



VSPM Academy of Higher Education, Nagpur's


## Jawaharlal Nehru Arts, Commerce & Science College, Wadi, Nagpur




**Papers Published in UGC Care  
Listed Journal  
2022-2023**

# INDEX

Serial Number	Name of Title	Name of Author	Department of Teacher	Name of Journal	Calender Year of Publication	ISSN Number
1.	Post-colonial cultural alienation in English August: An Indian story 9Issue 26)	Dr. (Mrs.) A. K. Deshmukh	English	UGC Care listed National Journal (Group –I)	2023	0975-5217
2.	Reflection of feminine sensibility in Githa Hariharan's The thousand faces of Night ( 143-147)	Dr. (Mrs.) L. V. Phate	English	UGC Care listed National Journal Sanshodhak	Dec. 2022	2394-5990
3.	Importance of organic phosphor materials for display devices ( Vol. 10, Issue 1 , p. 48- 51, Impact factor 5.45 )	Dr. G. D. Zade	Physics	International Journal of Humanities, Law & Social Sciences (UGC Care listed , Group I Kanpur Philosophers)	Jan. 2023	2348-8301
4.	Panchgavya ka kisaano ke jeevan me aarthik and samajik mahatwa (Vol. IX, Issue –I, P. 255, )	Dr. S. S. Tekade	Commerce	International Journal of Humanities, Law & Social Sciences (UGC Care listed , Group I Kanpur Philosophers)	Jan. 2023	2348-8301

  
 Convenor  
 (IQAC)  
 JN. Arts, Comm. & Sci. College  
 Wadi, Nagpur



  
 Principal  
 Jawaharlal Nehru Arts, Comm. & Sci  
 College, Wadi Nagpur



ISSN 0975-5217  
UGC-Care list (Group-I)

# भैरवी

(दृश्य एवं प्रदर्शनकारी कला की शोध-पत्रिका)

(वर्ष 2023, अंक-26)

अंतर्राष्ट्रीय सम्मेलन विशेषांक



मिथिलांचल संगीत परिषद्

स्नातकोत्तर संगीत एवं नाट्य विभाग

ललित कला संकाय

ललित नारायण मिथिला विश्वविद्यालय,

कामेश्वरनगर, दरभंगा 846 004

## Index

---

- संपादक की कलम से ... 9
1. The Miserable Plight of Women Characters in  
Select Indian English Novels *Mrs Phalke Pramila Rangnath* 19
  2. An Exploration of Multiculturalism in the  
Novels of Kiran Desai and Chetan Bhagat:  
A Comparative Study *Subhash Vitthalrao Pandit,  
Dr. Sudhir P. Mathpati* 24
  3. Annie Ernaux Reveals Struggle of  
Life Through Auto Fiction *Dr. Govind Digambar Kokane* 29
  4. Exploring the Predicament of Subaltern,  
A Contemporary Reading of  
Indian Diaspora Literature *Dr. Sow. Vaishali Aher  
Mr. Dattatraya Balwantrao Bansode* 34
  5. An Inquiry into Poetry & Its Language :  
A Review of Western Criticism *Swati Madanwad* 38
  6. Conflicts and Betrayal in Kavery Nambisan's  
A Town Likes Ours : A Panoramic View *H.Suba, Dr. M.P.Anuja* 45
  7. Podcast as a Technical Medium for Popularizing  
the written Literary Works *Dr. Vivek Ramrao Mirgane,  
Pallavi Prakashchandra Baheti* 50
  8. Maa (Mother): The Unconventional Dimension  
of Munawwar Rana's Urdu Ghazal *Dr. Abdul Anees Abdul Rasheed* 53
  9. Social Consequences of Racism in the  
plays of Langston Hughes *Dr. Nisargandh Vihar Shahabu* 63
  10. Engagement and Resistance : A Political Perspective  
of Franz Kafka's the Castle *M.Mano Chitra, Dr. S.Karthika* 72



26. Role of Technological Advances in  
English Literature Teaching:  
Innovations and Development  
*Pooja Anil Bokade, Dr. Rajabhau Chhaganrao Korde* 180
27. Postcolonial Cultural Alienation in  
English August: An Indian Story *Dr Archana Kiran Deshmukh* 187
28. Presentation of Tughlaq's Complex  
Caricature by Girish Karnad *Dr. Awasthi Sudarshan Subhash* 195
29. The Aesthetics of the Theatre of  
Absurd in Indian Literature *Satish Sahebrao Vairal* 201
30. Syntactic Errors of Prepositions Committed  
by Tertiary Learners of EFL at Abyan University, Yemen  
*Abdullah Farag Mohammed Al-Mahrooq,  
Dr. Vaishali Eknathrao Aher* 207
31. Narratives of War from the  
Lens of Trauma Theory *Anjali Anantrao Waghmare,  
Dr. Vivek Ramrao Mirgane* 213
32. Indian Writing in English:  
A Special Reference to Shashi  
Deshpande's Women Characters *Nikhil Kumar Pralhad Bankar* 218
33. Literature and Technology:  
Innovation and Challenges *Dr. Santosh S. Chauthaiwale,  
Mr. Sanjay Tadoba Rathod* 222
34. Exploring the Multiple Perspectives of  
Migration in Amitav Ghosh's Writing  
*Mr. Abdulkadar Rafik Maniyar* 228
35. Semantic Problems in Translating the  
Novel Pathin from Tamil to English *Mrs. Blessy K.P.* 232
36. Depth Psychological Explication: A Psychoanalytic  
Study on Preeti Shenoy's Life is What You Make  
It and Wake up, Life is Calling *Mrs. S. Shyamala, Dr. M. P. Anuja* 237
37. Slang : A Language Constitution of Social Rhetoric  
in Beat Generation  
*Mr. Khumansing Gopal Valvi, Dr. Jagdish S. Patil* 244

# Postcolonial Cultural Alienation in English August: An Indian Story

---

Dr Archana Kiran Deshmukh

## Abstract

*This research paper attempts to study the concept of cultural alienation in post-colonial Indian English literature in the context of Upamanyu Chatterjee's novel English August: An Indian Story. Cultural alienation occurs when different principles and beliefs clash and expectations of behaviour from cultural circumstances are not fulfilled. The novel follows Agastya's experiences in a new and unfamiliar environment and highlights how he is alienated from the people and the culture around him. This reflects in his inability to communicate effectively with the people he is supposed to serve, similarly his lack of understanding of the locals and social norms. Through this character, the novel highlights how people can become detached from their cultural heritage and the world around them, and the consequences of this detachment on their relationships with others and their understanding of the world. This novel is a powerful critique of the Indian elite and how their education and upbringing have led them to become culturally and linguistically alienated from the people and the culture around them. The novel comments on the post-colonial free Indian sense of cultural alienation.*

**Keywords:** Post-colonial, Identity, Culture, Alienation, Indian,

## Research Question

The primary purpose of this research paper is to analyse the cultural alienation in postcolonial India and clarify the way it is reflected in Upamanyu Chatterjee's English August: An Indian Story.

## Methodology:

This study is based on primary and secondary sources available on and related to the theory of presentation of cultural alienation in post-colonial Indian English literature. A review of literature is comprehended to present



the evolution of the theme of culture and alienation in post-colonial Indian English literature. Upamanyu Chatterjee's depiction of the theme of cultural conflict and alienation in *English August: An Indian Story* is studied in the background of post-colonial Indian English literature. Research papers and articles in journals, books and real-life observations from academics are used as secondary sources. An all-inclusive study of the existing literature was undertaken by using both printed and internet sources.

### Introduction

The British governed India for more than three hundred years, influencing the Indian ethos and literature and culture. Native Indian literature is considered conventional writing owing to the abundant folklore from ancient to modern times. The vibrant writing by prominent Indian writers has bequeathed an international status to Indian English writing. The progress of postcolonial Indian English literature has been extensive and amazing, encircling a diversity of subjects and characteristics of human sustenance. Literature intitles the incarnate originality of people, their life lookout, feelings, opinions, sacraments, spiritual theories and honesties demonstrating the cultural legacy. Culture exemplifies inclusive means of living, embracing all characteristics of human existence in

the setting of a culture. Cultural alienation occurs when different cultural principles and beliefs clash and expectations of a certain behaviour coming from their cultural circumstances are not fulfilled, as an individual can not attach to native culture. Different belief systems create conflict and alienate a person. *English August: An Indian Story* by Upamanyu Chatterjee is a novel that explores the themes of cultural alienation and identity in contemporary India.

