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## **SHIVAJI UNIVERSITY, KOLHAPUR**



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## 1. 'A STUDY OF THE BRAND SWITCH OVER IN CELLULAR INDUSTRY OF KOLHAPUR DISTRICT'

Dr. M. M. Ali<sup>1</sup>, Smt. Asama Shoukat Bagwan<sup>2</sup>

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### **Abstract:**

*The main objective of the research paper is to study the brand switch over by cellular phone users of Kolhapur district. The authors have studied responses given by 480 cellular phone users from 12 tehsils of the district. Cellular industry is mainly driven by youth who are generally switching loyals. The rate of brand switch over is very high in cellular Indian. The authors have studied the relationship between customer loyalty, customer satisfaction, customers' experience with other service provider and brand switch over. Logistic Regression with the help of SPSS has been applied to study the relationship between these variables. The study has revealed that the actual brand switch is comparatively low but it does not mean that the cellphone users are loyal with their service providers. They are ready to switch over if other service providers offer better services. It has become very difficult to retain the customers due to severe competition and price war among the cellular operators. The entry of Reliance Jio which provides free calling and data offers paved the way for increased brand switch over in this industry.*

**Key Words:** Brand Switch Over, Customer Loyalty, Customer Satisfaction.

### **Introduction:**

Cellular services are part of the telecom sector of India. It was launched in 1999 with the adoption of New Telecom Policy by Telecom Regulatory Authority of India (TRAI). Cellular services are divided into two categories namely Global System for Mobile Communication (GSM) and Code Division Multiple Access (CDMA). GSM segment consists of players like Idea, Vodafone, Airtel, BSNL etc., whereas, CDMA segment consists of players like Reliance, Tata etc. History of Indian Telecommunication began with 1851 when the first operational landline was laid by the Government near Kolkata (the then Calcutta). After Independence, all foreign telecom companies were merged with the postal system. The first wind of reforms in telecommunication sector began to flow in 1980 when the private

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sector was allowed in telecommunication equipment manufacturing sector. In 1985, the Department of Telecommunication was established. Indian mobile phone industry has witnessed a remarkable growth in the recent years. Cheap mobile handsets, availability of services at affordable rates, low initial cost and reasonable recurring charges have motivated several million people to become the customers of leading service providers. Indian Average Revenue Per User (ARPU) may be the lowest in the world, but Indians spend far more than others in the world on telecom services. Until mid-1990s, the ownership of a telephone was considered as a luxury in India, but today it has become a necessity of its convenience, affordability and the value it delivers to its end users.

### **Review of the Literature:**

The introduction of MNP promises to change the nature of competition in mobile telephony market of India. The regulation enables the subscribers to maintain their existing phone number when switching inside a licensed circle usually a state boundary and requires the existing operator to co-operate with the receiving operator in this switching process. Its emergence in India is an important step in the maturation of this huge and rapidly expanding market. MNP is a facility which allows users to switch to a different mobile telecom service provider from their own without having to change their mobile number (Bhargava and Xiahua 2011). The intensity of competition allows customers to switch from one service provider to another in search of better value and higher service quality. It creates several challenges for organizations in managing their existing customers (Butt and De Run 2008). Cellphone numbers were in the control of the carriers. If any customer wanted to switch over, he would have to change phone number. Business people have their phone numbers listed in the directory or online, or in advertising and business cards. They were at more risks. This is the problem that MNP introduces. India is a huge marketplace for telecom sector and with MNP it will become more competitive (Kegan 2011). The most commonly faced issues with telecom service providers in India are customer service inaccessibility, poor network connectivity, call dropping and vague billing system. A majority of prepaid subscribers are hardly interested in retaining their mobile number (Shrivastav 2011).

### **Objectives:**

- 1) To study brand switch over of cellular industry of Kolhapur district.
- 2) To understand the factors influencing cellphone users for brand switch over.

### **Hypothesis:**

**Ho:** There is no significant relationship between customer post purchase behaviour and customers' intention to brand switch over.

**H1:** There is significant relationship between customer post purchase behaviour and customers' intention to brand switch over.

**Sampling Design:** Data has been collected from 480 respondents across the district with the help of Multi Stage Stratified Sampling. 40 respondents from each tehsil were interviewed with the help of a well-structured questionnaire. Collected data has been cross verified by interviewing three service providers from each tehsil through Stratified Convenience Sampling Method. Hence, the sample size is 36 service providers.

### **Research Methodology:**

The authors have attempted to explore the proportion of brand switch over in the cellular industry and further the factors responsible for it have been investigated. Hence, the present study is Exploratory and Investigative in nature. Survey and observation method is adopted for primary data collection. Secondary data has been collected through books, journals, articles and websites. Suitable statistical tools and techniques have been applied for data analysis like percentages, averages, logistics regression with the help of SPSS

### **Data Analysis and Interpretation:**

**Table No.1 Demographic Variables of the Respondents:**

Sr. No.	Gender	No. of Respondents	Percentage
01	Male	325	67.71
02	Female	155	32.29
	<b>Total</b>	<b>480</b>	<b>100.00</b>
Sr. No.	Age (in Years)	No. of Respondents	Percentage
01	15-20	91	18.95
02	20-25	129	26.86
03	25-30	55	11.46
04	30-35	55	11.46
05	35-40	45	9.38
06	40-45	50	10.43
07	45-50	33	6.88
08	Above 50	22	4.58
	<b>Total</b>	<b>480</b>	<b>100.00</b>



Sr. No.	Education	No. of Respondents	Percentage
01	Upto Graduation	122	25.42
02	Degree	104	21.67
03	Post Graduate	115	23.96
04	Diploma	69	14.38
05	Other	70	14.57
	<b>Total</b>	<b>480</b>	<b>100.00</b>
Sr. No.	Marital Status	No. of Respondents	Percentage
01	Unmarried	258	53.75
02	Married	217	45.21
03	Divorcee	00	00.00
04	Widow/Widower	05	01.04
	<b>Total</b>	<b>480</b>	<b>100.00</b>
Sr. No.	Monthly Income (in Rs.)	No. of Respondents	Percentage
01	Below Rs. 5000	168	35.00
02	Rs. 5001-10000	86	17.92
03	Rs. 10001-15000	60	12.50
04	Rs. 15001-20000	48	10.00
05	Above Rs. 20000	118	24.58
	<b>Total</b>	<b>480</b>	<b>100.00</b>
Sr. No.	Occupation	No. of Respondents	Percentage
01	Self-employed	124	25.83
02	Employed	160	33.33
03	Profession	13	02.71
04	Unemployed	14	02.92
05	Education	159	33.13
06	Housewife	10	02.08
	<b>Total</b>	<b>480</b>	<b>100.00</b>

(Source: Survey Data)

Table No.1 provides data about demographic variables of the respondents. Total six variables were studied such as gender, age, education, monthly income, marital status, and occupation of the respondents. Equal justice has been given to all the categories of demographic variables.

**Table No.2 Brand Switch Over**

<b>Brand Switch Over</b>	<b>Response</b>	<b>Percentage</b>	<b>Cumulative Percentage</b>
Yes	100	20.83	20.83
No	380	79.17	100.00
<b>Total</b>	<b>480</b>	<b>100.00</b>	<b>-</b>

*(Source: Survey Data)*

Table No. 2 presents data about brand switch over by cellphone users. 20.83 per cent respondents have shifted to another brand whereas 79.17 per cent respondents have not switched over to other service providers. The rate of brand switch over is comparatively less in the cellular industry of Kolhapur district. Respondents are reluctant to avail the services of Mobile Number Portability.

**Table No.3 Factors Responsible for Brand Switch Over**

<b>Sr. No.</b>	<b>Reason of Switch Over</b>	<b>Number of Respondents</b>	<b>Percentage</b>
01	Network Problem	59	59
02	Clarity Problem	12	12
03	Lack of Value Added Services	09	09
04	Wrong Billing	10	10
05	No Free Talk Time	14	14
06	Other	06	06

*(Source: Survey Data)*

Table No. 3 provides data about factors responsible for brand switch over. Poor network is the most important factor behind brand switch over as 59 per cent respondents switched over due to it, it is followed by lack of free talk time offers, 14 per cent respondents switched over due to this factor, 12 per cent respondents switched over due to clarity problem, 10 per cent respondents switched over due to wrong billing, 09 per cent respondents switched over due to lack of value added services, whereas, 06 per cent respondents switched over due to other factors like no internet while roaming in other states, group communication and call drops. Respondents give more importance to calling and internet, hence, strong network is the top priority of them.

**Table No.4 Intention of brand Switch Over in Future**

<b>Future Brand Switch Over</b>	<b>Response</b>	<b>Percentage</b>	<b>Cumulative Percentage</b>
Yes	401	83.54	83.54
No	79	16.46	100.00
<b>Total</b>	<b>480</b>	<b>100.00</b>	<b>-</b>

(Source: Survey Data)

Respondents were asked about the intention of brand switch over in future. The rate of actual brand switch over is less but it does not mean that cellphone users are loyal with their service providers. 83.54 per cent respondents are ready to switch over to other service provider if they get better services, whereas 16.46 per cent respondents said that they would not switch over even if they get better services from other service providers. It means they are hard core loyals.

### **The Result of Logistic Regression**

**Table No.5 Case Processing Summary:**

<b>Unweighted Cases(a)</b>		<b>N</b>	<b>Percent</b>
<b>Selected Cases</b>	Included in Analysis	480	100.0
	Missing Cases	0	.0
	Total	480	100.0
<b>Unselected Cases</b>		<b>0</b>	<b>.0</b>
<b>Total</b>		<b>480</b>	<b>100.0</b>
<b>a If weight is in effect, see classification table for the total number of cases.</b>			

(Source: SPSS Output)

Case Processing Summary gives the details of cases selected for analysis. There are total 480 respondents whose Customer Post Purchase experience (Experience with Other service provider, Satisfaction and loyalty) and relationship between customer intension to shift for other service provider is studied.

**Table No.6 Classification Table (a):**

			Predicted		
			Shift intension		Percentage Correct
	Observed		YES	NO	
Step 1	Shift intension	YES	398	3	99.3
		NO	9	70	88.6
	Overall Percentage				97.5
a The cut value is .500					

*(Source: SPSS Output)*

The classification table tells us how many of the cases where the observed values of the dependent variable were 1 or 0 respectively have been correctly predicted. In the Classification table, the columns are the two predicted values of the dependent, while the rows are the two observed (actual) values of the dependent. In a perfect model, all cases will be on the diagonal and the overall percent correct will be 100%. In this study, 99.3 % were correctly classified for Intension to shift 'Yes' and 88.6 % for Intension to shift 'No'. Overall 97.5 % were correctly classified. This is a considerable improvement.

**Table No.7 Variables in the Equation**

Variables in the Equation							
		B	S.E.	Wald	Df	Sig.	Exp(B)
<b>Step 1(a)</b>	Customer Experience with other service Provider	.024	.272	.008	1	.931	1.024
	Customer Satisfaction	-2.158	.337	40.905	1	.000	.116
	Customer Loyalty	-1.825	.292	39.057	1	.000	.161
	Constant	12.146	1.569	59.906	1	.000	188278.016
<b>a Variable(s) entered on step 1: Customer Experience with other service provider, Customer Satisfaction, Customer Loyalty.</b>							

*(Source: SPSS Output)*

### Variables in the Equation:

The variables in the equation table have several important elements. The Wald statistic and associated probabilities provide an index of the significance of each predictor in the equation. It is noted that Customer Satisfaction and Customer Loyalty significantly influence to the prediction ( $p = .000$ ). Besides Customer Experience with other service provider does not significantly influence customer intention to shift.

The 'B' values are the logistic coefficients that can be used to create a predictive equation (similar to the b values in linear regression) formula.

$$\hat{p} = \frac{\exp(B_0 + B_1X)}{1 + \exp(B_0 + B_1X)} = \frac{e^{B_0 + B_1x}}{1 + e^{B_0 + B_1x}}$$

where,

P = customer intention to shift for other service provider

e = the base of natural logarithms

b = regression of coefficient of X

Constant = 12.146

The probability of Customer Intention to Shift is negatively influenced by the value of Customer satisfaction and Customer Loyalty. The coefficients of this predictor are -2.158 and -1.825 respectively. It indicates negative relationship between satisfaction, customer loyalty and Customer intention to shift. Increase in satisfaction and customer loyalty leads to reduction in customer intention to shift.



**Table No.8 Summary Result of Logistic Regression Analysis**

Variables	Df	Parameter estimates		
		Coefficients	Wald	Significance
Dependent Shift Intension (No/Yes)				
Intercept	1	12.146	<b>59.906</b>	<b>.000</b>
Independent				
Customer Experience with other service provider	1	.024	<b>.008</b>	<b>.931</b>
Customer Satisfaction	1	-2.158	<b>40.905</b>	<b>.000</b>
Customer Loyalty	1	-1.825	<b>39.057</b>	<b>.000</b>
Diagnostics	Df		<b>Significant</b>	
Model Chi-Square	1	275.840	<b>.000</b>	
Block Chi-Square	1	275.840	<b>.000</b>	
-2 Log Likelihood		153.465		
Cox & Snell R Square		.437		
Nagelkerke R Square		.739		
Percent correct predictions of have Yes Positivity		99.3		
Percent correct predictions of have No Positivity		88.6		
Overall percent correct predictions		97.5		

(Source: SPSS Output)

The above table shows the results of the logistic regression. These results indicate the probability of customer intension to shift is negatively influenced by the value of customer satisfaction and customer loyalty, according to the model chi-square statistic (model chi-square  $X^2 = 275.840$ ;  $df = 1$ ;  $p = .000 < 0.05$ ). Nagelkerke's  $R^2 = .739$  which indicates relationship between the Customer satisfaction and customer loyalty. The model also predicts a high percentage (97.5) of the responses correctly.

**Conclusion:**

The study reveals that good experience with other service provider leads to positive intension of switching over. It is observed that most of the cellphone do not agree that they

have bad experience with other service providers. As per the model suggested by the researcher, good experience with other service provider will lead to brand switch over. Hence, service providers should not give any scope for customer disappointment. It should be noted that cellphone users are fully satisfied with the services of their service providers, even though they are willing to shift to another brand. It means it is difficult to retain cellphone users in cellular industry. Even though, most of the cellphone users believe that they have good experience with their service providers, most of the cellphone users also believe that other service providers are providing good services. It shows low level of customer loyalty. Service providers should keep providing better services, so that customers will not switch over to another brand.

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## 2. BRECHT, THEATRE AND TEXT: THE AFTERLIVES OF *GOOD PERSON OF SZECHWAN*

Dr. Samipendra Banerjee<sup>1</sup>

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### **Abstract:**

*This brief paper attempts to take a closer look at the afterlives of Brecht through an analysis of the textual and performative history of Brecht's famous play The Good Person of Szechwan. It is an attempt to map the theoretical implications of an afterlife vis-a-vis the theory and praxis of Brecht. This paper looks at the characteristics of Brechtian Epic theatre and the interventions of Walter Benjamin in our understanding of Brechtian epic theatre in connection with Benjamin's notion of 'fame'. On the one hand the paper examines how the seeds of an afterlife can be seen implicated in his visions and theorizations for the theatre. On the other, it takes up a Brechtian play-text, The Good Person of Szechwan, and instead of reading into the meanings of the text, seeks to examine its afterlives in certain interesting textual and performative contexts.*

"I wanted to take the principle that it was not just a matter of interpreting the world but of changing it, and apply that to the theatre" (Brecht Willet 248).

"We need a type of theatre which not only releases the feelings, insights and impulses possible within the particular historical field of human relations in which the action takes place, but employs and encourages those thoughts and feelings which help transform the field itself." (Brecht *A Short Organum* Para 35)

Bertolt Brecht's active and continuous engagement with the theatre at a crucial moment in world history has been characterized by constant experimentations with the form and content of the theatre which, for him, was a political project as well. However a common problem with much Brecht scholarship has been to view Brecht as a fixed, dogmatic and unchanging theatre theoretician and practitioner whose concept of the theatre hovered around terms like 'alienation effect', 'epic theatre' and 'gestus'. While such terms do signal an important starting point in any understanding of Brecht, at the same time it must be remembered that the development of Brecht's aesthetics of theatre had never been a monolithic tradition fixed in time. John Willet in his very influential *Brecht on Theatre* tries to make this point, that often,

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The theory is treated as if it were a coherent whole which sprang from Brecht's head ready-made. The endless working and reworking it underwent, the nagging at a particular notion until it could be fitted in, the progress from an embryo to an often very differently formulated final concept, the amendments and the after-thoughts, all this is something that tends to be overlooked (179).

Willet's observation and Brecht's own comments quoted above emphasize the centrality of transformation and change in Brecht's theatrical vision. The wide range of critical works after Willet in the decades to follow has tried to negotiate the ever changing trajectory of Brecht's thoughts and writings on theatre. Contrary to the idea of fixities, Brecht despite and because of his theories on the theatre has been contributing to a dynamic and fluid theatre practice and in this sense already anticipating an afterlife.

This brief paper is an attempt to consider the theoretical implications of an afterlife vis-a-vis the theory and praxis of Brecht. Brecht's career had been one of prolific output primarily in the form of dramatic theory and practice but also through his poems, fiction, non-fiction and his ramblings on more general issues of art scattered in personal memoirs and diaries. Brecht had been equally interested in the new technologies of cinema and radio. In the theatre, even if we put aside his plays, Brecht had significant contributions towards the dramaturgy, set design, lights, rehearsal techniques and music of the theatre. The immensely influential figure that Brecht was, it is evident that his theory and praxis would yield in myriad directions, ensuring a vibrant afterlife. It is in this sense that Brecht's works achieve what Benjamin refers to as 'fame': "The history of the great works of art tells us about their antecedents, their realization in the age of the artist, their potentially eternal afterlife in succeeding generations. Where this last manifests itself, it is called fame (*Task 2*).

Indeed shortly after Brecht's death in 1956, Kenneth Tynan wrote, "Once in a generation, the world discovers a new way of telling a story. This generation's pathfinder is Brecht, both as a playwright and as the director of the Berliner Ensemble" (Roose-Evans 68). It is curious to note that even less than a decade back, in 1949, Allardyce Nicoll had dismissed Brecht, devoting barely one paragraph for Brecht in his book *World Drama* where he expressed doubt whether Brecht's works would create any everlasting effect on the dramatic world. Nicoll was wrong, because specifically in the post world war II situation, Brecht's reputation grew and his plays were translated and adapted in languages and stages across the world. Brecht's plays, poetry, prose, fiction and diaries were published in several volumes in English and other translations. Brecht's theatre influenced dramatists and directors across the world and the legacy of Brechtian afterlife can be sought in the works of later theatre figures like Dario Fo, Augusto Boal, Joan Littlewood, Peter Handke, Caryl Churchill, Tony Kushner and Peter Brook. Brecht has been a major influence in the shaping of a modern Indian theatre. In the context of the modern Bengali theatre during the 1960s and later, Brecht has been repeatedly adapted and appropriated for the Bengali stage in memorable productions like Bhalomanush, Kharir Gandhi, Tin Poysar Pala, Bhalomanusher Pala, Gandhi, Shwaik Gelo Judhhe etc. by directors of the stature of Badal Sircar, Utpal Dutta, Ajitesh Bandyopadhyay, Rudraprasad Sengupta and others. Brecht's 'fame' registered through a continuing afterlife thus manifests itself in multiple directions and to gauge

all such possibilities is beyond the scope of this paper. What this paper rather seeks to do is a twofold project. One the hand it attempts to trace a trajectory of Brecht's theories for the theatre and examine how the seeds of an afterlife can be seen implicated in such visions for the theatre and on the other it takes up a Brechtian play text (in this case *The Good Person of Schezwan*) and examine its afterlives in certain textual and performative contexts.

### **The Epic Theatre:**

As Brecht pointed out in his 'Notes on the Opera *Mahogany*', "the modern theatre is the epic theatre."<sup>1</sup> Brecht was looking for a theatrical idiom that would be an answer to the illusionistic, naturalistic, empathetic theatre that was common during his time. This, according to Brecht was the petit bourgeois theatre that encouraged empathy and emotionally tense situations whereby the audience would leave the theatre after watching a play as if in a trance. And for Brecht, an audience lured by the trance, mesmerized by the 'magic' of the actor's performance in an Aristotelian cathartic sense would hardly have their critical faculties open enough so as to be able to evaluate and question the politics underlying social situations. This for Brecht was absolutely necessary. If the theatre had to be made an agent of social change then the audience had to be prepared not only to ask questions of the ways in which art is made available to them but also to judge social situations for themselves. Brecht's vision for the episodic, estranged, critical, dialectical, non-Aristotelian epic theatre was hence the theatre that empowered audiences instead of putting them in a state of trance. The primary focus of Brechtian epic theatre was the generation of a socially critical and enquiring response and the concept of 'distancing' became central to the epic theatre. This for Brecht was done through the *Verfremdungseffekt*, roughly translated into English as 'Alienation effect' or 'estrangement', an effective device through which an audience could be broken out of their trance, by making startling what seemed obvious, curious what seemed self-evident:

The A-effect consists in turning the object of which one is to be made aware...from something ordinary, familiar, immediately accessible, into something peculiar, striking and unexpected.... Before familiarity can turn into awareness the familiar must be stripped of its inconspicuousness; we must give up assuming that the object in question needs no explanation (Willet 143-4).

It must be noted that it was here, through his notions of 'alienation' that Brecht began moving away from the epic theatre of Piscator towards a more unique formulation. Brecht's application of alienation techniques, now world renowned, was through a series of innovative features which was fairly new to the stage during the 1930s. This included projection from films, sub-titles, placards, cartoons, statistics, maps, techniques of montage, neutral lighting and an open stage among others. These innovations also had to do with Brecht's concept of 'literarization' and deliberate interruption of the action. Brecht tried to do to the theatre what was always possible for the book—flipping back pages or looking up a reference. Literarization, through captions, posters etc. in this sense also offered the facility of punctuating representation and hence revealing them in a critical light. Such punctuation and interruption is deliberately sought and forms a necessary part of the episodic structure of the plays. While emphasizing the



‘narrative’ of his plays Brecht was also conscious to the episodic nature of the scenes. Each episode or scene was framed and separated in such a way that they would stand on their own, but at the same time the ‘knotting’ between the scenes would be noticeable.

To put it into practice what was required was a set of very differently oriented actors than what the naturalistic stage promoted and this is where Brecht’s notion of the ‘Gestus’ or ‘gestic acting’ comes in. Differentiated from *geste* or ‘gesture’, ‘Gestus’ for Brecht was “...both gist and gesture; an attitude or a single aspect of an attitude, expressible in words or actions” (Willet 42). For Brecht the focus was man, but not so much in individual psychology as in social *gestus*. As Brecht points out,

The “look of a hunted animal” can become a social gest if it is shown that particular manoeuvres by men can degrade the individual man to the level of a beast; the social gest is the gest relevant to society, the gest that allows conclusions to be drawn about the social circumstances (Willet 104-5).

Hence the actor donning a role had to convey the character situating himself ‘at a distance’ both from the character he performed and the situation the character was in and ‘demonstrate’ the character instead of being swayed away by the part he was playing. To emphasize this, Brecht is famously known to instruct his actors during rehearsals to prefix his/her dialogue with ‘he said’ or ‘she said’. Martin Esslin has pointed to this Brechtian notion of acting as “acting in quotation marks”. It is in keeping with the spirit of the epic theatre and it is through literarization, punctuation and gestus that Brecht sought to ‘alienate’ an audience in order to offer them better opportunities for critical judgment.

For Walter Benjamin, these inroads into a new theory for the theatre promised much. Benjamin probably met Brecht in 1929 and the two great minds of modern German culture closely interacted, corresponded and responded to the rise of Fascism in Germany through the decade. Brecht and Benjamin shared a similar historical vision and the political ideology of Marxism. Critics have pointed out that the Brecht-Benjamin partnership is among the classic literary partnerships that characterize the revolutionary Socialist movement, similar to the relation between Mayakovsky and the Russian Formalists. Benjamin responded to Brecht’s epic theatre in his essay ‘What is Epic Theatre?’ in which he characteristically analyses Brecht’s concept of the epic theatre. Benjamin recognizes that modern theatre needs to reevaluate the relation between the stage and the audience, between the actor and the producer and replace the elevated stage space into a public platform. Benjamin notes:

The functional relationship between stage and public, text and performance, producer and actors, remained almost unchanged. Epic theatre takes as its starting point the attempt to introduce fundamental change into these relationships. For its public, the stage is no longer ‘the planks which signify the world’ (in other words, a magic circle), but a convenient public exhibition area. For its stage, the public is no longer a collection of hypnotized test subjects, but an assembly of interested persons whose demands it must satisfy. For its *text*, the *performance is no longer a virtuoso interpretation, but its rigorous control*. For its *performance*, the *text is no longer a*

*basis of that performance*, but a grid on which, in the form of new formulations, the gains of that performance are marked. For its *actor*, the *producer no longer gives him instructions about effects, but theses for comment*. For its *producer*, the *actor* is no longer a *mime who must embody a role*, but a *functionary who has to make an inventory of it* (Brecht 2). [emphasis mine]

And again after a few paragraphs, Benjamin points to the drawbacks of the naturalistic stage tradition and how epic theatre can improve upon it:

The naturalistic stage is in no sense a public platform; it is entirely illusionistic. Its own awareness that it is theatre cannot fertilize it; like every theatre of unfolding action, it must repress this awareness so as to pursue undistracted its aim of portraying the real. Epic theatre, by contrast, incessantly derives a lively and productive consciousness from *the fact that it is theatre*. This consciousness enables it to treat elements of reality as though it were setting up an experiment, with the ‘conditions’ at the end of the experiment, not at the beginning (Brecht 3). [emphasis mine]

I quote these whole passages since these are where Benjamin specifies the areas in which epic theatre has the power to transform given performative conditions and reverse them. It calls for an entirely fresh way of looking at the relation between the stage and the audience, the text and the performance, the actor and the producer and the theatre as a communicative art form. Arguably, within the very conceptualizing of the epic theatre, in its reorganization of the basic relations of the performative circumstance, is inscribed the very notion of an afterlife. If the performance is not subservient to the text, if the actors are restrained so as to coolly demonstrate dialectical situations and if the theatre celebrates the fact that it is theatre rather than fleeing from it ; we are already, even at the level of the theory, moving towards a fluid performance text, and hence an array of afterlives. Thus even to see Brecht’s theories for the theatre as rigid and closed would be a probable misreading. Rather it won’t be wrong to emphasize that the Brechtian dialectical theatre both in theory and practice demands that every performance text be read and performed in a fresh light, in its many afterlives that have followed and are yet to emerge.

### **The Good Person of Szechwan:**

As a case study, I take up Brecht’s *The Good Person of Szechwan*. Brecht had begun writing this play during his Danish exile in 1938 but the play was probably not complete till 1941. It was first performed on 4th February 1943 at the Zürich Schauspielhaus in Switzerland, with a musical score and songs by Swiss composer Huldreich Georg Fröh. Brecht had planned incidental music by Kurt Weill and Paul Dessau also composed music for the play. *The Good Person of Szechwan* “shows how in an evil and unjust society the good prostitute Shen Teh is repeatedly exploited till she switches over to the persona of her male cousin Shui Ta and adopts hard and ruthless measures” (Chatterji xix). The reason that I choose *The Good Person of Szechwan* over either *Galileo* or *Mother Courage* is that the play takes the Brechtian ‘split’ personality into the next level, by literally splitting up a character into two different people

offering unique possibilities for gestic acting. The play also becomes a brilliant instance of the epic theatre in praxis and foregrounds Brecht's notions of dialectical materialism. Moreover, on the question of afterlife *The Good Person of Szechwan* has an interesting legacy. Instead of going into a detailed critical analysis of the text I would rather restrict myself to this aspect. I seek to address the idea of afterlife with reference to *The Good Person of Szechwan* from two perspectives—a) textual afterlives and b) performative afterlives.

### **Textual Pre and Afterlives:**

In writing *The Good Person of Szechwan* Brecht collaborated with Ruth Berlau and Margaret Steffin. For Brecht the theatre was a strongly collaborative platform where musicians like Kurt Weill, stage designers like Casper Neher and dramaturges like Elisabeth Hauptmann (who collaborated with Brecht on *The Threepenny Opera*) figured prominently. *The Good Person of Szechwan* was originally titled in German as *Der gute Mensch von Sezuan* indicating a deliberately ambivalent attitude to gender embodied in *Mensch* (a person rather than a specific gender). In some of the later translations, *Mensch* became 'woman' to which I shall return. Brecht however in an earlier version of the play, in a pre-life, had entitled the play *Die Ware Liebe*. This version, conceived in the 1930s involves a verbal pun. As Christopher McCullough points out,

A German listener would find it hard to distinguish between the adjective 'wahre' (= 'true') and the noun 'Ware' (= 'merchandise'). The tension, then, is between a play called *True Love* and one called *The Merchandise is Love*. (McCullough 119-20)

Brecht was hence already toying with the idea of love as a commodity which *The Good Person of Szechwan* presents in the tensions of Shen Teh as she is split between her love for Yang Sun and the convenience and comfort offered by Shu Fu.

