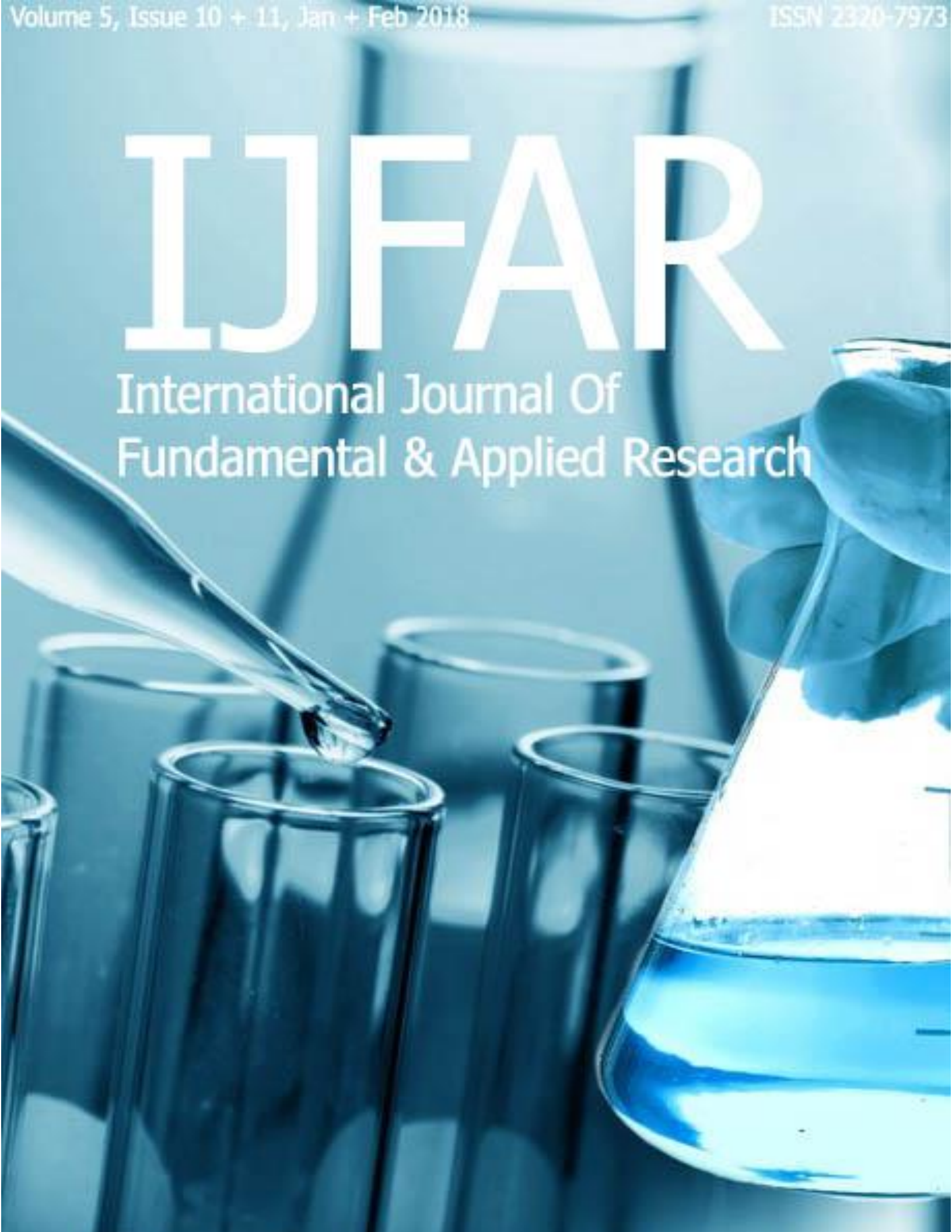


# IJFAR

International Journal Of  
Fundamental & Applied Research



# Editorial Board

Editor-in-Chief

Dr. D.R. Tiwari

[editor.ijfar@gmail.com](mailto:editor.ijfar@gmail.com), [editor@ijfar.org](mailto:editor@ijfar.org)

## Editorial Cum Advisory Board

<p>Alex Afouxenidis <b>Professor</b> National Center for Social Research Athens, Greece</p>	<p>Prof. (Dr.) Jason L. Powell <b>Professor</b> University of Central Lancashire UK</p>
<p>Prof. Jozef Drabowicz <b>Professor</b> Center of Molecular &amp; Macromolecular Studies, Polish Academy of Sciences, Sienkiewicza 112, 90-363 LODZ, Poland</p>	<p>Prof. Ismael Saadoune <b>Professor</b> Universite Cadi Ayyad, Faculte des Sciences at Techniques Maraktech Laboratoire do chimie des materiaux et de l' Environment BP 549, Marakech, MAROC</p>
<p>Dr. Fardoon Jawad Admed <b>Professor</b> Professor Of Molecular Cell Biology, Department of Pathology, King Edward Medical university, Lahore, Pakistan</p>	<p>Dr. Neelam Gupta National Bureu of Animal Genetic Resources India</p>
<p>Dr. Vinod Singh Microbiology Department Barkatullah University, Bhopal</p>	<p>Dr. Mona Purohit Department of Legal Studies &amp; Research, Barkatullah University.</p>
<p>Dr. Charu P. Pant Department of Geology, Kumau University, Nainital</p>	<p>Dr. Pramendra Dev <b>Professor &amp; Head</b> School Of Studies In Earth Science, Vikram university, Ujjain MP, India</p>
<p>Prof. J. P. Shrivastav Department of Geology, University Of Delhi, India.</p>	<p>Dr. L. P. Chourasia <b>Professor &amp; Head</b> Department of Applied Geology, Dr. Hari Singh Gour University, Sagar, M.P. India</p>

Dr. PiyushVerma NITTTR, Bhopal	Dr. K. S. Tiwari Bhopal,MP, India
Anil Shukla Deputy Secretary NCTE, Ministry of HRD, Govt. Of India	Prof. Santosh Kumar Former Vice Chancellor Dr. H S Gour University Sagar.
Executive Editor & Owner Dr. ShashiTiwari. Circulation Manager EshaRajeTiwari	
ASSOCIATE EDITORS	
Dr. AbhaSwaroop,	Dr. AlokRastogi
Dr. SantoshBhargava	Dr. Praveen Jain
Dr. KailashTyagi	Dr. H. C. Kataria
Dr. J. S. Chouhan	Dr. PawanPandit
Dr. J. P. Shukla	Dr. U. C. Pandey Regional Director IGNOU, Bhopal.

## Content

<b>S No</b>	<b>Title</b>	<b>Authors</b>	<b>Page No</b>
1	मानव संसाधन के आर्थिक अभिलक्षण भोपाल होशंगाबाद संभाग के संदर्भ में	अफरोज़ जहां	01-03
2	मानव संसाधन के समाजिक अभिलक्षण भोपाल होशंगाबाद संभाग के संदर्भ में	अफरोज़ जहां	04-06
3	A Critical Appraisal of the Origin and Development of Indian English Fiction	Rajkumari Sudhir	07-12
4	Analysis of Ground Water Quality	Neelu Singhai	13-18
5	Preparation and identification of Tri-4-Chloro,3-methylphenyl phosphate (Ba-salt)	Asha Verma, Abdul Rashid Teli	19-23
6	Preparation and identification of di-4-Chloro,3-methylphenyl phosphate Ester (Ba-salt)	Asha Verma, Abdul Rashid Teli	24-26
7	प्रणामी धर्म का विश्वशान्ति के लिये योगदान	जय प्रकाश शाक्य	27-30
8	A Critical Appraisal of Indian Women Novelists in English	Rajkumari Sudhir	31-36
9	The Study of Partition and History in The Novels of Khushwant Singh	Vikas Jaoolkar, Tanuja Sharma	37-39
10	Theme of History in Delhi : An Analysis	Vikas Jaoolkar, Tanuja Sharma	40-42

## मानव संसाधन के आर्थिक अभिलक्षण भोपाल होशंगाबाद संभाग के संदर्भ में अफरोज़ जहां

### सार संक्षेप

मानव संसाधन के विकास के लिए जनसंख्या के आर्थिक अभिलक्षणों का भी उतना ही महत्व है जितना कि उसके सामाजिक अभिलक्षणों का होता है, क्योंकि आज के वैज्ञानिक युग में मानव समाज में सुख वैभव की अनुकूलतम दशायें लाने के लिए आर्थिक क्रियाओं का सुचारु रूप से पोषण होना अनिवार्य है। इसी अवधारणा के परिपेक्ष्य में प्रस्तुत शोधपत्र में अध्ययन क्षेत्र के मानव संसाधन के आर्थिक अभिलक्षणों का विश्लेषणात्मक अभिज्ञान किया गया है, ताकि क्षेत्र के मानव संसाधन विकास के लिए नियोजन प्रक्रम को सार्थक बनाया जा सके। इस संदर्भ में भोपाल-होशंगाबाद संभाग की जनसंख्या में व्यवसायिक संरचना, रोजगार, बालश्रम तथा पराश्रितानुपात की विभिन्न दशाओं का आंकलन करने का प्रयास किया गया है।

### परिचय :-

व्यवसायिक संरचना किसी भी क्षेत्र के आर्थिक विकास के लिए उस क्षेत्र के व्यक्तित्व एवं जीवंत स्वरूप की आर्थिक गतिशीलता पर प्रकाश डालने वाला प्रमुख सूचकांक होता है। किसी भी क्षेत्र के लोगों की व्यवसायिक संरचना उसके आर्थिक और सामाजिक विकास की प्रतिबिम्ब होती है। इस तथ्य को दूसरे शब्दों में इस प्रकार भी व्यक्त किया जा सकता है कि समाज में श्रम विभाजन और आर्थिक विकास के स्तर तथा संसाधनों की विविधता में सुस्पष्ट सम्बन्ध है। व्यक्ति का संसाधन के रूप में महत्व किसी क्षेत्र विशेष की आर्थिक जनसंख्या की संरचना के आधार पर समझा जा सकता है। जिस क्षेत्र में कार्मिक जनसंख्या अधिक होती है वह क्षेत्र विकास के उच्च स्तर का द्योतक है।

सन् 1991 की जनगणना के अनुसार अध्ययन क्षेत्र में कार्यशील जनसंख्या का प्रतिशत 35 था जबकि भारत में 1991 में 34.1 और मध्यप्रदेश में 36.1 था। इस तरह यह प्रतिशत अध्ययन क्षेत्र में भारत की तुलना में कुछ अधिक और मध्यप्रदेश की तुलना में कुछ कम रहा है।

### पद्यतिशास्त्र :-

मानव संसाधन के सामाजिक एवं आर्थिक अभिलक्षणों सम्बंधी विभिन्न निर्धारक तथ्यों से संबंधित आंकड़ों के संकलन के लिए स्तरीकृत न्यादर्श ( स्ट्रेटीफाइड रैंडम सेम्पलिंग) विधि का प्रयोग कर तुलनात्मक अध्ययन।

### उद्देश्य :-

- 1 मानव संसाधन विकास के सैद्धांतिक पक्ष की सम्यक व्याख्या करना।
- 2 अध्ययन क्षेत्र में उपलब्ध मानवीय संसाधन की पहचान एवं उनके स्थानिक और क्षेत्रीय वितरण को निश्चित करना।
- 3 मानव संसाधन के आर्थिक अभिलक्षणों की तुलना करना।

### इतिवृत्तात्मक संदर्भ :-

मानव संसाधन के आर्थिक विकास के संदर्भ में जो भी शोध कार्य अब तक सम्पादित हुए हैं, उनके अध्ययन से यह प्रतीत होता है कि इस समस्या पर किये गये कार्य बीसवीं शताब्दी की ही देन है। मानव संसाधन विकास से संबंधित जितने भी प्रमुख कार्य उल्लेखनीय हैं उनका ऐतिहासिक कालक्रम में संक्षिप्त परिचयात्मक विवरण यहां प्रस्तुत किया जा रहा है।

मानव संसाधन के आर्थिक विकास से संबंधित उपलब्ध साहित्य के अनुशीलन से यह ज्ञात होता है कि संसाधन की संकल्पना पर वर्तमान शताब्दी के दूसरे दशक के बाद ही ध्यान दिया गया है पिगोन (1920) ने संसाधन की संकल्पना आर्थिक दशा के कल्याण के लिए वर्णित की है जबकि बर्नार्ड (1929) मानव मस्तिष्क के प्रयोग का महत्व स्पष्ट करते हैं कि युक्ति पूर्ण संसाधन उपयोग के लिए मानव मस्तिष्क अत्यंत महत्वपूर्ण कारक है। जिम्मरमैन (1944) ने संसाधन की व्याख्या करते हुए उनका वर्गीकरण प्रस्तुत किया है। इसी प्रकार अन्य विद्वानों ने भी संसाधन सम्पदा का व्याख्यात्मक वर्णन प्रस्तुत किया है।

जिम्मरमैन (1951) ने विश्व के संसाधन एवं उद्योगों के संबंध में एक शास्त्रीय व्याख्या की है तथा साथ ही आर्थिक विकास के लिए प्राकृतिक मानवीय एवं सांस्कृतिक संसाधनों का वर्गीकृत रूप में उल्लेख किया है। इसी के साथ – साथ उन्होंने मानव, उसकी योग्यतायें, मानव निर्मित संस्कृति और मानव की स्वतंत्रता से संबंधित तथ्यों पर विशेष बल दिया है। उनका विश्वास है कि प्रकृति सीमायें निर्धारित करती है और मनुष्य उन सीमाओं के अन्दर अपनी इच्छाओं की तुष्टि के लिये अपनी कला का विकास करता है। इस प्रकार मनुष्य को द्वितीयक फलकर्ता के रूप में मान्यता दी गई क्योंकि वह अपने क्रियाकलापों में प्रकृति द्वारा प्रदत्त कार्यक्रम का अनुसरण करता है।

मानव संसाधन के आर्थिक विकास से संबंधित 1960 – 70 की अवधि में बहुत ही कम ऐसे कार्य सम्पादित किये गये हैं जिनको अति महत्वपूर्ण माना जा सके। कीबिल महोदय

(1966) का एकमात्र कार्य ऐसा है जो मानव संसाधन उपयोग से संबंधित आर्थिक विकास के तथ्यों की समीक्षा करता है।

1990 के दशक में एवं उसके पश्चात् की अवधि में मानव संसाधन विकास की संकल्पना ने विश्व क्षितिज की नई ऊँचाईयों को छू लिया है जिसकी और अनेक शोधकर्ताओं का ध्यान आकर्षित हुआ है। कुमार (1992) ने मानव संसाधन के आर्थिक विकास के विभिन्न पक्षों पर प्रकाश डालते हुए उसके उपागमों का विश्लेषण किया है। कोर (1996) ने ग्रामीण विकास के लिए मानव संसाधन को नितांत आवश्यक बताया है। 19 के दशक में भारतीय औद्योगिक क्षेत्र में मानव संसाधन का महत्व स्पष्ट रूप से परिलक्षित होता है इस हेतु भारतीय शासन शासन ने अनेक शिक्षण कार्यक्रम एवं अनेक तकनीकी का विकास किया है। तिवारी (2003) ने नये परिवेश में मानव संसाधन का विश्लेषण करने का प्रयास किया है। वही राव (2003) ने मानव संसाधन विकास के लिए शिक्षा एवं रोजगार को महत्वपूर्ण बताया है। इसी प्रकार मानव संसाधन के पक्ष में विभिन्न शोधकर्ताओं ने अपनी शोध टिप्पणी की है इनमें सिंह (2004) एवं नीलू सिंह (2008) शुक्ल जे.आर. , गौतम (2008) ने मानव संसाधन विकास पर कार्य किया तथा सुधार वी (2008) ने संसाधन उपयोग एवं संरक्षण के संबंध में प्रकाश डाला है। यादव एच.एल. (2008) ने मानव संसाधन के आर्थिक विकास को शिक्षा के विकास से संबंधित बताया है।

## मानव संसाधन की आर्थिक समस्याएँ :-

भोपाल होशंगाबाद क्षेत्र में निवास करने वाले लोगों के लिए मानव संसाधन कि प्रमुख आर्थिक समस्याएँ निम्नलिखित हैं।

1. अध्ययन क्षेत्र में काम न करने वालों का प्रतिशत 1991 के तुलना में 2001 में अधिक हुआ है।
2. नगरीयकरण और औद्योगिककरण के कारण जो उद्यम के अवसर बढ़े हैं उनमें मुख्य कार्य करने वाले व्यक्ति अधिकांशतः बाहर से आने वाले कर्मी हैं विशेषकर भोपाल संभाग के नगरीय क्षेत्र में।
3. अधिकांशतः दोनों संभागों के सभी जिलों में आधे से अधिक जनसंख्या का प्रतिशत काम न करने वाले व्यक्तियों का है। 1991 में यह होशंगाबाद संभाग में 64 प्रतिशत था किन्तु 2001 में सर्वाधिक भोपाल का रहा है।
4. अध्ययन के ग्रामीण क्षेत्र में अधिकांशतः वयस्क व्यक्ति अब भी प्राथमिक व्यवसाय में संलग्न है जहा एक व्यक्ति कमाने वाला और अन्य उन पर आश्रित होते हैं।
5. रोजगार युक्त स्त्रियों का न्यूनतम प्रतिशत भोपाल जिले में हैं यहाँ मुस्लिम जाति की अधिकांश स्त्रियां श्रमिक के रूप में कार्य नहीं करती एवं उच्च वर्ग के हिन्दू जो रूढ़िवादी विचारों से ग्रस्त हैं उन घरों में स्त्रियों का कार्य करना वर्जित है।
6. बालश्रम की समस्या के महत्वपूर्ण सामाजिक एवं आर्थिक प्रभाव होते हैं, इससे बच्चों के स्वास्थ्य पर प्रतिकूल प्रभाव पड़ता है। बालश्रमिकों के रोजगार से प्रायः सबसे अधिक उत्पादकता वाले प्रौढ़ व्यक्तियों का रोजगार रूक जाता है। भारतीय संसद नें बालश्रम या मजदूरी से बच्चों की सुरक्षा सुनिश्चित करने के

लिये समय – समय पर कानून और अधिनियम पारित किये हैं। अनुच्छेद 21 से 24 में 6 से 14 तक के बच्चों के लिये मुफ्त शिक्षा और आधारिक संरचना उपलब्ध कराने का प्रावधान है। बालश्रम 1986, 14 साल से कम आयु वाले बच्चों का खदानों में काम करने का निषेध करता है। यद्यपि ये अधिनियम कुछ निश्चित जोखिम वाले उद्योगों और कारखानों में बच्चों के काम करने का निषेध करता है किन्तु खतरनाक कार्यों की व्याख्या नहीं करता।

7. अध्ययन क्षेत्र के नगरीय क्षेत्र में वाणिज्य, वैज्ञानिक, तकनीकी व अन्य सभी शैक्षणिक सुविधायें उपलब्ध हैं। अध्ययन क्षेत्र में ये सुविधायें उपलब्ध होने के कारण युवक – युवतियां शिक्षा तो प्राप्त कर लेते हैं किन्तु रोजगार स्तर निम्न होने के कारण बेरोजगारों के रूप में पराश्रित रहते हैं। इस क्षेत्र में शिक्षित बेरोजगारों की संख्या अधिक है।

8. कृषि कार्य में मजदूरों की आवश्यकता पड़ने पर स्वयं की खेती में बाल मजदूरी अधिक देखी गई है जिसके कारण बहुत से बच्चे अपनी शिक्षा बीच में ही छोड़ देते हैं।

## समस्याओं को दूर करने हेतु सुझाव :-

किसी भी राष्ट्र के लिये वहां की जनसंख्या जब विकास के उद्देश्य की पूर्ति के लिए प्रयुक्त की जाती है तो वह एक निश्चित दिशा धारण कर लेती हैं और वह एक कार्यशील शक्ति बन जाती है। जब कार्यशील मानव शक्ति को एक सृजनात्मक अनुशासन प्रदान किया जाता है तो वही कार्यशील जनशक्ति मानव संसाधन बन जाती है और आर्थिक विकास में अपना योग्यदान देती है। इस संदर्भ में मानव पूंजी व्यवस्था प्रक्रम का वह स्वरूप जिसके द्वारा कार्यशील जनशक्ति में योग्यता, चातुर्य, अवसर प्राप्ति हेतु संकल्पशक्ति, कार्य संबंधी अभिप्रेरणा एवं अनुशासन की वृद्धि करने का नियोजित प्रयास किया जाता है ताकि आर्थिक उपलब्धियों को साकार बनाया जा सके। ऐसे कई उपाय हैं जिनके द्वारा समस्या को कुछ हद तक कम किया जा सकता है।

