30 डिसेंबर 1885 या कालावधीत मुंबई येथे भरलेल्या पहिल्या अधिवेशनात काही महत्त्वपूर्ण ठराव पास करण्यात आले.

1. भारताच्या राज्यकारभाराची चौकशी करण्यासाठी एक रॉयल कमिशन नेमावे.
2. भारत मंत्र्यांचे ‘इंडिया कौंसिल’ रद्द करावे.
3. प्रांतिक व केंद्रीय विधिमंडळात लोकनियुक्त प्रतिनिधिंची अधिक संख्येने अंतरभाव केला जावा. सभासदांना राज्यकारभारा विषयी प्रश्न विचारण्याचा अधिकार असावा.
4. पंजाब व वायव्य प्रांतात विधिमंडळे स्थापित करावीत.
5. लष्करी खर्चात कपात कलन त्यांचा बरोबरीचा वाटा इंग्लंडने उचलावा.

6. भारतीय कापड उद्योगांचे पुनरजीवन करावे, नवीन उद्योगधंदे काढून सरकारने बेकारी निवारण करणे.

काँग्रेसच्या वरील ठरावा पासून असे दिसते की, प्रारंभिक काळात काँग्रेसला ब्रिटीशांची सत्ता उलथवून टाकायची नव्हती. तर ब्रिटीश सरकारने भारतीय लोकांच्या कल्याणा साठी राज्यकारभार केला पाहिजे. भारतीय लोकांना राज्यकारभाराचे शिक्षण देवून आपल्या देशाचा कारभार करण्यास समर्थ करावे हि भूमिका दिसते.

### 1889 चे मुंबई मधिल काँग्रेसचे अधिवेशन :-

1889 च्या मुंबईतील काँग्रेस अधिवेशनाचे अध्यक्ष सेवानिवृत्त ब्रिटीश अधिकारी सर विलियम वेडरबर्न हे होते. तर स्वागताध्यक्ष म्हणून फिरोजशाह मेहता यांची निवड झाली. मुंबईतील सर अलबर्टसून नावाच्या एका ज्यु सदगृहस्थाने आपल्या मालकीची जागा अधिवेशनासाठी स्वागतसमितीच्या स्वाधिन केली. या अधिवेशनात उपस्थित असणा-यांची संख्या हि 1889 च होती. उपस्थित असलेल्या एकूण सदस्यांपैकी 821 प्रतिनिधी हे मुंबई इल्याख्याचे होते. या अधिवेशनात प्रथमच शेतकरी कारागीर व महिलाही आल्या होत्या. अधिवेशनात आलेल्या दहा महिलांपैकी महाराष्ट्राचे प्रतिनिधित्व करणा-या दोघी होत्या. ज्यात शारदा सदनच्या संस्थापिका पंडिता रमाबाई आणि मनोरंजन मासिकाचे संपादक कानिटकर यांच्या पत्नी काशिबाई कानिटकर या होत्या.

या अधिवेशनात उदारमतवादी व भारताविषयी सहानुभूती असलेले ब्रिटीश पार्लमेंटचे सदस्य चार्ल्स ब्रॅडलॉ उपस्थित होते. या अधिवेशनातील ठरावातील मागण्या ब्रॅडलॉ यांनी ब्रिटीश पार्लमेंटपुढे मांडाव्यात असे ठरले. या अधिवेशनातील काही महत्वाचे ठराव हे पुढील प्रमाणे होते :-

1. विधिमंडळातील भारतीयांची संख्या वाढविली जावी.
2. केंद्रीय व प्रांतिक विधिमंडळात समाविष्ट करावयाचे भारतीयांचे प्रतिनिधी निर्वाचित असावे.
3. लोकसंख्येचे प्रमाण आधारभूत मानून समान मतदारसंघ बनविले जावेत.
4. एकविस वर्षा वरील सर्व पुरुषांना मतदानाचा अधिकार असावा.
5. निर्वाचन गुप्त मनदान पद्धतीने व्हावे.
6. अल्पसंख्याक गटांना प्रतिनिधित्वाची हमी दिली जावी. त्यांना त्यांच्या लोकसंख्येच्या आधारावर प्रतिनिधित्व मिळावे.
7. जिल्हा स्तरावरील प्रतिनिधि प्रत्यक्ष मतदान पद्धतीने तर प्रांतिक व केंद्रीय मंडळातील प्रतिनिधी मतदार गटांनी निर्वाचित करावे.

भारतीयांच्या या मागण्यांचा एक ठराव करून चार्ल्स ब्रॅडलॉ याने 1890 मध्ये तो ब्रिटीश पार्लमेंटमध्ये सादर केला. अशा प्रकारे भारतीयांच्या मागणीला ब्रिटीश पार्लमेंट मध्ये वाचा फोडून 1892 च्या इंडियन काँग्रेस कायद्याला चालना दिली. तसेच त्याच्या सुचनेवरून भारतीय मागण्या ब्रिटीश जनतेच्या काणी घालून त्यांचा पाठिंबा मिळवण्यासाठी काँग्रेसचे एक शिष्टमंडळ इंग्लंडला पाठविण्याचा निर्णय मुंबई अधिवेशनात घेतला गेला.

या अधिवेशनात एक अनिष्ट घटना घडली ती म्हणजे एका मुस्लिम सदस्याने संकल्पित केंद्रीय व प्रांतिक विधिमंडळात हिंदु इतकेच प्रतिनिधित्व मुसलमानांना दिले जावे अशी मागणी केली. या मागणीला फारसा पाठिंबा मिळाला नाही. व बहुसंख्य मुसलमान प्रतिनिधिनीच या विरुद्ध मत दिली. यात ब्रिटीश अधिका-यांचे लक्ष निश्चितच या मागणी कडे गेले असावे आणि भविष्यात त्याचे भरपूर भांडवल त्यांनी करून घेतले.

### 1904 मधिल मुंबईचे अधिवेशन :-



1904 सालच्या काँग्रेस अधिवेशनाचे आमंत्रण मुंबईच्या वतिने फिरोजशहा मेहतांनी दिले. कॅसट साईट येथे घातलेल्या भव्य सुशोभित मंडवात 26 डिसेंबरला या अधिवेशनाचा शुभारंभ झाला. या अधिवेशनाचे अध्यक्ष हेन्री कॉटन हे होते. हे अधिवेशन तत्कालीन दोन गोष्टी मुळे महत्वाचे मानले गेले. एक म्हणजे लॉर्ड कर्जनच्या अत्यांतिक प्रतिगामी धोरणाच्या पार्श्वभूमी हे अधिवेशन भरणार होते. व दुसरे म्हणजे जहाल व मवाळ गटातील वैचारीक मतभेद.

1904 सालच्या मुंबई येथील काँग्रेस अधिवेशनापुर्वी दादाभाई व बेडरबर्न यांनी टिळकांना खाजगी पत्रे पाठविली. व त्यात राष्ट्रीय ऐक्यासाठी दोन्ही गटांनी काँग्रेसमध्ये एकत्र नांदण्याचे महत्त्व प्रतिपादन केले. टिळकांनी हि दादाभाईंना लिहिलेल्या पत्रात आंदोलनाचा मार्ग हा कसा योग्य असून हयूम सारख्या ब्रिटीश मुस्तदयालाही सक्रिय सनदशीर चळवळ जर गहणीय वाटली नाही तर भारतीय पुढा-यांना का आक्षेपाई वाटावी असा सवाल केला. तसेच भारतात व्यापक चळवळ उभी केल्या शिवाय सरकार नमणार नाही. असे ठामपणे आपले मत व्यक्त केले.

1904 च्या मुंबई अधिवेशनात 22 ठराव पारित झाले. त्यातील काही महत्वाचे ठराव पुढील प्रमाणे :-

1. प्राथमिक शिक्षणाचा प्रसार केला जावा व ते निःशुल्क केले जावे.
2. शेतक-यांसाठी सहकारी बँक स्थापन केल्या जाव्या.
3. ब्रिटीश वसाहतीत भारतीयांना सर्वत्र समान अधिकार असावे.
4. शासकिय पध्दतीने शेती करण्याचे प्रशिक्षण देणा-या संस्था व तांत्रिक शिक्षण संस्था सर्व प्रांतात स्थापन केल्या जाव्यात.
5. बंद करण्यात आलेल्या स्पर्धा परिक्षा पुन्हा सुरू कराव्यात.

या अधिवेशनात 1905 साली तिबेटला पाठविलेल्या लष्करी शिष्टमंडळावर करण्यात आलेल्या भरमसाठ व अनाढायी बोजा भारतीय तिजोरीवर लादल्या बद्दल शासनाचा निषेधकेला. तसेच वंगभंगाच्या संकल्पित योजनेबद्दल जनमनात असलेल्या त्रीव असंतोषाला अभिव्यक्ति देण्यात आली व हि योजना आमलात न आणण्याची विनंती केली गेली. तसेच या अधिवेशनात काँग्रेसची घटना तयार करण्या संबंधीचा ठराव पास करण्यात आला.

### मुल्यांकन :-

28 डिसेंबर 1885 मध्ये काँग्रेसची स्थापना आधुनिक भारताच्या इतिहासातील महत्वाची घटना मानली जाते. काँग्रेसच्या स्थापनेमुळे भारतिय स्वातंत्र्य चळवळीला सुरवात झाली काँग्रेसच्या स्थापनेत मुंबईचा पुढाकार महत्वाचा होता. 1885 मध्ये मुंबई मध्ये काँग्रेसचे पहिले अधिवेशन भरले. या अधिवेशनात आठ महत्वाचे ठराव पास करून त्याची प्रत विचारार्थ व कार्यवाहीसाठी ब्रिटीश सरकारकडे पाठवले. 1889 मधिल काँग्रेसचे अधिवेशन अनेक दृष्टिकोनातून महत्वाचे ठरले. कारण या अधिवेशनातील मागण्या या ब्रिटीश पार्लमेंटमध्ये मांडण्यात आल्या.

मुंबईमध्ये मवाळांच्या कालखंडात झालेली अधिवेशन हि फार महत्वाची आहे. कारण या अधिवेशनास काँग्रेसच्या सनदशीर राजकारणाचा पाया घालून या अधिवेशनातील अनेक ठरावांना ब्रिटीश सरकारने मान्यता दिली.

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## E-Commerce in India: Drivers & it's Future

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### Abstract:

The role and importance of e-commerce is escalating day by day. With the increase in the number of internet users, the number of online buyers and sellers has also witnessed a growth. The number of online buyers and e-commerce companies has gone up in India also and is increasing at a faster pace. The most preferred use of e-commerce / online buying is found to be for travel followed by shopping. While, there is considerable opportunity to grow exponentially, the sector is overwhelmed with serious challenges. At this promising stage e-commerce has it's own advantages and disadvantages which help and hamper the growth rate. This research paper discusses about the drivers and the future of E-commerce.

**Keywords:** E-commerce, Drivers, LPG, CoD

### 1. Introduction:

Now-a-days business activities take place through the electronic media which allows one to sit at one end of the world and order goods from other end of the world which gets delivered at their door step. The E-Commerce is in its developing stage all over the world. People all around the world have began to accept this new way of trading. With the increase in the number of internet users the number of online buyers and sellers has also increased. The number of online buyers and e-commerce companies has gone up in India also and is increasing at a faster pace. As per the report by Forrester<sup>1</sup>, social networks play an important role in motivating consumers online and getting them to engage with brands and such motivation is only bound to increase with the fact that India is being ranked as the second biggest Facebook's audience after the United States. On the other hand, it should be noted that there exists a 'digital divide' form in India, under which all possible benefits of internet have not completely arrived at the semi-urban areas. In this situation, mobile connections would play a very important role. India has close to 914.92 Million wireless subscribers.<sup>2</sup> So mobile phones will be an important device in serving user to connect with the online market. The Indian Government has approved projects for providing broadband connectivity to the local and village level government bodies (i.e. the Gram Panchayats). The Government's plan is to enable broadband connectivity at the rural levels.<sup>3</sup> This will boost up the e-commerce in India.

In general, the e-commerce sector is growing and a number of companies are entering into this sector. Indian e-commerce market is sub-divided between numerous players; each one is coming with its novel business setup, and the result is that the consumers have ample choices of products and services to opt from. There is immense potential for e-commerce business units due to the increasing internet client base and advancement in expertise. Business models involved in e-

<sup>1</sup> Trends in India's e-Commerce Market': Report provided by Forrester Research for ASSOCAM's 2nd National Conference on e-Commerce 2012.

<sup>2</sup> "The Indian Telecom Services Performance Indicators (April – June 2014)" <http://www.trai.gov.in/WriteReadData/PIRReport/ Documents>

<sup>3</sup> <http://www.dot.gov.in/reports-statistics/12th-five-year-plan> (last visited on January 22, 2015)

commerce industry are B to C, C to C and B to B. This paper focuses on growth (current position) of E-Commerce in India, its Drivers and it's Future. At this stage e-commerce has its own drivers and challenges which help and hamper the growth rate.

## **2. Objectives of the study:**

1. To know the current position of E-Commerce in India.
2. To study the drivers helping in the development of e-commerce & it's future

## **3. Methodology used:**

Keeping in mind the time constraint the research paper has been prepared with the use of secondary data collected from internet, journals, government & other reports, articles published in newspapers and magazines and books. The results or finding are not confirmed with primary data.

## **4. Discussion:**

### **A) Current position of E-Commerce in India:**

Electronic commerce is presently an indispensable ingredient of India's trade facilitation policy. Since 1991, after economic reforms explicitly took place in India, resulting in the opening of the economy with a view to integrate India with the global economy, the need to facilitate international trade both through policy and procedure, reforms has become the foundation stone of India's trade and fiscal policies. As a result, the last few years have witnessed a technological revolution accompanied by the wide spread use of the Internet, web technologies and their applications. The commercialization of the Internet has driven electronic commerce. According to the survey by industry body ASSOCHAM (The Associated Chambers of Commerce and Industry of India), India's e-commerce market, which stood at \$2.5 billion in 2009, reached \$8.5 billion in 2012 and will soon reach \$56 billion by 2023 with the rise of online retail.

India is gradually becoming the country with highest number of internet literate population in the world and the internet penetration is largely driven by mobile phones, with some of the cheapest and most basic hand-sets currently offering access to the internet. Due to high internet penetration in India, the adaptability of online shopping and better shopping experiences offered by the e-commerce websites among Indians have increased rapidly. There have been varying estimates which have been made by various firms and agencies on the size of the ecommerce sector in India by 2020. But overall the trends are upward. The Indian e-retail industry is growing at a rapid rate due to global investors.

### **B) Drivers of e-commerce:**

The key driver for success of e-commerce is customer satisfaction which further includes many sub factors like product quality, free shipping, cash on delivery option, attractive design and user friendly website, goods return policy, easy and simple payment methods, social media marketing, discount offers, advertisement Campaigns etc. Following points are important which may called the drivers of E-commerce: (a) Government initiatives like LPG (Liberlisation, Privatisation, Globalisation) policy, (b) Digital India, (c) Skill India, (d) Start up India, (e) FDI, (f) Legal aspects etc. are the key drivers for growth of ecommerce in India. It is also supported by the increased usage of internet & awareness about the products, easiness to find the review of products, rising computer literacy, busy lifestyle, rise in middle class sector with increased

disposable income, increasing consumer spending behavior, and the rise in opportunities in the emerging markets.

### C) Future of e-commerce ventures:

Online retailers would have to leverage technology to the fullest, and by developing strategies through analytics produced using big data which will help in making customers feel special and increase the brand loyalty. Cash on Delivery (CoD) tendency should be reduced. The increasing adoption and use of Smartphones enable businesses to collect large amount of data on consumers by using target-based marketing and advertising. Product and service feedback via social media channels have an impressionable effect on the minds of the larger customer base. It is necessary to create high quality and user friendly e-commerce sites for building long relationship with customers. E-commerce sites with exclusive contents help to increase the profit volume ratio. The service of providing 24 hours guidance to customers has raised the quality of online shopping experience. Mobile advertising route has the potential to increase online shoppers as they will be more comfortable using their mobile devices for browsing and shopping.

