

साहित्याच्या साधनेत साधनेतून असा असावसाव लेखन करणे तसेच तोही लेख नक्की आहे. जगातुशी वस्तु परिचिततेने वस्तुचे देवून विषयवलेले जगचे विस्तीर्ण समकालीन असले जगा प्रत्यक्ष भविष्यी नेती जगा - जगात तोचून सध्या असावसाव उभारी देणारे लेखन करून अण्णाभाऊंनी गावकुसाचा माल - संपादक साधनेत आहे. अण्णाभाऊंच्या वीर्यपुण्याची मोहर उघडवणासा हा महान लेखक आहे. गावकुसा आणि गाव साहीत जगातय संदर्भाची दिश्याची देवून मळकत उठवून देवूनतापत बसने हा हात त्यांच्या कुलुषाचा लेखन करितात जगातय आहे. असा सर्वजण, सुसंवाद निवडणकारण्याच्या पवित्र प्रेरणेने प्रवीत झालेले आत्मवेद्य हा साहित्यातून विस्तीर्ण आहे.

मुक्तेने व्याकुल, गावकुस कळते - सुखीत वस्तु आहे हा अण्णाभाऊंच्या अण्णाभाऊंनी स्वतः जगला, भांगला आहे. त्यामुळे त्याच्या लेखनीतील व्यापिकाय अखंड भवतय आहे. त्यांच्या लेखनीने उभे केलेले सगळेच स्त्री - पुरुष संयम शिकलेल्या पुराणकारी सगळ्याला आश्चर्य होत. ही वीर्यपुण्याची चाड असलेली महाराष्ट्रातील माणसं अण्णाभाऊंच्या लेखनीने सोड्या लाकडीने खणवतील वतने आहेत.

जगभरातील विचारवंतांच्या आंतरराष्ट्रीय परिषदेत प्रकाशित झालेला हा ग्रंथ अण्णाभाऊंच्या यत्नांच्या समग्र जीवनकायाला लेखनपैलूंना अलगद उलगडून दाखवणारा ऐतिहासिक दस्तऐवज आहे. हा ग्रंथ कार्यात आपली उर्जा ओतणारे तमाम लेखक, संपादकीय मंडळ आणि परिषदेचे संयोजक आणि त्यांचे सहकारी यांचे मनःपूर्वक अभिनंदन.

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मो.

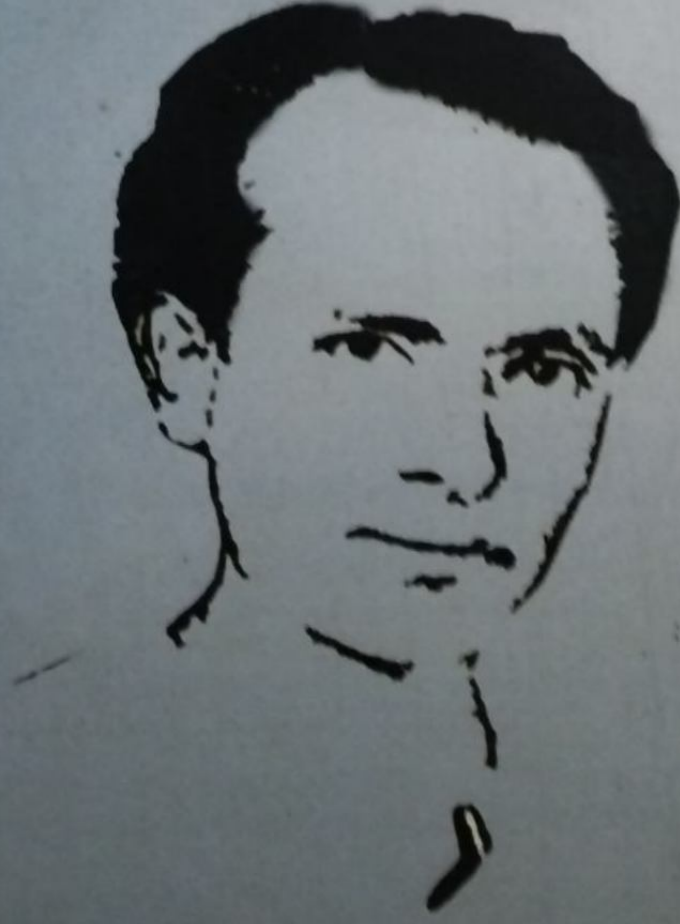
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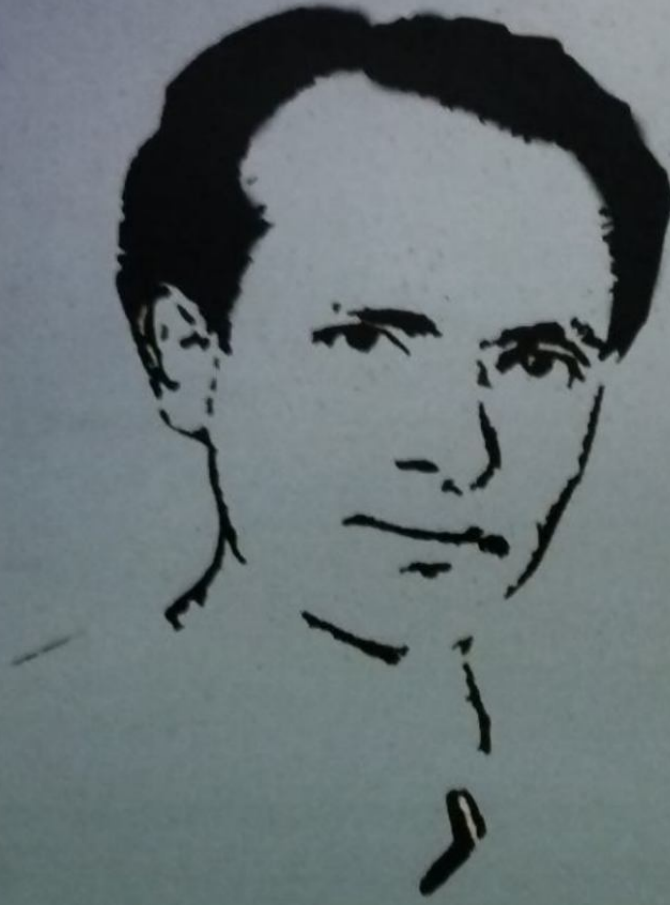