1. किसी भी क्षेत्र की जनशक्ति की सार्थकता वहां के उपलब्ध मानव संसाधन का उचिततम प्रयोग नियोजकों के लिए एक बहुत ही तार्किक एवं व्यवहारिक प्रसंग है जिसके द्वारा अधिकाधिक रोजगार के अवसर सृजित किये जा सकते हैं। इस प्रकार आर्थिक वृद्धि में तीव्रता करके जनसंख्या के रहन-सहन के स्तर में वृद्धि की जा सकती है।
2. रोजगारपरक शिक्षा देकर हमारे देश में बढ़ रही शिक्षित बेरोजगारों की भीड़ को कम किया जा सकता है।
3. रूढ़िवादी समाज जहां स्त्रियों को कार्य करने से मना किया जाता है उनकी सोच को बदलकर आर्थिक विकास की गति को तीव्र किया जा सकता है।
4. ग्रामीण क्षेत्रों में लघु-कुटीर औद्योगों का विकास करके तेजी से हो रहे नगरीयकरण को रोकना जिससे नगरीय क्षेत्र के लोगों को भी आसानी से रोजगार के अवसर उपलब्ध हो सकें।
5. कहा जाता है कि गरीबी और जनसंख्या वृद्धि का सीधा संबंध होता है। अतः परिवार कल्याण कार्यक्रम का प्रचार प्रसार करके ग्रामीण और विशेषकर शहरी क्षेत्रों में झुग्गी बस्ती में रहने

वाले निर्धन लोगों के परिवार को सीमित करने और छोटे परिवार के महत्व के बारे में समझाइश देकर भी इस समस्या ने निपटा जा सकता है।

6. कार्य की गुणवत्ता में सुधार करके एवं मजूदरी करने वाले लोगों को भी सरकार की ओर से विशेष प्रशिक्षण देकर भी इस समस्या को कम किया जा सकता है।

7. महिलाओं को घर पर ही सिलाई, कढ़ाई, पापड़ बनाना या अन्य कोई छोटा उद्योग स्थापित करने के लिये सस्ता एवं आसानी से मिलने वाला लोन उपलब्ध होने की सुविधा कराई जानी चाहिए।

8. बालश्रमिकों के रोजगार की प्रथा उनकी शिक्षा में बाधा पहुंचाती है अतः इस ओर विशेष ध्यान देने की आवश्यकता है, क्योंकि हमारी भावी पीढ़ी के विकास के साथ ही हमारे देश का आर्थिक विकास जुड़ा है।

## निष्कर्ष :-

प्रस्तुत शोध पत्र में अध्ययन क्षेत्र में मानव संसाधन के आर्थिक अभिलक्षण में जनसंख्या के केवल परिणात्मक पक्ष को ही विश्लेषित नहीं किया गया है। बल्कि उसके गुणात्मक स्वरूप का भी आकलन किया गया है। अध्ययन क्षेत्र की कुल जनसंख्या में मुख्य कार्यरत जनसंख्या का प्रतिशत 1991 में 35 था। जो कि 2001 में घटकर 29.25 ही रह गया है। इनमें कृषकों का प्रतिशत 1991 में 66.99 था। जो 2001 में घटकर 46.81 प्रतिशत रह गया है। इससे यह तात्पर्य होता है, कि तेजी से लोगों का रूझान कृषि की ओर कम हुआ है। अध्ययन क्षेत्र में कुल अवयस्क बालकों में लगभग 22.61 प्रतिशत श्रमगत बालक है। वर्ष 1991 के आंकड़ों के अनुसार प्रति एक हजार व्यक्तियों के पीछे 1582 व्यक्ति आश्रित थे। जिसका अनुपात 2001 में बढ़कर 2068 हो गया है। अर्थात् आश्रिततानुपात में वृद्धि हुई है।

अध्ययन क्षेत्र में यदि हम आर्थिक विकास के लक्षणों को देखते हैं तो यह अब भी पिछड़ी अवस्था में है। विशेषकर ग्रामीण क्षेत्रों में पिछड़ी अवस्था के लक्षण परिलक्षित होते हैं। इन क्षेत्रों में अब भी बाल श्रमिकों से कार्य लिया जाता है। एक परिवार में आश्रित व्यक्तियों की संख्या भी अधिक है। इस क्षेत्र के लोगों को पूरे वर्ष कार्य उपलब्ध नहीं हो पाता है। एवं कृषि में आदृश्य बेरोजगारी पाई जाती है।

## संदर्भ सूची :-

1. एच.पी. सिंह (1989) : रिसोर्सेस एग्रेसल एण्ड प्लानिंग इन इंडिया, नई दिल्ली पेज नं. – 67 ।
2. भारत की जनगणना (1991,2001) : मध्यप्रदेश जनगणना पुस्तिका प्राथमिक जनगणना सार, मध्यप्रदेश, सीरिज – 23, पेज नं. – 121,125,128 ।
3. बी. मिश्रा एवं अटल (1987) : जनसंख्या शिक्षा सिद्धांत एवं तत्व, जनशक्ति केन्द्र, उत्तरप्रदेश पेज नं.– 216 ।

4. डा० पी. कुमार (1991) : मध्यप्रदेश एक भौगोलिक अध्ययन, मध्यप्रदेश हिन्दी ग्रंथ अकादमी, भोपाल पेज नं. – 139 – 154 ।

5. के.एम.एल. अग्रवाल (1987) : भौतिक भूगोल, साहित्य भवन, आगरा ।

6. डी.एस. अवस्थी, (1985) : आर्थिक विश्लेषण, साहित्य रत्नालय, कानपुर ।

7. ए.अजीज (1993) : "फर्टिलिटी एज ए फंक्शन ऑफ एजुकेशन एण्ड इकोनोमिक स्टेटस इन मुस्लिम वामेन" द जियोग्राफर, वोल, VOL. XL, NO. 1

8. अहुजा श्रीराम (2000) : भारतीय समाजिक समस्याएँ, रावत पब्लिकेशन, जयपुर ।

9. पी.जे. भट्टाचार्य, जी.एन. शास्त्री (1976) : भारत की जनसंख्या, विकास पब्लिकेशन, नई दिल्ली ।

## मानव संसाधन के सामाजिक अभिलक्षण भोपाल होशंगाबाद संभाग के संदर्भ में अफरोज़ जहां

### सार संक्षेप

आज के प्रगतिशील युग में किसी भी अर्थव्यवस्था को सुचारू रूप से पल्लवित होने के लिए मानव संसाधन एक आधारभूत विकासजन्य अक्षयनिधि है। जो परिणात्मक लक्षण को महत्व न देकर गुणात्मक प्रवृत्तियों से युक्त होती है। मानव विकास की प्रक्रिया को सार्थक रूप से पूर्ण करने के लिए उसके सामाजिक अभिलक्षणों को अनदेखा नहीं कर सकते। मानव विकास के इन प्रयासों में मानव का व्यक्तिगत प्रशिक्षण मानव में सामाजिक एवं सामूहिक भाव के कार्य करने की क्षमता का सृजन ऐसे कार्य है जिसके द्वारा किसी भी संगठन, प्रदेश अथवा राष्ट्र में उपलब्ध मानव संसाधन का पूर्ण रूप से विकास किया जा सकता है।

### परिचय :-

मानव संसाधन की परिधि में जनसंख्या के सामाजिक स्वरूप का अति महत्वपूर्ण स्थान होता है क्योंकि मनुष्य केवल आर्थिक क्रियाओं को संचालित करने वाला मशीनी पुर्जा मात्र ही नहीं होता बल्कि वह समाज की एक ऐसी क्रियाशील इकाई होता है जो सामाजिक संगठन में बंधकर जीवन यापन और क्रिया-कलाप के लिए शक्ति भी अर्जित करता है। अतः मानव संसाधन के विकास के प्रक्रम में मानव संसाधन के सामाजिक अभिलक्षणों का विश्लेषणात्मक अध्ययन करना भी अनिवार्य हो जाता है। इन अभिलक्षणों में जनसंख्या के विभिन्न सामाजिक अभिलक्षण जैसे- आयु संरचना, लिंगानुपात, ग्रामीण व नगरीय जनसंख्या, जाति संरचना, धर्म, साक्षरता, वैवाहिक स्तर तथा सामाजिक रीतिरिवाज इत्यादि के आधार पर जनसंख्या – वितरण के प्रतिरूपों का अभिज्ञान आदि।

### पद्यतिशास्त्र :-

मानव संसाधन के सामाजिक एवं आर्थिक अभिलक्षणों सम्बंधी विभिन्न निर्धारक तथ्यों से संबंधित आंकड़ों के संकलन के लिए स्तरीकृत न्यादर्श ( स्ट्रेफी फाइड रैंडम सेम्पलिंग) विधि का प्रयोग किया गया है।

### उद्देश्य :-

इसके निम्नलिखित उद्देश्य है :-

1. मानव विकास के सैद्धांतिक पक्ष की सम्यक व्याख्या करना।
2. अध्ययन क्षेत्र के उपलब्ध मानवीय संसाधन की पहचान एवं उनके स्थानिक और क्षेत्रीय वितरण को निश्चित करना।
3. मानव संसाधन के विकास हेतु उपलब्ध आधारभूत सामाजिक सुविधाओं का विश्लेषणात्मक विवेचन करना।

### इतिवृत्तात्मक संदर्भ :-

पारीक तथा राव (1981) महोदय द्वारा मानव संसाधन प्रणाली के सैद्धांतिक पक्ष को विकसित करने का प्रयास किया गया है। इसी समय मानव संसाधन विकास के संदर्भ में तीसरी

दुनिया के देशों की गरीबी का भी उल्लेख किया गया है। इतना ही नहीं भारतीय उद्योगों के संदर्भ में मानव संसाधन विकास की प्रचलित पद्धतियों का भी उल्लेख किया गया है। भारतीय संदर्भ और सामाजिक संदर्भ में मानव स्वरूप का व्याख्यादित किया गया है। मानव संसाधन के विकास के लिए प्रशिक्षण की भूमिका को महत्व दिया गया है। साथ ही मानव संसाधन के लिए सैद्धांतिक नियमन का भी निर्धारण किया गया है। मानव संसाधन के सामाजिक अभिलक्षण और विकास पर समय-समय पर विभिन्न शोध कार्य होते रहे हैं। जैसे भारत की सातवीं पंचवर्षीय योजना में मानव संसाधन विकास के नियोजन प्रक्रम की समस्या के संदर्भ में कोहली और गौतम (1988) द्वारा एक विशद विश्लेषणात्मक एवं व्यवहारिक व्याख्या प्रस्तुत है जो एक नवीनतम योगदान है।

मानव संसाधन मूल्यांकन के संदर्भ में एक प्रमुख लक्षण सामाजिकरण की प्रवृत्ति के रूप में माना जा सकता है। जो सामाजिक एवं सांस्कृतिक विकास की व्याख्या करता है। इस लक्षण से संबंधित हर्टज तथा बूले (1982) का कार्य इस संदर्भ में उपयुक्त उदाहरण माना जा सकता है।

### अध्ययन क्षेत्र में आने वाली सामाजिक समस्याएं :-

1. क्षेत्र की कुल जनसंख्या में 5 वर्ष से कम आयु के अन्तर्गत 7.5 प्रतिशत जनसंख्या सम्मिलित है। 5 से 14 वर्ष की आयु का प्रतिशत 22.5 है, और 60 वर्ष से ऊपर आयु वाली जनसंख्या का प्रतिशत भोपाल एवं होशंगाबाद दोनों संभाग में 6.4 है। यह सभी जनसंख्या आश्रित जनसंख्या की श्रेणी में आती है।
2. अध्ययन क्षेत्र में 1991 में प्रति हजार पुरुषों पर स्त्रीयों का अनुपात 905 था। वहीं 2001 में यह 909 हो गया। इसमें अधिक अंतर नहीं आया जो कि चिंता का विषय है। क्योंकि लिंगानुपात में इस विभिन्नता का मुख्य कारण स्त्रियों की मृत्युदर की अधिकता या भ्रूण परीक्षणों के द्वारा गर्भपात करवाना प्रतीत होता है। यह दशाएँ यहां के समाज में घातक रूप से व्याप्त है।
3. ग्रामीण एवं शहरी क्षेत्रों में जनसंख्या का एक समान वितरण नहीं है जबकि ग्रामीण एवं शहरी क्षेत्रों में एक समान वितरण एक संतुलित अर्थव्यवस्था के लिए आवश्यक होता है।



4. वर्ष 1991 में 30.72 प्रतिशत जनसंख्या शहरों में निवास करती थी। जो 2001 में 32.7 हो गई। इसका मुख्य कारण ग्रामीण क्षेत्रों में रोजगार का अभाव है।
5. किसी भी क्षेत्र की प्रगति उसकी जनता की शैक्षणिक सम्प्राप्ति पर निर्भर करती है। 1991 की जनगणना के अनुसार पुरुष साक्षरता दर 60.01 प्रतिशत तथा स्त्री साक्षरता दर 30.97 प्रतिशत थी। 2001 में पुरुष साक्षरता दर बढ़कर 78.22 प्रतिशत हो गई जबकि स्त्रियों की साक्षरता दर 54.49 प्रतिशत ही हो पाई। जो कि पुरुषों की तुलना में काफी कम है। यह एक चिंता का विषय है।
6. ग्रामीण एवं नगरीय साक्षरता की तुलना करें तो ग्रामीण क्षेत्र में साक्षरता का स्तर निम्न है। अधिकतर लड़कियाँ माध्यमिक स्तर तक की शिक्षा ही ग्रहण कर पाती हैं।
7. वैवाहिक स्थिति यदि हम देखें तो न्यायदर्श अधिवासों के चयनित परिवारों के सर्वेक्षण से ज्ञात होता है, कि नगरीय क्षेत्र की तुलना में ग्रामीण क्षेत्र में अब भी 18 वर्ष से कम आयु में लड़कियों का विवाह कर दिया जाता है। जो कि चिंता का विषय है।
8. भोपाल होशंगाबाद संभाग के अन्तर्गत अवस्थित परिवारों में सामाजिक रीति-रिवाज के साथ-साथ अधिकांश बुजुर्ग या अशिक्षित लोग जातिगत रूढ़ियों से बंधे हैं।
9. मुस्लिम समाज में अब भी पर्दा प्रथा अधिक पाई जाती है। जिसके चलते वह अपने घर की बच्चियों एवं महिलाओं को शिक्षा ग्रहण करने अथवा बाहर कमाई करने हेतु कम भेजते हैं। अतः इस समाज का भी विकास कम हो पा रहा है।
10. दहेज प्रथा गांव और शहर की प्रत्येक जाति में प्रचलित है।
11. प्राचीन काल से प्रचलित संयुक्त परिवार प्रथा मनुष्य के अत्याधिक व्यक्तिवादी दृष्टिकोण के कारण समाप्त होती जा रही है। तथा संयुक्त परिवार छोटे-छोटे एकल परिवारों में विभक्त होते जा रहे हैं।

## समस्याओं को दूर करने हेतु सुझाव :-

किसी भी देश की जनशक्ति की सार्थकता वहां के उपलब्ध मानव संसाधन का उचिततम प्रयोग द्वारा होती है। सर्वमान्य तथ्य है, कि किसी भी क्षेत्र का विकास तभी सम्भव है। जब वहां का मानव संसाधन एक अच्छे सामाजिक परिवेश में रहा हो। विकासशील देशों में मानव संसाधन के लिए सार्थक एवं सघन विधियों से युक्त प्रयास किए जाने चाहिए। इस समस्या को दूर करने हेतु निम्नलिखित प्रयास किए जाने चाहिए।

1. अध्ययन क्षेत्र में सामाजिक परिवेश में बदलाव के लिए यह आवश्यक है, कि स्त्रियों की दशा में सुधार किया जाना चाहिए।
2. भ्रूण हत्या पर कड़ा से कड़ा प्रतिबंध लगाया जाना चाहिए और परिवारों की मानसिकता कि लड़के से वंश चलेगा को बदलने का भरसक प्रयास किया जाना चाहिए।
3. ग्रामीण क्षेत्रों से शहरों की तरफ हो रहे पलायन को रोकने के लिए ग्रामीण क्षेत्रों में शिक्षा, स्वास्थ्य एवं रोजगार की सुविधाओं का विकास किया जाना चाहिए जिससे कि शहरी क्षेत्रों में असामाजिक गतिविधियों पर रोक लग सकें।

4. शैक्षिक सुविधाओं का विकास किया जाना चाहिए विशेषकर ग्रामीण क्षेत्रों में। प्रत्येक गांव में प्राईमरी एवं मिडिल स्कूल तथा 3 से 5 गांव के बीच हाई स्कूल एवं हायर सेकेण्डरी स्कूल होने चाहिए जिससे कि ग्रामीण क्षेत्रों के बालक एवं बालिकाएँ अपनी पढ़ाई बीच में न छोड़ें।
5. छात्राओं को विशेष सरकारी अतिरिक्त सुविधाएँ प्रदान की जानी चाहिए। जिससे उनके परिवार वाले छात्राओं की पढ़ाई आगे करवाने के लिए प्रेरित हो सकें।
6. बाल विवाह रोकने हेतु जो कानून बना है। उसका अच्छे से निर्वाह हो इसके लिए कठोर कदम उठाए जाने चाहिए। क्योंकि अब भी ग्रामीण क्षेत्र के लोग इस कार्य को सम्मन्न होने देते हैं।
7. व्यक्ति की व्यक्तिवादी सोच के कारण टूट रहे संयुक्त परिवारों को जोड़ने का प्रयास किया जाना चाहिए एवं इस महत्व को बताया जाना चाहिए कि एक संयुक्त परिवार से ही अच्छे समाज का निर्माण होता है, और बच्चे संस्कारी बनते हैं।
8. युवा वर्ग में दहेज न लेने और देने के प्रति जागरूकता उत्पन्न की जानी चाहिए।
9. रूढ़िवादी समाज में जाति प्रथा, धर्मांधता, समाज में फैले रीति-रिवाज और कुरतियों को शिक्षित समुदाय द्वारा दूर करने का प्रयास करना चाहिए।

## निष्कर्ष :-

प्रस्तुत शोध पत्र में अध्ययन क्षेत्र के सामाजिक अभिलक्षणों की क्या स्थिति है ? का अध्ययन किया गया है। सर्वेक्षण में आकड़ों के विश्लेषण से स्पष्ट होता है, कि अध्ययन क्षेत्र में स्त्री पुरुष साक्षरता में बहुत अंतर है जो स्त्रियों के साथ हो रहे भेदभाव को दर्शाता है।

यहां का अधिकतर मुस्लिम समुदाय पर्दाप्रथा का अनुयायी है। अध्ययन क्षेत्र की अधिकतर जनसंख्या दहेज प्रथा का प्रबल समर्थन करती है।

अध्ययन क्षेत्र में उपर्युक्त सभी समस्याएँ व्याप्त हैं। जो मानव संसाधन विकास के मार्ग में एक भयंकर अवरोध के रूप में परिलक्षित होती है।

क्षेत्र में अंधविश्वास एवं कट्टर धर्मांधता अब भी व्याप्त है। जैसे बाल विवाह, दहेज प्रथा, परिवार में स्त्री की उपेक्षा, सामाजिक कुरतियों का प्रचलन एवं अधिक संतानोत्पत्ति आदि दशाएँ व्यापक रूप से विद्यमान हैं।

इस प्रकार यह अनुमान निसंदेह रूप से असत्य सिद्ध नहीं होगा कि यदि अध्ययन क्षेत्र में वर्तमान सामाजिक विसंगतियाँ यथावत बनी रही तो एक अच्छे सामाजिक परिवेश का निर्माण नहीं हो सकता। अतः आवश्यकता इस बात की है कि जनसाधारण में राष्ट्र, समाज, परिवार एवं व्यक्तिगत कल्याण के लिए आत्म चेतना को जागृत करने के अधिक से अधिक प्रयास किए जाने चाहिए।

## संदर्भ सूची :-

1. वात्सयायन (1982) : सामाजिक जननांकिकी एवं जनसंख्या समस्यायन,विवेक प्रकाशन, दिल्ली पेज नं. –10 ।
2. भारत की जनगणना (1991) : प्राथमिक जनगणना सार,जनगणना कार्यालय निर्देशालय, भाग-2 सीरीज-13 ।
3. भारत की जनगणना (2001) : प्राथमिक जनगणना सार,जनगणना कार्यालय निर्देशालय,भाग-2 सीरीज-14 ।
4. मध्यप्रदेश सरकार (2001) : मध्यप्रदेश का सांख्यिकी संक्षेप ।
5. सी.के. अग्रवाल (1988) : भारतीय सामाजिक व्यवस्था एवं सामाजिक पर्यावरण, आगरा बुक स्टोर, आगरा, भाग-1 पेज नं. –258 ।
6. जी.के. अग्रवाल (1988) : भारत में सामाजिक समस्याएँ, आगरा बुक स्टोर, आगरा, पेज नं.-222 ।
7. के.एम.एल. अग्रवाल (1987) : भौतिक भूगोल, साहित्य भवन, आगरा ।
8. डी.एस. अवस्थी, (1985) : आर्थिक विश्लेषण, साहित्य रत्नालय, कानपुर ।
9. ए.अजीज (1993) : "फर्टिलिटी एज ए फंक्शन ऑफ एजुकेशन एण्ड इकोनोमिक स्टेटस इन मुस्लिम वोमेन" द जियोग्राफर, वोल, सीरीज – 60 नं. 1 ।
10. अहुजा श्रीराम (2000) : भारतीय समाजिक समस्याएँ, रावत पब्लिकेशन, जयपुर ।
11. पी.जे. भट्टाचार्य, जी.एन. शास्त्री (1976) : भारत की जनसंख्या, विकास पब्लिकेशन, नई दिल्ली ।

## A Critical Appraisal of the Origin and Development of Indian English Fiction

Rajkumari Sudhir  
Asst. Professor in English  
Govt. Sarojini Naidu Girls P.G. College, Bhopal

### ABSTRACT

Indianness in Indian writing in English is the sum total of the cultural patterns of India and the deep-seated ideas and ideals-political, economic, secular and spiritual—that constitute the mind of India and are reflected in her writing. We have this kind of Indianness in our regional literatures, but we do not make much of it. This is because the Indianness here is taken for granted. There is no clash between the culture and the languages which express it. In Indian Writing in English, however, the language may seem to clash with a culture for which it is not a natural medium. It is this discord between culture and language that has so far compelled the critic of Indo-Anglian writing to make the authenticity of its Indianness the basis of his critical studies. It is the authenticity of the experience (whether Indian or individual) and the literary quality of its expression that a critic should look for in a work.

