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1.

**FEMINIST PERSPECTIVES IN PUBLIC ADMINISTRATION:
A CRITICAL APPRAISAL****Bobby Sorokhaibam**Dept. of Political Science,
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‘(W)omen in public administration are quintessentially “on tap” but still rarely “on top”.’
(Camilla Stivers, 1993)

Public administration is generally understood as the implementation of public policies. It executes laws as mandated by the legislature. In such a view, public administration belongs in the executive domain of governments. It may thus be said that in modern democracies, public administration works upon the goal of translating the will of the people into action. Woodrow Wilson famously defined public administration as the “detailed and systematic execution of law.” He went on to say that “Every particular application of law is an act of law. Administration is the most obvious part of the Government; it is the government in action; it is the executive, the operative, the most visible side of the Government (Wilson 1886). Wilson’s views on public administration was also a product of the times when the idea of welfare state was taking firm roots in Europe as well as in America. The increasing acceptance of welfare conception of the state entailed a necessary widening of the scope of public administration. Hence, Wilson referred to a steady widening of “new conceptions of state duty” as a result of which “(t)he idea of the state and the consequent ideal of its duty are undergoing noteworthy change.” What was remarkable in the new scenario was that “the idea of the state is the conscience of administration”.

As representatives of the government, administrators have over the course of time come to wield enormous power. Bureaucracies have thus tended to accumulate power in its own hands and develop an autonomy separate and independent of legislatures. While on the one hand the call for separation of politics and administration has been a constant theme as was advocated by Wilson in the same essay, there has also been on the other hand attempts at promoting an institutional self-interest of bureaucracy itself under the garb of this call. Bureaucratic organizations across the world have also come under severe criticism over questions that range from efficiency, red-tapism, corruption, nepotism and accountability, etc.

Incidentally, the most famous argument in defense of public Administration came from the same essay by Woodrow Wilson where he argued in favor of separation between public administration and politics. In this line of defense, “the duty of administrators was simply to carry out legislative mandates with technical expertise, without taking sides. Administration was legitimate because it was neutral”. (Stivers,

1993:2). Various efforts to justify public administration have also relied on the essential qualities of public servants by invoking “images of expertise, leadership or virtue”.

It is however important to note that public administration as a practice and bureaucracy as an institution do not function in a social vacuum. Social norms, rules and values get carried over into various levels of the institution – understood in terms of both concept and practice. These set of values do in turn influence processes of decision-making, inter-personal relations, enforcement of rules of conduct, and at times, even the conception of what is right/good action or wrong/bad action. A feminist perspective of Public Administration argues that the administrative state is insensitive to the gender dimensions of political, economic and social factors because the very images of expertise, leadership and virtue that mark the defenses of administrative power contains dilemmas of gender that have not been addressed. In her book, “Gender Images in Public Administration, Camilla Stivers (1993) argues that “these images not only have masculine features but help to keep in place or bestow political and economic privileges on the bearers of culturally masculine qualities at the expense of those who display culturally feminine ones.” She further contends that these characterizations “contribute to and is sustained by power relations in society at large that distribute resources on the basis of gender and affect people’s life chances and their sense of themselves.”

In historical terms, it may be said that women in public administration are both rare and recent. Writing in the context of the United States, C. S. Aron (1987, cited in Stivers 1993) points out that women first began to work in government in 1861, “when the U.S Department of the treasury hired them to clip and count paper currency, replacing men who were needed as soldiers. Women thus enabled the federal government to meet a critical wartime need for more workers without straining its budget”. Over the years more and more women were employed in government in increasing numbers especially in the 1920s and mid 1960s due to the impact of women’s movement. However, most of them were heavily concentrated in the lower grade levels and their role and contribution remained largely unacknowledged. In other contexts of developing countries, the entry of women in public administration, especially in the higher echelons was historically a later phenomenon. Various social and cultural factors might also play a role either enabling or disabling entry of women and their mobility in the field of public administration. Despite variations arising of different cultural settings, feminists find it to be a historical constant across cultures that a division of labour has persisted wherein women have been required to carry out ‘little’ household works while men with their ‘higher’ rationality could devote themselves to public pursuits. Such an Aristotelian justification has plagued public administration till contemporary times.

Feminist therefore are of the view that Public Administration needs to be examined through the lens of gender, as “its public dimensions are revealed as gender dimensions” (Stivers 1993: 4). In the rest of this article, I first describe the main claims and contentions of a ‘feminist public administration’. In the next section, the article traces the historical genesis of a feminist movement in public administration by co-relating it with the three different ‘waves’ of feminism. This is followed by an analysis of the contributions of two main thinkers in this field namely, Camilla Stivers

and Debra Stewart. The article concludes with some general reflections on the state of current debates and knowledge in the multiplicity of feminist perspectives in public administration.

Feminist Public Administration: Claims and Contentions

Administration, whether public or private, is commonly perceived to be a gender-neutral activity. Its principles and the carrying out of the same are generally seen as arenas wherein gender plays no role. In this understanding of public administration, merit and efficiency are the keywords. Results and outputs are not to be seen as mediated by how they affect the lives of different genders. However, feminists have successfully brought forth that such an understanding is not only mistaken; it works to further entrench male biases and interests in the field. Against the gender-blind notions of public administration, a feminist perspective seeks to develop a critique of the practice of administration as well as develop new concepts and vocabularies that will act as guides to the study and practice of public administration.

In an article in *Administrative Theory & Praxis*, Janet Hutchinson and Hollie Mann (2004) laments that there is not yet a “defining body of feminist theory” in public administration. They attribute this lack itself to histories of exclusion of women from positions of power in general and more specifically to a narrow but dominant model of public administration “that reduces the potential for ongoing feminist praxis.” They maintain that while the liberal historic concern with equity had led to many advances, it has also on the other hand restricted the creative development of a feminist public administration theory. As a response to rectify these conditions, they urge that Public administration scholars should “develop a body of feminist theories as well as a distinctly feminist praxis to add to the growing body of theoretical work in other disciplines.” In their opinion, developing such a framework requires that feminism re/theorise public seriously.

For such an undertaking, what is required is no less than a complete overhauling and revision of previously held view and foundations. Hence, Hutchinson and Mann point to the need of public administration theorists to “re-examine the fundamental theories, mechanisms of analysis and primary values that have given shape to our epistemological techniques and our ontological assumptions, generally, and in public administration, in particular.” They believe that a fundamental shift in human knowledge [knowing] could result from “seeing” through the feminist lens but that this shift demands that we accept that we are living in a “man’s world,” and are obliged to employ non-masculinist approaches to epistemology and methodology.

In a similar vein, Stivers (1993: 5) contends that despite the “apparent neutrality”, public administration is “structurally male”. What is constantly being missed or ignored is that the ‘public’ dimension of public administration is a ‘gendered dimension’. She points out that public power justifies itself by referring to public interests and public good. But “this publicness is problematic because it is historically grounded in an understanding of the public sphere as a male preserve” distinguishing itself from the domestic space which is both “the primary life space and responsibility of women (1993:4).” This structure has persisted and public administrations has been able to successfully justify itself in a space that

1) “depends for its coherence on the subordination of women through their assignment to a set of duties that no matter how necessary are generally regarded as less worthy or significant and

2) limits both women’s opportunities to participate in public life and the time and energy they have to devote to it.” (1993: 5)

Public administration has been an all too willing practitioner of liberal theory wherein “women are treated as ‘citizens’ but in reality, their participation in public life has been restricted either formally (in law) or practically (by the demands of their household duties). Stivers examines the three main characteristics of expertise, leadership, and virtue and concludes that all three values are shaped and constructed in a masculine image and history. Against expertise, she finds that it is attended by four aspects – objectivity, autonomy, hierarchalism, and brotherhood – which are values according to her that are “inconsistent with widely accepted notions of womanhood, and requires a social order, which subordinates women.” Likewise, the way leadership has been characterized as decision-maker, definer of reality, etc. conflicts with expectations of women. Lastly, as for virtue, it has a long history of heroic, male being guardians of the public. In short, all images associated with the most defining elements of public administration are in conflict with prevailing notions of womanhood and hence, work to the detriment of women’s participation and rise in the field.

The paradoxes that are emerging in the conflict between theories declare women as full citizens and the reality that reduces them to less-than-citizens attest to gender dilemmas that Stivers highlights. She advocates the need for probing these gender dilemmas by “taking into account everyday life practices such as what goes on in families, organisations and politics”. Such an effort would have to be accompanied by an attempt “to undo the taken for grantedness of administrative practices and what is written and thought about them: to bring to light the ambiguities, gaps, contradictions and assumptions that are connected to our notions of what constitutes appropriate masculine and feminine behavior that is gender (5).” A feminist perspective in public administration may be said to shed light on the fact that “these widely-accepted understandings devalue women’s contributions and concerns and limit their political and social freedom (6).

Beginnings of a Perspective

It has not been long since feminist ideas started making inroads in public administration. In the earliest phase, the name of Mary Parker Follet stands out as one of the earliest contributors of feminist perspective to administrative thought. She is most known for advocating a view of power that is co-shared and co-exercised. She wrote as early as in the 1920s that “whereas power usually means power –over, the power of some person or group over some other person or group, it is possible to develop the conception of power with a jointly developed power, a co-active, not a coercive, power” (Follet, 1927). The concept of “power over” versus “power with” became a recurring theme in feminism from 1970s and still actively and consciously remains in use today. Her philosophy was said to have influenced many prominent thinkers like Ordway Tead, Henry Fayol, Oliver Sheldon and Lyndall Urwick, who were associated with the “classic” or scientific management schools. Peter Drucker, the management theoretician, called her “the prophet of management” and his

“Guru”. The notion of sharing of power instead of exercising it over others distinctively engenders an approach of non-domination.

However, the real feminist thrust in public administration came about as late as the mid-1970s. Its genesis can be traced to a symposium on “Women in Public Administration” in 1976 under the leadership of Nesta M. Gallas, the first woman president of the American Society for Public Administration (ASPA). She emphasized three pervading themes: discrimination against, underrepresentation of, and underutilization of women in public administration (Nesta M. Gallas 1976). The symposium raised issues related to women trapped under glass ceiling, affirmative action for women, strategies to facilitate women administrators to perform better and the idea of women’s rights as basis for public policy, etc. (Chakrabarty and Chand 2012:154).

Feminist perspectives brought along with it new concepts and helped interrogate existing fundamental assumptions in the field. It thus helped in exposing that behind the so-called objectivity of public institutions, there are hidden gender biases. Robert B. Denhardt and Jan Perkins’ essay entitled “The Coming Death of Administrative Man’ (1976) was an early attempt at studying the potential impact of gender on the conceptual terms with which public administration interprets its world. They explored the effect feminist thinking might have on the notion of task –oriented, rationalistic, efficient “administrative man” (Stivers 1993:18) and declared that

The Key to the potential impact of feminist thinking on organisations of the future may finally come in the radical feminist rejection of the notion of superior domination –either by men or other elites and their adoption of the concept of the authority of personal responsibility for their own actions by submitting to the authority of some accepted theory or structure. (Denhardt & Perkins,1976: 384)

Public Administration and the Waves of Feminism:

The career of a feminist perspective public administration has closely if not strictly followed advances in general feminist movement. One may therefore see different forms of assertions in what has come to be referred to as the three waves of feminism.

The first wave in feminist movement is associated with the movements that emerged demanding women’s rights to suffrage. Accordingly, the question as to what qualifies one as an equal citizen? On the other hand, women’s subordination and inequality has always been justified on grounds of biological difference of women from men. The unequal treatment between man and woman was further defended on the Aristotelian and Lockean dictum equal treatment of equals. “This presented the central conundrum of the first wave of feminism, should women deny biological differences and claim political equality based on their sameness or on the universality of the human condition? Or should they emphasize their differences and demand the right to represent themselves because they are different from men (Mcbride 2010: 500). Finally, the argument that women are different and more moral than men was one of the winning strategies for achieving women’s suffrage in the United States through the 19th amendment in 1911. This may be considered a landmark in the field of public administration too as it recognized rights of women to effectively become active participants in the public sphere.

The second wave is considered to have both a liberal and a radical component in that it attempted to eradicate formal inequalities within the current systems and structures as well as to dismantle patriarchy understood as a more fundamental structure of power based on sex and gender. It aimed at cultivating political solidarity among women, a “sisterhood” based on presumed similar positions with respect to oppression. (Hutchinson & Mann 2006, pg. 402). The second wave was also considered essentially subversive in spirit in as much as it sought to break down established and entrenched norms and values. Women’s emancipation was predicated upon this subversive potential. Prominent guiding principles were sought from Simone De Beauvoir’s “The second Sex”, a philosophical reflection on female identity throughout history. The banishment of the public/private distinction as symbolized by the slogan: the personal is political- may be considered a major subversive achievement. From the point of view of public administration, it opened new vistas in terms of problematizing the boundaries of the personal that had functioned to confine women. Beauvoir’s observation that “one is not born but rather becomes a woman” provided huge impetus to women’s claim to the public sphere. The argument could now be posed that it was not some essential female nature that was responsible for women’s exclusion from the public sphere but rather women’s lack of education and access to economic opportunities were results of social and cultural norms as women have been socialized to think about themselves as different from men.

Beauvoir argued that women are taught to see themselves in contrast to men; men are considered the standard; female identity is considered a variation. She observes that women see themselves as the other and as less essential than men. This view of self is reinforced through family relations, economic opportunities, formal education and religious beliefs. Every single cultural and political structure becomes complicit in this view of women. The feminist second wave questioned whether the previously accepted understanding of women’s so called natural differences was correct. They are of the opinion that once the notion that female identity was not given but rather a social construction became widespread, the platform for political action shifted immediately. In order to change women’s role in the world, women’s conditioning, expectations, and self-perception needed to be challenged. (McBride 2010: 501)

The publication in Ms. Magazine of a piece titled “Becoming the third wave” by Rebecca Walker in 1992 is considered to have marked the beginning of the third wave. While the second wave was focused on solidarity and a pursuit of the subversive agenda, “the third wave appears to be invested in individuality, cultural expression, and the diversity of women’s experiences and expression. Women today are redefining what it means to be a feminist and a woman by reclaiming both overt sexual expression and the forbidden language that men have for centuries used to denigrate them (Hutchinson & Mann 2006: 400). Feminism during the 1980s was considered to be an outdated battle, one which had already been won due to gain in reproductive choice, inclusion of women, girls into sports, the military, professional life and educational institutions. Walkers argument was that it was not a post-feminist age but rather the start of new form of feminist movement that has grown in popularity with the political shifts in the twenty-first century. Women’s rights and opportunities appear to need defense, even as women around the world gained more inclusion in the formal political process.

In the third wave, there is recognition that both male and female identity is socially constructed and that part of feminist revolution includes restructuring gender identity all along the spectrum of possibilities. There is an increased recognition of transgendered individuals and the need to include them in the movement as well as the desire to contest and investigate how society defines both masculinity and femininity. Similarly, there is a recognition that not all women hold the same amount of power and that gender identity intersects with other characteristics in unique ways (McBride 2010: 501). Accordingly, certain terms have come to be predominant in this phase viz. multi-gendering, multi-dimensionality, contestability, gender anarchy, etc. The insights of the third wave may also be seen as outcome of feminism's reflexive moments.

Feminist thought in Public Administration:

a) Camilla Stivers

One of the most prominent voice who questioned the absence of women and issues concerning women in the field of Public administration is Camilla Stivers. "Gender images in Public Administration" (1993) written by her is considered to be a pathbreaking book that shed light on gender issues that till of date had been left unaddressed in Public administration. The core theme highlighted by her is that dilemma of gender is embedded in the images of expertise, leadership, and virtue that are being used to legitimize administrative power. She argues that these values have masculine attributes which are utilize to put man in a privilege position while disadvantaging women. She contends these masculine characteristic of Public administration is systemic. It leads to and is sustained by power relations in society at large that distribute resources on the basis of gender and impact people's life chances and their sense of themselves and their place in the world.

She opines that in order to understand this inequality and injustice, public administration needs to be examined through the lens of gender, which will help to shed light on how discretionary power are employed for taking public decisions. Her main argument highlights the fact that these public exercises of political power which are justified on grounds of public interest like serving public good and public welfare is problematic. For, this understanding is premised on the separation of the public and private sphere, where women have been relegated to the private sphere and the public domain have been exclusively reserved for the men.

In one of her earlier essay written in 1991 titled "Toward a Feminist Perspective in Public Administration Theory", she raised the question of governance and leadership. Generally, leadership is a virtue qualified by attributes of toughness, assertiveness and aggressiveness, which are commonly considered masculine, which is itself an approach not free from pitfalls as it is challenged by resistance. She contrasts it to the feminist approach of administrative governance that is "less hierarchical and more interactive". Instead of viewing power as a "mode of domination," the feminist perspective emphasizes the "enabling capacity" of power. She is of the opinion that rather than controlling, it is more advantageous to collaborate with others, which can prove to be more helpful in dealing with difficult challenges. Cooperation, teamwork and participation, allowing a diverse perspective on complex subject matters "becomes protection against bureaucratic pathology rather than [being] a source of inefficiency".

In the same essay, Stivers also raises the question of the public/private dichotomy as a consequence of which historically, women have been delegated to the private sphere, so that men are given the freedom to advance their public career. Taking care of the home and hearth has been made the defining work of women in the private sphere. This biased and outdated views which evolved mainly as a consequence of the industrial revolution still acts as prejudice against women till today. As a result, women are mostly engaged in public sector jobs that are characterized by *caritas* (e.g. nurses, teachers, caretakers). Because such works are considered as natural, they are not considered valuable and productive, hence not adequately compensated.

The realization that men's advancement of their public life has been made possible by the confinement of women to the domestic sphere has been conveniently suppressed. Stivers points out that from a feminist political perspective, we are "still operating with an intellectual inheritance in which freedom for some (i.e. men) is profoundly dependent on limiting the freedom of others (women)". Hence, it is about time that this "intellectual inheritance" is challenged, that "old boy networks" are abandoned, and that women's work, *caritas* or not, is adequately compensated. This would enable advancement of women's in their professional lives much easier.

Stivers (1993) further argues that the masculinity of modes of thought in public administration privileges men and their interest by establishing boundaries on thought and actions that exclude from positions of authority all but relatively few exceptional women. Public administration thought has the tendency towards heedless universalization through which practices and ideas historically associated with male are made to stand for humanity as a whole without any examination of their possible limitations where women are concerned.

She finds that the dichotomous nature and conviction of thinking in public administration that masculinity and femininity are mutually exclusive to be responsible for extreme positions in an attempt to avoid or deny the other. Passivity, compliance and vulnerability are feminine attributes and in the public sphere it is taken to be taboo. In order to avoid these taboo, public administrators both man and women try to appear technically expert, tough and heroic, attributes that are considered to be masculine. Hence Stivers suggests that instead of denying the existence of gender dilemmas, the path ahead is to develop a form of public administration that merits public approbation which can only then find paths that can lead to change.

In the light of the challenges that a feminist approach must encounter in public administration, to be a feminist, according to Stivers, emphasizes three binding things:

- (1) to the idea that gender is a crucially useful category of analysis, a framework or lens that enables one to see important things that otherwise remain invisible or obscured;
- (2) to a critical perspective on women's current status and prospects, and,
- (3) as Gerda Lerner once put it, to "a system of ideas and practices which assumes that men and women must share equally in the work, in the privileges, in the defining and dreaming of the world" (Stivers, cited in Astin & Leland 1991:19).

b) Debra W. Stewart

According to Debra Stewart, two questions have guided the study of women in public administration, one normative and the other empirical. The first question explores as to what variables should be manipulated to improve the status of women in PA. While the second is concerned with the pattern of inclusion that is actually observed over time. Stewart has taken the help of three theoretical frameworks – the political, the psychological and the sociological to explain the first question while she has relied on readings over time which examines both quantitative and qualitative aspects of involvement for answering the second one. (Stewart 1990)

She tries to identify the obstacles to improving the status of women in Public administration with the help of three paradigms – the political, the sociological and the psychological. Adopting the political paradigm, she invites us to visualize that women's opportunity to participate in elite roles in public administration is encouraged by public policy enactments as a result of political pressure of a vital women's movement. Changing life styles of women and the emergence of political issues to which women laid claim nurtured the women's movement; the movement in turn continues to contribute to the issue agenda. All the categories of analysis take on meaning in relation to the operation of the political system. The other method in comparison are less inclined to look to the political system at all for resolution of the problem (1990:206).

From the point of view of psychological theory, female advancement in management is curtailed because women describe themselves, and are described by men, as having self-concepts that make them less suitable than men for management. Whether these self-concepts are stereotypes or whether they based in behavior differences, the solution to the problem remains the same. Men and women need to be reeducated or trained to behave in ways that enhance rather than limit women's opportunities in public service. For women, this entails developing themselves through leadership and skills training. For men, this calls for orientation towards consciousness raising toward specific strategies for enhancing female opportunity (209).

According to the sociological paradigm, the problems faced by women in organizations reside neither in individual traits or states nor in the distribution of politically contrived participation,

but in characteristics of the organizational situation. Sociological research is generally characterized by dwelling on the nature of the organizational structures. As Rosa Beth Moss Kanter expressed that "Occupations do not exist in a vacuum: they occur within institutions. These institutions' structures – who works with whom, who dominates whom, how members of occupations come in contact with one another – are the topics of analysis and explanation a number of structural and situational variables are more important determinants of organizational behavior of women (and men) than sex differences or global social roles" (Kanter 1976:287 cited in Stewart 1990).

Various studies and research have been conducted by political scientists trying to document empirically whether women as public decision makers resolve issues in unique ways. (Stewart 1990: 220). Though, the research which focus mainly on the elected officials yielded mixed results, the work by Carol Gilligan on levels of moral development stands apart for providing exceptional insights to the issues of women as

administrative decision makers. Gilligan argues that differences in male and female personality structure produce differences in moral reasoning. Men express strong concern with rights and authority and are more “comfortable with rules that abstract from the particulars of situational concerns” (Gilligan 1982 cited in Stewart 1990). In contrast, women exhibit a stronger orientation toward relationships and interdependence. Their moral judgements, shaped by empathy and compassion, tend to be situationally rooted. In Gilligan’s words, men and women tend to be guided by different moral voices: “one morality is ‘an ethic of care’, an ethic of responsibility relying on the concept of equity, the other is a morality of rights ... predicated on equality and centered on the understanding of fairness ...a manifestation of equal respect, balancing the claims of other and self”. (Gilligan 1982:164-65 cited in Stewart).

Conclusion: Feminisms in Public Administration

As with feminist movement in general, the feminist perspective in public administration is an ongoing pursuit. It has been conversant with feminist theory and practice in other disciplines while at the same time attending to issues specific to the field and praxis of public administration. Inspired by a desire to explore feminist theories of public administration, a symposium in 2005 sought to expand the horizon of thinking about the relationship of feminisms and feminist theories to theories of Public administration and Public administration praxis. (Janet R. Hutchinson 2006: 356). During the symposium, the scholars converged towards the idea that there is not feminism but feminisms in Public Administration. As Stivers was to say later, “The organizing assumption behind this forum, that there are many feminist approaches, is surely correct. Many books on feminist theory in recent years have attempted to sort out the different types — useful work, but it seems to me there is probably room for all of them in Public Administration” (2005:369)

Various scholars who participated in the symposium strengthened the underlying notion of the emergence of feminisms in Public Administration. Some like Carol Rusaw argued for the masculine leadership models that prevail in public administration to be replaced by feminist leadership theory. She relates prominent feminist theories to public sector settings and presents a schema for investigating “the operation of feminist theoretical constructs in public organizations using case study methodology.” While others like DeLysa Burnier favoured interpretive inquiry over traditional methods as a means for better appreciating the complexities and ambiguities of administrative life and for accommodating the diverse aims of multiple feminisms. Yet Deniz Leuenberger argued that the market models intended for business have influenced public administration to the exclusion of a labor of care model which more appropriately addresses the missions of many public and most nonprofit agencies which are largely staffed by poorly compensated women. These multiplicity of voices and arguments attest to the growing diversity of approaches within feminist perspectives in public administration.

The diversity of voices, both epistemological and ontological, is only a natural outcome of the advances and progresses made in feminist theorization in general. Contemporary gender theories have come to challenge the simplistic dualist categorization of gender. It is not simply enough to recognize more categories of gender than the conventional man-woman binary; it is not merely a matter of

acknowledging and enlisting 'precise' number of gender categories. But rather, what is of more significance is to be able to acknowledge the multi-dimensionality of each gender category, which would then pose a more complicated challenge to the practice of public administration. At any rate, the aim is as Hutchinson visualizes to move to a society free from the restraints of a fixed gendered paradigm.

It may be noted that much of current feminist thinking has been inspired as well as constructively challenged by the work of Judith Butler (Butler 1991, 1993). Butler has been at the forefront of interrogating body and sex as 'natural' categories. She 'denatures' body itself as shaped by discourse, moving away from traditional understanding that left the body and sex uninterrogated, as 'natural'. Feminist thinking today is markedly different from the dominant images that defined the field a few decades ago. Current theories question and challenge feminist pursuits that have been founded on assumptions of coherent, stable and static selves as the source of gender identities. In the contemporary scene then, the category 'woman' itself may not be as static a notion as generations of feminists have understood all along. Accordingly, the scene is now invaded by terms like 'gender-blending', 'gender-bending', multi-dimensionality, gender-anarchy, etc. In light of the multiplicity in feminist approaches, with conflicting as well as intersecting claims and objectives, it is now a much more challenging task for public administration to adequately respond to the new circumstances both in terms of conceptualizing and formulating policies as well as implementing them. The robustness of current feminist thinking both enriches the field as well as urges practitioners of public administration towards more imaginative visions ahead.

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2.

**CREATING WORLD CITIZENS THROUGH CREATIVE
DIGITAL TEACHING OF ROMANTIC POETRY****Dr Savita Singh**

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Ah, you are so great and I am so small,
I tremble to think of you, world, at all;
And yet, when I said my prayers today,
A whisper inside me seemed to say,

“You are more than the Earth, though you are such a dot:
You can love and think, and the Earth cannot!”

(‘Great Wide Beautiful Wonderful World’ by William Brighty Rands)

The poet WB Rands said it all. Human beings have the powers to love and think and pray and connect with the powers of the cosmos. They have a responsibility towards the world, and today in the 21st century the responsibility increases. Teachers have to bear the brunt of this responsibility and using technology, which defines the era, they have to create world citizens, and put the future of the world in safer hands than it is today.

I Why World Citizens?

The world is in turmoil today: hatred and violence; intolerance; injustice; depraved morality; unethical materialism; shameless exploitation of natural resources; racial, gender, ethnic, religious bias; loss of faith; scepticism about all institutions in the public realm; rising cynicism; and a dark apocalyptic culture of exclusion define the 21st Century World. It is a life threatening challenge to the future of humanity. The need of the hour is creation of World Citizens, and the burden falls on teachers, who have the capacity and responsibility to chisel young minds

The world is moving away from a global unified system to an overprotective culture of exclusion of others, in political, social, economic, and religious spheres. The clock cannot be wound back. Man cannot revert to medieval systems. Trying to do so will cause pain, suppression of individual freedom, and rebellion. This is the dark and sinister universe man inhabits in the 20th century.

A world citizen is one who has a kind and empathetic world view of humanity. He has a keen critical insight into the problems that haunt the world today. He is above prejudices and genuinely believes in *Vasudev Kutumbhakam*, that is, the belief that the world is one family. He has a deep understanding of the value of life; he is of a spiritual bent; has deep moral concerns; understands psychological crisis; values diversity; pursues justice; advocates human rights; believes in tolerance and individual freedom; and craves equality and liberty. He is concerned about the

environment, world society, humanity and the future of the world. Suffering of men anywhere in the world disturbs him.

In the information communication world of news networks, evil, unjust, heinous incidents taking place anywhere in the world disturb the world citizenry. Geographical, ethnic, demographic, political boundaries melt, and the suffering of man anywhere becomes the suffering of men everywhere. Suffering needs no individual identity; it is the identity of humanity. World citizens try to end petty issues and transcend differences and problems through control of the mind, and large hearted magnanimity of spirit and belief.

II Teachers responsibility

Teachers of literature have to shoulder the responsibility of building world citizens through creative teaching. The future of the world is in the hands of teachers, especially English teachers, as they deal with literature which is the repository of the world of ideas. Literature enriches the mind and builds man, and the future. Poets are seers, specially blest. The Literature teacher's responsibility is: Delving deep into the richness of past literature; making it real and palpable to the present students; establishing the connect; and creatively rewriting the past in the present, the Digital Age.

GCED or the Global Citizen Education - UNESCO's approach to GCED is that education should be:

- Holistic: addressing learning content and outcomes, pedagogy and the learning environment in formal, non-formal and informal learning settings
- Transformative: enabling learners to transform themselves and society
- Value based: promoting universally shared values such as non-discrimination, equality, respect and dialogue
- Part of a larger commitment to support the quality and relevance of education

III Romantic Poetry

Romanticism has within itself a formula, which is the panacea of coping up with the ills of the present. Creative imagination, nature, spirituality, mysticism, humanity, the common man and other views of the romantics are motivational and seem logical and practicable in the present world. Digital teaching paves the way for a wonderful teacher-student relationship and also helps in the growth and development of students into world citizens.

Wordsworth's Preface to the *Lyrical Ballads* (1798) is a "poetic manifesto" and outlines the chief elements of Romanticism. It is a statement of revolutionary aims, which claimed Innovation over Traditionalism. It was a break away from poetic diction and decorum of the Classical writers, who had an elevated style, aristocratic characters, momentous actions as the subject matter of poetry. Classical poetic genres

and forms were replaced by lyrics, blank verse, and other experimentation. The Romantics challenged the old masters.

The common man's life, language really used by men, simple everyday subjects and people became the concern. Poets were Prophets and visionaries, beyond physicality, full of supernatural powers and mystic experiences. Poetic Imagination and what it created was more important than just mirroring men in action.

Wordsworth famously claimed that poetry is the "spontaneous overflow of powerful feelings", and centred on "emotions recollected in tranquillity". Keats said, "If poetry comes not as naturally as leaves to a tree, it better not come at all." Coleridge believed that Poetry is organic in form, evolving according to its own internal principles, like a growing plant. Shelley contemplated, "I always seek in what I see the likeness of something beyond the present tangible object."

Nature becomes the source of inspiration, motivating thought and expression. The landscape, surrounding flora and fauna are persistent subjects of poetry. Human experiences, activities, problems, feelings and emotions are important themes.

Wordsworth said that the "the Mind of Man" was "My haunt and the main region of my song." Thus the poets were the protagonists, solitary figures lost in thought, in a personal quest, a spiritual search, with unique responses to the world around them, and intimate personal confessions. Wordsworth's *The Prelude* is a Poetic Autobiography, as also Lord Byron's *Childe Harold*, Shelley's *Prometheus Unbound* and Keats' *Hyperion*. The Age was the Age of new beginnings and high possibilities. Imagination was a vehicle for infinite human aspirations, limitless, uninhibited by norms, beyond all possibilities, enriched by the grandeur of the artist's vision.

The Romantic Manifesto: Emotions, Subjectivity, Nature poetry, Humanity, Man's relationship with nature, Spirituality, the Supernatural and Mysticism, Creative imagination, Hellenism, melancholy, freedom, beauty and art .These are very important issues today.

IV Digital Teaching Methods

Digital Teaching uses technology, electronic systems, media, online applications, mobile learning. The teacher has to use technology innovatively to make lessons interesting, and add new dimensions to each poem. Students are netizens with loads of information at their fingertips. The teacher has to train students to select material that is academic, to navigate through the sea of available information. Blended learning, with games, collaboration, creativity, active participation in online applications, sites, blogs, chat rooms, Youtube, and many others are parts of the teaching learning process today. A teacher is a facilitator and Google is the teacher's assistant

The digital education system makes students feel that they are in control, and they can control and plan learning. They can select and substitute study material as per requirement. Classroom Discussions, Assignments, Tests, Lectures, Library, Seminars, Course study, Research, are online and digital. E-books, e-submissions, virtual classrooms, webinars, e-conferences, almost all elements of the education system are digital. All the teaching – learning resources converge into one small

digital world. This seemingly small digital world is vast and expands through time and space, bringing past, present and future together, expanding meaning and context. Digital Teaching transforms the classroom, and reshuffles the old formulae of TTT and STT. The class is freely interactive, and highly visual, with extensive use of multimedia. Digital teaching paves the way for a wonderful teacher-student relationship and also helps in the growth and development of students into world citizens.

V Creative Digital Teaching of Romantic Poetry:

A poet's relationship with language and meaning and the world is different: it is spiritual and artistic, and an attempt to understand the self and the world.

Digital teaching adds a whole new dimension to teaching poetry. Power Point Presentations help in the teaching – learning process.

Digital pedagogy...The SAMR model, developed by Dr Ruben Puentedura, describes technology integration through four levels.

- Substitution – technology is used as a direct substitute for what you might do already, with no functional change.
- Augmentation – technology is a direct substitute, but there is functional improvement over what you did without the technology.
- Modification – technology allows you to significantly redesign the task.
- Redefinition – technology allows you to do what was previously not possible.

The SAMR model is easy to follow, and the Literature teacher has to move both paradigmatically and syntagmatically. Audio video recitals, visuals on most poems are available on the net. Poets, poems, summary, analysis, interpretation, lesson plans and teaching methods are out there digitally. Digital material can be used while teaching Romantic poetry, keeping the end objective of creating world citizens in mind.

Teaching poetry involves making the student understand the mind of the poet; the age and milieu he lived in; the poem; the protagonist, narrator; the theme or concern; the poetic devices, and the essence and impact of the work.

- Background: Life studies of the Romantic poets, accompanied by their photographs, visual images of their homes, school, favourite haunts, photographs of their loved ones, set the mood of the class. Biography helps in imagination. Visualizing the peaceful life and the world of yore provokes thought, and a yearning for the lost world. Students are inspired to care for nature and environment. Most of the romantic poets died young, such facts touch sentiments and inspire awe and value for life. Issues of mortality, brevity of man's life, his contribution to the world, come to the fore.

Students may be asked to prepare visuals on their own lives, a very creative assignment. Comparison of images, then and now, highlights many issues. The thought provoked is: What can one contribute for the future of the world? What will

the obituary say? How shall one be remembered, go down in history? Creation of world citizens is set in motion.

- Poems: Poetry sites provide texts and recitals of all poems. An analysis and interpretation through quick digital access to references, meanings, interpretations, criticism follows. Romantic poems are lyrics, with different rhyme schemes and rhythmic patterns.

A creative assignment for students is to make them visualize themselves in the place of the poet and rewrite the poem and recreate the visuals, and prepare the audios too. The aim is to recreate in a contemporary setting; and a revision of Romantic poetry, subjectively and creatively.

A rewriting of Shelley's "Ode to a Skylark", for instance, would raise issues of birds, nature, and life. Background research of the population, habitat, life span of skylarks, the falling numbers and other issues raise awareness, prick the conscience, draw students towards online groups that care, and help in their grooming as world citizens. Images of skylarks are easily accessible, but the assignment would help students' develop creative imagination, making them seers. Wordsworth's "Daffodils", could be used very creatively by replacing them with flowers that are real in the lives of students. Indian students could relate to marigolds, and other common wild flowers that grow in profusion. Students shall be drawn to active online environment groups, with a sense of commitment and responsibility to the depleting natural flora and fauna.

- Protagonists: Romantic poetry has the common man as protagonist, as opposed to powerful Gods, emperors, knights of classical poetry. The solitary searchers are on an elusive spiritual quest. Wordsworth's Solitary Reaper, Beech Gatherer, Lucy Gray; Coleridge's protagonist in The Rime of the Ancient Mariner; Keats creations in his Ode on a Grecian Urn; Shelley's and Lord Byron's memorable characters are endearing. The net provides an entire list.

An analysis of characters follows, highlighting traits of humanity. The teacher provokes empathy through evoking a deep understanding of the trials and travails of the characters, highlighting the predicament of man, the existential crisis, and spirituality. World citizens are groomed as they try to find a means of understanding sustenance.

Students can be asked to research and find parallel characters in contemporary life, or from other works of literature, from diverse languages and regions. They have to ponder and analyse, assess and evaluate. This exercise develops traits of world citizenship: respect for diversity, understanding, empathy and sympathy.

Role play as protagonists, facilitated by the teacher using digital information, evokes thought and emotion, triggering transformation in the students.

- Themes: The themes of Romantic poets were many and diverse. They worshipped nature, but it was mainly a means of an emotional understanding

of the world. Spiritual search, subjectivity, nature, pantheism, mythology, humanity, mortality, philosophy, creativity, imagination, divinity. Digital quotes of the poets, emphasizing their themes are on the net. Different viewpoints can be digitally traced in an attempt to understand the thematic concern of the poets. Down the ages, critical perspectives change according to the prevalent world view. The urgent needs of the 21st century are reflected in the themes of the romantics. Spiritual experience above the religious; emotions above intellect; humanity above age old class hierarchies; fraternity and solidarity above divisive structures; non-violence above violence; and the spiritual above the materialistic are the needs today.

“Ode to Nightingale” covers multiple themes of life and its brevity, death and loss, beauty, music, age, sickness.” Ode on a Grecian Urn” talks of Representation and permanence of Art, and Beauty and Truth. Wordsworth’s “Tintern Abbey”, “Immortality Ode” are concerned with spirituality, temporality, rebirth, holistic development.