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संपादक

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डॉ. सविता कोठावळे
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मानवतावादी विचारवंत

संपादक

डॉ. मनोहर सिरसाट
सौ. अनुप्रिता मोरे
स्वप्नील राजपंखे

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स्वप्नील राजपंखे



**My Impressions on Anna Bhau Sathe's self respect reflecting Short Story
Dole-The Eyes**

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Introduction:

"The Eyes" is a short story written by Annabhau Sathe. In his short stories he focused the poor people and their problems. Mostly he focused on the suffering 'Dalit' people. This is one of the best short stories written by Annabhau Sathe. This story focuses on the problems of his age. Women were treated very badly and inhumanly at that time. He took this subject and presented in front of the whole world through his short stories. He became the voice of suffering men and women. Women were disrespected and exploited. This story gives us information about a young married girl named 'Geeta' who is suffering in her life due to her husband.

Self respect reflecting Short Story Dole:

The story "The Eyes" starts from the point of view of the writer himself means Annabhau Sathe. The story has two major characters- Annabhau himself and Geeta. Annabhau is shown as a traveler. He was travelling to his sister's village Sagaon. He was alone. He explains the beauty of nature from Panhalgad to Vishalgad, the castles of Maharashtra. It was the time of night. He realized that someone was following him. He was literally scared. Because at that time, the thieves used to loot people at night time and sometimes they murder the person who fights back. This was the bitter truth. He turned back and saw a young married girl following him. She is also shown as a traveler who is returning to the house of her parents. She was beautiful. She was disowned by her husband due to his suspicious nature. The girl told her name to the writer as 'Geeta'. The writer asked her about where she was going. She told him that she was going to Sagaon, which is the village of her parents. But it was a lie. She felt insecure and told a lie because she was young and beautiful and the writer was unknown to her. She wanted his company while travelling because it was the time of night. The writer also told that he was also going to Sagaon which is his village. But this was also a lie. He too had felt insecure, so it's worth to tell it. They were feared of the thieves because the thieves were dangerous and used to molest the women. Sometimes they used to attack and kill people. Having the fear of thieves in the mind, the writer and Geeta took their journey to Sagaon. Annabhau Sathe has very nicely presented these two characters that are unknown to each other.

Geeta told the writer if anybody asks about their relationship, they would tell them that husband-wife. It was their deal, if someone asks them. When writer asks about herself, she tells her real sad story. She tells that she is a married girl who is suffering due to her husband. Her husband was having a suspicious nature. He always suspected her. Her brother-in-law was secretly in love with her. He loved her eyes. But he never revealed his truth to her. Obviously, it became known to Geeta that her brother-in-law loved her. She was going to farm, her brother-in-law followed her. She asked him why he was following her. He revealed the truth. He said that he liked her eyes. She said a direct 'no' to him because she was loyal to her husband and warned him that she would blind herself and destroy her eyes if he is not going to stop following her. He was scared due to her reply and stopped following her. This whole scene was seen by her husband. He suspected her and denied to live with her. He sent her to her parent's home. This was the sad story of Geeta.