Nevertheless the textual problem with *The Good Person of Szechwan* doesn't end here. There were two versions of the text. The text to which reference has already been made (the more generally accepted form of the play) is called the Zurich text authorized by the Brecht estate. This text contained (as also in a translation by John Willet) ten scenes flanked at each end by a prologue and a verse epilogue and interludes placed within the ten scenes. There was another text written by Brecht during his exile in the USA in the 1940s, also known as the Santa Monica text.<sup>2</sup> Brecht was working on *The Good Person of Szechwan* specifically for the American stage and what emerged was a heavily truncated version with two scenes and five characters left out from the Zurich text. Scholars have attributed many reasons for this, ranging from the non-availability of Brecht's collaborators Margarete Steffin and Ruth Berlau in exile to the time he had to devote towards his new play *Mother Courage and her Children*. However, apart from these edits, Brecht made one interesting change in the Santa Monica version—he replaced Tobacco with Opium.

In the Zurich text of *The Good Person of Szechwan* Shen Teh is the owner of a tobacco shop and tobacco sacks are seen piled in the back of the shop. When Shui Ta takes

over, with assistance from Shu Fu, he sets up a small 'Tobacco Factory', as the subtitle to scene eight tells us. Hence Tobacco lies within the larger ethic of a small scale business enterprise that was also offering jobs to the unemployed and homes to the homeless in the context of Germany in the 1930s. Indeed our visual memory too is strongly reinforced by the popular image of Brecht smoking a cigar. Hence the associations of Tobacco for Brecht and his theatre are largely positive. However, when in the Santa Monica text Opium takes over Tobacco, connotations drastically change. Heroin is produced from Opium and hence it leads to connotations of drug trafficking with which the 'good' Shen Teh gets herself entangled unknowingly. As Christopher McCullough puts it by referring to a translation by Michael Hofmann:

In Michael Hofmann's translation and adaptation the Interlude with Shen Teh in her wedding clothes is replaced by an encounter Shen Teh has with customers spilling out of an opium den. This small moment throws into harsh light the dilemma at the heart of the play: how can Shen Teh possibly be good in this world? (130)

The Santa Monica text thus further complicates issues of goodness and divinity by introducing opium and its negative connotations.

### **Translation and Afterlives:**

The Santa Monica text was never published but the manuscript was used in some of the productions in Germany. The only adaptation of the Santa Monica text in England was done by Deborah Warner who commissioned the text for the National Theatre production of *The Good Person of Szechwan* in 1989-90. This text was translated by Michael Hofmann. What Michael Hofmann did was to reintroduce elements from the Zurich text into the Santa Monica version. Christopher McCullough quotes Hofmann explaining the project:

We took the slimline text and beefed it up.... A very few lines have been tampered with for the sake of consistency. I hope our resulting text combines the purposefulness and drive of 'Santa Monica' with the egregious beauties of 'Zürich'. (McCullough 121).

What emerged indeed was another version of *The Good Person of Szechwan* and another afterlife. Such a project of translation is justified since, as Benjamin points out:

...here it can be demonstrated that no translation would be possible if in its ultimate essence it strove for likeness to the original. For in its afterlife—which could not be called that if it were not a transformation and a renewal of something living—the original undergoes a change (*Task 2*).

It is interesting to note that Michael Hofmann's translation was entitled *The Good Person of Sichuan* published by Methuen in 1989. Evidently he retained the gender neutral 'person' but changed the place name to 'Sichuan'.<sup>3</sup>

This provides us an opportunity to return to the issue of gender. It was Eric Bentley who translated *Der Gute Mensch von Szechwan* into *The Good Woman of Setzuan*. While Bentley doesn't explain why he chose to fix the gender in the title, the text would indicate that not much is lost in the process. When the Gods look for a shelter, Shen Teh, a prostitute, offers them lodging and with the blessings of the gods has to go through the ordeal of being good in a wicked world. It is hence evident in the text that the good 'person' of Szechwan is actually a woman. However whereas the deliberate gender ambivalence in '*Mensch*/person' would point to the male alter ego of Shen Teh in the form of Shui Ta; by fixing the gender in the title this purpose is somewhat lost, and Shui Ta then becomes a masquerade, with very different connotations for the stage. In Bangla productions of *The Good Person of Szechwan* we have had both *Bhalomanush* (gender neutral) and *Bhalomanusher meye* (woman). A recent production at Delhi directed by Aravind Gaur was titled *Ramkali: The Good Woman of Delhi*.

### **Performative Afterlives:**

With various versions of the text in circulation in its many afterlives, it is evident that when these texts are picked up for adaptations and appropriations for the stage, there would be yet another array of afterlives in its specific performative situations. As social, cultural and economic structures change with time, texts or classics that have earned Benjaminian 'fame' continues to circulate in "their potentially eternal afterlife in succeeding generations" (Benjamin *Task 2*). For the theatre this happens through different performative circumstances and contexts. Much like the other major plays by Brecht, *The Good Person of Szechwan* too has been adapted several times for different stages. In England the most famous production is the 1956 production directed by George Devine for the Royal Court Theatre with Peggy Ashcroft in the lead. Deborah Warner's 1989 production with the Santa Monica text translated by Michael Hofmann and with Fiona Shaw in the lead would closely follow. Just after Brecht's death, the Berliner Ensemble produced *Der Gute Mensch Szechwan* in 1957 with Helen Wiegel in the lead. After Eric Bentley translated the play in the USA, *The Good Woman of Setzuan* was premiered in Hamline University St. Paul, Minnesota in the spring of 1948. The first New York production was soon to follow with Uta Hagen in the lead role.<sup>4</sup>

In the more recent times, the Rogue Theatre's 2007 production of *The Good Woman of Setzuan* based on Eric Bentley's translation is worth mentioning. The Rogue Theatre is based in Tuscon, Arizona and has been consistently staging classics from world drama. In this production directed by Cynthia Meier, innovative stage techniques are employed in such ways that extends the interpretive possibilities of the play-text. The performance also staged a preshow by the Chinese Music Ensemble typically suggesting Brechtian patterns by keeping the stage and set open and visible to the audience even before the play had begun. The production is also enriched especially in the performative rendering of the three gods. The three gods are literally represented as larger than life with masks of big head puppets by the Tuscon Puppet Works which lies in stark contrast to the casual costumes used by the other characters. Through most of the play the Puppets form the backdrop of the stage as a visible reminder of the gods who watch over the action but also in terms of their sheer size they seem ridiculous and distant to the situation in which they are involved. In Brecht, the Gods stood for an essentialist notion of



goodness which had little or no bearing on the practical situations in which such goodness was sought from Shen Teh. Cynthia Meier's rendering of the Gods in such hugeness and abstraction with fixed but differing facial expressions pushes the complexity of the situation to yet another extreme, probably in the direction of further afterlives.

Peter Brook is probably right in acknowledging the legacy of Brecht, and in other words the continuity of Brechtian afterlife: "No one seriously concerned with the theatre can by-pass Brecht. Brecht is the key figure of our time, and all theatre work today at some point starts or returns to his statements and achievement" (80).

#### Notes:

1. The term 'Epic theatre' was first used by Piscator. During his days as a dramaturg Brecht was associated with Max Reinhardt and Piscator who were already searching for a new theatrical language for the modern German theatre. Piscator noted that "the epic theatre was invented by me primarily in production and by Brecht primarily in the script". From the 1930s onwards Brecht began developing his own vision of the Epic Theatre, basing on Piscator's works.
2. After reaching USA via Russia in 1941, Brecht was living in Santa Monica, LA. The text probably owes its name from this location.
3. The place name is another interesting transformation that has taken place in the many afterlives of the text. Sichuan is a province in Southwest China with its capital at Chengdu. Sichuan however is better known to the western world by Szechwan, the spelling used by Brecht in the original. In its many afterlives, this has been variously referred to as Sichuan, Szechwan, Sezuan or Setzuan. In this sense it is only Hofmann who retains the actual Chinese rendering. Eric Bentley refers to 'the city of Setzuan' whereas John Willet refers to 'the capital of Szechwan province' where the action of the drama unfolds.
4. Karen Laughlin argues that much of American Feminist Theatre owes its origins to the theatre and theories of Brecht. She quotes from the diary entry for 28 December 1949 of Judith Malina (who went on to found The Living Theatre with Julian Beck) as having read and appreciated Brecht's *Good Person of Setzuan*. See Martin, Carol and Henry Bial. Eds. *Brecht Sourcebook*. London and New York: Routledge, 2000)

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### 3. EXPLORING WAR BRUTALITY IN JAMES JONES' THE THIN RED LINE

Dr. Pratap B. Patil<sup>1</sup>

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#### **Abstract :**

*James Jones' (1921-1977), The Thin Red Line (1962) second in his war trilogy; is an outstanding combat oriented novel that portrays the intense conflicts of a generation set on fire by the passions and savagery of war.*

*The novel narrates the story of Private Witt and group of American soldiers in the C-for- Charlie Company who fight against the Japanese on the unknown Guadalcanal Island they suffer severe losses. They all confess about their unbearable suffering brought about the war. Eventually, Private Witt sacrifices his life and gets killed while trying to disorientate the enemy. The Company finally leaves the island and is substituted by other soldiers.*

*The paper makes a modest attempt to explore the brutality of war. The first part takes a quick review of the history of the Second World War and the fictional creation by the most notable American writers. The second part analyses the selected novel with regard to the horrors of war and the brutality of army personnel to their soldiers. The last part arrives at a logical conclusion how soldiers despite win dislike war with all its brutality.*

**Key words:** World War II, Private Witt, C-for- Charlie Company Sergeant Welsh, Guadalcanal Island

#### I

'War' has been a dominant theme in American fictional work. It begins with Stephen Crane's all time epic novel *The Red Badge of Courage* about the Civil war to Don DeLillo's *Falling Man* a novel about the 9/11 attack on WTC. The Second World War (1939-1945) has been examined in thousands of books and in countless magazine and newspaper articles. It has been widely featured in cinema, TV films and radio broadcasts. And in spite of the fact that more than 60 years have gone by since the end of that war, its history still fascinates many writers, scholars, and military scientists. In the West, the history of the Second World War has been a subject of great interest. In an article, a well known British historian Walter Laqueur writes, 'The Second World War— continues to attract more interest and to provoke more controversy than any other topic' (1). At the same time, the events of those days continue to

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agitate the ordinary people throughout the world. This war has also become the subject of many distinguished memoirs and other nonfiction accounts. American writers on the subject of this war created a body of work unsurpassed in quality by the literature of any other American war. Literary genres like Novels, Autobiographies and Poetry explore the impacts of war on individual persons as well as on society. Unlike the disillusionment that characterizes the literature of the First World War, the Second World War literature is neither completely pessimistic nor entirely antiwar. Instead, it presents war in its complexity as a tragic but perhaps inevitable part of the human condition. The writers show not only the collapse of an old order but also a dread prophecy of the future. Senseless violence, repression, alienation from self, society and nature threaten to define the condition of man. The military life viewed by Norman Mailer, Joseph Heller is the microcosm of contemporary American history; and writers like James Gould Cozzens and Herman Wouk try to distinguish between authority and tyranny. Reflecting the views of their own generation, authors writing about the Second World War generally accept the justness of that war and the necessity of ridding the world of Nazi totalitarianism and Japanese militarism. That means, Second World War literature helps to make that war, later called the “good war”, a defining moment in affirming America’s democratic values and the nation’s identity as a moral people.

Furthermore, the Second World War novel reveals great variety in theme, manner, and quality. The conflict between officers and enlisted men, the contrast between American and European or Oriental women, the character of the American soldier in war and peace, the meaning of courage, love or death come again as issues. The writers also draw on the experiences of war to examine themes such as race, power, democracy, and human behaviour under the conditions of stress. Thus, the American war literature matured during and after this war.

The most significant Second World War writers include Norman Mailer, James Jones, John Horne Burns, James Gould Cozzens, John Hawkes, Joseph Heller, John Hersey, Kurt Vonnegut Jr., Herman Wouk, Irwin Shaw, William Styron, and John Steinbeck. Some other novelists who also witness war and write about it are Thomas Berger, J. D. Salinger, Gore Vidal, James Michener, Vance Bourjaily, Evan S. Connell Jr., James Dickey, Howard Fast, Martha Gellhorn, Marion Hargrove, Mark Harris, Mac Hyman, Mario Puro, John A. Williams, Wirt Williams, Richard Yates, William Eastlake and Mackinlay Kantor. John Hersey’s *A Bell for Adano* (1944), John Horne Burns’s *The Gallery* (1947), Irwin Shaw’s *The Young Lions* (1948), Norman Mailer’s *The Naked and the Dead* (1948), Herman Wouk’s *The Caine Mutiny* (1951), and James Jones’s *From Here to Eternity* (1951) are some of the best Second World War novels. Of these the works of Burns, Mailer, and Jones suggest that realism do exist in the early war novels. But later novels like John Hawkes’s *The Cannibal* (1949), Thomas Berger’s *Crazy in Berlin* (1958), Joseph Heller’s *Catch-22* (1961), and Kurt Vonnegut’s *Slaughterhouse-Five* (1969) reveal deepening absurdities of the age.

Coming to the war novel of the 1960s, the new war novel is less about the Second World War than about the Holocaust, the Cold War, fear of atomic war, and the War in Vietnam. This second wave reflects a sense of national helplessness felt at the peak moral certainty. Indeed, it would be too strange a statement to say that the history of the whole Post-war era could be examined through its changing perspective on war, since the whole period is shadowed by memories of war and by cold war fears of its recurrence in even more unspeakable forms. Thus, to write in a nutshell, the Second World War novels continue to inspire new writers and attract attention of readers and critics and at the same time offer new areas of study in the present context.

## II

Unlike the first one, this novel describes war, right from its beginning and takes us through it to the end presenting the most horrible, violent and gruesome scenes so as to make us aware of the most heinous affair in the world known as war. Hence it is a combat novel. It is set in the Guadalcanal Island in the Pacific Ocean in 1942 and depicts the attempt of the American army to seize control over the island and their battles against the Japanese occupiers.

The novel narrates a very troublesome and penetrating horrible story of a group of American soldiers who are fighting in the Second World War. Private Witt, the leading soldier is absent without leave and he enjoys his time away from the ugliness of the front. Soon he has to return to the C-for- Charlie Company and face the scolding by Ist/Sergeant Welsh. On the deck of the ship which carries the soldiers to the Guadalcanal Island, General Quintard explains to Colonel Tall the plan of the mission. The men of the Charlie Company get ready to land with mixed feelings of anxiety, fear and confusion. Once the soldiers reach the island, they explore the territory. As they progress towards the hill, they are attacked by the Japanese, who had secured it, and they suffer severe losses. Colonel Tall gives Captain Staros a clear order to take over the hill at all cost and thus the battle for the island begins. Captain Staros disobeys Colonel Tall's orders for further attack. The plan is changed and a small group of volunteers with Captain Gaff in charge deceives and outdrives the enemy and destroy their machine-gun post. The battalion takes one week's rest. Captain Staros is released of his duties. In private conversations they confess their deepest thoughts and greatest fears about the war, about the loss of faith and their disillusionment. The C Company leaves on with the next step of the operation but something goes wrong. Private Witt sacrifices his life and gets killed while trying to disorientate the enemy. The Company finally leaves the island and is substituted by other soldiers.

The subject of the novel is the invasion and conquest of Guadalcanal in 1942 which was a turning point in the moral of Americans in the Pacific and was the first offensive action after Pearl Harbour and the first American victory in the Pacific theatre. The novel begins with landing of men, including some long time regular soldiers, who have never been in combat,



and takes us through every stage of fear, disbelief, exhaustion, companionship, battle-tested numbness, injury, un-heroic victory, and removal from the war. Though all these acts and motives indicate negative impact and any sensible person would try to get rid of it, Jones, being a creative artist accepts all these as a source of pleasure and entertainment. It is this artistic approach of Jones that makes him to say at the very beginning of the novel:

The novel does not have a protagonist. Company C- for –Charlie is its hero. This hero is confined to the collective behaviour of a wide and varied cross-section of American military men, each one of whom is entirely singular, personal and different from all the others. By making the entire Company the character in the novel, Jones in a way, widens the scope of character in a war novel thus to suggest that not one but all get affected by war. What Jones also knows is the common man in war, having a natural, distinctive personality of his own. But when he comes to realise that this identity, this intimate and enchanting personality has no value whatsoever in the dominant military action, he is completely devastated and shattered.

Though the novel is about the Guadalcanal battle, there is absolutely no attempt to create neither a historical account of this war nor a precise and accurate depiction of the past events. If a single character comes into focus momentarily, he quickly moves away into the background as Jones shifts attention to another soldier. Welsh, the First Sergeant in the novel faces with the responsibility of leading his Company into combat with the Japanese. In this setting, the character is far from being the man in control. He realizes how helpless and out of control he is. The young men surrounding him are reminders of his powerlessness in affecting their chances for survival. Casual death is everywhere and it holds no prejudice. Welsh fails to honour his primary responsibility to his Company, his family. He is a lightning bolt of honesty and cynicism. His commanding officer who has just finished a briefing with the platoon commanders, talks to them very paternally about the boys in the Company and how he feels towards them. Then he turns to Welsh and says:

“I think our outfit looks pretty capable, pretty solid, don’t you, Sergeant?...  
“Yeah; for a bunch of slobs about to get their fucking ass shot off.” (*The Red Line* 11)

The apparent cruelty that Welsh exhibits in the above quoted lines, keeps up with the honest aspect of his character established in the first novel in the form of Prewitt. Welsh takes himself out of the game and is beyond all pretence of worrying and wondering what the future holds. He is also smart enough to realize that the men in the machines are unimportant. What matters is the functioning of machines. Hence, Jones describes:

The very idea itself, and what is implied, struck a cold blade of terror into Fife’s essentially defenceless vital, a terror both of unimportance, his unimportance, and of powerlessness: his powerlessness. He had no control or say-so in any of it (41).

Fife is not only the only one intelligent enough to see the truth. Private Bell often thinks about the war, and he realizes that industrial production is what wins wars. Realising this, he says:

That some men would survive, but no one individual man could survive. It was a discrepancy in methods of counting. The whole thing was too vast, too complicated, too technological for any one individual man to count in it. Only collections of men counted, only communities of men, only numbers of men (238).

Through this speech of Bell, Jones makes a direct and severe attack on the growing industrialization brought about by war that does not count the death of an individual but of men in group. This insignificance of the individual man also prompts us to see what happens at the end of the novel. C-for-Charlie Company embarks for New Georgia. The Company has survived to fight again but not with the same faces. Not only does the individual not count, but as Staff Sergeant Storm says, a man is no more than 'a tool with its serial number of manufacture stamped right on it' (368). The cruelty and brutality brought about by war can furthermore be witnessed in the speech of Captain Stein, the company commander who, contemplating his role concludes:

It was a horrifying vision: all of them doing the same identical thing, all of them powerless to stop it, all of them devoutly and proudly believing themselves to be free individuals. It expanded to include the scores of nations, the millions of men, doing the same on thousands of hilltops across the world. And it didn't stop there. It went on. It was the concept – concept? The fact; the reality of the modern State in action (223).

Thus, it can be said that Jones believes that resistance to social training and peer pressure is normal but deeply reserved and at the end useless. To add to this what Creo says matters most, 'once you join the army, you have no private and personal life. There is nothing more important than war. This is war, man! War! I know you outrank me and can put me down for what I'm saying. But I don't care. You got to listen (485-86).

Needless to say, all these instances in the novel clearly show that Jones wants to show how individual man's life is taken for granted in the army. Death, cruelty, violence and horror are very much associated with war. These ills which are outcome of war are exhibited through characters, setting and scenes. The novel focuses on a number of characters and their differing reactions to combat; the central characters are actually the same in all three books but their names have been changed. While none of the characters are particularly attractive or warm, Jones effectively conveys the alienation and horror that characterized the Pacific theatre of war for the American rifleman. Instead of a conventional military adventure story, the author depicts a more realistic depiction of battle where ordinary people experience a mix of murder,

fear, homosexuality, dread, helplessness, frustration, meanness, terror, emptiness and all sorts of unwanted feelings. The novel depicts, but does not judge yet acts in a disgusting way, such as digging up a Japanese corpse for fun, summarily executing Japanese prisoners or extracting gold teeth from corpses. These atrocities are shown as natural reactions to the soldiers' environment.

The underlying theme of the novel is that although soldiers march in unity as part of a large army, and make all efforts to create a well-trained unit of combat troops, war is a very personal and lonely experience in which each soldier suffers the emotional horrors of war by himself. This can be witnessed in a scene where Welsh is called upon to commit a mercy killing of a wounded member of the Company. The situation involves a soldier named Tella who is almost cut in half by machine-gun fire, but manages to cling to life. To complicate matters further, he lays out in the open, a medic has been killed trying to help him, he keeps screaming in pain and is being shot at by snipers. Welsh has enough to see and takes off down the hill to try and help this kid:

“How goes it, kid?” Welsh yelled inately...

“Fuck you!” Tella piped. “I’m dying! I’m dying, Sarge!”...

“How are you going to help me?”

“Take you back.”

“You want to help me, shoot me!”

There are also portraits of common soldiers such as Doll, Fife, or Witt, who keeps returning to Company C, which he loves in spite of the fact he won’t serve any of the company commanders. There is Storm, the company cook, who makes up for his own guilt for not being in the fighting line by feeding many men at all who want or need to be fed. There are Mazzi and Tills, buddies who despise and hate each other all through the campaign in which everything changes except their own loathing for each other. All of these figures undergo the tests of battle in highly personal terms; yet they all succumb to numbness of killing which follows their first periods of panic hysteria of actual cowardice in the process of becoming veterans.

This might be the reason why Jones considers war as a great evil which is one of the main objectives of the novel. It is war that spoils human soul and therefore there can be no justification for it. In the beginning, General Quintard explains to Colonel Tall that they should fight this war to protect their children but his words sound outdated. At another point, Sergeant Welsh cries out loud: Property! The whole fucking thing is about property! (50) This cry of Welsh exposes the very immoral basis of war and warfare. Jones seems to suggest that in war there is nothing moral or legitimate whatsoever as claims are being made. On the contrary, it

is a futile and useless act. One more example in the novel which shows how war is evil can be seen in the introspective narration of Private Witt:

This great Evil. Where does it come from? How is it still in the world? what sea, what route did it go from? Who is doing this? Who is killing us? Robbing us of life and laughter? (78)

Nothing can make you forget it. Each time you start from scratch. War turns men into dogs. It poisons the soul. Little by little some men break down and lose control of the situation. In a state of shock soldier shouts: Who decides who is gonna live? Who decides who is gonna die? (328) Jones further intensifies this cruelty caused by war calling it absurd. Others become totally numb and admit to themselves:

You see dead people? They are meat, kid! They are no different than dead dogs, once you get used to the idea. Finally, some others, like Sergeant Welsh, are even more unfortunate; they cannot freeze their emotions and have to bear the burden of feeling the pain, of feeling the loss (330).

Jones achieves this because he never glorifies war for he does not believe in what people call a feeling of patriotism and national pride. In brief, it can apparently be said that the novel presents an unsympathetically miserable vision of the world. And when all is said and done, it leaves readers with the impression that the individual is totally insignificant in the army and also in society. This clearly shows that Jones is neither a philosopher nor a religious or spiritual writer but a writer whose interest lies in giving expression to the sufferings of the underdogs and the ordinary but brave people. Thus, Jones opposes war on the ground that it exploits soldiers and destroys their life.

### III

Jones, through *The Thin Red Line* emerges as a writer who cares for social issues and problems facing the world today. It is this concern that compels him to treat war in such a way that he articulates these social concerns and problems which he thinks are vital and are to be immediately addressed to. On one hand, it seems that it is a story of the entire army life, but on the other, it takes us to the story of every individual who is enlisted in it.

In conclusion, it can be said that the novel is a long, complex text written to unite several disparate themes- the peacetime army experiences, the authoritative power structure in the army, the clash between the ruling and working class and the life of the soldiers at the backdrop of war. The treatment given to war by Jones is less to do with war and more to do with the corrupt army culture which in a way, stands for the corrupt American society. Thus, the novel can be taken as a replica of the contemporary American society.

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## 4. INTERNATIONAL COURT OF JUSTICE AND INDIA – COPING WITH ANTINOMIES

Dr. M. C. Sheikh<sup>1</sup>

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### **Abstract :**

*“Our first object is... the obtaining of sovereignty, assured by international law, over a portion of the globe sufficiently large to satisfy our just requirements.”- Theodor Herzl (Hungarian Journalist)*

*It is the first time in UN history that the candidacy of a permanent member of the Security Council is challenged in the way it has been India. The election process reflects respect for its constitutional integrity and independent judiciary. The Judge Dalveer Bhandari's return to the ICJ at The Hague, the Government of India also expressed appreciation for the United Kingdom that chose to withdraw its candidate at the last moment. The ICJ is the primary judicial branch of the United Nations (UN) seated in the Peace Palace in The Hague, Netherlands, the court settles legal disputes submitted to it by states and also provides advisory opinions on legal questions submitted to it by duly authorized international branches, agencies, and the UN General Assembly. It was established in 1945 by the UN Charter. It played vital role for imparting justice on the part of India.*

*Here, the writer's bona fide effort to bring out the role of ICJ since its inception for in legal perspectives by citing the analysis of the cases relating to Indian issues.*

*“There is a higher court than courts of justice and that is the court of conscience. It supersedes all other courts.”- Mahatma Gandhi (02 Oct 1869-30 Jan 1948)*

*The International Court of Justice is the principal judicial organ of the United Nations. The ICJ has its function in accordance with the annexed Statute, which is based upon the Statute of the Permanent Court of International Justice and forms an integral part of the present Charter. All Members of the United Nations are *ipso facto* parties to the Statute of the International Court of Justice. The ICJ is composed of fifteen judges elected to nine-year terms by the UN General Assembly and the UN Security Council from a list of people nominated by the national groups in the Permanent Court of Arbitration. The ICJ is vested with the power to make its own rules. Court procedure is set out in the Rules of Court of the International Court of Justice 1978 (as amended on 29 September 2005). Cases before the ICJ will follow a standard pattern. The case is lodged by the applicant that files a written memorial setting out the basis of the Court's jurisdiction and the merits of its claim. Each Member of the United Nations undertakes to comply with the decision of the International Court of Justice in any*

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case to which it is a party. The General Assembly or the Security Council may request the International Court of Justice to give an advisory opinion on any legal question. Other organs of the United Nations and specialized agencies, which may at any time be so authorized by the General Assembly, may also request advisory opinions of the Court on legal questions arising within the scope of their activities.<sup>1</sup>

One of the purpose of the United Nations is to 'bring about by peaceful means, and in conformity with the principles of justice and International Law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace'.

In order to achieve the above purpose it was essential to establish a judicial arm of the Organization. It may be noted that the Statute of the Court does not lay down expressly the objectives or the functions for which it has been established. However, its main objectives are firstly, to settle the international disputes or situations, which are submitted to it the States, in accordance with the principles of justice and international law, and secondly, to render advisory opinion on legal questions to anybody which has been authorized in accordance with the Charter of the United Nations.<sup>2</sup>

Art. 38 deserves neither over-praise nor harsh indignity. It would be disingenuous to make it a kind of revealed truth rigidly defining the frontiers of international law and even the Court's function. But, if interpreted from a dynamic perspective, it probably points to a rather fortunate midpoint between a mechanical application of the rules of law ( a difficult task indeed in the international sphere) and the dangers of the 'gouvernement des juges'.<sup>3</sup>

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1. Chapter XIV The Charter of the United Nations was signed on 26 June 1945, in San Francisco, at the conclusion of the United Nations Conference on International Organization, and came into force on 24 October 1945. The Statute of the International Court of Justice is an integral part of the Charter.

\*\* The ICJ is the principal legal organ of the United Nations. Under Article 93 of the UN Charter, all UN member states are ipso facto parties to the ICJ Statute, but they are not required to submit any case to it except in cases where they have consented or promised to do so. The ICJ only has jurisdiction to decide cases that states consent to submit to it for decision. That consent can take the form of binding treaties or declarations of varying scope.

2. Dr. H. O. Agarwal(2010), International Law and Human Rights, Central Law Publications, Allahabad, p.470

3. Dr. S. K. Kapoor (2012), International Law and Human Rights, Central Law Agency, Allahabad, p.283

\*\*\* At the end of eighteenth century and throughout the nineteenth century international dispute settlement through arbitration expanded rapidly. The voluntary character of arbitration and discretion of the parties in establishing the rules of law applicable to the dispute constituted an important element in making this modern mode of international dispute

settlement popular. Even when the special agreement was silent, arbitrators were fully aware of the international character of their function and that international law applied, as shown, for example by the 1903 decision in the Arora Mines (Ltd) case : Since this is an international tribunal established by the agreement of nations there can be no other law, in the opinion, for its government than the law of nations; and it is indeed scarcely necessary to say that the protocols are to be interpreted. [The various Jay Treaty Commissions, created by the 1794 Jay Treaty, are held to be the first instances of modern international arbitration (cf. Lillich, R.B., "The Jay Treaty Commissions, *St. John's L. Rev.* 37 (1962-1963) pp.261 *et seq.*)]

Art. 38 deserves neither over-praise nor harsh indignity. It would be disingenuous to make it a kind of revealed truth rigidly defining the frontiers of international law and even the Court's function. But, if interpreted from a dynamic perspective, it probably points to a rather fortunate midpoint between a mechanical application of the rules of law ( a difficult task indeed in the international sphere) and the dangers of the 'government des juges'.<sup>3</sup> According to Article 38(1) of the Statute of the International Court of Justice, the Court shall decide the disputes submitted to it in accordance with International Law and shall use the sources of international law in the following order :

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International conventions;

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General principles of law recognized by civilized Nations; and

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Judicial decision or the works of jurists etc., as a subsidiary means for determining the rule of International Law.