### Literature Review

Salih S.M. (2018) remarks that post-independence (colonial) literature is considered the literature of those countries that were colonized, mainly by European countries. It mostly addresses the queries concerning the political and cultural independence of previously yielding people, and major themes such as acclimating through compelling new culture, racialism, and colonialism are discussed. Gauri Shankar Jha (2006) claims that the Indian writers owe their inheritance to opposite cultures: the east and the west leading to cultural conflict. Bhatnagar says that creative work is a societal action. It is one aspect of the cultural superstructure which has its foundation in the economic, political, social, philosophic and religious patterns of the time. The pre-independent heritage was carried forward by post-independent Indian



writers but with a new modern perspective. Fasil Dar and Ajeet Singh (2019) distinctly point out that Indian English poetry is very rich in expressions of Indianness, its culture, politics, ethos and mythos. They endure that the pre-independent and post-independent poets have a noticeable mark of dissimilarity between their ideas, themes, values and applications. The purposes of cultural studies are analytic, pedagogic and political. Sarika Goyal (2019) instigates that independence has been a major miracle in Indian history that shaped the future of modern India with musings mostly bitter of its colonial past and furthered the association of eastern & western culture. In particular, cultural studies have sought to develop ways of thinking about culture and power that can be utilized by forms of social agency in the pursuit of change says Chris Barker. (2004) Leena Rajani & Dipti Mehta (2014) remarks that pre-independence Indian English writing was the outcome of the cross-impregnation of two cultures – Indian and English. In the last quarter of the twentieth century with the advent of post-colonial literary studies, this domineering on Indian literary writing in English to translate India to itself and the world received a further boost remarks Rosemary George (2013). In a post-colonial context, remarks Chris Barker (2004) that women carry the double burden of being colonized by imperial powers and subordinated by colonial and native men. Some critics contend that the multicultural argument for the preservation of cultures is premised on a problematic view of culture and the individual's relationship to culture. Cultures are not distinct, self-contained wholes; they have long interacted with and influenced one another through war, imperialism, trade, and migration. In the latter respect, multiculturalism is closely allied with nationalism remarks Song (2020). Stepan kavalir (2012) points out that as for the postcolonial era and its influence, in my opinion, it should be accepted as a part of Indian history. As we can see from the multicultural conflicts, many bad things happened, millions of people were killed and nobody can deny that the British rule left both India and Indians in an uncertain position. But the British also brought progress and development, and last but not least, they helped to open people's consciousness of the world. In the postcolonial scenario, Sushil Kumar and Gopal Chandra Paul (2018) remark that the Indian Diaspora begins a reckoning force in the publishing World. Indian English Speaks a global tongue, unconfined to any particular culture or heritage the language of the displaced intellectual. Jaspreet Kaur Bains (2019) finds that the phenomena of cultural alienation are present in the majority of postcolonial Indian writers

as she points out that cultural conflict in the novels of Kamala Markandaya can be identified with the idea depicted in E.M Forster's *A Passage to India* which emphasized the wide gulf between the Indian and the western life. Markandaya expresses her views on this variety of situations and characters.

### **Postcolonial Reality: Identity Crisis**

All forms of physical art and philosophy are characteristics of culture, encompassing ways of living and one's viewpoint on numerous subjects of life reflecting through the characters. The protagonist, Agastya Sen, is a young civil servant sent to a remote town in the Indian countryside to serve as a sub-divisional officer. The novel follows his experiences in this new and unfamiliar environment and highlights his cultural and linguistic alienation from the people and the culture around him. One of the key themes in the novel is Agastya's detachment from the cultural and social norms of the Indian countryside. He does not connect with the local people or understand their customs, traditions and feels that he is an outsider in this strange and unfamiliar place. This reflects in his inability to communicate effectively with the people he is supposed to serve, as well as in his lack of understanding of the local culture and social norms. Personality and

individuality are not essentially and communally special; however, Indian people are classified based on caste, creed, gender, religion, region, and race which often leads to distressing uncertainties about self-worth infusing identity crisis. An indication of a history of colonization establishes the strategies of the British colonization of India which replicates in Indian people's manners, faith, ethos, and literature, leading to the loss of individuality. In the post-colonial era, the influence of western demeanours was directed at people's schizophrenic discernment and misperception of their nation. The postcolonial reality in India led to multicultural clashes appearing in behavioural issues.

### **Agastya to August: A Cultural Alienation**

Agastya is disconnected from his own cultural identity. He was raised in an English-speaking household in the city and has limited understanding of Indian culture and tradition. He struggles to understand the language and customs of the people he is serving and his detachment from his own cultural heritage. This cultural alienation is further exacerbated by Agastya's education and upbringing. He is a product of the Indian elite and has been exposed to Western ideas and values to a greater extent than the people he is serving. He exhibits a condescending attitude towards the local people and their cultural



practices and beliefs. There is a transparent cultural conflict in *English August*, Agastya represents modern Indian youth torn between the Indian social milieu and the western lifestyle. There are East meets West happenstance in the novel presented through the disintegrating and depreciating cultural conflict depicted through the western educated inattentive character of Agastya. One of the key themes in the novel is the conflict between traditional Indian values and modern Western ideals. Agastya is a product of the Indian elite and has been exposed to Western ideas and values to a greater extent than the people he is serving. Agastya demonstrates alienation from Indian culture since childhood when in boarding school he wished he had been Anglo-Indian, that he had Keith or Alan for a name, and that he spoke English with their accent. He is not able to relate to religion as well. The offensive remark by Mohan at the shiva temple does not annoy him and he thinks in the same way, alienated from his native religion too. His father has stressed following the Hindu religion because it gives the liberty of action and is a lenient religion. "You can think and do what you like and remain a Hindu." (Chatterjee 128) Consequently, Agastya had rarely been to a temple. Though Indian, Agastya is fascinated more by western culture and the postmodern world, manifesting the visible symptoms like

the downfall of the grand Indian values and stress on the "consumerist style of living." (Singh 1) He is an oddity in Indian bureaucracy and does not seem to be appreciating the role he has received for himself. Agastya projects urban consciousness, with the deceptive modern consciousness of the cola generation. The only certainty is sex and marijuana. Educated in a Public School, he never had an experience of the culture and people of a small Indian town. He is disgusted at the very glimpse of the small town:

Glimpses of Madna en route; cigarette-and-paan dhabas, disreputable food stalls, both lit by fierce kerosene lamps, cattle and clanging rickshaws on the road, and the rich sound of trucks in slush from an overflowing drain; he felt as though he was living someone else's life. (Chatterjee 5)

Modernity with the influence of western culture creates 'Agastya' into 'August' which implies the feeling of un-Indian or western on Indian soil. Agastya Sen feels alienated in this hostile climate and culture. Agastya is muddled and tries to find himself in this world, a search for self-identity. The westernised upbringing inserts a dilemma and creates misperception. His journey is a ".... Failed quest for self-realisation (Singh 2) The confusion is cursorily about his profession: having followed his father into government service, he dolls



repeatedly with the idea of seeking other work, but his actual problem is the identity crisis. He has a complex impertinent view of the notion of Indianness.

The novel also explores the role of language in cultural alienation. Agastya is unable to speak the local language, which limits his ability to communicate and connect with the people he is serving. This is a source of frustration for him, and he feels that his linguistic limitations prevent him from fully understanding the people and culture around him. The theme of cultural alienation is also reflected in the way in which Agastya is detached from the natural world around him. He is unable to appreciate the beauty and complexity of the local landscape and feels that he is disconnected from the land and the environment. This is a symbol of his larger sense of cultural and linguistic alienation and highlights the way in which his detachment from his own cultural identity prevents him from fully appreciating the world around him. Brought up in New Delhi and Calcutta, Agastya is a misfit in the Indian heartland. The postcolonial modern Indian life dangling between the urban and the rural life finds reference through images like cola, nirodh condom, etc.

This modern generation is turning modern without caution. Agastya is more western than Indian. Today India has changed from Chatterjee's India

of the nineteen eighties. He spends this one year almost intoxicated and constantly struggles to comprehend the rural Indian culture, the bureaucratic system, and the people. Agastya can not associate with the people around him in Madana: Shrivastava or the other staff at the district collector's office. The problems of the local people also look alien and he is disinterested, neither he tries to bridge the gap he creates between the reality around him; the existing Indian culture and the alienated world of marijuana and the sick dark world he creates in the room of the rest house. He gets completely alienated from his surroundings. He is detached and even the self-indulged act of masturbation doesn't excite him. Son of a governor, he demonstrates an air of superiority above his fellow officers in Madana. There is a lack of belonging to everything around him to the extent of being offensive towards gender:

There are many indigenous methods of suicide. You could change sex, kill your husband if he doesn't die on his own, and burn yourself on his pyre, but I think Sati (Suttee to you) is prohibited — they've killed a great Indian tradition, but there is a new one in its place — you could change sex and marry, and get your husband to burn you — the ultimate kink experience. (Chatterjee 77)

August's attitude towards gender shows not just a strange desire for

entertainment, but also a feeling of being sore with gender-based identity. "He fails to relate to the people. Neither his own father's example nor Baba Ramana's life of dedication and service proves to be inspiring ideas for him. (Chatterjee 73)

### Conclusion

*English August: An Indian story* explores the themes of cultural alienation and identity in contemporary India and depicts "...splits between man and his traditional moorings, between man and his family, between man and his environment; and lastly the split between man and his inner being. Chatterjee in his novels is deeply concerned with the consequences of the encounter between the British colonialists and the Indian society." Through the character of Agastya Sen, the novel highlights how people can become detached from their cultural heritage and the world around them, and the consequences of this detachment on their relationships with others and their understanding of the world. The novel is a powerful critique of the Indian elite and how their education and upbringing have led them to become culturally and linguistically alienated from the people and the culture around them. The novel comments on the postcolonial free Indian sense of cultural alienation.