With the rapid development of e-commerce, data security issues are also on the rise. The security of the transaction is a core and key issue in the development of e-commerce. All e-commerce transactions include clients' individual information and data exchange. The technical knowledge which is developing widely and is also easily available on the internet, allow the hackers and attacker's to become more sophisticated in their frauds. Therefore e-commerce providers must instigate various security protocols to reduce the risk of cyber attacks. Implementation of various security protocols, practicing of encryption, authentication, and confidentiality will minimize the risk in security. E-commerce companies are required to maintain a balance among the increasing number of cell phone devices in the country. Their focus should be on creating mobile companionable websites and applications. It will help the consumer to have a hassle free log in to the website and access to secured payment get ways to complete their purchasing transaction.

### 5. Conclusion:

An online internet user sparing his additional time gives an opportunity to the e-commerce companies to fetch new users to their websites by applying innovative marketing strategies through efficient use of social media. As observed the main reason why shoppers in India are not willing to shop online is that they don't get any real value or incentive. Also they are cautious about fraud, delivery and consumer service and their fears are not imaginary. Cash payment received by these online companies is facing legal hurdles. Thus the legal framework should be strengthened and made beneficial to all. In a developing country like India, the growth of e-commerce has an upward trend due to the various policies initiated by government and it is the need of the hour. But it has its own obstacles. Unless these obstacles are resolved the future of E-commerce is gloomy.

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## Making Space and Taking Place in Print Media: An Analysis of De-notified Tribes of Rajasthan

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**INTRODUCTION:** Bawari is a De-notified tribe in Rajasthan living in several part of state. They come under ex-criminal tribes of India. Many times, they consider semi-nomadic Hindu caste and found in Rajasthan, Haryana, Punjab, Madhya Pradesh etc. They are living very near to the nature and some of their family living the nomadic lifestyle. They also labelled as hunting community. In past they engaged in hunting, chowkidari, daily wage labour etc. The youth and the young generation of Bawari community are trying to change their traditional occupation.

Bawari community have very low literacy rate but in the present era and the new generation of their community is trying to get education. Many of them had higher education and working in good places. They actively participating in the National and State politics That's why they are also taking place in media.

Media is also giving proper space to their community and published the news related to their community. In the era of digitalization, the Bawari community is not untouched by it. They are very technological familiar and using many technical tools. They have mobile phones, computer, television, radio, internet etc. and also very active on social media like Facebook, WhatsApp, Instagram, Twitter etc. they have their own social institutions and groups to helping and encourage their youth and community people.

This research paper focused on the space taking by the Bawari Community or Bawari People's news in print media that how and what print media is representing their community and what kind of activities is taking place among their community. The study has done through content analysis and survey method. It is very needful study to know about their representation in present scenario.

**AIM OF THE STUDY:** The main aim of this study is to explore the representation of Bawari community in print media. It also shows the attitude of Bawari people towards media and their representation.

**OBJECTIVES:** There are some objectives of this research study as

1. To analyse the representation of Bawari community in Print Media
2. To examine the awareness of Bawari People about their representation in Media

**RESEARCH DESIGN AND UNIVERSE OF THE STUDY:** The data was collected by two method as content analysis and survey method.

For content analysis the hard copy newspapers was collected. The edition of newspapers was Nagaur district of Rajasthan. Three different newspapers were collected as Dainik Bhashar, Dainik Navajoyti and Rajasthan Patrika.

For survey method the representatives were selected by random sampling method. 20 respondents both male and female above the 20-age group has been chosen from Bawari

community of Nagaur district of Rajasthan. The questioner and observation have been used for collection the data.

**DATA ANALYSIS:** The collected data through different methods are analysed here- After studying all three different newspapers some news of Bawari community were found on different issues like- news related to their development, education, political news, theft and crime, Loss of Lives etc. the analysis of different news is as following-

### News Related to Their Empowerment and Development:

It is a pamphlet for social awareness and appreciation to Bawari community. It is a registered Social Development and Service Institute in Rajasthan. This initiative is taken by their own community members to empower and encourage their youngsters. This function organized in Jodhpur on 17 February 2019 and many big personality people from Bawari community participated in it. As it shows that there are many people who have been very success in their career or Professional Life. Women are also empowered in their community as Indra

### बावरी समाज का प्रतिभा सम्मान समारोह आयोजित

भोपालगढ़ | बावरी समाज जोधपुर का जिला स्तरीय प्रतिभा सम्मान समारोह संतोष मैरिज गार्डन, रमजान हत्था जोधपुर में आयोजित किया। इसमें स्कूल व कॉलेज स्तर के 125 होनहार विद्यार्थियों व नवनियुक्त कर्मचारियों को प्रशस्ति-पत्र व स्मृति चिह्न देकर सम्मानित किया। मीडिया प्रभारी सहीराम चौकीदार ने बताया कि मुख्य अतिथि मेड़ता विधायक इंदिरा बावरी ने समाज में बालिका शिक्षा को विशेष महत्व देने का संदेश दिया। कार्यक्रम का संचालन संतोष कुमार गारासनी व प्रहलाद राम झाक ने किया। बावरी समाज विकास संस्थान भोपालगढ़ के अध्यक्ष सोहनराम, सचिव संतोष कुमार बावरी, कोषाध्यक्ष गुमानराम, सहीराम आदि मौजूद थे।

Devi Bawari, Santosh Devi Bawari, Sona Devi Bawari, Simla Devi Bawari are four politicians in Rajasthan. The coverage of this function also done by media and the news were also published by print newspapers.

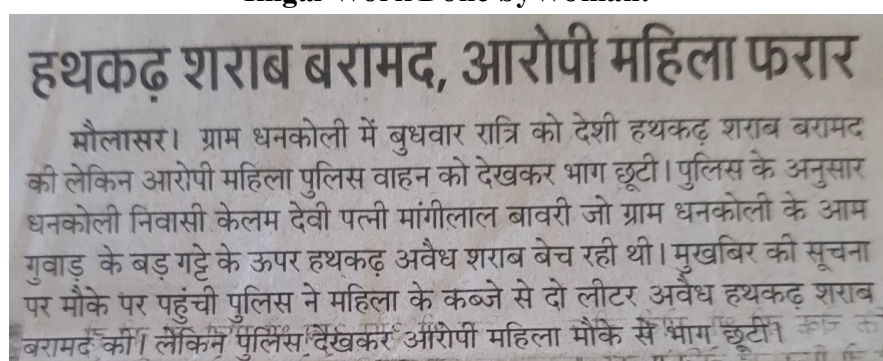
### News Related to Theft:





The news is showing that two people from Bawari community were roaming with some weapons to stealing the bikes. Many news was published in different newspapers related to the theft and it was done by the people belonging to Bawari community.

#### Illegal Work Done by Woman:



This news is published from Maulasar village of Deedwana block of Nagaur district of Rajasthan where a woman belongs to the Bawari community selling the illegal handmade wine. Although the women named Kelam Devi Bawari run away from the place when police were trying to reach to her.

As per the sources the Bawari community had the traditional business to sell the handmade wine. They were made it at their home and nearby places with Joo, Raang, Gud etc. But now a days it is mostly stopped because it is banned by police and government.

#### Loss of Lives:

Many news was also found in different newspapers related to the loss of lives among Bawari community. This news belonged to Makarana block of Nagaur district where a man died because of an incident happened by a Crain in a mine. Mostly people from Bawari community



working as labourers in different places. They did not have their own land and permanent economic sources. People from Bawari community are very hardworking and ready to work in any risk.

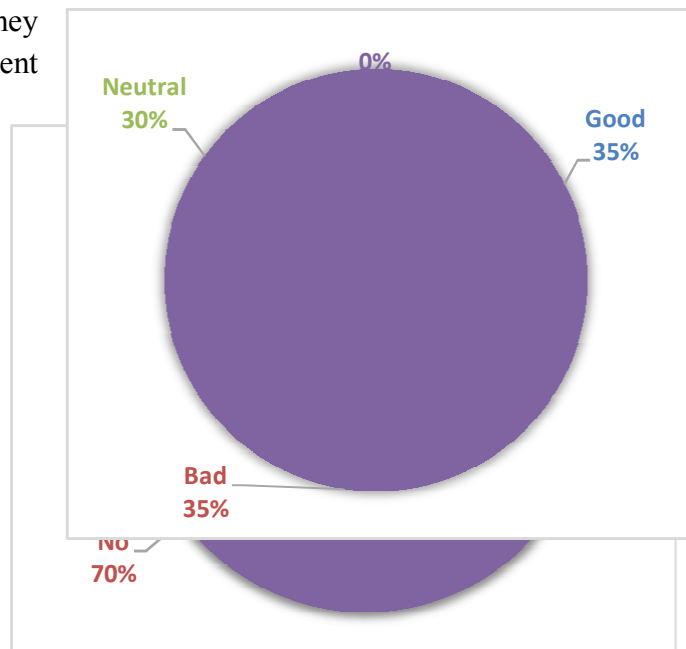
The survey was also done to know the attitude of people's from Bawari community towards the media and collected the data for analysis. Some questions have been asked to them and tried to take their opinions. These are as following-

1. Do you know about your representation in media?

Out of 20 representatives of this study 6

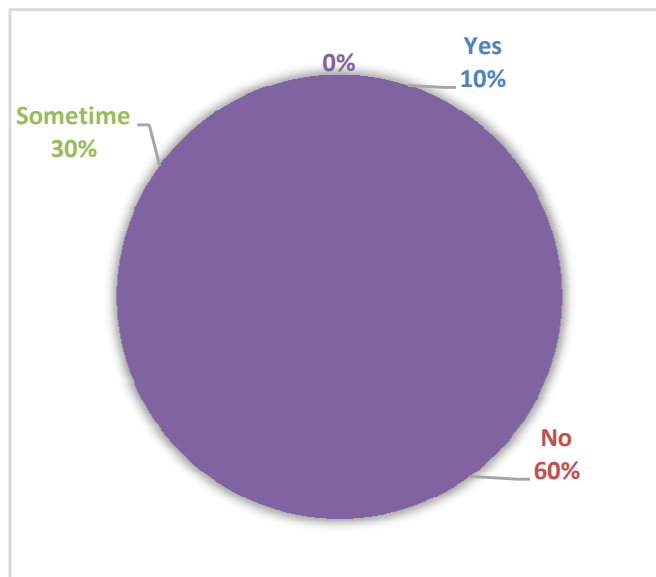
respondents said that they know about their representation in print media, whereas 14 respondents said that they did not know anything about media.

It is showing that the people from Bawari community is not much active towards print media.



2. Do you read newspapers or watch television and listen radio?

when it has been asked to the respondents, 2 said that they read newspapers and also listen radio sometimes watch television. 12 respondents said that they never read the newspapers, never watch television and never listen radio because they are illiterate and very poor. So, they are not able to keep in touch with Newspapers, television and radio. Another 6 respondents said that



sometimes they read newspaper, sometimes they watch television and sometimes they listen the news. they said that they did not have television and radio at home so when they went somewhere in market or public place than only, they are able to touch with news.

3. Does media effect society?

Out of total 20 respondents 7 respondents said that media is good for society and it follows by 7 respondents that it is not good for society. It leaves many bad effects in society especially among

youth. 6 respondents said that media did not affect any society either good way or in bad way. Its very neutral and human being have the power to think and get influenced by with they want to do. So, it can be said that the individual has different opinions about the effect of media.

**CONCLUSION:** The data shows that the media is giving proper space to each and every section of the society. As it has been found that very frequently the news related to Bawari community can be found in the newspapers. The news can be in positive and negative. Maximum published news of Bawari community were found related to crime and illegal work done by people of their community. Along with this many news represented their upliftment and empowerment among their community.

The people from Bawari community did not much aware about their representation in media because they are not in touch with any media except mobile phones. They did not habitual to see the news, listen the news and read the newspapers. According to the respondent's opinions media have an impact and it affects the people but not all the time. The collected data also shows that Bawari community is not much rich people. Many of them are living in poverty.

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**चंद्रपूर जिल्ह्यातील अल्प-भुधारक शेतकरी व शेतमजूरानांच्या सामाजिक व  
आर्थिक स्थितीचे विश्लेषणात्मक अध्ययन**

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**सारांश**

प्रस्तुत संशोधन हेचंद्रपूर जिल्ह्यातील अल्प-भुधारक शेतकरी व शेतमजूरानांच्या प्रश्नांशी निगडित आहे. भारत हा कृषीप्रधान देश आहे. जास्तीत जास्त लोकांचे जीवन शेती व्यवसायाशी निगडित आहे. शेतकऱ्यांच्या परिश्रमावरच विशेषतः शेतमालाचे उत्पादन अवलंबून असल्यामुळे शेतकऱ्यांचे जीवनमान त्यांचे सामाजिक प्रश्न, त्यांची आर्थिक समस्या तसेच शेतमालाचे विपणन करतांना येणाऱ्या अडचणी या व्यतिरिक्त शेतकऱ्यांसमोर अनेक प्रश्न निर्माण होत असतात. त्या समस्यांचे सहानुभूतीपूर्वक विचार करून शासनाने उचित सहकार्य देण्याची भूमिका पार पाडली तर चंद्रपूर जिल्ह्यातील अल्प-भुधारक शेतकऱ्यांना त्याचा निश्चितच फायदा होऊ शकतो.

**प्रस्तावना**

भारत हा कृषीप्रधान देश आहे. वर्तमानकाळात शेती व्यवसायाचे महत्त्व वाढत आहे. भारतीय शेती पूर्णत्वाने निसर्गावर अवलंबून आहे. एका विद्वान व्यक्तीने भारतीय शेतीच्या संदर्भात पुढील विधान केले आहे. “शेती व्यवसाय हा जूगार असून शेतकरी व निसर्ग हे यातील प्रतिस्पर्धी आहेत” शेती हा भारताच्या ग्रामीण भागातील लोकांचा मुख्य व्यवसाय आहे. ग्रामीण भागात शेतीशिवाय उपजीवीकेचे दुसरे साधन नसल्यामुळे बहुसंख्य लोक उपजीवीका करण्यासाठी व रोजगार मिळविण्यासाठी शेतीवर अवलंबून आहेत. त्यामुळे शेतीवर लोकसंख्येचा वाढता दाब निर्माण झाला आहे. त्यातूनच शेतीचे सतत आंतरविभाजन व अपखंडन होवून लहान-लहान आकाराचे तुकडे पडले आहे. म्हणून शेतीतून अत्यंत कमी उत्पन्न मिळू लागले व शेती करणे परवडनासे झाले आहे. नेत्यांनी महाराष्ट्रासह देशातील शेतकऱ्यांच्या मालाचा उत्पादन खर्च व शासनाने ठरवून दिलेल्या शासकीय खर्चातील प्रचंड तफावतीचा अभ्यास केला नाही. त्यामुळे शेतमालाला बाजारात किफायतशीर दर मिळत नाही. शासनाच्या चुकीच्या धोरणामुळे राज्यात शेतकरी होरपडले जात आहेत.

**संशोधनाचे उद्देश**

१. चंद्रपूर जिल्ह्यातील अल्प-भुधारक शेतमजूरानांच्या सामाजिक स्थितीचा अभ्यास करणे.
२. चंद्रपूर जिल्ह्यातील अल्प-भुधारक शेतकऱ्यांच्या आर्थिक स्थितीचा अभ्यास करणे.

**चंद्रपूर जिल्ह्यातील अल्प-भुधारक शेतमजूरानांच्या सामाजिक स्थिती दर्शविणारी माहिती**

चंद्रपूर जिल्ह्यातील ३०० अल्प-भुधारक शेतमजूरानांच्या सामाजिक स्थितीचा अभ्यास करण्यात आला. त्यामध्ये शेतमजूरसामाजिक स्थिती बद्दल किती जागरूक आहे यांचा अंदाज घेण्यात आला. ते पुढील सारणी वरून स्पष्ट होईल.