To develop an understanding of these themes, their present relevance, and the expedient need to train the mind of students is a dire necessity of the world today.

Students may be asked to create images on persisting modern binaries; initiate discussions on chat groups; create fictional utopias, animated films, videos, real life short films. They are thus taught to discriminate, discern, frame an opinion, use digital rhetoric, and use the intellect for an emotional understanding of man. This study technique of Romantic poets heals while creating. World citizens can be created by developing holistic individuals through Romantic Poetry

- Metaphors, Imagery, Symbolism – Romantic poetry is rich in images and symbolism. Rich Imagery operates in all its forms: Visual, auditory, olfactory, tactile, gustatory, kinaesthetic, and the synaesthetic. Sensuousness is a mark of the Romantics.

Taking an example from Keats’ odes, visuals on the “Ode to Autumn” speak of abundance of nature, “mellow fruitfulness” in the first stanza; images of Keats’ beautiful personification of Autumn in the second; the music of Autumn in the third where the choir includes gnats, lambs, crickets, the redbreast and swallows. The imagery and beauty of nature, its flora and fauna, have to be used to evoke in students respect and an attitude to care for the environment. An intelligent juxtaposition of digital images from “Ode to Autumn”, paralleled with images on the environment crisis the world is facing today provides food for thought, and helps in creating world citizens.

Coleridge’s “Kubla Khan”, “Christabel”, “The Rime of the Ancient Mariner” are highly evocative, and thought provoking poems, which can be used very creatively and digitally by teachers. The story behind the composition of “Kubla Khan”, has generated immense spell bound criticism. It blends magic, the mythic past, the visions, and so many ideas which can be used very interestingly.

Wordsworth’s “Tintern Abbey” is a poem that can be used very creatively, in the narrator’s voice, theme, technique and visuals. Highly imaginative, retrospective,

introspective, and futuristic, the poem, which is the most anthologized of Wordsworth's works, can work transformative magic in the class, when handled digitally and creatively by the teacher.

The list of poems by the Romantic poets is endless, and most of them are so rich that they offer ample opportunities to a creative visionary teacher. All the poems cannot be tackled here.

Paintings, Films, Theatre, Sculpture, and other art forms may be used as study material evoking a deep understanding of art, and using its beauty as therapy.

Romantic poetry, its teaching, its reproductions are healing and can be used as therapy for 21st century students who live in immense confusion, contradictions and tension, leading to unfathomable illnesses. Romantic poetry in the creative digital world today can be handled beautifully by sensitive teachers to create world citizens. Such individuals are peaceful, sensitive, and thinking individuals, who contemplate on the future of the world. World citizens try to end petty issues and transcend differences and problems through control of the mind, and large hearted magnanimity of spirit and belief. Taking personal responsibility, and contributing, however miniscule it might be towards the wellness of the world; taking the baton forward, and enlarging the population of world citizens, should be the end objective of teachers and learners at all levels of the education process.

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Note: A presentation on “Creating World Citizens through Creative Digital Teaching of Romantic Poetry” was made at AICON '17 at the Chattrapati Shivaji Institute of Technology, Durg, CG, on 22 April, 2017, as a Keynote Speaker.



3.

CONFLICT BETWEEN ETHICAL AND UNETHICAL ATTITUDE IN ARAVIND ADIGA'S *THE WHITE TIGER*

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Abstract

Being ethical represents good and being unethical represents evil in the character. Since the very beginning of human life, there has been a conflict, a struggle between ethical and unethical. Ethics is moral principles that govern peoples' behavior and life conduct. Human beings have choice; they can choose the ethics to lead noble life or can be unethical to lead ignoble life. Each one has to choose either of the two. Everyone is free to choose or decide one's lifestyle and life's principles. Aravind Adiga's *The White Tiger* is the story of a man who hangs between ethical and unethical attitude towards the life and finally he chooses the unethical path and lead the life of dissatisfaction.

Key words- ethics, good, evil, satisfaction, ambition, destiny.

Ethics is about knowing the difference between what you have a right to do and what is right to do. But there are certain things that are beyond human choice, these automatically come on their way. One cannot choose to get born in a rich family or in a desirable caste. Destiny has to be submitted to, though one can make efforts to be rich or prosperous in life. In the journey from poverty to prosperity or from slavery to freedom, one has to choose which path to be followed, the good, ethical and noble or evil, unethical and ignoble. Since childhood it is taught to follow good, the right path in life but the path of goodness, honesty and nobility is a difficult one and needs a lot courage, patience, will power and firm decision. On the contrary the path of evil and dishonesty is alluring, easy and smooth to trend on and it also promises an early success.

My thought whose murder yet is but fantastical,
shakes so my single state of man that function
Is smothered in surmise, and nothing is
But what is not. Macbeth (I.iii)

Aravind Adiga's *The White Tiger* is the story of a man who hangs between good and evil and is finally overcome by the devil. He has ambition to lead like lord and like his master as Macbeth had that turns him into a cold blooded murderer. *The White Tiger* is saga of making as entrepreneur. The protagonist Balram Halwai, who suffers between the hinge of ethical and unethical throughout the novel because he belongs to the 'darkness' and always sees the dreams of becoming part of 'light'.

His father, Vikram Halwai, a rickshaw is follower of ethics in his life. He dies of tuberculosis in a government hospital waiting for doctor. He always suggested Balram to walk on the path of good, study hard and live the life as human being not as 'spider'. Balram, as student was very sharp but his family takes him out of school and puts him to work in a teashop of village. Balram never likes wiping tables and breaking coals. He is ambitious and needs something bigger.

Once, Balram hears that driver earn a good salary and he decides to be driver. He learns driving and fortunately gets the job in landlord's house, which leaves in Dhanbad but belongs to same village. He keeps Balram as driver for his son Mr. Ashok who returned from America. When Mr. Ashok shifts to Delhi, Balram gets chance to stay in city with him. And here starts conflict between good and bad.

Earlier, Balram has desire for handsome salary and khakhi dress as driver, but when he sees his master's bag full of money to bribe, avarice enters in his soul. He is never at peace and decides to kill his master and run away to lead his life as his master leads. The novel deals with numerous themes which deal with age old theme of the suppression of the poor by feudalism system, difference between the rich and the poor, corrupt political system and the master-servant relationship. It also vividly portrays human nature, how various people behave in various circumstances.

Balram, being humiliated so many times by his master and his family, Balram adopts dreadful and unethical way to become an entrepreneur. His master shows false sympathy to him but leaves no chance to humiliate him. Apart from that, they have framed Balram as a murderer, for that he was asked to sign a statement stating that he has killed a child while driving. Actually Pinky Ashok's wife killed a child while driving in a drunken stage. This unethical behaviour master influenced the Balram to select wrong and unethical path to get success.

All these changes happened in me because they happened first in Mr. Ashok. He returned from America an innocent man, but life in Delhi corrupted him- and once the master of Honda city becomes corrupted, how can the driver stay innocent (TWT 197)

These pressures made him to kill his master and abscond with the money of his boss that was kept for bribing a politician. He finds no other way to come up in life. He started a taxi company at Bangalore and became a successful entrepreneur. Here the author shows the mentality of the protagonist is like *The White Tiger* which is different from other animals and it is dangerous also. Balram wants to lead a life independently like *The White Tiger* and he too is dangerous.

Money is mother of sin. Its magical effect of money that changes human mind or the way to prosperity passes through selfishness and callousness. Once Balram starts earning handsome salary, his greed for wealth increased, he starts buggery and forgery to his master;

I cheated my employer. I siphoned his petrol, I took his car to a corrupt mechanic who billed him for work that was not necessary; and three times, while driving back to Buckingham B, I picked up a paying customer. (TWT 230)

The worst ideas of deceit come to his mind when he sees the red bag, full of money which is to fulfill his lustful desires, he starts cheating. As he clicks the red bag open, 'All at once, the entire stairwell filled up with dazzling light-the kind that the only money can give out.' (243). Balram though likes his master, appreciates him for his goodness, nonetheless kills him ruthlessly. A single glimpse of the inside of bag makes him brutal and bloody thirsty. Basically Balram is not entirely black

character. He is neither rotten nor saintly. He has certain merits and demerits. He is grey character who has some flaws and often acts immorally.

When Balram firstly sees at red bag, his ethical mind denies to look at it but his unethical mind binds him to it, ‘ I tried hard not to look at the bag- it was torture for me....(244). As he drives the car, the red bag lingers in his mind. He keeps on thinking about the right and wrong, fair and unfair. His mind says. ‘Go on, just look at the red bag, Balram that’s not stealing, is it/ And even if you were to steal it, Balram, it wouldn’t be stealing’ (244).When he looks at rearview mirror, various images and notions come to his mind. He is caught between the two ideas to steal or not to steal. Strange thought comes in his mind;

See, Mr. Ashok is giving money to all these politicians in Delhi so that they will excuse him the tax, in the end/ Who but the ordinary people of this country –you! (TWT 244)

When unethical views come in his mind, guilt arises in his soul and sees all things and statements as pertaining to his mind. He intuits that city is known by his inner voice. Everything has become transparent and visible- his evil ideas, his plans, everything. He feels as if his heart is saying him why to worry, why to ruminate so much over this. ‘You have already done it. In your heart you’ve already taken it’ (245)

Balram remains in this delirium for days. While driving one day, he sees that the driver of the car next to him split the juice of paan on the road twice as a result two different puddles from there, but Balram personifies them and imagines their talk-

The left puddle of spit seemed to say:	But the right puddle of spit seemed to say:
Your father wanted you to be an honest man	Your father wanted you to man
Mr. Ashok does not hit you or spit at you, like other people did to your father	Mr. Ashok made you to take the blame when his wife killed that child on the road.
Mr. Ashok pays you well, 4000 rupees a month. He has been raising your salary without even your asking.	That is a pittance you live in city. What do you save/ Nothing.
Remember what the Buffalo did to his servant’s family. Mr. Ashok will ask his father to do the same to your family once you run away.	The very fact that Mr. Ashok threatens your family makes your bold boil! (246)

Balram turns his face away from the red puddles, but his mind is greatly heated, perplexed and confused. Freedom is one of Balram’s dreams! Balram wants to lead luxurious life without responsibilities. Realizing the burden of family responsibilities, Balram slowly tries to distance himself from his grand-mother, brother and other relatives of the village. To fulfill his personal ambition, Balram slaughters his master and even contributing to the probable murder of his entire family. Moreover he never confesses his actions: — ‘Oh, I could go on and on about myself, sir. I could gloat that I am not just any murderer, but one who killed his own employer (who is a kind of second father), and also contributed to the probable death

of all his family members. A virtual mass murderer' (45). Nevertheless, he tries to justify his act of murder by blaming the social structure, by talking distastefully of Laxmangarh, his birthplace, by despising the holy river Ganga and by showing his disrespect to leaders like Mahatma Gandhi. Even he declares that the murder was an act of social justice and class warfare.

The term freedom has always been discussed in various ways. Saints and the divine scholars say that getting rid of worldly objects and worldly relations is freedom. They teach human beings that they should free their minds and souls from jealousy, falsehood, passions and from all evil things, existing in the world and they should devote themselves to the divine and divinity that is the real freedom. For a prisoner coming out of four walled cage is freedom. For a poor being releasing himself from the shackles of poverty is freedom. Everyone defines freedom in their own perspective. Balram has his own concept of freedom. He is lover of freedom as he quotes a poem. Name of poem, he doesn't recall who has written about slave; 'They remain slaves because they can't see what is beautiful in this world' (40).

Evil inside Balram suppresses the good and he becomes unethical and he manifests his lack of faith in religion. This is starkly exhibited in the rage and revolt of the small black man resisting the power of Almighty. When God asks:

Isn't it all wonderful? Isn't it all grand? Aren't you grateful to be my servant? And then...this small black man in the wet khaki uniform start to shake, as if he has gone mad with anger...spitting at God again and again... (87)

In the beginning, Balram behaves like a faithful servant. He even compares himself to Hanuman. Like a dedicated servant he wishes to serve his master and mistress. He thinks he would drive —them wherever they wanted, as faithfully as the servant-god Hanuman carried Ram and Sita (46). He does all household works, washes his master's Pomeranian dogs and conceals all secrets of his master. He feels that all poor servants are trapped in a rooster coop and there is no escape because it is not guarded only from outside by the masters, but also by the fellows inside.

Go to Old Delhi, and look at the way they keep chickens there in the market. Hundred of pale hens and brightly colored roosters, stuffed tightly into wire-mesh cages. They see the organs of their brothers lying around them. They know they are next, yet they cannot rebel. They do not try to get out of the coop. The very same thing is done with humans in this country. (173)

All human beings have a conscience and it always check them from doing hideous and immoral deed. Balram thinks for the first time in a non loyal way about his master. He begins to imagine which possibilities he seems to have if he hazards a crime. Balram's conscience also ceases him from committing crime. He thinks about his father, who wanted him to earn his bread fairly and honestly. First it was goodness of the blood he owned by his father that he mediates for long before slaying and robbing his master, secondly he fears for his family that has to pay later for his sin. It

makes him sweat when he thinks to go further in his plan: “Think, Balram. Think of what the Buffalo did do to his servant’s family” (248).

While relaxing his instable mind, he visits second hand books market, here he learns two lines from urdu poem, “you were looking for the key for years/ But the door was always open! (253), and here he finds the key for his problem. These two lines continuously echo in his ears. The evil inside him got the key of emancipation. He finds a meaning in this verse indicating towards his ambition, his aim. He feels the door of better life was always open; it was he who could not identify his way. In the death of his master the better life of him, a new life, and a life lived by a man, free and rich life. And he decides to kill the master. He selects the weapon, a broken bottle of Johnnie Walker black, with its claws of glass.

On the day, when Balram is suppose to act his plan, he first drive to his master to the city where Mr. Ashok collects money from bank to bribe and weight of bag grown now. He feels its pressure in his lower back “...as if I were taking Mr. Ashok and his bag not in a car, but the way my father would take a costumer and his bag in a rickshaw (281). He dreams of seven hundred thousand rupees. “It was enough for a house. A motorbike. And a small shop. A new life. (281).

Balram attains everything he has yearned for, freedom, money and power. He doesn’t repent for what he did, though he is sorry for Mr.Ashok. The character of Balram seems to assert and justify his evil and unethical deed. The story shows the victory of unethical and evil over good. Balram states, “I’ll never say I made a mistake that night in the Delhi when I slit my master’s throat. I’ll say it was all worthwhile to know, just for a day, just for an hour, just for a minute, what it means not to be servant, “(321), raises many questions. Balram says he is ‘a man of action and change’, ‘a self –taught entrepreneur. A man who is projected as a good and talented person in the beginning of the story, who comments on corruption, disintegrity, cruelty and on the evil deeds of the other people and laments for lot of poor ones, when he proclaims himself to be man of action and change, it indicates the strong personality who would fight for his rights openly and proudly.

In contemporary India, the gap between poor and rich is expanding. In post colonial country like India there is much gap as rich are becoming much richer and poor are becoming poorer day by day. His novels show the dark side of India, which talks about the suffering of Poor .Poor due to their principle of servant remain poor and rich as trainer of poor, that how to be remained honest servant make them even richer. In crimes take place in between. Poor start to think in criminal and unethical way to get more money. People like Balram chooses wrong path to be entrepreneur because they are ‘half baked’-

“Me, and thousands of others in this country like me, are half-baked, because we were never allowed to complete our schooling. Open our skulls, look in with a penlight, and you’ll find an odd museum of ideas: sentences of history or mathematics remembered from school textbooks (no boy remembers his schooling like the one who was taken out of school, let me assure you), sentences about politics read in a - newspaper while waiting for someone to come to an office, triangles

and pyramids seen on the torn pages of the old geometry textbooks which every tea shop in this country uses to wrap its snacks in, bits of all India Radio news bulletins, things that drop into your mind, like lizards from the ceiling, in the half hour before falling asleep--all these ideas, half formed and half-digested and half correct, mix up with other half-cooked ideas in your head, and I guess these half-formed ideas bugger one other, and make more half-formed ideas, and this is what you act on and live with.”(8)

The youth of the contemporary era like Balram more or less have declared their rebellious against the social and moral values of traditionally set up society. At present, some old customs, social and moral values are slaking their ground very quickly, while the new ones are not coming into being as rapidly. The general decline of faith in traditional values and a new melancholy constitute the mood of the twenty-first century. This strange development causes confusion and projects the lopsided picture of contemporary world.

A few words Balram frequently speaks those attract attention; freedom, to live likes man, servitude, lightness and darkness. The way these terms have been used by protagonist, it shows vast changes in the morality of the present era. Today’s generation is breaking the age-old norms of morality for comfort and pleasure. They do not want to fall in the debate between good and evil or ethical and unethical. Balram says I want to break rooster coop and wants to be free. He could be free by leaving his job but he would have suffered of poverty again. That he doesn’t want merely freedom, but also money, easy money. He becomes like landlord that he used to hate. He wants to escape the servitude and humiliation but doesn’t want to stop this wrong practice of society, because now he wants to be master of servitude.

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4.

**EMOTIONAL AND INTELLECTUAL APPEAL IN
ARTHUR MILLER'S DEATH OF A SALESMAN****Arpana Gaur**

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'Death of a Salesman' is one of the finest plays of Arthur Miller, a well known playwright of American literature born in New York on 17th October, 1915. Miller has written many plays. Out of them some major plays are-The Man Who Had All the Luck(1944), All My Sons(1947),Death of a Salesman(1949), The Crucible (1953), A View from the Bridge(1955), A Memory of Two Mondays (1955), After the Fall(1964), Incident at Vichy(1964)and The Price(1968). As we know that in the United States of America, Drama lagged behind other branches of literature; it took a longer time to mature into a full- fledged literary genre, appealing to popular taste. By the end of the nineteenth century the Puritan prejudice against plays had completely disappeared. English drama suddenly felt a reinvigorating wave of Strindberg and Ibsen lapping its face. George Bernard Shaw was a major contribution in this revival. Arthur Miller is one of the top most playwrights of America. He is bracketed with Eugene O'Neill and Tennessee Williams and Thornton Wilder. Miller himself says, "My approach to playwriting and the drama itself is organic; and to make this glaringly evident at once it is necessary to separate drama from what we think of today as literature. A drama ought not to be looked at first and foremost from literary perspectives merely because it uses words, verbal rhythm, and poetic images. These can be its most memorable parts, it is true, but they are not its inevitable accomplishment."¹

Through 'Death of a Salesman' Miller raises a basic question like this, "What values should man live by?"² Actually this drama concentrates on American industrialization and the problems of unemployment. Man's search for personal dignity seemed to be lost. The well-educated people were wandering for jobs. They were feeling great troubles in the humdrum life of so-called progress of the country. It tries to anatomize the failure of man to be himself; to leave his stamp as 'something' or 'somebody' or, to be a 'success' in life. The play was a grand success on the stage and got mutually diametrically opposite reviews from different quarters. The most relevant observation is made by J.M. Brown. Talking about Miller, he says, "His play is the most poignant statement of man as he must face himself to have come out of our theatre. It finds the stuffs of life so mixed with the stuffs of the stages that the two become one and individual."³

'Death of a Salesman' absolutely is deeply concerned with the inner frailties, shortcomings, of an individual, sympathetically. Miller is very rightly concerned with

the dilemmas that are as timeless in drama as they are in life. Where life and art merge, a work of art gets at least a new lease of life, if not immortalized. It is an intensely personal and modern tragedy in apparent contradiction with the heroically classical tragedies of the yesteryears. Its main character is an ordinary little man who has to face the agony of discovering and meeting his littleness face to face. Although he is a salesman who falls short of his own ideals and is defeated in almost every trial, all of us share his agony and grief –we see a little of ourselves in this little man. The main figure Willy is a failure but true to his family. Willy Loman is the father of two sons and is aged sixty three. He has never had the courage or the adventurous spirit of his lucky brother Ben. Willy is not even as lucky as his elder brother Ben. Whose reality we know as Willy's ideal and as a shadowy presence lurking in Willy's memories or consciousness. He symbolizes success for Willy and presents a contrast to him. Willy Loman is no doubt foolish, confined and confused but he is unquestionably hardworking, loyal, and sincere to his family and his firm. He has loved his sons and while they were growing up, has been rewarded love returned by them. He loves his wife sincerely; looks up for her to support. He has been unfaithful to her only once and that too, when he was terribly alone.

Willy is a man of optimistic nature. He has lived with hopes and expectations. His hopes and aspirations are not fantastic. His anxiety, his care, his concern for his sons are not different from what a parent normally has for his children. He lives in illusions; that he has many friends, that he is a success and that his sons will be a success, too. He lives his life like an adolescent, unable to know himself. He mixes up personality and profession, energy and protection. He has cared too much for his sons. He has pampered his children. It can be said that it is he who has ruined his children. His children did not like to live as per the expectations of his father. They fell in to the bad companies.

The major fault of Willy is that he admits very late that he is a failure. This is his major weakness. Fatigue makes it difficult for him to carry his simple cases; age and backache make him stoop. His mind has also got tired by now; it seeks solace and keeps wandering. This accounts for his lack of concentration and absent-mindedness, which makes car-driving risky for him. Age has now made him unfit for what he had been doing for years-driving from one town to the other for the sales. His sons realize his condition and start despising him for his worthlessness. His wife also knows the reality; but she stands by him, defends him and extends full support to him in his moments of weakness. She knows that he is better than most of others and is sincerely well intentioned. But Willy himself realizes too late that he is a failure. It is only when he is ignored and dismissed unceremoniously by Howard that he realizes that he has been a failure throughout. Brought to the climax of disappointment, Willy decides to commit suicide. So he smashes the car and gets himself killed. But Willy's affection and care survive him-his death seems not an act of cowardice but of love and

benevolence. He kills himself to make it possible for Biff to make a fresh start. Ironically enough he dies the day he makes the final payment of his house.

As we know that we are influenced by nature and its atmosphere. The depiction of natural phenomenon is also viewed in this play. It presents the past and present in concurrence. Miller believes that the past and the present do not come after one another but exists simultaneously. In this play, he shows them to be existing simultaneously. Willy is the central character, hence Miller's major concerns. But Miller is interested in tracing the sources that influence him and shape him-his past and his environment. The scene of action is Willy Loman's mind and heart as is shaped and is being shaped in his home. As being a simple lay-man, Willy's thoughts and actions are like ours; the only difference is that to him the past is as live and vivid as the present- the past and the present keep merging in his thoughts –his mind is unable to keep them in separate compartments. Miller is fully aware of the forces that shape an individual and sometimes try to strange him. He also knows that for mortals to survive spells of growing loneliness few open –eyed loyalties are required. Miller presents his hero passing through the torments of agonizing tensions of the family soothed by friendship, finally ending up in heartbreak due to shattered pride and lost confidence.

Actually we find the mixture of vices and virtues in the nature of Willy. His tragedy is a different type of tragedy. It is huge tree shadowing smaller plants of smaller tragedies of that of Biff, Happy, and Linda. The role of fate and chance is also apparently visible. The social aspect of Willy's tragedy is nowhere brought out better than in Charley's words in the Requiem:

“No, You don't understand. Willy was a salesman, And for a salesman, there is no rock bottom to the life. He don't put a bolt to a nut, he don't tell you the law or give you medicine. He's a man way out there in the blue, riding on a smile and a shoeshine. And when they start not smiling back- that's an earthquake. And then you get yourselves a couple of spots on your hat, and you're finished. Nobody does blame this man. A salesman is got to dream, boy. It comes with the territory.”⁴

Miller has tried to focus on all the aspects of Willy's life. Drawing our attention to the pathetically heart-rending plight of a salesman that Willy was, Charly here speaks up for the countless common men of our times. We know that Biff is a failure through and through at the early age of thirty four and Happy is no better. Linda can do no better than living from moment to moment making Willy survive through his problems and to keep on hoping against hope that things will be all right one day. But of course, the supreme example of failure is our hero- Willy's inadjustability, Miller has tried to present in the play, an anatomy of failure. The sanest dissection of Willy Loman's failure comes from the author himself: “The trouble with Willy Loman is that he has tremendously powerful ideals in his terms but if Willy Loman, for

instance, had not had a very profound sense that his life as lived had left him hollow, he would have died contentedly polishing his car on some Sunday afternoon at a ripe old age. The fact is that he has values. The fact that they cannot be realized what is driving him mad, just as unfortunately, it is driving a lot of people mad...I think Willy Loman is seeking a kind of ecstasy in life, which the machine civilization deprives people of . He is looking for his selfhood, for his immortal soul, so to speak and people who don't know the intensity of that quest think he is odd, but a lot of salesman in a life of work where ingenuity and individualism are acquired by the nature of the work, have a very intimate understanding of his problem.”⁴

At one place Miller says, “Willy is a baby ... Willy is naïve enough to believe in the goodness of his mission ...Willy is a victim ...He believes that selling is the greatest thing he can do.”⁵

Miller's plays have multidimensional themes. The theme of 'Death of a Salesman' is basically concentrated on the destiny of an individual. Talking about the theme of the play, Miller said that in 'Death of a Salesman', he was trying to set forth what happens when a man does not have a grip on the force of life and no sense of values which will lead him to that kind of grip; but the implementation was that there must be such a grasp of those forces, or else we're doomed. As Willy Loman was, we can add- I think there cannot be a more fitting conclusion to this topic than this.

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5.

DEPICTION OF WOMEN-PLIGHT IN JYOTI LANJEWAR'S POEM 'MOTHER'

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Jyoti Lanjewar is basically a Marathi poetess busy in composing poems on Dalit stream, particularly on the Ambedkarite movement. Her poems have been translated in to English by Sylvie Martinez, S.K.Vimal Thorat and Eleanor Zelliott. 'Mother' is one of the most emotional and sensitive poems exhibiting the women-plight in Indian society thoroughly replete with caste and sex discrimination. One side, Indian people, particularly Hindus worship women by calling them 'Devi', 'Saraswati', 'Laxmi' and 'Durga' etc. other side they do not hesitate in humiliating women by making different type of discriminations. In the name of religion, women have been deprived even from the human rights since the time immemorial. In the name of culture, they have been burnt alive along with their dead husbands and in the name of civilized manners; they are being still kept inside the four walls and confinement. It seems that they are born only for tolerating plights and predicaments caused by male dominating society.

In "An Anthology of Dalit Literature", edited by Mulkraj Anand and Eleanor Zelliott, some of her poems have been published. 'Mother' is the most heart touching poem through which, poetess has not only focused on the women-plight but also the worse condition of downtrodden people in India. Let us see the opening lines of the poem:

"I have never seen you
wearing one of those gold-bordered saris
with a gold necklace
with gold bangles
with fancy sandals.
Mother I have seen you
burning the soles of your feet in the harsh summer sun
hanging your little ones in a cradle on an acacia tree
carrying barrels of tar
working on a road construction crew."1

In the above stanza, we have seen a sad picture of a poor mother who is not lucky enough to have golden jewels and gay attires. Poetess has drawn a living image of the contemporary society in which the other ladies belonging to upper classes wore gold-bordered saris. She feels very sorry to behold the worse condition of her mother. The poem is autobiographical. But it depicts the entire picture of social scenario. Even

today downtrodden classes' women have rarely golden jewels. They wear iron-made jewels. Before India got freedom there were two reasons of this plight; one was caste factor and the other was the staunch poverty. Due to the first reason such women were not allowed to wear jewels of gold and silver. Second reason was their poverty. However their poverty was caused by the caste system. Lower castes people were not allowed to earn money. They toiled much but not free to save money. In lieu of their labor, they were not given desirable wages. Even they were not lucky enough to have food for living.

Such poor women had to walk on foot carrying heavy burden of soil and dust. They were bare-foot. In all the seasons they remained bare-foot. Whether, it is summers' hot or winter's chill they had to toil on the roads. The entire road construction had been done by them. Their children had to face the harsh summer sun. While they were busy in working, their children were in the cradles of torn-saris under the open sky, there were no shadows. Poetess has lively depicted such picture of women-plight. Let us see the next stanza:

“I have seen you
with a basket of earth on your head
rags bound on your feet
giving a sweaty kiss to the naked child
who came tottering over to you,
working for your daily wage, working, working.”²

The working women do not have rest and pleasure. Their children have not seen clean and smiled faces of their mothers. But it does not mean that their mothers do not love them. Of course, they love their children by the core of their hearts. They kiss their children. Although they are wrapped in sweaty dirt yet they do not forget their children. Our poetess writes how these poor women try to ignore their hunger:

“I have seen you
turning back the tide of tears
trying to ignore your stomach's growl
suffering parched throat and lips
building a dam on a lake.”³

These mothers being hungry do great deeds. The entire construction of dams and roads has been done by them. It is very sorry to say that these unlucky mothers did not enjoy their lives happily. Let us see the following lines:

“I have seen you
evenings, untying the end of your sari
for the coins to buy salt and oil
putting a five- paise coin

on a little hand
 saying “go eat candy”
 taking the little bundle from the cradle to your breast
 saying “study, become an Ambedkar
 and let the baskets fall from my hands” 4

The poetess has great belief in Ambedkar and Ambedkarite education. The lines show that only Ambedkar like education can eradicate such prolonged plight of women. These lines draw the attention of the present and forthcoming generation towards qualitative education and give a message that there is no other way to make free our mothers from such plight other than the best education. Babasaheb has been quoted in the lines because he had achieved the highest place in the galaxy of knowledge and wisdom. It is expected that the children would earn superb knowledge attaining great wisdom and bring forth women-emancipation for which Babasaheb had sacrificed his life and pleasures. Let us see again:

“I have seen you
 sitting in front of the stove
 burning your very bones
 to make coarse bread and a little something
 to feed everybody, but half-fed yourself
 so there'd be a bit in the morning”

The poetess has depicted the domestic life not only of her mother but also of all the mothers of poor people, particularly of the downtrodden people. They prepare food, very cheaper and scanty, for their children but unfortunately they remain hungry because there is no full arrangement of food in the family. Any how they arrange food for their children. This is the reality of Indian society. Even today such happenings can be viewed everywhere. Mark these lines:

“I have seen you
 washing clothes and cleaning pots
 in different households
 rejecting the scraps of food offered to you
 with pride
 covering yourself with a sari
 that had been mended so many time
 saying, “Don't you have a mother or a sister?
 to anyone who looked at you with lust in his eyes.”⁶

Again we see the following lines:

“I have seen you
 on a crowded street with a market basket on your head
 trying always to keep your head covered with the end of your sari
 chasing anyone who nudged you deliberately

with your sandal in your hand.”⁷

The plight of downtrodden women does not end here. It goes on ahead. For them there is no meaning of day or night. See these lines:

“I have seen you working until sunset
Piercing the darkness to turn toward home
then forcing from the door
that man who staggered in from the hooch hut”⁸

Further she writes:

“I have seen you at the front of the long March
the end of your sari tucked tightly at the waist
shouting “change the name.”
taking the blow of the police stick on your upraised
hands
going to jail with head held high.”⁹

The wearing of sari automatically indicates that the particular woman belongs to that particular caste. Even today such wearing of sari is symbolically identifiable. In many regions of India, the downtrodden women wear particular attire that is enough to identify them. The upper castes people do not treat them humanly. Such women have tolerated numerous panics and predicaments. Their contribution in the development of nation is so great. Let us see:

“I have seen you
saying when your only son
fell martyr to police bullets
“you died for Bhim, your death means, I would be fortunate.
they would fight on.”¹⁰

The above images of Indian women show us the mercilessness of the so-called upper castes. These images show us the differences between saying and doing. They say, “*Hindu-Hindu Ek Raho, Bhed-Bhao Ko Nahi Saho.*” But whenever this saying is implemented, whenever someone comes ahead to resist upon exploitation, the so-called Hindus openly come to suppress and clutch the resistance. The Innumerable downtrodden sons have sacrificed their lives in serving the nation. Their mothers feel pride as their sons were heroes like the great “Bhim” or “Babasaheb Ambedkar”. Mark these lines:

“I have seen you
on your death bed
giving that money you earned
rag- picking to the diksha-bhumi
saying with your dying breath

“live in unity ...fight for Baba...don't forget him...
and with your very last breath
“Jai Bhim.”¹¹

In the end she writes:

I have seen you ..

I have never seen you
ever wanting a new broad-bordered sari

Mother, I have seen you.”¹²

Through this poem, the poetess Jyoti Lanjewar has beautifully portrayed the image of Indian women belonging to downtrodden communities. The poem represents the entire woman-life. No aspect has been left untouched. The Dalit women even today are compelled to live cheaper life. They are still devoted towards their desirable duties. They are rendering their best contribution in the development of nation. Their sons have sacrificed their lives in military services. Several have become martyrs in freedom movements. In spite of this all Dalit-women could not wear good attire. They could not relish delicious food.

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6.

IMPACT OF ARCHAEOLOGY ON INDIAN CULTURE**Dr. Angad Singh Dohare**Asstt. Professor of History
Govt. Degree College, Lavkushnagar, District Chhatarpur (M.P.)**Abstract**

“It’s interesting to see that people had so much cluttered even thousands of years ago. The only way to get rid of it all was to bury it, and then some archaeologist went and dug it all up.”¹

The importance of archaeology is not only confined up to historical relevance but also deeply concerned with social and cultural significances. It is defined that culture is a recurring assemblage of artifacts from a specific time and place, which may constitute the material culture remains of a particular past human society. The connection between the artifacts is based on archeologists ‘understanding and interpretation and does not necessarily relate to real groups of humans in the past. The concept of archaeological culture is fundamental to culture-historical archaeology. Different cultural groups have material culture items which differ both functionally and aesthetically due to varying cultural and social practices. This notion is observably true on the broadest scales. For examples, the equipment associated with the brewing tea varies greatly across the world. Cultural-historical archaeology use the notion to argue that sets of material culture can be used to trace ancient groups of people that were either self-identifying societies or ethnic groups. The classic definition of this idea comes from Gordon Child like this, “We find certain types of remains –pots, implements, ornaments, burial rites and house forms- constantly recurring together. Such a complex of associated traits we shall call a “culture”. We assume that archaeology has deeply affected Indian culture. This paper intends to focus on those elements that are concerned with Indian culture and on it the influence of archaeology. Archaeology has deeply affected Indian culture and civilization. In our societies, plenty of cultural activities take place that are concerned with historical significance. Most of Indian people do not know why they perform such activities but they are quite particular to hold them. In India, there are six religions; Hindu, Muslim, Sikh, Christians, Bouddha and Jains. In all the religions, many a cultural activities do occur to run their social life smoothly. It is sure that not all the religions follow same rites and rituals but it is also sure that many a cultural activities are common. These common activities are of archaeological significance. These are indelible. Touching of feet to offer reverence, prayers of gods and goddesses, making and erecting different type of images on the walls, getting hair-cut up to baldness after funeral rites, paying homage to dead ones etc. are the major traditions that came to us via archaeology. This paper intends to focus on these all things in detail.

Introduction:- When we talk of archaeology, the image of history revolves into our minds. Undoubtedly, it is directly associated with the history and historical development of human life. Archaeology is the mother of history. Without it historical knowledge is impossible to be enhanced. In other words, it is to be said that ‘history’ is theory and ‘archaeology’ is the ‘laboratory’ to make practical of that theory. In the archaeological study, we learn about the solid evidences of the searched and researched results. History is the written record of the happenings and incidences that are imprinted, erected and found in archaeology. In Indian society numerous cultural activities, practices, and rituals are based on the archaeological records of traditions. For instances, touching of feet to offer reverence to the deserving persons, drawing and painting of various kinds of images on the walls on the occasions of festivals, offering prayers to gods, goddesses and deities, and so on are the major practices of

our society that are traditionally associated with archaeological records and evidences. The main motive behind writing this article is to focus on these all things. It also intends to describe how much archaeology is important for social and cultural concerns. Defining archaeology, Stephen Spielberg writes; “Archaeology is the scientific study of past cultures through analysis of physical remains. Essentially, physical remains are bones of early people as well as their manufactured tools, goods (articles) and the foundations of settlements.”²

Social Impact:- In our society, the impact of archaeology can be apparently visualized in the form of social living and performances of various types of rites and rituals. As we know that we are divided into many castes and religions that make us aloof from the rites and rituals of others. We may be particular in many ways but there is no denying fact that there are several common practices in all the castes and religions. Vowing the head to greet the headmen and revered persons, offering prayers to gods, goddesses, and other deities etc. are the common practices we make in our society. These all things we have learnt from the statues and their postures. In the ancient ages, the titans and artists used to make such statues to enjoy themselves. Those statues and their postures further became for us the source of learning. The monuments and remnants of Indus-valley civilization has taught us about the houses of that time. The shape, size and architecture showed us the path of building making. Without having ground-knowledge, we could not see the dream of house making. To prove this fact, it can be said that when man was in the initiative stage of civilization, he could not make high and attractive buildings to live in. He could make small huts of woods and leaves but as soon as he became advanced and came to meet with the age-long monuments and remnants, he started to make the new images of those buildings. It resulted that man started to make *kachcha* houses and *pucca* houses. Today, we can see that as much as the archaeological researches are increasing, our cultural development is taking place rapidly.

Now we talk of the living status of our people. We wear different type of attires and shoes. In modern era, in this respect revolutionary changes have taken place. This all has not been all of a sudden. Many centuries have gone behind. Initiatively, our forefathers made wooden sleepers that were wore by the sages and ascetics. Those sleepers were called ‘*Khadaaun*’. The manufacturing of such foot-wears could be possible by the discoveries and inventions of hidden and lost culture and civilization. We can see in our society that even today many a saints or *Mahatmas* like to wear ‘*Khadaaun*’. The second example in this concern is that today’s saints prefer to keep long beard to show that they are saints. This is also traditionally associated with the old culture that has come to us in the form of statues of ancient sages and *Kulgurus*.