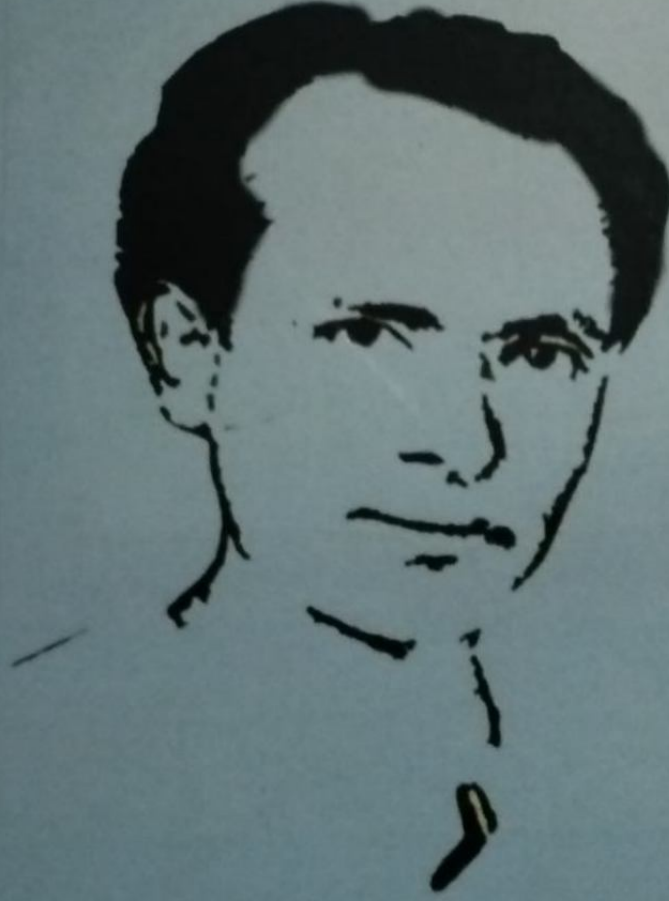
While travelling to Sagaon, Geeta and the writer reached the village and headed to Sagaon. Two morons from that village started following them. These morons wanted to loot them and molest Geeta. It was darkness and the road was thorough the jungle. The writer tried his best and saved her life. He threw his life in danger for the sake of Geeta's life. In the morning they reach Sagaon. Geeta revealed the truth that 'Manwada' is her original village and not Sagaon. The writer also told that Sagaon is his sister's village and his village is 'Pategaon' which is the neighboring village of Manwada. Geeta became very happy. It was a very delicate moment for both of them because the writer saved her life from thieves who wanted to molest Geeta. She was grateful to the writer. Both of them said paring goodbye to each other and marched to their village.

Concluding remark:

At the end of the story, the writer visits Geeta's village Manwada. There he come to know that she has blinded herself by injecting the juice of a poisonous leaf in her eyes. She thought that her eyes had become the reason of the destruction of her life. Due to her eyes her brother-in-law fell in love with her, she rejected him. Due to those beautiful eyes her husband suspected and molested her. Sometimes beauty becomes the reason of the destruction. Being too beautiful is a dangerous thing now a day. The same happened with Geeta. Geeta told the writer that he is her courageous brother who never cared for him to save her life. This is the sad end of the story. Annabhau has very nicely presented the problems of women. This story has the main issue of the beauty of a young married girl. This story is the live pen picture of the suffering of a woman. It presents such a young woman who cares more for the moral life and

lives with self-respect by destroying her beautiful eyes. It opens the eyes of the world how women have to suffer for their beauty due to the immoral people. Her courage to damage her eyes makes her a woman of self-respect embodiment of sacrifice.

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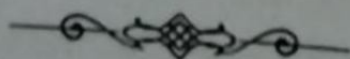
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The Role of Communication Skills in Higher Education.

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Introduction:

Education helps understanding each other better than the uneducated. It wipes darkness in the head and heart so as to educate feelings and thoughts. It helps to develop an individual and the community in which we live. One who can communicate well can easily become the loved one, respected one by others. We must be well aware of the communication skills of the time today. This little effort is to focus 'The Role of Communication Skills in Higher Education.' To discuss it thoroughly, let's focus these ideas in brief so as to understand the topic.

The Concepts: Communicate, Skills, Higher Education:

We, the human beings, need to speak, listen, read, write and communicate with each other. So, let's understand the terms 'communicate', 'skill', 'communication skills', 'Higher Education' so as to make the title of the research paper clear at first.

According to Oxford Learners' Dictionary, "'Communicate' means to share and exchange information, ideas or feelings with somebody"¹. Conveying is there in communication. The other term is 'skill' which stands for "ability to do something"². So, 'Communication Skills' stands for "capacity to speak intelligibly and with clarity, to write and read well, and just as important, to be a good listener."³ The term 'Higher Education' is again a special education "at college or University, especially to a degree level."⁴ The present research paper intends to focus bring out 'Role of Communication Skills in Higher Education'. It is discussed with the following sub-sections as.

- I. Education and Higher Education.
- II. Communication and Communication Skills.
- III. The Role of Communication in Higher Education.
- IV. To Whom Shall We Call a Good Communicator?

Education and Higher Education:

In college students learn to be a human being who may express his views, ideas, thoughts and dreams. It is the platform where challenges are to be accepted and life is to be developed with minimum capabilities of communicating. One needs to be sound in reading, writing, understanding and communicating. One needs to awaken his own inner capabilities to be a human being who can earn and can make his life suitable to be happy. One must be able to accept difficulties and adjust life accordingly. One may be eligible to be a doctor, engineer, lawyer, leader, tradesman, reporter and even farmer too. Library must become a residential address as once it was of Dr. B. R. Ambedkar. Bacon's ideology of books must be brought in life by him where Bacon asks the reader to digest the valuable text. College education makes one eligible to write well, read well, think well, speak well, communicate well and criticise well.

Communication and Communication Skills:

Basically, communication is an art as well as a skill which can be acquired by going through a course or a training. It can be developed by educating. Some of the students may have it inherently. It would be birth that they would be a good communication. One must be a good communicator in the class, public programmes, and the assembly. Speaking solves the problems. One must be a good speaker. So colleges must organise skill development programmes for the students.

The Role of Communication in Higher Education:

Higher education is provided in senior colleges and universities. Communication plays vital role in educating the students. A professor one whose development is taken place. The people who work in Senior colleges are Principals and professors. Technology supported office work is to be done by them and the professors need to teach their syllabus with the help of technology. The basic requirement of the professor is to have sound knowledge and ways must be known to him to communicate it with the students. One must speak well, speak grammatically correct and speak fluently. One must be well aware of rising and falling tones where ever to be applied. If he is a true speaker he will automatically be linked with his feelings and thoughts which will choose one's own way of communication.