**सारणी क्रं. १ सामाजिक स्थिती दर्शविणारी सारणी**

अ.क्रं.	विवरण	उत्तरदाते	होय	प्र.प्र.	नाही	प्र.प्र.
१	धार्मिक, राष्ट्रीय सण साजरे केले जातात	३००	३००	१००	-	-

	काय?					
२	वक्तदान केलेले आहेत का?	३००	३३	११	२६७	८९
३	गुन्हेगारी सदरा खाली शिक्षा	३००	-	-	३००	१००
४	भूकंप पुनर्वस्ताना मदत	३००	६०	२०	२४०	८०
५	निवडणूकीत भाग घेणे	३००	३५	११.६७	२६५	८८.३३
६	खेळात सहभाग आहे काय?	३००	१४०	४६.६०	१६०	५३.३३
७	वृक्ष रोपण	३००	१३०	४३.३३	१७०	५६.६७
८	मुलांना शैक्षणिक सुविधा	३००	३००	१००	-	-
९	संघटीत शेतकरी संघटना	३००	१०	३.३३	२९०	९६.६७
१०	राष्ट्रीय एकात्मता	३००	३००	१००	-	-

उपरोक्त साखणी क्रं. १नुसार चंद्रपूर जिल्ह्यातील अल्प-भूधारक शेतमजुरी करणाऱ्या शेतमजुरांच्या सामाजीक स्थितीची माहिती घेण्यात आली असून राष्ट्रीय एकात्मता, राष्ट्रीय व धार्मिक सण तसेच मुलांना शैक्षणिक सुविधा या संदर्भात शेतमजुरांनी १०० टक्के सकाशात्मक उत्तरे दिलेले आहे. तर गुन्हेगारी प्रवृत्तीत एकही शेतमजूर समाविष्ट नाही ही आशादायक बाब निर्देशनास आलेली आहे. वृक्षारोपण, भूकंप व पुनर्वस्ताना मदत याबाबतीत शेतमजुरांच्या सहभाग अल्प होता. ४६.६० टक्के शेतमजुरांनी खेळात सहभाग नोंदविला. तर निवडणूकीत भाग घेणाऱ्या शेतमजुरांचे प्रमाणे ११.६७ टक्के होते. एकंदरीत शेतमजुरांची सामाजीक परिस्थितीत समाधान कारक असली तरी सामाजीक जागृतीची त्यांना आवश्यकता असल्याचे निर्देशनास आलेले आहे.

साखणी क्रं. २ अल्प-भूधारक शेतकऱ्यांचे वार्षिक उत्पन्न दर्शक साखणी

अ. क्र	जिल्हे	शेतकरी संख्या	१५००० पर्यंत		१५००१ ते २५००० पर्यंत		२५००१ पेक्षा जास्त	
			सं.	प्र.प्र.	सं.	प्र.प्र.	सं.	प्र.प्र.
१	नागपूर	६०	१०	१६.६७	३०	५०	२०	३३.३३
२	भंडारा	६०	५	६.३३	४०	६६.६७	१५	२५
३	वर्धा	६०	६	१०	४२	७०	१२	२०
४	चंद्रपूर	६०	८	१३.३३	४०	६६.६७	१२	२०
५	गोंदिया	६०	६	१०	४०	६६.६७	१४	२३.३३
बेरीज		३००	३५	११.६७	१९२	६४	७३	२४.३३

अल्प-भूधारक शेतकऱ्यांच्या आर्थिक वार्षिक उत्पन्नाचा आढावा घेण्यात आला. विविध मार्गाने शेतकऱ्यांचे वार्षिक उत्पन्न किती आहे याची माहिती घेतली असता उपरोक्त साखणी क्रं. २ वरून ३०० शेतकऱ्यांपैकी १५००० रुपये पर्यंत वार्षिक उत्पन्न

असणाऱ्या शेतकऱ्यांची संख्या ३५ असून त्यांचे प्रमाण ११.६७ टक्के आहे. १५००१ ते २५००० पर्यंत वार्षिक उत्पन्न असणाऱे अल्प-भुधारकशेतकरी १९२ असून त्यांचे प्रमाण ६४ टक्के आहे तर २५००१ पेक्षा जास्त वार्षिक उत्पन्न असणाऱ्या शेतकऱ्यांची संख्या ७३ असून त्यांचे प्रमाण २४.३३ आहे.

### निष्कर्ष

राष्ट्रीय एकात्मका लहान मुलांना शैक्षणिक सुविधा या बाबतीत अल्प-भुधारकशेतकरी जागृत झालेले आहेत. तर धार्मिक व राष्ट्रीय सन सुद्धा ते प्रामुख्याने साजरे करतात. वृक्षारोपन तसेच भुकूप व पुरवठांसाठी मदत करणारे अल्प-भुधारकशेतकऱ्यांचे प्रमाण अत्यल्प असल्यामुळे त्यांनी राष्ट्रीय योजनेत सहभागी व्हावे यासाठी विशेष प्रयत्न करण्याचे आवश्यकता आहे. संघटनेच्या बाबतीत ग्रामीण भागातील अल्प-भुधारकशेतकरी अजूनही एकत्रीत येवून लढा देत नसल्याचे दिसून येते. त्यामुळे त्यांना संघटीत होणे आवश्यक आहे.

अल्प-भुधारकशेतकऱ्यांचे वार्षिक आर्थिक उत्पन्न फारच कमी आहे. १५००१ ते २५००१ रुपये आर्थिक उत्पन्न असलेल्या शेतकऱ्यांचे प्रमाण सर्वाधिक आहे. वर्तमान अवस्थेत शेतकऱ्यांच्या आवश्यक गरजा लक्षात घेता हे उत्पन्न समाधानकारक नाही. त्यामुळे अल्प-भुधारकशेतकऱ्यांना अधिक आर्थिक उत्पन्न प्राप्त करण्यासाठी विशेष प्रयत्न करण्याची आवश्यकता आहे.

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४. डॉ. कविमंडन विजय- कृषी अर्थशास्त्र
५. डॉ. बोधनकर, सुधीर, अलोगी विवेक- सामाजिक संशोधन पद्धती, साईनाथ प्रकाशन २०१३
६. जिल्हा सामाजिक व आर्थिक समालोचन-अमरावती,यवतमाळ,अकोला,बुलडाणा व वाशिम
७. जिल्हा पशुसंवर्धन अधिकारी, अमरावती,यवतमाळ,अकोला,बुलडाणा व वाशिम
८. जिल्हा निरीक्षक भूमी अभिलेख, अमरावती,यवतमाळ,अकोला,बुलडाणा व वाशिम
९. जिल्हा शल्य चिकित्सक, सामान्य रुग्णालयअमरावती,यवतमाळ,अकोला,बुलडाणा व वाशिम
१०. जिल्हा ऋतु व पिके अहवाल-वार्षिक अहवाल २००४ते २०१४
११. पशुगणना-२००१ आणि २०११
१२. प्रत्यक्ष शेतकऱ्याची मुलाखत, निरीक्षण व चर्चा

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**TERRACOTTA ART IN HARYANA**  
**(Special Reference of Harappan Civilization)**

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**ABSTRACT**

Archaeological Exploration and excavation have brought to light countless terracotta figurines from different sites in Haryana. Since the production of this art involves negligible financial support and as there had been abundant availability of material and also because it required comparatively little technical knowledge, the art as such, become a popular medium through which the common man attempt to give shape to his artistic desires. Terracotta art has been described as common man's art also.

**KEYWORDS**

Terracotta figurines, artistic expression, excavation

**INTRODUCTION**

Art is the outcome of human cognition and imagination and this creative process passes through various stage of modification. Since the very beginning, man has been creating and producing art. Perhaps, to begin with, art might be limited to decorative purposes. With the advancement of civilization, the scope of artistic expression widened and so also man's interest in producing artistic things. He created colourful painting in caves which archaeologists are discovering. Man made soil also his medium of expression which include pottery, idols and toys- both baked and unbaked. Baked pottery, toys and idols, apart from being long lasting are also helpful in bringing out the growth of Indian art in those times.<sup>1</sup>

**MEANING OF TERRACOTTA**

The term 'terracotta' is derived from the word 'tera' and 'cotta'. Tera means earth and cotta means bake. Both the words are of Latin and Italian origin. An object of art made of a composition of clay and sand and baked with earthen colour, a brownish red is terracotta. Terracotta is one of the oldest crafts that human being ever introduced on earth. It is once considered to be the poor man's craft. But in course of time, it has made its access and occupied and distinct identity among all classes of people by its aesthetic value.

**AIMS/OBJECIVES**

The aims of Terracotta are :-<sup>2</sup>

1. Some terracotta were made for domestic purpose.
2. Some terracotta were made for religious ceremonies.
3. Some were made for embellishment/decorative purpose.
4. Some terracotta items were made as toys for children entertainment.

**STUDY AREA**

The present Research Paper has been carried out at different sites of Haryana in state of North region of India. The main excavated centres are Siswal, Mitathal, Bhagwanpura, Banawali, Daulatpur, Raja Karan Ka Qila, Rakhigarhi etc.<sup>3</sup>

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### **PRESENT APPROACH AND METHODOLOGY**

Ethno archaeology advocates two major approaches, first, Direct Historical Approach which argues that specific parallels can be drawn from present to past if preferably there are indigenous people living near the site. Second is General Comparative Approach, where the source of analogue is not a direct evolutionary descendant of the archaeological subject. It refers to broad cross cultural correlations throughout prehistory.<sup>4</sup>

The present paper is based on ethnographic analogies, which involve comparison and correlation of data from the past and present. Both the above mentioned approaches are pragmatically used in the study.

### **CHARACTERISTICS OF TERRACOTTA IN INDUS VALLEY CIVILIZATION**

Terracotta idols are made from universally and easily available and elastic soil. This is their distinct identity. Terracotta idols are a significant aspect of Indian. Their chief characteristics are as follows :-<sup>5</sup>

- i. Terracotta art is closely related to spirituality. Religiosity is an important aspect of this spirituality. Terracotta art has deeply imprint on Indian religion beliefs, traditions and values.
- ii. The second salient feature of terracotta idols is the dominance of its expression. The artist adopts various ways to express abstruse and profound ideals and finer aspects of spirituality. His aim is to express through the simple and limited means the limitless and the eternal and to express the spiritual power through human and mundane means.
- iii. Terracotta idols are integrally related to symbiolism and idealism. It is their third characteristic. As a result this art has to encroach upon physical laws and human beliefs. Only a true artist can create and develop art while adhering to human ideals. In the present times, materialistic values dominate Indian life philosophy. Hence in terracotta art there is more emotionality than intellectualism, pragmatism than idealism.
- iv. The fourth feature of terracotta art is its being human. In this art, besides the figures of gods and goddess, human animal-bird figures were also made which made them a part and parcel of materialistic world and made them human. Terracotta art is an important part of the process of creativity.
- v. Terracotta art provides as a peep into Indian culture. Its religious beliefs, moral values, philosophical spiritual ideals, human beliefs and perception of mundane life are reflected in terracotta art. Apart from four purusharthas- Dharm, Artha, Kama, Moksha- four ashrams and gods-goddesses, animals-birds, equatic-avian life and dancing-singing, laughing-weeping and waking-sleeping humans, city-countryside life, growing and glowing nature, festivities, gods-temples and their pray all find place in Indian terracotta art. It is a vehicle of Indian culture and its consciousness. P.A.Sorokin calls art the barometer of national culture which is apt and relevant.
- vi. Terracotta art is the source of beauty and pleasure. It is a fine art. Fine arts are beautiful as well as appealing to the mind. But terracotta art is closely related to Indian life. Its subject matter is mundane apart from religious-spiritual. Ancient terracotta art reflects the inner life and its dynamism. Above all, the universality of terracotta art is its another salient



feature. It is true that the dominant subject of this art is religion and spirituality but it does not neglect the physical aspects of day to day life. Herein lies the beauty of terracotta art.

### **CHARACTERISTICS OF TERRACOTTA IN INDUS VALLEY CIVILIZATION IN HARYANA**

- i. Skill in making life-like human, animal and toy figurines.
- ii. Common terracotta idols for population.
- iii. Making of ornamentally decorated figurines and idols for artistic people and performance of religious ceremonies.
- iv. Reflect the public and children's taste of the society.
- v. The use of frame is rare.
- vi. All terracotta idols are red in colour with braided rings and made from soil coated in red paint.<sup>6</sup>
- vii. Gandy colours have also been used in painting terracotta idols.
- viii. Female figurines are in greater number.

### **BRIEF HISTORY OF TERRACOTTA ART IN HARYANA**

The history of terracotta art in Haryana begins in the Harappan period. Excavations conducted at Siswal, Mitathal<sup>7</sup>, Banawali<sup>8</sup>, Daulatpur, Raja Karan Ka Qila and Bhagwanpura have yielded many objects which throw welcome light on the art tradition of the people of this region in the 3rd millennium B.C. The terracottas from the Harappan period (Urban) are representations of animals or human beings. The animal terracotta from these sites included small figurines of bulls, buffaloes, deer, dogs, rhinoceros and birds. Some of these are representations of ram-headed and bird bodied figurines having lateral perforation for the use of wheels and longitudinal hold for passing a stick or rope across for traction. The animals are distinguished by their horns as bull or ram.<sup>9</sup> Similar figurines were also found from the Harappan sites in the Indus Valley and Gujrat. Terracotta figurines continued to be made in the post-Harappan period also. They have been found from Mitathal II B, Daulatpur<sup>10</sup> and other sites in this region. But these are much less in number as compared to the earlier Harappan period. Besides, the toys of the mature Harappan period were better made than those of the Late and Post-Harappan period.

Some of these toys at Mitathal were painted on the back with cross-hatched or oblique lines representing the wings.<sup>11</sup> The holes of bull figurines are also painted with black strokes. The animal figurines from Banawali II represent humped bull, ram, buffalo, deer, dog and rhinoceros.<sup>12</sup> There were birds in the collection too. Wheeled toys representing animal and bird headed figurines from the post Harappan period are commonly found in Haryana and Western U.P.<sup>13</sup> Figurines with horned bull and ram heads have been found from Mitathal II-B and a wheeled bird is reported from Daulatpur I. Other terracotta animal figurines from this period include a dog from Mitathal II-B humped bulls painted with black pigment from Daulatpur and Mirzapur.<sup>14</sup> Another interesting fragmentary terracotta object possibly representing a snake has been found from Mirzapur. These terracottas from Northern Haryana are cruder than those found from Banawali, Mitathal II-A and Rakhigarhi.

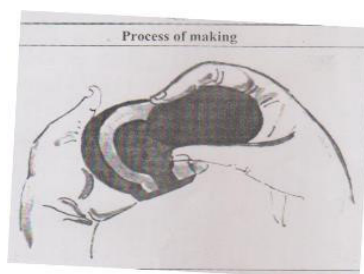
A few terracotta anthropomorphic figurines and incised rams have been found from the Painted Grey Ware period from Bhagwanpura. These fill up the gap in terracotta modelling activity between the Harappan and the Mauryan times.<sup>15</sup>

### **THE PROCESS OF THE PREPARATION OF THE CLAY**

#### **Varieties of Clay :-**

There are three kinds of soil, namely jangala (arid), anupa (damp) and misra (mixed)<sup>16</sup>. The soil which is strong and too hard to dig is jangala. The soil which contains black sand and which does not create too much difficulty in digging is anupa. The one having both qualities is misra, which means the soil is neither hard nor soft and contains a small amount of sand or stickiness.