### Introduction

Often the concept of Indianness is simpler for many people. To me Indianness is nothing but depiction of Indian culture, which as K.M. Panikkar has defined it, is “the complex of ideas, conceptions, developed qualities, organized relationships and courtesies that exist generally in a society... ‘and includes’ a community of thought, a similarity of conduct and behaviour, a common general approach to fundamental problems, which arise from shared traditions and ideals”(Panikkar).

Prof. V.K. Gokak defines it as “a composite awareness in the matter of race, milieu, language and religion—an awareness leading to tolerance and broad based understanding..... an integral awareness of the Indian heritage, not a fragmented approach to it..... a simultaneous cultivation of science and spirituality, a passionate involvement in the implications of the Time Spirit as well as of Eternity.”

### Indianness in Indian writing in English

If we apply Prof. Gokak’s ideas to Indian writing in English there are only very few writers and works that can be regarded as wholly Indian. Perhaps Sri Aurobindo's *Savitri* and Raja Rao's *The Serpent and the Rope*, in view of the writers’ proneness to spirituality and their “passionate involvement in the implications of the Time Spirit as well as of Eternity”, qualify. That is to say, he regards the novel as typifying the synthesis of spiritual concerns and philosophies and a world view which rises above ‘narrow domestic walls’.

Many critics have doubts about the statement. They agree with the view that the Indianness of *Kanthapura* consists in Raja Rao’s creative use of English and his portrayal of the village folk and the basic cultural patterns that have been so deeply ingrained in their minds and lives, and of the political and economic upheaval of village experiences in the days of India's struggle for freedom. The Indianness does not consist of any blending of the national ethos with the international. To quote Helen Gardner “the primary critical act is a

judgement, the decision that a certain piece of writing has significance and value”.

It is this aspect of the writer’s experience and expression of it that distinguishes the work of one writer from another, say the work of Raja Rao from that of Mulk Raj Anand, and also between two works by the same author. For example, Raja Rao’s India is political and rural in *Kanthapura* and spiritual and metaphysical in *The Serpent and the Rope* and *The Cat and Shakespeare*. Mulk Raj Anand’s India is political, economic and proletarian in almost all his novels.

It may be pointed out here that in Indian fiction in English, the personality of the writer has come through more vividly than it does in Indian poetry in English; no one can mistake the authentic Indianness in R.K. Narayan, Bhabani Bhattacharya, Khuswant Singh and Mulk Raj Anand. This cannot, however, be said of the later novels of Kamala Markandaya, namely *Possession* and *The Coffers*. Her India in these two novels is a far cry from the India with which those of us living in India are familiar. Perhaps Kamala Markandaya’s failure in these novels is the result of her having been an expatriate writer with little or no touches with India for a long time.

The earliest specimens of Indian English fiction were tales rather than novels proper, but their use, of fantasy (though on a comparatively limited scale) shows their links with the ancient Indian tradition, in spite of the fact that their subject-matter is contemporary. K. Chunder Dutt’s *A Journey of 48 Hours of the year 1945* appeared in *The Calcutta Literary Gazette* on 6 June 1835. In this literary fantasy the author narrates the story of an imaginary unsuccessful revolt against the British rule a hundred years later. In the same vein is Shoshee Chunder Dutt’s *Republic of Orissa: Annals from the Pages of the Twentieth Century*

(published in *The Saturday Evening Hurkaru* on 25 May. 1845). Set in the second decade of the twentieth century, it depicts an imaginary British defeat leading to the establishment of a democratic republic in Orissa.

Neither of these two tales can strictly be called political fiction, because the motif of political independence in them is more in the nature of a peg to hang a novelistic fantasy on, than a strong nationalistic urge; but they do show a certain awareness – of howsoever rudimentary a kind of the pressures of the times. The first Indian English novel proper – viz., Bankim Chandra Chatterjee’s *Rajmohan’s Wife* (1864) shows this awareness being applied to the contemporary social scene. The political theme is hardly to the fore in the fiction of this phase – and naturally so – for, the day of organised political activity on a large scale was yet far off. Nevertheless, Sarat Kumar Ghose’s *The Prince of Destiny: The New Krishna* (1909) is an interesting early attempt to deal with it. Couched, characteristically enough, in the form of a fantasy, the novel depicts an enlightened Rajput Prince of the later nineteenth century who symbolizes the union of the best in the East and the West. The novel ends with a fervent hope for “a stronger bond between Britain and India: a bond of mutual understanding, appreciation, goodwill and the assurance that before long “India will be the most ultra-British portion of the British Empire - in partnership” (Ghose).

Another type of fiction which made a fairly early appearance was historical romance. Prominent examples are Mirza Moorad Alee Beg’s *Lalun, the Beragun, or The Battle of Panipat* [1884]; T. Ramakrishna’s *Padmini* [1903] and *A Dive For Death* [1911]; R.C. Dutt’s *The Slave Girl of Agra* [1909]; Jogendra Singh’s *Nur Jahan: The Romance of an Indian Queen* [1909], Svarna Kumari Ghosal’s *The Fatal*

*Garland* [1915]; and A. Madhaviah's *Clarinda* [1915]. The historical periods covered very greatly from Tamil times [*A Dive For Death*] to Maratha history [*Lalun, the Beragun*] while the locale ranges from the South [*Padmini*] to Agra and Delhi [*The Slave Girl of Agra and Nur Jahan*] and to fifteenth century Bengal [*The Fatal Garland*].

True to the saying that there is material for at least one novel in the life of every person, some of this early fiction is palpably autobiographical. As already noted, in both Madhaviah's *Thillai Govindan* and *Nikambe's Ratanbai*, the autobiographical element is extremely thinly disguised. Krupabai Saththianadhan's *Kamala: A Story of Hindu Life* [1895] and *Saguna: A Story of Native Christian Life* [1895] are frankly autobiography in fictional form. Even in Toru Dutt's *Bianca* [1876], an unfinished love story set in nineteenth century England, the heroine who is of Spanish parentage, appears. to a large extent, to be a self-portrait, in view of her "dark colour," "dark brown eyes . . . large and full" and her "long black curls"(Das 317), John B. Alphonso-Karkala is also right in saying that "Toru's treatment of her heroine leaves one to wonder if the portrait of Bianca may not reflect, to some extent, Toru's own feelings and attitudes. Some of the attitudes are more likely to be Indian than European"(Alfonso 80).

The only possible evidence of experimentation in this early fiction is to be found in *Rajmohan's Wife*, which uses Indian words liberally in the descriptive passages. But it is pertinent to note that Chatterjee's use of Indianisms is generally limited to the employment of Indian words denoting objects [e.g. 'Sari,' 'dhoti,' 'pan,' 'anchal,' 'noth,' 'mahal,' 'supari, 'Kacheri'] alone, and unlike Mulk Raj Anand later, he makes no concerted attempt to impart a specifically Indian

colouring to his style by literally translating into English colourful expletives, proverbs and expressions etc., from an Indian language.

By 1930, Indian English literature was more than a century old; and yet, curiously enough, it had not yet produced a single novelist with a substantial output. And then came a sudden flowering when the Gandhian age [1920-1947] had perhaps reached its highest point of glory during the Civil Disobedience Movement of the 'thirties'. It is possible to see the connection here; if one remembers that by this decade the nationalist upsurge had stirred the whole country to the roots to a degree and on a scale unprecedented earlier, making it acutely conscious of its present and its past and filling it with new hopes for the future. A society compelled into self-awareness like this provides a fertile soil for fiction and it is no accident that the three major Indian English novelists – viz. Mulk Raj Anand, R.K. Narayan and Raja Rao began their career during this phase. It was, in fact, during this period that Indian English fiction discovered some of its most significant themes such as the ordeal of the freedom-struggle, East-West relationship, the communal problem and plight of the untouchables, the landless poor, the economically exploited etc.

The tradition of the novel of social portraiture set by *Rajmohan's Wife* was considerably diversified in the phase. Mulk Raj Anand's pre-Independence fiction deals with several aspects of social reform, including the plight of the untouchables in *Untouchable* [1935], the lot of the landless peasant in *Coolie* [1936], the exploitation of the Tea-garden workers in *Two Leaves and a Bud* [1937]; and the problems of industrial labour, which are already touched upon in parts of *Coolie* are dealt with in greater detail in *The Big Heart* [1945]. Anand's realism is unsparing, but his

humanistic faith and humanitarian compassion often colour his narratives so strongly as to cause varying degrees of damage to the prime artistic values in novel after novel. K.S. Venkataramani offers a more starry-eyed view of social reform in his *Murugan the Tiller* [1927] in which the hero, Ramu founds an ideal rural colony on Gandhian principles in the end. A.S.P. Ayyar, though primarily a historical novelist, punctuates his narrative in *Baladitya* [1930] with frequent homilies on the evils of the caste system, pseudo religiosity, etc.

A new dimension was added to the novel of social portraiture when R.K. Narayan began his series of Malgudi novels with *Swami and Friends* [1935]. A single-minded practitioner of the novel of local colour, he however produced his best work after independence, when the little small-town ironies of his microcosm developed into an awareness of the larger existential irony of human nature and life itself.

While Anand deals with both Gandhism and Communism with rather inferior irony in *The Sword and the Sickle* [1942], Raja Rao's *Kanthapura* [1938] is easily the finest evocation of the Gandhian age in Indian English fiction. This story of a small south Indian village caught in the maelstrom of the Gandhian movement successfully probes the depths to which the nationalistic urge penetrated, and getting fused with traditional religious faith helped rediscover the Indian soul. None of the other political novels of the period, however, attains the excellence of *Kanthapura* for one reason or another. In Aamir Ali's *Conflict* [1947], the story of a Hindu village boy who comes to Bombay for higher education and gets caught in the agitation of 1942, the narrative seldom rises above conventionality.

With Anand's *Untouchable*, the Indian English novel becomes truly experimental in

technique. In both, making the entire narrative a presentation of a single day's happenings and in his attempt to probe the thought-processes of his protagonist, Anand made highly meaningful experiments in this novel. Though in *The Big Heart*, he once again employed the Joycean device of presenting a single day's events, in his other novels Anand found the roomy form of the Dickensian and the Russian novel more convenient for the expression of his humanist and humanitarian convictions, while he consciously gave an Indian colouring to his style by his bold importation of Indianisms into his dialogue. After his episodic first novel, *Swami and Friends*, R.K. Narayan developed a seemingly artless but taut and economical form of narration, but his significant experiments with technique in *The Guide* [1958] and *The Man-Eater of Malgudi* [1962] came only after Independence. In *Kanthapura*, Raja Rao adopted the form of the Hindu *Sthala-Purana* and the *Harikatha* with their mixture of narration, description, religious discourse, folklore etc., while telling a story of the freedom struggle in a small south Indian village; and like Anand he also translated Indian words, expletives and idioms – in this case from his native Kannada – into English.

The first remarkable feature of post-Independence Indian English fiction is the consolidation of their reputations by the leading trio of Anand, Narayan and Raja Rao. The graph of Anand's achievement has never followed a steady course, exhibiting instead bewildering ups and downs; and it is possible to maintain that his first novel – viz., *Untouchable* still remains his finest work; but his long autobiographical saga of which three volumes have so far appeared [*Seven Summers* (1951); *Morning Face* (1970); and *Confession of a Lover* (1976)] promise to be an impressive fictional statement, when completed. In at least three

major novels, all published after the Independence [*The Financial Expert* (1952); *The Guide* (1958) and *The Man-eater of Malgudi* (1962)] R.K. Narayan was finally able to enlist this good-humoured irony as a firm ally of serious moral concern, thus creating thoughtful fiction which has its centre in Malgudi but has a circumference embracing the entire human condition. All the three novels treat the theme of nemesis impressively, while raising significant questions such as the role of the cash-nexus in modern society [*The Financial Expert*]; appearance and reality [*The Guide*] and the fate of evil in human life [*The Man-eater of Malgudi*]. Raja Rao's *The Serpent and the Rope* [1960] is one of the greatest of Indian English novels. As an enactment of East-West confrontation and as a philosophical novel it stands unchallenged yet in the annals of Indian English fiction.

Depiction of the social scene has always been the strong suit of women novelists. In a series of novels beginning with *To Whom She Will* [1955], Ruth Praver Jhabvala offers engaging comedies of north Indian urban middle class life. Kamala Markandaya's pictures of rustic life in *Nectar in a Sieve* [1954] and *Two Virgins* [1973] are as superficial as her attempt at low class urban realism in *A Handful of Rice* [1966] is unconvincing. The larger theme of East-West confrontation, of which Raja Rao's *The Serpent and the Rope* is probably the finest evocation, also continues to fascinate many novelists, with different results. In B. Rajan's *The Dark Dancer* [1959], the- author's Pseudo-Jamsian indirections blunt its edge; on the other hand, Manohar Malgonkar's *Combat of Shadows* [1962] reduces it to sheer melodramatic proportions. The work of the numerous women novelists of the period, however, offers a more sensitive picture of this theme R.P. Jhabvala in her *Esmond in India*

[1958] and *Heat and Dust* [1975] is content to dwell elegantly on the surface – a charge also applicable to Anita Desai's *Bye-bye, Blackbird* [1971]; but the clash between western-oriented rationalism and traditional religious faith in Kamala Markandaya's *A Silence of Desire* [1960] is extremely powerfully realized, though this cannot be said about her other exercises in the manner, including *Possession* [1963], *The Coffin Dams* [1969], and *The Nowhere Man* [1972]. The most memorable record of the East-West encounter during this period is easily G.V. Desani's experimental novel, *All About H. Hatter* [1948] which will be discussed in detail soon.

It is in experimental fiction with a strong Indian orientation [of which Raja Rao's *Kanthapura* is an early example and his own *The Serpent and the Rope* and *The Cat and Shakespeare* (1965) are later instances] that the post-Independence novel scored some of its most characteristic successes. Sudhindra Nath Ghose's tetralogy comprising *And Gazelles Leaping* [1949], *Cradle of the Clouds* [1951], *The Vermilion Boat* [1953] and *The Flame of the Forest* [1955] is an exciting experiment in the expression of the Indian ethos in a form grounded firmly in the ancient native tradition of story-telling. A *bildungsroman*, which records the growth of the narrator's mind from boyhood to youth under the impact of the opposed forces of faith and awareness of evil, it adopts the form of the oriental tale, with its numerous digressions, its disinclination to distinguish between this world and the other; its archetypal characters and its mixture of verse and prose. Ghose's vision, unlike Raja Rao's, is naturally circumscribed by the manifest immaturity of his narrator, but within his self-imposed limits, he has produced fiction which has unmistakable authenticity, freshness and charm.

## Conclusion

The Indian English novel was now slightly less than a century and a half old, though hardly fifty years had elapsed since it came of age. During this short span it had certainly given to the world at least some major novels which could only have been produced in modern India. David McCutcheon once asked "Whether a truly Indian novel [was] at all possible". On more than one occasion, *Untouchable*, *All About H. Hotterr*, *The Guide* and *The Serpent and the Rope* have provided a clear answer to this question, each time in an unambiguous affirmative.

## References

- Alfonso - Karkala, John B. *Indo-English Literature in the Nineteenth Century*. Mysore: n.p., 1970. Print.
- Clark, T.W. *The Novel in India: Its Birth and Development*. London: n.p., 1970. Print.
- Gokak, V. K. "The Transcendental and Humanistic Traditions," *The Concept of Indian Literature*. New Delhi: Munshiram Manoharlal, 1979. 117-24. Print.
- Gokak, V. K. *English in India-Its Present and Future*. New York: Asia Publishing House, 1964. Print.
- McCutcheon, David. *Indian Writing in English: Critical Essays*. Calcutta: n.p., 1969. Print.
- Naik, M. K. *Perspectives on Indian Fiction in English*. New Delhi: Shakti Malik Abhinav Publications, 1985. Print.
- Naik, M.K. *Twentieth Century Indian English Fiction*. Delhi: Pencraft International, 2003. Print.
- Naik, M. K. and Shyamala A. Narayan. *Indian English Fiction: A Critical Study*. Pencraft International, 2009. Print.
- Panikkar, K. M. *Indian Nationalism: Its Origin, History and Ideals*. n.p.: Osler Press, 2007. Print.

Ramamurti, K. S. "Does The Indian Novel in English Have a Future?" *Cygnus*, II: 1980. n.p.: n.p. 1980.80. Print.

Zutshi, C. N. Preface. *Motherland: An Expository Novel of modern India*. Lahore: n.p., 1944. Print.



## Analysis of Ground Water Quality

Neelu Singhai  
Assistant Professor Chemistry  
Govt. M.V.M. Bhopal

### ABSTRACT

Quality of ground water of Kolar area, Bhopal, M.P, India. has been determined by analyzing its physico chemical Parameters such as Temperature, Turbidity, pH, Electrical conductivity (EC), Total Dissolved Solids (TDS), Total Alkalinity (TA), Total Hardness (TH), Calcium Hardness (CaH), Magnesium Hardness (MgH), Chloride (Cl), Sulphate (SO<sub>4</sub>) and Nitrate (NO<sub>3</sub>). Samples were analyzed for a periods of one year from November 2015 to October 2016. Statistical analysis of the data is presented to determine correlation among various parameters.

### INTRODUCTION

The quality of potable drinking water has been a major issue in the developing nations for the last few decades <sup>[1]</sup>. The quality of water is a vital concern for mankind, since it is directly linked with human welfare. The natural aquatic resources are causing heavy and varied pollution in aquatic environment leading to water quality and depletion of aquatic biota due to increased human population, use of fertilizers in agriculture and man-made activity. Therefore it is necessary to check drinking water quality at regular time interval. Ground water is ultimate and most suitable fresh water resource. The problem in case of water quality monitoring is the complexity associated with analysis of the large number of measured variables. In recent years an easier and simpler approach based on statistical correlation, has been developed using mathematical relationship for comparison of physico chemical parameters <sup>[2]</sup>. In Present Study involves the Analysis of ground water quality in terms of physico chemical parameters of Kolar area, Bhopal, M.P, India.