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This portfolio of sources was extracted from Article 38 of the original world court's constitutive statute.<sup>4</sup> It sounds like a warning; the Court is not bound by the common law rule of *stare decisis*, even if some judges of Anglo-Saxon origin seem to have somewhat ignored this guideline. At the same time this reference clearly encourages the Court to take into account its own case law as a privileged means of determining the rules of law to be applied in a particular case. 'Ni cet excès d'honneur, ni cette indignité' (Jean Racine, *Bruticus*, Act II, Scene 3)<sup>5</sup>

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4. Dr. S. K. Kapoor (2012), International Law and Human Rights, Central Law Agency, Allahabad, p.283

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arbitration (cf. Lillich, R.B., "The Jay Treaty Commissions, *St. John's L. Rev.* 37 (1962-1963) pp. 261 *et seq.*)]

5. Solmanson, William (2011), *Fundamental Perspectives on International Law*. Boston: WADSWORTH CENGAGE Learning. p. 27. ISBN 978-0-495-79723-4

*\*\*Cf. in particular Anglo-Iranian Oil Co., Diss.Op.Read, ICJ Reports (1952) pp. 142, 143 as well as the advisory opinion of the PCIJ itself on the Interpretation of the Greco-Turkish Agreement of December 1<sup>st</sup> 1926, in which the Court decided 'following the precedent afforded by its Advisory Opinion No. 3'. However, the French authoritative text ('en s'inspirant du precedent fourni par son Avis no. 3') clarifies that the Court did not feel bound by said precedent (PCIJ, Series B, No. 16, p. 15)*

### **List of cases relating to India in International Court of Justice**

The list is organized by and includes only those disputes assigned a General List number by the registrar of the court. In the early days of the court, any formally correct application was accepted by the registrar and entered on to the General List.<sup>6</sup> If there was no jurisdiction (because of lack of consent by the responding party), the case was soon closed by the court. In 1978, however, the Court amended its rules and instructed the registrar to only enter a case on the General List if there was consent by the responding party.<sup>7</sup> However, at times consent and therefore jurisdiction is contested by the responding party. Such a case may be ordered to be added to the General List over the protestations of the respondent to allow the court to decide whether there is consent. *Rosenne, Shabtai (2007). Essays on International Law and Practice. Martinus Nijhoff Publishers. p. 204. ISBN 9789004155367. the previous [pre 1978] procedure, of entering that type of case on the general list was inconvenient. Cases which had no chance of being examined on their substance were entered on the list.*

6. International Court of Justice. Rules of the Court (1978), Article 38, paragraph 5. "When the applicant State proposes to found the jurisdiction of the Court upon a consent thereto yet to be given or manifested by the State against which such application is made, the application shall be transmitted to that State. It shall not however be entered in the General List, nor any action be taken in the proceedings, unless and until the State against which such application is made consents to the Court's jurisdiction for the purposes of the case."

No.	Name	Applicant	Respondent	Case began	Case ended	Disposition
1	Right of Passage over Indian Territory	Portugal	India	22 December 1955	12 April 1960	Judgment on Merits
2	Appeal Relating to the Jurisdiction of the ICAO Council	India	Pakistan	30 August 1971	18 August 1972	Judgment on Jurisdiction
3	Trial of Pakistani Prisoners of War	Pakistan	India	11 May 1973	15 December 1973	Discontinued
4	Aerial Incident of 10 August 1999	Pakistan	India	21 September 1999	21 June 2000	Judgment on Jurisdiction
5	Obligations concerning Negotiations relating to Cessation of the Nuclear Arms Race and to Nuclear Disarmament (Marshall Islands v. India)	Marshall Islands	India	24 April 2014	5 October 2016	Judgement on Jurisdiction
6	Illegal Detention of Kulbhushan Jadhav by Pakistan	India	Pakistan	15 May 2017	-	In progress

## 1. Right of Passage over Indian Territory

Portugal filed a case against India at the International Court of Justice claiming that Portugal had a right of passage to ensure communications between its territory of Daman and its enclave territories of Dadra and Nagar-Haveli through the territory of India. Portugal further contended that this right of passage comprises transit of persons, goods and armed forces necessary to exercise the sovereignty of Portugal.<sup>8</sup> Portugal complains of the progressive restriction of its right of passage between October 1953 and July 1954. It does not, however, contend that India had, during that period, acted contrary to its obligation resulting from Portugal's right of passage. But Portugal complains that passage was thereafter denied to Portuguese national of European origin. events that took place in Dadra on 21-22 July 1954 resulted in the overthrow of Portuguese authority in that enclave. This created tension in the surrounding Indian territory. Thereafter all passage was suspended by India. India contends

that this became necessary in view of the abnormal situation which had arisen in Dadra and the tension created in surrounding Indian territory. On 26 July the Portuguese Government requested that delegates of the Governor of Daman (if necessary limited to three) should be enabled to go to Nagar-Haveli in order to enter into contact with the population, examine the situation and take the necessary administrative measures on the spot.

The Court held that India's refusal of passage to the proposed delegation and its refusal of visas to Portuguese national of European origin and to native Indian Portuguese in the employ of the Portuguese Government was action contrary to its obligation resulting from Portugal's right of passage. Portugal's claim of right of passage is subject to full recognition and exercise of Indian sovereignty over the intervening territory and without any immunity in favour of Portugal. The Court is of the view that India's refusal of passage in those cases was, in the circumstances covered by its power of regulation and control of the right of passage of Portugal.

**6. Case concerning Right of Passage over Indian Territory (Merits), Judgement of 12 April 1960 : I.C.J. Reports 1960. P.6**

**\*\* In the Memorial : "May it please the Court,**

1. To adjudge and declare :

(a) That Portugal has a right of passage through the territory of India in order to ensure communications between its territory of Daman (Coastal Daman) and its enclaved territories of Dadra and Nagar-Haveli;

(b) That this right comprises the transit of persons and goods, as well as the passage of representatives of the authorities and of armed forces necessary to ensure the full exercise of Portuguese sovereignty in the territories in question.

2. To adjudge and declare :

(a) That the Government of India must respect that right;

(b) That it must therefore abstain from any act capable of hampering or impeding its exercise;

(c) That neither may it allow such acts to be carried out on its territory;

## **2. Appeal Relating to the Jurisdiction of the ICAO Council (India v. Pakistan)**

In February 1971, following an incident involving the diversion to Pakistan of an Indian aircraft, India suspended overflights of its territory by Pakistan civil aircraft. Pakistan took the view that this action was in breach of the 1944 Convention on International Civil Aviation and the International Air Services Transit Agreement and complained to the Council of the International Civil Aviation Organization. India raised preliminary objections to the jurisdiction

of the Council, but these were rejected and India appealed to the Court. During the written and oral proceedings, Pakistan contended, *inter alia*, that the Court was not competent to hear the appeal.<sup>9</sup>

In its judgement in the case concerning the Appeal relating to the Jurisdiction of the ICAO Council (India v. Pakistan) the Court rejected the Government of Pakistan's objection on the question of its competence and found that it had jurisdiction to entertain India's appeal. Furthermore, since it was the first time any matter had come to the Court in appeal, the Court observed that in thus providing for an appeal to the Court from the decisions of the ICAO Council, the Treaties had enabled a certain measure of supervision by the Court of the validity of the Council's act and that, from that standpoint, there was no ground for distinguishing between supervision as to jurisdiction and supervision as to merits.<sup>10</sup>

7. This case, entered on the Court's General List on 30 August 1971 under number 54, was the subject of a Judgment delivered on 18 August 1972 (Appeal Relating to the Jurisdiction of the ICAO Council, I.C.J. Reports 1972, p. 46). The Hague, 1973.

**\*\*in the application :** "May it please the Court to adjudge and declare, after such proceedings and hearing as the Court may see fit to direct, and whether the Respondent is present or absent, that the aforesaid decision of the Council is illegal, null and void, or erroneous, on the following grounds or any others :

- A. The Council has no jurisdiction to handle the matters presented by the Respondent in its Application and Complaint, as the Convention and the Transit Agreement have been terminated or suspended as between the two States.
- B. The Council has no jurisdiction to consider the Respondent's Complaint since no action has been taken by the Applicant under the Transit Agreement have been terminated or suspended as between the two States.
- C. The question of Indian aircraft overflying Pakistan and Pakistan aircraft overflying India is governed by the Special Regime of 1966 and not by the Convention or the Transit Agreement. Any dispute between the two States can arise only under the Special Regime, and the Council has no jurisdiction to handle any such dispute.

**8. THE COURT**, by thirteen votes to three

(1) Rejects the government of Pakistan's objection on the question of its competence, and finds that it has jurisdiction to entertain India's appeal;

By fourteen votes to two

(2) Holds the Council of the International Civil Aviation Organisation to be competent to entertain the Application and Complaint laid before it by the Government of Pakistan on 3

March 1971; and in consequence, rejects the appeal made to the Court by the Government of India against the decision of the Council assuming jurisdiction in those respects.

### **3. Trial of Pakistani Prisoners of War**

The subject of the dispute relates to charges of genocide against 195 of the over 92,000 Pakistani prisoners of war and civilian internees kept held in India. The central issue is whether or not Pakistan has an exclusive claim to exercise jurisdiction in respect of such persons by virtue of Article VI of the Convention on the Prevention and Punishment of the Crime of Genocide, adopted by the General Assembly on 9 December 1947, to which both India and Pakistan are parties.<sup>11</sup> In May 1973, Pakistan instituted proceedings against India concerning 195 Pakistani prisoners of war whom, according to Pakistan, India proposed to hand over to Bangladesh, which was said to intend trying them for acts of genocide and crimes against humanity. India stated that there was no legal basis for the Court's jurisdiction in the matter and that Pakistan's Application was without legal effect. Pakistan having also filed a request for the indication of provisional measures, the Court held public sittings to hear observations on this subject; India was not represented at the hearings. In July 1973, Pakistan asked the Court to postpone further consideration of its request in order to facilitate the negotiations which were due to begin. Before any written pleadings had been filed, Pakistan informed the Court that negotiations had taken place, and requested the Court to record discontinuance of the proceedings. Accordingly, the case was removed from the List by an Order of 15 December 1973.

### **4. Aerial Incident of 10 August 1999**

On 21 September 1999, the Islamic Republic of Pakistan (hereinafter called "Pakistan") filed in the Registry of the Court an Application instituting proceedings against the Republic of India (hereinafter called "India") in respect of a dispute relating to the destruction, on 10 August 1999, of a Pakistani aircraft.<sup>12</sup> Islamic Republic of Pakistan filed an Application instituting proceedings against the Republic of India in respect of a dispute concerning the destruction, on 10 August 1999, of a Pakistani aircraft. By letter of 02 November 1999, the Agent of India notified the Court that his Government wished to submit preliminary objections to the jurisdiction of the Court, which were set out in an appended note. On 19 November 1999, the Court decided that the written pleadings would first address the question of the jurisdiction of the Court and fixed time-limits for the filing of the Memorial of Pakistan and the Counter-Memorial of India, which were duly filed within the time-limits so prescribed. Public hearings on the question of the jurisdiction of the Court were held from 3 to 6 April 2000.

9. Case concerning Trial of Pakistani Prisoners of War (Pakistan v. India) This case, entered on the Court's General List on 11<sup>th</sup> May 1973 under number 60 was discontinued by an Order of the Court of 15<sup>th</sup> December 1973 (*Trial of Pakistani Prisoners of War, I.C.J. Reports 1973.p.347*)The Hague, 1976.

10. Ariel Incident of 10 August 1999 (Pakistan v. India), Jurisdiction of the Court, Judgment, I. C. J. Reports 2000, p. 12 ISSN 0074-444 1, ISBN 92-1 -070852-0 In its Judgment of 21 June 2000, the Court noted that, to establish the jurisdiction of the Court, Pakistan had relied on Article 17 of the General Act for Pacific Settlement of International Disputes, signed at Geneva on 26 September 1928, on the declarations of acceptance of the compulsory jurisdiction of the Court<sup>13</sup> made by the Parties and on Article 36, paragraph 1, of the Statute. It considered those bases of jurisdiction in turn.

11. *Supra note 12* : by letter of 2 November 1999, the Agenda of India notified the Court that Government "wish[ed] to indicate its preliminary objections to assumption of jurisdiction by the ...Court...on the basis of Pakistan's Application". Those objections, set out in a note appended to the letter , were as follows :

"(i) that Pakistan's Application did not refer to any treaty or convention in force between India and Pakistan which confers jurisdiction upon the Court under Article 36(1).

(ii) that Pakistan's Application fails to take into consideration the reservations to the Declaration of India dated 15<sup>th</sup> September, 1974 filed under Article 36(2) of its Statute. In particular, Pakistan, being a Commonwealth Country, is not entitled to invoke the jurisdiction of the Court as subparagraph 2 of paragraph 1 of that Declaration excludes all disputes involving India from the jurisdiction of this Court in respect of any State which is or has been a Member of the Commonwealth of Nations"

Pakistan also relied on Article 1 of Simla Accord, which provides that,

"the Government of India and the government of Pakistan have agreed as follows : (i) that the principles and purposes of the Charter of the United Nations shall govern the relations between the two countries"

This provision represents an obligation entered into by the two States to respect the principles and purposes of the Charter in their mutual relations. It does not as such entail any obligation on India and Pakistan to submit their disputes to the Court.

It follows that the Court has no jurisdiction to entertain the Application the basis of Article 36, paragraph 1, of the Statute.

\*\* Dissenting opinion of Judge ad hoc Pirzada, Judge Pirzada considered that, in view of the allegations by Pakistan that India, by its incursion into Pakistan's airspace and by shooting down the Pakistan naval aircraft Atlantique on 10 August 1999 when 16 persons

were killed, committed breaches of obligations of customary international law - (i) not to use force against another State, (ii) not to violate the sovereignty of another State - therefore the International Court has jurisdiction regarding the claim of Pakistan. Judge Pirzada relied upon the findings of the Court in the Nicaragua case (1984). He also referred to the separate and dissenting opinions of Judge Weeramantry, Judge Vereshchetin and Judge Bedjaoui in the Fisheries Jurisdiction case (1998). Judge Pirzada observed that the Court's task is to ensure respect for international law. It is its principal guardian (Judge Lachs in his separate opinion in the Lockerbie case in 1992). Judge Pirzada emphasized that the Parties are under an obligation to settle in good faith their disputes, including the dispute regarding the State of Jammu and Kashmir and in particular the dispute arising out of the aerial incident of 10 August 1999. Let India and Pakistan keep in view the ideals of Quaid-e-Azam Mohamed Ali Jinnah and Mahatma Gandhi and take effective measures to secure peace, security and justice in South Asia.

#### **5. Obligations concerning Negotiations relating to Cessation of the Nuclear Arms Race and to Nuclear Disarmament (Marshall Islands v. India)**

On 24 April 2014, the Marshall Islands filed a number of Applications, including one against India. It accuses the latter of not fulfilling its obligations relating to the cessation of the nuclear arms race at an early date and to nuclear disarmament.

While India is not a party to the Treaty on Non-Proliferation of Nuclear Weapons (NPT), the Marshall Islands — which has ratified it — argues that certain obligations laid down in the Treaty apply to all States as a matter of customary international law. It contends in particular that this applies to Article VI, whereby the parties “[undertake] to pursue negotiations in good faith on effective measures relating to cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a treaty on general and complete disarmament under strict and effective international control”.

India having indicated, however, that it considers that the Court does not have jurisdiction in the alleged dispute, the Court, in an Order of 16 June 2014, found that it was necessary to resolve that question first of all, which should accordingly be separately determined before any proceedings on the merits.<sup>14</sup>

**12.** (1) by nine votes to seven : Upholds the objection to jurisdiction raised by India, based on the absence of a dispute between the Parties; (2) by ten votes to six : Finds that it cannot proceed to the merits of the case.

After holding hearing from 7 to 16 March 2016, the Court delivered its Judgment on the objections raised by India to the jurisdiction of the Court and the admissibility of the Application on 5 October 2016, finding that India's objection to jurisdiction based on the absence of a dispute between the Parties must be upheld. It further concluded that, lacking jurisdiction under Article 36, paragraph 2, of its Statute, it cannot proceed to the merits of the case.

Given this conclusion, the Court found no need to consider the other objections raised by India.

Declaration of Vice-President Abdulqawi A. YUSUF

\*\*Thus, it is my view that there is no evidence in the record that positively opposed views were held by India and the Republic of the Marshall Islands, prior to the submission of the application of the Republic of the Marshall Islands, on the obligation to pursue and conclude negotiations on nuclear disarmament, assuming that such an obligation exists in customary international law. The record shows instead that both States have been advocating in various multilateral forums, including at the Nayarit conference, but most of all at the United Nations General Assembly (at least since 2013 in the case of the Republic of the Marshall Islands), the necessity for all States, including nuclear weapons States, to pursue in good faith and to conclude negotiations on nuclear disarmament. Rather than positive opposition or conflict of legal views on the subject matter of the alleged dispute, the evidence appears to point towards a convergence of views between the Parties on the negotiation and conclusion of a comprehensive convention on nuclear disarmament. The Judgment should have therefore based its conclusion on this absence of conflict of legal views, instead of resorting to a new subjective requirement of “awareness” in the determination of the existence or non-existence of a dispute.

#### **6. Mr. Kulbhushan Sudhir Jadhav**

*The Applicant contends that it was not informed of Mr. Jadhav’s detention until long after his arrest and that Pakistan failed to inform the accused of his rights. It further alleges that, in violation of the Vienna Convention, the authorities of Pakistan are denying India its right of consular access to Mr. Jadhav, despite its repeated requests. The Applicant also points out that it learned about the death sentence against Mr. Jadhav from a press release.*

*India submits that it has information that Mr. Jadhav was “kidnapped from Iran, where he was carrying on business after retiring from the Indian Navy, and was then shown to have been arrested in Baluchistan” on 3 March 2016, and that the Indian authorities were notified of that arrest on 25 March 2016. It claims to have sought consular access to Mr. Jadhav on 25 March 2016 and repeatedly thereafter.*

*According to the Applicant, on 23 January 2017, Pakistan requested assistance in the investigation of Mr. Jadhav’s alleged “involvement in espionage and terrorist activities in Pakistan” and, by a Note Verbal of 21 March 2017, informed India that “consular access [to Mr. Jadhav would] be considered in the light of the Indian side’s response to Pakistan’s request for assistance in [the] investigation process”. India claims that “linking assistance to the investigation process to the grant[ing] of consular access was by itself a serious violation of the Vienna Convention”.*



The International Court of Justice effectively stayed the execution of former Indian Navy officer Kulbhushan Jadhav, who has been sentenced to death in Pakistan on espionage charges.<sup>15</sup> The Court said that India should have been granted consular access to its national Kulbhushan Jadhav as per the Vienna Convention. The ICJ asserted its jurisdiction over the case of Mr. Jadhav, who has been sentenced to death by Pakistan on charges of espionage and subversive activities. The circumstances of Mr. Jadhav's arrest remain disputed, ICJ president Ronny Abraham said while reading out his verdict. The 11-judge bench of the U.N.'s highest court presented its verdict two days after India and Pakistan gave their submissions. The Court president Ronny Abraham said the Court unanimously ordered Pakistan to "take all measures at its disposal to ensure that Mr. Jadhav is not executed."

*13. International Court of Justice (18 May 2017) Press Release No. 2017/22. On 8 May 2017, the Republic of India instituted proceedings against the Islamic Republic of Pakistan, accusing the latter of "egregious violations of the Vienna Convention on Consular Relations" (hereinafter the "Vienna Convention") in the matter of the detention and trial of an Indian national, Mr. Kulbhushan Sudhir Jadhav, sentenced to death by a military court in Pakistan.*

#### **IN FOCUS :**

International Court of Justice has been able to make progressive development of International Law. As remarked by the Judge Nagendra Singh, 'The ICJ indeed a *sine qua non* for the establishment of the Rule of Law in inter-State relations'. The extent to which law circumscribes the activities of states is an old dilemma in international law. The traditional position of the Universe has been that some areas of international relations are not susceptible to legal resolution. The ICJ helps and assist to protect as much sovereignty of the State as possible.

## 5. Kazuo Ishiguro's *The Remains of the Day*: An English Novel.

Dr. Prabhanjan Mane<sup>1</sup>

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### **Abstract:**

*Kazuo Ishiguro's third novel, The Remains of the Day, earned the 1989 Booker Prize, England's highest literary honor. The novel is, in effect, a character study of Stevens, an aging butler who has spent thirty years in service at Darlington Hall. As he considers his past, he is forced to come to terms with the gravity of the sacrifices he has made in the name of duty. In the following article, an attempt has been made to refute the body of criticism asserting that Ishiguro's novel is largely a Japanese novel.*

Before winning the 2017 Nobel Prize for his literary achievement, Kazuo Ishiguro came into limelight with his third novel, *The Remains of the Day*, which earned him the 1989 Booker Prize, England's highest literary honor. The novel is, in fact, a character study of Stevens, an aging butler who has spent thirty years in service at Darlington Hall. As he considers his past, he is forced to come to terms with the gravity of the sacrifices he has made in the name of duty.

Ishiguro's first two novels were set in Japan, but *The Remains of the Day* represents a departure in the author's work. Still, it is consistent with his writing style in that the book is told from a first person point of view by a person who faces past self-deception and regret. Further, the tone is controlled, the language is carefully crafted, and the themes revolve around the position of the individual within a society. While some critics maintain that although Ishiguro's setting is not Japan, the book retains a strong sense of the author's Japanese heritage, Ishiguro is quick to disagree. He responds by saying that most of his life experience has taken place in England and that his fictional influences are Britain's writers. So, he has bristled at being called a "postcolonial" or even an "Asian" writer, given that his Japanese ethnicity is hardly reflective of a collective immigrant narrative in Britain, and his works have rarely directly addressed the Asian immigrant experience, whether collective or individual. Ishiguro's choice of subject matter in this book – and the realism with which he depicts it – demonstrates the importance of England's past and culture to him.

*The Remains of the Day* is a critical and commercial success. Reviewers' glowing notices of the novel praise its characterization, language, tone, and thematic content. The novel – which won the Booker Prize for Fiction and was subsequently made into a film by Merchant Ivory from a screenplay by Ruth Praver Jhabvala – is set in post-World War II England; its narrator, an elderly English butler named Stevens, is engaged in recalling his wartime past spent in domestic service in England, working for an employer whose well-intentioned internationalism

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during the interwar period slowly but surely veered into sympathy for fascist Germany. The novel and its film adaptation solidified Ishiguro's growing reputation in the English-speaking world.

Stevens the butler worked for Lord Darlington, managing a household staff of dozens and orchestrating every domestic detail that would support Lord Darlington's position in the world. As a "gentleman's gentleman," Stevens could be confident that his work was meaningful since it drew its substance from the status of his employer. When Lord Darlington tries to awaken English sympathy for the punitive reparations imposed on Germany after World War I, involving his house and his large staff in the project, he enters onto the stage of international politics and ultimately becomes a pawn in a game he does not fully understand. Darlington Hall becomes the focal point of pro-German activity in England during the years of Hitler's rise to power; with the onset of open war, Lord Darlington undergoes a reversal of fortune and finds himself accused of treason toward his homeland. He dies in disgrace, and Darlington Hall is bought by a wealthy American who reduces the staff to a handful.

Stevens remains in service to this new owner, Mr. Farraday, and does the best he can to adapt to the small scale and the casual routine of this new life. Mr. Farraday urges him to take a vacation and lends him a car for the trip; the novel consists of Stevens's thoughts about the chain of events that has brought him to this vacation. As he recollects the grand old days of Darlington Hall, it becomes apparent that Stevens has made large sacrifices in the service of Lord Darlington, allowing his father to die alone during an important international conference and neglecting the signs of affection from Miss Kenton, an impeccable housekeeper he admired at a distance until it was too late. Underlying this simple story of domestic discipline, however, is the larger search that Stevens is conducting in the attempt to discover whether his life was something more than a pale shadow of Lord Darlington's folly. His vacation takes him to a short encounter with the married woman Miss Kenton has become and he realizes how much he has lost compared to the unworthiness of the cause he lost it in.

But this novel is not a tragedy: Stevens is remaking himself, even though the hour is late. He is adapting to a new world, gradually teaching himself skills he never knew he might need, such as sharing a joke with his employer. The flaw in Lord Darlington does not degrade the quality of Stevens's loyalty, and by attaching that same valuable loyalty to Mr. Farraday, he can in some measure regain the dignity his former employer had squandered. He ends his vacation and his review of his life with new optimism and renewed resolve to fit into the new world.

Lawrence Graver of the *New York Times Book Review* calls the novel "a dream of a book: a beguiling comedy of manners that evolves almost magically into a profound and heart-rending study of personality, class, and culture."<sup>1</sup> In a review for *Observer*, Salman Rushdie praises the novel for its ability to simultaneously present surface understatement and tremendous underlying tension<sup>2</sup>. In the *Christian Science Monitor*, critic Merle Rubin declares, "Delicate, devastating, thoroughly ironic, yet never harsh, this is a novel whose technical achievements are matched by its insightfulness."<sup>3</sup> David Gurewicz of *New Criterion* deems the novel a

“remarkable” book in which “the pitch is perfect.”<sup>4</sup> Commenting on the comic tradition of butlers in English literature, Hermione Lee of *New Republic* observes, “Butlers in British fiction are a joke. . . Ishiguro’s cunning is to invoke these associations – Stevens, after all, is a comic figure, pompous, funny, antiquated, and obtuse – and turn them to serious ends.”<sup>5</sup> Ihab Hassan in *World and I* adds that Ishiguro transcends the tradition, or “more precisely, he perfects and subverts it at the same time. He does so with immaculate craft. . . .”<sup>6</sup>

Not only do critics find Stevens tragic and sympathetic, but they also praise Ishiguro’s ability to create a consistent and believable voice for a character so unlike himself. Ishiguro is perhaps best known for his protagonists who devote themselves completely to a chosen professional role – as artist, butler, pianist, or detective – and whose first-person, confessional narratives paradoxically conceal more than they reveal about their past lives. Galen Strawson of the *Times Literary Supplement* writes that the book is both strong and delicate, adding that Stevens’s voice “creates a context which allows Kazuo Ishiguro to put a massive charge of pathos into a single unremarkable phrase.”<sup>7</sup> Echoing this idea, Graver remarks that Ishiguro’s “command of Stevens’ corseted idiom is masterly,” adding that the author’s “tonal control of Stevens’ repressive yet continually reverberating first-person voice is dazzling. So is his ability to present the butler from every point on the compass: with affectionate humor, tart irony, criticism, compassion, and full understanding.”<sup>8</sup> In the *New York Times*, Michiko Kakutani also praises Ishiguro’s controlled tone and his portrayal of unfolding realization in Stevens’s mind. He writes:

By subtly modulating the flow of Stevens’ memories and the nuances of his tone, by revealing to us the increasingly difficult emotional acrobatics that Stevens is forced to perform in order to remain in control, Mr. Ishiguro is able to create a portrait of the man that is uncompromisingly tough, and at the same time elegiac. He shows us the consequences of both emotional repression and misplaced loyalty, the costs of blindly holding onto values formed by another age. The result is an intricate and dazzling novel.<sup>9</sup>

Joseph Coates of the *Chicago Tribune* applauds Ishiguro’s use of an unreliable narrator to reveal so much about the character. Gurewicz writes that Stevens is “a fully realized character, through whom the author manages the world of his novel as sure-handedly as Stevens himself manages the beloved estate of Darlington Hall.” He adds, “There is an almost-perfect harmony of style and substance in the book’s relationship between the writer and the narrator. . . .”<sup>10</sup> Rubin is struck by the complexity of Stevens’s narrative; he remarks:

Stevens (by his own unwitting admission) has tailored his life to produce a complete façade. What makes his narrative so poignant as well as funny, its pathos and satire evenly matched, is the sincerity with which the façade has been cultivated.”<sup>11</sup>

Hassan interprets Stevens as an allegorical representation of modern history, suggesting that Ishiguro intends to symbolize modern politics, class, and suffering in the character of an English butler.

