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INDEX

REFLECTION OF PATRIARCHAL CULTURE IN ARUNDHATI ROY'S
GOD OF SMALL THINGS

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Abstract: "With extraordinary linguistic inventiveness, Roy funnels the history of South India through the eyes of seven year old twins", Gillian Beer, the chairwoman of the Booker judges said. "The story she tells is fundamental as well as local. It is about love and death, about lies and laws. Her narrative crackles with riddles and yet tells its tale quite clearly". Arundhati Roy's *God of Small Things* claimed immense critical acclaim from readers and critics throughout the world. Arundhati Roy adopts a narrative which is satiric in tone and lashes her anger on the rigid age old caste system which dominates our society. The theme of marriage and familial relations find exquisite manifestation in *The God of Small Things*. The women of the previous generation willingly or out of compulsion submit themselves to the domineering attitude of men. The mother of Ammu succumbs to the secondary status relegated to her. She also tutors and grooms her daughter towards such a sacrificial marital life. It is truly dark, dreary, and disturbing novel. The present paper is an attempt made to throw light on the portrayal of married life depicted in   *God of Small Things.*

Key-Words: Married life, Familial relations, Arundhati Roy, patriarchal society, *God of Small Things*.

Introduction: "For me language is a skin on my thought and was thinking of way of telling… I wrote it… the way an architect designs a building", says Arundhati Roy about *God of Small Things*, the Booker Prize Winner novel in 1997. 'The story she tells is fundamental as well as local; it is about love and death, about lies and laws. Her narrative crackles with riddles and yet tells its tale quite clearly.' Arundhati Roy twists and reshapes language to create an arresting, startling sort of precision. The familial relations that haunt the narrative, however, are portrayed by Roy in a fascinatingly distinct form. The novel narrates the tragic story of Velutha, the protagonist, whose life is ultimately destroyed by the combined forces of religion, tradition and society. Apart from Velutha's tragedy the novel focuses on the anguished world of Esther and Rahel, the twins, who become the part of this tragedy.

The concept of marriage which is related to a delicate union of two different minds has not been properly realized in most of the Indian male dominated families. As most of the marriages are arranged without their consent, the women become transplanted wives subjected to harassment by husband, in-laws and societal expectations. During the last few decades, the family in general and in particular in India, has been under a process of social change. This has tremendously affected the man-woman relationship. Finesse, delicacy and refinement seem to have gone away and in their place materialism reigns. The security of joint families is lost as nuclear families outnumber them.

The concept of marriage which is related to a delicate union of two different minds has not been properly realized in most of the Indian male dominated families. As most of the marriages are arranged without their consent, the women become transplanted wives subjected to harassment by husband, in-laws and societal expectations. During the last few decades, the family in general and in particular in India, has been under a process of social change. This has tremendously affected the man-woman relationship. Finesse, delicacy and refinement seem to have gone away and in their place materialism reigns. The security of joint families is lost as nuclear families outnumber them.

The Ayemenem House: A Symbol Of Patriarchal Culture And Its Oppression:

The Ayemenem House of 1969 is haunted by the cruelty and abuse of Pappachi, symbolizing the oppressiveness of a patriarchal society. Pappachi haunts the Ayemenem House with his presence. A photograph of Pappachi in Vienna hangs in the drawing room: "There was a watchful stillness to the photograph that lent an underlying chill to the warm room in which it hung" (50). The evil of Pappachi pervades the room as the evil of oppression pervades the nation. The Ayemenem House of the past, as the present-day house, is uninviting. When Ammu divorces her husband, she returns to the Ayemenem House "unwelcomed" by her parents (42). Baby Kochamma often reminds the twins that they live on "sufferance" in the Ayemenem House, "where they really had no right to be" (44). Ammu is a prisoner in her own home, much like the oppressed people of India are prisoners in their own country. Roy effectively utilizes the gruesome qualities of the patriarchal culture and its oppression haunts the Ayemenem House of the past.

The hunger for love and the theme of alienation dominates *The God of Small Things.* Ammu never experiences love and security at home. Bitter childhood experiences have created rough edges of a rebel in her. She starts her new life with her husband with great expectations. Her dreams are shattered because of the absence of love. In this loveless marriage, there is nothing for her to cling on. History repeats itself when Ammu too like her mother, suffers beatings from her husband. She however fares better than her mother. She refuses to be a silent sufferer and retaliates violently when her husband is willing to send her to his English boss. The final outcome is that she leaves her husband and returns unwelcomed to her parents in Ayemenem, "to everything that she had fled from only a few years ago. Except that now she had two young children. And no more dreams" (*GST* 42).

Arundhati Roy's *The God of Small Things* shows the complete breakdown of familial bond and filial relationships. In Pappachi, Roy has created an ill – honoured, selfish bully who believes in male supremacy. He is dictatorial and brutal. Mammachi his wife is a silent sufferer who accepts the high – handed treatment meted out to her by her husband without protest. She possesses a kind of inner strength which helps her to withstand patriarchal dominance. In her parental home, Ammu receives harsh treatment from her father and indifference from her mother than love and concern. She grows as a rebellious daughter on account of the disharmonious relationship between her parents. Man-Woman relationships come to a breaking-point due to a lack of mutual trust and understanding between the partners. The wrong choices of partners entail suffering and moral degradation.

Portrayal Of Married Life In Arundhati Roy's *God Of Small Things*:

The theme of marriage and familial relations find exquisite manifestation in Roy's *God of Small Things*. A marriage partner should be everything: best friend, terrific sex partner, sympathetic confidante, good provider. Failure of this results in broken relationships. Ammu's marriage is a marriage of convenience. She has been waiting to get married to escape from her home where there is no scope for her for a settled life as far as she is considered. All day she dreamed of escaping from Ayemenem and the clutches of her ill-tempered father and bitter, long-suffering mother. She hatched several wretched little plans to escape. Eventually, one worked. Pappachi agrees to let her spend the summer with a distant aunt who lived in Calcutta. (*GST* 38-39)

In a wedding reception in Calcutta, Ammu comes across a well-built, pleasant looking young man of twenty five working as an assistant manager of a tea estate in Assam. The man proposes to Ammu, she does not pretend to be in love with him. But she considers the odds, viz.; her father would not allow her further education or be in a position to arrange a dowry for her marriage. She thought that "anything, anyone at all, would be better than returning to Ayemenem" *(GST* 39). So, she accepts the proposal and informs her parents about it. Such marriages rarely get parental approval in a traditional Indian set-up like in the Ayemenem family.

In Roy's fictional world, man and woman remain islands. They are parallels because their relationship lacks mutual love, understanding and adjustment. This is very much the case of Ammu. She hopes that her marriage with Baba would give her the comfort, affection and love

that was lacking in her parental home. She leaves her parents home and enters into another to be independent. But Ammu receives no warmth or affection from her husband Baba. Inspite of having a decent job, his family faces enormous problems because of his drinking habit. Apart from this, he has other vices like telling lies, behaving boorishly, cheating, torturing, badgering and so on. Ammu gets disillusioned after her marriage when she learns of her husband's alcoholic deviousness. His usual habit and pleasure is to swindle her.

Increasing rifts and use of falsehood widen the distance between the couple. In the planters' colony where her husband is employed, her smartness and new fashioned activities raise the eyebrows of others. On account of Chinese aggression of India in October 1962, planters' families had to evacuate Assam. Ammu leaves for Calcutta but on the way she gives birth to twins in a hospital at Shillong. While she writhes in labour pain, her husband is found sleeping on the corridor of the hospital in an inebriated state. His behaviour in such a critical condition only aggravates her mental tension and bitter feelings. She finds in him lack of any concern for her and the children. Thus, even when she gives birth to twins in a hospital at Shillong, she receives no help from her drunkard husband. His drinking habit becomes vigorous in the loneliness of the tea estate when Ammu and children are away after delivery.