Not only this, our each and every development could take place on account of the contribution of archaeology. Otherwise how could we construct our houses, pots, carts and so many other utensils? Here it is needful to quote Bal Gangadhar Tilak, “The geologist takes up the history of the earth at the point where the archaeologist leaves it, and carries it further back in to remote antiquity.”³

Religious Impact:- In our Indian society, there live people of six religions; Hindu, Muslim, Bouddha, Jain, Sikh and Christianity. In the root of religious considerations and worship-rituals, archaeology lies. For instances, Hindus worship Brahma, Vishnu and Mahesh. The statues of these three gods are made following the ideas of the old-

found statues. The Buddha and Mahaveer are worshiped by Buddhists and Jains respectively. These statues of Buddha and Mahaveer were available through the archaeological researches. Of course, history also provides us the record of the Buddha and Mahaveer but it is archaeology that proves the fact that they were really there in human form. How they sat, how they walked, how they meditated, how they slept and how they preached their followers etc. could be known to us through the solid archaeological records. In our Indian history, we read about the Buddha and his teachings. To prove this all we come to see the eighty four thousand *Stupas* made by King Ashoka. It may be that without having the archaeological evidences, we could not believe that there was really a Buddha on the earth. So is the case with other historical personnel. Different types of religious practices are performed in different regions. It is archaeology that has provided us tremendous material to understand how our ancestors lived their religious life.

Impact on Literature:- About the studies of archaeology, Michael Ivanovitch Rostovtzeff writes, “ For me archaeology is not a source of illustrations for written texts, but an independent source of historical information, with no less value and importance, sometimes some importance, than the written sources.”⁴

Archaeology has perfectly affected Indian literature. In beginning, there was no paper and printing press. Our forefathers used to erect their thoughts and ideas on the stones and leaf. They wanted to transfer their valuable things to next generation. Their erected words could be preserved and they could be searched by the archaeologists. In this concern a great deal of work has been done. The erected words could be translated by the scholars then they after a long time came to us in refined form. When paper and printing press came in existence, they came to us in book form. Today, we have plenty of books on language, literature, ethics and other streams. They are linked with the ancient ages. The knowledge of science has also been developed by the archaeological researches. For instances, the entire Buddhist literature is the result of translations of erected words on the *Stupas* made by Ashoka, the great. It is written in history that *Dhammapad* has been translated into several languages of the world. There is another example that is concerned with Nalanda University. When it was burnt, its entire literature had been burnt out and thrown away. Out of that literature some part had been carried away by the Chinese scholars to China where they worked for spreading Buddhism. After many centuries, that literature again came to India. It was brought by Mahapandit Rahul Sankrityayan. He made several efforts and got success in availing long-lost Buddhist literature. So is the case with the books of other streams.

Conclusion:- Hence, it is to be said as a conclusion that archaeology has played vital role in the development of culture and civilization. Our archaeologists have shown the lighted paths to the researchers of literature. Such men of literary interest could do much more with the help of archaeology and history. In Indian society, there are many rites and rituals. They are uncountable. People do not know why they follow these rites and rituals but they bluntly follow them. They have only one feeling that these are their traditions. They feel proud in these traditions. If we go deep and deeper rationally in the history of these traditions, we would find that all are associated with the ancient age. How they have been transferred to modern generation, it is recorded in archaeological books as well as in the books of history and literature. Indus-Valley

civilization is the most important part of Indian history. How this civilization has been searched is also recorded in archaeological treasury. In research it is found that the people of Indus-Valley civilization used to worship the trees so in our modern Indian society it can be seen everywhere. Most of the people of religious interest worship trees and plants like *Tulsi*, *Peepal*, *Kadamb*, *Bargad*, *Neem* etc. On the occasions of Deepawali festival, our people make several designs on their house walls. Such designs and images have been come in practices from history and archaeology. People even today go in to forests to see rock paintings. They suit these rock paintings and images in their cameras. A tremendous research work is going on in the field of literature in which archaeological study is playing its great role.

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7.

**PROBLEM OF IDENTITY IN ARTHUR MILLER'S
DEATH OF A SALESMAN AND ALL MY SONS****Rachna Rathore**

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Abstract

Literature can describe the genuine sense of spirituality because it is the reorganization of the personality. Literature always talks about human, humanity and society and it is connected with spirituality. Whenever we talk about human beings, we also talk about culture, communication and about the identity. This paper describes the reality of modern society, problem of identity, communication and the importance of spirituality through the plays of Arthur Miller. We are the part of this modern society and in this modern time everyone is materialistic for which we are forgetting our identity. People's all desires depend upon his physical comforts and he becomes depressed after the fulfillment of their dreams and desires without knowing their real identity of spirit. Many characters in the plays of Arthur Miller are related with this theme. Willy Loman and Biff Loman in *Death of a Salesman* and Joe Keller in *All My Sons* are struggling in this materialistic world for their identity. Through the Characters of Arthur Miller, we can define the loss of spirituality in the modern society. With the help of literature, we can find the importance of spirituality in the life of man.

Key Words: Spirituality; Culture; Communication; Identity; Materialism; Depression; Dreams; and Desires.

Full Research Paper

Modern society is an artificial society in which people are struggling everyday for their identity. They are trying to find their identity on the basis of status, prosperity and astonishment. But real identity consists in recognition of his inner-soul. Arthur Miller shows this fact in his famous plays such as; *Death of a Salesman*, *All my Sons* and *crucible* etc. Miller known as a social dramatist but in his plays he not only highlights the social aspects through his characters in *Death of a Salesman* but he introduces the real connection between man and his soul or we can say the real connection between physical and spiritual views in this globalization world. In 1948, Miller wrote the play, *Death of a Salesman* which opened on 10 February 1949, running for 742 performances at the Morosco Theater in New York directed by Elia Kazan. This play describes the memories, dreams, identity, confrontations, and arguments which make up the last 24 hours of Willy Loman's life.

Willy Loman, is one of the immortal characters of *Death of a Salesman* who is an American Salesman of 65 year old. He surrounded by the illusion of Mohmaya (Materialism). He thought that money and attractiveness is the main key of success in life but he is ignorant from the real happiness of mind and soul. Willy Loman known as a failure in life and misplaced faith in the power of personal attractiveness is the

main reason of his failure. He also forces to his sons to fulfill all his desires for success but Biff Loman is a dreamer and he wants to fulfill his dreams at any cost. That is why, in this play, we find the lack of spirituality through this paper. This paper wants to show the big problem of identity, problem of communication in this materialistic world where people want to find the identity of status, prosperity and personality. Willy Loman never comes out from the world of illusion, dreams and false beliefs.

In this busy time, people have no time to spend with him even they have no time for their family members where he lives. Therefore, people are forgetting the culture and create the communication problem and these problems create a big problem of identity. In *Death of a Salesman*, Willy Loman also has no time to think about inner happiness and we can see the the problem of communication.

The play centers round Willy Loman. He always wants his past in the present time. He is nature oriented person but he never realizes his inner-self. He fined himself unfit in this materialistic world because of his more expectations in his life but he does not deserve. Willy raises his two sons, Biff and Happy, to be well-liked. He believes that they will be better organized for the big business world if they have attractive personality. This play deals many big problems of this modern society which are related to money and personality. Financial problem makes us impractical unrealistic. People always choose their identity on the basis of money and personality but they realize that the true identity is the identity of soul. Willy Loman's failure is not due to pressure of competitive system, but his incorrigible incapability to inform the truth even to himself and his emotional bad-tempered mode of thought is responsible for his tragic death. He is forced by the demands of a mechanized world to run in search of financial success. He has fed the mind of his sons with these artificial principles.

Willy wants to fulfill his dreams and desires through his both children but Biff Loman hated the competition in this new world and money is not everything for him. That is why, he says,

Well I spent six or seven years after high school trying to work myself up. Shipping clerk, salesman, business of one kind or another. And it's a measly manner of existence. To get on what subway on the hot mornings in summer. To devote your whole life to keeping stock, or making phone calls, or selling or buying... that's how you build a future.¹

We can see the frustration for identity in his speech. The modern man is struggling everyday for his identity for which he becomes busy in his whole life and he cannot find some happy moments with his personal relatives even he has no time to spend with himself in piece. We can find more and more money for our physical happiness not for our spiritual happiness. Willy thinks that physical smartness is the

key of success. Therefore, Willy says about Bernard, 'Bernard is not well liked, is he?'² Biff Loman replied on that, 'He is liked, but he's not well liked.'³ in this conversation Willy Loman explains his speech that,

That's just what I mean, Bernard can get the best marks in school, Y' understand, but when he gets out in the business world, Y' understand, you are going to be five times ahead of him.⁴

Through these speeches, we can say that the modern man thinks always about the attractive personality. Willy Loman is happy that his sons have a good personality and they can make their identity with the help of attractive personality because hard work cannot make man a great businessman. Highlights the self-identification of the Americans and the problems of the society of common man made this play great successful in the United States.

As the character of Willy Loman and Biff Loman, Joe Keller and his son Chris also struggling in this modern world. The play *All My Sons* began in war period and performed in 1947 which is the spectacle of human scarifies and it was twice adapted for film; in 1948 and in 1987. This play was come after his first play *The Man Who Had All the Luck* which was failed on Broadway only after four performances. In this play, we can see the same problems such as; problem of identity, alienation, insecurity, depression and many other psychological problems. Cause of Joe Keller's fault, the Keller family lost Larry Keller who was the elder son of Joe and Kate. After his death, we can feel the destruction in the Keller family. Joe Keller supplied many defected airline parts and twenty-one pilots died after this wrong deed. When Joe Keller exposed in front of his family, he says to his son Chris, 'All right, but ... but don't think like that. Because what the hell did I work for? That's only for you. Chris, the whole shootin'-match is for you!'⁵

Joe Keller clears his fault in front of his son. So, he says that he did all only for his family's welfare and he became blind for the love of his family. Through this speech, we can find that everyone become blind for the sake of his family but they never thought about the future of their family and they start to make more and more money for their self satisfaction. Money never gives the self satisfaction. They forget their self-identity which can be finding only with the help of loyalty. Self-identity is the real identity of human being but they lost their consciousness for money. Joe Keller's speech proves this reality. He says,

Chris, I want you to use what I made for you ... I mean, with joy, Chris, without shame ... with joy.... Because sometimes I think you're ... ashamed of the money.... Because it's good money, there's nothing wrong with the money.⁶

We can be called the modern man "the dhan pashu" (animal for money). Every man of this modern world becomes an animal who is ignorant from his big

faults which he does only for money or desirable for comfortable life. Sometime people never realize their fault and their family become ashamed cause of their family member's fault. Every day, we can read in newspapers like this type of news and their families become frustrate cause of them as Chris feels ashamed for his father's fault. Chris expresses his inner condition in front of Ann,

Yesterday they flew in a load of papers from the States and I read about Dad and your father being convicted. I can't express myself. I can't tell you how I feel – I can't bear to live any more.⁷

Arthur Miller expresses the loss of identity in the modern society through his characters. In this competitive society, people are losing their peace of mind without spiritual identity. Physical richness can give man name and reputation but it cannot provide him real happiness. Man is blindly running after money to fulfill his selfish desires. In the plays of Arthur Miller, we can see a great number of characters who are struggling for their identity. They are trying to quest their entity without spirituality. He should think peacefully over the problem of his genuine/ spiritual identity. Joe Keller, Willy Loman and Biff Loman have been presented as embodiment of modern dreams and desires.

Men have no time for their families and themselves in this competitive society. That's why, families are disintegrating. We can see the reality of capitalism and a business oriented society in which the pursuit of money leads to sacrifice everything and loss of social human values. Morality and money are the main themes of these plays and these are the family tragedy and a real accomplishment. We have to live our family life without any expectation because expectations can destroy the real enjoyment of life as we see in *Death of a Salesman* between Willy and Biff. In this way, present paper discusses the main problem of spiritual identity through Miller's characters, for which we all are struggling in present competitive and industrial society. Chris' speech exemplifies this problem in the play:

This is the land of great dogs, you don't love a man here, you eat him!
That's the principle; the only one we live by it just happened to kill a few people this time, that's all.⁸

The present article reaches its conclusion by showing that every character in Arthur Miller's plays is controlled by wrong desires and day dreams. It is true that Miller's plays mirrors the present materialistic society in which men (like his characters) are facing the problem of identity. Every character of his plays is from the real world of common man. It is a journey from physical world to spiritual world where an individual under different unsatisfactory circumstances states having conflicts with his existing 'Self' and tries to search for a new spiritual identity.

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8.

**THE METAPHOR OF SELF IN
AUTOBIOGRAPHICAL WRITINGS - A STUDY****Dr. A.V.S. Jaya Annapurna**

Autobiography is the quint essence of an author's journey in to the past, determined by a visual sensory reality and our interactions within the realistic realms of society. The way how we reconstruct cultural social and philosophical frame works in auto-narratives to advance our knowing and understanding of our own selves replenish our experiences. The purpose of autobiography is to recover truth from the myriad of subjective experiences surrounding the author. It is an endeavour of self in its sojourn of critical avenues of life to the understanding and acceptance of audience. The author's bewilderment over the representation of self in issues relating to accommodation and resistance to conventions cannot fill up the gaps of limitations prevailing due to race, gender, faith and nationality in cultural social and philosophical frameworks.

Extending far from the outer edge, the mirror image of self and its true portrayal in autobiographical narratives is one of the ultimate and constant tearing and soul pining activity. In this dwindling journey in to the past, finding its knowledge of true self as a soul mate and while processing a natural and unavoidable peep into the memory lines of past, the narrator meets new revelations as new travel mates in knowing oneself in deeper cognitive realms with a persistent longing for perfection. In this journey of retrieval in to the realms of past, it is a challenging task for any autobiographer as he has to explore in to the past events and their ripples on the present conscious self. In this process, the timing of the past events and the narrated time of the autobiographical narrative and narrator, who has a devout obligation for re-shaping and accounting of the truthful claims that age and its resultant maturity and scholarship brought out on the mind of the narrator. Hence a new discovery of the author of his own self takes place akin to walking on the sword. Inclined towards objective framing of issues on his own patterns of emotions, breakups, fault-lines and follow-ups all open up in to a confessional mode take the shape is inadvertently rolled out on the platform of Autobiographical self.

The metaphor of the self is evaluated and discovered by the autobiographers in four kinds of modes.

Narration of subjective self:

The author tries to bring out his best, his dreams, ideas and manifestation of his own self. This process of evaluation of certain events in a given situation could only be reported by the author who was directly taking part in sequential order of events

which could be processed by the narrator himself alone. The narrated time plays its role in directing the protagonist relying consciously or unconsciously on his memory lines.

Observation of objective self as spectator:

The autobiographer with the limited innovations of objective self tries to analyze an episode related directly or indirectly similar to his experiences and improvise and analyze its shadow lines on his narrative. He tries to convince the readers that the mastery of circumstances on the individual are similar at all times. But the reflection of a self can remain same as active spectator. In addition, with reflective communication, it demands the reader's attention to his own subjective experience.

Critical evaluation of his own self:

Critical appraisal of the author on his own life offers two new dimensions to the narrative. Firstly the purgation of his own emotions serves as the therapeutic healing touch on the writer himself. So after writing the narrative, he comes out with a regenerative new self, a kindling of rebirth.

Secondly, though the free will of the narrator plays its own fateful melodrama in one's own life and the reflection of the same prevail in his narrative, it offers understanding of a set of events to take their relative shape for the author. The confession of his own limitations and setbacks offers new scope to the narrator to commit with the reader and a new communion exists between the two, to travel along the memory lines, the narrator consistently gains an unparalleled empathy and commiseration of the reader.

Discovery of a new self:

The auto-biographer enters in to new realms of unknown frontiers of relief after his journey in to his own story and becomes a new self. A complete transformation occurs beyond his notice of his own self into a secured self. The narrated time offers clues to author's behavioural patterns in a limited span of time in various physical and metaphysical constraints, scans and elevates the individual self in to universal self, a struggle of martyrdom of old limited self in to new joy of freedom.

The reconstruction of life narrative is to retain truth in multiple episodes that leave permanent scars on the canvas of life. It portrays out certain visuals of which some are deeply embedded psychological echoes surrounding the author. It is a self searching exercise in the critical avenues of life to the understanding and acceptance of audience. Self narrative defines the importance of establishing self-identity as a vital component and central in framing specific recollections in narrating a life story or autobiography. Autobiographical narratives can single out an emotion, catch an episode with retrospective sensual appeal and enriching aesthetic experiences, thoughts, attitudes and perceptions of the protagonist and pass on to the reader. Here the narrator vividly cross the boundaries of place and time and unknowingly bonds

himself with the reader and articulates and relates the inner realms and private space to the individual readers.

While framing and collaborating proper choice of phrasing and sorting out mind's eye and recapture reflections recorded in memory lines, the theme, structure and content of Autobiography processes information and react to stimuli and serves as potential source of writing auto-memoirs or narratives. Personal recollections and sensations always refer to a focused location, space moving with a parallel pacing along with running time and store relevant information to be inculcated for future references and assumptions which can be inferred as self- schema or self-knowledge giving the author a greater sense of shared realities.

Representation of self and its socioemotional competence

The self entitles and supplements itself to a greater extent to social relations such as mother/father, reflects in increased levels of positive energy. The socioemotional competence, assessed through inputs such as positive thinking, attitude in mixing with social groups and stress free adjustment to new environment finds a recluse for defining the lives in narratives. Though lot of research has been taken up to explore different cognitive functions of the self in creating an innate urge of the individual to form new relationships as well as help facilitate social bonding within existing relationships, each narrative differs in functioning of form and content with different levels of intentions.

A self-narrative reflects and portrays the knowledge committed or acquired by the individual in the past and retold in the present perspective in first person. While making individualistic approach to writing a narrative, the author cannot overlook the failures and disappointments that are lingering among a crowd of charming memories there are too many to think in the wider community of the nation/world. The traits of social self as to how the author perceives himself in social situations, and in socializing new groups to engage in conversations correlates with a moderately redefining social barriers and declare conflicting interests forming into a congregation of vital components of self. As a historic monument, culture makes a playback in shaping and reconstructing the identity of self. The opportunities of cross cultural specificities measure the self and conceptualize and processes the tensions and contradictions of social self to the matured alter of individual self to ultimately open out through narrative for the verdict of the readers. Resting on the unspoken trust between the reader and author, the truth is presented from the life protagonist to reader and its meaning is negotiated between them.

The challenge of modern self narrative like modern drama is in making it realer than real. The nature of conscious self in its narrative portrayal bewildered by traumatic impasse cannot willingly retrieve back in to past so easily as a diabolic blend of culture and convention. Neither its subjective self remakes the settings of the past actions nor conceive into an unobstructed fusion of an essential sensibility.

By simply reproducing the past, the context of truth can never be created on the evaluated alter of historical accuracy. In autobiographical understanding there is no other witness outside the self. It is therefore critical to assess how the circumstances create the new self. Thus a more personal and reflective tone is found in most autobiographies. A confessional note also is present in the process of self discovery in collecting the reminiscences together. Each life story emphasizes subjective truth to differ in degrees, the variations depend on the purpose of framing the narrative. The alacrity and sensual experience of the protagonist offers rich easthetic sensibility that binds the reader and author to a new set of discoveries unknown to both of them in earlier life journey in to truth.

TRUTH : Regarding the element of truth in auto narratives, the protagonist creates a subjective truth based on the memory of what had happened to oneself at a point of time. One can bring it out the truth by simply reproducing it as it is. What an author sees and thinks differently before and after he crosses the threshold of his subconscious mind, that moment he harvests his own memory to become a curious combination of fact and fiction, coining and dramatization of own experiences into a historical episode blending into a single point of time called autobiography.

In autobiographical understanding there is no object and no text outside the self. It is the narrator's auto journey and an attempt of the self to find a solace within the larger culture of narrative making and evolving into a new self, lies the true essence of autobiographical writing.

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9.

THE ABSENCE OF TRAGEDY IN KALIDASA'S "ABHIJANASAKUNTALAM"

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Abstract :-

Mahakavikalidasa occupies a unique place not only in Sanskrit but in world drama also having been acknowledged as 'transcending the national milieu and tradition' (Dr. V. Raghavan) and established as a world poet, admired and studied in almost all corners of the world. Abhijanasakuntala is a well known Sanskrit play by kalidasa , dramatizing the love story of king dusyanta and shakuntala told in the epic Mahabharata. It is considered to be the best of kalidasa's works. The protagonist in shakuntala , daughter of the sage vishwamitra and the apsaramenka is abandoned at birth by her parents, shakuntala is reared in ht secluded , sylvan hermitage of the sage kanva. A remarkable thing about Sanskrit drama is that scenes of death, massacre, murder, warfare, etc. have no place in it. indeed, as many scholars have observed the classical Greek distinction between Tragedy and comedy is wholly irrelevant here

Key-Words :- Mysticism, meditation , immortalized , erotic, presentiment , Jubilation.

Introduction:-

Broadly speaking, kalidasa belonged to a period in ancient India which had witnessed significant advancement and achievements in the field of philosophy, metaphysics and theology. It was a period far advanced in evolving a coherent and mature life-view, the cosmological interpretations of life and man's relation with the divine forces, as compared with those in Greece and Roman intellectual world. The mysticism of life did not much baffle man. As one scholar observes "... the problems which the Greek dramatists have dealt with in their tragedies have already been disposed of by the ancient seers of India after years and years of profound meditation over the mystery of life and death, of free will and predestination of human effort and cosmic order; and the result of other speculations have been immortalized in metaphysical works, such the **Brahmanas, the Avanyakas and the Upanisads**" (Mirashi:383)

The literary category of tragedy thus provided to western dramatists a significant site for analyzing and responding to the inequitable justice dispensed to human actors in the theatre of the world. It questioned intensively the fickleness of Fate, the absurdities of destiny in punishing the simple and innocent beings and rewarding the crooks. Man has ever been baffled by these quirks, that failed to be explained reasonably, king lear, Macbeth, Othello , Electra, Antigone, scores of strong , ambitious, characters of elevated stations have found themselves pitted against a blind wall that rendered them miserable and utterly susceptible, Macbeth's pathetic "life is a tale told by an idiot full of sound and fury signifying nothing" is as wreckage of his life as the expression of dejections at man's puny stature and inability to do anything according to his will view of the enormity of Divine justice.

Tragedies represented a serious endeavor to analyze and understand the hidden forces that impelled human behavior along certain course of action, his irrepressible urges and motives and the inevitability of Fate, conjunction of the two bringing about irreversible catastrophes.

The play centers around the delineation of it and through it their characters. From a mere physical attraction sprouting in the heady atmosphere of penance-groves exhuding amorous mood to the awakening of a profound sense of commitment, Dsyanta's journey takes him to greater self-realization. He recognizes himself in far sharper and clearer light through shakuntala. This journey is more of a transcendental nature.

As the great Sanskrit scholar in A.B. Gajendragadkar says" the great problem that kalidasa sets before him in writing this drama was to frace the development of earthly love into a heavenly love, of love that self-centred into love that in universal"(530)

This love represents kalidasa's ideals of love. Though he had other wives in his harem, his dedicated quest for shakuntala makes him a far more different lover. From the purely physical attraction when he envies the bee seeking the nectar of her lips. And the regret that ..

I raised her face to mine-
But couldn't kiss it , alas!

To the grand sublime realization that

However, far you may go form me,
You shall never go from my heart,
As the shadow of the tree at evening
Never leaves its base on the eastern side

Is a magnificent unfolding of his character imbued with love. It is as much a revelation to him as it is to the audience or the readers. His reluctance to leace the penance grove, for it may tear drim away from sakuntala and he can not bear to be so tormented, is sufficient indication that he has committed himself to her, and his feelings for her are far from lewd and transient.

NO TRAGEDY

It is normally divided into five to ten acts. **AbhijnanaShakuntalam** has seven acts. The hero is of **dhirodatta** character and the dominant rasa is either sringar or veer. Care is taken to see that nothing affects the gallant, heroic character of the nayak, or be-littles his stature. An act is carefully organized to prevent it from becoming too long and tiresome. A remarkable thing about Sanskrit drama is that scenes of death, massacre, murder, warfare, etc, have no place in it. indeed, as many scholars have observed, the classical greek distinction between tragedy and comedy is wholly irrelecant here. In the words of an eminent European critic.

“the Hindu plays confine themselves neither to the crimes nor to the absurdities of mankind neither to the momentous changes, nor to the lighter vicissitudes of life. Neither to the terrors of distress nor the gaities of prosperity. In his respect they may be classed with much of the Spanish and English drama to which as schlegel observes “the terms tragedy and comedy are wholly inapplicable” in the sense in which they were employed by the ancients. They never offer, however, a calamitous conclusion... and although they propose to excite all the emotions of human breast, terror and pity included, they never effect this object leaving a painful impression upon the mind of the spectator. **The Hindus, in fact, have no tragedy.**”

Since the plays are written strictly according to the dramaturgical norms, the events move along the complex course, putting the hers and the heroine to rigorous tests, seeking them to prove their metle and demonstrate their extraordinary ability to overcome all vicissitudes. Finally, however, the ending represents a happy resolution and the audience leaves with a sense of satisfaction and admiration for the main character. In some types of drama the number of acts exceeds the standard 5-7. **Aprahasana**, for example, consists of nine acts, example being **Asvaghosa's Sariputra or Saradratiputra**, which deals with an interview which **Sariputra** had with **Asrajit** when he comes to hear about Buddha.

The play presents through its ‘oriental brilliancy of colouring, so striking a resemblance, upon the whole, to our ramantic drama, that it might be suspected, that love of Shakespeare had influenced the translation. If other orientalist had not brone testimony to the fidelity of his translation. There is nothing in the first three acts to presage the enormous sad change that would come over dusyanta and sakuntala. The idyllic dream-word of the penance-grove is the playground of subtle and tender love and much playful rotic dalliance covers their time. It appears an unceasing stretch of gorgeous season of blossoms. Fragrance and amorous gestures. All conjoin t bring about their love to great fruition, the ascetic prolonging dusyanta's stay with request to provide protection from wild animals and demons , and he readily complying, Anasuya and priyamvada offering ample encouragement to sakuntala's budding love, inclination and finally kanva expressing his approval Gandharva marriage. In a western dramatist this part would certainly contain hints of the coming debacle, there would be sufficient presentiment but here the coming immersion in love is universally celebrated, the ramantic strain is enhanced by madhavya's bantering remarks too. As the famous scholar **M.krishnamachariar** points out “the Hindu plays confine themselves neither to the crimes nor to the vicissitudes of life; neither to the terrors of distress, nor the gaities of prosperity. In this respect they may be classed with much of the Spanish and English drama to which, as schlegel observes, the terms tragedy and comedy wholly is inapplicable, in the sense in which they were employed by the ancients! They were of a mingled web and blend seriousness and sorrow with levity and laughter. They never offer, however a calamitous conclusion, which as johnson remarks, was enough to constitute a tragedy in Shakespeare's days; and although they propose to excite all the emotions of the humans breast, terrors and pity included, they never effect this object leaving a painfull impression upon the mind of the spectator. The hindus, in face, have no tragedy.”

The great Turning point :-

Maharishi Durvasa's curse may be considered the great turning point in **AbhijnanaSakuntalam** leading to radical transformation in the life of **Dusyantaandsakuntala**. And bringing about general sorrow in the hermitage, Nevertheless, the crucial factor was the loss of ring which the king had given to her, and was to play significant role in enabling him to bringing back his memory, but was lost in the river while she crossed it on her way to his palace. This leads to a crisis that leads to a crisis that leaves both the hero and the heroine estranged and saddened. In spite of his total memory loss, Dusyanta feels uneasy about the whole event.

My mind hovers, uncertain like a bee
 Circling at day break over the jasmine's dew-filled cup
 I can not permit myself to possess it;
 Nor can I bring my self to relinquish it.

Sakuntala is snatched up by the celestial power and disappears in the sky, leaving all astounded. Dusyanta till act VII hovers like uncertain mist, floating sadly over a pleasant past. The recovery of the ring is dramatic, almost an impossible event of a fish happening to swallow it and the fisherman finding it after cutting open its belly! The whole episode is romantic in its fabulous character; a once-in-a thousand chance has once again become a pivotal element, for it brings about, like Durvasa's curse a second great transformation. The play moves towards the abandoned wife, lost in a forest life where she devotes herself to rearing her son Sarvadaman, predicated to be the founder king of Bharata; and the memory of her husband. The king himself appears as a husk of his own self. Raving and ranting about in self-reproachful tone his fault in repudiating his wife, and living out his days on her portrait. However, these scenes lack the depth of tragic treatment. His tragic feeling is too romantically sentimental revealing the pathetic, self-centred musings of Dusyanta obsessed with a ponderous guilt-sense and eager to set things right. After that the reconciliation is quick enough. The reunion with Sakuntala is embellished with a second joyous occurrence of the meeting with his son; Dusyanta is amply rewarded— all the praise, pain is forgotten and Sakuntala forgives him. In true Natyasastra spirit the conclusion happens on a note.

“the absence of tragic catastrophe in the Hindu drama is not merely an uncommon omission, such catastrophe is prohibited by a positive rule, and the death of either the hero or the heroine is never to be announced. With that regard, indeed for decorum, which even Voltaire thought might be sometimes dispensed with, it is not allowed in any manner **ensanglanter la scene** and death must be invariably inflicted out of the view of the spectators. Attention to **bienseance** is carried even of a serious nature, hostile defiance, solemn imprecations, exile, degradation, and natural calamity”... (532-33).

Sanskrit dramas exhibited great faith in the celebration of life and those forces that promoted positive and festive nature of it. **AbhijnanaSakuntalam** embodies this life-view boldly, turning the tragic turn of events into keys that open the locked treasure house of brilliant side of characters, the inner spiritual strength that enables them to overcome the momentary calamities and resume the jubilation of the great festival called life. The entire play is suffused with the air of joyous participation in each other's emotions sharing of experiences as we see in the responses of Anasuya, Priyamvadanva, Madhavya, Sakuntala, Matali, and others, and joint celebration. Life

is one great ecstatic festival, a point of view that goes contrary to the western tragic sense so beautifully articulated in Thomas Hardy's famous line:

“..... happiness was but the occasional episode in general drama of pain.”

-Mayor of Casterbridge

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10.

**ADAPTATION OF ANCIENT INDIAN MYTHOLOGY FOR
BUSINESS MANAGEMENT BY DEVDUTT PATTANAİK****Hemlata Tapaswi**

TGT, Kendriya Vidyalaya, No. 2

Indian Mythology is representative of Indian Culture, a rich mine of sagas covering every aspect of human behaviour. It enriches our understanding further. Through generations, different stories in Indian mythology have been passed from generation to generation either by word of mouth or through carefully stored scriptures. One of the problems of the modern world is that the new discoveries in science and the new secular culture undermines the religious beliefs. Is there a common ground between the two ways of life? Or more importantly, can modern life be reconciled with Hindu myths in the context of India and can mythology be helpful in making our way in this world of entrepreneurship and management?

Dr. Devdutt Pattanaik is a modern management guru and his works are infused with mythological concepts. He has always been at the forefront of exploring and breaking paradigms when it comes to looking at mythology in the country or for that matter Management as well. With his new book, "*Business Sutra: A Very Indian Approach to Management*"¹ he shatters all myth, generally the ones about business and at the same time urges you to look at management from a different perspective.

He discusses the Indian perspective which cannot work sometimes on Western ideologies given the vast difference between Eastern and Western philosophies, but he tells us that there are situations in indigenous conditions in which they can work and work better than the western ideologies.²

Indian Mythology is very rich and there are a lot of things that can be learnt from it. If we look back at our day to day life, everything that we do has some connection to mythological, direct or indirect. Devdutt Pattanaik connects the two dots of mythology and business, most importantly in his work, "*Business Sutra*".

The importance of Devdutta Pattanaik is in his ability to convert the mythologies of Hinduism, Jainism and Buddhism, the dharmas of Indian sub-continent, into something useful to the business world and the aspiring entrepreneurs. Being a wonderful speaker and presenter along with being a great writer he explains his ideas through extremely simple yet extremely elegant diagrams and charts which convey the points that he makes about mythology and business. This kind of thinking is known in the modern academic circles as visual thinking and even though some traditionalists oppose this approach, it is fast proving to be a very potent way of conveying the wisdom of mythology to modern readers.

¹ Pattanaik, Devdutt. *Business Sutra: A Very Indian Approach to Management*. New Delhi: Aleph Book Company, 2013.

² Storm, Rachel. *Indian Mythology: Myths and Legends of India, Tibet and Sri Lanka*. New Delhi: Om Books, 2006. p. 44.

Pattanaik has given a formula for explaining the relations between business and mythology. He calls it the 3B framework, in which the three Bs are: Belief, Behavior and Business.

“Belief plays a key role in business: it determines choices and propels the decisions of buyers & sellers, regulators and shareholders, investors & entrepreneurs, employers & employees, vendors & customers. It determines how we do business and what ultimately gets done.”³

Devdutt claims that at the foundation of all political, social and economic decision making, is the philosophy of the dominant culture. And according to Indian philosophy, every individual is characterized by three gunas: satoguna, or sattva; rajoguna or rajas; tamoguna or tamas. Sattva is the most spiritual guna and is light in nature, leading the individual towards spirituality and inner peace.

It generally leads to blissful peace and no urgent action. Rajoguna is the most active guna of the all three and is characterized by feverish action and the involvement of passion in everything. Tamoguna or tamas is the least active of the three gunas and is a synonym of lethargy. Actually it is tamas which brings sleep. It is very heavy and leads to inactivity.

But like in everything else, Indian philosophy does not want the predominance of any one quality or guna in this case. It wants a harmonious balance of all three. From Gunas, arise Vrittis or tendencies. Sattva gives rise to a peaceful tendency, while rajas gives rise to passionately active tendency and tamas gives rise to inactive tendency.⁴

Pattanaik claims that Sattva guna leads one on the path of enlightenment or self-knowledge. It leads to the state where there is lack of fear and the heart is pure. The individual is then gradually led towards the path of liberation. It encourages the enquiry into the Self, the ultimate truth and the ability to distinguish between good and bad. Another feature is the steadiness of mind.

What Indian philosophy dictates is that while Sattva Guna leads ones senses and mind out of this world, Rajo Guna on the other hand leads one furiously into it. Rajo Guna compels the individual to delve deeply, forcefully and passionately into the world. It is hostile in the sense that it takes the individual away from the path of self-enquiry. This Guna does not let anyone stay at one place and sit idly with pleasure. It forces the individual to do work by making him restless.

For a person in whom there is an excess of Rajo Guna, there is a want of new experiences and a variety of experiences. He craves adrenaline pumping sensationalizing experiences and gets bored very easily. While Satto Guna makes one positively introvert, Rajo Guna on the other hand makes one a flamboyant and boisterous extrovert.

Devdutt Pattanaik observes in *Business Sutra* that while a sattvik mind sees oneness in everything, in every aspect of Nature, on the other hand, rajasik mind sees plurality everywhere. He is more interested in the differences and many manifestations of the world rather than its oneness and the underlying unity.

³ Pattanaik, Devdutt. *Business Sutra: A Very Indian Approach to Management*. New Delhi: Aleph Book Company, 2015. p. 28.

⁴ Sri M. Jewel *In the Lotus: Deeper Aspects of Hinduism*. New Delhi: Magenta Press, 2011. p. 73.

Tamo Guna is the third guna and the individual who has the excess of it has extreme lethargy in his mind and body and is prone to violent and self-destructive behaviour. It is these individuals who are most prone to diseases like chronic depression. It leads one furthest from the search of self-enquiry.

What Indian philosophy teaches us and what Pattanaik has observed in *Business Sutra* is that it is seldom that these gunas remain in extenuated proportions forever in an individual. Individuals with rajas and tamas sometimes take a turn and develop sattvik tendencies, suddenly embarking upon a very spiritual path. The great sage Valmiki, who wrote the Ramayana was a dacoit first who was chastised by an event in his life and went on to achieve enlightenment and became a first class poet.

It is stories like these which Devdutt has used in his book *Business Sutra* book to observe how Indian mythology helps drawing useful life lesson, whether the field of action is business or life itself.

In India, economic activity is not frowned upon like in some Middle Eastern cultures and theologies. It is encouraged but it is observed that if money is earned with dharmic goals in mind then it will lead to good results, but if it is earned with unfair means and with adharmic goals in mind then it will lead to bad results.

The beautiful way in which India managed to teach this to its populations, which Pattanaik observes, is the way in which it binds these useful lessons of life in daily spirituality which is sprinkled with Hindu mythology and as everything is sacred in India so money making or economic activity is also sacred and hence it also has a goddess, Goddess Lakshmi and there are whole legends attached to her which keep guiding those who worship the goddess and are in business.

There are two kinds of work arenas assigned in Indian mythology, which Devdutt discusses in his book. They are rana-bhoomi or the arena of war; and ranga-bhoomi or the arena of drama or theatre. How a person is treated in his work place and how he mentally fares in it is decided whether he takes his work place as the former arena or the latter.