### Work Cited

- Barker, C. *The Sage Dictionary of Cultural Studies: Theory and Practice*. The Sage publications, 2004 [https://www.academia.edu/53667769/Dr\\_Chris\\_Barker\\_The\\_SAGE\\_Dictionary\\_of\\_Cultural](https://www.academia.edu/53667769/Dr_Chris_Barker_The_SAGE_Dictionary_of_Cultural)
- Bains J.K. "Cultural Conflict in the Novels of Kamala Markandaya." *Journal of Advances and Scholarly Researches in Allied Education/ Multidisciplinary Academic Research*, Volume: 16/ Issue: 5, 2019, pp 1022-1025 <http://ignited.in/1/a/211173>
- Bhatnagar, M. *Modern Indian English Novels: A Critical Study of the Political Motif*. Atlantic Publisher & Distributions Pvt Ltd New Delhi, 2003.
- Bite M., Review of. *The Concept of Anti-Hero in the Novels of Upamanyu Chatterjee* by Singh R.P. *The Criterion: An International Journal in English* Vol. II. Issue. II, 2011.pp.1-3 <https://www.the-criterion.com/V2/n2/Madhuri.Bite.pdf>
- Dar, F. B. and Singh, A. "Indian English Poetry from Pre-Independence to Post-Independence Period: A Brief Study" *Internat. J. Appl. Soc. Sci.*, 6 (6): 1590-1593, 2019 [https://www.researchgate.net/publication/349928519\\_Indian\\_English\\_Poetry\\_from\\_Pre-Independence\\_to\\_Post-Independence\\_Period\\_A\\_Brief\\_Study](https://www.researchgate.net/publication/349928519_Indian_English_Poetry_from_Pre-Independence_to_Post-Independence_Period_A_Brief_Study)
- George, R. *Indian English and the Fiction of National Literature*. Cambridge University Press New York, 2013.
- Goyal, Sarika. "Reconstruction of Pre-Independence India through Literature" 10.13140/RG.2.2.34698.72647. 2019. 8 [https://www.researchgate.net/publication/333642699\\_Reconstruction\\_of\\_Pre-Independence\\_India\\_through\\_Literature](https://www.researchgate.net/publication/333642699_Reconstruction_of_Pre-Independence_India_through_Literature)
- Jha, G.S. *Current Perspective in Indian English Literature*. Atlantic Publisher Pvt. ltd, New Delhi, 2006.
- Kavalir S. *Multiculturalism and cultural clashes in postcolonial India and its reflection in Kiran Desai's The Inheritance of Loss and Salman Rushdie's Midnight's*



- Children*, Bachelor Thesis 2012, Thomas Bata University in Zlin, [https://digilib.k.utb.cz/bitstream/handle/10563/20021/kaval%C3%ADr\\_2012\\_bp.pdf?sequence=1&isAllowed=y](https://digilib.k.utb.cz/bitstream/handle/10563/20021/kaval%C3%ADr_2012_bp.pdf?sequence=1&isAllowed=y))
- Kumar S & Paul G P. "Cultural Pluralism in Indian English Novel: A Critical Study." *International Journal of English Literature and Culture*, Vol. 6(4), August 2018 pp. 70-74, DOI: 10.14662/IJELC2018.038 Copy© right 2018 Author(s) retain the copyright of this article ISSN:2360783 <https://www.academicresearchjournals.org/IJELC/PDF/2018/August/Kumar%20and%20Paul.pdf>
  - Mishra K. C. "Upamanyu Chatterjee's English, August as a Post-Colonial Save-The-Nation exhortation" *Contemporary Indian Writing in English: Critical Perceptions*, Vol. II, Edited by N.D.R. Chandra, Sarup & Sons New Delhi, 2005, file:///C:/Users/Lenovo/Downloads/2005.enlishaugustNDRCh.pdf)
  - Rajani, L. & Mehta, D. "Pre – Independence Indian English Poetry" *Indian Journal of Applied Research*, Volume: 4 | Issue: 2, 2014. [https://www.worldwidejournals.com/indian-journal-of-applied-research-\(IJAR\)/recent\\_issues\\_pdf/2014/February/February\\_2014\\_1391258821\\_a81fc\\_80.pdf](https://www.worldwidejournals.com/indian-journal-of-applied-research-(IJAR)/recent_issues_pdf/2014/February/February_2014_1391258821_a81fc_80.pdf)
  - Salih, S. M. "Alienated Modernity in Post-Independence Indian English Fictions", *Journal of Garmian University*, Vol.5, No.4, 2018. [https://jgu.garmian.edu.krd/article\\_67462\\_75950b4721814df7e6b7d3d6e9cf7a92.pdf](https://jgu.garmian.edu.krd/article_67462_75950b4721814df7e6b7d3d6e9cf7a92.pdf)
  - Sing, R. "The Concept of Anti-Hero in the Novels of Upamanyu Chatterjee" *The Criterion: An International Journal in English* Vol. II. Issue. II, 2011. 9
  - Song, S. "Multiculturalism", *The Stanford Encyclopedia of Philosophy*, Edt. Edward N.Zalta 2020 <https://plato.stanford.edu/archives/fall2020/entries/multiculturalism>





UGC CARE LISTED  
ISSN No. 2394-5990

# इतिहासाचार्य वि. का. राजवाडे मंडळ, धुळे या संस्थेचे त्रैमासिक ॥ संशोधक ॥

पुरवणी अंक ६ - डिसेंबर २०२२ (त्रैमासिक)

- शके १९४४
- वर्ष : ९०
- पुरवणी अंक : ६

## संपादक मंडळ

- प्राचार्य डॉ. सर्जेराव भामरे
- प्रा. डॉ. मृदुला वर्मा
- प्रा. श्रीपाद नांदेडकर

## अतिथी संपादक

- डॉ. गिझाला हाशमी
- डॉ. सिद्धार्थ हरिदास मेश्राम
- प्रो. मोहम्मद असरार

## \* प्रकाशक \*

## श्री. संजय मुंदडा

कार्याध्यक्ष, इ. वि. का. राजवाडे संशोधन मंडळ, धुळे ४२४००१

दूरध्वनी (०२५६२) २३३८४८, ९४०४५७७०२०

## कार्यालयीन वेळ

सकाळी ९.३० ते १.००, सायंकाळी ४.३० ते ८.०० (रविवारी सुट्टी)

मूल्य रु. १००/-

वार्षिक वर्गणी रु. ५००/-, आजीव वर्गणी रु. ५०००/- (१४ वर्षे)

**विशेष सूचना :** संशोधक त्रैमासिकाची वर्गणी चेक/ड्राफ्टने  
'संशोधक त्रैमासिक राजवाडे मंडळ, धुळे' या नावाने पाठवावी.

**अक्षरजुळणी :** सौ. सीमा शिंदे, वारजे-माळवाडी, पुणे ५८.

महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाने या नियतकालिकेच्या प्रकाशनार्थ अनुदान दिले आहे. या नियतकालिकेतील लेखकांच्या विचारांशी मंडळ व शासन सहमत असेलच असे नाही.



24. **Schizophrenic Syndrome and Fallacious Identity in Kiran Desai's Novel  
the Hullabaloo in the Guava Orchard**  
- Dr. Dipak C. Dharne ----- 134
25. **Bibliometrics Analysis of Annals of Library and Information Studies**  
- Dr Sudhakar Thool ----- 139
26. **Reflection of Feminine Sensibility in Githa Hariharan's  
The Thousand Faces of Night**  
- Dr. Leena V. Phate ----- 143
27. **A Detailed Analysis of Establishing the Relationship between  
Trade and Economic Growth**  
- Dr. Pragati Richa Pandey ----- 148
28. **Rainbow Parenting Blogs: Creating a Gender-expansive Space**  
- Emelia Noronha ----- 158
29. **Analysis On Role Of Innovation And Technology In Sports**  
- Dr. Indrajit Basu ----- 163
30. **Overcoming Social and Political Prejudice Through the Works Of  
"The Black Woman Writer", Toni Morrison**  
- Dr Jagruti S Vyas ----- 171
31. **Voices Of The Subaltern Tribal Character In Vikas Swarups Six Suspects**  
- Prashant Jambhulkar, Dr. Vivek V. Joshi ----- 175
32. **Analytical Study on Specific Psychomotor Skills and Psychological Factors  
of Boxing Players & Tug of war Players in West Zone Universities**  
- Dr. Jayant Kumar V. Ramteke ----- 181
33. **Lived Experiences of Teachers' and Students' Perceptions  
on Remote Teaching and Learning of Vocabulary**  
- Jerlina.I, Dr. M.M. Uma Maheswari ----- 185
34. **Fundamental Skills For Reading Fiction**  
- Arjun N. Khobragade, Dr. Abhijit R. Aney ----- 191
35. **Feminist Literature and It's Representation in Literary Forms**  
- Prafull A. Kose, Prof. Abhijit R. Aney ----- 195





# Reflection of Feminine Sensibility in Githa Hariharan's The Thousand Faces of Night

**Dr. Leena V. Phate**

Asst. Prof. & Head, Dept. of English,  
Jawaharlal Nehru Arts, Commerce & Science College Wadi,  
Nagpur, Maharashtra, India  
[leenaphate29@gmail.com](mailto:leenaphate29@gmail.com) (9922658768)

## Abstract :

Githa Hariharan is one of the outstanding Indian English female novelists. She is interested in contemporary socio-political issues, which are evident in her interviews, articles, and novels. She is famous for her novel, "The Thousand Faces of Night," and got the Common Wealth Writers' Prize for the best first novel for it in 1993. Githa Hariharan has portrayed the state of women's lives beautifully in her novels, which describe the position and capabilities of women in a society. She has depicted the lives of the female characters and their struggle for independent identity in a patriarchal society brilliantly. A new outlook has emerged on the Indian social horizon, with the feminine essence trying to reconsider women's status in society and acknowledge her self-identity. This paper aims to present the feminine sensibility of women in general and in particular with regard to Githa Hariharan's novel, "The Thousand Faces of Night."

**Keywords:** Feminine, sensibility, patriarchal, identity, social-political issues.

## Introduction :

Githa Hariharan focuses on feminine sensibility and explores the inner world of a woman. The foremost interest of Hariharan is to examine the distressed depths of the female psyche. The major feature of her novel is her style of portraying the characters. She is thoughtful mostly about the depiction of female characters as living in a constrained and restricted world

that is filled with anxiety, uncertainty, and confusion. Hariharan represents each individual as an unsolved mystery. All these feminist issues projected in her novel are examined in depth in this research analysis. Khushwant Singh, in his column in The Hindustan Times, writes that "Hariharan writes with anguish, pain, and anger about what is happening to our India."