Much is made of Ishiguro's Japanese roots, as many critics believe that this heritage deeply influences *The Remains of the Day*. They note that the themes of service, discipline, and duty are Japanese in nature and that the controlled, detached tone is typical of Japanese culture. Hassan, for example, asks, "Is the result a Japanese vision of England or, more slyly, an English version of Japan? Or is it both and neither, a vision simply of our condition, our world?"<sup>12</sup> Gurewich comments on this at length, observing:

[W]hen Stevens admires the English landscape for "the very *lack* of obvious drama or spectacle that sets the beauty of our land apart," I cannot help thinking how neatly his description fits some of the Japanese criteria for beauty. Stevens' attention to detail is comparable to an origami maker. . . Stevens' insistence on ritual; his stoicism in performing his duties, especially in the face of adversity; his loyalty to his master that conflicts with his humanity – all of these are prominent aspects of the Japanese collective psyche. . . .<sup>13</sup>

Similarly, Gabriele Annan of the *New York Review of Books* finds that Ishiguro's first three novels "are explanations, even indictments, of Japaneseness," including *The Remains of the Day*, which features no Japanese characters. She explains that Ishiguro "writes about guilt and shame incurred in the service of duty, loyalty, and tradition. Characters who place too high – too Japanese – a price on these values are punished for it."<sup>14</sup>

Although the majority of the reviews are positive, a handful of critics find fault in the book. Geoff Dyer of *New Statesman*, for example, suggests that the notion of narrative irony (in which the reader understands something the speaker says that the speaker does not) is trite. He believes that Stevens's voice is "coaxed" to achieve this irony and thus lacks integrity. Annan is impressed with Ishiguro's creation of the character of Stevens, but finds the novel's message anti-Japanese and unsatisfying. She explains that the novel "is too much a *roman à these* [a novel written to illustrate a social doctrine], and a judgmental one besides. Compared to his astounding narrative sophistication, Ishiguro's message seems quite banal. Be less Japanese, less bent on dignity, less false to yourself and others, less restrained and controlled."<sup>15</sup>

The author of *The Remains of the Day*, Kazuo Ishiguro, was born in Japan and moved to England with his family when he was six years old. He has lived in England ever since, although he was reared with full awareness and practice of his Japanese heritage. Because of his Japanese background, many critics of the novel hasten to claim that it is Japanese in nature and content. The two novels preceding *The Remains of the Day* featured Japanese settings and characters, and this may be part of the impulse to categorize Ishiguro's third novel as also being Japanese. The idea is that Ishiguro has retained his Japanese worldview and simply filtered an English story through this way of interpreting the world. Critics point to the character of Stevens as evidence of the Japanese undercurrents of the novel. They observe that Stevens expresses himself in a detached tone and that he is driven by his sense of duty, loyalty, and service; that his lifestyle is characterized by propriety, ritual, discipline, and stoicism; and that he grapples with personal guilt and shame. Some critics go so far as to claim that Stevens's

unhappy fate and empty feeling when he reaches his sixties is an indictment against being “too Japanese.” That Ishiguro is both Japanese and English certainly warrants the assumption that he sees his world in a unique way, but to deem *The Remains of the Day* a Japanese story grossly diminishes his extraordinary accomplishment in the novel.

While every nation has a distinct culture, there are similarities among them. English culture and Japanese culture, although they are subject to the West-East dichotomy, share certain qualities. Yet critics are quick to attribute any overlapping characteristics to Ishiguro’s Japanese influence. Both cultures have a history of well-defined, rigid social and political hierarchies. Both have developed a system of manners and accepted means of interacting that are considered “proper,” and in both cases proper behavior is reserved, polite, and respectful. While Ishiguro’s upbringing may have prompted him to respond to these cultural aspects in England differently than someone who knew only English culture, Ishiguro is far from unique in recognizing these qualities in England and the English. Readers and critics find *The Remains of the Day* realistic and insightful, and this is because he accurately portrays English aristocratic culture. Further, his portrayal is complex, as it depicts this culture in a time of transition when elitism and dependence on manners are making way for a new social order. The realism – which is so readily recognized by readers – comes from the fact that Ishiguro has drawn from the richness of England’s own culture and social history to create his story. Had he included uniquely Japanese elements disguised as English elements, the story would not ring true. For critics to claim that Ishiguro’s Japanese sensibility is somehow superimposed onto an English setting and cast of characters only taints the reading of the story.

It is also worth noting that the subject matter of *The Remains of the Day* is distinctly English. The central character is an English butler, a man who, by his own admission, holds a position unparalleled in any other country. Stevens reflects on day one, “It is sometimes said that butlers only truly exist in England. Other countries, whatever title is actually used, have only manservants. I tend to believe this is true.”<sup>16</sup> If Ishiguro were trying to make a statement about Japanese culture, he would not put these words in his butler’s (the supposed symbol of Japanese restraint) mouth. Besides the tradition of the butler, the novel addresses English aristocracy and its descent in the context of Europe in the years just after World War I. These are all uniquely English concerns and characteristics; they are not universal enough to symbolize anything else.

There are a number of other ways in which Stevens is not a suitable representative for the Japanese. He completely lacks a religious or philosophical foundation, for example, an element of Japanese culture that guides a person’s decision making and way of interpreting life. Stevens comes to realizations about himself not through meditation, reading, or music, but as a side effect of thinking about his career. He does not seek wisdom or honor; the latter is something he does not even want for himself; rather, he is content in deluding himself into believing that he is serving a great man. When he arrives at a personal crossroads, he has no resources on which to draw for insight. He has no religious convictions, philosophical inquiries, or mentor.

This relates to another way in which Stevens is decidedly un-Japanese. He has no sense of family whatsoever. While Japanese society is paternalistic and places a high value on the family unit, Stevens speaks passively about his brother, who died needlessly, and he has a stiff relationship with his father. Stevens and his father are both butlers, and they have transferred whatever energy and attention that would naturally go to family members into their profession. When Stevens's father attempts to make amends on his deathbed, Stevens merely responds that he is busy and has work to do. The years of distance between them cannot be bridged, and the night his father dies, Stevens chooses to continue working. He adds that his father would want him to go on performing his duties with dignity, and he is probably right. In fact, Stevens's father pretended to accept his other son's death rather than seize an opportunity for revenge. Does he do so because of a belief in karma? No, he does so because he values duty absolutely. His son, Stevens, does likewise.

Another aspect of Stevens that makes him an unlikely symbol of Japanese culture is his deep, though long repressed, need to be recognized as an individual. This need is at odds with the Japanese (and, more generally, the Eastern) emphasis on the collective, as opposed to the individual, experience. Once Stevens leaves Darlington Hall, he gradually realizes that he regrets not being more individualistic. He has ignored his potential and his personal needs, and at a level that is almost buried, he realizes that he deserves to be treated as an individual. This need is also revealed when he sees that locals in the town he visits on his way to Cornwall believe he is an important aristocrat, and he enjoys letting them think so. Having never felt important in his own right, he savors the experience. This indicates that his years of putting himself last are not true reflections of his desire or personality. Instead, these are learned behaviors that have become second nature. Yet the truth of Stevens's desires can not be squelched, even after sixty years.

As a writer, Ishiguro is influenced by his dual heritages, but he has stated that his fictional influences are the British greats, such as Joseph Conrad and Ford Madox Ford. If *The Remains of the Day* had been published anonymously, the criticism regarding the possible Japanese connection could be lifted out, and there would still be a Booker Prize and an impressive body of commentary about every aspect of the book. Because of the consistent portrayal of English culture and history, the distinctly English subject matter, and the many ways in which Stevens is not a good representative of Japanese culture, the claims of the novel's Japanese nature must be regarded as overstatements. Worse, the overemphasis by many critics on the author's Japanese roots only acts as a distraction to an impressive fictional work.

#### Notes:

1. Lawrence Graver, "What the Butler Saw," in *New York Times Book Review*. (October 8, 1989) 3.
2. Salman Rushdie, Review of *The Remains of the Day*, in *Observer*. (May 21, 1989) 53. After winning the Booker Prize for his novel, *The Remains of the Day*, (in 1989) Kazuo

Ishiguro remarked that his literary ascendancy depended on Salman Rushdie having won the Booker Prize in 1981 for *Midnight's Children*. In a 1991 interview Ishiguro observed that "everyone was suddenly looking for other Rushdies . . . [and] because I had this Japanese face and this Japanese name."

3. Merle Rubin, Review of *The Remains of the Day*, in *Christian Science Monitor*. (November 30, 1989) 13.
4. David Gurewich, "Upstairs, Downstairs," in *New Criterion*, Vol. 8, No. 4. (December 1989) 77-80.
5. Hermione Lee, Review of *The Remains of the Day*, in *New Republic*, Vol. 202, No. 4. (January 22, 1990) 36-39.
6. Ihab Hassan, "An Extravagant Reticence," in *World and I*, Vol. 5, No. 2. (February 1990) 369-74.
7. Galen Strawson, Review of *The Remains of the Day*, in *Times Literary Supplement*. (May 19, 1989).
8. Graver, "What the Butler Saw".
9. Michiko Kakutani, "Books of the Times; An Era Revealed in a Perfect Butler's Imperfections," in *New York Times*. (September 22, 1989) 33.
10. Gurewich, "Upstairs, Downstairs".
11. Rubin, Review of *The Remains of the Day*, in *Christian Science Monitor*.
12. Hassan, "An Extravagant Reticence".
13. Gurewich, "Upstairs, Downstairs".
14. Gabriele Annan, "On the High Wire," in *New York Review of Books*, Vol. 36, No. 19. (December 7, 1989) 3-4.
15. Ibid. 4.
16. Kazuo Ishiguro, *The Remains of the Day* [1989] (New York: Vintage, 1993) 29. The quotations from the novel have been taken from this edition. Page numbers in parentheses have been given in the body of the text.



## 6. The Early Revolutionary Nationalism in Maharashtra

Dr. Avanish Patil<sup>1</sup>

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### **Abstract:**

*Scholars have traced the beginning of revolutionary nationalism in Maharashtra in the activities of Vasudev Balwant Phadke (1878-79). Vasudev Balwant was an educated man from the new middle class of Maharashtra who led a group of men who belonged to the tribal Bhil and Ramoshi communities. Two significant aspects are interwoven in the activities of Phadke and his group. They took an air of what Hobsbawm calls 'social banditry' i.e. the rich were robbed for the sake of poor. Also they represented a revolutionary form of struggle against the foreign rule, which was articulated by Vasudev Balwant in his autobiography. The people who flocked to the banner Vasudev Balwant were moved by a feeling of patriotism. The activities of Vasudev Balwant were widely reported not only in Maharashtra but also in the Bengal Press.*

*The research paper explores the nature of the revolutionary nationalism of Vasudev Balwant Phadke by putting it in context of the earlier and contemporary incidences of 'social banditry' in Maharashtra. It also studies the representation of his activities in the Bengal press, especially the Amrita Bazaar Patrika and their influence on Bankim Chandra Chatterjee's novel Anandamath.*

### **Introduction**

In Maharashtra, the establishment of British rule in the early decades of the 19<sup>th</sup> century was followed by several armed rebellions and uprisings against the colonial government. Leaders of subaltern communities like Umaji Naik, Kazising Bhil, Raghu Bhangare and Honya Kolirebelled against the British. During the uprising of 1857, Rungo Bapuji of Satara tried to organise men from the lower caste Mang and Ramoshi communities against the British. However, Rungo Bapuji's plan was discovered by the British before it would be put into action. In 1878, Vasudev Balwant Phadke, an educated man from the new middle class of Maharashtra led a band of persons belonging to the Ramoshi and Dhangar communities against the British. It represented a deliberate and conscious effort to rise in armed rebellion against foreign domination. Moreover, Phadke's exploits had evoked considerable interest in contemporary times.

Phadke's uprising is significant in the history of early revolutionary nationalism in Maharashtra because chronologically it comes in-between the type of armed revolt represented by the heroic action of leaders of the subaltern communities and the individual heroic actions of the later elite 'revolutionary nationalists' of Maharashtra.

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### **Armed uprisings of the Leaders of Subaltern Communities**

Maharashtra remained in a state of 'turbulence' after the establishment of British rule in the region in 1818. The nineteenth century was a period of frequent conflict with the new rulers of Maharashtra. A number of instances of armed resistance to British rule took place during this period. The Ramoshi, Bhil and Koli communities revolted under the leadership of Umaji Naik, Kazisingh Bhil, Raghu Bhangare and Honya Koli.

Umaji Naik who led a band of about 300 Ramoshis with a number of horses operated from the hilly region near Poona. Umaji conducted himself as an independent chieftain, with his own flag, holding a durbar, sending envoys to courts of Gwalior, Indore, Satara, and Kolhapur. He had issued a proclamation for the villages of Thana and Ratnagiri area on 25<sup>th</sup> December 1827 which called on the people to pay their rents to him and not to the government. Umaji's band distributed bundles of straw, charcoal, and fuel as a sign of the ruin which would follow if their wishes were not heeded by the villagers (Government of India 1882:685).<sup>1</sup> The method adopted by Umaji and his band in their skirmishes with the British was to spread small gangs throughout the region and create simultaneous disturbances. They avoided direct pitched battles with the British and troubled them by using guerrilla tactics. They lived by taking food from the peasants. A remarkable feature of Umaji's Ramoshi band was that they never maltreated the villagers. On 16<sup>th</sup> February 1831, Umaji issued another proclamation which exhorted the people to kill any European on sight, whether he was a soldier or not. He assured the persons who'swatans and tankhas (grants) had been forfeited by the British that if they supported his government, their grants would be restored. He warned people employed in infantry and cavalry of the East India Company not to obey the orders of the Company, if they did so they would be liable for punishment. Umaji also warned the villagers not to pay revenue to the English (Athawale 1991). Later, Umaji was betrayed by two of his colleagues and was hanged by the British on 3<sup>rd</sup> February 1834.

The tribal community of Bhils rose against the British under their leaders Kazisingh Naik, Bhima Naik, and Bhagoji Naik during the uprising of 1857 (Kayande 1998). Kazisingh was employed by the British police. He was dismissed from his job as he tortured a suspect to death during interrogation. He was jailed for ten years as a punishment. However, after his release from jail, he was again reemployed by the British in 1857. Kazisingh immediately resigned his job and raised the banner of revolt against the British, when he was verbally abused by Captain Birch, a senior British police official. The other Bhil leader Bhima Naik regarded himself the representative of the King of Delhi. The Bhil leaders had collected a large number of men to fight the British. Bhagoji Naik collected 700-800 Bhils of the Ahmednagar region, while Kazisingh and Bhima Naik collected about 1500 Bhils of the Khandesh region. On 17<sup>th</sup> November 1857, Kazisingh and Bhima Naik attacked and looted an escort carrying a treasury of 7 lakh Rupees at Shendwa pass (Ghat). They immediately cut down the telegraph wires in the Shendwa area and continued to plunder the villages in the area. When pursued by the British, the Bhils used to hide in the hills and attack the British forces only when they came to the hilly region. On 11<sup>th</sup> April 1857, the British army engaged Kazisingh in a head to head battle at a place called Ambapani. In this fierce battle, 56 British soldiers and one local officer was killed and two European officers were injured. About 150 Bhils lost their lives and 62 injured were captured

by the British. The British later hanged 57 of prisoners. After the battle of Ambapani the intensity of activities of Kazisingh and Bhima Naik was reduced drastically (Palande 1957:297-318). Kazisingh was betrayed and killed in 1860. Bhima Naik was captured by the British on 2<sup>nd</sup> April 1866.

Exploitation by the money lenders prompted a political action by the Koli community, which was an ideal example the phenomenon described by Eric Hobsbawm as 'social banditry'. In 1845, the Kolis went on arampage in Ahmednagar district under the leadership of Raghu Bhangare of Nasik. Raghu Bhangare had allied with other chiefs and executed raids on the moneylenders (Marwari Vanis). Raghu was infuriated when his mother was tortured during interrogation by the police. Raghu along with his band of Kolis wandered in the Nasik and Ahmednagar region cutting the nose of every Marwari he could get hold of. It is said that the village Marwaris fled in terror to towns to escape his wrath (Simcox 1912:176). He was captured in Pandharpur in 1847 and hanged by the British. Between 1873 and 1874, Honya Koli gathered a band of Koli followers and established himself as 'Bombay's Robinhood'. The members of Honya's band wore a distinctive dress of red military coats, they roamed the countryside robbing moneylenders and setting their houses on fire. During their raids on the moneylenders they often cut off their noses (Hobsbawm 1969; GOI 1875:83-86).

In 1857-58 there were uprisings at a number of places in Maharashtra (Divekar 1993). In the last months of 1856 attempts were made by Rungo Bapuji of Satara to recruit an army. Earlier, Rungo Bapuji had been sent to England by Chhatrapati Pratapsingh of Satara to plead his case after he had been deposed by the British. After remaining in England for 14 years, he returned to Satara in 1854. Meanwhile, Chhatrapati Pratapsingh had died and the princely state of Satara had been annexed by the British. Rungo Bapuji resolved to restore the Gadi of Satara by using all available means. In the months from December 1856 to June 1857, he made efforts to secure recruits from the Mangs, Ramoshis, and Kolis for his 'Swarajya Army'. In the Satara region information was given out to make the people believe that the 'Nagai Devi' of Arale had predicted the occurrence of a rebellion that year. Propaganda was undertaken to convince the people that the Governor of Bombay was aware of the injustice done to the Satara Gadi and had himself asked Rungo Bapuji to raise a rebellion (Palande 1957:190). During the six months, Rungo Bapuji and his followers made efforts to raise money, men, and means to achieve their end. He also tried to incite the troops of the British regiments stationed at Kolhapur, Belgaum, and Dharwar. His plan was to attack Satara, Yavateshwar, and Mahabaleshwar, to massacre all Europeans, and to plunder the treasury and Satara town. Later evidence presented at the trials showed that after the last meeting 2000 men were ready for attack and arrangements had been made for opening the jail and letting out the 300 convicts (GOI 1885-b:316-318). The plot hatched by Rungo Bapuji was discovered by the British who took strong measures to prevent it. After the frustration of the attempted uprising at Satara, Rungo Bapuji went into the wilderness, and thereafter nothing was heard about him. Uprising of Vasudev Balwant Phadke

Vasudev Balwant Phadke was an English knowing person who worked as a clerk in the Military Accounts Department of the British government. He was born in 1845 and got the above-mentioned job in 1863. He worked in the department for fifteen years and left the government service in 1879. He was instrumental in founding a school in Poona in 1874 under

the auspices of 'The Poona Native Institution' of which he was the first Secretary and Treasurer (Joshi 1959:29). This school was popularly known as Bhave School. He was also closely associated with the activities of Sarvajanik Sabha in Poona. In 1878 he started mobilising the Ramoshis, Kolis, and Dhangars for an armed revolt against the British Government.

An incident which played an important role in turning Phadke against the British happened in 1870, when his senior British officer in the Military Accounts Department refused him permission to visit his mother who was on death-bed. Subsequently, his mother died. The British official also did not grant him leave for performing the Shraddha ceremony on her first death anniversary.

In months of December 1872 and February, 1873 Justice Ranade delivered two lectures on the subject of 'Swadeshi Trade'. These speeches it is generally believed became a source of inspiration for Phadke. Later he admitted in his autobiography that the original inspiration to oppose the British had come from M.G. Ranade's two lectures. In these lectures, Ranade had claimed that competition of British goods had destroyed the indigenous industry of India and contributed greatly to the growing impoverishment of the countryside. He had also implicitly given a call for 'Swadeshi' in his second lecture. It was due to the influence of Ranade's lectures that Phadke discarded the use of foreign cloth and goods and vowed never to use them (Joshi 1959:26).

Some historians think that his feelings were deeply stirred by the devastations caused in Western India by the terrible famine of 1876-77 and he became convinced that the miseries of India were caused by foreign rule (Majumdar 1963: 909). He undertook propaganda tours in which he delivered speeches which countered British government's claim that it was appointing natives to high government posts.

The exploitation and economic drain of India under British rule attracted the attention of Phadke. In his autobiography he says:

Scarcely had the clothes of Indian manufacture begun to get into demand when the British Government opened an appointment for a European in the Viceregal Legislative Council at Calcutta on a salary of Rupees five thousand a month. This new officer only removed the duty on the cloth of English manufacture! The number of districts was increased from fourteen to twenty-one, the number would still increase. This means that seven new Collectors and seven new Judges with more than two thousand rupees as monthly salary also came to be appointed (ibid:26).

In 1876, Phadke took a long leave from his job to study the consequences of the famine in western India. He disguised himself as a sanyasi and visited Indore, Ujjain, Nagpur, and Baroda and then travelled through Khandesh to Nasik, Sangli, Miraj, and Kolhapur. In his autobiography he points out how the British Government starved India of irrigation projects and created an artificial famine of food in the country and writes:

Here cultivation is made by canal water and had the Government freely supplied this water and food to our men for two months the harvest would have been prosperous and lasted the people for one year there would have been no necessity of importing

food grains and my countrymen would not have died of starvation. The Government, however, assumes a false colour of charity by saying that it saves the people by importing food grains for them, and then on the ground that great expenses have been incurred by the state in adopting measures to free the people from starvation, imposes fresh taxes on the people! Now what does all this mean? It only means to gather money, colonise this country and destroy the religion (ibid:34).

Phadke eventually came to the conclusion that mere speeches and constitutional means could not get rid of British rule. To quote his words 'the speeches had no more effect on the minds of the people than the sprinkling of water on leaves has on the life of the tree'. Phadke's enthusiasm for the programmes of Sarvajanik Sabha decreased. He began contemplating armed revolt against the British (ibid:35).

### **Phadke's Plan of Revolt**

Phadke writes about his plan against the British in his autobiography. After collecting money he wanted to form small gangs of armed men which could instill fear in the British. These gangs would stop mails and interrupt the telegraph to prevent information from spreading. In the next stage, Phadke planned to break open the British jails and expected all the prisoners serving long sentences to join him. After collecting a band of 200 men he wanted to loot the government treasury at Khed (ibid: 85-86). He believed that even if his band was small if its 'foundation was good it shall grow and conquer a government'. He hoped that since there was 'much ill-feeling among the people' those 'who are hungry' will come and join his band (ibid.). By putting into action his grand design, Phadke hoped to establish his object – the establishment of a Republic (Amrit Bazaar Patrika 13/11/1879:4; Hardas 1958:71).

However, Phadke could not collect the money required for putting his plan into action. The people he approached refused to help him in this regard. In his autobiography, he writes 'But to us good (respectable) people it is difficult to obtain money and how can it be got for such a purpose. Because they have no thought (for the future). In their hearts they wish the English Government to go but you must not ask money' (Palande 1957:86). Phadke was unable to obtain loan or money for his purposes so he decided to collect money by committing dacoities.

Phadke became a strong votary of armed might. He believed that the British rule in India would not end without an armed revolution. To prepare himself for revolutionary life, he began to train himself in the art of using the traditional Maratha weapons of danpatta, talwar, bhala, birchi etc. as well as that of firing a gun and horse riding in the gymnasium (akhada) of Lahuji bin Raghu Raut Mang, a person of the untouchable Mang caste.<sup>2</sup> Phadke was taught the art of using the danpatta by a person of untouchable Mahar caste known as Ranba Mahar and Lahuji (Joshi 1974:88).

The proceedings and evidence given by witnesses in the trial tell us that Phadke's house in Poona was the place where plans of the revolt were made. A number of his upper caste colleagues like Parashram Patankar, Mahadev Govind, Ganesh Krishna Deodhar and Gopal Hari Karve, as well as the Ramoshis, frequented this house and Phadke openly exhorted

them to rise against the British. He had collected 2 pattas, 2 swords, 1 gun, 1 pistol and 3 spearheads. He also had a gun and used to go a place called Parvati tank to practice. Phadke also wanted to mobilise the Ramoshis to stir up a rebellion (Palande 1957: 81).

The evidence given by Balaji Narayan in the trial throws light on Phadke's efforts to organise the Ramoshis. Balaji Narayan who was with Phadke for 15 days admitted that he 'saw Ramoshis come to visit him three or four times'. He added 'They used to say they would rise and had nothing to eat. Wasudev said he would help them, and asked how many men they could collect. Chimi said 60 or 70. Janku said some 25' (ibid.).

On 20<sup>th</sup> February 1879, Phadke assembled his supporters which included Vishnu Vinayak Gadre, Gopal Moreshwar Sathe, Ganesh Krishna Deodhar and Gopal Hari Karve at the village Loni Khand near Poona. The gathering of over two hundred people was given a grand dinner by Phadke. On 23<sup>rd</sup> February 1879, Phadke began his uprising against the British by committing a dacoity in the village of Dhamari. Later Phadke plundered a number of villages in Poona region, namely, Valeh in Purandar, Hami and Nandgiri in Bhor, Sonapur in Haveli, Chandkhed in Maval. Phadke and his band received support from the village folk during his uprising. In his diary, he narrates that he spoke with the villagers to win their trust and told them to have 'no fear and understand that the day of comfort for the ryots has come'. The villagers were convinced and gave food to the band (ibid: 88). Some years later the Gazetteer of Bombay Presidency observed that 'villagers of good position were found to be implicated in Vasudeo's movements' (GOI 1885-a:38).

He, however, had a number of problems in dealing with his men and keeping his band of Ramoshis together. Even before undertaking the first raid at Dhamari he had to assign to a man the task of preventing the separation of the band (Palande 1957:85). He took the help of his trusted aide Daulatrao Ramoshi to deal with the other members of the band. However, the members of band fought over the loot of the raids and at times refused to hand over the valuables they had collected during the raids (ibid: 94). Eventually, Phadke was frustrated with the attitude of the Ramoshi members of his band. In his autobiography, he writes:

Under such circumstances how can 200 men be collected? What has God done? If I had assembled 200 men I would have looted the Khed treasury and got much money, as at this time the revenue was being collected and had I got more money I could have got the assistance of 500 horses. Through poverty no one possesses horses. If I had got horsemen they would have good men, not deceitful like the Ramoshis... They fear to go before guns, and have great avarice of money... I then understood that by such men my intentions could not be carried out, but there was nothing for it but to remain with them.... (Palande 1957:89).

Eventually, the numbers in his band dwindled. He tried to enlist Kolis living in hamlets in the Poona region to join him. His band of men was reduced to only 15 men. He then came into contact with the Dhangars. Phadke was much impressed with the Dhangars. In his diary, he records 'I have seen men of many castes but for honesty and trustworthiness none are equal to the Dhangars' (ibid: 92).

Later, Phadke went to the territory of the Nizam state of Hyderabad and along with his close associates Gopal Moreshwar Sathe, Krishnajipant Gogate and Rangnath Moreshwar Mahajan made efforts to enlist the support of the Rohillas. However, before he could commence his activities he was arrested and tried in the court of law. He was deported to Aden in 1881. He made an unsuccessful attempt to escape from jail. He died on 17<sup>th</sup> January 1883.

### **Press Coverage**

The activities and trial of Phadke generated much interest among the people of Poona. The Indu Prakash described on its front page how the crowd which had assembled to witness his trial had shouted 'Phadke ki Jai'. In general, the contemporary newspapers took the view that though the intentions of Phadke were good and patriotic, the means he had adopted were wrong. The newspaper Shivaji praised him for his disinterestedness and patriotism but criticized his plan of action. It was of the opinion that the methods used by Shivaji in the days of the Mughals could not be effective against the British. Though his qualities of disinterestedness and self-denial were admired, his designs were considered to be 'mad'. His intentions were good but the means by which he hoped to carry out his ideas were not suited to the times (Palande 1957:126-129). This was, in general, the opinion of the educated middle class in Poona is clear from the memoirs of I.P. Minayeff, the Russian traveller who was at that time in Poona. When I. P. Minayeff, visited the students of the Deccan College, Pune, three of them expressed the opinion about Phadke: 'the end was noble, but the means stupid'. The students told Minayeff that they had attended the trial of Phadke and had shouted cries of 'Phadke ki Jai'. Minayeff informs us that the students were dissatisfied with British rule and had the same complaints which were put forward by Phadke, namely, 1) higher posts are not available to the natives 2) poor people suffer on account of taxes. Taxes are heavy. They are not reduced even during famine years and this never happened under the native rulers 3) India's wealth is making its way to England (Minayeff 1955:52-53). Sir Richard Temple, the Governor of Bombay Presidency in his book admits that the people 'answered the mandate of their shadowy and half mysterious chief like bees hiving and the upper classes also felt sympathy to Phadke even if they did not show it openly' (Temple 1882: 470).

### **Amrita Bazar Patrika and Phadke:**

Phadke's uprising was widely reported in the Bengali press. Verbatim quotations from Bombay newspapers like Deccan Herald and Indu Prakash on the dacoities in Poona were published in the Amrita Bazar Patrika.<sup>33)</sup>

The

### **Amrita Bazaar Patrika**

was originally published in Bengali script. Later it evolved into an English format published from Kolkata and other locations such as Cuttack, Ranchi and Allahabad. The paper discontinued its publication in 1991 after 123 years of publication.

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The correspondent of the Patrika gave a briefing to the newspaper about the skirmishes between the British and Phadke (ABP 29/5/1879: 2-7). Even news items which described rumours in Poona that the arrested person was not the real Vasudev Balwant but was one Vasudev Balwant Kale of Ratnagiri District were published (ibid. 7/8/1879:1). A satire entitled 'The Archdeacon and Phadke, the Robber' had also appeared in the 'Literary' section of the newspaper (ibid. 21/8/1879:6). Some relevant excerpts from Phadke's autobiography were also translated in the Amrita Bazar Patrika in 1879. The newspaper took the view that the autobiography of Phadke showed that he had 'many traits of those high-souled men who are now and then sent in this world for the accomplishment of great purposes. But much thinking made him made and destroyed the balance of his mind. He was an angel tempted by the devil and seduced. His heart is sound but his reason led him astray' (ibid.). The Amrita Bazar Patrika published excerpts of his autobiography which showed his great personal sacrifice, his



misgivings about the British Rule and outlined his plan of action. Though the newspaper admits that there was a great deal of truth in Phadke's allegations against the British government, it was of the view that they were not serious enough to justify the taking up of arms (ibid. 13/11/1879:4).