### Materials and methods

#### Sample Collection

Samples from tube well were collected from the outlet after flushing water for 10–15 minutes in order to remove the stagnant water. All the samples collected in tight capped high quality sterilized polyethylene bottles were immediately transported to the laboratory under low temperature conditions in ice boxes. The samples were stored in the laboratory at 4°C until processed/analyzed. The collected samples were kept in the refrigerator maintained at 4°C and analyzed for a few important parameters in order to have an idea on the quality of drinking water. Standard procedures involving AAS spectrophotometers, flame photometry and volumetric analysis and other related instruments were used for the determination of temperature, turbidity, pH, electrical conductivity, total dissolved solids, total alkalinity, total hardness, calcium hardness, magnesium hardness, sulphate, chloride and nitrate <sup>[2]</sup>. All the chemicals used were of AR grade. SPSS® statistical package was

used for correlation studies among various Parameters.

## Results and discussion

The monthly variation in physico chemical Parameters are presented in Table 1. Physical and chemical properties of tube well water as per IS 10500-2012 are presented in Table 2.

### Temperature

Water temperature plays an important role in deciding the chemical, Biochemical and Biological characteristics of water body<sup>[3]</sup>. In the present study water temperature varies from 24.6°C to 27.2°C. The maximum (27.2°C) temperature was recorded in the month of May (summer) and minimum (22.5°C) in the month of December (winter).

### Turbidity

Suspension of particles in water interfering with passage of light is called turbidity. As per IS: 10500-2012 the acceptable and permissible limits of turbidity are 1 and 5 NTU respectively. In the present study water turbidity varies from 0.2 to 2.6 NTU. The maximum (2.60) turbidity was recorded in the month of May (summer) and minimum (0.2) in the month of January (winter).

### pH

As per IS: 10500-2012 desirable limit for pH is 6.5-8.5 and no relaxation in permissible limit. In the Present Study water pH varies from 7.20 to 8.52. The maximum pH value (8.52) was recorded in the month of March and minimum (7.20) in the month of July.

### Electrical conductivity

Conductivity is the capacity of water to carry an electrical current and varies both with number and types of ions the solution contains. In the present study water EC varies from 482 to 542  $\mu$ Mho. The maximum EC (542) was recorded in the month of June (summer) and minimum (482) in the month of February (winter).

### Total dissolved Solids

High values of TDS in ground water are generally not harmful to human beings but high concentration of these may affect persons who are suffering from kidney and heart diseases. TDS values in the studied area varied between 183-280 mg/L. As per IS: 10500-2012 desirable limit and permissible limit for TDS is 500 and 2000 mg/l respectively.

### Total Alkalinity

Various ionic species that contribute to the alkalinity include hydroxide, carbonates, bicarbonates and organic acids. Alkalinity value in the studied domestic area varied between 140 -218 mg/l. As per IS: 10500-2012 desirable limit and permissible limit for total alkalinity is 200 and 600 mg/l respectively.

### Hardness

The total hardness is relatively high in all samples due to the presence of calcium, magnesium, chloride and sulphate ions. Hardness value in the studied area varied between 280-396 mg/l. The maximum value of hardness (396) was recorded in the month of April (summer) and minimum (270) in the month of December. Hujare reported total hardness was high during summer than monsoon and winter<sup>[4]</sup>. High value of hardness during summer can be attributed to decrease in water volume and increase of rate of evaporation of water. As per IS: 10500-2012

desirable limit and permissible limit for hardness lies between 200 to 600 mg/l respectively.

### Calcium Hardness

Calcium hardness value in the studied area varied between 116-186 mg/l. If calcium is present beyond the maximum acceptable limit, it causes incrustation of pipes, poor lathering and deterioration of the quality of clothes. As per IS: 10500-2012 desirable and permissible limit for calcium is 75 and 200 mg/l respectively.

### Magnesium Hardness

Magnesium hardness value in the studied area varied between 112-216 mg/l. Too high magnesium will adversely affect crop yields as the soils become more alkaline. As per IS: 10500-2012 desirable and permissible limit for Magnesium is 30 and 100 mg/l respectively.

### Chloride

Chloride value in the studied area varied between 175-238 mg/l. The maximum value (238mg/l) was recorded in the month of June (summer) and minimum value (175 mg/l) in the month of February. Similar results were also reported earlier <sup>[5]</sup>. As per IS: 10500-2012 desirable and permissible limit for chloride is 250 and 1000 mg/l respectively.

### Sulphate

Sulphate occurs naturally in water as a result of leaching from gypsum and other common minerals. Sulphate value in the studied area varied between 54-95 mg/l. Ingestion of water with high sulphates causes laxative effect and gastro-intestinal irritation. As per IS: 10500-

2012 Desirable and permissible limit for Sulphate is 200 and 400 mg/l respectively.

### Nitrate

Ground water contains nitrate due to leaching of nitrate with the percolating water and by sewage and other wastes rich in nitrates. Nitrate value in the studied area varied between 22-49 mg/l. As per IS: 10500-2012 desirable limit for nitrate is maximum 45 and no relaxation in permissible limit.

### Correlation Studies

Interrelationship studies among different water quality parameters are very helpful in understanding geochemistry of the studied area. The regression equations for the parameters having significant correlation coefficients are useful to estimate the concentration of other constituents. Values of correlation coefficient among different parameters are presented in

Table3. A positive and significant correlation has been observed among various parameters. Temperature shows significant correlation with turbidity and TDS indicating that turbidity and TDS increases with rise in temperature. Alkalinity shows significant correlation with calcium indicating that the alkaline nature of ground water is mainly due to calcium salts. Calcium shows good correlation with chloride indicating that calcium is associated with chloride in water of the studied area. Conductivity shows significant correlation with calcium and chloride which reveals that conductance of water samples is mainly due to calcium and chloride in the ground water of the studied area. Magnesium shows good correlation with sulphate and nitrate indicating that magnesium is in the form of magnesium sulphate and magnesium nitrate in the ground water of the studied area.

## Section 1.01 Conclusions

**Section 1.02** Over exploitation of resources and improper waste disposal practices affected the drinking water quality. According to WHO, nearly 80% of all the diseases in human beings are caused by

**Section 1.03** water [6]. Results of physicochemical parameters of the samples collected from November 2015 to October 2016 shown that some of the parameters are well in a compliance and agreement within water quality standards as per IS: 10500-2012. Interpretation of data through correlation studies shows that ground water of the area is slightly polluted and appropriate treatment will be needed for future use of water in the region to protect human beings from adverse health effects. It is, therefore, immediately required that the water source be properly protected from potential contaminants. The above analysis is also cost effective and time saving because statistical equations used for calculating the value of physicochemical parameters and to measure the extent of pollution in ground water of the study area.

## Section 1.04

### Section 1.05 References

[1] Tamminen S. and Helena Ramos & Didia C, (2008): *Water Resour Manage* (22:1579–1607) DOI 10.1007/s11269-008-9244-x )

[1] Chakrabarty S. and Sarma H.P. (2011): A statistical approach to multivariate analysis of drinking water quality in Kamrup district, Assam, India, *Archives of Applied Sci. Research*, 3(5), 258-264.

[2] APHA (1996): Standard methods for the examination of water and waste water, Public Health Association, 19<sup>th</sup> ed., Washington DC.

[3] Salve, V. B. and Hiware C. J. (2008): Study on water quality of Wanparakalpa reservoir Nagpur, *J. Aqua. Biol.*, 21(2), 113-117.

[4] Hujare, M. S. (2008): Seasonal variation of physico-chemical parameters in the perennial tank of Talsande, Maharashtra. *Ecotoxicol. Environ. Monit.* 18(3): 233-242.

[5] Swaranlatha, S. and Narsingrao A. (1998): Ecological studies of Banjara lake with reference to water pollution. *J. Envi. Biol.*, 19(2), 179-186.

[6] Dilli Rani G., Suman M., Narasimha Rao C., Reddi Rani P., Prashanth V. G., Prathibha R. and Venkateswarlu P. (2011): *Current World Environment*, 6(1), 191-196.

**Table-1**  
**Physico Chemical Parameters**

	Temp	Turb	pH	EC	TDS	TA	TH	CaH	MgH	Cl	SO <sub>4</sub>	NO <sub>3</sub>
Unit	<sup>0</sup> C	NTU		μMho	mg/l	mg/l	mg/l	mg/l	mg/l	mg/l	mg/l	mg/l
Nov-15	25.4	0.9	7.42	532	223	177	290	178	112	234	54	46
Dec-16	24.6	0.6	7.22	520	204	157	270	130	140	204	61	44
Jan-16	25	0.2	8.22	540	250	198	280	180	100	234	47	48
Feb-16	25.6	0.3	8.34	482	183	147	282	116	166	175	64	34
Mar-16	26.2	1.2	8.52	529	247	218	380	182	198	228	67	44
Apr-16	26.8	1.4	8.44	520	257	200	396	180	216	219	89	45
May-16	27.2	2.6	8.1	524	280	184	392	180	212	200	95	49
Jun-16	27.1	3	7.25	542	270	190	388	186	202	238	79	42
Jul-16	26.7	2.3	7.2	530	189	140	310	150	160	210	81	46
Aug-16	26.5	2.5	8.2	510	180	149	315	152	163	195	71	38
Sep-16	26.2	0.7	7.44	521	197	151	300	170	130	218	69	22
Oct-16	26.1	1.2	7.77	522	200	160	287	173	114	224	59	20

**Table 2**  
**Physical and chemical properties of tube well water as per IS 10500-2012**

S No.	Parameter	Unit	Accept. Limit	Permi. Limit
1	Color	Hazen	5	15
2	pH		6.5-8.5	No relaxation
3	Turbidity	NTU	1	5
4	Total Dissolved Solid	mg/l	500	2000
5	Total Alkalinity	mg/l	200	600
6	Total Hardness	mg/l	200	600
7	Calcium	mg/l	75	200
8	Magnisium	mg/l	30	100
9	Sulphate	mg/l	200	400
10	Nltrate	mg/l	45	No relaxation
11	Chloride	mg/l	250	1000

Table 3  
Correlation Coefficients

	Temp	Turb	pH	EC	TDS	TA	TH	CaH	MgH	Cl	SO <sub>4</sub>	NO <sub>3</sub>
Temp	1											
Turb	0.87	1										
pH	-0.02	-0.17	1									
EC	0.15	0.28	-0.37	1								
TDS	0.38	-0.29	0.21	0.57	1							
TA	0.09	0.01	0.31	0.51	0.84	1						
TH	0.8	0.63	0.31	0.27	0.74	0.63	1					
CaH	0.33	0.3	0.09	0.76	0.73	0.71	0.57	1				
MgH	0.78	0.6	0.33	-0.09	0.49	0.36	0.89	0.14	1			
Cl	-0.18	0.03	-0.24	0.88	0.5	0.6	0.2	0.81	-0.2	1		
SO <sub>4</sub>	-0.92	0.72	0.06	-0.02	0.37	0.06	0.77	0.16	0.85	-0.24	1	
NO <sub>3</sub>	0.09	0.23	0.1	0.36	0.53	0.46	0.35	0.14	0.35	0.1	0.22	1

## Preparation and identification of Tri-4-Chloro,3-methylphenyl phosphate (Ba-salt)

<sup>1</sup> Asha Verma <sup>2</sup> Abdul Rashid Teli

<sup>1</sup> Prof. of Chemistry Govt. Science and commerce college Bhopal

<sup>2</sup> Research Scholar Chemistry Govt. Science and commerce college  
Bhopal

### ABSTRACT

Tri-4-chloro, 3-methylphenyl phosphate has been synthesized by Auger and Dupis method in a ratio of 1:1 phenol and POCl<sub>3</sub>. The compound has been characterized by IR absorption spectra and elemental detection. The spectra study was conducted on KBr disc. IR spectra of di-4-chloro, 3-methylphenyle phosphate ester clearly reveals different stretching frequency of almost all the bonds present in the compound at their respective wave number.

### INTRODUCTION

Organophosphates are widely recognized an important fine chemical in different chemical processes. These are derivatives of orthophosphoric acid and infinite revivifications are possibly by making changes in substituent attached to its phosphorus atom through specific linkage likely C-O-P, C-N-P, and C-S-P. They constitutes a family of large number of encumbers which display a great verity of biological activities in later part of the 1930's a number of neutral phosphate derivatives have been developed into practical insecticides. Owing their owing to their high activity and biodegradability, their application to agriculture, public health and related fields have been growing rapidly moreover , the pesticidal activities of organophosphorus compounds, which are not restricted to phosphate derivatives, also include accaricidal, nematocidal, antihelmentic, insect sterilizing, fungicidal, herbicidal and rodenticidal activities.

In view of their practical application there is obvious need to incur continues investigation on both theory and experimental fronts the hydrolytic reaction of orthophosphate. Hydrolysis is basically double decomposition reaction between water ant the

substrate. A vast literature of kinetic investigation of C-O-P linkage is available. Now the attention of scientist is diverted towards other linkage such as C-N-P and C-S-P

### Materials and method

It is prepared by Auger and Dupis method in a ratio of 1:1 phenol and POCl<sub>3</sub> 6.52 g of 4-chloro-3-methylphenol (A.R.grade sigma –Aldrich) was dissolved in 20 ml of dry benzene, 366 ml of pochl<sub>3</sub> was taken in a conical flask and kept on a magnetic stirrer. Then a very small amount of the phenol (parent compound) was added slowly to POCl<sub>3</sub> and the material was stirred for a period of 6 hours at 60-65 degree after few minute of each addition 3 ml of pyridine was added to the stirred material in installments. Pyridine hydrochloride began to separate at once with the evolution of heat .After the stirring is completed the stirred material was kept open so as to evaporate the solvent then the oily residue left in the flask was treated with water . The milky solution thus obtain was treated with diluted HCl to remove unreacted pyridine as pyridine hydrochloride. The solution was filtered of, first filtrate (very small amount) was rejected .to the clear filtrate barium hydroxide was then added till it become

alkaline and white ppt. began to separate .the ppt. was then washed several times with distilled water (containing few drops of acetic acid) (to remove inorganic phosphate till dark blue colour of phosphorus was obtained in the filtrate by Allen’s test.

## Result and Discussion

Tri-4-chloro-3-methylphenyl phosphate has been prepared by using phosphorus penta chloride as phosphorylating agent .the ratio of 3:1 of phenol and  $\text{PCl}_5$  was employed for this preparation.

4.889 g of 4-chloro-3-methylphenol (A.R grade sigma-Aldrich) dissolved in 15ml of dry benzene stirred well for minute.1.30 ml of  $\text{PCl}_5$  was added .initially the reaction was very rapid and  $\text{pCl}_5$  dissolved immediately and white insoluble material began to separate .keeping it overnight and then dissolve it an a solvent and thus it was subjected to a steam distillation when aqueous and benzene layer were distilled off separately. The residue left after distilled was treated first with water and then with 10% NaOH solution to remove unreacted phenol. A white residue insoluble in NaOH was obtained. It was washed with distilled water to remove excess of alkali and crystallized from absolute alcohol. Shining crystals of tri--4-chloro 3-methylphenyl phosphate were obtained.

## ESTIMATION OF ELEMENTS

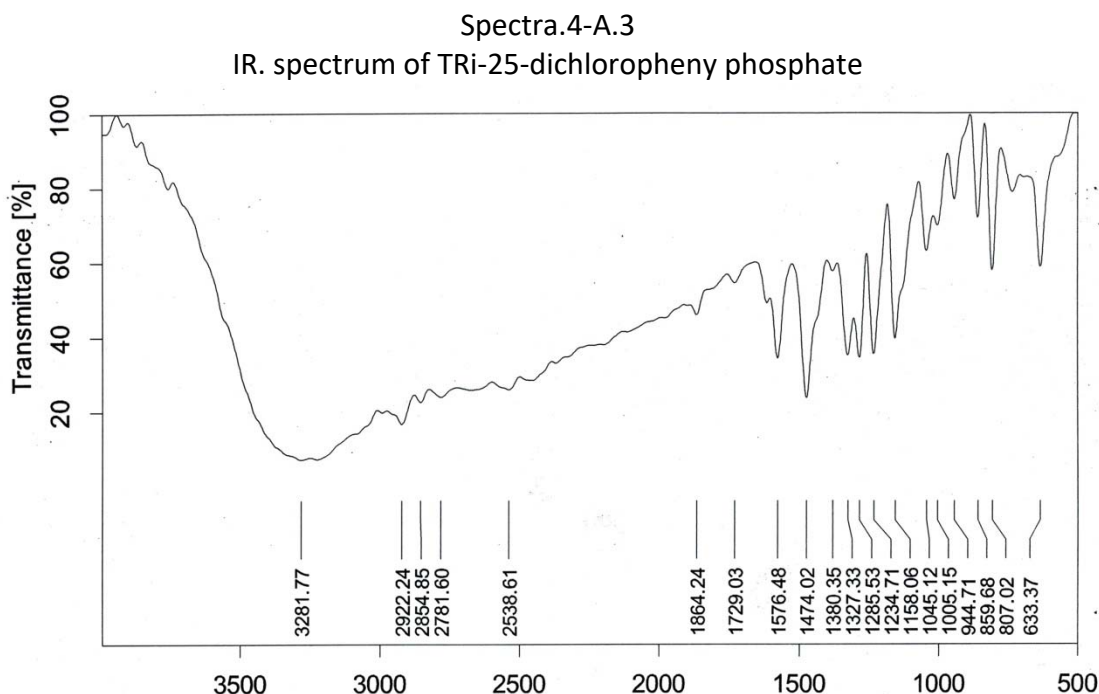
SNO.	ELEMENTS	PERCENTAGE	
		THEORETICAL	OBSERVEB
1.	Carbon	54.11	53.471
2.	Hydrogen	3.97	3.846
3.	Oxygen	12.98	13.568
4.	Chlorine	23.12	22.547
5	Phosphorus	6.93	6.568

The compound was also identified form its characteristic absorption spectra in KBr pellets IR spectral data of tri-2,5-dichlorophneyl phosphate has been shown in table 4a-3 (the spectral study was conducted on Nicolet protégé model 460 IR spectrophotometer .SIRT Bhopal)

Table 4.A-3

S.NO.	STRETCHING	I.R v $\text{Cm}^{-1}$
1.	(C=O) Stretching	11234.713
2.	(P=O) Stretching	1045.120
3.	(C=H) Adjacent Stretching	807.019
4.	(C=H) Isolated Stretching	859.682
5.	(C=Cl) Stretching	633.369





(i) COLOURIMETRIC ESTIMATION OF INORGANIC PHOSPHATE

On hydrolysis phosphate ester produces inorganic phosphate and its quantitative estimation was made possible by Allen's modified method. The inorganic phosphate reacts with the ammonium and forms a phospho molybdate complex  $[(NH_4)_3PO_4 \cdot 12MoO_3]$  which is reduced to molybdenum blue a soluble complex by addition of 2,5-diaminophenol dihydrogenchloride (amidol) solution. The blue colour so produced took 10 minutes time to fully develop and it remains stable for next thirty minutes. The intensity of the blue colour is directly proportional to the amount of free phosphoric acid. It is independent of temperature over 8-26 degree. The optical density of the blue colour developed followed Beer's law was measured using spectronic 20\* spectrophotometer at wavelength (max) 608nm.

The reagents which are needed to carry out the estimation of inorganic phosphate. They are as:

(a) Hydrochloric acid:

Hydrochloric acid of A.R. quality was used. It was standardized by N/10 sodium tetra borate (borax) solution.

(b) Ammonium molybdate solution:

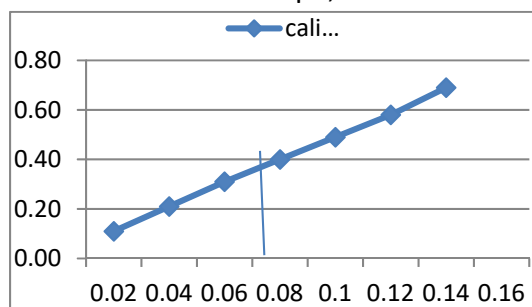
8.3 g of ammonium molybdate was dissolved in distilled water by thorough shaking and made up to mark in 100 ml standard flask.

(c) Amidol reagent:

1.4 g of amidol (impure, brownish colour) was taken in a conical flask covered with a carbon paper, 2 g of activated charcoal and 10 ml of distilled water were added into conical flask. Then it is shaken thoroughly for 20 minutes. The colorless amid solution so obtained was filtered into a solution contains 100 ml solution Meta bisulphate (20%). The reagent so prepared was kept in dark and cool place. This solution gradually decomposes and yellow after about six days then it was of no use, and it is discarded.