Even after they come back, his violent treatment continues whenever he is in an alcoholic stupor. "The Kathakali men took off their make-up and went home to beat their wives" (*GST* 236). With make-up on "he tells stories of the Gods, but his yarn is spun from the ungodly, human heart" (*GST* 230). This reveals the hypocritical attitude of men. Baba's bouts of violence do not even spare his little children. And yet Ammu puts up with all this mutely. Ammu realizes that she had actually fallen out of the frying pan into the fire. Her disappointment becomes unbearable when her husband, suspended from his job for alcoholism, sought to bargain by providing Ammu for his boss, Mr. Hollick, the English Manager of the tea estate. Mr. Hollick suggests that he go on leave and "Ammu be sent to his bungalow to be looked after" (*GST* 42). Her refusal aggravates physical and mental torture. Her husband "grew uncomfortable and then infuriated by her silence. Suddenly he lunged at her, grabbed her hair, punched her and then passed out from the effort" (*GST* 42). Her hasty marriage soon reveals to her the darker side of his life. She realizes the marriage is no guarantee for happiness.

Ammu realizes the futility of their relationship. The Pakistan War that broke out heat ended and accomplished the process of segregation. The force that has destroyed Ammu's

marriage, is the age-old Indian social convention that the wife is only a part of the goods, articles, a man owns.

Conclusions:

God of Small Things depicts Arundhati Roy's concern with the social predicament of women in India. Roy undoubtedly exhibits her capability of probing deep into the human psyche by exploring vast tracks of human experience in a unique manner. The novelist follows the protagonist from her childhood days to adolescence, to the experience of marriage to a loving and caring mother to an estranged wife to a rebel who challenges the hypocritical moral standards of society. She shows how in the absence of meaningful relationships the individual suffer. Bitter childhood experience and the urge to flee from the ill-treatment of her father lead Ammu to take a decision that proves to be a wrong one. "She had had one chance. She made a mistake. She married the wrong man" (GST 38). The past experience of eighteen long years made her strong enough to opt for anything, anyone at all. Her acceptance of the proposal from a man about whom she had no authentic information as such shows her frivolity. But a close look justifies her decision.

Though her husband is a drunkard, she resigns to herself to her fate mutely. But she decides to leave him when he tries to exploit her by sending her to his boss for his selfish progress. May be she is destined to be deprived of happiness in married life. Though Ammu quarrels with her fate, yet she does not achieve anything concrete. She has too many fronts to cope with – her personal misery and her children's upbringing. She has to love them double because they don't have a Baba. So to some extent, the strong hand of Fate indeed had designed a rift in her life. In *The God a Small Things* Ammu's life is illustrative of the wrong choice of partners. In defying the authority of parents, daughters sometimes plunge into a relationship overlooking so many negative aspects in the partner. In an attempt to escape from a tyrannical father and domineering mother, Ammu enters in a relationship that leads to total disintegration.

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THE STUDY OF ECOLOGY IN JAMES GRAHAM BALLARD'S *THE DROUGHT*

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Abstract: James Graham Ballard (1930-2009) is a prolific English writer. He has written eighteen novels, one novella, and about hundred short stories. Besides the fictional writing, he is also well known as an essayist, and critic. Ballard's novels are divided into four phases and the present novel, *The Drought* belongs to the first phase. He poses the problems of water pollution and the unpredictable nature in the contemporary period. In *The Drought* Ballard depicts the world where human being is living under the threat of environmental degradation and its effect on human being. It is an environmental catastrophe which deals with the contemporary problem of water pollution. The basic assumption in this novel is that water pollution causes a global disaster of draught. In this novel, fantasy stresses and manifests the problem of water pollution due to industrial wastes in the present society to create the world of environmental catastrophe. Millions of tons of highly reactive industrial wastes, unwanted petroleum factions, contaminants, catalysts and solvents are vented into the sea, where they mingle with the wastes of atomic power stations and sewage schemes. Because of these wasted materials, the sea has constructed a thick layer which prevents evaporation of water. The present paper focuses on the fantasy of natural disaster, the impact of environmental degradation and problems of livelihood in the world of science and technology. In this novel fantasy extrapolates and stresses the ecological aspect of modern society to view it in a more meaningful way. Ballard's apocalyptic vision of reality warns readers to avert catastrophe.

Key words: Ecology, James Graham Ballard, *The Drought,* natural disaster,

Introduction: James Graham Ballard (1930-2009) is a prolific English writer. He has written eighteen novels, one novella, and about hundred short stories. Besides the fictional writing he is also well known as an essayist, and critic. Ballard's novels are divided into four phases and the present novel, *The Drought* belongs to the first phase. He poses the problems of water pollution and the unpredictable nature in the contemporary period. In *The Drought* Ballard depicts the world where human being is living under the threat of environmental degradation and its effect

on human being. It is an environmental catastrophe which deals with the contemporary problem of water pollution. The basic assumption in this novel is that water pollution causes a global disaster of draught. In this novel, fantasy stresses and manifests the problem of water pollution due to industrial wastes in the present society to create the world of environmental catastrophe. Millions of tons of highly reactive industrial wastes, unwanted petroleum factions, contaminants, catalysts and solvents are vented into the sea, where they mingle with the wastes of atomic power stations and sewage schemes. Because of these wasted materials the sea has constructed a thick layer which prevents evaporation and leading to world-wide aridity. The present paper will focus on the fantasy of natural disaster, the impact of environmental degradation and problems of livelihood in the world of science and technology. In this novel fantasy extrapolates and stresses the ecological aspect of modern society to view it in a more meaningful way. Ballard's apocalyptic vision of reality warns readers to avert catastrophe.

The Study of Ecology in James Graham Ballard's *The Drought*:

     The Drought is an environmental disaster novel which intellectually set drought in a near future because nuclear and industrial wastes have covered the oceans, preventing evaporation and leading to world-wide aridity. The novel describes it as:

> The mechanism of formation of these polymers remained obscure, but millions of tons of highly reactive industrial wastes-unwanted petroleum fractions, contaminated, catalysts and solvents- were still being vented into the sea, where they mingle with the wastes of atomic power stations and sewage schemas. Out of this brew the sea had constructed a skin no thicker than a few atoms, but sufficiently strong to devastate the lands it once irrigated. (37)

Here Ballard focuses the scientific reality of drought in the world. He also shows that human being is responsible for the disasters and imbalance in environment. The World wide drought is the culmination of a series of extended droughts that have taken place with increasing frequency all over the globe. In this fiction the protagonist describes the cause of drought as:

> Covering the off-shore waters of the World's oceans, to a distance of about a thousand miles from the coast, was a thin but resilient mono-molecular film formed a complex of saturated long- chain polymers, generated within the sea from the vast quantities of industrial wastes discharged into the ocean basins during the previous fifty years. This tough, oxygen permeable membrane plays on

> the air water interface and prevented almost all evaporation of surface water into
> the air space above. (36)

The above description reveals that the reason of water pollution and its adverse effects on rainfall. The problem of water scarcity is prevalent everywhere and it culminates into the world-wide drought. The drought has severely affected the agriculture sector. A critical shortage of World food-stuffs has occurred when the seasonal rainfall expected in a number of important agricultural areas has failed to materialize. A survey by United Nation Food and Agriculture Organization shows that everywhere river level and water level is decreasing day by day. The two and half million square miles drained by the Amazon has shrunk to less than half this area. Aerial surveys discover that the much of the former rain forest is already dry and petrified. Dr. Charles Ransom, protagonist of the novel surveys the drought affected areas and observes the corpses of hundred of fishes, voles and water fowl among the weeds. It means that the water pollution has not only affected agriculture and forest but also living things on the earth and in the water.

One more incident in this fiction shows that water has much importance because Negro avoids going with Ransom. When Ransom encounters old Negro and asks him to come with him, he says:

> The Negro smiled, his great domed head veined like a teak globe of the earth. 'I
> (Negro) shall be a great burden to you, doctor. I would rather stay here than left
> by the roadside later. May I ask you to be honest with yourself?' (104)

The words of the Negro reveal that humanitarian considerations are becoming irrelevant in the catastrophic world. Everyone becomes self centered and selfish as Lomax. Everyone trying to get water and is trying for survival in parched world. Later on the old Negro dies because of scarcity of water. Many people died because of scarcity of water and Negro is representative of common people like him. There are no signs of movement of the wharfs and riverside streets but the roads are deserted. As Mount Royal and Hamilton are burnt, the habitants left them. Ransom thinks of the whole world as a kind of disaster area.