### **Phadke's influence on Anandamath:**

The publication of Phadke's writings in the *Amrita Bazaar Patrika* is important because a number of scholars have traced his influence on Bankim Chandra Chatterjee's *Anandamath*. In a paper entitled 'The Anand Math and Phadke', historian Bemanbihari Majumdar explored the impact of Phadke on the writing of *Anandamath*. He was of the opinion that though there was no direct evidence to show that Bankim Chandra was aware of the writings and life of Phadke, there was 'strong circumstantial evidence to show that he had the knowledge of the fruitless attempt of Phadke to liberate India and that the unsuccessful attempt of the Santanas of the Ananda Math bears to a certain extent the impress of this event' (Majumdar 1966). Chittaranjan Bandopadhyay has made a detailed argument to show the impact of life and work of Phadke on the *Anandamath*. Julius Lipner has summarised the important similarities identified by Chittaranjan Bandopadhyay as follows:

- 1) the personalities and patriotic goals of Phadke and Satyananda (leader of the santanas)
- 2) the background of the two times (famine, peasant distress and revolt),
- 3) the levelling of caste differences in both contexts
- 4) the somewhat unruly behaviour of Phadke's followers and of the uninitiated santanas (in marked contrast to the self-sacrificing principles of the chief protagonists of both stories).... (Chatterjee 2005:32-33)

Historian Tanika Sarkar has put forward the view that Bankim found a carrier for his vision of Hindu nationalism in the activities of Vasudev Balwant Phadke. Bankim started writing *Anandamath* shortly after the publication of Phadke's writings in the *Amrita Bazar Patrika*. He, therefore knew of a modern, educated, Brahman youth, who was not quite an ascetic but who had severed his ties with his family and his beloved wife. Phadke was a pious Hindu, fearlessly anti-British, who went to the forest and built up an army of tribal people and gathered arms by plunder, aiming to loot the Kheda Treasury as a first step towards overthrowing foreign rule. Tanika Sarkar is of the opinion that this would have been a very important impetus towards the conceptualisation of the *Anandamath* (Sarkar 2006: 3961).

### **Inspiration to later Revolutionaries of Maharashtra:**

Phadke's uprising remained a source of inspiration for the later revolutionaries of Maharashtra. Both the Chapekar brothers thought of themselves as successors to the mettle of Brahmins like Phadke who had become martyrs for their religion and country (Palande 1957: 989). In his memoirs, Veer Sarwakar has noted that when he was young he had been inspired by a novel entitled 'Sushil Yamuna' (1887) written by Balwant Manohar which was based on the uprising of Phadke. This novel was supposedly written due to the encouragement was

given by Justice M.G. Ranade. Savarkar mentions that legends about the heroic exploits of Phadke were told to him by the elders and gave inspiration to him. Later, when Savarkar went to Nasik for his education he had established a secret organization known as the 'Mitramela'. Savarkar had procured a big picture of Phadke from a shop of a Shimpi (tailor), and hung it on the walls of the room where the meetings of the secret organisation took place. Savarkar has pointed out that Phadke was one of the earliest person to take up arms and give the call to overthrow British rule and free the motherland to establish a republic in a free India. In Maharashtra, he was venerated as a 'patriot' by people of all classes- Ramoshis, Dhangars, peasants as well as the upper classes. Moreover, his uprising and great personal sacrifice were much discussed not only in India but also abroad. According to Savarkar, this was an important reason why the tradition of armed revolution took root in Maharashtra (Savarkar 2012: 57-69).

### **Epilogue:**

Taking the above history of early revolutionary nationalism into account one can easily see that it had three phases. The first phase of uprisings of leaders of subaltern communities like the Ramoshi, Bhil and Koli followed by the second phase of the uprising of Phadke and the third phase of 'revolutionary nationalists' like the Chapekar brothers and Veer Savarkar who were inspired by Phadke. Phadke's uprising is important because it formed the link between the first phase and the third phase.

The uprisings of Umaji Naik, Kaji Singh, Bhima Naik, Raghu Bhangre, and Honya Koli were not episodes involving mere issues of law and order. They were efforts by the subaltern classes to end their oppression or to return to an earlier socio-economic-political state. Umaji Naik, the Ramoshi leader, had established his own government. Raghu Bhangre and Honya Koli had attacked the exploitative moneylenders. The Bhil leaders Kazisingh and Bhima Naik thought themselves to be representatives of the King of Delhi during the 1857 uprising, while Rungo Bapujee wanted to restore the 'Satara Raj'. The people did not regard them as criminals but as political opponents of a predatory government.

A number of methods similar to those adopted or propounded by the leaders of Ramoshi, Bhil and Koli communities and Rungo Bapuji were used or sought to be used later by Phadke's band. The method of creating small gangs and creating simultaneous disturbances, securing funds by means of committing dacoities on the rich, cutting down means of communication, and the plan to attack the jail and gain the services of the freed convicts which formed an important part of the plan of Phadke's uprising had been used or planned in the earlier uprisings. A number of persons belonging to subaltern low caste communities played an important role in Phadke's uprising. Phadke who belonged to the Chitpavan Brahmin caste received training in the use of weapons from Lahuji Mang and Ranba Mahar. Phadke's band included a few Brahmin youths but a large number of low caste Ramoshis and Dhangars. It was only after the upper castes failed to provide recruits and money to carry out his plan, that Phadke turned to the Ramoshis and Dhangars. The motive of plundering the rich was to collect sufficient amount of money to put his grand plan into action with the ultimate aim of establishing a republic. The result was a type of social banditry, with Phadke's band being given shelter and food by the

people of the countryside. Though the British considered them to be criminals, they were admired by the Indians.

Phadke's revolt left its legacy not only in Maharashtra but also in Bengal. Stories about of Phadke's patriotism, daring spirit, and personal sacrifice inspired the Chapekar brothers and Veer Savarkar. In Bengal, the publication of Phadke's autobiography in Amrita Bazar Patrika influenced the writing the of Bankim Chandra's Anandamath, which became a gospel of the revolutionaries in later years. Even his method of secretly collecting arms, imparting military training to youths, and securing necessary funds by means of dacoities was followed by the later revolutionary nationalists.

### Notes:

(Endnotes)

#### 1) The Proclamation ran:

'Know all men that we Rajeshri Umaji Naik and Bhargaji Naik from our camp at the fort of Purandhar do hereby give notice in the year... 1827 to all Patils, Mhars and others of the villages of Ratnagiri in South Konkan and Salsette in North Konkan, that they are not to pay any portion of the revenue to the British Government and that any instance of disobedience to this mandate shall be punished by fire and sword. All revenues are to be paid to us'...

2) It is interesting to note here that the great social reformer of Maharashtra Mahatma Jotirao Phule had also receive a similar kind of training in the military craft at the gymnasium of Lahuji bin Raghu Raut Mang also known as Lahuji Ustad Salve.

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## 7. निश्चलनीकरणाचे राजकीय अर्थशास्त्र आणि भारतीय अर्थव्यवस्था

डॉ. एम. एस. देशमुख<sup>१</sup>, तानाजी नामदेव घागरे<sup>२</sup>

### गोषवारा:

काळा पैसा, दहशतवाद्यांना मिळणारी आर्थिक रसद आणि बनावट चलन यांना आळा घालण्यासाठी पाचशे व हजार रुपयांच्या चलनी नोटा रद्द करण्यात येत असल्याचे पंतप्रधानांनी ८ नोव्हेंबर २०१६ रोजी जाहीर केले. त्यामुळे १५.४४ लाख कोटी मूल्यांचे आणि एकूण चलनातील ८६.९ टक्के चलन रद्द झाले. परंतु रिझर्व्ह बँकेच्या २०१६-१७ च्या वार्षिक अहवालानुसार, रद्द केलेल्या १५.४४ लाख कोटी रुपयांपैकी १५.२८ लाख कोटी रुपयांच्या नोटा रिझर्व्ह बँकेत जमा झाल्या. म्हणजेच १ टक्का रद्द केलेल्या चलनी नोटा परत आल्या नाहीत. देशातील १.५ लाख जनतेने (एकूण लोकसंख्येच्या ०.०००११ टक्के) ५ लाख कोटी (एकूण निश्चिलीकरणाच्या ३३ टक्के) बँकेत जमा केले. १५.२८ लाख कोटी रुपयांच्या मूल्यात फक्त ४१ कोटी रुपयांचे बनावट मूल्य आढळून आले आणि एकूण मूल्यात बनावट नोटांच्या मूल्याचे प्रमाण ०.००२७ टक्के होते. नवीन नोटांच्या छपाईसाठी, ७,९६५ कोटी रुपये खर्च झाले. निश्चलनीकरणामुळे रिझर्व्ह बँकेने १६००० कोटी रुपये कमावले असले तरी नवीन नोटांच्या संपूर्ण अंमलबजावणीसाठी २१००० कोटी घालवले. नोटबंदीनंतर एका वर्षात व्यवहारांच्या आकारमानाचा विचार केला असता प्रीपेड व्यवहार साधनात (Prepaid Payment Instrument-PPI) ४४.८२ टक्यांनी, तात्काळ देयक सेवा (Immediate Payment Service-IMPS) मध्ये १४३.३७ टक्यांनी, क्रेडिट/डेबिट कार्ड (एटीएम व पीओएस मधील वापर) मध्ये २७.४६ टक्यांनी वाढ होत रोकडारहित व्यवहारात भरमसाठ वाढ होत असल्याचे दिसून येते. आर्थिक वर्ष २०१७-१८च्या एप्रिल ते नोव्हेंबर या कालावधीत प्रत्यक्ष करांच्या (व्यक्तिगत प्राप्तिकर आणि कंपनी कर) संकलनात टक्यांची वाढ होऊन ते ४.८ लाख कोटी रुपयांवर गेले आहे. म्युच्युअल फंड, जीवन विमा, बँक बचत खाते यामध्येही लक्षणीय वाढ झाली. परंतु निश्चलनीकरणानंतर एका वर्षात २८ लाख लोकांनी रोजगार गमवल्याचेही आकडेवारीतून दिसून येते. कृषी, औद्योगिक, सेवा क्षेत्रांच्या आर्थिक वृद्धी दरावर नकारात्मक परिणाम दिसून आले. सरकारी दाव्यानुसार असणारा भरमसाठ काळा पैसा नोटाबंदीनंतरही सरकारच्या अजूनतरी हाती लागला नसल्याची वस्तुस्थिती आहे.

### १) प्रस्तावना:

८ नोव्हेंबर २०१६ रोजी भारतीय अर्थव्यवस्थेतून पाचशे आणि एक हजार रुपयांच्या चलनी नोटा अर्थव्यवस्थेतून रद्द करण्यात आल्या. देशात एवढ्या मोठ्या प्रमाणात नोटाबंदी यापूर्वी कधीच झाली नव्हती. राष्ट्रीय व आंतरराष्ट्रीय पातळीवरील अर्थतज्ज्ञांपासून ते सामान्यातल्या सामान्य नागरिकांनी या निर्णयाचे स्वागत केले. अंमली पदार्थाची तस्करी, अवैध शस्त्रास्त्रांचा व्यापार, शेल कंपन्या, वेश्या व्यवसाय, दहशतवादी हल्ले,

डॉ. एम. एस. देशमुख<sup>१</sup>, प्राध्यापक, अर्थशास्त्र अधिविभाग, शिवाजी विद्यापीठ, कोल्हापूर.

तानाजी नामदेव घागरे<sup>२</sup>, सहायक प्राध्यापक, यशवंतराव चव्हाण स्कूल ऑफ रूरल डेव्हलपमेंट, शिवाजी विद्यापीठ, कोल्हापूर.

स्थावर मालमत्ता आणि राष्ट्रीय व आंतरराष्ट्रीय पातळीवर होणारी पैशांची हेरफेरी अशा गैरप्रकारांमुळे आंतरराष्ट्रीय स्तरावरही निश्चलनीकरण या संकल्पनेला वा धोरणाला पाठिंबा वाढतो आहे. पण निश्चलनीकरण म्हणजे सर्वाधिक किंमतीचे चलन रद्द करणे किंवा विशिष्ट काळात ते नष्ट करणे अथवा मोठ्या किंमतीच्या नोटांची निर्मिती न करणे होय. परंतु ८ नोव्हेंबरच्या निश्चलनीकरणानंतरच्या काही दिवसांतच दोन हजार आणि पाचशे रुपयांच्या नवीन नोटा चलनात आणल्या गेल्या, हा विरोधाभास होता. निश्चलनीकरणाचे काही इष्ट-अनिष्ट, सकारात्मक-नकारात्मक परिणाम भारतीय अर्थव्यवस्थेवर दिसून आले आणि त्याचे दूरगामी परिणामही काही वर्षात दिसून येतील. त्या अनुषंगाने निश्चलनीकरणाचे राजकीय अर्थशास्त्र आणि भारतीय अर्थव्यवस्था यांचा तौलनिक उहापोह करणे क्रमप्राप्त ठरते.

#### २) शोध निबंधाची उद्दिष्टे:

१. निश्चलनीकरण धोरणाचा समग्र ऐतिहासिक आढावा घेणे.
२. निश्चलनीकरणानंतर भारतीय अर्थव्यवस्थेमध्ये घडून आलेल्या बदलांचा अभ्यास करणे.
३. निश्चलनीकरण व काळा पैसा यांची तुलनात्मक पडताळणी करणे.

#### ३) संशोधन पद्धती:

प्रस्तुत शोधनिबंधासाठी दुय्यम साधनसामुग्रीचा वापर करण्यात आलेला आहे. यासाठी भारतीय रिझर्व्ह बँकेचा वार्षिक अहवाल व मिंट दस्तावेज, भारतीय विमा नियामक आणि विकास प्राधिकारणाचा अहवाल, सेंटर फॉर मॉनिटरिंग इंडियन इकॉनॉमी, केंद्रीय आयकर विभाग, विविध संस्थांचे पाहणी अहवाल आणि प्रसार माध्यमांमधील संशोधित माहिती यांचा वापर करण्यात आलेला आहे. तसेच योग्य त्या ठिकाणी गणितीय व सांख्यिकीय सूत्रप्रणालीचा वापर केलेला आहे.

#### ४) निश्चलनीकरणाचा धोरणाचा ऐतिहासिक आढावा:

ब्रिटिश राजवटीत आरबीआय ॲक्ट १९३४ नुसार १ जानेवारी १९३५ मध्ये भारतीय रिझर्व्ह बँकेची (आरबीआय) स्थापना करण्यात आली. भारतीय अर्थव्यवस्थेमध्ये सर्व प्रकारच्या चलनी नोटा या यभारतीय रिझर्व्ह बँकेद्वारे (RBI) प्रस्तुत केल्या जातात. या चलनी नोटांवर आरबीआयच्या गव्हर्नरची स्वाक्षरी असते. सर्व चलनी नोटा या वचनचिठ्ठीच्या (Promissory Note) स्वरूपात असतात. म्हणजेच सर्व चलन कायदेशीर चलन (Legal Tender) असते. जानेवारी १९३८ मध्ये आरबीआयचे पहिले व आत्तापर्यंतचे सर्वाधिक मूल्याचे असणारे चलन म्हणून १०,००० रुपयांची नोट प्रस्तुत केली. त्यानंतर देशात सर्वप्रथम १२ जानेवारी १९४६ मध्ये पहिले निश्चलनीकरण करण्यात आले आणि चलनात असलेल्या ५००, १००० व १०,००० रुपयांच्या चलनी नोटा व्यवहारातून रद्द करण्यात आल्या. त्यानंतर १९५४ मध्ये १०००, ५००० व १०,००० रुपयांच्या चलनी नोटा पुन्हा अर्थव्यवस्थेत आणल्या गेल्या. याशिवाय १९७२ मध्ये २० रुपयांची तर १९७५ मध्ये ५० रुपयांची नोट आरबीआय मार्फत प्रस्तुत करण्यात आली. १६ जानेवारी १९७८ मध्ये दुसरे निश्चलनीकरण करून १०००, ५००० व १०००० रुपयांच्या नोटा अर्थव्यवस्थेतून काढून टाकण्यात आल्या. ९ ऑक्टोबर २००० रोजी १,००० रुपयांची चलनी नोट पुन्हा सुरू करण्यात आली. ८ नोव्हेंबर २०१७ रोजी तिसरे निश्चलनीकरण करून ५०० व १,००० रुपयांच्याचलनी नोटा रद्द केल्या. परंतु दोन दिवसांनी म्हणजेच १० नोव्हेंबर २०१७ रोजी ५०० व २००० रुपयांच्या नवीन चलनी नोटा पुन्हा प्रस्तुत करण्यात आल्या.

५) निश्चलनीकरणानंतर भारतीय अर्थव्यवस्थमध्ये घडून आलेले बदल:

i) बनावट चलनी नोटा (Fake Indian Currency Notes- FICNs):

रिझर्व बँकेच्या चलन पडताळणी आणि प्रक्रिया यंत्रणेनुसार बँकिंग व्यवहार प्रणालीत २०१६-१७ मध्ये एकूण ७,६२,०७२ बनावट चलनी नोटा आढळून आलेल्या आणि २०१५-१६ च्या तुलनेत त्यामध्ये २०.४ टक्के (६,३२,९२६) इतकी वाढ झाली होती. एकूण बनावट नोटांमध्ये ९५.७ टक्के बनावट नोटा या व्यापारी बँक व ४.३ टक्के बनावट नोटा या आरबीआय व्यवहारातून आढळून आल्या. २०१५-१६ मध्ये प्रती दशलक्ष ५०० रुपये चलनांच्या नोटांमध्ये २.४ नोटा आणि प्रती दशलक्ष १००० रुपये चलनांच्या नोटांमध्ये ५.८ नोटा या बनावट होत्या. ८ नोव्हेंबरच्या निश्चलनीकरणानंतर आरबीआयने देशपातळीवर सर्वच बँकेत जमा होणार्या ५०० व १००० रुपयांच्या नोटांमध्ये बनावट नोटांचे मोजमाप करण्याचे ठरवले. त्यानुसार प्रती दशलक्ष ५०० रुपये चलनांच्या नोटांमध्ये ७.९ नोटा आणि प्रती दशलक्ष १००० रुपये चलनांच्या नोटांमध्ये १८.२ नोटा या बनावट असल्याचे निष्पन्न झाले (तक्ता क्र १). मागील वर्षाच्या तुलनेत आणि निश्चलनीकरणानंतर त्यामध्ये प्रती दशलक्ष नोटांमागे अनुक्रमे ५.५ आणि १२.४ बनावट चलनी नोटांची भर पडली. निश्चलनीकरणाच्या १५.२८ लाख कोटी रुपयांच्या मूल्यात फक्त ४१ कोटी रुपयांचे बनावट मूल्य आढळून आले आणि एकूण मूल्यात बनावट नोटांच्या मूल्याचे प्रमाण ०.००२७ टक्के होते. म्हणजेच बनावट वा नकली नोटांचा नायनाट करण्यासाठी जे निश्चलनीकरण करण्यात आले; ते अयशस्वी झाल्याचे दिसून येते.

तक्ता क्र १: बँकिंग व्यवहारात आढळलेल्या बनावट नोटांची संख्या (नग) - एप्रिल ते मार्च

वर्ष	आरबीआय	इतर सर्व बँका / व्यापारी बँका	एकूण	वृद्धी (%)
२०१४-१५	२६,१२८	५,६८,३१८	५,९४,४४६	-
२०१५-१६	३१,७६५	६,०१,१६१	६,३२,९२६	६.४७
२०१६-१७	३२,४३२	७,२९,६४०	७,६२,०७२	२०.४०

स्रोत: आरबीआय वार्षिक अहवाल २०१६-१७, टीप: पोलिसांनी आणि इतर अंमलबजावणी संस्था यांनी जप्त केलेल्या बनावट नोटांचा समावेश नाही

निश्चलनीकरणानंतर ५०० व १००० रुपयांच्या नवीन चलनी नोटा प्रस्तुत केल्यानंतरही देशात विविध ठिकाणी बनावट चलनी नोटा आढळून आल्या. बँकिंग प्रणालीमध्ये नोव्हेंबर २०१६ ते मार्च २०१७ या चार महिन्यांच्या कालावधीत पोलिसांनी आणि इतर अंमलबजावणी संस्था यांनी जप्त केलेल्या बनावट नोटा वगळता नवीन ५०० रुपयांच्या १९९ नोटा आणि नवीन २००० रुपयांच्या ६३८ बनावट नोटा सापडल्या (तक्ता क्र २). एकूण बनावट नोटांमध्ये नवीन ५०० व २००० चलनी नोटांचे ०.११ टक्के प्रमाण असल्याचे आकडेवारीवरून स्पष्ट होते.

तक्ता क्र २: बँकिंग व्यवहारात आढळलेल्या चलन मूल्यनुसार

बनावट नोटांची संख्या (नग)-एप्रिल ते मार्च

वर्ष	चलनी मूल्य (नोटा)									एकूण
	२-५	१०	२०	५०	१००	५०० (MG)	५००	१०००	२०००	
२०१५-१६	२	१३४	९६	६,४५३	२,२१,४४७	२,६१,६९५	०	१,४३,०९९	०	६,३२,९२६
२०१६-१७	८०	५२३	३२४	९,२२२	१,७७,१९५	३,१७,५६७	१९९	२,५६,३२४	६३८	७,६२,०७२
प्रमाण (%) (२०१६-१७)	०.०१	०.०७	०.०४	१.२१	२३.२५	४१.६७	०.०३	३३.६४	०.०८	१००

स्रोत: आरबीआय वार्षिक अहवाल २०१६-१७, टीप: पोलिसांनी आणि इतर अंमलबजावणी संस्था यांनी जप्त केलेल्या बनावट नोटांचा समावेश नाही

## ii) रोकडरहित व्यवहार:

निश्चलनीकरण धोरणानंतर अर्थव्यवस्थेमध्ये घडवून आणलेला महत्वपूर्ण बदल म्हणजे रोकडरहित/डिजिटल व्यवहारांमध्ये झालेली वाढ होय. रोकडरहित व्यवहारांसाठी उपलब्ध असलेल्या क्रेडिट आणि डेबिट कार्ड, यूपीआय, यूएसएसडी, प्रीपेड पेमेंट इस्ट्रुमेंट (पीपीआय) आणि एनईएफटी, आयएमपीएस, नेटबँकिंग या सर्व पर्यायांतून होणाऱ्या विनिमयांच्या तपशीलानुसार निश्चलनीकरणापूर्वी व निश्चलनीकरणानंतरच्या रोकडरहित व्यवहारांच्या आकारमान व मूल्यांमध्ये मोठी तफावत असल्याचे दिसून येते. रोकडरहित व्यवहारात मुख्यतः एनईएफटीद्वारे पैशांच्या हस्तांतरणात सर्वात जास्त (१३,८५१.३ अब्ज) वाढ दिसून येते (तक्ता क्र ३). यूपीआय आणि मोबाइल वॉलेट व्यवहारांचे प्रमाण वाढल्याचे दिसून आले आहे. व्यवहारांच्या आकारमानाचा विचार केला असता प्रीपेड व्यवहार साधनात (Prepaid Payment Instrument-PPI) ४४.८२ टक्यांनी, तत्काळ देयक सेवा (Immediate Payment Service-IMPS) मध्ये १४३.३७ टक्यांनी, क्रेडिट/डेबिट कार्ड (एटीएम व पीओएस मधील वापर) मध्ये २७.४६ टक्यांनी वाढ झाली असल्याचे दिसून येते.

तक्ता क्र ३: रोकडरहित व्यवहार: नोव्हेंबर २०१६-ऑक्टोबर २०१७

महिना/वर्ष	ईएफटी/एनईएफटी (EF T/NEFT)		तत्काळ देयक सेवा (IMPS)		क्रेडिट/डेबिट कार्ड (एटीएम व पीओएस मधील वापर)		प्रीपेड व्यवहार साधने (एम-वॉलेट, पीपीआय कार्ड)	
	आकारमान (दशलक्ष)	मूल्य (रु.अब्ज)	आकारमान (दशलक्ष)	मूल्य (रु.अब्ज)	आकारमान (दशलक्ष)	मूल्य (रु.अब्ज)	आकारमान (दशलक्ष)	मूल्य (रु.अब्ज)
नोव्हेंबर २०१६	१२३	८,८०७.९	३६.२	३२४.८	८९६.१	१८२३.२	१६९.३	५०.७
मार्च २०१७	१८६.७	१६,२९४.५	६७.४	५६४.७	१,०८९.४	२९५२.६	३४२.१	१०६.८
ऑगस्ट २०१७	१५१.६	१२,५००.४	७५.७	६५१.५	१,०९९.८	३,०७३.१	२६१.१	१०२.९
ऑक्टोबर २०१७	१५८.८	१३,८५१.३	८८.१	७५०.४२	१,१४२.२	३,३६१.९	२४५.१८	११६.९८
वृद्धी दर (%)	२९.११	५७.२६	१४३.३७	१३१.०४	२७.४६	८४.४०	४४.८२	१३०.७३

स्रोत: आरबीआय बुलेटिन, डिसेंबर २०१७

## iii) म्युच्युअल फंड:

निश्चलनीकरणानंतर म्युच्युअल फंडात गुंतवणुकीचा लक्षणीय वाढलेला ओघ हे सद्य काळातील सर्वात सकारात्मक बदल ठरला आहे. निश्चलनीकरणानंतर बँकेच्या ठेवींवरील व्याजदरामधील कपात आणि सोन्याची किंमत कमी झाल्यामुळे गुंतवणूकदारांना म्युच्युअल फंडाचे आकर्षण वाढले. म्युच्युअल फंडांमार्फत बाजारात गुंतवणूक करणाऱ्यांचे प्रमाणही वाढले असून, २०१७ सालाच्या पहिल्या १० महिन्यात १.१६ लाख कोटींची म्युच्युअल फंडात निव्वळ गुंतवणूक झाल्याचे दिसून येत आहे. ही वार्षिक वाढ अभूतपूर्व असून, गेले अनेक महिने सुरू राहिलेल्या क्रमानुसार सरलेल्या ऑक्टोबरमध्येही १६,००२ कोटी गुंतवणुकीची म्युच्युअल फंडात भर पडली आहे. मागील वर्षभरातील आकडेवारीचा विचार केल्यास ऑगस्ट महिन्यात म्युच्युअल फंडातील गुंतवणुकीने सर्वाधिक २०,००० चा टप्पा पार केला. ऑक्टोबरमध्ये म्युच्युअल फंडांनी ९,००० कोटींची समभाग खरेदी केली, तर म्युच्युअल फंडांनी जानेवारीपासून ९५,५०० कोटींची खरेदी केल्याचे दिसून येत आहे. ऑक्टोबरमध्ये म्युच्युअल फंडाच्या एकूण गुंतवणुकीने २१ लाख कोटींचा टप्पा पार केला असतानाच समभाग गुंतवणूक ७.५० लाख कोटींवर पोहचली असल्याचे आकडेवारीत दिसून आले आहे. म्युच्युअल फंडाच्या

व्यवस्थापनाखालील मालमत्तेचा (AUM) विचार करता, मार्च २०१७ अखेर ती १७.५ टिलियन इतक्या उच्चांकावर पोहचली आणि जुलै २०१७ अखेरीस २० टिलियन पर्यंत वाढली. याच कालावधीत इक्विटी योजनांतर्गत मालमत्ता दुप्पट झाली. नोव्हेंबर २०१६ ते जून २०१७ या कालावधीत उत्पन्न / कर्ज योजनांमधील निव्वळ गुंतवणूक नोव्हेंबर २०१५ ते जून २०१६ तुलनेत जास्त झाली. गेल्या वर्षीच्या तुलनेत नोव्हेंबर २०१६ ते जून २०१७ दरम्यान म्युच्युअल फंडाद्वारे एकत्रित केलेल्या एकूण मालमत्तेमध्ये भरमसाठ वाढ झाल्याचे प्रतिबिंबित होते.