Feminism is the term first used by the French dramatist Alexander Dumas in 1872 in a pamphlet called "L'Homme-femme." He used this term to denote the advancing movement for women's rights. Dr. S.P. Swain has rightly observed: "Feminism recognises the inadequacy of male-created ideologies and struggles for the spiritual, economic, social, and racial equality of women who have been sexually colonised and biologically subjugated. An expression of the mute and stifled female voice denied an equal freedom of self-expression, feminism is a concept emerging as protest against male domination and the marginalisation of women" (48).

The word "sensitivity" conjures up an emotion, an impact, or something that should be felt as well as thought. As a means of comprehending women's experiences and the ways in which they articulate those experiences, "feminine sensibility" sparks a thorough investigation of consciousness and sensibility. Investigating one's awareness of her circumstances as a woman who has become an oppressed target is at the heart of a study of feminine sensitivity. Understanding the ways in which a male-dominated society oppresses





people is another step in the process. Feminine sensibility actually communicates one's perspective of oneself as a woman.

The social status of women varies throughout Hinduism, sometimes being elevated and other times being degraded. The codes of "Manu" are rife with inconsistencies. According to one passage, a woman must be respected and kept content in order for God to bless a family. It is stated in another section that a woman should take care of all domestic chores regardless of how her spouse treats her. In the Hindu faith, women are portrayed as silent sufferers throughout history and are accorded a subordinate position in both the household and society. The family's burden has been carried by the Indian woman. She has toiled for her husband, her kids, and her household. Women are led to believe that powerful external forces, such as social customs and education, which have historically been dominated by men rather than naturally occurring "feminine" attributes, are to blame for this second-class status. Indian women take pride in their suffering and have long been associated with the idea of subjection. They have been raised to accept the roles that patriarchy has given them because it runs in their blood.

#### **The Thousand Faces of Night :**

The Thousand Faces of Night deals with several themes. One of the most important issues it highlights is the social mechanism in traditional patriarchal society that suppresses and controls women. The men use their authority to overpower women and their independence as human beings for their own advantage. The novel is a woeful tale of three women characters, Mayamma, Sita, and Devi, who suffer silently and strive to become ideal wives, mothers, and daughters-in-law. It also shows the deep discontent of unequally placed women in a male-dominated society. Mayamma, Sita, and Devi are the victims of their gender.

#### **Devi :**

Devi, the major female character in "The Thousand Faces of Night," is the daughter of Mahadevan, a "spineless" father, and Sita, a "self-willed" mother. She is a victim of a patriarchal family. Mahadevan, Devi's father, is a dreamer and idealist who allows himself to be shaped and moulded. Devi's mother, Sita, is a product of a patriarchal family and believes that after marriage, a woman's life and services are for the husband, children, and in-laws.

In the novel, the mother-daughter relationship and the marital status of Devi play major roles in shaping her identity. Sita gives Devi the education she wants and sends her abroad to study. Devi, like an obedient daughter, returns to India for the sake of her mother, who gave up her freedom in the United States. She gives her mother the right to choose a groom for her and passively agrees for the marriage to be arranged with Mahesh. Devi says, "In this fortress that shuts out the rest of the world, I grope towards her, and she weaves a cocoon, a secure womb that sucks me in and holds me fast to its thick, sticky walls" (TFN 13). Sita surrenders to the secondary status given to her after marriage. She also grooms Devi towards such a penance in married life. Uma rightly says, "Willingly or unwillingly, the Hindu woman passes on the legacy of the patriarchal system to her daughter, who may either accept it implicitly or may question it but may finally accede to it" (68).

Devi, after marriage, tries to become an ideal wife and daughter-in-law like her mother. But the marriage fails at various levels. Devi's closest friends in her husband's home are his father, Baba, and the elderly family caregiver, Mayamma. Mahesh is a polite stranger to her, even after the marriage. He is unaware of Devi's boredom and loneliness. He only wants Devi to take care of his father, attend himself, manage the household chores, and receive his friends. In short, Mahesh wants a submissive and passive





wife like other men. He takes his relationship with his wife for granted. Devi expresses a wish to learn to play cards, to learn Sanskrit, and to look for a job. But she is weak against her husband's supreme confidence and arrogance. Mahesh's disapproval was expressed only through an inward movement of his lips, "weaving a cunning cord around [her] vulnerable neck" (TFN 56), by saying, "This is what comes of educating a woman. Your grandmother was barely literate. Wasn't she a happier woman than you are?" (TFN 74).

Devi's pursuit of self-satisfaction is a continuous process. When she discovers that neither Mahesh nor Gopal can fill her void in life, she does not feel at peace and tranquil with them. When she discovers that they are solely focused on their work, she is disappointed in her hopes of forming a meaningful relationship. She feels degraded by the secondary status the patriarchy has given her. When she is unable to reconcile her second life with Gopal, she resolves to join her mother. The sound of the veena comforts her as she walks up to her mother's house and strengthens her relationship with her. Devi hopes that this female closeness with her mother will last forever, despite breaking tradition. Devi, who struggled in a patriarchal society.

#### Sita :

Sita is another prominent female character in "The Thousand Faces of Night." She is born into a higher social and economic section of society. She is educated and gifted with musical talent. Due to her lack of beauty, she was married after her cousins became mothers. Because of her extraordinary talent at playing the veena, she is accepted in the marriage market and is married to Mahadevan. At one instance, while playing the instrument, Sita failed to respond to her father-in-law. He rushes to her and confronts her in a fit of anger for neglecting household duties. After the event, Sita gives up her love for the

veena. She passively submits to male authority's orders and never provides an opportunity to complain. She suppresses her artistic desires to be a perfect daughter-in-law and a righteous wife. Her husband is not supportive and fails to mediate in such situations. To lead the path of the perfect housekeeper, she pulls the strings of her veena. The suppression of her youthful feelings makes Sita a strange and tough being. She gradually becomes authoritarian, even toward Devi, without any tenderness.

Mahadevan, on the other hand, lacks the courage to oppose his father but is overwhelmed by the sacrifices Sita made for the betterment of the family. He recognises that she is a "woman who did not complain, a woman who knew how to make sacrifices without fanfare." Sita was such a woman, he thought, and she had earned his unswerving loyalty. What he did not quite grasp, and when he did, it was too late, was that a pattern set early in a relationship congeals into a trap. "You can't get out of it without causing pain either to yourself or the other person" (TFN 103). Sita becomes a role model, a dutiful daughter-in-law, wife, and mother, fulfilling household chores with perfection. She grows into "an expert at managing things and, even more important, at moulding the most moist and fragile of clay into the most effective shapes" (TFN 102). The actions and reactions in Sita's life illustrate how the family alters and controls women's desires. Anuradha Roy rightly points out that "the concept of patriarchy, fetishized though it may have become, maintains a necessary focus on the idea that a woman's oppression is not an isolated misfortune under one man's tyrannical authority. What is more threatening is that she is at the receiving end of an entire system of social structures and practises based on the fascist ideology that men are and should be superior to women" (23).

Sita grows into what others want her to be by giving up her own passion and individuality. K





Damodar Rao observes her struggle and writes that in a powerful patriarchal society like India, it is not uncommon to see women seeking to turn the aggression against themselves, leading to self-inflicted scars and penance. The understanding that they cannot direct their rage against people who have humiliated them is a cause in and of itself that leads to this. The mythical character of Gandhari from the Mahabharata is the clearest example of this hostility toward oneself. (160).

#### Mayamma :

Githa Hariharan has neatly structured traditional joint families with few women wielding more power than others. Mayamma, one of the key figures in the novel, is punished and cursed for not conceiving a child by her mother-in-law. In the prelude to the novel, Mayamma talks about her suffering, humiliation, and alienation. "When I lost my first baby, conceived after ten years of longing and fear, I screamed, for the only time in my life. Why? .... She [my mother-in-law] slapped my cheeks hard. . . . Her fists pummelled my breasts and my still swollen stomach till they had to pull her off my cowering, bleeding body. She shouted, in a rage mixed with fear, 'The barren witch has killed my grandson'" (TFN Prelude I-II) Her mother-in-law is in a state of anger at the loss of her grandson. She beats her using offensive words like "unfertile" and "barren woman." Patani, N. asserts that "the main tragedy is; if patriarchy considers a woman inferior; the female psyche is not different from this. She considers herself inadequate in herself and thinks that a woman must seek her identity and self-fulfilment through masculine aspiration. A woman should remain passive, content, and pleasing to her man." (24) Though filled with fear and distress, Mayamma does not rebel against humiliation and injustice done to her by her husband and mother-in-law. P. Spratt rightly comments in his book *Hindu Culture and*

Personality that "The uncommonly intense desire for a son among Hindus is well recognized. It is traditionally attributed to the doctrine that unless his son performs the obsequies, a man's soul cannot go to Heaven" (193).

Mayamma is punished for not bearing a child for ten long years until she is blessed with a son. But her life is worsening after the birth of a son. A complete brute, he, too, tortured her like his father and grandmother. He hit her with an iron frying pan for not parting with her diamond ring. The ill-mannered son receives punishment from God, falls ill with fever, and dies. Her husband ran away and took with him all the money in the house. According to Bindu Jacob, Mayamma belongs to a generation of women who silently bore their responsibilities to death. They never rebelled, as it was considered disgraceful for a woman to avoid her familial ties, even if they crushed her (81). S. Indira comments that women like Mayamma continue to sacrifice and live a tortured, humiliating life because they have no choice (68). Mayamma's life reflects the ruthless social reality of India; namely child marriage, and the torture which women must bear if no male child is born into the family.