To Whom Shall We Call a Good Communicator?

A good communicator is a good professor in these days.

1. One must be expert in the use of ICT.
2. One must be able to use computer system which helps him to have internet facility for ready references from various e-sources.
3. One must be able to stand firm and communicate his ideas to the class. He must be well versed in linguistic skills.
4. One must have abilities to encourage students by his own creations, activities.
5. One must be a vital personality with great potential of the concern subject.
6. Hold upon language and content makes a professor a role model for the student.
7. One must be an actor, orator, singer, dancer, musician to make the class follow his words.
8. Students love to obey the professor who has manners and creative talent. They respect the one who can listen their voice of complaints and provide remedies.
9. So, a good communication either in written or spoken form, one must be ready to flow.
10. A fluent speaker in one who has filled his pockets of heart and head with the deep knowledge.
11. One who is learned must be eligible to deliver his learnedness too or otherwise, his knowledge would be of no use of the students.
12. Overall one who uses students' language to be one with them is a good communicator.

Summing Up:

So, to conclude the things become clear as in higher education class, one needs to be well prepared and well organized with depth of knowledge. Teaching skills developed teacher with artistic vision is the role model of the present generation.

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Struggle for Survival of the Down-trodden Community as Reflected in Anna Bhau Sathe's Story: Gold in the Funeral Place "*Smashanatil Son*"

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Tukaram Bhaurao Sathe (1st Aug 1920-18th July 1969), probably known as Annabhau Sathe was a social reformer, folk poet and well-known novelist from Maharashtra. He was born in Wategaon, a small village in Sangli district. He wrote 35 novels in Marathi language. His "*Fakira*" the mind-blowing novel in its 19th edition received a state govt. award in 1961. He also wrote 15 collections of short stories which are translated in many languages in India. He wrote a travelogue on Russia, plays, short stories and 10 ballads in Marathi *Powada* style. Annabhau Sathe was born in Dalit family and his upbringing and experiences in life became the themes in his literary works.

'*Smashanatil Son*', Gold in Funeral Place is one of the most famous short stories written by Annabhau Sathe. The whole story is based on a person named Bhima, who is a poor & struggling for survival. He lives in a small village which is situated on the bank of Varna river. He is a strong, kind hearted man who is living with his family. He migrated to Mumbai from his village to get a job and earn money with his family- wife and a daughter. He always felt that Mumbai is a jungle of humans because everyone in Mumbai was running behind money. Bhima got job in a rock mine, But unfortunately the mining was stopped and he lost the job. This was a big shock for Bhima. He used to work hard in that mine to earn bread and butter. This was a big failure. He was highly disappointed. One day, he was wondering and saw a funeral. The dead-body of the dead person was turned in ash after burning. He looked at the ash keenly, something was in that ash. He found the golden ring in the ash. It was of one tola. He became happy and realized that rich people are buried with gold rings and more other rings. He told this scenario to his wife. Everyday, he was searching gold in the ash of the dead-bodies. It became his daily routine, his job. He thought "*Maraw thar shrimantan, jagaw tar shrimantan.*" According to him poor people have no right to die. Everyday, he was searching gold in the ash. This became the means to earn money.

One night, while Bhima was having his dinner, his wife told him that this is not the proper way to earn money. Bhima became angry and scolded her. He refused to stop this work. His wife was feared of ghosts. Bhima was brave and he never believed in ghosts and superstitions.

In those days, people were scared because the dead-bodies were taken away and the burial places were destroyed by the wolves, which was not known to the people. They thought that this might be done by the ghosts. That night, Bhima went to the heathen. It was a dark night and about to rain. Suddenly, he heard the voice of biting of teeth and breathing. He was highly scared. He thought that there is a ghost. Soon he realized that it was a group of wolves trying to eat dead-body. He started fearing the wolves. The fight started between Bhima and wolves. The wolves ran away. He saw the dead-body and started searching for gold. He wanted to search in the mouth of the dead-body, so he put the big iron rod in the mouth of the dead-body. He found the golden ring in the mouth of the dead-body. At the same time the wolves again attacked on Bhima. They were biting him. Bhima cried out loudly. He took the rod out of the mouth of the dead-body but forgot to take out his fingers. His fingers were stuck in the mouth of the dead-body. Due to his loud voice people of the village became aware and started running towards heathen. Bhima was scared that people would beat him for stealing the gold of the dead-bodies. He took his hand out of the mouth of dead-body. It was insanely bleeding. He ran away, returned to home. For next few days he was very sick. The doctor cut his two fingers. To get gold he lost his two fingers. The very next day after cutting the fingers, the rock mine started. It was very unfortunate moment for him. It needs a lot of strength to work in a rock mine. But he has lost his two fingers. He was crying for his deeds. This is how, the story of Bhima- who is having a bad fortune & pathetic ending at the end of the story.