तक्ता क्र ४: म्युच्युअल फंडामधील गुंतवणूक (अब्ज): नोव्हेंबर २०१५-जून २०१७

प्रकार	नोव्हेंबर २०१५ - जून २०१६	जून २०१६ - जून २०१७	२०१५-१६	२०१६-१७	एप्रिल-जून २०१७-१८
उत्पन्न / कर्ज योजना	-३२८.६	३८६.२	३३०.१	२१३१.५	४०७.४
इक्विटी योजना	२३५.७	६७०.७	७४०.३	७०३.७	२८३.३
समतोल योजना	१११.४	४३६.५	१९७.४	३६६.१	२२२.६
एक्सचेंज ट्रेडेड फंड	७५.५	२०३.८	७८.२	२३२.८	२१.९
विदेशी गुंतवणूक	-२.४	-१.९	-४.२	-३.६	-१.१
एकूण	९१.६	१६९५.३	१३४१.८	३४३०.५	९३४.१

स्रोत: आरबीआय मिट स्ट्रीट मेमो ०२, ऑगस्ट २०१७

## iv) जीवन विमा कंपनी:

तक्ता क्र ५: लाइफ इन्शुरन्स विमा हप्ता \* (₹अब्ज)

महिना/वर्ष	खाजगी विमा कंपनी	m-o-m वाढ(%)	एलआयसी	m-o-m वाढ(%)	एकूण	m-o-m वाढ(%)
नोव्हेंबर १६	३५.३	४८.९	१२५.३	१४१.९	१६०.६	११२.७
डिसेंबर १६	४७.५	२८.४	८२.६	१२.८	१३०.१	१८.१
जानेवारी १७	४४.१	२३.८	८७.२	२९.८	१३१.४	२७.८
फेब्रुवारी १७	३९.४	१३	६८.५	-१२.३	१०७.९	-४.५
मार्च १७	९३.८	१७.८	२५३	७.५	३४६.८	१०.१
एप्रिल १७	२५.६	२२.३	४४.३	-२४.७	६९.९	-१२.३
मे १७	३३.९	४.५	८४.१	१४.२	११८	११.२
जून १७	४०.२	१६.२	१०४.५	११.७	१४४.७	१२.९
जुलै १७	४१.७	३३.९	१६२.५	५१.४	२०४.३	४७.४
ऑगस्ट १७	४१.३	१५.८	१३३.८	२४.९	१७५.१	२२.६
सप्टें १७	५५.९	-१.१	१५३	३७.६	२०८.९	२४.६
नोव्हेंबर २०१६ ते जानेवारी २०१७	१२६.९	३१.८	२९५.१	५३.५	४२२.१	४६.३
नोव्हेंबर २०१६ ते सप्टेंबर २०१७	४९८.७	१८.१	१२९८.९	२२.८	१७९७.७	२१.५

आकडेवारी प्रथम वर्ष प्रीमियमय शी संबंधित आहे. भारतीय विमा नियामक आणि विकास प्राधिकरण

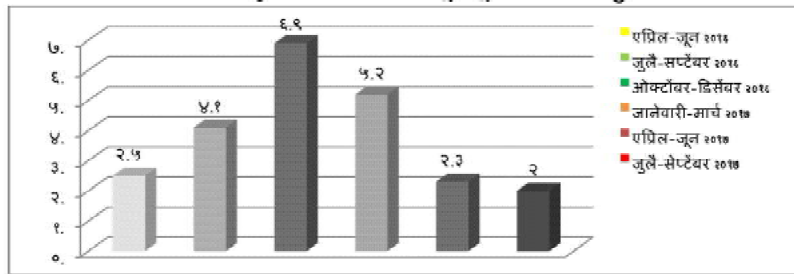


जीवन विमा कंपन्यांनी गोळा केलेला प्रीमियम नोव्हेंबर २०१६ मध्ये व त्यानंतरच्या कालावधीत दुप्पट झाला. जीवन विमा प्राधिकरण ( ) ने एकत्रित केलेला प्रीमियम नोव्हेंबर २०१६ मध्ये १४२ टक्क्यांनी ( ) वाढला तर खाजगी क्षेत्रातील जीवन विमा कंपन्यांच्या संकलनात जवळपास ५० टक्क्यांनी वाढ झाली (तक्ता क्र ५). नोव्हेंबर २०१६ ते जानेवारी २०१७ या कालावधीत एकत्रित संग्रह मागील वर्षाच्या त्याच कालावधीच्या तुलनेत ४६ टक्क्यांनी वाढला आहे. वाढीचा दर मंदावला असला तरीही मे-जून २०१७ मध्ये प्रीमियममध्ये दुहेरी वाढीची नोंद झाली.

### कृषी क्षेत्र:

कृषी आणि इतर असंघटित क्षेत्रातील व्यवहार प्रामुख्याने रोकड रकमेच्या स्वरूपातच होत असतात. देशातील ८२.४ टक्के रोजगार हा असंघटित क्षेत्रात आहे. अर्थव्यवस्थेतील या क्षेत्राचे योगदान जवळपास ४४.९ टक्के आहे. अशा वेळेस एकूण चलनातील ८६.९ टक्के मूल्याचे चलन एका रात्रीत बाद करण्यात येते आणि नवीन नोटांचा पुरवठा हळूहळू करण्यात येतो; तेव्हा केवढा मोठा आघात झाला असेल याची आपण केवळ तर्काने कल्पना करू शकतो. नोटाबंदीमुळे शेतकऱ्यांचे मोठे नुकसान झाल्याचे रिझर्व्ह बँकेनेच स्थापन केलेल्या इंदिरा गांधी डेव्हलपमेंट रिसर्च इन्स्टिट्यूटच्या अभ्यासामुळे समोर आला आहे. नोटाबंदीच्या पूर्वी दोन वर्षे देशात अनेक ठिकाणी दुष्काळाची परिस्थिती होती. २०१६ च्या मौसमात समाधानकारक पाऊस झाला. उत्पादन चांगले आले आणि आता तरी दोन पैसे मिळतील या आशेवर असलेल्या शेतकऱ्यांना नोटाबंदीने तडाखा दिला. शेतीमालाच्या भावात मोठी घसरण झाली. दोन वर्षांच्या आसमानी संकटानंतर शेतकऱ्यांना नोटाबंदीचा हा सुलतानी तडाखा बसला. पण शेतकऱ्यांचे मोठे नुकसान झाले याची या गोष्टीला सरकारने कधीच मान्यता दिली नाही. एवढ्या मोठ्या निर्णयाचा थोडा फार त्रास होणारच अशा शब्दांत नोटाबंदीच्या परिणामांची बोळवण करण्यात आली. जेव्हा पीक बाजारात येते त्याच वेळी नोटाबंदी जाहीर केली होती. निश्चलनीकरणापूर्वीचे भाव आणि निश्चलनीकरणानंतरचे भाव अशी तुलना करून निष्कर्ष काढणे चुकीचे ठरेल. कारण शेतीमालाच्या भावात नेहमीच चढउतार असतात. निश्चलनीकरणानंतर देशातील सुमारे ३००० कृषी उत्पन्न बाजार समितीतील ३५ शेतीउत्पादनांच्या व्यापाराचा अभ्यास केला असता, नोटाबंदीमुळे शेतीमालाच्या कृषी उत्पन्न बाजार समितीतील व्यापारमूल्यात १५ ते ३० टक्क्यांची घट झाली होती. अर्थात हे नुकसान काही हजार कोटींचे आहे. नाशवंत मालाच्या किमतीमध्ये तर प्रचंड मोठी घसरण झाली. फक्त किमती आणि आवकच नाही तर शेतकरी घेत असलेल्या कर्जाच्या व्याजावर व बँकांच्या कर्जपुरवठ्यावर याचा नकारात्मक परिणाम झाला.

आलेख क्र १: कृषी क्षेत्राची तिमाही स्थूल मूल्यवर्धिनातील वृद्धीदर



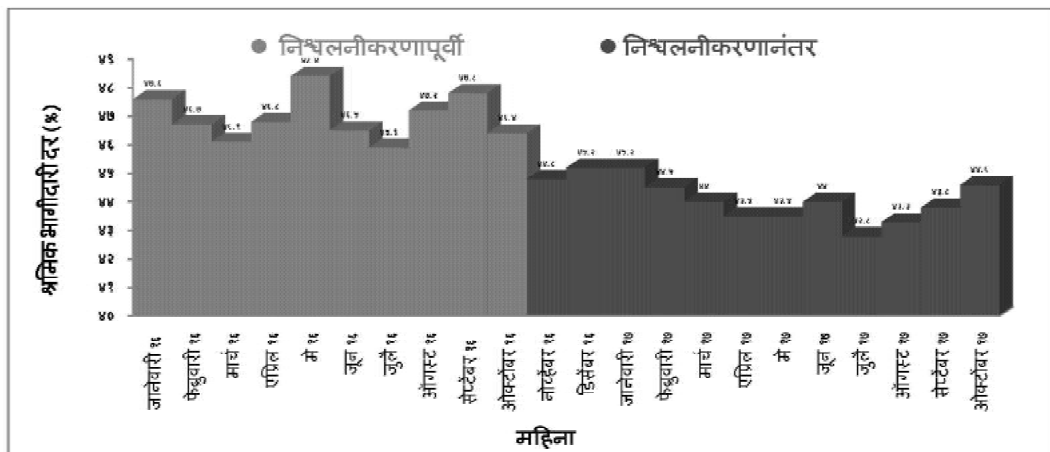
संदर्भ: सेंटर फॉर मॉनिटरिंग इंडियन इकोनॉमी (सीएमआयई)

**सहकारी बँका:**

आरबीआयने निश्चलनीकरणानंतर रद्द झालेल्या जुन्या नोटा स्वीकारण्याची परवानगी जिल्हा सहकारी बँकांना दिली होती. परंतु या बँकांमध्ये काळ्याचे पांढरे होत असल्याच्या संशयाने १३ नोव्हेंबरला जिल्हा बँकांना नोटा स्वीकारण्यास मनाई करण्यात आली. तोपर्यंत जिल्हा बँकांनी ज्या जुन्या नोटा स्वीकारल्या होत्या, त्या सर्व नोटा स्वीकारण्यास व बदलून देण्यास रिझर्व्ह बँकेने साफ नकार दिला. यातून सहकारी बँकांची कोंडी झाली. खातेदारांनी जमा केलेल्या पैशाचे काय करायचे, असा प्रश्न बँकांना पडला. जिल्हा बँकेच्या कर्जवितरण, कर्जवसुली व ठेवीत मोठी घट झाली. उलट खातेदारांना त्यांच्या ठेवीवर व्याज देणे बँकांना भाग पडले. सहकार क्षेत्रासाठी सर्वात गंभीर व चिंताजनक बाब म्हणजे, सहकारी बँकांच्या विश्वासाहतेबद्दल खातेदार व नागरिकांच्या मनात संशयाचे वातावरण झाले. ग्रामीण भागातील सर्वसामान्यांना आधार वाटणाऱ्या जिल्हा मध्यवर्ती बँकांवर केंद्र सरकारच्या निश्चलनीकरणाच्या निर्णयाने मोठा आघात केला. आर्थिक व्यवहार ठप्प झाल्याने बँका लुळ्यापांगळ्या होऊन पडल्या. आठ महिने निश्चल पडून राहिलेल्या रकमेवर व्याजापोटी नाहक काहीशे कोटींचा आर्थिक भुर्दंड, शिवाय विश्वासाहतेलाही बट्टा असा दुहेरी आघात बँकांनी सोसावा लागला. नोटाबंदीत जमा रक्कम आठ महिन्यांनंतर रिझर्व्ह बँकेने स्वीकारली खरी, परंतु पक्षपात करणारा मूळ निर्णय जिल्हा बँकांसाठी अन्यायकारक होता. लोकांनी जमा केलेल्या नोटा जिल्हा बँकांमध्येच पडून राहिल्या. नोटाबंदीचा निर्णय जाहीर केला, त्या वेळी राज्यात रब्बीचा हंगाम सुरू होता. परंतु त्या वेळी बँकांना शेतकऱ्यांना कर्ज देता आले नाही. गैरव्यवहाराच्या संशयावरून अनेक बँकांची चौकशी सुरू केली गेली. सहकारी बँका आणि शेतकऱ्यांचे बिघडलेले अर्थतंत्र पुन्हा ताळ्यावर येणे खूप अवघड असते. राज्यातील पीक कर्जामध्ये ७० टक्क्यांहून अधिक असलेला सहकारी बँकांचा वाटा जेमतेम २५ टक्क्यांपर्यंत आक्रसला आहे.

**vii) रोजगार:**

नोटाबंदीनंतरच्या काळात देशातील एकूण रोजगार घटल्याचे दिसून आले आहे. निश्चलनीकरणानंतर एका वर्षात (नोव्हेंबर २०१६ ते ऑक्टोबर ) २८ लाख लोकांनी रोजगार गमवल्याचे आकडेवारीतून दिसून येते.

**आलेख क्र 2: श्रमिक भागीदारी दर - जानेवारी 2016 ते ऑक्टोबर 2017**

संदर्भ: सेंटर फॉर मॉनिटरिंग इंडियन इकॉनॉमी (सीएमआयई)

शेअर बाजारात नोंद असलेल्या कंपन्यांमध्येही गेल्या वर्षीच्या तुलनेत यंदा रोजगाराच्या संधी कमी झाल्या आलेत. लेबर ब्युरो एम्प्लॉयमेंटच्या सर्वेक्षणातूनही असंगठित क्षेत्राला नोटाबंदीचा फटका बसल्याचे अधोरेखित झाले आहे. नोटाबंदीनंतरच्या जानेवारी ते एप्रिल २०१७ या कालावधीत रोजगार गमावलेल्या लोकांची संख्या १५ लाख असली, तरी स्वतः बेरोजगार असल्याची माहिती देणाऱ्या लोकांची संख्या ९६ लाख इतकी असल्याचे सीएमआयईचे सर्वेक्षण सांगते. याशिवाय प्रधानमंत्री जुलै २०१७ पर्यंत प्रधानमंत्री कौशल्य विकास योजनेतून ३० लाख ६७ हजार तरुणांनी प्रशिक्षण घेतले. मात्र यातील केवळ २ लाख ९ हजार तरुणांनाच रोजगार मिळाला असल्याचे कौशल्य विकास मंत्रालयाकडून जाहीर केलेल्या आकडेवारीवरून दिसून येते.

#### viii) कर संकलन व करदात्ये:

केंद्रीय प्रत्यक्ष कर मंडळाने दिलेल्या माहितीनुसार, आर्थिक वर्ष २०१७-१८च्या एप्रिल ते नोव्हेंबर या कालावधीत प्रत्यक्ष करांच्या (व्यक्तिगत प्राप्तिकर आणि कंपनी कर) संकलनात १४ टक्यांची वाढ होऊन ते ४.८ लाख कोटी रुपयांवर गेले आहे. चालू आर्थिक वर्षात नोव्हेंबर अखेर प्रत्यक्ष करसंकलन ४.८ लाख कोटी रुपयांपर्यंत पोहोचले. २०१६-१७ या आर्थिक वर्षातील याच काळातील संकलनापेक्षा ते १४.४ टक्के अधिक आहे. चालू आर्थिक वर्षासाठी प्रत्यक्ष करांच्या संकलनाचे उद्दिष्ट ९.८ लाख कोटी रुपये असून आतापर्यंतचे संकलन या उद्दिष्टाच्या ४९ टक्के झाले आहे. आर्थिक सर्वेक्षण अहवाल खंड २ च्या आकडेवारीनुसार नोटाबंदीनंतर ऑगस्ट २०१७ दरम्यान नवीन करदात्यांची संख्या ५.४ लाखने वाढली आहे.

#### ix) सकल राष्ट्रीय उत्पादन:

निश्चलनीकरण धोरणांनंतर भारतीय अर्थव्यवस्थेच्या आर्थिक वृद्धीचा दर खालावला. जुलै २०१६ ते सप्टेंबर २०१७ पूर्वीच्या सलग पाच तिमाहीत सकल राष्ट्रीय उत्पादनात घसरणच झाली. त्यामुळे नोटाबंदीच्या फटक्यातून अर्थव्यवस्था सावरली नसल्याचे मानले जात होते. २०१७-१८ या आर्थिक वर्षाच्या पहिल्या तिमाहीत (एप्रिल-जून)विकासदर ५.७ टक्के दरासह गेल्या तीन वर्षांचा तळ नोंदविला.

#### तक्ता क्र ६: सकल राष्ट्रीय उत्पादनाचा तिमाही वृद्धी दर

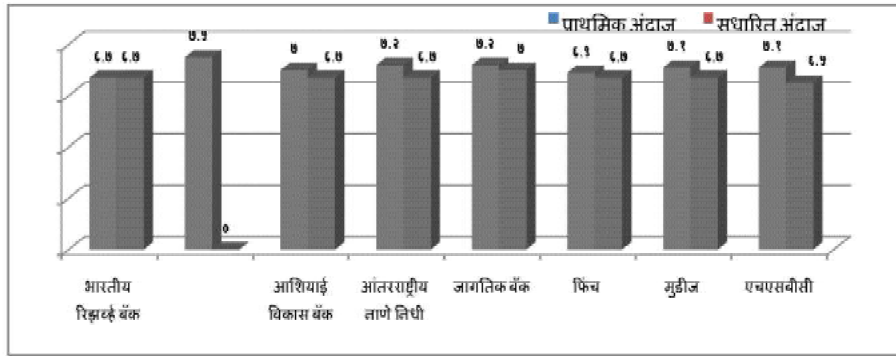
तिमाही	आर्थिक वर्ष	
	२०१६-१७	२०१७-१८
एप्रिल-जून (Q1)	७.९	५.७
जुलै-सप्टेंबर (Q2)	७.५	६.३
ऑक्टोबर-डिसेंबर (Q3)	७	६.६*
जानेवारी- मार्च (Q4)	६.९	-
आर्थिक वर्ष	७.९	-

\*अंदाजित, संदर्भ: केंद्रीय सांख्यिकी कार्यालय

वर्षभरापूर्वीच्या याच कालावधीत ते ७.९ टक्के होता. तर जुलै ते सप्टेंबर या तिमाहीत सकल राष्ट्रीय उत्पादन वधारून ते ६.३ टक्के झाले असून ऑक्टोबर-डिसेंबर या तिमाहीत तो ६.६ टक्के होण्याचा अंदाज वर्तवण्यात आला आहे.

नोटाबंदी, वस्तू व सेवा कर या आव्हानाबरोबरच कृषी क्षेत्रातील जोखीम गृहीत नोटाबंदी, वस्तू व सेवा कराचा अर्थव्यवस्थेवरील ताण कायम राहण्याच्या कारणावरून बहुतांश आंतरराष्ट्रीय संस्था व संघटनांनी भारताच्या अर्थव्यवस्थेचा २०१७-१८ या आर्थिक वर्षातील विकास दर ६.७ टक्केच्या आसपास राहण्याचा अंदाज वर्तवला आहे. गेल्या आर्थिक वर्षात तो ७.१ टक्के होता. आंतरराष्ट्रीय बाजारात खनिज तेलाचे दर २०१८ मध्ये वाढण्याची शक्यताही विकास दर अंदाज खुंटविण्यास निमित्त ठरली आहे. आशियाई विकास बँकेने २०१८-१९ या पुढील वित्त वर्षातील भारताच्या विकास दराचा अंदाजही आधीच्या ७.४ टक्क्यांवरून ६.७ टक्क्यांपर्यंत खाली आणला आहे. चालू आर्थिक वर्षाच्या दुसऱ्या तिमाहीत भारताच्या विकास दराने . टक्क्यांपर्यंतची झेप घेतली आहे.

आलेख क्र ३: विविध संस्थांनी वर्तवलेले आर्थिक वृद्धीचे अंदाज (%)



#### ६. काळा पैसा:

अर्थव्यवस्थेमध्ये काळा पैसा तीन प्रकारांत असतो. एक स्थावर बेनामी मालमत्ता, सोने आणि मौल्यवान वस्तू आणि व्यवहारात असणारी रोख रक्कम. काळ्या पैशाचा साठा हा रोख स्वरूपात अत्यल्प स्वरूपात आणि स्थावर बेनामी मालमत्ता किंवा सोने मध्ये सर्वाधिक असल्याचे सीबीआय, आयकर विभागांनी घातलेल्या छाप्यांमधून दिसून आले आहे. म्हणजेच काळ्या पैशाचा नायनाट करण्यासाठी नोटाबंदी हे काही ठोस कारण असू शकत नाही. परंतु सरकारने काळा पैशावर मात करण्यासाठी सरकारने सुमारे दोन लाख शेल कंपन्या रद्द करण्याचे फार मोठे पाऊल उचलले. २.१ लाख बनावट कंपन्यांच्या बँक खात्यांची कसून तपासणी सुरू आहे. नोटाबंदीनंतर २५ लाख रुपयांहून अधिक रक्कम बँकांमध्ये जमा करणारे, मात्र प्राप्तिकर विवरणपत्रे न भरणाऱ्या १.१६ लाख संशयित व्यक्ती तसेच कंपन्यांना नोटीस पाठविण्यात आली आहे. तर बँक खात्यात २.५० लाख रुपयांपेक्षा अधिक रकमेच्या ५०० व १००० रुपयांच्या नोटा जमा करणाऱ्या १८ लाख बँक खातेदारांचे व्यवहार तपासले गेले असून नव्याने नोटीस पाठविण्यात आहे. राज्यसभेत ११ एप्रिल २०१७ रोजी विचारलेल्या एका प्रश्नाच्या उत्तरानुसार, फेब्रुवारी २०१७ पर्यंतच्या तीन वर्षांत १.३७ लाख कोटी रुपयांचे बेहिशेबी उत्पन्न वा करचुकवेगिरी उघड करण्यात आली. याशिवाय सक्तवसुली संचालनालयाने ३९६ जागी छापे टाकत १४ हजार ९३३ कोटी रुपये जप्त केले.

### ७. निश्चलनीकरण धोरणाचे बदलत गेलेले हेतु:

काळा पैसा, दहशतवाद्यांना मिळणारी आर्थिक रसद आणि बनावट चलन यांना आळा घालण्यासाठी ५०० व १००० रुपयांच्या नोटा रद्द करण्यात येत असल्याचे पंतप्रधानांनी ८ नोव्हेंबर रोजी जाहीर करून या निर्णयाची गरज पटवून दिली. परंतु जसजसे दिवस उलटत गेले तसे, हा हेतू साध्य होत नसल्याचे उघड होऊ लागताच सरकारनेही निश्चलनीकरणाचे हेतूच बदलले. बनावट चलन नष्ट करणे, दहशतवादी कृत्यास मिळणारी आर्थिक रसदीचे मार्ग बंद करणे व काळा पैसा शोधून देशाच्या विकासासाठी वापरणे हा नोटाबंदीचा मूळ गाभा होता. परंतु काही दिवसातच नोटाबंदी किंवा निश्चलनीकरणाचे विपरित परिणाम दिसू लागले होते. ८ नोव्हेंबरच्या भाषणात अजिबात उल्लेख नसलेला कॅशलेस अर्थात रोकडरहीत व्यवहारांना चालना देण्याचा मुद्दा नोव्हेंबरपर्यंत निश्चलनीकरणाचा मुख्य हेतू बनला आणि त्याचा उत्तरोत्तर वापर होत गेला. तर निश्चलनीकरणाचा दुसरा महत्वाचा हेतू असलेला बनावट चलनाचा मुद्दा नंतरच्या काळात लुप्त झाला. निश्चलनीकरणानंतर बेनामी व काळा पैसाधारकांवर कठोर कारवाई करण्याचा इशारा सरकारकडून सुरुवातीला देण्यात आला. पण बँकांमध्ये सर्वच बाद नोटा जमा होऊ लागताच हा काळा पैसा बँकिंग आणि देशाच्या आर्थिक व्यवस्थेत आणणे हाच नोटाबंदीचा हेतू असल्याचे केंद्रीय अर्थमंत्र्यांनी जाहीर केले. याचाच अर्थ, काळा पैशाचा मुख्य हेतू बाजूला सारून रोकडरहित वा डिजिटल व्यवहारांना चालना देणे, कर्जपुरवठ्यासाठी पैसा उभा करणे, व्याजदरात कपात करणे, बँक खातेदारांची संख्या वाढविणे आणि वित्तीय समावेशकता निर्माण करणे असे निश्चलनीकरणाचे हेतु बदलत गेले.

### सारांश:

काळा पैसा, दहशतवाद्यांना मिळणारी आर्थिक रसद आणि बनावट चलन यांना आळा घालण्यासाठी ५०० व १००० रुपयांच्या नोटा रद्द करण्यात आलेल्या होत्या. परंतु नोटाबंदीनंतरच्या एका वर्षाच्या काळात काळा पैसा व बनावट चलन यावर परिपूर्ण पायबंद बसला नाही. दहशतवादी छुपे हल्ले अजूनही सुरूच आहेत. निश्चलनीकरणानंतर अर्थव्यवस्थेत मोठ्या प्रमाणावर काही सकारात्मक बदल घडून आलेले आहेत, हेही खूप महत्वाचे आले. प्रधानमंत्री जन धन योजनेत खातेदारांची वाढती संख्या, म्युच्युअल फंडमधील वाढती गुंतवणूक, व्याजदरात घट, प्रत्यक्ष लाभ हस्तांतरण, रोकडरहित व्यवहार, कॅशलेस सोसायटी व डिजिटल अर्थव्यवस्था यासारखे बदलही नोटाबंदीनंतरच्या काळातच घडून आले आहेत. मात्र वरील सकारात्मक बदल घडवून आणण्यासाठी निश्चलनीकरण करणे हाच एकमेव मार्ग होता, असे म्हणता येणार नाही. त्यासाठी सरकार सर्वाधिक किंमतीचे चलन क्रमाक्रमाने काढून घेणे, नवीन मोठ्या किंमतीच्या नोटांची निर्मिती न करणे, विशिष्ट रकमेवरील व्यवहार हे रोकडरहित (NFT, NEFT, बँक हस्तांतरण, धनादेश) करणे, स्थावर मालमत्तेतिल गुंतवणुकीसाठी पॅनकार्ड व आधारकार्डची सक्ती करणे, ग्रामीण भागात बँक सुविधाची उपलब्धता करून देणे, आर्थिक साक्षरता व जनजागृती कार्यक्रमाचे आयोजन करणे यासारख्या मार्गांचा वा पर्यायांचा वापर हा अधिक प्रभावी, कमी खर्चिक व पारदर्शक ठरला असता.

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## 8. KNOWLEDGE AND ATTITUDE ABOUT CONTRACEPTION AND HIV-AIDS AMONG UNMARRIED TRIBAL YOUTH IN PALGHAR

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### **Abstract :**

*This paper compares knowledge and attitude about contraception and HIV-AIDS for unmarried girls and boys (age 16-24 years) in Palghar district. To meet this objective, we collected community-based data from them in equal participation of girls and boys (60-60) in 2015. The interview schedules were used to gather data from girls and boys separately through female and male investigator. We analyzed data in simple frequencies and cross tabulations. Our results show that tribal girls lag behind boys in not only contraceptives concern comprising knowledge, access and usage, but also in all four aspects of HIV concerns comprising awareness, modes of transmission, risks and prevention. Results also revealed that more unmarried girls than boys want to delay child bearing. Girls are mostly aware for contraceptive pills and tubectomy, while this is not in boys, instead they know both male and female oriented methods of contraception.*

*Girls receive information from their family and television while boys are exposed to different and wide sources of information including their peers. In HIV-AIDS awareness better educated youth is more aware than the low educated.*

*However, the girls' unawareness about these issues is consistent with other similar studies in similar background. From the awareness and better health perceptive, this paper emphasizes the need to improve reproductive health issues and knowledge among tribal girls and boys.*

### **Introduction**

According to Indian census 2011, every fifth person in India is an adolescent (10-19 years) and every third – a young person (10-24 years) (Chandra-mouli, 2014). Youths are under served population for research on reproductive health (Sotolongo, House, Swanson, & Davis, 2017). Although we are known to needs of the youth-appropriate services required to meet their

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reproductive health needs (Morris & Rushwan, 2015). The little research is done in the low and middle-income countries, which requires attention on vulnerable population such as tribes to be investigated and worked on (Nagata, Ferguson, & Ross, 2016). The tribe constitute highly young and low educated population, require special attention for reproductive health care (Crossland, Hadden, Vargas, Valadez, & Jeffery, 2015). Again, the understanding is essential on youth's attitudes on HIV-AIDS because the poor awareness and understating brings risky sexual behavior among them (Ferreira, Bento, Chaves, & Duarte, 2014).

Condoms are the easiest method of contraception, one with no medical side-effects. And yet, only 5.6% of Indian men use them. Women disproportionately bear the burden of avoiding unwanted pregnancy and sexually transmitted disease. This needs to change, condoms should be marketed as a mission. People need information on why they are needed, how to use them, and how to buy them without embarrassment. Women must learn to be assertive about their use, and not leave the decision to their male partners (Meena, Verma, Kishore, & Ingle, 2015). Improving access to and use of contraceptives – including condoms is vital if we were to prevent youth experiencing negative health consequences of early unprotected sexual activity (Chandra-mouli, Mccarraher, Phillips, & Williamson, 2014).