#### Conclusion :

The novel *The Thousand Faces of Night* is seen by A. G. Khan as a Mahabharata of feminism in which women fight their own battles and fall victim to their own ambitions, humility, arrogance, and submission. The novel explicates the lives of three separate women from diverse backgrounds who are bound together by the issues that arose during their marriage. The main character and storyteller is Devi. By showing the anxiety of three Brahmin women—a mother, a daughter, and a caretaker—Githa Hariharan has sought to both highlight the chauvinistic mentality of males and to unfurl a new sense of woman's identity to change her status from victim to rebel. The book explores the issues





facing women in society at many levels and poses several feminist queries. It promotes gender equality and calls out patriarchal callousness for failing to understand the needs and wants of women. The family's retainer, Mayamma, is the classic woman who accepts her fate, asks no questions, and goes about her life just as expected. She upholds the harshness that a patriarchal family mandates for mothers, daughters, wives, daughters-in-law, and women who have been abandoned. She leads a set existence and makes no decisions. Devi, however, is a contemporary educated woman who wants to use her education to communicate her thoughts.

#### References:

Hariharan, Githa. *The Thousand Faces of Night*. New Delhi: Penguin, 1992. Print.

Indira, S. "Walking the Tight Rope: A Reading of Githa Hariharan's *The Thousand Faces of Night*." *Fiction of the Nineties*. ed. Veena Noble and R K Dhawan. New Delhi: Prestige, 1994. 67-70. Print

Jacob, Bindu. "A Study of the Evolution of Three Generations of Women in Githa Hariharan's *The Thousand Faces of Night*." *International Research Journal* 1.5 (2010): 81-84. Print.

Khan, A G. "The Thousand Faces of Night: An Epic "Capsulized"." *Changing Faces of Women in Indian Writing in English*. ed. M Q Khan and A G Khan. New Delhi: Creative, 1995. 135-45. Print.

Palani, N. (2017) "Female Consciousness In Githa Hariharan's *The Thousand Faces Of Night*", *International Educational Applied Scientific Research Journal (IEASRJ)* Volume : 2 , Issue : 12 , Dec 2017. Print

Rao, K Damodar. "Penance as Multiple Response in Githa Hariharan's *The Thousand Faces of Night*." *Indian Women Novelists*. ed. R K Dhawan. New Delhi: Prestige, 1995. 159-69. Print.

Roy, Anuradha. *Patterns of Feminist Consciousness in Indian Women Writers*. New Delhi: Prestige Books 1999. Print.

Swain, Dr S.P.(1999).ed. Manmohan K. Bhatnagar, *A Feminist Study, Feminist English Literature*, New Delhi, Atlantic Publishers and Distributors.

Spratt, P.(1966), *Hindu Culture and Personality: A Psycho-Analytic Study*. Bombay, Mankatalas.

Uma, Alladi. *Woman and Her Family: Indian and Afro-American: A Literary Perspective*. New Delhi: Sterling Publishers Pvt. Ltd., 1989. Print.







facing women in society at many levels and poses several feminist queries. It promotes gender equality and calls out patriarchal callousness for failing to understand the needs and wants of women. The family's retainer, Mayamma, is the classic woman who accepts her fate, asks no questions, and goes about her life just as expected. She upholds the harshness that a patriarchal family mandates for mothers, daughters, wives, daughters-in-law, and women who have been abandoned. She leads a set existence and makes no decisions. Devi, however, is a contemporary educated woman who wants to use her education to communicate her thoughts.

#### References:

Hariharan, Githa. *The Thousand Faces of Night*. New Delhi: Penguin, 1992. Print.

Indira, S. "Walking the Tight Rope: A Reading of Githa Hariharan's *The Thousand Faces of Night*." *Fiction of the Nineties*. ed. Veena Noble and R K Dhawan. New Delhi: Prestige, 1994. 67-70. Print

Jacob, Bindu. "A Study of the Evolution of Three Generations of Women in Githa Hariharan's *The Thousand Faces of Night*." *International Research Journal* 1.5 (2010): 81-84. Print.

Khan, A G. "The Thousand Faces of Night: An Epic "Capsulized"." *Changing Faces of Women in Indian Writing in English*. ed. M Q Khan and A G Khan. New Delhi: Creative, 1995. 135-45. Print.

Palani, N. (2017) "Female Consciousness In Githa Hariharan's *The Thousand Faces Of Night*", *International Educational Applied Scientific Research Journal (IEASRJ)* Volume : 2 , Issue : 12 , Dec 2017. Print

Rao, K Damodar. "Penance as Multiple Response in Githa Hariharan's *The Thousand Faces of Night*." *Indian Women Novelists*. ed. R K Dhawan. New Delhi: Prestige, 1995. 159-69. Print.

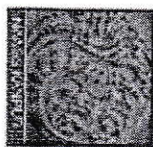
Roy, Anuradha. *Patterns of Feminist Consciousness in Indian Women Writers*. New Delhi: Prestige Books 1999. Print.

Swain, Dr S.P.(1999).ed. Manmohan K. Bhatnagar, A Feminist Study, *Feminist English Literature*, New Delhi, Atlantic Publishers and Distributors.

Spratt, P.(1966), *Hindu Culture and Personality: A Psycho-Analytic Study*. Bombay, Mankatalas.

Uma, Alladi. *Woman and Her Family: Indian and Afro-American: A Literary Perspective*. New Delhi: Sterling Publishers Pvt. Ltd., 1989. Print.





# Kanpur Philosophers

## CERTIFICATE OF PUBLICATION

This is to certify that the article entitled

**"IMPORTANCE OF ORGANIC PHOSPHOR MATERIALS FOR DISPLAY DEVICES"**

Author's Name  
UGC

Author's Name  
UGC

University Grants Commission



University Grants Commission

Published in Vol X, Issue I, January 2023  
Kanpur Philosophers with ISSN 2348-8301  
UGC-Care List Group I  
Impact Factor- 5.45

Editor-in-Chief





## “IMPORTANCE OF ORGANIC PHOSPHOR MATERIALS FOR DISPLAY DEVICES”

**Gajanan D. Zade , Sanjay J. Dhoble <sup>(1)</sup>**

Jawaharlal Nehru College of Art's, Commerce & Science, Wadi, Nagpur, Maharashtra, India,  
440023.

(1) Department of Physics, R. T. M. Nagpur University, Nagpur, Maharashtra, India, 440033, E  
Mail- [zadegajanan@gmail.com](mailto:zadegajanan@gmail.com)

An organic phosphor is an organic electroluminescent material used in display devices like organic light emitting diodes, flat panel display, etc. In display devices organic layer is situated in between two electrodes in which any one electrode must be a transparent. The organic molecules have conductivity levels ranging from insulators to conductors and are therefore considered as organic semiconductors. Organic phosphors have rapidly grown as one of the leading technologies for full color display panels and eco-friendly light sources due to their outstanding features. It contains emissive electroluminescent organic layers in the form of film situated in between two electrodes. Any organic emissive materials can be synthesized by following some pattern or route which is shown in the figure – 1.

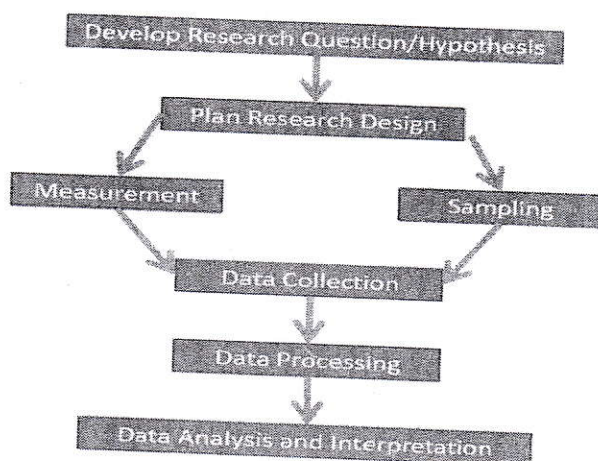


Figure- 1

In the present article an author first discuss about organic and inorganic materials. According to the process of synthesis, conjugated polymers can be used as efficient electroluminescence material in the fabrication of organic light emitting diodes. But there are some

issues in the fabrication of full color organic diodes in three primary colors. There is a lot of problems like purity and stability in blue OLED's. On that account, author has taken an attempt to study the process of synthesis and its characterization of organic phosphors. The synthesis of organic derivatives was obtained by Friedlander Condensation Reaction (FCR). One of the important applications of organic materials as display devices is to construct a flexible organic screen.

#### Methodology –

In the present article an organic phosphor material was synthesized by the method of Friedlander Condensation Reaction. Synthesis of organic material like Br-DPQ by FCR reaction involves the steps as below-

- Synthesis of organic material Br-DPQ was achieved by the chemical compositions of various combinations of phenon attached with chlorine and benzene in presence of Meta cresol.
- Mixture of these chemicals is added in a flask with three necks, middle neck for glass stirrer for mixing the compound.
- The temperature of oil bath should be maintained at constant temperature first at 90 degree for one hour and then 140 degree for four hours.
- After the process of synthesis of five years, the flask was kept above the bath for cooling for twelve hours.

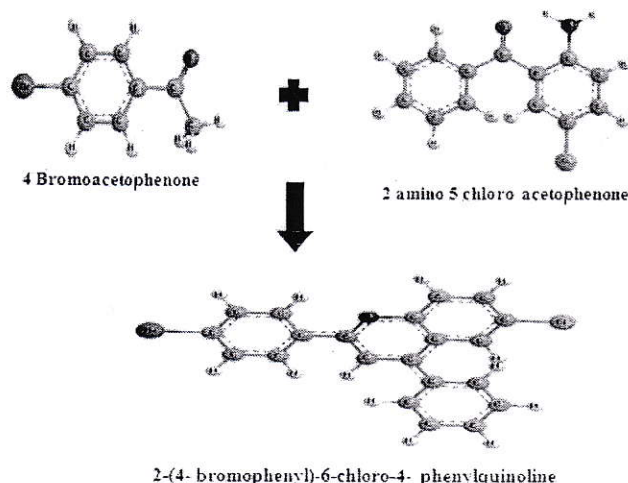


Figure-2

- The compound was then purified by using chemical compounds like dichloro methane and sodium hydroxide. The cooling process needs of about eight to twelve hours.
- Different Layers were formed in three neck flask. These layers were separated by distilled water.
- The chemical composition with bonding structure of the synthesized phosphor is as shown in figure -2.