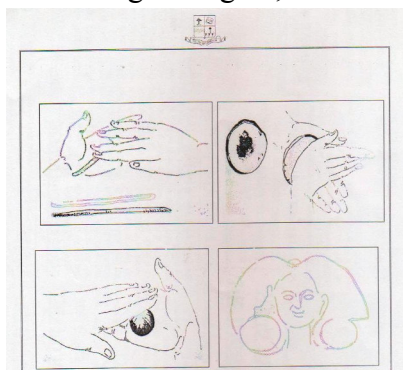
The mud or slime (panka) should be obtained from these three types of soil, but the place from where it is brought must be clean (suddha), beautiful (manohara) and water should never dry up there. The mud also is obtained from rivers, tanks or lakes. Its colour may be white, red, yellow or black. The mud or slime, i.e. various types of clay, are called after the name of the soils from which they are obtained; in other words, the clay is called jangala, anupa and misra. These three types of clay should be prepared separately with the same process consisting of the following twelve stages.<sup>17</sup>



#### ***Stages in the preparation of the clay :-***

1. In the first stage the mud is kept in pots (patra) some water should be added to it. It should be stirred and then filtered with a new cloth into other pot. After the mud settles down in the pot the water is poured out and the mud left to dry till it thickens.
2. The second stage consists of making decorations (kvatta or kvathatoya). It is made from the barks of four different trees (ksiravrksas). These are 1) Ficus indica (nyagrodha) (2) Ficus glomerata (udumbara), (3) Ficus religiosa (asvattha) (4) Bassia latifolia (madhuka).
3. In the third stage the decoration from the barks of two trees – Acacia catechu (khadira) and Terminalia arjuna (Arjuna).
4. In the fourth stage from three myrobalams (triphala), viz. fruits of 1) Terminalia (cheleula), (2) Terminalia bellerica and (3) Phyllanthus emblica.
5. The fifth stage consists of mixing in equal parts of sand and stone dust.
6. In the sixth stage equal quantities of barley corn (java), wheat (godhuma), phaseolus radiatus (masa) and linseed leaves (atasipatra) are grinded.
7. In the seventh stage the resin of Pinus longifolia (srivesta).
8. In eighth stage dry ginger (sunthi), long pepper (miraci) and Curcuma longa (rajani) are taken in equal part and ground together and the resulting powder is added to the clay, the amount being equal to twenty fourth part of the clay.<sup>18</sup>

9. The next stage consists of taking equal parts of the secretions of two trees and grinding it well.
10. In the tenth stage saffron (kunkuma) sandal powder (candana), yellow orpiment or sulphurets of arsenic, costus speciosus or arabicus (kustha), camphor (karpura), Amyris agallocha (agaru), and bright yellow orpiment (goracona) are taken in equal parts.
11. In the eleventh stage dust from (1) svarna and (2) rajata, (3) earth taken from crab dwellings (kuliravasa), (4) white ants mounds (valmika) (5) ploughed field (balasthala), (6) from the begrime of the stalks of the rice plant (sasyamula) (7) the earth which has been scattered by an elephant with its tusks in a sportive mood.
12. In the last stage the fibres of the skin of well ripened coconuts are cut into pieces (narikelaphalapakvatvak) measuring an angula, or else two angulas.



### The Technique of Manufacturing Clay Figurine :-

The clay figurines are made either by hand, or in moulds, or by a combination of both techniques.<sup>19</sup>

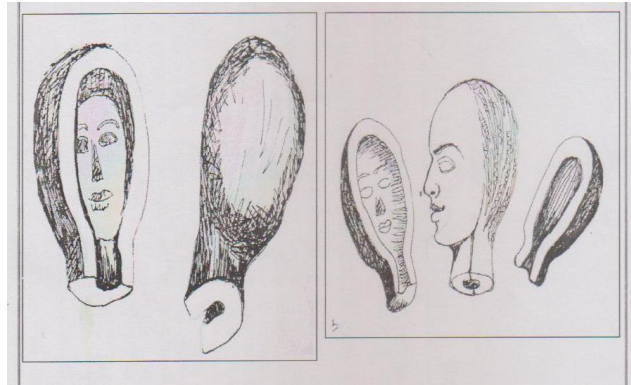
Terracotta has been one of the most popular mediums of artistic expression from prehistoric times. The art of terracotta is the best exponent of aesthetic, material, religious and secular life.

### Modelling :-

There are two methods of making clay figurines by hand. These are either found completely modeled by hand or may be partly hand modeled and partly by some scaper-like tool.

### Moulding :-

However, there seem to have other simpler techniques of preparing moulded terracotta. The simplest kind was made by pressing the clay into the mold until it was level with the edge. The result would be a solid piece with a moulded front and straight back. This method was used for the manufacture of self contained pieces and also of human heads for attachment to hand or wheel made bodies or to vases.



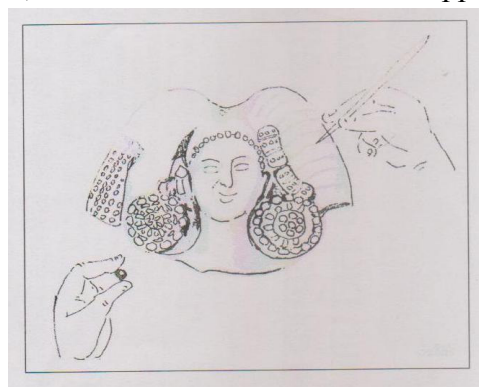
#### Finishing and Surface Treatment :-

Finishing and surface treatment is a very important process in modelling of tereracotta. In the final stage, it was required to remove the blemishes and also retouch the figurines. Retouching is done by liquid clay. As this stage small details were also added. These consists of ear-rings, or an object held in the hand for beauty.



#### Decoration :-

Decoration is some extent was done before firing. Different colours were added to the vases at this stage. For this first, a base cream was used before applying the actual colour.



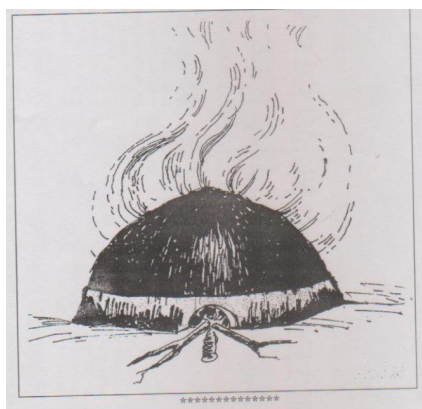
#### Colouring :-



After baking the clay figurines, the most important feature of surface treatment was of coloring them. In India, the art of coloring terracotta objects appears to have started around 2500 B.C. with the Indus Valley people. In order to make their figures charming and attractive, the modellers of Indus valley decorated them not only with several ornaments, but also by bedaubing them.<sup>20</sup>

#### **Firing:-**

After the surface finishing, by slip or a wash, the clay of plaques, panel and figurines were baked in fire. The majority of them are fired in two sheds of colors of red colour. There does not seem to be much difference in firing of terracotta and potteries. The source of firing in terracotta was wood and the temperature attained was in the neighbourhood of 750°C to 950°C. For most of the terracotta figurines the temperature was kept considerably lower due to fire disfiguring and breakage of the figurines. Three openings were kept in the chamber, one at the bottom for adding fuel, the other at the side of the terracotta and the third at the top for escape of un-burnt bases.



#### **Classification of Terracotta Art Objects :-**

Ancient habitation deposit at centres of Indus Valley Civilization of Haryana was disturbed by local villagers for brick manufacturing activity. After collecting soil, brick workers throw pottery and antiquities on surface. At the time of excavation very large area was available for digging. Therefore many antiquities were collected from surface. Various terracotta objects were also reported from excavations. Due to limited area of excavation, terracotta objects were found less in number as compared to the surface. Apart from terracotta, some kaolin specimens were also found. In general terracotta objects can be classified into seven broad types such as human figurines, animal/bird figurines; ornaments, playing objects, religious objects and miscellaneous objects.

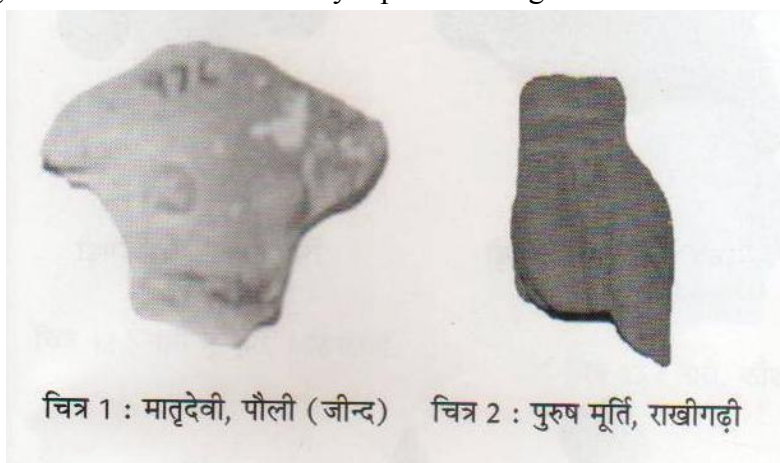
#### **Excavated Terracotta Art Objects :-**

As stated earlier the excavated terracotta objects are less in number than surface collections. During the excavations a number of different types of handmade as well as single and double molded terracotta art objects along with few Kaolin objects were recovered. Among them, except for beads and ear studs, most of the other objects are in fragmented condition. They

are mainly human figurines, animal figurines, ornamental objects, gamesmen, hopscotch's, and plaque. The details are as follows;

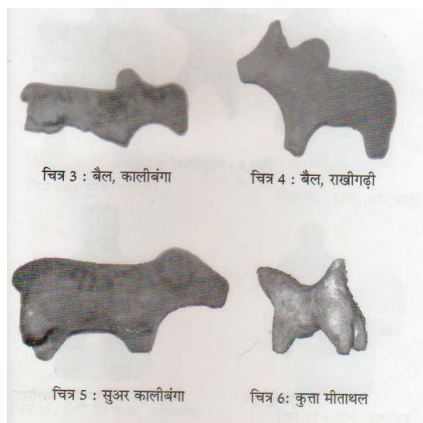
### 1. Human Figurines

The excavation has yielded seven human figurines in all. These are all in anthropomorphic<sup>21</sup> form except one. Three belong to Sub-period IA and three from Sub Period IB and one comes from surface. Generally these are hand-made. The material of these is terracotta and pottery in grey colour. A large number of male and female figurines have been found at various sites like Siswal, Rakhigarhi, Mithathal, Banwali, Bhagwanpura, Poli etc.<sup>22</sup> The male figurine was found in Rakhigarhi. Figurines of mother Goddess and the like suggest that the Harappans were very fond of decorating their persons with elaborate headgear, ear rings, necklaces, garlands etc. These female figurines are almost invariably in a damaged condition, but there is strong reason to believe that they represent the great Mother Goddess.<sup>23</sup>



### 2. Animal Figurines

The excavation has yielded many animal and bird figurines from different levels of Sub-period IA and IB. All the figurines are hand-modelled. An analysis of the various figures have revealed that bulls were popular in Sub period IA and rams have been found in a large number in Sub-period IB. Besides this, the tradition of incised designs on terracotta animal figures and birds was a specific trait associated with the terracotta art of Sub-period IB (overlap period). In this connection, it may be mentioned that incised terracotta rams has also been reported from the Painted Grey Ware level at Alamgirpur (UP).<sup>24</sup> Incised terracotta bird from Noh and a bird with incised notched design from Thapli<sup>25</sup> is worth mention besides the terracotta ram with incised decoration from Jakhera has a great similarity with the example from Bhagwanpura. Like Bhagwanpura one, Jakhera ram has also holes for fixing wheels.<sup>26</sup>



### 3. Terracotta Dabbers

Many terracotta dabbers have been recovered from excavations. These are both in big and small sizes. These are available from Sub-period IB. Not a single dabber could be collected from Sub-period IA. One thing is very interesting to note that there are two dabbers in big size having marks akin to plus and minus marks on the handle. The significance of these, is difficult to conjecture.

### 4. Terracotta Balls

Many balls<sup>27</sup>, made of terracotta, have been unearthed from the excavations. Amongst these, seven belongs to Sub-period IA, seven from IB and eight from unstratified levels. These are all in different sizes and weights. What was the purpose of these small and big balls? Whether these were used for playing by children or used as weights or for killing the birds, it is not clear.



### 5. Terracotta Stoppers

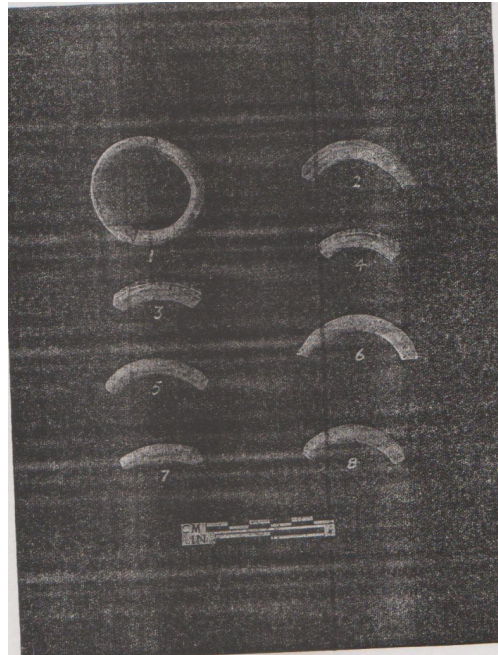
Few terracotta stoppers could be collected during the excavations. All these belong to Sub period IB. No stopper could be recovered from Sub-period IA. All these are circular in shape, having a knob.

### 6. Terracotta Skin-Rubbers

The excavations has yielded few skin-rubbers. Amongst these numbers of them belong to Sub-period IB and few to Sub-period IA. Most of these are in good condition. There are few which appears to have been used due to apparent wear and tear of the surface.

### 7. Ear Ornaments

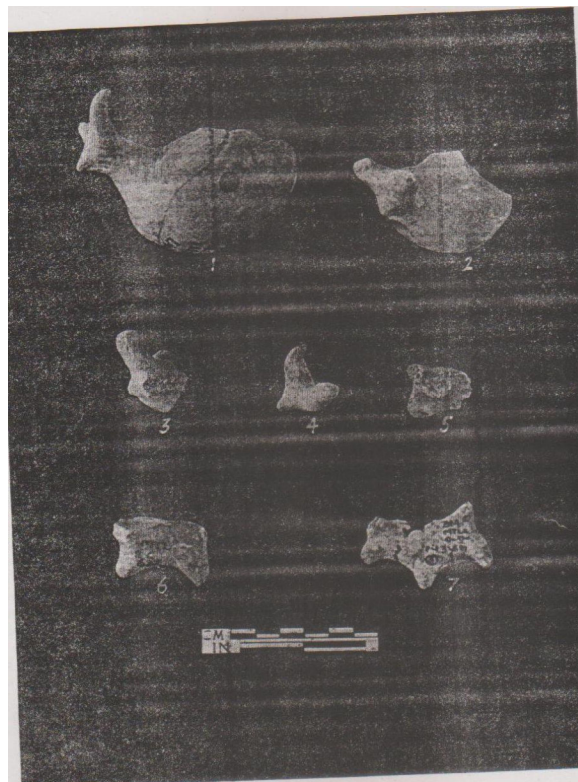
The excavation has yielded seven ear ornaments<sup>28</sup>. Amongst these, one is made of bone and the remaining are of terracotta. All these belong to Sub-period IB. Not a single ear-ornament could be collected from Sub Period 1A.



#### 8. Terracotta Wheels

Number of terracotta wheels<sup>29</sup> have been found from the excavation at Bhagwanpura. Only three wheels belong to Sub-period 1A. Many are from Sub period IB and few are from unstratified levels. The purpose of the wheels was probably for fixing these to toy-carts of the children. All these are hand-made.

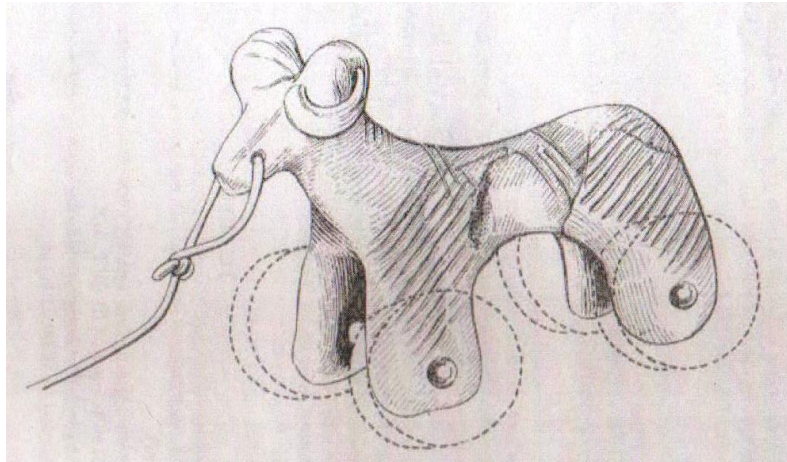
It is interesting to note that all the three wheels which came from Sub-period IA are having hub.