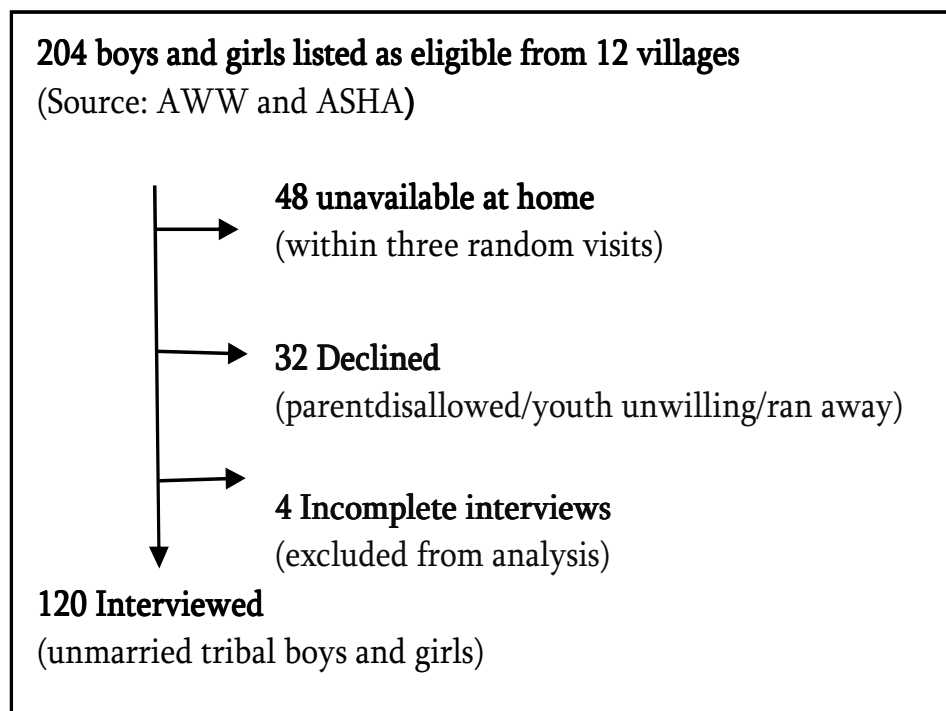
The awareness or knowledge about reproductive health is essential to understand and improve health for them (Meena et al., 2015). We conducted a cross sectional investigation in community setting at Palghar district in India for unmarried tribal youth to compare the knowledge and attitude about contraception and HIV-AIDS among them. They are predominantly agrarian community who practice seasonal cultivation. Although, they watch television and occasionally visit nearby urban locality for labor purpose, they are little exposed to outsiders for communication, social, and behavioral adaptations.

### **1.Methods And Data**

The data for current cross-sectional study collected at youth's door-step or in community premise in Palghar district, India, in 2015. The community had high number of agrarian tribal youth mostly working in farm and unorganized sector jobs like brick kiln preparation and digging sand at sea in nearby community. We used a non- probability sampling frame and recruited through contacts of local pre-primary school workers known as Aanganwadi workers at each village. The study sample consists of 120 tribal youth (16-24 years) with equal participation of boys and girls from 12 villages of two talukas namely Palghar and Wada. The 100 percent tribal populous villages were chosen first and then equal number of participants from each village were chosen by random selection. The all available boys and girls from the village during interviews were invited to participate in study. This paper is the part of data collected for M.Phil program study and approved from Chhatrapati Shahu Institute of Business Education and Research, Kolhapur. In addition, the written participant's informed consent for interviewing was obtained.



**Figure 1. Study participation diagram**



In this study, an interview schedule was used to collect data in face to face interview. The female investigator conducted interviews with girls to increase their comfort and response rate, while principal researcher conducted interviews to boys. The data were collected on knowledge and attitude on reproductive health issues like sexuality, contraception, HIV-AIDS and nuptiality. The tribal youth were classified as tribal boys, and tribal girls for analysis purpose. The relative frequency was calculated in cross tabulation to see tribal youths' knowledge and attitude on contraceptive source, its access and use. Again, in this study youth were reported on knowledge for modes of HIV-AIDS infection and prevention.

## 1. Results

### 3.1 PARTICIPANT'S PROFILE

The tribal youth were genderwise equally participated in study (Table1). Tribal boys were better educated, are from nuclear family, lived mostly in pucca houses. They are significantly employed and had monthly earning 5-10 thousand rupees. On the other hand, tribal girls were younger, had a monthly income of less than five thousand rupees.

Characteristic	Tribal Boys	Tribal Girls
N	60 (100%)	60 (100%)
Age (yrs)		
	16-18	21 (35) 39 (65)
	19-21	24 (40) 13 (22)
	22-24	15 (25) 8 (13)
Education (Standard)		
	1 <sup>st</sup> -7 <sup>th</sup>	15 (25) 18 (30)
	8 <sup>th</sup> and above	45 (75) 42 (70)
Community		
	Warli	24 (40) 26 (43)
	MalharKoli	36 (60) 34 (57)
Nature of family		
	Nuclear	51 (85) 51 (85)
	Joint	9 (15) 9 (15)
Nature of house		
	Kachcha	10 (16) 5 (8)
	Pucca	50 (84) 55 (92)
Ever employed	43 (72)	13 (22)
Income,of,family (monthly)		
Less than <sup>1</sup> 4999	23 (38)	49 (82)
5000- <sup>1</sup> 10000	37 (62)	11 (18)

### 3.2 Tribal youth's knowledge and attitude on contraceptive source, its access and use

Tribal youth were interviewed to mention on family planning methods' awareness, access, and use (Table 2). Tribal boys mentioned, more likely to be aware on contraceptive methods, for instance, condom, tubectomy, oral pills and vasectomy. They were highly aware on source of access and practice for family planning methods. On the other hand, tribal girls were highly aware only for tubectomy and oral pills, but again, they found highly unaware for source of access to condom. Tribal girls lag behind boys in all the three areas of contraceptives concerns: knowledge, access and usage.

Table 2. Tribal youth's knowledge on family planning methods' awareness, access, and use (Mentioned), N (%).

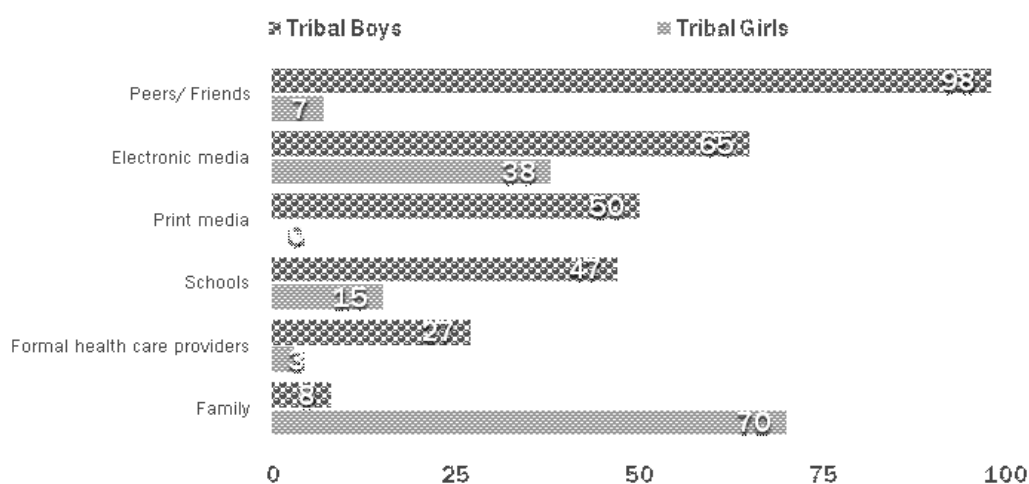
Contraceptive	Know		Know where to get		Know How to use	
	Tribal Boys	Tribal Girls	Tribal Boys	Tribal Girls	Tribal Boys	Tribal Girls
N	60 (100%)	60 (100%)	60 (100%)	60 (100%)	60 (100%)	60 (100%)
Condom	59(98)	29(48)	50(83)	0 (0)	35(58)	1(2)
Oral Pills	47(78)	49(82)	35(58)	21(35)	13(22)	0(0)
Tubectomy	59(98)	51(85)	45(75)	41(68)	30(50)	0(0)
Vasectomy	31(52)	22(37)	24(40)	19(32)	17(28)	0(0)
Emergency Pills	20 (33)	15 (25)	12 (20)	3 (5)	6 (10)	0(0)
Natural Methods	1 (2)	7 (12)	NA	NA	1 (2)	0(0)
Other Contraceptive	1 (2)	4 (7)	1 (2)	0 (0)	1 (2)	0(0)

NA= Not Applicable

### 3.3 SOURCE OF INFORMATION ON CONTRACEPTIVES

The tribal boys were more likely to aware on access sources of family planning methods (Fig.2). They mentioned peers and media were major sources of information. However, tribal girls were more likely to be unaware, except they were aware on single access source-their family members.

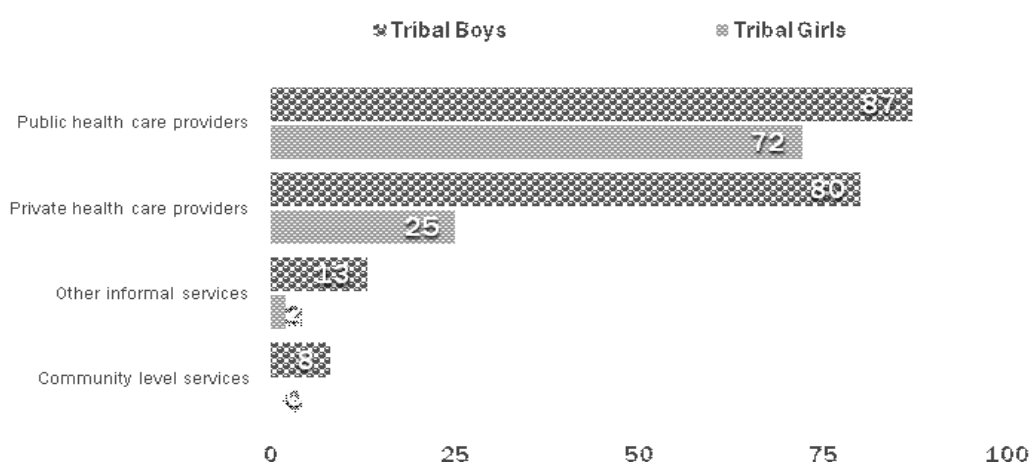
Figure 2. Sources of information on contraception for tribal youth in Palghar



### 3.4 Sources of service providers for contraceptives

The tribal boys were more likely to aware on sources of contraceptives provider (Fig. 3). They reported, both public and private health care system make them access of contraceptives than other informal sources. Conversely, tribal girls were particularly high aware to know contraceptives provider from public health care provider and every single girl out of four was aware on source of contraceptive provider is private hospital.

**Figure 3. Sources of contraceptives providers known for tribal youth in Palghar. (%)**



### 3.5 Tribal youth's childbearing attitude on age of childbearing

The tribal youth reported, on average a girl can start childbearing in her age of twenty year (Table 3). They mentioned two number of ideal children should be in a family, which is a more prevalent attitude among them. Again, they expressed among two, one should be a boy and another should be a girl. The tribal boys were more likely to report, on average, more than two ideal number of children.

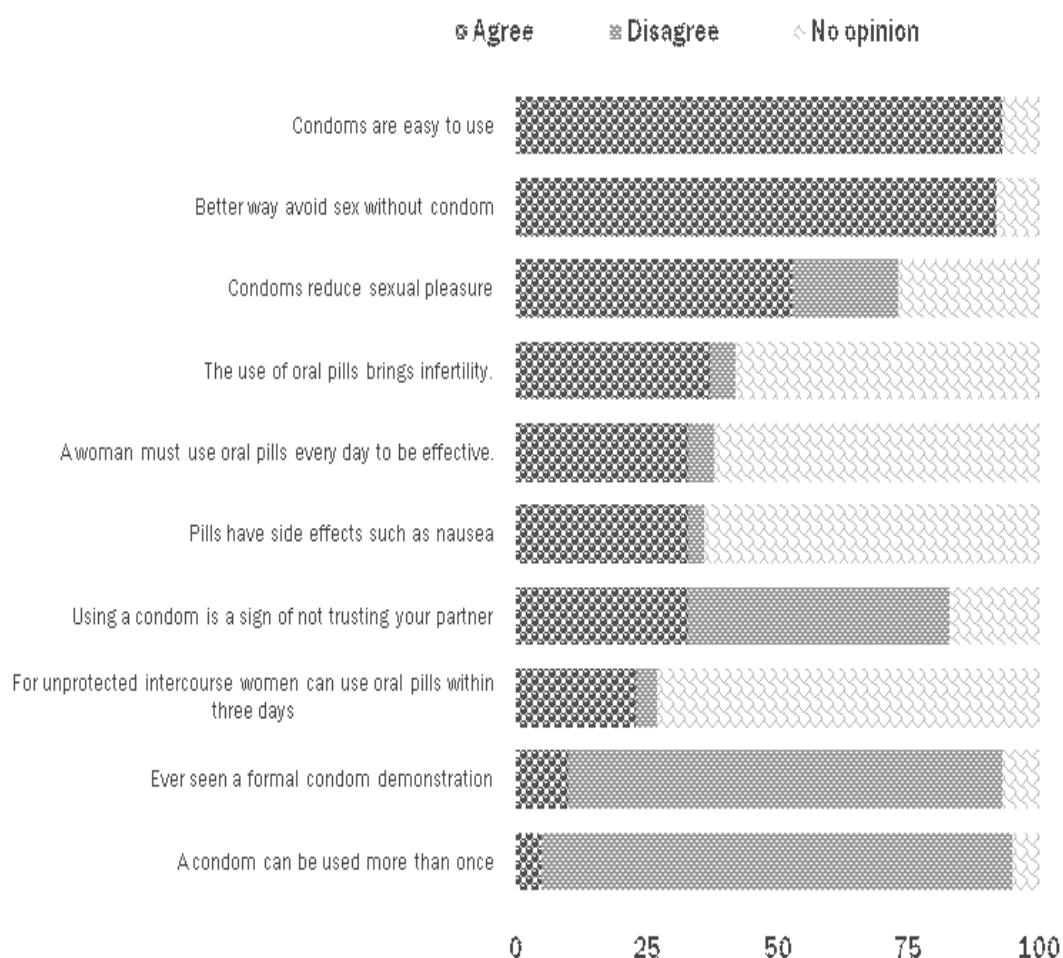
**Table 3. Tribal youth's childbearing attitude on age of childbearing, ideal number of children and their sex preference. Means  $\pm$  SD, N (%)**

Childbearing attitude	Tribal Boys	Tribal Girls
Age of girl to start childbearing	18.7 $\pm$ 1.1	20.1 $\pm$ 1.5
Attitude on ideal number of children	2.1 $\pm$ 0.5	1.8 $\pm$ 0.3
One Child	2 (3)	8 (13)
Two Children	46 (77)	52 (87)
Three children	12 (20)	0 (0)
Ideal number of children with sex preference		
Doesn't Matter	10 (17)	9 (15)
One Boy and One Girl	42 (68)	51 (85)
Two Boys and One Girl	9 (15)	0 (0)

### 3.6 Boy's Attitude towards Contraceptives

The tribal boys were, more likely to be expressive on use of condom and man's sexuality rather than use of pills and woman's sexuality (Fig. 4). However, they were, highly disagree on observing repeated use of same condom and its formal demonstration of use.

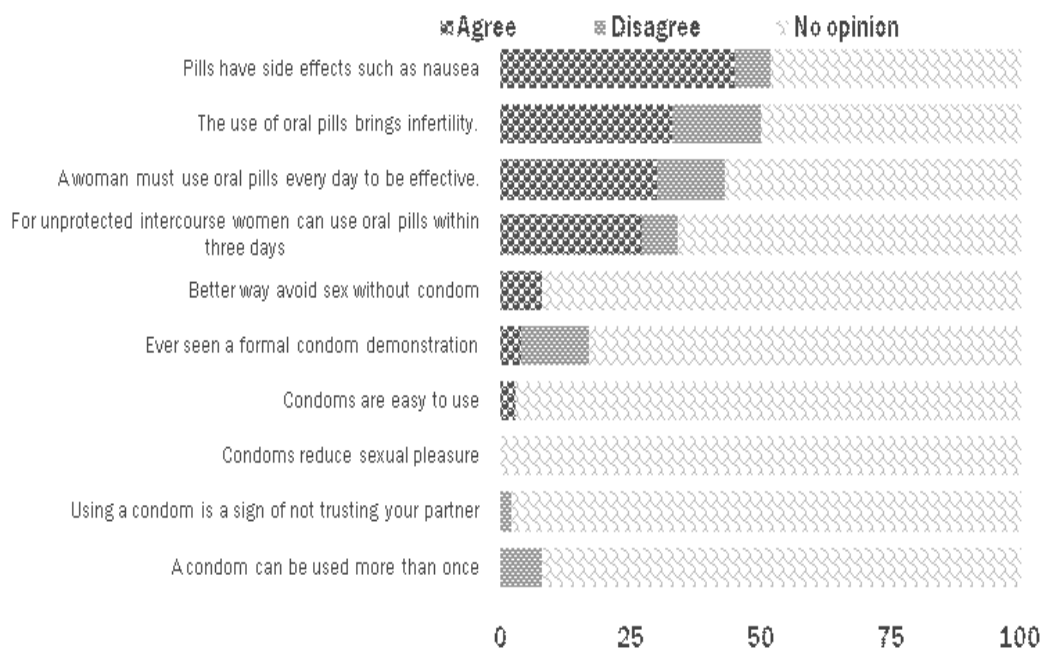
Figure 4. Knowledge and attitude on contraceptives use for tribal boys in Palghar. (%)



### 3.7 Girls' Attitude towards Contraceptives

Tribal girls were, on average highly unexpressive on use of contraceptives in general (Fig. 5). They were more likely to agree on oral pills and woman's sexuality concern than condom, and man's sexuality. Again, they were hardly expressive on man oriented contraceptive methods.

**Figure 5. Knowledge and attitude on contraceptives use for tribal girls in Palghar. (%)**



## 8 Tribal youth's knowledge and attitude on modes of HIV-AIDS infection and prevention

Of these tribal youth, nearly one out of every third was unaware on HIV-AIDS (Table 4). Mostly girls (40%) than boys were unaware on it. Consequently, these girls were found lagged behind boys with regards on all four aspects of HIV: awareness, modes of transmission, risks and prevention. Better educated youth and elder age group of youth (22-24) are aware of the issues related to HIV than their less educated counterparts.

**Table 4. Knowledge of participants on HIV-AIDS infection and prevention, N (120)**

<b>Characteristic</b>	<b>Heard about HIV-AIDS</b>	<b>Knows four modes of HIV-AIDS infection rightly<sup>1</sup></b>	<b>Knows high risk for HIV-AIDS infection, for non-condom intercourse</b>	<b>Knows prevention for HIV-AIDS infection<sup>2</sup></b>
N	78 (65)	35 (29)	56 (47)	35 (29)
Gender				
Tribal Boys (n 60)	54 (90)	30 (50)	48 (80)	32 (53)
Tribal Girls (n 60)	24 (40)	5 (8)	8 (13)	3 (5)
Age (yrs)				
16-18 (n 60)	33 (55)	12 (20)	23 (38)	12 (20)
19-21 (n 37)	27 (73)	13 (35)	19 (51)	13 (35)
22-24 (n 23)	18 (78)	10 (43)	14 (61)	10 (43)
Education (Standard)				
1st -7th (n 33)	11 (33)	4 (12)	7 (21)	4 (12)
8th & above (n 87)	67 (77)	31 (36)	49 (56)	31 (36)
Community				
Warli (n 50)	27 (54)	11 (22)	18 (36)	10 (20)
MalharKoli (n 70)	51 (73)	24 (34)	38 (54)	25 (36)
Nature of family				
Nuclear (n 102)	65 (64)	25 (25)	47 (46)	29 (28)
Joint (n 18)	13 (72)	10 (56)	9 (50)	6 (33)
Nature of house				
Kachcha <sup>3</sup> (n 15)	8 (53)	5 (33)	6 (40)	4 (27)
Pucca <sup>4</sup> (n 105)	70 (67)	30 (29)	50 (48)	31 (30)
Ever employed (n 56)	38 (68)	18 (32)	32 (57)	21 (38)
Income of family (monthly)				
? 0-? 5000 (n 72)	45 (63)	18 (25)	27 (38)	16 (22)
? 5000-? 10000(n 48)	33 (69)	17 (35)	29 (60)	19 (40)

<sup>1</sup>Know the four modes of HIV transmission-1. Sexual intercourse, 2. Sharing needles/unclean medical equipment, 3. Blood transmission and 4. Mother to child during birth

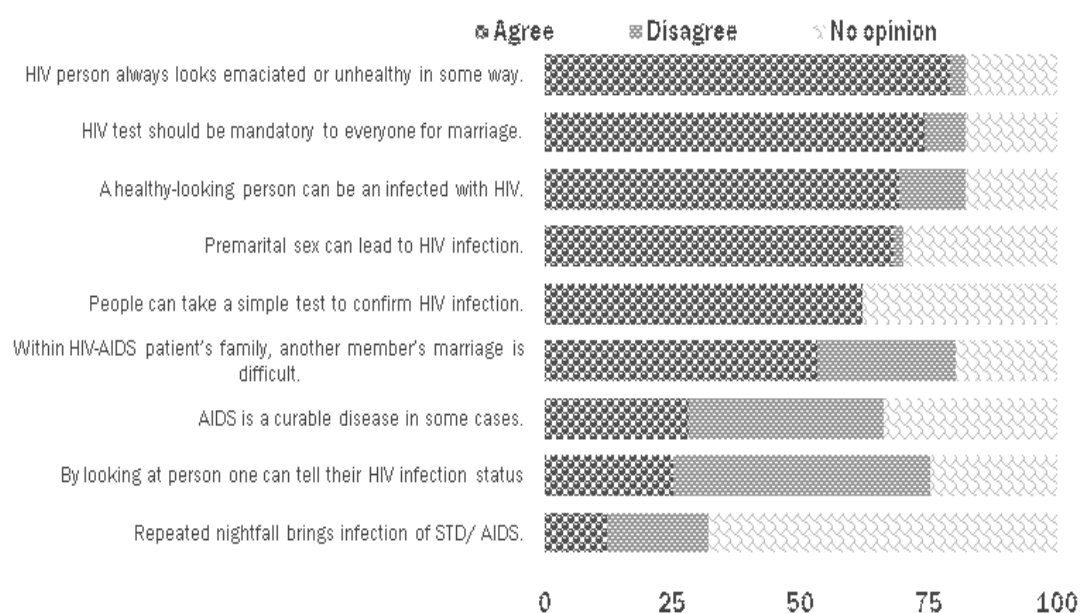
<sup>2</sup>Includes (Avoid sex completely/abstinence, stay faithful to partner, encourage partner to stay faithful, avoid contaminated blood, use condoms for every act of sexual intercourse, avoid sharing needles, avoid commercial sex workers)

<sup>3</sup>Bamboo, mud and hey<sup>4</sup>Mud, stone/bricks and tiles, cement

### 3.9 Boys' Attitude on HIV-AIDS

Tribal boys were highly expressive, and mostly agreed on HIV infection and associated misconceptions like looking healthy or unhealthy would be a HIV infected person (Fig. 6). Most of them expressed diagnosing HIV infection should be mandatory for one's spouse while arranging marriage. However, they were highly unexpressive on repeated nightfall leading to bring STD/AIDS infection.

**Figure 6. Boy's Attitude on HIV-AIDS Conceptions in Palghar. (%)**



### 3.10 Girls' Attitude on HIV-AIDS

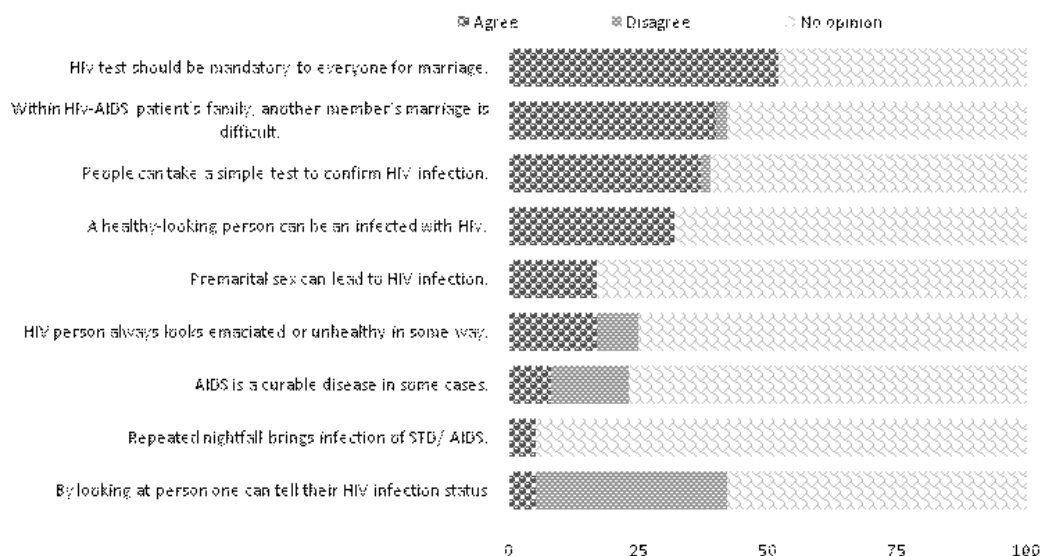
Tribal girls were highly unexpressive on different conceptions of HIV-AIDS infection (Fig. 7). However, they were little expressive, agreed to make diagnosing HIV infection should be mandatory for marriage partner, and choosing marriage partner for the person from HIV-AIDS family is difficult. One third girls were disagree on the statement; "one can tell about HIV status by just looking."



### 3.10 Girls' Attitude on HIV-AIDS

Tribal girls were highly unexpressive on different conceptions of HIV-AIDS infection (Fig.7). However, they were little expressive, agreed to make diagnosing HIV infection should be mandatory for marriage partner, and choosing marriage partner for the person from HIV-AIDS family is difficult. One third girls were disagree on the statement; "one can tell about HIV status by just looking."

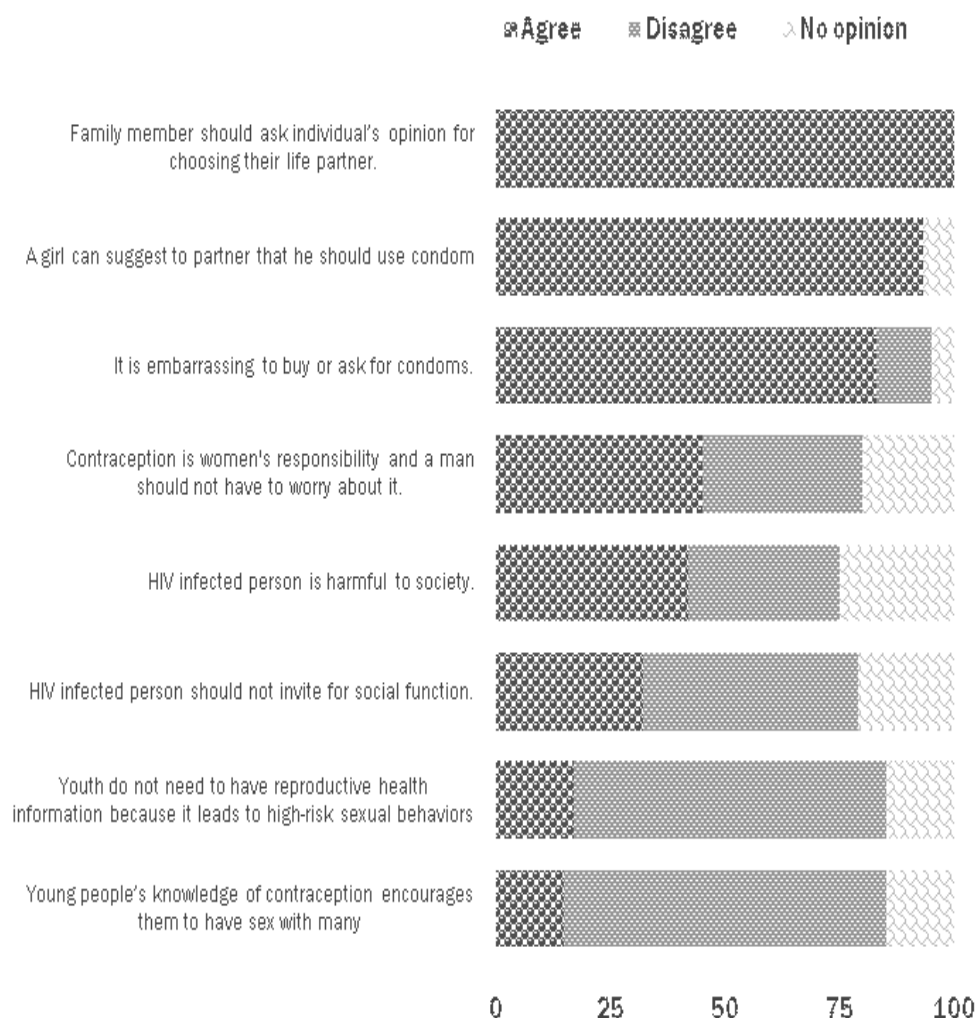
**Figure 7. Girl's Attitude on HIV-AIDS Conceptions in Palghar. (%)**



### 3.11 Boy's Attitude towards Reproductive Health

Tribal boys highly expressive on issues of reproductive health and HIV-AIDS (Fig. 8). They were highly agreed on considering individual's opinion to choose their marriage partner from family. However, most of them were disagreed on issues of contraception is mere responsibility of man, and youth never needs awareness on it. Also, most of them expressed buying a condom is embracing.