In the world of history the wars are fought for wealth or power but in this novel the author has shown or given warning to the people that in future there will be war for water. In the catastrophic world, struggle for existence and livelihood prevails due to shortage of water. When

Ransom reaches the sea coast, Grady claims for his priority for water. In the present novel the narrator describes the condition as:

> The scattered shooting resumed, the soldiers firing over the heads of the hundreds of people moving straight towards the sea. Taking Catherine by the arm, Ransom pulled her towards the opening in the inner fence. Behind them, more bodies lay among the dunes, tumbled awkwardly in the coarse grass. (128)

The above incident reveals that people are trying their level best for getting water. They come out from the huts and follow the empty creeks for the water. As they bend down, rest before their final dash to the sea, man stands up in the blunt grass ten feet above them. With a raised pistol he begins to fire across the dunes, shooting straight at the people and drive back by the soldiers. The competition for the water becomes acute when it makes the solders murderous:

> Looking up at him, Ransom recognized the stocky shoulders and pugnacious face. 'Grady!' he called. 'Hold off, man!' As they stumbled from their hiding – place Grady turned and searched the darkness below him. He leveled his pistol at them. He seemed to recognize Ransom, but gestured at him with the weapon. 'Go back!' he shouted hoarsely. 'Keep off, we came here first!'(128)

People travel from one place to another for water and they fight for water. They not only fight for water but also steal water. Because of Grady's arrogance, Ransom turns serious and shoots him. Besides Grady, Lomax putting on a show of dignity and warns Ransom not to steal water:

> He (Ransom) looked up to find Lomax grimacing over him, silver topped cane in one hand. 'Ransom…!' He hissed. 'Get out…!' His suit was puffed up, the lapels flaring like the gills of an angry fish. 'You're stealing my water! Get Out!' (223)

It indicates that there is competition for water and exploitation of common people like Old Negro. Lomax is stunned by the horror of this island infested by nightmares. The scenes of the novel reveals that water become a medium of exploitation, suppression and controlling power which is rightly described by Lorenz J. Firsching in his essay, *J.G. Ballard's Ambiguous Apocalypse* (1985) as*:*

> In sea side communities, water is a medium of exchange . . . and thus the instrument of exploitation. On the banks of the dying river (which Ransom has temporarily abandoned) Lomax (. . .) controls the remaining water as a means of

> controlling those around his: so that water here becomes a medium or instrument for exercising political or economical power. (304)

In the novel Ballard by using the fantasy of natural catastrophe like draught, a result of man's obsession for the technological development, has focused the universal reality that in the catastrophic world the human actions are futile and of human relations are meaninglessness. The fantastic images of the desert wastes and the detritus of civilization are explored while focusing on the ecological stupidity of the modern man. Unlike many other contemporary fantasy fiction writers, Ballard is not only concerning his writing with the changes in the physical world but on the greater scale he deals with the psyche of the man in the decaying civilization. In the novel, the cultural conducts, religious codes and the emotional ties become meaningless in the face of the death. The novel emphasizes that how a man exists alone in the environment as civilization disappears, leaving him without the apparatus normally used to fill time with activity. Commenting on the environmental catastrophe in *The Drought*, Gopman in his *James Graham Ballard's Shattered World* (1982) describes:

> Not only the physical constant of the human environment is destroyed, but also the constant which, in Ballard's view, connects the physical world with the mental. There is the destruction of Ransom's psyche, the burnt out world about him, and in addition the feeling that time has stopped, broken off. (386)

In this way Ballard correlates inner landscape with external landscape, the tragedy of perishing world keeps pace with psychological catastrophe of the personages, and herein stresses the greatness of novel. Thus the fantasy of the devastated landscapes is aimed to point out the metaphorical reflections of man's inner landscape.

Conclusions: It is man's fundamental attitude that he always tries to control Nature by adopting the scientific principles and the technological creations, but the history of human being shows that it is beyond his capacity. This novel reveals the degradation of environment and problems of livelihood created because of this in the modern world. In the novel this duel between the man and undefeated nature is explored by reflecting that how man's efforts are futile in the grip of the global drought. Despite world-wide attempts at cloud-seeding, the amount of rainfall continues to diminish. The seeding operations finally end when it is obvious that there is no rain and there are no clouds. At that point attention switches on to the ultimate source of rainfall-ocean surface, but efforts are feeble to save human race from water scarcity. Ballard has attributed the

psychological dimension to this fiction. He has employed fantasy as a mode to create apocalyptic world which embodies the elements of present society. In the present novel fantasy stresses and magnifies reality to view it in a more meaningful way. Fantasy is not turning away from reality but it is a powerful weapon to apprehend reality.

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USE OF DIGITAL RESOURCES BY LIBRARY USERS IN ARTS AND COMMERCE COLLEGE, NAGTHANE (SATARA): A CASE STUDY

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Abstract: The study aims at investigating the awareness and usage of digital resources among library users of Arts and Commerce College, Nagthane. The descriptive survey design is adopted for the library users. Total 110 sample questionnaire are collected for the awareness and usage of digital resources by library users of Arts and Commerce College, Nagthane. Questionnaire is used as an instrument for data collection. The simple percent statistical tool is used to answer the research questions. The result obtained revealed that library users of Arts and Commerce College, Nagthane are of low knowledge about searching skill and more use of electronic information resources. The study also reported that library users are using internet facility in their daily life. Based on these findings, the study concluded that digital resources are essential tool for empowering library users of Arts and Commerce College, Nagthane.

Key Words: Digital Resources, Library Users, Internet, Library, Awareness.

Introduction: Digital resources are those resources whose deals with both born digital and digitized materials which can be either accessible from library's in house database or from the world- wide -web, the born digital materials includes; e-books, e-journals, e-news papers, e-thesis, e-magazines, dissertations, reports, websites, www resources and other related materials which can be considered necessary by the users, researchers, informational professors, or even by the library management itself; on the other hand digitized materials means converting the materials from other format in to digital format. In that case material must have preserved the copy right law, for both the born digital and digitized format some resources will be permissible to furnish information in full text and others will be freely accessible for anyone from anywhere in the world and others will have limited accessibility due to the library's policy and for cost related issues and also for the authentification (Shariful Islam).

Digital resources have become an important asset to each library. Voluminous growth of digital resources has lead many to predict then extinction of printed journals in future. To cop up with these resources there is a need for proper staff and equipment, so that digital information

can easily beaccessible to the users. In the last few decades libraries have undergone a great transformation in their infrastructure, collection operations as well as services. The digital medium has become most needful and first preference choice of the present day users. Mostly the students and professors are popular to use this system. Digital resources are the super way for ongoing researchers. These resources have now become a need of the hour for users as well as essential part of academic library.

Objectives:

1. To study the extent of use of digital resources by the library users.
2. To find out the purpose of using digital resources.
3. To identify the problems in accessing internet facilities.
4. To calculating the findings and suggestions.

Research Methodology:

Data of this research work are collected from both primary and secondary sources. The primary data has been collected with the help of questionnaire, observations and interviews. Secondary data has been collected from the available to the study such as official periodicals reports and other official documents of the college, websites, journals and text books. Total 125 questionnaires were distributed but only 110 got back from the respondents. Analytical and interpretative methods are used for research analysis.

Analysis:

User's Condition

Following data are collected with the help of questionnaire. Total users profile is displayed a following table. Mainly the table no. 1 is shown the frequency variation of the respondents. That more than one third of respondents i.e. 47.27% were girl students, 22.73% boy's student 18.18% faculty members and 11.82 % research scholars.