In brief, Devdutt gives a few formulas derived from the mine of Indian mythology, formulas which are very useful to anyone who is interested in business or is actually engaged in it. They are as follows:

- Every Devata seeks a high Return On Investment.
- We have to make room for others.
- He who takes the call is a Karta & everyone is a potential Karta.
- A Karta who allows & enables others to take a call is called a “Yajaman”.
- Size of the contribution does not matter.
- Not everyone can handle the burden of “Uncertainty”
- Decisions are contextual. If the decisions are good, the Yajaman is beneficiary & if they are bad, the Yajaman alone is responsible.
- Regeneration ensures sustainable wealth.
- He who satisfies hunger becomes “desirable”.
- Strategy is the force than tactic is the counter-force.
- If Ambition is the force than Contentment is the counter-force.
- If Creativity is the force than Process is the counter-force.

- Upstream forces need to be balanced by Downstream forces.
- Balance is the key to avoid tug of war.
- Impact of an organizational decision varies depending on the source.

In Devdutt's works boundaries between non-fiction and fiction, business management and mythology disappear and it comes as a pleasant and educative surprise. The way in which he reworks Indian Mythology in a curious mix of modernity and ancient wisdom is breathtaking. He adapts ancient stories and concepts into modern wisdom which is not only practical but contextual in modern times.

There is a reason that mythology of various other religions and sects became a thing of the past, because their cultures lost the tradition of interpreters like Devdutt Pattanaik who can re-interpret ancient metaphors into modern language. Luckily, India has always produced such 'modernizers' or 're-interpreters'. Pattanaik is one such great re-interpreter and in *Business Sutra* he has adapted ancient Indian mythology to modern times and has made it relevant to anyone who is interested in business and entrepreneurship.



11.

WATER UTILIZATION OF TAPI RIVER IN MAHARASHTRA STATE: A GEOGRAPHICAL ANALYSIS

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Abstract: -

The Tapi River is spread in Madhya Pradesh, Maharashtra and Gujarat state. Presently water allotted to Maharashtra state is about 191.4 TMC has been exhausted. There is no scope for new project in the region based on water availability. The present research paper attempt is being made to use and availability of water by transferring the same with in sub-basin, so that the finding of different storages and analyze the percentage within the catchment can be optimally used to stored for the river water.

Keywords: Intra basin, Catchment, Water availability, Jalgaon district.

Introduction:

The Tapi River is situated in the northern part of Deccan Plateau and extends over an area of 64,874 km which is nearly 2% of the total geographical area of the country. Nearly 80% of the Tapi basin lies in state in Maharashtra. The basin has elongated shape with a maximum length of 587 km from east to west and the maximum width of 210 km from north to south. The river Tapi is an inter-state river flowing through the state Madhya Pradesh, Maharashtra and Gujarat. The river rises near Multai town in Betul district of Madhya Pradesh and at an elevation of about 760 m, above mean sea level and at latitude 21°04' and longitude 78°21'. The river flows for 188 km in Betul district of Madhya Pradesh and runs along the common border of Madhya Pradesh and Maharashtra for a length of 58 km. At 246 Km's from the sources the Tapi River leaves, the border of Maharashtra and Madhya Pradesh, and enters Khandwa district of M.P. and flowing 86 km, re-enters the Maharashtra. The length of Tapi River from its sources to the sea is about 724 km. Out of which it flows through Madhya Pradesh for the length of about 332 km and 217 km in Maharashtra and for about 175 km in Gujarat before joining the Arabian Sea near Surat. The Tapi basin extends from Longitude 74°30' to 78°21' and Latitude from 22°01' to 21°04'. The distribution of catchment area of the river in different states is as under it shows in Table no.1.1.

Sr.No	States	Catchment area (Sq.km)	% of Tapi water distribution
1	Maharashtra	51,100	78.80
2	Madhya Pradesh	9,807	15.10
3	Gujarat	3,970	6.10
4	Total	64,874	100.00

Table no.1.1 Percentage and Catchment Area of Tapi Basin in Three States

Study Region:

Maharashtra state is a part of Indian Peninsula or Indian Sub Continent. The India is a main country of sub continent in the world, where the Maharashtra is an important state connecting the states of north with the states of south in India. The Maharashtra state is located in the central position in western part of India. The boundaries of the state have been covered to the northwest by Gujarat, Dadra Nagar haveli to the north of Madhya Pradesh and east side by Chhatisgad, to the south east by Andhra Pradesh and the south by west of Karnataka and Goa state. The western boundary of the state has been covered by the coast of Arabian Sea; the total length of Arabian Sea coast for Maharashtra is 720 km.

The latitudinal extension of Maharashtra is from $15^{\circ}48'$ north to and $22^{\circ}6'$ north and the longitudinal extension is from $72^{\circ}36'$ east and $80^{\circ}54'$ east. On the basis of linguistic formation the present state of Maharashtra has been formed on 1st May 1960 and henceforth every year '1st May' is celebrated as 'Maharashtra Day'. Maharashtra with an area of 3, 07, 762 sq.kms, is the third largest state after the Rajasthan and Madhya Pradesh in terms of area and with population of 9.67 cores, is the second largest state after up in the country. The state of Maharashtra has been occupied 9.37% of the area of India.

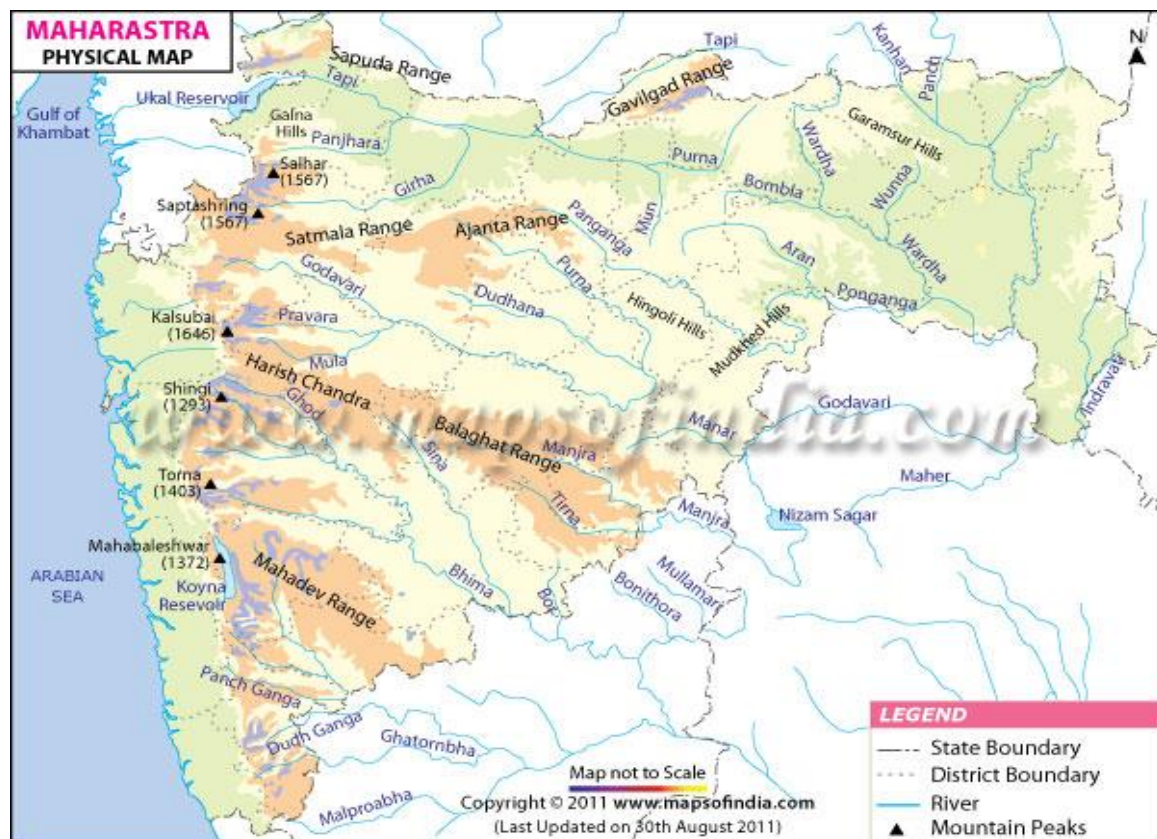


Figure - Physical Map of Maharashtra with Rivers

Objectives:

- To study the importance of water in Maharashtra state
- To find out the percentage of utilization water (TMC) in Maharashtra state

Database & Methodology:

The present study is mainly depending on the secondary data; collect from water resource department in Maharashtra/district offices. It is collected from the statistical department head office, gazetteer of Maharashtra state, population reference books, journal census books, electronic website, bibliography of Maharashtra and other information sources etc.

Result and Discussion:

As per Maharashtra state concern, Tapi basin covers Amravati, Akola, Washim, Buldhana, Jalgaon, Dhule, and Nandurbar district. Tapi basin is divided in four sub basin as Purna Tapi, Girna, Middle Tapi and Panzara.

Present status of these sub basin based on availability of natural water is a) Purna Tapi-confluence b) Girna-Deficit c) Middle Tapi-Deficit and d) Panzara. (Source: Irrigation Projects, WRD, Govt. of Maharashtra). Purna is Major tributary enter from the left in to Main Tapi River in the upper reaches of shortly after 531 Km and then flows through the broad and fertile Khandesh plains which are bounded on the north by Satpuda and on the South by the Ajanta range. Main crops grown in the area are Cotton, Sugarcane, Banana, Pulses, Soya bean, and Groundnut and Green Vegetables.

Available of Water in State:

In Tapi basin up to Ukai Dam, 400 TMC of water is planned out of which for upstream projects 191.4 TMC has been allocated for Maharashtra projects and 70TMC are allocated for Madhya Pradesh projects. Table shows no. 1.2 of Project completed, ongoing and future project in the Tapi Basin in Maharashtra. The utilization/using of the entire allocated share to both Maharashtra and Madhya Pradesh is not yet completed and as far as Maharashtra project are concerned the project utilization 81.468 TMC have been completed and water is being used to that extent only. So water use from ongoing projects is 97.499 TMC and all these projects are under various stages of construction and are not yet completed. Therefore, the total utilization from completed and ongoing projects undertaken by Maharashtra government is 178.967 TMC which is less than 191.4 TMC located to Maharashtra. (Table no. 1.2)

Sr. No	Progress of Project	Type of Irrigation Project				Total	Water Utilization (TMC)
		Major	Medium	Minor			
1	Numbers						
2	Completed	5	30	260	295	65.167	
3	Ongoing	8	35	122	165	120.38	
4	Approved	0	1	9	10	0.196	
5	Future	0	2	15	17	5.648	
6	Total	13	68	406	487	191.4 TMC	

Table no.1.2 Source: TIDC web sites and Shodhpatrika of TIDC

From the above statement it is clear in Purna-Tapi basin surface water is not available for using. It is now essential to use the available optimally.

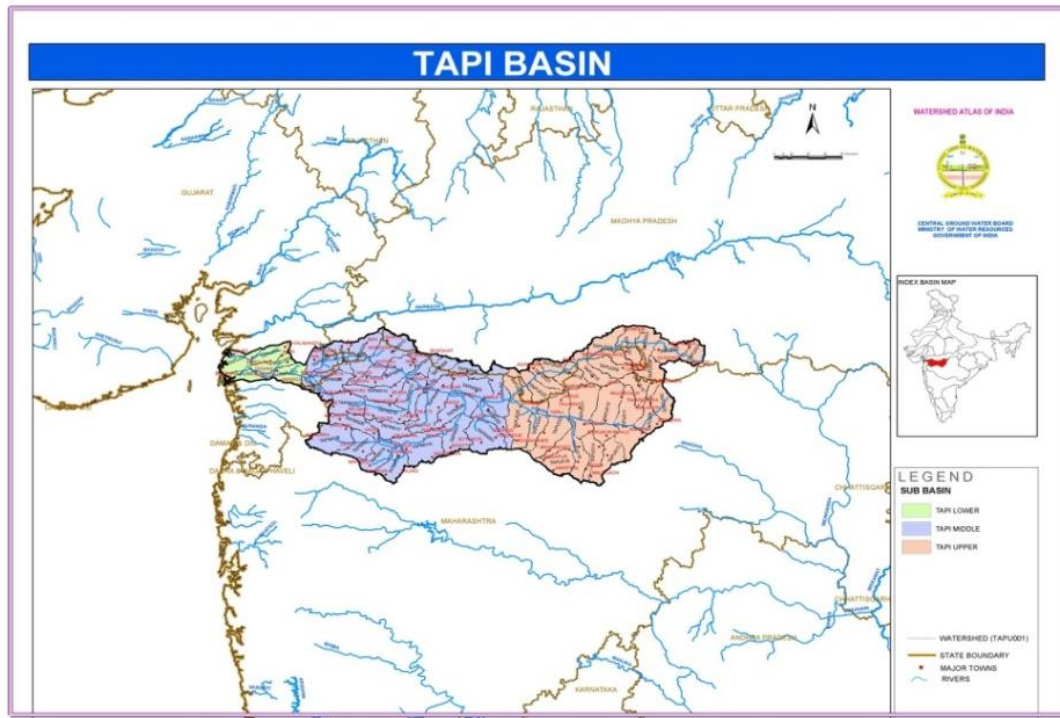


Figure: Tapi Drainage System

CONCLUSION

Since other water sources is not available for new irrigation project in state, the natural drains and small canal can filled by existing other irrigation system within catchment of the irrigation project. By using water in such a way the various storages in the catchment can be filled optimally. The stored water which otherwise would have gone down stream and small streams of the project by spilling can be utilized. Secondly this intra basin transfer will recharge the ground water as well as can solve the problem of drinking water, where the tanker is required in water scarcity areas. The expenditure for supply of water by tankers/other sources can be reduced to large extent.

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12.

**SOCIO-ECONOMIC CHARACTERISTICS OF WOMAN
SELF HELP GROUPS IN RATNAGIRI DISTRICT****Dr. Sawant Waman Vyankatesh.**

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Abstract: The SHGs are informal voluntary associations of 5 to 20 people formed to attain a collective. People who are homogenous with respect to social background, heritage, cast or traditional occupation come together for common cause to rise and that too on women. The SHG's also provides a forum for social interaction which serves as an alternate social structure for peer level interact The study of socio-economic characteristics was made with reference to age, education, cast, annual income, major occupation, land holding.

Key words: Women- Self Help Groups- Socio- Economic - Status

Introduction:

The SHGs are informal voluntary associations of 5 to 20 people formed to attain a collective. People who are homogenous with respect to social background, heritage, cast or traditional occupation come together for common cause to rise and that too on women. The benefit of group members, usually the focus in on the poor and that too on women. The SHGs practicing saving and credit activities have been more successful and sustainable.

Self help groups (SHG's) are self managed groups of people primarily women, which come into existence to mobilize financial resources through their own saving and lend the same amongst themselves to meet the credit need of their member. Each SHG has a unique system of the organizing and managing its own finances and operates as an independent institution. It operates on the principle of self help, mutual trust and co-operation. The SHG's also provides a forum for social interaction which serves as an alternate social structure for peer level interact.

Objective of the Study:

To study the socio-economic characteristics of SHG's members engaged in various enterprises and efficiency of SHG's.

Research Methodology:**a) Selection of District for the study:**

The present study was conducted in Ratnagiri district of Maharashtra state. The present study was conducted in Ratnagiri district of Maharashtra state. There are good numbers of SHGs operating through bank accounts in Ratnagiri district. In the earlier studies, it was observed that the Ratnagiri Co- Operative bank has provided micro finance to SHGs for the various agricultural and related enterprises. Looking to this fact the south Kankan region was purposively selected for the present study. Ratnagiri District of Maharashtra State was deliberately selected keeping in view the availability of time, other resources and convenience of researcher.

b) Selection of tahsil for the study:

Ratnagiri district constricts of nine tahsil. Among the nine tahsil maximum number of SHGs are concentrated in three tahsil namely Chiplun, Dapoli, Khed. Of these three tahsil purposively selected for the study as it ranks first in the number of Self Help Groups Women's SHGs comprise more than eighty percent all the Formed there by sample was restricted to female SHGs only.

c) Selection of SHGs for study:

Considering the objectives of the study, it was decided to select those SHGs which were established during 2007-2012. While selecting of the sample for the study, it was decided to contact the SHGs in order to know their present status of functioning. It was found that only 40 SHGs as sample were functioning satisfactorily in the study area. So it was decided to select all those SHGs as a sample for the present study. However, at the time of data collection, the researcher was able to interview 40 SHGs was functioning. Hence, for the present study, sample size was 40 SHGs only. The list of the SHGs was obtained from the Ratnagiri district Panchayat Samiti and tahsil wise Gramin Bank in Chiplun, Dapoli and Khed tahsil. Thus, 40 SHG from the both the district were selected purposively.

d) Selection of respondents:

All members of 40 SHGs constituted the sample. Thus the samples consisted 400 respondents study, sample size was 40SHGs only.

Distribution of SHGs according to SHGS enterprise

Sr. No.	SHGs Enterprises	Total
1	Trading (Mango,, CASHEW,Chilli powder, Fish ,Coconut)	82
2	Artisan	78
3	Processing (Fruit, Food, Cashew nut Processing)	72
4	Agriculture (Vegatable cultivation, Vermi-composting)	82
5	Animal Husbandry (Dairy,Goat)	86
Total respondents		400

e) Data Collection:

The present study related to both types of data, namely the primary data as well as secondary data. The data were collected with the help of structured interview schedule. Personal interview technique was used for data education status, cast, annual income, major occupation, land holding for the present study. The data were subjected to statistical treatment such as simple percentage and frequencies for descriptive analysis.

Socio- Economic Characteristics of Member of SHG's Engaged in Enterprises

The study of personal and socio-economic characteristics was made with reference to age, education, cast, annual income, major occupation, land holding, experience in SHG enterprise, information seeking behavior training received, source of motivation and leadership ability.

Age:

The age of the member of self help group was considered as an essential aspect in this study.

Table No.1
Distribution of the respondents according to their age

Sr. No	Category	Enterprises					Overall (N=400)
		Trading (N=82)	Artisan (N=78)	Proces (N=72)	Agri. (N=82)	Ahd. (N=86)	
1	Young	18 (21.95)	16 (20.55)	12 (16.66)	14 (16.82)	14 (16.27)	74 (18.5)
2	Middle	52 (63.41)	50 (64.10)	48 (66.66)	60 (73.17)	54 (52.79)	264 (66)
3	Old	12 (16.43)	12 (15.38)	12 (16.66)	08 (9.75)	18 (20.93)	62 (15.5)
Total:		82 (100.00)	78 (100.00)	72 (100.00)	82 (100.00)	86 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

It observed from table.1 that at overall level more two-third (66 per cent) of the respondents belonged to middle age category, while rest of respondents were more or less equality distribution in young(18.5 per cent) and old (15.5 per cent) age category. Average age of the respondents was 42 years, which signified that majority of the SGH members in all enterprises were in middle age group. This indicated that quite experienced working force was engaged in SHG activities.

Self Education:

Formal education enhances comprehension abilities and skill of an individual. An educated individual is more prone to analyze cause and affect relationship in different aspects of life. Table no.2 shows that, at overall level, more than one-fourth (23.25 per cent) of the respondents were illiterate, while more than one –fourth (19.00 per cent) of the respondents had education up to primary level and 13.75 per cent of the respondents had education up to secondary school. Only 6.75 per cent of them had higher education up to graduate level. On an average, at overall level, the respondents had education up to fourth standard.

Table No.2

Distribution of the respondents according to their self education

Sr. No	Educational Level	Enterprises					Overall (N=400)
		Trading (N=82)	Artisan (N=78)	Proces (N=72)	Agri. (N=82)	Ahd. (N=86)	
1	Illiterate	20 (24.39)	17 (21.79)	12 (16.66)	23 (28.04)	21 (24.41)	93 (23.5)
2	Can read and write only	9 (10.97)	15 (19.23)	9 (12.5)	11 (13.41)	17 (19.76)	61 (15.25)
3	Pre-primary	10 (12.19)	10 (12.82)	8 (11.11)	12 (14.63)	14 (16.27)	54 (13.5)
4	Primary	15 (18.19)	11 (14.10)	19 (26.38)	13 (15.85)	18 (20.93)	76 (19.00)
5	Secondary	13 (15.85)	10 (12.82)	12 (16.66)	11 (13.41)	10 (11.62)	55 (13.75)
6	Higher Secondary (X to XI)	8 (9.75)	8 (10.25)	6 (8.33)	6 (7.31)	6 (6.97)	34 (8.5)
7	Graduate	7 (8.53)	7 (8.97)	6 (8.33)	6 (7.31)	--	27 (6.75)
Total:		82 (100.00)	78 (100.00)	72 (100.00)	82 (100.00)	86 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

Caste:

Caste determines the role of an individual both as an individual and as a member of society.

Table No.3
Distribution of the respondents according to their caste

Sr. No	Cast Group	Enterprises					Overall (N=400)
		Trading (N=82)	Artisan (N=78)	Proces (N=72)	Agri. (N=82)	Ahd. (N=86)	
1	Lower caste	-- (0.00)	54 (72.00)	32 (44.44)	42 (51.21)	--	128 (32.00)
2	Middle Caste	82 (100.00)	--	22 (30.55)	10 (12.19)	52 (60.46)	166 (41.5)
3	Upper	-- (0.00)	24 (30.76)	18 (25.00)	30 (36.58)	34 (39.53)	106 (26.5)
Total:		82 (100.00)	78 (100.00)	72 (100.00)	82 (100.00)	86 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

The data in this aspect are presented in table no.3. It is revealed from table no 3 that, at overall level, more than one –half (41.5 per cent) of the respondents belonged to

middle cast that is other backward class, while 32.00 per cent and 26.5 per cent of them belonged to lower and upper cast respectively.

Annual income:

Table No.4
Distribution of the respondents according to their Annual income

Sr. No	Annual income	Enterprises					Overall (N=400)
		Trading (N=82)	Artisan (N=78)	Proces (N=72)	Agri. (N=82)	Ahd. (N=86)	
1	Blew poverty line up to Rs.25000/-	42 (51.21)	36 (46.15)	34 (47.22)	42 (51.21)	48 (55.81)	202 (50.5)
2	Rs.25001/- to 50000/-	16 (16.51)	32 (41.02)	22 (30.55)	22 (26.82)	38 (44.18)	130 (32.5)
3	Rs. 50001 to 75000/-	13 (15.85)	10 (12.82)	16 (22.22)	18 (21.95)	--	57 (14.25)
4	Rs.100000/- & above	11 (13.41)	--	--	--	--	11 (2.75)
Total:		82 (100.00)	78 (100.00)	72 (100.00)	82 (100.00)	86 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

Distribution of the respondents according to their annual income is given in the table no.4 reveals that, at overall level, majority (50.5 per cent) of the respondents had annual income up to Rs. 25,000/-, while more than one-fourth (14.25 per cent) of them had Rs.25,001/- to 50,000/- and 2.75 per cent had between Rs.50,001 /- to 75,000/- income. Only 11 respondent had annual income more than RS.1, 00,001/-

The result of the study there by indicated that, at overall level the average annual income pf all the members of SGH was Rs.25,000/- which was found below poverty line. This might be the reason for establishing SHG to increase their family annual income

Major Occupation:

The distribution of the respondents according to major occupation of their families is given in table no.5 The data from table5 show that, at overall level, majority (40.25 per cent) of the respondents families had farming and nearly one-fourth (27.25 per cent) families had labour as their major occupation while relatively small proportion of the respondents families had business (19.25 per cent) and service (5.00 per cent) as the major occupation farming and labour as major source of their livelihood.

Table No.5
Distribution of the respondents according to their major Occupation

Sr. No	Major occupation	Enterprises					Overall (N=400)
		Trading (N=82)	Artisan (N=78)	Proces (N=72)	Agri. (N=82)	Ahd. (N=86)	
1	Labour	18 (21.95)	22 (28.20)	15 (20.83)	26 (31.30)	28 (32.55)	109 (27.25)
2	Fishing	22 (26.82)	11 (14.10)	-	--	--	33 (8.25)
3	Farming	31 (37.80)	24 (30.36)	33 (45.83)	34 (41.46)	39 (45.34)	161 (40.25)
4	Service	--	--	8 (11.11)	12 (14.63)	--	20 (5.00)
5	Business	11 (3.41)	21 (26.92)	16 (22.22)	10 (12.19)	19 (22.09)	77 (19.25)
Total:		82 (100.00)	78 (100.00)	72 (100.00)	82 (100.00)	86 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

Size of land holding:

Size of land holding largely determines both economic as well as social status of the family in the rural areas and also decides the extent of their dependence on agriculture occupation. The data regarding the land owned by the families of the respondents are given in table no 6. It is revealed from table 11 that, at overall level, nearly three fourth (62.75 per cent) of the respondents had marginal land holding and more the one tenth (16.25 per cent) of them were landless the proportion of the respondents having small, semi-medium and medium land holding was (11 per cent, 5.75 per cent and 4.25 per cent respectively).

Table No.6
Distribution of the respondents according to their size of land holding

Sr. No	Major occupation	Enterprises					Overall (N=400)
		Trading (N=82)	Artisan (N=78)	Proces (N=72)	Agri. (N=82)	Ahd. (N=86)	
1	Landless	19 (23.17)	14 (17.94)	--	14 (17.07)	18 (20.93)	65 (16.25)
2	Marginal	52 (63.41)	64 (82.05)	32 (44.44)	43 (52.43)	60 (69.74)	251 (62.75)
3	Small	11 (12.19)	--	18 (25.00)	15 (18.29)	--	44 (11.00)
4	Semi-medium	--	--	13 (18.05)	10 (12.19)	--	23 (5.75)
5	Medium	--	--	9 (12.5)	--	8 (9.30)	17 (4.25)
Total:		82 (100.00)	78 (100.00)	72 (100.00)	82 (100.00)	86 (100.00)	400 (100.00)

(Figures in the parentheses indicate percentage)

It can be concluded from these finding that the SHG members were having less land for cultivation, which might have put under different traditional crops. Further, it was

also noticed that SHG members were cultivating land which is nearby to their home/ hamlets. This is true because due to fragmented land holding and other social factor they could not manage/ cultivate all land. Which ultimately resulted in low yield than their farming requirements? Hence for want of additional income for their day to day life they might have joined SHG.

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13.

GROWTH AND CONSTRAINTS OF START UP IN INDIA**Dr. Geetika T. Kapoor**

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Abstract: Start up/ start up company is a new businesses/ entrepreneurial venture. Since these are new enterprises it is expected that they would generate employment and growth and at the same time innovate to meet the current needs of the society. India stand on the 3rd position after US and UK in terms of numbers of technology based start ups.

The Indian Government launched this initiative on the 16th of January in 2016 in order to bring our vast resource of youth population into the fold of entrepreneurship. In less than one year since the programme took off, the start up ecosystem has seen rampant growth. More and more young entrepreneurs are getting involved and providing employment opportunities to many others seeking a good future. According to statistics, the Government has designated around 1.25 lakh branches of various banks to extend loan to desirous entrepreneurs. Despite its clear intentions the Government may have to extend tax holidays, relax licencing norms etc in order to achieve success in this campaign.

The present paper explores current and anticipated scenario of start ups in India and also focuses how positively it impacts the overall development of the economy. Further certain suggestions on how start ups can boost the growth in our economy have been made.

Key words: Start up, Employment, Entrepreneurs, Scheme, Investment, Issues.

Introduction➤ **Start up in India:**

The Indian Government on 16th of January in 2016 launched the Start up initiative/program. It is expected that this program would provide impetus to entrepreneurship, thus setting up of a network of start-ups in the country. India after US and UK stands 3rd in technology driven product start up and serves as the quickest growing start up-base worldwide. As per sources if India can maintain this momentum it will surpass UK in a couple of years to become the second leader and along with China and South-east countries be among the top Asian start-up ecosystems. In the last few years, the start up business has witnessed a huge growth in the country. The Prime Minister's Start up India plan is a great program to boost entrepreneurship in India for younger entrepreneur. The aim of start up campaign is to bring our vast resource of youth population into the fold of entrepreneurship. In less than one year since the programme took off, the start up program has seen rampant growth. More and more young entrepreneurs are getting involved and providing employment opportunities to many others seeking a good future. In long run Start ups can play a big role in the growth of economy as boosters. In India 72% of the founders are less than 35 years old qualifying as the youngest start-up nation in the world. It registered a 50% rise in female entrepreneurs in 2015 over that of the previous year. Start up has changed the lifestyle of many citizens by giving improved technological solutions to key problems faced by the society. The ecosystem has brought in growth opportunities for every stakeholder involved thus affecting the economy.

- **Definition of Start up:** A company based on technology and innovation in which the promoters develop a new product or service for which there exists a demand is a start up. According to Eric Ries, considered as a pioneer in this field “a start up as a company is a newly formed company, the purpose of which is to develop new, usually innovative products or services in uncertain circumstances”.

A start up is defined as a business that:

1. Engages in development, production or distribution of new products, processes or services,
2. New and existence for not more than five years,
3. Revenue of up to INR 25 cr.,
4. Not formed through splitting or restructuring,
5. Formed through splitting or restructuring.

- **Advantages of start up:**

1. More Funding
2. Simplified start up process
3. Set up of incubation centre
4. Tax relaxation benefit
5. Patent registration
6. Start up fests and innovation program
7. Faster exits for start ups

- **Key Reasons for Encouraging Start up Entrepreneurship:**

1. Innovation
2. New jobs and economic growth
3. Bringing new competitive dynamics
4. Promotes research
5. Changing the preferences of the society

Methodology and Objectives

The objective of the study is to analyse the positive impact of start up companies on the overall growth of the Indian economy. The approach is conceptual in nature and data from secondary sources has been used. Online articles, journals, websites, published papers, newspapers and magazines have been consulted.

Following objectives have been identified:

1. To look into the concept of start up in India.
2. To identify current and anticipated scenario of start up landscape in India.
3. To analyse the impediments in growth of start up in India.
4. To study the impact of start up on Indian economy.
5. To suggest measures which can enhance the start up's role as a next big theme for economic growth.

Review of Literature on Start up in India

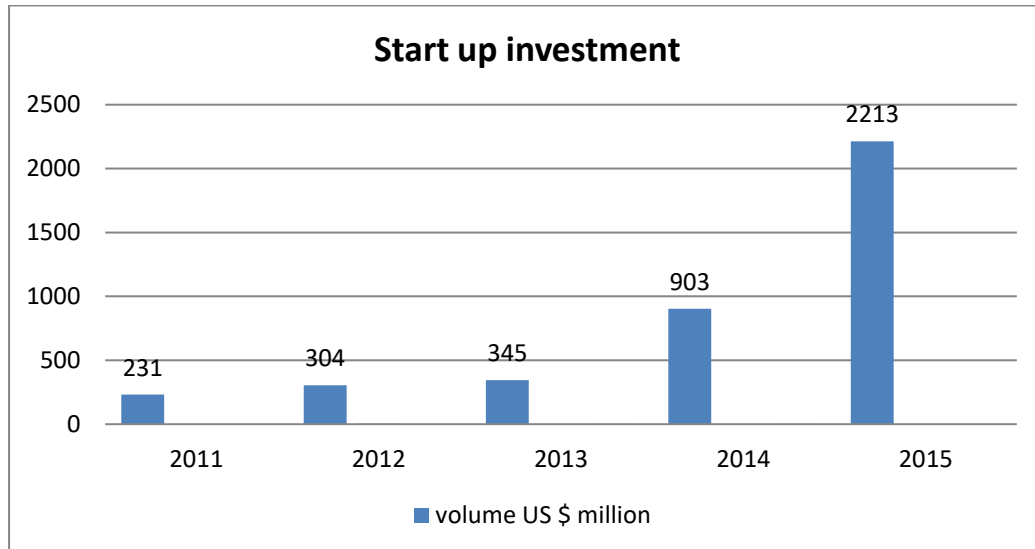
1. According to NASSCOM report of 2015, Indian is home for almost 3100 start ups starting per year just standing behind US, UK and Israel and if the growth

- is continued with the same pace and trend then it is expected that Indian Tech start ups will be generating more than three lack jobs in the coming five.
2. According to NASSCOM report, in 2015 there were about 4400 start up companies employing 85,000 employees in India with funds of about \$6.5 billion. This figure does not include funds prior to the year 2010.
 3. As per Paul Graham "A start up is a company designed to grow fast. Being newly founded does not in itself make a company a start up. Nor is it necessary for a start up to work on technology, or take venture funding, or have some sort of "exit". The only essential thing is growth. Everything else we associate with start ups follows from growth."
 4. A study by Caliendo, Kunn, Wiebner and Hogenager (2015) reveals that the initiator of the subsidized start-ups have no lack of conventional education. Although they have less employment and less exposure to the industry. And finally they concluded that the wealth stock restriction among the unemployed in respect to availability of personal equity and outbreak of loans is the major constraint.
 5. According to ASSOCHAM, India will be home to many billionaires and millionaires in the coming five years, majority of the companies will be in the field of e-commerce, financial services and technology.
 6. According to Nasscom, an industry association for the IT sector in India, More than half of the new business launching in the country centre on e-commerce, aggregators and consumer services-it's these businesses that received the lion's share of the start up funding in 2015.
 7. Bosma, Praag, Thurik and Wit (2002) have presented a detailed study of firms investing in the human and social capital for improving the performance. They also explained that one cannot be sure that the favourable aspect is due to investing or due to the innovative ability of entrepreneurs. They also found that the individual entrepreneur who are more skilled in the industry perform better than the others. And finally, they conclude that investing in human and social capital increase the entrepreneur's performance.
 8. Sharma (2013) made a study on women entrepreneurs in India. She concluded that women entrepreneurs face many problems like social barriers, legal aspects, lack of education, family support etc. She also explained the various factors like pull and push factors affecting entrepreneurship. According to her women have the ability and firmness in setting up the enterprise and fighting against the all odds.
 9. GoyalParkash (2011) in his research paper concluded that at present the position of entrepreneur's is better than before. The Government is providing the awareness and necessary steps are being taken up by them to promote start up's.
 10. As per the report of NASSCOM, "the speed of startup's will increase from 3-4 every day in 2015 to 6-7 every day by 2020. Also future potential can be seen that still there is 1 entrepreneur for every 150,000 Indians (assuming average 2 founders per startup) compared to 1 in 3,500 Americans and 1 in every 7,000 British".

Investment and Growth in India

➤ **Growth of Start up Investment :**

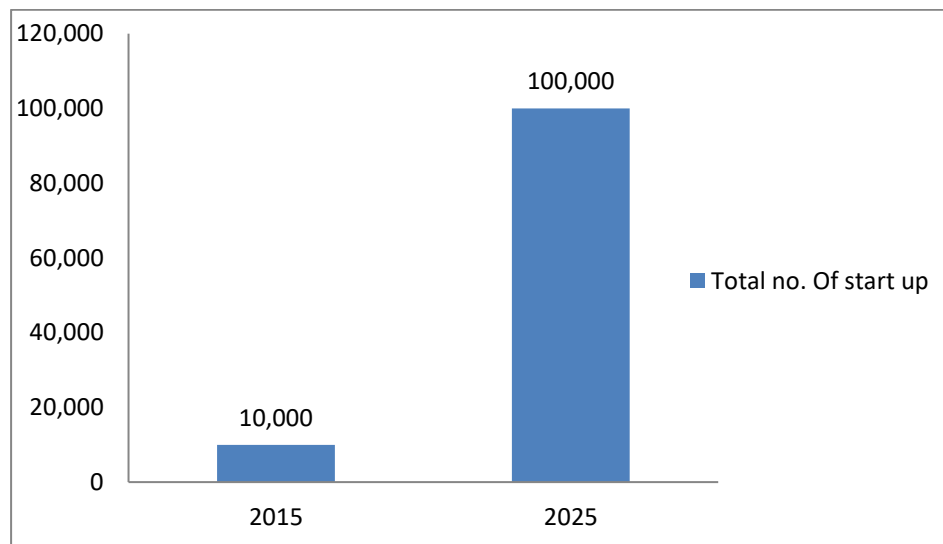
As can be seen in the graph below the investment momentum in start-ups has increased rapidly over the last five years with investment values increasing at a CAGR of more than 75% between 2011 and 2015 while investment volumes have increased at a CAGR of over 80% in the same period.



Source: NASSCOM Reports

➤ **Expected number of Start up's:**

From the graph below it can be seen that the total number of start up's are expected to grow during a ten year period. The increase would be from 10,000 in 2015 to 1,00,000 in the year 2025.