(ii) Buffer solutions:

To maintain different pH values buffer solution (at 20 degree c and 150 degree) which is reported in the table .the interpolated values of these buffer solutions at 98 degree= 100 degree were used. The table illustrates the fact there is so much less variation of the pH values in the lower pH logarithm in higher pH region .this is because at low pH, the buffer solution



consists of weak acid, consequently the variation consists of these acid is more likely to be predominant factor, influencing the variation of pH with temp..

Similarly in higher pH region the possibility of error will be less. The maximum value of error involved is less than at 98 degree is presumed to be equivalent to pH values at 100 degree.

Table -4.B-1

SNO.	Buffer composition mol dm <sup>-3</sup>	Measured pH at		calculated pH at 100°
		20°	150°	
1.	0.05 KCl 0.0645 HCl	1.20	1.26	1.24
2.	0.05 KCl 0.0067 HCl	2.20	2.20	2.20
3.	0.05 KCl 0.0147 HCl	3.20	3.41	3.33
4.	0.05 P'	3.97	4.26	4.17
5.	0.05 P' 0.03 NaOH	5.20	5.88	5.60
6.	0.05 P' 0.0455 NaOH	6.00	6.70	6.43

7.	0.05 H <sub>3</sub> BO <sub>3</sub> 0.05 KCl 0.00261 NaOH	7.80	7.26	7.46
----	--	------	------	------

P' = potassium hydrogen phthalate

(iii) Calibration of spectronic 20+ spectrophotometer

Calibration of photoelectric colorimeter:

A standard solution of potassium dihydrogen phosphate was used to calibrate "Systonix" type colorimeter 1.0968g potassium dihydrogen phosphate was dissolved in 250ml of

1.0967 g of potassium dihydrogen phosphate was dissolved in 10 ml of distilled water in 250 ml standard flask. then it was made upto the mark 5.0 ml of this standard solution (containing 1 mg phosphorus/ml) was distilled water 5.0ml of this solution having 1.0mg of phosphorus per ml was diluted 50 times. The second solution so obtained containing 0.02mg of phosphorus per ml. used to calibrate the instrument. In each run ,a known volume (0.5-7.0ml) of standard solution ,2.0ml of 10M-HCl,2.0ml of amidol reagent and 1.0ml of ammonium molybdate were taken in a 25ml standard flask and the volume was made up to the mark with distilled water. Optical density of blue colour so obtained was plotted against mg of phosphorus present as inorganic phosphate.

**Applications**

Organophosphates refer to a group of insecticides acting on the enzyme Acetylcholine esterase. Some of their pesticides irreversibly inactivate ACHE which is essential to nerve functioning in insects and many other animals. Due to their versatile application, they are common carriers of organic groups in biosynthesis. They are widely used in a number

of ways as fertilizers. In recent years much interest has been shown in the synthesis and mechanism of hydrolytic fragmentation of phosphate esters. Primarily due to their importance in biochemical system. The enzyme acetyl cholinesterase is a target of organophosphate toxicants which itself is biologically significant. Aromatic nitro compounds also posed toxic character, due to the nitro group present in aryl ring. The introduction of phosphate group may enhance or reduce the toxic nature, so that the resultant C-O-P esters may act as a safer (reduction in toxic nature) systems, reflecting the activity of drugs even. The disadvantages of these phenyl phosphate esters are its remarkable stability, although sometimes, hydrolytic condition.

New research in the field of kinetic hydrolysis of phosphate esters can help the academicians to design the ortho phosphate pesticides with low toxicity and discovery of novel bioactive molecules.

## References

1. Metcalf, R.L. and March R.B J. *Econ Entomol*, 42 721 (1949).
2. Menzer. R.E. and Dauterma W.C. J. *Agric. Food. Chem* 18 1031 (1970).
3. Ohkawa, H. Oshita, H. and Miyamoto. J. *Biochem Pharmacol*. 29 2721 (1980a)
4. Smith, T.D. U.S. patent, 3. 539. C.A. 75. 34391 (1971).
5. Dubois K.P. Kinoshita F. and Jackson. P. *Arch Int Pharmacodyn* thes. 169 108 (1967)
6. Riser, A. *protar* 169 (11/12). 132 (1950)
7. *Loid. P.* 190.204. 248.
8. Kosolapoff, G.M. and Maies. L. Eds. "Organic Phosphorus Compounds" Vol. 1-7 Interscience, New York (1972-1976)
9. Kosolapoff G.M. "Organophosphorus Compounds" John Wiley New York (1950)
10. Fest C. and Schmidt, K.J. *Insecticide phosphorsäure ester in chemie der pflanzenschutz und Schädling-Sbekämpfungsmittel*. Vol 1 Wegler R. Ed. Springer Verlag. Berlin. 1970.
11. Allen, R.J.L., *Biochem., J.*, 34,858 (1940).
12. Kosower, E.M., *An introduction to physical organic chemistry*. John Wiley and Sons , INC, New York and London, 51 & 68 (1968).
13. Schaleger, L.L and Long. F.A. *Advances in Physical Organic Chemistry*. Academic press London, P.I. Vol. 1 (1963).
14. Auger, V., and Dupis, P., *C.R. Lebd. Seanc. Acad. Sci., Paris*, 146,1152 (1904).
15. John, A.D., *St, U.S. Pat. Z.*, 462, 306 (1923).
16. Shuman, R.L., *U.S. Pat. Z.*, 2, 133 (1938).
17. Willamson, Ann., 92,316 (1854).

## Preparation and identification of di-4-Chloro,3-methylphenyl phosphate Ester (Ba-salt)

<sup>1</sup> Asha Verma <sup>2</sup> Abdul Rashid Teli

<sup>1</sup> Prof. of Chemistry Govt. Science and commerce college Bhopal

<sup>2</sup> Research Scholar Chemistry Govt. Science and commerce college  
Bhopal

### ABSTRACT

Di-4-chloro, 3-methylphenyl phosphate has been synthesized by Auger and Dupis method in a ratio of 1:1 phenol and POCl<sub>3</sub>. The compound has been characterized by IR absorption spectra and elemental detection. The spectra study was conducted on KBr disc. IR spectra of di-4-chloro, 3-methylphenyl phosphate ester clearly reveals different stretching frequency of almost all the bonds present in the compound at their respective wave number.

### INTRODUCTION

Organophosphates are widely recognized an important fine chemical in different chemical processes. These are derivatives of orthophosphoric acid and infinite revivifications are possibly by making changes in substituent attached to its phosphorus atom through specific linkage likely C-O-P, C-N-P, and C-S-P. They constitutes a family of large number of encumbers which display a great verity of biological activities in later part of the 1930's a number of neutral phosphate derivatives have been developed into practical insecticides. Owing their owing to their high activity and biodegradability, their application to agriculture, public health and related fields have been growing rapidly moreover , the pesticidal activities of organophosphorus compounds, which are not restricted to phosphate derivatives, also include accaricidal, nematocidal, antihelmentic, insect sterilizing, fungicidal, herbicidal and rodenticidal activities.

In view of their practical application there is obvious need to incur continues investigation on both theory and experimental fronts the hydrolytic reaction of orthophosphate. Hydrolysis is basically double decomposition reaction between water ant the

substrate. A vast literature of kinetic investigation of C-O-P linkage is available. Now the attention of scientist is diverted towards other linkage such as C-N-P and C-S-P

### Materials and method

It is prepared by Auger and Dupis method in a ratio of 1:1 phenol and POCl<sub>3</sub> 6.52 g of 4-chloro-3-methylphenol (A.R.grade sigma –Aldrich) was dissolved in 20 ml of dry benzene, 366 ml of poCl<sub>3</sub> was taken in a conical flask and kept on a magnetic stirrer. Then a very small amount of the phenol (parent compound) was added slowly to POCl<sub>3</sub> and the material was stirred for a period of 6 hours at 60-65 degree after few minute of each addition 3 ml of pyridine was added to the stirred material in installments. Pyridine hydrochloride began to separate at once with the evolution of heat .After the stirring is completed the stirred material was kept open so as to evaporate the solvent then the oily residue left in the flask was treated with water . The milky solution thus obtain was treated with diluted HCl to remove unreacted pyridine as pyridine hydrochloride. The solution was filtered of, first filtrate (very small amount) was rejected .to the clear filtrate barium hydroxide was then added till it become

alkaline and white ppt. began to separate .the ppt. was then washed several times with distilled water (containing few drops of acetic acid) (to remove inorganic phosphate till dark blue colour of phosphorus was obtained in the filtrate by Allen’s test.

### Result and Discussion

It is also prepared by Auger and Dupis method ,4-chloro-3-methylphenol (A.R. Grade sigma – Aldrich )and  $POCl_3$  were taken in 2:1 ratio.7 ml of pyridine was added slowly to a stirred solution of 4-chloro-3-methylphenol (6.52 g) and  $POCl_3$  (1.83 ml) in dry benzene (25 ml).pyridine hydrochloride were began to separate immediately with the evolution of heat .The mixture was stirred on a magnetic stirrer at 60 to 65 degree for a periodic of 10 hrs and 30 min. The yellowish oily residue left after stirring was treated  $H_2O$  and then with 5% NaOH .the filtrate thus obtain was acidified with diluted HCl to precipitate the chloride

which on washing with distilled water was converted into the free diesters. This free diester was finally dissolved in  $CCl_4$  and filtered off to remove impurities.

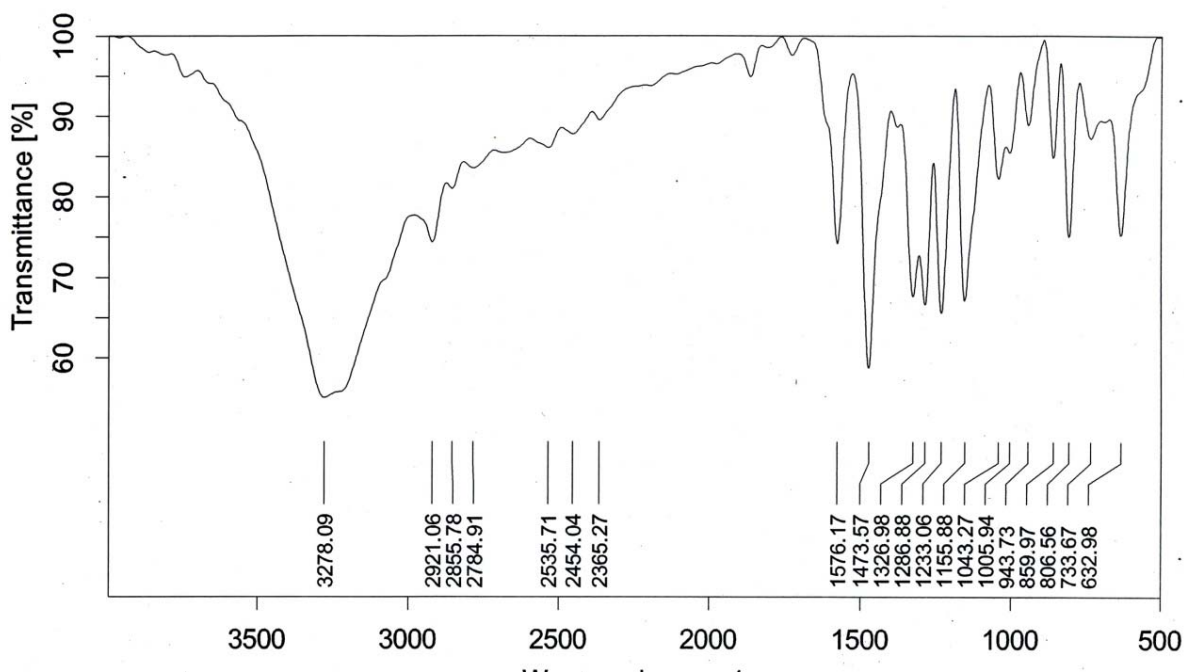
### Estimation of element

SNO	ELEMENTS	PERCENTAGE	
		THEORETIC AL	OBSERVE B
1.	Carbon	48.31	48.439
2.	Hydrogen	4.23	3.775
3.	Oxygen	18.31	18.436
4.	Chlorine	21.05	20.426
5	Phosphorus	9.31	8.924

### I.R. Absorption Spectra:

#### Spectra.4-A.2

I.R spectrum of di-4-chloro 3-methylpheny phosphate



The compound was also identified from its characteristic absorption spectra in KBr pellets IR. Spectral data of di-4-chloro-3-methylphenyl phosphate has been shown in table 4.a-2 (the spectral study was conducted on Nicolet protégé model 460 IR spectrophotometer .SIRT Bhopal)

**Table 4.A-2**

S.NO.	STRETCHING	I.R v Cm <sup>-1</sup>
1.	(C=O) Stretching	1233.061
2.	(P=O) Stretching	1043.271
3.	(C=H) Adjacent Stretching	806.555
4.	(C=H) Isolated Stretching	943.731
5.	(C=Cl) Stretching	632.979

### Applications

Organophosphates refer to a group of insecticides acting on the enzyme Acetylcholine esterase. Some of their pesticides irreversibly inactivate ACHE which is essential to nerve functioning in insects and many other animals. Due to their versatile application, they are common carriers of organic groups in biosynthesis. They are widely used in a number of ways as fertilizers

### REFERENCES

1. Allen, R.J.L., Biochem., J., 34,858 (1940).
2. Kosower, E.M., An introduction to physical organic chemistry. John Wiley and Sons , INC, New York and London, 51 & 68 (1968).
3. Schaleger, L.L and Long. F.A. Advances in Physical Organic Chemistry. Academic press London, P.I. Vol. 1 (1963).
4. Auger, V., and Dupis, P., C.R. Lebd. Seanc. Acad. Sci., Poris, 146,1152 (1904).
5. John, A.D., St, U.S. Pat. Z., 462, 306 (1923).

6. Shuman, R.L., U.S. Pat. Z., 2, 133 (1938).
7. Willamson, Ann., 92,316 (1854).

## प्रणामी धर्म का विश्वशान्ति के लिये योगदान

जय प्रकाश शाक्य

विभागाध्यक्ष—दर्शनशास्त्र

शा.महाराजा स्वशासी महाविद्यालय, छतरपुर(म.प्र.)

### सार संक्षेप

महामति प्राणनाथ द्वारा प्रवर्तित प्रणामी धर्म में सर्वधर्मसमन्वय की अवधारणा स्वीकार की गई है। प्रणामी धर्म का आधार तारतमवाणी या कुलजमस्वरूप है। कुलजमस्वरूप में विश्व के सभी धर्मों का सार समाया हुआ है। महामति प्राणनाथ ने विश्व के सभी धर्म ग्रंथों के धार्मिक पक्षों का खुलासा कर सर्वधर्मसमन्वय का प्रयास किया है। उन्होंने कहा है कि "जो कुछ कह्या कतेव ने, सोई कह्या वेद"। प्रणामी धर्म "सुख शीतल करूँ संसार" के महान उद्देश्य को लेकर मानव मात्र का कल्याण करना चाहता है। उन्होंने धर्म के क्षेत्र में व्याप्त वाह्याडम्बर का विरोध किया तथा सम्प्रदायिकता का खण्डन किया। प्रणामी धर्म विश्व के सभी धर्मों, वर्णों, वर्गों एवं जातियों के लोगों के लिये समानता का व्यवहार कर सुन्दरसाथ की अवधारणा का प्रतिपादन करता है, जहाँ विश्व के सभी मनुष्य एक मंच पर खड़े दिखाई देते हैं। प्रणामी धर्म प्रेम आधारित मानव समाज की रचना का पक्षधर है, जिसमें हिंसा, बैर, घृणा, अविश्वास के लिये कोई स्थान नहीं है। सुन्दरसाथ के अवधारणा में जाति-पाति, ऊँच-नीच, धर्म-भेद, वर्ग-भेद, वर्ण-भेद आदि को अस्वीकार करके मानवीय समानता पर बल दिया गया है। निसंदेह, प्रणामी धर्म का विश्वशान्ति के लिये अद्वितीय योगदान है जो युग-युगान्तर तक सदैव याद किया जाता रहेगा।

### प्रणामी धर्म का विश्वशान्ति के लिये योगदान

महामति प्राणनाथ द्वारा प्रवर्तित प्रणामी धर्म में सर्वधर्मसमभाव या सर्वधर्मसमन्वय की अवधारणा स्वीकार की गयी है। प्रणामी धर्म मूलतः श्री कृष्ण भक्ति पर आधारित है। भगवान श्रीकृष्ण का 11 वर्ष 52 दिन का पवित्र स्वरूप प्रणामी धर्म में पूज्य व आराध्य है। श्रीराज जी के साथ श्री श्यामा जी ही ब्रह्मात्माओं के लिए सर्वस्व हैं। ब्रजरास, महारास तथा जागनी रास भक्तों के लिए अखण्ड सुख का प्रदाता है। संसार के सभी धर्मों की एकता प्रणामी धर्म में देखने को मिलती है। श्रीकृष्ण भक्ति की परम्परा पर आधारित प्रणामी धर्म विश्व के सभी धर्मों, वर्णों, वर्गों, जातियों के मनुष्य के लिये परमधाम का द्वार खोलने को तत्पर है। बिना भेदभाव के सभी लोग इस मानव धर्म का लाभ उठा सकते हैं।

धर्म जीवन का संविधान है जो व्यक्ति के व्यक्तिगत, सामाजिक, नैतिक तथा आध्यात्मिक कर्तव्यों की व्याख्या करके कर्तव्य पालन के लिये प्रेरित करता है। वस्तुतः धर्म नीति, नियमों का अवलम्बन व्यक्तित्व का विकास, चरित्र-निर्माण जिसमें श्रमशीलता, मितव्यता, समझदारी, जिम्मेदारी, ईमानदारी आदि जो मानव गरिमा के अनुकूल है, उन सबका समन्वय है।

महामति प्राणनाथ के प्रणामी धर्म का आधार तारतमवाणी है। तारतमवाणी को तारतमसागर, कुलजमस्वरूप, श्रीमुखवाणी स्वरूपसाहब और प्राणनाथवाणी के नामों से सभी जाना जाता है। समस्त धर्मों का आध्यात्मिक चिन्तन महामति प्राणनाथ की वाणी में अवतरित हुआ है। ज्ञान का महासागर है कुलजमस्वरूप। महामति का धार्मिक आधार तर्क संगत सत्यानुभूति पर आधारित है। महामति की वाणी में विश्व के सभी धर्मों का सार समाया हुआ है। उन्होंने प्राचीन और अर्वाचीन, भारतीय एवं पश्चात्य, सांसारिक एवं आध्यात्मिक,

नैतिक एवं धार्मिक मान्यताओं का समन्वय एवं सामंजस्य तारतम वाणी में किया है। वेद और कतेब ग्रंथों का समन्वय करके उनकी श्रेष्ठ मान्यताओं को तारतमवाणी में प्रकट किया है। वे कहते हैं—

"वेदान्त, गीता भागवत, दैयां इसारतां सब खोल।  
मगज मायने जाहेर किए, माहें गुझ हते जो बोल।।  
अंजीर, जंबूर, तौरैत, चौथी जो फुरकान।  
एक मायने मगज गुझ थे, जो जाहेर किये बखान।।"

महामति प्राणनाथ तारतमवाणी के द्वारा मानव एकता स्थापित करना चाहते थे। वे कहते हैं —"ए बानी तो करूँ जाहेर, जो करना सबों एक रस।।" इस प्रकार प्राणनाथ जी के प्राणामी धर्म का आधार कुलजमस्वरूप या तारतमवाणी है।

महामति प्राणनाथ प्रणामी धर्म के प्रवर्तक थे। वे इसे विश्व धर्म के रूप में प्रतिष्ठित करना चाहते थे, इसलिये उन्होंने वेद, उपनिषद, गीता पर आश्रित हिन्दु धर्म, कुरान पर आश्रित इस्लाम, मूसा पैगम्बर का जंबूर, दाऊद पैगम्बर का तौरैत, ईसा पैगम्बर का बाइबिल आदि का समन्वित रूप जन सामान्य के समक्ष रखा और घोषित किया कि—

"वेद कतेब एक बतावहीं, पर पाये न कोई विवेक।  
जो कुछ कह्या कतेब ने सोई कह्या वेद।।"