Table No. 1 User's Condition

Types of Respondents	Responses	Percentage
Girl Student	52	47.27
Boy's student	25	22.73
Research Scholars	13	11.82
Faculty	20	18.18
Total	110	100.00

Source: Compiled by Researcher

■ **Frequency and Awareness of Internet Use**

Table No. 2 Frequency of Internet Use

Frequency	Respondents	Percentage
More than once in day	44	40.00
Daily	26	23.64
Weekly	25	22.73
Monthly	10	09.10
No response	05	04.55

Source: Compiled by Researcher

Information of frequency and awareness collected with the help of questionnaire. Table no.2 reflects that 40.00 % users used the internet more than once a day, 23.64 % daily, 22.73 % weekly and only 9.10 % monthly while 4.55 didn't responds.
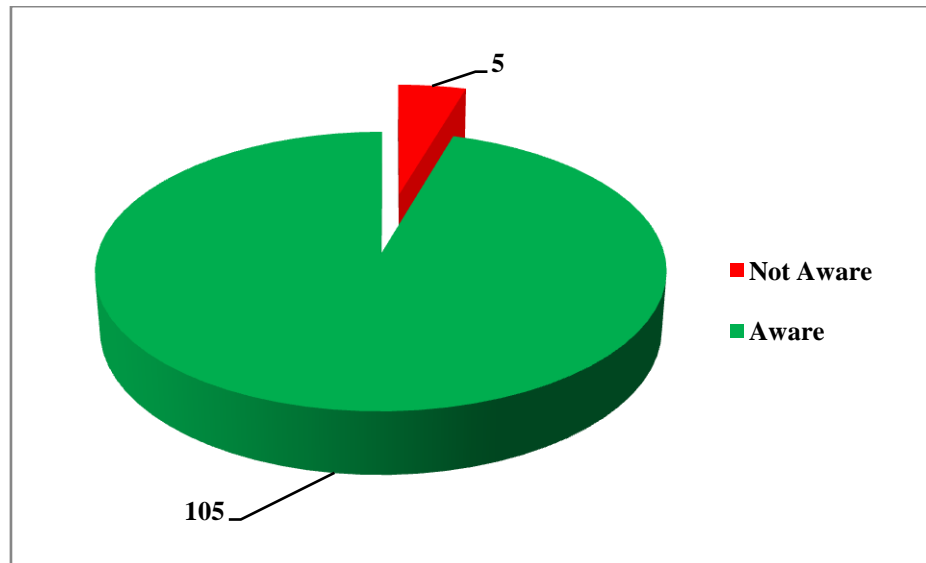

Fig. No. 1 Awareness of Digital Resources

Then fig. no. 1 described the awareness of digital resources among the library users and concluded that majority of the respondent 105 (95.45%) ware aware about digital resources and only 5 (4.55 %) respondents are not aware about digital resources.

■ **Use of Digital Resources**

Following table gives informationthat the study material and e-news paper was the main digital resources used by most of the respondents (respectively 76.36 and 71.82 %). Whereas 43.64 % respondent used e-books and only 16.36 % respondent used inflibnet system. Here most important conclusion display is 48.18 % respondent is used internet for the purpose of entertainments.

Table No. 3 Use of Digital Resources

Resources	No. of Responses	Percentage
e-book	48	43.64
e-journal	40	36.36
e-thesis	17	15.45
e-news paper	79	71.82
Inflibnet	18	16.36
Database Websites	41	37.27
Encyclopedias	29	26.36
Entertainments	53	48.18
Study Materials	84	76.36

Source: Compiled by Researcher

Purpose of Using the Digital Resources

In the table no. 4 analyses that 85.45 % respondents used the digital resources for updating knowledge, 70.91 % for writing projects/ assignments, 53.64 % for preparing notes whereas only 18.18 % respondents for preparing seminar/ conferences paper.

Table No. 4 Purpose of Using the Digital Resources

Need of Source	No. of Responses	Percentage
Updating Knowledge	94	85.45
Seminar/Conferences Paper	20	18.18
Preparing Notes	59	53.64
Writing Projects/ Assignments	78	70.91

Source: Compiled by Researcher

Problem Faced in Using Digital Resources

Table no.5 described the various problems faced by respondents while making use of digital resources. 28.18 % users ware unable to find the proper information from the available digital resources. 12.73 % users found insufficient resources in their respective library.

Table No. 5 Problem Faced In Using Digital Resources

Problems	No. of Responses	Percentage
How to use	09	08.18
Can't find proper information	31	28.18
Insufficient Resources	14	12.73
Lack of internet availability	17	15.45
Any other	27	24.54
No problem	48	43.64

Source: Compiled by Researcher

Whereas only 8.18 % faced the problem like how to use of the digital resources then 24.54 % respondent are faced the problem like power supply and slow downloading speed. The most important conclusion is 43.64 % didn't face any type of problem.

Findings and Suggestions:

▪ It is found that 63.64 % users use the internet in their daily life there are only 9.10 % users who use who internet monthly so majority of users have the knowledge of the internet which is necessary for using digital resources.

▪ It is found those 95.45 % respondents are aware about the available digital resources in the library.

▪ It is found that most of the users are using all type of digital resources like e-book, e news paper, e-journal, e- thesis, etc. but the study material remains widely used digital resources among the users i.e. 76.36 % so, library arrange more digital resources according to the need of the users.

▪ It is found that 85.45 % respondent use the library e- resources for updating knowledge and 70.91 % for completion of projects and assignments. This percentage should be

increased by arranging users awareness programmes and sending SMS/ e-mail alerts to the library users about the new resources of the library.

- It is found that 28.18 % respondent face the problem of searching skills. They are unable to find required information from the available e-resources. 12.73 % respondent face the problem of insufficient resources and 8.18 % do not know how to use e-resources. These problem can be removed by arranging orientation, seminars, workshops in the library and also by providing proper training to library staff.

Conclusions:

Digital information is basic need of the present days. This is boost up the knowledge in all peoples. The present study observes the role of digital resources I traditional education and users satisfaction for the same. There are all types of users like girls and boy's student, researcher and faculty who need digital resources for updating their knowledge, writing research papers, assignments and completing their projects. These users need both type of resource i.e. print as well as digital. This study find out the digital resources are being used by all types of users. But some users face the problem in accessing these resources. These barriers can be overcome by making resources available according to the need of users and arranging time to time orientation and workshops to guide them about the availability of new resources as well as know-how to access them.

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A CONCEPT OF PRE- HISTORIC INDIA

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Abstract: History is a systematic record of man from the past to the present. How man originated, lived and worked in the past is the subject matter of history. The history of a country is a picture of its past and it cannot be understood without some knowledge of its geography. The history of the people is greatly influenced by the geography and environment of the region in which they live. The Indian subcontinent is gifted with different regions with their distinct geographical features which have greatly affected the course of its history. Geographically speaking the Indian subcontinent in ancient times included the present day India, Bangladesh, Nepal, Bhutan and Pakistan. This Paper deals with the various issues in prehistoric India.

Keywords: Originated, Past , Geography, Environment, Features, Affected.

Introduction: The history of mankind is very old. Regarding the Pre-history and Proto-history due to lack of sources, it is very difficult to ascertain as to wherefrom man appeared on the earth at first. With the help of science and efforts taken by many historians and scholars of science have traced the origin and the progress of primitive life of early man .

Hominids and early humans first appeared in East Africa millions of years ago. Homo sapiens emerged in East Africa between 100,000 and 400,000 years ago. Homo sapiens migrated from Africa to Eurasia, Australia, and the Americas. Early humans were hunters and gatherers whose survival depended on the availability of wild plants and animals.

Archaeologists study past cultures by locating and analyzing human remains, fossils, and artifacts.-Archaeologists apply scientific tests such as carbon dating to analyze fossils and artifacts.

A study of human life and culture is known as Anthropology. It is an auxiliary science which helps to understand history. The remains of ancient plants and animals are known as fossils. By studying fossils archaeologists and anthropologists can learn about what people ate, what animals they had around, and their way of life.

Carbon dating: Carbon dating can be used to date organic artifacts, or things that were once alive. All living things contain a radioactive isotope of Carbon called Carbon 14 which they absorb from the sun while they are alive. Carbon 14 has a half-life of 5000 years. That means it

takes 5,000 years for half of the Carbon 14 in something to break down. If we know how much Carbon 14 something has left we can count back to how much is had to begin with to determine the age of the artifact. Is limited to things 50,000 years old or less .

Ice Age: About 1.6 million years ago, many places around the world began to experience long periods of freezing weather, called the ice ages. The ice ages ended about 10,000 years ago. Huge sheets of ice covered much of the earth's land. Many areas that are now underwater were then dry land. A land bridge, or strip of land connecting two continents, probably connected Asia and North America. Migration of Homo-Sapiens –Theory Modern Human Beings Believed to have appeared in Africa between 150,000-200,000 years ago . Began to migrate outside of Africa 100,000 years ago . Believed by many to have replaced the Neanderthals by 30,000 B. C . By 10,000 B.C. Homo Sapiens Sapiens could be found throughout the world due to migration.