Source: NASSCOM Report

Major Impediments in growth of Start Up's in India

Some of the various issues for startup's in India are:

1. **Funding Issues** – The major issue facing start up's is that of Capital and access to capital. While, of late angel investors, venture capital and private equity have brought succor to some extent, a large number of startups still grapple to raise funds from institutional setup. Funding issue is not merely limited to seed rounds, but also for vital Series A and B rounds. For a startup looking to scale, it is still very hard to raise rounds to scale as the number of investors that write larger cheques in India are very limited in number.
2. **Culture Issues**– Start upshave caught the fancy of India only recently. In the last ten years or so the Indian economy has been able to generate jobs rather than asking for jobs. As has been the experience the in the beginning all countries have faced failures instartups. Our culture has also not promoted Entrepreneurship.An entrepreneur should be ready to face failures and learn from them. Thus though our culture fails to appreciate business failures and stifles innovation and creativity it is time we realize that failures are ok as they are lessons on to do and not to do.
3. **Policy Issues** – India's rank according to World Bank Ease of Doing Business is at 142 out of total 189 countries taken. This is a pathetic situation and the Government needs to act fast and effectively to remedy this. It needs to put in place an enabling system in order to ensure a favourable environment for entrepreneurs to strive and succeed. The entrepreneurial ecosystem should be such that starting a business in India is not mired by compliances of variouslaws and regulations. The process should be short as inin OECD countries it takes only 9 days to get started when compared to India's 30 days. The implementation of rules so that a conducive working environment is created should be the role of the Government. TheStartup Fund recently established by the Government is a good step in this direction and its use has to monitored. The importance of entrepreneurship in economic development needs to be understood.
4. **Hiring Issues**– In the current scenario of fluctuating economy, the dearth of skilled employees in India adds to the woes of entrepreneurs. In the changing landscape of the Indian economy, growth is a far cry and thus estimation of employment needs is difficult. Further more skilled employees are hard to find.in this competitive scenariostart ups find it difficult to attract and hire talent and skilled workers. In view of above the Government recently revampedthe National Skill Development Corporation (NSDC) and mandated to skill 150 million Indians by 2022. Since a startup can ill afford to pay the salaries to their employess when compared to large companies and the job at a startup seen a regular one the challenge of hiring becomes even more acute andstart ups end up with the next best option available to them.

Mentoring Issues– Founders of astartup often have a rough and lonesome journey. Starting a business with a great idea is very different from running a successful enterprise. Experienced businessmen can be good mentors but such people are hard to find. The businessmen who have gone through the process and eventually turned victorious can be mentors for others . They can guide the start ups and prevent failures by providing useful inputs for running a business. Businessmen often look upto investors for some form of mentoring,

but honest, unbiased, good business mentors are far and few in between. To find a good mentor is thus a difficult job.

Impact of Start up on Indian Economy

The Indian economy is benefiting from the startups as they now delivering in numerous ways. The system of startups is providing technological answers to social problems peculiar to our country. It is helping in redefining the way of living by most of our countrymen. Apart from this it is contributing to the growth in our economy and each stakeholder is gaining from it.

There are many start ups in India in different industries like hotel, medicine, education, and transport etc. Few of the leading start-ups are Flipkart, Oyo Rooms, Chaayos, Ola cabs, Paytm, Redbus, Zomato, Zivame, Justdial, Pepperfry, Limeroad, Quikr, Cardekho, Practo, Urbane ladder, policybazar, Grofers, Shopclues, Nearbuy, Voonik, Inmobi, Firstcry, Yepme, Mobikwik, Bigbasket, Nykaa, Hopscotch, Bluestone, Caratlane, Paperboat, Gojavas, Craftsvilla, Roposo, Voylla, Babyoye, Naaptol etc.

In the wake of recent demonetisation and cashless economy drive by our Prime Minister Shri Narendra Modi a number of new startups like Paytm, Rupay, Axis Bank live, Citrus pay etc are helping in push reforms much needed in our country. The RBI and IBA promoted NPCI, National Payments Corporation of India is a less known startup helping the economy in going cashless.

The impact of the start up ecosystem on key areas such as education, healthcare, employment, agriculture is to be seen. India being a developing economy, the above sectors are very important for its growth and these start ups are providing the necessary fillip by giving solutions to the problems faced by such key sectors.

According to The Global Entrepreneurship Monitor research, “worldwide, an entrepreneur with high potential creates on average as much as 3 times more jobs than an entrepreneur with average potential and as much as 15 times more jobs than an entrepreneur with low potential. Thus there is only 4 % of entrepreneurs who can be obtained in the group of dynamic companies that have the potential to grow on global markets (on average they reach at least 20 % annual income growth) and they truly contribute to the economic development of the society, as they create as much as 38 % of all jobs. In the society, there is only 6 % of entrepreneurs with average potential, amongst which we also count those who gain between 5 % and 20 % average annual income growth, and they create 28 % of all jobs. But the great majority of entrepreneurs have low potential (90 % of all) – on average they achieve only up to 5 % average annual income growth and together create 34 % of jobs”.

Thus the overall impact of start ups is that of increasing employment and creating a positive atmosphere for growth. The start up entrepreneurs are driven and find opportunities for their enterprise to invest and prosper. Start ups thus contribute immensely to the society and benefit the economy.

Suggestions

- There should be put in place a regulatory and legal framework so as to have an organised growth competitive atmosphere for start-ups.
- The Government should constantly review and improve the business environment in which technology based start-ups operate so that they may avail of opportunities for future revenue and employment generation.
- The funding agencies should be consulted to provide an environment for build up for the start ups such as education, talent and innovations.
- The Government can have a systematic support mechanism where first time entrepreneurs may solve their problems related to finance, permissions and clearances, foreign investments etc..
- A separate agency may be established for counselling and information purposes providing guidance on legal aspects, marketing strategy, resource allocation, and fear of failure etc.

Conclusion

Startup culture has created an environment for youth take up entrepreneurship and become job creators instead of job seekers. Though there are numerous constraints and disruptions in the Indian start up scenario a little help and assistance from Government can encourage these young entrepreneurs. Thus start ups are the call of the day if increase the GDP, creation of more jobs and promotion innovations in the economy is required. India with GDP growth of 8% is giving a signal to the world that emerging markets are willing to take lead in innovation and growth. It would be revolutionary with total no. of startups expected to be 1,00,000 in 2025 which is going to change the manner in which markets are working today.

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14.

PROSPECTS OF HUMAN DEVELOPMENT**Dr. V. S. Kshirsagar**

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Abstract:

Economic development is a complex process. It is influenced by natural resources, non natural resources and human resources these all the factors play vital role in economic development, particularly human development factor well handle to other resources this paper focuses on how human development differs from the human capital and human resources development and what are the basic needs approaches of human development.

Introduction:

In past years the search for an alternative to GNP as a measure of economic development has led to computation of the human development index (HDI).

The United Nations development program (UNDP) introduced the HDI in its first Human development report prepared under the chairmanship of Mehboob Ul Haq and published in 1990. The measure has been engaged and refined over the year and many related indices of human development report published annually by the UNDP.

Since the launch the HRD report in 1990 has defined human development as the process of engaging people's choices. The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living, additional choices include political freedom, human rights, self respect are all essential choices. The absence of which can block many other opportunities.

“Human development is thus a process of widening people's choices as well as raising the level of well being achieved.” -Paul Streeten

There are many of human choices that extend far beyond economic, well being knowledge, health, clean physical environment, political freedom and simple pleasure of life.

Need of Human Development:

- i) To enlarge human choices- The exercise of development is to treat men, women and children presents and future generations as ends, but it is not sufficient in life, HD needful to improve the human condition, to enlarge people's choices.

- ii) Human development and higher productivity- A well nutrition, healthy, educated, skilled, alert labor force is the most important productive asset. Thus investment in these assets justified on grounds of productivity.
- iii) Awareness about small family- It is the experience of all developed countries that improvement in education levels, better health facilities leads to a decline of the birth rates, these facilities make people aware of the benefits of small family, better standard of living.
- iv) For a good physical environment- Population growth and density affect the environment, to show that rapid population growth and density is high in cities can disturb the environment.
- v) Reduced poverty rate- HD can help in reducing civil disturbance in societies and in creating education level and political stability, hence it helps to create income of the people and reduce poverty rate.

Components of Human Development:

According to Mehboob Ul Haq, these are four essential components of human development.

1) Equity-

If development is to enlarge peoples choices people must enjoy equitable access to opportunities. Here equitable access means change in land reforms, equalization of political opportunities, income transfer from rich to the poor, remove social and legal barriers.

2) Sustainability-

The next generation's right to enjoy sustainability, the concept sustainability is confused with the renewal of natural resources, which is just one of the aspects of the sustainable development; it means requiring sustaining all forms of capital, physical, human, financial and environmental, sustainability is a matter of distributional equity.

3) Productivity-

Essential part of the human development is productivity, which requires investment in people and an enabling micro economic environment for them to achieve their maximum potential economic growth to treat productivity only as one part of the human development, with equal importance to other parts.

4) Empowerment-

Human development requires the full empowerment of people, means that people are in a position to exercise choices of their own free will, it implies in political democracy in which people can influence decisions about their lives, it requires economic liberalism, it means decentralization of power so that real governance is brought to the doorstep of every person.

Analysis of HD with HD Reports:

Human development concept have evolved in the HD reports over the last decade and why the perception continues that human development requirements. Various reports say about the HD.

- HD reports over the last decade about the education and health, maintaining that HD is broader than education and health because human capabilities extend well beyond these areas.
- The HD reports have highlighted two central messages, defining well being as the purpose of developing and treating economic growth.
- HD reports 1996, explores this relationship further revealing that there is no automatic link, growth can be ruthless, rootless, futureless, voiceless and jobless.
- HD reports 1997, made an important conceptual breakthrough on poverty.
- HD report 2001 sees technology as a tool for promoting human development not as reward of higher incomes.

Conclusion:

The human development approach is the notion of human agency, people cannot be considered as passive beneficiaries of economic and social progress, but must be regarded as active agents of change, the basic need approach treats human being as beneficiaries rather than as participants in making progress, while the human resources approach sees human being as agents of change.

HD is also concerned with human agency in diverse areas, specially, participation in the life of community.

HD is about creating an environment in which people can develop their full potential and lead productive, creative lives in accordance with their need and interest.



15.

A SURVEY STUDY WITH RESPECT TO RURAL GIRLS MATURATION LEVEL BETWEEN DIFFRENT AGE GROUPS

Pallavi Shrikant Deshmukh

Abstract: The main objective of this research is to know the maturation level of rural girls through their menstrual cycles amongst 11 to 14 years age. Diet of the subjects, Heredity, Social environment, Economic Status, effects of weather conditions and motivation techniques were considered as limitations for this study. The study was delimited to 11-14 years age girls from village Ranjani, Tq. Ghansawangi, District Jalana, Methodology: This research is based on the survey research method. Population and Sampling: For this study the population is selected from Village Ranjani. Dist. Jalna, Maharashtra. Stratified random sampling was used in the selection of the sampling for the study. The samples were selected from Ranjani village, which came under the rural area of the Jalna District. Samples were selected from S.B. high school, Ranjani, in the school total population of 11-14 year girls is 600. For the purpose of research 40 samples were selected through random sampling method. According to age group four groups were formed. 10 samples in each group will be selected for this research. Research Design: Under the research design investigator collected data through self-made questionnaire in the form of 'Yes' and 'No', this response was converted in Yes = 1 and N = 0. This numerical data was collected from 4 groups 'C-11 years age group', 'E-12 years age group', 'D-13 years age group' & 'F-14 years age group', each group contained 10 rural area girls with different age groups. After collection of the data, the analysis of data was done using Mean, Standard Deviation. Tools Of The Study: Unstructured Interview method was used for data collection. Data Analysis: **Table 1** shows the statistical values obtained by the four age wise Groups of rural girls C, D, E& F with respect to response on Maturation. The statistical values obtained by Group 'C', 'D', 'E' and 'F' with 'Yes' replies with respect to maturation are **00 & 00, 00 & 00, 01 & 01, and 07 & 07** respectively. The statistical values obtained by Group 'C', 'D', 'E' and 'F' with 'No' replies are **10 & 10, 10 & 10, 09 & 09, and 03 & 03** respectively. Conclusions: The menstrual cycle is partially present in the rural girls aged between 11 to 14 years. Therefore the research hypothesis of this research is partially accepted. The Menstrual Cycle has been seen to some extent amongst the 13 years age rural girls. The Menstrual Cycle has been seen to some extent amongst the 14 years age rural girls. The Menstrual Cycle has been not seen amongst the 11 years age rural girls. The Menstrual Cycle has been not seen amongst the 12 years age rural girls. Therefore this research concludes that the appearance of Menstrual Cycle is found between the 13 and 14 years group of rural girls. Recommendations: This study recommend that the Menstrual Cycle will appear in the age between 13 to 14 years amongst the rural area of Ranjani village. This study recommends that the sexual maturation process amongst the rural girls of Ranjani village will start from the 13 years of age.

INTRODUCTION:

Growth is a characteristics of each living beings. Growth is a procedure, which includes to upsurge the size and complexity and alteration the form of the physical forms of living organisms and it is permanent. In humans growth is rapid during the period of gestation and two years after the birth of a child and after that, during adolescence (the age from 11 to 17 or 18).

But Maturation has different meanings, one of that is relevant to growth and it is "the process of being mature". This era begins by the end of the puberty in human being. Physical maturation is all about the physical variations which happen as we get older.

In this perspective the physical maturation denotes the development in reflexes, motor skills, weight and height etc.

In this research researcher tried to reveal the knowledge about sexual maturation amongst the rural area from the Ranjani village.

In most girls, breast budding is the first sign of sexual maturation, followed closely by the start of the growth spurt. Shortly after that, pubic and armpit hair appears. Menstruation typically begins about 2 years after breast development starts and when growth in height slows after reaching its peak velocity. In the United States, most girls start their period at 12 or 13 years of age, but there is a wide range (Evan G. Graber).

This study is based on the menstrual cycle. In a usual menstrual cycle, women experience menstruation (also known as a period) followed by the release of an egg. During menstruation blood, cells and mucus are discharged from the uterus. Having consistent menstrual cycles are a good symbol that significant parts of the body are working normally. This cycle delivers significant chemicals, called hormones, to keep your body healthy. This menstrual cycle also prepares the body for pregnancy in each month. Menstrual cycles are calculated from the first day of 1 period to the first day of the next period. The regular menstrual cycles are 28 days longer. These Cycles can range anywhere from 21 to 35 days in adults and from 21 to 45 days in young teens. The rise and fall of levels of hormones during the month control the menstrual cycle.

STATEMENT OF THE PROBLEM:

The researcher was keen to know the status of the maturation of rural girls through “A SURVEY STUDY WITH RESPECT TO RURAL GIRLS MATURATION LEVEL BETWEEN DIFFERENT AGE GROUPS”, with this research problem researcher tried to reveal the maturation age of the rural girls from various selected age groups.

OBJECTIVE OF THE STUDY:

1. The main objective of this research is to know the maturation level of rural girls through their menstrual cycles amongst 11 to 14 years age.

HYPOTHESIS OF THE STUDY:

H1. The menstrual cycle is absent in the rural girls aged between 11 to 14 years.

LIMITATION OF THE STUDY:

1. There was no control of researcher scholar on the diet of the subjects.
2. Heredity
3. Social environment
4. Economic Status.
5. The effects of weather conditions were considered as limitations.
6. No motivation techniques were used during Survey.

DELIMITATION OF THE STUDY:

1. The selected samples for this research were between 11-14 years girls.
2. Selected sample were of rural area from village Ranjani, Tq. Ghansawangi, District Jalana.
3. The research was only represent the status with respect to village Ranjani.

REVIEWS & LITERATURE:

Erlandson MC, Sherar LB et.al. (2008) Intensive training at a young age may adversely affect the growth and sexual maturation of female athletes, resulting in compromised adult stature. **PURPOSE:** To compare the somatic growth, sexual maturation, and final adult height of elite adolescent female athletes. **METHODS:** Serial measures of height, sitting height, and breast and pubic hair development were taken on 81 gymnasts, 60 swimmers, and 81 tennis players between 8 and 19 yr of age. Menarcheal age, parental heights, maternal menarcheal age, and number of training hours were also recorded. Final adult heights were obtained from a subsample of the athletes (N = 110). **RESULTS:** Gymnasts were significantly shorter than tennis players and swimmers at all chronological ages during adolescence, and they attained menarche at an older age ($P < 0.05$). No significant differences were found in adult heights. During adolescence, no difference were found in standing height to sitting height ratios, leg length to standing height ratios, or sitting height to leg length ratios between sports ($P > 0.05$). **CONCLUSION:** The results from this study suggest that regular training did not affect final adult stature and that, when aligned by biological age, the tempo of sexual maturation was similar in these young athletes.

David McNeill and Norman Livson (1963) studied on Maturation Rate and Body Build in Women, they stated three general statements, with varying degrees of confidence, about female physique in relation to maturation: a) becoming a woman, morphologically speaking, is in large part a matter of decreasing linearly in body build during adolescence; but (b) women who mature early are less slender at maturity than their later maturing peers. However, (c) this outcome is not attributable to differential growth during adolescence since such a difference in body build between these groups is apparent from childhood. For the first assertion the evidence of our senses should suffice although definitive data exist (2, 10). On the other two points, the literature can be seen to yield substantial consensus. However because of the diversity of anthropometric ratios employed to measure linearity (Various transverse diameters, as well as weight, in relation of height), an unequivocal synthesis of the available data is difficult.

METHODOLOGY:

This research is based on the survey research method.

- i. POPULATION AND SAMPLING:** For this study the population is selected from Village Ranjani. Dist. Jalna, Maharashtra. Stratified random sampling was used in the selection the sampling for the study. The samples were selected from Ranjani village, which came under the rural area of the Jalna District. Samples were selected from S.B. high school, Ranjani, in the school total population of 11-14 year girls is 600. For the purpose of research 40 samples were selected through random sampling method. According to age group four groups were formed. 10 samples in each group will be selected for this research.
- ii. RESEARCH DESIGN:** The research design is made up on the basis of the Survey research characteristics. Under the research design investigator collected data through self-made questionnaire in the form of 'Yes' and 'No', this response was converted in Yes = 1 and N = 0. This numerical data was collected from 4 groups

'C-11 years age group', 'E-12 years age group', 'D-13 years age group' & 'F-14 years age group', each group contained 10 rural area girls with different age groups. The data was collected from all 4 groups in the form of numerical Values. After collection of the data, the analysis of data was done using Mean, Standard Deviation.

- iii. **TOOLS OF THE STUDY:**For this study unstructured interviews method was used, and questions was related to menstrual cycle only.Interviews are used to collect data from a small group of subjects on a broad range of topics.

DATA ANALYSIS:

This section shows the statistical data and its analysis in the form of Means and Standard Devotions

Table 1

Statistically demonstrate the Responses on Maturation of rural girls divided in to four age wise Groups , Group 'C' 11 Years, Group 'D' 12 Years, Group 'E' 13 Years and Group 'F' 14 Yearsin the form ofMean Scores and Standard Deviations of Pre Test and Post Tests.

Group	Population	Maturation	Pre Test	Post Test
C	10	Yes	0	0
	10	No	10	10
D	10	Yes	0	0
	10	No	10	10
E	10	Yes	1	1
	10	No	9	9
F	10	Yes	7	7
	10	No	3	3

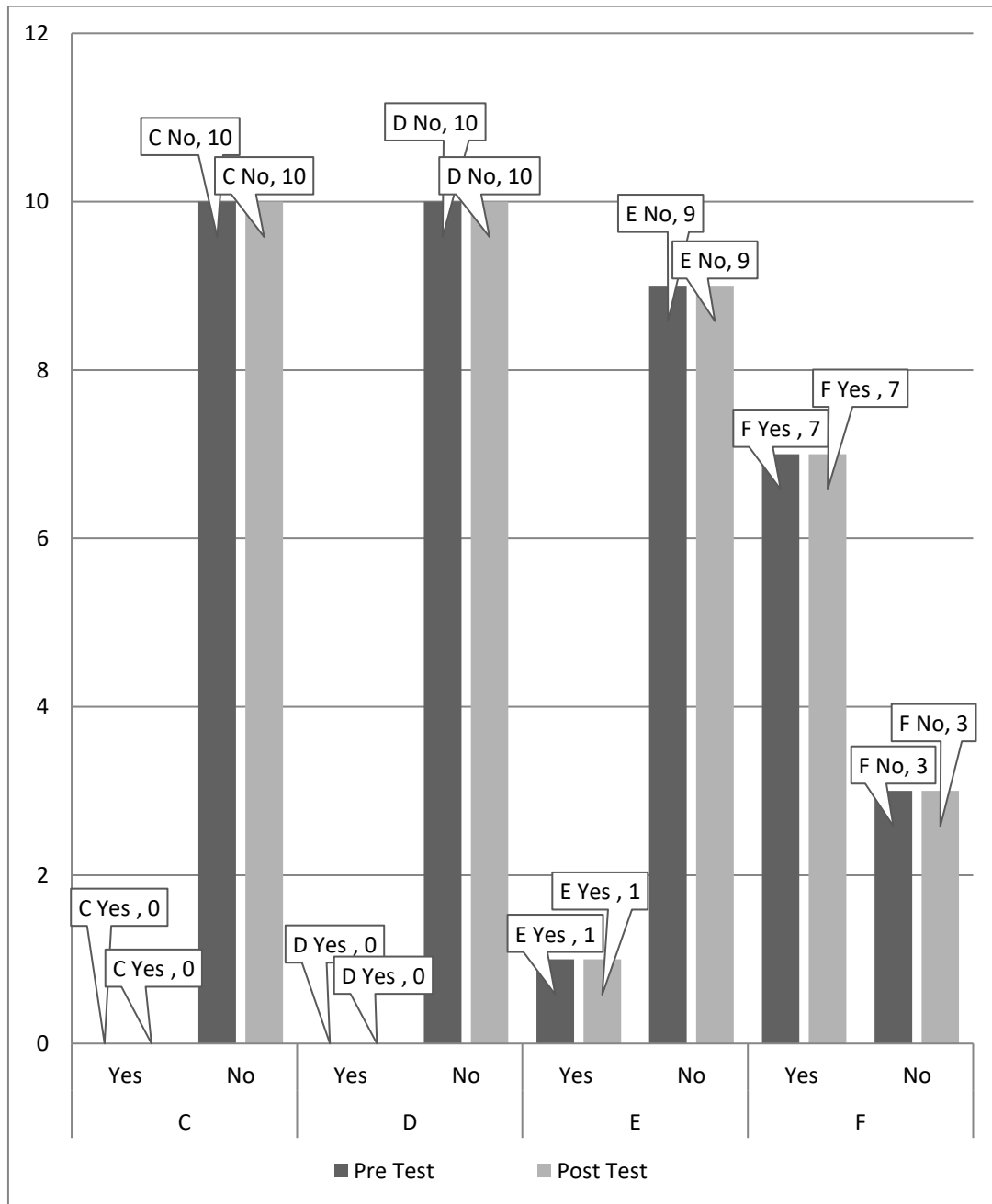
Table 1 shows the statistical values obtained by the four age wise Groups of rural girls C, D, E & F with respect to response on Maturation. The statistical values obtained by Group 'C', 'D', 'E' and 'F' with 'Yes' replies with respect to maturation are **00 & 00**, **00 & 00**, **01 & 01**, and **07 & 07** respectively. The statistical values obtained by Group 'C', 'D', 'E' and 'F' with 'No' replies are **10 & 10**, **10 & 10**, **09 & 09**, and **03 & 03** respectively.

Statistical values of four age wise Groups of rural girls C, D, E & F with respect to **Maturation**, have been depicted graphically in **figure 1**.

Figure 1

Graphically demonstrate the response on Maturation of rural girls divided in to four age wise Groups , Group 'C' 11 Years, Group 'D' 12 Years, Group 'E' 13

Years and Group ‘F’ 14 Years in the form of Mean Scores and Standard Deviations of “Yes” and “No” response status.



CONCLUSIONS:

1. The menstrual cycle is partially present in the rural girls aged between 11 to 14 years. Therefore the research hypothesis of this research is partially accepted.
2. The Menstrual Cycle has been seen to some extent amongst the 13 years age rural girls.
3. The Menstrual Cycle has been seen to some extent amongst the 14 years age rural girls.

4. The Menstrual Cycle has been not seen amongst the 11 years age rural girls.
5. The Menstrual Cycle has been not seen amongst the 12 years age rural girls.
6. Therefore this research concludes that the appearance of Menstrual Cycle is found between the 13 and 14 years group of rural girls.

RECOMMENDATIONS

1. This study recommend that the Menstrual Cycle will appear in the age between 13 to 14 years amongst the rural area of Ranjani village.
2. This study recommends that the sexual maturation process amongst the rural girls of Ranjani village will start from the 13 years of age.

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“पान उत्पादक किसानों में उद्यमशीलता का अध्ययन” छतरपुर जिले के विशेष संदर्भ में

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“मध्यप्रदेश के छतरपुर जिले में पान की फसल लगभग 4000 हेक्टेयर भूमि में की जाती है यह प्रदेश की पान कृषि का 26 प्रतिशत है शेष 74 प्रतिशत पान अन्य जिलों में उगाया जाता है। पान से करीबन 3-4 करोड़ रुपये का घन उत्तर से छतरपुर जिले को प्रतिवर्ष लाभ के रूप में प्राप्त होता है। छतरपुर जिले में पान का उत्पादन केवल उन्हीं गांवों कस्बों में होती है। जहां पर चौरसिया जाति के लोग अधिक संख्या में निवास करते हैं। साथ ही उपयुक्त भौगोलिक, आर्थिक एवं मानवीय साधनों की अधिकता है।

छतरपुर जिले के महाराजपुर, गढ़ीमलहरा, बारीगढ़ दिदवारा, वारी, निवारी, खौंप, लौंडी, पनागर, पिपट, गुलगंज एवं किशनगढ़ आदि ग्रामों में पान कृषि की जाती है।

उद्यमशीलता की अवधारणा एवं विकास

उद्यमशीलता जीवन का एक आवश्यक अंग है। यह मानव जीवन का एक आधारभूत दर्शन एवं स्वभाव है। जो व्यक्ति को स्वभावतः कर्म करने हेतु प्रेरित करता है। यह मात्र धन सृजन करने का एक तरीका ही नहीं है, वरन् व्यक्तित्व विकास एवं समग्र सामाजिक आर्थिक विकास का एक महामंत्र है। जो आत्मनिर्भरता एवं आत्म हत्या के साथ बेहतर रूप से मानवीय आवश्यकताओं की पूर्ति का मार्ग प्रषस्त करता है। तथा मानवीय प्रेरणा की अभिव्यक्ति का एक सशक्त मार्ग प्रदान करता है। वस्तुतः उद्यमशीलता एक तकनीकी, कौशल एवं चिंतन के साथ एक जीवन पद्धति भी है।

व्हाइट हैड का मत है कि “एक महान समाज वह होता है, जिसमें इसके व्यक्ति उद्यमशीलता का चिंतन एवं व्यवहार करते हैं। उद्यमशीलता राष्ट्र में आय, रोजगार, पूँजी निर्माण, उत्पादन तथा उत्पादकता बढ़ाने वाली तथा जटिल आर्थिक समस्याओं को सहज रूप से सुलझाने वाली एक उत्प्रेरक क्रिया है जो राष्ट्र के दीर्घकालीन और स्थायी आर्थिक विकास का मार्ग प्रषस्त करते हुए आर्थिक एवं सामाजिक परिवर्तनों के ‘अग्रदूत’ के रूप में ‘विषिष्ट भूमिका’ निभाती है। जोखिम एवं अनिश्चितताओं का मुकाबला, नये अवसरों का लाभ उठाने की क्षमता वातावरण के साथ सतत् समन्वय तथा भावी विकास की दूरदर्शी कल्पना उद्यमशील नेतृत्व पर ही निर्भर होती है।

सामाजिक, आर्थिक समस्याओं में वृद्धि आर्थिक संतुलन तथा ग्लोबलाइजेशन के साथ-साथ उद्यमिता की भूमिका एवं महत्व निरंतर बढ़ती जा रही है। यही कारण है कि आज प्रत्येक राष्ट्र उद्यमिता पर विशेष सर्वाधिक ध्यान दे रहा है तथा इसके विकास हेतु अनेक प्रकार की योजनाओं एवं प्रेरणाओं का संचालन कर रहा है। व्यापक रूप में उद्यमिता से आषय ऐसी उद्यमशील योग्यताओं का प्रयोग कर समाज में नये उपक्रमों के प्रवर्तन एवं नवप्रवर्तन की क्रिया से है। जिसके द्वारा तीव्र आर्थिक विकास के साथ सतत् सामाजिक-आर्थिक विकास एवं परिवर्तन आगे बढ़ता है।

पान की खेती : उद्यम के रूप में

ग्रामीण क्षेत्र में खेतिहार अर्थव्यवस्था तेजी से बदल रही है। उद्यमी किसान का एक नया वर्ग तैयार हो गया है।

उद्यमशीलता का सामाजिक संरचना के भीतर अर्थव्यवस्था के विभिन्न पक्षों से गत्यात्मक संबंध होता है। तकनीकी नवाचार के विकास और प्रयोग में 'उद्यमी' की भूमिका सामाजिक रूप से परिभाषित एवं स्थापित होती है। बाजार अर्थव्यवस्था के बढ़ते प्रभाव से खेतिहार समाज में उद्यमी का विस्तार एक नवोन्मेषी के रूप में है जो बाजार और खेत पर खड़े उत्पाद (कार्य जिनसे) का आकलन करने में सलाहकारिता विक्रय निपुणता के साथ प्रमुख साधक है। वापन जी ब्रोहेल (1978) का कहना है कि "The entrepreneur is an important change agent in every society" (P-7)

उद्यमी की शक्ति अनुपासन स्तर पर कई अभिप्राय है स्थान, देश, काल अनुसार भी उद्यमी विशेष भिन्नता रखे हुये मिलता है। मीन्जवर्ग (1976) के अनुसार उद्यमी की व्यावहारिक कुशलता सक्रिय खोजी, विस्तार वादी नजरिया और निर्णय व्यवहार में कटुता है। उद्यमी का नजरिया परम्परागत से अधिक व्यापारिक होता है। उसकी सूचनातंत्र की पकड़ होती हैं प्रत्यक्ष तरीके से पकड़ बाजार किसान और स्वयम उद्यमी किसान होने से सुलभतापूर्ण होती है। आर्थिक प्रेरणा बढ़ती है। जबकि बाजार के उतार चढ़ाव की भविष्यवाणी उद्यमी किसान करते है। इसके लाभार्थी और गैर लाभार्थी उद्यमी किसान दोनों का समावेश होता है। जोखिम उठाने की क्षमता बनती हैं वैज्ञानिक उन्मुखीकरण उद्यमी किसान में परम्परागत गैर व्यापारिक फसल उगाने वाले से अधिक होती हैं अधिकतम वाणिज्यीकरण के समर्थक उद्यमी किसान है।

पान उत्पादन के संदर्भ में एक अवधारणात्मक मॉडल पान उत्पादक किसानों का क्षेत्र और व्यावसायिक भौगोलिक विस्तार व्यष्टि और समाष्टि स्तर पर जाति विशेष के विषिष्टीकरण का विषय है। उद्यमशीलता का अध्ययन करने के लिये यह देखा जाता है। कि सामाजिक, आर्थिक कारक सक्रिय है। वैयक्तिक सामाजिक पृष्ठभूमि के कारक उद्यमशीलता के उपर प्रभाव डालते है।

पान उत्पाद व्यवसाय उत्पादन के स्तर पर एक जोखिम पूर्ण व्यवसाय है जो आधा खेती और आधा उत्पाद को वाणिज्यिक ढांचा पर टिका हुआ है। इसके पीछे तर्क यह है कि पान की खेती दो तिहाई मौसम और स्थानीय पर्यावरणीय कारको पर टिकी हुयी है। बाजार के खोज की दिक्कत नहीं होने पर भी पान की खेती को कच्चा धंधा माना जाता है।

कृषक वर्ग संरचना का विविधीकरण हो रहा है। पान खेती में तीन स्तरीय प्रमुख संरचनायें है, कृषक पान उत्पादक, कटाईदारी वाले किसान पान खेती के मजदूर और अप्रत्यक्ष रूप से जुड़े हुये मजदूर और विचौलियों। पान उत्पादक चौरसिया जाति के सम्पन्न किसान को 'उद्यमी' किसान के रूप में पाया गया है। पान गैर खाद्यान्न फसल है जो नकदी प्रदान करती है इनमें 65: तक सौदे, अग्रिम दौर करने वाले किसान उद्यम प्रवर्तक माने जा सकते है। मण्डियां मुख्य रूप से अनाज की है जो पान मण्डी से अलग होती है।

मण्डियों की गतिविधि के आधार पर कृषि उत्पादकों का विपणन अधिकतर उद्यमी किसान और आढ़ती के द्वारा होता है जो उद्यमी किसान और आढ़ती का संयुक्त रूप से अर्थात् ये पान के वरेजे से लेकर सीधे पान के विक्री, दुलाई, स्टोरेज में लगने वाले बीच के लाभार्थी है ऋण देने, उत्पाद की विक्री दोनों सुविधा का नियंत्रण करते है।

उद्यमी किसान का बुंदेलखण्ड में विभाजन रोचक जानकारी हो सकती है:-

1. बड़े किसानो। का वर्ग जो श्रम से अधिक भूमि संसाधनों पर अभी नियंत्रण जमाये हुये है।

2. भूमि से अधिक बाजार में मण्डी पर निर्भर बिचौलियों व्यवसायी।

पान उत्पादकों के बीच उद्यमी किसान का संस्करण धीमे-धीमे व्यावसायिक है इन्हें अब पारम्परिक दायरों से बाहर गिना जा सकता है। इनकी समस्या अस्थिर कृषक संबंधों के संदर्भ में हैं

भारतीय समाजशास्त्री ग्रामीण क्षेत्र में उद्यमी किसान को पहचान चुके हैं (दीपंकर गुप्ता 1991, 2004) ने पश्चिमी उत्तर प्रदेश में उभरते उद्यमी जाट किसानों की उपस्थिति दर्ज की। कृषि उत्पादों के नकद और खाद्यान्न के विवेक हतंपद पद पिगमकुन्दजपजलद्ध का चलन हो गया है। धनागरे (1991) डेनियल थार्नन (1973), के विप्लेषण की भी उपादेय दृष्टि का उल्लेख किया जा सकता है।

बुंदेलखण्ड के किसानों के मध्यम कोटि में छोटी काष्ठ के किसान है इन्हें पान किसानों के साथ समाहित करे तो गरीब किसान का खाका बन जाता है। परिवार के निर्वाह के लिये भूमि कम होती है। फिर सूखा और पलायन बुंदेलखण्ड के किसानों की नियति बन चुकी है। कृषि संसाधनों के विकास पान किसानों के सुरक्षा पर अधिक लाभकारी काम नहीं हो पाता क्योंकि योजनायें राजनैतिक तौर पर अभिजात-सत्ताधारी बिचौलियों से जुड़ी हुयी है और विकासखण्ड सरकारी दफतरो से सब्सिडी केवल शक्तिशाली प्रभु किसानों का कब्जा है।

तालिका क्रमांक 1.1

छतरपुर जिले में पान कृषि का उत्पादन (2005–2010)

क्र०	वर्ष	क्षेत्रफल (हेक्टेयर में)	प्रतिशत	उत्पादन बण्डलों में 1 वण्डल त्र 40 कि. ग्रा.
1	2005–06	385	21.82:	55.256
2	2006–07	374	21.20:	54.340
3	2007–08	365	20.69:	48.720
4	2008–09	340	19.27:	41.769
5	2009–10	300	17.02:	35.278
योग		1764	100:	235,363

पान युनियन संघ महाराजपुर जिला छतरपुर म.प्र.

उपरोक्त तालिका क्र. 1.1 से स्पष्ट है कि 2005–06 में 21.82 प्रतिशत हेक्टेयर भूमि पर पान की खेती होती है। जो 2006–07 में घटकर 21.20 प्रतिशत, 2007–08 में 20.69 प्रतिशत, 2008–09 में 19.27 प्रतिशत एवं 2009–10 में 17.02 प्रतिशत रह गई।

अतः सारणी से स्पष्ट है कि 2005-06 में सबसे अधिक 21.82 हेक्टेयर भूमि में खेती होने से 55,256 बण्डलों पान का उत्पादन हुआ। एवं सबसे कम 2009-10 में 17.02 प्रतिशत जिसमें 35,278 बण्डलों पानों का उत्पादन हुआ।

अतः स्पष्ट है कि 2005-06 से 2009-10 तक लगातार पान का उत्पादन कम हो रहा है।

तालिका क्रमांक 1.2

दूरस्थ पान मण्डियों तक नये पान व्यवसायियों की पहुंच

क्र.	प्रमुख मण्डियाँ	डायरेक्ट सप्लायर (ः)	एजेन्ट रेलवे बुकिंग का काम देखना (ः)	समूहिक बुकिंग किया लगेज वाहन (ः)	कुल (ः)
1.	सागर	0.5 (2.94)	-	05(2.94)	10(5.88)
2.	भोपाल	02(1.17)	-	-	02(1.17)
3.	अलीगढ़	18(10.60)	02(1.17)	21(12.35)	41(24.14)
4.	रामपुर	14(8.23)	-	17(10)	31(18.23)
5.	मुरादाबाद	11(6.48)	01(0.59)	11(6.48)	23(13.53)
6.	लखलउ	09(5.29)	01(0.59)	10(5.88)	20(11.76)
7.	कलकत्ता	02(1.17)	-	09(5.30)	11(6.48)
8.	सहारानपुर	08(4.70)	-	15(8.82)	23(13.54)
9.	अन्य स्थान	01(0.59)	-	08(4.70)	09(5.29)
	योग	70(41.18)	04(2.35)	96(56.47)	170(100)

तालिका क्र. 1.2 में दूरस्थ पान मण्डियों तक नये पान व्यावसायियों के पहुंच सम्बन्धी जानकारी से स्पष्ट है कि सागर मण्डी में 2.94 प्रतिशत डायरेक्ट स्वयं के परिवहन से, 29.94 प्रतिशत समूहिक बुकिंग लगेज से एवं कुल 5.88 प्रतिशत सागर में सप्लाई करते हैं।

अलीगढ़ मण्डी में सबसे अधिक 10.60 प्रतिशत डायरेक्ट स्वयं के परिवहन से, 12.35 प्रति सामूहिक बुकिंग, लगेज वाहन से पान बण्डलों को विपणन के लिये आढ़ती के पास भेजा जाता है एवं सबसे कम 2 प्रतिशत भोपाल मण्डी में डायरेक्ट सप्लायर स्वयं परिवहन से विक्रय के लिये भेजता है। चूंकि रामपुर, अलीगढ़, मुरादाबाद, सहारानपुर एवं लखनऊ में मुस्लिम समुदाय के लोग बहुतायत मात्रा में रहते हैं जिससे सबसे अधिक देशी पान का विपणन इन्हीं मण्डियों में होता है।

निष्कर्ष एवं सुझाव – पान उत्पादक किसानों को उत्पादन का वास्तविक मूल्य प्राप्त नहीं हो पाता है। बिचौलिये बीच में अधिक लाभ कमाते हैं। बड़ी मण्डियों से संपर्क टूटने के कारण पान किसानों को उत्पादन का उचित मूल्य नहीं मिल पाता है। अतः इस व्यवस्था में सुधार हेतु निम्न सुझाव हैं –

1. पान किसान पान का विपणन सीधे मण्डियों में करे न कि बिचौलियों के माध्यम से।
2. पान को लंबे समय तक सुरक्षित रखने के लिए वातानुकूलित कोल्ड स्टोरेज की व्यवस्था होनी चाहिए।
3. ट्रान्सपोर्ट की व्यवस्था दुरुस्थ हो जिससे पान बण्डलों को अतिषीघ्र पान मण्डियों में पहुंचाया जा सकें।
4. पान विपणन के लिए नई मण्डियां बनाई जायें।
5. पान के बड़े व्यापारियों का रजिस्ट्रेशन कराया जाये।
6. पान की खेती को औषधीय एवं व्यवसायिक कृषि का दर्जा प्राप्त हों।
- 7- पान कृषि में फसल बीमा योजना शुरू हों इत्यादि।

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17.