Annabhau Sathe has very realistically presented the story of the poor community starving for survival. In this story, he has shown the ugly picture of the society in which the picture of inequality is penetrating. On one hand, one has no time to spend money and one is searching for bread in the funeral place. This upper and lower, rich and poor society really seems injustice making on the part of backward communities of India. Poor people

migrate to cities in order to earn money. Bombay is shown as a jungle of humans. It means everyone is running behind money. Rich people are becoming richer and the poor are becoming very poor. This is the worst picture of the society. Poor are struggling to earn money because they have to feed their families, they have to run their homes. People will do anything to earn money. The same happened with Bhima. Bhima searched gold from ash of the dead-bodies and earned money. But this was the immoral way. At the end this immoral way paid off to Bhima, due to which his two fingers were cut. He worked hard from the heart but never got his destiny. Difficulties created trouble in his life. Struggle for everyday life is the theme of the story.

The present story has a very simple plot but it has undercurrents of inequality and injustice on the part of downtrodden people. The survival of the poor people is a very sensitive issue raised by Anna Bhau Sathe. Bhima who is poor & struggling to earn money for the survival of his family is shown doing unexpected work in the eyes of so called sophisticated society. Hunger doesn't know any means as good or bad. Had he been well educated and earning father, he would not have gone on such a way for feeding his family. The case of Bhima seems representative of the poor landless, jobless working class of Maharashtra. Bhima wanted to earn the respect in the eyes of his family by providing bread & butter. The way he has chosen to earn money seems objectionable in the ethics of social values. Poverty is very cruel and it makes man walk on any way. Behind every decision taken by the persons like Bhima must be understood sensitively. Anna Bhau has become mouth-piece of such suffering people from the working class of Maharashtra.

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The Role of Women in Global Development

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Suffering of Elders and Children : Domestic Humiliation in the Families of the Whole World.

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Neglecting responsibility of our own elders and youngsters has been increasing day by day at domestic level. Man has become busy and has been running behind bread and butter for day and night. He has no time to look after himself and even to his own family. He has been searching happiness and has no time to spend with family. Especially, parents, grandparents, grandchildren, children and even close relatives are hungry of his soft words. He has no time to share sufferings and pleasures. He has been thinking that money is the only source through which all the things can be solved. Our houses were expected to be the Heaven for our elders and children. Alas! We have converted them into lodgings and boarding only. We use houses for sleeping and taking bath. We have no time to knock doors of our own hearts. We have deserted ourselves and hence our lives. Frustration is fruit of such life. Families are bursting with loneliness. The whole world has become Victim of domestic loneliness, frustration and suffocation. On this background, one needs to look after family at the top priority. One needs to pay attention towards elders and small children. They need comfort at home which is their moral right.

COVENTRY PATMORE'S 'THE TOYS' :

Coventry Patmore is a poet of English literature from 19th century England. He had worked at Printed Book Dept. of British Museum. He became librarian of the same. He wrote two volumes of poetry 'The Angel in the House' and 'The Unknown Eros' which are books of poetry respectively. The poem 'The Toys' is such a representative poem, which reflects suffering of a child who has lost his mother and had been living with his father. The poet narrates his experiences of the life of his motherless child who wants to have his father's company. The poet was busy and was doing his office work. He couldn't understand his child's emotional need. He scolded the boy number of times. The child wept and went to bed. After completing his work, the poet went to child's bedroom and found him sleeping. The poet describes child's pathetic condition with heavy heart...

"I visited his bed,
But found him slumbering deep,
With darkn'd eyelids, and their lashes yet
From his late sobbing wet."
(Coventry Patmore, p 142)

The poet left child's room kissing his tears and head. He looked at the things with which the child had played. He found number of things the child had collected from various places to comfort his sad heart. At that night, the poet wept a lot and prayed God to forgive him for his helpless condition to have no time to play with his child. He being father has forgotten his responsibility to look after his child's needs but he has forgotten it.

God gave children human beings to make human life full of happiness. The child played with lifeless things as the child couldn't get father's love and care. Father gives food and shelter but has no to sit and talk for a while. Work and busy schedule of father has made father away from family responsibility. Realizing his mistake, with sense of guilt poet requests God to pardon him and promises thereafter to look after his domestic needs.

He urges...
"Then, I whom Thou hast moulded from clay,
Thou'lt leave Thy worth, and say,
I will be sorry for their childishness."
(Coventry Patmore, p 143)
Albert J Nimeth's 'Nobody Loves Me'

Albert J Nimeth is a modern poet of our generation. He belongs to America. His book 'I Like You Just Because: Thoughts on Friendship' got published in 1970. Many self-help books are very popular among the readers of the whole world and got recognition as 'wordsmith' which reflects Nimeth's linguistic creativity and won the title a 'wordsmith'.

Nimeth's poem 'Nobody Loves Me' adds pain to the already discussed poem 'The Toys'. Nimeth adds intensity to the sorrow and suffering. He throws light upon the cry of the child for attention of the elders. He raises the universal urge of man to have and recognition, may that be child or an elders. Loveless life is the worst.

The poem opens with the announcement of the child out of realization that no family member is there to look after him...

"Nobody loves me,
I'm going to go out,
and eat
some worms."
(Ibert J Nimeth p. 112)

The poet pathetically observes his helplessness ...

"The child
is telling us
something about
an intense human need
that is
not being satisfied."
(Albert J Nimeth p. 113)

Poet confesses that it is a great tragedy of the world. People are running behind pleasures, thinking that pleasures are outside and much distance away from us. Actually, pleasure is at home. Presence of God is in the face of small innocent children. Home is the place where all the sources of man's psychological satisfaction are there.