There are two theories for this migration: One is the "out of Africa" model which states that homo sapiens sapiens migrated out of Africa and slowly replaced other groups they encountered throughout the world.

The other theory is the multiregional model, which states that development from earlier hominids to modern humans occurred in different locations in Africa, Asia, and Europe at different times.

 Settling New Lands: Early hominids migrated from Africa to Asia about 2 million years ago. They eventually spread to India, China, Southeast Asia, and Europe. Humans began to migrate to South Asia around 100,000 years ago. From South Asia, they moved to Europe, North Asia, and then North America. By 9000 BC, humans lived on all continents except Antarctica.

Prehistory: The earth is over 4000 million years old and the man appeared on the earth in the early Pleistocene stage, which lasted between 2.50 lakh B.C. to 10,000 B.C. Much work has to be done on pre-historic period of Indian history. The past of humanity began long ago. Most of it went unrecorded and this unwritten past constitutes prehistory. But a small fraction of the past was recorded or written down it is known as history.

Prehistory is everything that happened before written records. Technique of writing was developed in different places in world at different times.This means that, technically, the dates for prehistory vary around the world. Historians using the term Prehistory are generally referring to time before the very first human writing. Although there is some overlapping in some parts of the world, prehistory is roughly equivalent to the Stone Age. The dates used by historians and

archaeologists typically refer to the earliest time that some turning point occurred. For example, the Sumerians of Mesopotamia developed writing thousands of years before writing was used by European tribes.

Sir Daniel Wilson a Scottish –born Canadian archaeologist published "The Archaeology and Prehistoric Annals of Scotland" in 1851 and introduced the word Prehistory into the English archaeological vocabulary; probably translated it from the Danish word "forhistorie".

Africa is said to be the cradle of human race. Anthrropologists have unearthed the oldest human skeletons in East Africa, in places such as Hadar, Olduvai, Laetoli, etc. One of the best preserved human remains is a female skeleton found at Hadar in Ethiopia. Mary and Louis Leakey found bones of early ancestors of humans, called hominids, in East Africa. "Lucy" was found by Donald Johanson. Tests showed that she lived more than 3 million years ago and walked on two legs. Anthropologist assembled about 40% of the young girl that was given the nickname "Lucy". Lucy belongs to the Australopithecus category.

First Paleolithic evidence in India: In 1863, Young British geologist, Robert Bruce Foote discovered and identified the first Paleolithic tool (Hand axe) in the subcontinent, and established the science of prehistory in India. He documented hundreds of prehistoric sites in Southern and Western India, and attempted to put forward hypotheses on past environments and ancient life ways.

Hathnora evidence: There was no equivocal evidence of the occurrence of a true hominid fossil anywhere in the Indian subcontinent. This is in sharp contrast with the number of such finds in east Sothern Africa, Europe and some parts of Asia . The discovery of such fossil at Hathnora (near Hoshangabad in M.P) in the Narmada valley by a geologist in 1982, put the subcontinent on the global map of hominid fossil finds.

Prehistoric period means the earliest period of the history of mankind. This period is also called as 'Stone Age'. A hint of the earliest presence is indicated by stone tools obtained from various Indian sites, except the plains of Indus, Ganga and Yamuna rivers. The early man in India used crude stone tools.

On the basis of the quality of the stone tools used by early man, the earliest settlers have been divided into three classes viz. Palaeolithic, Mesolithic and Neolithic. These three ages of stone were followed by the three ages of metals, such as copper, Bronze and Iron. The Stone Age is divided into three parts-Paleolithic age, Mesolithic age and Neolithic age,

Paleolithic culture: The term Paleolithic is derived from two Greek words meaning old stone. This name is applied to the earliest people, as the only evidence of their existence is furnished by a number of crude stone implements. Man has made slow but steady progress in the prehistoric times. In the beginning, he made rough and crude tools and implements of hard stone called quartzite. These tools were made up of a species of hard rock called "quartzite", hence the Paleolithic men in India are also known as "Quartzite men." The Paleolithic age in India is divided into three phases, according to the nature of the stone stools used by the people and also according to the nature of change in climate.

Lower Paleolithic culture: The first phase is called as early or lower Paleolithic (broadly placed between 2, 50,000 B.C. and 1, 00,000 B.C.). The early Paleolithic men did not settle in forest, as it was difficult for them to clear these forests with their crude stone tools. Early Paleolithic sites are found in the valley of the Soan ,Belaan, Thar desert and Kashmir. The important characteristic feature of lower Paleolithic is the use of hand axe, cleavers and choppers were used for chopping, skinning and digging .

Middle Paleolithicculture: The Middle Paleolithic industries are mainly based upon flakes – which are found in different parts of India and show regional variations (between 1, 00,000 B.C. and 40,000 B.C.). The principal tools are varieties of blades, points, borers, scrapers, burins and cores made of flakes. Scholars also find a large number of borers and blade-like tools. The geographical horizon of the Middle Paleolithic sites coincides roughly with that of the Lower Paleolithic sites.

Upper Paleolithic culture: The Upper Paleolithic phase was less humid (between 40,000 B.C. and 10,000 B.C.). It coincided with the last phase of the Ice Age when climate became comparatively warm. In the world context, it marks the appearance of new flint industries and of modern men (Homo Sapiens). In India, scholars notice the use of blades and burins, which have been found in Andhra Pradesh, Karnataka, Maharashtra, Central Madhya Pradesh, southern Uttar Pradesh, and south Bihar Plateau and in the upper levels of the Gujarat Dunes. Caves and rock shelters for use by human beings in this phase have been discovered at Bhimbetka (M.P.) south of Bhopal. Thus it appears that Paleolithic sites are found in many hilly slopes and river valleys of the country; they are absent in the alluvial plains of the Indus and the Ganga.

Concluding Remarks: The Paleolithic research in India got a boost only with the coming of Yale Cambridge Expedition in1935 led by De Terra and Patterson. Paleolithic man lived in

groups called clans. He lived in groups called clans of about 20-30 people, used caves for shelter. These clans got their food by Hunting and Gathering. They ate flesh of animals, fruits, nuts etc. They moved from place to place they were Nomadic. He wandered from place to place in search of food and shelter and invented the first tools and weapons including simple stone tools. He made rough and crude tools and implements of hard stone called quartzite. Paleolithic men in India are also known as "Quartzite men." The art of making tools were rough and in crude form, axes, arrow heads, spears, probably used for self-defense and hunting etc. From excavation no tomb was found, this indicates that Paleolithic man had no knowledge of burial or disposal of dead bodies. Man had this period no knowledge of fire or metals. Racially this man had Negroid or Negrito features. Man of this period covered their body with leaves of trees, barks, and skin of animals to protect themselves from cold. Bori caves in Maharashtra and Pallavaram are the Paleolithic sites in India.

As agriculture spread different areas began to grow different crops that were suited to their environment. These places where people began to settle down, grow crops, and start villages became known as the Cradles of Civilization. Most of these areas were in river valleys. This first was Mesopotamia between the Tigris and Euphrates River Valleys. Other river valleys include The Nile in Egypt, the Indus in India, and the Huang He in China. These villages spread throughout Europe and the rest of the world. The oldest and largest of the villages are found in South West Asia.

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URMILA PAWAR'S *THE WEAVE OF MY LIFE*: THE SAGA OF SUFFERING

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Abstract: Dalit literature is known as a literature of minority. It is the protest against cultural and social categories. As a protest literature, it voices out against the existing system and tries to find an alternative. The mainstream literature has a long history while minority literature is a recent. The voices of minority religions rose since Indian Independence. It is the literature which talks about the minority experience. It is the literature raises voices against the social inequalities of cultural categories like caste, creed, gender, sex and so on. The minority writers and their literature documents and chronicles their personal community experiences. Dalit Literature is primarily a social and human document, which deals with the people who had been socially and economically exploited in India for hundreds of years. Dalit literature is creative and intellectual literary expression which transforms the social realities into various literary genres. It is a recent offshoot of Indian literature and represents an emerging trend in the Indian literary scene. Autobiography has been a favorite genre of Dalit writers. Since autobiography is an asset and is matter of life study for other human beings, Dalits themselves merge with the autobiographies. The main purpose of the Dalit autobiographies is to record the suffering and humiliation of the Dalits as a whole. Dalit autobiographies differ from other types in expression and purpose. They portray Dalits' devaluations, and serve as an "intellectual propaganda" for creating socio-economic and political awareness. Dalit autobiographers are concerned with the pathetic condition of the Dalits. They help fellow Dalits to be alert and struggle for their rights, which are denied to them by the so-called upper castes. As memories, Dalit autobiographies are sources of Dalits' social reality in contemporary India and deal with the socio-economic and political status of Dalits. These autobiographers picture contemporary authentic conditions of the underprivileged and offer dramatic accounts of poverty and survival in general. They are deprived of economic power and social welfare. These kind of social and legal injustices are also the themes of the autobiographies.