#### Major findings –

The compound synthesized by the method of FCR were studied further for



physical and chemical properties by taking spectra like PL spectra, TGA spectra, DTA spectra, FTIR spectra and X-Ray diffraction spectra. The important findings from the various spectra are as follows –

- X-ray diffraction spectra show sharp and prominent peaks at various positions showing the crystalline nature of the organic synthesized sample. The calculated grain size of the particle of the organic compound was found to be 0.68 nano meter.
- TGA and DTA curves show the stability of the compound as well as its boiling point. The result shows that the sample was more stable up to 100 degree Celsius temperature.
- DTA curves also show peaks for its identification about exothermic or endothermic.
- FTIR spectra give the detail information about the bonding in the chemical composition by knowing asymmetric peaks showing alkaline bonding.
- Photoluminescence spectra give the emission and excitation of the sample. Its emission is in the blue region of electromagnetic spectra.
- The organic material synthesized in the present work shows significant advantage in the field of luminescence. These advantages are as mentioned below-
  - ✓ Thinner, lighter and more flexible
  - ✓ Substrate of OLED can be flexible instead of rigid. OLED substrate can be a plastic rather than glass
  - ✓ OLED's are brighter than other devices
  - ✓ OLED's do not require backlight
  - ✓ Consume much less power, etc.

#### Implications of the work-

An organic phosphor DPQ and its derivatives were obtained by FCR method which can be used for the synthesis of organic light emitting diode and other flat panel display devices. OLED are a solid state light emitting device made from thin films of organic molecules. In luminescence, organic phosphors are an emerging technology of display devices. The dimensions of OLED are about 100 to 500 nano meters thick and 200 times smaller than human hair. The life time of red and green color emitting diodes is more than the blue color emitting diodes. So, it's a challenge in fabrication of blue color emitting organic diodes due to various parameters.

#### References –

1. N.Thejo kalyani , S.J.Dhoble; Ren. Sus. Ene. Rev. 32(2014)448–467.
2. N.Thejo Kalyani, S.J. Dhoble and Gajendra Singh Optik: International J. Light and Electron Optics 124 (2013) 3614 – 3617.
3. Youngil Park, Chang-Hun Seok, Ji-Hoon Lee, Jong wook Park, Syn. Met. 160 (2010) 845.
4. V. Arun, S. Mathew, P.P. Robinson, M. Jose, V.P.N. Nampoouri, K.K.M. Yusuff, Dyes and Pigments 87 (2010) 149.
5. Yuji Hamada, Takeshi Sano, Masayuki Fujita, Takanori Fuji: Jpn. J. Appl. Phys. 32 (1993) L511.
6. S.R. Sheeja, Neema Ani Mangalam, M.R. Prathapachandra Kurup, Y. Sheena Mary, K.Raju,

*Kanpur Philosophers Vol X, Issue I, 2023*

- Hema Tresa Varghese, C. Yohannan Panicker, J. Mol. Stru. 973 (2010) 36.
7. M. Redekar, D. D.C. Bradley, M. Inbasekaran, E. P. Woo, App. Phys. Lett., 73(1998)1565.
  8. C. J. Lee, R. B. Pode, D.G. Moon, and J. I.Han, Thin Solid Films 467 (2004) 201.
  9. X. Zang, A. S. Shetty, S.A. Jenekhe, ActaPolym. 49 (1998) 52.
  10. S. E. Shaheen, G. E. Jabbour, M. M. Morrell, Y.Kawabe, B. Kippelen, M. F. Nabor, R. Schlaf, E. A. Mash, and N. R. Armstrong, J. Appl. Phys., 84 (1998) 4.
  11. Yu Hua Niu, Baoquan Chen, Tae dong Kim, Michelle S. Liu, Alex K. Y. Jen, Appl.Phys. Lett., 85(2004) 22.
  12. Y. T. Tao, E. Balasubramaniam, A. Danel, A. Wisla, P. Tomasik, J. Mater. Chem., 11(2001)768.
  13. G. D. Zade, S. J. Dhoble, S. B. Raut, R. B.Pode, J Mod. Phy. 2 (2011) 1523-1529.
  14. J.W. Nicholson, "The chemistry of polymers" 3<sup>rd</sup> Edition, RSC Publications, London, 2006.
-





## पंचगव्य का किसानों के जीवन में आर्थिक एवं सामाजिक महत्व

सुनिल बलजोरसिंग सुर्यवंशी

रिसर्च स्कॉलर

डॉ. संजय टेकाडे

जवाहरलाल नेहरू कला, वाणिज्य व विज्ञान कॉलेज,  
वाडी, नागपूर

### सारांश

प्राचीन काल से ही गाय को पूरे भारत वर्ष में माता की तरह पूजा जाता है। यह किसी करुणा वश या प्रेम भाव में बहकर नहीं किया जाता। अपितु हमारे पूर्वजों ने गाय के महत्त्व को समझा एवं सब कुछ जानने के बाद ही वह इस निष्कर्ष पर पहुँचे कि गाय में पूरी ग्रामीण अर्थव्यवस्था को सम्भालने की क्षमता है। पंचगव्य से ग्रामिण अर्थव्यवस्था को गती मिल कर रोजगार में बढोतरी हो रही है। आधुनिकता एवं पश्चिमी देशों के प्रभाव में आकर आज हमने पंचगव्य की महिमा को बिलकुल नकार दिया है। इसके परिणाम हमारे सामने हैं। अगर हमें ग्रामीण क्षेत्रों को रोजगार तथा आर्थिक रूप से स्वावलंबी बनाना है, तो आवश्यकता है पंचगव्य एवं गोवंश के महत्त्व को समझा जाए। पंचगव्य एवं गोवंश के महत्त्व को समझकर, उसके ग्रामीण क्षेत्रों में पुनः स्थापना के प्रयास करने होंगे, एक नए ढंग से, जिससे ग्रामीण अर्थव्यवस्था को सुदृढ़ किया जा सके।

**मुख्य शब्द :** पंचगव्य, अर्थव्यवस्था, खेती

### प्रस्तावना

गोधन भारतीय संस्कृति और समृद्धि का मूल आधार है और गाय संस्कृति भी कृषि और ऋषि संस्कृति का आधार है। गायों के महत्त्व को समझते हुए प्राचीन काल से ही गायों को पाला जाता रहा है। कृषि के लिए बैल शक्ति की आवश्यकता अपरिहार्य है। इसलिए भगवान कृष्ण और बलराम ने समाज के सामने गोपालन और कृषि का समीकरण प्रस्तुत किया। देवधिदेव महादेव का वाहन नंदी प्रतीत होता है, जो गोपालन-कृषि की अद्भुत परंपरा को दर्शाता है।

भारत में अंग्रेजी, फ्रेंच, डच और पुर्तगाली के आगमन ने भारत में नए दर्शन, अभ्यास और कानून लाए। परिणामस्वरूप, भूमि, मिट्टी, पानी, पशुधन, पक्षियों, महिलाओं और धन के प्रति दृष्टिकोण उपयोगितावादी और प्रभावित कृषि बन गया। रासायनिक खाद की मात्रा बढ़ने लगी। शुरुआत में उत्पादन बढ़ा लेकिन समय के साथ इसके दुष्परिणाम सामने आ रहे हैं। जैसे छिड़काव का पर्यावरण पर प्रभाव पड़ता है। मिट्टी में उपयोगी जीवाणु मारे जाने लगे। मिट्टी में नाइट्रोजन बढ़ाने वाले हाइड्रोजन संकट में है। मिट्टी की उर्वरता कम होने लगी। मिट्टी में लवणता में वृद्धि। यह सब मानव स्वास्थ्य के बिगड़ने का परिणाम है।

अनाज और पानी आदि में रसायन चला गया। आई.एस. 1970 में 13.13 किलो केमिकल का इस्तेमाल किया गया था। 1980 1995 – 74.81 किग्रा और 2000 प्रति हेक्टेयर – 31.83 किग्रा। ने 96 किलो रसायनों का उपयोग करते हुए। कोठारी भंवरलाल, (अध्यक्ष-राजस्थान गौसेवा आयोग, जयपुर) प्रकृति 2005, स्मारिका, कामधेनु कृपा प्रकाशन, लखनऊ, दिसंबर 2005, पृष्ठ नं। 49-50।

इस प्रकार रसायनों का उपयोग बढ़ गया। आज भारत विश्व के 3.7 प्रतिशत कृषि रसायनों का उपयोग करता है। फसलों की सुरक्षा के लिए लगभग 90,000 टन रसायनों का उपयोग किया जाता है। सूक्ष्मजीवों को मारने वाले रसायनों के उत्पादन में भारत दूसरे स्थान पर है। जैसे-जैसे रासायनिक खाद बढ़ती है, वैसे-वैसे बीमारियाँ भी बढ़ती जाती हैं। फसल की बीमारियों को नियंत्रित करने के लिए फिर से रासायनिक कीटनाशकों का इस्तेमाल किया गया। जैसे ही खरपतवार फिर से उगते हैं,