DILIP PUTUSHPTTAM CHITRE'S 'FATHER RETURNING HOME' :

Dilip Purushottam Chitre was Indian bilingual writer, painter, filmmaker and translator. He wrote in Marathi and Hindi. He was painter and filmmaker too. His 'Ekun Kavita' (Collected Poems) got published in 1990 and the last one in 2007 by the title 'As Is Where Is'. His work in the field of translation is relation to bhakti movement. He translated Tukaram's Abhangas as 'Says Tuka'. Several awards appreciated his creativity at national and international level. His poem 'Father Returning Home' shows poet's sensibility and way to look at world with the sight of compassion. It's touching poem which raises the burning issue of the status of the parents in our house.

'Father Returning Home' has a speaker in the poem, may be the father of the poet. Father is in his old age. He spent his life for his family especially for children. When he has gone old nobody had time for him. This sense of realization in the life of speaker made him write this poem. His miserable old age is pen pictured by the poet.

One evening picture is pen pictured here. One evening father was returning home by railway. It was rainy evening. In silent yellow light, with unseeing eyes wearing soggy shirt and pant, he was going home. He got out of train. See how Chitre described it...

"Now I can see him getting off the train
Like a word dropped from a long sentence."
(Dilip Chitre P. 108)

This simile shows Chitre's linguistic maturity to similiraze old man's life and population density of India too. It penetratingly represents man's existence in metropolitan city. Almost neglected life has become the part of life in metropolitan cities like Bombay. By crossing the lanes with sticky chapples with mud, he reaches home where nobody warmly welcomes him. He goes and uses to do his own work. His humiliation is described thus...

"...I see him drinking weak tea

Eating a stale chapatti," It's painful to read and shameful on the name of family where nobody is there to provide him fresh food. The daughter-in-law has neglected her domestic responsibility. Her father-in-law is an old man and needs a hand of help. It was her moral responsibility to look after the elders at home. Honour, respect, love, care and kindness for the old age is badly needed. Carelessness and negligence on the part of parents and grand parents has become a great problem in India.

Dilip Chitre pen-pictures...

**"His sullen children have always refused to share
Jokes and secrets with him"**

(Dilip Chitre Pa. 108)

Vrudhashrams have sheltered such humiliated elder generation in India which is heart penetrating. People have lost understanding. Stony hearts live at home in the faces of sons and daughters-in law. The old father drinks cold water. He goes to bed and tries to listen radio news and songs. It again clearly indicates that his room has no television to pass time and entertain him where it is badly needed. He wants to have live company of son, daughter-in-law, grandchildren but nothing happens. He seems as if living in deserted house where nobody is linked with love and compation.

SUMMING UP :

In the age of science and technology, we have earned a lot but lost love and care for each-other. Material development had taken place but spiritual loss is difficult to count. Man has become educated but he has no manners. He has been raising voice against his personal interests. Sense of duty is missing. One needs to rethink about suffering of house in which children and elders also live. One needs to have love and respect for each-other's feelings, emotions and thoughts. Especially when man is child and an old man or woman man cannot do his works himself. Child and the elders depend upon family members. This dependency is badly needed to be loved and cared. One needs to spend time and share feelings with them is badly needed. We really need to awaken dried up feelings due to the impact of modernization. We are badly needed to sensitize charge our young generation on the part of domestic responsibility to look after parents, grandparents and love and care of the elders. Literature laying foundation of our moral life in needed to be provided through school and college curriculum. I appreciate the step taken by board of directors in introducing the poets like Coventry Patmore, Albert J Nimeth and Dilip Chitre with their respective moral responsibility teaching poems. I, the teacher of this syllabus of graduation congratulate Bord of Studied of English from Dr. Babasaheb Ambedkar Marathwada University, Aurangabad. I provide my feed-back out of respect and sense of my moral responsibility and appreciate your pains taking efforts from my bottom of heart.

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ORIGINAL ARTICLE

Greed Governed Dr. Umakant Thakkar in 'Tara'

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Mahesh Dattani is a dramatist writing in English. He belongs to Indian culture. His plays reflect the current issues faced by Indian people. He has focused the issue of gender inequality through his play 'Tara'. He has won Sahitya Akademi Award in the year 1998. Edward Albee's plays inspired him. His very scientific and humanistic way of thinking appeals to the sensitive mind of every reader. The Theater Movement in India is strengthened by him. He speaks about marginalized people. He wants everybody to be the member of mainstream of society. He keeps the rebel alive within and goes on struggling for justice to the refused one. His plays are linguistically and culturally significant. He hold mirror upon the society and tries to show realities. Being writer, director and a sensitive human being, he has been continuously raising the burning problems of Indian society. He was neither the student of literature nor art but he has won national and international recognition as a dramatist. His play 'Tara' attracted attention of most of the readers due to a very sensitive issue of *conjoined twins*. Neglecting the disabled, physically handicapped, making inhuman insult of the feminine gender are some of the serious issues handled by this play. This research paper is an attempt to focus the profession of doctor in the face of Dr. Umakant Thakkar whose shameful deed made a girl a great injustice which resulted in her pathetic death. This research paper is also an attempt to throw light upon gender inequality causing tension in the families of Indian culture.