The present paper focuses on the autobiography of **Aaydan** written by Urmila Pawar which is translated into English as **'The Weaving of My Life'** by eminent writer Maya Pandit. It throws light on how Dalit life, narrates their life experiences, emotions in relation with their

family and community. The plight of Dalit women and their depiction through autobiography reveals their experience of double exploitation than Dalit male. The Weave of My life' written in a realistic fictional mode, it is characterized by an honest, frank, and bold articulation of a Dalit woman's experiences

Keywords: Autobiography, Literature of Minority, Dalit autobiography, Caste, gender, pains and sufferings of life.

Introduction: An Autobiography as a genre is rarely practiced by Indians as compared to that of poetry and fiction. It problematized the major issues of class, caste, and gender in the Indian context. Apart from recording a woman's discovery of selfhood and assertion of identity, it also offers a background picture of the Indian culture. The Dalit women are placed at the absolute bottom of the social caste hierarchy. Their suffering is triple fold – society discriminates against them because they are women, then they are discriminated against because they belong to the Dalit community, and within their own community they suffer all over again for being women. Dalit woman often suffered from verbal and physical abuse at the hands of their fathers and forcefully subjugated to fulfill the pleasures of their husbands, domestic and sexual violence. They simultaneously dishonoured outside in public realm forced, and often compounded by sexual harassment. Dalit women are at the bottom of the caste and gender hierarchy. The issues relating to Dalit women most of the time remain voiceless and unheard but the narratives provided by the educated Dalit writers give us the glimpse of the subjugation inflicted upon them.

Urmila Pawar's *The Weave Of My Life*: The Saga Of Suffering: As a dalit writer, Urmila Pawar has established herself as the prominent voice of Dalit literature. She is a literary personality, known for her short story writings in Marathi literature. She was born and brought up in Kokan region of Maharashtra state. She was born in the year May 1945 at Adgaon village of Ratnagiri District. Urmila Pawar's an autobiography AAYADAN was published in the year 2003 and translated by Dr. Maya Pandit as The Weave of my life: A Dalit woman's Memoir'. Urmila Pawar has focused on her own life story in the context of the Mahar community of Maharashtra and their struggle during the post Mahatma Phule- Ambedkar period.

'Aaydan' means weaving of cane baskets which was the main economic activity of the mahar community whom she belongs.The another meaning to the word Aaydan; it is utensils used by them. Weaving of bamboo baskets, the main profession of the UrmilaPawar's mother,

indicate their low caste as well as their dire economic poverty "My mother used to weave aaydans, the Marathi generic term for all things made from bamboo. Pawar writes,

> 'My mother used to weave Aaydan and I was writing this book, both were activities of creation of thought and practical reality of life.' I find that her act of weaving and my act of writing are organically linked. The weave is similar. It is the weave of pain, suffering, and agony that links us." 1(TWML p.1)

UrmilaPawar grew up on the rugged Konkan coast, near Mumbai, where the Mahar Dalits were housed in the center of the village so the upper castes could summon them at any time for their sanitation related works. They were forbidden from performing anything but the most undesirable and unsanitary duties for years. Their community grew up with a sense of perpetual insecurity, fearing that they could be attacked from all four sides in times of conflict. The Mahar community was always under the fear of atrocity by upper class society.

Therefore she thinks that there has always been a tendency in our people to shrink within ourselves like a tortoise and proceed at a snail's pace. She was much sensitive about her caste as well as her poverty so during school period onwards her conscious mind was aware of the limitations of person of lower caste and meaning of poverty in reality. Pawar refers to her school life and sharing of lunch boxes experience, She writes,

> "The upper caste girls always used words like 'Ladu','Modak','karanjya','Puranpolya'.They brought such novel items in their tiffin boxes as well as at times we went on excursions. However, I never asked myself the stupid question, why we do not prepare such dishes at home? We were aware, without anybody telling us, that we were born in a particular caste and in poverty, and that we had to live accordingly.''2(Ibid p.93)

She has specifically mentioned the items prepared by the upper class students and the variety of items attracted her but considering her economic condition at home, she never imagined even to talk about them at home. This is clearly evident in her struggle for basic needs like food or water.

Another important reference about the community living and exploitation of the women is seen in their food preparations at home. It is very evident from the memoir that separate food preparations were done for men and women and particularly the daughter-in-law is exploited up to maximum level. Urmila Pawar feels that for outsiders and society, her father was a reformist but for his own daughters he had patriarchal approach. Her father has never taken care of Sushi,

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her elder sister after her marriage; she died with her own agony and pain. She was living a hopeless life. She has narrated her experiences of sexual exploitation at her early adulthood and about her schoolmates. This narration and incidents of sexual exploitation are evident in her memoir, "My maternal uncle plays dolls with me and pretends to be my husband drags me into an alcove and presses me hard.''3(Ibid p.125) It's the harsh reality of being woman exploited both the ways from upper class people as well as the **male counterparts of their own community.**

Urmila Pawar has given very minute details of oppression and exploitations of girl child and women. Pawar describes in this following quotation both the insult and hunger of the girl child. Whenever they get good dish or complete food, it is difficult for them to control. She narrates this incident,

> "Once, I went to attend wedding at my sister-in-law's place, along with two of my nieces. However, when we three spout girls set down to eat and begun asking rice repeatedly, the cook got angry, 'Whose daughters are these anyway? 'He burst out. 'They are eating like monsters' then someone answered 'they are from our'' Sushi's family! Daughters of Arjun master!' On hearing this, the host came forward. 'Oh! Are they? All right, all right let them eat as much as they want! Serve them well!' The cook returned with more rice but being called monster was not easy to digest and we politely declined.''4 (Ibid p.117)

Dalits were barred from community activities. The higher castes don't eat the food touched by members of the Dalit community or even use the same community that Dalits use for water. And women are the worst affected. Pawar recollects the school days memory. One day her classmates at school had decided to cook a meal at girl's house called Tarlatan Savant as her parents were away. They had discussed what everyone should bring; rice, lentils, and so on. Pawar remembers the incident, "What should I bring? Nothing, they said.' You must bring some money "5(Ibid p.107)

It was a very painful experience for little Urmila, as they did not allow her to touch anything. She recalls this incident:

> "They did not allow me to touch anything. However, we all ate together. I really enjoyed the meal. The next day I was horrified to hear that my eating had become

> the hottest topic for juicy gossip. Girls were whispering in groups about 'how much I had eaten.''**6** (Ibid p.110)

It was very humiliating for Urmila that even children show signs of caste distinctions and Untouchability as well as, poor people is humiliated for their hunger. This incident shows how caste is imbibed in the minds of school going children of our upper class society. Urmila remembers her first salary she has received after her marriage and it indicates her happiness at one point but at the same time, she was aware that she has to give it to Harishchandra her husband. Therefore, the characters are only changed but the dependence has remained the same. Urmila notes,

> "When I got my first salary, I could not believe that all that money was mine; that I could spend it the way I liked. Before my marriage, I used to hand over my salary to my mother; now I started handling it over to my husband. If this is not like deliberately offering head for the butcher's knife, what else is it?''7. (Ibid p.208)

Being a earning woman also she is not able to enjoy her rights. She remembers the incident of her admission to M.A., course where her husband Harishchandra took strong objections. He was a traditional husband and was expecting that she should spare more time in household things like the other community women. She should nurture children's health, their education and to look after the house keeping business as a typical wife. Pawar realizes that her husband's ego is hurt and he could not seem to tolerate higher qualified wife than him. His traditional patriarchal dictate started peeping in and straight away, he denied her and instructed not to go ahead for M.A. course. There was not encouragement from the home front also. The family conflict also increased due to her higher education.She has narrated an incident of daughter's property rights. With natural expectations when all sisters were fighting with their brother. her mother scolded the daughters as 'Why should they expect something from the brother since they are well versed and happily settled'. It means ones married the daughters have no natural right to obtain any material advantage from their parents.