भारतीय डायस्पोरा में प्रचलित धार्मिक एवं लोकप्रिय संप्रदाय

मुन्नालाल गुप्ता पी-एच डी

प्रवासन एवं डायस्पोरा अध्ययन विभाग

महात्मा गांधी अंतरराष्ट्रीय हिंदी विश्वविद्यालय वर्धा, पिन 2001 44

किसी भी सभ्यता को समझने के लिए रेड्फिल्ड (1955), विद्यार्थी (1961) ने, पांच विशेष धारणाओं की कल्पना की है, 'छोटी और बड़ी परंपरा', 'सांस्कृतिक विशेषता', 'जीवन-शैली', 'सांस्कृतिक व्यापार'। 'गांव' को संकेत-बिंदु मानकर, बाहर से आनेवाले श्रेष्ठ एवं बौद्धिक प्रभाव को 'बड़ी परंपरा' कहा गया। 'गाँव' के अंदर से बाहर जानेवाले प्रभावों को, रेडफिल्ड ने, 'छोटी परंपरा' कहकर संबोधित किया है। भारतीय मजदूर को विभिन्न देशों में खेती करने के लिए लाये गये थे। ये भारतीय अपने साथ गंतव्य देशों में सांस्कृतिक गठरी को ले गए। इस गठरी में भौतिक रूप में धर्म ग्रंथ, लोटा आदि और यादों में पूजा पद्धति, रीति-रिवाज, लोकगीत आदि थे। इस प्रकार भारतीयों के साथ-साथ उनकी संस्कृति भी गतिमान थी। इसे ही गतिमान संस्कृति/ट्रेवलिंग कल्चर कहा जाता है। (James Clifford, 1992:96-116) इसीलिए समुद्रपारीय देशों में आने के बाद गंतव्य देशों के पेड़ों, नदियों, सरोवरों और वनों आदि में अपनी परम्परागत देवी-देवताओं की प्रतिष्ठा करनी शुरू कर दी। इसीलिए, कुछ ही वर्षों के आवास के बाद हर ग्राम में 'डीह-स्थान', काली माई स्थान बन गया था। यही नहीं, उन्होंने अपने घर के आँगन में किसी पेड़ के नीचे 'पितरों का चौतरा' और झोपडी के एक कोने में 'देवकुर' (देवस्थान) की स्थापना कर डाली। (रामशरण, 1990:67) जैसी-जैसे अवस्था सुधरी वे छोटे-छोटे मंदिर बड़े बनते गए। इस प्रकार आज भी भारतीय डायस्पोरा के बीच पाए जानेवाले बड़ी परम्परा के रूप में स्वभूमि का मुख्य धर्म (हिन्दू, इस्लाम.....) जबकि छोटी परम्परा के रूप में ग्रामीण देवी-देवता (डीह बाबा, मुरुगन, मुनीश्वर देवता) पहचाने जा सकते हैं। भारतीय प्रवासन की क्षेत्रीय विविधता एवं जटिल इतिहास ने भारतीय डायस्पोरा में विविधतापूर्ण और गतिशील धार्मिक परिस्थिति का निर्माण किया है। इन्हीं धार्मिक विश्वासों और धार्मिक पंथों ने विदेशी भूमि तथा 'महत्वपूर्ण अन्य' के बीच एकता के सूत्र में बांधने के साथ ही बहुधार्मिक, बहुसांस्कृतिक और बहुनृजातीय परिस्थितियों में धार्मिक पहचान देने का कार्य किया। इसी धार्मिक पहचान ने प्रवासी भारतीयों को विदेशी भूमि/गंतव्य पर भी स्वभूमि और भारतीयता के नृजातीय मार्करों से जोड़े रखकर भारतवंशी बनाये रखा है। (Vertovek, 2000:10-15) परिणामस्वरूप मॉरिशस, फिजी, गयाना, आदि देश आर्थिक और राजनीति के शिखर तक पहुंचे। धर्म अपने आप डायस्पोरा का निर्माण नहीं करता बल्कि यह डायस्पोरा को आपसी जुड़ाव के लिए अतिरिक्त सामग्री प्रदान करता है। (Cohen, 1997:189) लगभग वे सारी भारतीय धार्मिक पंथ एवं परम्पराएँ (बड़ी एवं छोटी परम्पराएँ) भारतीय डायस्पोरा के बीच उपस्थित हैं जो भारतीय भूमि पर थे। उनमें कुछ का संक्षिप्त विवरण निम्नवत है :-

हिंदू

हिंदू एक फ़ारसी शब्द है। हिंदू धर्म को सनातन धर्म या वैदिक धर्म भी कहा जाता है। ऋग्वेद में सप्त सिन्धु का उल्लेख मिलता है- वो भूमि जहाँ आर्य सबसे पहले बसे थे। भाषाविदों के अनुसार 'स्' ध्वनि ईरानी भाषाओं की 'ह' ध्वनि में बदल जाती है। इसलिये ईरानियों ने सिन्धु नदी के पूर्व में रहने वालों को हिन्दु नाम दिया। जब अरब से मुस्लिम हमलावर भारत में आए, तो उन्होंने भारत के मूल धर्मावलम्बियों को हिंदू कहना शुरू कर दिया। (Paul Hockings, 1991:102-3)

ईसा ने जैसे ईसायत और हजरत मुहम्मद ने जैसे इस्लाम को जन्म दिया, हिन्दू धर्म ठीक उसी प्रकार किसी एक पुरुष की रचना नहीं है। अनेक जातियों के देवी-देवताओं के आ मिलने के कारण बहुदेववाद हिन्दुत्व का अनिवार्य अंग बन गया। (रामशरण, 1990:101) हिंदू धर्म (सनातन धर्म) विश्व के सभी धर्मों में सबसे पुराना धर्म है। भारत (और आधुनिक पाकिस्तानी क्षेत्र) की सिन्धु घाटी सभ्यता में हिंदू धर्म के कई चिह्न मिलते हैं। इनमें एक अज्ञात मातृदेवी की मूर्तियाँ, शिवपशुपति जैसे देवता की मुद्राएँ, लिंग, पीपल की पूजा, इत्यादि प्रमुख हैं। अनुयायियों की संख्या के आधार पर ये विश्व का तीसरा सबसे बड़ा धर्म है, संख्या के आधार पर इसके अधिकतर उपासक भारत में हैं। हिन्दी में इस धर्म को सनातन धर्म अथवा वैदिक धर्म भी कहते हैं। हिंदू केवल एक धर्म या सम्प्रदाय ही नहीं है अपितु जीवन जीने की एक पद्धति है। हिंदू धर्म में चार मुख्य सम्प्रदाय हैं : वैष्णव (जो विष्णु को परमेश्वर मानते हैं), शैव (जो शिव को परमेश्वर मानते हैं), शाक्त (जो देवी को परमशक्ति मानते हैं) और स्मार्त (जो परमेश्वर के विभिन्न रूपों को एक ही समान मानते हैं)।

गन्ने के उत्पादन से संबंधित उपनिवेशों में अनुबंध पर प्रवासित भारतीयों में करीब 84 प्रतिशत हिंदू धर्म से संबंधित हैं। गन्ने तथा अन्य प्रकार के खेती तथा बगानों से संबंधित उपनिवेशों में उत्तर भारतीय श्रमिकों मजदूरों के धार्मिक जीवन में रामायण की कथा बहुत प्रचलित है। इसका कारण यह है कि ये भारतीय प्रवासित श्रमिक अपने विदेश प्रवासन को श्री राम के वन-गमन से जोड़ कर देखते हैं तथा रावण के आतंक तथा अधार्मिक कृत्यों की तुलना अरकाटी, बगान सिरदार तथा बगान के मालिकों से करते हैं जो उन्हें धोखा देकर अनजान देश में ला कर तरह - तरह से शोषण कर अमानवीय परिस्थिति में ले आये हैं। साथ ही विदेश में भारतीय अपने घर-परिवार में रामायण के आदर्श की चाहत रखते हैं। (Cohen, R. 66-67:2008)

खेतों, बगान से संबंधित उपनिवेशों में हिंदू धर्म में बहुलतावाद का दर्शन होता है। हिंदुओं द्वारा मनाए जाने वाले प्रमुख पर्व शिवरात्री, होली, दिवाली, काली पूजा, ओनम, पोंगल तथा थाईपुसम। शिवरात्री, मारिशस का प्रमुख राजकीय पर्व है। थाईपुसम इण्डोनेशिया मे दक्षिण-भारतीय समुदायों द्वारा बड़े धूम-धाम से मनायी जाती है। इसके साथ-साथ हिंदुओं में ग्रामीण देवी-देवता की पूजा चलती रही। ग्राम देवता मुनीश्वरण ने महत्ता पाई तथा ग्राम से उठकर मंदिर तक पहुँच गए। हिंदू धर्म विभिन्न संप्रदायों में विभक्त है। (Sinha, B. 2007:950) हिंदू धर्म को मानने वाले लोगों को समूहों में विभक्त करना अत्यंत दुरुह कार्य है, क्योंकि इनमें विविधतापूर्ण,

परिवर्तनशील तथा मुक्त विश्वास पद्धति, उपासना विधियाँ मौजूद हैं। इनमें सनातनी, आर्य समाजी, कबीर पंथी, सिख, शिवनारायणी, मुरुगन, माँ काली, गणपति सच्चिदानंद, राधा माधव, चिन्मय मिशन, डवाइन लाइफ सोसाइटी आदि प्रमुख हैं।

उत्तर औपनिवेशिक काल में भारत से अर्धकुशल, कुशल और व्यवसायिक रूप से प्रशिक्षित तथा उच्च शिक्षित वर्ग के लोगों का प्रवासन हुआ। इन भारतीय हिंदुओं की आर्थिक परिस्थिति औपनिवेशिक काल में प्रवासित भारतीय लोगों से अच्छी थी। इस कारण ये भारतीय विदेशी धरती पर बिखरे हिंदुओं को एकत्रित करने लगे तथा अपनी एकता को बढ़ाने और पहचान के लिए सामाजिक संगठन बनाने की ओर प्रवृत्त हुए। इनके मंदिर संकुचित विचारधारा के प्रतीक नहीं थे बल्कि सार्वभौमिक, सार्वदेशिक प्रतीक होते हैं। तथापि मंदिरों में भारत की प्रादेशिक विविधता साफ-साफ नजर आती थी। उत्तर भारत का मंदिर, दक्षिण भारतीय मंदिर से साफ अलग नजर आते थे।

उत्तर औपनिवेशिक काल में प्रवासित भारतीय समाज में हिंदू धर्म को लेकर सार्वभौमिकता, धार्मिक संस्थाओं का गठन महत्वपूर्ण हो गया। 1960-70 के दशक में भारत आधारित कई धार्मिक संस्थाओं ने अमेरिका, कनाडा, यूनाइटेड किंगडम, आस्ट्रेलिया, न्यूजीलैंड की ओर रुख किया। इन हिंदू धार्मिक संस्थाओं में प्रमुख हैं- इसकॉन, सत्य साईं बाबा, राधास्वामी सत्संग, ब्रह्मकुमारी राज योग केंद्र, श्री रामकृष्ण मिशन, श्री अरविंदो समाज, डवाइन लाईट मिशन तथा शिर्डी साईं बाबा संस्थान। सिंगापुर और मलेशिया में सत्य साईं बाबा का प्रचार-प्रसार ज्यादा हुआ। ऐसा इसलिए हुआ क्योंकि सिंगापुर और मलेशिया में दक्षिण भारतीय तमिल, तेलगू भाषी भारतीयों की जनसंख्या अधिक थी तथा सत्य साईं बाबा का प्रादुर्भाव तथा कर्मस्थली भी दक्षिण भारत ही है।

20 वीं सदी से आर्य समाजके प्रभाव के कारण तथा उपनिवेशों में बदली राजनीतिक, आर्थिक और सामाजिक परिस्थितियों के कारण हिंदुओं का संस्कृतिकरण तेजी से हुआ। वे हिंदु जो ग्राम देवी-देवता, ओझा-ओझाई, जादू-टोना, भूत उतारने जैसे जाति आधारित कर्मकाण्ड से जुड़े थे वे आज इन्हें छोड़कर मुख्य देवी-देवता तथा एकेश्वरवाद की ओर लौटने लगे।

आज बड़े-बड़े हिंदू मंदिर उत्तरी अमेरिका, यूनाइटेड किंगडम, जर्मनी, नीदरलैंड, आस्ट्रेलिया, न्यूजीलैंड, सिंगापुर, मलेशिया के शहरी क्षेत्रों में मिलते हैं। ये मंदिर सिर्फ पूजा, तथा धार्मिक-क्रियाकलापों के लिए ही महत्वपूर्ण नहीं हैं। बल्कि ये मंदिर भारतीय समुदाय की सामाजिक, सांस्कृतिक गतिविधियों के लिए भी केन्द्रीय भूमिका निभाते हैं। (Rukamini, 2001:xiii, Wilson & Becksvoort, 2002:337-338)

इस्लाम-

भारतीय डायस्पोरीय मुस्लिम समुदाय आंतरिक रूप से विभक्त है- सुन्नी और शिया तथा अहमदिया और महमदिया में। मलया तथा मारीशस में 'लोक इस्लाम' के प्रतिरूप जैसे- दरगाह और केरामत दिखते हैं। जिन्हें उत्तर भारतीय मुसलमान अनुबंधित बगान मजदुर के रूप में ले गए थे। पाकिस्तान, बांग्लादेश और भारत से जाने वाले समुद्रपारीय मुसलमान को 'दक्षिण एशियाई

मुसलमान' समझा जाता है जिन्हें पूर्व औपनिवेशिक (1947 के पहले) भारतीय मूल का माना जाता है। (Sinha, 2007:97)

ऐतिहासिक आंकड़ों के हिसाब से 18 वीं सदी के पहले गुजराती मुस्लिमों (दाऊदी बोहरा) का पूर्वी अफ्रीका और तमिल मुस्लिमों का मलाया के लिए प्रवासन वाणिज्यिक गतिविधियों के लिए तथा सौदागरों के रूप में हुआ। औपनिवेशिक काल (19वीं सदी में) तमिलनाडू, आंध्रप्रदेश, बिहार, उत्तर प्रदेश तथा पंजाब के मुसलमानों का प्रवासन ब्रिटिश उपनिवेशों में ब्रिटिश बगानों, डच बगानों, फ्रेंच बगानों के लिए अनुबंध श्रमिकों के रूप में हुआ। बाद के दिनों में, नियुक्त किये गए मुसलमान श्रमिकों की संख्या कुल नियुक्त श्रमिकों में 14 प्रतिशत तक थी।

17 वीं सदी में डचों के द्वारा मुसलमानों को गुलामों के रूप में दक्षिण अफ्रीका के आशा अंतरिप (केप ऑफ गुड हॉप) में कार्य करने के लिए लाया। दक्षिण अफ्रीका के डरबन में 1884 का बना जामा मस्जिद गुजराती मुस्लिमों व्यापारियों में मेमनों के द्वारा जबकि 1885 में गुजराती मुस्लिम व्यापारियों के दूसरे समूह द्वारा दूसरा मस्जिद बनाया गया। नटाल में हिंदु, मुसलमान अनुबंध श्रमिकों के आपसी अंतर्संबंध के कारण इस्लाम का सार्वभौम और समन्वयात्मक रूप उभरा है। जिसके तहत मस्जिद, मदरसा, अनाथालय बनाये गए।

दक्षिण अफ्रीका में रंगभेद की नीति अपनाए जाने के कारण वहाँ भारतीय मुसलमानों के प्रोत्साहन और प्रेरणा से तीव्र गति से मुस्लिम संगठन खड़े हुए। जिसके कुछ महत्वपूर्ण उदाहरण हैं - 1906 में बना 'हमिदिया इस्लामिक सोसाइटी (1952)', सेंट्रल इस्लामिक ट्रस्ट (1958), और 'इस्लामिक मिशनरी सोसाइटी। उपरोक्त इस्लामिक संगठन इस्लाम के प्रचार-प्रसार, युवाओं को धर्म की शिक्षा तथा मस्जिद और मदरसा के निर्माण से संलग्न थे।

1838 से 1917 तक करीब, 80 हजार भारतीय मुसलमान अनुबंध श्रमिक के रूप में गयाना, ट्रिनिदाद, जमैका गए। ये सभी मुस्लिम समुदाय रमजान के साथ-साथ अपने पर्व-त्योहार जैसे-इद-अल-फितर, ईद-अल-अदा, मिलाद-उन - नबी और महर्रम मनाते रहे।

ब्रिटेन में दक्षिण एशियाई मुस्लिमों की संख्या बहुत अधिक है जिनमें मुख्यतया पाकिस्तान और बांग्लादेश से प्रवासित मुसलमान हैं। कनाडा में, जो मुसलमान हैं वे मुख्यतः 1950 से 1970 के दशक में भारत के हैदराबाद, उत्तर प्रदेश, और पंजाब के पढ़े-लिखे व्यवसायिक मुसलमान हैं। 1996 तक करीब 60 सुन्नी मस्जिद कनाडा के हेलिफिक्स से बैकुवर तक के शहरों में थे। शिया मस्जिद कनाडा के टोरोंटो और मॉन्ट्रियल शहर तथा इस्माइल जमायत खाना (प्रार्थना घर) शहरी क्षेत्रों में हैं।

मुसलमानों ने अन्य सभी प्रवासित समुदायों की तरह अपने को धार्मिक, सांस्कृतिक कार्यों के लिए संगठित किया है और संगठन भी बनाये हैं। उदाहरण- उत्तरी अमेरिका का इस्लामिक सोसाइटी और उत्तरी अमेरिका का इस्लामिक सर्कल, दोनों इस्लामिक संगठन, मस्जिद निर्माण, मुस्लिम विद्यालय, मिशनरी गतिविधियों तथा सम्मेलनों के आयोजन जैसे कार्यों में संलग्न हैं। ये संगठन और मस्जिद मुसलमानों के सामाजिक सांस्कृतिक समागम में बहुत प्रभावी भूमिका निभाते हैं। बिल्कुल उसी तरह जैसे हिंदु मंदिर और सिख गुरुद्वारा निभाते हैं।

शिया-सुन्नी में अंतर के बावजूद इस्लाम अपनी सार्वभौमिक संवेदना के लिए जाना जाता है। मुसलमान समुदायों द्वारा मस्जिद तथा अन्य सांस्कृतिक गतिविधियों और नृजातीय आधार पर संगठन बनाये जाने के कारण उन्हें भारतीय मुसलमान, पाकिस्तानी मुसलमान, एशियाई मुसलमान (मध्य एशिया), दक्षिण-पूर्व एशियाई मुसलमानों के रूप में पहचाना जा सकता है। इनके बीच विभेद करने के अन्य नृजातीय चिन्ह प्रमुख रूप से हैं- उनके मस्जिदों में प्रयुक्त भाषा (उर्दू, तमिल, हिंदी, अरबी या मलय), महिला के प्रति समुदाय का दृष्टिकोण, ड्रेस कोड (पोसाक संकेत), भोजन, सामाजिक अंतर्संबंध के प्रारूप आदि।

सिख

15 वीं सदी में गुरु नानक द्वारा पंजाब में सिख समुदाय का जन्म। 'गुरु ग्रंथ साहिब' तथा 'दस गुरुओं की वाणी' इस समुदाय के धार्मिक जीवन के मुख्य आधार हैं। गुरुगोविन्द सिंह, जो कि सिखों के 10 वें गुरु थे, के द्वारा सिखों को भौतिक रूप से पहचानने के लिए 'पाँच 'क' की बात कही। इन पाँच 'क' में सम्मिलित हैं। केश, कड़ा, कंधा, कच्छ और कृपाण। 1899 में 10 वें गुरु गोविन्द सिंह जी ने 'खालसा पंथ' की स्थापना की।

सिख, समाज तथा समुदाय के सभी लोगों की समानता तथा जाति व्यवस्था की अमान्यता पर विश्वास करता है। 'सेवा' इस समुदाय की केन्द्रीय विशेषता है। नस्ल, धर्म, राष्ट्रीयता, लिंग और उम्र को ध्यान में रखे बिना सभी के लिए बिना शुल्क की सेवा।

करीब 20 मिलियन सिख भारत में हैं, जिनमें करीब 1 मिलियन (दस लाख) भारत से बाहर रहते हैं। विदेशों में सिख समुदाय मुख्यतः कनाडा, अमेरिका, युनाइटेड किंगडम, पूर्वी अफ्रीका, सिंगापुर और मलेशिया में बसे हैं। 20 वीं सदी शुरुआती दौर में सिखों का प्रवासन पश्चिम की ओर ब्रिटिश कोलंबिया, कनाडा और हॉगकॉंग से हुआ। ब्रिटिश उपनिवेशों में सिखों को सैनिक, पहरेदार के रूप में प्रवासित होने का मिला वहां से वे फिजी, न्यूजीलैंड, आस्ट्रेलिया और बाद में कनाडा की ओर गए। (Cohen, 2008:113-114) पंजाब के लुधियाना और होशियारपुर जिले से सिखों का प्रवासन प्रारंभ 1950 से 1960 के दशक में द्वितीय विश्व युद्ध से क्षति हुए श्रमिकों की कमी को पूरा करने के लिए युनाइटेड किंगडम के लिए प्रवासित हुए। सिखों में जो जाट हैं, वे साउथहॉल, बरमिंहम और हडरसफिल्ड में रहते हैं, जबकि रमगढ़िया (दस्तकार), रमदसिया (चर्मकार), झीर (पानी ढोने वाला) और वाल्मिकी (सफाई करने वाले) लंदन में बहुत कम संख्या में रहते हैं।

एक समय अप्रवासी सिख समुदाय ने 'गदर' तथा कामागाटामारू प्रकरण से जुड़कर भारत के स्वतंत्रता संग्राम में बढ़-चढ़ कर भाग लिया। 1914 में उत्तरी अमेरिका में बसे अप्रवासी सिखों ने लाला हरदयाल के नेतृत्व में 'गदर' अखबार निकालकर भारतीय स्वतंत्रता संग्राम के आंदोलन को समर्थन दिया। परंतु, 1984 में सिख समुदाय ने पृथककर्तावादियों को समर्थन देकर, भारत में सिखों के लिए अलग राज्य 'खालिस्तान' का समर्थन किया।

सिख प्रतिदिन की प्रार्थना और गुरु ग्रंथ साहिब जी का पाठ अपने घर में करते हैं परंतु रविवार को सभी सिख सामुदायिक धार्मिक समागम एवं गुरु ग्रंथ साहिब जी के पाठ के लिए

गुरुद्वारा में एकत्रित होते हैं। गुरुद्वारा सिर्फ धार्मिक स्थान नहीं है बल्कि सिख समुदाय के लिए सामुदायिक-सांस्कृतिक समागम एवं पंजाबी भाषा के विकास का भी केंद्र है। 'लंगर' की भी व्यवस्था होती है। जिसमें सभी समुदाय के लोग मिलकर भोजन करते-कराते हैं। यद्यपि सिख धर्म सभी के बीच समानता और भाईचारे की सिख देता है। तथापि इसके अंदर भी जाति आधारित अंतर स्पष्ट नजर आता है। यह अंतर खालसा और सहजधारी समुदाय के रूप में दिखता है। ऊँच-नीच का अंतर इन समुदायों के संस्थाओं, संगठनों, गुरुद्वाराओं की संरचना, बनावट में भी साफ देखा जा सकता है। सिख समुदाय के 'गुरुपर्व', वैसाखी, लोहड़ी पर्व मुख्य रूप से मनाते हैं।

प्रारंभिक समय में गुरुद्वारा ने प्रवासित सिखों को कई प्रकार से मदद की जैसे- सामाजिक, सांस्कृतिक, कानूनी, रोजगार, नेटवर्क प्रवासन तथा अन्य कल्याणकारी कार्यों में। परंतु आज समुद्रपारीय गुरुद्वारा अपने को करीब-करीब सीमित कर चुका है, धार्मिक और सांस्कृतिक गतिविधियों तक।

कबीरपंथी

धार्मिक सुधारों में कबीर का नाम अग्रगण्य है। इनके द्वारा चलाये गए सम्प्रदाय को कबीरपंथ कहते हैं। इनका जन्म 1500 ई. के लगभग उस जुलाहा जाति में हुआ था, जो कुछ ही पीढ़ी पहले हिंदू से मुसलमान हुई थी, किन्तु जिसके बीच बहुत से हिंदू संस्कार जीवित थे। ये वाराणसी में लहरतारा के पास रहते थे।

कबीर का प्रमुख धर्मस्थान कबीरचौरा आज तक प्रसिद्ध है। यहाँ पर एक मठ और कबीरदास का मन्दिर है, जिसमें उनका चित्र रखा हुआ है। देश के विभिन्न भागों से सहस्रों यात्री यहाँ पर दर्शन करने आते हैं।

कबीरदास ने स्वयं ग्रन्थ नहीं लिखे, केवल मुख से भाखे हैं। इनके भजनों तथा उपदेशों को इनके शिष्यों ने लिपिबद्ध किया। इन्होंने एक ही विचार को सैकड़ों प्रकार से कहा है और सबमें एक ही भाव प्रतिध्वनित होता है। ये रामनाम की महिमा गाते थे, एक ही ईश्वर (एकेश्वरवाद) को मानते थे और कर्मकाण्ड के घोर विरोधी थे। अवतार, मूर्ति, रोजा, ईद, मस्जिद, मन्दिर आदि को नहीं मानते थे। ये उपनिषदों के निर्गुण ब्रह्मा को मानते थे और साफ़ कहते थे कि वही शुद्ध ईश्वर है, चाहे उसे राम कहो या अल्ला। कबीर के मुख्य विचार उनके ग्रन्थों बीजक, रमैनी, सबद में हैं।

कबीरपंथी भारत के अलावा पूर्वी अफ्रीका के केन्या, तनजानियां, इथोपिया, यूगाण्डा, मारीशस, नेपाल, तिब्बत, श्रीलंका, गयाना, फिजी, सुरीनाम, जमैका, त्रिनिदाद, प्यूजीलैंड, आस्ट्रेलिया, यूनाइटेड किंगडम, कनाडा और अमेरिका में पाये जाते हैं। कबीरपंथियों ने विदेशों में कबीर से संबंधित अनेक संस्थाओं को स्थापित किया है। ये कबीरपंथी मुख्यतः अनुबंध व्यवस्था के तहत उपनिवेशों में गए श्रमिक थे। त्रिनिदाद और टोबागो में 'कबीरचौरा मठ' और 'सत्य कबीर निधी' नामक संस्था बनयी गयी है। ये संस्थायें कबीर वाणी की शिक्षा देते हैं तथा प्राथमिक विद्यालय भी चलाते हैं। फिजी में गिरमिटिया कबीरपंथियों ने 1883 में 'कबीर सत घरम प्रचारक

महासभा' बनाया है। मारीशस में कबीरपंथियों ने 'द कबीरपंथी फेडरेशन' बनाया है। 2011 में कनाडा में 'कबीर एसोसिएशन ऑफ टोरंटो' बनाया है।

उपरोक्त सभी कबीरपंथी संस्थाओं के कार्यों में शामिल है- कबीर की शिक्षाओं का प्रचार-प्रसार, मेजबान देशों में भाई-चारा बढ़ाने के लिए कार्यक्रम करना, भारत से बड़े कबीरपंथी महात्माओं को मेजबान देशों में कबीर वाणी पाठ, प्रवचन सतसंग करवाने की व्यवस्था करना, शिक्षा के लिए प्रयास करना आदि।

सतनामी

सन 1672 में वर्तमान हरियाणा के नारनौल नामक स्थान पर साध बीरभान और जोगीदास नामक दो भाइयों ने सतनामी मत का प्रचार किया था। सतनामी मत के अनुयायी किसी भी मनुष्य के सामने नहीं झुकने के सिद्धांत को मानते थे। वे सम्मान करते थे लेकिन किसी के सामने झुक कर नहीं। एक बार एक किसान ने तत्कालीन मुगल बादशाह औरंगजेब के कारिंदे को झुक कर सलाम नहीं किया तो उसने इसको अपना अपमान मानते हुए उस पर लाठी से प्रहार किया जिसके प्रत्युत्तर में उस सतनामी ने भी उस कारिन्दे को लाठी से पीट दिया। यह विवाद यहीं खत्म न होकर तूल पकड़ते गया और धीरे धीरे मुगल बादशाह औरंगजेब तक पहुँच गया कि सतनामियों ने बगावत कर दी है। यहीं से औरंगजेब और सतनामियों का ऐतिहासिक युद्ध हुआ था। जिसका नेतृत्व सतनामी बीरभान और जोगीदास ने किया था। इनकी मृत्यु के बाद संत घासीदास जी उन्होंने सतनाम पंथ का प्रचार तथा प्रसार किया। गुरु घासीदास का जन्म 1756 में रायपुर जिले के गिरौदपुरी में एक गरीब और साधारण परिवार में हुआ था। उन्होंने हिन्दु धर्म की कुरीतियों पर कुठाराघात किया था, इसलिये हिन्दुओं और ब्राम्हणों के एक वर्ग ने प्रचारित किया कि ये तो दलित है। गुरु घासीदास जातियों में भेदभाव व समाज में भाईचारे के अभाव को देखकर बहुत दुखी थे। वे लगातार प्रयास करते रहे कि समाज को इससे मुक्ति दिलाई जाए। लेकिन उन्हें इसका कोई हल दिखाई नहीं देता था। वे सत्य की तलाश के लिए गिरौदपुरी के जंगल में पहाड़ पर समाधि लगा कर बैठ गये जहाँ उन्हें सत्य का साक्षात्कार हुआ था। उसके बाद लौटकर सारंगढ़ आए। उन्होंने यहां सतनाम पंथ की स्थापना की घोषणा की। इस बीच गुरुघासीदास ने गिरौदपुरी में अपना आश्रम बनाया तथा सोनाखान के जंगलों में सत्य और ज्ञान की खोज के लिए लम्बी तपस्या भी की।

संत घासीदास ने समाज में व्याप्त जातिगत विषमताओं को नकारा। उन्होंने ब्राम्हणों के प्रभुत्व को नकारा, और कई वर्णों में बांटने वाली जाति व्यवस्था का

विरोध किया। उनका मानना था कि समाज में प्रत्येक व्यक्ति सामाजिक रूप से समान हैसियत रखता है। गुरु घासीदास ने मूर्तियों की पूजा को वर्जित किया। वे मानते थे कि उच्च वर्ण के लोगों और मूर्ति पूजा में गहरा सम्बन्ध है।

गुरु घासीदास पशुओं से भी प्रेम करने की सीख देते थे। वे उन पर क्रूरता पूर्वक व्यवहार करने के खिलाफ थे। सतनाम पंथ के अनुसार खेती के लिए गायों का इस्तेमाल नहीं किया जाना चाहिये। गुरु घासीदास के संदेशों का समाज के पिछड़े समुदाय में गहरा असर पड़ा। सन् 1901 की जनगणना के अनुसार उस वक्त लगभग 4 लाख लोग सतनाम पंथ से जुड़ चुके थे और गुरु घासीदास के अनुयायी थे। छत्तीसगढ़ के प्रथम स्वतंत्रता संग्राम सेनानी वीर नारायण सिंह पर भी गुरु घासीदास के सिध्दांतों का गहरा प्रभाव था। गुरु घासीदास के संदेशों और उनकी जीवनी का प्रसार पंथी गीत व नृत्यों के जरिए भी व्यापक रूप से हुआ। यह छत्तीसगढ़ की प्रख्यात लोक विधा भी मानी जाती है।

जैन

6ठी शताब्दी ईसा पूर्व में भारत में महावीर जैन द्वारा इस धर्म की स्थापना। बाद के दिनों में यह पंथ दो वर्गों में विभाजित हुए, पहला- श्वेतांबर, दूसरा-दिगम्बर। भारत के बाहर करीब 80,000 से ज्यादा जैनी लोग रहते हैं। भारत और विदेशों में भी जैनी- लोग हिंदु समुदाय के अतर्गत ही करीब-करीब माने जाते हैं। समुद्रपारीय, जैनी, हिंदुओं के साथ मिलकर मंदिर निर्माण तथा संगठन बनाये हैं। भारत के गुजरात प्रांत में जैनियों की संख्या बहुत अधिक है। जैनी लोग अलग-अलग समयों में कभी व्यापारी तो कभी धर्मप्रचारक के रूप में भारत से प्रवासित होकर उत्तरी अमेरिका, यू.के., बर्मा, दक्षिण-पूर्व एशिया, हाँग-कांग पहुँचे। जब विदेशों में जैन समुदाय छोटी संख्या में थे तो उन्होंने अपने को हिंदु मंदिरों, संगठनों से जोड़ा था परंतु संख्या बढ़ने के बाद उन्होंने अपने सामाजिक-सांस्कृतिक संगठन बनाने प्रारंभ किए।

आज के समय पांच-सात जैन मंदिर उत्तरी अमेरिका में है। टोरंटो में सबसे प्राचीन जैनी समुदाय रहते हैं जिनमें करीब 600 जैन परिवार है। 'द जैन एसोसिएसन ऑफ नार्थ अमेरिका' की स्थापना 1981 में, 'श्री हाँग-कांग जैन संघ' की स्थापना 1996 में की गई। मुख्य रूप से समुद्रपारीय जैन समुदाय के लोग व्यापार में संलग्न हैं।

पारसी/ जोराष्ट्रियन-

पारसी धर्म ईरान का बहुत पुराना धर्म है। ये ज़न्द अवेस्ता नाम के धर्मग्रंथ पर आधारित है। इसके प्रस्थापक महात्मा ज़रथुष्ट्र हैं, इसलिये इस धर्म को ज़रथुष्ट्री धर्म (Zoroastrianism) भी कहते हैं। अग्नि उनके प्रमुख देवता हैं। इसीलिए पारसियों को अग्निपूजक भी कहा जाता है।

पारसी शब्द का अर्थ फारस शब्द बदलकर, पारस बना और पारस से पारसी। फारस देश के रहने वाले व्यक्ति ही पारसी कहलाए। ईरान देश का ही प्राचीन नाम फारस था। सातवीं शताब्दी में अरबों ने ईरान को पराजित कर वहाँ के ज़रथुष्ट्र धर्मावलम्बियों को जबरन इस्लाम में दीक्षित कर लिया था। ऐसी मान्यता है कि कुछ ईरानियों ने इस्लाम नहीं स्वीकार किया और वे एक नाव पर सवार होकर भारत भाग आये और यहाँ गुजरात तट पर नवसारी में आकर बस गये। वर्तमान में भारत में उनकी जनसंख्या लगभग एक लाख है, जिसका 70% बम्बई में रहते हैं।

बाद में भारत पर अंग्रेजों का शासन होने के बाद वे पारसी लोग मुंबई चले गए और अपने को व्यवसाय से जोड़ लिया। अंग्रेजी साम्राज्य के समय पारसी लोग भारतीय और अंग्रेजों के बीच व्यापारिक मध्य आदमी की तरह कार्य करते थे। इसी व्यापार के तहत बाद के दिनों में पारसी लोग यमन, हाँग-कांग, पूर्वी अफ्रीका गए। 20 वीं सदी में पारसी समुदाय का प्रवासन ब्रिटेन, कनाडा, अमेरिका, आस्ट्रेलिया और न्यूजीलैंड के लिए हुआ।