'Tara' is a two act play written by Indian dramatist named Mahesh Dattani. It is the first play of this type based upon medical problem which created tragedy. There are people who play evil roles and disturbed the human life due to their greedy nature. Dr. Umakant Thakkar is the one who may be categorized as the intellectual villain in this play.

Brief Introduction of Dr. Thakkar Given by Dan...

Dr. Umakant Thakkar is introduced to the audience by Dan, who is actually Chandan. It is shown us that Dan is taking interview of Dr. Thakkar under the programme 'Marvels in the World of Medicine'. Dan tells us that Dr. Umakant Thakkar was doing outstanding work at the Queen Victoria Memorial hospital in Bombay. He is also linked with major hospitals in USA. Most notably, he was connected with children's hospital in Philadelphia. During his work at Bombay, he was surgeon in chief to a most unique and complex surgery, the first of its kind in India.

Dr. Thakkar : A Greedy Man...

Dr. Thakkar who is a great surgeon for children made a crime. He forgot his medical ethics and joined hands with Mrs. Bharti Patel and her father. He was treating the case of conjoined twins. When Mrs. Bharti and her father consulted him for the operation, he could not remain firm with his medical ethics. It was expected from him to obey the nature and medical science. But, he moved from humanity and accepted bribe for doing operation in favour of the boy. Bharti Patel and her father easily impressed him with their financial and political pressure. Bharti's father was influential politician and would be chief minister. He bribed Dr. Thakkar by giving 3 acres of land in the heart of Bangalore city for his new clinic. This is absolute vice, sin & shameful activity done by Dr. Thakkar. By forgetting his medical ethics he did the operation of the conjoined twins in the wrong way. he was a weak, greedy doctor who became the victim of bribe and did a great wrong. Actually, the conjoined twins were to be operated in the favour of the girl. The combined leg of Tara and Chandan was most suitable for Tara's body, as there was blood supply to the leg from her body. Dr. Thakkar shifted this leg to Chandan which couldn't survive for more than 2 days. Both the children remained with one leg each. The greedy nature of Dr. Thakkar made this crime. Otherwise, Tara would have received two legs and Chandan would have remained with one leg. That would have become a natural operation. Unfortunately, Dr. Thakkar disobeyed medical ethics and damaged the life of Tara and Chandan. The doctor is not expected to listen to the wrong suggestions provided by the other people, away from medical field. Dr. Umakant Thakkar made a moral crime by accepting the bribe and did a great mistake. Due to this wrong operation Tara and Chandan suffered a lot in their life. Not only that, Tara wouldn't survive more. Her kidney problem took place and she died.

Dr. Umakant Thakkar : Medical Information Provider Regarding Conjoined Twins...

Dr. Thakkar is truly wise doctor. He is studious man of his field. As a surgeon, he is internationally recognized. 'Conjoined Twins' is his specialization. He uses to make the operation of Chandan and Tara. His greedy mind delivered him from the moral medical ethics. Regarding the technical medical information of the conjoined twins is presented by him in this play. Whenever he appears on the stage, he speaks about medical science. He provides the information about the conjoined twins. He tells that twins are common but joined twins are different. Chandan's case is complicated because they were connected at the pelvic portion. They shared one common leg, most suitable Tara as the blood supply was from her body. They had one kidney each, which was again a problem. This operation separated Tara and Chandan but they were psychologically the same. Their feelings, emotions were similar because of the connectivity. Dr. Thakkar told that in such cases one of the children dies. The same thing happened. Freak Tara couldn't survive long. She lives 16 years and died due to the damage of kidney. This medical information is time to time provided by Dr. Thakkar in this play.

Opportunist, Greedy, Ethics Forgotten Dr. Thakkar...

Though Dr. Thakkar was a brilliant surgeon he had forgotten his ethics of noble profession. Doctor is supposed the representative of god. But, this greedy doctor made this inhuman crime. He accepted 3 acres land in the heart of the Bangalore city from Bharti's father. he was easily attracted towards the bribe. His loose, greedy nature made him victim to do the crime of making of unexpected operation intellectual without ethics. He has made a moral crime which he deserves a severe punishment.

Conclusion...

In this way, Dr. Thakkar is stigma on the name of the Doctor. He has forgotten his professional ethics under the impressions of personal greed. He accepted bribe of three acres land for his hospital and made operation which was against the ethics of medical profession. Mahesh Dattani has rightly pointed out the culprits who caused death of Tara. Dr. Thakkar is one among few responsible for the suffering life of Tara whose miserable death makes us feel unhappy. Dr. Thakkar's crime is inhuman for which he deserves severe punishment.

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Dalit Literature: Product of Twentieth Century Writing

Mr. Swapnil M. Rajpalkhe
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Introduction:

By nature, there are two classes in the society from ancient time. They are: the oppressors and oppressed, the ruler and the ruled, exploiter and exploited. The class of exploiter is always powerful and influential. On the other hand, the class of exploited is meager, helpless, and ignored by the human rights. Sociologically, the neglected class doesn't belong to any caste or community those who are ignored, they are *Dalit*.