महामति प्राणनाथ के धर्म का प्रयोजन था सत्य का साक्षात्कार। वस्तुतः विश्व के सभी धर्मों का प्रयोजन सुखमय संसार की रचना है, जहाँ मानव सांसारिक लोक व्यवहार में रहकर मुक्ति का मार्ग प्रशस्त कर सके। प्रणामी धर्म भी 'सुखशीतल करूँ संसार' के महान उद्देश्य को लेकर मानव मात्र का कल्याण करना चाहता है। महामति कहते हैं—

“करना सारा एकरस, हिन्दु मुसलमान।

धोखा सबका भान के, कहुँगी सबका ज्ञान।।”<sup>3</sup>

इस प्रकार भारतीय मनीषियों ने सत्य का साक्षात्कार सर्वोपरि माना है। वेदों का सार सत्य है। यज्ञ, दान, तप, इन्द्रिय संयम, वेद, वेदांग ब्रह्मचर्य आदि सभी साधनाओं की जड़ में सत्य प्रतिष्ठित है। वेद से लेकर वेदान्त तक, आस्तिक से लेकर नास्तिक तक, ग्रहस्थ से लेकर संत तक, ज्ञानी से लेकर भक्ति एवं कर्ममार्गी तक सभी सत्य के पथ को श्रेयस्कर मानते हैं। वस्तुतः आध्यात्मिक अनुभूतियों को प्राप्त करने की कोई उम्र नहीं होती और आध्यात्मिक ज्ञान के विस्तार की कोई सीमा नहीं होती। सत्य धर्मी ऋषियों ने भारत में अपने आध्यात्मिक चिन्तन में सत्य को सदैव सर्वोपरि माना। महामति प्राणनाथ ने अपनी वाणी में सत्य को प्रतिष्ठित करते हुए कहा कि—

“सत्य व्रत धारणसुं पालिए, जिहां लगे ऊभी देह।

अनेक विघ्न पड़े जो माथे, तोहे न मूकिए सनेह।।”<sup>4</sup>

अर्थात् जिसने सत्य व्रत धारण करने का संकल्प किया हो तो शरीर में प्राण रहने तक उसे दृढतापूर्वक निभाना चाहिए। अनेक विघ्न बाधाएं आने पर भी सत्य के प्रति प्रेम नहीं छोड़ना चाहिए।

महामति प्राणनाथ ने धर्मक्षेत्र में व्याप्त वाह्याडम्बरों का तीव्र विरोध किया। वे वाह्याडम्बरों को कुकर्म मानते हैं। वे कहते हैं—

“दुष्ट थई अवगुण करे, ते जै जमपुरी रोए।

पण साध तई कुकरम, तेनु ठाम न देखू कोए।।”<sup>5</sup>

अर्थात् जो लोग दुष्ट बनकर अवगुण करते हैं वे रोते हुए यमपुरी के दण्ड भोगते हैं परन्तु जो साधु बनकर कुकर्म करते हैं, उनके लिए मुझे कहीं भी ठिकाना नजर नहीं आता है।

महामति ने वाह्याडम्बरों का विरोध किया क्योंकि इनसे साधु और असाधु में भेद नहीं हो पाता है। वे अपनी वाणी में कहते हैं—

“क्रोध अहंमेव समे नहीं, अने वेष धरो छो साध।

लोभ लज्या नमें नहीं, माहे मोटी ते ए ब्राध।।

उत्तम कहावो आपने, अने नाम धरावो साध।

साथ मल्यो नव ओलखो, माहें अवगुण ए अगाध।।”<sup>6</sup>

अर्थात् क्रोध और अहंकार तुम्हारे अंदर समा नहीं रहें है तथा साधुवेष धारण किया है। लोभ और मान मर्यादा के कारण विनम्रता नहीं आती, तुम्हारे अंदर यही महारोग है। स्वयं उसे पहिचानते नहीं हो, यही तुम्हारे अंदर बड़ा अवगुण है।

महामति प्राणनाथ कहते हैं कि संसार के संतों, वैरागियों और साधुओं की साधुता को देखा है। उनमें अनेक लोग वाह्याडम्बर पूर्ण भक्ति का ढोंग रचा रहे हैं। भीतर से तो उनकी स्थिति भांडों की भांति मात्र स्वांग रचा रही है। ऐसे संतों के हृदय में एकग्रता कैसे आयेगी। इसलिए यह संसार कुहिर के समान अज्ञान रूपी अंधकार से भरा हुआ है जिससे सच्चे साधुओं का सत्संग ही छूट गया है। इस प्रकार महामति प्राणनाथ ने अपनी वाणी में वाह्याडम्बरों की तीव्र निन्दा की है।

महामति प्राणनाथ ने अपनी वाणी में साम्प्रदायिकता का तीव्र विरोध करते हुए सत्य मानव धर्म की स्थापना की है। वे मानते हैं कि साम्प्रदायिकता मनुष्य को मनुष्य से अलग करती है जबकि धर्म मनुष्य या समाज को तोड़ता नहीं बल्कि जोड़ता है। इस संसार में अनेक पंथ सम्प्रदाय हैं। उनकी रीति-नीति, वेशभूषा, भाषा भी अलग है फिर भी वे सब परमात्मा को खोज रहे हैं। परमात्मा की खोज में वे अलग-अलग हो गये हैं। सब लोग अलग-अलग रीति-रिवाज बनाकर आपस में लड़ते रहते हैं तथा स्वयं को बड़ा बताकर पानी, पत्थर और आग की पूजा करते हैं। यद्यपि दुनियां के समस्त धर्म समानता, समभाव, मातृत्व और विश्वशान्ति के लिए प्रयासरत हैं परंतु सभी अपने-अपने अनुयायियों तक सीमित हैं। अतः धर्म के नाम पर साम्प्रदायिकता फैलती जा रही है। धर्म के नाम पर रक्तपात द्वेष, घृणा, बैर फैलते जा रहे हैं। महामति प्राणनाथ ने साम्प्रदायिकता का तीव्र विरोध किया है। वे धर्मान्धता को धर्म का सबसे बड़ा अभिशाप मानते हैं। विश्व युद्धों के इतिहास में धर्म के नाम पर रक्तपातों का इतिहास लम्बा है।

महामति ‘किरन्तन’ कहते हैं कि— प्रेम ही आत्मा को निर्मल करता है। प्रेम ही आचरण को श्रेष्ठ बनाता है।

“उत्पन्न प्रेम पारब्रह्म संग, वाको सुपना हो गयो साकार।

प्रेम बिना सुख पार को नहीं, जो तुम अनेक करो आचार।।

सखियों साथ प्रेम रस मानो, छडूटे अंग विकार।

पर आतम अंतस्करन उपज्यों, खेले संग आधार।।”<sup>7</sup>

प्राणनाथ जी के अनुसार प्रेम ही परमधाम का द्वार है। तारतमवाणी में प्रेम को परमधाम की प्राप्ति का सर्वोच्च साधन माना गया है।

महामति प्राणनाथ ने प्रेम की अवधारणा का प्रसार न केवल जीवधारियों तक किया बल्कि वनस्पति जगत प्रेम का प्रसारण किया। इसलिए वे सदा सर्वदा सभी को शीतल नैन एवं मीठे बैन से आत्मवत् बनाना चाहते हैं।

‘कलश’ में वे कहते हैं—

दुःख न देऊं फूल पाँखुड़ी, देखूँ शीतल नैन।

उपजाऊ सुख सबों अंगो, बोलाऊ मीठे बैन।।”<sup>8</sup>

महामति प्राणनाथ प्रेम को परमात्मा मानते थे वे कहते हैं कि—

“प्रेम ब्रह्म दोऊ एक हैं।।”<sup>9</sup>

प्रेम के लिए चौदह भुवन एवं परमधाम में कोई अवरोध नहीं है—

“प्रेम खोल देवे सब द्वार, पार के पार जो पार।।”<sup>10</sup>

“पंथ होवे कोट कलप, प्रेम पोहोंचावे मिने पलक।

जब आतम प्रेम से लागी, दृष्टि तबहीं अन्तर जागी।।”

महामति मानते हैं कि प्रेम से ही परमात्मा की प्राप्ति हो सकती है। वे ‘प्रकाश’ ग्रंथ में लिखते हैं कि—

“तुम प्रेम सेवाएं पाओग पार, ए वचन धनी कहे निरधार।

स्पष्ट है कि महामति प्राणनाथ ने प्रेम को जीवन का आधार माना है तो परमधाम का मार्ग भी प्रेम का मार्ग माना है और परमधाम का द्वार भी। वस्तुतः वे प्रेम और ज्ञान की मूर्ति थे। कहा गया है कि— ‘पूरत ब्रह्म प्रगट भये, प्रेम सहित लै ज्ञान।’



महामति प्राणनाथ ने अपनी वाणी में सर्वधर्मसमन्वय की अवधारणा को अपनाया है। उन्होंने माना है कि— 'पारब्रह्म पूरन तो एक है'

इसी तत्त्वज्ञान के आधार पर उन्होंने सर्वधर्मसमन्वय की अवधारणा को अपनाया है। उनकी सर्वधर्मसमन्वय की अवधारणा 'खुलासा' ग्रंथ में मुखरित हुई। वे कहते हैं कि—

"सब जातें नाम जुदे धरे और सबका खाबंद एक।  
सबको बंदगी याही की, पीछे लड़े बिना पाए विवेक।।"<sup>11</sup>

"नाम सारों जुदे धरे, लई सबों जुदी रसम।  
सबमें उमत और दुनियां सोई खुदा सोई ब्रह्म।।"<sup>12</sup>

महामति प्राणनाथ स्वीकार करते हैं कि कुरान और पुराण में एक ही सत्यधर्म के दर्शन होते हैं। उन्होंने कहा है कि—

"जुदे जुदे नाम गवहीं, जुदे जुदे भेख अनेक।  
जिन काई झगड़ों आपमें, धनी सबों का एक।।"

अर्थात् मनुष्य भिन्न-भिन्न नामों से एक ही पूर्ण ब्रह्म परमात्मा के गुण गाते हैं, उन्होंने अपनी वेशभूषा भी अलग-अलग बनाई है, परस्पर झगड़ा मत करो, परमात्मा सबका एक है। संसार के सभी धर्म एक ही परमात्मा तक पहुँचने में अलग-अलग मार्ग हैं। महामति प्राणनाथ उद्देश्य सभी धर्मों का सारतत्त्व जनसामान्य के समक्ष लाना था वे अपनी वाणी में कहते हैं कि—

"करना सारा एक रस, हिन्दु मुसलमान।  
धोखा सबका भान के, कहुँगी सबका ज्ञान।।"<sup>13</sup>  
"ब्राह्मण कहे हम उत्तम, मुसलमान कहे हम पाक।  
दोउ मुट्ठी एक ठौर की, एक राख दूजी खाक।।"<sup>14</sup>  
खुलासा वे स्पष्टीकरण करते हुए कहते हैं कि—  
"लोक चौदे कहे वेद ने, सोई कतेब चौदे तबक।  
वेद कहे ब्रह्म एक हैं, कतेब कहे एक हक।।"<sup>15</sup>

महामति प्राणनाथ घोषित करते हैं—

"जो कुछ कहया कतेब ने, सोई कहया वेद।  
दोउ बंदे एक साहब के, पर लड़त बिना पाये भेद।।"<sup>16</sup>

महामति प्राणनाथ की वाणी में धर्म के प्रति उनका लक्ष्य स्पष्ट था। उनका लक्ष्य हिन्दु, मुसलमान, ईसाई, यदूदी आदि सभी धर्मावलम्बियों के बीच आपसी भेदभाव मिटाकर धार्मिक एकता स्थापित करना था। वे संसार के बीच विभिन्न धर्मों के श्रेष्ठ तत्वों को एक साथ लाना चाहते थे। प्रोफेसर हरेन्द्र प्रसाद वर्मा ने लिखा है कि "धर्म के क्षेत्र में जो अज्ञान, अंधविश्वास और उलझन थी, उसे महामति प्राणनाथ ने दूर किया। सच्ची धर्मभावना और आन्तरिकता के स्थान पर कर्मकाण्ड की प्रधानता थी, उनकी निरर्थकता जताई और शरीर्यत के स्थान पर हकीकत, मारफत आदि को प्रकाशित किया। उन्होंने अनुभव के आधार पर एक विश्वजनीन दर्शन दिया जो विश्वधर्म बना सकें।"

महामति प्राणनाथ पूरे विश्व को शान्ति और आनंद दिलाना चाहते थे, इसलिये उन्होंने 'सुख शीतल करूँ संसार' की अवधारणा पर प्रणामी धर्म को स्थापित किया। उन्होंने विभिन्न धर्मों में व्याप्त अहंकार और अज्ञान को तारतमज्ञान के

द्वारा दूर करने का सार्थक प्रयत्न किया। वे मानते थे कि सभी धर्म परमात्मा, प्रेम और परमधाम की ओर संकेत करते हैं तारतम ज्ञान द्वारा ही परमात्मा, प्रेम और परमधाम तक जीवात्मा (जीव) पहुँच सकता है।

निष्कर्षतः हम कह सकते हैं कि महामति प्राणनाथ ने तत्कालीन समय में व्याप्त धार्मिक-विद्वेषों को समाप्त करके एक समन्वित प्रणामी धर्म की स्थापना की। एक ऐसा धर्म जहां विश्व के सभी धर्मानुयायी अपने धर्म के वास्तविक स्वरूप का दर्शन कर सकें और अपने धर्म के साथ अन्य धर्मों की वास्तविकताओं का ज्ञान प्राप्त कर सत्यधर्म का आचरण कर सकें।

महामति प्राणनाथ ने अपनी वाणी में स्पष्ट किया है कि—

"कुरान पुरान वेद कतेबों, किये अर्थ सब निरधार।  
टाली उरझन लोक चौदे की, मूल काढयो मोह अहंकार।।"  
एक सृष्टि धनी भजन एकै, एक गान एक अहंकार।  
छोड़ के वैर मिले सब प्यार सो, भया सकल में जै-जै  
कार।।"

वस्तुतः प्राणनाथ जी का समन्वय वादी दृष्टिकोण की सर्वधर्म समन्वय को विकसित करने में सहायक सिद्ध हुआ। धर्म समन्वय की भाव भूमि पर प्रतिष्ठित है, प्रणामी धर्म। प्रणामी धर्म एक ऐसा विश्वधर्म है जहां समस्त धर्म अपनी पूरी प्रतिष्ठा के साथ संयुक्त हो जाते हैं और अपने सिद्धान्तों से आगे मानव को परमधाम तक ले जाता है, जहां आज तक कोई धर्म नहीं ले जा सका। वहां जीवात्मा परमात्मा का दर्शन कर अखण्ड सुख का अनुभव करती है। प्रणामी धर्म विश्व हितकर धर्म है इसमें न केवल मानव कल्याण का भाव है बल्कि पशु-पक्षियों तक वनस्पति जगत एक महाकरुणा का प्रसार होता है। संपूर्ण चर-अचर जगत यहां अखण्ड सुख प्राप्ति का मार्ग प्रशंसा करता है। सर्वजन हिताय-सर्वजन सुखाय की अवधारणा यहां साकार हो उठती है।

यह सत्य है कि धर्म की सृष्टि व्यक्ति के अभ्युदय के लिए हुई है किन्तु व्यक्ति, समाज, राष्ट्र और विश्व से पृथक नहीं है। व्यक्तियों का समूह ही समाज राष्ट्र या विश्व के नाम से पुकारा जाता है। वर्तमान विश्व की जो समस्यायें हैं वे वस्तुतः विश्व में बसने वाले व्यक्तियों की ही समस्यायें हैं। विगत दो सौ वर्षों में विज्ञान ने प्रगति के नये आयाम छुये हैं। विज्ञान को विकास और विनाश की जन्मस्थल कह सकते हैं। विज्ञान के आविष्कारों ने मानव जीवन को बेहतर, सुखी और सम्पन्न बनाया है तो अत्याधुनिक अस्त्रशस्त्रों का निर्माण करके विनाश के कगार तक भी पहुँचाया है। युद्धों के महाविनाश ने युद्ध लड़ने वालों को भी भयभीत किया है। सब चाहते हैं कि युद्ध न हो किन्तु युद्ध के कारण है उन्हें कोई नहीं छोड़ना चाहते। सर्वत्र राजनीतिक और आर्थिक संगठनों में पारस्परिक अविश्वास और प्रतिहिंसा की भावना छुपी हुई है। विभिन्न राष्ट्रों और जातियों के बीच तनाव हिंसात्मक व्यवहार की प्रधानता है। स्वार्थपरता, बेईमानी, धोखेबाजी ये सब हिंसा के प्रतिरूप हैं इनके रहते हुए राष्ट्रों और जातियों के बीच मानव जीवन के

बीच दया, करुणा, मैत्री व परस्पर पूरकता कैसे रह सकती है ? प्रणामी धर्म, सुन्दर साथ सिद्धान्त पर आधारित है। यह सिद्धान्त न केवल व्यक्तियों के लिए अनिवार्य है बल्कि समाजों और राष्ट्रों के लिए भी अनिवार्य है, जब तक विभिन्न राष्ट्र और समाज इस सिद्धान्त को नहीं अपनाते तब तक विश्व की समस्यायें नहीं सुलझ सकतीं। राष्ट्रों की शासन प्रणाली, सामाजिक एवं आर्थिक व्यवस्थाओं में अहिंसा सिद्धान्त के आधार पर परिवर्तन एवं संशोधन होने चाहिए। हमें यह नहीं भूलना चाहिए कि बल प्रयोग के आधार पर मानवीय संबंध नहीं सुधारे जा सकते हैं। सामाजिक जीवन में बहुत अंशों में सहानुभूति, दया, प्रेम, त्याग और सौहार्द का ही स्थान रहता है। व्यक्तिगत आचरण से ही सामाजिक एवं राष्ट्रीय आचरण बनता है। प्रणामी धर्म व्यक्तिगत आचरण की श्रेष्ठता पर जोर देता है।

आज विश्व की समस्याओं का मुख्य कारण शराब, धूम्रपान, चोरी एवं परदारागमन भी है। मांस और शराब का सेवन भी है। मद्य और मांस ऐसी चीजें हैं जो शरीर और मन दोनों को विकृत करती हैं। दोनों तामसिक हैं। तामसिक आहार और विहार के कारण सात्विक भावों का विकास नहीं हो सकता। सात्विक भावों के बिना अहिंसक वातावरण नहीं बन सकता और अहिंसक वातावरण कि बिना विश्व शान्ति की स्थापना असंभव है। हमें मद्य और मांसाहार को त्यागना होगा तभी अहिंसक विश्व की कल्पना कर सकते हैं। प्रणामी धर्म में शराब तम्बाकू, चोरी और परदारागमन का पूर्णतः वर्जित है।

आज पूरे विश्व में आतंकवाद के बादल मंडरा रहे हैं। आतंकवाद भस्मासुर की तरह फैलता जा रहा है। आतंकवाद असामाजिक, असांस्कृतिक, असंवैधानिक, अनैतिक एवं अवांछनीय कार्य पद्धति है जिसका उद्देश्य निरीह, निरपराध लोगों की हत्या करके व्यक्तिगत एवं सार्वजनिक सम्पत्ति को नष्ट करके जनता में आतंक और दहशत फैलाकर, कानूनी और सामाजिक व्यवस्था को तोड़कर, प्रशासनतंत्र को असफल कर अपने लक्ष्यों के लिये सरकार को विवश करना है। आतंकवाद की समस्या राष्ट्रीय नहीं अन्तर्राष्ट्रीय है। विश्व के सभी शक्तिशाली देश भी आतंकवाद से अछूते नहीं रहे हैं। सभी भयभीत हैं, सभी निजात पाना चाहते हैं। किसी भी अन्तर्राष्ट्रीय समस्या का हल केवल शासन व सत्ता के द्वारा संभव नहीं है जब तक कि हृदय परिवर्तन की प्रणाली को न अपनाया जाए। हृदय परिवर्तन की परम्परा में धार्मिक एवं दार्शनिक परम्परा का विशेष महत्व होता है क्योंकि यही व्यक्ति के आचार-विचार और अन्तरात्मा को प्रभावित करती है। प्रणामी धर्म की नैतिक व दार्शनिक मान्यतायें आज भी अन्तर्राष्ट्रीय स्तर पर व्याप्त आतंकवादियों के हृदय परिवर्तन में सक्षम हैं। अहिंसा ही समस्त समस्याओं का निदान है, बल प्रयोग नहीं। यदि युवकों में अहिंसा भावना को विकसित किया जाये तो आतंकवाद स्वतः समाप्त हो जायेगा।