पारसियों ने अपने को धार्मिक और सांस्कृतिक रूप से संगठित करने के लिए कैलिफोर्निया में 1993 में पहला 'जोरास्ट्रीयन वर्ल्ड कांग्रेस' आयोजित किया। 1970 में आस्ट्रेलिया के सिडनी में पहला जोरास्ट्रीयन संगठन बनाया। परंतु आज इनकी संख्या घटती जा रही है। 'अवेस्ता' इनकी प्रमुख धार्मिक पुस्तक है।

पारसी समाज के प्रमुख व्यक्तित्व: दादाभाई नौरोजी, भीखाजी कामा, वैज्ञानिक होमी जे. भाभा, जमशेदजी टाटा, शिक्षा शास्त्री होमी के. भाभा, रोहिंटन मिस्त्री, एक्टर बोमन ईरानी आदि।

रविदासी

रविदासी संप्रदाय में मुख्यतः दलित सिख हैं। वे सिख जो मुख्यतः चमड़े के क्रिया-कलाप से जुड़े थे। रविदासी लोगों से कभी-कभी रामदासिया लोगों के साथ भ्रम पैदा होता है। रामदासिया लोग वे हैं जो सिख समुदाय में निम्न जाति के लोग थे। जो कपड़े बुनने के कार्य से संबंधित थे वे जुलाहे कहलाते थे। इन जुलाहों ने सिखों के चौथे गुरु रामदास के समय सिख धर्म को स्वीकार किया। रविदासी के अंतर्गत हिंदू समाज के वर्णाश्रम व्यवस्था के दलित भी हैं।

रविदासी संप्रदाय को सिख अपने संप्रदाय के करीब मानते थे। परंतु रविदासी संप्रदाय वालों का कहना है कि संत रविदास जी का अवतार, सिखों के पहले गुरु नानक जी से पहले हुआ। इस कारण, गुरु नानक जी पर रविदास जी का प्रभाव था। इस बात से कट्टर सिखों का एक समुदाय भड़क गया। 2009 में आस्ट्रिया की राजधानी वियना में, सिखों के इसी कट्टर पंथ के द्वारा रविदासिया संप्रदाय के दो संतों यथा संत निरंजन दास और संत रामानंद जी की हत्या कर दी गई। इस घटना से रविदासी संप्रदाय और सिख समुदाय में संघर्ष पैदा हो गया। इसके कारण रविदासियों ने गुरु रविदास जी की शिक्षाओं, वचन को संग्रहित कर 'अमृतवाणी गुरु रविदास जी' बनाया। अनेक रविदासी मंदिर बनाये गए। इनके पूजा स्थल मंदिर को 'गुरुघर' कहा जाता है। रविदासिया लोग अपने बीच अभिवादन के लिए 'जय गुरुदेव' शब्द का प्रयोग करते हैं।

रविदासिया लोग प्रत्येक वर्ष रविदास के जन्म स्थल 'उत्तर प्रदेश में 'सीर गोर्वधनपुर गांव' का दर्शन करने जाते हैं।

रविदास जी का जन्म 1398 काशी में और संत कबीर के गुरुभाई थे। 'मन चंगा तो कठौती में गंगा' ये उनकी वाणी जन-जन में व्याप्त है। रविदास के पद 'नारद भक्ति सूत्र' और 'रविदास की अमृत बानी' संग्रहित हैं। इन ग्रंथों में रविदास के अलावा कबीर समेत दूसरे दलित संतों की वाणी दर्ज है। रविदासी समुदाय अब तक 'गुरु ग्रंथ साहेब' की पूजा करता आया था परंतु 2009 में कट्टर सिखों के द्वारा इनके संतों की हत्या ने रविदासिया लोगों को सिखों से अलग होने पर मजबूर किया। अब पुरे समुदाय के लोगों ने अपने को 'रविदासिया' तथा अपने धर्म को 'रविदासी धर्म' कहना प्रारंभ किया है। इसकी घोषणा समुदाय के मुख्यालय 'डेरा सचखंड बल्लान' की ओर से संत रविदास जी के 633 वीं जयंती के अवसर पर वाराणसी में की गई। इस समुदाय के लोग करीब 20 करोड़ लोग पूरे विश्व में फैले हुए हैं।

आर्यसमाजी

आर्यसमाज में दीक्षित हुए लोग आर्य समाजी कहलाते हैं। आर्यसमाज की स्थापना की 10 अप्रैल सन 1875 को बम्बई में दयानंद सरस्वती ने आर्य समाज की स्थापना की। उन्नीसवीं शताब्दी के तीसरे चरण में भारत में जो धार्मिक और सामाजिक सुधार आंदोलन आरंभ हुए, उनमें आर्य समाज का बड़ा महत्वपूर्ण स्थान है। आर्य समाज एक हिंदू सुधार आंदोलन है जिसकी स्थापना स्वामी दयानंद सरस्वती ने की थी। यह आंदोलन पाश्चात्य प्रभावों की प्रतिक्रिया स्वरूप हिंदू धर्म में सुधार के लिए प्रारंभ हुआ था। आर्य समाजी शुद्ध वैदिक परम्परा में विश्वास करते थे तथा मूर्ति पूजा, अवतारवाद, बलि, झूठे कर्मकाण्ड व अंधविश्वासों को अस्वीकार करते थे। इसमें छुआछूत व जातिगत भेदभाव का विरोध किया गया तथा स्त्रियों व शूद्रों को भी यज्ञोपवीत धारण करने व वेद पढ़ने का अधिकार दिया गया था। स्वामी दयानंद सरस्वती द्वारा रचित "सत्यार्थ प्रकाश" नामक ग्रन्थ आर्य समाज का मूल ग्रन्थ है। आर्य समाज का आदर्श वाक्य है- कृण्वन्तो विश्वमार्यम्, जिसका अर्थ है – विश्व को आर्य बनाते चलो।

यहाँ तक कि आर्य समाजी प्रचारक फिजी, मारीशस, गयाना, ट्रिनिडाड, दक्षिण अफ्रीका में भी हिंदुओं को संगठित करने के उद्देश्य से पहुँच रहे थे। आर्य समाजियों ने सबसे बड़ा कार्य जाति व्यवस्था को तोड़ने और सभी हिन्दुओं में समानता का भाव जागृत करने का किया। आर्य समाज का मुख्य केन्द्र आजकल दिल्ली है।

आर्य समाज का प्रचार प्रसार बगान वाले, गन्ने उत्पादन वाले उपनिवेशों में होने का एक कारण था, इसका प्रगतिशील विचार। इसने ब्राह्मणों के कर्मकाण्ड, धार्मिक कट्टरता, भेद-भाव, जातिगत ऊँच-नीच का विरोध किया, स्त्रियों के लिए शिक्षा की बात की। इन उपनिवेशों में अधिकांश श्रमिक, कामगार भारत के निम्न जाति वाले थे।

फिजी में भारतीयों का पहला धार्मिक, सांस्कृतिक शैक्षिक संस्था आर्य समाज था। अपनी स्थापना (1904) के बाद से, इस संस्था ने युवाओं, शिक्षित और प्रगतिशील हिंदुओं को अपनी ओर आकर्षित किया है। फिजी के प्रथम राजनैतिक व्यक्ति जो फिजी लेजिस्टलेटिव कांसिल में पहुँचे, वे आर्यसमाजी थे। फिजी में आर्य समाज को लाने वाला पंजाब का बिहारीलाल था।

सुरीनाम में आर्य समाज 1911 में पहुँचा। प्रोफेसर भाई परमानंद के माध्यम से 1935 में, आर्य प्रतिनिधि सभा, सुरीनाम की स्थापना, 1924 में पंडित मेहता जैमिनी के द्वारा 'आर्य देवाकर महासभा' बनायी गयी। इसके तहत कई अनाथालय, प्राथमिक विद्यालय चलाए गए। इन विद्यालयों में भारतीय संस्कृति हिंदी के माध्यम से पढाई जाती थी। सुरीनाम के पारामारिबो में आर्य देवाकर मंदिर बनाया गया जो सुरीनामी जनजीवन के सांस्कृतिक-सामाजिक जीवन का केन्द्रीय स्थल है।

आर्य समाज के प्रतिनिधि लगभग विश्व के सभी देशों में गए जंहा भी भारतीय रहते थे। खासकर उन भारतीयों के बीच आर्य समाज ने बहुत कार्य किया जो ब्रिटिश उपनिवेशों में अनुबंध श्रमिक बनकर गए थे। आर्य समाज ने हताश-निराश अनुबंधित श्रमिकों को प्रोत्साहित किया, शिक्षित बनाया और संघर्ष के लिए तैयार किया

मारिशस में आर्य समाज का आगमन ब्रिटिश भारतीय सैनिकों के द्वारा हुआ। उन्होंने मारिशस से लौटते वक्त 1902 में मारीशस में आर्य समाज के दो महत्वपूर्ण ग्रंथों यथा 'सत्यार्थ प्रकाश' और 'संस्कार विधि' छोड़ दिया। इन ग्रंथों ने मारीशस में आर्य समाज की स्थापना को प्रेरित किया। 1911 में मणिलाल डाक्टर के मारीशस आगमन तथा आर्य समाज से जुड़कर हिंदी में प्रत्रिका का संपादन- प्रकाशन से आर्य समाज तीव्र गति से फला-फूला। आर्य समाज की गतिविधियों के कारण मारीशस के भारतीय गिरमिटिया मजदूरों में आत्मसम्मान की भावना पनपी। इसी आत्मसम्मान ने भारतीयों को मारीशस के समाज में मुखिया बना दिया।

दक्षिण अफ्रीका में भवानी दयाल सन्यासी (बी.डी. सन्यासी) ने आर्य समाज के माध्यम से भारतीय गिरमिटिया मजदूरों की निम्न सामाजिक-सांस्कृतिक परिस्थितियों से ऊपर उठने में काफी मदद की। सन्यासी ने दक्षिण अफ्रीका में अपने अनुभव को अपनी आत्मकथा 'दक्षिण अफ्रीका में मेरे अनुभव' में लिखा है। इस पुस्तक के माध्यम से उन्होंने बताया है कि आर्य समाज ने भारतीयों को शिक्षित कर उनके अन्दर आत्म सम्मान भरा, और इसके कारण गिरमिटिया बनकर अफ्रीका गए भारतीय अपने मानवीय अधिकारों के लिए लड़ पाए।

लगभग सभी औपनिवेशिक कालोनियों में आर्य समाज ने अपने अनुयाइयों के लिए जो कार्यक्रम रखे वे निम्न थे:

1. भारतीय को संगठित करना।
2. भारतीय संस्कृति से लोगों को अवगत कराना जिनमें शामिल थी -वेद और भारतीय दर्शन की शिक्षा।
3. भारतीय कला, संस्कृति और सभ्यता का प्रचार-प्रसार।
4. भारतीय भाषाओं को खासकर हिंदी और अन्य भारतीय भाषाओं का प्रचार-प्रसार तथा हिंदी में लिखने के लिए प्रशिक्षण देना।

5. भारतीयों के मानवीय अधिकारों की रक्षा के लिए आगे आना तथा भारतीय स्वयं अपने मानवीय अधिकार की रक्षा कर सके, इसके लिए उन्हें नैतिक, अध्यात्मिक और सामाजिक रूप से उन्नत करना ।
6. हिंदु धर्म से जुड़ी संस्थाओं के साथ हिंदु तथा भारतीय समाज के उत्थान के लिए तन-मन से सहयोग करना।

भारतीय डायस्पोरा समाज द्वारा मेजबान देशों में आर्य समाज से संबंधित प्रमुख संस्थाएं- आर्य प्रतिनिधि सभा, दक्षिण अफ्रीका, प्रतिनिधि आर्य सभा, नीदरलैण्ड, वेद धर्म सभा, पिट्सबर्ग आदि।

शिवनारायण संप्रदाय

निर्गुण भक्ति परंपरा को शोषित लोगों के धर्म के रूप में स्वीकार किया जाता है। इसके पीछे इस तर्क को मान्यता प्राप्त है कि इन संत कवियों ने जाति-व्यवस्था पर प्रहार किया था। स्त्रियां, शूद्र तथा अछूत संत तथा उनके शिष्य बन सकते हैं, यह भावना एक लघु स्तर का सामाजिक आन्दोलन था। दलित लोग निर्गुण भक्ति को मानने वाले संत रविदास, कबीर तथा शिव नारायण के अनुयायी थे।

स्वामी शिव नारायण (1716-1790) पूर्वी उत्तर प्रदेश के बलिया जिले के क्षत्रिय जाति से थे। इन्होंने एक बड़े निर्गुण भक्ति सम्प्रदाय का गठन किया, जिनके अनुयायियों की संख्या लगभग 3,00,000 थी। इनका विस्तार पूर्वी उत्तर प्रदेश, पश्चिमी बिहार, नेपाल तथा बंगाल तक था। यद्यपि इस संप्रदाय के संस्थापक क्षत्रिय जाति के थे, फिर भी इसके अनुयायी दलित जातियों से थे। यह जातियां मुख्यतः धूसिया तथा चमारों की उपजाति जैसवार थीं (Briggs: 1920)। ये लोग भूमिहीन श्रमिक थे, जो चमड़े तथा भवन निर्माण का कार्य करते थे। धूसिया लोग मुख्य रूप से सेना में कार्य करते थे तथा जैसवार लोग कलकत्ता, मुंबई तथा कानपुर की मीलों में कार्य करते थे। इन भूमिहीन श्रमिकों के पास रोजगार के अल्प साधन होने के कारण इन्हें जीविकोपार्जन के लिए बड़े नगरों के लिए प्रवासित होना पड़ता था। 1830 के पश्चात इनके बड़े तबके को अनुबंधित श्रमिक के रूप में भर्ती किया गया तथा वे लोग मारीशस, दक्षिण अफ्रीका तथा कैरीबियाई देशों के लिए प्रवासित हुए (मरीना कार्टर: 1996)। इनकी बड़ी संख्या इंग्लैंड तथा संयुक्त राज्य अमेरिका में निवासित है। लेकिन डायस्पोरा संत सम्प्रदाय में इन्हें महत्वपूर्ण स्थान नहीं प्राप्त हुआ है।

भक्ति संतों में स्वामी शिवनारायण का आगमन देर से हुआ। ये अपने को स्वामी रामानंद के शिष्य मानते थे, जिनके द्वारा दक्षिण भारतीय में वैष्णव परंपरा को उत्तर भारत लाया गया। रामानंद ही निम्न जाति के संतों कबीर तथा रैदास के गुरु माने जाते हैं। परशुराम चतुर्वेदी ने अपनी पुस्तक "उत्तर भारत की संत-परम्परा" में स्वामी शिव नारायण, शिव नारायण पंथ तथा शिव नारायण पंथ के भारतीय प्रवासियों का विस्तृत विवरण प्रस्तुत किया है।

शिव नारायण संप्रदाय मूल रूप से एक ग्रंथ आधारित समुदाय है, जो स्वामी शिव नारायण द्वारा लिखित पंद्रह पुस्तकों पर आधारित है। इन्हीं पुस्तकों में वर्णित शिक्षा, अनुष्ठान विधियां तथा प्रतीक चिन्हों का इन लोगों द्वारा पालन किया जाता है। इस पंथ की सर्वाधिक महत्वपूर्ण पुस्तक 'गुरु अन्यास' (जिसे गुरु ग्रंथ साहिब भी कहा जाता है) तथा 'ज्ञान दीपक' हैं। गुरु द्वारा लिखे इस अन्यास को ईश्वरीय कृति मानते हुए इसे भक्ति तथा उपदेश का केन्द्र माना गया है।

इनका प्रमुख पर्व गुरु ग्रंथ साहिब दिवस के रूप में मनाया जाता है, जो अगहन (नवम्बर/दिसम्बर) माह में मनाया जाता है।

डा. कुमार महाबीर ने इंडो-कैरेबियन कल्चरल काउंसिल के दीवाली विशेषांक 2010 में लिखा है कि कैरिबियन क्षेत्र में रहने वाले भारतीयों में अधिकांशतः हिंदू धर्म को मानने वाले हैं, जो गयाना, सूरीनाम, त्रिनिदाद तथा टोबैगो आदि देशों में रहते हैं। कैरीबियाई क्षेत्र में व्याप्त हिंदू धर्म विभिन्न संप्रदायों में विभक्त है। हिंदू धर्म को मानने वाले लोगों को समूहों में विभक्त करना अत्यंत दुरूह कार्य है, क्योंकि इनमें विविधतापूर्ण, परिवर्तनशील तथा मुक्त विश्वास पद्धति, उपासना विधियाँ मौजूद हैं। इनमें सनातनी, आर्य समाजी, कबीर पंथी, सिख, शिवनारायणी, मुरुगन, माँ काली, गणपति सच्चिदानंद, राधा माधव, चिन्मय मिशन, डवाइन लाइफ सोसाइटी आदि प्रमुख हैं। उन्होंने यह भी लिखा है कि इस क्षेत्र में शिव नारायण संप्रदाय तेजी से समाप्त होता जा रहा है।

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18.

**GROWING IMPORTANCE OF EMOTION QUOTIENT (EQ)
IN TODAYS BUSINESS WORLD****Prof. Yogita Sawant,**

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ABSTRACT

There is only one area which a business—or any organisation—needs to focus on if it wants to lift itself from averagely successful to excellent and that is *how well the people in the business work together*. The concept of emotional intelligence thus has become a sizzling topic of psychological research in recent years, especially in regards to how it affects today's workforce. Businesses are essentially people, so anything that impacts the effectiveness of people's minds also impacts the businesses they run or work for. In fact, many experts now believe that a person's emotional intelligence quotient (EQ) may be more important than their IQ and is certainly a better predictor of success, quality of relationships, and overall happiness. This paper tries to focus on the growing importance of emotional intelligence in today's business world.

KEY WORDS: - Business, organization. Emotional intelligence, emotion quotient

INTRODUCTION

The term 'emotional intelligence' was mostly unfamiliar to researchers and the general public until Goleman (1995) wrote the best-selling trade book, *Emotional Intelligence: Why it can Matter More than IQ*. The book quickly caught the eye of the media, public, and researchers. In it, Goleman described how scientists had discovered a connection between emotional competencies and prosocial behavior; he also declared that emotional intelligence was both an answer to the violence plaguing our schools and 'as powerful and at times more powerful than IQ' in predicting success in life (Goleman, 1995; p. 34). Both in the 1995 book and in a later book focusing on workplace applications of emotional intelligence (Goleman, 1998), Goleman described the construct as an array of positive attributes including political awareness, self-confidence, conscientiousness, and achievement motives rather than focusing only on an intelligence that could help individuals solve problems effectively (Brackett & Geher, 2006). Yet, people from all professions – educators, psychologists, human resource professionals, and corporate executives – began to incorporate emotional intelligence into their daily vernacular and professional practices. Definitions and measures of emotional intelligence varied widely, with little consensus about what emotional intelligence is and is not.

Emotional Intelligence (EQ or EI) is the ability to perceive, control, and evaluate emotions. It also helps a person communicate effectively, empathize with others, overcome obstacles, and resolve conflicts. Emotional Intelligence affects a person's performance, physical health, and mental health.

According to Daniel Goleman, “Emotional intelligence is the ability to motivate oneself, persist in the face of frustrations, regulate one’s moods and keep distress from swamping the ability to think.”

An individual’s ability to accept challenges and take on manageable work and making sure that the tasks is being done in an effective and efficient way is classified as performance. A person, who has bad performance, usually comes from tiredness, the inability to recover, and/or sleep deprivation. When worrying thought sneaks into the mind, facing difficulties is hard, but instead of paying attention to the task that is at hand the mind wonders on problems like the paying of the bills, fight with spouse, children problems and other miscellaneous. Worrying about these assets causes a person to become overwhelmed and will cause bad performance. In a situation like this one, knowing and developing Emotional Intelligence would be crucial. Emotional Intelligence lets a person know that he is worrying too much and that if the work is done properly he will be able to get paid and pay for all those assets that have been on his mind. Also Emotional Intelligence helps a person who is overworked keep calm and thinks before any action is taken.

Therefore, each one of us must develop the mature emotional intelligence skills required to better understand, empathize and negotiate with other people — particularly as the economy has become more global. Otherwise, success will elude us in our lives and careers.

SCOPE OF THE STUDY

The objective of the present paper is to study the growing importance of emotional intelligence (EQ) in today’s business world.

METHODOLOGY AND SOURCE

The methodology used in this paper is based on gathering relevant data from the specified documents and compiling databases in order to analyze the material and arrive at a more complete understanding of the concept emotional intelligence.

The study is mainly based on scholarly journals, scholarly books, authoritative databases and primary sources. It includes newspapers, magazines, other books, films, audio and video tapes, and other secondary source.

THE FIVE PILLERS OF EMOTIONAL INTELLIGENCE:-

In his books, *Emotional Intelligence: Why It Can Matter More than IQ and Working With Emotional Intelligence*, Daniel Goleman presents five categories of emotional intelligence which are as follows :-

1. Self-awareness - The ability to recognize and understand our emotions and reactions is the key to your EQ. Developing self-awareness requires tuning in to your true feelings. If you evaluate your emotions, you can manage them. The major elements of self-awareness are:

- Emotional awareness. Your ability to recognize your own emotions and their effects.
- Self-confidence. Sureness about your self-worth and capabilities.

2. Self-regulation - The ability to manage, control, and adapt our emotions, mood, reactions, and responses is known as self regulation. We often have little control over when we experience emotions. However number of techniques can be used to alleviate negative emotions such as anger, anxiety or depression. A few of these techniques include recasting a situation in a more positive light or being optimistic , taking a long walk and meditation or prayer. Self-regulation involves

- Self-control. Managing disruptive impulses.
- Trustworthiness. Maintaining standards of honesty and integrity.
- Conscientiousness. Taking responsibility for your own performance.
- Adaptability. Handling change with flexibility.
- Innovation. Being open to new ideas.

3. Motivation - To Harness our emotions to motivate ourselves to take appropriate action, commit, follow-through, and work toward the achievement of our goals. Motivation is made up of:

- Achievement drive - constant striving to improve or to meet a standard of excellence.
- Commitment- Aligning with the goals of the group or organization.
- Initiative- Ready to act on opportunities.
- Optimism- Pursuing goals persistently despite obstacles and setbacks.

4. Empathy- To put oneself in others shoes. To understand the feelings and emotions of others and utilize that understanding to relate to others more effectively. The ability to recognize how people feel is very important to success in your life and career. The more skilful you are at discerning the feelings behind others' signals the better you can control the signals you send them. An empathetic person excels at:

- Service orientation. Anticipating, recognizing and meeting clients' needs.
- Developing others. Sensing what others need to progress and bolstering their abilities.
- Leveraging diversity. Cultivating opportunities through diverse people.
- Political awareness. Reading a group's emotional currents and power relationships.
- Understanding others. Discerning the feelings behind the needs and wants of others.

5. Social skills - To build relationships, relate to others in social situations, lead, negotiate conflict, and work as part of a team. The development of good interpersonal skills is essential to success in your life and career. In today's always-connected world, everyone has immediate access to technical knowledge. Thus, "people skills" are even more important now because you must possess a high EQ to better

understand, empathize and negotiate with others in a global economy. Among the most useful skills are:

- Influence. Wielding effective persuasion tactics.
- Communication. Sending clear messages.
- Leadership. Inspiring and guiding groups and people.
- Change catalyst. Initiating or managing change.
- Conflict management. Understanding, negotiating and resolving disagreements.
- Building bonds. Nurturing instrumental relationships.
- Collaboration and cooperation. Working with others toward shared goals.
- Team capabilities. Creating group synergy in pursuing collective goals.

IMPORTANCE OF EMOTIONAL INTELLIGENCE:-

Physical Health – The ability to take care of our bodies and especially to manage our stress, which has an incredible impact on our overall wellness, is heavily tied to our emotional intelligence. Only by being aware of our emotional state and our reactions to stress in our lives can we hope to manage stress and maintain good health.

Mental Well-Being – Emotional intelligence affects our attitude and outlook on life. It can also help to alleviate anxiety and avoid depression and mood swings. A high level of emotional intelligence directly correlates to a positive attitude and happier outlook on life.

Relationships – By better understanding and managing our emotions, we are better able to communicate our feelings in a more constructive way. We are also better able to understand and relate to those with whom we are in relationships. Understanding the needs, feelings, and responses of those we care about leads to stronger and more fulfilling relationships.

Conflict Resolution – When we can discern people’s emotions and empathize with their perspective, it’s much easier to resolve conflicts or possibly avoid them before they start. We are also better at negotiation due to the very nature of our ability to understand the needs and desires of others. It’s easier to give people what they want if we can perceive what it is.

Success – Higher emotional intelligence helps us to be stronger internal motivators, which can reduce procrastination, increase self-confidence, and improve our ability to focus on a goal. It also allows us to create better networks of support, overcome setbacks, and persevere with a more resilient outlook. Our ability to delay gratification and see the long-term directly affects our ability to succeed.

Leadership – The ability to understand what motivates others, relate in a positive manner, and to build stronger bonds with others in the workplace inevitably makes those with higher emotional intelligence better leaders. An effective leader can recognize what the needs of his people are, so that those needs can be met in a way that encourages higher performance and workplace satisfaction. An emotionally savvy

and intelligent leader is also able to build stronger teams by strategically utilizing the emotional diversity of their team members to benefit the team as a whole.

CONCLUSION

The actions we create in our life are mostly based on our emotions and emotional intelligence. It makes sense that when individuals have a great sense of communication and organizational skills, they will be lead to having the ability to make proper decisions and interactions with others. What we learn from our own emotions will allow us to pursue the life style we want to live and create more of what we want in our lives, rather than what we don't. Emotional intelligence is a trait that can always be nurtured and strengthened in all of us, but without having a developed sense of it, the individuals will lack loving friendships, internal happiness and generally be relegated to living a life of low social functioning. Becoming more aware of the impacts and differences of EQ and IQ often makes us believe that EQ is sufficiently more important than ones general intelligence because being true to oneself is the easiest way of living life to the fullest. In this global age, it is necessary to compile a high sense of emotional awareness. After all, who wants to live an unhappy life with not being able to share everything with the one we love? However, rather than arguing about whether emotional intelligence is new, I believe it is more useful and interesting to consider how important it is for effective performance at work. Furthermore, as the pace of change increases and the world of work make ever greater demands on a person's cognitive, emotional, and physical resources, this particular set of abilities will become increasingly important. And that is good news for I/O psychologists, for they are the ones who are best situated to help clients to use emotional intelligence to improve both productivity and psychological well-being in the workplace of tomorrow. While the emotional needs of today's workforce may seem like a tall order for employers, they're worth your attention. Investing in EQ will bring companies more engaged and committed employees which can further lead to reduction in employee turnover and maximization of profits.

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19.

मनरेगातील महिलांचा सहभागाचा अभ्यास

वैशाली मारोतराव भोजने

संशोधिज्ञा

पीपल्स कॉलेज, नांदेड.

सारांश :

मनरेगा योजना ही फक्त महिलांच्या विकासासाठी नसली तरी योजनेतील तरतूदीमुळे महिलांचे सक्षमीकरण होत आहे. महिलांच्या उत्पन्नात, सामाजिक, आर्थिक स्थिती, राहणीमानाच्या स्तरात चांगले बदल घडून आले आहेत. मनरेगा योजनेतील महिलांच्या सहभागाचे प्रमाण ५० टक्क्यापेक्षाही जास्त आहे. ही योजना महिलांच्या सक्षमीकरणावर परिणाम करत आहे. या लेखात देशपातळीवरील मनरेगातील महिलांच्या सहभागाच्या प्रमाणाचे विश्लेषण करण्यात आले आहे.

प्रस्तावना:

महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार हमी कायदा (२००५) नुसार प्रत्येक वित्तीय वर्षात ग्रामीण कुटुंबातील प्रौढ व्यक्तींना १०० दिवस रोजगार पुरविण्याची तरतूद आहे. या योजनेची अंमलबजावणी २ फेब्रुवारी २००६ ला २०० मागास जिल्ह्यात करण्यात आली. सन २००७-०८ मध्ये योजनेचा १३० अतिरिक्त जिल्ह्यात सुरु केली गेली. ग्रामीण भागात रोजगार पुरविण्यासाठी अनेक कार्यक्रम शासनाने सुरु केले. या कार्यक्रमाच्या अनुभवावर शासनाने मनरेगा कार्यक्रम सुरु केला. यात केंद्र शासन आणि राज्य शासन यांच्या सहभाग आहे. राष्ट्रीय ग्रामीण रोजगार जार्यज्म (१९८०-८९), ग्रामीण भूमीहीन रोजगार हमी जार्यज्म (१९८९-९०), जवाहर ग्राम समृद्धी योजना (१९९९-२००२), संपूर्ण ग्रामीण रोजगार योजना (२००१), कामासाठी अन्न कार्यक्रम (२००४) या कार्यक्रमाचा मनरेगा कायदा २००५ मध्ये समावेश जे ला जेला.

मनरेगा योजनेत कामाची मागणी करून रोजगार मिळण्याची हमी, किमान वेतन, समान वेतन आणि कामाच्या ठिकाणी मूलभूत सुविधा मिळण्याचा हक्क आहे. एखाद्या मजूराने सलग कामाची मागणी केल्यास १५ दिवसांच्या आत काम पुरविण्यासाठी शासन बांधलेले आहे. समजा काम उपलब्ध करू देऊ शकले नाही तर बेरोजगार भत्ता द्यावा लागतो. स्थानिक स्थळ किंवा स्थानिक स्थळापासून ५ कि.मी. परिसराच्या आत काम उपलब्ध करू दिले जाते. ही मनरेगा योजनेची वैशिष्ट्ये आहेत.

मनरेगा योजनेचा पूर्णपणे महिलांना रोजगार पुरविणे हा नसून तो अचानकपणे ते योजनेच्या उद्देशांनी विकसीत झाले. सुदर्शन (२००९) यांच्या मते या योजनेच्या रचनेच्या वैशिष्ट्यांनी या योजनेला जंडर सेन्सेटीव्ह बनवले आहे.

मनरेगाची महत्त्वाची वैशिष्ट्ये :

१. या कायद्यात महिला व पुरुषांमध्ये भेदभाव न करता समान मजुरीचे दर ठेवण्यात आले आहेत.
२. एकूण मनुष्य दिवस निर्मितीत महिलांचे प्रमाण ३३ टक्के असणे आवश्यक आहे.
३. सहावर्षापेक्षा लहान मुलांची संख्या ५ किंवा त्यापेक्षा जास्त आसल्यास कामाच्या ठिकाणी मुलांना सांभाळण्यासाठी दाईची व्यवस्था करण्यात आली आहे.
४. स्थानिक समितीच्या मध्ये महिलांचे प्रमाण १/३ असावे. त्यापेक्षा कमी नसावे.

मनरेगा योजनेतील स्थानिक ठिकाणापासून ५ किमीच्या आत काम उपलब्ध, गुत्तेदार, निरीक्षकाची अनुपस्थिती, रोजगारासाठी कुठलाही काळ निवडण्याची संधी इत्यादी तरतुदी ग्रामीण महिला प्रधान कुटुंबाला प्राधान्य, एकट्या महिलांना कामाच्या ठिकाणी, कामामध्ये, सामाजिक अंकेक्षण, दाई इत्यादीमध्ये निवडीसाठी प्राधान्य दिले जाते.

मनरेगातील महिलांचा सहभाग:

देशात मनरेगात महिलांची एकूण मनुष्य दिवस निर्मिती :

अ.क्र	वर्ष	महिलांचा सहभाग	वाढ
१	२०१२-१३	५१.३	---
२	२०१३-१४	५२.८२	+१.५२
३	२०१४-१५	५४.८५	+२.०३
४	२०१५-१६	५८.४२	+३.५७

मनरेगा योजनेत महिला सहभागाचे प्रमाण ३३ टक्के आहे. पण शासनाच्या सांख्यिकीय माहितीत हे प्रमाण निर्धारित टक्क्यापेक्षा जास्त महिलांचा सहभाग दाखवते. मनरेगातील महिलांचा सहभाग जास्त असण्याची विविध संशोधकांनी विविध कारणे सांगितली आहे. मनरेगातील कामाचे स्वरूप, कुशल मजुरांची गरज नसणे, कामाचे मर्यादीत तास, स्थानिक स्तरावर कामाची उपलब्धता, पुरुष सदस्याचे स्थलांतर कमी होणे, वेतन दरात वाढ इत्यादी घटक महिला मजुरांना योजनेत सहभागी होण्यास प्रोत्साहित करत आहेत. राज्य निहाय महिला सहभागाचे प्रमाणात बदल आढळून येतो. २०१०-११ मध्ये महिला सहभागाचे सर्वाधिक प्रमाण केरळ (९०.२६), पॉडचेरी (८०.३६), तामिळनाडू (७६.७८), राजस्थान (६८.०६) होते. तर सर्वात कमी सहभाग बिहार, पंजाब, पश्चिम बंगाल आणि उत्तर पूर्व राज्यात होते.

मनरेगातील महिला सहभागावरील अभ्यास:

मनरेगातील महिलांचा सहभाग अधिक असण्याचे कारण समान वेतन, सोई सुविधा, स्थानिक स्तरावर काम इत्यादी आहेत. मनरेगातील तरतुदी महिलांच्या सहभागावर धनात्मक परिणाम करत आहेत.

मीनीता साहू (२०१४) यांच्या सर्व्हेक्षणानुसार ग्रामीण भागातील महिलांना कमीत कमी १०० किंवा ९० रु प्रति दिवस मजुरी दिली जाते. महिला मजुरांना मनरेगातून १५० रु प्रति दिवस वेतन मिळाले, स्थानिक ठिकाणी जिंवा जावापासून ५ जिमीच्या आत कामाची उपलब्धता नसल्यास पर्यायी उत्पन्नसंचयन स्त्रोत या तरतुदीमुळे महिला मजुरांचा योजनेत जास्त प्रमाणात सहभाग आहे.

मोहनराज आणि करतीथी केन (२०१२) यांच्या मते मनरेगातील लाभार्थ्यांना जास्तीत जास्त १२० रु प्रति दिवस मजुरी मिळते. ही मजुरी त्यांचे घर चालवण्यासाठी पुरेसी नसल्यामुळे पुरुष मजूर हे या योजनेतील कामाला पसंती देत नाही. हे मनरेगातील महिलांचा सहभाग वाढण्याचे योग्य कारण आहे.

हड्डारीलाल (२००४) यांच्या आसाममधील मोरीगाव आणि बोंगीगाव जिल्ह्यातील मनरेगाचा महिला सक्षमीकरणावरील परिणामाचे मूल्यमापन केले. या अभ्यासात ७० ते ८० टक्के मजुरांच्या घरगुती कामातून कुठलाही प्रकारचा मोबदला मिळत नव्हता परंतु नरेगातून घरगुती कामापेक्षा चांगले उत्पन्न मिळते पैशांसाठी इतरांकडे मागणी न करता त्या स्वतःच्या गरजा पूर्ण करू शकतात. ६५ ते ७० टक्के महिला मजूर नरेगाशी संबंधीत ग्रामसभेच्या सभेला उपस्थित राहतात.

मनरेगामधील महिलांच्या सहभागावर कामाचे स्वरूप, कामाच्या ठिकाणी सोईचा अभाव, कामाचा मोबदला उशिरा मिळणे, कामाच्या ठिकाणी अवैध ठेकेदारांची उपस्थित कामाची उपलब्धता नसणे, योजनेविषयी जनजागृतीचा अभाव इत्यादी दोषांचा परिणाम होत आहे.

संशोधन पध्दती :

लेखातील विषयाच्या अभ्यासासाठी दुय्यम स्रोताचा वापर केला गेला आहे. पुस्तके, मासीके, जर्नल, शासकीय अहवाल, प्रकाशने, शोधनिबंधाचा समावेश आहे.

निष्कर्ष :

देशपातळीवरील अकड्यांचा विचार करता मनरेगातील महिलांचा सहभाग हा निर्धारित तरतुदीपेक्षा जास्त आहेत. योजनेतील तरतुदीमुळे महिलांचा सहभाग जास्त आहे. राज्याराज्यांमध्ये महिलांच्या सहभागाच्या प्रमाणात तफावत ही तेथील सामाजिक स्थिती, सांस्कृतिक, आर्थिक, राजकीय स्थिती कारणीभूत आहे. म-नरेगातील वेतन हे ग्रुपमध्ये काम देऊन त्या गटातील व्यक्तींना समान वाटप केले जाते. त्यामुळे पुरुषांना येथे वेतनदर कमी मिळत आहे. पुरुष मनरेगात काम करण्यापेक्षा बांधकाम, ॲटो चालवणे इत्यादी ठिकाणी काम करण्यास उत्सुक आहे.

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20.

BHARDWAJ'S *OMKARA*: STUDY OF CONTEMPORARY SHAKESPEAREAN ACT IN NORTH INDIAN LOCALE FOCUSING ON INDIVIDUAL, SOCIETY AND INFAMOUS POLITICS

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Abstract:

An adaptation has always been seen as an interpretation of someone else's work and not as something original. This paper is an effort to read the newness of Vishal Bhardwaj's *Omkara* which is an adaptation of Shakespearean play *Othello*. It reflects the significance of adaptation as an art form which might not have all the subtlety of the text but still serves as an autonomous, tenacious and convincing work with its own refinements of meanings. It's an analysis of the various social issues projected in the movie, set in India milieu, where we detest inter-caste marriages, practice caste prejudices and subjugate women in our male dominated society. Besides, the paper also focuses the idea of corruption and criminalization in India politics.