Concept of Dalit:

The term *Dalit* is derived from the *Sanskrit* root word *dal* which means held under check, suppressed, crushed, broken and downtrodden. The word *Dalit* is similar to the Marathi word *dalan* i.e. crushed. The term *Dalit* first appeared in the title of fortnightly *Dalitbandhu* started by P. N. Rajbhoj in 1928. Prior to that Vithal Shinde had established the Depressed Caste Mission in 1906. The word Depressed was commonly translated in Marathi as *Dalit*. It was used by Mahatma Phule in the nineteenth century, 'in the context of the oppression faced by the erstwhile untouchable castes of the twice born Hindus.' [Oliver: 1998: 4] The term expresses their weakness, poverty and humiliation at the hands of the upper castes in the Indian society.

Dalit Consciousness:

The idea of *Dalit* Consciousness is basically an issue that is related with the realization of human sensibility. *Dalit* Consciousness is a reformative thought of *Dalits* life. It includes optimistic point of view, sorrow and pain, and social relationship with society. Being Dalit and Dalit Consciousness are two different parts. *Dalit* literature is a writing of *Dalits* life which is written in the form of Consciousness. *Dalit* Consciousness is essentially against exploitation. It has also enmity against the discrimination and pains. It is true that Dalit Consciousness is a kind of power of oppressed and exploited people in India, which is given to them a freedom of speaking, writing and living. Thus, Dalit consciousness is a state of mind, which aroused due to awareness of Dalit movement.

Concept of Dalit literature:

What is Dalit literature? Is it a literature written by *Dalits* on their own lives or it includes the literature written by non *Dalits* on *Dalits*? The questions lead to a very comprehensive discussion. But it is very difficult to draw a boundary line in between these two types. But generally speaking: Dalit literature refers to the writings of *Dalits* on Dalit life. *Dalit* Literature is the writing which is written about Dalits life. It was produced by Dalit consciousness. Human freedom is the inspiration behind it.

Dalit and Non-Dalit Writing:

There is much difference in between the Non Dalit writers and Dalit writers in giving experience power. The Non-Dalit writers have written in the form of conceptual experience, where as Dalit writers have been wrote sensitive experience. There is also a difference between play reading and play seeing on the stage. Dalit writing gives special reference to the expression of experience. Non-Dalit writing is not real, but an imaginary work. There is not a spontaneous

feeling. That is why authenticity of Dalit life can be seen in Dalit writing. The writings of non-Dalits on Dalits and Dalits on themselves are differentiated by Narendra Jadhav as follows, 'The difference is that between the love of a mother and love of a nurse'. [Jadhav: 2003: IV] The Dalit writers argued that the experiences and the humiliation undergone by Dalits cannot be imagined or explained by non Dalit writers.

Nature of Scope Dalit Literature:

Dalit literature is a product of product of post-colonial literature. The term *Dalit Literature* came into use in 1958, when the first *Dalit Sahitya Sammelan* was held at Mumbai on 8th March, 1958. In relation to this, Adv. Eknath Awad said, *Jeevnath Ghetlela Parivartnach Varsa...*, at the inaugural function of this *Sahitya Sammelan*, *Sahityaratna* Annabhau Sathe said: Dalit literature is a struggle of new life. It is a soul of humanity. It is a life story which faced the states of death. Therefore, Annabhau Sathesays, 'this universe is not stand on the head of cobra, but it is depending on the hands of Dalit, farmers and oppressed people.' [Awad: 2013: 4] *Dalit literature* is a medium of self expression, self existence or self identity. It is the forum and the medium of expression of the experiences of the communities that have been excommunicated, marginalized, exploited and humiliated for ages in the Indian caste-ridden Hindu society. It reflects Dalit experience and sensibility, attempting to define and assert Dalit identity from a primarily Dalit point of view. In many ways, it is a protest literature which faithfully mirrors the stark realities of the Dalit situation and becomes an important weapon to strengthen the Dalit (political) movement. Dalit author Sharankumar Limbale calls it: 'the burning cry of untouchables against the injustices of thousands of years.' [Limbale: 2003: IV] Thus, *Dalit literature* has its roots in the lives of the people who are suppressed, crushed, downtrodden or broken to pieces. Dalit literature is now an established genre in literature. The primary motive of Dalit literature is the liberation of Dalits in India. Regarding to the aim of Dalit literature, Dr. C. B. Bharti said: 'the aim of Dali literature is protest against the established system which is based on injustice and exposes the evil and hypocrisy of the upper caste.' [Bharti: 1999: 34] In other words, Surekha Dangwal said: 'Dalit literature is based on *anmubhava*- experience- rather than *anumana*-speculation.' [Arora: 2010: 155] Therefore, the authenticity and liveliness is the essential feature of Dalit literature. Thus, Dalit literature can be defined as a literary movement which aims at highlighting the insecurities, injustice, exploitation and worst atrocities against the marginalized section of Indian society.

The Purpose of Dalit Literature:

The prime intention of *Dalit literature* is to give a voice to the oppressed section of India. It is the charter of liberty and justice of the *Dalit* universe and the world of exploited. It is the manifesto of burning of atheism, the rule of *karma*, templism, and all other value systems to incumbent class which begets and nourishes *Dalitness* at all levels like economic, social, cultural etc. The writing or life sketches through which this consciousness peeps out may be called *Dalit Literature*. The literature which expresses the absolute reformation and is ready to face the revolution is called *Dalit Literature*. The problem of *Dalits* means the problems of human liberty. We can't understand the concept of human liberty unless and until we understand the problems of *Dalit*. This broad outlook lying at the root of literature, not only make that literature, the literature of *Dalit* but also the literature of man.