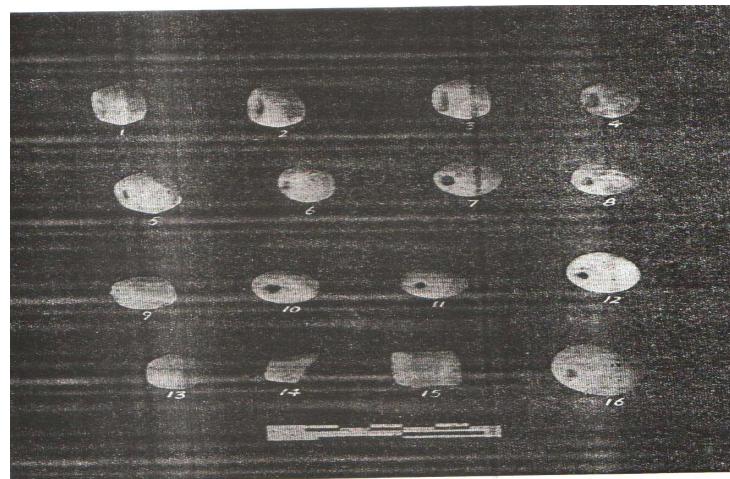
#### 9. Hopscotch Discs and Toycart Frame

Only thirty seven discs and hopscotches have been found from the excavations. Amongst these, a few are made of the sherds of Painted Grey Ware. All are circular in shape. Some of these are decorated also.



#### 10. Beads

In all 114 beads were found from the site of which 54 come from the excavations and 60 from the unstratified levels. There is a rather limited variety in material and shapes. The beautifully finished agate beads from unstratified levels are manufactured in the classical Harappan style. It is surprising that the carnelian and paste beads are less popular at the site. The long barrel beads of carnelian, so, characteristic of the mature Harappa culture at the main centres, are conspicuous by their absence at Mitathal.<sup>30</sup>



#### CONCLUSIONS

1. Haryana has a long tradition of terracotta art going back to the Chalcolithic period.
2. Terracotta art mainly flourished during Periods of urban prosperity during the Harappan period.

3. Terracotta art becomes an important vehicle of religious beliefs and ideas, particularly during the early historic period.
4. This art throws light on the secular mode of life during the Urban periods.  
To conclude, scientific study of terracotta art can go a long way in the reconstruction of social, economic and cultural life of the past.

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## Emerging New Woman: Amulya Malladi's The Mango Season

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### Abstract

In the progress of human society man and woman plays pivotal role. Indian society is patriarchal in which woman has been given a secondary and inferior position in her family and society. She has been facing injustice, suppression, oppression, subjugation and exploitation in a male-dominated Indian society. Gradually in the modern era concept of gender equality emerges. The new woman flourishes and punctured the patriarchal male domination. These new woman's are dared, fashionable, educated, passionate to change everything, took sexual liberties too, rational, contradictory character, introvert and caught in the web of conflicts and tensions. This paper focuses on the pathetic plight of new woman in the orthodox Telugu Brahmin family of India. In the novel 'The Mango Season' Malladi explores protagonist Priya Rao suffered in her life because of the strict patriarchal rules and how she became rebellion who fights for her own destiny, independence, individuality, identity and empowerment. Priya emerge as a new woman who speak about the restriction imposed on her, able to inspire, motivate and give a voice to voiceless. The woman in the novels of Amulya Malladi is the personification of the 'new woman'. These new woman's are against male domination and are asking for their right to be equal and treated as well as men.

### Keywords

Pathetic Plight, Emerge, New Woman, Patriarchy, Male Domination.

### Introduction

History shows that the woman was suppressed from the time immemorial and man had always looked down upon women as the weaker sex. But the modern man has realized that human society cannot progress without active participation of women in its overall development. As Rabindranath Tagore has said, "Woman is a builder and moulder of nation's destiny, though delicate and soft as lily, she has a heart for strong and bolder than that of a man, she is the supreme inspiration for man's onward march." (<https://www.studyadda.com/current-affairs/...>) accordingly he opens the door and changed his mind set and rather than that the woman has changed her attitude and become bold enough to question the male dominated society. When we analyze the literary work of Indian women novelists, we realize that this group of novelists responded to the changed psychological realities of Indian women after independence. The works of Ruth Pawar Jhawala, Kamala Markandaya, Nayantara Sahgal, Anita Desai, Bharati Mukherjee, Shashi Deshpande, Manju Kapur, Shobha De and Jhumpa Lahiri put every effort to draw attention to the situation and predicaments of women by presenting them as the New Woman in their novels.

The term 'New Woman' is used at the end of the nineteenth century for the women who revolt against the limits which society imposed on them. The new woman is the women who rejects the traditional role of wife, mother or homemaker and earn enough to sustain her life and consider herself a self-dependant woman who can establish her separate individual identity. Thus, the concept of patriarchal male domination was punctured and the modern concept of gender equality emerged. Through this new role, she became a feminist and social reformer; a poet or a playwright who addressed the issues of marriage and divorce laws, custody right,



female suffrage, right to property, educational and employment opportunities for women. Throughout the world, literature is the weapon who recorded this transition in woman's stature.

This research paper describes the pathetic plight of new women in the orthodox Indian Telugu Brahmin family. In the novel, 'The Mango Season' Amulya Malladi depicts the pang, pathos or saga of three woman characters namely Priya, Neelima and Sowmya. Though these three woman characters are educated and living in a so called modern Indian society they suffered due to traditional lifestyle. We are living in a modern Indian society which is run by patriarchy. Though women are allowed to educate themselves and empowered they are still dominated by people of patriarchal mind set. Indian women have traditionally been regarded as "ministers of carnal gratification to their husband" (Seth, 133); parents always tend to marry their daughter at a certain age. They consider that their daughters as future outsider of their family. Malladi adroitly explores the outlook of modern and traditional people and how the younger generation changes their traditional way. The younger generation prefers the modern way of life and the older generation sticks to the conventional lifestyle. From this conflict of old and young generation, Malladi tried to blossom a new women in the real sense.

The protagonist Priya Rao was born and brought up in an Indian orthodox Telugu Brahmin family. Her parents sent her for higher studies in America. But while sending her to the western world they laid out a handful of strict rules to abide by: "cook at home; there is no reason to eat out and waste money. Save money", the last and most important instruction for Priya is 'Do not to find yourself some foreign man to marry' (Malladi 3). These restrictions indicate that her parents are prejudice against the white people. Rather than that for the Indian parents the race of the people is important even in making friendship with them. In India cow is considered as a sacred animal so they forbid Priya from eating beef.

Priya entered in the foreign land with all this mindset. But she realizes that it's too difficult to live in the country like USA in such an old fashion mindset. She seems to be totally alienated and neglected figure in that country. So she started to accustom the new culture and lifestyle slowly. She fall in love with a black American named Nick Collins. She started a live-in relationship with Nick. Being an educated modern woman she can justify her relationship with Nick, but she realized that her decision break the trust of her parents and most probably her grandfather. She decided to reveal the truth that she engaged with an American man. Accordingly Priya returns to India after seven years to inform her family about her relationship.

"I didn't want to go. I had to go. I didn't want to go. I had to go. The twin realities were tearing me apart. I didn't want to go because as soon as I go there, my family would descend on me like vultures on a fresh carcass, demanding explanation, reason and trying to force me into marital harmony with some "nice Indian boy." I had to go because I had to tell them that I was marrying a "nice American man"(Malladi 3).

Priya's parents are waiting for her arrival so that they can arrange her marriage with a nice Indian boy. Priya is not able to tell her family about her love life, she is in dilemma, 'It was



as if there were two people inside me: Indian Priya and American Priya, Ma's Priya and Nick's Priya. I wondered who the real Priya was" (Malladi 60). Though she passionately in love with an American, she is ready to meet the young Indian man whom her family member's chosen. She realized that her family is very orthodox and traditional.

Malladi explore the plight, pathos and pangs of two more characters in this novel, Neelima and Sowmya. Priya's uncle Anand marries Neelima without the consent of his family. Neelima is a Maharashtrian Brahmin, even though Priya's family didn't accept Neelima because she is not Telugu Brahmin. All the family members always criticize Neelima and tortured her. Priya says: "It was because of how Anand's secret marriage had broken everyone's heart that I decided to tell my family before doing the deed, though it was very tempting to take the easy way out and tell them after the fact" (Malladi 29). Thus while living with her family members she fears to disclose her secret because she thought that her family will not accept the Black American boy like Nick. If her family will come to know about her live-in relationship they will not tolerate that the Priya is living with a foreigner without marriage and this is a sin for them.

Another character is Sowmya, she is an educated woman but not allowed to get job. She is always in the kitchen and cooking delicious food to win the support of her family members. She likes to wear salwar but not allowed wants to go out and lead an independent life but her father does not allowed her to do so. Through this character Malladi explore the plight of Indian women who have no physical charms or academically well versed. She is treated as a burden in the family because no one is ready to marry her. Priya says: "Sowmya could not get a job equivalent to her social status because she was not academically qualified, just as she couldn't get the life partner she fantasized about because she was not physically qualified" (Malladi 31). This shows that in Indian traditional society woman are puppet, dependant and treated as subordinate. Education broadened the views of young generation but elders are still stick to the old belief.

In this novel Malladi portrays the character of new woman who is able to speak about the restriction impose on her, able to inspire, motivate and give voice to voiceless. Priya inspires Sowmya to speak freely about her desires. Accordingly Sowmya meet the man, whom her father has fixed her marriage. She conveys her desire to the man and he allows her for a job after marriage. Finally Priya gather the courage and reveal the truth to her family about Nick but she did not disclose the colour, 'I froze, Damn it! Had I forgotten to mention Nick was black' (Malladi 196). When she tells her family about Nick, everyone is shocked and Priya's mother slapped her out of anger. Her grandfather declares that, 'I will not accept it, Priya. If you marry this man, then you are not my family' (Malladi 194). All the elders of her family rejected her proposal of marriage with Nick but the young generation accepts Priya's decision. The elders are nothing to do with the happiness of their children's because still they hold on to the traditional values and culture. Priya's father says, 'Probably in a few years, maybe, but right now. I am very angry with you and I am very hurt, but I don't hate you. I am your father. I will always love you' (Malladi 186).

Priya's love for Nick made her bold and she is able to cross all the traditional barriers. Through Priya, Malladi explore the act of new woman in present era of modernization. Priya's

journey of emerging as a new woman and creating her own space indicates that the women's are trying to mould the patriarchal society. They are trying to find out their place and identity in the modern Indian society. In this regard Chaman Nahal says: "A woman should be aware, self controlled, strong-willed, self-reliant and rational having faith in the inner strength of womanhood" (Nahal 17). In this novel Priya possessed all these qualities of new woman, who do not want to be rubber doll instead she nurture the desire of being independent.

### Conclusion

The Mango Season is a panorama of Hindu custom, ceremonies, tradition, the rules of the family, the arranged marriages, the expectations that parents have from their children's and how it is difficult for modern woman to break these barriers. The protagonist Priya Rao experience lot of pain, plight and pathos to convey her parents that she is in relationship with American boy Nick. In India parents are modern enough to send their children's to foreign land for higher studies but still they opposed love marriage because of different caste, religion, language and culture. Through her systematic affords Neelima and Sowmya got relief from the suffering, plight and pathos. Sowmya grows as a stable woman and change herself as new woman by claiming her own right. Priya convinced her family member for her marriage with Nick. Thus she succeeds because she has had a trust in herself and her love. Here Priya emerge as new women who bring empowerment to her life as well as in the life of other women.

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## दलित साहित्याची सामाजिक बांधिलकी

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### प्रास्ताविक:

व्यक्ती जन्माला आल्यानंतर जीवन व्यतित करण्यासाठी मूल्यांची नितांत आवश्यकता असते. स्वातंत्र्य, समता, बंधुता, न्याय आदि- वास्तविक जीवनमूल्ये आहेत. ही जीवनमूल्ये स्वीकारल्याशिवाय मानवी जीवनात परिवर्तन येऊ शकत नाही. मराठी साहित्यात दलित साहित्य हा शब्द विसाव्या शतकातील सामाजिक जीवन जाणिवांचा नवा अविष्कार आहे. दलित पीडित शोषितांच्या व्यथा वेदनांचा तो पहिला उत्स्फूर्त प्रवाह आहे. मराठी साहित्यात पहिल्यांदा तो अस्तित्वात आला आणि पारंपारिक साहित्यातील जुन्या संकेताला हादरे देत अव्यहातपणे वाहू लागला. दलित साहित्याचा प्रारंभ एवढा वादळी ठरला की सान्या प्रस्थापितांचे लक्ष त्याने वेधून घेतले.

दलित साहित्याची परिभाषा वास्तववादी असल्याने समाज परिवर्तन हा त्याचा मुख्य उद्देश राहिला आहे. परंतु दलित साहित्यात निर्माण झालेल्या सर्व साहित्य कृतीचे सामाजिक परिवर्तनाच्या संदर्भात परीक्षण करणे अशक्य आहे. दलित साहित्यामध्ये आत्मकथा, कादंबरी, नाटक आणि वैचारिक वांडमय कृती विपुल प्रमाणात निर्माण झाली आहे. शाहिरी आणि जलसामध्ये भाऊ फक्कड, भीमराव कर्डक, पतीतपावन दास, वामनदादा कर्डक इत्यादींचा समावेश होतो. कवितेच्या प्रांतात नामदेव ढसाळ, केशव मेश्राम, ज. वी. पवार, अर्जुन डांगडे, त्रंबक सपकाळे, प्रल्हाद चेंदवनकर, यशवंत मनोहर, लोकनाथ यशवंत आणि भुजंग मेश्राम तर कथेच्या क्षेत्रात अण्णाभाऊ साठे, शंकरराव खरात, बाबुराव बागुल, वामन होवाळ, योगीराज वाघमारे इत्यादी तसेच आत्मकथा यांच्यामध्ये दया पवार, प्र. ई. सोनकांबळे, लक्ष्मण माने, शरणकुमार निंबाडे, बेबी कांबळे, लक्ष्मण गायकवाड. नाटकांच्या क्षेत्रात प्रेमानंद गजवी, दत्ता भगत, रामनाथ चव्हाण, प्रभाकर दुपारे, संजय पवार तसेच वैचारिक लेखनाच्या क्षेत्रात गंगाधर पानतावणे, रावसाहेब कसबे, वसंत मुन, सुधाकर गायकवाड आदींचे विशेष योगदान आहे. दलित साहित्याची समीक्षा करणाऱ्या ग्रंथाचे लेखक सुद्धा विपुल आहेत. यातून दलित साहित्यिकांनी आपल्या साहित्यातून सामाजिक बांधिलकी जोपासली आहे हे स्पष्ट होते.

दलित कवितेमधून व दलित आत्मकथना मधून दलित जाणिवा, दलितांची दुःखे प्रभावीपणे मांडल्या गेली आहे. दलित नाटक आणि वैचारिक साहित्यातून मानवतावादी माणसाच्या विचार प्रवृत्तीचा धागा प्रवाहित झालेला आहे. माणसाच्या समतेसाठी लढा दलित साहित्याने पुकारला आहे. दलित आत्मकथा नंतर दलित कथेने विकास साधला आहे. परंतु दलित कादंबऱ्यांनी फारसा विकास साधला नाही. दलित साहित्याची वेदना उपेक्षेची असली तरीही अपमान, अवहेलना, छकपट, दास्य, गुलामी याचे प्रतिबिंब दलित साहित्यातून उमटलेले आहेत. माणूस म्हणून माणसाचे जगणेच नाकारले जाते अशा वेदनेच्या असंख्य लाटा दलित साहित्यात अंतर्भूत आहेत.

दलित साहित्याची निर्मिती म्हणजे अस्सल जीवन रचना असून साहित्यामध्ये जीवन आहे हे सिद्ध करून दाखवले आहे. चमचमणाऱ्या बेगळी साहित्याचे क्षणभंगुर रूप दलित साहित्याने निस्तेज करून टाकले. दलित साहित्यातून डॉ बाबासाहेब आंबेडकरांच्या विचारप्रणालीनुसार मानवतावादाची प्रतिष्ठा जोपासली जाते. समूहाच्या मुक्तीसाठी दलित साहित्याचा उदय झालेला दिसतो.