आज सम्पूर्ण विश्व आशाभरी नजरों से देख रहा है कि फिर पृथ्वी पर महामति प्राणनाथ जैसा महामानव आये जो आतंकवादियों और मानवता की राह से भटके हुए लोगों को हिंसा, असत्य, अचौर्य, कुशील एवं मद्यपान से रोके,

उनका हृदय परिवर्तन करें, उन्हें मानवता की राह बताये, अपनाये, गले लगाये और पुनः समाज में उन्हें सम्मानजनक स्थान व सम्मान दिलाये जिससे वे आतंक, नफरत, अशांति, वैर, घृणा और दहशत की राह से विरत होकर अहिंसा, सत्य, अस्तेय, अपरिग्रह और ब्रह्मचर्य की राह पर चल सके। प्रणामी धर्म और दर्शन में लोकतंत्र को नहीं बल्कि प्राणीतंत्र को अपनाया गया है जो लोकतंत्र का अधिक व्यापक रूप है। इसमें प्रत्येक जीवों की हिंसा का निषेध किया गया है, जिससे विश्वशांति एवं सामाजिक न्याय व्यवस्था में सहायता मिलती है। प्रणामी धर्म जीवों के रूप में पृथ्वीकाय, जलकाय, वनस्पतिकाय, वायुकाय और अग्निकाय जीवों की हिंसा करने का भी विरोध करता है। यह विचार विश्व के पर्यावरण असंतुलन को दूर करने में सहायक सिद्ध हो सकता है।

निःसंदेह प्रणामी धर्म और दर्शन की मान्यतायें आज भी विश्वशान्ति की पुनर्स्थापना में सक्षम हैं। प्रणामी धर्म और दर्शन की मान्यताओं की जितनी अधिक आवश्यकता और उपयोगिता महामति प्राणनाथ के समय थी उससे कहीं अधिक आवश्यकता और उपयोगिता आज के समय में है और भविष्य में बनी रहेगी। सुखमय जीवन, सुखमय समाज, सुखमय राष्ट्र और सुखमय विश्व की परिकल्पना को प्रणामी धर्म और दर्शन की मान्यतायें साकार कर सकती हैं।

**संकेताक्षर :**

1. खुलासा प्रकरण 13 चौपाई 96-97
2. खुलासा प्रकरण 12 चौपाई 41
3. सनंद प्रकरण 3 चौपाई 3
4. किरन्तन प्रकरण 126 चौपाई 29
5. किरन्तन प्रकरण 128 चौपाई 7
6. किरन्तन प्रकरण 128 चौपाई 8-9
7. किरन्तन प्रकरण 81 चौपाई 6
8. कलश प्रकरण 23 चौपाई 4
9. परिक्रमा प्रकरण 39 चौपाई 10
10. परिक्रमा प्रकरण 1 चौपाई 24
11. खुलासा प्रकरण 1 चौपाई 22
12. खुलासा प्रकरण 12 चौपाई 38
13. सनंध प्रकरण 40 चौपाई 43
14. सनंध प्रकरण 40 चौपाई 42
15. खुलासा प्रकरण 12 चौपाई 29
16. खुलासा प्रकरण 12 चौपाई 42

## A Critical Appraisal of Indian Women Novelists in English

Rajkumari Sudhir

Asst. Professor in English

Govt. Sarojini Naidu Girls P.G. College, Bhopal

### ABSTRACT

The 'new' women novelists naturally share most of the pre-occupations of their male counterparts, though in spite of what feminists would claim, they do have 'a room of their own' in the fictional mansion, in terms of certain pressing concerns and their attitude towards them. Here again, women from various regions of India have written evocatively about their plot of ground and the men and women who people it. It is also natural that many of them have tried to articulate 'that long silence' which Indian society imposes upon its women.

### INTRODUCTION

Women novelists of the period form a sizeable and important school, as they did earlier. Among the senior Women novelists, a few have fallen silent. Santha Rama Rau, Nergis Dalal, Zeenath Futehally, Attia Hosain, Kamala Das [whose rather lurid *Alphabet of Lust* had appeared in 1976] Rama Mehta whom death claimed a few years ago and Shouri Daniels – have written no fiction after 1980. Fortunately, some senior women novelists have continued to be active. Kamala Markandaya, author of nine novels earlier, has now added only one to her repertoire: *Pleasure City* [1982]. In which she returns to two of her stock themes: traditions versus modernity and the East-West nexus, in a new context – the coming up of a holiday resort in a small village. And breaking a long silence after her first novel, *Temporary Answers* [1974], Jai Nimbkar published her *Come Rain* in 1993. This is the story of the difficulties faced by an Indian who has lived too long in the USA and his American wife, when the couple returns to India.

R.P. Jhabvala's progress has been in the reverse direction. Some years ago she had declared, 'I would love to live much more in the

West, going back to India sometimes, but not as much as before.' This strategy has not helped and none of her four novels published during the last two decades adds much to her reputation: *In Search of Love and Beauty* [1981], *Three Continents* [1987], *Poet and Dancer* [1991] and *Shards of Memory* [1995]. The characters are mostly Americans and European, and among the few Indians, there is the customary Guru who is a fake. Jhabvala is seen to have no new insight to offer now, comparable to her acute and sensitive presentation of middle class life in India in her earlier work.

### Major Concerns

India or separation from it – indeed seems to affect creative talent in strange ways. Anita Desai's *Fasting, Feasting* [1999] written after her migration to the USA in the nineties betrays a curious uncertainty of touch when she posits the contrast between a dull, submissive Indian girl and her neurotic American counterpart. On the other hand, Desai's three earlier novels reveal her usual subtle treatment and accuteness of perceptions. In *Clear Light of Day* [1980] both Vimla, an elderly spinster living in a decaying

house and her uncomfortable company come to life in a way in a *Fasting, Feasting* does not. In her *Journey to Ithaca* [1995] Desai falls back upon the hoary motif of the fake Guru into whose clutches Matteo, a young Italian has fallen. Desai, who has been so reticent about such matters now shocks us by throwing in juicy bits of lesbianism, incest and juvenile sexuality. In fact, Desai's novels of the eighties are far superior to those she wrote after her migration to the USA. *In Custody* [1984] shows that her perceptions are still delicate. The protagonist Deven, a young college teacher of Hindi feels suffocated in a society which considers money and worldly success far more important than literature or music. In *Baumgartener's Bombay* [1988] Desai again portrays her characteristic protagonist: the lonely, shrinking, terrified soul in a 'world I never made.' The only difference is that the hero is not an Indian, but a German Jew, his own fondness for stray cats which he collects is a symbol of his own plight in a strange country.

Unlike Desai, whose stress is primarily on the life of the mind, Nayantara Sahgal is perhaps our best exponent of the political novel, though she does not always succeed in combining the two worlds of political developments and private dilemmas in a unifying manner. Set against the background of the nefarious Emergency of 1975, *Rich Like Us* [1985] brings out effectively the horror of those traumatic days, when hunger for personal power induced Indira Gandhi to stifle Democracy. Sahgal goes back to the Raj days in her next two novels which are not equally successful. In *Plans for Departure* [1985], Anita, a Danish woman, marries a British diplomat, and finally finds that her 'plans for Departure' from India, made earlier have to be cancelled. Her son too marries an Indian woman. The protagonist in *Mistaken Identity* [1988] is Bhushan Singh, who hails from a princely

family. A playboy, he is wrongly suspected of being a communist and jailed. The political developments in the nineteen twenties – one of the most eventful periods in Indian history – are outlined, but again, Sahgal's old weakness of failure in dovetailing political and personal histories is betrayed once again.

Suniti Namjoshi [b. 1941] effectively played the part of Rushdie in ushering in Magic Realism in Women's fiction, though she relies more on allegory and symbol exclusively. In her *The Conversations of Cow* [1985], the protagonist, an Indian academic one day finds her guru appearing to her in the form of cow. *The Mothers of Maya Diip* [1989] is a more substantial work. This is a description of a Feminist Utopia in which boys are milked for sperms when they attain puberty and then terminated. But though the Evil called Man is eliminated, the evil called Human Nature still persists, as back-biting and intrigue, jealousy and vanity make Maya Diip [literally, 'Island of Illusion'] less than a paradise.

*St. Sumiti and the Dragon* [1994] has an experimental structure, typical of Magic Realism. The freewheeling narrative is a heady mix of dialogue, monologue, diary extracts, prayers, songs etc. while angels rub shoulders with dragons, including Gwendel's mother in *Beowulf*. An even more experimental venture, *Building Babel* [1997] gives a foretaste of what shape modern fiction may take in an age of I.T., Computers and e mail. Several kinds of myths, legends and fairy tales are mixed together, and we encounter both the ancient Greek Kronos and the fairy tale "Snow White."

Nina Sibal's *Yatra* [1987] has obviously taken its cue from Rushdie's *Midnights Children*. Her protagonist Krishna is evidently sister to Rushdie's Saleem Sinai being gifted with miraculous powers. In her case it is a magical skin, which changes colour in response to experience. It is equally significant that she is

conceived in August, the eventful month which saw both the birth of the Indian nation and the dismemberment of the Indian sub-continent.

The protagonist in Chitra Banerjee Divakaruni's *The Mistress of Spices* [1997] is ship-wrecked on a remote island peopled only by women. Here she learns magic from a mysterious crone, who specializes in the power of spices, which are more than culinary. Magic Realism is again to the fore in Rani Dharkar's *The Virgin Syndrome* [1997], where the narrative is punctuated with a retelling of traditional tales, and the protagonist's family can only produce daughters owing to a strange curse. Young Leela's curious obsession with smell in Radhika Jha's *Smell* [1999] is also of such stuff as Magic Realism is made of. She has a strange notion that she herself reeks of obnoxious odours. It is no wonder then that she goes on drifting from lover to lover. As Shyamala Narayan aptly suggests, smell 'becomes a metaphor for cultural differences' here (Naik and Shyamala A. Narayan).

Sunny Singh's *Nani's Book of Suicide* [2000] is another study in obsession, though of a different kind. Young Mini has been brought up by a domineering grandmother who is reportedly gifted with magical powers. The young woman runs away, goes to America, and tries to find release in drink, drugs and sex, but she still continues to hear the steady drone of the old woman's diabolical voice ringing persistently in her ears. Kiran Desai provides the only example so far in Indian English fiction of a daughter following in footsteps of a novelist mother. But her talent seems to be in a totally different direction. Not for her Anita's Desai's delicate inwardness. The dummer she bears beats to a boisterous rhythm. Kiran Desai's *Hullabaloo* in the *Guava Orchard* [1998] is a comic extravaganza built around a fake sadhu who lives perched on a guava tree.

But though they have sufficiently shown their adequacy in handling the technique of Magic Realism, it is clear that the Women novelists are in their element in writing social fiction.

The most outstanding woman novelist of the period is Shashi Deshpande [b. 1938], the overarching theme in whose work is a woman's quest for fulfillment and the way she is thwarted at every stage by the forces of custom and tradition. Sarita's sin in *The Dark Holds No Terror* [1980] is that she is supposed to be responsible for the death of her younger brother, though actually she is not. She later marries out of her caste, shocking her mother. In *Roots and Shadows* [1983] young Indu rebels against rural orthodoxy, hoping to find in city life the freedom she longs for; but she finds that urban heterodoxy can be as restrictive in its own way, as rural orthodoxy.

*That Long Silence* [1988] is easily one of Deshpande's finest novels. Jaya, a middle-aged married woman is forced into intensive introspection, when family stability is threatened, as her husband is charged with fraud. She suddenly realizes that a middle class Indian wife's life is mainly a chronicle of boredom, and silent suffering. The narratives in *The Binding Vine* [1993] and *A Matter of Time* [1996] however, are not properly focused, though the recurring motifs are again the perennial tribulations of Woman-loss of a baby, rape, both of the usual variety and 'rape in marriage' – and the all-pervasive 'smell of hopelessness' of which an Indian Woman reeks. In *Small Remedies* [2000], Deshpande returns to the assured mastery of *That Long Silence*. The narrator, Madhu, trying to recover from the death of a young son in a Bombay riot, finds strange solace in the contemplation of the lives of two women rebels: one who defies her family to run away with a Muslim musician, and the other who dares to marry a Christian.

Deshpande's setting is mostly urban Maharashtra and north Karnataka. Women writers from several regions of India have written evocatively about their society and the way it treats its women. The South in general makes the most impressive contribution here, with Kerala's share being the largest.

The best-known of the Kerala women novelists is Arundhanti Roy, a Keralite who married a Bengali. Her only novel so far, *The God of Small Things* [1997] is set in a Kerala village, *The God of Small Things* is Vellutha, an untouchable who commits the sins of falling in love with a high-caste Christian woman, and pays the inevitable penalty. In Suma Josson's *Circumferences* [1994], young Sarala's ambition to become a painter is hardly appreciated by her parents, who want her to marry and have children. Elizabeth in *A Video, a Fridge and a Bride* [1995] has no objection to marriage, but can't get married, because her parents cannot pay the high dowry demanded. Set in Tamil Nadu, Indira Ganesan's *The Journey* [1990] bristles with many inaccuracies of detail, and gives the impression that it belongs to those machine-made expatriate efforts to sell India to the foreign reader, of which there is no dearth in Indian writing in English. Far more authentic is Lakshmi Kannan's *Going Home* [1999], which stresses how Indian tradition is weighted against women in the matter of sharing ancestral property.

Coorg, one of the most picturesque regions of Karnataka comes to life in Kavery Nambisan's *The Scent of Pepper* [1996]. And perhaps the sole notable representative of Andhra Pradesh is Meena Alexander's *Nampalli House*, set in Hyderabad.

There is probably no noteworthy fiction by women in Maharashtra and Gujarat, with the exception of Sohaila Abdulla's *The Madwoman of Jogare* [1998] which has the foothills of Maharashtra as its setting.

However, there is nothing comparable to Venu Chitzle's earlier excellent period-piece, *In Transit* [1950], describing life in Pune between the two World Wars. The Punjab has three prominent representatives: Belinder Dhanoa [*Waiting For Winter*, 1991]; Manju Kapur [*Difficult Daughters*, 1998]; and Shauna Singh Baldwin [*What the Body Remembers*, 1999]. All three emphasize the plight of young Punjabi girls chafing under the tight control exercised by tyrannical fathers and traditional society.

Metropolitan society and life have not received much attention, except in Namita Gokhale's *Paro, Dreams of Passion* [1984] and Sagarika Ghose's *The Gin Drinkers* [2000], both of which portray the cocktail party circles in Delhi. And there is an evocative picture of life in a middle class joint family in Bengal in Chitra Banerjee Divakaruni's *Sister of My Heart* [1999].

The ethnic variety of the Indian sub-continent is once again stressed in the fiction of the women. In her *Tara Lane* [1993], Shama Futehally presents the difficulties faced by Tahera, brought up in a cozy aristocratic Muslim home and then launched out into the bewilderingly modern world. Dina Mehta's *And Some Take a Lover* [1992] is the story of a Parsi girl in Bombay who loves a young Gandhian. The proverbial dilemma of the Eurasian, the Trishanku of modern India is the subject of Manoramn

Mathai's *Mulligatawny Soup* [1993] which suffers terribly when compared to Allan Sealy's massive *Trotternama*, noted earlier. And Esther David's *The Walled City*, [1997] is perhaps unique in the annals of Indian English fiction in dealing with life in a Jewish family in Ahmedabad.

The East-West nexus is a favourite theme for the Women novelists, especially those who have lived in the West for brief or long periods. Senior-most of these is Bharati

Mukerji, who has declared that she is not an Indian writer but an American author [the response of American critics to this is not known]. Her *Jasmine* [1989] is a melodramatic tale of a Punjabi girl's sexual escapades, after she has entered the U.S.A. as an illegal immigrant. In Sunetra Gupta's *Memories of Rain* [1992] a young Bengali girl marries an Englishman who is visiting Calcutta, but discovers that he is unfaithful to her when she goes to England with him. And 'Search for Love' could be an ideal title for Gupta's second novel, *The Glassblower's Breath* [1993] where the scene shifts from Calcutta to London and New York. Meena Alexander's presentation of the problems of Indian immigrants in the USA in *Manhattan Music* [1997] is more straightforward and appealing. Atima Srivastava's chief concern is the generation gap between the old and new immigrants in England, in her *Transmission* [1992] and *Looking For Maya* [1999]. Meera Syal's protagonist in her *Anita and Me* [1996] is a nine year old Punjabi girl – an immigrant, trying to adjust to her new surroundings.

History & Politics do not seem to interest the 'New' novelists much. Nina Sibal's *Yatra* [1987] covers a century and half of the Punjab's troubled history; and the even more troubled saga of three decades of life in Kashmir is the subject of *The Dogs of Justice* [1998]. Shona Ramaya's *Flute* [1989] is a very unusual Raj novel, in which an aristocratic-Englishman who plays on the flute superbly is taken to be an avatar of Krishna. The fantasy lacks credibility, even by the loose standards of Magic Realism. Bharati Mukerjee's *The Holder of the World* fails for another reason. There are far too many historical inaccuracies in it to make the story real. Achala Moulik's forays into history include *The Conquerors* [1996], dealing with the Ruthven family and its exploits in India over a number of years; and *Earth is But a Star*

[1997], the subject of which is the Spanish empire in the fifteenth century. But as Shyamala Narayan notes, the level of Moulik's fiction is only as good [or bad] as that of M.K. Kaye's gaudy melodramas (Naik and Narayan).

## Conclusion

Finally, notice must be taken of the fiction of Shobha De, perhaps the most popular of the 'new' women writer. Her numerous narratives beginning with *Starry Nights* (1991) must be called 'entertainments' rather than novels proper. Sagas of bed-hopping, chronicles of high society and low ethicality, of drawing room manners and barn-door morals, 'Spare-Rib-Aldry' or 'function' to (use Farrukh Dhony's expressive term) would perhaps be an apt description of them. De's narratives do offer occasional glimpses of what she could have achieved, had she set herself higher literary aims; but then low aim is apparently a far better fame-winner, social gainer and money-spinner, whatever the musty old proverb may say. One can only hope that someday Ms De will come to realize the final futility of settling for easy and instant popular acclaim, won in metropolitan cocktail circles, which babble gaily about 'Books of the Hour,' and set herself resolutely on the road to hard-won, lasting achievement (Naik).

Authors like Kamala Markandaya, [Shashi Deshpande](#) and Anita Desai have chosen the problems and issues faced by the women in today's male dominated world as the main theme of their books. For instance, some of the novels of Anita Desai like *Voices in the City* and *Where Shall We Go This Summer?* she has portrayed the complexities between a man and woman relationship. She has tried to explore the psychological aspects of the lead protagonists. The women novelists try to create awareness that this is the time to proclaim with definite precision. In India, the women writers

are doing very well and their contribution is immense.

Indian English writing started with authors like Sarojini Naidu. This great poetess charmed the readers with her writings. Feminist themes have also been used by authors like Nayantara Sahgal and Rama Mehta. Regional fiction theme has been aptly used by Kamala Das, Anita Nair and Susan Viswanathan. Novelists like Kamala Mrkandaya and Anita Desai captured the spirit of Indian culture and its traditional values. During the 1990's India became a popular literary nation as a number of women authors made their debut in this era. Chitra Banerjee Divakaruni, Suniti Namjoshi and Anuradha Marwah Roy used realism as main theme of their novels. The list of Indian women novelists also comprises popular names such as Bharati Mukherjee, Nergis Dalal, Krishna Sobti, Dina Mehta, Indira Goswami, Malati Chendur, Gauri Deshpande, Namita Gokhale, Ruth Jhabvala, Shobha De, Arundhati Roy, Jhumpa Lahiri and many more. They are known for the contemporary approach in their novels. The novels of authors like Namita Gokhale or Shobha De are really out-spoken. Most of these female novelists are known for their bold views that are reflected in their novels. Basically, these are the novels of protest and an outburst of reservations and contaminations. Unlike the past, where the works of women novelists were given less priority and were actually undervalued, classification of feministic or male writings hardly makes any sense today.

## References

Beach, J. W. *The Twentieth Century Novel: Studies in Technique*. Ludhiana: Lyall Book Depot, 1969. Print.

Desai, Anita. *Clear Light of Day*. Harmonds worth, 1980. Print.