खरपतवार नष्ट हो जाते हैं। यह अन्य पौधों को मारता है और जैव विविधता को कम करता है। धीरे-धीरे मिट्टी इन रसायनों को अवशोषित कर लेती है और उच्च शक्ति वाले रसायनों का उपयोग करना पड़ता है। कीटनाशकों का उपयोग 1970-71 में 24,320 टन से बढ़कर 2001-02 में 44,580 टन हो गया। ये सभी कीटनाशक अन्य जीवों के लिए जहरीले होते हैं, जो पर्यावरण और खाद्यान्न को प्रभावित करते हैं। एक अंग्रेज किसान सर अल्बर्ट इस कारण का अध्ययन करने के लिए 1905 में भारत आए। वह तीन-चार साल पास के उत्तर प्रदेश के किसानों के साथ रहे और यहां खेती के तरीकों का अध्ययन किया। इस अध्ययन में उन्होंने पाया कि भारत में फसलें रोग मुक्त हैं, क्योंकि यहां की भूमि रोग मुक्त है। उन्हें गायों से पर्याप्त मात्रा में गोबर और गोमूत्र मिलता है जो मिट्टी की उत्पादकता और फसल की उत्पादकता और स्वास्थ्य को बनाए रखने के लिए आवश्यक बैक्टीरिया को बनाए रखने में मदद करता है। फसलों के हानिकारक कीटाणुओं को नष्ट करता है।

### हरितक्रांति और खेती का विकास

हरित क्रांति ने देश की मात्रात्मक, भौतिक भूख पर काबू पा लिया, लेकिन जैविक भूख में जगह नहीं मिली जिसमें गुणवत्ता शामिल थी। रासायनिक संसाधनों के अत्यधिक उपयोग से न केवल मानव जीवन बल्कि वनस्पतियों और जीवों को भी खतरा है। आज खेत की बाहरी और भीतरी सतह, वाहक जल स्रोत, फसल की खेती के लिए अनुकूल जीवाणु और पूरी प्राकृतिक सुंदरता आज प्रदूषित हो गई है। इसलिए जैविक खेती, प्राकृतिक खेती जैसी विभिन्न परियोजनाओं को अभी लागू करना होगा। किसी भी चीज का अत्यधिक उपयोग सीमांत फल के घटने के सिद्धांत को साकार करता है। एक स्वस्थ जीवन सुनिश्चित करना तब तक संभव नहीं होगा जब तक हमारे पास गुणवत्तापूर्ण कृषि उत्पादों का उत्पादन करने वाला पौष्टिक आहार न हो। इसलिए मवेशियों पर आधारित जैविक खेती रासायनिक खेती का एक विकल्प है। ऐसा इसलिए है क्योंकि रासायनिक संसाधनों के अत्यधिक उपयोग के कारण 500 मूल्यवान पौधे उखड़ गए हैं। कीटों की 252 प्रजातियां विलुप्त हो चुकी हैं। दुनिया में हर साल जहरीले प्रदूषण से होने वाली 7.5 लाख मौतों में से 2.5 लाख मौतें अकेले भारत में होती हैं। इसलिए हर जगह गाय आधारित कृषि का उपयोग कर कृषि उत्पादन को बढ़ावा देने का प्रयास किया जा रहा है। यह गुण पशु आधारित खेती के माध्यम से प्राप्त किया जा सकता है। इसे ध्यान में रखते हुए, अनुसंधान का दृष्टिकोण पशु और कृषि के घटक को देखना है।

### गोधन और किसान

मवेशियों पर आधारित जैविक खेती पारंपरिक खेती है। जैविक खेती वही तरीका है जिससे हमारे पूर्वज खेती करते थे। उसमें जीवाणुओं की संख्या में करोड़ों की वृद्धि करना, इसलिए पर्यावरण में वृद्धि पंचगव्य कि एक उपलब्धी है। जैविक खेती 2006 में एक लाख हेक्टेयर क्षेत्र में शुरू की गई थी। अब 75,000 किसान इस कृषि की ओर आकर्षित हैं। कई लोगों ने कहा कि उनके खेत की लागत बहुत कम थी। सरकार ने विशेष पैकेज में जैविक खेती पुरस्कार खंड को शामिल किया है। तदनुसार, जैविक खेती के लिए 70,000 लाभार्थी किसानों को 10 करोड़ रुपये प्रदान किए गए। 52,000 किसानों ने 860 जैविक खेती समूहों का गठन किया और 1 लाख हेक्टेयर में मवेशियों पर आधारित जैविक खेती शुरू की। अधिक से अधिक किसानों को जैविक खेती में बदलने की योजना बनाई जा रही है। इसके लिए किसानों को 14,000 वर्मीकम्पोस्ट बेड उपलब्ध कराए गए। 12,000 किसानों को एक जोड़ी बैल बांटे गए। 2005 में, मवेशियों पर आधारित 14,000 हेक्टेयर जैविक खेती थी। यह 10.15: की वार्षिक दर से बढ़ रहा है।

बूढ़ी गाय को यह कहकर आगे बढ़ाया जाता है कि गोपालना आर्थिक रूप से अक्षम्य है। लेकिन इस शोध से चरवाहों और किसानों से पूछी गई प्रश्नावली से यह स्पष्ट हो गया है कि भाकड़ गाय नामक बूढ़ी गाय आर्थिक रूप से भी सस्ती होती है। ऐसा इसलिए है क्योंकि अगर गाय के मूत्र और गोबर का सही इस्तेमाल किया जाए तो उन्हें चारा उपलब्ध कराना मुश्किल नहीं है। गोपालन कृषि की सहायक कंपनी है। भारत में, उत्तर प्रदेश, बिहार, हरियाणा और उत्तराखंड ऐसे राज्य हैं जहां बैलों के बिना खेती करना संभव नहीं है क्योंकि प्रति परिवार बहुत कम जमीन है। संक्षेप में, पालन-पोषण से अर्थव्यवस्था में सुधार हो सकता है।

मवेशी आधारित खेती रासायनिक खाद के बजाय जैविक खाद के उपयोग तक सीमित नहीं है बल्कि एक प्राकृतिक आत्मनिर्भर खेत है जो स्थानीय संसाधनों जैसे खाद खाद, पशु खाद, हरी खाद आदि का उपयोग करता है, कम पूंजी लागत, पर्यावरणीय सिद्धांतों और खेती के आधार पर। जैव विविधता। किसानों से पूछे गए प्रश्नों से यह स्पष्ट हो गया कि जिन किसानों ने रासायनिक खाद का त्याग कर पशु आधारित खेती की ओर रुख करना शुरू किया, उनकी उपज में कमी आई। लेकिन तीन से चार साल बाद इन किसानों को अधिक पैदावार मिलती है। इसका मतलब है कि पशु आधारित कृषि में उत्पादन बढ़ता है और टिकाऊ होता है। रासायनिक उर्वरकों के उपयोग की लागत बच जाती है और 25: कम ऊर्जा के साथ काम पूरा हो जाता है। रासायनिक उर्वरक अधिक ग्रीनहाउस गैसों का उत्पादन करते हैं लेकिन पशु आधारित खेती में ऐसा नहीं है। पानी की खपत बच जाती है। कीटनाशकों के उपयोग को कम करके लागत कम करें। दूध, दही, घी खरीदने की जरूरत नहीं है। संक्षेप में, पशु-आधारित खेती से अधिक पैदावार होती है, कम बजट पर पैदावार होती है। यह पैसे भी बचाता है क्योंकि यह लागत कम करता है। स्वास्थ्य खर्च भी कम होता है। इसलिए खाद, कम्पोस्ट खाद, अमृत जल, सींग और खुर से बनी खाद का प्रयोग आज आवश्यक हो गया है। यह गाय आधारित उर्वरक मिट्टी (उर्वरक) की उत्पादकता को बनाए रखने और बढ़ाने के लिए एक महत्वपूर्ण आधार है।



फसलों के रोग समाप्त होते हैं लेकिन पशु आधारित कीटनाशकों के आधार पर गैर विषैले भोजन का उत्पादन होता है। इससे मनुष्यों और जानवरों को विषाक्त पदार्थों के बिना स्वस्थ भोजन मिलता है। मानव प्रतिरक्षा में वृद्धि होती है। पर्यावरण को प्राथमिकता दी जाती है।

### मवेशी आधारित खेती

कृषि बाजार मूल्य से अधिक मूल्यवान मिट्टी में सूक्ष्मजीवों की संख्या में वृद्धि हुई है और सुरक्षा प्रदान की जाती है। उस। किसान अपना घर बना सकते हैं। इससे स्पष्ट है कि पशु आधारित खेती लाभदायक है। तो आज भी छोटे-छोटे गांवों में किसान मवेशियों के आधार पर खेती करते नजर आते हैं। इसके लिए गाय पालन की आवश्यकता है। हरित क्रांति क्षेत्र में आधुनिक कृषि के प्रभाव से बाहर निकलने का एकमात्र तरीका जैविक खेती (मवेशी आधारित खेती) है। ऐसा इसलिए है क्योंकि कृषि एक स्थायी, सुरक्षित, टिकाऊ और पर्यावरण के अनुकूल संबंध है। दूसरी ओर, आधुनिक कृषि पूरी तरह से उत्पादकता पर आधारित है और इसे हर कीमत पर बढ़ाने का प्रयास करती है। संक्षेप में, उत्पादकता सुरक्षा, वैज्ञानिक, जैव विविधता, संरचनात्मक स्थिरता और गुणवत्ता की दृष्टि से मवेशी आधारित कृषि महत्वपूर्ण है। हरित क्रांति के हिस्से के रूप में, देश क्रॉसब्रेड दूध का नंबर एक उत्पादक बन गया। लेकिन इसमें हमने अपने मूल वंश की गायों को ही खो दिया, इसलिए नतीजतन, आधुनिकीकरण की अवधि के दौरान जो खो गया था और जो खो गया था, उसे पुनरुत्पन्न करना संभव नहीं हो सकता है। गोधन समृद्धि और कृषि का प्रतीक है और गाय संरक्षण को कृषि संस्कृति की विशेषता कहा जाता है। गाय के कारण मवेशी कृषि को समृद्ध करते हैं। संकट को रेखांकित करते हुए, सकल घरेलू उत्पाद में कृषि का हिस्सा 1982-83 में 36.4: से घटकर 2006-07 में 18.5: हो गया है। यह। इस कृषि क्षेत्र में कुल श्रम शक्ति का 52: कार्यरत है। ये सभी रासायनिक उर्वरकों और कीटनाशकों से छुटकारा पाने के प्रयास हैं। इसलिए, चूंकि यह विकेंद्रीकृत विकास को प्राथमिकता देता है, क्षेत्रीय असमानता को कम किया जा सकता है। तेल पर निर्भरता कम करने से पर्यावरणीय लाभ होते हैं। इन सबका परिणाम मानव विकास की दिशा में परिवर्तन है।