साहित्याची निर्मिती माणसाने केलेली आहे. ती माणसाच्या उत्थानासाठी झालेली असल्यामुळे मानव उपेक्षित राहू नये याची दखल साहित्याने घेतली आहे.<sup>१</sup> दलित साहित्याची प्रेरणा आंबेडकर वाद आहे याचाच अर्थ की मानवी जीवनासाठी जन्माला आलेले गतिमान तत्त्वज्ञान ही त्यांची प्रेरणा आहे. आंबेडकरवाद देशातील सर्वच वंचितांच्या वंचितपणा संपवू इच्छिणाऱ्या सर्वांच्या कुटुंबातील तत्त्वज्ञान आहे. हे तत्त्वज्ञान एकाकी नसून विशिष्ट गटाच्या परिघातही बसत नाही. अर्थात ते संपूर्ण शोषणविहित समाज रचना निर्माण करणारे तत्त्वज्ञान आहे. दलित साहित्य चळवळीने आंबेडकरी विचारधारा हे दलित साहित्य चळवळीचे बीजारोपण ठरणारे केंद्रबिंदू मांडले आहे आणि दलित साहित्याचे यशोशिखरही ठरवलेले आहे.<sup>२</sup> आंबेडकरी विचारधारेला बुद्ध धम्माचा संस्कार जोडलेला गेल्यामुळे त्यामध्ये आपोआपच मानवतावादाच्या सामाजिकतेचा संदेश देणारे संस्कारशील विचार अंतर्भूत आहे. त्या व्यतिरिक्त पुरोगामी विचारसरणीचे दिशासूचन करणारे महात्मा फुले आणि त्यांची विचारधारा देखील दलित साहित्यास प्रेरणा देणारे ठरते.

लेखक समाजातील त्या व्यक्ती जीवनाचे चित्रण करतो ज्याची त्या चित्रांमागे लेखकाची स्वतंत्र भूमिका असते. ते चित्रण करण्यामागे त्याचा हेतू असतो अर्थात कवी लेखकाला जसे दिसते ते जसेच्या तसे न मानता आपली धाटणी व्यक्त करतो. म्हणूनच कलाकृती ही नुसती फोटोग्राफी नसते तर वाचकांची आकांक्षापूर्ती करणारी नवनिर्मिती असते.<sup>३</sup> तो या जीवनाचा व जगण्याचा प्रत्यक्ष साक्षीदार असतो. दलित साहित्य हे समजोन्मुख समाजाची अंतर्बाह्य निगडीत झालेले व समाजाची संपूर्ण बांधिलकी स्वीकारणारे मानवनिष्ठ व समाजनिष्ठ साहित्य आहे. त्याची समाजनिष्ठा ही श्रमजीवी, उपेक्षित वर्णधीष्टीत व समाज व्यवस्थेला बळी पडलेल्या विश्वमानवाशी आपले युगायुगाचे नाते मांडणारी दृष्टी व चिरंजीवी श्रद्धा आहे.

मराठी साहित्यात जीवननिष्ठा नाही असे नाही. परंतु ते बऱ्हांशी माणसाच्या अस्तित्वाची आणि कर्तृत्वाची सर्व सूत्रे अदृश्य अशा नियतीच्या हाती देते. सामाजिक जीवनात काही मूलभूत परिवर्तन घडले की, नव्या जाणीवा जन्माला येतात. दलित साहित्य सामाजिक जाणीवेचे साहित्य आहे. विषमता अन्यायाविरुद्ध संघर्षाची जाणीव चेतवणारे व माणूस घडवणारे साहित्य आहे. समाज प्रबोधन व परिवर्तन हे त्याचे ध्येय आहे. सामाजिक क्रांती व नवसमाज रचना हे त्याचे ध्येय आहे.<sup>४</sup> या दलित साहित्यात दलितांच्या सामाजिक, सांस्कृतिक चळवळीचे सामाजिक घटकांचे प्रतिबिंब आहे. त्यात व्यक्ती केंद्रितता नसून समूहनिष्ठा आहे. त्यात नव्या जीवन जाणवा आहे. प्रेरणा व प्रेरणाचा अविष्कार आहे. सामाजिक व आर्थिक शोषणासाठी राबणाऱ्या यंत्रणेचा पारंपारिक वांडमय संकल्पनाची प्रवृत्ती व संकेत याचा निषेध करणे व समता, न्याय, मानवता ही नवी मूल्य प्रस्थापित करणे, माणसांमध्ये प्रेम करुणा आणि माणुसकीवरील श्रद्धा निर्माण करणे ही दलित साहित्याची उद्दिष्ट आहेत.

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संदर्भ :-

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## The Role Of Proper English Pronunciation In Projecting A Better Personality

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### ABSTRACT:

English is an international language and lingua-franca of the world. It is spoken all over the world with different pronunciations, accents and intonations which create difficulties to understand the language with the expected result. It is expected that the approach of the 'Native Speaker' is always supported by the expert teachers of pronunciation considering present-day requirements throughout the world. The application of science and technology facilitates students to assimilate speech sounds for better pronunciation. For this, setting up an English language laboratory in technical and non-technical institutes is essential which will facilitate the students of the English language to learn and assimilate the right pronunciation of English pronunciation. This research paper intends to stress the significance of proper pronunciation of English to decorate a better personality and competence in English speaking. It summarizes the background of teaching pronunciation, its need in the globalized world and the study of pronunciation methods.

**Keywords:** Noun, adjective, Verb Stress, Accent, Intonation

### Introduction:

The age of globalization is known as the age of specialization and expertization. Since the middle ages, the English language has been changing in the course of time. The language has been playing a major role as L1, L2 and L3 according to the medium in Secondary, Higher Secondary and Degree level education respectively. Today, more than 400 million people use the English language as their first language or mother tongue in this global village. Most European and Asian countries have adopted this language from the British people. Now, it has been considered an International language for trade and commerce. It has also been used as an official language and language of the library.

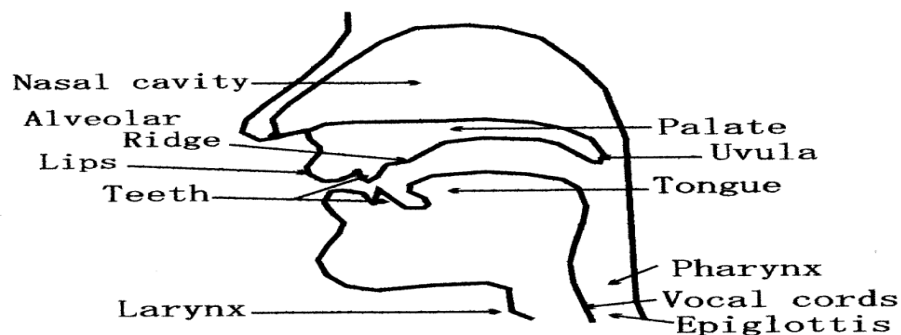
The requirement of the English globalized age is flawless communication in the English Language. The present era needs intelligence, professional competence, persuasiveness, diligence, social privilege, etc. for the socio-economic development of one and society. To meet this requirement, non-native speakers or English learners have to go through the criteria of effective communication in English. In the process of communication, pronunciation has been given a lot of importance. Effective communicators in English establish great prestige in society and people who speak it correctly show a multi-dimensional impressive personality through it.

It is a moral responsibility of the teachers to give regular and right pronunciation practice to their students to make them correct and effective communicators. It helps the students to survive and reflect their decent personality. It grows competence and professional skills in the students. It contributes the nation to its better economical, social, cultural, educational and political development. Indeed, teaching the right pronunciation of English phone, phoneme, accent and tone are the most complicated aspects of the English Language. Therefore, these have

been looked upon as the 'Cinderalla' of language teaching. However, it is a significant task for EFL/ESL teaching.

It is observed that, in the process of communication, pronunciation has occupied a supreme place. Effective communication of the English language cannot take place without correct pronunciation of the English language. Poorly pronounced segments of sentences in the English Language may result in confusing the listener and inhibiting comprehension. The notion of 'correctness' regarding pronunciation may or may not be supportive of the norms of 'native speaker' or Received Pronunciation (R P.) rules.

In rural Indian degree college, students came from three mediums viz. Marathi, Hindi and English. When I observe them comparatively, the students belonging to Marathi and Hindi medium are good to understand but unable to speak properly, on the other hand, English medium students are enough able to speak but in a tone, I see the influence of mother tongue. Hence, phonetic training should be started for the students from pre-primary schools as we teach them Marathi, Hindi and English alphabet at this level. We should also provide them with the practice of English sounds as mentioned below. It must be part of educational policy from elementary school to the degree level of education. The organs of speech have to be introduced according to the diagram.



**Diagram of Speech Organs**

The students do not know the Received Pronunciation of the International Phonetic Association. It has to be introduced to the students for better pronunciation of the English Language. The following diagram helps the students to understand English sounds.

RECEIVED PRONUNCIATION / IPA SYMBOLS (RP SOUNDS)									
Short vowels									
ɪ	ʊ	ʌ	ɒ	ə	e	æ			
Long vowels									
i:	u:	a:	ɔ:	ɜ:					
Diphthongs (double vowel sounds)									
ɪə	ʊə	aɪ	ɔɪ	əʊ	eə	aʊ	eɪ		
Voiced consonants									
p	t	tʃ	k	f	θ	s	ʃ		
Voiced consonants									
b	d	dʒ	g	v	ð	z	ʒ		
Voiceless consonants									
m	n	ŋ	h	l	r	w	j		

The stress of the words of the English language has to be taught correctly for the right pronunciation of the words. The following words help the students to understand the stress pattern of the world.

#### Presentation of Words with the Stress Marker:

Words	Strong	Weak
and	/ænd/	/↔n/
but	/bʊt/	/b↔t/
him	/hɪm/	/ɪm/
he	/hɪ/	/i:/
has	/hæz/	/↔z/
A	/eɪ/	/↔/
an	/eɪn/	/↔n/
them	/Δem/	/Δ↔m/
her	/h↔:/	/Z:/
have	/hæv/	/↔v/
Are	/a:(r)/	/↔/

If a word is a noun or adjective of two syllables, generally the stress falls on the first syllable but if it is a verb the stress falls on the second syllable.

Two syllabic words	Nouns/Adjectives	Verbs
Conduct	'conduct	con'duct
Digest	'digest	di'gest
import	'import	im'port
Increase	'increase	in'crease
Object	'object	ob'ject

**Two syllable words:** Some other two syllabic words (Nouns/Adjectives):

water	'water
English	'English
many	'many
thousand	'thousand
leakage	'leakage
teacher	'teacher
father	'father

While practicing pronunciation of these words, the teachers should focus on the proper stress pattern. Due to the wrong stress pattern of these words difficulties arise in the listener and they cannot de-code what the speaker has to code. Though teaching right and regular pronunciation is a great challenge for the teacher but after constant effort and practice, the students will be able to understand the right pronunciation of the words. It is expected in every field we have certain challenges to face and find out solutions, not quit.

People from various cultures like Indian, Japanese, Chinese or South Korean speakers always think that they can't pronounce English well. In certain situations, some communities feel uncomfortable while improving pronunciation and the English learners might be discouraged from making any progress. Some communities associated English with invasion and oppression and gave the slogan 'ANGRAJI HATAO DESH BACCHAO' such conditions bothered learners to master the language.

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**दि.बा.मोकाशी यांच्या साहित्याचा अभ्यास : एक आकलन**

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**सारांश:**

एका लखकाच्या समग्र साहित्याचा अभ्यास विविध पद्धतीनं आणि दृष्टिकोनातून करता जातो. लखकाच्या समग्र साहित्याचं आकलन, आस्वादण आणि मूल्यमापन होण्यासाठी तसं त्या भाषेतील साहित्यात त्या लखकाचं स्थान निश्चित करण्यासाठी हं आवश्यकही असतं. साहित्यावर लखकाच्या व्यक्तित्वाचा, जीवनदृष्टीचा ठसा उमटत असतो. एकाच कालखंडात किंवा एकाच विषयावर निर्माण होण्याच्या दोन साहित्यकृतीत भिन्नता दिसून येतं. त्या दोन साहित्यकृती पूर्णतः वा अंशतः भिन्न असतात. याच कारण म्हणजे त्या साहित्यकृतीतून त्या निर्मात्या लखकाच्या व्यक्तिमत्त्वाचा ठसा उमटतला असतो. दि.बा.मोकाशी यांनी कादंबरी, प्रवासवर्णन, बालसाहित्य, विज्ञानसाहित्य यादी वाङ्मय प्रकारातून लखवणं करून आपल्या अनुभवाशी प्रामाणिक राहून दुसऱ्या महायुद्धानंतरच्या मध्यमवर्गीय सामाजिक जीवनाचं वास्तव चित्रण त्यांच्या कादंबरीतून आलं आहे. मानवी जीवनाचा शोध, सर्वसामान्य माणसांचं प्रश्न, समस्या यांचं चित्रण करणं हा त्यांच्या कादंबरी लखवणाचा मुख्य हतू आहे. शोध ही त्यांच्या कादंबरीलखवणाची प्रेरणा दिसून येतं. हं केंद्रिभूत तत्त्व समोर ठेऊन प्रस्तुत शोधपत्रात दि.बा.मोकाशी यांच्या साहित्याचा अभ्यास करता आहे.

**सूचकशब्द:** दि.बा.मोकाशी, व्यक्तिमत्त्व, साहित्यकृती, व्यक्तिचित्रण,

**प्रस्तावना:**

लखकाच्या साहित्यकृतीतून सामाजिक वास्तवाचं चित्रण करतात असतं. अर्थात हं वास्तवाचं चित्रण निव्वळ फोटोग्राफीसारखं नसतं तर त्या सामाजिक चित्रणावर लखकाच्या अनुभव घड्याच्या पद्धतीचा, जीवनदृष्टीचा आणि संवदनस्वभावाचा परिणाम होत असतो. म्हणून ललित साहित्यकृतीतून त्या लखकाचं व्यक्तिमत्त्व, जीवनदृष्टी, अनुभवविश्व आणि संवदनस्वभाव जितका ठसठशीतपणे अभिव्यक्त होतो तितकं त्याचं साहित्य अनन्यसाधारण आणि श्रेष्ठ ठरत असतं. तसं सभोवतालचं वातावरण आणि परंपरा लखकावर परिणाम होतो. दि.बा.मोकाशी यांनी कथा, कादंबरी, प्रवासवर्णन, बालसाहित्य आणि विज्ञान साहित्य या वाङ्मय प्रकारात विपुल लखवणं करून या सर्वच वाङ्मय प्रकारातून त्यांच्या व्यक्तिमत्त्वाचा ठसा उमटतला दिसून येतो. दि.बा.मोकाशी यांच्या साहित्यकृतीतून दुसऱ्या महायुद्धानंतरच्या आणि औद्योगिक क्रांतीनंतरच्या मध्यमवर्गीय सामाजिक जीवनाचं चित्रण स्पष्टपणे येतं. दुसऱ्या महायुद्धामुळं झालेली प्रचंड जीवित व वित्त हानी, आजपर्यंत मध्यमवर्गीय समाजानं जपलली श्रद्धा, मुल्य, समजूती यांना बसत असलेला तडा, औद्योगिक क्रांतीतून एकत्र कुटुंबपद्धतीचं झालेलं विघटन आणि नातसंबंधात आलेला दुरावा याचं वास्तव चित्रण त्यांच्या साहित्यातून येतं. दि.बा.मोकाशी यांना जीवन जगताना, परिस्थितीशी टकराव घड्याच्या सामान्य माणसांच्या जीवनविविधयी विलक्षण कुतूहल आहे. दनंदिन जीवनात नित्य घडणाऱ्या घटना-प्रसंगातून जीवनानुभवाची मांडणी करताना त्यांची कथा