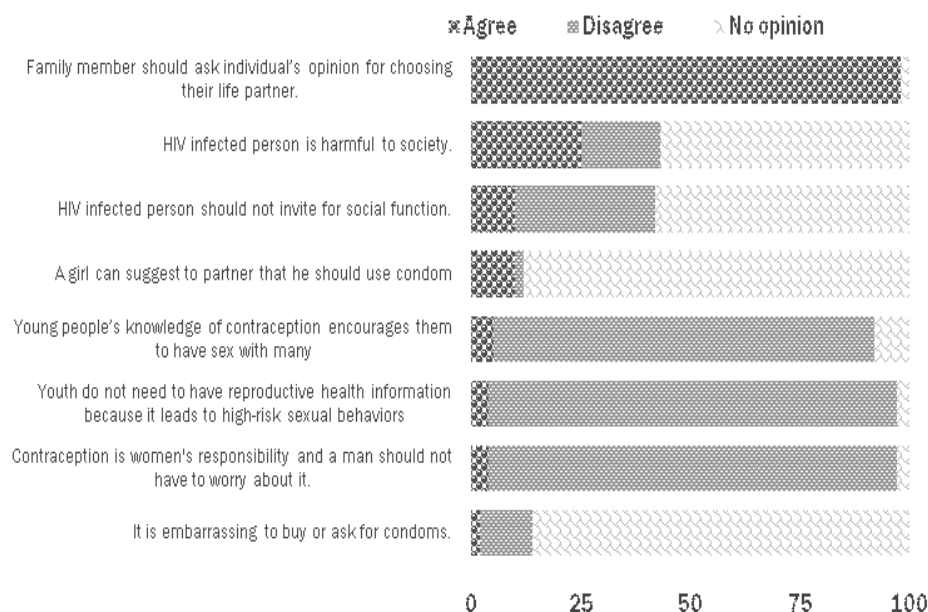
**Figure 8. Attitude on reproductive health issues for tribal boys in Palghar. (%)**



### 3.12 GIRL'S ATTITUDE TOWARDS REPRODUCTIVE HEALTH

Tribal girls were highly unexpressive on sexuality issues and use of condom (Fig. 9). Despite this, they were little agreed on stigma issues of HIV-AIDS. They were almost all agreed to consider their opinion on partner choosing for marriage, but disagreed on issues of contraception is mere responsibility of woman, instead they agreed on the statement that 'youth never needs awareness on it.

**Figure 9. Attitude on reproductive health issues for tribal girls in Palghar. (%)**



## Discussion

The study found that tribal youth agreed to consider their choice in selection of their marriage partner from parents' decision, woman should start her childbearing in twenty's, and wish to have at least a son and a daughter for every couple. The potential explanation would include indigenous life needs member for work and support in old age. Alternatively, their poor socio-economic status which determines early childbearing in this (16-24 years) age group(Kara &Maharaj, 2015).

The study also showed that tribal boys are expressive and exposed to outside world. The influence of patriarchy predominates their knowledge and attitude for contraceptives and HIV-AIDS. The own gender specific awareness and understanding is reported from them, which makes them little aware on reproductive issues at large. This can be explained with understandings from the patriarchy which predominates exposure of man first to outside world than woman. In a similar study,Chandra-Mouli et al., (2015)demonstrated the awareness, acceptance, and support for reproductive health among youth is supported on their exposure. Also, the boy's exposure to television might have brought awareness in youth for reproductive issues(Rahman, Curtis, Chakraborty, & Jamil, 2017). Again, a similar study fromTenkorang&Maticka-Tyndale, (2014) supports that the discussion and awareness on HIV-AIDS issues reduces risk, that could have brought expressiveness among them.

On contrast, the study evidenced that the girls are unexpressive on sexuality and contraception methods used from man. Again, they are little aware for HIV-AIDS infection

and bear false conceptions on it. They hold poor knowledge and biased attitude on information and sources of contraception to access and use.

**1. Conclusion:**

- Boys are expressive, have no restriction to access information and talk freely. They can decide on their wish or seek cooperation to do so.
- They know community available sources in real experience, from peers and media like TV. They are more exposed to information sources for contraception and HIV-AIDS, working outside of home, can talk on male contraception methods and sources only.
- Girls know only from family source, and community real experience, less exposed to peers and TV, non-talkative/unexpressive on female oriented methods only.

**2. Limitations of the Study:**

This study has few limitations which include (a) summer season interviews is a peak time of work migration for the youth in nearby urban locality, that might have excluded some participants; and (b) study design, cross sectional approach and quantitative tools failed to explore causes in gender differential and gap in knowledge of reproductive health issue. Thus, the additional would be required to explore on nature and process of awareness, access and use of reproductive health care services in community.

**3. Recommendations:**

Further study with a bigger sample needs to be done to generalize the results. There is an urgent need to improve the reproductive health knowledge of unmarried adolescent tribal girls.

The local policy also, should be directed to minimize the gap for gender differences in employment and income earning among youth.

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## 9. मुस्लिम समाजाचे मुद्रीत माध्यमातील स्थान : दै. महाराष्ट्र टाइम्सचा विशेष अभ्यास

डॉ. शिवाजी जाधव<sup>१</sup>

माध्यमांना खूप मोठी गौरवशाली परंपरा आहे. भारतात मुद्रीत माध्यमांनी लोकजागरणाचे मौलिक काम केले आहे. इंग्रजी राजवटीत इंग्रजांनी भारतात वृत्तपत्र सुरु केले. नंतर स्थानिक भाषेत वृत्तपत्रे सुरु झाली. स्वातंत्र्यपूर्व काळात मुद्रीत माध्यमांतून स्वाभिमान, सत्त्व, हक्क आदींविषयी जनजागृती करण्यात तत्कालीन संपादकांना यश मिळाले. समाजसुधारक, राजकीय सुधारक आणि स्वातंत्र्याची बीजे जनमाणसात रुजवू पाहणाऱ्या बहुतेक बुद्धीवंतांनी, राजकीय नेत्यांनी मुद्रीत माध्यमांचा आधार घेतला. स्वातंत्र्यानंतरच्या काळात विकासाच्या संकल्पना रुजविण्यासाठी मुद्रीत माध्यमांनी योगदान दिले. मुद्रीत माध्यमानंतर आलेल्या इलेक्ट्रॉनिक माध्यमांचा जागतिकीकरणानंतर प्रभाव वाढला. दृक्श्राव्य माध्यमांचा प्रसार आणि पोहोच वाढल्याने त्याचा परिणामही स्पष्टपणे दिसत आहे. आता सोशल मीडियाचा प्रभाव दिसतो. या पार्श्वभूमीवर माध्यमांतून समाजातील वेगवेगळ्या घटकांचे प्रतिबिंब कसे दिसते, याचा अभ्यास करणे आवश्यक आहे. माध्यमांचा विस्तार झाला. पोहोचही वाढली. माध्यमांचे वाचक, श्रोते, दर्शक आणि युजर्स सातत्याने वाढत आहेत. अशावेळी माध्यमे ज्यांच्यासाठी आहेत, त्या समाजघटकांचे माध्यमातील स्थान नेमके किती, याचा अभ्यासही तितकाच आवश्यक आहे. माध्यमे अनेक प्रकारची आहेत. परंतु प्रस्तुत संशोधनासाठी केवळ मुद्रीत माध्यमांचा आणि त्यातही वृत्तपत्राचा विचार करण्यात आला आहे. नमुना म्हणून महाराष्ट्रातील प्रतिष्ठित असलेले महाराष्ट्र टाइम्स हे वृत्तपत्र निवडण्यात आले आहे. महाराष्ट्र टाइम्सच्या कोल्हापूर आवृत्तीच्या तीन महिन्यांच्या अंकाचा अभ्यास याठिकाणी करण्यात आला आहे.

### अभ्यासाची उद्दीष्टे (Objectives of the Study)

१. महाराष्ट्र टाइम्स या वृत्तपत्रात मुस्लिम समाजाच्या बातम्यांसाठी किती जागा दिली जाते, याची माहिती मिळविणे.
२. महाराष्ट्र टाइम्स या वृत्तपत्रातून मुस्लिम समाजाच्या प्रश्नावर मतप्रदर्शन करण्यासाठी (भाष्य) किती जागा दिली जाते, ते अभ्यासणे.

### गृहितके (Hypotheses)

१. महाराष्ट्र टाइम्स या वृत्तपत्रामध्ये मुस्लिम समाजाच्या बातम्यांसाठी खूप कमी जागा दिली जाते.
२. महाराष्ट्र टाइम्स या वृत्तपत्रात बातम्यांपेक्षाही कमी जागा मतप्रदर्शनासाठी (भाष्य) दिली जाते.

### संशोधन पद्धती (Research Methodology)

प्रस्तुत शोधनिबंधासाठी आशय विश्लेषण संशोधन पद्धती वापरण्यात आली आहे. सहेतुक नमुना निवड तंत्राचा वापर करून महाराष्ट्र टाइम्स या वृत्तपत्रातील २० जुलै २०१७ ते २० सप्टेंबर २०१७ या तीन महिन्यांतील ९० अंकांचा अभ्यास करण्यात आला आहे. या अंकांतील प्रत्येक पानावर आलेली मुस्लिम समाजातील बातमी, आणि त्या बातमीला दिलेली जागा याचा प्रामुख्याने अभ्यास करण्यात आला आहे. वृत्तपत्रांमध्ये बातम्या आणि मते दिली जातात. या दोन्ही अंगांना ९० दिवसांच्या अंकांचा अभ्यास करण्यात आला आहे. कोल्हापूर आवृत्तीच्या महाराष्ट्र टाइम्सच्या मुख्य अंकाची पाने १२ असून, ४ पानांची स्वतंत्र पुरवणी अंकासोबत दिली जाते. पानांची संख्या रविवारी जास्त असते. याचाही समावेश प्रस्तुत संशोधनात करण्यात आला आहे. वृत्तपत्रीय संशोधनात कॉलम सेंटीमिटर हे

<sup>१</sup>डॉ. शिवाजी जाधव, सहाय्यक प्राध्यापक, वृत्तपत्रविद्या व संवादशास्त्र विभाग, शिवाजी विद्यापीठ, कोल्हापूर.

प्रमाण मानण्यात आले आहे. त्यानुसार, प्रत्येक पानावर आठ कॉलम असतात, तर पानाची उंची ५२ सें. मी. आहे. म्हणजेच, प्रत्येक पानाचा आकार ४१६ कॉलम सें. मी. आहे. हे सूत्र आधारभूत मानले असून, त्यानुसार प्रस्तुत संशोधन करण्यात आले आहे.

#### टाईम्स समूह (Times Group)

बेनेट, कोलोमन अँड को. लि. (बीसीसीएल) च्या वतीने टाईम्स समूहाचे संचलन केले जाते. जगभरातील बलाढ्य माध्यम कंपनीमध्ये या कंपनीची गणना केली जाते. टाईम्स समूह मुद्रीत, इलेक्ट्रॉनिक आणि वेब माध्यमांत ताकदवर माध्यम समूह म्हणून ओळखला जातो. मुद्रीत माध्यमांमध्ये टाईम्स ऑफ इंडिया हे जगातील आघाडीचे वृत्तपत्र तसेच अर्थविषयक घडामोडींची नोंद घेणारे द इकॉनॉमिक टाईम्स, महिला विषयाला वाहिलेले ये मिना, मनोरंजन उद्योगासाठीचे फिल्मये अर याशिवाय देशातील आघाडीचे रेडिओ एफ एम नेटवर्क रेडिओ मिर्ची, आघाडीच्या वृत्तवाहिन्या टाईम्स नाऊ आणि ईटी नाऊ, तर मनोरंजन क्षेत्रातील झूम ही वाहिनी असा मोठा व्याप टाईम्स समूहाचा आहे. फ<sup>१</sup> देशातील आघाडीच्या वृत्तपत्रांमध्ये टाईम्स ऑफ इंडियाचा समावेश केला जातो. टाईम्स ऑफ इंडियाचा देशातील रोजचा एकूण खप ३१, ८४, ७२७ प्रती इतका आहे. फ<sup>२</sup> इंग्रजी भाषेतील दैनिकात टाईम्स अव्वल आहेच. परंतु हिंदीतील दैनिक जागरण आणि दैनिक भास्कर यांच्यानंतर खपाच्या बाबतीत टाईम्सचा देशात तिसरा क्रमांक लागतो. यातून टाईम्सची लोकप्रियता लक्षात येते. याच समूहाचे महाराष्ट्र टाईम्स हे मराठी वृत्तपत्र असल्याने महाराष्ट्र टाईम्सला समाजात मोठी प्रतिष्ठा आहे. महाराष्ट्र टाईम्सच्या मुंबईसह औरंगाबाद, नाशिक, कोल्हापूर अशा आवृत्त्या आहेत. यातील कोल्हापूर आवृत्तीचा या संशोधनात समावेश करण्यात आला आहे.

#### महाराष्ट्र टाईम्स (Maharashtra Times)

महाराष्ट्र टाईम्सचा पहिला अंक १८ जून १९६२ रोजी प्रसिद्ध झाला. या अंकाच्या उद्घाटन समारंभाला राज्याचे पहिले मुख्यमंत्री यशवंतराव चव्हाण उपस्थित होते. उद्घाटनपर भाषणात चव्हाण म्हणाले, टाईम्सने मराठी वृत्तपत्र काढावे अशी सूचना मी केली होती, हे खरे आहे. कारण मराठी वृत्तपत्रद्वारे टाईम्सला मराठी मन समजून घ्यावे लागेल. मराठी वृत्तपत्राच्या सतत सानिध्यामुळे महाराष्ट्रातील नव्या पुरोगामी विचारांची त्यांना ओळख होईल व टाईम्स व इतर पत्रांच्या द्वारा हा विचार महाराष्ट्राबाहेर असलेल्यांना कळेल, असा यात दोघांचा फायदा होणार आहे.<sup>३</sup> टाईम्स समूहाची जगातील अनेक राष्ट्रांत प्रकाशने आहेत. या सर्व मुद्रीत माध्यमांतून महाराष्ट्रातील बदलांचा संदेश सर्वदूर जावा, अशी अपेक्षा यशवंतराव चव्हाण यांना होती. या वृत्तपत्राला प्रारंभीलाच चांगला प्रतिसाद मिळाला. पहिल्याच दिवशी वृत्तपत्राच्या ७० हजार प्रती खपल्या. याचाच अर्थ पदार्पणातच महाराष्ट्र टाईम्सचे आपला प्रभाव दाखविला होता. महाराष्ट्र टाईम्सच्या पहिल्याच अंकात वृत्तपत्राने भूमिका स्पष्ट केली होती. महाराष्ट्र टाईम्स हे वृत्तपत्र स्वतंत्र विचाराचे आणि स्वतंत्र बाण्याचे राहिल. एकदा जबाबदारीची जाणिव झाली की समाजाच्या आचारात विधायक दृष्टीकोन येईल. हा विधायक दृष्टीकोन ठेऊन राज्यकर्त्यांचे यशापयश, लोकांच्या समजुती व उणिवा, विचारवंतांची बरीवाईट चिकित्सा आणि सामाजिक जीवनातील इष्ट वा अनिष्ट प्रवृत्ती यांचा निर्भीडपणे परामर्श घेण्याचा आम्ही प्रयत्न करू.<sup>४</sup> असा विश्वास पहिल्याच अंकात देण्णात आला होता. याचाच अर्थ महाराष्ट्र टाईम्स या वृत्तपत्राने विधायक दृष्टीकोन स्वीकारला होता. समाजातील सर्व घटकांना सोबत घेऊन जाण्याची या वृत्तपत्राची भूमिका होती. भारदस्त व गंभीर असणाऱ्या महाराष्ट्र टाईम्सने साहित्य सहवासाचे कुंपण ओलांडले आहे. याचा अर्थ उच्चभ्रू मराठी भाषकांकडून

तो नव्या सामाजिक स्तराकडे जात आहे.<sup>५</sup> म्हणजेच या वृत्तपत्राने जीवनाच्या विविध अंगांना स्पर्श केला आहे. आता या वृत्तपत्राच्या जिल्हा आवृत्त्याही प्रकाशित होत आहेत. त्यामुळे समाजातील मोठ्या घटकाला वृत्तपत्रात संधी मिळत आहे. स्थानिक पातळीवर विषय, अनेक समाजाचे प्रश्न आणि त्यांचे प्रतिबिंब जिल्हा आवृत्त्यांच्या उदयामुळे वृत्तपत्रात उमटू लागले आहे. यातूनच मुस्लिम समाजाचे प्रतिबिंब महाराष्ट्र टाईम्सच्या कोल्हापूर आवृत्तीत किती आणि कसे उमटते, याचा अभ्यास याठिकाणी करण्यात आला आहे.

प्रस्तुत संशोधनासाठी महाराष्ट्र टाईम्सच्या तीन महिन्यांच्या अंकांचा अभ्यास करण्यात आला आहे. गुणात्मक आणि संख्यात्मक संशोधनापैकी याठिकाणी संख्यात्मक संशोधनाचा आधार घेण्यात आला आहे. येथे नमुना निवडीचे तंत्र (Sampling Techniques) वापरण्यात आले आहे. विशेषतः सहेतुक नमुना निवड तंत्राचा वापर केला आहे. संख्यात्मक संशोधनात नमुना चाचणीचा हेतू हा तुमच्या चौकशीचा केंद्रबिंदू, तसेच ज्या गटातून तुम्ही नमुना निवड केली आहे तो लक्षात घेऊन अनुमान काढणे हा असतो.<sup>६</sup> प्रस्तुत संशोधनात महाराष्ट्र टाईम्सच्या २० जून ते २० सप्टेंबर या तीन महिन्यातील अंकांचा नमुना म्हणून समावेश करण्यात आला आहे. नमुना निवड ही मोठ्या गटाबद्दल अज्ञात असलेली माहिती, परिस्थिती किंवा निष्पत्ती यांचे छोट्या नमुन्यात अस्तित्व आहे याविषयी अंदाज आणि प्रकथन यांचे आधार म्हणून मोठ्या गटातून काही (नमुना) निवडण्याची प्रक्रिया आहे.<sup>७</sup> याचाच अर्थ महाराष्ट्र टाईम्सच्या आतापर्यंतच्या सर्वच अंकांचा अभ्यास प्राप्त परिस्थितीत वेळेची मर्यादा लक्षात घेता करता येणे शक्य नाही. त्यामुळे मोठ्या गटातून म्हणजेच महाराष्ट्र टाईम्सच एकूण अंकातून काही नमुना म्हणजे तीन महिन्यांचे अंक अभ्यासण्यात आले आहेत.

प्रस्तुत संशोधनात महाराष्ट्र टाईम्सच्या तीन महिन्यांच्या अंकांचा अभ्यास केल्यानंतर आलेल्या माहितीचे वर्गीकरण करण्यात आले. प्रत्येक दिवशीच्या अंकात मुस्लिम समाजाविषयीच्या किती बातम्या आल्या, या बातम्यांना किती जागा दिली गेली. एवढेच नव्हे तर मुस्लिम समाजाविषयी भाष्य करणारे किती लेख आले आणि या लेखांना किती जागा दिली, याचा तपशीलवार अभ्यास करण्यात आला आहे. अंकातील एकूण जागा आणि मुस्लिम समाजाला दिलेली जागा, असा या विषयाचा अभ्यास करण्यात आला आहे. अंकाचा अभ्यास केल्यानंतर त्यातून मिळालेल्या तथ्यांचे वर्गीकरण करण्यात आले. त्यानंतर या तथ्यांचे विश्लेषण करण्यात आले. आशयाचे विश्लेषण करत असताना याठिकाणी बातम्यांचा मथळा आणि लेखातील आशय याचा अभ्यास करण्यात आला.

#### तथ्य संकलन (Data Collection)

महाराष्ट्र टाईम्सच्या तीन महिन्यांच्या अंकांचा अभ्यास करताना अंक प्रसिद्धीची तारीख, बातम्यांचा विषय, पृष्ठ क्रमांक, वृत्तपत्राने दिलेली जागा (कॉलम सेंटिमिटरमध्ये) अशी रचना करण्यात आली. यातून प्रत्येक दिवशी वृत्तपत्राने मुस्लिम समाजात घडणाऱ्या घडामोडींना बातमीरुपात किती जागा दिली, याची माहिती संकलित झाली. हीच पद्धत लेख किंवा भाष्य यासाठी वापरण्यात आली. यातून महाराष्ट्र टाईम्सने मुस्लिम समाजातील घडामोडींवर भाष्य करण्यासाठी किती जागा दिली, याची माहिती संकलित झाली.

#### आशय विश्लेषण (Content Analysis)

महाराष्ट्र टाईम्सच्या कोल्हापूर आवृत्तीच्या तीन महिन्यांच्या अंकांचा अभ्यास केल्यानंतर काही तथ्ये हाती लागली. या तथ्यांचे विश्लेषण करण्यात आले. आशय विश्लेषण पद्धतीने तथ्यांचे शास्त्रीय पद्धतीने वस्तुनिष्ठ विश्लेषण करण्यात येते. आशय विश्लेषण ही अशी संशोधन पद्धती आहे की, ज्यामध्ये शिस्तबद्ध, वस्तुनिष्ठ आणि गुणात्मक अभ्यास करता येतो.<sup>८</sup> प्रस्तुत संशोधनामध्ये तीन महिन्यांच्या अंकांचे विश्लेषण खालीलप्रमाणे.



२० जून ते २० सप्टेंबर २०१७ झा कालावधीत दै. महाराष्ट्र टाईम्सच्या कोल्हापूर आवृत्तीत मुस्लिम समाजाचे स्थान:

कालावधी	एकूण जागा (कॉलम से. मी.)	बातम्या (कॉलम से. मी.)	लेख (कॉलम से. मी.)
२० जून ते २० जुलै	१,९९,६८०	६१७ (०.१०२%)	२८ (०.००४%)
२१ जुलै ते २१ ऑगस्ट	१,९९,६८०	२२६.७५ (०.०३७%)	१४३ (०.०२३%)
२२ ऑगस्ट ते २० सप्टेंबर	१,९९,६८०	१५७६ (०.२६३%)	२५४ (०.०४२%)
तीन महिन्यांतील एकूण बातम्या आणि लेख:			
२० जून ते २० सप्टेंबर	५,९९, ०४०	२४१९.७५ (०.४०३%)	४२५ (०.०७०%)

#### अंकातील बातम्या आणि लेखांचे विश्लेषण

१. मुस्लिम समाजावर झालेल्या अत्याचाराचा किंवा मुस्लिमांकडून झालेल्या अत्याचाराच्या म्हणजेच गुन्हेविषयक बातम्यांचा सर्वाधिक समावेश झालेला आहे. उदा. २० जूनच्या अंकात मुस्लिम धर्मियांवर लंडनमध्ये हल्ला ही बातमी २४ सेंटिमीटर एवढ्या जागेत शेवटच्या महत्वाच्या पानावर देण्यात आली आहे.
२. मुस्लिम समाजाविषयीच्या ज्या बातम्यांना अंकात स्थान देण्यात आले आहे, त्यामध्ये प्रामुख्याने धार्मिक बातम्या आहेत. उदा. रमजान ईदविषयीच्या बातम्या. किंवा ऊरुस आदींच्या बातम्या.
३. २० जून ते ३० जून या दहा दिवसांच्या काळात ईदच्या बातम्या सर्वाधिक आहेत. परंतु हा धार्मिक सण संपल्यानंतर ५ जुलैपासून २६ जुलैपर्यंत मुस्लिम समाजाविषयी एकही बातमी अंकात प्रसिद्ध झाली नाही.
४. वंदे मातरम म्हणायचे किंवा नाही, हा विषय चर्चेत आल्यानंतर २८ जुलैपासून अंकात या विषयाच्या बातम्या येऊ लागल्या. पुन्हा १ ऑगस्टपासून ९ ऑगस्टपर्यंत अंकात मुस्लिम समाजाविषयीच्या बातम्या प्रसिद्ध झाल्या नाहीत.
५. काश्मीर प्रश्न, हमीद अन्सारी यांनी मुस्लिम समाजातील अस्वस्थतेविषयी केलेले वक्तव्य अशा महत्वाच्या मुद्द्यांवर महाराष्ट्र टाईम्सने ऑगस्ट महिन्यात भाष्य केले.

६. ऑगस्टच्या शेवटच्या आठवड्यात तिहेरी तलाकच्या अनुषंगाने सर्वोच्च न्यायालयाचा निवाडा आल्यानंतर वृत्तपत्रात त्याचे प्रतिबिंब दिसले. बातम्या आणि लेख तसेच तज्ज्ञांची मते आदी माहिती वृत्तपत्रातून देण्यात आली.
७. सप्टेंबरमध्ये तिहेरी तलाक हा विषय चर्चेत राहिला. त्याचवेळी बकरी ईदचा सणही होता. त्याचेही प्रतिबिंब वृत्तपत्रात दिसले.
८. मुस्लिम समाजातील गुन्हेगारी आणि समाजावर होणारे अत्याचार, धार्मिक बातम्या, मुस्लिमांच्या अनुषंगाने न्यायालयीन निकाल यापलिकडे जाऊन गणपती उत्सवामध्ये पाच मशिदीमध्ये गणरायाची प्रतिष्ठापनाय ही बातमी सामाजिक सलोखा आणि सर्वधर्मसमभावाचा संदेश देते.

#### निष्कर्ष (Conclusion)

१. प्रस्तुत शोधनिबंधासाठी मुस्लिम समाजातील घडामोडींसाठी महाराष्ट्र टाईम्समध्ये खूप कमी जागा बातमीरूपात दिली जाते, असे गृहितक मांडण्यात आले होते. या गृहितकाची संशोधन पद्धतीच्या माध्यमातून शास्त्रीय पडताळणी केल्यानंतर हे गृहितक सत्य असल्याचे निष्पन्न झाले आहे. महाराष्ट्र टाईम्सच्या तीन महिन्यांच्या अंकातील ५, ९९, ०४० कॉलम सेंटिमिटर एवढ्या जागेचा अभ्यास करण्यात आला. यापैकी मुस्लिम समाजात घडणाऱ्या घडामोडींच्या बातम्यांसाठी केवळ २४१९.७५ कॉलम सेंटिमिटर जागा देण्यात आली. हे प्रमाण एकूण जागेच्या तुलनेत ०.४०३ टक्के इतके अत्यल्प आहे.
२. मुस्लिम समाजातील घडामोडींवर भाष्य करण्यासाठी महाराष्ट्र टाईम्समध्ये बातम्यांपेक्षाही कमी जागा दिली जाते, हे प्रस्तुत संशोधनाचे दुसरे गृहितक होते. हे गृहितकही अभ्यासाअंती सत्य असल्याचे निष्पन्न झाले आहे. तीन महिन्यांच्या अंकामध्य भाष्य करण्यासाठी केवळ ४२५ कॉलम सेंटिमिटर एवढी जागा देण्यात आली. हे प्रमाण एकूण जागेच्या ०.०७० एवढेच आहे.

#### सूचना (Suggestions)

१. मुस्लिम समाजाची लोकसंख्या आणि मुद्रीत माध्यमांचा वाचकवर्गही मोठा आहे. हा वाचकवर्ग डोळ्यासमोर ठेऊन मुस्लिम समाजाविषयीच्या बातम्यांना जास्तीत जास्त जागा देता येईल.
२. मुस्लिम समाजात अनेक विचारवंत आहेत, अभ्यासक आहेत. किंबहुना मुस्लिम समाजावर अभ्यास करणारे अन्य धर्मिय विचारवंतही आहेत. या सर्वांकडून मुस्लिम समाजातील सध्यस्थिती आणि भविष्यकालीन वाटचालीवर भाष्य अंकात घेता येईल.
३. मुस्लिम समाजाच्या अनुषंगाने काही महत्वपूर्ण घटना घडली तरच अंकात समाजाचे प्रतिबिंब उमटते. उदा. २० जून ते २० जुलै या महिन्यात बातम्यांचे प्रमाण ०.१०२ टक्के, २१ जुलै ते २१ ऑगस्ट या महिन्यात हेच प्रमाण ०.०३७ टक्केतर २२ ऑगस्ट ते २० सप्टेंबर या महिन्यात हे प्रमाण ०.२६३ टक्के आहे. शेवटच्या महिन्यात बातम्यांचे प्रमाण वाढले आहे, याचे कारण याच काळात तिहेरी तलाकवरील सर्वोच्च न्यायालयाचा निकाल आला होता. त्यामुळे अंकातील प्रतिबिंब वाढल्याचे दिसते. परंतु यामध्ये सातत्य असणे आवश्यक वाटते.
४. मुस्लिम समाजाविषयी भाष्य खूपच कमी प्रमाणात येत आहे. २० जून ते २० जुलै या महिन्यात हे प्रमाण ०.००४ टक्के, २१ जुलै ते २१ ऑगस्ट या महिन्यात हेच प्रमाण ०.०२३ टक्के तर २२ ऑगस्ट ते २० सप्टेंबर या महिन्यात हे प्रमाण ०.४२ टक्के आहे. येथेही तिहेरी तलाकच्या निकालानंतर भाष्यासाठी जास्त जागा देण्यात आली आहे.

यामध्येही सातत्य ठेऊन मुस्लिम समाजाविषयी विचारमंथन करण्यासाठी मुद्रीत माध्यमांनी जास्तीत जास्त जागा द्यावी.

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