Keyword:

Literature, culture, Shakespeare, cinema, adaptation, *Othello*, *Omkara*, Uttar Pradesh, Langda, inter-caste marriage, Caste, politics, corruption

Introduction:

Literature and Cinema has always served as the mirror to our society. And *Omkara* does the same by depiction of various vices of our society, which remains the same irrespective of time. A great work not only lives through the present but also lives ahead of its time. Bakhtin gives the example of Shakespeare and suggests that his greatness would not have evolved as a literary craftsman, had he been contained in the Elizabethan epoch. The passage of time, according to Bakhtin enriched Shakespeare's works with new meaning and a new significance. In 'Response to a question from the Novy Mir Editorial Staff' by Mikhail Bakhtin he says that, 'A work of literature, is revealed primarily in the differentiated unity of the culture of the epoch in which it was created, but it cannot be closed off in this epoch: its fullness is revealed only in great time.' Since the advent of cinema, Shakespeare's works have always been adapted in this new visual format. Ranging from Orson Welles' adaptation in 1952 to Susanne Wolff's which is considered to be one of the most original and controversial "*Othello*" ever to have been staged at Berlin's Deutsches Theater in February 2011, the list goes on. Vishal Bhardwaj's creation of *Omkara* has not just added another feather in his cap but has also helped to (place) Shakespeare in the psyche of the Indian sub-continent where the general masses had no idea of the literary giant.

Aim of the study: This paper intends to study the socio-political issues of north Indian society highlighted in the movie *Omkara* which is Bhardwaj's adaptation of Shakespearean play *Othello*.

Omkara and Censorship

'*Omkara*' came under the scanner by of the censor board of India and ended up getting an A certificate primarily because of its use of 'foul language'. The Use of foul language in the movie may have marred the commercial perspective by the probable distancing of the family audience but at the same time ensured justice to the vitality and rustic setting of the plot. The language has been a major aspect of in the movie to the extent that the characters are built only for the words they uttered in the movie. The dialect of western Uttar Pradesh has solidified the character of Langda and *Omkara*. The language which seems obscene to the larger audience has the taste of life in North India in essence.

Bharadwaj's intent seems quite clear from the beginning of the movie which hints at a number of pressing issues. The very first scene of the film opens with a message which seems to be laden with raunchy language. It hints at the fact that the movie has licensed its characters with the freedom of expression even at the cost of compromising or losing an U certificate in place of the A certificate. if it takes to compromise the U certificate for an A. There are certain liberties which an artist has to take in order to express the reality and portray the originality of the setting.

Adaptation: An overview

Michael Hastings has rightly said that, "Film is visual brevity.... If the novel is a poem, the film is a telegram." Film and literature has been in close association for years now and it has been estimated that one third of all films ever made were adapted from novels and other literary forms, such as drama and short stories. We often juxtapose an adaptation with its original written text analyze whether the adaptation has been successful in capturing the true spirit of the original.

Talking about the justice done by a Director to a work during adaptation, Malgorzata Marciniak in his essay 'The appeal of literature- to- film Adaptations,' says that 'When an adaptation is compared with the literary work it is based on, the stress is on the ways the film creators move within the field of intertextual connections and how they employ the means of expression offered by the filmic art to convey meanings. An adaptation is seen as interpretation, as a specific and original vision of a literary text, and even if it remains fragmentary, it is worthwhile because it embeds the book in a network of creative activities and interpersonal communication.'

He puts forth that adaptation must not have all the subtlety of the text's complexity, but it has to remain a work of art, an autonomous, tenacious and convincing work with its own refinements of meanings. He also points out that a work must be faithful to the internal logic created by the new vision of the adapted work. Bhardwaj's *Omkara* has certainly done justice in terms of its logical faithfulness. He has successfully with the likes of Maqbool, *Omkara* and Haider, all based on works of Shakespeare, not just established himself as a veteran director who has won several accolades for Indian Cinema but has given India a respectable position on International pedestal. He recently completed his trilogy of Shakespearean tragedies on a successful note. Ever since 1604 when Burbage starred as the first to play the role *Othello* in the play titled *Othello*, there have been several plays and movies which have found its origin from this great masterpiece (*Othello*) by Shakespeare. There have been several adaptations of Shakespeare's works worldwide, some of which were loose adaptations of the main play while others were strictly close adaptations of the text. Bhardwaj's portrayal of Shakespeare's *Othello* in the Indian milieu reflects his cinematic capabilities and excellent understanding of Shakespearean characters with conviction. Apart from direction, Bhardwaj has proved his worth as Screenplay writer, Dialogue writer, music composer and even as a vocalist in this movie. This multi-talented filmmaker's craftsmanship to create an alter-ego of *Othello* in the Indian setting, exhibiting a wide range of expertise in various fields for the movie is extremely commendable. His immaculate depiction of the plot in Meerut and the use of Khariboli dialect have kept the essence of western Uttar Pradesh alive. Staying

wonderfully loyal to the Bard's work he has discovered Iago in Langda Tyagi and *Omkara* in *Othello*. The movie creates a tradition of its own, as Bhardwaj himself times his own entry through the tagline, after about half an hour of the movie. The title of the movie itself appears on the screen after twenty minutes, which is to point out at the beginning of the skepticism of *Omkara* which eventually decides his fate. The delayed projection of the taglines in between the movie was just to emphasize prominence of the names.

***Omkara*: An analysis**

"I am not what I am" is what expresses Iago as a complex character right at the outset of the play but Langda Tyagi seems to be shown with a positive note and we develop some kind of pity and affinity for him in the beginning. *Langda* seems to have been more of a person who is a victim of circumstances rather than motiveless malignity. Thus, he can be seen as the one who is sinned against as opposed to the one sinning. Bhardwaj has presented *Langda* in a positive shade rather than as a negative character. We at times empathize with his character who has not received his due for all his allegiance to *Omkara*. The role of *Bahubali* which is supposed to be given to Langda is endowed on Kesu, for political benefits. *Omkara* lives with the understanding that as a friend, Langda would understand the circumstances and would not take his act offensively. There seems to be a major misunderstanding between characters which leads to the tragic end of the story.

Omkara discusses his upbringing and his birth out of an illegitimate relationship between his father and mother and he expresses how difficult it has been to live up in a society with the baggage of such kind of defamed background. He seems to be more of a construct of the vices of society rather than anything else.

"Keep up your bright swords, for the dew will rust them. Good signior, you shall more command with years than with your weapons," reflects *Othello*'s confidence and his magnanimity as a leader in the original play of *Othello* whereas Bhardwaj has first of all delayed the entry of his Indian *Othello*, Ajay Devgan by almost ten minutes who in contrast to *Othello* is very calm and composed with his eyes conversing most of his dialogues and emotions.

Saif Ali Khan seems quite convincing in the scene as a goon with a perfect build and Tilak on forehead perfectly aiming with his rifle at the bridegroom's wedding procession bus, suggests to us of the absolute power or dominance in the upcoming storyline. The noise from the rifle does not move even a single character and they stay still feeling comfortable with it. The location seems to have been inspired from Gabbar's territory of in the film *Sholay*. He informs the viewers about the elopement of the bride by 'Aadha Baman', who is the protagonist of the story. Dolly who takes the role of Desdemona finds her to be in love with the low caste Omi Shukla. The issue of caste comes for the first time when Vakeel Sahab informs us about the illegitimate marriage of *Omkara*'s parents who belonged to two different castes.

"Bhul gaya k tu Baman to hai, per aadha. Aadha khoon to tere badan mein uss kanjari ka bhi hai"

"Humari Jaat to apne khoob pehchani Vakeel Sahab"

These lines state that an inter-caste marriage is seen as a taboo in the Indian society and cannot be entertained or accepted at any cost. Any exception to the tradition is destined to face criticism and violence consequently. The 'Color' of *Omkara* is another important factor which reflects the mindset of people towards colored people in the Indian culture. Discrimination is nothing new for the Orient and even the Occident; there has been exploitation and victimization of low caste and groups not belonging to one with fair skin. Bhardwaj's *Omkara* suits the role immensely and so did Langda as Iago.

There are certain issues in the play which have been exactly adapted in *Omkara* without many amendments. Call it a co-incidence or fate of women which has been universal, for they have been at the receiving end in all the ages. They have been not just been considered as the 'weaker sex' but they have been taken for granted since time immemorial. We get an insight into the fact that there has not been much of a change in the role of women in the society, between Shakespeare's *Othello* and Bhardwaj's *Omkara* which spans for more than four hundred years now.

Music has played a vital role in the success of the film with themes dedicated to almost all the tracks. Songs in the movie have special significance among the Indian audience and the album carries an economical significance to the producers. All the songs in the movie have got certain relevant occasions and carry a meaning to complete the movie. It works as an integral element in the alloy of the movie. The first song of the movie – *Sabse bade ladaiya re/Omkara...* states the valor and heroism of *Omkara* as a great warrior. The song – *O saathi re/Din doobe na*, reverberates the presence of platonic love between Dolly and *Omkara*. They want the day to freeze so that they can love each other until eternity. This song reflects their love and commitment for each other. Another important song – *Naino ki mat maniyo re/ Naino ki mat sunio/Naina thag lenge...* states that one must be cautious of emotions of eyes which can beguile and deceive anyone. Talking about the importance of songs, Lalita Pandit Hogan in her essay "The Sacred and the Profane in *Omkara*: Vishal Bhardwaj's Hindi Adaptation of *Othello*" goes on to say that "naina song is cautionary, it instructs one to doubt all that one sees in the material world because it is the world of maya, and is, thus, rife with agnoia. The only anagnorisis, recognition, one can attain is the recognition of one's error. For that one has to err so that the darkness of maya becomes so dense that it, literally and metaphorically, tears out one's heart, that it tears out the darkening traps of history and body to allow one to look beyond. A counterpoint to the balladry of the opening war song that celebrates *Omkara*' rise to fame and social power is presented by the hymnal tonality of the—naina song. At the end, the musical intensity of the refrain, —nainon kee mat maniyo/ nainon kee mat suniyo re, is a requiem for *Omkara* and Dolly, their free choice of each other..." The song someone sends a message that women cannot be trusted and even *Omkara*'s father-in-law warns him of *Triya Charitra* (distrustfulness) of a women character.

The shloka misogynistic in nature from Manusmriti, states that women character cannot be gauged. They are unpredictable in character and even God has failed to gauge them, let alone men.

"Triya charitram, Purushasya bhagyam, Devo Na Janati, Kuto Manushya..."

Vakeel Sahab, Dolly's father warns *Omkara* by saying that "*Aurat k Taricharitra ko mat bhulna, Je ladki apne baap ko thag sakti hai...woh kisi aur ki sagi kya hogi.*" It means that a girl, who has deceived her father, can deceive anyone. This is the instance which poisons *Omkara*'s mind in a similar fashion as Roderigo does to *Othello* by saying that, "Look to her, Moor, if thou hast eyes to see: She has deceived her father, and may thee." This brings out the misogynistic viewpoint of women in general. The role of Women in society has always been taken for granted. "Character" seems only to be primarily invented for the women. Nobody usually questions much about a man's character. And a woman's destiny is defined by the destiny of the man she is with – father, brother, husband, or son. Her identity is inextricably connected to the identity of the men in her life. The women shown in *Omkara* are more often projected as sexual objects, rather than as an individual who has her own life and independence? Indu, Billo and even Dolly to some extent are shown as sexual objects merely catering to the lust of their partners. This picture of women in semi-rural background has been portrayed realistically and with no exaggerations. Women have been shown within the domestic sphere as cooking, making cow-dung cakes and doing other household works. All

wives have been shown busy satisfying their husband in bed and rest of the time appeasing them by cooking delicacies.

Bhardwaj has taken lots of liberties in order to pronounce the harsh realities of our own society. It is not just an adaptation but reinvention of Shakespeare in the Indian context. It raises the question of marriage in the Indian society which believes in arrange marriage and inter caste or inter religion pairing is not acceptable at any cost in society. The movie is a strong backlash at the 21st century Indian audience who which has progressed to the likes of MMS and other scientific revolutions but is still struggling with subjects of caste and creed.

In the beginning of the movie, one can see a marriage ceremony which seems to have been disturbed by the elopement of the girl with low caste *Omkara*. Later, the setting of bride's home reflects the pomp and show which is quite a necessity in Northern states, like U.P. and Bihar. The question of inter-caste marriage has been one of the burning issues for ages and seems to have no solution in the near future. The movie is not just an entertainer but it at a deeper level shows a mirror to the grave social issues of North India. The background gives us a gloomy setup in the wide and vast open landscape which seems infertile and surrounded by mountains, thereby hinting tragic consequences. The setting of the movie brings out the rural setting beautifully where the fields with crops and a lot of greenery has been continually captured in the background. The brick manufacturing unit seems to surroundsome village which has a hut made up of bamboo sticks and thatched roofs. The Semi-rural setting of the movie gives us a very serene and calm setting of northern India but at the same time holds the harsh realities of the corrupt politics and exploitation of women in the society. It comments on how marriage as an institution is seen in northern states of Uttar Pradesh and Bihar.

The Beginning of the play states *Othello's* charisma and power, where he plays second-fiddle, under the control of Venetian Senators. *Omkara* too like *Othello* in the play works as a political enforcer for Bhai Sahab. One of the most interesting characteristics of this movie is that it has very subtly reflected on the corruption prevalent in Indian politics. Naseeruddin Shah in the role of 'Tiwari Bhaisahab' has displayed the true picture of a dishonest politician who adopts all possible corrupt ways for political gains. Omi Shukla works as a political enforcer for 'Bhaisahab' along with Langda and Kesu Firangi.

The movie is more than the tragedy of major characters at the end. It laments on the corrupt system and gives us a live image of our own society. On the one hand it tells us the status of women in our society and on the other it mocks at the state of political affairs in our country. Corruption with its overarching presence is prevalently reflected in the movie. For example, in the Jail scene, Langda abusively challenges the constable that he is carrying all the restricted objects inside the premises and the latter waves it off as a lie jestingly. The story inside is even more surprising as we notice the facilities provided to Bhai Sahab is almost as if he is a revered guest in a hotel. He seems to be planning to contest in the upcoming general elections in the movie. Such is the state of politics in India. This depiction is a blow at the tainted ministers behind the bars that enjoys all the pleasures of a special guest even during the time when they are supposed to suffer serve punishment. It reflects at the fact that everything here is measured on the basis of one's muscle and economic power. The concept of the 'Jail' loses its significance after such a corrupt state of the Judiciary wing of the Government of India. The Corruption and lethargy of the Judiciary, administrative and Parliamentary body is evidently presented in the movie with great vigor. The State police time and again have been treated like helpless and worthless people with no significance at all. In The scene where Rajan pays a visit to *Omkara's* place, the policeman goes through a security check which is a mockery of the administration in Uttar Pradesh.

Arm-twisting, extortion, kidnapping and murder seem to be the pre-requisite to be a leader in the largest democracy on earth. Bhai Sahab and Indore Singh (never shown) are the political figures in the film who decides their fate of becoming the Members of Parliament by using

unfair means. Both of them have appointed enforcers to cater to their lust for power in the form of *Omkara* and Surender Kaptaan respectively. Politics is presented as a game of power which can be played only between someone who is both corrupt and tainted in character. Caste and religion have been dealt with very minutely in the movie, relentlessly reminding us the importance of caste in politics as well as in other political domains. With almost a population of more than two third of reserved categories in U.P., it makes it the most prone state to caste and religious sentiments. India's 16th general elections following the familiar divisions of religion and caste have begun to emerge as the determining factors, in the battleground states of Uttar Pradesh and Bihar.

In the movie, *Omkara* qualifies in both the major prerequisites to contest in the state election in the movie. He reinstates Kesu instead of Langda as his replacement because of his hold and popularity among the university students. This also points out at the direct involvement of the University students in state politics and the politics at the center. Tyagi Hostel in the movie seems to be an adobe for all these crime oriented characters, with Kesu Firangi as a little refined one with knowledge of English. He seems to be the one well versed with English as, later in the movie; we come across his taste for English songs and sporadic one liner's throughout the movie. It shows us that the influence of politics among University students is immense and damaging because these influences override any other objectives. Kesu becoming the Bahubali is news of great joy for his college friends and all of them are seen firing on this auspicious occasion. These students are merely toys in the hands of the politicians. The Hostel atmosphere seems to be the adobe for gangs and their devious planning's.

The most disturbing point is the fact that the vote of a citizen here would not go to someone eligible but to someone who has an affiliation to his caste. People may not have the basic amenities for the entire tenure of their chosen same caste Politician but they do not leave any stone unturned to prove their loyalty to them. On top of these vices our society has some kind of an 'affinity' for corrupt people. Bhardwaj has portrayed how such unjust means deployed by these anti-social elements has crippled the framework of politics.

Focusing on the deep and pervasive culture of political corruption in India, the overwhelming number of politicians whom we entrust to preserve the country's laws, have themselves broken the laws, sometimes repeatedly and with exemption from punishment. The tentacles of criminals are so deeply set in the Indian politics that any sort of a challenge against this Parliamentary Mafia seems insignificant and we get an insight of the situation even in the movie. According to the Association for Democratic Rights (ADR), an NGO that campaigns for electoral reforms found that 30 percent of about 4,800 MPs and MLAs it investigated faced criminal charges. There lay several cases tied up in the court for decades now, of their alleged crimes, in the absence of any checks and balances in the system. Thus, as these litigation sagas stay in uncertainty, these Parliamentary mafias are free to pursue their political careers largely unimpeded.

The movie focuses on various kinds of issues of the Indian society but does not give us any solution to handle it. The movie was released in 2006, a year before the Vidhan Sabha elections in Uttar Pradesh. There was not much of a change except for power getting transferred from the hands of Mulayam Singh to Mayawati in 2007. Bhardwaj has transgressed from the stereotype of presenting the protagonist in the idealistic framework but reflects all the beastly vices of a goon who still has a heart to fall in love. It seems quite strange that we rejoice in the pain of others.

Bhardwaj seems to have quite high expectations from his audience when he leaves certain scenes unanswered and incomplete. Those gaps can only be filled by someone witty and who has humor at his/her disposal. Though his movies are obviously for the larger audience, majority of whom has(have) a least idea about Shakespeare and his relevance but the

construction of *Othello* in India locale, language and social issues, helps most of them connect with the movie. The scene where Bhai Sahab asks the T.T.E. to return the train in the halfway journey back from where it had departed comes as a humour. This shocks the viewers like anything but this is the correct portrayal of the misuse of political power in India. The T.T.E gets shocked and it is left to us to understand the satire present in it. All these incidents hint at how these anti-social elements in our society keep toying with the system.

But have we ever given a thought about who is responsible for a society or a nation which has become so crippled and handicapped without a system or a solid body of Governance. Is it our MP's or MLA's, or is it some external or alien influence. It is not completely our representatives in Lok Sabha or Vidhan Sabha but it is we the common man who is more to be blamed than our "Honorable" politicians for such a pitiable state of affairs of our nation. We at times find ourselves so helpless and unequipped that we surrender to any social evils. We wholeheartedly support the candle march and protests in favor of every Nirbhaya and Jessica, but we never think twice while voting for a candidate on the basis of caste, religion, region or the one who commands muscle power. The statistics which states that almost every fourth politician whom we elect as our representative has a criminal case which convicts them as a murderer, a rapist or both, defies all our logics and is a matter of shame for the largest democracy on Earth. The tentacles of criminality are so deep deeply set in Indian politics that any sort of a challenge seems insignificant against these Parliamentary Mafias.

On the subject of criminalization in politics, former SC judge Markandey Katju says that "We are passing through a very difficult, transitional period, from a feudal agricultural system to a modern industrial society. The old society is uprooted and we are stuck in the middle. This difficult stage will remain for the next 15-20 years. History shows that only a long-drawn people's struggle starts the process for reforms."

Conclusion:

Vishal Bhardwaj has tried to depict the real issues of our society which lies entangled in its shackles of corruption and other vices. Though he does not come up with any real solutions to it, but definitely highlights the area of concern. His story telling technique can surely be equated with the adaptation masterpieces of Akira Kurosawa and Orson Welles. This adaptation not only shows his craftsmanship to bring out the newness from something which already exists but also adds meaning to it. He has helped us understand Shakespeare in contemporary world and has proved that his relevance exists beyond time and space. The adaptation has also brought out how selfishly and differently human psyche works when deciding our own fate and collective fate in the society through its storyline. We ultimately accept what we protest, we exercise, what we condemn, in this complex scheme of things around.

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21.

MANHATTAN TRANSFER: ITS NARRATIVE TECHNIQUE AND TRACING THE PROTAGONIST

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Passos in his *Manhattan Transfer* seems to be more interested in society (city) rather than in any individual in the novel. Throughout his narration the city he has depicted is suggestive of discontinuity and change. His narrative technique seems to be very unconventional and revolves around too many parallel plots taken together. Narrative threads of the plots are jumbled together in such a manner that it is difficult to extricate. And it is in this disjoint and disintegration of images of the city that its beauty and cohesiveness derives.

Raymond LePage and Claire LePage in their essay, 'The use of Excessive French in Dos Passos' *Manhattan Transfer*', describes it as an episodic novel which is set at the turn of the century which depicts a succession of character sketches of individuals and their response to the complicated structure of the modern and industrial life of city. Passos has broken all the conventional rules of a narration by projecting disjoint among plots and discontinuity between events. The events in the chapters are very loosely connected and the detached nature of the metropolitan city is very well portrayed. The final product which emerges is a panoramic portrait of the New York City along with a penetrating analysis of its social construct.

There is something apparently "twentieth-century" about the style of *Manhattan Transfer*. The city is viewed as a deconstructed and disintegrated totality, disintegrated into various angles and vantage points similar to the style of a film. He presents the reader with essentially novel and non-ambiguously twentieth-century creation Dos Passos' Style. The structure of the novel gives us an image of a movie which captures the city life through its camera and undoubtedly through his text he has been successful in creating the Filmic in Prose.

Passos' usage on visual imagery and skipping of connecting events hints us about the shots present in cinema. He ensures that he remains on the periphery of the events and does not disturb the cohesiveness of the discontinuity of the events in a modern city. The style of writing seems undoubtedly documentary, more suggestive and evocative of filmmaking than a work of literature. His technique here is a little strange but takes the shape of a camera in the process of narration.

Michael Spindler in his essay *John Dos Passos and the Visual Arts* mentions that "Dos Passos' heightened visual sense and the marked painterly and cinematic qualities of his work indicate that it is to the twentieth-century pioneers in the visual arts, as well as to the pioneers in fiction, that we must look for formative influences.

He was also interested in the rapidly developing art of film and spoke to some important directors. This willing exposure to, and involvement in, the other arts inevitably alerted him to what they had to offer the writer and laid his writing open to their influence."

He also mentions that D. H. Lawrence was probably among the first to draw the comparison with film. In his perceptive review of *Manhattan Transfer* he likened it to "a movie picture with an intricacy of different stories and no close-ups" and called it a "very complex film."

The abrupt shift in the events is suggestive of Dos Passos' stance as a stylist: the objective and the subjective, the macro and the micro continuously collide and interact with each other in his narrative. The events throughout the novel are at constant change and give us an idea of the real pace of New York.

The style seems unconventional as it employs several cross-cutting story-lines instead of a single story-line. Dos Passos moves away from his earlier adopted techniques to select a more realist, depiction of social life in the novel. He has devised a descriptive techniques and narrative strategies which are in a better position to evoke the social experience of the city and to portray the collective and ideological forces which are at work in American cities.

Passos follows his invasion into subjective technique with an act of "the author" - that is to say, a reminder of the larger world which the author has established. We come across continuous crisscrossing of events and linking of characters to each other in a very complex manner.

Dos Passos' *Manhattan Transfer* is an art work which comprises multilinear plots, fractured character focus, a new form of expression, and free indirect discourse

In Sam See's essay *Fast Books Read Slow: The Shapes of Speed in Manhattan Transfer and The Sun Also Rises* he mentions what David Mickelson avers, one of the clearest methods with which the novelist can approximate a static present by fragmenting the narrative" Such fragmentation is one of *Transfer's* most salient qualities; at first glance, however, the novel's structure appears deceptively symmetrical. Divided into three sections of five, eight, and five chapters, respectively, the novel would seem to contain a linear narrative because of its balanced organization and chronological progression from pre- to active to post-war states. Each chapter begins with epigraph-like descriptions that resemble dramatic stage directions, however, distinguishing each chapter as a scene or episode."

Sam See compares the style of the novel to the production of news and says that when news begins to come in, it comes with such a pace that it is almost impossible to organize it editorially all the time and cannot be presented always in a cohesive and linear fashion. There are times when the editor has to frame it in a raw structure and leave it to the audience to put together all the raw data to a meaningful news. Similarly in *Manhattan Transfer* we can see that Passos has left it on the readers to frame the cohesiveness out of the fractured chapters and disjoint in the storyline. The pace of the city is such that all the events cannot be framed in a linear structure and Passos has tried to depict this multiplicity of events which takes place simultaneously in the city. It is this outstanding pace which reflects the feature of an emerging city where people from different ethnicity and nations comes with lots of hope and unfulfilled dreams to accomplish. To envision a dream which can be framed to reality in the midst of this disintegration of images of the city.

The novels seems to be seen through the frames of a camera rather than a conventional narrative. The regular breaks throughout the narrative disturbs the linear

development of the plot and reflects a blurred imagination. But this imagination actually helps us in shaping the role of the city and shifts our focus from any particular individual towards the city. It reflects city in a way as the protagonist of the novel.

In *Manhattan Transfer*, John Dos Passos has depicted his personal image of the city which seems beautiful in spite of the disconnected impressions and complex plots constructed around the city. A certain kind of Cohesiveness is derived from disintegration of images which is prevalent throughout the novel. The reading of the novel is more like experiencing the real city of Manhattan rather than restricting ourselves to any particular individual or plot.

Throughout the novel we sense a kind of disconnect between the scenes and characters. There seems to be no continuity in the sequence in fact we initially do not get hold of any sequence. Language seems to be quiet problematic as the usage of French has been quiet rampant and syntax seems to be taken for granted. Passos's attempts to bring the originality of the French characters by use of French slang in their dialogue, giving us the flavor of the speech actually used by the characters. We also can observe an attempt to use American slangs excessively throughout the novel.

In Lois Hughson's essay *Narration in the making of Manhattan Transfer*, he says that "Analysts like Blanche agrees with Joseph Warren Beach that the discontinuities in narrative merely underline the psychic dislocations of its characters she is unable to find the unity underlying the selection of incidents. Therefore, she finds the characters to be "discontinuous states of mind and feeling" when it is the narrative technique that is discontinuous and the continuity precisely to be found in emotion."

Manhattan Transfer is characterized by a multiplicity of perspectives. Though certain characters do appear more frequently than others, Dos Passos seems to suggest that everyone is equally important. He does not provide a single plot-line nor does he create a notable protagonist. Narrative threads of the plots are jumbled together and are difficult to extricate throughout the novel.

In the initial part of the text we are not even sure of the protagonist in making. Bud Korpenning seems to be a possible character and later Stanwood Emery both of them fails in making a mark and gives up their life in the land of hope Manhattan. It is quiet ironical that the city which is the symbol of hope proves to be eventually fatal in the process of realization of dreams.

Passos has been successful in creating Manhattan as the center for all the characters with minute details of the city street and its environment. He has been quite unconventional in his approach to construct the protagonist. While a conventional novel, which is always primarily concerned about its protagonists and their struggles, would likely follow Ellen and Jimmy to the Continent and trace the steps that led to their marriage but Dos Passos confines his narrative to New York City. It is the city which seems to be prevalent throughout the novel rather than any character or plot.

The chapter titled, "Rejoicing" reflects the feeling of great elation following the victory in Europe, while "Carelessly" deals with the problems which lies ahead. In other words, in its joy New York blinds itself to the myriad consequences of the war which still afflict it. New York City can be seen as an entity which is always in

negotiation with all the characters of the novel. Perhaps then it is the city that is the true protagonist of the novel.

Ellen Thatcher who definitely is one of the major characters in the novel who from her birth within "greenish distempered walls" and "smells of alcohol and iodoform" remains associated with the malady and destructiveness of the City. Ellen's destructiveness can be seen in almost all decision she makes ranging from her opportunistic marriage to the Oglethorpe, her mislaid passion for the suicidal Stan Emery, her calculated handling of Baldwin, Goldweiser, and Jimmy. Her presence has been seen in major portion of the novel, yet she does not qualify in complete sense as the protagonist of the novel.

The Great War which exists in the novel is never experienced firsthand, but we can observe its consequences on a city thousands of miles away from the conflict. It is not just the economy which is at stake but it is also the lives of the several people which get affected as a result. Comprehending the rejoicing of war seems to be quiet problematic when the streets of New York are crowded for a time with revelers. The hollowness of the war is quite evident as it has not changed the life of the public drastically in positive sense and everything remains the same. Soon enough, things return to normal, and the idealists realize that nothing was gained. The poor still remains poor, unemployment still remains an issue and weaker sections of society are still being oppressed. The promises made to the soldiers have proved false and people still seems to be unaware of the futility of the war and its baselessness.

The one who makes the most of the opportunities is Congo who succeeds through unfair means. Transition of Armand from Congo, who has soared to the height of wealth and luxury through his criminal activities seems very exceptional. The city may be the center of development but crime seems to make progression ever more swiftly.

American Dream was supposed to be the ideal by which equality of opportunity is availed to any American, allowing the highest aspirations and goals to be achieved which seems not correct in accordance with the novel. The Jews are hated and so are the Blacks. Social discrimination seems to be unavoidable and there seems to be no device to control the circumstances.

Relationships are affected and so is the economy. Former tends to go down the graph and the latter moves upward negating and avoiding the proletariat. The Novel started with the entry of Bud who come in with lot of aspirations to make a future in the city of New York which proves to be not just futile but fatal too.

The end witnesses the exit of Jimmy away from New York which has been a symbol of hope and future for him and many others. Even he is not sure where is he heading towards. No one knows!

In Phillip Arrington's essay The Sense of an Ending in Manhattan Transfer discussing about the end of the novel and the fate of one of another central character Jimmy he says that "It is precisely the abundance of individual freedom that produced New York's deadening opulence. Nor is Jimmy's chosen exile really an escape or a transcendence. Jimmy, like Dos Passos, will never be able to go "far" enough to escape the "smoking rubbish piles" that are the waste and the origins of the American myth."

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21.

GLOBAL RECESSION AND BANKING SECTOR**Dr. Mrs. R. K. Nimbalkar**

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Abstract:

Recessions are the result of reduction in the demand of products in the global market. It could be the result of inflation or a combination of increasing prices and stagnant economy growth. Recession is a significant decline in economic activity spread across the economy, lasting more than a few months, normally visible in real GDP, real income, employment, industrial production and whole - sale retail sale.

Key Words:

Global, Recession, Banking, GDP, Economic, World Economy, Financial sector.

Introduction:

Recession is one of several discreet phases in the overall business cycle. The beginning of recession is known as business cycle "peak" and end of recession is referred to as a business cycle "trough". The term 'Recession' is not new to the world economy. The crises were converted into an opportunity to introduce some fundamental changes in the content and approach to the economy policy.

Definition:

"A recession is a decline in a country's gross domestic product i.e. GDP or negative real economic growth for two or more successive quarters of a year".

"Recession means a slow down or slump or temporary collapse of a business activity".

Recession may also be combined with deflation or alternatively, sharply rising prices or inflation. An economic depression is a severe or long recession. It should be a substantial decline in activity across the economy.

Objectives:

1. To study about the history of recession.
2. To study the recession of Indian Banking.
3. To study the strategies for uplifting of Indian Banking in recession.

Methodology:

The study is based on primary and secondary data. Primary data is collected through observation and discussion with the research scholars. The secondary data is collected through references.

History of Recession:

The concept of recession is not new to the world economy. There is a wider history of recession.

- Great Depression 1929 to 1930 - Stock market crashed, Banking collapsed in the US.
- Recession of 1937 - duration for 13 months.
- Post Korean War recession 1953-1954 - duration for 10 months. In this period a demand reduced due to poor government policies, high interest rates.
- Early 1990s recession - 1990-1992 collapse of junk bonds and a credit crunch in the USA.
- Japanese recession 1990-2003 - collapse of a real estate bubble.
- Early 2000s recession - 2001-2003 the collapse of a Dot Com bubble, September 11 attack and accounting scandal in the North American economy.

Global recession and banking sector:

Recession effects vary widely in the world banking sector. Despite efforts by the US Federal Reserve to offer some financial assistance to the beleaguered financial sector, it has led to the collapse of Bear Sterns, one of the world's largest investment bank and security trading firm. Bear Sterns was bought out by J. P. Morgan Chase with some help from the US Federal bank.

The crises has also made Lehman Brothers - the fourth largest investment bank in the US and the one which had survived every major uphill for the past 158 years - file for bankruptcy. Merrill Lynch has been bought out by Bank of America. Fredrick Mac and Fannie Mac, two giants' mortgage companies of US have effectively been nationalized to prevent them from going under insolvency.

The liquidity crunch in the bank has resulted in a tight situation where it has become extremely difficult even for top companies to fulfil their needs. A sense of disbelief and extreme precaution is prevailing in the banking sector. The global investment community has become extremely risk averse. There are pulling of assets that are even remotely considered risky and buying of things traditionally considered safe such as gold, government bonds and bank deposits.

Recession and Indian Economy:

There is a famous old adage that “when the US sneezes the rest of the world catches cold”. But this old adage should not be made applicable in today's globalization and open market economy age.

India has not been affected largely by the US recession simply because; India is not as it was in the ‘80s -‘90s. The primary source of contagion has been the trade channel, so the real sector has been affected to some extent, but the financial system has remained intact.

Recession and Indian Banking Sector:

We can say that crises can be converted into an opportunity to introduce some fundamental changes in the content and approach to economic policy. The efficient financial sector provides the foundation for implementing effective stabilizing policies, stepping up savings and improving the efficiency of investment, all of which help in sustainable and higher rate of economic growth.

The whole of Asia would be hit by recession as it depends on the US economy. But in India there are few sectors which grow in adverse situations and one of them is banking sector.

The direct effect of the sub prime crises on Indian financial sector specially Indian banks were almost negligible because of limited exposure to complex derivatives and other prudential policies put in place by the RBI. The relatively lower presence of foreign banks in the Indian banking sector also minimizes the direct impact on the domestic economy.

A number of prudential measure were put in place incrementally over the past five years in order to maintain stability in the Indian banking sector and these measures in relation with the overall cautious approach to financial and external sector, liberalization have contributed to domestic macro economic and financial stability.

Strategies for uplifting of Indian Banking Sector:

1. Enhancing Transparency and Valuation:

To make Indian Banking sector more effective, it is utmost important to keep transparency in structured products. Market participants and securities regulators will expand the information provided about securities products and their underlying assets in conformity with the international debts practiced while keeping India's specific condition in view.

2. Changes in the role and uses of credit rating:

Credit Rating Agencies should implement the revised IOSCO code of conduct fundamentals for Credit Rating Agencies to manage conflicts of interest in rating structured products and improve the quality of the rating process. Bankers should use the chosen credit rating agencies and their consistency for each type of claim for both risk weighting and risk management purpose. Banks are not allowed to "Cherry Pick" the assessment provided by different credit rating agencies.

3. Strengthening the Authorities Responsiveness to Risks:

In the Indian context, there has been exchange of supervisory information on specific issues between the Reserve Bank and few other overseas banking regulators. Supervisory co-operation has been working smoothly and efficiently. Constitute working group should lay down a road map for adoption of a suitable framework for cross border supervision and supervisory co-operation with overseas regulators.

4. Robust Arrangement for dealing with stress in the financial system:

Central banks will enhance their operational frameworks and authorities will strengthen their co-operation for dealing with stress. There is a Financial Market Committee monitoring and assessing the functioning of different financial markets. Based on such an oversight, appropriate and prompt action is taken, whenever necessary.

5. Large Network will be survival of any bank:

Banking-products are such products, which can be duplicated within no time and as such distinctions of the products among different banks cannot continue for long. In such a scenario, edge will be in distribution through delivery channels and the branch is one such best channel, which will not lose its relevance in near future for a country.

6. Merger will confer strengths:

A formal merger of associate banks with SBI will bring strength. In case of huge loans or offerings, huge guarantee to any big corporate, small banks were finding themselves handicapped and this situation will be over when these small banks merge with big banks.

Conclusions:

Several global banks and financial institutions in the advanced countries failed or had to be bailed out with large sovereign support. In India, the RBI has announced a series of measures to facilitate orderly operations of financial market and to ensure financial stability which predominantly includes extension of additional liquidity support to banks. Therefore, the Banking sector in India remained largely unaffected by the financial crises.

The current recession in the global market, should however force us to introspect into the limitations of the free-market economy model. It is very important for financial institutions that they continue to work in the core areas of business. Excessive leverage and greed to make money may create havoc for the institutions. Further, we need to pause to ensure that we do not get carried away with blind faith in doctrine that there is direct relationship between economic growth and economic freedom. Today's overall US economy picture is different - with just 6% unemployment, a debate as to whether we are in depression has no meaning. Unless policy makers make a blunder by letting systematic institutions like banks and financial companies fail or by keeping monetary policy too tight, there is no need for today's misery to turn into a new depression.

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