कलात्मक उंची गाठत. त. आपल्या अनुभवविश्वाशी प्रामाणिक राहून मध्यमवर्गीय सामाजिक जीवनाच. चित्रण करतात. यामुळे कौटुंबिक नातसंबंध, व्यक्ती आणि सामाजिक संबंध, त्यांची सुख-दुःख, श्रद्धा, मूल्य, समजूती भावभावनांना ज. वगवगळ. आकार प्राप्त होतात. त्यांची रूप. शोधण्यात दि. बा. मोकाशी यांना रस असल्या दिसून येतो. एखाद्या साहित्यकृतीतून सभोवतालच्या सामाजिक वास्तवाच. नुसत. चित्रण करण. ही कलात्मकतत्त्वाची कसोटी ठरत नाही. वास्तवातून घडलेल्या व्यक्ती, तिच्या भावभावना, विकार, वासना यांच. वास्तवाशी अपरिहार्य नात. असण. जितक. आवश्यक ठरत. तितकाच लखकाचा जीवनानुभव प्रत्येकाशीपण. व्यक्त होण. आवश्यक ठरत. या दोन्ही अटीच. पालन एखादी साहित्यकृती करत असली तरच ती कलात्मकतत्त्वाची कसोटीस उतरली अस. म्हणता येईल. दि. बा. मोकाशी यांच. साहित्य या कसोट्याला पूर्णतः उतरल. आहे. दुसरे जागतिक महायुद्ध आणि औद्योगिक क्रांतीनंतर समाजवास्तवाची जी नव्यान. जडणघडण होत होती, एक नवी संवदनशीलता निर्माण होत होती. या सामाजिक वास्तवातून आणि नवसंवदनशीलततेतून नवकथना उदय झाला. दि. बा. मोकाशी ह. नवकथनेच्या प्रवाहातील एक महत्त्वपूर्ण लखक असल्यान. नवकथनेच्या जडणघडणीत दि. बा. मोकाशींच्या कथने. योगदान आहे. तसेच दि. बा. मोकाशींच्या व्यक्तिमत्त्वाचा ठसा, त्यांची अनुभव घष्याची पद्धती आणि त्यांच्या जीवनविषयक दृष्टिकोनाचा त्यांच्या साहित्याच्या रचनातत्वावर परिणाम घडून आल. दि. बा. मोकाशींनी आपल्या कथनेतून महायुद्धोत्तर मध्यमवर्गीय जीवनाच. वास्तव चित्रण केल. ह. चित्रण करताना आपल्या कथनेला कोणतही सामाजिक परिणाम दष्याचा त. मुद्दामहून प्रयत्न करीत नाहीत. आपल्या अनुभवविश्वाशी प्रामाणिक राहून कलावंताच्या अलिप्ततने. त. कौटुंबिक जीवनाच. चित्रण करतात, अस. दिसून येत. दि. बा. मोकाशी यांनी नवकथनेच्या प्रवाहात लखन केल. नवकथनेला मुख्य सूर हा निराशा, अश्रद्धा, विफलता, एकाकीपणा यांच. चित्रण करण. हा होता. ह. चित्रण संज्ञाप्रवाही चित्रणपद्धतीतून नवकथाकारांनी केल. दि. बा. मोकाशींच्या कथनेतून निराशा, अश्रद्धा, एकाकीपणा, विफलता यांच. चित्रण आढळत नाही. त्यांच्या कथनेतून जीवनाविषयीची श्रद्धा, आशावाद यांच. चित्रण येत. याच. कारण म्हणजे त्यांच्या जीवनविषयक दृष्टिकोन होय. जीवन ह. आनंदमय आहे. ही त्यांची जीवनाविषयीची धारणा आहे. या आशावादी दृष्टिकोनाचा प्रभाव त्यांच्या कथनेतून उमटला असल्यान. त्यांची कथा कुठही जीवनाच. कडवट सूर आळवत नाही. त्यांच्या समकालीन कथाकारांप्रमाण. जीवनातील अश्रद्धा, विफलता, निराशा, परात्मता या जाणिवेच. चित्रण त्यांच्या कथनेतून आढळत नाही.

#### साहित्याची प्रणाली:

लखकाच्या साहित्यकृतीच. स्वरूप त्यांच्या लखनामागील प्रणालीवर अवलंबून असत. म्हणून दि. बा. मोकाशी यांच्या कथने. स्वरूप आणि आकलन होण्यासाठी त्यांच्या कथालखनामागील प्रणालीचा शोध घ्यावा लागतो. तो शोध घेतला असता अस. आढळून आल. की, दि. बा. मोकाशी यांना सर्वसामान्य माणसांच्या धडपडीत विलक्षण कुतूहल आहे, जिज्ञासा आहे. अस. दिसत. सर्वसामान्य माणसांना जगण्यासाठी परिस्थितीशी टकरा खाव्या लागतात. तिच्याशी झगडाव. लागत. धडपड करावी लागत. या धडपडीच्या मागे. काय आहे? मी कोण? मी. थ. का? या तत्त्वज्ञांनी प्रश्नांची सोडवणूक करण. आणि त्यांना आलेल्या जीवनानुभवांची प्रविती वाचकांना घडविण. या त्यांच्या कथनेच्या प्रणाली दिसून येत. या प्रणालीतून त्यांच्या कथनेची जडणघडण झालेली दिसून येत. त्यांच्या कथनेतून व्यक्ती, घटना आणि प्रसंग

यांच्या वर्णनातून एखादा जीवनानुभव तःकथतून साकारत जातात. दि.बा.मोकाशीच्या कथतून मानवी मनाचः ठायी ठायी चित्रण यत्तः मात्र त्यांची कथा मनोविश्लेषणाचःचित्रण करत नाही. बाह्य घटना प्रसंगाचःवर्णन न करता माणसांच्या मनाचःचित्रण करण्यावर तो आपलःलक्ष केंद्रित करतः

#### व्यक्तिचित्रणः

दि.बा.मोकाशीच्या कथतील व्यक्तिचित्रण वशिष्टपूर्ण आहे. त्यांच्या व्यक्तिचित्रणावर त्यांच्या जीवनविषयक दृष्टिकोनाचा प्रभाव पडलला आहे. त्यांच्या कथतील पात्रांचःबाह्य शरीरवर्णन कथतून कळलःदिसत नाही. दि.बा.मोकाशीच्या कथतील पात्रःही जीवनाच्या एका टोकाला जाऊन कुठही वागत नाहीत किंवा भावनांच्या आहारी जाऊन कृती करीत नाहीत. त्यांची भूमिका समजून व सामावून घेण्याची दिसतः. दि.बा.मोकाशीच्या कथतील पात्रःजीवनाविषयी फार अपेक्षा बाळगणारी नाहीत. ती अल्पसंतुष्ट वृत्तीची आहेत याचःकारण म्हणजे दि.बा.चःव्यक्तिमत्त्व होय. फारशा गरजा न वाढविता सुखासमाधानानः जीवन कसः जगावः याचः बाळकडूच त्यांना आईवडिलांपासून मिळालः आहे. याचा परिणाम त्यांच्या कथतील पात्रांवर पडलला दिसतो. त्यांच्या कथची एक विशिष्ट रचनापद्धती दिसून येतः. त्यांच्या कथचा परिघ मर्यादित आहे. त्यांची कथा मध्यमवर्गीय परिघातच वावरताना दिसतः. तः आपल्या कथला मुद्दामहून सामाजिकतत्त्वःपरिणाम दत्त नाहीत, असःअसलःतरी त्यांचःअनुभवविश्व व्यापक आहे. मध्यमवर्गीय जीवनातील सर्व अनुभवाला त्यांची कथा स्पर्श करतः. शिवाय त्यांच्या कथतून सर्व स्तरातील माणसांचःचित्रण आललःआहे. म्हणून त्यांची कथा आशयदृष्ट्या संपन्न झालेली दिसून येतः. विषयालाच तःसरळ हात घालतात. आजपर्यंत कथचा विषय होऊ न शकललःसाध्य विषय, घटना यातून तःकथानकाची रचना करतात. वर्णनांचा फाटपसारा त्यांच्या कथतून येत नाही. निसर्गवर्णनःही त्यांच्या कथतून फारशी आढळत नाहीत. म्हणून त्यांची कथा आटोपशीर बनली आहे. त्यांच्या कथतील संवादरचनेतून नाट्य ओतप्रोत भरललः दिसतः. त्यांच्या कथचा अभ्यास कला असता प्रसन्नता, चिंतनशीलता आणि ताजबूतता ही त्यांच्या कथची व वाङ्मयीन व्यक्तिमत्त्वाची वशिष्टयःजाणवतात.

#### भाषाशक्तीः

दि.बा.मोकाशी यांच्या कथची भाषा ही खास त्यांची आहे. अलंकारानःती नटत नाही की, खोट्या काव्यात्मकतःच्या आहारी जात नाही. दैनंदिन जीवनात वापरली जाणारी बोलीभाषा विविध प्रकारच्या लयीत वाकवून तःवापरतात. कोकणी बोलीतील शब्द, तरुण मुलींच्या लकबी, म्हातऱ्या माणसांचः निर्वाणीचःउद्गार याचा कुशलतनःउपयोग करतात. त्यांच्या कथतील अनुभव साक्षात करण्यासाठी त्यांची भाषा समर्थ असल्याचःदिसून येतः. बालकावर निसर्गप्रेम, जीवनमूल्यः, ज्ञान आणि संस्कार त्यांच्या बालसाहित्यातून कल्याचः विशिष्टत्वानः जाणवतः. बालकांचःचित आकर्षित होईल असः अद्भुतरम्य वातावरणनिर्मिती, फॅन्टसीचःचित्रण आललःआहे. बालमनाला अनुरूप अशी भाषाशक्ती बालसाहित्यातून आलेली आहे. दि.बा.मोकाशीच्या कथतील भाषा साधी, सरळ असून बोलीभाषातील विविध लयींचा आणि लकबीचा वापर करून कथतील जीवनानुभव तःव्यक्त करतात. त्यांची भाषा अलंकारानःनटत नाही की, बोजड तत्त्वज्ञानानःकुंठित होत नाही. कथचःविषय, आशयसूत्रःआणि भाषाशक्ती याकडःसहज पाहिलःतरी त्यांच्या कथचःवगळण नजरून भरतः.

दि.बा.मोकाशी यांच्या साहित्याची वशिष्टयः

दि.बा.मोकाशी यांच्या कथतून घटना-प्रसंग आणि भावना यांचा अतिरिक्त भडक चित्रण यत् नाही. त्यांच्या कथतील पात्रांअतिशय टोकाला जाऊन कृती करताना दिसत नाहीत. त्यांच्या कथतील ही पात्रांजीवन समजलली व न समजलली अशी आहत. पात्रांच्या लकबीतून, हालचालीतून त्यांच्या अंतर्मनाचा तद्दर्शन घडवितात. दि.बा.मोकाशी आपल्या कादंबरीतून कौटुंबिक जीवनाचा चित्रण करतात. त्यामुळे त्यांच्या कादंबरीला 'दब चालल' या कादंबरीचा अपवाद सोडला तर व्यापक सामाजिक जीवनाचा चित्रण यत् नाही. ही त्यांच्या एकूणच साहित्याची मर्यादा म्हणता येईल. शिवाय कोणताही अनुभव मग तो कितीही गुंतागुंतीची असो तो वाचकाला सहज समजला पाहिजे त्यांच्या भूमिकेमुळे साधी, सरळ रचना झाली असली तरी मानवी जीवनातील व्यामिश्रता, गुंतागुंत दाखवण्यात त्यांच्या कथला अपयश आललं दिसून यत् त्यांच्या बालसाहित्यातून बालमनोविश्वाचा विचार कलला दिसून येतो. बालकांच्या अवतीभोवतीचा घटना-प्रसंग आणि वातावरणातून दि.बा.मोकाशी कथची निर्मिती करतात. त्यांच्या कथतील उपदश सूचक आहे मुलांच्या दैनंदिन जीवनात नित्य वापरण्यात येणार्या यांत्रिक वस्तूंची ओळख त्यांनी करून दिली आहे तिहास, भूगोल हं शालस जीवनातील विषय सोप आणि रंजक पद्धतीन मांडल आहे दि.बा.मोकाशींच्या विज्ञान कथला अभ्यास केल्यावर असलक्षात येत की, दि.बा.मोकाशींची विज्ञानकथा ही अद्भुतरम्य परीकथसारखी आहे आजच्या विज्ञान कथेजस्वरूप आहे तशा प्रकारची कथा दिसून यत् नाही. किंबहुना तिला विज्ञान कथा म्हणण धाडसाच होईल. अस असल तरी विज्ञान कथालखनाकड त्यांच्या कथन अभ्यासकांच लक्ष वधण्याच काम कलल आहे अस म्हणता येईल. दि.बा.मोकाशी यांच्या साहित्यातील भाषा साधी, सरळ आणि सहज आहे अलंकारान ती नटत नाही की, विचारान कुंठीत होत नाही. तरुण मुलांची सांस्कृतिक भाषा, कोकणी बोलीभाषा यांच्या नाद, लयीचा त उपयोग करून अनुभवसाक्षात करतात, अस दिसून यत् मराठी साहित्यात नवकथाकार म्हणून गंगाधर गाडगीळ, अरविंद गोखल, पु.भा.भाव, व्यंकटेश माडगूळकर ही चारच नाव अग्रक्रमान घेतली जातात, परंतु व्यक्तित्वसापक्ष जीवनानुभव, त्यांच्या साहित्यातून कलला प्रामाणिक अविष्कार आणि त्यातून कथला प्राप्त होणारी नवी रूपसिद्धी अशी नवकथविषयी व्यापक भूमिका स्वीकारली तर दि.बा.मोकाशी ह पाचव नवकथाकार म्हणून नवकथाकारांच्या यादीत त्यांच नाव समाविष्ट करण्यास काही हरकत नसावी. दि.बा.मोकाशी यांचा प्रमुख आरथविषय मानवी जीवनाचा शोध हा आहे दैनंदिन जीवन जगण्यासाठी परिस्थितीशी टकरा दगारा, संघर्ष करणारी माणस हा त्यांच्या कथला विषय आहे साहित्यामुळे मानवी भावभावनांच उन्नयन होत साहित्य ह आत्मसंस्करण असून उत्कटपण जगण्याचा व आनंद द्विगुणीत करण्याचा मार्ग आहे साहित्यातून लखकाच्या जाणिवला अविष्कार होतो. या जाणिव तत्कालीन सामाजिक, सांस्कृतिक वातावरण, मूल्य त्यातून घडतात. दि.बा.मोकाशी यांची कथा त्यांच्या व्यक्तिमत्त्वाप्रमाण साधी, सरळ आणि सहज आहे दि.बा.मोकाशी यांच्या कथतील पात्रचित्रण, निवदन, भाषाशली वशिष्टपूर्ण आहे त्यांच्या कथतील पात्रांच चित्रण करताना त शारीरिक वर्णन करीत नाहीत. एखाद्या घटना-प्रसंगाच्या निमित्तान त्यांच्या व्यक्तिमत्त्वाच्या वळक्याच पलूच दर्शन घडवितात. पात्रांच्या बाह्यकृतीच्या माग त्यांच अंतर्मन असत त पात्रांच अंतर्मन चित्रित करतात, परंतु त्यात कुठही मनोविश्लेषण यत् नाही. दि.बा.मोकाशींच्या कथतील पात्रांअतिशय टोकाला जाऊन कृती करत नाहीत तर ती विलक्षण समजूतदार आहेत. जीवनानुभवाचा चित्रण करताना निवदनाच्या विविध पद्धतीचा वापर

कथतून करतात. कथतून तृतीयपुरुषी निवदन आणि पात्रांच्या भूमिकातूनही एकाचवळी निवदन करतात. असकल्यामुळकुठल्याही प्रसंगाच्या व घटनेच्या अनक्त पत्तूवर या निवदनातून प्रकाश पडतो.