---. *Cry, the Peacock*. New Delhi: Orient Paperbacks, 1980. Print.

---. Interview by Sunil Seth. *India Today*. 1-15 Dec, 1980. 142. Print.

---. Interview by Yashodhara Dalmia. *The Times of India*. 19 April 1979. 13. Print.

---. "The Indian Writer's Problems." *Language Forum*, Vol. 7, Nos. 1-4, April 1981-March 1982. 226. Print.

McCutchion, David. *Indian Writing in English: Critical Essays*. Calcutta: n.p., 1969. Print.

Mukherji, Dhan Gopal. *My Brother's Face*. New York: n.p., 1924. Print.

Naik, M. K. *Perspectives on Indian Fiction in English*. New Delhi: Shakti Malik Abhinav Publications, 1985. Print.

Naik, M.K. *Twentieth Century Indian English Fiction*. Delhi: Pencraft International, 2003. Print.

Naik, M. K. and Shyamala A. Narayan. *Indian English Fiction: A Critical Study*. Pencraft International, 2009. Print.

Narasimhan, Raji. *Sensibility Under Stress: Aspects of Indo-English Fiction*. New Delhi: n.p., 1976. Print.

Mukherjee, Meenakshi. *The Twice Born Fiction*. New Delhi: Aronold Heinemann, 1974. Print.

Woolf, Virginia. *Mrs. Dalloway*. 1925. *A Project Gutenberg of Australia e-book*. Gutenberg. Org. e-book No. 02000991h. html, Nov.2002. Web. 21 April 2012.

---. "The Modern Novel". *The Common Reader*. London: The Hogarth Press, 1952. Print.

---. *Orlando*. London, 1977. Print.



## The Study of Partition and History in The Novels of Khushwant Singh

Vikas Jaoolkar  
(Prof. & Head)  
Department of English  
Govt. Hamidia P.G. College,  
Bhopal

Tanuja Sharma  
Research Scholar  
B.U. Bhopal

### ABSTRACT

Khushwant Singh has written many books on history, religion and Sikhs. Singh portrays the tragic dimensions of partition. Train to Pakistan was originally titled as Mano Majra (1956) which is the centre – stage of the novel, situated on the borders of India and Pakistan. But the train symbolizes the activities of life and death, and especially death and destruction. I shall not Hear the Nightingale (1959) has a limited range and covers the freedom movement of 1942. The novel presents both the violent and non-violent struggle for freedom during this period. In the next novel Khushwant Singh develop his narrative technique and art of characterization. When “Delhi – A novel” was published in 1990. The novel records the history of Delhi in a fictional manner taking the other view of history.

### INTRODUCTION

Train to Pakistan is one of the first novel on partition in English. Acclaimed as a classic and realistic novel, Train to Pakistan is a micro level presentation of life before and after partition. It artistically depicts the conflicts in human mind, tension and turmoil. A realist relying on facts only, Singh in the novel blames both the communities for the holocaust in his immaculate portrayal of the real situation. Singh has narrated the story in cause and effect, in action and responses, in tensions and conflicts. He has converted a historical fact of partition into a gripping plot giving it a comic tragic effect. Singh proves to be the best in portraying in a restrained and detached manner the feelings of the people in a small village and the shock they feel.

I Shall Not Hear the Nightingale has a limited range and covers the freedom movement of 1942. The novel presents both the violent and non-violent struggle for freedom during this period. I shall not hear the nightingale published in 1959, three years after the earlier one. Train to Pakistan (1956) is the second novel of Khushwant Singh, while Train to Pakistan has partition as its central theme, I Shall Not Hear the Nightingale has its roots in the freedom movement of the 1942-43 period.

This novel tells us about the preparations by a group of educated youngmen in terrorist methods to free the nation from slavery. The novel presents both the violent and non-violent struggle for freedom during this period. The time of the novel is April 1943 the Pre-Independence India, Khushwant Singh discusses the loyalties of Sikhs for the British Empire, and the nationalist’s struggle and their desire to hear the voice of Nightingale i.e. the voice of freedom. Delhi, Khushwant Singh’s third novel, published in 1990, has been written with a totally different narrative technique of interior monologue and the narration alternates between the past and the present. This novel is in the form of a tourist guide, selecting historical episodes connected mostly with the tourist places, known or unknown, Muslim period ruins, doms and mosques and tourist sites of Muslim – ruled India, giving rise to a suspicion that the author has foreign readers in mind.

### Train to Pakistan -

Train to Pakistan (1956) picks up the event of partition. He explores the impact of it on a small village of Mano Majra. The village allegorically stands for India. Partition reveals the weaknesses as

well as the strengths of our society as a nation. This strength is the tremendous capacity of Indian society to come out of the most traumatic crises. Its capacity tolerates whatever pain and shock and returns to normalcy soon again. This capacity to rise again after the setback has kept India alive in spite of constant onslaughts for over two thousand years. This is because of psychological toughness as well as the flexibility on the part of the society. Partition was and has remained a decisive event in India's social and political life, the reasons being its volume and scope with regard to India. Over twelve million people exchanged their homes and countries. Such a massive transfer of population took place at a very short notice when people were not yet ready for the transfer. Over a million people were killed these massacres took place everywhere and it accompanied the movement of the people across the boundary, and it often expedited it. More than 75,000 women were raped and abducted. The families were divided, homes were destroyed; crops were left to rot and villages abandoned. In Train to Pakistan story is set in a small village. But as a result of partition, refugees start flowing to India from Pakistan. They bring with themselves unnarratable sad stories of displacement, arsons, murders, rapes etc. Mano Majrans witness how the communal forces from Pakistan send a trainload of dead bodies of Sikhs and Hindus. Also, the river Sutlej is discovered with corpses of Hindus.

The author focuses on the impact of the partition on the minds of the people. He presents diverse views that came on the surface then. The novelist construct an over all picture of these people i.e. their appearance, actions, words and feelings.

### **I Shall Not Hear the Nightingale -**

I Shall Not Hear the Nightingale has its roots in the freedom movement of the 1942 – 1943 period. Though it does not probe deep into any political ideology and also does not subscribe to any political point of view, besides giving a very inadequate detail about the freedom movement.

The two novels read together give a vivid picture of the agonizing past. While non-violence was practiced of by the countrymen as an article of faith during the national fight for freedom, the

fractured freedom saw that what was known as an invincible weapon against the British was instantly buried deep and replaced by violence. The background of the novel is occupied by political situations, and the foreground of the novel is occupied by Buta Singh and his family. This novel is set in pre-Independence India of the 1940s and traces the lives of two families of the Punjab one Sikh and the other Hindu.

In the case of India as Khushwant Singh describes it, the British colonizer succeeded so well in invading the mind of the colonized that Buta Singh considers it to be a matter of pride that he is a loyal follower of the British crown.

### **Delhi -**

Delhi is an out burst of a common man in Khushwant Singh who surveys the moods of different strata of the Indian milieu. The history is brought to a state of stand still, as the scene shifts from generation to generation, emperor to emperor and from Lalkot, Mahrauli, Shahr-I-Nam, Tughlakabad to Delhi, present to past and then to present again. The interest is sustained and the comparison between the times past and the times present continues. The present rolls back with Bhagmati and the writer. Through the monologue the novelist has narrated imaginatively a realistic story of the Hindus in service of the Muslim rulers. This class of Hindus is symbolic of Delhi and Bhagmati who were ill-treated, ravished and left alone to care for themselves.

The novelist is concerned about the issue of Hindu-Muslim unity. Almost all the Muslim rulers used swords to force Islam on non-believers and plundered temples for gold and wealth. The Khushwant Singh's agenda seems to be if it can be traced at all, to take a balance view of history and society, and therefore comes closest to a secular rationale. Knowing fully well perhaps is propaganda material for Fascism, he inserts in his discourse several historical instances which give the lie to a communal historical discourse thriving on.

### **Conclusion -**

Khushwant Singh's Delhi narrates several histories, not one history about the city of Delhi. This gesture in itself is a liberal one and therefore fulfils the primary requisite for a secular narrative.

For as against an imposing communal. Monolithic, exclusivist, homogenizing vision of history, Singh posits several history from a variety of positions, each competing and conflicting with any totalitarian perspective, by the sheer weight of its hydrogenising, all embracing outlook.

Thus the various narrators specially handpicked belong to myriad faiths and take on a variety of roles and therefore impart a kaleidoscopic perspective on the events of our times. Singh ropes in just about every historical personage he can, to talk about his or her respective period, each narrator endows the tale with is or her own personal as well as communal biases. But despite such prejudices, Singh ensures that the story does not suffer any kind of communal generalization in their hands. Everybody is shown to be just as humane and just as barbaric as anybody else. This technique of balancing both the ugly and beautiful elements of humanity in history and hence indirectly accepting the equality and dignity of human life is again, what lends a secular hue to Singh's historicizing.

Khushwant Singh in *Train to Pakistan* (1956) picks up the event of the partition. He explores the impact of it on a small village of Mano Majra. The village allegorically stands for India. The multiple responses of people reveal the responses of people in general. He tries to discover the true Indian response. He does so by juxtaposing the people, their views and also their actions. He tries to present the Indian /Punjab/Sikh ethos and indentiry. There are many shades of this indentiry and the novelist succeeds in showing them in categorical terms. All the while he maintains his perspective very clear and gives each view critical treatment. He convincingly gives true Indian response to the event through this novel. The author focuses on the impact of the partition on the minds of the people. He presents diverse views that came on the surface then. He at the same time tries to bring to light the genuine Sikh/Indian/ human voice and through it its ethos. He reveals these voices by putting them in debate over the issues.

*I shall not Hear the Nightingale* is a minor novel, it is significant for its theme and beautiful description of nature. The time of the novel is April

1942 to April 1943 the Pre-Independence India. The novel does not directly deal with political issues throughout the novel. Khushwant Singh discusses the loyalties of Sikhs for the British Empire, and the nationalists struggle and their desire to hear the voice of nightingale i.e., the voice of freedom. The background of the novel is occupied by political situations and the foreground of the novel is occupied by Buta Singh and his family. Khushwant Singh has developed sabhrai's character fully. Hers is the only multidimensional character and the rest of the female characters are occasionally mentioned according to the requirement of the plot. Finally she becomes one with nature. He desire to hear the voices of freedom remains unfulfilled, and she has gone for a long journey. Khushwant Singh develops the story on parallelism and contrast in tendencies of the characters, despite the fact that the novel is chronological in accounts and sequential in development of the plot in time. The portrayal of the character is, traditional. The skill of Khushwant Singh lies in his ability to project popular contradictions and popular feelings. He has put his imaginative power to excellent creative use with a peculiarly paradoxical mixture of illusion and reality. His rendering of a historical fact of freedom struggle with a popular mix of mythology establishes Khushwant Singh's claim to his distinct identity and individuality as a writer of Sikh life and religion.

#### Work Cited -

Khushwant Singh : "*Train to Pakistan*", Ravi Dayal Publication, 1994, Delhi.

M.K. Naik : "*A History of Indian English Literature*", Sahitya Academy, 1992, New Delhi.

Khushwant Singh : "*I shall not Hear he Nightingale*" : The collected novels, penguin Books, 1999, India.

O.P. Mathur : "*The Modern Indian English fiction*", Abhinav Publications, 1993, New Delhi.

## Theme of History in Delhi : An Analysis

Vikas Jaoolkar  
(Prof. & Head)  
Department of English  
Govt. Hamidia P.G. College,  
Bhopal

Tanuja Sharma  
Research Scholar  
B.U. Bhopal

### ABSTRACT

The main theme of the novel is history, history confined to portrayal of Delhi in certain periods of history under certain rulers, history which is not all inclusive but selective. The novelist is also strictly personal and whimsical in selection of the period of history, encompassing six centuries, personages and commoners. The novelist travels through time, space and history picking up threads of his choice to suit to the canvass of his narration. The author thus has given the history, time and space the form of a novel which is the product of his knowledge in the intricacies of a successful guide: -

### INTRODUCTION

History is a record of various events that transpired in different times and an account of great personalities who dominated their respective eras. It is a study made by historians on the basis of available inscriptions, monuments and documents.

Emphasizing the chronology of happenings and rulers, history remains one dimensional and lifeless, but Khushwant Singh in his much acclaimed novel Delhi cover's 'skeleton' of history with flesh and blood. His history is not that of a historian discovering history but that of an artist living history. He stands apart for his presentation of what is already known.

Focusing on six centuries ranging from the time of Ghasiuddin Balban to the assassination of Indira Gandhi leading to the massacre of Sikhs, Delhi celebrates the city of Delhi, its glory, its mystique and its cosmopolitanism. As the author narrator undertakes an epic journey in time, he comes across many people emperors and eunuchs, poets and prostitutes, saints and soldiers who have participated or have been witness to major historical upheavals wherein some of them take the task of throwing light on their personal lives and on the times in which they lived. This use of first person narrative gives biographical twists to history, makes

history contemporaneous and allow the readers the first hand experience of history.

### Plot of the Novel -

In this novel the narrator is a Sikh with dyed beard and obsessed with history, sex and anecdotes. Not conforming strictly to the novelistic parameters, this novel is in the form of a tourist guide, selecting historical episodes connected mostly with the tourist place, known or unknown, Muslim period ruins, domes and mosques and tourist sites of Muslim-ruled India, giving rise to a suspicion that the author has foreign readers in mind.

The novelist uses a special kind of narrative technique of interior monologue and the narration alternates between the past and the present. Besides autobiographical element added to it the main theme of the novel is history. History confined to portrayal of Delhi in certain periods of history under certain rulers, history which is not all inclusive but selective the novelist is also strictly personal and whimsical in selection of the period of history, encompassing six centuries, personages and commoners.

The novel travels through time, space and history picking up threads of his choice to suit to the

canvass of his narration. In his journey, however, the author has skipped over important events and personages of the past and contemporary India. The chosen historical events and personages are only a cover for the message the author wants to give for the future and the lesson to be learnt from the past. The book is in the nature of a guide for the tourist.

Reading history from the other side, Khushwant Singh inverts normal practices of relating history. Out of the nine 'historical' chapters, seven are largely monologues of ordinary men- Mussaddi Lal kayastha, a government official living in the reigns of Ghiasuddin Balban and his successor; Jaita Rangreta, an untouchable living in the reigns of Shah Jahan and Aurangzeb; Meer Taki Meer, a poet living in the turbulent period of Later Mughal's marking Nadir Shah and Abdali's invasions some of the representative characters of the revolt of 1857. Alice Aldwell, a British lady, Bahadur Shah Jafar who had become almost a commoner by that time and a Sikh soldier Nihal Singh who fought for Britishers and the people who narrate the political events of the early twentieth century in 'The Builders', the plight of the refugees in 'The Dispossessed' and finally the assassination of Indira Gandhi and the later killings of Sikhs which is narrated by the author - narrator himself. Only three chapters are allotted to historical personages often portrayed as villains of medieval Indian history. To suit their stature, Singh aptly uses 'We' for kings like Taimur, Aurangzeb, Nadir Shah and Bahadur Shah Zafar, whereas 'I' for commoners like Mussaddi Lal.

The writer chooses the most unexpected people as historical narrators. He lets two most condemned invaders Taimur and Nadir Shah and the most vehement ruler Aurangzeb to address the readers. History has always been read from the point of view of the sufferers at the hands of these tyrants, but reversing this trend, Singh allows these monarchy to speak for them selves, they try to justify their actions and attempt to prove that they were religious crusaders and not cruel human being. Singhs selection of narrators to describe 1857 mutiny is also astonishing. Generally the mutineers are allotted the podium, but here a different perspective is employed. The narrators of

this episode are Alice Aldwell, a British lady who is raped by Indians is forced to accept Islam to save lives of herself and her children and whose husband is killed by the rebels; Nihal Singh a Sikh an orderly of Hudson Sahib who fights bravely for the English, praises them for their killing instinct and is not able to emphathize with rebels though he is an Indian, and Bahadur Shah Zafar, an ageing Mughal Badshah-surviving on the thoughts of the past glories of Mughal Empire, who is declared to be the emperor of Hindustan by the mutineers, but is not given any authority and is more indulged in creating poetry and spending time with his favourite queen, Begum Zeenat Mahal. In one chapter, we have the episode of Indira Gandhi's assassination which is narrated by the author-narrator himself Religion, poetry, sex and architecture are the driving elements in the novel which have been prevalent in all ages

### Other Aspects of the Novel -

Poetry flows throughout the novel. The epigraph to the novel is from a renowned poet, Ghalib. Three poets — Ameer Khusrau, Meer Taki Meer and Bahadur Shah Jafar are present in the novel, thinking, writing and reciting poetry. There are many Quotations from Shaikh Saadi, Hafiz and other Persian poets. Poetry is an active force in the novel. Poetry being a royal hobby, it is noteworthy that poetry in this novel is generally associated with those who were related to royalty in some way or the other. Poetry helps in capturing the medieval period. According to Singh, 'Sex is an integral part of life and also an integral part of his book too. Lavish references to sex make the novel very erotic and at times even obscene. Sex is the key element in relationships and it is treated in many possible angles man and woman's conjugal relationship (Musaddi Lal and his wife), man's kinship with 'other' woman (Meer Taqi Meer and Begum Sahiba of Nawab Rais), Man's relationship with man (Qutubuddin Mubarak Shah and Khusro Khan), that of a man with Hijda (the author narrator and Bhagmati) and man's forcing on woman (Mirza Abdullah and his friend seducing Alice Aldwell). Mango becomes a symbol of sex due to its physical features, its juiciness and its succulence.

Regarding architecture, it is worth noticing that historical structures symbolize history and any city is recognized by its constructions. The importance of architecture is at once established as the author-narrator acts as a guide and takes Lady J.H.T., Georgina and Kamala to various monuments in Delhi, handles a T.V. series on the scarcely visited places of Delhi, and plans of book with Kamala on less known places of Delhi. Various structures are excavated, found, seen, visited, built or talked about in the book. New Delhi is literally planned and built in front of our eyes as the chapter is narrated by a builder working in the time of British rule. Ranging from Qutub Minar, Lal Kot, Bara Gumbad to cannaught place, viceroyal palace. War memorial Arch or from the tomb of Altamash, Ghori, Balban, Qutubuddin Bakhtiyar Kaki, to the memorials of Nehru, Shastri, Charan Singh, Sanjay Gandhi, Indira Gandhi, and Mahatma Gandhi, all these structures speak for their times. Hence historical structures also function as narrators.

## Conclusion -

Singh does not treat history as a past thing, but as thing of present. Colouring the history with glamour and imparting it the warmth of human voice. Here history is not produced as one whole single document but reconstructed in episodes. After each historical episode there is a shift to the present to the author narrator and his mistress Bhagmati. These shifts are natural. The triumph of the writer lies in-the fact that though the historical narrators and characters appear for brief period, they leave lasting impact. The novel has its faults like some chapters as the one on farting or on Budh Singh's eve teasing do not contribute anything to the novel and overdose of sex at times makes the novel cheap. Due to its artistic presentation of inverted, glamourised and subjective history and novel narrative technique, Delhi remains a tour de force comparable to such great historical novels as Tolstoy's war and peace and Ivo Andric's the Bridge on the Drina.

The Muslim conquest of India had a profound impact on the social, cultural, religious, economic and political life of India. Khushwant Singh as a post-colonial writer, questions the very notion of history as the meta-narrative and hence

attempts to project and present and reconstruct a history of 500 years of the city of Delhi. The tale of Delhi that Singh recounts continues through the turbulent First war of Independence, the increasing rivalry between—the-Marathas and the Mughals and later the British, India during the two world wars, the freedom struggle and the leaders of that period and ends with the storming of the Golden Temple - an event which greatly upset and troubled a secular Indian like Khushwant Singh and an event which made him return the Padma Bhushan conferred on him in 1974. Singh looks at Delhi from the cultural, moral and human aspects in addition to the political and social ones.

Singh view these events through a microscope giving us quaint details in miniature. At other times, he seems to be viewing it through a telescope taking all of history in his purview. History and fiction thus coalesce into Delhi, a novel.

## Work Cited -

1. Narul Hasan : "Problems of the study of the political history of medieval India" Problems of Historical writings in India International centre, 1963, New Delhi.
2. Laurence Lerner : "The frontiers of literature", Basil Blackwell Publication, 1988 Oxford.
3. Khushwant Singh : "Delhi-a novel", Penguin Publications 1990, New Delhi.
4. Percival Spear : "A history of Delhi under the Later Mughals", Low price publications, 1951, New Delhi.