Conclusions: Dalit women for centuries have been subjected to alienation and loneliness, created by the patriarchal and upper caste values at all levels of the society. The paper is the study of how a Dalit woman is suppressed in the traditional patriarchal mindset of Indian caste system. When she refers to her Autobiography writing, she constantly remembers her mother and

her attempts to weave the basket. Urmila looked upon her writing as an escape to forget the pain of lost son and so there was no connectivity of analysis of her writing but to forget the sad incident and involve her in write-ups. Urmila Pawar's Aaydan describes her. The weave of memories thus documents a detailed narrative of her long journey from Kokan to Mumbai. She has mentioned conflicting situation of her life being a Dalit woman

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DR. BABASAHEB AMBEDKAR TOWARDS THE EMPOWERMENT OF WOMEN

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Abstract: Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women's empowerment is one of the key issues in Indian society. Women's empowerment is a process in which women gain greater share of control over resources material, human and intellectual. Dr. Ambedkar's efforts are significant milestone in the development of the women's status in India. He had made his best efforts to liberate them from various social and religious ties. He stated that women should be given all round development. He emphasized that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women.

Ambedkarian philosophy is vast and contains many ideals. There is no doubt that Ambedkar was a man ahead of his times. He foresaw many of the problems that we face today. Ambedkar saw women as the victims of the oppressive, caste-based and rigid hierarchical social system. He believed that socio-cultural forces artificially construct gender relations, especially by Manusmriti and Hindu religion. He worked hard to challenge the iniquitous gender relations under the Hindu social order so that Hindu society could be reconstructed along the modern democratic ideas of liberty, equality and fraternity.

Key-Words: Ambedkarian philosophy, Women's empowerment, injustice

Introduction: Dr. Babasaheb Ambedkar, the father of Indian Constitution was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism. He was the first Indian to break down the barriers in the way of advancement of women in India. "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society" said the first Prime Minister of India, Jawaharlal Nehru.

Dr. Ambedkar insisted that every married woman must participate in her husband's activities as a friend. But she must show the courage to deny the life of slaves. She should insist on the principle of equality. He involved women in his social reform movements against social evils and demanded socio-economic and political rights for the depressed classes and women. Dr Ambedkar believed in the strength of women and their role in the process of social reform. He strongly advocated for family planning measures for women in Bombay Legislative Assembly.

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In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the constitution for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property right. The bill received strong opposition from many political leaders. In turn, Dr. Ambedkar resigned from the cabinet expressing his discontent over non-acceptance of woman's right by the parliament.

Dr. Ambedkar and The Empowerment of Women: Dr. B. R. Ambedkar worked as an activist and social reformer at the grass roots level to organize and empower women of depressed classes so that they could fight to reclaim their social rights such as right to drink water from their source and right to enter temple that were traditionally denied to them by the caste Hindus. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. Dr. Ambedkar spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. He evoked the entire prostitute to give up their profession and lead the life of honour.

Dr. Ambedkar thought to free women from the age old perspectives by reforming the Hindu social laws created by Manu. He, therefore, took initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly. Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India-

Article14 - Equal rights and opportunities in political, economic and social spheres. Article 15 prohibits discrimination on the ground of sex.

Article 15(3) enables affirmative discrimination in favour of women.

Article 39 – Equal means of livelihood and equal pay for equal work.

Article 42 – Human conditions of work and maternity relief.

Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women.

Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.

Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

The Hindu Code Bill, the most formidable legislative measure of modern India, sought among other reforms, to put an end to a variety of marriage systems prevailing in India and legalize only monogamous marriages. The Code also sought to confer on women the right of property and adoption which had been denied by Manu. The Hindu Marriage Act, 1955; The Hindu Succession Act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956 are the four enactments which incorporate the ideas and principles of Hindu Code Bill formulated by Dr Ambedkar. They give independent status to women and endow them with the right of adoption, succession and property, so completely denied by Manu.

Dr Ambedkar strived hard efforts for liberation and empowerment of Indian Women. He framed many laws for them as follows:

1. Dearness Allowance
2. Women Labour Welfare Fund
3. ESI
4. Provident Fund Act
5. Women Labour Protection Act
6. Maternity Benefit for Women Labour Bill
7. Divorce Act
8. Right over Parental Property
9. Leave Benefit to Piece Workers
10. Revision of Scale of Pay for Employees
11. Restoration of Ban on Women Working Underground in Mines etc.
12. No Marriage before age of 18 years
13. Maintenance allowance from husband on getting legally separation
14. Widow can adopt a child
15. Mother can change guardian of minor by will
16. Equal pay for equal work irrespective of the sex.

Dr Ambedkar highlighted the issues of Muslim women also. His secular perspective is known through his thoughts on Purdah system, religious conversions and legal rights for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance. In his famous book 'Pakistan and partition of India'

he expressed his views about Muslim women and their religious traditions, about wearing veil, their marriages and so on. Muslim women were suppressed under various religious traditions.

Conclusions: Towards all the women, irrespective of their religion, castes and class, Babasaheb Ambedkar had a particular humanitarian view. He frequently raised his voice against all sorts of injustice towards women. He believed in the strength of women and their role in the process of social reform. Thus his contribution to the upliftment of the status of women in India through legislative actions is highly appreciable. As a member of Bombay Legislative Council, he raised the problems of Indian women in the discussion within the Council and sought their solutions. His arguments on the Maternity Benefit Bill and on Birth Control were quite relevant to recognize the dignity of women.

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SOCIO-ECONOMIC STATUS OF ELDERLY IN WESTERN MAHARASHTRA

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Abstract: Geriatric population is increasing day by day due to many responsible factors. However their change in nutritional and health status is directly correlates with living status. Hence the present investigation is taken into account to evaluate the socio-economic, health and psychological status of elderly from Western Maharashtra. A pilot study has been conducted to collect data in Kolhapur, Sangli and Satara city. 60 elderly persons having the age above 60 years were interviewed using the self structured questionnaire. The mean age of the study population was recorded as 66.5 years. Nearly 70 per cent elderly found married and 90 per cent elderly noted literate. Most of the elderly have good familiar relationship and all of them received care, love, security in their family. Even if the elderly are depend upon the family member, they actively involved in decision making process of family. Major chronic health problem of elderly were reported as blood pressure (75 per cent), diabetes (30 per cent), heart disease (40 per cent). Elderly are found a positive attitude towards their elderly life and they didn't have feeling of loneliness. These indicators are quite satisfactory when compared with the elderly of other developed country.

Key Words: Socio-economic status, Nutritional status, Living Status, Health.

Introduction: Ageing is commonly understood as those changes which occur during the increasing life time which begins with conception and terminates with death of an individual (Stieglitz, 1950).

In India, the elderly (aged 60 and above) comprised approximately 8 per cent of the total population (Shah 2004) and increased up 11 per cent in 2011 census which may be expected to increase to 13 per cent by 2025 (Rajan et al. 2003). Falling fertility rates and increased life expectancy, the old-age dependency ratio will eventually be high. The birth rate is expected to decrease to 15 by 2021; for comparison, it was 45 in 1951 (Rajan et al. 2003). Life expectancy at age 60 has been improving and is projected to rise from its current level of 17 to 20 over the next three decades (World Bank 2001).

Ageing is a natural complex physiological phenomenon which is closely associated with pathological, psychological and social changes contributing to declining health status (Dube, 1999). However, with the rapid changes in the social scenario and the emerging prevalence of

nuclear family set-ups in India in recent years the elderly people are likely to be exposed to emotional, physical and financial insecurity in the years to come. (Das 2011)

In India Ministry of Social Justice and Empowerment is the nodal Ministry responsible for welfare of the Senior Citizens. It has announced the National Policy on Older Persons in 1999 covering all concerns pertaining to the welfare of older persons. The National Policy on Older Persons recognizes a person aged 60 years and above as a **senior citizen**. (Ministry of Social Justice and Empowerment, 2009)

The statistics revealed by Vinod Tawde, the leader of the Opposition in the state legislative council shown that the total population of the state is over 12 crore and population of senior citizens in Maharashtra is nearly 1.25 crore. This means over ten per cent of the total population are senior citizens in Maharashtra. Maharashtra is the one of the industrial state of India. Maharashtra has 8.7 per cent (2011) elderly population to total population, which is the highest among all Indian states. Kolhapur has one of the highest per-capita income for a city in India with a population of 549,283. (Census Reports of India, 2011). Hence an increasing population day by day it is an emerging issue to evaluate their living status. Therefore the present research work is framed with main objective to examine the socio-economic, health and psychological status of elderly from Western Maharashtra.