### विदर्भ में पंचगव्य के आर्थिक लाभ

विदर्भ के 11 जिलों में गोशालाओं की वार्षिक आय 5.12 है। यह तालिका आय के 7 स्रोतों को दर्शाती है। (1) 120,000 दूध की बिक्री से, 810,000 खाद की बिक्री से, 305,000 कीटनाशकों की बिक्री से, 56500 की बिक्री से, घी की बिक्री से 76300, पंचगव्य उत्पादों की बिक्री से, 38000 पुस्तकों और अन्य बिक्री से, 20450, कुल वार्षिक आय 1426250 (2)। घी की बिक्री से 35100, पंचगव्य उत्पाद की बिक्री से 307000 और अन्य आय से 104360 है। कुल वार्षिक उत्पादन 8286760 रुपये है रीतून 958900, 10950,000 पंचगव्य उत्पादों की बिक्री से, पुस्तकों और अन्य सामग्रियों की बिक्री से 55972 और कुल वार्षिक आय 13139172 कीटनाशकों की बिक्री 153600 87848 वार्षिक आय 39,83,022 रुपये / इससे स्पष्ट है कि विदर्भ में 11 गोशालाओं की वार्षिक आय में दान से होने वाली आय में दूध की बिक्री से 610,000 आय, दूध की बिक्री से 22464000 आय, उर्वरक की बिक्री से 2087700 आय, कीटनाशकों की बिक्री से 398384 आय, 374500 शामिल हैं। घी की बिक्री से आय, पंचगव्य की बिक्री से 632000 सामग्री आय, किताबें और किताबें 268630 कुल वार्षिक आय 26835214 है।

### निष्कर्ष

- 36: लेकिन उचित नियोजन न होने के कारण आय कम होती है।
- पंचगव्य का उत्पाद करने वाला किसान खाना पकाने के लिए घी आदी चिजों का उपयोग करता है।
- पशुपालकों को मजदूरों की समस्या है।
- गोवंश कृषि का पूरक व्यवसाय है।
- उचित देखभाल से उसका दूध में बढ़ोतरी होती है।
- परिवार का पालन-पोषण करने वाले परिवारों की आय में वृद्धि करके उनके जीवन स्तर में सुधार दिखाई देता है।
- कृषि के क्षेत्र में गोधन का महत्व प्राचीन काल से आज तक बना हुआ है।
- गायों की संख्या दिन प्रतिदिन कम होती जा रही है।
- किसान गोपालना को कम महत्व दे रहे हैं।
- बड़े किसान खेती के लिए बैलों से ज्यादा ट्रैक्टर को महत्व दे रहे हैं।
- गोशालाओं को सरकारी सब्सिडी नहीं मिलती है।
- गायों का वध बड़े पैमाने पर अवैध रूप से किया जाता है।
- देशी गाय का दूध, दही और घी स्वास्थ्य की दृष्टि से संकर गायों और भैंसों से श्रेष्ठ है।
- पंचगव्य से बने उत्पादों से बड़ी संख्या में रोजगार सृजित होते हैं।
- अन्य जानवरों की तुलना में गाय का विशेष महत्व है।

- पंचगव्य औषधि के प्रयोग से अनेक असाध्य रोग दूर होते हैं।
- पंचगव्य आधारित उर्वरक और कीट नियंत्रण का उपयोग करके तैयार किए गए खाद्यान्न गैर विषैले है।
- पंचगव्य आधारित कृषि भूमि, वायु और जल के प्रदूषण को कम करती है।
- पंचगव्य आधारित उर्वरक के उपयोग से रासायनिक उर्वरक की तुलना में किसानों की लागत कम हुई है।
- पंचगव्य उत्पादों की बिक्री से कुछ गौशालाओं की आय में वृद्धि हुई है।
- किसानों की कुल आय में से 19: आय दूध की बिक्री से आती है।
- अमेरिका और चीन ने विदर्भ में गोमूत्र कैंसर रोधी के लिए एक गौशाला का पेटेंट कराया।
- पंचगव्य के उत्पादन और बिक्री के कारण विदर्भ में दो गौशाला पशु प्रजनन और रोजगार सृजन के केंद्र बन गए हैं।
- पंचगव्य उत्पादों के उत्पादन के लिए कोई सब्सिडी नहीं दी जाती है।
- जैविक खाद के उत्पादन से किसान आत्मनिर्भर हो रहे हैं।
- यदि जैविक खाद को खेत में लगाया जाए तो मिट्टी की बनावट में सुधार करके उत्पादकता में वृद्धि होती है।
- परिवार द्वारा घर पर दूध, दही और घी के सेवन से वार्षिक खर्च कम हो जाता है। 43) एक गाय या बैल प्रतिदिन लगभग 10 किलो गोबर देता है।
- एक बछड़ा रोजाना कम से कम 5 किलो गोबर देता है।
- एक गाय प्रतिदिन कम से कम 3 लीटर गोमूत्र एकत्र कर सकती है।
- गोशाला के पास बहुत कृषि है लेकिन कोई उचित योजना नहीं है।
- गाय का केवल धार्मिक महत्व है।
- गर्मी में ग्वालों और गौशालाओं के लिए पानी की समस्या।

### सूचना एवं शिफारस

- गायरान भूमि को संरक्षित और विकसित किया जाना चाहिए।
- देश में विभिन्न नस्लों की गायों के संरक्षण और संरक्षण के लिए योजनाएं बनानी चाहिए।
- सरकार को देश के हर तालुका केंद्र में एक गोशाला की स्थापना और संचालन करना चाहिए।
- सरकार कि तरफसे हरेक गोशाला को सब्सिडी प्रदान करनी चाहिये ।
- गोशाला के साथ-साथ नंदीशाला का निर्माण किया जाए।
- सरकार पंचगव्य उत्पादन एवं बिक्री केंद्र को सब्सिडी प्रदान करे।
- पंचगव्य आधारित जैविक खाद एवं कीट नियंत्रण उत्पादन एवं प्रशिक्षण केन्द्रों की स्थापना कर सरकार अनुदान प्रदान करे।
- देशी गायों की नस्ल सुधारने के लिए सरकार को विशेष कार्यक्रम आयोजित करना चाहिए।
- पंचगव्य के माध्यम से औषधियों के निर्माण एवं अनुसंधान के लिए राष्ट्रीय एवं राज्य स्तरीय प्रयोगशालाओं की स्थापना की जाये।
- मध्य प्रदेश में भोपाल सेंट्रल जेल के आधार पर भारत के सभी केंद्रीय जेलों में गोशाला शुरू होनी चाहिए।
- गोशाला की आत्मनिर्भरता के लिए प्रत्येक गोशाला द्वारा पंचगव्य उत्पादों का उत्पादन एवं बिक्री करना चाहिए।
- लोगों को जैविक खेती से उत्पादित फल, फूल और खाद्यान्न खरीदना चाहिए। गौमांस के निर्यात पर तत्काल रोक।
- बैलगाड़ियों पर विशेष शोध कर सफल प्रयोगों को बढ़ावा देना।
- महाविद्यालय स्तर पर पंचगव्य एवं गोसंवर्धन पर कार्यशालाएं आयोजित की जाएं। पाठ्यपुस्तक में गाय के आर्थिक और सामाजिक महत्वपूर्ण पाठ्यक्रम
- किसानों को गोसंवर्धन के लिये प्रशिक्षण देना चाहिये ।
- किसानों को देशी नस्ल कि गायो को पालने के लिये बढ़ावा देना चाहिये।

### संदर्भ

- साप्ताहिक कृषिकोणती, जैविक और खेती कृषि और कृषि उत्पाद गुणवत्ता नियंत्रण, मंगलवार। 10 मई से सोमवार 16 मई 2011, पेज नं. 8.
- जैविक खेती को बढ़ावा देना, लोकराज्य, अक्टूबर 2007, पेज नं। 13-14. 2005, पेज नं. 67.
- सत्येंद्रसिंह आर्य, ऋषि और गोपालन, भारत की अर्थव्यवस्था की रीढ़, वैदिक पथ (मासिक), वर्ष 2, अंक 8, हिंडौन, फरवरी, 2010, पृष्ठ संख्या 2-4। ' श्री परमेश्वरन पी।, जैविक खेती ही समाधान है, विवेक विचार, विवेकानंद केंद्र की पत्रिका, सोलापुर, सितंबर 2008, पृष्ठ संख्या 42-43। (Www-vivekvicharvk- biogspot-com)



- आर. सारिका और कामिनी, जैविक खेती, कुरुक्षेत्र, अपर महानिदेशक, प्रकाशन विभाग, नव वर्ष 52, अंक 3, जनवरी 2006 पृष्ठ संख्या 24–25
- शिवधर सिंह और नरेश कुमार सिंह, क्या खो गया है और पारंपरिक से आधुनिक खेती में क्या हासिल हुआ है?
- अंतःसाहित्य में पर्यावरण विचार पद्मगंध प्रकाशन पुणे, 1994 पृष्ठ संख्या 138