**समारोप:**

कोणत्याही कालखंडातील साहित्य प्रवाहातून विशिष्ट प्रवृत्ती, सूर, ठाशीवपण प्रकटलला असतो. दि.बा.मोकाशींच्या लखन कालखंडात (1941-1981)नवकथेच्या प्रवाहात जवळच्या कथा लिहिल्या गेल्या त्या सर्व कथासृष्टीच्या पार्श्वभूमीवर मध्यमवर्गीय कौटुंबिक जीवनाचा सर्वांगीण वक्ष घणारी कथा दि.बा.मोकाशी यांनी लिहिली. त्यांचा अनुभवविश्व व्यापक आहे त्यामुळे मध्यमवर्गीय कौटुंबिक जीवनाचा चित्रण करताना त्यांच्या कथेतून विविध स्तरातील माणसांचा चित्रणही आलेला आहे दि.बा.मोकाशी यांच्या काळातील नवसाहित्याचा सूर निराशा, जीवनाची अर्थशून्यता, वक्तव्यग्रस्तता अगतिकता, यंत्रवतता याना भरलेला होता; परंतु दि.बा.मोकाशी यांच्या साहित्यातून हा सूर उमटलेला नाही. याचा कारण म्हणजे जीवन हा आनंददायी आहे ठराविक परिघातही तृप्तता जगता यत ही त्यांची जीवनाविषयीची भूमिका आहे जीवनाविषयीच्या त्यांच्या या स्वागतशील भूमिकेचा, वाङ्मयीन व्यक्तिमत्त्वाचा आणि त्यांच्या जीवन दृष्टिकोनाच्या प्रभावातून त्यांच्या कथेत जडणघडण झालेली आहे त्यांच्या या व्यक्तिमत्त्वाचा आणि साहित्यविषयक दृष्टिकोनाचा ठसा त्यांच्या साहित्यावर उमटला गेल्याने त्यांचा साहित्य निराशावादाना कोळून गेलेला नाही. तालेक्षण आशावादी बनलेला आहे दि.बा.मोकाशी यांच्या कथेवरच नव्हे तर एकूणच त्यांच्या साहित्यावर त्यांच्या व्यक्तिमत्त्वाचा ठसा उमटलेला आहे त्यांचा साहित्य साध सरळ आणि सहज आहे ताले जीवनाच्या गाभ्यालाच भिडणार आहे दररोजच्या जीवनाशी निगडित आहे म्हणून त्यांचा नवकथालखनच नव्हे तर एकूणच साहित्य टवटवीत आणि प्रसन्न आहे

**संदर्भ सूची:**

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**Urban Geography In India An Assessment**

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**ABSTRACT**

Early research in urban geography in the pre-interdependence period, focused largely on studies of cities. Varanasi and Calcutta have been the premier centres of research in urban geography in India. Publication of Singh's book on the urban geography of Banaras followed many such studies. The interest in urban morphology waned in the late seventies and studies of smaller urban centres received greater attention. The seventies saw a spurt in studies on central places based on Christaller's ideas. The eighties saw a proliferation of quantitative techniques in Urban geography in India. There was also a shift in focus towards problem oriented studies. However, urban geographers have not paid much attention to the themes requiring innovation and indigenous theory building. A serious lacuna is the neglect of the political economy approach, while studying the urban process. Urban geographers today can contribute in the area of preparing viable city plans. Studies of contemporary urban development and provisions for alternative models, depicting the ongoing urban processes is the need of the hour.

**Introduction**

Urban geography has been a popular sub-discipline in the academic field of geography during the last three decades in the West and in India. In the early 1950s, it was rare to have a special course in urban geography in the university departments anywhere. But today, the absence of such a course in the universities would have been an exception (Johnston, 1969). Students can now opt for a group of courses treating different aspects of the environment. In a way, the rapid growth in Urban geography, apart from the fact that it also emerged as the most favoured research area for post graduates, was due to a rapid increase in urbanisation and the attendant problems experienced by urban centers, especially the metropolitan centres and mega cities.

In spirit, urban geography is the geographic study of urban places (Gosal (1954)). It is not a systematic branch of geography, focused on a particular well defined subject matter like for instance Industrial geography, (Hägerstrand and Johnston 1978). Its core concern is the analysis of a single phenomenon- the urban settlement. And in order to further their understanding of the 'urban' phenomenon, urban geographers have been widening their points of reference and outlook to encompass approaches from the other Social sciences. Urban geography, thus is increasingly taking on an integrative and interdisciplinary stance, without giving up its traditional holistic approach.

**Development in urban geography**

Tracing the growth of urban geography, it is seen that it has not grown in isolation but has progressed within the context of the broader field of Human geography. Emphasis on certain themes at certain periods of its development are clearly visible. These have been expressed in terms of new paradigms or paradigm shifts. James (1972) has identified three phases in geography, corresponding with three chronological periods, labelled classical, modern and contemporary. In the classical phase of geography which ended in the mid-nineteenth century, the collection of detailed factual data and its interpretation was influenced largely by the deterministic paradigm. The classical period in the development of geographical thought was inspired by the explorers and the exploration paradigm. Through this had little direct relevance to

the development of urban geography, it became the precursor of the Regional concept, an important tool in urban geography. Environmentalism and the Regional concept found full expression in the classical period with the idiographic approach dominating pre-contemporary geographical thinking.

The contemporary period brought in a change in the emphasis from the earlier exploration and deterministic paradigms, towards the adoption of theoretical concepts and a search for general laws. This became the central concern of geographical enquiry with a general shift towards a nomothetic discipline. A significant development in the contemporary period has been towards the adoption of numerical forms of analysis and quantitative methodologies and of statistical techniques (The Quantitative Revolution. Gregory, 1976) The third change in contemporary urban geography, which was more of a reaction against excessive quantification was the emergence of a Behavioural approach (Kirk, 1963). This is a shift towards the positivist viewpoint (Hagget, 1975).

After having reviewed the paradigms which have led to changes in human geography a brief review of the development of urban geography against this background would set the stage for reviewing the origin and current status of urban geography in India.

Initially, urban research focused on urban places at the intra-urban and inter-urban scales. The emphasis being on the spatial dimension which distinguishes urban geography from all other allied disciplines. In the early phase, the urban geographers were concerned with analysing the patterns of distribution of towns and cities and the spatial similarities and the contrasts that exist between and within them (Clark, 1982)

In an over view, the early studies in urban geography, were descriptions of the general characteristics of towns (Berry and Herton 1970). The association between site and situation in the development of towns provided an initial format for town studies. This was followed by urban morphological analysis of the built fabric of towns and the way they had evolved. The analysis of townscape, emphasising the geographical, rather than the historical factors was studied with a view to deriving generalisations (Smailes, 1955)

The urban morphological trend has remained virtually unchanged, following an essentially descriptive and idiographic approach. Carter (1972) believed that a shift from descriptive analysis to interpretation of location, really laid the foundation for urban geography to develop as a specialisation. The early studies which centred around the analysis of site and situation provided the basic framework for initial town studies by geographers, which continued unchanged till recently. The site, situation studies were followed by morphological analysis which was a significant theme in the evolution of urban geography. Another landmark development was the contribution from the Chicago School of urban ecology (Bark, 1925), which brought focus on the people, rather than the environment, to develop new general concepts in the study of social areas in the city. Economics provided the idea for functional analysis and provide the rationale for Christaller's (1933) Central Place theory, social ecology provided the social dimension to urban geographical study. The works of Harris and Ullman (1945) provided further stimulus to the developments in urban geography.

For a review of early works on urban geography refer to Mayer (1954), and Readings in Urban Geography by Mayer and Kohn(1959). The post 1970s saw rapid and enormous research in quantification and statistical analysis Gregory (1976), Berry, (1971, 1973), promoted the analysis of settlement patterns and looked for spatial order in the size and location of towns of all classes. Baskin's translation of Central Place Theory gave a fillip to studies verifying central place concepts. While Dacey, (1962), Brush, (1953), and Berry and Garrison's studies are some of the best known early studies using Central Place concepts.

Within Urban Geography new areas of interest were classification of settlements (Smith, 1965), examination of Rank-Size rule for population of urban places. (Berry and Garrison, 1958), and analysis of urban population densities (Berry, Simson and Tennant, 1963). Studies by Harris & Ullman (1945), and Hoyt (1939), led to models on the internal structure of cities. The school of factorial ecology within urban geography developed in relation to the analysis of census data and the study of residential differentiation. Intra urban residential patterns replaced central place studies which became popular with urban geographers in the 1970s and 1980s.

Compared with the 1960s, considerable changes have taken place in the theory and practice of urban geography. Urban geographers use more sophisticated quantitative methodologies and philosophies. Urban Geography, increasingly focuses upon the city as a territorial social system, and upon the attendant processes of urbanization which produce it: both in its individual setting and in regional systems.

### **Evolution of Urban Geography in India**

Varanasi and Calcutta have been the premier centres of research in Urban geography in the country. In a sense, urban geography arrived in India and received the attention of geographers after the publication of Singh's book on the urban geography of Banaras in 1945. Following the same pattern and adopting Singh's approach, a number of doctoral dissertations of individual towns and cities appeared. Historical growth, morphological analysis, functional classification and the delimitation of hinterlands and umlands of towns and cities were major areas of interest in Indian urban geography. In contrast, the Calcutta School of geographers concentrated on Urban growth processes and the problems arising thereof, particularly the pressure on urban infrastructure and amenities and the quality of the urban environment. The themes pursued in the evolutionary stage of urban geography in India reflect the ideas, concerns and priorities of the West, because a number of geographers occupying the chairs of geography in the University departments after independence had obtained their doctorates in the UK or U.S.A and they were conditioned by the kind of research that was relevant to the urban scenario operating in the West. These concepts were not always tenable to Indian situations.

So, geography of individual urban places is still heading the popularity charts, whereas studies which require development of indigenous concepts and generalisations are few and far between, or even conspicuous by their low occurrence or total absence. Those trends are favoured and worked upon where data are easily available or fieldwork does not pose great hardships.

### **Historical perspective on the development of Urban Geography**

To trace the roots of Indian Urban geography, a good starting point would be the two exhaustive trend reports by Gosal (1969), and Manzoor Alam (1972), published by the ICSSR as a part of their surveys to assess the state of the art of research in geography, classified according to the various sub-fields of the discipline.

According to Gosal, early research in the pre-independence period focused largely on studies of cities. Though some of the early research papers in urban geography were published by the Journal of the Madras Geographical Association, these were largely from the South. For example, mention may be made here of Subrahmanyam (1938), Sirinivasachari (1939), and Kurien (1941), who dealt with the growth of Madras city, while that of Chettiar (1939), was on Coimbatore. South India can be considered the place where early research on the growth of towns struck root. These studies became the catalysts for further research like towns of Maharashtra by Deshpande (1941), followed by Prakasa Rao's Town planning of Kakinada town (1943). The Varanasi and Calcutta Schools later emerged as the main centres of urban research in India despite an early start in the South. Varanasi School specialised in morphology and

functions of individual towns, particularly after Singh's (1955), pioneering work on Banaras. This established a very strong tradition of urban geographical research in the country and inspired a large number of young scholars during the sixties to work on the urban geography of individual towns for their Ph.D. dissertations. The main characteristics analysed were growth patterns, occupational structure, internal structure, functions and land use of towns.

The interest in urban morphology waned in the late seventies and studies of smaller urban centres received far greater attention. These studies unfortunately also did not veer away from the traditional format of describing the town in relation to its size, situation and morphology. Important sources of data were the census reports and District gazetteers. These were heavily relied upon to draw conclusions. Umland studies in comparison were few and interest in them appears to peter off by the seventies. Important contributions in this area were by Alam (1971), who delimits the morphological region of Hyderabad with a view to identifying its planning area. Misra (1971), on the other hand reviews the concept of an umland, clarifies it, and while discussing the various methods used in the Indian context, strongly recommends the application of quantitative methods for delimiting umlands. Srivastava (1971), while making a comparative study of the concept of an urban fringe in the Indian and Western context, outlines the difficulties encountered in umland delimitation. Growing interest in service centres was evident among urban geographers after the publication of service centres in Miryalguda Taluka in Andhra Pradesh. The seventies also saw a spurt in studies on Central Places based on Christaller's ideas. Jain (1971), used telephone service like Christaller to determine the Urban hierarchy in Vidharba in Maharashtra. In the same year O.P. Singh worked on the central places of Uttar Pradesh. Singh provided an exhaustive review of the literature on central places and derived a variant of Christaller's method for measuring centrality and determining the hierarchy of central places. Singh's study led to a spate of similar works on central places. Diddee (1984), worked out various permutations and combinations for determining the centrality. The obsession with  $k=3$ ,  $k=4$ , and  $k=7$  principles, the hexagonal service areas were some of the features which occupied the energies of urban geographers. Most studies on central place, apart from the testing and application of central place concepts, have been pre occupied with demonstrating the feasibility of central places as service centres in regional development and planning. The eighties saw a proliferation of quantitative techniques in urban geography in India. Factor analysis and principal component analysis have been commonly used to identify the basic dimensions of towns. The studies on the ecological structure of towns received attention from Rajmohan (1982), Reddy and Prabhu (1986). and Sita and Brush (1988)..

Studies dealing with the process of urbanization have been undertaken generally at the macro level and most research is directed towards making a comparison between the differential levels of urbanization between the states of the Indian Union. The functional classification of towns using census data of the nine occupational groups and following Nelson's method has been in vogue for sometime. The studies on urban economic base, using basic, non basic functions have also been popular with urban geographers. The research after the seventies tried to follow generalisations and seek patterns, but the impact of such work remained largely confined and did not gather momentum because the use of computers in analysing more voluminous and complex data with sophisticated statistical techniques was still not very common.

The eighties saw a shift in focus towards problem oriented studies. With a phenomenal growth in the metropolitan areas and rapid urbanization in the largest cities, a growing concern for the problems of cities became evident in the urban research after the 1980s. Problems of urban blight, urban slums, quality of urban life, urban transportation and travel behaviour are themes avidly pursued by urban geographers of the behavioural school. Such problem-oriented



studies, though they have important policy implications and are relevant to planners, their contribution remains hardly noticed and thereby under utilised.

On a broad level of generalisation, in retrospect, urban geographers have not paid much attention to themes requiring innovation and indigenous theory building, though studies with positivistic underpinnings continue to be pursued by Indian geographers. On the other hand, western concerns and themes still hold greater attraction. And Indian urban studies are greatly influenced by the concerns relevant to the western urban scenario, than their own home spun themes, because there is already a reference point from where to begin, and it is always easier to tread the beaten track than chart a new course. This has given rise to a large body of generic and patterned research. This however, to an extent satiated the curiosity of the young researchers to be involved in themes of contemporary concern. Outlining the prospect for future urban geographic research in Indian universities, the issues that have to be given priority can be outlined in brief, by raising the following issue based studies.

Indian urban systems need to be studied in its entirety and not on the basis of western concepts and models. The basis of Indian urbanization needs to be worked out. The myth that small and medium towns can act as growth centres and be agents of diffusion of urbanisation has been blown, but what needs to be addressed is the reason for this lacunae. In the absence of large scale industrial development like the West, Indian towns and cities are largely sustained by large doses of tertiarization and a growth in the informal sector activities. This needs to be analysed as it destroys the urban ethos and urbanity in the case of Indian cities which are getting increasingly ruralised. The sectors providing urban employment need close scrutiny and demographic characteristics of the migrants may give interesting clues to the lumpen class which is increasingly filling the nooks and crannies in the townscape.

A serious lacunae in urban geographical research in India is the neglect of the political economy approach, while studying the urban processes in their spatio-cultural perspective. The phenomenon is closely interlinked and cannot be analysed separately. Instead, a holistic approach, integrating each of these aspects would lead to the development of more realistic models, suited to the Indian urban milieu, needs to be evolved. Intensity of landuse, its misuse, haphazard unintegrated urban sprawl, are issues crying for attention. The lack of any responsible planning authority in the rural urban fringe has lead to a chaotic urban landscape. This needs a proper planning agenda and strict landuse controls. The greying of the greens and the arbitrary changes in landuse and landuse zones all lead to urban catastrophe. These are issues which the urban geographers can hardly afford to ignore.

Another area where urban geographers can make landmark contribution is in the area of making recommendations for viable city plans, which take cognisance of the geography of the area. This is one field where the geographer's training equips him to recognise the right landuse and put it in the right place. This expertise goes largely unexploited by the town planning authorities. Another serious concern is the slumisation of large parts of the city, its squatters and houseless, who further erode the quality of the urban environment. These are questions which need to be addressed urgently, to stop further deterioration in the urban fabric. None of these questions can be put on hold any longer, for it threatens the very roots of our urban existence. Finally, it is the responsibility of urban geographers to read the fine print of contemporary urban development in India and to provide alternative models for the ongoing urban processes, which are relevant to the Indian urban situation. This is a major challenge which Indian urban geographers have before them as they step into the next millennium.

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