Materials and Methods:

Data for this study was taken from a pilot study of elderly. 60 elderly people having the age above 60 years including male and female were randomly selected from the Kolhapur, Sangli and Satara cities in Western Maharashtra. The data for this study was collected through self structured questionnaire, visits, interviews and personal contact. The questions regarding socio-economic status, health complaints, family relationships and psychological status of the old age persons were asked in detail. The primary source of data is obtained from different old age centers like Virungala Kendra and also from Senior Citizen Groups in Kolhapur Sangli and Satara cities.

Results and Discussion:

Socio-Economic Status of Elderly:

The data about socio-economic status of the elderly is given in Table 1. It indicates that the mean age of the study population was 66.5 years with the age range from 61 years to 80 years. Male and female distribution found in equal ratio in this study. Among married, 70 per

cent elderly were living with their spouse whereas 30 per cent were widows. Among these widows most of them were women. Majority of the women widows were living with their son in the family. Rahman (2000) pointed out that in India as well as in other countries in Asia, marriage and the presence of sons is associated with better survival as well as health outcomes of elderly.

The literacy rate among the elderly is noted as high (90 per cent) this findings supports to the average literacy rate of Kolhapur city which is 91.33 per cent (Education Section 2011). 60 per cent of the elderly possess education till matriculate. However, some elderly have graduate and post-graduate degrees. 20 per cent of the respondents were certificate and diploma holders.

Table:1   Distribution of Elderly by their Socio-economic Status

Sr. No.	Variables	Frequency	Per cent
1.	Sex :-		
	Male	30	50
	Female	30	50
2.	Marital Status :-		
	Married	42	70
	Widow	18	30
3.	Religion :-		
	Hindu	12	20
	Muslim	6	10
	Christian	12	20
	Jain	30	50
4.	Type of Family		
	Joint	18	30
	Nuclear	30	50
	Extended	12	20
5.	Literacy Status :-		
	Illiterate	6	10
	Matriculate	36	60

	Graduate	6	10
	Post Graduate	6	10
	Diploma / Certificate	6	10
6.	Economic Status :-		
	Dependent	24	40
	Independent	36	60
7.	Occupation at Present :-		
	Business	12	20
	Housewife	30	50
	No Occupation	18	30

Source: Compiled by Researcher

Fifty per cent of the elderly are composed of Jain religion whereas 20 per cent were Hindu. 20 per cent were Christian and 10 per cent were from Muslim religion. 20 per cent of the respondents were still working after the age of 60, at the same time 30 per cent of them are taking rest at home. Half of the female respondents are busy in a role of housewives.

Most of the elderly are living in nuclear family (50 per cent) where 30per cent of them are living in joint family; rest of them belonged to extended family (20 per cent). Most (60 per cent) of the elderly were having independent economical status while some of them reported their dependent on their son in the family.

Familial Relationship on Different Aspects:

It has been the long tradition in the Western Maharashtra culture that the elderly people are well cared by their family members and relatives, particularly by their sons, daughters and daughter-in-laws. This is the reason why the older persons transfer their property to their children who assume the responsibility for household task and care for their relatives.

Table 2 shown the familial relationship of elderly with the different aspect. The study found that 70 per cent of the elderly had very good relationship with their family members. While other elderly maintained good relationship with other family members. It was reported that present living position of the elderly in their family is dependent by 60 per cent. Whereas 40 per cent of them were not depend on their family. All the elderly stated that they were fully satisfied (95 per cent) with basic necessities provided to them by their family. They also reported

that they are still playing important role in decision making process of the family. It was noticed that even women respondents played important role in decision making process of the family.

Table 2: Distribution of Elderly with their family living relations

Sr. No.	Variables	Frequency	Per cent
1.	Relationship with Family Members		
	Very good	42	70
	Good	18	30
2.	Present Living Position		
	Dependent	36	60
	Independent	24	40
3.	Satisfaction with Basic Necessities		
	Fully	57	95
	Partially	3	5
4.	Participation in Decision making		
	Fully	60	100
	Partially	-	-
5.	Family Assistance during Illness		
	Fully	54	90
	Partially	6	10
6.	Feeling of Care, Love, Security in Family		
	Yes	60	100
	No	-	-

Source: Compiled by Researcher

Most of the elderly respondents are depend on the family but all of them are getting full assistance during illness. All the respondents reported that they have a feeling of care, love, security in their families.

Health status of the Elderly

Table 3 high lightens the health status of elderly in Western Maharashtra. Nearly 70 per cent elderly were suffering from at least one chronic disease. Among the elderly suffering from chronic diseases the prevalence of major chronic diseases were high blood pressure (75 per cent), diabetes (30 per cent), heart disease (40 per cent) and bone related problems (20 per cent).

Table 3: Distribution of Elderly according to their Health Status

Sr. No.	Variables	Number	Percentage
1.	Major Chronic Health Problems		
	High Blood Pressure	45	75
	Diabetes	18	30
	Heart Diseases	24	40
	Bone Related	12	20
2.	Self Reported Disability		
	No Disability	48	80
	Impaired Eyesight	6	10
	Climbing Stairs	12	20

Source: Compiled by Researcher

The self reported health status is considered one of the valid indicators of health (Chalise *et al.,* 2007). The data about self reported health of the respondents shown that 80 per cent did not have any disability. Whereas 20 and 10 per cent elderly were having eyesight and climbing stairs problems respectively. Majority of the elder people opined that they were suffering from gastro intestinal problems. They reported that it was a common health problem at this age.

Psychological Status of the Elderly:

Lin (1953) and WHO (1959) studies pointed out that the mental health problems in the Asian countries had helpful attitude towards old age. The psychiatric morbidity and illness in the elderly did not differ either in their incidence or nature from those in the Western countries.

The data about psychological status of the elderly is given in Table 4. All the respondents have positive attitude towards their elderly life. It was noticed that elderly persons were not feeling loneliness; it may be due to their daily interaction with young generation in the family.

The elderly from the study area not isolated and ignored by the younger generation so they never live in the isolated state.

The elderly who live with their families were more religious than those living in the institutions (James 1990). In this connection, this study also found the same relevance. Most of the elderly prefer religious activity for their mental satisfaction as they have given high importance to religious values.

Table 4: Distribution of Elderly according to their Psychological Status

Sr. No.	Variables	Frequency	Per cent
1.	Self Concept		
	Positive	60	100
	Negative	-	-
2.	Feeling of Loneliness		
	Yes	-	-
	No	60	100
3.	Activity for Mental Satisfaction		
	Religious	30	50
	Watching TV and cinema	18	30
	Spending time in family	12	20
4.	Importance to religious Values		
	High	30	50
	Moderate	18	30
	Low	12	20
5.	Fear about Dependence on Family		
	No	42	70
	Sometimes	18	30
6.	Fear about Death		
	No	42	70
	Sometimes	18	30

Source: Compiled by Researcher

Some of the elderly watch TV /cinema. While 20 per cent of them like their interaction with the family members which give them mental satisfaction. Most of them reported that they had no fear about death and dependence on family members, while 30 per cent of them sometimes felt fear about death.

Majority of the respondents were not observed in the problems of dementia or Alzaimer. Other old age problems like loss of memory, difficulty in identification, repeatedly talking, imbalanced talk or irrelative talk were not seen among these respondents.

Conclusions: On the whole it can be concluded that, the socio-economic status of elderly is reported satisfactory level. The familial support to elderly is very positive hence their psychological status noted a remarkable living status. However the health status particularly gastrointestinal problems, blood pressure, diabetes and eyesight's are related with increasing age. Most of the elderly are living happily with their son families and enjoying their elderly life. However, some cross sectional studies are needed to examine the relations within families such as inter personal, and intra personal relationship and its effects on their living status.

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